

**CHANGING LIVELIHOOD STRATEGIES OF DALITS: A STUDY IN  
THALARA RURAL MUNICIPALITY, BAJHANG  
(A case from far-western, Nepal)**

**A Dissertation Submitted to  
The Central Department of Sociology, Tribhuvan University Kirtipur  
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In the Partial Fulfillment of Requirements for  
Master of Arts in Sociology**

**Submitted by  
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August, 2022**

## DECLARATION

I hereby declare that the dissertation entitled **“CHANGING LIVELIHOOD STRATEGIES OF DALITS: A STUDY IN THALARA RURAL MUNICIPALITY BAJHANG”** Submitted to The Central Department of Sociology, Kirtipur is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The result of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purpose. I assure that no part of the content of this thesis has been published in any form before

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August, 2022



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**LETTER OF RECOMMENDATION**

I hereby recommend that the dissertation entitled “CHANGING LIVELIHOOD STRATEGIES OF DALITS: A STUDY IN THALARA RURAL MUNICIPALITY BAJHANG” under my guidance and supervision. I recommend this dissertation for the final evaluation and approval.

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**LETTER OF APPROVAL**

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A STUDY IN THALARA RURAL MUNICIPALITY BAJHANG” submitted by  
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## **DEDICATION**

Dedicated to,

My parents and teachers whose blessing is with me forever.

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## ABSTRACT

*The topic entitled “Changing Livelihood strategies of Dalits: A Study in Thalara Rural Municipality Bajhang” This dissertation has focused on household strategy in Thalara there have been changes in the economic, social and political in Nepal. The market has been providing opportunities for choosing livelihood options. There primarily artisan related production has been replaced, where they engaged in the technical part of jobs business, tailors, modern agricultural and non-agricultural farms, self-employment in home and abroad. The situation inhabited to enriching them making capable to cope with forthcoming situations that needs special skills and knowledge to meet emerging needs for modern development efforts. Minority Dalit were hardly taken care of, in terms fulfillment of their basic needs and capacity building by training and education. Due to this, situation of Dalits are even worse, and found unrepressed in many of the social and economic walks of life. Personal inability to expose them on the one hand and low attention paid to their voice on the other, led further aggravation to the situation. Dalits were prohibited from attending schools and other forms of education that decreased caste based discrimination.*

*High caste Hindus and other who have been influenced by it are strongly represented in government administration. The civil service plays a considerable role in the political life of the country. Many of these low caste people regard such a placement as their natural right. Nepalese political parties INGOs, NGOs bureaucrat’s practices have been strongly influenced by caste and class- wise thought.*

*The high caste people are in a minority, and their value system is not prevalent value system among the majority of the people in Nepal. Without adopting the inclusive policy in bureaucracy, the attempt of the development may not success. Therefore, it is strongly suggested that to the concern authority to make an effective policy to increase the number of governmental sector bureaucrats from different ethnic minorities, through only overall development is possible in Nepal. Nepal’s further hope lies in its ethnic culture whose simplicity provides a greater flexibility propensity to development and change. It is a fact that Dalits are richest source of art, skill and culture of Nepalese society that contribute to civilization of society.*

*Dalits are in the process of shifting from agriculture-based to non-agricultural livelihood option. The household assets of this community have greatly influenced the process of adoption of new strategy or modification and eradication of traditional occupation. The households with comparatively better access to the capital to pursue livelihood have been adopting the influence of urbanization in their areas more easily than the households who have less access to the assets. As the development of surrounding spaces, the people of particular space have to change their way of life to adopt with the changing environment by their livelihood strategies.*

## LIST OF ABBREVIATIONS

CBS	Central Bureau of Statistics
CDS	Central Department of Sociology
HHs	Households
INGO	International Non-Governmental Organizations
MA	Muluki Ain
NGO	Non-Governmental Organizations
No	Number
NPC	National Planning Commission
SL	Sustainable livelihood
SPSS	Statistical package for social science
TRM	Thalara Rural Municipality
TU	Tribhuvan University

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# CHAPTER-ONE

## INTRODUCTION

### 1.1. Background

Livelihood means how people combine their income generating activities the way in which they use their assets which assets they choose to invest in and how they manage to preserve existing assets and income (Ellis 2000:7). Livelihood strategies may focus on increasing the range of assets to which a person or household has access or on increasing access to particular types of capital. The ultimate objective of these investment strategies is to improve long-term livelihood security and the quality of life of more generally. A livelihood in its simplest sense; is a means of gaining living, which straightway makes it more than merely synonymous with income because it directs attention to the way in which a living is obtained, not just the net results in terms of income received or consumption attained (Ellis 2000 p. :7). Livelihood strategies operate both at household and individual levels, either through continuity or through modification of economic and social activities in order to meet the basic needs for survival and existence. Some people continue their traditional occupations and activities while others modify their strategies. Several internal and external factors impinge up on the livelihood strategies of the people (Chhetri 2006). Some of these factors operate from local level while other are working in national and even global scale. This research how gender and caste division of labor in rural western nepal have been historically linked with practices of social hierarchy and land distribution. The majority of low caste groups migrated to the bhajhang region with high caste thakuri ruler from a region in rajasthan, india (subedi 1988), and low caste men and women were obliged to work for them. The most significant causes of change in low-caste women's productive work are decreased formal and informal ownership of land and increased rental of maatya land; male migration to india; competition between mass- produced and local low caste commodities, with a subsequent decreased demand for low-caste artisan products; decreased supply of raw materials for low-caste artisans 'production; relaxed social norms for female behavior; and an influx of outsider government bureaucrats, law enforcement officials, and administrators into the area.

Dalit refers to socially, economically and historically marginalized communities predominantly as untouchable's lowest social group in the hind caste system.

- a. Pahadi Dalit (Damai, Kami, Sarki, Gaine are the main)
- b. Madhesi Dalit (Mushar, Chamar, Dome, Halkher, Tatma, Badi are the main)
- c. Janajati Dalit (Newari Dalits are Kasai, Poda and Chyame)

Baadipotters entertainers, sarki leather workers, sunargoldsmiths and silversmith, luhar ironsmiths, parki basket weavers, oudh masons, damai tailors seamstresses. Ritibhagya relation developed with non-ruling families as land ownership brahmin, chettris (Mary M. Cameron 1995). For extensive discussion of the early history of farming and cottage industries such as clothing manufacture in thalara, see Cameron (1995); see Regmi (1978) and Seddon, Blaikie, and Cameron (1979) on other nepalese sites.

In this study the phenomena of change has been dealt with from a sociological stance. The focus has been upon a particular group of people and how their society and culture have undergone changes. By the term change I refer to the process of adaptation through the alternations in their livelihood due to the different socio cultural, economic and physical environment over the past couple of decades. Instead of dealing in details about this environmental change the intention of this study has been to explore how a particular group of people has made modifications in their ways of life in order to adapt to the changing circumstances. So, it is a universal and continuous phenomenon which is found in all the societies at all times. Hence this study intends to investigate and analyze how Dalit have witnessed and experienced rapid socio- economic, cultural and environmental changes over the last decades and how they have developed adaptive measures to adjust in such a changing context of globalization.

There have been changes in the economic, social and Political in Nepal. The market has been providing opportunities for choosing livelihood strategies of people (Subedi M.p.86). Livelihood diversification is defined as the process by which rural households constructs an increasingly diverse portfolio of activities and assets in order to survive and to improve their standard of living (Ellis 2000: 15). Hence diversity can be taken overall to mean multiple and multiplying income sources, thus

also typically requiring diverse social relations underpin them. Ellis further says diversification, on the other hand, interprets the creation of diversity as an ongoing social and economic process, reflecting factors of both pressure and opportunity that cause families to adopt increasingly intricate and diverse livelihood strategies.

Livelihood is a matter of finding or making shelter, transcending money and preparing food to put on the table or exchange on the market place. It is equally a matter of the ownership and circulation of information, the management of social relationship, the affirmation on the personal significance and the interrelation of each of these tasks to the other. All these production tasks together constitute a livelihood. It is an umbrella concept, which suggests that social life is layered and that these layers overlap (both in the way people talk about them and the way they should be analyzed). This is an important analytical feature of the notion of livelihood (Wallman 1984).s

Change is the law of nature, which denotes a difference in some period of time what is today shall be different from what would be tomorrow. MacIver and Page has defined changes as variation from the accepted modes of life, whether due to alteration in geographical condition, in cultural equipment composition of population or ideologies and that has brought about by diffusion or innovations within the groups.

Nepal is a multiethnic and multilingual country. According to the classical model of Hindu caste hierarchy there are four castes (Brahman, Chhetri, Vaishya, Shudra). In Hindu religious books, there is evidence that Shudras were not originally considered untouchable (Kisan, 2005). Manu, in his book *Manusmriti*, laid down social rules that if people failed to do the work according to their classification, they would not remain in their caste and called untouchable. The state could confiscate all their property, banish them from the land and regard as rebels (Bista, 1991). In this way, the socio-economic deprivation and exploitation started since the Manu's age. However, the caste system further deepened in Nepali society in the reign of Jayasthiti Malla. He was imitating what the Manu had done in India, creating and enforcing discriminatory rules and regulations for lower caste people. During Prithivi Narayan Shah's regime, the caste system was strengthened. Prithivi Narayan Shah not only spread the social organization system of four Vernas and thirty-six caste division, but he also made this

system more rigid. Provisions were put in place such that nobody was allowed to either change own or other's caste status (Kisan, 2005). Civil code of 1854 divided its people into five groups: Brahmans (Tagadhari), Khas, Matwali, Pani Chalne (touchable) Vaisya and Pani Nachalne (untouchable) Shudra (Dalit) during Rana Regime. This civil code legally systematized the caste discrimination and caste based exploitation. Old legal code had put the Dalit into the bottom of the caste hierarchy. There are more than hundred castes and ethnic groups in the country.

According to CBS report, the population is 29112480. Among of them male is 14291311(48.96%) female is 1490169(51.04%) the population of Bajhang is 195159. The population Thalara is 15961. The male is 7104 and the female is 8857.

Prithivi Narayan Shah, the unifier of Nepal, had said, 'Nepal is a garden of 4 castes and 36 verna (sub castes)'. According to the Mahendra Lawoti (2022), the meaning of that saying was to convert all Nepalese into orthodoxies Hindu instead of Nepal as a common garden of all castes. With the expansion of Gorkha Kingdom; Gorkhali king started the process of Hinduization to all Dalits and indigenous population. The expansion of Gorkha Kingdom was made based on arms in place of consensus. However, it is said that, Nepalese history is peaceful, tolerance, harmonious and cooperative from the past because there is no any evidence of clash and conflict in the name of caste.

Dalit is most marginalized and disadvantaged groups of Nepal. Historical facts show that the exploitative Hindu caste hierarchy based stratification of Nepali society compelled Dalits to be excluded in every sphere of social life. They are socially exploited because of untouchability that is still prevailed in Nepalese society. Dalits are politically powerless and under- represented and economically poorest segment of the society. Their fundamental Human rights have been grossly violated. In number of places, this segment of population could not get social respect in practical sense due to the caste based system though termed illegal and inhuman behavior because of ineffective enforcement of the Acts, which has made the caste system punishable (NPC, 2002).

The jajmani relations or riti-bhagya (Cameron 2005), where by the landowners, small or large operate with a clear and strong interest and are the patrons of landless. The

jajmani is basically a client-patron relationship. Changing relations between members of the priestly caste (Bramins) and a group of untouchables (cobblers) in a hindu village in the hills of western Nepal. (caplan 1972).

Social change refers to changes in the political or economic context of societies which affect the vast majority of the populations, albeit not necessarily in a uniform way. “History of all hitherto society is the history of class struggle” the manifesto of the communist party-karl marx 1818. Political change that occurs in the realm of civil and political societies and in the structure relations among civil society and the state. Context of Nepal,2007,036,046 and 062/63 social reform reorganization on the basis of political change. (Mishra.p.147) people are awareing about their livelihood strategies the maoist movement transformation from structural perspective (Bhattraai 2007) of nepali society where we want to get prosperity. Their primarily artisan related production has been replaced where they engaged in the technical parts of jobs, business, agricultural and non-agricultural forms, self-employment in home and abroad (Cameron,M. 1998).

A Livelihood means of support or subsistence. Which means of securing the necessities of life. Livelihood strategies are the combination of activities that people choose to undertake in order to achieve their livelihood goals. They include productive activities, here people who were engaging in different occupations, organizations to asset their life. In past Thalari Dalits were engaging in artisan jobs, works and they are doing work as “arma parma” “Rithi Bhagya” system. Now, present they are involving the different professions, likewise Teachers, Business, Arm\police, Employers, Foreign employment and so on.

## **1.2 Statement of the Problem/ Research Problem**

Dalits are still not allowed to enter religious, educational, health and common natural resources at all or with some degree of case that members of upper caste do. So they are excluded and deprived from the basic socio-economic infrastructure and living in vulnerable condition. The historical effect of the caste system to exist wherein families belong to upper castes tend to priorities education and state jobs, while the lower caste are still confined to manual labor over generations (Bhattachan et al, 2002p. 123). Nepal is a multi-ethnic, multi-religious and multi-lingual nation exhibiting cultural diversity. Majority of the people live in village. Therefore, rural

life is thought to be very important through traditional point of view. According to census 2022, 60 ethnic castes groups of people live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries.

The caste hierarchy with caste based discrimination is one of the major causes of less access of Dalits in resource distribution. It is fact that Dalits are the richest source of art, skill and culture of Nepalese society. They are highly dependent on higher castes for livelihoods. Their living standard is also very low i.e. per capita income of Dalit is 39 US\$ as compared to 240 US\$, for national per-capita income (BK, 2004).

Nepal is governed by the multi-party democratic system since the political change in 1990. The principles of the democratic system are excellent but apparently, the way in which they are out in to practice is not indicative good governance. Inclusion policies have been formulated and adopted in different laws but they are not as effective as expected. Because of the problems of implementation, the policies cannot become effective. Proper implementation of policies calls for commitment on the part of decision makers from the centre to grass roots level. By considering these issues, present study observes Dalit representation and their social, cultural and economic status from some selected government office located in Kathmandu.

In changing contest, the issues of Dalits have been recognized. Government and non-government organizations have taken initiatives for Dalit. Open discussion has been started on reservation and inclusion of Dalits in political and intellectual circle. However, there is no or very few studies have been made in Dalit's representation in government. Hence this research focuses on how is the social inclusion of Dalit in Government and other state apparatus of the country? What is the intra- office social and cultural status of Dalit bureaucrats? What problems are they facing within an organization? This research also emphasizes the comparative study in social and cultural status of service holder and non- service holder Dalits.

The political change of different time could not address the problem and issues of Dalits. Governments of due time became unable to touch the problem of inclusion of Dalits in Nepal. Now, government has brought the policy reservation to uplift the present status of Dalits in Nepal. Does the reservation help to solve all of above-

mentioned burning issues? This is the questions to be asked. Different researches have been made to calculate the status of Dalits in Nepal. Most of these research works are based on problems and causes of untouchability. Similarly, some of others have been done about caste hierarchy, social inequality and discrimination against Dalits in Nepal. This present research focuses on how Dalits are represented in bureaucracy NGOs, INGOs, political parties, as well as livelihood strategies in Nepal. Therefore, this research aims at answering some of the following questions. There are several studies on livelihoods carried out by different scholars (Chhetri 2006, Dahal 2022, Kattel 2000, Bhurtel 2000). Their studies have focused on change on livelihood of people of particular communities in a certain geographical area. Bhurtel s study has however focused on the changes in the livelihood of people of Pokhara of Nepal due to modern market, construction of development infrastructure and modern education. Despite these studies, livelihood and change account to still an important and interesting study matter for sociological inquiry and investigation Based their argument I also argue that dalits of Thalara, changing livelihood strategies undergone due to the development of infrastructure, modern education and market economy in their surroundings.

Dalit is known as untouchable, belonging to the lowest stratum. Dalits were excluded from access of nation. They were dominated by economically, socially, politically in the Society. Mainly I indicated Dalits in Thalara are Luhar ( Kami, BK ) Bhul ( Sharki), Oadh , Parki, Badi , Damai ( Nepali) and so on.

I want to know how Dalits people were engaging in different organizations, what are the way of livelihood strategies deals with problems raised above, the present study attempts to seek the answer of the following questions:

- 1) What are the major adoptive livelihood strategies of Dalit community in the Thalara rural municipality?
- 2) What are the changing livelihood strategies of dalit community?

### **1.3 Objectives of the study**

This research is to analyze how Dalit community livelihood has been changing over the present time how they are adapting in a changing context and how these changes have induced the changes in the livelihood strategies of the Dalit community living in this region. More specifically the objectives of this study are as follows:

- ✓ To identify the major livelihood strategies adopted by Dalit people,
- ✓ To explore changing livelihood strategies of dalit community.

#### **1.4 Significance of the Study:**

This research will help to the government and other concerned authority to increase either participation or role of Dalits in state governance or in other apparatus of the country. It will also help to understand the socio-cultural status of Dalit service holders. My aim is to bring the fact of representation and help to increase the number of Dalits in decision-making position. This research also deals with the impacts of exclusion and violation of human right and explores the latent strategy for the protection of right and dignity. It has its own academic importance. This research helps to understand social and cultural political status and changing livelihood strategies of dalits. It helps to know about the representation of Dalits in governance and the inclusion policy of government. In the other hand, this research will help to understand the application of conflict approach in Nepalese society especially in Dalit community. In the present study area, Thalara rural municipality of Bajhang District, large number of dalits with their own culture and traditions are found. Therefore, the researcher tries to explore about the causes of deprivation in Dalits that has been an important work. Thus, it is in the sense, the generalization or the data from this study would be useful to all academicians, interested individuals, the development worker and social worker. This study attempts to access the knowledge, attitude and practice of livelihood in Thalara, rural municipality. This thesis will be useful to scholars, journalist, local level and district level policy maker, development activist, NGOs/INGOs and GOs.

Further, this study will become beneficial for the policy maker of the existing government which has announced so many decisions about Dalits.

#### **1.5 Organization of the Study**

This dissertation has been completed into seven chapters of general and analysis section. Chapter one, two and three have been categorized in general section because of their nature and general use.

Chapter one includes introductory part such as introduction, statement of the problem, objective of the study, significance and importance of the study. This chapter

describes about short introduction of study title, reason why the topic was selected as a prior problem, what things are going to study and find about the selected topic and importance of the study. Chapter two, deals with explanation of theoretical and empirical study that has been carried out already in related topics. Similarly, chapter three deals with research methodology used in this thesis. What data have been used in the Thesis? How they are collected? What methods are used to analysis and interpret the collected data? It is organized using different sub heading such as organization of the study, site selection and rationale of site selection, data collection, sampling, research design, analysis and interpretation of data.

Chapter four deals with the study of people. This chapter explains about the Dalit community in Nepalese context. How is their position determined by law, history, society, religion? What are the livelihood strategies of dalits? What are the different thought and political idea towards them in Nepalese political arena? Similarly, chapter Five is related to the social and cultural status of Dalits respondents. From which sex and age are they? What is their position in Nepalese government? Chapter six, seven explains about the conclusion findings, cultural and social change seen dalits people of the study.

## **CHAPTER-TWO**

### **REVIEW OF LITERATURE**

Literature review is one of the important parts of any research work. For this research work, it provides knowledge and concepts required to address the issues systematically from right perspective (Koirala 2006:16) this chapter presents about review on caste system, transformations livelihood strategies and other related document by different scholars.

#### **2.1 Theoretical review**

##### **2.1.1 Livelihood strategies**

A livelihood comprises the capabilities an assets (stores, resources, claims access) and activities required for means of living. Chamber & Conway (1992), they propose the following composite definition of sustainable livelihood. A livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance, its capabilities and assets, and provide sustainable livelihood opportunities for the next generation and which can contribute net benefits to other livelihood at local and global levels and in short and long term (Krantz – 2022 – cited by Tamang 2005)

Chambers (1995) states that the realities of poor people are local, complex diverse and dynamic. Income poverty, though important, is only one aspect of deprivation. Apart from poverty, many dimensions and criteria of disadvantage, ill-being and well-being as people's experiences like social inferiority, isolation, physical weakness, vulnerability, seasonal deprivation, powerlessness and humiliation are also important in the cases of poor people. Chambers argues for sustainable livelihood as an objective to address the poverty and poor and stresses on redistribution of livelihood resources, proper prices and payments, health abolishing restrictions and hassles and safety nets for poor people at bad times which can contribute in diminishing the poverty through diversified livelihoods as well as enhancement of sustainability.

Francis (2000) accepted that "livelihood deals with people and their resources such as land, crops, knowledge, cattle and social relationship. It is also creating and embracing new opportunities. While gaining a livelihood or attempting to do so,

people may at the same time, have to cope with risks and uncertainties, such as erratic rainfalls, diminishing resources, pressure in land and kinship network.”

Ellis (2000) also argues that for many such households farming on its own does not provide a sufficient means of survival on rural areas. For this reason, most of the rural households are found to depend on a diverse portfolio of activities and income sources amongst which crop and livestock production feature alongside many other contributions to family wellbeing.

The word „Caste“ is of Portuguese origin and was applied to India by the Portuguese in the middle of fifteenth century. Caste may be defined „as a small and name group of person characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and usually associated with a more or less distinct ritual status in a hierarchical system (Beteille, 1965; 45). Berreman, (1967; 70) has defined the caste system as a „system of birth-ascribed stratification of sociocultural pluralism, and of hierarchical interaction“. A Caste system always includes the nation that physical or even some forms of social contact with lower Caste people in degrading to higher Caste persons. The Caste system is also protected by the law and sanctioned by religion (Require purification by the sprinkling of holy water). People who fall on both 3 and 4 category are Dalit or untouchables. In this area how people drive their livelihood strategies in life styles.

There are different models and approaches such as evolutionary model, equilibrium model, physical model, mathematical model, gender model, world system model, conflict model, ethno methodological model etc. to look society and culture. Conflict approach/model is one of the important for analyzing the social and cultural process of society and culture. Structural functionalism gives high emphasize on social consensus and de- emphasizes on conflict. However, conflict approach focuses on social change and social tension; racial discrimination etc. Conflict approach argues that societies experience conflict and dissension arising through the competition for power and advantage between the different groups. The dominant social process, therefore, is not the steady effort to restore harmony or equilibrium, but the endless struggle between those without advantages, who wish to secure them, and those with

privileges who wish either to get more or to prevent others from taking what is available.

There have been some significant works carried out regarding the livelihoods of various caste/ ethnic groups of Nepal. How do the change in natural and socio-economic environment have resulted in different strategies of livelihood are adequately addressed by different scholars in their research based works. Many literatures reveal that people often diversify their livelihood options in the face of livelihood crises. In rural areas, crisis associated with stagnant production has led to a deepening struggle for the fulfillment of basic needs, causing people to diversify their livelihoods options (Upreti et al., 2012). In the case of tailors, blacksmiths and goldsmiths, the new generation is not following traditional occupation mainly because of low income and marketing opportunities, but also because of the lack of social respect these occupations hold (Adhikari, 2008; Nepali and Pyakuryal, 2011). The changing livelihood patterns of different caste/ethnic groups is due to changes in social traditions, market systems and other economic systems (Timilsina 2003). In the articles compiled in the book "*Changing Livelihoods*", Jagannath Adhikari (2008) shows that the traditional relationships are changing fast due to the greater integration of village economies with the outside world, increased awareness because of literacy and education, and new political agency of the deprived and disadvantaged groups. The new relationships that are developing are based on the mutual benefits resulting from the self-interested pursuit of best livelihood strategies appropriate for each person's resources. As a result, the bargaining power of the disadvantaged groups has also been increasing.

There is not much research on social inclusion since it is a newly introduced subject in Nepal. Likewise, there is very little literature and studied on Dalits. The issues have been taken after the dawn of democracy in 1990 and it was seriously taken after the second people's movement in 2063 when the Dalit community organized at various levels and because of its advocacy and campaigns, some people and organizations started working with Dalit and conducted studies on their issues. Out of Nepalese and foreign Sociologist and Anthropologist, most of them are working in the field of indigenous groups like Tharu, Sherpa, Tamang, Rai, Limbu etc. Scholars like Prayagraj Sharma and Dor Bahadur Bista have done some work on Dalit issues.

Sharma (1997) analysed the caste, social mobility and Sanskritisation in Nepal. The legal code of 1854 has tried to comprehend the pluralistic cultures of Nepal into a single scheme of the Hindu caste universe (Sharma, 1997: 132). Only, very few studies have been tended towards Dalits in Nepal. Among the Nepalese anthropologist, Dor Bahadur Bista has made an attempt to put various ethnic groups of Nepal together in his book 'People of Nepal' (1987) and described briefly most of the ethnic groups with their socio-cultural settings.

Each sociologist and Anthropologist carries in his head one or more models of society and man which greatly influence what he looks for, what he sees, and what he does with his observations by way of fitting them, along with other facts, into a larger scheme of explanation. The conflict perspective views conflict as a normal part of social life deriving from competition among group for society's resources. It believes in social mobility and change. Similarly, conflict approach is an assumption that believes there was and is conflict in every time / period of each society. In the chronological order of socio-cultural development, Karl Marx and Engles explain about the conflict theory in scientific way. Although, Machiavelhi, Bodin, Hobbes etc had explained and analyzed conflict approach as political philosophy before them. They had described the conflict in the separation and balance of power in the state. Economics of Kautilya (380 BC), Political struggle of Polibious (250 BC), Struggle for the existence of Darwin, Conflict between agrarian and nomads of Ibn Khaldun etc are the examples that who had already explained about the conflict approach before Karl Marx and Engles. Similarly, in 20<sup>th</sup> century, some of the social scientists such as C. Wright Mills, Ralf Dahrendorf, Irvin Lewis, Lewis Coser, Herbert Moracus, Randal Collins, and Andre Gunder Frank emphasized on conflict approach and brought in climax to analyze society and social change.

The role and effect of industrial revolution of Europe in 18<sup>th</sup> century have had a great contribution in the development of conflict approach. After the industrial revolution, different classes have been aroused in the society. Conflict began between capitalist and proletariat, haves and haves not, poor and rich, ruling and ruled, farmer and owner etc after that revolution in Europe as well as rest of the world. Different social processes such as Urbanization, metropolitan, industrialization etc started in the society that brought rapid change in whole social structure. Various issues and questions been

raised for the existence of such change and that helped to develop and establish conflict approach to explain and understand the society and culture.

Conflict is the overt struggle between individual and group within a society or between states. Conflict often arises because of competition over access to, or control over, scarce resources or opportunities (Collins Dictionary of Sociology). Social conflict includes all activities in which men contend one another for any objective. Therefore, the nature and causes of conflict are not the same. The nature of conflict can be divided in social conflict, economic conflict, political conflict, exogenous conflict etc. So, any society cannot remain alone from conflict but all these conflicts may not be always violent and manifest. The cause of conflict may different according to society, nature and culture. Major causes of conflict are: Caste system, racial variation, socio-cultural diversity, emergence of the elite group and majority of lower class people, political cause, unemployment, illiteracy, poverty, frustration, exploitation, economic cause, alienation, unequal development and centralized development policy.

### **2.1.2 Practices of Caste System in Nepal**

Though Nepal is considered to have long been Hindu, its native Hinduism has not included belief in caste principles, which remain a for importation with little popular support. Only in the past hundred and thirty-five years has the caste system gained any kind of endorsement through as a group they are strike ambition and high achievers, with a sense of-commitment, national pride and self-confidence a rapid and efficient Nepali adoption, pride to social and technological change be expected. But as a group these critically positioned people do not have these qualities, instead they are the victims of their own fatalistic beliefs, poor self-image; hierarchy caste status and constant defensiveness, and to hamper national development through inactivity and conservative reaction (Bista, 1994).

Blaikie et al (1980) pointed out that one of the most significant changes at present occurring within the peasant economy is that affecting the relationship between agricultural producers and members of occupational groups: tailors, blacksmiths, and leatherworker – or to give them the caste labels to which the occupations supposedly relate, *Damai*, *Kami*, and *Sarki*. Certainly, the *bista* system, in the form of patron-client relationship, that existed for centuries became of less significance as the higher

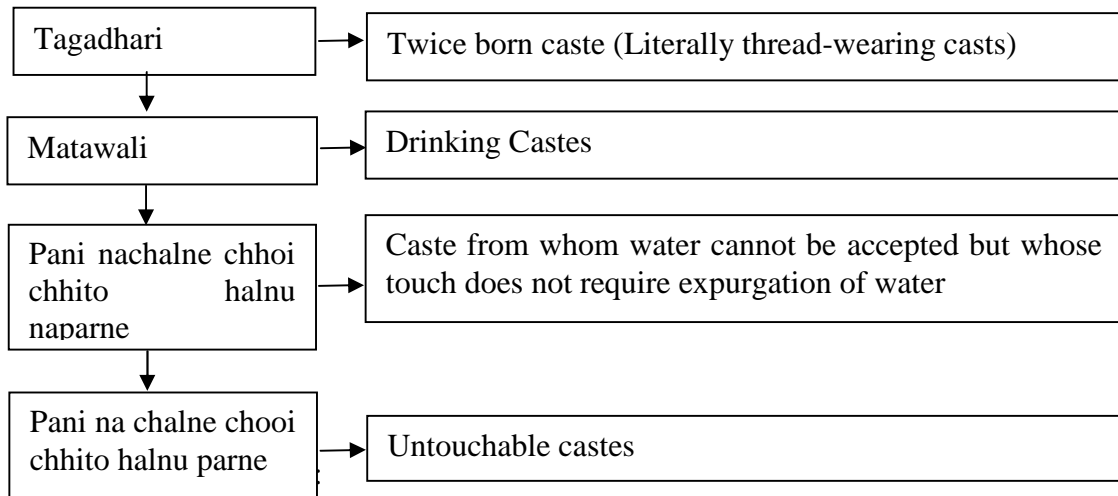
caste people attracted toward the imported goods instead of the products of occupational caste.

Caplan (1972) remarked that economic change is most likely to take place when the village is not a self-sufficient unit. She further noted that where people are unable to earn sufficient grain and cash to make up their deficits locally, they frequently turn to migration as a solution. In the village under study this could be true as many *Dalit* youths have temporarily migrated to India and gulf countries for earning. This trend of temporary migration seems to have tremendously increased the economic status of *Dalit* households. But the close observation of *Dalits'* economic activities under this study area raises a question on what Caplan saw before four decades: many studies of economic change in South Asia revealed that development has led only to a worsening of the position of the lower castes. The same situation may not be applicable always and everywhere in case of lower castes. Development opens up new frontiers of economic activities that the lower castes also may harness better off earnings. She argued that when the local job market expands, they cannot obtain work, possibly because of caste discrimination or because they are unskilled and illiterate. Certainly, because of their illiteracy *Dalits* are lagging far behind on the education influenced job sectors, but in the local labour market they are dominant and seem to get privileged.

The Bahun Caste was to consist only of Indian Brahman migrants. And while they may have maintained their own levels of ritual purity it is not at all clear whether their new Nepali clients some similarly labored to maintain caste purity (Bista, 2004: 35). However, it is also believed, a majority of the Bahun priests are the descendants of Caste Brahmans who came mainly from plains, though with some smaller group from the Desean during the medieval period. A few may have come to the Nepal region for purposes of proselytizing. But most were forced to immigrate from hostile invasions of the plain states.

Another attempt to imposing the caste system was made in the nineteenth century by Junga Bahadur Rana. Nepali caste system was codified in the National legal code (Muluki Ain) of 1854. The code has tried to comprehend the pluralistic cultures of Nepali into single scheme of the Hindu Caste Universe. The large numbers of non-Hindu tribal and ethnic universe has been paraphrased in the code as 'Char Varna

Chhatis Jaat' (Four varna of and thirty six castes). This phrase shows the similarity of the Nepalese caste can be grouped into four or five main categories, which is arranged in boxes would be as follows:



## 2.2 Empirical Studies

A combination of new forces in operations is responsible for the changes in livelihoods (Luintel: p.22). These forces have led to the breakdown of the caste based mode of social production in turn leading to the flexibility of the caste based occupations. The new forces have broken down the jajmani system, emergence of the larger market and decline of the village based subsistence production urbanization, and above all the rise of democracy based adult franchise. Barry Bishop could be credited as the first scholar to initiate the study of livelihood issues in the Karnali region, high mountain ecological belt of Nepal. Bishop (1990) described the difficulties of the inhabitants of Karnali areas. Located in the northern part of Himalayas with difficult terrain, the region is further characterized by inaccessibility in terms of road networks. As such livelihood strategies are very difficult to pursue. Livelihood ranching is the most important activity characterized by seasonal movement to higher elevation areas in summer and to lower areas in winter. Due to lower temperature in long winter season agricultural activities require long growing season. The author sees this lack of diversification of livelihood activities as a pressing problem and therefore he urges the concerned authorities for more activities to strengthen the livelihoods of the people to get rid them of the stress. Stevens (1993) offers an extensive historical account of the cultural ecology of Sherpas of the Everest region of Nepal. In general, we find here a skilful application of anthropological

methods for studying relationship among culture, environment and land use over time. The first half of the book is detailed summary of the history of Sherpa settlements and contemporary agriculture, pastoralism and forest use in the Khumbu region. The second half covers four centuries of changes in resources and resources use patterns. Two principal successive economic activities of Sherpas-trade and tourism are restricted in final chapters. The author conducted an extensive fieldwork (three and a half years), and in the book uses comparative oral histories and oral traditions, enabling him to gain a native view of the environment.

Fricke (1993) describes with the constraints of two interdependent cycles: the short-term annual subsistence cycle which makes non-negotiable demands on labor, and the longerterm developmental cycle of households, which allows peak labor potential for only brief periods. He further places these two interesting cycles within larger historical processes in the Himalayas that variously affect the range of economic options open to villagers. He revisits the issues of change and addresses the contemporary forces that are drawing individuals off toward wage labor in greater Nepal. Rai (2004) has attempted to discuss on changing livelihood strategy of occupational communities (Damai and Kami) in the process of globalization and modernization. Traditionally, these people manage their livelihood through agriculture based social institution; doing tailoring and smelting of gold and iron, not involving in agriculture directly. Now, they are involved in agriculture as their primary occupation and have made it commercial activities. Wage laboring, petty business and migration of youths are newly adopted livelihood strategy by these communities to sustain their livelihood in context of changing world. Besides, those who are still following their traditional livelihood strategy have also made it commercial. To sum up, globalization and modernization has opened the door of new opportunity however their incapability and inefficiency (skill and knowledge) have not made able to grasp the opportunity.

Dahal (2001), in the 'Struggling with Development: A case study of Baramus from western Nepal' has mentioned that the Baramus have changed their livelihood strategies due to the collapsed of Dole and Bani traditional practices in the society. Finally, he has concluded his study that Baramus need based attitude to utilize the land around area gave passage to the arrival of Non-Baramus in their both the demand

side and the factors within Baramus society led to the collapse of these system. Bani system has changed there due to the opportunities provided by the expanding the market and alternative sources of income. Likewise Dole system has changed due to the awareness among the Buramus and increased practices of late marriage in the higher caste people. So the Buramus are forced to change their traditional way of life and to adapt the new livelihood strategy.

Development is Trangle interrelation of human labor, natural mean and technology, Therefore, we searches the new technology research, and development or no late for internal this kind of Ultramodern technologies. It increases the growth product. A few it seems to look unemployment in recently, but it has increases multiple dimensions, it create new employment aspects. By this process we want to equity, participated democracy, inclusive development and prosperity ( khatiwoda p.304 ).

The caste system is believed to have divine origin and sanction is endlessly supported by rituals and ceremonies. The society was differently classified in different epoch of development. Some people classified the society according to their belief or origin of birth, color, nature, profession, heredity, marriage, and so on (Koirala, 1996).

This research shows how gender and caste division of labor in rural western Nepal have been historically linked with practices of social hierarchy and land distribution. The majority of low caste groups migrated to the bhajhang region with high caste thakuri ruler from a region in rajasthan, india (subedi 1988), and low caste men and women were obliged to work for them. The most significant causes of change in low-caste women's productive work are decreased formal and informal ownership of land and increased rental of maatya land; male migration to india; competition between mass- produced and local low caste commodities, with a subsequent decreased demand for low-caste artisan products; decreased supply of raw materials for low-caste artisans' production; relaxed social norms for female behavior; and an influx of outsider government bureaucrats, law enforcement officials, and administrators into the area.

Dalit refers to socially, economically and historically marginalized communities pre-dominantly as untouchable's lowest social group in the hind caste system.(Damai, B.k, Sarki,Oadh, Parki Gaine are the main).

Baadi potters entertainers, sarki leather workers, sunar(goldsmiths) and silversmith, luhar ironsmiths, parki basket weavers,oudh masons, damai tailors seamstresses.Ritibhagya relation developed with non-ruling families as land ownership bramin, chettris(mary M. Cameron 1995).for extensive discussion of the early history of farming and cottage industries such as clothing manufacture in Thalara, see Cameron (1995); Regmi (1978) and seddon, blaikie, and Cameron (1979) on other Nepalese sites.

In this study the phenomena of change have been dealt with from a sociological stance. The focus has been upon a particular group of people and how their society and culture have undergone changes. By the term change I refer to the process of adaptation through the alternations in their livelihood due to the different socio cultural, economic and physical environment over the past couple of decades. Instead of dealing in details about this environmental change the intention of this study has been to explore how a particular group of people has made modifications in their ways of life in order to adapt to the changing circumstances. So, it is a universal and continuous phenomenon which is found in all the societies at all times. Hence this study intends to investigate and analyze how Dalit have witnessed and experienced rapid socio- economic, cultural and environmental changes over the last decades and how they have developed adaptive measures to adjust in such a changing context of globalization.

Nepali (2008) states that lack of modernization in caste based technology of the *Dalits* and a failure to orient into the market is responsible for their continuing backwardness. The traditional products of *Dalits* are unable to compete with the product of the multinational companies, and, hence, they can provide them little more than subsidiary source of livelihoods. He asserts on that landlessness, marginal and small landholdings and a chronic food deficiency of more than six months in a year are some of the features of the *Dalit* economy. Historically, *Dalits* have been practicing their traditional caste occupation and selling their products to their clients to make a living. Besides these, the main economic activity that supports for majority of *Dalits* is wage laboring. So, Nepali observes, Dalits have adopted multiple resource trapping strategies for their survival these days. People have hierarchy according to the power , economy , political access in the society ( berreman, 1972 ).

The Nepalese people are socially segmented along the lines of caste, sub-caste, ethnic and sub-ethnic groups. The members of such group cannot be stated with sufficient precision, partly because it is dependent on the definition employed, while the 2022 census records more than 60 such groups and 20 major languages were identified. Caste and race is very famous and deeply rooted in Nepalese society. According to national census 2022, there are various castes there are different castes groups in Thalara. They are named as: Damai, Lohar, Sunar, Sarki, Baddi. (Jha, 2004, p.118). Ritual (ideology) create the position of people. Caste is an ideological hierarchy (Dumont, 1980).

Dalits are no exception, they themselves use practices the Hindu model of untouchability and exclusion which is very much alive within their soul structure. Despite the serious efforts by INGOs/NGOs (including the dalit NGOs) to uplift the socio-economic condition of dalits over the last 40 years, they are still the most back warded group in socio-economic and political platforms of Nepal (Dahal et. al, 2002). Dalits are treated as untouchable in Nepal even today though the caste system was abolished with the introduction of new legal code in 1963. The members of higher caste (all Hindus including the indigenous nationalists) do not accept cooked food and water from them, keeping intact the exclusion model in their day to day life (Bhattachan et. al, 2002).

In Nepal, most of people are Hindu and they believe in caste system based on *Varna* system. Nepalese social structure is based on the *Varna* system where different caste group and individual interact and interdependent upon each other. Caste system is based on five primary social classifications. There are Brahmin (Priest /Worshipers), Kshatriya (Warrior /Ruler /Administrator), Vaishya (Merchant/Agriculture/Trades), Sudra (Servants/Labor) and untouchable or polluted. In the history of Nepal, the caste system began from Lichhivi period. The Lichhivi king divided people into four *Varna* and Eighteen castes (Kisan, 2005p. 22).

During the modern period, Prithivi Narayan Shah addressed the Nation, “Nepal is a common garden where four castes and thirty-six sub-castes blossom forth”. To describe the caste hierarchy code formulated as the *Muluki Ain*, the totality of this caste universe has been paraphrased in the code as *char Varna Chattis Jat* (four *Varna* and thirty six castes). This phrase shows the familiarity of the Nepalese with the

*Varna* model and it's being the main basis of social division. But the multiplicity of caste had already replaced the validity of the *Varna* model for all functional purpose. Sharma, (1977) studied all recognized castes into four categories as done by state legal code of 1854 (*muluki ain* 1910 B.S.)as follows:

1. *Tagadhari* (Twice born caste or literally thread wearing castes: Upadhaya Brahman, Rajput, Jaisi Brahaman, chhetris etc.)
2. *Matawali*-(Drinking caste (Newar, Gurung, Magar, Rai etc.)
3. *Pani na chalne, Chhoi chhito hollnu Na-parne-* (Castes from whom water could not be accepted but whose touch does not require aspergation of water).
4. *Pani Na chalne Chhoi chhito Hollnu Parne-* (Untouchable castes- Sarki, Dalit, Damai etc.)

The caste organizations namely Brahman, Chhetri, Vaishya, Sudra and untouchable castes are included in the Nepalese society as described in the myths of Hindu religion, the *Brahmans* were divinely created from the mouth, *Chhetris* from the arm, Vaishyas from the waist and *Sudras* being created from the foot of God Brahma are considered to be lowest as possible. Later on, this category of the *Varna* system took the form of caste system (Parajuli, 2000).

In the existence and continuity of the society, all castes perform their work in a co-operative manner. This system divided Nepalese society into many layers earning some merits but in the other hand even larger amounts of demerits. The described status is the one, which an individual gets at birth. It is conferred to him by his group or the society. It is impossible to change ones' caste. Within the caste group it is easy to communicate and to work but lower caste group is prohibited to enter into the high caste group. There are boundaries for them, hatred and suffering to the *Sudra*. The characteristic of caste system stratified people into various ranks who live and work in the same society (Adhikari, 2000).

Bhattachan (2022) has categorized Dalits in three groups which are as follows:

1. (Damai, Dalit, Sarki, Gaine, Badi are the main)
2. Madhise Dalit (Dusahat, Mushar, Chamar, Dome, Halkhor, Watar, Khatwe, Tamata, Badi are the main)
3. Janajati Dalit (Newari Dalits- Kasai, Pode, Chyame)

The mother tongue of Pahadi Dalits is Nepali, whereas Nepali and Bajhangi The majority of Dalits are Hindu.

In the caste based society, the social status and occupation are determined by birth for an individual. Lower castes have been providing various services such as smiting, skinning dead cattle, blacksmithing, carpentry, gold smithing, cobbling etc. Similarly, in return of these services people of the high caste have been providing them cash and food grain. Such relationship can be mutual and occupational linkage (Caplan, 1970).

In Nepal, three major occupational castes, the Dalit, Damai and Sarki are traditionally artists. These three castes have their specific caste- work in the village. Damais are the tailors; they sew and mend the clothes of the village people. Sarkis are the leather workers; they make and repair the shoes. Lastly, the Dalits are the blacksmith and goldsmith of the village. The blacksmiths make and repair different kinds of weapons and households utensils. Among all the untouchable castes, the Dalit occupy the high position with the traditional caste hierarchy. The Dalit (blacksmiths) and the Damai (tailors and musician), for example, regard bodily contact with each-others are polluting. The same is true of sexual intercourse between the 'Dalit' and 'Damai'. A Dalit does not allow, a Damai to enter his house and would never accept 'bhat' (rice) or 'pani' (water) from him (Hofer, 1976, p. 110).

"What the Communist Manifesto is to the capitalist world, *Annihilation of Caste* is to India' Anand Teltumbde, author of *The Persistence of Caste* In 1936, a Hindu reformist group invited B.R. Ambedkar to deliver their presidential address and chart a path to end the caste system. When he argued that the immorality of caste was sustained by the Vedas and shastras, and without dynamiting them there could be no reform, they withdrew their invitation. Ambedkar published the text on his own. Mahatma Gandhi responded to the provocation. The hatchet was never buried. This new annotated. critical edition features a comprehensive introduction by Arundhati Roy, who says to ignore Gandhi while writing about Ambedkar is to do Ambedkar a disservice This edition generated inevitable questions regarding political representation, caste, privilege and power in Indian society. *Annihilation of Caste* is a breach of peace.' A brilliant milestone in the history of Ambedkar publications. it marks. And indeed illuminates the arrival of a land quite unlike the average landscape of scholarly publication

According to Mishra (2049B.S.) Like other aspects of human life, religion, customs, festivals and culture can be examined from economic, political, social and unjust perspectives. Each point of view reveals different aspects of the subject matter. Being able to synthesize such diverse study perspectives closely will help to make a comprehensive critique of various aspects of human life. It is for this purpose that the social aspect of the main festival of most Hindus, Dashain, is discussed in the context of an established scientific approach to the study of religion.

Dalits and Non-Dalits are not allowed by social custom to touch each other in any physical way particularly so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged (FEDO, 2060 B.S.).

Western anthropologists have used the practice of classifying the people of the world into four human races according to their origin. One, Caucasian, also known as Aryan. Two Negro, also known as black. Three, Astro-Dravidian. Four, Mongol. Astrodrawids are considered to be a single species, not separate species. Originally classified into four human races, today's anthropology suggests that there is no human blood in the world left, and that it has been mixed up somewhere. (Ahuti, 2020)

So far the numbers of caste existing in Nepal are 125 castes (CBS 2011). In the Malla period, Sarkis were found mainly in the hilly areas but today they can be seen in all district and urban areas in certain numbers. In the demography statement of 2022, the total population of Damai was 390305 which is 1.72% and Dalit was 895954 which is 3.94%. Altogether the number of Damai and Dalit were 1286259 which is 5.65% (CBS 2022).

In the Terai the lower caste group is categorized as Teli. The Dalits are also called Gandhe, due to their dirty occupational work, Dalits fall in the category of Sudra, considered to be lower untouchable and impure. In Nepalese society, Brahmins are supposed to be pure one while Dalits are called impure. Dalits have been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

Most of the Dalits rear pigs and hens but upper castes keep cows, goats etc. According to the Encyclopedia of religion within the Aryans, few groups of people were poor who did not have systematic agricultural process were kept under the Sudra

to serve the Aryans. Khas is one of the branches of the Aryans. Brahman, Chhetri including lower caste Damai, Dalit, Sarki are also included within that branch of the Aryans. Khas entered in Nepal from hilly areas through Gadwal and Kumau crossing Mahakali River instead of going to Sindhu Ganga of India (Sharma, 1977).

Prayag Raj Sharma (1977) analyzes legal code of 1910 BS. as a major cause of caste division in Nepal. He examines legal code, caste system, social mobility, rule of verna system, caste based profession, law, social status and role etc from historical and anthropological perspectives that are explained in old civil act, 1854. He has shown the caste hierarchy as mentioned in the act like below.

- a. Tagadhari (Twice Born Caste)
- b. Matwali (Liquor drinker)
- c. Achhoot (Untouchable)
  - i. Chhoichhito halnunaparne
  - ii. Chhoichhito halnuparne

Although there are more and more incidents of caste system in manusmirti according to Hindu Mythology, but that legal code gave the legality of caste and their work division in Nepal. According to that legal code, caste system was divided in to Tagadhari (twice born caste) and Matwali (liqueur using caste), (Panichalne/ choichito halnanaparne) touchable caste and Paninachalne, *chhoichhitohalnuparne* (untouchable caste). The legal code gave the priority to upper caste people and they started to discriminate lower caste people. Due to these reasons, lower caste people deprived of their right and they became worker in getting their right and in access of resources that increase the backwardness on them and could not compete with upper caste people that decrease the number of participation in administration.

Kisan (2005) sheds lights on the historical aspect of the exclusion among Dalits. The study starts with the historical background of the origin of the untouchability in the caste system. In Hindu religious books, there is evidence that Shudras were not originally considered untouchable. Manu, in his religious book Manusmriti introduced what might be called an untouchability dividing line with peoples like the Chandal. Manu laid down social rules that if people failed to do the work according to their classification, they would not remain in their caste.

The issues of Dalits have been taken seriously until the Government's Ninth Plan. The Ninth Plan focused on capability enhancement of Dalits, reservation in scholarship, compulsory and informal education system, fixing certain portion of grant in the local government authorities for the upliftment of Dalits. Nevertheless, these plan and policies of Ninth Plan could not implement as well due to Maoist revolution and unstable government. National Dalit Strategy report (Dahal, 2002) was prepared for the National Planning Commission in 2002. It suggested some top priority area such as: cultural, religious, educational, social, economic, political, administrative, legal, and academic and data bank to focus in five year plan. This broad study tries to include a wider range of issues for the upliftment on Dalits in Nepal.

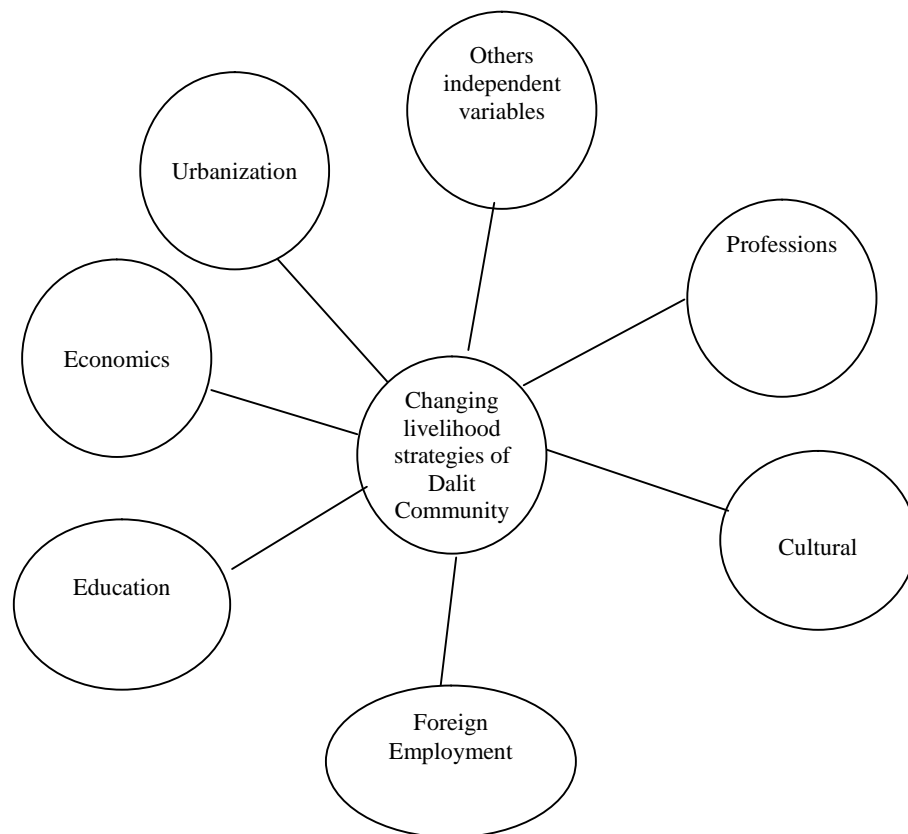
The Tenth Plan with respect to the poverty reduction strategy paper recognizes the centrality of socially inclusive development. It focused in mainstreaming the excluded groups to ensure equitable access for all and providing targeted program to hardcore poor. Thus, it has emphasized on various welfare programs. Such programs are: employment for Dalits, preferential provision in foreign employment, sensitization programs against untouchability at the local level. Similarly, encouragements of Dalit women for schoolteachers, scholarship programs, housing arrangement for homeless Dalits etc. are also emphasized. Skill promotion for income generation, training for modernizing their traditional occupations, arrangement of leasehold forest within community forests for Dalit forest users, provision of grants to poor Dalit for micro-irrigation, provision of focal point in government agencies for Dalit issues, abolish all discriminatory provisions enacting new special law, mandating political parties to nominate Dalits in each level are also prioritized.

The Tenth Five year Plan has given due importance to economic growth, distribution of resources, human resource development, social balance, empowerment and social transformation. But this Plan could not be implemented properly due to the political instability, escalated conflict in the beginning, and changed political context in later period. The Tenth Plan has provisioned 'Affirmative Action' as a main tool of social inclusion. Now the country is moving towards making new constitution through constituent assembly and restructuring the state under the inclusive democratic phenomena. There are demands of proportionate representation with special provisions.

Therefore, this study will be a milestone for all academicians, researchers, intellectuals, development professions, development activists, volunteers, policy makers and planners.

### 2.3 Conceptual Framework of the Study

Various independent variables surrounded within Dalit community have affected the socio-economic condition of the Dalit people. These all are independent variables work in changing livelihood strategies of Dalit's socio-cultural and economic life. Factors of Modernization, acculturations, Sanskritization are the key determinants for the social change of Dalit caste. Hence, the study has been made conceptualizing the framework as shown below.



Modernization including urbanization, modern communication facilities such as telephone, internet, email etc. access to transportation, availability of basic health care facility and the provision of political participation and legal treatment is the major factor for the overall development of the society. It also confers with the effect of globalization. Migration of people from one place to other transfers the knowledge skills and behaviors which plays the important role in adoption of socio-cultural and economic behaviors with new ideas and opinions. Acculturation is the process of adoption high caste's cultures and socio-economic behaviors into the lower caste community. It also includes the assimilation in social process. Due to migration, Modernization and urbanization Dalit castes lose their own socio-cultural identity while assimilating with separate type of socio-cultural and economic practices. As a result of it, Dalits are feeling as humiliated psychologically and suppressed people within the society. Many other direct or indirect internal and external factors have affected to social change of Dalit in the study area. Cameron (1995) has presented inequality and discrimination but in span of time this research finds many more change in livelihood due to different factors which are mentioned below.

## CHAPTER-THREE

### RESEARCH METHODOLOGY

This chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data it is linked with process for acquiring the existed knowledge methodology guides the steps to get up to research objectives. It is systematic, theoretical analysis of the methods applied to field study. The path to finding answers to your research questions constitutes research methodology (Kumar, 1999). Research methodology explains the justification for using particular research methods. The knowledge associated with my research study is socially constructed in the sense it searches changing livelihood strategies of the study area.

#### 3.1 Selection of the study area

Bajhang is the largest district out of nine districts of far-western province. The district headquarter is Chainpur, it covers an area of 3,422 square km (CBS2011) baghang district has two municipalities; jayaprithivi and Bungal municipality eight rural municipality which are talkot, masta khaptadchhanna, Thalara, Bitthadchir, Surma, Chabispalthibhera, Durgathali, Kedarsyu, saipal, rural municipalities. My research area filed is Thalara rural municipality it has nine wards my field covers ward no 2 and 5 of Thalara.

It is located in hilly region it has located in eastern part khaptadchhanna rural municipality, khapad national park, western part of doti district and kedarsyu rural municipality, north part of seti river and southeast part khapatad national park malika temple. It covers in area of 105.51 square km. population is 17952 Thalara is the ancient cultural, historical place in king regime 22/24. It is one state.

The study area warda no 2 has bagada, kapra, dangajee, dorgaun, kafalkanda, bettola, dhamada, vanada, Beradi, Talgaun, Kanda warda no 5 kotfera, kholi, Kharkhola, Thadadhunga, Duwali, Bhidguan, Khulam, Haat, Banyagaun, Gothigaun.

My interest is always how people are adopting their livelihood strategies of their lifestyle. How people are living in the world? Why do their work for living? What are the formula of changing livelihood of people. The people livelihood is different urban and village in the history in king regime, the dalits are poor, discrimination,

untouchable cast over the past century, their primarily artisan related production has been replaced. It is virgin area of changing livelihood strategies of dalits in Thalara rural municipality of Bajhang.

### **3.2 Research Design**

Research is a situated activity that locates the observer in the world it consists a set of interpretive, materials practices that make the world visible. Qualitative research involves the studies use and collection of variety of empirical materials case study, personal experience, life story (denziz, lincoin 2005) my research design is based on descriptive and explorative study. The research is descriptive as it is based in the discussion on several social factors changing livelihood strategies descriptive research is also fact finding operation for adequate information (Pant 2000:74) it is type of survey study which is generally conducted to access the opinions, behaviors, it describes the situation and event.

My study explores to identify the major livelihood strategies adopted by dalits people. The process of research study carries out the quantative and qualitative research approach in my field. It is a micro level study. This is analytical as well as descriptive of research Design. Descriptive research is also fact finding operation for adequate information.

### **3.3 Nature and Source of Data**

Data were collected from both primary and secondary sources; however more emphasis was given in collection of primary data. Primary data were accumulated conducting household survey using structured and semi structured questionnaires, field observation and key informant interview whereas, secondary data were collected from the review of related literature such as books, journals, articles, dissertation, census report etc.

### **3.4 Universe and sampling procedures**

The universe of the study was the Dalits household of ward no.2 and 5 of Thalararural Municipality. From the record of Thalara rural municipality, it came to know that there are 119households of Dalits in those wards. Coming up with this number, I determined the sample size of 28 percent (35 households) would be sufficient for me to analyze the data using simple statistical tools such as mean, ratio and percentage.

The total number of 35 respondents was both male and female of different age groups. The respondents were chosen by using simple random sampling method.

I selected the purposively 35 household from one respondent each household, representatively, among them 9 Luhar 5 Bhul Sarki, 4 oadh, 4 parki, 5 Badi , 8 Damai\Nepali, among them 18 males and 17 females.

### **3.5 Data Collection Techniques& Tools**

The data for the present study were generated from the following of techniques.

#### **i) Interview Schedule**

A schedule of both open and closed questionnaires was developed and used to generate basic data from the households which includes population dynamic, family size, household income, occupation, life pattern, income from traditional and modern occupations, cultures and rituals, gender status and other general information. The quantitative data was analyzed as a unit households and respondents numbers and qualitative information was reviewed with livelihood strategies.

#### **ii) Observation**

During the field work, the researcher visited every Dalit household to interview with the respondents and collected the information on their life styles, food, habits, household type, sanitation, farming, customs & cultures. Non-participatory methods of observation were so applied for this purpose.

### iii) **Key Informants' Interview**

This technique was chosen for its flexibility to provide opportunity to know the opinion of the respondents. It gave the; information of the history of Dalits present and past socio-economic condition and the changes that occurred in the course of social development.

The informant were age of 20- 29. Boys Girls and women in a separately, way. They are four girls, three women, three boys, two men all total 12 key informants. Where, I have asked the following types of questions:

- a. *How many family members? And where they involves?*
- b. *Are you understand about “Arma parma”, Rithi bhagya”system?*
- c. *In past, what are the livelihood strategies of your family? And what are the present strategies?*

### iv) **Focus group Discussion**

Three types of group discussions were made with the groups of respondents. First, from women, second from, youngsters, and third group from mixed (adult old male and females). The group discussion mainly focused on their past/present socio-economic condition; the types of discriminations how they were facing now and then, factors of socio-economic changes and impact of these changes in their community.

## **3.6 Process of Data Analysis**

The data collected during fieldwork was descriptively analyzed. After completion of field work, the collected data was coded and classified into descriptive and numerical characters. These qualitative data have descriptively tabulated by using computer. The qualitative data were descriptively analyzed. Moreover, in order to make the report more precise, tables and quotations are presented herewith. Opinions of the respondents have been incorporated in their original form to explain various events. In order to make the findings more organized, various chapters and sub-chapters have been arranged with making description and analysis.

*The key informants had gave their types of answer: They have Joint, Nuclear family. In past, they had done \ adopted artisan production works, where Ironsmiths, silversmiths, Basket weavers, Tailors, Masons, Potters, entertainment etc. Also theywere applied “Arma parma”, Rithi bhagya” system. Now they are involves in*

*modern agricultural works, Business, teachers, baeurocrats,foreign employment in India, Katar, Maleshiya, UAE, Oman, Australiya, America, These are the present livelihood strategies as well.*

### **3.7 Limitation of the Study**

Every studies have own limitations it has various constraints. This study is also not and exceptional from others. It contains the techniques such as household survey, interview schedule, key informant interview and observation through the study content analysis, life story, history and so on.

On the other hand, the study is based on small sample size. So the findings may not be generalized to the whole nation as well as other group of people. This study has under taken primarily to obtain some based line data which change on livelihood of dalits. it reflects the only changing livelihood of dalits community.

### **3.8 Ethical Consideration**

Ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. All participants were assured that all the information they provided were remain confidential.

- ❖ All the respondents have been kept secret for their physical, social and psychological wellbeing. Their rights to privacy and confidentially respected.
- ❖ As a researcher I have not put forward my own view in any circumstances, staying outside the issues beside some special occasions to alienate my respondents or get side tracked.
- ❖ The privacy of family life about various economic and social issues has been considered. On the other hand, their time was also considered according to their convenience.
- ❖ Respondents are express their views, ideas in a facts freedom way.

## CHAPTER-FOUR

### SETTING OF THE STUDY AREA

#### **Bajhang**

Bajhang district, a part of Sudurpachim Province is one of the 77 districts of Nepal. The headquarter of Bajhang is chainpur, Jayaprithivi municipality, it covers an area of 3422km<sup>2</sup> and has population (2078BS) of 195159 among male 88988, female 100109 gender population is 88.89% density55. Bajhang is largest district out of 9 districts of far –western province.

The district is surrounded by Bajura and Humla in the East, Baitadi and Darchulla in the west Humla in the north and Doti, Achham in the south the district is located between 29°.29°and 30° 09° north longitude ,and 80°46 and 81°34 east latitude. The elevation of the district from sea level is 900m. (3000ft) to 7,035m. (23,081ft). Major religious spot, Khaptad Baba Temple Devithan Temple Surma sarowar, Malika Thalara, Masta Minder thapagaun and so on. It is famous for Saipal himal Uraibhanjyang (saddle of hill), Seti River, Khaptad National Park, Rishikunda, Tapoban.

#### **Thalara**

Thalara Rural Municipality has been carrying its own existence and identity since ancient times. Even now, in the process of restructuring the state of the Federal Democratic Republic of Nepal, the last five rural areas of Dangaji, Parakatne, Kotbhairav, Koiralakot, Malumela have been combined. Along with the diversity, the beautiful scenic spots from Himshankhala Kokh of Saipal Himal are endless. The river Seti, which is flowing with a lot of resources, is the natural product of this rural municipality, while Jadarigad on the eastern border and connecting with Dati district on the other side, there is Malika, another tourist area. This Thalara rural municipality is surviving with abundant resources and means. If these resources of this village can be properly identified and used, it will be known as a real resource storage. If we can develop the tourism sector of this rural municipality, I am confident that it will become an important area for internal and external tourists. This rural municipality itself is full of nature's lake with supernatural gifts. In this, its upper part is green area and various agricultural production recreation areas filled with rich and beautiful

vegetation is known as one of the number agricultural production areas within the district. The total population of this rural municipality is 1752, of which 8970 are female and 8982 are male. In addition, there is Jadari Gad in the geographical east of this Thalara rural municipality, Doti district in the west of Khaptad Channa rural municipality, Seti river in the north and Khaptad national park in the south. Similarly, the latitude is 25° 13 minutes north 30° 57 minutes north and the longitude is 50° 56 minutes east 81° 56 minutes. There live in several caste Bramins (upadhyay, joshi, Bhatta, neraula, koirala, and so on.), chettri (Thapa, khadaka, rokaya, khati, bohara, Bhandari etc.), thakuri (Singh, bam, malla, saha) dalits ( B.k, oadh, sunar, badhi, sarki, lohar, damai, parki and so on.

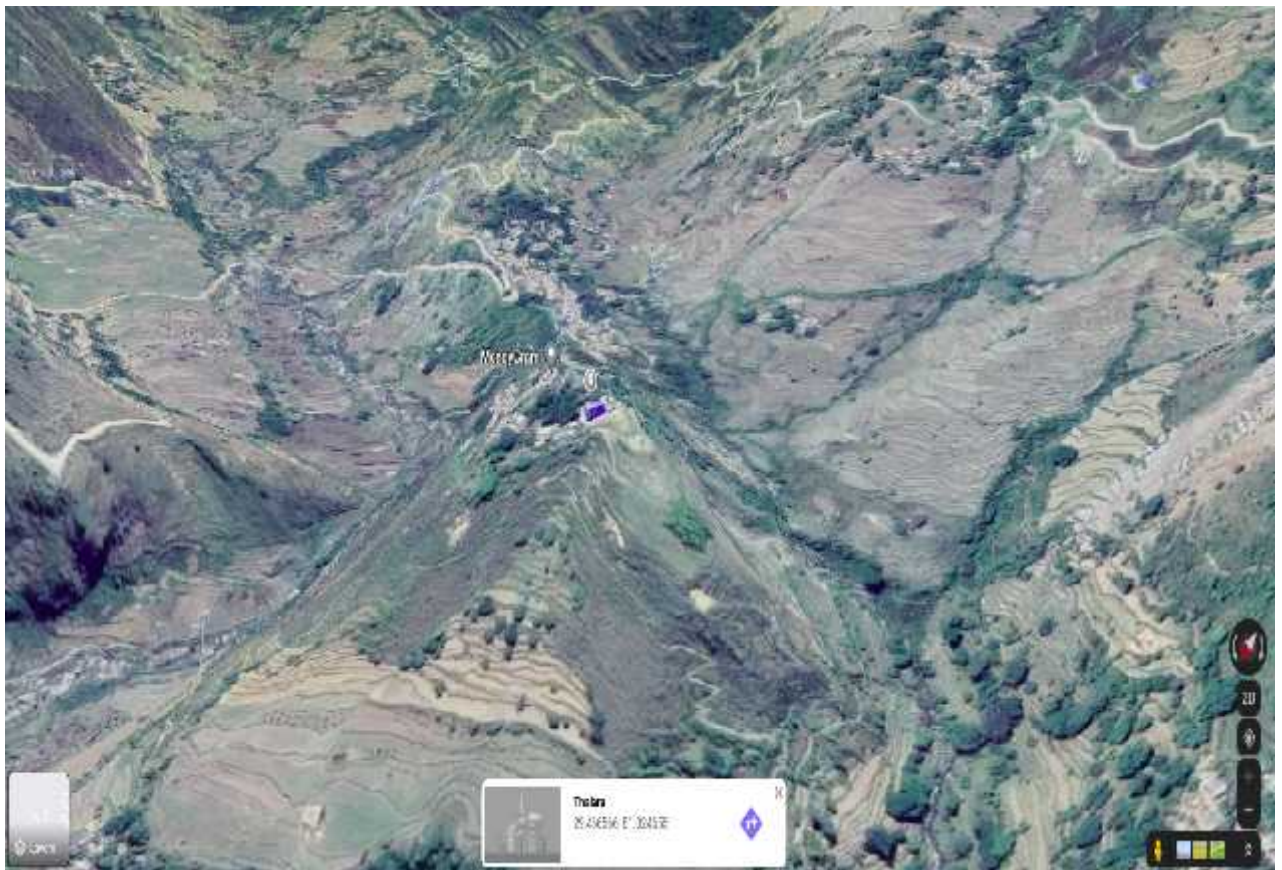


FIGURE: GOOGLE PHOTO OF THALARA RURAL MUNICIPALITY

### **Geographic Setting**

Thalara rural municipality is situated at 1027 km in West from the Kathmandu city. It is divided into 9 wards and the study area falls with 2 and, 5 wards. The rural municipality ward 2 and 5 are surrounded by Kapra in the east, Canada in the west, in the north and surrounded by Dangajee, and Thapagaun in the south. The climate of this RM is semi-sub-tropical and temperate throughout the year. Mahendradhar is

between ward 2 and 5. There are 119 households of dalits, where I selected the 35 household respondents representatively.



#### **4.1 Natural Resources**

Most of the area of the rural municipality is surrounded by land and has sufficient sources of water in each ward due to field and empty area. The trees mostly found in rural municipality include Sal, Chilaune, Katush, Simal etc. The fruit trees like apple, mango, orange, lemon, junar is also found in the different area of the rural municipality. A plenty of birds like parrot, pigeon, kalich, Dove Jreli etc. are available. Major agriculture productions of this rural municipality are maize, potato, paddy, rice, wheat etc. There is fertile land in Thalara.

#### **4.2 Population Composition of the Study Area**

The total population of the study area Thalara rural municipality is 17952 out of total 8970 females and 8982males. It covers 635 households (Source municipality Profile, 2021). There is the heterogeneous community, the households belongs to various ethnic castes like Brahman, Chhetri, Kami, Damai, Badi, Sharki, Parki, oadh, luhar and so on.

### **4.3 Historical perspective and Dalits**

Caste based discrimination is a challenge against human dignity. Dalits are discriminated against in the society and ignored in the national plans and policies on one hand, and the provisions and decisions made by governments remains in the paper only about which Dalits are unknown on the other. Furthermore, the periodic plans are in complex. Therefore, with the aim of disseminating governmental budgetary decisions and allocation of budgets have not accessible to them. As a result of that Dalits are backward. This is the manifestation of historical fact that the exploitative Hindu caste hierarchy based stratification of Nepali society compelled Dalits to be excluded in every sphere of their living. They are socially exploited, politically powerless and under- represented and economically poorest segment of the society. Their fundamental Human Rights have been grossly violated. They are striving for their human rights by forming organizations at different levels in the present days in Nepal. However, because of lingual problems they are unaware of human rights provisions stated in different international conventions and treaties. In a number of places, this segment of population could not get social respect in practical sense due to the existence of caste-based system though termed illegal and inhumane behavior because of ineffective enforcement of the Acts, which has made the caste system punishable. Caste based hierarchy and stratification is one of the prominent causes of exclusion and exploitation of lower caste from the past in Nepal.

Caste based discrimination has existed in Nepal for centuries. Gross human rights violations are committed against Dalit communities due to discrimination in social, economic and cultural spheres. Effective measures by Nepal's government have yet to be taken to end these practices. Furthermore, there is still a need to identify each facet of life that these human rights violations pervade.

The local chief and upper classes had no problem in adopting the social forms of this religion as it gave them a hierarchic structure wherein they could attain high positions of power and authority for themselves without having to give up any of the privileges, which they already enjoyed, this was the beginning of the process of stratification of the Khas society and the infusion of the fatalistic faith into it. The Hindu purans have been fashionable teachings, adding prestige and status as well as a sense of modernity.

**Table 1 Gender Division of artisan activities**

Caste	Male	Female
Baadi poltters, Entertainers	Collect and mix clay, pound,clay Carry and mix clay, shape shape vessel parts, dry, fire Decorate. Dance, sing, drum	Carry and mix clay, shape carry fodder goods ,deliver goods, dance ,sing ,solicit clients for prostitution
Sarki leather workers	Skin animal, tan hide,design and stitch goods ,deliver	Collect raw material, tan hides , design and stitch goods deliver
Sunar goldsmiths and silversmiths	Collect material,sell gold ,siliver ,design ,create jewelry,fire,hammer gold into pellets, make wax, mold,melt gold into mold, pound silver into shape ,shine decorate ,deliver	Pump bellows,deliver
Luhar ironsmiths	Collect, recycle iron scraps, fire pound iron into tools, deliver	Pump bellows, gather raw material ,deliver
Parki basket weavers	Collect bamboo,split into strips ,design,weave,deliver	Collect bamboo,split into strips ,design,weave,deliver
Oudh masons	Collect racks,clay ,manure wood ,break rocks carve ,wood, measure, construct wall, house steps	-
Damai tailors, seamstresses	Buy cloth and/or notions, sew men's,women's children's,clothing ,deliver	Buy cloth and/or notions, sew men's,women's children's,clothing ,deliver

#### **4.4 Change in Social Behavior**

Change can be seen in the behaving pattern between service holder and non-service holder Dalits. Those Dalits, who are in bureaucracy, have more friends from upper

caste than those of non-service holder. Socially, job holder Dalits are less discriminated than jobless Dalits in the society. The service holder Dalits are more conscious in their social behavior and their status is higher in the society than of non-service holder.

#### **4.5 Acceptance of New Food Culture and Changes in Life Style**

Economic sources are the major causes of changing lifestyle. Nowadays, changes in lifestyle of Dalit bureaucrats are seen more prosperous than of non-service holder Dalits. According to the respondents, they used to eat local lunch and dinner twice in a day but now they eat breakfast, dinner, lunch. Fast food like momo, chaumin, pizza, noodles and that replacing their original eating like Dindo, bhaat, dal, gundruk, pitho, buff, makai etc. they wear jeans clothes, leather jacket, dingo shoe and other readymade clothes instead of homemade traditional wearing. Now children instead of playing Kabbadi, Dandibiyo, they have access to internet, play video games, etc. They have different way of entertainment. They go to disco and dohari club for recreation. However, the situation of non-service holder is same of previous one.

#### **4.6 Struggle for Changing Economic Behavior**

Now, different economically institutions have been set up everywhere. Cooperatives and Finance companies have been established in rural and remote areas too. So, the Dalits, instead of borrowing money from landlords or elite people rush towards such financial corporations and banks. This situation has been seen more in job holders Dalits than of jobless and rural dwellers. Others are earning poverty from home and abroad.

#### **4.7 Acceptance and Adaptation of Modern Dressing**

I found great modification in the pattern of dressing. Instead of homemade and traditional dress, we see tie, coat, pant; hat and girls wear skirt, pant, mini skirt, T-shirt etc as of higher caste people in place of gunio-cholo/ sari-blouse. We see boys are making long hair and wear mundra and girl are cutting their hair to be punks and hero. It is seen more in educated and service holder and abroad families.

#### **4.8 Change in Religious Thought and Ritual Activities**

Although, all Dalits are Hindus but they are not allowed to enter in Hindu temple and to perform Hindu rituals. They do not have right to read Gita, Puran, Ved etc. (holy

books of Hindus) and other religious book. This is because of untouchability and traditional belief of Dalits and they do not dare to break the social and cultural norms and values. However, some educated Dalits capturing and inflowing in the temple, which were closed to them from past. Their perceptions towards the temple and worshipping the God have been changed. Similarly, there is change in ritual activities between service holder and non-service holder Dalits. Mostly, service holder and educated Dalits do not believe in reborn and ritual activities after death. Dalits, who are the residence of the city and working in Bureaucracy go to temple public spare and worship the God as they like.

#### **4.9 Changing Behavior in Occupation and Caste**

Traditional occupations have been replaced due to new emerging occupational opportunities. Dalits bureaucrats and their family do not do the traditional occupation. For example, most of them left the tailoring, playing musical instrument (Panche Baza), Khalati (Work of Bishwokarma), making clay pot (Work of Kumal), ploughing the field etc.

Likewise, most of the Dalits have changed their caste (Thar) and making like of Brahman. New generations hesitate to write their original caste. This is because of humiliation and touch ability. They write, poudel, Nepali, Bhatrai, Shai, Gahatraj, Dayal etc. instead of their original caste.

#### **4.10 Social Mobility and Stratification**

Social mobility may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich; the Mukhiya (non-gazette personnel) may become Kharidar (upper level than Mukhiya) and so on. The reason of social mobility and stratification is wealth and other dimensions such as power and prestige. I see high living standard of bureaucrats than of non- bureaucrats. The social status of such person is higher than jobless Dalits in the society. The families of them are more educated and they have positive thought. I found materialistic social stratification among the bureaucrats and non-bureaucrat Dalits.

#### 4.11 Social and Cultural status of respondents

##### Education:

Education is primary qualification to enter into high level. Education itself is also of critical importance in the study of development because it is through education that the nation's work force resources for development acquired. Table shows that the educational backgrounds of total respondents.

**Table:2 Educational status of Dalit respondents**

Level	Respodents	percentage
Under SLC	7	20%
SLC	6	17.14%
Intermediate	14	40%
Bachelor	6	17.14%
Master	2	5.71%
Total	35	100%

Source: Field Survey, 2022

Table shows 20 percentage of Dalit in lower education is higher than upper class educational status. The percentage of below SLC is 20, SLC passed percentage is 17.14 and the percentage of IA passed seems 40 but the percentage of bachelor and master is 17.14 and 5.71 respectively. Therefore, the high class position of Dalits is less in bureaucracy.

The most highly regarded qualification is the Bachelor's Degree, which allowed one to qualify for higher-level government job. Therefore, the reason of less representation of Dalit in Nepalese bureaucracy is lack of required education.

#### 4.12 Political perspective and Dalits

After the unification of Nepal in the eighteen century, the concern of the government was with consolidation in rule and with battling against rebellious group. With this emphasis on control, its form was largely military. Most of the Janajatis joined in the military force in sense of security of the country. The Sugali Treaty of 1816, which fixed the political boundaries of the nation helped provide the sense of security that allowed the government to be less pre occupied with military affairs and to turn to

other things. Much of the effort of the ruling class turned towards the cultivation of personal ambition.

In course of time, due to the intra-palace machinations, Junga Bahadur Rana, who came to power in 1847 with the ill-famed Kot Massacre and run a defacto Rana rule. The orientation of the Ranas was towards furthering the fortunes of their family, not of the country, and patriotism was even regarded suspiciously as a threat to their personal interest. Ranaji ruled over the country for 104 years establishing Chakari System.

A change occurred during the reign of the late king Tribhuwan. A parliament was formed giving the power to cabinet and the civil service (man bahadur B.k). Nevertheless, Chakari and afno Manchhe system and fatalistic value of people could not down rather than that aroused simultaneously during 1950-1960 in Nepal. In 1959, a general election was held to create a democratic parliament.

#### **4.13 Acceptation of Using New Technology**

Even more Dalits are under poverty. However, those who are resided in city and have job, are being changed using the modern means of technology. Various new instruments and invention i.e. T.V., Radio, Telephone, Mobile, Computer with internet facilities can be seen at the home of them. I found the lifestyle of job holder Dalits has been changed due to the use of technology in comparison with jobless Dalits. Table shows that the use of new technology used by Dalit respondents.

**Table-:3 Using New Technology**

Means	No. of user's	Percentage %
T.V.	7	20%
Radio	15	42.85%
Mobile	20	57.14%
Computer	3	8.35%
Phone with internet	35	100%

Source: Field Survey,2022

Due to the technological revolution, most of the Nepalese have access of modern technology such as T.V., Phone, computer etc. the impact of modern means of communication is more in Dalit bureaucrats too. By the above table, 20% Dalit bureaucrats have television, 42.85 have radio and nearly 80% Dalit bureaucrats have mobile and have computer and phone with internet facility. But the situation was just opposite before 5 years and with non-service holder Dalits. It shows that Dalit bureaucrats have been attracted towards modernization. It is one of the cultural changes among them.

## CHAPTER FIVE

### SOCIO CULTURAL AND ECONOMIC CHARACTERISTICS OF DALIT COMMUNITY IN THALARA

Livelihood strategies of people rely on the context or environment in which households work to make a livelihood. As the context or environment is dynamic, the strategies a household adopts cannot remain static. Extension and development of road transport network, expansion of markets and availability of goods and commodities, introduction of communication facilities, and other infrastructural developments in the rural areas, i.e. penetration of capitalist economy or the forces of globalization based on neoliberalism have led *Dalits* to change their livelihood strategies. Traditional economic activities started to lose their strength as the means of livelihood. The traditional artisan production became outdated and incompatible with the new market situation. When a change has been perceived in the economic structures, the households have reacted and adjusted to the new context.

Diversification is the creation of diversity as an ongoing social and economic process, reflecting factors of both pressure and opportunities that cause families to adopt increasingly intricate and diverse livelihood strategies (Ellis, 2000). Various forces to village economy have generated changes in livelihood patterns. These forces are demographic features of household including family size, age and sex, and economic structures including land ownership, access to resources and services, market interaction and development activities. The relations among these forces have set the boundaries of possible income generating activities in which a household has engaged. Engagement of household members in diverse portfolio of income generating activities is in response to financial vulnerability.

#### **5.1 Age and Sex of Dalit Respondents**

Age and sex composition of population plays an important role in number of earning individuals and the number of dependent individuals. The situation of Dalit respondents that who are involved in based on age and sex is given in the table below.

**Table-:4 Age and sex status of Dalits Respondents**

Age group	Female	Male	Total	Total percentage
15-19	3	2	5	14.28%
20-29	5	4	9	25.71%
30-39	5	6	11	31.42%
40-49	3	4	7	20%
50 above	2	1	3	8.57%
Total	18	17	35	100%

Source: Field Survey, 2022

In this way, female representation is more than male. Out of 35 Dalit household. or 49.9 % were male respondents and just 51.59 were female respondents. Similarly, 30-40 age groups seem more from both sexes in village. Nearly 60 percent of respondents were from 30-49 age groups.

## **5.2 Marital status of Dalit Respondents**

Marital status represents social and cultural situation. During my study, I have collected the data of married and unmarried respondents. This collection aims to know the social and cultural background of Dalit respondents and also indicates their economic condition. What role plays in job holding due to marital status in their office and time management?

In general, early marriage is prevailed in Dalit society. Moreover, child marriage was very common in Dalit community.

**Table-:5 Marital status of Dalit Respondents**

Marital status	Male	Female	Total	Percentage %
Married	10	13	23	65.71%
Unmarried	8	4	12	34.28%
Total	18	17	35	100%

Source: Field Survey, 2022

From the table, we can understand that all women have been married and out of 70% male respondents, 65.71% are married and 34.28% does not have married yet. Some of them answered, they are going to marry soon and some of them have no plan of marry or they won't marry for life. Similarly 58% male are unmarried and 48% are married on the above table.

### **5.3 Acceptance of New Dialects and Change in Traditional Thinking:**

Dalits were fatalistic but they are adopting materialistic and scientific thoughts now. The way of traditional concept of untouchability is being changed. They can go to the home of their friends and can enter in public places and ceremonies. People are against, exploitation, slavery *Rithi Bhagya, Khalo* system.

### **5.4 Family structure**

Family is the basic and universal social institution. It fulfills various needs of the members, in addition, it performs several function including continuity, integration and change in the society. The family is a group defined by the sex relationship sufficiently precise enduring to provide for the procreation and upbringing of children (Maclver and Page, 1990). There are two types of family structure in Darai community. They are nuclear and joint. Traditionally, family structure of Darai community had joint family system. This type of family structure consists of living two or more generation with in a same house where as the nuclear family consists of married couple and their unmarried children. Due to change in economic condition and population growth with time, family structure of Darai people is changing from its traditional pattern to nuclear family structure. The Dalit economy is purely an agrarian economy, previously they had more resources for their livelihood; therefore they used to have joint family system. But these days, due to the high rate of population growth and decline of nature and tribal resources they have to face economic difficulties. In a joint family there may be greater number of children and old or feeble people. It means less number of working people cannot feed all of them with the help of limited resources. So that joint family pattern is gradually changing into nuclear type. Another reason for changing family pattern is development of educational status. By the education they have awareness for convenient and comfort life. They feel small family is better than joint family.

The table present the family structure of Dalits in the study area. Distribution of the family on the basis of its types, Dalits community in Thalara Rural municipality Bajhang (2022).

**Table:6 Family Structure**

Family structure	Respondents from household	Percentage
Joint	16	45.71%
Nuclear	19	54.28%
Total	35	100%

*Source: field survey2022*

The data reveal that the majority 54.28 percent of the respondents has preferred nuclear family which justify that nowadays nuclear type of family is common, convenient and popular among the of Thalara rural municipality. Approximately two third of the total respondents were in favor of small size family. The economic nature and the pleasure of the member of family was considered to be the main reason to prefer nuclear family whereas emotional satisfaction, better economic position, co-operation and family prestige were the reasons behind preference for joint family. On the other hand, joint families are unable to fulfill the requirements of the large family. Therefore, joint families are being replaced and break up by nuclear families.

### **5.5 Discrimination in Refreshment Training and Study**

Dalit bureaucrats have very less chance of getting refreshment training. Different institution and organizations provide different trainings for the refreshment of personnel. Government also provides such training for the capacity building of bureaucrats every year. Table 19 shows the situation of Dalit bureaucrats in getting chance either in study or seminar and training.

### **5.6 Education**

Education in the largest sense is any act or experience that has a formative effect on the mind character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skill and values from one generation to another. 33 Without education, no any kind of development is possible. Education has a prominent role to play in the

change and reform of the society. The primitive society has been changed into today's modernized world mainly because of the education being followed by other factors such as industrialization, scientific inventions, and trade and so on. So it is a necessary element to make our lives better and advanced and helps the people to improve their position. Education is known as a basic need for the human being in the present time. It has a great importance for the development of any country. Especially in the social development, it is considered as main component. In the world the country which has more educated people are found much developed from both the societal and economic perspectives.

**Table-:7 Educational status of Dalit respondents**

Level	Respondents	Percentage%
Under SLC\ see	7	20%
SLC \see	6	17.14%
Intermediate	14	40%
Bachelor	6	17.14%
Master	2	5.71%
Total	35	100%

Source: Field Survey, 2022

Table 7 shows 20 percentage of Dalit in lower education is higher than upper class educational status. The percentage of below SLC is 20, SLC passed percentage is 17.14 and the percentage of IA\I.Ed passed seems 40 but the percentage of bachelor and master is 17.14 and 5.71 respectively. Therefore, the high class position of Dalits is less in bureaucracy.

The most highly regarded qualification is the Bachelor's Degree, which allowed one to qualify for higher-level government job. Therefore, the reason of less representation of Dalit in Nepalese bureaucracy is lack of required education.

## **5.7 Women awareness and empowerment**

Most notable changes occurred in Dalits community is women empowerment and awareness. According to the Dalits women, before 2025 B.S Dalit in the study area were very innocent and women in their community were placed in very low status. But these days, with the strong interaction with other community they are being influence. Awareness among Dalits in each and every aspects of life is good and women have good place in the society. Besides these, they also have gained various beneficiaries along with urbanization in the settlement area. Such as, infrastructure facilities, electricity, telephone facility, security, road, pure drinking water and so on. Along with positive impacts on social life some negative impacts on the livelihood of the indigenous Dalit is also seen. Especially the young generations of dalit people do not like to continue their traditional occupation. This young generation likes to sell their property (skill) and like to enjoy western life. Therefore, mainly parents are serious about the future of their generation because one day land will be finished after selling it in a regular interval to fulfill their daily needs and for enjoying modern and urbanized life. Secondly, they are much more serious about their own culture and traditions. Mostly the young generation is leaving their culture and traditions and is interested in adopting others. One of the key informants recall his past and said that, in his time there were Deuda ,Naach, Rodhi and so on and were performed in every feast and festivals and Rodhi was held for recreational purposes. But nowadays, it is totally forgotten by the new generations. He further added that these days all the young Dalit are diverted toward others cultures and traditions.

Entrepreneurship is an initiation of people for self –employment or business. It is a factor of production, linking it to risk taking and innovation and typing entrepreneurial compensation to uncertainty and profits (Montanye, 2006) cited by Ghimire. He tries to address his view “Almost all the trainings conducted on entrepreneurship develop by various organizations give priority to women Dalits, Janajati, Madhesi and other disadvantaged groups. There seems significant participation of youth from minority group in these kinds of trainings (Ghimire, p. 174 ). It is the process of development itself and livelihood strategies as well. Development is a process of expanding the real freedoms that people enjoy, Focusing on human freedoms contrasts with narrower views of development such as identifying the growth of gross national product , the rise in personal incomes,

industrialization technological advance , with social modernization (Amartya sen,1999).

The people are engaging their livelihood strategies, According to the theory of survival for the fittest. Some people are involved artisan production, some are business, Jobholder in different organizations, and others are self-employment in home and abroad. All people entrepreneurship themselves.

### **5.8 Access to Household Facilities**

Household facilities is one of the important tools for measurement their social status. The household facilities in this study are grouped in to five categories: Electricity, Biogas, Telephone, Radio and Television.

**Table:8 Distribution of Respondents by Access to Household Facilities, Dalit Community, Thalara rural Municipality.**

Facilities	Family no.	Percentage
Electricity	34	97.14%
Telephone	25	71.41%
Radio	31	88.57%
Television	22	62.85%
Total item	35	100%

*Source: field survey 2022*

It has been observed that nearby hundred percent (97.14 %) of the household in Dalit community have electricity facility, (88.57%) have Radio facility, (71.42%) have telephone facilityand (62.85 %) have television facility.

### **5.9 Religion**

Religion is a set of beliefs and practices (Ember and Einber, 1977:38). It exists in every society and plays vital role in maintaining social structure of a given society. All the Dalits of Study area belong to the Hindu groups. Dalit have a traditional practice of following Hindu religion even since the Vedic period. They celebrate all feast and festivals with great respect as performed by other upper caste Hindus. They worship Hindu god and goddess In the local temples and their home as well.

### 5.10 Festivals

The Dalits practice same culture and religion as performed by Bahuns and Chhetries. They celebrate the major festivals like Dashain, Tihar, Chaite Dashain, Maghe/Sankranti, different Purnimas and other Hindu rituals of worshipping gods. Only performing Kul Puja (the worshipping to key god of their home) differs to other castes. There is no restriction to enter the temple of: Hindu goddess in the community of Thalara rural municipality. They all worship Hindu gods e.g.; Ganesh Durga, Laxmi, Shiva, BishnuKrishna etc. though few minority has changed their religion. With the basis of respondents' expression a brief festivals celebrating within the dalit community is as follows: dashain,tihar,maghe sankranti, bhuwa,utrayani,gaura and so on.

**Table: 9 Economic characteristics of livelihood occupations (Past)**

Occupation	Involved members	Percentage %
Agriculture	7	20%
Service	9	25.71%
Business	2	5.71%
Foreign Employment	2	5.71%
Daily wage labor	13	37.14%
Army / Police	0	0%
Teachers	1	2.85%
Bureaucrats	1	2.85 %
Total	35	100%

Source: Field survey, 2022

In past, Most of the people were engaging in daily wage labour. 37.14% and then 25.71% were engaging in service sector. The Dalits people were not involve in force

line. Also they haven't access in Teacher and bureaucrats. They were passing pathetic condition in Thalara.

**Table10: Economic characteristics of livelihood Occupation(present).**

Occupation	Involved member	Percentage
Agriculture	7	20%
Service	2	5.71%
Business	5	14.28%
Foreign employment	10	28.57%
Daily wage labour	3	8.57%
Army/police	1	2.85%
Teacher	3	8.57%
Bureaucrats	2	5.71%
Leader	2	5.71%
Total	35	100%

Source: field survey 2022

Changing livelihood strategies tokened to way of development. Every person are engaging their occupations, The most of 28.57% persons are foreign employment in abroad, then 20% people engaged in agriculture, and 14.28% people doing their business. The data clearly speaks about their livelihood strategies had gone progressive way of development.

### **5.11 Livestock**

The livestock is another important economic support for Dalit of Thalara rural municipality. They keep livestock for milk product, meat and compost manure. The domestic animals reared by them are mostly cow, buffalos, goats, chickens, and pigs. Buffalo and cows are used for milk. Oxen are used to plough. Goats, chickens and pigs are used either for meal or sold in cash incomes.

**Table:11 Livestock of each family**

Categories	HH	Number	percentage %
Cow/ox	25	33	71.42%
Buffalo	21	27	60%
Goat	30	91	85.71%
Chicken	28	110	80%
Total	35	251	100%

*Source: field survey 2022*

The above table cows are 70.42%, buffalo 60%, goat are 85.71 and chicken are 80% every house hold properly used goats and then chickens.

According to the traditional allocation of caste based occupations, *Shudras* lying at the lowest strata of socio-cultural hierarchy and now popularly known as *Dalits* are the artisan producers and service providers for the upper caste people. There has existed the patron-client relationship between so called upper caste people and lower caste people in various forms. *Damais* involve in stitching and repairing of clothes, and play the traditional musical instruments, called *panche baja*, during important festivals and different cultural and ritual ceremonies. *Kamis* involve in the manufacturing and repairing of metal utensils including household implements such as knives, pots, pans, etc and agricultural implements such as spades, plough blades, etc. The *Sarkis* are the manufacturer and repairer of leather goods such as *Nara* (in some places it is also called *halludo*) used while ploughing the field, musical instruments like madal, damah, etc and shoes.

**Table:12 Different groups of participants**

Respondents	Number of Respondents	Percentage
Luhar ( Kami , BK )	9	25.71%
BHul ( Sarki )	5	14.28%
Oadh	4	11.42%
Parki	4	11.42%
Badi	5	14.28%
Damai ( Nepali )	8	22.85%
Total	35	100%

Source: Field Survey, 2022

Most of the people representative from luhar family, 25.71% and then Damai (Nepali) were 22.85% Bhul ( Sarki ), Badi were 14.28% and others were 11.42% as well.

## CHAPTER: SIX

### CHANGES ON LIVELIHOOD OF DALIT COMMUNITY

There have been several changes in the livelihood of Dalits over the past few decades. For instance, for generations they had lived, fishing and agricultural life with the help of varieties of indigenous tools as bows, traps, hooks, boats Bista(1972). Along with agriculture, livestock farming comes together. Dalit used to keep cow, ox, pig, hen, goat, sheep etc. for the agricultural purposes. However, their economy is passing through the transitional phase of natural economy to simple agrarian economy and market economy. Moreover, along with the development of infrastructure like road construction, education, market extension has played significant role for the changes in their livelihood. These days, some of the Dalits are depending on local wage labour, business, horticulture, and service others are depending employment home and abroad for their livelihood.

I have got data from the field by observation, interviews, The data speaks every family members livelihood strategies is artisan production , like basket weavers parki , luhar ironsmith, Badi potters, enjoyment, Sarki leather worker, others were doing ‘Arma parma’ in a system of ‘ Rithi bhagya’ , wage labours, servicer where as the present livelihood strategies is Modern agricultural works like Apple garden ,orange garden and so on ., Business , Teachers, Bureaucrats , foreign employment, as well as every Dalits have involved in different organizations, in Thalara.

The *Dalit* households involved in artisan production have their *aaran*, iron smithy factory in their own premises. Their work needs more physical force. So, male members of the family are found to be involved in iron smithy. Women support for heating the iron till becoming red in the fire. They also help for making the coal from wood in the forest area of their *bista*. *Dalit* do not purchase the coal from market; rather they make coal themselves, especially in the winter season. They purchase iron in the form of slab from market. In some cases their clients also bring iron to make *hasiya*, curved knives and *kodali*, spade, etc. *Dalits* become very busy prior to the onset of agricultural season, particularly oadh to the monsoon to make the new iron implements, agricultural implements.

The *Sarkis*, were neighboring area are found to be involved in leather processing and refining works. In the study area, out of three *Sarki* households, only one household, better to say only one individual is found to be involved in shoe making and repairing. This household. So, shoe making and repairing is completely in cash basis. Since, readymade factory made shoe are available in the villages, locally made shoes have not so much demands.

### **6.1 Present Livelihood Strategy**

Dalits are also practicing a lot of change in their adaptive strategies. Dalitshad followed Making basket, hunting and gathering, fishing, handicraft making, subsistence agriculture with animal husbandry as adaptive strategies for their survival in the certain environment. However, the changes in their socio-cultural and economic environment due to the entrance of developmental infrastructure brought changes in their livelihood. Therefore, with the changing of time Dalits implement new adaptive strategies like wage labour, horticulture, service, business and market oriented farming which are discussed Wage labouring is a common practice among the landless and small farmers in the study area. They sell their labour to the landlord of the village during the agricultural season as ploughing and digging, transplanting, harvesting and threshing the food products. I found the different sphere of work in agricultural activities in the study area. For instance, generally male were found ploughing and digging field whereas transplanting and weeding were female tasks. Similarly, it was found that harvesting was generally done by both male and female. In the study area, most of the people were small land holders therefore; their products did not sustenance the annual consumption. Thus, the members of those households are found encompass on construction and other kinds of activities. Service and Employment Conventionally, the main occupation of Dalit was agriculture. But nowadays, the Dalit of study area are found leaving their traditional occupation. With the process of urbanization, modernization on their settlement area and the establishment of the Government offices. In the same way, with the formation of educational institutions in their surrounding they are also having education. With the changing of time and the rapid growth of market in the local area, young generation of Dalit is found interested in different kinds of business too. On the study it was found that two households of Dalit are having Fancy shop, in the same way one household is running Communication shop. Similarly, with the construction of road and the high

valuation of their land Dalit are found buying different vehicles like Bus, Jeep, Tractor etc. for business purposes. However, the purpose of these products was for consumption rather than commercial. The Dalit exchanged their products within their community and outside of their ethnic groups.

*The key informants had gave their types of answer: They have Joint, Nuclear family. In past, they had done \ adopted artisan production works, where Ironsmiths, silversmiths, Basket weavers, Tailors, Masons, Potters, entertainment etc. Also theywere applied “Arma parma”, Rithi bhagya” system. Now they are involves in modern agricultural works, Business, teachers, baeurocrats,foreign employment in India, Katar, Maleshiya, UAE, Oman, Australiya, America, These are the present livelihood strategies as well.*

At present, changes have been seen in the production system. Some members of the Dalit community have taken agricultural trainings from some NGOs. Because of the construction of roads, they have access to hybrid seeds and pesticides. And the amenities of road have made it easy them to take their products to the market. The interest of Dalit is oriented more towards cash crops than the traditional consumption system and they have also implemented scientific procedures in agriculture. In this way because of the change in production system, there have been as changes in their livelihood. Some of the Dalits households have begun to produce Tomato, cauliflower, Cabbage, Cucumber and many other seasonal and off-seasonal vegetables and fruits. They produced these items commercially rather than their own consumption. Production of food grain like Paddy, wheat, millet is done for subsistence needs only. However, they also informed that they sold these products for the fulfillment of their basic needs like buying spices, kerosene, rice, study materials for their children, cloths and so on rather than for profit making. The change can be seen in the division of labour too. Although there is still difference in the wages of male and female, both of them seem to be equally active in agricultural works and female also have taken agricultural trainings. Socio-Economic Transformations among Dalit Key informant's interview and observation were the techniques used to gather information on changes occurred in socio- cultural andeconomically practices among Dalit. According to them along with urbanization and modernization process of their dwelling areas they got opportunity to develop their personality as well as all

the facilities and amenities of modern life. Mainly their economic status rose due to over valuation of their land. According to them an urban area is a platform where the goods and services are exchanged, better education and health facilities are forwarded as well as the facilities and amenities of modern lives are available. Apart from this, many things relating socio-cultural and economically practices were found changed and in a row of changing. The study area was rural in hill Thalara rural municipality Bajhang.

## **6.2 Market oriented Farming**

The Dalit exchanged their products within their community and outside of their ethnic groups. At present, changes have been seen in the production system. Some members of the Dalit community have taken agricultural trainings from some NGOs. Because of the construction of roads, they have access to hybrid seeds and pesticides. And the amenities of road have made it easy them to take their products to the market. The interest of Dalit is oriented more towards cash crops than the traditional consumption system and they have also implemented scientific procedures in agriculture. In this way because of the change in production system, there have been also changes in their livelihood. Some of the Dalit households have begun to produce Tomato, cauliflower, Cabbage, Cucumber and many other seasonal and off-seasonal vegetables and fruits. They produced these items commercially rather than their own consumption. Production of food grain like Paddy, wheat, millet is done for subsistence needs only. However, they also informed that they sold these products for the fulfillment of their basic needs like buying spices, rice, study materials for their children, cloths and so on rather than for profit making. The change can be seen in the division of labour too. Although there is still difference in the wages of male and female, both of them seem to be equally active in agricultural works and female also have taken agricultural trainings as well as others program.

## **6.3 Changes in Life Standard**

Before the Dalit was very poor. They used to work whole the year in the field i.e. khet and pakho“arma parma”(Cameron 1995) for subsistence. But after administrative transfer, process of urbanization took place in Dalit dwelling areas. Along with urbanization process the value of land raised and Dalit started to buy their land at high price that somehow enhance their economic status. Nowadays the living standard of

Dalit of study area is better of Dalit of Thalara spend their life in western pattern. Their living standard had been raised along with urbanization because of over valuation of their livelihood.

#### **6.4 Change in Economic life**

The economic condition of Dalit has become better after the urbanization in their settlement area. As mentioned earlier that all the land of ownership of Dalit, the land value has risen very rapidly after the transfer of in Terai districts Kailali ,and Kanchanpur. Thus, economic lives of Dalit are better off. The youngsters involved in self -employment like INGOs, Government, and Organizations as well as abroad.

#### **6.5 Political awareness**

Political awareness among the Dalit is also the positive impacts obtained by the political movements of 2007,046 to 62/63. Before some years ago, they had no cocept about politics. But these days the representative of Dalit has already been elected as the Member of Thalara rural municipality. At present they are found participated in public discussion as well as in development activities. It reveals that political action is creating its space in among Dalits community.

#### **6.6 Socio-Economic Transformations among Dalits**

Key informants interview and observation were the techniques used to gather information on changes occurred in socio- cultural and economically practices among Dalit. According to them along with urbanization and modernization process of their dwelling areas they got opportunity to develop their personality as well as all the facilities and amenities of modern life. Mainly their economic status rose due to over valuation of their livelihood. According to them an urban area is a platform where the goods and services are exchanged, better education and health facilities are forwarded as well as the facilities and amenities of modern lives are available. Apart from this, many things relating socio-cultural and economically practices were found changed and in a row of changing. The settlement was not compact as today's and the settlement were entirely of Dalits. Their life style was changing rapidly.

#### **6.7 Foreign employment**

It is the household that mobilizes human resource for migration and in turn is the recipient of the remittances. The mobility of *Dalit* population has crucial role for

sustenance of family mainly because of limited resources and economic opportunities in the villages. Hence, the mobility of population for supporting and earning livelihood is of prime concern at present which was also a feature of past economy but to a lesser degree. The *Dalits'* mobility for earning livelihood includes foreign labour migration.

The political turmoil that grew out nationwide since 1996 with the armed conflict in the country enforced both *Dalit* and *non-Dalit* youths to become foreign labour migrants. They felt insecure in the villages and adopted foreign employment as an easy way to become secure and earn survival. The considerable economic well-being of the *non-Dalits* of the neighbouring settlements also has strong influence in their desire/ hope to become labour migrant for present livelihood and future prosperity. Limited opportunities of facilities and jobs/ services are available from local to national level. However, the capabilities of exploiting the limited opportunities are predetermined by the factors like education and financial conditions. The educational attainment of *Dalits* is very poor due to poor economic condition. Because of this, they lack the knowledge, skills and dexterity which do not permit them working in good posts and higher salary paying jobs. They are not specialized in any activities. There remain no alternatives for them besides unskilled wage labour ( Kishan 2005). They know very well that selling labour within the country generates less income while in the international labour market similar labour generates more. Hence, foreign labour migration, the *Dalits* conceived, is an effort to spread household labour and thus to enhance the family survival.

The growing incidence of labour migration out of the country is primarily in response to the shortage of cash for meeting the basic requirements. The basic reason is that very little cash or not at all is generated from the local economy, i.e. agriculture and traditional caste based occupation. The growing availability of various imported consumer goods in the village has increased the trend of consumerism which in turn have resulted the high family expenses. Less interest of the younger generation towards artisan production and agriculture in one hand and the increasing demands and desires of the *Dalit* households on the other have become the stimulant for labour migration.

Entrepreneurship is an initiation of people for self –employment or business. It is a factor of production, linking it to risk taking and innovation and tying entrepreneurial compensation to uncertainty and profits (Montanye, 2006) cited by Ghimire. He tries to address his view “Almost all the trainings conducted on entrepreneurship develop by various organizations give priority to women Dalits, Janajati, Madhesi and other disadvantaged groups. There seems significant participation of youth from minority group in these kinds of trainings (Ghimire,p.174). It is the process of development itself and livelihood strategies as well. Development is a process of expanding the real freedoms that people enjoy, Focusing on human freedoms contrasts with narrower views of development such as identifying the growth of gross national product , the rise in personal incomes, industrialization technological advance , with social modernization ( Amartya sen,1999).

The people are engaging their livelihood strategies, According to the theory of survival for the fittest. Some people are involved artisan production, some are business, Jobholder in different organizations, and others are self-employment in home and abroad. All people entrepreneurship themselves.

## CHAPTER SEVEN

### FINDINGS AND CONCLUSION

#### **7.1 Major Findings**

The study shows that there is a remarkable change on the socio-cultural and economic practices of Dalit. They are affected with the diversified cultures, traditions and values entered in this area along with urbanization process. The social, cultural and economically aspects of Dalit are quietly changed. Family structure, mother tongue, custom, rites and rituals, feast and festivals, occupation, life styles and so on of this community is affected after the transformation of homogeneous society into heterogeneous one. The major findings of the study are as follows.

The study was based on primary sources of data collected through the field survey. The field survey was conducted on Thalara rural municipality ward no. 2, 5, of Bajang districts. This was descriptive as well as exploratory research. Traditional methods of data collection with the help of household survey have also been used to collect the primary data. Random sampling Method was adopted for selecting household and structured questionnaire and key informants interview were the major tools used for data collection. For the effective information 35 sampled households were taken as respondents of the study.

This study indicates that traditionally Dalit lived in joint family structures but nowadays gradually this community is diverted towards the nuclear family. The study also shows that Dalit are interested in wearing other modern custom and dresses. They say that, they use their traditional custom occasionally, especially in their feast and festivals if necessary. It is obvious that their cultural, religious and traditional values and norms are being transformed. Their living standard is upgrading due to the over valuation of their land and they are getting access to all the opportunities of facilities, goods and services, which is a golden phase for them. Dalit people engaged in agriculture for their livelihood, because agriculture was the basic source of income but this is changed now due to the over valuation of their agricultural land and the opportunities of other sources of income brought by urbanization.

Changing livelihood strategies tokened to way of development. (Table no.9) Every person are engaging their occupations, the most of 28.57% persons are foreign employment in abroad, then 20% people engaged in agriculture, and 14.28% people

doing their business. The data clearly speaks about their livelihood strategies had gone progressive way of development.

Table 7 shows 20 percentage of Dalit in lower education is higher than upper class educational status. The percentage of below SLC is 20, SLC passed percentage is 17.14 and the percentage of IA\I.Ed passed seems 40 but the percentage of bachelor and master is 17.14 and 5.71 respectively. Therefore, the high class position of Dalits is less in bureaucracy.

The most highly regarded qualification is the Bachelor's Degree, which allowed one to qualify for higher-level government job. Therefore, the reason of less representation of Dalit in Nepalese bureaucracy is lack of required education.

It has been observed that nearly hundred percent (97.14 %) of the household in Dalit community have electricity facility, (88.57%) have Radio facility, (71.42%) have telephone facility and (62.85 %) have television facility.

In past, Most of the people were engaging in daily wage labour. 37.14% and then 25.71% were engaging in service sector. The Dalits people were not involve in force line. Also they haven't access in Teacher and bureaucrats. They were passing pathological condition in Thalara.

Changing livelihood strategies tokened to way of development. Every person are engaging their occupations, the most of 28.57% persons are foreign employment in abroad, then 20% people engaged in agriculture, and 14.28% people doing their business. The data clearly speaks about their livelihood strategies had gone progressive way of development. In every level of education, the number of female is comparatively lower than the male. Income is the major factor to know the livelihood of Dalit of the study area. To illustrate further the economic characteristic of Dalit their monthly sources of income were investigated. The respondent could not say their exact income. They were asked about various sources of their livelihood income. The total income is derived from different sources calculated in terms of money. In nutshell, this study shows that there are many changes on the livelihood of Dalit community. Nowadays we can see various changes in their traditions, cultures, social practices and religious values. This has brought various economic as well as social problems. The Dalit traditions, cultures and customs are disappearing gradually.

The data table no.6 is reveal that the majority 54.28 percent of the respondents has preferred nuclear family which justify that nowadays nuclear type of family is common, convenient and popular among the of Thalara rural municipality. Approximately two third of the total respondents were in favor of small size family. The economic nature and the pleasure of the member of family was considered to be the main reason to prefer nuclear family whereas emotional satisfaction, better economic position, co-operation and family prestige were the reasons behind preference for joint family. On the other hand, joint families are unable to fulfill the requirements of the large family. Therefore, joint families are being replaced and break up by nuclear families.

## **7.2Conclusion**

The larger majority among the Dalits represent rural population residing manly in the interior parts. They seem forgotten or excluded, if not neglected, during long journey of development endeavors. Majority of them and their children have been discriminated, denied and excluded from various opportunities for their empowerment, development and dividends of development results as well. Most of them are excluded from all kinds of social benefits and bound to live in poverty and impoverishment.

A Livelihood means of support or subsistence. Which means of securing the necessities of life. Livelihood strategies are the combination of activities that people choose to undertake in order to achieve their livelihood goals. They include productive activities, here people who were engaging in different occupations, organizations to asset their life. In past Thalari Dalits were engaging in artisan jobs, works and they are doing work as “arma parma ” “ Rithi Bhagya ” system. Now, Present they are involving the different professions, likewise Teachers, Business, Arm\police, Employers, Foreign employment and so on.

People also derived their livelihoods from agriculture-based activities. Mainly land was major household asset for crop production (like paddy, wheat, etc.) and horticulture was the means of survival. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities beside agriculture.

In the past, they hinged on agriculture, animal husbandry, fishing and handicraft making. Beside this, they also worked in the field of carpentry, Tailoring, making pots, baskets, ironsmith, lather worker wage labor and services. But the process of rapid urbanization and globalization pushed them in the alteration providing both opportunities and constraints. The household assets have undergone rapid modification. Now they have no option other than modifying or leaving of the traditional occupation, which necessitates adoption of urban oriented non-agricultural activities and INGOs, NGOs are gradually helped of them.

Land-plotting or selling has changed their social institution (like “arm parma”/Sagaune system) and regularization in communal resources such as forestry and grazing land can be considered the constraints resulted from environmental and political change. Similarly, there has been new urban oriented „off-farm“ and somehow „on-farm“ diversification in economy and society of Dalit community. Today females are engaged in domestic and agricultural works while males are supplement part. Mostly males are engaged in outside of their homework in private and government services, wage labor, building construction, decorating house etc. One of the livelihood strategies has been the migration as foreign employment.

Social inclusion and empowerment play complementary roles in promoting equity of governmental agencies and sustainable prosperity for all. However, the representation of Dalit community in bureaucracy is very less. From the very beginning, the situation of Dalit people is not exploitive in all the sectors. They were given the opportunities every political parties.

Dalits are in the process of shifting from agriculture-based to non-agricultural livelihood option. The household assets of this community have greatly influenced the process of adoption of new strategy or modification and eradication of traditional occupation. The households with comparatively better access to the capital to pursue livelihood have been adopting the influence of urbanization in their areas more easily than the households who have less access to the assets. As the development of surrounding spaces, the people of particular space have to change their way of life to adopt with the changing environment.

It is also found that empowering the Dalit cannot take place without deeper and faster social, economic and political transformation towards the development of an equitable, non-exclusionary society and a democratic, right based policy. A gradual transformation of socio-economic conditions of the people is taking place in rural Nepal. While the drivers of change are diverse, and include the opening-up of rural areas through a complex mix of political conflict and change, spread of education and communication, road transport network, etc, it is clear that the old system based on caste and the reproduction of feudal labor relationships is being replaced by an emerging capitalist system based on the commodification of land, labor and cash. The incorporation of rural areas into globalized socioeconomic flows has also influenced not only the lifestyle of *Dalits* but non-*Dalits* as well.

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**ANNEX I**

*Questionnaire for conducting house hold survey, focus group discussion, interview schedule, observation on the following dependent indicators.*

**Political, Social, economically and Socio-cultural Profile**

Respondent- Male/ Female .....

Address: .....

Marital status .....

SN	Name of respondent	Age	Education	Major occupation	Affiliated organization Govt/INGo/NGo	Remarks

1) What are the means of livelihood for your family?

- i) Agriculture
- ii) Artisan production
- iii) Foreign employment
- iv) Wage labor
- v) All

2) What is your annual income by farming?

.....  
 .....

3) What do you think about property, prosperity and popularity?

.....  
 .....

4) How many members of your family have got employment?

.....  
 .....

5) Where do they work?

Government.....

NGO/INGO.....

foreign employment.....

6) What is your present status in your community in terms of social work you do?

.....  
 .....  
 .....

7) How many members of your family involved in foreign employment.

Name of family members	Name of Country

8) What were the means of livelihood of your family before two decades?

.....  
 .....

9) Agriculture and livestock of your family

Type of land	Land size in (Ropani)
Khet	
Bari	
Melapakha	

Livestock	Total number
Buffaloes	
Cows	
Goats	

10) Are you affiliated with any organizations (govt, social organizations, I/NGOs, women's group, other)?

.....  
.....  
.....  
.....

11)What are the supports that you have got from the Government of Nepal for Dalit empowerment?

.....  
.....

12) have the political parties and their activities affected to the livelihood of the locality? If yes how has the livelihood been affected?

.....  
.....

13)Have you ever got helped by any national or international organizations?

.....  
.....

14)If yes, what kinds of support have you got?

.....  
.....

15) Among various constitutional agencies, Dalit commission and human right commission have been working in the field of progressive livelihood. What sorts of works have they done?

.....  
.....

16) If not what do you expect from them to be done in changing livelihood in your community?

.....  
.....

17) How is your participation in administrative arena?

- i) Sometimes
- ii) Often
- iii) Very often
- iv) Always
- v) Never

18) Have you ever participated in any kinds of meeting of civil society?

- i) Yes
- ii) Non

19) If yes, How did you get your participation?

.....  
.....

20) Could you remember your early days when you have worked in "Arma Parma" with your neighbor?

.....  
.....

21) Have you been adopting that culture of "Arma Parma" now?

- i) Yes
- ii) NO

22) If yes, why have you been adopting? If not how has it changed?

.....  
.....

23) What is the educational status of people in your community?

.....  
.....

24) How do you have the relationship non-dalit people?

- I) Good
- II) Very good
- III) Bad

25) What is the view of non-dalit people towards dalit people?

.....  
.....

26) What did you find the difference in behavior of non dalit of towards dalit people in past and present?

.....  
.....

27) Do you think non-dalit group of people are feeling hesitation to be participate in dalit group of people?

.....  
.....

28)What is playing the vital role to eradicate caste system in present time?

- i) Modernization
- ii) Westernization
- iii) Awareness
- iv) Globalization
- v) All

29)Is there any different between tradition of culture and culture in recent days?

.....  
.....

30)What are the changes that you found between those cultures?

.....  
.....

31)Do all the people have equal access in social economic and political field?

.....  
.....

32)Have you got your society transformed?

.....  
.....

33)If yes, which aspects have transformed?

.....  
.....

34)Do you know "Rithi Bhagya" system?

.....  
.....

35)Is it still in existence?

.....  
.....

36)If not when was it last?

.....  
.....

37)What type of changes has brought by urbanization/modernization in dalits socio-cultural and livelihood practices?