

Context and Consequences of Inter-Caste Marriage
(A study of marriage between Newar and Non-Newar)

A Thesis

Submitted to Central Department of Sociology

Tribhuvan University, Kathmandu, Nepal

In partial fulfillment of the requirements for

Master's Degree of Arts in Sociology.

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July 2022

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LETTER OF RECOMMENDATION

This is to certify that the dissertation entitled **Context and Consequences of Inter-Caste Marriage (A study of marriage between Newar and Non-Newar)** has been completed by Mrs. Ramila Pariyar under my guidance and supervision. I recommend this dissertation for final approval and acceptance.

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LETTER OF APPROVAL

A dissertation entitled **Context and consequences of Inter-Caste Marriage (A study of marriage between Newar and Non-Newar.)** was submitted by Mrs. Ramila Pariyar. This dissertation has been accepted to be a partial fulfillment of the requirement for the Degree of Master of Arts in Sociology.

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ACKNOWLEDGMENTS

It is my proud privilege to release the feelings of gratitude to several persons who helped me directly and indirectly to conduct this research project work. I express my heart full indebtedness and owe a deep sense of gratitude to my teacher and my supervisor Dr. Sudeep Nakarmi for his sincere guidance and inspiration in completing this project.

I also thank all my relatives, friends, and others who in one way or another shared their support, either morally, or physically for the preparation of this thesis report. I will always be indebted to them. Thank you.

Above all, to the great almighty, the study has indeed helped me to explore more knowledge avenues related to my topic and I am sure it will help me in my future.

Ramila Pariyar

July 2022

DECLARATION

To the best of my knowledge and belief, I declare that the thesis entitled **Context and Consequences of Inter-Caste Marriage (A study of marriage between Newar and Non-Newar.)** is the result of my own research and contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material, which has been accepted for the award of any other degree in any university.

Ramila Pariyar

Date: July2022

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Chapter-One:

Introduction

1.1 Background of the study

Marriage is one of the best and most cheerful depictions of life that everybody should go through. (Anyway some are astounding). Right when a man and a woman need to take their relationship to a more significant level where they need to split everything between them, they make it official through marriage. Marriage is a central piece of human civilization. It brings love, pleasure, congruity, and bliss to living spirits, families, and social orders. In Nepal, marriage is taken as the fortitude of two spirits and it is acknowledged that connections are made in heaven. Regardless, the customary technique for marriage is dominating in many bits of the country while the high-level marriage structure is getting notable bit by bit in the areas of the metropolitan network. Overall, coordinated marriage is still most renowned in Nepali social orders while the veneration of marriage is rising little by little. There are various positions, religions, customs, and social orders in Nepal. Thus, marriage customs could balance beginning with one religion and then into the following, one situation to another.

Marriage is considered to be a social, severe, significant, or possibly legitimate relationship of individuals. It is a foundation wherein social associations (commonly compromise and sexual) are perceived by the state. Marriage is considered a social, severe, significant, or possibly real relationship of individuals. It is an association wherein social associations (typically alarm and sexual) are perceived by the state by the severe force of both society and state.

Hurton and Hunt (1968) have characterized marriage as the endorsed social example by which at least two people lay out a family. Marriage authorizes the association of guys and females. Marriage satisfies the motivation behind laying out a family, going into a sexual relationship, reproduction, and childhood. Marriage inside a similar caste (endogamy) and the same religion is the standard in Indian culture. To consider relationships between various stations and various religions is a troublesome and socially unsatisfactory recommendation. Rank is a social reality that decides one's economic well-being and the constraints of social relations and potentially opens doors for headway in the existence of a person.

Typically, between inter-caste marriage implies the marriage of two individuals from various caste gatherings. In any case, the strict power of both society and the state.

Marriage is a focal family process in Nepal, for what it's worth in numerous different nations of the world (Bennett, 1983; Frick, 1986; Watkins, 1996). Marriage in Nepal generally has been under the severe control of the family (Hairdresser, 2004). A singular family chooses when and whom the individual would wed (Folmar, 1992)..

Between inter-caste, marriage is a sort of marriage that is finished beyond one's rank. Nepal has numerous stations and between positions, marriage is by and large viewed as untouchable. Notwithstanding, this sort of marriage has been bit by bit acquiring acknowledgment. It is illegal to victimize an individual for their "social and ethnic" foundation. By the by, most Nepali families dislike relationships since "they dread they will become misfits". As per the research done by Jagran Media Center, between-inter-caste marriage frequently prompts provocation, constrained partition, uprooting, and institutional separation. Furthermore, ladies who are not acknowledged by their families were viewed as in danger of despondency and psycho-social challenges.

Inter-caste marriage (ICM) is a marriage between life partners of various nationalities and positions. It is connected with exogamy, where marriage is permitted exclusively beyond a gathering and is against endogamy. Between stations, marriage has been seen as one of the most useful ways of obscuring rank lines and rendering them superfluous (Wax, 2008). It is additionally viewed as the method for social consideration as it assists increment with entombing caste participation and incorporation among Dalits and Non-Dalits (NPC, 2007). There are discussions and disagreements among Dalits and Non-Dalit researchers with respect to the nature and effect of motivations on the inter-caste (Bishwakarma, 2013). Between positions, marriage implies the marriage of two individuals from an alternate station. gatherings. Notwithstanding, the overall show of between inter-caste marriage normally signifies the marriage among Dalit and Non-Dalit.

The Newars is one of the native gatherings of Kathmandu valley that used to make up practically the whole populace of the valley before the Shah attack in 1968. The Newar people group can be tracked down, particularly in Kathmandu, Patna, Kirtipur, and Bhaktapur. Be that as it may, in current times they can be found all through Nepal. Other enormous networks beyond Kathmandu incorporate Palpa, Bandipur, and Butwal. The language utilized by the newar is called Nepal bhasa is normally known as Newari and has its content and rich writing. Newari culture and society are impacted by both

Buddhism and Hinduism. Newari individuals are a blend of Indo-Aryan and Tibeto-Burman identities.

Interesting Facts of Newars

- Newar frameworks were isolated into bunches based on the Vedic varna model and partitioned by their innate occupations by the occupant of Kathmandu valley.
- Newars were the principal living individuals who made Kathmandu the capital and populated town.
- Newari's framework comprises in excess of 115 family names. The absolute most normal Newari family names are Shakya, Bajracharya, Maharjan, Shrestha, Manandhar, and so forth. (Nepal travel stories.com)

One of the noticeable sociologists of Nepal, Gopal Singh Nepali (1955) in his book the Newars contends that however, we know about varna and jati from the early times. It is just in the fourteenth century that the caste was coordinated consistently in Nepal. It was above all else Jayastithi Malla who with the Assistance of five Brahmins from the Indian fields, coordinated the general public of the valley into four varnas and 64 standings, based on inherited occupations and ancestries (Nepali,1965). Subedi (2011) has depicted birth, credited economic well-being and occupation, marriage endogamy, and food exchange rules as qualities of the framework in Nepal.

Marriage Pattern in the Newars

Marriage is the socially perceived organization that is the most seasoned and most general establishment tracked down in the general public. Marriage depicts both the custom in which a connection between accomplices is laid out as well as the actual relationship not just making families and families together. Consequently, marriage consolidates the highlights of the family and families. Likewise, an agreement between two people joins their lives lawfully, financially, and inwardly, being hitched likewise gives authenticity to the sexual connection between man and person for the start of the family, a long-life responsibility and friendship, benevolence serve for the spouse and kids childhood and socialization of the youngsters through laying out a family.

Albeit present-day organized marriage is the sort of conjugal association where the lady and husband to be are essentially chosen by people other than the actual couple, especially by relatives like guardians. In certain societies, an expert relational arranger might be utilized to track down a mate for a youngster. In contemporary social orders, the most widely recognized design in marriage is monogamy the relationship between

two people is the most well-known type of marriage. In present-day relationships, the couple share liabilities a few wives could try and procure bigger pay than their mates. most present-day spouses partake on account of the youngsters, including changing diapers along with perhaps taking a paternity case leave from work to remain at home full time with the children.

As per Hurton and Hunt (1968) marriage is the endorsed social example by which at least two people lay out a family. It is a socially endorsed association of male and female or an optional foundation contrived by society to authorize the association and mating of male and female with the end goal of a) laying out a family b) entering sex connection c) reproduction d) giving consideration to the posterity. Subsequently, marriage is a socially perceived foundation for having a genuine sexual connection between a man and a person for multiplication, childhood, upkeep, and socialization of youngsters through laying out a family.

Newari society recognizes the following 3 ways of obtaining a spouse.

- a) Traditional Marriage
- b) Swoyambar Marriage
- c) Elopement

Traditional Marriage

The customary marriage is endogamous and monogamous. The marriage of the child and girl is organized by the guardians. From the get-go, the dad of the kid finds a young lady whom he views as a reasonable lady for his child. Then a go-between is named to carry on the exchange to and fro. The horoscopes of the kid and the young lady are dissected for their similarity and afterward are concluded regardless of whether they make a decent match. Then a date for their marriage is fixed which is trailed by wedding functions which are contained a few phases of conventions.

The main function that happens is the "gue-chho-ye-gu"(giving the betel nuts) service when the horoscopes are coordinated, officially restricting both the gatherings for the marriage. If any issue emerges and the marriage can't occur, an arrangement of "gue-li-ta-bi-ye-gu" (returning the betel nuts) happens. After the "gue-chho-ye-gu" (sending betel nuts) function the spouse's side sends "lakhamari" (customary desserts) to the lady's home. The lady of the hour's folks conveys this sweet to their direct relations. Both the gatherings settle on the marriage date. Generally, the wedding after-party is given by the

lady's party a few days before the marriage parade of the man of the hour happens. This is classified as "la-sa-wai-gu". One day already or around the same time "Kaliyan-nhya-kegu" function happens. It includes slipping a decoration known as "kaliyan" over the lady's wrist. This kaliyan (wrist armband) is sent from the spouse's home. "la-sa-wa-ne-gu" (going somebody on the off chance that approaching or not) implies the removal from a marriage parade. The parade goes to the lady of the hour's home from the groom's home.

In the wake of arriving at the groom's home, the "gue-sa-ye-ke-gu" ceremonial happens. Around then the lady will be acquainted with every one of the family members and companions who are partaking in the custom, through the trading of betel nuts. Then the "hokegu" ceremonial happens. After that "ni-chhya-bhu" ceremonial happens which implies that the lady is acknowledged into the husband's family group as a total part. Then the "san-pya-ke-gu" ceremony happens in which the spouse brushes the lady's hair and helps with the cosmetics of the lady of the hour. After this custom, the husband needs to perform "sinchochhay-ke-gu", the custom of applying vermilion on the lady's temple. On a similar night, "Khwa-swe-gu" (seeing the face) custom and "du-chaye-ke-gu" (entering inside the home) custom occur. The husband's party tosses a wedding after-party on a reasonable day after they bring back the lady of the hour. For the "khwa-swe-gu" (watching the lady's face) custom, the lady's party organizes where her dad, siblings, sisters, and other direct relations come to see her face by offering a presentation on real money or products. In the wake of seeing the face, the lady is promptly taken to her parent's home alongside the husband for the "du-chaye-ke-gu" (entering home from the fundamental entry) custom. In this custom, all the relatives and taking part family members are presented by playing out the "gue-bi-ye-gu" custom (giving betel nuts). Then the husband gets back with his lady to his home. Just on that evening, they will be given a bed to share for the wedding trip and not before that. The following day, the new lady of the hour is shipped off her parent's home which is classified as "Lila-du-chhoye-gu". Along these lines, customary marriage reaches a conclusion that finishes inside Three to Four days.

Swoyambar Marriage

Swoyambar marriage is an easy route to marriage. In swoyambar marriage, other marriage parade ceremonies could conceivably be performed. It is performed by their accommodation on the swoyambar day. The spouse and the lady and their family

members go to a sanctuary with their family cleric and play out the swoyambar. They organize eats rather close to the sanctuary or at any spot as per their accommodation.

Elopement

It is a method for getting a mate for a kid and young lady falling head over heels independent of their standing, religion, or social and monetary status when they have no help from their family, family members, and society. The kid takes off with a young lady and stows away for four days. Then he can bring the young lady out (Nepali: 1965). If the relatives of can find the young lady somewhere around four days of elopement the marriage isn't legitimate. Also, if the kid and the young lady couldn't be found, the young lady and the kid can go into the place of the kid with the consent of his folks. Then, at that point, the kid's folks offer sagun to both the kid and young lady. The kid's folks ought to orchestrate a bibha bhoy (marriage party/bhoj) in no less than a year for their direct relations and hinuphuki. The bibha bhoy custom ought to be acted in this bhoy as well. In this bhoy, the young lady offers betel nuts to his direct relations and hinuphuki. This kind of marriage isn't an obstruction to the situation with ladies and will get a similar social honor. The marriage turns out to be socially and legitimately perceived as an organized marriage.

1.2 Statement of the Problem

Marriage is the framework where in a man is permitted to wed exclusively in his own caste gathering under Hinduism. There are numerous sorts of relationships. Monogamy marriage in which a man/lady weds just single monogamy is polished in Nepal. Polygamy is a marriage wherein a man weds multiple. Polyandry marriage in which ladies weds more than two. What's more, bunch marriage wherein a gathering of ladies weds a gathering of men. In endogamy marriage; a man or lady weds inside a similar caste group . Exogamy marriage; between inter-caste marriage (Sanjel, 2073). Different sorts of marriage likewise existed in our general public. Hypergamy marriage likewise calls 'Anuloma' is a training wherein high-rank men wed a low-position lady than themselves. On account of hypergamy ordinarily societal position (occupation, riches, and notoriety additionally) is higher than that lady. Another is hypogamy call as (Pratiloma) which alludes to the backward of hypergamy, that low men wed high position ladies (Acharya, 2068). As per Kansakar and Ghimire (2008), between inter-caste marriage is a trait of society where people outweigh family and are subsequently about creating some distance from the acknowledged standard of the position.

As we all know caste plays very important role in the selection of mates and determination of mates in marriage however these days, there is an expansion in the lease between inter-caste marriage. The metropolitan home, training, work in current occupation, and working-class financial foundation will generally be a set of qualities influencing the rate of between inter-caste marriage. Between-wedded couples are viewed as friendly freaks and normally rebuffed for dismissing the predominant standards of society (Paudel, 2018). Yet, Gupta (2004) contends that rank relationships lead to an obscuring of the distinctions between various caste gatherings and upset the perceived position of hierarchies systems.

My research field is Panga 8, Kirtipur Municipality where I studied Master in sociology (MA) in Tribhuvan university and remained here starting around 2007. panga is a common newar settlement yet Numerous gatherings up lived respectively through changing livelihoods and movement with the goal that it is a heterogeneous local area As indicated by the enumeration of 2011 complete populace of different regions is 67,171. Panga is as yet the focal point of Newari culture. I have seen such a lot of social and social variety. likewise, with changing business and modernization we have seen inter-caste marriage among Newar and Non-Newar. However, I have seen a few limitations and social prohibition among Newar and Non-Newar between inter-caste relationships on a superficial level, for example, estrangement in the family's removed memorial service process and didn't acknowledge to lead in Guthi, fundamentally advanced age bunch, the relations and families likewise couldn't acknowledge as expected about the changing example of between inter-caste marriage. To figure out context and consequences to realize the profundity level, I pick the title " Inter-caste marriage between newar and non-newar' for my research topic for my Master's degree. Particularly, this research field study was directed by looking for replies to the accompanying exploration research question:

1.3 Research Question

1. What are the factors that are responsible to be engaged in inter-caste marriage among diverse social groups?
2. What are the consequences of inter-caste marriage in contemporary newar society?

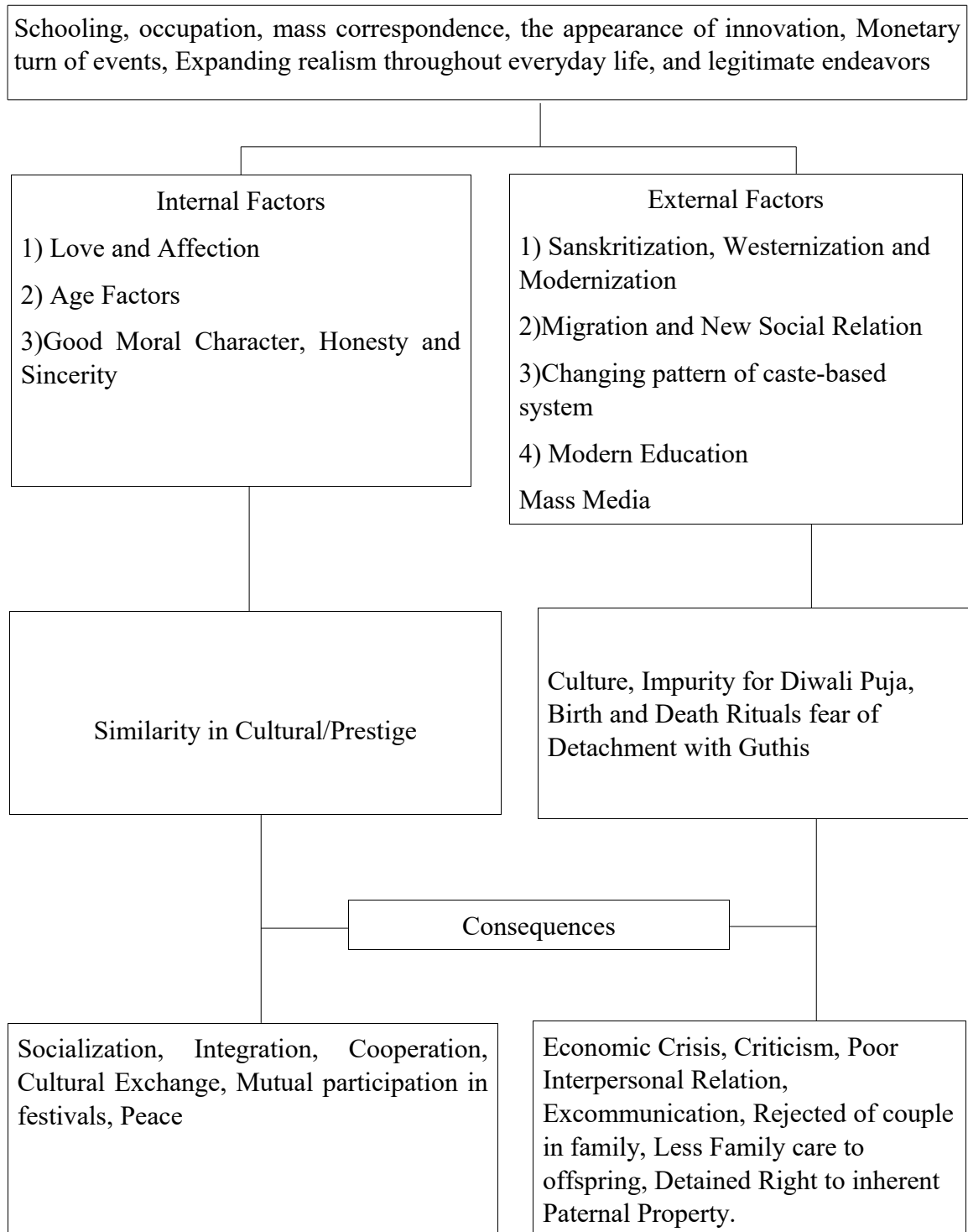
Objectives of the study

1. To examine internal and external factors of inter-caste marriage.
2. To find out problems faced by couples of inter-caste marriage.

Chapter Two: Literature Review

2.1 Conceptual framework of Inter-Caste marriage between Newar and Non-Newar.

Responsible factors that lead to Inter-Caste Marriage



Society is dynamic and its construction is exposed to change. Change happens as adjustment or complete concealment of existing standards and teachings over the long run. Change is a law of nature. In this unique situation, individuals' perspectives and values change through the course of modernization, urbanization, and Sanskritization. The Newars, as well, are confessing to changes actuated by schooling, correspondence, occupation, and so on the impact their mentalities towards laying out age-old social foundations like marriage. Liberal demeanor towards conventional moderate standards of marriage has prompted separating the endogamy rehearses, particularly among the youthful age. Exogamy relationships cause more prominent socialization, solidarity, participation, harmony, and, thriving in the public eye. Wedding relations laid out with the one with higher rank, and high friendly and financial foundation may likewise be connected to glory.

Be that as it may, the more seasoned age follows the customary moderate standards and get less impacted by the changes. In their view, birth, demise, and marriage ceremonies serve strict and otherworldly capabilities dissimilar to in western countries. Any pollutant in these capabilities might upset the genealogical spirits in paradise which welcome revile to the family on the planet. Marriage, in Hindu society, isn't just the association of two people yet additionally of two groups the lady of the hour and spouses. Thus, the connection laid out by the marriage between such unrivaled rank is probably going to get dismissed by the family because of the apprehension about getting removed from Diwali Guthi, analysis, and poor relational connection with different family members of the family, confinement from the parental property, and ex-correspondence. In the event of Newars, they are partitioned into various sub-stations with whom eating cooked rice isn't adequate for every one of them. They might acknowledge cooked rice from non-Newar, Brahmins, and Chhetris than from the lower or debased rank. Yet, there is still a partition on Guthi puja and a separate kitchen that doesn't have a place for Newar ethnic gathering yet, they are impossible to get reinforced with a lower position, Brahmins and Chhetris.

2.2 Theoretical Review

2.2.1 Caste as a system of social stratification and hierarchy.

There is a continuous discussion about the framework concerning definition (which incorporates the change of way of life, occupation, customs status) and progressive system (in which as per caste or last name Brahmin was at the highest point of the

positioning and Dalit were in the lower position of positioning). One more is the idea of immaculateness and contamination.

Social scientist Dipankar Gupta in his article 'ordered progression and contrast', composes that the caste framework is viewed to act as an illustration of social delineation. The framework isolates and hierarchizes Hindus. Customs, dress, stylistic style, marriage practice, and a large group of other such peculiarities help in socially isolating one caste from others (Gupta, 2000).

Like Gupta (2000), Pillai (1982) additionally contends that a Position is a type of social definition portrayed by endogamy, the genetic change of a way of life which frequently incorporates an occupation, ceremonies status in an ordered progression, standard social connection, and prohibition given culture normal thought of immaculateness and contamination. Pillai's primary case is that the rank framework is an arrangement of social delineation (Pillai,1982).

The Hindu caste framework is characterized as an ordered progression of endogamous division in which participation is genetic and extremely durable. Here order incorporates disparity both in status and in admittance to labor and products. There are unbending principles of evasion among ranks and particular kinds of contact are characterized as defiling.

There is a pecking order and Brahmin are on top of the positioning. The situation with an individual depends not on his abundance as in classes but rather on the conventional significance of the position in which he/she had the karma of being conceived. (Ghure,1950) The critical truth is that rank is not set in stone by birth. Enrollment in them is attributed and unalterable (Subedi,2008).

As indicated by Ghurye (1950), there are a few normal elements of the caste system a. Segmental division of society, b.Pecking order c.Limitations of taking care of and social intercourse d.Limitation decision of occupation e.Limitation on marriage f.common and strict handicaps and honors of the various areas.

Ghure (1950) notices the rank relationship as being grounded on the hierarchal division of society in which common and strict win, as well as handicaps, ties are intrinsically fixed to an individual from a specific caste bunch.

Celestin Bougle (1971) likewise contends that the rank framework comprises progressively organized genetic gatherings isolated from one another in a specific

regard, position endogamy, limitation of eating together, and actual contact however reliant with one another. As per Bougle is an extraordinary consequence of creating normal fundamental elements with a specific goal in mind. For Madan (2000) rank, which without a doubt represents disparity, in principle as well as training. The disparity of the position framework is an extraordinary sort of imbalance and the humanist's chief undertaking is to unload its temperament.

Following the possibility of Bougle's (1971) pecking order is the cornerstone of the framework for Dumont. He characterizes the progressive system as the predominance of the unadulterated over the sullied. For, the position is a social framework wherein the components of entire standings are progressively positioned corresponding to the entire caste structure. As referred to by T.N Madan (2000), in his article Dumont on the idea of the station, Dumont closes by declaring that order is a widespread need and isn't officially perceived in the public eye. It might stand up for itself in an obsessive structure. Be that as it may, there emerges the issue with regards to Dumont's strategy is his utilization of ethnographical materials. (Madan, 2000).

Be that as it may, Gerald D. Barreman (2000), reprimands Dumont for utilizing optional information and for contortion of nature of position as it is capable by the people who live it. Barrowman expressed that there is pressure and a battle between the people who were at the top in the positioning position and lower in the pecking order. He censured Dumont likewise for putting customary Brahminical perspective on the unadulterated progressive system yet it has not and maybe can't. Dumont neglected to see that every caste esteemed itself. (Barreman, 2000).

2.2.2 Caste as a System of Social Purity and Pollution

Bougle (1971) contends that repugnance, order, and inherited specialization are the three significant qualities of the position framework. As referred to by Gupta (2000) as per Bougle soul of the caste is not entirely set in stone by the common shock that exists between rank. Repugnance, Bougle contends that showed itself in endogamy, commensal restriction, and even contact. Be that as it may, Gupta (2000) condemned him for not seeing any issue in that frame of mind of ordered progression with aversion..

Anyway as referred to by T.N Madan, Dumont stresses the significance of perceiving these three-include referenced by Bougle (1971) as commonly involved laying on one crucial origination. Dumont keeps up with the resistance of the unadulterated over the unclean. He further says that "this resistance underlies order, which is the prevalence of

the unadulterated over unclean, partition in light of the fact that the unadulterated and sullied must be kept discrete and underlies the division of work in light of the fact that unadulterated and debased occupation should moreover be kept isolated. The entire is established on the essential and various leveled conjunction of the two contrary energies" (Madan, 2000).

As per Hofer (2004), the Brahmin's immaculateness is just social, it just exists corresponding to the distant's pollutant. Between two shafts, Brahmins and untouchables, there is a for all intents and purposes limitless number of status positions (standing) conceivable. The status degree inside the order 14 outcomes from a progression of resistances, from a variety of standards which can all be credited to the major division of unadulterated/tainted.

Sharma, (2004) contends that stations are positioned endogamous division of society in which enrollment is genetic and super durable. participation isn't imperative for the people who are looking to update their versatility. Caste all the more significant needs to satisfy such attributes as conventional occupation, commensality rules, and custom virtue.

2.2.3 Caste as a system of power and wealth:

Dipankar Gupta (2000), says that position has from the beginning of time gone all over-relying on the exigencies of influence and riches, (pp. xiii). Inside a position of pants, there are areas of strength for contention very and rivalry between various families, or knaps inside a standing. Rank today has an alternate setting wherein they can communicate their character-driven legislative issues through urbanization. characters are communicated uniquely in contrast to the manners in which they did previously (pp. xix). His significant contention is that the caste has not changed, however, the possibilities that were consistently there inside this certificatory framework are presently out in the open and in full view. Rank characters are found as an approach to communicating their thoughts now on legislative issues, financial matters, pecking order, equity, and even disparity so the caste framework became feeble.

Yet, as referred to by Madan (2000), Dumont recommends that position ought to be considered to be available just where the dis-intersection among status and power is available and where ranks exhaust the whole society. A stock of the wellspring of progress in the caste framework records juridical and political changes, social-strict change, westernization, development of current callings, urbanization, spatial versatility,

and the development of the market economy. In any case, not with this large number of variables making for change the most universal and general structure that change has taken in contemporary times is one of the blends or mixes of conventional and present-day highlights.

Scrutinizing Dumont, Berreman (2000) says that extraordinary conditions can prompt clear oddities, somewhat feeble yet regarded Brahmin, and generally strong Sudras. Berreman contends that typically status and power go together or power and status are two of a kind. He gives the case of Gonds (clan) being integrated into the position framework as untouchables with the exception of through a gathering, they have held power as land; then they are Raj Gonds and embrace pretty much reasonable progressive images of conduct to legitimize that status.

Another humanist F.G Bailey (1957) contends that power is gathered in the hand of the predominant rank. One has direct command over financial assets and it alone has a corporate political presence; different ranks get their living from a reliant relationship with the predominant position and they have no corporate political presence. They are the singular client of experts in the prevailing standing.

Barreman (2000) and Nicholas. B. Dirks (2001), have comparative ends. As indicated by Dirks both social implications and the political purposes of rank have progressively been changed because of well-known obstruction by individuals and political drives from the state. Rank anyway is something else for various individuals and spots in India. i.e., in Tamil Nadu and Maharastra involves 15 political and social assemblies and it is conspicuous truth of public activity in Uttar pradesh and Bihar (Dirks, 2001).

2.3 Caste system in Nepal

One of the unmistakable sociologists of Nepal, Gopal Singh Nepali (1955) in his book the Newars contends that however, we know about varna and jaati from the early times. It is just in the fourteenth century that was coordinated consistently in Nepal. It was above all else Jayastithi Malla who with the Assistance of five brahmins from the Indian fields, coordinated the general public of the valley into four varnas and 64 standings, based on inherited occupations and parentages (Nepali,1965). Subedi (2011) has portrayed birth, credited economic well-being and occupation, marriage endogamy, and food exchange rules as properties of the position framework in Nepal.

As indicated by Dahal (2010), generally it is challenging to give solid data on ethnic/position gatherings in Nepal for two reasons; 1. The historical backdrop of bringing together Nepal starts solely after 1798. Also, no anthropological etymological overview has been done in Nepal to date to take note of the different ethnic/caste gatherings and their native languages. In his article social creation of the populace position/identity and religion in Nepal, Dahal specifies five gatherings; caste starting points Hindu gathering (slope Hindu, Terai Hindu, center Hindu gathering), and the Newars, the Janajatis, Muslims, and other little strict gatherings.

In any case, one of the communist researchers Aahuti writes in his book named 'Varna framework and class battle in Nepal', that "it is accepted that the varna framework was established in the Indian subcontinent around a long time back. Around 600 BC, distance appeared to have been forced on the varna framework. In this cycle around a long time back during the rule of Lord Manu, the varna situation with distance was rigidified to separate the base generally common laborers and to sustain the severe rule of the exploiter class, the purported high station" (Aahuti,2014 ∞63). He contends that it has been generally demonstrated that the Varna framework entered the confined day Nepal alongside the Indian Hindu rulers and their subjects. He further says that abuse and double-dealing is the component of the Varna framework. Conversation on Nepali Dalits is predominantly restricted to distance and separation and this limit doesn't permit going into the foundations of Dalit issues. Aahuti Contends that to comprehend what is happening to Dalits distinguishing the place of Dalits in the relations of production is essential. Such an endeavor will show how Dalits are grounded in the lower part of the arrangement of primitive and semi-medieval relations of creation. The focal issue in the monetary field of Dalits is avoidance of method for creation, preclusion of decision of occupation, as per one's desires and needs because of distance and segregation. The Hindu medieval rule coordinated the decision high-position jerk Brahmin-Kshatriya as a primitive class and the Adivasi-Janajati, who was named Matwali/Vaisya as working people close by unfortunate laborers, land slave laborers, and occupant workers. Dalit bunches stay as landless workers or rustic low-class classes (Aahuti, 2014).

Here is some caste hierarchical grading system for the population

- Brahmin- teaches Vedas, performs rituals
- Kshetriya- fight enemies 16
- Vaishya – produce wealth for Brahmin and Kshetriya

- Sudra- maintenance service, (Ghurey, 1950)

Gellner (2007) contends that 'In Nepal as almost wherever in India, everybody understands what position or ethnic gathering they have a place with. Obviously, certain individuals might be endeavoring to pass as a higher rank; fruitful, aggregate vertical portability has occurred previously. What's more, there are a couple of patriot Nepalis who have embraced non-position last names (counting Nepali). Yet, these minor exemptions separated, and it is to a great extent underestimated the unavoidable truth that everybody has a position or ethnic personality. Regardless, in the authoritatively right circle, has not been a good wellspring of personality for quite a while. A common public personality should characterize all Nepalis until 1990 (Gellner, 2007).

One of the conspicuous researchers of Nepal Prayag Raj Sharma writes in his book, 'State and Society in Nepal' that like Hindu social orders somewhere else, Nepal is likewise a defined society comprising of its progressively organized position positioning (Sharma, 2004).

2.3.1 Caste Structure in Nepal

I have explored a few contentions about the position framework above. Here are a few perspectives on who Dalits are in fact? One of the Dalit scholars Aahuti said that the renowned Indian pioneer Dr. Bhim Rao Ambedkar was the primary individual to involve Dalit as a typical term to recognize the many cases that were made unapproachable by the varna framework. Around 1927 under his administration, the term Dalits was broadly utilized. In the Nepali and Hindi dialects, Dalits by and large means detested, persecuted, and upset. In Asian nations with Hindu populaces particularly in Nepal and India, the least fortunate and most mistreated individuals are Dalits. Settlements of Dalits are on the most extreme grounds. Dalits are not permitted inside most sanctuaries. They are not permitted to contact public wells, taps, and water openings, they need to independently utilize them. Where separate water sources are not accessible, they need to remain away and ask for a higher position (Aahuti, 2014).

Another social scientist Krishna B. Bhattachan writes in his article 'rank based separation in Nepal' that 'The word Dalit is generally utilized both at public and global levels. Be that as it may, Nepal Government, worldwide guide organizations, and scholastics utilized many terms to allude to Dalits. Dalits structure bunches that have gotten the cruelest treatment from the high caste through rank-based segregation, including unapproachability. A few terms, for example, paani nachalne, acchhoot, patiganit, tallo

jaat (low position), and utpidit (persecuted). Dalits structure the gatherings which have gotten the most brutal treatment from the high positions through station-based separation, including unapproachability. The term Dalit addresses a battle for value and equity. Dalit should be utilized the same length as based segregation remembering distance keeps on existing for Nepal' (Bhattachan, Sunar, and Kanti, 2009).

As per researcher Harka Gurung, the word Dalit is utilized in Nepal to distinguish a helpless and unfortunate gathering, who are oppressed based on their position (Gurung, 2005). Hofer (2004) Mama, characterizes lower rank/Dalit as Bitulo (as a modifier for the water which has come into contact with somebody having a place with a debased position of classification consequently water is unsuitable).

Nonetheless, Dalits are an individual from the unapproachable who has a place with the least gathering in the Hindu rank framework. Who are socially, strictly in a similar system yet segregate based on occupation, marriage, cooperation, and so forth.?

2.3.2 Legal provision of caste system in Nepal

I had put a wide range of perspectives of certain researchers on the position framework and on the term of Dalits above. Presently I will discuss the lawful arrangement of the caste from M.A to the late turn of events, by all accounts. The constitution of Nepal 2072 ensures equivalent privileges for each resident. The preface of constitution 2072 notices that safeguarding and advancing social and social fortitude, resistance and concordance, and solidarity in the variety by perceiving the multi-ethnic, multi-lingual, multi-strict, multi-social, and various territorial attributes, setting out to construct a libertarian culture established on the relative comprehensive and participatory standard to guarantee monetary equity, thriving, and civil rights, by dispensing with separation in view of class, station, locale, language, religion, and orientation and all types of position based unapproachability. To some degree 3 of part 18 right to uniformity 2. No segregation will be made in the use of general regulations on grounds of beginning, religion, race, rank, clan, sex, state of being, state of well-being, conjugal status, pregnancy, financial condition, language or district, philosophy, or on comparative grounds.

In part 24 of the constitution, there is a right against unapproachability and segregation; article 1 of section 24 expresses that no individual will be exposed to any type of distance or separation in any private and public puts on grounds of their starting point, standing, clan, local area, calling, occupation or state of being. Also, article 2 of section

24 expresses that, in delivering or dispersing any products, administrations, or offices, no individual has a place with a specific position or clan will be kept from buying or obtaining such merchandise, administrations, or offices be sold circulated or gave exclusively to the individual having a place with a specific caste or clan. Article 3 expresses that no demonstration indicating to show any individual or local area as prevalent or inside on grounds of beginning. Also, article 4 expresses no separation in any structure permitted in the work environment regardless of making distance on grounds of position. on the off chance that any demonstration of unapproachability and separation in any structure is committed in the negation of this article will be deserving of regulation as an extreme social offense and the survivor of such demonstration will reserve the option to get remuneration as per the law. (www.lawofcommision.gov.np)

The 1990 constitution's term Bahujatiya, deciphered as "multiethnic "in the authority interpretation, is itself implanted in the intricacies of Nepal's different mosaic of ethnic, station, and different networks. Article 11 presents the terms connecting with such local areas 1. All residents will be equivalent under the steady gaze of the law. No individual will be kept equivalent assurance from getting regulation 2. No separation will be made against any resident in the utilization of general regulations on grounds of religion(dharma), race(varna) sex, (jat), tribe(jati), philosophical conviction, or any of them. 3. The state will not segregate among residents on grounds of religion, race, sex, position, clan, philosophical conviction, or any of these. (Ellingson,1991)

Be that as it may, As per Bhattachan, Sunar, and Kanti, the protected history of Nepal starts in 1948. By and by, Nepal is administered by the constitution of Nepal 2072. The constitution declared before 1990 had no significant arrangements for the disposal of position-based segregation. The constitution of 1990 was the result of a group's development that restored vote based system in Nepal. Subsequently, article 4, zeroed in on Dalit as it guaranteed that nobody will be victimized based on rank and statement of faith openly, and in the utilization of public properties; to be sure, violators will be deserving of regulation. Notwithstanding, Article 19 disallowed a difference in religion, suggesting a burden that Dalits ought to keep on being Hindus. Article 33(D) of the break constitution 2007 was Corrected for the corresponding offer to underestimated bunches of Madhesis, Dalits, Native individuals, work, laborers, ladies, handicapped, and in reverse classes and locales. (Bhattachan, Sunar, and Kanti, 2009)

Presently based segregation and distance (offense and discipline) Act 2068 was carried out in Nepal to wipe out position-based separation. In part 4 of this act 1, on the off chance that anybody carries out or causes to commit any go about as alluded to in this segment on the ground of custom, custom, religion, culture, ceremonies, rank race, plummet, local area or occupation will be considered to have committed position based segregation and unapproachability. In part 5 there is the arrangement of protest: An individual who finds that somebody has committed or will commit an offense as alluded to in segment 4, may hold up grumbling in a close-by strategy office as recommended. In part 7. Whosoever commits an offense compliant with subsections 2,3,4,5,6 or 7 of segment 4 will be obligated to the discipline of detainment for a term from 1,000 rupees to 25 thousand or both (www.lawofcommision.gov.np).

Lawful code/Muluki Ain 1854 made by Jung Bahadur Rana is an instrument for social portability that had been given inside the Hindu structure. The motivation behind the f code was to guarantee that uniform discipline is granted to all subjects and animals, high or low, as indicated by the idea of offenses and their rank. These regulations have been practically speaking just since the center of the last 100 years. A normalization in regulation was felt important by the codifier, and keeping in mind that Jung Bahadur's visit to Britain in 1850 enlighteningly affected working on legitimate methodology as well as on making discipline similarly merciful on certain offenses, the code, in general, seems to have returned to a much more prominent Hindu conventionality (Sharma, 2004).

In legitimate code just from part no. 87 on-wards does Mama manage virtue runs and between caste relations. It settles the inquiries alluding to the acknowledgment of food and water, the drinking of liquor, and sharing of the hookah. Section 89 endorses who is permitted to give exculpation in instances of caste offenses (debasement, detainment, fine). Section 90 arrangements with the infringement of commensality rules, and part 91 with the option to wear the sacred string. The leftover 66 sections manage sex relations, both intra-position and between standing, like marriage, between inter-caste marriage (between-individual of various caste alliance) separate, interbreeding, pre and extramarital intercourse, assault, and so forth. (Hofer, 2004)

Nepal government has executed Muluki Samhita 2074 from 1 Bhadra 2075. In the lawbreaker code of 2074 part 10 article 160, there is a mark of segregation and unapproachability. It expresses that no individual will be exposed to any type of

unapproachability or segregation on the ground of their starting point, standing, clan, local area, calling, and occupation. On the off chance that anybody carries out an offense, they ought to be responsible for the discipline of detainment for a long time to 30,000 rupees or both. 19 As referred to by Hofer as indicated by Muluki Ain, the caste bunches were as per the following;

1. The rank gathering of the wearer of the sacred line (tagadhari); upadhyaya Brahmin, Rajput (thakuri) (champion), jaisi Brahmin, chetri (kshatriya, fighter), dew bhaju (newar Brahmin), Indian Brahmin, parsimonious groups (sanyasi, and so forth), lower jaisi who wear heavenly rope (janai).
2. The position gathering of non - enslavable liquor consumers (namasinya/Matwali); Magar, Gurung, Sunuwar, and some other newar standings.
3. The position gathering of oppressed liquor consumers (many/matwali); Bhote, Chepang, Kumai, Hayu, Tharu, Gharti. These three gatherings were sorted as unadulterated position (chokho/Jat) or water OK caste(paani chalne/jaat)
4. Impure but touchable castes (paani nachalne choi chito halnu naparnya); kasai, kusle , hindu dhobi, kulu, musulman
5. Impure and untouchable castes (pani nachalnya choi chito halnu parnya); kami, sarki, kadara, damai, kandara , gaine, badi, pore, chyame. these two groups were categorized as impure caste or water-unacceptable castes (paani nachalne jaat)

M.A characterize absolutely as sapha, suddha, or chokho paani chalne, and unclean means water unsatisfactory, jutho or bitulo jat (Hofer Andras, 2004).

There has been a long discussion in the writing about whether the framework is a one-of-a-kind social peculiarity or just one sign of cycles of social separation which have a more extensive over-simplification (Subedi, 2011). There are numerous contentions about the rank framework. Some said that it is changing (becoming powerless) and some said order is general and significant.

2.4 Caste and Social Change

Social change is the difference in culture and social organization over the long run. Social change happens constantly. Social changes might remember changes in nature, social ways of behaving, social organizations, and social relations.

One of the noticeable sociologists Norbert Elias (1994) contends that hypothesizing about the construction and controls of human impacts are normally satisfied and utilized as proof of perceptions from the more evolved social orders. The norm and example of effective controls in social orders at various progressive phases and, surprisingly, in various layers of similar social orders can contrast. We are worried about the improvement of European nations which have gone on for a long time or something like that called emerging nations, which gives the topic of how and why the viability of human way of behaving and experience, and the control of people are impacted by outside and inward limitations. At the very front 20 of humanistic interest at present are somewhat momentary term processes and typically on issues connecting with a given condition of society. Long haul changes in social construction and character structure have all things considered been lost to see. As per him the fundamental course in the primary changes of social orders might be recognized as expanded separation and joining and diminished separation and combination. Furthermore, the third sort of friendly cycle in which the construction of the general public is changed however without an increment or decline in the degree of separation or combination. Lastly, he expressed that there are endless changes in the public eye that don't include an adjustment to its design.

Elias (1994) zeroing in on the friendly design and character structure, further contends that there is an absence of speculations in view of observational proof to make sense of the kinds of long-haul social change. He says that the idea of social change doesn't recognize plainly between changes that connect with the underlying difference in the public eye and those that don't and further between primary shifts without a particular course and those which pursue a specific bearing over numerous ages e.g., toward more noteworthy or lesser intricacy is an exceptionally lacking device of humanistic request (Elias, 1994).

In the second half of the nineteenth century, the idea of advancement took on a focal position in the clarification of human improvement in both social and natural science. As per the principal architect of social science, Auguste Comte human race goes through three stages ∞ Religious; in this first stage, individuals bring out heavenly substances and powers as liable for natural occasions. The second is metaphysical ∞ when individuals supplant divine beings with conceptual causes and Essen the prompts, crucial rule of reality as brought about by reason. The third Sure stage is reached when

individuals inspire regulations in light of experimental proof, and perception (Sztompka, 1993).

Another researcher (old-style social scientist) Herbert Spencer said 'Development is quantifiable as change gets from an indistinguishable homogeneity to a sound heterogeneity. For the well-known researcher, Lewis Morgan, the historical backdrop of humanity follows three particular phases ∞ brutality, boorishness, and development. In viciousness, basic means, gathering leafy foods, the disclosure of fire and fishing strategies, and the development of bow and bolt for hunting happen. During brutality, taming of creatures, water system as new agribusiness, and the result of endlessly iron devices happen. What's more, in human advancement development of the phonetic letters in order and craftsmanship, the composition (Sztompka, 1993) occurs.

One more principal architect of human science Emile Durkheim, following Spencer's methodology, proposes one more dichotomous typology of social orders. Mechanical fortitude is established in the similitude of undifferentiated capabilities and assignments, natural fortitude is established in corresponding, collaboration, and shared essentialness. His fundamental contentions are from 'mechanical fortitude to 'natural fortitude (Coser, 2002). In any case, there is some shortcomings of traditional evolutionists, for example, the presumption of all human culture as the element going through developmental change was placed in uncertainty by the developing proof of majority, and heterogeneity of the human populace. What's more, the over-coordinated natural picture of society was subverted by the normal perception of contentions, and pressures (Sztompka, 1993).

The contention point of view can be ideal to grasp social change. The organizer behind the struggle hypothesis Karl Marx accepted that the historical backdrop of society could best be perceived as a persuasive interaction, yet all at once material rationalization. Social changes happen in light of the adversarial class connection on possession 21 of the method for creation; between those who are well off and have not. Also, this class battle prompts a transformative change. As indicated by Marx, society, involves a moving equilibrium of contradictory powers that create social changes through pressure and battle (Respectable, 2000).

As per Talcott Parsons, society is a framework encircled by three different frameworks - character, the living being, and culture. There is a social balance when these three frameworks are kept up with and social change is the consequence of the break failing of this framework (Wallace and Wolf, 2006).

For Wallerstein 'Change is timeless. Nothing at any point changes. Both prosaisms are valid. The structure is those coral reefs of human relations that have a steady presence over somewhat significant periods. In any case, structures also are conceived, create, and kick the bucket' (Wallerstein, 1974).

As per unmistakable humanist Youba Raj Luintel (2018), a few parts of position and its elements have gone through cycles of progress. Nonetheless, it is likewise a fact that these social changes in caste relations are delayed simultaneously. Nepal has become more adaptable to the rank framework customs (Luintel, 2018). He further expresses that caste relations are not an unaltered peculiarity. This exploration depends on how other social relations are changing, position relations are likewise evolving. Alan Macfarlane contends that in one sense in some measure on a superficial level there has been little change in the town since his most memorable hands-on work. The fundamental agrarian and create procedures depicted in assets and populace are as yet utilized. How much work input for different undertakings is generally something similar and the townlands sare displayed in the guides in the book have not changed extraordinarily. The fundamental town and the close by villas are not enormously different in their actual structure, however, various houses have tin rooftops and there is presently a diesel factory and two TVs in the town (Macfarlane, 2001).

No youngsters need to scale 45 minutes for school as there is a town with five classes in it. The example of transitory work relocation with numerous men leaving for armed force administration in the English and Indian militaries. These troopers put their compensation and benefits in the town yet from the center of the 1970s as armed force enrollment evaporated in Pokhara and Kathmandu, the example changed. Floods of young fellows began to go any place work was accessible. What's more, they no longer returned to the town except for getting comfortable in the town. In the event that they are adequately fortunate to bring in any cash, they will put their reserve funds into purchasing areas and building houses in towns and urban communities, not in towns.

Here is some point about social change according to Macfarlane;

- The adverse consequence on the riches and improvement possibilities of the town is anyway similarly perfect.
- The town isn't confronting impending starvation or sickness yet it likely could be confronting a lack of healthy sustenance. One of the significant changes in the thirty

years has been in the eating regimen. Although new groceries are all the more effectively accessible for those with cash.

- The deficiency of meat and milk is one part of the most emotional change in the town; the decrease in homegrown creatures.
- The developing destitution is likewise the consequence of a third significant change, the decrease in land efficiency. The absolute consequence of both nearby and public change should be visible in the quickly falling worth of land in the town for more than thirty years. He finishes by declaring that while the environmental circumstance is steady, the monetary place of the town has declined enormously and genuine neediness is arising (Macfarlane, 2001).

Ian Carlos Fitzpatrick looks at the connection between cardamom creation and the development of monetary and social delineation in a prevalently Limbu town in upper east Nepal. Rustic areas of Nepal have as of late been incorporated into the public and worldwide economy. Expanded work movement, the settlement interfacing with the improvement of the rustic framework, associating provincial to metropolitan focuses, and the advancement of the debris crop creation framework have all added to the social and financial change of country Nepal (Fitzpatrick, 2011).

In the town of Mamangkhe, the presentation of cardamom helped the enormous and little makers as well as non-makers who could sell their work as doormen or khetala. It furnished both Limbu and Chhetri locals with cardamom useful land-typically crude woodland land admittance to money and market. It expanded cash accessibility in Mamangkhe; prompting global work relocation. Starting in the last part of the 1990s, residents from Mamangkhe started to make a trip for work to various bay nations. Paying reserve funds from both cardamom and relocation has brought about expanding quantities of families buying land in Jhapa or somewhere else. What's more, this outcome in the joining of the town and its occupants with public and worldwide cycles.

The expanded accessibility of market merchandise, the encounters that global transients have with different societies, and the expanded commonality that locals have with a metropolitan-based way of life have prompted a change in social and social qualities towards underlining pay, riches, utilization, schooling, and collection. Despite the important cycle of financial and social change occurring in the contemporary town, there are major areas of strength for yet of Limbu social flexibility and even activism (Fitzpatrick, 2011).

Piers Blaikie, John Cameron, and David Seddon (2002) compose the paper grasping 20 years of progress in west-focal Nepal; coherence and change in lives and thought which is the examination of congruity and change in rustic economy and society of western Nepal—a district of mountains, slopes, and fields (Terai) because of two investigations 20 years separated. Furthermore, their fundamental contention is that a re-study of rustic families in the very locale in 1997-98 adjusted that to be sure next to no entrepreneur improvement had occurred and that the demeanor of country families inside the social classes and types of creation distinguished 20 years before had remained strikingly steady.

- The main experimental end they learn about the social change in provincial western Nepal throughout the course of recent years is the level of progression. As Nepal in emergency predicts, there has been not really any huge advancement of marketed farming, little interest in current data sources, and forceful constraining down the expense of recruited work. Nor has there been any fast financial separation prompting more individualistic gathering and subsequent decay of security nets and familial obligations.
- They found information that proposes social, normal, and delivered capital have all stayed pretty much steady north of 20 years. loads of these capitals have stayed more than 23 or less consistent however human resources has shown a significant commotion and a serious level of versatility and flexibility.
- The social and actual climate of Nepal at present it is seriously paying, safer, and simpler to focus on food security and to deliver an individual from the family to relocate and procure pay away from home and, surprisingly, beyond Nepal by and large than to enter the market as a maker. Supporting exercises of the state in advancing entrepreneur agribusiness have the exceptionally restricted potential being probably drawn in just to the small extent of the more advantaged ranchers.
- The idea of the rustic family (town) has been changed if not divided, by the ascent of an individual movement. Presently families are less country. Numerous country families have turned into a kind of spatially unique more distant family. The outcomes are; expanding feminization of provincial existence (with the incredible chance of abuse and persecution of ladies yet the additionally huge chance to firm on out progress of their relative foothold since dynamic men to look for work somewhere else and ladies were left with the youngsters and older) (Blaikie, Cameron, and Seddon, 2002).

Youba Raj Luintel in his Article free enterprise and underdevelopment in-country Nepal; market relations, imbalance and social change in Mahesh Kholo zeroing in on long haul underlying change contend that after developing a vegetable for a monstrous scope, and the development of street sped up the speed of social change and improvement. Likewise, the development of horticulture interfaces individuals of Maheskhola with the metropolitan market of Kathmandu. That's what he says "A region that was described by constant destitution, industrious food weakness, and primitive abuse nearly forty years prior has now turned into a fundamental part of the industrialist market, not just because it has put more prominent accentuation on creation on special yet additionally because it has now been overflowed with imported readymade wares from somewhere else, and benefit making has now embraced each part of life" (Luintel, 2010).

This researcher I notice above guaranteed that there is no extraordinary change except for the change that happened at the social level. However, they don't concede plainly where and at which level change has happened. In any case, for my purposes, social change is any huge modification over the long haul in ways of behaving and social qualities and standards. Following the possibility of these researchers, I need to see the connection between Newar and Non-Newar individuals. What's more, I likewise need to investigate in the event that their relationship is changed over the long haul or is basically as same as in the past.

2.5 Knowledge Gap

I have referenced many researchers' perspectives on the framework above. Among them, Pillai (1982), Bailey (1957), Barreman (2000), and Dirks (2000) didn't discuss positions in marriage. while Madan (2000), Bougle (1971), Hofer (2004), Subedi (2008), and Sharma (2004) referenced that endogamous marriage is one of the vital elements of the framework.

Ghure (1950) and Gupta (2004) discuss inter-caste marriage in more detail in some capacity. as per Ghure (1950), there is severe endogamy in the rank framework. Notwithstanding, a couple of exemptions for this overall guideline of the wedding inside own gathering are because of the act of hypergamy. He further expresses that in certain pieces of Punjab, particularly on the slopes a man of higher can take a spouse from one of the lower positions. A portion of the craftsman stations of Malabar permit inter-caste marriage. Gupta (2004) additionally contends that pecking order and contrast are the two most generally recognized trademark elements of the rank framework. To keep up with

these qualities, the rule of severe rank endogamy must be kept up. He says that rank relationships lead to an obscuring of the contrast between various position gatherings and upset the perceived station-ordered progressions. Anybody daring to violate this regulation is out-standings or ousted from the participation of the caste group.

As per Kansakar and Ghimire (2008), inter-caste marriage among Dalits and non-Dalits can add to disposing of rank-based segregation common in Nepali society. They further express that inter-caste marriage among Dalits and non-Dalits could assist in breaking an unbending and brutal wall between the unadulterated and sullied ranks since such relationships with aiding in blending the blood from two networks. Between rank, and marriage can end up being a crucial method for nullifying the position framework (Kansakar and Ghimire, 2008).

Kansakar and Ghimire (2008), Luintel (2018), and Paudel (2018) likewise talk about between positions of marriage exhaustively. Paudel contends that adoration and friendship, age, and great moral person of lower young people are taken as major motivating variables for between position marriage additionally modernization, relocation, training, character-based development, and broad communications are likewise the elements for between inter-caste marriage. His decision is that between positions marriage should be visible as one of the main considerations against caste segregation.

Luitel (2018) states that "we saw as extremely outing all of our five examination regions that several between position relationships are typically settled inside their standard spot. a flat out the larger part of such couples are driven away from the town and they have exceptionally dainty and rare holding with their loved ones". Notwithstanding, following Luintel, Kansakar, and Ghimire Paudel, Gupta and Ghure, had zeroed in on between position marriage by looking at Dalit and non-dalit marriage.

This multitude of researchers contends that relationships help to lessen rank-based segregation and furthermore (inflexible) caste frameworks are presently becoming adaptable and evolving. Changing philosophies have an effect the on viewpoints and practices of Newars for example society. What's more, the adjustment of belief systems is ascribed to the powers of modernization. In Bhagavad Gita, a blessed book likewise characterized by master Krishna has obviously upheld inter-caste marriage. This act of rank separation is man-made and the people who follow it are named 'unmanly' by the ruler in Gita. those men/ladies, who are the capability of tiding matrimonial bonds,

independent of/her position are pretty much affected by/her caste factor. In our general public, where it is similarly vital to acquire support from families for beginning intimate life, the choice of picking a marriage accomplice isn't exclusively finished by a person. Thus, the families who support customary perspectives on the framework unequivocally object to inter-caste marriage. Accordingly, two or three need to battle to acquire acknowledgment and gifts from the family while those are fortunate enough whose families are adaptable and will change with time& don't rigorously line up with the standards of the station. To see the genuine status of between inter-caste marriage and the variety among newar and non-newar marriages I have brought up these research question.

Chapter- Three:

Research Methodology

This research attempted to unload the elements of inter-caste marriage among newar and non-newar (Dalit and non-Dalit young lady) in a panga, Kirtipur. In light of a top-to-the-bottom meeting, it depicts, how much between rank couples were acknowledged by the families. In this part, each segment comprehensively depicts the techniques for the examination. The review site depiction tells the review region, that an examination configuration is subjective, the idea of information is essential, and inspecting is purposive. Because of the rising pandemic Coronavirus. Many individuals were experiencing COVID. I began subsequent to diminishing the pace of Coronavirus patients. So, it required practically over a half year and almost one year to assemble the information from the field. It had been finished so often round visits to the field.

3.1 The Study of Site and The Rationale of Site Selection

The newars are the locals of kipoo which is called Kirtipur. It is situated in the Kathmandu valley 5km southwest of the city of Kathmandu. the presence of Tribhuvan University which is the twelfth biggest college on the world In this manner, Kirtipur is likewise a famous region for away understudies and teachers. Essentially, Panga is a commonplace Newari settlement and part of the Kirtipur District. Kirtipur is one of the five districts in the valley i.e.; Kirtipur region, the others being Kathmandu, Lalitpur, Bhaktapur, and Madhyapur Thimi. It is a little city encompassed by Chobhar Slope, Kirtipur Slope, and Machhegaon Slope. Social Variety drew individuals of a specific culture to have a place with various religions, social foundations social situations, and situations with, etymological climate peculiarities Since the earliest times, humankind has been moving. Certain individuals move looking for work or financial open doors, to join family, or to study. In any case, others move in light of the unfavorable impacts of environmental change, catastrophic events, and other natural factors so on. Today, more individuals than at any other time live in a panga, Individuals' occupations are dynamic, including switches among different methodologies relying upon general setting jobs that have been going through a quick change in late many years. New financial open doors made by worldwide drivers of progress like globalization, market reconciliation, expanding admittance to actual offices, relocation, versatility, and openness to present-

day culture have given a stimulus to leading the adjustment of recently taken on work methodologies for the field research reason, I picked a piece of kirtipur region alluded in this proposition as panga ward no.8 which lies in Bagmati Pradesh. As per CWIN 2019 enumeration, the complete populace of panga is 42,206 people with 2,447 guys and 1,727 females in 1359 families cultivating It has a heterogeneous nature of position structure with newars (53.3%) Chhetri (18%), Brahmin (11%), Tamang (4%), Madhesi (0.8%), Thakuri (2.05%), Dalit (5%) populace. for the most part, newars taken part in horticulture, limited scope businesses, gem specialists' shops, furniture shops, took part in broker occupations along with administration work.

Panga, is a familiar place for me, as I have a place in the area. However, some of them are late transients on Kirtipur, ward no. 8, Panga. Thus, the evaluation information doesn't reflect them. This information is more than Kirtipur municipality information of Dalits which draws me to direct research around here. As well as my perception of caste relationships is expanding yearly in my place. Effectively available to the field through guards and a portion of the respondents lead me to pick this region. As indicated by Nahon (2009), Gate keeping alludes comprehensively to the most common way of controlling data as it travels through a door or channel and is related to practicing various sorts of force (Nahon,2009). Get managers to play a critical part to guarantee specialists get to expected members and destinations for research(j&j,2016). Keeping worried about time and spending plan, I have chosen the review region which is agreeable and financial plan well disposed.

3.2 Research Design

Qualitative research is a field of request by its own doing. Qualitative research implies various things in every one of these minutes, this research is descriptive which is an arranged action that finds the eyewitness on the planet. It comprises a bunch of interpretive, material practices that make the world noticeable, subjective exploration includes the concentrated use of an assortment of various exact materials; contextual investigations, individual experience, and biography (Denzin Lincoln, 2005).

This research is descriptive. Qualitative research depicts the variables between inter-caste marriage and outcomes of between inter-caste marriage of couples who were engaged with between marriage, how much they are acknowledged, and their accounts of re-coordination and dismissal in the family in an elucidating way. I have attempted to investigate the variety of inner and outer variables that leads to ranking marriage, in light

of having a place. Likewise, this research describe factors that lead inter-caste marriage and consequences of social , cultural, limitations, family dismissal, and confined right to acquire parental property looked at by these couples.

3.3 Nature and Sources of Data

This research is for the most part founded on primary data. Primary data has been assembled from a top to bottom meeting between inter-caste wedded couples. A portion of the respondent's regular routine and exercises was seen on the field. Secondary data information was likewise utilized. secondary information was taken from, the report of the Kirtipur municipality district committee book. Data of total population through CWIN 2019 and data of caste composition from, the website of Kirtipur municipality.

3.4 Sampling

Kirtipur, Panga ward no.8 is a familiar place to me as I got married in this area My husband also belongs to newar family. I got hitched in here and my significant other additionally has a place with newar family. I have studied master in sociology (MA) on an ace in Tribhuvan University, I have been remaining here starting around 2007 to 2022 proceed. In this exploration, I have utilized the purposive sampling. The purposive sampling is a little size of delegate, chosen with the decision of the scientist that can guarantee the agent's different qualities . Such couples would rather not reveal their between inter-caste marriage, so due to the covered-up and restricted cases, I picked purposive sampling. With my accommodation, Among 20 inter-caste marriage couples, I picked a genuine size test through random selection only 17 inter-caste marriage couples which have 34 respondents. So, I could gain admittance to 17 between newar and non-newar marriage relationships couples, 34 respondents among newar and non-newar couples out of many such cases in a panga. A few respondents' spouses were abroad so I talked with just a single wife. three cases were known to me, while different cases were distinguished through the chosen guardians. My school instructor, sister, and my better half turned into a middle person between me and the respondent.

3.5 Tools of Data Collection

This research utilized in-depth interview and observation method to take primary data information from the field. Which is as per the following:

3.5.1 In-depth Interview

As per Fontana and Frey (2005), a Meeting is a subjective information-gathering method that depends on deliberate addressing in a formal or casual environment. A top-to-the-bottom meeting then again urges respondents to expand on their responses (Marvasti, 2004). So top to a bottom meeting was utilized to assemble information from the field. In this examination all of relationships among newar and non-newar of 17 couples 34 respondents were purposively chosen as respondents for this review; due to the little example size and the non-plausibility of irregular testing, the review utilized subjective techniques with a top to the bottom meeting of between caste wedded couples, newar and non-newar (Dalit and Non-Dalit young lady) wedded couple have taken part on the meeting.

In view of the agenda, interviews were taken. A portion of the focus was changed at the hour of the meeting, so it is adaptable. In the wake of building affinity with respondents in the principal meeting, I had gone to their homes on, multiple occasions visit as a result of covid19 it required investment after lessening of Coronavirus tainted patient I began to take a meeting. With their assent, I noted down and recorded their voice on cell phones. For their security and classification, the respondents' genuine names were covered up and I didn't take any photographs. An inside and out interview starts with good judgment discernment, clarifications, and comprehension of some lived social experience. It gives a multi-point of view comprehension of the subjects. (Marvasti, 2004).

3.5.2 Observation

During the field visits, I observed the daily activities of inter-caste married couples. Observation is a strategic method of data collection that any kind of data you want, narratives or numbers (Bernard, 2006). Many respondents stayed separately from their in-laws so I could not find any discrimination from their in-laws as they said they had a good bond. One of the respondents admits, she had a good bond with her parents but some other people did not agree as she rarely visits them. The relationship between the couple was good. They coordinate each other for household activities. They lived their happy life together. They had maintained a good relationship with neighbors but I see them exchange food. And participate in cultural festivals, but I have seen social restrictions on in-laws not involvement in guthi puja and funeral process activities.

3.6 Limitations of the study

Field research was conducted at ward no.8, Panga. Kirtipur municipality. This research is based on primary data. Data on social pressure was also taken through the primary respondent. To meet their family and relatives was not possible as the couple stayed separately. There are so many types of research about inter-caste marriage, however, this research is focused on marriage between newar and non- newar. So, it does not speak about every inter-caste marriage. This research only covers the story of Kirtipur, ward no.8, Panga. not the whole country. This research does not tell the whole story because of the small size of the sample. Also, this research does not see the intra-caste variation within newar.

3.7 Field Experience of the Researcher

Before I start going to the field, there were spread all over (worldwide) COVID-19 (2019) pandemic I thought that it will be not possible to complete my research field visit. But later two years it's gone possible though it's not easy to talk to them. Slowly after two years, the rate of corona virus-infected person became decreased after then I started to field visits to use some health precautions such as face masks, hand sanitizer, and maintain social distance. I have seen some plus point at that time many loves couple did inter-caste married in newar society. Likewise, there were also who already got married, they had a child, I thought it would be harder to coordinate with an inter-caste couple but it was my false presumption. The field was different from my presumption. Due to pandemic COVID-19 (2019) time so many people just starting their normal life. I had to convince them with the help of my husband and brother-in-law because they also belong to the newar community, and they were familiar with them. But to talk, to share their experience, especially with women in comparison to men. Women were very shy to share and hesitated to talk more. I have some languages issue too because I couldn't understand Newari languages properly with the help of my husband, I could understand through translation Newari languages I had visited some of them many times too. Men were very vocal about their marriage, family, and their experience after getting married. Some of the respondents thought that I came from some NGO/INGO and I will give some money. They asked what will they get talking to me? I replied to them I am a student; I couldn't give them any money or any kind of incentives. "To fulfill my exams, I have to write a book on some topics and I had chosen this topic (inter-caste marriage between Newar and Non-Newar). If you talk to me, it will be a great help to complete

my Master's Degree." I kindly requested them to share their story of inter-caste married life with different tribes.

In panga, I knew some of the respondents and have good bonding because I have been staying here since 2007. I exchanged phone numbers and my purpose of talking to them in the first meeting with the help of my brother-in-law Rohit Maharjan, Sushila Pariyar (sister), and my husband Grishma Kiran Maharjan. But in the second meeting, many of the respondents were afraid of their privacy. As they asked me many times, will this come out in the newspaper or not? I had convinced them I was concerned about their privacy fully. I had called them many times as they were very busy with their work. Some of the respondents in the first meetings escaped as they put off their phones. I had taken the help of my husband.

I had found some hesitation with some 4 or 5 women to talk to me, although it is in Kirtipur municipality, ward no.8, panga which is located in Kathmandu district. When I insisted on them and made clear my purpose, they agreed. I comfortably interviewed them. I tried not to disturb their work at the time of the interview as much as possible. I found a mixed experience in interviewing women, as some were very vocal and easily shared their stories and some were shy and introverted. But in comparison to women men were very vocal, and easy to talk to. Surprisingly, they offered tea, and Newari food (baarha, chhoela, saadeko aloo, chataamari) to be everywhere after the interview. I felt so glad and amazed.

I had plans to do a group discussion also, but it had not happened because of the health issue to maintain distance and prevent coronavirus. Another difficulty is that inter-caste marriage couples are not found/ stayed at the same tole so they were not available at the same time in the same place. The main problem for group discussion is the health issues of couples. Unknown couples were simply more expressive and vocal than known couples. Also, men talked more easily than women. It might be that women were a little more reserved than men. The most difficulty that I found in the field is to convince them to make ready to talk. Many respondents do not want to re-open the old sorrow and pain, that they face at the time of marriage. But I found it easy to talk in an educated family. I knew few respondents so they were not hesitant to share everything. I thought later that if I were a boy, women did not agree to talk and had to pay much effort to convince the men too. Because women hesitated to share their experiences with other women then it would be difficult for the male researcher. I had asked about the story of some of the

neighbors in the panga. They said the same as the couples. 17 marriage couple, the 34 respondents' husband was together so I interviewed both husbands the wives. I had planned to talk with their family before field. but it had not been possible due to some family background and health issues it seems a difficult condition, rather than all difficulties due to easy access to reach with family as the couple stayed separately with in-laws and their parents. So, I gathered information about their parent's reactions, to the couple.

Chapter-Four:

4.1 Introduction of the Respondent

For this research 17 couples and 34 respondents were selected for an in-depth interview in which couples were an inter-caste marriage between newar and non-newar marriages couples. I interviewed 17 couples where who were newar and non-newar (Dalit and non-Dalit girls) . The total number of respondents who participated in the in-depth interview is 17 couples. Most of the respondents are Shrestha, Maharjan, Shakya, Dangol, Bishwokarma, gandharva, Thakuri, Pokharel, Upadhyay, Rai, tamang, Gurung, Pariyar. Field research was conducted from Mangsir to Chaitra, 2078(B.S). In the time of winter to summer, I had gone for pilot observation on the first week of Magh. Two respondents were engaged in wage labor and the other had their enterprises (abroad settled, government job holder ,bank job holder, jewelry shop, contractor, and meat shop). This research has no limitation on the duration of their marriage time. I had interviewed a couple with a recently married couple in their silver jubilee years of marriage.

Table 4.1.1 Caste belonging of the marriage between newar and non-newar.

Newar boys	Non-newar girls	No. of male	No. of female
Maharjan	Gandharva	4	4
Dangol	Nepali (Sarki)	1	1
Maharjan	Pariyar	1	1
Maharjan	Thakuri	2	2
Maharjan	Upadhyay	2	2
Maharjan	Pokharel	1	1
Khadgi	rai	1	1
Shrestha	Gurung	2	2
Maharjan	Gurung	1	1
Maharjan	Tamang	2	2
Total	34	17	17

This table shows that the total number of inter-caste marriages between newar and non-newar is 17 couples. The number of marriages in newar boy and dalit girl is 6 in newar family. Similarly, another remaining caste group is Gurung, rai, Pokharel, Thakuri, Upadhyay also got married with newar boy but comparison to maharjan family it seems large number who got married with dalit and non-dalit girl Likewise, it seems 34 total number of respondent and that is 17 couples of inter-caste marriage between newar and non-newar.

Table 4.1.2 Level of Education of the newar and non-newar.

Education	No. of Male	No. of female	Total
Illiterate	0	0	0
School Attendants	2	2	4
SEE	3	2	5
Plus, Two	5	4	9
Bachelor's	4	3	7
Master degree	5	4	9
Total	19	15	34

This table shows that the Education of respondents was mostly have done bachelor's degree and plus two. No. of male is 9 and female is 7. Higher education is a master's degree, no. of male is 5 and No. of female is 4 are School attendants, illiterate was zero. The number of literates were more. So, mostly couple have done master's degree and bachelors in inter-caste marriage.

Table 4.1.3 Age at Marriage of the respondent

Age group	No. of Male	No. of Female	Total
15-18	2	5	7
19-22	7	8	15
23-26	4	2	6
27-30	2	2	4
30-Above	1	1	2
Total	16	18	34

According to this table most of the girls and boys age the marriage in ward no.8, panga is 19 to 22 girl age and boys are 23 to 26. In inter-caste marriages above 30 is very uncommon or happened less. This data clearly shows that girls got into inter-caste marriage as just cross her teenagers and very few after completing their master's degree education. All the girls between 15 to 26 got into inter-caste marriage.

4.2 Factors that lead to inter-caste marriage between newar and non-newar.

Internal Factors

Internal factors denote the self-feeling and concept of a person who is willing to marry a low caste without the influence of outsiders. One's self-interest, need, and desire is found important in inter-caste marriage. These factors are the following:

(1) Love and affection: Love and affection are one of the major factors of inter-caste marriage; without love and attraction, no one can imagine inter-caste marriage. Since the parents give their son or daughter marriage beyond their traditional caste barriers can hardly be imagined in Nepali society;

(2) Age factor: The age factor also determines inter-caste marriage. The majority of the couples are found to have fallen in love during their teenage. Teenage is itself an age of attraction to the opposite sex, moreover, the teenagers do not have any family or social burden. They are ideal rather practical. Their emotionalize ideology and self-thought drive towards the relationship with their colleagues or friends;

(3) Good moral character, honesty, and sincerity of youth: The high caste girls/boys who married with low caste informed that they were highly beloved. The non-Dalit girls and boys were thus impressed with the Dalit and non-Dalit(newar) boys whom they knew as having good moral character, honesty, and sincerity. Due to such characters, they were impressed and fell in love, and finally, they married.

External Factors

Unlike personal cause, there is also the external factor, which is directly playing the role in motivating inter-caste marriage. Capitalism and mode of production are changing the form of marriages: New people are beginning to feel more comfortable with the love marriage (Mishra, 2010). For this study, the factors appearing in the global arena and at the broader macro-level are considered external ones.

(1)Modernization, westernization and Sanskritization: Modernization westernization, and Sanskritization influence the culture and lifestyle of people. An especially new generation has adopted the western culture, such as dressing up, listening to English music, eating and seating, making boy/girlfriends, etc. A few scholars have addressed the issue of inter-caste relations and intermarriage between high caste groups and Janajati within the frameworks of the modernization and Sanskritization thesis (Sharma, 1977). The modernization thesis generally views intermarriages positively since intermixing and intermarriage are taken to be signs of the crumbling caste system, the remnant of “traditional” society. Moreover, implicit in the Sanskritization thesis is the assumption that intermarriage is a main caste of the “desire” on the part of lower castes to upgrade their caste status. In this formulation, intermarriage is thought of as having beneficial consequences for “national culture” and integration;

(2) Migration and new social relations: Migration of people such as those from hill to Terai and rural to urban is also found to be playing a crucial role in inter-caste marriage. People, who come from the hill to Terai, need to make good relationships with native people. During this course, they do not know each other in detail. They have to get and give support, later they become the intimate neighbor;

(3) Changing pattern on caste-based occupation: In Nepali society occupation also becomes a matter of prestige still they acquire no dignity out of their caste-based traditional occupation according to Nepali culture. Those Dalits who are continuing their caste-based occupation as an ironsmith, cobblers, and tailors are perceived as low-profile jobs and they are facing more discrimination compared to those Dalits who are not involved in their caste-based occupation when Dalits give their occupation, the relationship like master and servant also ends;

(4) Modern education: Education is a key to reducing the spread of inequality. In Nepal, lower caste educational status is increasing compared to past days. Their school enrollment is increasing in recent days. Due to the enrollment in school and college, they can interact with higher caste and have friendships with them. Additionally, educated Dalits have more possibility to inter-caste marriage with non-Dalits;

(5) New social movement: A social movement is a collective challenge by people with common purposes and solidarity in sustained interactions with the elite's opponents and authorities (Tarrow, 1944). In recent days in Nepal, a new social movement is increasing in every part of society. Dalits movement is increasing in every part of the society. Dalits movement, ethnic movement, the feminist movement, and another movement for equality and freedom are also motivating youth in inter-caste marriage. More importantly, while they are tortured and forced to separate, the inter-caste couple can get moral and legal support from these organizations, which are working for human rights and justice. These also are the external factors, which motivate people for inter-caste marriage;

(6) Mass media: Mass media have been playing a vital role to gear up the pace of modern development and accelerating the speed of well-cultured and applied civilized human society. In recent years, people's access is increasing media. The number of print media, TV channels, and FM radio have also been increasing in recent days. Due to the accessibility of media and its impact, people's awareness level is increasing. People not only become aware of human rights, gender rights, personal freedom, and so on, but they (especially youth) are also influenced by entertainment programs, such as music, cinema, and love story. Due to this, youth are more motivated to have a friend of the opposite sex from a different caste.

4.3 Caste Belonging of Parents in inter-caste marriage between newar and non-newar.

In this section, we discuss 17 couples, 34 respondents of the inter-caste marriage between newar and non- newar (Dalit and non-Dalit) who is from Lacchi, Dhokasi, Janasewa, Dhusi, Heykhali tole panga According to Ghimire and Kanskaar (2008), 'In the inter-caste marriage newar family also strictly reject the couple. Every non-Dalit family did not allow or accept a Dalit girl as a daughter-in-law. Her acceptance would have meant that her caste would be upgraded and she would also be a member of the Kulyan [clan]. Also, acceptance, the family has to live and eat with the Dalit daughter-in-law and let her participate in religious activities-all prohibited by Hindu religious norms (Ghimire and Kansakar 2008, Pp.77).' This research corroborates the key findings of Kansakar and Ghimire, (2008). Families of the boys often try to break inter-caste relations. According to Kansakar and Ghimire (2008), 'Couples from inter-caste marriage did not receive family support as readily as it might have happened in the case of arranged marriage. If the boy took a stand against family pressure and decided not to leave the girl, the couple was likely to face ostracism and was even forced to leave the house and move from the place of residence.'

Bhairaja Maharjan (government employee) one of the newar respondents from Janasewa tole, panga who got married to Ambika gandharva (government employee) and her home town is Dharan (Gandharva, Dalit girl) rejected by his family at first. He met her in his office they worked together in Kathmandu now they are settled in Dhokasi, panga and both engaged in the government job. His parents arranged his marriage forcefully but he had a love affair with Ambika, a Dalit girl. In our conversation, Bhairaja told that despite family rejection we got married in the temple in a simple Hindu ritual, traditional way. We both agreed to live together and spent our whole life with identity as a husband and wife. In the last six years ago so, they have seen their mutual level of under each other, caring and loving nature they decided not to leave each other, further Bhairaja said having affair with me, then I decided to tell my family that, "I would not leave Ambika but ready to go for alienation and stay separately". Then, (my family members) warned her family and insult them and scold them using bad words, and warned her family. Then, according to the decision of us and her family support, we got married now it's been almost 25 years and we celebrate our silver jubilee marriage anniversary." When Ambika and Bhairaja got married Bhairaja 's mother and sister come to meet him rarely and suggested he leave her. later, after the birth of his son, his family just give them a

small piece of the land to make a house and they build their house on their own money. Now they made their home in panga too so that his mother and sister are close to him but his elder brother and father are still not too close with him due to their independent and government official position and highly qualified and humble nature all relatives appreciate them.

Hirakaji Shakya (businessman) got married to Sujana Bishwokarma second time. Hirakaji Shakya's hometown is in Dhokasi (Panga) his first wife left him after one year of arranged marriage. When he came to Naya Bazar to open a gold and silver jeweler shop after then he met Sujana (businesswomen). she has also a fashion shop in front of his jewelry shop After knowing his marriage decision to a Dalit girl his family member tried to convince him to leave Sujana. But he did not agree and without invitation, he took Sujana to his home. His parents and relatives rejected them. Belongs to the newar community after then he decided to settle separately with the Dalit girl. Hirakaji parents do not accept Sujana (a Dalit girl) as a daughter-in-law. Similarly, two couple respondent has also love story which is related on education sector. Kalyani and Sabitri are cousin sister who were student in Tribhuvan university, Kirtipur and their hometown is Parbat. Rajesh and Prabin are business man they have hotel and hardware business also neighbor in Dhokasi tole panga and best friend since their childhood and both friends were also read master's in Tribhuvan university during studied period both couples met each other in class room. Both girls were talented during that time they were also prepared for loksewa for governmental job. Both couples were fall in love and they were decided to do married and now they lived happily together.

Interestingly one of the respondents, who stay in Janasewa tole, panga. Sambhu Dangol 's(NGO office employee) family did not know his wife's surname. He states that nobody asked about Sabina's caste so he did not tell anything, according to Sambhu his family member had thought that he married with Chhetri cast girl or maybe Sabina looks like a Chhetri so they thought Sabina Nepali(sarki) is a Chhetri girl. Sambhu further state that, 'nobody asked surname because he got married out of valley Dalit girl during his official work time he had project work job during that time. his family did not know the background of the Dalit girl family because she belongs to the Jumla district Sambhu also knows that if his family knows about Sabina's caste, they would never allow them to enter the house.' So that he stays quiet and did not share properly her background.

Another respondent from Lacchi tole, panga the Maharjan family got married at that time of construction work. Shree Krishna Maharjan (construction manger) got big injured in his body during the time of construction and Lalita Pariyar (construction worker) helped him, and care him in the hospital when he admits in hospital for one month due to her love and affection and seen her sincerity Shree Krishna fall in love with her, but Lalita refused his marriage proposal she knows the obstacles after they got married but Shree Krishna convinced her and got the promise to always support and be with her at any cost, now it has been ten years of their marriage they have 7 years one daughter

Their family did not react to their marriage to a Dalit girl as they both were actively involved in construction work together. They allowed their Dalit daughter-in-law (Shree Krishna Maharjan and Lalita Pariyar) to enter the house and eat food cooked by them. Lalita said that the first time she met her mother-in-law but she neither asked for her surname nor she told. Because she saved their son's life So, she did not find any difficulties. According to Lalita, her in-laws did not react to their marriage decision. When she reached home with Shree Krishna nobody reacted to them. But she felt difficult to adjust later due to some financial and inherent parental property issues.

Supriya Thakuri, came from Chitwan to kirtipur for a master's study after completing her master's in T.U. When Supriya got a court marriage to Ravi Maharjan (a newar boy), her family became so angry and started to scold them and asked for a divorce. Ravi and Supriya met each other through their master's education at Tribhuvan University. Ravi was known as a topper and talent in his education. After meeting him and talking to him she was quite impressed After having affair for three years, they decided to get a court marriage. But when they were in Panga, her family members called on Supriya's mobile regularly, but Supriya made put off her phone. Because of pressure, Supriya had to put off his phone. She is also afraid of her brother because her brother is engaged in a youth force and an active young politician in Butwal. After a week Supriya's parents came home secretly. Then, many peoples, her parents and her brother (Supriya's clan relatives) came to Ravi's house and shouted to her “you don't have any knowledge to get married to a newar boy, you lost our prestige, you shameless”. And then, they slapped her face. The incident did not stop there, they took them to the police casteand filed a case of a kidnapping. After the birth of their daughter Riya her mother started to talk and invited her home but his brother is still angry with her.

Radha Pokharel belongs to the Brahmin family and is married to Udaya Maharjan (a newar boy). Udaya's home is in Hekhali tole panga and his family engaged in the hotel business at Naya Bazar. She came from Butwal to studied there for a Master's degree in T.U. Their relationship started After shifting rooms in Udaya's house they fall in love with each other. Radha is a student so Udaya helped her with small necessary things and he also support her in every activity. Radha home town is Chitwan but Udaya asked her for marriage and she said yes to him but her family was so angry at first. They put effort to convince her to leave Udaya. Her mother called her frequently and requested her to come back home and leave Udaya. Karuna stated, "her mother said over the phone to come home and leave Udaya. we will handle/short out everything (situation). But I didn't agree. So, my family did not talk to me for a year." But after giving birth to her son, someone eared her mother that Radha became a mother and gave birth to a son (Anmol). Then her mother called her on the phone and asked about (halal). Then she convinced her father and requested to invite Karuna home. Radha only went to Butwal.

After eloping with newar (Khadgi boy) in Dhokasi tole panga the brother of Salina Rai came with weapons to attack her husband because Salina rai was just seventeen years old and Umesh Khadgi was eighteen years old they managed to escape somehow Umesh Khadgi mothers helped them to hide. After supporting with husband's family Salina has easy to settled they both work together in their meat mart. Now they have one daughter (Sadiksha) and have a happy family but Salina's brother is still not happy with her Salina's mother and father accept their marriages and warmly welcomed their son-in-law

In the four cases of Gurung and newar caste family reported to the police and filed a missing case. But after finding out she eloped with the newar boy they withdrew the case. According to Ava and Eva twins, Gurung's sister live in Balaju Kathmandu both studied at the same college Bachelor level and escape with her newar boyfriend both fathers shouted over the phone and blamed her for breaking his trust, "we send you there to study, what you have done? You died for us, we will not accept you and so on". Again, the next morning her mother called Ava, Eva, and cried non-stop and shouted at her for marrying with newar boy. Her mother blamed her for finishing their family prestige. She said "we didn't send you anything for marrying with newar boy, we will not accept you", but later after having children and seeing their progress and being happy with their husband's family relations and relatives they also started to keep relations with their son-in-law. There was the same case seen on Puja and Manisha both were a best friend and their home town is Sanepa, Lalitpur since their school and college

life they were studied together and also got married with newar boy without the permission of parents but later they were also accepted both families. Now both couples are settled in Janasewa tole Panga.

There seems two couple from Dhusi tole panga who fall in through social media both couples were friend on Facebook and started to chat and share their love feelings and they decided to unite and get married to tie whole life one is Chandra Maharajan and Pushpa Nepali (Saarki) another couple is Pritam Mahajan and Sabita Gandharva. Both couples have the same love life story. Both couples belong to a middle-class family and are rejected by their parents because their parents told them they never accepted a Dalit girl as their daughter-in-law at their home. Having some ritual and dining problems as well as Guthi puja and the funeral process they were settled separately.

This research also shows that sometimes, acceptance depends on conditions (such as family circumstances). Sima Tamang got married to Akash Maharjan (a newar boy) from Dikhel tole, panga. This was against the wish of Akash's parents and, as result, they discontinued their normal relationship with her. When her mother became terminally sick due to paralysis. Although there was no one to take care of her. Her parents did not inform this sima, instead as informed and suggested by her cousin's sister about the poor health condition of her mother, Sima went to her parent's home. Sima took care of her mother for two years After her marriage. When she died, in the funeral process, Sima was not allowed to touch her mother's corpus. In reaction to Sima being there, the relatives took food (Prasad) in the courtyard of the house. similarly in the case of married between Surya maharjan and Sila Tamang. Sila's father and mother were worried about the marriage with different caste ethnic groups they said to her daughter they have different traditions, customs, and languages but Sila convinced their parents to support and accept their marriage and staying together happily in Lacchi tole,panga.

This research shows that in the case of newar and non-newar marriage, every newar family was less likely to accept the marriage of their son with non-newar woman. There are two types of rejection. Rejection on dining, home, and rejection on Guthi puja and ritual funeral process. But the duration of rejection is longer, often within a couple of years. After the child is born and some couple settled abroad seen their relationship become flexible. But all couples suffer pain from their parents and clan relatives.

In nutshell, this research shows that there is no implication of acceptance based on parents' caste belonging in inter-caste marriage. "It is not only the Brahmins and Chhetris who are strictly against Dalit and Non-Dalit. There is seen newar Ethnic

communities living among majority caste families were also strict in their attitude against such marriage because of the strong influence of the latter's culture on them. This research found that the inter-caste marriage between newar and non-newar marriage case was hard to accept which I found that every couple was not easily accepted. Community bonding or solidarity and time of their marriage and trend of abroad study and use of mass communication play a crucial role. Though there is modernization and westernization and well educate the decision of marriage to a non-newar girl the parent's reaction is always negative the ultimate caste belonging matters the most.

Interestingly, like the case of 'Sambhu' whose families did not know their wife's surname, or maybe they just pretend, because of fears of exclusion from larger clan groups. But they did not react and treated her as equal to another daughter-in-law. But in other cases, parents' caste belonging doesn't matter as they invariably reject all Dalit daughters-in-law (owing to their "lower" caste status of her parental families). Similarly, there seem quite acceptable in their marriages. due to the use of technology and equal education rights, there seems less gender discrimination that's why girls' and boys' rights to choose their soulmates and the directly and indirectly through mass communication social media encourage to do inter-caste marriage.

4.4 Implications on Acceptance of newar and non-newar Couple by Family

This section shows that inter-caste marriage between newar and non-newar, In the case of caste belonging of parents implies the acceptance of Dalit daughter-in-law is rejected by newar family but caste belonging of parents implies the acceptance of newar and non-Dalit couple easily accepted by newar family likewise compared to other castes, Upadhyaya and Thakuri family were found strict as they rejected their daughter for a lifetime to choose other caste family. In an inter-caste marriage, there is no problem in the Newar's husband's house. The husband's family accepted a non-Dalit girl easily as a daughter-in-law. But the wife's parents partially accepted their son-in-law or sometimes they rejected him. In this section among the 17 inter-caste marriage between newar and non-newar (Thakuri) and (Upadhyay) girl is easily accepted by newar family as their daughter-in-law. The other cases were partially accepted by their families (who happened to be non-Dalit as per the practice of newar and non- Dalit inter-caste marriage) after some time. In some cases, the family of the girl invites their daughter home. Husbands, however, are not welcomed. Compared to other castes, Thakuri, Pokharel and Upadhyay was found to be strict in treating restrict relations with their

daughters when they are married to a newar boy. Every non-Dalit high caste above newar caste family tried to get back their daughters and convinced them to leave their husbands, but if the daughters did not agree to leave, their parents threaten and cut off the relations and acceptance later family after seen having children and happy family. In the following section, I turn to explain the pressure experienced by the couple in detail.

4.5 Livelihood Implications of newar and non-newar Couple

The inter-caste couples stay mostly at their parent's land. After getting married to a non-Dalit girl, the boys bring her to his home at first, as there is no problem on his family side. Assets or land of his parents plays a role to settle them. According to Kansakar and Ghimire, (2008), 'immediate acceptance of inter-caste non-Dalit girl couple by newar family made easy to locate such couple'.

In this section, all 15 inter-caste couples have stayed on their parent's land. In 2 cases stayed separate and did not connect with their parents because of their fear of caste and class. But there is no one exceptional inter-caste couple who stayed with her in-laws and parental house

Ravi Maharjan (newar boy) one of the respondents, is a bank manager at a bank. He supported Supriya for her job too and helped in the house Ravi's family did not react to his marriage decision to a non-Dalit girl. Ravi said that "there was no problem to get married with upper-caste Thakuri girl, but to go to lower caste was the problem." Ravi thought that that's why his family accepted Supriya as daughter-in-law happily. His family supported Supriya to complete her master's degree examination too. They stayed at Ravi's parents' house. Ravi made a new house on his father's land. All family members stay happy together.

Another respondent case has eloped case of Salina Rai and Umesh Khadgi who got married and stayed at their parent's house. This was the eloped marriage age of 17 and 18-year couples. Salina's brother is against her marriage but with the help of her mother-in-law now. They have a meat mart one daughter and have a happy family. She accepts all the culture of newar and knows the Newari languages.

Pooja Gurung and Ravi Maharjan also made a house on his parent's land. Ravi's father passed away many years ago and his mother gave him parental property and made a house for them he kept his mother together. And he has also a Newari restaurant business. Likewise, Manisha Gurung and Ujen Maharjan also got parental property and

made a house for themselves and they give on rent old house all the family stay together (father, mother, and his family with children.) Now they run a furniture shop.

Another respondent Sima Tamang shared that Akash Maharjan's family was happy that they got a daughter-in-law and did not react anything because both are planning to go abroad. They accepted sima their daughter-in-law easily. After staying for a month with her in-laws now she moved to Canada. Similarly, other respondents Sila Tamang and Surya Maharjan also went after a few years of their marriage their kids to their family is settled in Australia. All these girls get full support from their husband family.

This research also shows that there is no problem for non-dalit girl in her husband's house. Boy's Parents accepted them easily and they did not react to their marriage decision but some of the parents were afraid of their son's future as they had fear on daughter in-law's adjustment to their family (chhodchan ki vanne). This finding corroborates with the key findings of Kansakar and Ghimire (2008, p.80) when they assert that "in inter-caste marriage, a majority of newar families showed a good attitude and behavior towards non-Dalit daughters-in-law. this could be due to the high caste status of the daughter's in-law or because of the underof social diversity the new trend of choosing soulmates for marriage, westernization, modernization, higher education, and independent nature that they had sacrificed a lot by marrying into a newar family. The higher caste especially Thakuri and baramin Upadhyaya status itself gave the non-Dalit women high self-esteem in a newar household.

One of the respondents Radha Pokharel shared that "for the first time her mother-in-law seems worried about her son's future because she was unsure about Radha's adjustment to newar family as she belongs to the brahmin family. She made her son aware that Radha may leave him later. And Udaya will be hurt. After a week Radha's in-laws arranged a small marriage function at home with their clan group and neighbors. They warmly welcomed her as their daughter-in-law.

The other three couples stayed with in-laws. One of the respondents Manisha Thakuri did not feel so different in her in-law's house. Everyone welcomed her warmly and organized a marriage ceremony too but her family tried to convince her to leave him but she didn't agree. Manisha Thakuri and Subodh Maharjan stayed with a joint family. kalyani Upadhaya and got married against her family. Now they are also staying with a joint family. Sabitri Upadhaya also stayed with her in-laws. All these three girl respondents who married newar boys did not feel any difference at their in-law's house.

They said that staying with joint family was good in sharing and caring. All member equally takes responsibility for the family.

Another inter-caste marriage couple, Sabita and Sila these two friends have low-income source at the start time of their marriage and not so much parental property, they suffered in poverty so both work on Suyog's uncle's poultry farm but after gossiping their relation they eloped because both girls are educated and doing labor work, they realize that may be different caste and have low class might be separated by parents so they eloped and it's been 20 years not connect with family members. They were staying in a flat in panga but on rent land, they are doing vegetable farming near Chobhar and are happy together in their family and after having their youngest son they called them in Australia for visit and now they have their own home.

Pushpa Gandharva and Chandra Maharjan another couple Sabita Gandharva and Pritam Maharjan both have settled and happy with their children after having kids they get small pieces of land and made home for their happy settlement both couples have tourist business and work together. Another respondent Bhairaja Maharjan they also build their house in own capabilities. similarly, Lalita also get land from husband parent's after they have kids and happy settled.

Particularly, in the case of inter-caste marriage with newar and non-Dalit women who were living with their husband's families had an adjustment problem because of the different cultures, languages, rituals, and socialization process (Paudel,2018). Similarly in the case of inter-caste marriage with newar and Dalit women who separately stayed with husband and their children husband parent's tries to reject them they feel ashamed to accept Dalit daughter-in-law

But this research shows that most of the women shared that they did not feel so much difference in the family but they do feel the difference in eating behavior and languages and culture difference mostly. One of the respondents (Radha Pokharel) feels hesitant to eat food cooked by her mother-in-law at first. Otherwise, during their elope from the home with the newar boy, they started to adjust themselves. Supriya said that belonging to the Thakuri family, she feels difficult to stay with the newar boy at first but being loved and affectionate by her husband and in-laws she started to learn about eating and other cultural activity from her husband.

In an inter-caste marriage between a newar with Dalit and non- Dalit girl, most of the couple stayed on their (husband) parent's land. Their parent's land and assets play a role

in their initial settlement. But in the case of married with Dalit They did not get any support from the boy's parents. But data shows that non-Dalit families accept their daughters- in laws slowly. They keep healthy and friendly relations with other relatives of the newar family.

In nutshell, in inter-caste marriage, marriage between a newar and non -Dalit girl, there is no problem with the husband's family. Most problem is experienced by the side of the girl's families especially those who are from high-class families and Thakuri and brahmin caste families. Likewise in inter-caste marriages between a newar and dalit girl there seems problem with the husband's family Due to modernization and educated society and trend of abroad settlement and positive thought of the newar family accept easily and without any reaction to their son's decision, as they are having a non-Dalit girl as their family member. They support their son's choice as much as they can. But it is not the same for the wife's family. They reject their daughter and her choice of marriage to a newar boy at first due to some cultural differences but after some time most of the respondent's families accept them. Wife's parents accept their son-in-law with an open heart, but some relation of wives such as brothers, and a few families only accept their daughter and brother were seen as strict on their relationship of them do not have relation. Likewise in the case Dalit daughter in law husband's family did not support their son's choice they reject at first but later after birth of their grandchildren accept them partially

This research shows that the marriage between newar boy and non-Dalit brahmin and Chhetri wife's natal family did not support girls, similarly the marriage between newar boy and Dalit girl after their inter-caste marriage. on the other side husband's family had some dilemmas or confusion about their son's future life. Most mothers-in-law worried about their daughter-in-law's behavior and future relation. It may be that they have a fear of abandon of their son with them as he got married to upper caste girls and different caste cultural groups.

4.6 consequences of inter-caste marriage between newar and non-newar

Family problem

Family Problem Inter-caste married couples did not receive family support. But they have sought support and solidarity beyond one's own kith and kinds-with NGOs, civil society groups, community-based organization, and so on. Some have adopted brothers, sisters, natal family maternal uncles and aunts. Inter-caste marriage usually follows no

consent from the family and parents. As soon as the boy and a girl fly away to get married, the couple family, as was found, make effort to find out their whereabouts. Sometimes, the parents easily get information and sometimes they do not; as soon as they know that their children have committed an inter-caste marriage, the parents, usually from a non-Dalit family, try to break the relationship with Dalit. Registering the cases with the false charges, such as kidnapping, thieving, child marriage, rapes found to be a common practice in this regard.

Social Exclusion

Marriage is not only a contract between the individuals but also between two families and their alliance linked through kinship networks (Nishimura, 1998). So, the acknowledgment of the couple from relatives, friends, and neighbors is an important part of social relations. Their acknowledgment includes occasion visits and invitations during festivals and religious activities, marital and other family functions, etc. Inter-caste married couples face societal exclusion when societal attitudes and behavior are negative towards them due to caste factors. Woman isolation is found higher in hypergamous marriages and isolation is one of the most painful manifestations of the domestic violence perpetrated against them. It makes women feel that she is emotionally and socially alone, economically constrained, and culturally disconnected. This feeling and fact of not belonging are reflected in the women's poor relationship with her spouse and her lack of social interaction with the extended family, friends, and the community.

Cultural Problem

In an inter-caste marriage, the majority of brides were facing adjustment problems. Particularly, in the case of hypogamy, non-Dalit women who were living with their husband's family had adjustment problems because of the different culture and their socialization process. The inter-caste married couples have faced various problems in the society culturally where they have been excluded from cultural activities. Even the priest has not visited their home in their cultural activities. As if the priests come, they have gone with fasting.

Physical and Mental Torture

Mostly, inter-caste marriage couples suffered either physical or mental torture from the non-Dalit family, if their marriage was not accepted by the bride's side. To separate their daughter from Dalit's husband, the non-Dalit family gave physical torture to the couple,

if the non-Dalit family found the couple after marriage; they expressed anger by attacking the groom and sometimes the bride. If the couple were out of their contact, parents tried to torture the couple by threatening through the phone or sending messages through a familiar person. However, these types of situations also depended on the socioeconomic status of the family.

Social Pressure

Inter-caste married couples did not receive family support. The newly married inter-caste marriage couples face constant pressure from the side of the boy's family including other members, and other relatives. Boy's families reject them initially. Even if sometimes family accepts them, other relatives (secondary group) do not accept them. The relatives discriminate against couples in social events or rituals. For example, couples face pressure during ceremonial functions like (funeral process, marriage, and Guthi puja) and sharing dining. According to Poudel (2018), 'Inter-caste marriage usually follows no consent from the family and parents. As soon as the boy and girl elope away to get married, the couple's family tried to find where they are and when found, tried them back. Sometimes, the parents easily get information, and sometimes they do not. As soon as they know that their children have committed inter-caste marriage, the parents usually from non-Dalit, try to break the relationship with Dalit. Registering a case with false charges, such as kidnapping, thieving, child marriage, rapes found the common practice used by a family to break the relations of the couple.'

4.6.1 Family Rejection and detain right to inherit parental property.

Newar boy and Dalit girl inter-caste marriage in newar community, the couple are often not accepted by the husband's family at first. Instead of staying together with an inter-caste couple, the family prefers to allocate some part of their property to the newly married couple. Receiving shares or property from family is difficult sometimes, as the family did not want to take any responsibility for their son, who got married to a Dalit girl. But if a boy demands his rights of property or if they had to choose whether they had to stay together or to give share, they agreed to give land or assets, but not agreed to share the same roof. According to Kansakar and Ghimire (2008) Pp.75, "Majority of the hypergamous marriages did not take place under normal circumstances, with the family approval: rarely had any marital rituals and the most of the couples were denied entry into the main household." The findings of this chapter validate the findings of Kansakar and Ghimire (2008).

This section deals with the experience of 2 couples who did not get anything from family or they did not demand but shifted their place voluntarily on their own choice. Couples shared that their choices of voluntarily shifting were always in the urban Kathmandu district area. And abroad countries also, the experience of one couple who went Australia for abroad study after then settled there forever they used some land or assets from the family. Giving a land or assets to their son also seems one kind of rejection as the family gives it under some pressure, some idea of keeping aside of son who got married to a Dalit girl. Among 17 inter-caste marriage couples, one couples did not (demand) or received anything from their family but stayed separately on their own choice. Interestingly, one of the respondents, Sabina Nepali's in-laws still unknown about her surname. She remembered her first visit to her in-law's home "the whole surrounding was different than my parents' home, everyone was looked at us curiously, asking about our marriage, but nobody asked my surname, so I also didn't say anything." Her husband also told that nobody asked about the Sabina's caste so he didn't tell anything." Most of the inter-caste marriages happened due to the trend of modern education and independent nature and skill full manner of boy and girl as well as abroad study and those who stayed out of the country were not faced the rejected by families. There seen one respondent Kalyani Upadhyaya and Rajesh Maharjan who were partially accepted by their families. Their parents were happy with them due to luxuries' settlement but they did not allow them in some puja and ritual, funeral process.

Chandra has a small job and rented a room so without taking anything from the family they stayed in their comfort. Another respondent Pritam did not allowed to stay with his family after getting married to Sabita Nepali, he stated that "my father just said you have done wrong marrying with Dalit girl and his mother was just cried, not only my family, the whole society had rejected us." His family did not give him anything, and Pritam also did not demand his shares of the property. They were even not allowed to stay for that particular night.

They returned to Sabita's parental home and took a room for rent. But many years later his parents spoke with them and visited them rarely. He did not get any support from his family. Pritam made a house near Sabita Nepali's parental house with the help of Sabita's parents and his remittance (saving)

Sambhu did not take anything from his house after he married Lalita Pariyar. He stayed in his own house in USA(dv lottery). He thought that his children and clan group never

allow him to enter the house. And he does not want to ask for his shares of the property. If they gave him shares, they would discriminate against him. According to him after marrying Lalita, he lost his property right and there is no meaning to asking for any shares.

Another respondent Bhairaja and Ambika Nepali married with family first, but when they got to know their daughter-in-law as Dalit, then they warned him to not take his wife home. Bhairaja did not demand any shares of the property. Instead of asking for shares, he stayed separately on his own choice. After twenty-five years, his mother came to visit him panga and invited them (grandchildren) to come home but Ambika did not want to go there. She thought that if she went home, there would arise difficulties for her and her in-laws.

Hirakaji Shakya and Sajana respondents who got married to a Dalit girl also did not face full rejection from the family. Their family accepted (without any reaction) their wife but other clan groups did not allow them to enter the house. And some ritual processes. They both lived very little with their family as they both were engaged in some middle level business at district headquarter. They both did not take anything from home after the settlement in own abilities. They visit their family during their festive occasion. According to Kalyani when she reached her in-law's house, she feels their hesitation. They were very afraid of their other relatives. They didn't say anything in front of her but they had a dilemma in their mind about the Rajesh caste. 'In Inter-caste marriage majority of brides were facing adjustment problems (Kansakar and Ghimire, 2008).'

Similarly, Newar boy and non-Dalit girl marriage inter-caste marriages among one couples received some land or assets when they went study to abroad from their family but story of receiving land or assets is different among themselves. Parents of couples did not give them land or assets of their own choice to keep them aside. One couple demanded their shares or property rights after they rejected his marriage choice with a Dalit girl. In the inert-caste marriage for the first time, the husband's family couldn't accept their daughter-in-law but later they accept partially. One of the respondents Mahesh who got married to Mahalaxmi shared his experience partially accepted by his family. Rajbhai cut off all the relations, family members were against their inter-caste relations when they had a love affair. Because there were too strict married with Dalits twenty-five years ago. parents strictly detained property rights. Another respondent Pritam had nothing to eat and stay in so he went to Sabita's parents' home they took a

rented room near Sabita's parents' home after five years of marriage Pritam went golf country called Dubai with the help of Sabita's parents and his saving remittance money he builds a small house now they small business of ready-made dress shop and happy together.

Chandra has also small job while they got married Pushpa After one and a half years when she gave birth to her son Aryan, they took a rented room nearby her parents' house. When Aryan was two and a half months, after seeing them in the rented room which was cold and difficult for the baby, her mother-in-law called them. Chandra and Pushpa came home but his elder brother did not allow them to enter the house so they stayed outside of the house for a month. Staying always outside of the house was not possible so, Chandra's parents gave him a small piece of land to make a house. He had no money to build a house so, with the help of his Mitjeu he made a small three-room house.

When husbands took their (Dalit) wives' homes without the consent of the families, their family members could not allow them to stay under the same roof/ house, rather they give some land and assets. But sometimes they rejected the couple when a boy did not demand anything and they stayed separately on their own choice.

Another respondent Lalita a Dalit girl who got married to Shree Krishna; they were co -a workers in construction work. They both did not know how they fell in love with each other. When she got pregnant Lalita stated that her laws and family member could accept her as a daughter-in-law because she saved her son's life during construction work, he got big injured and Lalita do care about him but They did not allow Shree Krishna and Lalita to enter the house but they gave her a small land. According to Lalita, they didn't have any place to go, so they made small hurt which was also enough at that time. After 4 years when she gave birth to the second child (daughter), they [in-laws and family members] started to speak to her, and asked her help for cultivation, but not allowed her to enter the house. They started to talk with her nicely and called her and her grandchild on occasions. Now they made their own house with their own money.

To sum up, this research shows that instead of staying together families give some shares of the property to the couple. In the predominant cases, the newly married couple prefer not to live in their original birthplace (not exactly to live close to their parents or relatives). The most couple does not demand anything. They just stayed separately of their own choice often far from their birthplace and thus without the help of their family. Many respondents stated that their choices of staying separately were always in the city

area so when they stayed differently then there is no value of shares. That's why they did not ask for any shares of property from the family.

In an inter-caste marriage, if the couple creates pressure, they give some land and allow the couple to live nearby for example- on small land to the couple. Allocating property is a main cause of rejection with the motivation of keeping them aside. According to Kansakar and Ghimire (2008), Many inter-caste marriages between newar and non-newar (Dalit girl) couples received their share after much pressure from the couple and the community." Findings of the research match with similar findings of Kansakar and Ghimire (2008).

4.6.2 Differences and commonalities between inter-caste couples on family rejection.

Family dismissal implies being dismissed by relatives. It is an incredible worry for the family as the acknowledgment and dismissal of relationships by a specific family. Family care in Between relationships that are not organized by the families at last counter against entrepreneur upsides of riches, influence, and status. During my review, I came to know that (nearby world-class individuals) need to confront no obstructions in their typical public activity even though they get between inter-caste marriages. They get solid family care and worship from their general public. Yet, in actuality, on account of monetarily unfortunate segments, a blunder is thought of. For that reason they are not just separated by their relatives rather they are dislodged from the general public excessively because of this they need to confront what is happening in their life.

Six respondents who have a place with a Dalit family and eleven respondents who have a place with a Non-Dalit family have done between inter-caste marriage without family consent. Have a few shared traits They were settled independently and have a family unit. In the wake of having the birth of a youngster their life became changed view of family to see them likewise somewhat change. Having free well financial status and the choice of picking a soul mate without anyone else their life is much most joyful. Bhairaja Maharjan, Hirakaji Shakya, Ravi Maharjan, and Sambhu Dangol share the encounters they don't require parental property for settlement. Yet, later subsequent to having children given parental property (not much land) Likewise, another respondent Rajesh, Pravin, Chandra, Pritam, and remaining another respondent additionally share their encounters same as in the past. Similarly, the distinctions among Dalit and Non-Dalit little girls in-regulation contrast with Dalit, non-Dalit young lady is adequate by family

toward the start of their marriage life however the issue in young ladies house. Radha Pokharel and Supriya Thakuri still have not acknowledged their child's in-regulation by their heart. Yet, an account of Ava and Eva Gurung's twins sister's father denied their marriage but later acknowledged it before having their own children. Stolen away case Salina completely upheld by family in her marriage house other remain respondents Sila, Sima and different couples not with having their family support they start their work on their own capacities. I have seen the selection of accomplices in different clans, family dismissal, and acknowledgment is difficult as much in possess clan Endogamy relationships.

4.6.3 Social and Cultural problems experienced by newar and non-newar

Among 6 couples, faced social pressure from the husband's family and clan relatives. And 1 couples (one of their family unknowns of their wives' surname and two were settled abroad married couple) did not face difference from husband's family but they did not have a relationship with other clan relatives.

Chandra Maharjan and Pushpa Gandharva fell in love with each other. Pushpa got pregnant. Before it was disclosed, they ran away. But her in-laws and family member rejected them. Even her mother-in-law raised serious questions about her pregnancy (Kasko Budi ho Kasko Vanera). Sadiksha's parents and relatives stayed in different places in Kathmandu. So, Chandra and pushpa did not have to face them. Other neighbors already knew Pushpa still talked to her nicely but they never invited her to their home.

Another respondent couple Hirakaji and Sujana were threatened by his family members including his siblings, before their marriage. They cut off all the relation to them. After 3 years of her marriage, Hirakaji's family gave them the inherent property land they make a home. When they moved to a new home nearby in-laws. Sujana feared to go public water pump, so used to go to Chaar Dhara for washing her clothes and bring water for cleaning utensils. The neighbor did not miss chances to gossip about her at initial but now they speak to her nicely. Before nine months when Hirakaji's father passed away, his elder brother and relatives did not allow him to perform his father's funerals. They expelled him from all the funeral ceremonies. Even Priest also did not give him and his children pure water (Chokhyaune) and tika.

Shree Krishna took his wife Lalita to the house without his parent's consent. His family did not ready to stay under the same roof. So, Shree Krishna demanded his shares. Many

relatives gathered and discussed it for the whole day. With the consensus of relatives and family members, they give his shares. Everyone cut off all their relationship with them. Other relatives and neighbors just pretended to be nice in front of them but gossiped about Bhawana's caste behind her. They never invited her to cultural and ritual functions. so, she returned to her parental home after her pregnancy.

Another couple Radha Pokharel and Udaya Maharjan got marriage when they studied together master's at Tribhuvan University but after knowing the parents about their marriage, faced rejection from their family and relatives. All the relatives and family did not allow them to enter the house. They did not allow them to stay even on that particular night so, they took one room for rent. Other clan members threaten Rupesh's family they expelled them from the community if they would accept Nadina (a Dalit girl) as a daughter-in-law.

Other respondents Sabina and Sambhu, did not experience such pressure. Sabina stayed with her husband in USA's house and still did not go to her husband's home. So, she did not feel any pressure from both sides. marina and her husband stayed in the Bazar area in the rented house and surprisingly still her in-laws were unknown about her caste (surname). So, they treated them very well. Her mother-in-law also came to visit her and her grandchild frequently. Her parents were worried about her future at first. Sabina's parents welcomed her warmly but her mother was not so happy that she got married very far (unknown place). Sabina's parents were planning to arrange her marriage with the same caste man, but Sabina knew it is not possible after her marriage. They were worried about her future life in an unknown place and an upper caste community

Another respondent Rekha did not go to her husband's house till the date. Krishna and Rekha both kept a secret about their marriage from their family at first but after knowing her surname, her husband's family tried to break their relationship so many times. Krishna's family and relatives made a different plan and tried to convince Krishna to leave Rekha and get married to newar Girl. They locked him inside the room once, and with the fake promise, he managed to return with Rekha. They warned him not to take his wife home many times. Even his family and relatives wanted to keep him aside from his daughter's naming ceremony (Nwaran).

Hirakaji Maharjan and Sujana got marriage after the hire's first wife had some health issues here family members did not react to their marriage decision with Dalit girls. But their relatives gossiped behind them. And they were not invited by relatives on many

occasions. But Sujana's mother-in-law and other family members didn't eat food cooked by her similarly relatives did not come home when she was in the house. Ambika Gandharva had the same case. Her in-laws did not show a different behavior to her although it has been 25yrs of marriage she had a bitter experience with her husband's family. Bhairaja's family claims that Ambika polluted their guthi puja. She feels that people have gossiped about her caste status and stared at her about what she is doing.

To conclude, this research shows that the inter-caste marriage couples got pressure from the husband's natal families and other clan relatives. They had a nice bond with their families over time but they had no relation with other relatives (secondary groups). They (relatives) spoke with them but did not invite them on occasion, during the funeral ceremony and marriage ceremony. They faced pressure on ceremonial functions and shared dining. Some of the respondents who did not go to her in-law's house did not feel so much pressure as they did not face clan relatives. Sometimes, because of the pressure of relatives and clan members, their families did not allow them to stay together.

On the other side wife's parents were worried about their daughter's future as they get married to a different caste group (non-Dalit), but they did not put pressure on them. In many cases, they became a support system for their daughter. But the husband's family was put under full pressure to break their relations at first. If they realized their pressure was meaningless and they had no choice, then they started to talk to them.

Similarly, in inter-caste marriage between a newar and a non-newar couple faces pressure from the girl's family and her relatives. After knowing she eloped with a newar boy, the girl's family members tried hard to convince their daughter to get back. But if the girl did not agree, they put pressure on the police by filing a missing case or sometimes they threaten to boy's family. Alternatively, if the daughters continued to disagree, the parents leave the daughter altogether. In this section, all couples who had faced pressure from their wife's family will be discussed. According to Kansakar and Ghimire, (2008), "marriages between newar and brahmin and Thakuri girl are easily accepted by the husband's families but there is a problem in the wife's parental home. They tried hard to break their marriage. if the women take a stand and did not leave the man, then the non- Dalit family had a difficult time in breaking up the marriage, but she then became a victim of ostracization." The findings of this section match those of Kansakar and Ghimire, (2008).

This section shows that in inter-caste marriage couples face social pressure on a different level. Due to the trend of abroad study, many couples settled there and they choose their soulmate for marriage. So, the couple did not face restrictions. In the case of marriage between newar and brahmin, Thakuri, Chhetri girl most of the couple's face pressure from the wife's natal family as they were always against of their daughter's marriage decision with newar boy. The different cases which we have discussed in the above section.

Another two respondents Sima and Sila shared their experience in our conversation, "someone eared their closeness with Their beloved to their family one day, when their parents asked them about the relationship with Their beloved so that they refused at first but slowly everyone started talking about our love affair. So, the fear of caste and class one day, both couples decided to elope from home." After they eloped their family still did not connect with them.

Most of the couples are accepted by family later, and their other relatives also invite them. According to the couples, their family spoke to them and invited them and they have a relationship with relatives. Relatives allow them to enter the house. This section shows that every Non- Dalit family was not against their daughter's marriage choice with a newar boy. When their daughter eloped with a newar boy, the families' priority was to bring back their daughter home. The family tried to convince them to leave the boys. During that convincing time, they also said that they would short-out everything or they would handle the situation. But if the girl did not agree to return home, they used another strategy which was threatening the couple and the boy's family.

There were different types of threats, like filing a case in police (FIR) on missing and kidnapping, taking them to police custody, and chasing the couple. These forms of threat were used by the family to give sorrow and pain to the couple, especially to the boy. But when they realized all these efforts were meaningless then they withdraw the case and cut off all the relations. It seems that giving pressure on the couple was stage by stage.

To conclude, this section shows that inter-caste marriage with a Non-Dalit girl for newar there is no problem in the husband's family. Their in-laws do not react to their son's choice of marriage to a non-Dalit girl. On the other side girl's parents especially Upadhyaya and Thakuri parents did not accept the newar son-in-law. It took time one to three years to accept their daughter (slowly), but a few years later start to talk to or invite their son-in-law.

Data also shows that non- Dalit families tried to separate the couple at first (as in the case of Kalyani, Sabitri , Radha, and Supriya) but if a girl took a stand on her marriage decision, they started to threaten their daughters. The family put full efforts to give sorrow and pain to the newar boy through the police case, like kidnapping, missing, and chasing the couple. When they realized all of the efforts, they put in were meaningless, then they cut off all their relations with their daughter but later after seeing their daughter's happiness and bonding with their husband's family started to invite their son-in-law and their grandchildren.

4.6.4.Differences and commonalities between on social exclusion categories of respondents.

Nonetheless, there is by all accounts the going against perspective on that specific local area seeing between caste relationships. Between inter-caste wedded couples are many times taken as friendly freaks and normally rebuffed for dismissing the pervasive standards of the general public. A few couples might be banned from cooperation in typical exercises in family and society while different couples might be denied social relations and organizations. When a gathering is rejected from social relations, it will have incapacitating circumstances to order occupation open doors. These are tracked down in both material and non-material conditions. From one perspective, the thought of rank ism and customary social framework is by all accounts profoundly dug in, and thus, a portion of the couples are disregarded from the family and stay far away from social help and consideration. On the opposite, when the equivalent between inter-caste marriage happens in locally world-class and monetarily sound families, the thought of casteism, social limits, and customary ritual naturally disappeared and came under. Breaking down according to the communist viewpoint, it seems like the social design of that local area depends on the two unique classes "Those who are well off" and "The wealthy not". It seems to be even areas of strength for the impediment made by the social traditions and casteism Notwithstanding, there is by all accounts the going against perspective on that specific local area seeing between caste relationships. From one perspective, the idea of ism and customary social framework is by all accounts profoundly settled in, and accordingly, a portion of the couples are disregarded from the family and stay far away from social help and consideration. The all-out number of respondents is 34 where 17 couples who were Dalit and non-Dalit confronted more strain to look at Dalit young ladies, non-Dalit girls in-regulation mingled as opposed to Dalit-parents in law. Shared traits and contrasts appear to be clear in one sentence that

both were little girl's parents-in-law however acknowledgment and socialization is a distinction. In Friendly exercises, Radha Pokharel, Supriya, Manisha Thakuri, Kalyani, and Sabitri Upadhyaya who have a place with the upper position in ordered progression have fewer issues and effect change in family, society as well. Yet, the instance of five respondents Ambika, Sujana, Lalita, Pushpa, and Sabita faces social prohibition that began in their parents-in-law's family with the changing of time and philosophy, and their well financial status discernment towards them changed and gradually mingled. One more case about Sabina her in-regulation obscure about her and her better half additionally conceal this couple activated their life without any problem.

4.7 Improving Relationships Over the Time

Acceptance or rejection of inter-caste marriage is a social reality of pain and hardheartedness against Dalits. This, however getting changes slowly over time. neither the parents nor the couples themselves can maintain the same degree of anger and rudeness. Some sort of reception, love, and sense of responsibility germinate. Gradually they begin to see each other and perhaps support too. But it is contingent on many issues. In this section, I have tried to highlight three such vital issues: Birth of Children, Financial contribution, and sometimes labor contribution. One of the key findings of this research is that, once the newly married inter-caste couple beget babies, it likely becomes a turning point in the problematic relationships between couples and their parents (and other family members). This is because of a sense of love for the grandchild and a sense of durability of the inter-caste marriage.

In this chapter, I described the contributing facts to improving their relationship with their parents over time. keeping aside the exceptional cases of inter-caste marriage couples' relationships started to improve with their family after childbirth, after giving financial contributions and sometimes labor contributions. According to Paudel (2018), "Inter-caste marriage is a challenge and the more challenge is to be settled in the family, neighbors, relatives, friends, and society with compulsory. He found, in his research entitled 'inter-caste marriage in eastern Nepal; context and its consequences that inter-caste married couples got support from friends, family members, and neighbors and sometimes from relatives. The findings of this chapter match Paudel (2018).

Data of this research found that couples stayed without any support from families at first. They [family members] did not accept the couple. Mostly inter-caste marriage couple was re-integrated with family within 3 years to 5 years. Most couples have faced so

many difficulties in the first year of their marriage as they had a problem adjusting to a new place and new house. One of the respondents Sabita remembers her first year of marriage in our conversation, “staying in a small room was so difficult. There is no facility for electricity and water now. I was a single mother and I have to do all household chores myself during pregnancy there is none to take care by her husband's family she further said that My in-laws did not help me so I decided to move to my Maiti (parents' home).” when Pritam came back from the gulf on vacation Sabita got pregnant second time. Pritam started to send money to his mother too then Sabita's mother-in-law started to talk to her nicely. She made food for her daughter's delivery time. She also contributed to cultivation work. But they made their home with the help of Pritam's father-in-law help and some remittance money. They [in-laws] invited her for labor help on outside of the house only.

This research shows that after giving birth to a child their (couples) relationship with their families is started to improve. Chandra Maharjan and Pushpa Nepali were rejected by their families and did not get any support. According to Pushpa, her in-laws rejected her first. But after the birth of her son, they started to talk to her nicely, when they met her in the bazaar with her son first time. After that somehow, she was a success to build up a partial relationship as still they did not invite them home but they came to meet their grandchild and talk on the phone rarely. Pushpa had some regret about not allowed to her children to go to their father's home yet. Pushpa said that “we had to do everything ourselves for sustain. If my in-laws accepted us, our half of the burden was shared by them too.

Sabina Nepali, one of the respondents did not know her in-laws before the birth of her son. She got married to Sambhu in Jumla during Sambhu's official work Sambhu's parents were unknown about marina caste and they were not so happy with this marriage, With the help of her mother, marina grew up with her daughter Astha all alone in Kathmandu. At the time of the birth of Astha, her in-laws tried to keep away her husband (Sambhu) from the birthing ceremony. She got pregnant for the second time after two years of her daughter and gave birth to her son Aayan who is six years old now. Interesting things happened to the marina during the delivery time of Aayan, because her mother-in-law came to visit her and stayed for two weeks for her help. Sabina met her mother-in-law for the first time, five years after her marriage. marina stated that “maybe they thought that their son will not leave me that's why she (mother-in-law) came to visit their grandson.” Sabina's in-laws did not know her surname but

after giving birth to her son her husband took her home. Her husband's family members were happy to see Aayan and his new family member. Her mother-in-law was so happy to see her grandson and gave the blessing to him.

Another of the main factors to improve the relationship is the economic status of the couple. According to Kansakar and Ghimire (2008), 'it was expected that a higher level of income of an inter-caste couple would improve the chances of the family's acceptance of the marriage because families would not want to lose their share of the income of a productive member and his lineage. But contrary to the expectation, non-Dalit families had not accepted inter-caste couples, irrespective of the couple's economic condition.' These findings of K and G (2008), match with the findings of this research.

According to Sabina, her mother-in-law started to talk to her after her husband Sambhu came from USA on a vacation. Her husband gave his mother some money and jewelry. At the time of her daughter's birth, she came to cook food for Sabina. She also helped them with cultivation work. She frequently visited them for the help of outside work (for cultivation work)

In nutshell, in inter-caste marriages with Dalit girls, most of the couple relationships started to improve with their families after the childbirth. It took some years to improve their relationship with their family. This research shows that childbirth is the bridge to connect with their family. But they did not allow their daughter-in-law to enter the house. Re-integration or acceptance seems here partial. They care about their grandchild but instead of staying together, they divide the share of the son. This shows that they partially accept their daughter-in-law because they don't have any other options.

Sometimes, re-integration became conditional husband sent remittance to his mother so that she started to talk to her nicely. In an inter-caste marriage financial support, and other physical support were taken by the family but did not allow to enter the house.

This section shows that the main factor to improve the inter-caste couple's relationships with their parents is the child born. In the inter-caste marriage, a child (grandchild) played the key role to connect the daughter and parents. Data from this research shows that after giving birth to a child their relationship with their families is started to improve. In this chapter among 18 inter-caste couples seven girls were re-integrated with their families after the child was born. They all were rejected by their families but after the child was born anger of their families also slowed down. Among eleven cases of total

acceptance and invitation by her family but them, two cases (Supriya, Salina) brothers are still not happy with them do not talk to them properly.

“Inter-caste marriage is not only the concern of a family. It is also a matter of society too. The acceptance and rejection of marriage by the particular family are determined by the social perception and behavior of the family and couple as well (Paudel, 2018).” One of the respondents Supriya Thakuri who got married to Ravi Maharjan, says that “the first year of marriage was very difficult for me to face with the parental home, brother and his father filed Fir case in a police case and claimed for kidnapping but there was no problem in in-laws house acceptance with warmly welcomed in husband house (newar family) and I did not feel any differences because I knew them from during her master studied. After giving birth to Riya (her daughter) my family was come to my home to see me and my child.” Her sister also started to come to visit her. But still, her brother is not happy with her, nowadays she is also visiting her parent’s home.

According to Sima "there was no problem in her in-law's house. Nobody said anything. Because they were eloped due to the fear of caste and class and starting life from zero became difficult for them. they were doing their chores and maintaining their lives. It has been 20 years since they did not meet parental home comparison in Brahmin and Chhetri to accept Tamang and newar relationship also hesitate in our society. Therefore, they were still not visiting their parent's homes.

Ava and Eva (twins’ sister) also shared that when they eloped from the house their parents were against them. being college students, they were not independent so their parents were also against their marriage but later accepted of son-in-law's family and gave birth to a child their parents also accept their marriage. Similar eloped case of Salina rai and Umesh Khadgi. Salina says that due to her small age brother did not accept their marriage but with the support of her mother-in-law now she is happy together.

Radha Pokharel shared that when she gave birth to her son (Anmol) who was two years old, her mother came to visit her in the hospital with some clothes and ghee. Then she started to talk to Udaya Maharjan too. It's been six and a half years of their marriage but still, the relationship between Radha's father and her husband Udaya Maharjan is not so good later the birth of her son starts to talk with her father but couldn’t accept his son-in-law with the core of heart so that Radha only went Chitwan her parental home.

Sometimes relatives, sisters, and mother-in-law also play a role to re-integrate into the natal family mostly in inter-caste marriages. Rajesh and Prabin brother and Sabitri, Kalyani, friend helped them to convince their parents to invite them to the home. Kalpana's elder sister who worked as a teacher became a bridge between Kalpana and her mother. Her sister called her mother in Naya Bazar and arranged a meeting. Sapna's mother-in-law made so many calls to her mother to convince her to meet Sapna. Finally, she arranged a meeting at the cafe. Sometimes a couple themselves had gone to their in-law homes.

“The acceptance of inter-caste marriage couples by non-Dalit natal families and the economic condition of the couple seem to be co-related. So, couples with good socio-economic status are more likely to be accepted by non-Dalit natal families whereas those with average economic conditions have only little chance of being accepted (Kansakar and Ghimire, 2008).” Findings of this chapter match with Salina Rai and Umesh Khadgi marriages who have a meat mart now similarly the two cases Suyog Shrestha, Simran Magar, and Rajesh Shrestha, Jamuna Magar both work in poultry farm with the fear of class and caste both couples eloped and settled separately and still not connect with the parental home,

To sum up, this chapter shows that childbirth and daughter bonding with their husband's family is the main thing to re-integrate with their family in marriage. When a non-Dalit girl gets married to a newar boy, her family did not accept her at first because of class and culture, language ritual issues It takes one to three or five years to re-integrate with her family. Most of the respondents share that their natal family started to talk to her after childbirth and saw bonding, and happiness with in-laws. They invited her home but few parents hesitated to call their son-in-law. It also shows that sometimes the economic condition of boys/grooms also plays the role in reintegration with the wife's family. Salina Rai and Umesh Khadgi have meat mart economic condition and Ravi's topper in the study and have the best job in a bank which plays the role to re-integrate with parents.

4.8 Final Note on inter-caste marriage between newar and Dalit girl.

One of the key findings of this research is that keeping aside some exceptional case every inter-caste marriage (that entails Dalit daughter-in-law coming into a house of newar family) are invariably rejected by the family of the boy/ groom. On account of the

lower caste belongingness of the daughter-in-law. But the duration of rejection is short. After childbirth, their relationship with their family had started to improve.

The inter-caste marriages between the newar and Dalit girl that took place without the notice of the parents, resulted in firm rejection on the part of the boy's parents. Once they knew that it was inter-caste marriage. They did not want to take any responsibility further for their son who got the inter-caste marriage of his own choice. So, instead of staying together or under the same roof, they gave some assets or land to their son. Marriage with Dalit girls that couple mostly face pressure from the husband's family and his clan relatives.

However, as the time passes by, the anger and temper of the parent slow down and at some points, a certain extent of interaction and acceptance begin to take place. This is however contingent on several facts like childbirth, financial contribution, and labor contribution sometimes. But the case of settled abroad of inter-caste marriage is little different as they did not face any difference from family members or house but they do not have any relation to other clan relatives. In Dalit inter-caste marriage, there are no implications of acceptance based on caste belongingness of parents. Every parent invariably rejects the 'Dalit' daughter-in-law. But this research also shows that in some who have settled abroad with Dalit girl in inter-caste marriage cases, in which not every couple were easily accepted. Community bonding or solidarity and time of their marriage [westernization and modernization, use of technology abroad study) play a crucial role in the acceptance of couples.

In the predominant cases, the newly married couple prefer not to live in their original place (not exactly to live close to their parents or relatives). They just stayed separately of their own choice often far from their birthplace and thus without the help of their family. In an inter-caste marriage, if the couple gives pressure, they give some land and allow the couple to live nearby for example- on small land given and build a small three or two-room home to the couple.

Newar and Dalit girl marriage couple mostly face pressure from boy's family and his other relatives. They face pressure in ceremonial functions and shared dining. The couple was not invited by other clan relatives. So, they did not have any relations with relatives (secondary group). However, when a couple gave birth to a child their relationship with their family started to improve. Childbirth is the bridge to connect

couple and family. This research shows that sometimes economical and labor contributions also play a role to integrate the couple with their family.

- This research shows that inter-caste marriage couples stay separately on their own choice (voluntarily) without the help of their family. Instead of staying together family also divide property (shares) to their son.
- Inter-caste marriage between newar with Dalit girl couple face pressure mostly from boy's family and his other relatives. With the time, their relationship with their family became nice but they did not heartily accepted relations with other relatives. They faced pressure on ceremonial functions and shared dining, Guthi puja, and ritual funeral process.
- Child born is the crucial thing for the couple to reintegrate with their family. But sometimes economic and labor contributions also play a role to improve their relation
- New generation mostly settled abroad so that they were easily accepted by family but partially accepted in relatives and so on.

4.9 Final Note on inter-caste marriage between newar and non-Dalit girl.

This chapter discusses to what extent inter-caste marriages are accepted by the family. implications based on caste belonging of parents, social pressure faced by a couple, and the process of improving relations with the family over time. inter-caste marriage where newar boy became a son-in-law in the non-Dalit family. This research shows that in inter-caste marriage there is an implication for acceptance of couples based on their parent's caste belonging. Among other castes, Thakuri, and Upadhyaya brahmin seems stricter. Some high-class Gurung caste also strictly reject newar son-in-law at first but after sometimes one to three years they accepted or invited their daughters. Magar and Tamang were also rejected at first but later they accepted.

In an inter-caste marriage with a non-Dalit girl, there is no problem in the husband's house. The husband's family easily and happily accepted his (non-Dalit) daughter-in-law. But the girl's parents did not accept her choice of marriage to a newar boy. To accept (newar) son-in-law is the biggest deal for Thakuri and Upadhyaya brahmin girl's family, as they continuously tried hard to break their marriage at first but later accepted having a grandson and saw their happiness of daughter. This research shows that the girl's family

tried to convince their daughter to leave the newar boy. But if a girl did not agree to leave the boy their families registered the cases (FIR) on a different topic (missing, kidnapping) as a punishment to a boy, and then they cut off the relations with her due to caste ethnicity cultural and languages differences and different custom Thakuri and Upadhyaya caste is strictly on their marriages.

According to the data after a grandchild was born girls' relationships with their families started to improve. A child born was the key to improving their relationship with family in inter-caste marriage. when a child was born then their family started to invite the girls or sometimes, at first, they meet in public places secretly. Interestingly, most of the mothers initiated in a home to invite their daughter. But when daughters were welcomed at home after the child was born, the son-in-law (newar boy) was also welcomed. Most of the newar boy family keep the relation to son-in-law but talked on the phone rarely. This research also shows that re-integration with family is every girl's wish and hope. They are happy when the family invites them, they accept their husband like others. Sometimes the husband's economic status also plays a key role in the acceptance of the couple. In an inter-caste marriage, most of the couples stayed at their family's land. With the support of the boy's family for their new life, assets or land play a vital role in the couple. This research shows that most inter-caste couples stay little time with in-laws but made their roofs nearby or with in-laws' houses. land and house-made easy to sustain new life for the couple.

- Inter-caste couple face pressure from girl's natal family after married with newar boy. The girl's family tried to convince her to leave the boy if the girl disagreed to leave the boy, they put full effort to break their relations. The registered case like missing and kidnapping, when they realize all their efforts are meaningless then they cut off their relations with their daughter.
- Child born plays a crucial role to reconnect their relations to their family. sometimes boy's economic status also plays a role.
- Married with high caste girl in newar family easily accepted and welcomed on them relatives and so on. But in newar family partially accepted on guthi puja and the funeral process they separate kitchen on these time activities.

Chapter- Five:

Summary and Conclusion

The castes the primary piece of the character in Nepal. This assessment intends to examine the position structure. Particularly, this assessment tries to empty the social parts of inter-caste marriage.

Inter-caste marriage isn't simply the concern of the family. It is similarly an issue of society too. The affirmation and excusable of marriage by a particular not totally firmly established by the social wisdom and direct of the family and couple as well. With each other in the overall population to accomplish the task is critical. Between inter-caste marriage is a test and the more test is to be settled in the family, neighbors, relatives, sidekicks, and society with the required help.

Marriage between two people from different tribes, exogamy marriage is called inter-caste marriage. This investigation gets a handle on what degree between caste connections among newar and non-newar are recognized by the families and their experience of re-blend with families. This study depicts how to position connections to add to getting a change in the structure or not. (between inter-caste marriage in like manner called Anuloma is a preparation what a newar caste man marrying a low (Dalit) young woman and between position, marriage is moreover called Pratiloma when a non-Dalit young woman married a newar kid).

This research depicts between inter-caste marriage didn't happen as average, in that frame of mind of having a fondness illegal relationship they run off. In a between-inter-caste marriage between a newar kid and Dalit young woman, the youngster's family didn't recognize the couple. Instead of staying together, they give shares. Couples face pressure from the youngster's family and his relatives. Moreover, work is the best approach to connecting them with their friends and family. on the other, in the middle of between inter-caste marriage among newar and Thakuri young women and Upadhyaya Girl's family didn't recognize the couple. The family put overflowing with work to break their relationship and when they get it, their undertakings were futile then they cut off their relationship with their young lady.

Considering, the through and through gathering method, this investigation is emotional. I had endeavored to research the components of between inter-caste marriage in Kirtipur,

panga ward no.8. From my perspective, between connections are extending there. Straightforward receptiveness to the field through getting gatekeepers and relational associations drove me to pick this area for the field study. This study is expressive. It portrays the affirmation of couples who were locked in between inter-caste marriage and their records of re-joining and excusable by families in an entrancing way. This investigation is generally established on fundamental data. For my convenience, I have used the purposive testing method. I could acquire permission for 6 newar kid and Dalit young woman married couples and 11 newar kid and non-Dalit young woman couples out of many cases in Kirtipur, panga ward no.8.

The caste structure is an extraordinary thought of endogamy and requested movement is the key component of the positioning system. As Dumont (1980) figured out, endogamy is essential for the structure and position character considering the caste system, rule of request through custom pollution, and excellence. Hurton (1946) portrayed a reasonable point of view on the structure for individual people, neighborhoods, and the capacity of the state and society in general. Berreman (1967) fought that caste is a specific association with outcomes. Love and affection, age part, and extraordinary moral individual of lower caste youth are taken as significant rousing factors for between inter-caste marriage. Essentially, modernization and Sanskritization, movement, tutoring, character-based improvement, wide correspondences, and political way of thinking are a part of the external components of inter-caste marriage. Both the components are pressing for the distinction in uneven social development. Between stations, couples are deceived by various factors of standard society. They are managing different sorts of issues from their family, relatives, and society, Family issues, social issues, social issues, and mental issues are typical for them. Nonetheless, the marriage between the implied upper Caste and Janajati is taken typically from the family and society. However, marriage between Dalits and non-Dalit isn't recognized by family and society. The essential component of this kind of opening is rank arranged movement (inaccessibility) and station-based social reputation and power. Fundamentally, between standing, and marriage ought to be noticeable as one of the principal contemplations against rank isolation. There is an exceptional possibility completing of the standard system in Nepali society on the condition of affirmation of between position marriage.

Kansakar and Ghimire (2009) express that connection among Dalits and non-Dalits might potentially add to killing position-based partition. That is the very thing they fight if non-Dalit families and society recognize inter-caste marriage it could add to the

balance or remove standing-based isolation. As demonstrated by them, between position marriage among Dalits and non-Dalit is an obviously individual decision. The couples are seen as cordial oddities and are typically repelled for excusing the inescapable norms.

According to one of the obvious Nepali humanists Youba Raj Luintel (2014), while between position marriage is believed to be exceptional in Nepal, they do occur. For a surprisingly long time, between inter-caste marriage has been a piece of social reality-though not extensively and without social happily gotten. Between inter-caste marriage infers marriage outside one's own caste limit.

one of the obvious sociologists Dumont (1970) figures out endogamy is essential for the caste system and person yet he didn't talk about between inter-caste marriage, as his inclinations were on position hierarchy and ethicalness and tainting. Yuval Davis and Stoetzler (2002) battle that between inter-caste marriage breaks as far as possible. another obvious analyst of Nepal Prayag Raj Sharma (2004) in his book 'The state and society in Nepal' formed that the Nepali rule normally suggests isogamy (isogamy is marriage between tantamount position get-togethers). According to him not with the way that hypergamy is acceptable for Brahmans. The issue of Brahmans from hypergamous marriage has a lower situating. Hofer (2004) referred to that hypergamy is permitted and is seen as a legitimate archive of marriage for whatever length of time there is no offense of the limit lines among pure and dirtied.

One of the observable sociologists, Dipankar Gupta (2004) fights that between position marriage prompts the darkening of the qualifications between different get-togethers and upsets the apparent position request.

Another scientist G.S Ghurye (1950), most social events are isolated into different sub-get-togethers, which denies all people to marry individuals from the past. This standard of serious endogamy is an especially common piece of rank society. Regardless, several exclusions for this general rule of weddings inside one's own social occasion are a direct result of the demonstration of hypergamy. He further added that in specific bits of Punjab, especially in the slants, a man of a higher caste can take a mate/young woman from one of the lower positions, while, in Malabar, between inter-caste marriage is allowed in a part of the skilled worker positions.

All of the scientists I have referred to above are fighting that endogamy marriage is completely gone on in the positioning system anyway between rank connections in a like

manner extending nowadays. Their conflict seems, by all accounts, to be equivalent as they express that between inter-caste marriage helps with breaking old services, principles, customs, customs, and so on.

According to the couples, between inter-caste marriage would help with slaving station-based isolation since, in such a case that their youngster/young lady married a dear standing, they acknowledged that the elevated place would stop defrauding the low position whether or not they recognized marriage. An implied high castefamilies were ready to recognize the low situation as their youngster or young lady in-guideline yet they can't dare due to social and relative strains. They used to meet out of their place of condition. After a shockingly significant time frame (over 10 years), the elevated place is prepared to perceive low circumstances as their young person in rule/young woman in the rule.

5.1 Final note on inter-caste Marriage between newar and Dalit girl.

One of the crucial disclosures of this assessment is that keeping to the side a couple of unprecedented cases, each between position marriage is continually excused by the gathering of the youngster/groom, by prudence of the lower having a position of the would-be-young lady in-guideline. Regardless, the hour of excusable of such marriage is commonly short. For the most part after work, their association with the family habitually starts to be normalized

The inter-caste marriages take place without the notice of the parents, resulting in firm rejection on the part of the boy's parents initially. Parents do not want to take any responsibility further for their son and daughter-in-law. First, such a responsibility traditionally entails supporting them financially till the time they get a job, and second, this would also imply that the parents are not willing to be stigmatized. Instead, the parents allocate some assets or land to the newly married couple.

In any case, as the time slips by, the hatred and temper of the parent model down a level of association and affirmation begin to occur. This is in any case reliant upon a couple of real factors like work, followed by money related and work responsibilities for the couple. However, the occasion of abroad settlement between position marriage was fairly exceptional as most of the couples stood up to no familial isolation even in these circumstances, yet they don't have genuine relations with other gathering relatives. In a between-position marriage, there are no implications of affirmation in light of rank having a position of gatekeeper. Each parent unendingly excuses the young lady in-

guideline owing to her "lower having a spot. This assessment moreover shows that in some between caste connections, in which not many out of each odd couple were easily recognized. Neighborhood or guts and time of their marriage (as a result of current examples of marriage and assurance of their ideal accomplice and wide correspondences significantly instructed and abroad settlement process) expect a fundamental part for the affirmation of couple

In overwhelming cases, the as of late hitched couple would truly prefer not to dwell in their exceptional spot (not unequivocally close to their people as well as relatives). They essentially stay freely on their own choice which is now and again far off from their starting point. In a between-inter-caste marriage, in case a few gives pressure, the gatekeepers are constrained to administer land and grant the couple to live nearer by (for example, given a little land bundle to create a house). Between rank couples generally face strain from the youngster's family as well as from his relatives. They face strain in masterful abilities and shared eating The couple isn't invited by other gathering people. Thus, they have no relations with relatives (helper gathering).

The conclusions are according to the accompanying:

- This research shows that between stations couples stay freely readily (purposely) without the help of their friends and family. Instead of staying together families in like manner segment property (shares) to their youngsters.
- Inter-caste marriage between newar with Dalit young woman couple face strain generally from youngster's family and his different relatives. With time, their relationship with their family became charming anyway they don't have relations with various relatives. They face pressure on impressive capacities and shared devouring guthi puja and custom remembrance administration process
- Work is the fundamental thing for a couple to reintegrate with their friends and family. In any case, sometimes monetary and work responsibilities in like manner expect a section to deal with their relationship.
- New age (generation) generally settled abroad with the objective that they were easily recognized by family yet to some degree recognized by relatives, and so forth.

5.2 Final note on inter-caste Marriage between newar and Non-Dalit girl.

This section analyzes how much between position connections are recognized by the family, ideas considering the caste having a position of watchmen, pervasive trouble

looked by a couple and the most well-known approach to additional creating relationship with the family for a really long time. between inter-caste marriage where a newar kid transforms into a kid in-guideline in a non-Dalit young woman's friends and family. This investigation shows that not the slightest bit like thereof psyche of between rank, in the middle of between inter-caste marriage there is an implication that the parent's caste having a spot influence whether such connections are recognized by the gathering of the young woman. Stand out from various positions of high-status Thakuri and Upadhyay brahmin give off an impression of being stricter. Gurung, rai is moreover thoroughly excused newar youngster in-guideline anyway after to a great extent they begin to recognize. The greater Janajati bundle (Magar and Tamang) was in like manner excused at first anyway later they were helpfully recognized.

In an inter-caste marriage, , everything is all set in the mate's home in the assessment of Dalit young woman as a young lady in the guideline. The life partner's family actually and blissfully recognizes (non-Dalit) young lady in the guideline. Nevertheless, the young woman's people don't recognize her choice of association with a newar kid, especially by virtue of the Thakuri and Upadhyay brahmin family enduring (newar) kid in-guideline is the best plan for the young woman's family, as they constantly make a strong endeavor to break their marriage. This investigation shows that The young lady's family attempted to persuade their little girl to leave the kid. However, if a young lady didn't consent to leave the kid, their family enlisted the cases (FIR) on the various charges (missing, grabbing) as a discipline for a kid, and afterward, they cut off the relations with her. sense of well being from risks.

According to the field data, after a grandchild was imagined young woman's relationships with their families started to get to a higher level. In such circumstances, work was the best approach to chipping away at their relationship with the family. at the point when a youngster is considered the family started to invite the young woman or at times, they meet in a public spot quickly. Generally, the mother takes such initiation to invite their daughter. It is imperative to note, in any case, that whether or not young ladies were needed at home, a kid in-guideline who is a newar kid is moreover welcomed. Most Thakuri and Upadhyay brahmin non-Dalit families don't keep the association with newar youngsters in-guideline yet later recognized. This assessment similarly shows that re-blend in with family is every young woman's longing and trust. They are merry when a family invites them, yet furthermore, they wish to recognize their

soul mate like others. On occasion, the mate's monetary status moreover expects a basic part in the affirmation of the couple.

In an inter-caste marriage, an enormous part of the couples stayed in their family's domain. With the support of the youngster's family for their new life, assets or land accept a fundamental part of the couple. This assessment shows that most between-caste couples stay a brief period with their folks in regulation yet make their own home closer to their folks in regulation's home. land and house given by family not give money related security it in like manner simplified it to help new life for a couple. Directly following getting hitched to a non-Dalit young woman, when a couple got cover from family, they have a genuine feeling that everything is safe and secure from risks.

The conclusions are according to the accompanying:

- Inter-caste couple face strain from young woman's natal family after married with newar kid. The young woman's family endeavored to convince her to leave the youngster, in case the young woman vary to leave the youngster, they put full work to break their relations. The selected case like missing and seizing, when they comprehend all of their undertakings are futile then they cut off their relations with their young lady.
- Kids imagined accepting a fundamental part to reconnect their relations with their friends and family. once in a while youngster's money-related status moreover expects a section.
- Hitched with elevated place young woman in newar family conveniently recognized and welcomed on them relatives, and so on. However, to some degree recognized on guthi puja and the entombment administration process, they separate kitchen on these time works out.

5.3 Synthetic Analysis of inter-caste marriage between newar and non-newar.

This assessment tries to appreciate the positioning system to the extent that between inter-caste marriage and particularly the state of affairs working. Between inter-caste marriage among newar and non-newar where Dalit and non-Dalit got hitched to each other. In this section, I have endeavored to explore the likenesses and differentiation between newar with (Dalit young woman Become Young lady in-guideline in newar family) marriage and newar with (newar kid become a kid in-guideline in the non-Dalit family) marriage.

In the two connections between newar with Dalit and non-Dalit young woman marriage family thoroughly against of their kid and Young lady's marriage choice with Dalit young woman and newar kid. However, the newar family didn't answer their kid's marriage choice with a non-Dalit young woman. In any case, in a marriage between a non-Dalit young woman every family (Thakuri, Upadhyaya) is severely against their young lady's marriage choice with a newar kid. However, Gurung, Magar, Tamang, Thakuri, and Upadhyay brahmin has all the earmarks of being stricter, as there were two or three cases of total (lifetime) excusal from the family.

Nowadays, affirmation and excusal of a couple depend upon the family level yet likewise there are solid areas for the relatives. If the family recognizes the couple, family and relatives don't recognize them. They don't invite them to various capabilities like (birth, internment administration, Bratabanda, guthi puja, Kul puja). Their family was invited in light of the fact that between couples were relocated themselves. A inter-caste marriage between newar with the non-Dalit and Dalit family endeavors to convince their youngster and young lady to leave their assistant anyway expecting they vary to leave, they cut off the relations. Regardless, this assessment shows in the middle between inter-caste marriage most of the newar kid and Dalit young women after marriage shift themselves away from family anyway in newar kid and non-Dalit young woman family put full pressure on a couple by enrolling the FIR like on missing and catching cases.

An inter-caste marriage youngster's family doesn't allow their Dalit young lady in-guideline to go into the house. Non-Dalit family instead of staying together on a comparable housetop parcel shares/property to their youngster. Isolating a proposition similarly depends upon the youngster's advantage. If young fellows demand their property opportunities, they segment regardless most between couples move far from the family tenaciously. In any, in the middle between inter-caste marriage, a few remain nearby family's assets. Newar's (child's) family maintains the couple and welcomed them merrily. This assessment shows that most between rank couples stay with their family for very little time, yet build a house nearby their friends and family. Getting a roof or land from the family simplifies it for the couple to help their new position.

their family for very little time, but build a house nearby their family. Receiving a roof or land from the family makes it easy for the couple to sustain their new livelihood.

At long last, between inter-caste marriage, a kid conceived was the vital component to re-incorporate with family for the couple. The inception of talking or meeting with the

couple was taken by the mother, sibling, and sister from the get-go. After bringing forth a youngster their relationship with their family is begun to get to the next level. In any case, it is restrictive now and then. In a between position marriage now and then monetary and work commitments likewise assume a part. In like manner, in-between position marriage, the monetary status of the kid and in some cases normal companions, sisters, and a mother by marriage likewise assume the part of an extension to interface them with their loved ones.

In a nutshell, this examination shows that between inter-caste marriage is taken as a degenerate action yet it is going on in our general public. In reality, in contrast with between cast marriage, relationships are perceived all the more effectively by family two or three having no relations to family members. As per this exploration, most between-couples like to avoid their family or move yet rank couples remained close to their family so outcomes and acknowledgment of the couple are attached in marriage.

- Each inter-caste marriage among Dalit and non-Dalit was a fondness marriage
- These days between caste connections were underage and both in mature marriage age also
- Settlement is the choice of the trivial few, they remained autonomously from their folks in regulation.
- Holding between individuals, not family or relatives so that Couple remained outstandingly limited with guardians in regulation and family relatives.
- The couple had no association with family and relatives · There is a crossing point association between inter-caste marriage and marriage among newar and non-Dalit young woman especially Thakuri and Bhramin young lady in-guideline is conveniently recognized by mate's family anyway not parents in law in Thakuri and Upadhyaya brahmin family and between inter-caste marriage between newar kid correspondingly Dalit young woman, spouse's family not recognized young lady in-guideline yet rather recognized my wife's friends and family..
- State incentives help to begin between inter-caste marriage couples to drop position-based isolation.
- Pay (financial status) and tutoring, expect a fundamental part in the affirmation and have an association.
- If the father is Dalit, the youngster manages fewer issues than if the mother is Dalit commonly a Dalit woman is deserted by her folks in regulation consequently, the commitment of the young person comes on her shoulder.

- Abroad settlement and right after having birth to kids are in like manner the essential reality to deal with the relationship.
- Relational associations and occupations go along with them.

5.4 Theoretical Implications

According to one of the perceptible Nepali sociologists Youba Raj Luintel (2014), while between position marriage is believed to be remarkable in Nepal, they do occur. For a surprisingly long time, between inter-caste marriage has been a piece of social reality- but not extensively and without social happily gotten. Between inter-caste marriage infers marriage outside one's own.

According to one of the observable sociologists G.S Ghurye (1950), most get-togethers are isolated into a couple of sub-social affairs, which block all people to marry individuals from the past. This rule of extreme endogamy is an especially prevalent piece of rank society. Nevertheless, several unique cases for this general rule of the wedding inside one's get-together are a direct result of the demonstration of hypergamy. He further added that in specific bits of Punjab, especially in the slants, a man of a higher position can take a mate/young woman from one of the lower standings, while, in Malabar, between positions marriage is allowed in a part of the skilled worker stations. The positioning system is an influential thought of endogamy and the food chain is the essential component of the caste structure. As Dumont (1980) got a handle on, endogamy is vital for the caste system and a rank person considering the structure, rule of request through custom pollution, and temperance. Hutton (1946) depicted a pragmatic point of view on the position structure for individual people, neighborhoods, and the capacity of the state and society in general. Berreman (1967) fought that position is an inquisitive establishment with capricious results. Love and fellowship, age component, and extraordinary moral individual of lower position youth are taken as significant energizing factors for between inter-caste marriage. Besides, modernization and Sanskritization, migration, tutoring, character-based improvement, expansive interchanges, and political way of thinking are a part of the external components of inter-caste marriage. The two factors are fundamental for the distinction between oppressive social development. Between rank, couples are deluded by various components of regular society. They are managing different sorts of issues from their family, relatives, and society, Family issues, social issues, social issues, and mental issues are average for

them. Regardless, the marriage between the supposed upper Position and Janajati is taken regularly from the family and society. Anyway, marriage among Dalits and non-Dalit isn't perceived by family and society. The focal variable of this sort of opening is position demand (standoffish quality) and rank-based social and power. Basically, between positions marriage should be observable as one of the essential examinations against caste separation. There is an exceptional chance finishing of the normal position framework in the Nepali society on the state of certification of inter-caste marriage. Another expert Dipankar Gupta (2004) battles that inter-caste marriage prompts the blurring of the capabilities between various caste social events and upsets the clear solicitation. Dumont (1970) makes sense of endogamy is fundamental for the situating framework and caste character in any case he didn't look at inter-caste marriage, as his tendencies were on solicitation and goodness, and contamination. Yuval Davis and Stoezler(2002).

As per Kansakar and Ghimire (2008), positioned marriage among Dalits and non-Dalits could possibly add to taking outstation-based confinement predominant in Nepali society. They further express that inter-caste marriage among Dalits and non-Dalits could assist with breaking a steadfast and heartless wall between the probably unadulterated and corrupted positions since such a relationship with supporting the blending of the blood from two associations. Between rank, marriage can end up being the essential procedure for revoking the framework (Kansakar and Ghimire, 2008).

Every one of the experts I have alluded to above is battling that endogamy marriage is completely happening in the situating framework yet between caste associations likewise developing these days. Their contention appears, apparently, to be comparable as they express that between positions marriage assists with breaking old standards, values, customs, and customs. As indicated by Hofer (2004), the Brahmin's perfection is basically amicable, it exists to the unapproachable's tainting. Between two shafts, Brahmins and untouchables, there is an unfathomable number of status positions (rank) conceivable. The status degree inside the solicitation 14 outcomes from development of impediments, from various rules which can be inside and out credited to the critical division of unadulterated/ contaminated. One of the conspicuous examiners Prayag Raj Sharma (2004) in his book 'The state and society in Nepal' framed that the Nepali position rule consistently proposes isogamy (isogamy is marriage between comparative position parties). As exhibited by him despite the way that hypergamy is reasonable for Brahmins. The issue of Brahmins from hypergamous marriage has a lower

caste-arranging. Hofer (2004) alluded to that hypergamy is allowed and is viewed as a conclusive report of marriage for anything that period of time there is no offense of the outline lines among unadulterated and polluted. The making rehash of inter-caste marriage shows that people, social orders, and groupings just every once in a while make a tight fit to provide people with an ordinary vibe of importance and character (Eriksen 2010; Jenkins 2008). Speculations of modernization and Sanskritization are lacking in that they misinterpret the standard position development and screen and psychology the changing idea of society. a developing rehash of inter-caste marriage between clean-position parties could well be a long undeniable model, which has moreover advanced ceaselessly apparently perpetually as Nepali society goes through tremendous monetary, political, and social changes. occupation and life. Weighty contemplation's and wants are making through overall contact and there is a tussle among energetic and old, change and congruity separately. Even more inquisitively, the power of generational between inter-caste marriage in the gatherings of the audit locale gives one more vision as for the possibility of between inter-caste marriage. People are being liberal, their examinations are changing. This shows the effect of westernization in the metropolitan the common piece of Nepal. People are enduring the changing illustration of direct and culture with time. It addresses the socialization cycle from provincial to metropolitan. Nepal is being dynamic. Likewise, my concentrate articulately maintains the changing illustration of marriage in common to metropolitan Nepal. A surprisingly long time back, between inter-caste marriage was seen as a shame in the family and culture for which couples need to fight a ton. However, it doesn't suggest that couples from unquestionable stations have no such hindrances now. Without a doubt, they likewise are persevering anyway the thought is basically developing presently, people don't acknowledge it as a ludicrous issue as it was imagined twenty years deterrents now. Without a doubt, they furthermore are continuing on yet the idea is basically creating before long, individuals don't recognize it as a unimaginable issue as it was required many years respectively.

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Annex-1



Fig. No.1. Saaipata



Fig. no.2. Display Banner of Marriage Ceremony



Fig no.3. Saaipata with Worship Materials



Fig no.4. Laakhamari (Newari Sweets)



Fig. No.5. Engagement (wearing Ring)

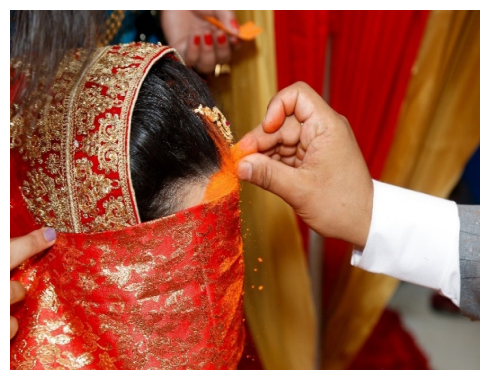


Fig. no. 6. Sincho-chhaye-ke-gu (applying vermillion)



Fig. No.7. Newari Bhoje/ Bhoj(Newari Dish)



Fig. No.8. A Bag of Gue (Beetle Nuts)



Fig. No.9. Bride Handling Gue (Beetle Nuts)



Fig. No.10. Gue-sa-ye-ke-gu (giving beetle nuts)



Fig. No.11. Newari Holy Puja Set(Mirror and sindoor pot)



Fig.No.12. Musya Po (sweets, dry nuts and spices)



Fig. No. 13. Du-chaye-ke-gu Before Entering brides



Fig.No. 14. Du-chaye-ke-gu (Entering inside house)

Annex-2

Checklist of Research

Respondent's personal Introduction:

1. Full Name of interviewee:
2. Age:
3. Gender; i) Male ii) Female.
4. Educational status:

i) couple's education: Husband-	Wife-
ii) family's education: Father-	Mother-
5. city: i) Your city ii) Spouse's city
6. Caste/ethnicity: i) Respondent: ii) Family of marriage:
7. Number of children: i) Number of Boy: ii) Number of Girl:
8. Sources of income (also identify the main) of the couple:

i) Occupation:	ii) Level of income:
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9. Religion: i) Hinduism ii) Buddhism iii) Christian

Preliminary Questions:

10. How could you meet/place that couple initially meet (age at the first gathering)?
11. When do they begin to adore one another?
12. Age at marriage
13. Education in marriage
14. Kind of marriage: did you follow any customs in your marriage?
15. Did your family acknowledge your marriage choice? How and for what reason did they respond that way?

16. Did your companion's family acknowledge your marriage choice? how and for what reason did they respond that way?
17. Quick response contrast with before marriage
18. How do your parents treat your better half/spouse and kids?
19. Variety in acknowledgment of Dalit and non-Dalit young ladies:
 - i) what is your caste?
 - ii) what is your spouse's caste?
20. Caste/ethnicity of non- Dalit family:
 - i) Your experience of turning into a little girl in-regulation in a newar position family
 - ii) Your experience of turning into a child in-law of an upper rank (thakuri, Upadhyaya) family?
21. Experience of prevalent difficulty:
 - i) Where did you remain (took cover) after marriage?
 - ii) How did the parents in law and guardians act to your companion?
 - iii) who assumes the part in your joining into your loved ones? what amount of time did it require for a get-together with family after marriage?
22. Factors in moving connections after some time:
 - I) How long prior did you get married?
 - ii) Relocated or not (neighborhood extremely durable or impermanent)?
 - iii) How does the course of acknowledgment start?
 - iv) What challenges are looked at the hour of marriage and during re-joining together?
 - v) How was your relationship with your family in the primary year of your marriage?
 - vi) How was the (connection between 1 to 3 years of your marriage? (Labor?))
 - vii) Are any progressions have happened following five years of marriage?
 - viii) How is your relationship with them now?

Wrap up question:

23. How could you endeavor to defeat issues and hardships? how could you answer? what is your experience?