



**THE CHANGING SOCIO- ECONOMIC CONDITION OF
KAMI COMMUNITY OF KOLPUTAR AND KEURENI
VILLAGE OF BELKOTGADI MUNICIPALITY,
NUWAKOT DISTRICT, CENTRAL NEPAL**

A Thesis submitted to:

Central Department of Sociology
Tribhuvan University
Faculty of Humanities and Social Science
Kritipur, Kathmandu

For Partial Fulfillment of the requirement for the Master's Degree of Arts
in Sociology

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August, 2021

DECLARATION

I hereby declare that, this thesis entitled “**THE CHANGING SOCIO- ECONOMIC CONDITION OF KAMI COMMUNITY Of KOLPUTAR AND KEURENI VILLAGE OF BELKOTGADI MUNICIPALITY, NUWAKOT DISTRICT, CENTRAL NEPAL** ” is submitted to Tribhuvan University, faculty of Humanities and Social Sciences, is my original work done in the form of partial fulfillment of the requirement for the Master’s Degree of Arts in Sociology, under the supervision of Prof. Ram Bdr. K.C., Central Department of Sociology, T.U., Kirtipur, Kathmandu.

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RECOMMENDATION

This is to certify that **Mrs. Garima Nepal** has completed this thesis work entitled “**THE CHANGING SOCIO- ECONOMIC CONDITION OF KAMI COMMUNITY OF KOLPUTAR AND KEURENI VILLAGE OF BELKOTGADI MUNICIPALITY, NUWAKOT DISTRICT, CENTRAL NEPAL**” as a partial fulfillment of the requirements of **Master's Degree of Arts in Sociology** under my supervision and guidance. To my knowledge, this research has not been submitted for any other degree, anywhere else.

I therefore, recommend the case study for acceptance and approval.

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Ram Bdr. K.C.

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LETTER OF ACCEPTANCE

On the recommendation of supervisor “Prof. Ram KC.” this thesis submitted by “**Mrs. Garima Nepal** entitled “**THE CHANGING SOCIO- ECONOMIC CONDITION OF KAMI COMMUNITY of KOLPUTAR AND KEURENI VILLAGE OF BELKOTGADI MUNICIPALITY, NUWAKOT DISTRICT, CENTRAL NEPAL**” has been approved for the examination and submitted to the Tribhuvan University in partial fulfillment of the requirements of Master's Degree of Arts in Sociology.

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LETTER OF APPROVAL

On the recommendation of supervisor “Mr. Prof Ram KC” this thesis submitted by “Mrs. Garima Nepal entitled “**THE CHANGING SOCIO- ECONOMIC CONDITION OF KAMI COMMUNITY of KOLPUTAR AND KEURENI VILLAGE OF BELKOTGADI MUNICIPALITY, NUWAKOT DISTRICT, CENTRAL NEPAL**” has been approved for the examination and submitted to the Tribhuvan University in partial fulfillment of the requirements of Master's Degree of Arts in Sociology.

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ACKNOWLEDGEMENT

Firstly, I would like to thank my supervisor Ram Bdr. KC for his support, guidance and encouragement from the beginning until the completion of my thesis. I am thankful to Prof. Dr. Youbaraj Luitel, Head of Department, Tribhuvan University, and Central Department of Sociology for providing me the permission and encouragement to do this study. Moreover, I owe my gratitude to all the respected teachers for providing valuable suggestions, information and comments.

The successful completion of this thesis has an eternal gratitude to the support, guidance and contributions provided by many personnel of their respective field and expertise. I owe my heartily gratitude to all them. My sincere thanks go to my parents, and my friend Ram Prasad Dhungel, who have always support and encouraged me directly and indirectly.

Lastly, I would like to thank all those who directly or indirectly helped me in the course of study and report preparation.

Garima Nepal

August, 20212

ABBREVIATION AND ACRONYMS

WTO	World Trade Organization
VDC	Village Development Community
DDC	District development community
NGO	Non- Governmental Organization
INGO	International Non- Governmental Organization
CBO	Community Based Organization

ABSTRACT

This research is carried out in the Kami community of Kolputar and Keureni village of Belkotgadi municipality of Nuwakot district. The aims of this research is to know the changing socio-economic condition of Kami community. This study is mainly based on two type of research methodology i.e. descriptive and analytical research design. Descriptive design is for describing the general pattern of the Kami life, their rituals, economic condition and then changes taking place among them. The analytical research design analyzes the gathered facts and information and makes a critical evaluation of materials. Descriptive design also describes the socio- economic condition of the Kami, social organization and the interrelationship with same and other caste people. In this research, 30 respondents were taken for questionnaire survey.

In that contemporary society they worked in the agricultural field as farm laborers at high caste people's farm. They had not a sufficient land. Most of the Dalit people followed the traditional occupation. They used to make a domestic iron instrument and gold ornaments. Except such types of profession they reared pig, chicken and goat as domestic animals. It is found that Dalit people could easily enter into the public temples and feasts. According to them, except the Puja room they can get permission to enter into any places of the upper caste houses. They can go to public tap with the Brahmins to fetch water.

Nowadays there's no Balighare system as that of tradition with the urbanization and modernization process traditional system has been changed. So many youths have gone to foreign country to earn money. They do not prefer traditional occupation because they cannot get sufficient money from this profession. So many youths follow the gold business. So, the traditional occupation has also been changed in their community. So the economic condition of Dalit is good. It is also found that, there is no untouchable caste based social problems in the youth circle. Both of youths go to along the hotel and restaurant to enjoy. There is not restriction to eat and touch bodily out of the house. Even the caste system and untouchable is going to reduce from the society but the Dalit people cannot marry with upper caste and even Janajati too.

Key words: *Kami community, Kolputar, Keureni*

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CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is divided into three major Ecological Zone/ regions, the Himalayas, the Hill, the Tarai regions. The way of life, dresses, language, socio- economic condition and cultural identity of the people are different ethnic groups/ caste such as the Sherpas, the Bhoties, The kamis, the Thakalis, and the Dolpas etc. According to the population census 2011, the Total population of Nepal is 2,64,94,504. Among the Male Population is 1,28,49,041(48.48%) where is the female population is 1,36,45,463(51.51%) CBS, 2011). The total literacy rate is 65.9% on which the male literacy rate is 75.1% and female literacy rate is 57.4%. Caste system is based on the varna system. Social structure of Nepal is based on the varna system where different caste group and individuals interact and interdependent upon each other. The caste or Varna system is based on primary social classifications. These are the Brahmin (priest), the Kshatriya (warrior) or Administrator). The Vaishya (Merchant) and the sudra (Laborer).

Nepalese society is a diverse by its social cultural tradition. Caste system plays still crucial role for social nexus in Nepali society. Traditionally, caste is also an economic unit. People were inter-dependent upon their own traditional skill and technologies. Caste system is perceived as economic unit well as discrimination exist still in several sectors such as not being to drinking water from taps and used by members of higher caste, not being allowed inside hotels, restaurants, shops or high caste Nepalese home, not being allowed inside temples, not being allowed sit or eat with caste people in social event, not able to sell dairy products, being denied job- especially higher level managerial positions, however caste based discrimination was banned since 1963 A.D. these factors affect greatly to participate and development activities and be empowered Dalit's, which fails to meet need of sustainable development in the country.

Traditionally, Dalit's are socially discriminated, politically unheard, economically poor, religiously impure and educationally deprived since centuries. Because of the caste Hierarchical system in the country that create the exclusionary practice in the education as well. Caste based discrimination is one of the major taboos in Nepalese society where people from the upper caste traditionally fallows the rituals and rites from the century without any scientific reason behind it. Consequently, the Dalit's are

victimized in all the sphere of the development. The National code of conduct 1854 restructured Nepalese society into four-fold caste hierarchy, including indigenous nationalities. There are "sacred thread weaving" or twice born followed by liquor drinking, untouchable, sprinkling of holy water required for the purification of the body and bottom of the hierarchy was "untouchable sprinkling of holy water required for the purification of body before the implementation or the low in all parts of Nepal. Indigenous nationalities egalitarian social structure and they were given based on the person's position in the hierarchy the new national code abolished such inhuman legal provisions in 1963, however the practice still continues with different intensity at different parts of Nepal.

In the context of Nepal, Dalit's are categorized in three groups who are as follows:

1. Pahadi Dalit (Damai , Kami, Sarki, Gaine are the main)
2. Madhesi Dalit (Mushar, Chamar, Dome, Halkher, Badi are the main)
3. Janjati Dalit (NewariDalits are kasai ,Pode and Chyme), (Bhattachan,2001)

The kamis of Belkotgadi municipality, nuwakot district are belonging to hill dalit caste group; they are called as Iron workers or blacksmith and gold smiths in the pahadiya community. It is the homogeneous community.

Social change, in sociology, the alteration of mechanizations within the social structure, characterized by changes in cultural symbols, economic condition, rules of behavior, social organizations, or value system. Throughout the historical development of their discipline, sociologists have borrowed modes of social change from other academic fields. In the late 19th century, when evolution became the predominant model for understanding biological change, ideas of social change took on an evolutionary cast, and though other models have refined modern nation of social change, evolution persist as an underlying principle. Other sociological progress. In the mid- 20th century, anthropologist borrowed from the linguistic theory of structuralism to elaborate an approach to social change called structural functionalism to elaborate an approach to social change called structural functionalism. This theory postulated the existence of certain basic institutions (Including kinship relation and division of labor that determine social behavior. Because of their interrelated nature, a change in one institution will affect other institution (William, 2016).

Various theoretical schools emphasize different aspect of change. Marxist theory suggests that changes in mode of production can lead to change in class system, which can promote other new forms of change or inside class conflict. A different view is conflict theory, which operates on a broad base that includes all institutions. The focus is not only on the purely divisive aspects of conflict, because conflict, while inevitable, also brings about change that promote social integration. Taking yet another approach, structural- functional theory emphasize the integrating forces in society that ultimately minimize instability. Social change can evolve from a number of different sources, including contact with other societies (diffusion), Change in the ecosystem (which can cause the loss of natural resources or widespread disease), technological change (epitomized by the industrial Revolution, which created a new social group, the urban proletariat), and [population growth and other demographic variables. Social change is also spurred by ideological, economic and political movements. (William, 2016).

In this context Nepal is also being change in various sides. We know Nepal is Multilingual, multi –cultural and multiethnic country, the way of life, dress, language socio- economic and cultural identities and conditions of the people are apparently different. Therefore, each group of people has their own identities: they do their own cultural practices and other numerous characteristics.

1.2 Statement of Problem

Nepal is a small but heterogeneous society. Among the untouchability castes, not only the Hindu orthodox discriminated all over the Nepal, most of them are discriminated against kami in various ways. Dalit's in Nepal are being victim of multiple discriminations. They are discriminated virtually in very sphere of life in Nepal including marriage, religious practice, assess to land and access to education. Dalit commonly known as untouchable are forced to live in separate settlement completely and isolated form of so-called high castes. Majority of them are forced to remain silent in face of discrimination. In Nepal Brahman and chhetry are at the top known as upper caste/ non Dalit's while Sunar (Gold smith), Kami (Black smith), Damai (tailor), Sarki (Shoe maker) are at the bottom, and are known as the lower caste and Dalit. They are economically exploited and educationally disadvantaged most have still been unable to afford an adequate education of their children because of lack of the money they are socio-economically discriminated by high caste groups. There are 126 caste/Ethnic groups reported in the census 2011. Chhetri is the largest caste/ethnic group having

16.6%(4,398,053) of the total population followed by Brahman Hill (12.2%; 3,226,903), Mager (7.1%; 1,887,733), Tharu (6.6%; 1,737,470), Tamang (5.8%; 1,539,830), Newar (5 % ;1,321,933), Kami (4.8% ;1,258,554), Musalman (4.4% ;1,164,255), Yadav(4% ;1,054,458) and Rai 2.3% ; 620,004).

The scientific research particularly on kami people in nepal is limited. Most of the study focused only in the origination of Dalit castes and their discrimination. Various literatures are reviewed available on the caste situation and their discrimination along their socio- economic condition. The study related to kami castes and their socio-economic condition as well as intercaste discrimination under Dalit castes has not yet been studied sufficiently and in systematic way.

Nowadays, rural area is changing day by day because of the urban effect. Therefore, process of modernization, Migration, Awareness, westernization a number of development activities initiated for the perspective of commercial development and progress that also prolongs to increment of sophisticated change of Kami people. Many studies of economic change in south Asia revealed that development has lead only to worsening of the position of lower caste. After restoration of the democracy as well as many people have raised voice for the self- identity and awareness, so positively every people, community and occupation also various community based organization and the Dalit NGO federation have been empowered Dalit castes. Kami is to aware family, society and policy against untouchability, and caste based discrimination and violence.

1.3 Research Questions

This "Kami "community is ongoing rapid change process above scenario (past & present). Although there is lack of the social research in Kami community of this Belkotgadi municipality but the future study has focused on the following research question. This study attempts to answer of the following research questions;

- What is the changing socio-economic Condition of Kami people?
- What are the changing relation between Dalit and non-Dalit among Kami people?
- What short of changing pattern and in which aspects of life?

1.4 Objective of the study

The general objective of this study is to investigate and examine various socio-economic status and change occurring among Kami community of Kolputar and Keureni village of Belkotgadi municipality Nuwakot district, central Nepal.

The specific objectives of the study are as follows:

1. To find out the socio- economic Condition of Kami
2. To discuss the changing relation between Dalit and non-Dalit

1.5 Significance of the study

Among the impure / lower castes "Kami" is a discriminated and neglected caste of Nepalese society. But they still exist alongside of country and performing traditional occupation. In this village Kami people spent all of their time to make the tools and do work of his high castes people but they do not get proper wages or get only hand survive of their family. So traditionally, they are subordinated with other of high caste. The socio- economic status of community shows the living condition of people. In that community the development in the fields of technology, communication, transportation, education as well as interaction of "Kami" with different cultural groups. They must have undergone certain change. Similarly, urbanization, modernization, migration, growing population has definitely affected the capital city. Kami people are affected by these factors and change in their occupational composition and life style. Researchers concerning socio- economic change are not new ideas but untouchable caste of Kami is still unexplored. Especially, changing socio-economic condition of "Kami of this research has been conducted. Thus this study will be helpful theoretically as a literature to the forthcoming researcher and those who are interested to accumulated knowledge of this caste.

The present study has to be academic as well as practical significance. Academically, this study has made an effort to analyze the existing social change, especially in the particular Kami untouchable castes of particular area and their present socio- economic condition and changes. Practically, this research would be informative to policy makers, politicians and social workers for the development and welfare of the people belonging to this caste.

1.6 Organization of the Study

To make the study easy, clear and to cover socio-economic characteristics, this study has divided into six chapters. The first chapter covers introduction with background of the study, statement of the problem, objectives of the study, significance of the study area and limitation of the study.

The main heading of chapter second is literature review, which includes Caste system, Dalit and untouchables. The third chapter deals with research methodology, in which population and rationale for the selection of the study area, research design, nature of data, primary data collection and data analysis and presentation and about introduction of the study area, which covers geographic location. The chapter four is used for economic status, which includes occupation, housing condition, land holding pattern, livestock, income and expenditure and major finding on economic condition. Fifth deals social condition of Kami, including social life-style pattern, educational condition and major finding of social condition and relationship between Dalit and non-Dalit among kami people. Finally chapter sixth deals the conclusion and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

Literature review is one of the most important parts in each research. The main objective of literature review is to gain familiarity with the subject matter. Keeping this into mind literature has been reviewed for the above mentioned purpose in this study. The detail about the reviewed literature is given below:

2.1 Empirical Review

2.1.1 Studies on Dalit's (Untouchables)

Different sociologists have carried out various Dalit's studies in Nepal. Among them, Aahuti is one, who has given a lot of contribution on the field of Dalits study. Indian and Nepalese Dalit movement has established the word "Dalit" as a common name and identity. According to aahuti who opines that the word Dalit is not named by ruler instead emerged from its community movement and awareness process, Dalit does not refer to acceptance of being below but it refers to accepting the fact of being dominated and exploited and to establish common identity of being untouchable by khaspahadi, Madhesi and Newari community with this respect to caste system (Aahuti, 2067:2). The leaders of Dalits movement with the common identity believe that if the domination and exploitation on Dalit ends, this Dalit identity is certainly to be a dignified identity. (Aahuti, 2067: 3)

According to Dr. HarkaGrung. Dalit community is skilled caste group of Hindu. The term Dalit has been used as an alternative word for denoting the lowest untouchables and humiliating meaning. They are socially rejected due to caste discrimination and they are economically poor and politically marginalized. (Grung, 2003:4). In Nepal, the confusion about who are the Dalit has been created by the Hindu Religion and its ideologues. These evident from the official reticence to recognize the specific identity of Dalit caste. Thus, they are subsumed under the rubric of such general terms as disadvantaged, downtrodden, marginalized and oppressed groups.

The term Dalit is originally derived from the Sanskrit word and literally means oppressed. This terminology is commonly used in Nepal and India to describe such community group who has been discriminated from the society and was labeled as

untouchables since long because of their low caste status. According to the Nepal's National Dalit commission, proposed Bill, 2003 (Page 2) Dalit is defined as "Dalit community refer to communities identified, who have been left behind in social, economic, educational, political and religious spheres and derived from the human dignity and social justice due to caste based discrimination and untouchability."

Caste relation are one of the key defining features of social relation in Nepal. Since the second half of the twentieth century, the country has undergone a series of, although discrete, political transitions and the corresponding transformations in production and exchange relations. The caste system as the principal structure of social inequality has, however, continued to exist. The question however is whether the caste system itself has experienced any change in its organizing principle, forms of hierarchy, expressions of inequality, notions of purity and pollution, among other social characteristics that it is believed to retain (Dumont 1970, Ghurey 1964, Hofer 2004). If caste system is a changing social system in itself, what sorts of change entail with respect to social relations in the lived reality of everyday life among different caste groups.

There have been observable change in inter- caste relation over the decades, due partly to the substantial reforms in legal and policy frameworks. In a broad stroke observation, starting from Muluki Ain of 1854, Muluki Ain of 1963 together with the Constitution of the Kingdom of Nepal 1990, the Interim Constitution of Nepal 2007, the present Constitution of Nepal 2015, and the very recent Muluki Samhita (National panel and Civil Codes), 2018 shape this long passage of legal and policy reform on the part of the state. Under the provisions of fundamental rights and duties, the current constitution very clearly speaks about citizens' rights to equality. It says that all citizens shall be equal before law. No person shall be denied the equal protection of law. No discrimination shall be made in the application of general laws on grounds of origin, religion, race caste, tribe , sex, physical condition, condition of health, marital status, pregnancy, economic condition, language, religion, race, caste, tribe , sex, economic condition, language, region, ideology or on similar other grounds. (Nepal Law Book Commission 2015, article18).

The constitutional provision about the right against untouchability and discrimination is ever more comprehensive and explicit. It says that no person shall be subjected to any form of untouchability or discrimination in any private and public place on grounds of his or discrimination in any private and public places on grounds of his or her origin,

caste, tribe, community, profession, occupation or physical condition"(Nepal Law Book Commission 2015, Article24)

There has also a corollary of changes been taking place in everyday interactions at individual as well as inter- group levels. Such changes have taken place in larger social formations such as social movements (activism and organizing) and migratory trends, occupational shifts (or diversifications) and rapid pace of urbanization, improvements in social empowerment and literacy/ education across all caste- ethnic geographical groups. Most importantly, an overall transformation of Nepalese society from a predominantly feudal agrarian social relationship based on bounded labor relations and land as the principal form of production relation to a more open, liberal and market-driven society has subtly re- shaped the macro- context of inter- caste social relations at the local level(Mishra 2007, Liechty 2008, Rankin 2004).

In India, social science debate on caste has revolved mainly around the issue of whether the textual analysis of canon like original Hindu texts depicts a true picture of contemporary forms of caste relations, or instead, it demands a fresh and diverse understanding of inter-caste relations as it is practiced in diverse range of social life in everyday reality of India. Louis Dumont, the French scholar and writer of a famous book on caste, *Homo hierarchal*, constructed a textually- informed image of caste, in which he portrayed two opposing conceptual categories of purity and pollution as the organizing principle of caste structure and hierarchy there in (Dumont 1970).

Dumont arrives at that principle of ritual hierarchy, which for him explains the grounds on which the caste system obtains, namely, the encompassing oppositional unity between purity and impurity. This argument posits the binary opposition between the Brahmin (as the very epitome and essence of purity) and the untouchable (as the carrier of impurity). As the notion of purity always necessarily encompasses the notion of impurity, at least at the level of the ideology (if not at the level of the fact), the Brahmin are placed at the top of hierarchy. And this is so not only in relation to the progressively receding states of less purity (or more impurity) as embodied in the person of other castes, but also in relation to the king or the holder of the temporal authority.

The unique core principles of caste hierarchy, to Dumont are observed in scriptural formulation as well as the everyday life of all Hindus (understandably in India). The

Dumontian notion of caste puts hierarchy at the center of its analysis and assumes that more or less the same hierarchy at the center of its analysis and assumes that more or less the same hierarchy at the center of its analysis and assumes that more or less the same hierarchy system (coiled in the notions of purity and pollution) prevails all over Hindu population. To Gupta (1991) and some other prominent Indian sociologists, the Dumontian view represents only the brahminical textbook view of caste, which is not only inadequate but also incomplete (also see Dirks 2001, Beteille 1965 and Gupta 2004). An alternative and now broadly shared way of looking at caste, they argue, is the field view of caste that calls for examining the diverse and heterogeneous ways caste is understood, interpreted and practiced by groups of people.

Dumont's notion was criticized as it failed to explain the social change, dynamism and individualistic strivings (that can and does take place) even within the orthodox Hindu way of living. Gerald Berreman, for example, pointed out that the principle of Brahminical hierarchy (the one reconstructed by Dumont) is not uniformly followed by all Hindus. He also criticizes the Dumontian notion that power and economic factors are distinct and epiphenomenal to caste (Berreman 1999). It has been pointed out by many other scholars that caste hierarchy is not a fixed hierarchy; instead, it is fluid and context specific containing seeds of contestation among various castes (Dirks 2001). Hence, an understanding of resistance and contestation of caste relations is an integral part of understanding caste relations is an integral part of understanding caste relation in its entirety.

Today's caste societies and social relations based on caste are not like the one that Dumont (1970) and Hofer (2004) documented and interpreted based on textual interpretation (for a critique, see Gupta, 2004, Searle- Chatterjee and Sharma 1994). Arguments have begun to circulate that caste is not a homogenous social system. Hence it demands that a homogenizing analysis of caste is not warranted until it has had a very local and contextual assessment (see Currie 1992, Dirks 2001, Gupta 2000, Kapadia 1995, Mencher 1974, Panini 1996, and Searle- Chatterjee & Sharma et al. (2002), Sharma et al. (1994), Levine (1987), DFID and World Bank (2006) have all highlighted issues of caste- based discrimination.

They have also portrayed how ranking caste groups are discriminated against in several public places and how they are economically disadvantaged. They also report several instances of social discrimination by community in case of inter- caste marriage, caste

discrimination in public places such as water taps, school, temples, milk collection centers, etc. None of these studies, however, treat inter- caste relation in the larger dynamics of contemporary social change. Most of these studies focus on Dalit, without paying sufficient attention to their relationships with non- Dalit's. More importantly, they are largely commissioned research works. As such, they represent a shift of attention away from textual analysis (carried out by Hofer 2004 and Sharma 1977, for example) to what we would like to call advocacy research. One exception in the tradition of advocacy research, however, is a recent work by Ahuti(2010). In his book, *The Varna System and Class Struggle in Nepal*, Ahuti explains different dimensions of caste- based discrimination in Nepal and politics involved in such discrimination. He argues that class struggle is the eventual way out to end all forms of social discrimination in Nepal, including the caste discrimination. We treat Ahuti's arguments cautiously, and find his work still missing the analysis of inter- caste relations in a broad we dynamics of societal structure and ongoing changes.

There is a serious problem in understanding the context of Dalit's in Nepal for two reasons: i) the term Dalit itself is a politically coined word, meaning "the poor and oppressed persons." This meaning is less sensitive than the term "Harijan" or "Achhoot" or so called untouchables, and ii) the term Dalit, is understood as untouchables or Achhoot or the term connotes in the sense of old Legal Code of 1854, "pani nachalne chhoichhito halnu parne jat" (caste from whom water is not accepted and whose touch requires sprinkling of holy water). It seems that the first term is used by Dalit's for their convenience whereas, in practice, the meaning is loaded with the second in addressing the problems of Dalit's in Nepali society. (National Dalit's Strategy Report, 2006).

The word "Dalit" which mean oppressed is of relatively recent origin. It refers to the lowest caste group, the Sudra in the Hindu caste hierarchy. Traditionally, The Dalit's have been relegated to doing dirty, menial work, and as a result, have been considered unclean and therefore "Untouchable" by the higher- caste group who have reserved for themselves the right to do business, run the government and educate themselves. Throughout their history, Dalit's have been derived both economically and socially by longstanding traditions and during some periods by law (Civil Code 1853). Recent laws (New Civil Code 1963, Constitution of Nepal 1990) have banned Untouchability, abolished discriminatory legal provisions and enshrined in the constitution statements

ensuring equality for all citizens irrespective of caste, Creed or Gender. However, discrimination based on caste is still a fact of line in Nepal (National Dalit Strategy Report, 2006).

In the book of "Chhaapama Dalit", Dr Krishna Bahadur Bhattachan in his article named "The socio Economic condition of Dalit women " describe the most shocking practice of untouchability in Nepal that prevails in the Dalit community itself. Even in their community someone classifies as being a higher caste Dalit and other as the lower Caste. Thus they refuse to touch each other and the practice of untouchability goes on. The Discrimination takes place with the practice of untouchability imposed by dominant caste of Hindu communities, such as denial of access to the public tap, upper caste houses, temples, and hotel/restaurant and so on. Consequently, they face discrimination even in employment, education and other services in the society. Caste based discrimination and untouchability to clarify the caste based discrimination and untouchability to clarify the caste based discrimination in the context of Nepal.

The comparative study of Dalit's of Hill and Terai, Khadka (2007) finds that in case of Bajhangi Dalit, though they are affluent in skill and knowledge, they have to rely on multiple economic sources. But most of Dalit's are relying on single occupation i.e. single economic source as wage labors. Through traditional occupations are the basis of Dalit's identity, they are hesitant to express it in the society. They have traditional occupations of Hill Dalit such as blacksmith, sewing and shoe making do not support their livelihood, as they should (Cameron; 1995). So, their traditional occupations do not hold of primary source of livelihood. She observes that the economic system of Dalit society of Bajhang district is strongly associated with the social structure where one group is depended upon others for their specialized services. She finds that in terms of wage rates, there is no difference between the Dalit's and non-Dalit in Bajhang district. The case is similar in case of the Dalit's of study area.

Knowledge and practice on traditional skill technology played an important role in the livelihood of Dalit's in the past. Parajuli (2012), in his study of knowledge and practice of traditional Skill Technology among Hill Dalit's of Kaski", finds that majority of the Dalit households have no member who knows the traditional occupation. Some household members have skills in their traditional occupations but they have not utilized for livelihood and most importantly to transfer it to new generation.

In Nepal there are differences between Dalit's (low-caste) and non- Dalit's (High – caste) with regard to income, land holding, participation in markets and social life. The incidence of income poverty is about 46 percent for Dalit's whereas it is only 18 percent in the case of high – caste people (World Bank, 2006). Caste based untouchability and division of labor, illiteracy, landlessness, semi feudal system etc.: are responsible for perpetuation of discriminatory labor practices such as Bista, Balighare, Haliya etc. In Bista and Balighare practices, each Dalit's household has a non-Dalit patron and provides their labor throughout the year, and get rewards in kind once in a year during the harvest time (IIDS, 2008).

Nepal is one the poorest nations on earth but a glance at the difference in social indicators for Dalit's and Hindu caste shows that there are, in fact two nations here: one is developing and the other is down trodden of the total population, 50 percent are literate where only 11 percent of Dalit's can read and write. Average age of Nepali is 61.9 years where Dalit's average age rates at 42 years only. 40 percent of the population is below the absolute poverty line an estimated 80 percent of the Dalit's living in extreme poverty. Meanwhile, regarding the control of the means of production: Dalit's own merely one percent of costively living in a different nation to higher caste Nepalese. Dalit's women face extreme suppression of poverty, humiliation and deprivation then their male counterparts (INSEC, 2004).

Among the untouchable caste "Kami" is one of the occupational caste, they have more than two types of sub- caste, such as black- smith and gold smith. They are scattered all over the Nepal. In the traditional reference regarded socially at the top of the untouchables. Presently: goldsmiths are economically better then blacksmiths (Sharma: 2001). There traditional- occupation is metal working, kami living in the village usually make and repair agricultural equipment's such as pans, chains, locks and other hardware whereas in bazar areas often make and sell jewelries. They have been working and following since the latter period of classification of Verna system. In Nepalese society because of their low social status, kami may not enter the houses of the high caste indeed, they may not even sit at the dowry of high caste. Untouchable in Nepal continue to be discriminated against in various ways. Our recent constitution interim constitution of Nepal 2063 outlawed all discrimination in the basis of caste. But yet there is caste system in Nepal. Untouchable access to economic, educational and political power is limited in practice. High caste Hindu group dominate Nepali

mainstream political, social and cultural life. However, the modernization has contributed to relax the magnitude of fundamental tabs especially in urban based environment but a large majority of people follow somehow the conditions of old legal code by maintaining a significant proportion as untouchable. As far as Dalit is convenience of all (NDSR, 2002: Dalit Strategy Brochure page 2).

These days, some kami males and females are relatevely better educated than other Dalits groups and work as professors, engineers, doctors or employed in various governmental, non-governmental organizations (NGO) and corporations such as bank etc.(NDSR,2002:11).

2.2 Theoretical Review About Social Change

Social scientists have applied various theories to analyze and describe society of given area. Due to Sanskritization, Modernization as well as Westernization, the social – Economic condition of kami community have been changing. So applying the theoretical aspects of Sanskritization, Modernization , Westernization and development of mass communication framework this study investigates the changing socio-economic condition among the" Kami" community of Belkotgadi municipality Nuwakot district

2.2.1 Social Change

The Dalit are the inhabitants of rural and urban settlements and they have direct indirect influence of every ongoing change taking place in Belkotgadi Municipality Nuwakot. Due to urbanization along with modernization going through different cultures and society, the positions of Dalit's are also improving gradually in relation of their occupation, income, education and living standard. This effect reflects in their daily food habits, dressing. Lifestyle, housing patterns and individual attitudes as well Extension of transportation communication and urbanization, rapid growth of education, economy and modern technologies has persuaded the communities to change their living status in every aspect of their life. In addition, significant changes in socio-economic and cultural aspects, have been seen due to the activities of NGOs\INGOs and CBOs focusing to social and economic development. It means the similar change in income and its related effect in socio-culture values and practices certain to the Kami's as well. Theoretically, it can be said that this is due to the effect

Modernization, Acculturation and sanskritization which are making influence in this century.

- **Modernization**

Modernization is a process by which society moves from a traditional or pre- industrial and economic arrangement to those characteristics of industrial society. The term modernization does not denote any philosophy or movement, but it only symbolizes a process of change. In fact, modernization is understood as a process which indicates the adoption of the modern ways of life and values discarding the traditional established values. Today Modernization is understand as an attempt on the part of the people, particularly those who are custom bounded, to adopt themselves to the present time condition, style and ways in general. While entering into the global process, modern scientific technologies, education, transportation, communication and population mobility has been increased along with urbanization. Due to this, it opened the various possibility of employment and economic opportunities. Day by day, every social status and people of the country has been affected by these factors of modernization. Hence, in order to measure the changing socio-economic status of Kami people, the process of modernization.

- **Sanskritization**

A socio-cultural change in the self-images of castes or groups followed by higher status aspiration is also happening in the Kami community. Due to social absence and psychological pressure, adoption of new customs, tradition, rituals habits and lifestyle of higher caste communities has changed their original rituals, cultures and traditions even with some improvement in social and economic status. The study also analyzes the status of sanskritization in the kami community of the study area.

- **Acculturation**

In course of their continuous contact and interaction with all so called high caste and diverse people of groups, Dalit's naturally lose its original identity while accepting or adopting the new ones in their social and cultural life. This is the reach of upper social status and can be called as somewhat socio-culture change. The unilateral or bilateral process of such cultural diffusion through the influences of various factors like modernization, globalization migration etc. different cultures are going transmitted from one often having a more a more highly developed civilization is also analyzing.

- **Development of Mass Communication**

Mass communication is one of the changing factors of caste system. In the present situation, it has played the vital role to change the society day in their community and culture. It has also influenced the caste system. Mass communication the techniques and institution through which centralized providers broad cast of distributes information and other forms of symbolic communication to large heterogeneous and geographically dispread audiences. At first it had developed in 15th century. Relatively it specialized in 19th century. When the technologies and organizational forms device to produce and sell goods were applied to the marketing and distribution of information and entertainment. First the production of books and Newspapers was transformed and then in the 20th century came the invention of the gramophone radios, The Cinema and television and video. Today mass communication is highly important economic, political and social institution in developed as well as developing societies (Collins Dictionary, 2005).

Rapid developments of information and communication technologies such as mass media, causing Rapid change occur everywhere. The mass media gradually bringing in community into a new cultural patterns and begin to determine the cultural mind set and people's behavior. Without realizing the mass media have helped set the schedule of our lives and create a number of needs.

Existence of mass media in presenting the information tends to trigger change in impact exterminating the pattern of community life. Various information presented considered to give at tangible influence positive and negative. Slowly but effectively, the media shape public views on how a person sees his own and how one should relate to the everyday world. The Media shows the public how the slandered of living worthy of a human being, thus indirectly causing the community to assess whether their environment is feasible or whether it has met these standers and this figure is heavily influenced from what's seen, heard and read from the media. Message/ information conveyed by the media can be a supportive community for the better, making people feel good about themselves, feel fairly or otherwise restore trust him or feel low them the other. The shift pattern of behavior that resulted from the mass media can occur in a family environment, school and in social life. Life style changes in terms of mimesis or imitation excessively against themselves a figure that was idolized based on

information obtained from the media. Usually someone will imitate everything connected with her idol was both in terms of dress ,look ,cut her hair or the way of speaking that reflects his idol. The above tends to be more influential on the younger generation. (Amini, 1993).

Capitalism and Livelihoods Diversification

Caste sytyem has played a significant role in shaping the occupations and roles as well as values of nepali society. And, reversely, occupations and role too have played a significant role in shaping the caste system in nepali society. The landscape of mutual shapings of caste and occupation has itself transformed recently in this 21st century woith enhanced connectivity, accessible information technology, widespread neoliberalism and deepening globalization. In traditional nepali society. Every work was divided and each had to perform allotted task since birth. Heredity of occupation was a rule that played an important role in economic and social lives. Occupational mobility was relatively restricted on account of caste, and an individual leaving the occupation of his ancestors in order to follow his or her own path used to be rare phenomenon. However, the relationship between caste and hereditary occupations has become less significant now, and there are fewer restrictions on social interaction among caste, especially in urban areas. The present nepali society is moving formits closed systems towards a state of change and progression marked by the assertion of the human spirit irrespective of castes and creeds.

Change in caste relation are brought about, first and fore-most, by economic factor. In the past, most of the people in village were largely agrarian, and land ownership was an important variable which mainly influenced the distribution of power and the assignment of authority. Most of the Dalit were practicing traditional caste based occupation to make a living. With increase in monetary economy, the caste based occupation became incapable to maintain the traditional patron- client relationship. In recent years important contributory variables for changing caste relationship in Nepal. Economic diversification led to the appearance of new occupation. As the market economy developed, even members of the various castes, mainly youths, started to open little shops in the villages. In particular, to flourish such business, members of such business members, irrespective of caste status, began to live in closer relations with the market centers. The livelihood of the workers under the jajamani system

changed their nature and the form of remuneration from kind to cash and from annual basis to piece rate basis.

2.2 Conceptual Framework of the study

Various independent variables surrounded within Kami community have affected the socio-economic condition of the Kami people. These all are independent Variables work in Changing Kamis socio-cultural and economic life Factors of Modernization, Sanskritization acculturation and development of mass communication are the key determinants for the social change of kami caste. Therefore, the study has been made conceptualizing the framework as shown.

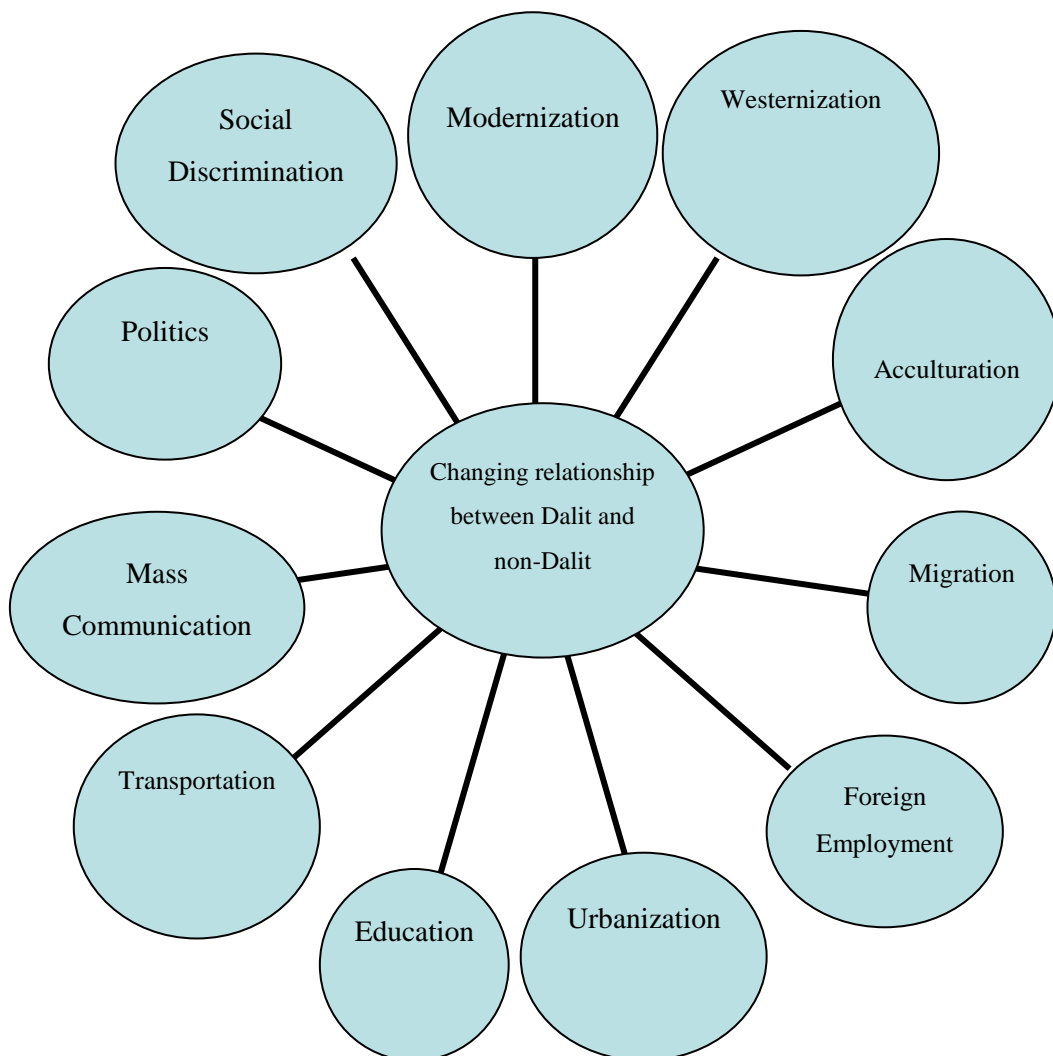


Figure 1 Conceptual Framework of the study

Modernization including urbanization, modern communication facilities such as telephone, internet, and email etc. access to transportation, viability of basic health care facility and the provision of political participation and legal treatment is the major factor for the overall development of the society. It also confers with the effect of globalization. Migration of people from one place to another transfers the knowledge skill and behavior which plays the important role in adoption of socio-cultural and economic behaviors with new ideas and opinions. Acculturation is the process of adoption high caste community. It also includes the assimilation in social process. Due to migration, Modernization and urbanization Dalit castes lose their own socio-cultural identity while assimilating with separate type of socio-cultural and economic practice. Sanskritization among Dalit community is being common as they feel same as upper castes while adoption of new customs, cultures, rituals, habits, practicing by upper caste Hindus. It has played a significant role in changing the socio-cultural condition of Kami people. Social discrimination attached with untouchability is one of major hindrance for the socio-economic development of Dalit. Discrimination of Dalit in every strata of the society has affected to social them to participate in any cultural and social opportunities. As a result of it, Dalit's are feeling as humiliated psychologically and suppressed people within the society. Many other direct or indirect internal and external factors have affected to social change of kami caste in study area.

The bottom stratum is Dalit's or untouchables: whose social, economic, health status, gender and political conditions are lowest as compared to other groups. Similar facts can be observed among kamis of Kolputar and Keurani Belkotgadi municipality of Nuwakot District where they are living in same condition as described above. The study presents the ongoing socio-cultural practices and economic condition along with the affecting factors of changes among the kami people.

CHAPTER THREE

RESEARCH METHODS

3.1 Research Design

This study is mainly based on two type of research i.e. descriptive and analytical research design. Descriptive design is for describing the general pattern of the Kami life, their rituals, economic condition and then changes taking place among them. The analytical research design analyzes the gathered facts and information and makes a critical evaluation of materials. Descriptive design also describes the socio- economic condition of the Kami, social organization and the interrelationship with same and other caste people.

3.2 Rationale for the selection of the Study Area

Kami peoples are found everywhere in the hilly and Terai Region in the certain small numbers. Kolputar and Keureni are some of the important village of Belkotgadi Municipality of Nuwakot District. The main religion of this Municipality is Hinduism. In the study of Kolputar and Keureni village, there are 30 households of Kami people live in this area. Main occupation of Kami people of this village is making iron materials. Some of them are involved in jewelry business as well.

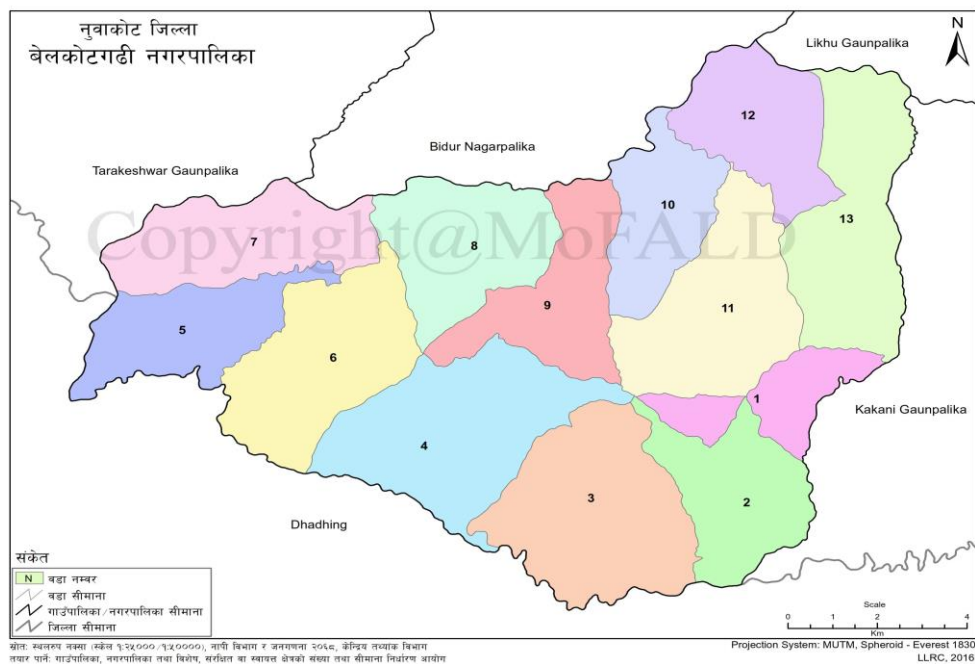


Figure 2 Study Area Map

A small village situated in the eastern hilly area of Nepal should be selected for this study accordingly. The causes behind choosing of this area are as follows:

This study site is very suitable to study for the researcher. The reason is that the area is a historical place of kami. The community has settled here for a long time. The recent changes can be seen apparently in the village. The researcher has been living nearby the place of village, so it became easy to study for her.

- Most of the Kami of this area is backward in every field. They are still facing caste discrimination from upper caste people.
- Interest to study about Kami of Dalit community and makes a research furthermore.

3.3 The Unit of Analysis, Universe and Sample Size

The Kami household of the study area is the unit of analysis of the study. There are altogether 30 households of kami people in the study area which is the universe of the study. As the small size of universe, all the households have been selected as a sample by using the census method. Thus the size of sample is 30 of this study.

3.4 Nature & Source of Data

Both qualitative and quantitative data were used for the research. The source of data are primary and secondary. The primary data are collected from field work through the personal contact with the respondents (head of the household of Kamis), observation, and interview with Key informants. The secondary data are collected from the Central Bureau of Statistics, Village Development Committee (VDC), District Development Committee (DDC) National Dalit Commission and Other relevant/NGOs as well as from their various literature. Such as books, reports, journals, articles, previous dissertations etc.

3.5 Data Collection Techniques

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

3.5.1 Interview

A schedule of both open and closed ended questionnaires was developed and used to generate basic data from the households which includes population dynamic, family

size, household income, occupation, life pattern, income from traditional and modern occupation, education, life pattern, income from traditional and modern occupations, cultural and rituals, gender status and other general information. The head of the household or senior member of the household in the absent of head of the household was selected as the respondent for the interview, the quantitative data are analyzing as a unit households and respondent's numbers and qualitative information is review with the basis of percentage and time.

3.5.2 Observation

Participation observation is the main source for obtaining primary data. The researcher was familiar in this area for 15 years. The researcher is temporal resident of the same ward. Therefore the research already know a little thing about Dalit and Non Dalit. The field work for the present propose was conducted 1 month from 2077 /08 /02 BS to 2077 09/02 BS. In that time was discoursed to informal interviewing household heads of kami people and observing their various activities.

3.5.3 Key informants Interview

This technique was chosen for its flexibility to provide opportunity to know the opinion of the respondents. A checklist was prepared for this type of interview. It gave the: information of the history of Kami's, present and past socio-economic condition and the changes that occurred in the course of social development. Information is also collected for this study through municipality secretary, elderly people, purohit (Brahman), and youth former member of kami community from history present situations.

3.5.4 Secondary data collection

For the purpose of secondary data collection, records of village profile, reports and journals published by government of Nepal, Center Bureau of Statistics (CBS) has been used for collecting information.

3.6 Data analysis and presentation

Analysis is the careful study of the available facts so that different data obtained from various sources are scanned and tabulated under different heading. The tables are rearranged data that have been analyzed by the help of suitable statistical SPSS 20 and simple mathematical tools. In this study descriptive method has used to present the collected data. Most of data are calculated and analyzed with the help of simple

percentage. For the presentation of the report, suitable tables have been used to simplify and summarize.

3.7 Limitation of the Study

This study has been concentrated on Kami people, a particular ethnic group of Dalit. It has been based on data collection from Kolputar and Keureni village of Belkotgadi Municipality, Nuwakot district, central Nepal. This study analyzed the socio-economic condition of Kami people and how they suffer their daily life with the discrimination from upper caste people. This study was limited to the Kami people of Kolputar and Keureni village of Belkotgadi Municipality ward no. 5, Nuwakot district, central Nepal. This was a micro level study. So it couldn't generalize other else.

CHAPTER FOUR

RESULTS

4.1 Introduction of Study Area And Respondents' Profile

Belkotgadhi Municipality is located in the south-western part of Nuwakot District in Province 3 . The municipality was formed in March 2017 by amalgamating all of Duipipal, Ratmate, Kumari, Belkot and Jiling village development committees (VDCs) and parts of Madanpur VDC. It has an area of 155.6 km². The northern part of Belkotgadhi Municipality is accessible from Nepal's capital city (Kathmandu) via the Kathmandu– Okharpauwa–Trishuli road , and the southern part via the Kathmandu Naubise–Galchhi–Devighat–Trishuli route Note that the Galchhi-Devighat road was opened about ten years ago with the completion of the road bridge over the Trishuli river and that this road is the first part of a new highway to China. The municipality office lies 48 km from Kathmandu via the Trishuli road and 81 km via the Galchhi road. The municipality is divided into 10 wards with the erstwhile VDCs of Belkot, Kumari, Duipipal, Ratmate, Jiling and Madanpur (part) restructured as municipal wards.

Environment and Natural resources

The Trishuli River is the main river in the area and defines the northwestern boundary of the municipality. The river's water is used to irrigate farmlands, but this is less so now that many sand mining industries and crushers have been established along the flood plain. The locals say that the excessive sand mining has lowered the river bed by several meters. Sand mining in the Trishuli River 4. Environment and Natural Resources Once known for its aquatic ecosystem, the Trishuli River in Belkotgadhi Municipality is said to be polluted by chemical fertilizers that are washed into the river from adjacent fields during heavy rains. In 2017 the municipality contained about 39.5 km² of forests, which covered about 25% of its area.

Economy

The main occupation in Belkotgadhi Municipality is farming. The fertile belt along the Trishuli River is known producing beans, chillies, tomatoes, cauliflowers, cabbage and

other vegetables. The high quality agricultural produce from the municipality used to dominate the regional markets. However, production is decreasing as many local people turn to non-farm occupations. Locals have been particularly attracted to sand mining, which pays more than farming. In recent years, brick kilns have also increased in number, which could threaten local agriculture by turning fertile soil from farmland into bricks.

Infrastructure and, facilities

Housing

Houses are an important asset that indicate their owners' economic status. The 2011 national census (CBS 2012) reported the following for Belkotgadhi Municipality:

- Almost all families lived in their own houses with only a few families in Duipipal, Madanpur and Ratmate (2% to 3%) renting accommodation.
- About 96% of households lived in houses with outer walls of mud-bonded bricks or stones. The proportion living in houses with outer walls of cement-bonded bricks or stone was slightly over 11% in Ratmate; but in all other VDCs, the share was less than 3%. Regardless of type of outer walls, most houses had foundations of mud-bonded bricks or stones.
- About two-thirds of households lived in houses with galvanized iron roofs and 28% in houses with tile or slate rooves. Note that the 2015 earthquakes caused considerable damage to the houses in the municipality that had outer walls of mud-bonded bricks or stones

Roads and Transportation

The eastern part of Belkotgadhi Municipality is accessible via the Trishuli Road, which connects the municipality with Kakani and the Kathmandu Valley to the southeast, and with Rasuwa district to the north. The southern part of the municipality is accessible via the Galchhi-TrishuliRasuwadhi road which branches off Prithivi Highway in Galchhi. The Kathmandu–Bhimdhunga—Goganpani road also provides s access for people in the southwestern part of the municipality. There are few other roads within the municipality, and all other roads are fair weather roads. The road density is very low in relation to the municipality's large area. Although public transport is available along the two major roads, there are limited public transport options in the rest of the municipality. A few jeeps operate along a few routes, but services are irregular and are subject to favorable weather and road.

Waste management –

Belkotgadhi is in the early phases of urbanization and has no systematic waste management system. 6.4 Social Infrastructure There is one community college in Kumari, eight public schools (two each in Belkot and Madanpur, and one each in Jiling, Duipipal, Kumari and Ratmate), and one community school in Belkot.

4.2 Status of Religion

Religion is a set of beliefs and practice (Ember and ember). It exists in every society and plays vital role in maintaining social structure of a given society. All the Kami people of this region is belongs to the Hindu religion. Kami's have a traditional practice of following Hindu religion even since period. They celebrate all feast and festivals with great respect as performed by other upper caste Hindus. They worship Hindu god and goddess in the local temples and their home as well. All the respondents replied that they do follow the Hindu religion.

4.3 Status of Major Source Occupation

Occupation is the main source of livelihood through which respondent are being able to cope their life but you have to say that this is the major source of livelihood as respondents having iron worker as occupation might have involved in the agriculture also. The study found that most of Kami people have their own traditional occupation business gold, iron worker and agriculture .most of the people are business gold and silver still continued old profession and agriculture also. Kami people have their traditional occupation imposed by caste system of Nepal as well as there is a trend of leaving traditional occupation and starting new occupation thus I am analyzing the present occupation of Kami to know the status of traditional occupation among the respondent.

Table 2 Status of Major Source Occupation

Occupation	Frequency	Percent
Agriculture	6	20.0
Business gold	14	46.7
Iron worker	9	30.0
Others	1	3.3
Total	30	100.0

Source; Field Survey, 2020

This study found that most of kami people have their own traditional occupation business gold, iron worker and agriculture. Most of the people are involved in business goldsmith and silversmith with the modified old profession and agriculture. This table shows that the highest 46.7% on business & gold then Iron worker people are 30% and thirdly low respondents are 20% on agriculture. The table reveals that most of the respondents still follow the traditional occupation with some of modified form.

4.4 Literacy Status of the Respondents

Due to the Caste based discrimination, Dalit have been suffering from early period. The significance of education in the modern society can't be over locked.in this time education plays a vital role in our society. Education removes poverty and caste based discrimination and helped for the development as well as fulfillment of human needs. They generate new idea and technology through the technical and vocational education. Education is that type of factor which brings development in an individuals the internal and external behavior. Education plays the vital role to change the society and community.

Table 3 Literacy Status of the Respondents

Literacy Status	Frequency	Percent
Literate	27	90.0
Illiterate	3	10.0
Total	30	100.0

Source; Field Survey, 2020

The study found that most of the kami people are educated. This table show that Among the 30 respondents, 90% were literate and 10 % illiterate. The table reveals that most of the respondents still educated with some of modified form.

4.5 Status of Respondent's family size

Family is a very old institution found all over the world and also the most important institution. It is unavoidable for human development, growth and socialization. In addition, it performs several function including continuity, integration and change in the society. Family plays a vital role and has affected to the individual, his /her behaviors and his action, child learns various social values form the early childhood through the family.

It is generally believed that large majority of families in Nepal are joint in nature .but in the study area, there are both joint and nuclear family consists of married couple and their unmarried children and the joint family is a group of brothers families living together in which there is a joint family is a group of brothers families living together in which there is a joint resident, kitchen and property.

Table 4: Respondent's family size

Family size	Frequency	Percent
3	5	16.7
4	13	43.3
5	9	30.0
6	1	3.3
8	1	3.3
10	1	3.3
Total	30	100.0

Source: Field Survey, 2020

The study found that this table show family size (3, 4, 5) 16.7 % , 43.3 % ,30 % are average rate show the table and family size(6,8,10) 3.3 % , 3.3 % ,3.3 % are low percent

of family size. The table reveals that most of the respondents still family size 3, 4, 5 average respondent.

4.6 Size of Land Holding

As Nepal is country of an overwhelmingly agriculture based economy, the primary source of economy of people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basic economy of Dalit population, in the hills, the landless people are mostly the untouchable groups such as the Kami, Sarki, damai, gaine, and badi (Caplan, 1972). Thus I am analyzing the present land holding of respondents to know the size of landholding among the respondents.

Table 1 Size of Land Holding Respondent

Area of Land Holding	Frequency	Percent
As below 5 ropani	10	33.3
As 5 ropani to 10	6	20.0
As 10 & Above	13	43.3
Landless	1	3.3
Total	29	100

Source; Field survey, 2020

This table shows that total respondent were 30. The higher percentage of landholder as 10 ropani above 43.3%, as below 5 ropani area of landholder respondent are 33.3% and 5 to 10 ropani area of landholding respondent are 20%. The table reveals that most of the respondent are land holder.

4.7 Status of level of food sufficiency from own production

Food is the basic needs of the people for acquiring proper nutritional diets. Size of family, size of land and income status is the key determinants of analyzing food sufficiency among kami people of the study area. Among Kami people have relatively better position in term of food sufficiency. The main crops grown in the study are paddy, Maize, wheat, potato, mustard etc. The most of the families had food sufficiency because the land is situated in the area where there is irrigation facility sufficient and major crops in a year can be grown. And the land holding pattern case they seem of the people suffer from food deficit. Few families can meet food requirement and get surplus.

Table 2 Status of food Sufficiency

Food Sufficiency	Frequency	Percent
Up to 3Month	2	6.7
Up to 6 Month	4	13.3
Up to9 Month	4	13.3
Up to 12 Month	11	36.7
Surplus	8	26.7
No Production	1	3.3
Total	30	100.0

Source; Field survey, 2020

The study found that, this table shows all respondents were 30. Up to 3 month 6.7 percent, up to 6 and up to 9 month covered respondent 13.3 percent equal up to 12 month covered respondent were 36.7 percent and gained surplus respondent were 26.7 percent and then do not production own land respondent were 3.3 percent. Thus we conclude that there is no food deficit among Kami people.

4.8 Number of live stuck

Besides farming, the Kami people of the study area are also engaging on livestock which provides them meat and milk as well as compost fertilizer. It has also helped them to fulfill some minor and major expenses. All respondent have livestock farming such as buffalo, cow, hen, goat etc. They sell milk in local dairy and there no discrimination to the kami people for selling milk and other livestock production. They are not totally depending on this profession but taken as secondary profession.

4.9 Status of respondent annual cash

Excluding the ownership of land, the other major means of livelihood of Dalit is the sale of their traditional caste occupation. Historically, Dalit have been practicing their traditional caste occupation and selling it to their clients to make a living. For example kami's not only make agriculture tools and household utensils such as sickles, knives, axes, shoes, spades, plough, tips, and nails but also repair them when needed. A gold smiths or sunar makes golden or silver ornaments as demanded by their clients (NDSR, 2002:38) the table to analyze the status of respondent annul income.

Table 3 Status of respondent annual cash

Annual Income	Frequency	Percent
as below 30000	4	13.3
as 30000 to 50000	7	23.3
as 50000 to 75000	11	36.7
750001 & above	8	26.7
Total	30	100.0

Source; Field Survey, 2020

This table shows that respondent annual income were as below 30 thousand 13.3%, 30 to 50 thousand income respondent were 23.3%, 50 to 75 thousand income were respondent were highest people 36.7% and 75 thousand above respondent were 26.7%. This table shows that respondent annual income were as below 30 thousand 13.3%, 30 to 50 thousand income respondent were 23.3%, 50 to 75 thousand income were respondent were highest people 36.7% and 75 thousand above respondent were 26.7%. The table reveals that most of the respondents annual income is average level.

4.10 Status of Annual Expenditure of Household

The Indicator of economic system is not only income but also the expenditure description. It is the most necessary that a strong source of income must be presented to live in a secure environment. So that low income bring all kinds of discomfort. This analysis is focused on the status of household spending in different areas health such as Education, food, clothes, entertainments and other sectors.

Table 4 Status of annual expenditure of household

Annual Expenditure	Frequency	Percent
As below 50000	3	10.0
As 50000 To 100000	2	6.7
As 100000 To 1500000	7	23.3
As 1500001 & Above	18	60.0
Total	30	100.0

Source: Field survey 2020

This table shows that mostly higher annual expenditure respondent are (As1500001 & above) 60%, second highly annual expenditure respondent are 23 % (As 100000 To 1500000), thirdly annual expenditure respondent are 10 % (as below 50000). And fourth annual expenditure respondent are 6.7 % (As 50000 to 100000). The table reveals that most of the respondents annual Expenditure level is up and down.

4.11 Status of respondents main areas of expenditures.

People have different ways earn to property. People nature are the different from other animal so that people's proposes use income from various source. High income is the indicator of economic prosperity and low income bring all kind of discomfort. In the study area, there are various source of income such as business, agriculture, keeping animal, working job, and other work and their expenditure in basic consumption needs, luxury goods, land purchases and Investment of others specify needs.

Table 5 Status of respondent's main areas of expenditures.

Areas of Expenditure	Frequency	Percent
Basic Consumption needs	19	63.3
Luxury goods	1	3.3
Land Purchases	9	30.0
Investment in other sectors	1	3.3
Total	30	100.0

Source: Field Survey 2020

This research shows about fulfilling of basic consumption needs is the highest 19% use of income for land purchase is of 9% and expenditure of luxury goods and investment in other sector is equally 3.3 percentage. The table reveals that most of the respondents propose use of income is for land purchases and basic consumption and needs.

4.12 Status of respondents current source of income

The indicator of economic system isn't only income but also the expenditure description. It is the most necessary that a strong source of income. High income is the indicator of economic prosperity and low income bring all kind of discomfort. In the study area. There are various income source of such as business, arctician product and agriculture. Thus I am analyzing the current source of income kami people to know the modified traditional income source of respondents. The table as well as sort of options

are being presented in the table to analyze the economic source of respondent.

Table 6 Status of respondent's current source of income

Current source of income	Frequency	Percent
Artisan product	11	36.7
Business	10	33.3
Agriculture	9	30.0
Total	30	100.0

Source: Field Survey 2020

This table shows that respondents' main contemporary source of income are artician product, business and agriculture. Research shows that artisan people are the highest 36.7%, business people are 33.3% and agriculture people are 30%. The table reveals that most of the respondent's current source of income is average level.

4.13 Status of Respondent Caste based Traditional Occupation

In the study area 53.3 percent household follow the traditional work. They involved in iron worked, make agriculture tool and they sell in the local market. They cannot earn much money.

Table 7 Status of respondent caste based traditional occupation

Status of following traditional occupation	Frequency	Percent
Yes	16	53.3
No	14	46.7
Total	30	100.0

Source: Field Survey 2020

This table shows the status of following the caste based traditional occupation and more than half of the respondents 53.3 % do follow it and remaining don't follow and involved in the other occupation so that this research know caste based occupation were follow. The table reveals that most of the respondents follow the caste based traditional occupation.

4.14 Status of what type studying school

In this study area there are located some of private and government school. Government provides free education for all. Most of the children goes to the school.

Table 8 Status of what type studying school

Schools	Frequency	Percent
Private/ Boarding school	17	56.7
Government School	13	43.3
Total	30	100.0

Source: Field Survey 2020

This table shows that total respondent are 30. These are private boarding school read people are 56.7%.and Government school read people are 43.3%. This study we know that highest read people are the private / Boarding school. The table reveals that most of the respondents said to private boarding school reading compare to higher then government school.

4.15 Status of Main difficulties to provide education to children

Table 9 Status of main difficulties to provide education to children

Problems to educate Children	Frequency	Percent
Poverty	9	23.3
Others	4	13.3
No problem	19	63.3
Total	30	100.0

Source: Field Survey 2020

This table shows that Poverty people are 23.3%, others people are 13.3% and provide education to children not difficulties to children people are highest 63.3 %. The table reveals that most of the respondents said to no problem of studying children and poverty and other cause people are half percentage of total respondent we analyze with sort of modified form.

4.16 Status of development activities taken place change over the past ten years

Development is the most important think for human beings. Development activities directly and indirectly affected on the people we know that this research road

construction had most effect on respondent.

Table 10 Status of development activities

Development Activities	Frequency	Percent
Road construction	16	53.3
Drinking water	14	46.7
Total	30	100.0

Source: Field survey 2020

This table shows that total respondent are 30. Road construction affected respondent are 53.3% and development of drinking water people affected is 46.7%. This research shows that most of the people activities on effective role on road construction and drinking water development.

4.17 Changing Relation between Dalit and Non- Dalit People

All the respondents said that today time they don't have experienced bad behavior. So that we are happy all people are equal. The table as well as sort of options are being presented in the table to analyze the status of difference behavior of non-Dalit among Dalit Respondent. All total respondents said to good behavior could us 30%. The table reveals that all total respondents behavior is good with sort of modified form.

4.18 Status of mind set higher caste toward the lower caste

Day by day people are civilized. Behavior are changed by education so that this time discrimination are day to day reduced. The feeling of untouchable among young generation is being limited (reduced). The position of the kami community in the caste hierarchy was still low, the felling of untouchability is not rigid as it was in the past. Therefore, it can be said that the social relationship Dalit and non-Dalit group in society is gradually improving.

Table 11 Status of mind set higher caste toward the lower caste

Mind set of Higher Caste	Frequency	Percent
Negative	2	6.7
Positive	20	66.7
Both	8	26.7
Total	30	100.0

This table show that positive mindset said respondent are highest 66.7%, positive and negative mindset said respondent are middle range 26.7% and low mindset said respondent are low 6.7%. We know this research Nepal society day to day specialized. . The table reveals that most of the respondents of mind set higher caste toward the lower caste positive mind set of lower caste people with sort of modified form.

4.19 Status of Inter-caste marriage.

In the past, if someone married with other caste person, he would be out of the caste. Water and other things touched by him were not accepted by others. If the rule breaker wanted to inter in the caste, he had to be whipped and also he had to pay some money, decided by the community members as compensation. Nowadays, especially after 2046, the situation has changed a lot. Education mass communication, state law, close interaction with other caste people etc. are playing a vital role in minimizing the caste based discrimination. The table as well as what sort of options are being presented in the table to analyze the status of inter-caste marriage.

Table 12 Status of inter-caste marriage perception

Perception	Frequency	Percent
Positive	17	56.7
Negative	9	30.0
Both	4	13.3
Total	30	100.0

Source: Field Survey 2020

This table shows that positive respondent are highly positive 56.7% negative respondent are 30% and both positive and negative respondent are 13.3% therefore. The table reveals that most of the respondents are mostly positive of inter-caste marriage perception with sort of modified form.

4.20 Status of the people had done inter caste marriage in community

This table shows that People had done inter-caste marriage every society. So that this topic is not new every people perspective are different do not same every community faced in inter-caste marriage. The table as well as sort of options are being presented in the table to analyze the Status of the people had done inter caste marriage in community.

Table 13 Status of the people had done inter caste marriage in community

	Frequency	Percent
Yes	18	60.0
No	12	40.0
Total	30	100.0

Source: Field survey 2020

This table shows that done inter caste marriage told people are 60%. Did not inter caste marriage told people are 40%. The most of the respondents told that positive behavior.

4.21 Status of inter-caste marriage how is relationship between husband and wife

Marriage is the oldest and universal institutions of society. Marriage is the institutionalized and legitimate form of man and women relationship based upon sex. In the present situation even the caste system and untouchables is going to be reduced from the society. Dalit people can marry with the Upper caste and even janajati too. They accept also inter-caste marriage. And their relationship is mostly positive this study.

Table 14 Status of inter-caste marriage how is relationship between husband and wife

Relationship	Frequency	Percent
Positive	13	43.3
Negative	9	30.0
Both	2	6.7
Total	24	80.0
System	6	20.0
	30	100.0

Source: Field survey 2020

This table shows that inter caste marriage on relationship between husband and wife this study define highest positive respondent 43.3%, negative relationship saying respondent are 30% and both positive and negative relationship saying respondent are 6.7. Therefore we know that day by day people relationship is positive. The table reveals that most of the respondents told that positive relationship between husband and wife.

4.22 Condition of which caste feel happy to make relationship.

In this research time every respondent said to we are happy to self when our children marry same caste people because by birth caste is important for life.

Table 15 Condition of which caste feel happy to make relationship

Relationship	Frequency	Percent
Same caste	25	83.3
Other caste	5	16.7
Total	30	100.0

Source: Field Survey 2020

This table shows that caste feel happy to make relationship to highly respondent said to same caste relationship 83.3%. Most of the respondents told that same caste feel happy to make relationship saying all total respondent.

4.23 Status of obligation to hide caste in still the 21st century

Present time day to day society is modern and people are almost educated and conscious of any other field so that people to people no discrimination state give various type of opportunity give Dalit group so that status of obligation to hide caste in still the today time. This study reveals that they don't obligation to hide caste said the respondent? Hide to caste any problem come our life. We also 100% happy by birth caste. All the respondents told that do not obligation to hide caste in still the 21st century so that people are day to day aware.

4.24 Status of Present legal provisions provided facilities to the Dalit

All the people of the country have to the right to get their citizenship to be a real citizen of the country. Citizenship is a real certificate of the citizen of country which plays vital role in daily activities as well as academic and administrative fields. Similarly, all the people of the country have the responsibility to resister their marriage, birth of children, death of family members in government office (municipality). The table as well as sort of options are being presented in the table to analyze the status of legal provisions provided facilities to the Dalit.

Table 16 Status of legal provision provided facilities to the Dalit

	Frequency	Percent
Yes	21	70.0
No	9	30.0
Total	30	100.0

Source: Field Survey 2020

4.25 Status of discrimination to public area

In the interim constitution clearly mentioned that, all citizens are equal before law, no discriminations on people will be made on the basis of religion, race sex and caste etc. the Nepal laws have declared that caste discrimination is a crime but those who would implement those laws, caste Untouchability by themselves. Additionally, deeply senses of inferiority within Dalit's have been difficult to eradicate. But current time not discriminated people but this study shows that few size of the people are discriminated to upper caste group. The table as well as what sort of options are being presented in the table to analyze the status of discrimination to public area.

Table 17 Status of discrimination to public area

	Frequency	Percent
Positive	25	83.3
Negative	2	6.7
Both	3	10.0
Total	30	100.0

Source; Field Survey 2020

The status of discrimination to public area is in decreasing order nowadays. 83.3 % of respondents said that there is no discrimination in public places and 6.7 % of respondents said that there are some sorts of discrimination in public places.

4.26 Status of Changing life style

In the context of Belkotgadi municipality, not discriminated from socio economic and religious, cultural spheres. As a result they are commonly open, and open from full participation in social life with upper caste society. For example, they could easily access to temple eating place and generally stay outside the houses they are able to receive a higher education that would qualify them for a well-paying professional

position. Kami people life style is smoothly run these people well behavior and good living slandered. The table as well as what sort of options are being presented in the table to analyze the status of changing life style on respondent.

CHAPTER FIVE

Summary, Conclusions & Recommendations

5.1 Socio- economic condition of Kami people

Caste system is undoubtedly an obstacle for the economic prosperity of Kami people. Even though untouchability is fading from the urban milieu and among the educated, the principle of heredity in occupation has been segregating them from the socio-economic mainstream of the country. Hence, the needs to provide them free mobility in every field and walk of life and allow them to improve their standard of living just like others. Food, cloth and shelter have been long recognized as three main basic needs of human for survival, without good health and education, people cannot fulfill their basic needs. To fulfill all these human needs, economy is playing a vital role for developing living stranded of human. There are only 11 households having satisfactory income. The study of the various Kami people shows that, 14 respondents are working gold and silver jewelries business which is their main source of income. Out of 16 respondents are busy on traditional worker and agriculture. They have been working this work since ancient period. That is the main source of the income. Most of the families have their own productive land but that is not sufficient to accomplish their needs for whole year. Out of total household up to 3 month 6.7 percent, up to 6 and up to 9 month covered respondent 13.3 percent equal up to 12 month covered respondent were 36.7 percent and gained surplus respondent were 26.7 percent and then do not production own land, but that is not sufficient to accomplish their needs for whole year respondent were 3.3 percent. So that there is no food deficit all the respondent.

5.1.1 Major Findings of Socio-Economic Condition

- The Kami Village of kolputar and keureni Belkotgadi Municipality has very thin population than other upper Caste.
- There are 19 male and 11 female out of 30 people.
- The number of household family size is (3, 4, 5) 16.7 %, 43.3 %, 30 % are average rate and family size(6,8,10) 3.3 %, 3.3 %, 3.3 % are low percent of family size.

- There is no Caste based discrimination in the public sectors except the people of upper Caste houses, where they are not allowed to enter.
- All respondents want to be free from the Caste based discrimination totally. They expressed that it could be over thrown through education, eliminating poverty, awareness, role of mass communication, Modernization, thinking mentality towards Dalit and strict law.
- In this community 90% percent people are literate and 10% percent people are illiterate.
- The ratio of school going children to the private Boarding School is high. Only few student are studying in Government schools.
- Most of kami people have their own traditional occupation business gold, iron worker and agriculture. Most of the people are involved in business goldsmith and silversmith with the modified old profession and agriculture. This research shows that the highest 46.7% on business & gold then Iron worker people are 30% and thirdly low respondents are 20% on agriculture.
- New generations have changed their traditional occupation. They make gold and silvers jewelries and sell them at the nearest market.
- Bari and khet land holding respondent are mostly higher 73.3% then only single bari land holding respondent (20%) and only single khet land holding respondents are respectively very low(3.3%) status.
- The study found that all total respondent kept in the home Buffalo, Cow, Hen Goat.
- Compare to annual income and expenditure of the respondent their saving is low income and high expenditure.

5.2 changing relation between Dalit and non-Dalit Among Kami people.

In the Nepalese context, the position of Dalit (Sudra) is also low in the caste hierarchy. They are included in the untouchable caste. But in present situation, they are known as the Dalit people. In the traditional Nepali society high caste people (Brahmin) did not touch the untouchable (impure) caste. According to first M.A. the members of the pure castes are allowed to cross a river be it over a bridge over stepping stones or in about in the company of untouchables. Both are free to sit together on a bench lodged in the

ground and to dine next to each other provided that no bodily contact is involved and that a certain distance is kept between them (Hofer, 2004:33). If a high caste people unknowingly touched the Dalit (impure caste) he used to spring a Sunpani (gold water) into his body to be purest and he changed his (Janai) sacred thread. If impure castes knowingly touch to the high caste (Brahmin) he was punished by the society in the public place.

In my research period I had discussed with the Dalit people. According to them, two decades ago they migrated to Nuwakot from the hill side. In that contemporary society they worked in the agricultural field as farm laborers at high caste people's farm. They had not a sufficient land. Most of the Dalit people followed the traditional occupation. They used to make a domestic iron instrument and gold ornaments. Except such types of profession they reared pig, chicken and goat as domestic animals. They used to drink alcohol and eat meat in their rituals. There was Jajamani type of relationship between Dalit and high caste Brahmin. They went to the higher caste houses to take the iron instrument. By such types of work they used to get a certain annual income. Normally they used to get around eight to twelve Pathis (32-48 pounds) of paddy or maize by the Bista. This amount was given at harvest time. In that time, the economic condition of Dalit was not well. They were dependent on the higher caste.

According to old Dalit persons, caste system has been constructed by the society on the basis of occupation. They accept themselves as lower caste people but don't believe in the untouchables or caste discrimination in the society. They told me that in past decades, they could not get the permission to enter into the upper caste people's houses and into the public temples. If they did so they were punished by the society. They could get inter to the upper caste people's houses in certain area outside the door (Angan) and the bench of the courtyard. There was restriction to go to the public feast. Again they told me that there was also restriction for Dalit to involve in the politics. Even if any Dalit people were wealthy and educated, he could not be leader of the society. Thus, a priestly Brahmin told me that he also does not go to the rituals of the Dalit's. Only children's horoscope is made by the Brahmin. He also takes the money. In the past, Brahmin did not take hand to hand money from the Dalit. Dalit would put the money in the ground and the Brahmin would take it.

In the present situation above mentioned activities are being changed day by day. I found out that Dalit people could easily enter into the public temples and feasts.

According to them, except the Puja room they can get permission to enter into any places of the upper caste houses. They can go to public tap with the Brahmins to fetch water. Nowadays there's no Balighare system as that of tradition. With the urbanization and modernization process traditional system has been changed. So many youths have gone to foreign country to earn money. They do not prefer traditional occupation because they cannot get sufficient money from this profession. So many youths follow the gold business. So, the traditional occupation has also been changed in their community. So the economic condition of Dalit is good. I found that there is not untouchable in the youth circle. Both of youths go to along the hotel and restaurant to enjoy. There is not restriction to eat and touch bodily out of the house. Even the caste system and untouchable is going to reduce from the society but the Dalit people cannot marry with upper caste and even Janajati too. I found out there is not orthodox relationship between Brahmin and Dalit as it used to be in tradition. There is positive relation between them.

5.2 Conclusions

Caste is the most important part of the identity in Nepal. This research aims to explore about socioeconomic conditions of kami people (Dalit's) and particularly, this research attempts to the relationship between Dalit and non-Dalit. Based on questionnaire survey method this research is qualitative and quantitative in nature. I had tried to explore the socio- economic condition of Kami community .This research is carried out in the Kami community of Kolputar and Keureni village of Belkotgadi municipality of Nuwakot district. The aims of this research is to know the changing socio-economic condition of Kami community. This study is mainly based on two type of research methodology i.e. descriptive and analytical research design. Descriptive design is for describing the general pattern of the Kami life, their rituals, economic condition and then changes taking place among them. The analytical research design analyzes the gathered facts and information and makes a critical evaluation of materials. Descriptive design also describes the socio- economic condition of the Kami, social organization and the interrelationship with same and other caste people. In this research, 30 respondents were taken for questionnaire survey. In my observation inter-caste relationship is well there. Easy accessible to the field through get keepers and social networks led me to choose this area for the field study .This research is mostly based on primary data.

In this Belkotgadhi municipality, Kami people are still facing caste discrimination from the other higher caste people in 21st century. They are marginalized not only in the religious sphere, but in terms of political representation, economic participation or social exclusion, these people find themselves to be the most disadvantaged groups in society. In other words, they are economically deprived, politically backward and socio-culturally hated by the upper caste groups. The development process is demolishing their infrastructure forcing them out of their home, depriving them of their traditional way of life and work.

Constitutionally, however, every citizen is equal and deserves equal rights in the society. However, the letter and the spirit of the constitution of Nepal are yet to be effectively implemented. The state seems incapable on its own to implement the existing legal provisions for the eradication of discrimination, economic welfare and redistribution in a decline for any economic program to have a long term and positive impact on the lives of the oppressed and the political condition thus arising not very conducive to bring about positive social changes. Given this situation, a strong civil society can play a vital role for the resolution of the existing problems of Kami people. Caste based discriminations could be over thrown through education, changing mentality towards Dalit, awareness and strict law.

Majority of the household of the respondents in the study area couldn't satisfy their needs by adopting traditional occupation. So, they are forced to choose the alternative occupation for the fulfillment of their needs. The respondents have no complete food security for the whole year and their living standard is also Normal. Traditional occupational alone cannot meet the modern requirements. Traditional and ancient skills for the work are insufficient to meet the determined minimum level of food and clothing needs. Caste exploitation and discrimination is the main cause for the low earning from the traditional occupation. The main factor behind the change of traditional occupation is wide use of the modern industrial goods. The mechanization has replaced the traditional arts and skills. Education is another main factor behind the backwardness of Kami people. Lacks of education Kami people can't get any government and private jobs.

5.3 Recommendations

Through this study, we can come to the conclusion that Kami people are facing various kind of injustice and nothings have done from the educated society members and less from the government as well. The first step towards the solution of this social terror is to change the feeling and attitude of untouchable from grass root level.

5.3.1 Works that the Government should Carry Out

- New act have to be formulated for the empowerment of Dalit.
- The presence of Dalit representatives among the policy making level and the higher governmental should be highly prioritized.
- The Government should implement some action oriented plans and programs are required to suit the demand of the new millennium.
- The government should support and provide help to organization willing to work for the welfare of Dalit.
- Traditional occupation of Kami people is gradually being replaced by modern manufacturing and services, skills and know-how of Kami should be upgraded to enable them to switch to more gainful employment opportunities in both informal and formal sectors.
- Loans, grants and training should be provided so that the Dalit people can earn skill and build necessary infrastructure to complete with other people.

5.3.2 Works that the Non-Governmental Organizations Should Carry Out

- The NGOs must give priority to various support programs that is to be carried out in the Dalit community.
- As Kami people are engaged in traditional occupations of low productivity, their skill and technology in traditional occupation should be improved.
- Provide loans and grants so that the Dalit can have basis ground to establish themselves in the community.

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आहुती २०६७ वि. स. नेपालमा वर्णव्यवस्था र वर्ग संघर्ष राजेन्द्र महर्जन स. ललितपुर: समता फाउन्डेसन।

Annexes

Questionnaires

CHANGING SOCIO-ECONOMIC CONDITION OF KAMI PEOPLE (DALIT)

1. Name of Respondent: -

.....

Sex: -..... Age: -..... Religion: -..... Occupation: -

.....

Marital Status: -..... Education:.....

Ward No:..... Tole\ Village.....

2. Family Size:- Male..... Female.....

Total.....

S.N	Full name	Relationship to Head	Sex	Education	Matrial Status	Occupation
1.						
2.						
3						

3. What type of house do you have?

i) Kachchi

ii) Semi- Pakki

iii) Pakki

4. What type of land do you have?

S.N	Type of land	Ropani	Own	Rented land
1.	Bari			
2.	Khet			

5. What is the level of food sufficiency from your own production?

- i) Up to 3 month ii) Up to 6 month iii) Up to 9 month
 iv) Up to 12 month v) Surplus

6. Number of live stocks that you keep in your house and their annual income.

S.N	Name of live stock	Number	Annual income
1.			
2.			
3.			
4.			
5.			

7. Annual Expenditure

S.N	Name of items	Annual Expenditure
1.	Food	
2.	Health	
3.	Education	
4.	Entertainment	
5.	Clothes	
6.	Others	

8. If any member of your family is\are involved in foreign employment, give the following.

Name of family member	Name of country

9. What propose dose your family use income from various sources?

- i) Basic consumption needs
- ii) luxury goods
- iii) Land purchase
- iv) Investment in others (if other specify)

10. What are the main contemporary income source?

- i) Artician product
- ii) Foreign employment
- iii) Business
- iv) Agriculture
- v) others

11. How do you cope the situation when your income is not sufficient to cover expenditure?

.....
.....

12. Do you Follow the traditional caste-based occupation? I) Yes

ii) No

If no, why? Low income Others:.....

i) Do you want to change your occupation? Yes

ii) No

If you want so, which sector do you choose?

- i) Business
- ii) Wage
- iii) Agriculture
- iv) Others

13. In which type of school your children are studying?

- i) Private/ Boarding school
- ii) Government school

14. What are the main difficulties to provide education to children?

- i) Poverty
- ii) Religious discrimination
- iii) Social discrimination
- iv)

Others.....

15. Which religion do you follow? I) Buddhist ii) Hindu iii)

Christain

If Buddhist or Christian. Why did you follow?

- i) Dominated by the similar religious people
- ii) Economically or socially very difficult to move
- iii) Want to free from discrimination

iv) Others.

16 Which development activities in particular have affected your occupation the most?

17. In your opinion what are the development activities that have taken place over the past ten years?

- i) Road construction ii) Bulding construction iii) schools
- iv) Hospital/ health post v) others

Changing relation between Dalit and Non- Dalit and among Dalit people

18. What did you find the difference in behavior of non-Dalits towards Dalit people past and present?

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19 Do you think, Dalit should be equally participated in social, economic, and cultural activities in your community?

- 1. i) Yes ii) No

20. Do you think, non- Dalit people do hesitate to participate with Dalit group?

- 2. i) Yes ii) No

21.How do you find the mind set of higher caste towards the lower caste?

- i) Negative ii) Positive iii) Nil

22. What is the view of the people about inter-caste marriage in your community?

- i) Positive ii) negative

If negative

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23. Have the people had done inter-caste marriage in your community?

- i) Yes ii) no

24. How is the relationship between husband and wife? If they had intercaste marriage.

- ii) Positive ii) Negative

25. With which caste do you feel happy to make relationship?

- i) Uppor caste ii) lower caste iii) same caste

26. Do you feel that you have obligation to hide your caste still in the 21st century? Do you feel any difficulties while hiding your caste?

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27. What factors is playing the vital role to decrease caste system in present time?

- i) Modernization ii) Westernization iii) awareness

28. What do you feel when the other people call you Dalit?

- i) Like ii) Dislike iii) angry

29. Do you think that present legal provisions provided many facilities especially to the Dalit people?

1. i) Yes ii) No

30. What is the View of people towards your son\ Daughter (Children) as they are going to office, school and collage as being lower caste?

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31. Do you have any demand from the government to eradicate this types of discriminated activities?

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32. What type of changes you have observe in your life style along with time?

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CHECKLIST FOR KEY INFORMANT INTERVIEW

1. Interaction with non- Dalits
2. Causes for the emergence of foreign employment
3. Change in traditional occupation/ arctician production
over time
4. Economic constraints and opportunities for Dalit
5. Effect of various developmentactivities on socio
economic condition of dalit
6. Please tell me about the socio- cultural values norms and
tradition of Dalitsin brief?

Family structure

Religion

Traditional custom

Marrage system

Feast and festival

Kinship

Birth rituals

Ethnic culture

Death rituals