

**OCCUPATIONAL CHANGES AMONG KAMI COMMUNITY OF  
GEETANAGAR AREA OF BHARATPUR METROPOLITAN CITY,  
CHITWAN DISTRICT**

**A Thesis Submitted to the Central Department of  
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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Caste is a complex phenomenon. Berreman (1972) has defined “The Caste system as a system of birth ascribed stratifications of socio-cultural pluralism and of hierarchical interaction.” It is defined as small and named group of person characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by life which sometimes includes the pursuit by tradition of a particular occupation and usually associated with a more or less distinct ritual status in a hierarchical System (Beteille, 1965).

The Varna and 'Jati', it is only in the 14th century that caste was organized on a uniform basis in Nepal. It was King Jayastithi Malla who, with the help of five Brahmins from the Indian plains, organized the society of the valley into four Varnas and 64 castes on the basis of hereditary occupations and genealogies (Nepali, 1988). In the words of Sinha (1967) “Caste is a hierarchical of endogamous groups organized in a characteristics hereditary division of labor “(Quotes by Subedi, 2008).

The Constitutions of the Nepal 1951, 1959, 1962, 990, and the present Constitutions 2015, after the democratic revolutions in Nepal in 1950 and in each constitutions, it is 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” (Hacchethu-2003). Legally, caste based discriminations were eradicated by different laws. In practice, discriminatory behaviors have been continued over the centuries.

Kamis are the members of the occupational and untouchable caste groups locally called by different names such as Bishowakarmas and Sunars, Lohars, Sobh, Snehi, etc. (Parajuli, 2011). Most of the sub castes groups of Kamis were found living in the study area.

Dalits perform various ascribed occupations like blacksmithing, goldsmithing iron making, etc. and carpentry ever today. According to them, their occupation and surnames are adopted as being the descendents of god Bishowkarmas (the 10th

incarnation of God Bishnu). However, the occupation of the descendents' of God is regarded as the low level of status by social point of view; by Sanatan Aaryan people. Similarly, they worship Hindus God and Goddess. However, controversy is that, almost busy, laborious of all and tragic and difficulty life of Dalits did not have any specific types of ceremony and diversity of cultural occasions, rites and festivals at all (Neupane, 2010).

The people of Nepal are socially segmented along the lines of castes, sub caste and ethnic, sub ethnic groups. The member of such groups can not be stated with sufficient precision, partly because it is dependent on the definition employed, while the 2011 census recorded more than 6 such groups and 20 major languages. The National Ethnic Groups Development Committee has identified 61 such groups and the National language policy advocacy commission list 60 living language. The national census 2011 provoked that Dalit communities represent 15.57 percent of the total population in the country. Dalits, however, believe that, they were under enumerated for several reasons. It estimated that the Dalit community constitutes about 20 percent of the total population of the country, i.e. the present population is 28.8 million (CBS, 2016).

The Dalits are defined and categorized as untouchable groups in society. Dalits live both in the Terai and in the Hill area. The major Dalit caste groups in the Terai are Musahar, Chamar, Chatwa tatma etc. while Kami, Damai, Sarki are in the hills. In Kathmandu valley the major Dalit caste groups are remained as podes and chame among Newar castes (Sharma, 2012).

In Nepal three major occupational castes: The Kami, Damai and Sarki are traditionally artisans. These three castes have their specific occupation in the village. Damais or the tailors sew and mend the clothes of the village people. Sarkis are the leather worker. Sarkis make and repair the shoes. The Kamis are the blacksmiths and goldsmiths of the villages. The blacksmiths forge and repair all kinds of farm instruments and households utensils. Of all the untouchable castes, the Kamis occupy higher position within the traditional caste hierarchy. The Kami (black smith) and the Damai (Tailors and Musician) for example, regard bodily contact with each others as polluting. The same is true of sexual intercourse between the Kami and Damai. A 'Kami' does not allow, a Damai to enter his house and would never accept 'Bhat'

(rice) or pani (water) from him (Hofer, 2010). Kami people as occupational caste are scattered all over Nepal along with the settlement of the higher castes.

In Bharatpur Metropolitan City area, all of the inhibited 'Kami' people generally all of them write their surname as Bishwakarmas (BK). It is one of the caste group under Dalit category. Kami people considered lower strata in caste in caste hierarchy of Nepalese social structure.

## **1.2 Statement of the Problem**

Untouchable castes in Nepal are not only the Hindu orthodox, but also politically, socially, economically discriminated all over the country. Most of them are discriminated and dominated appears to be far more prevalent in village than urban area. Untouchability in Nepal continues to be discriminated against Kami in various ways. But, yet there is caste system in Nepal, untouchable's access to economical educational and political power is limited. The political, social and cultural life is dominated by higher caste Hindu groups (Hofer, 2010). Untouchable's efforts to find jobs are also often hampered by their lack of kinship and social connection with higher caste people in positions of authority. In many cases untouchables who have a college degree are unable to find a professional position thus they end up working in their traditional caste occupation. The constitution of Nepal guaranteed all untouchables access to education in government primary and secondary school. But most have still been unable to afford an adequate education of their children because of lack of the money and being socio-economically discriminated by higher caste groups. Among untouchable community of Kami of the Bharatpur Metropolitan City, the children's parents have not been able to pay the enrollment fee and to buy books, copies and stationery for their children so they are dropped out (Dahal, 2010). However not any single cause of untouchable people dropped out but there is also innumerable causes that accomplice to drop out from school. Dalits are comprised group of poorest of the poor. Because of social discrimination, Kami people of Bharatpur Metropolitan City are constantly suppressed, marginalized and discriminated from various opportunities.

In this context, among all hill ethnic caste groups, people of these occupational caste groups are also living at Bharatpur Metropolitan City of Chitwan district in Narayani zone. Apart from all are of Chitwan where majority of inhabitants are caste domain

groups, other untouchable groups i.e. 'Kami', Damai' etc are also inhabited in minority groups. In this village Kami people are fully interdependent with other higher caste, because they are performing various types of occupations/activities i.e. blacksmithing, carpentry, ornament polishing, ploughing, tailoring etc. for their own livelihood and subsistence. For the assistance of the high caste people, those occupations are considered as their ascribed occupations and their duty is to serve the people of high castes by performing these occupations. Numerically small number of population of low caste people who have to serve and assist for large number of people of high castes, say -'Bista' upper caste people where they do work. Their socio-economic status is very poor than other castes/ethnic groups. One hand Dalits have not enough land for agriculture and cultivation and in the other hand their traditional occupation is in a declining state (Neupane, 2010).

Nowadays, rural area is changing day by day because of the urban effect i.e. process of modernization, 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 to only to worsening of the position of the lower caste. After restoration of the democracy many people have raised voice for the self-identity and awareness. So, positively every people, community dramatically changes take place in order to preserve traditional thinking and occupation too. This 'Kami, community is going on rapid change by above scenario (past and present). Although there is lack of social research in Kami community in this district, present study has focused to address following questions.

- 1) What is their present economic status?
- 2) What are the factors for occupational change among 'Kami'?
- 3) What types of social discrimination faced by untouchable castes?

### **1.3 Objective of the Study**

The general objective of this study is to investigate and examine economic status of 'Kami' community of Geetanagar Area of Bharatpur Metropolitan City, and also highlight in the economic status of Kami. The specific objectives of the study are as follows:

- i) To find out economic status of 'Kami' in the study area,
- ii) To explore the factors for the occupational change among 'Kami' and
- iii) To find out social discrimination faced by untouchable castes.

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

Among the impure/lower castes, 'Kami' is a discriminated and neglected caste of Nepalese society. But they are still exist along side of country and performing traditional occupation to serve high caste. In this village 'Kami' people who spent all of their time to make the tools and do work of his high castes people (Bista) but does not get proper payments or get only hand full of little crops which is not sufficient for the survival of their family members. So, traditionally Kamis are always subordinate to other higher caste people.

The socio-economic study of community shows the living conditions of people. In that community with the development in the fields of technology, communication, transportation and education, interaction of 'Kami' with different cultural groups must have undergone certain changes. Similarly urbanization, modernization, migration growing population has definitely affected the socio-economic status of any society. 'Kami' people are also affected by these factors and changes in their occupational composition and life style. In society that changes have been taking place. Such types of changes are new ideas but untouchable caste of 'Kami' is still unexplored. Thus, this study is helpful theoretically as a literature to the forthcoming researcher, government agencies and the community who are interested to accumulate knowledge of this caste.

#### **1.6 Organization of the Study**

The study has been organized into six main chapters in order to make the study more specific, precise and impressive. The First chapter is an introductory chapter which provides general introduction. Similarly, this chapter also provides statement of problems and the objectives of the study, significance of the study and organization of the study. Chapter second describes the theoretical orientations and other reviewing the prior relevant literature.

Chapter third deals the research methodology applied to generate necessary data for study and sources of data for the study and method of data analysis. Chapter Four presents general profile of Kami and occupation. Chapter Five presents occupational changes among Kami community. This chapter also reveals the analysis of social discrimination against the Kami by upper castes in different degree of laces in Bharatpur Metropolitan City. Final Chapter six is the summary of the findings of study and conclusions are given in brief.

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter deals with more or less some basic parameters of pertinent literature of theoretical implications and study topic concern book reviews by different scholars. To illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio-cultural among Kami community.

#### **2.1 Theoretical Review**

##### **2.1.1 Caste System: A Conceptual Overview**

Caste system as a form of social stratification is popular in India and Nepal in which society is inseparably segmented as horizontally in a hierarchy position. The caste is an inseparable, aspect, that is closely related with the Hindu philosophy, religion, custom and tradition marriage and family, morals and manners, food and dress habits, occupations and hobbies. The caste system is believed to have divine origin and sanction is endlessly supported by rituals and ceremonies. It is a deep rooted and long lasting social institution. However, Rao mentions casts and class are the two main forms of social stratification and the range of one's social stratification and the range of one's social contracts is almost fixed by one's status in society. The further adds that the caste system is the basis of stratification in India where as the class system constitutes the basis of the stratification system in the western society.

The caste system is Indian origin in the Chaturverna system. According to the Chaturverna doctrine, the Hindu society was divided into four main categories namely the Brahmins, the Kshetries, the Vaishyas and the Shudras. The Verna system, which was prevalent during the Vedic period, was mainly based on the division of labour and occupation. The castes system owes it's origin to the Verna system. The present caste system can be said to be the degenerated form of the original Verna system. Verna which was four in number and caste which are found in hundreds is not same (Rao, 2011).



### **2.1.2 Caste System in Nepal**

Though, Nepal is considered to have long been Hindu, its native Hinduism has not included a belief in caste principles which remain for a long time. The caste system gained any kind of endorsement. Although as a group they are strict ambitions and high achievers, with a sense of commitment, national pride and self-confidence a rapid and efficient Nepali adaptation, pride to social and technological change is expected. But as a group these critically positioned people do not have these qualities, instead they are the victims of their own fatalist beliefs, poor self image, hierarchy caste status and constant defensiveness, and to hamper national development through inactivity and conservative reaction (Bista, 1991).

The Nepali religion is 'Dharma' which also means duty, ethic, morality, rule, merit and pious etc (Bista, 1991). In Nepal Hinduism includes shamanism and hence religions derived from the early Gopal and Kirant traditions as well as Brahmanism, ancient and early medieval history has been documented by higher caste Brahmanic scholars whose interests have not facilitated the most comprehensive and objective direction of Nepali history. The documentation is limited by a genetic Hindu World view. It overlooks the fact that the various ethnic communities within Nepal were undergoing a significant process of change throughout the Lichhavi period.

Though Nepal has long been Hindu in a very general sense of a stratified caste system, caste concepts only entered in Nepal for the first time at the beginning of the Lichhavi era in the form of Vaishnavism and when it did worrier it has to adopt itself not only to Shamanism and Shivaism, but also to Buddhism.

The Bahun caste was to consist only of Indian Brahman migrants and they might have maintained their own levels of ritual purity. It is not, at all; clear whether their new Nepali clients similarly labored to maintain caste purity (Bista, 1991).

A few may have come to the Nepal region for purposes of proselytizing. But most were forced to immigrate from hostile invasions of the plain states. In particular, there were to be many who were running away from the religion persecution of the Muslims these people were not bringing away from the religion mission with then but an excessive concern for self- preservation which was to affect their relations

profoundly with the inhabitants of Nepal and Nepali culture the preservation of caste culture required that they did not succumb to Nepali influence nor in any way diminish the purity of their cultural treasures. The defense of their culture leads readily to the depreciation of the cultural lifestyle of the Nepali's. Nepali people in general and an exaggerated education of the fatalistic caste cultures of the plains with their religions centers this denigration of Nepali culture has become an inherent aspect of the developed Nepali from or Hinduism with fatalistic caste hierarchy is interpreted by Bahun priests (Bista, 1991). During the latter part of the fourteenth century, king "Jayasthity Malla" tried to purify religious practice in the Kathmandu valley by introducing caste principles and conducts according to the Manusmriti (Sagar, 2001) he developed many types of Clothing and ornamentation and for the constructions of houses, different rated according to caste levels, and made it punishable for any one to violate rules prescribing professional activities for different castes. He did this as a measure towards modernization little realizing that would lead the society to regression rather than progression.

Another attempt as imposing the caste system was made in the nineteenth century by Jang Bahadur Rana and secured Rana control over the land. He succeeded in introducing the caste system to a much greater degree than the Malla kings had done. The Khas Bahuns called Parvate, Bahun (hill Bahun) divided to put all Newari speaking people into single caste category at the lower level known as Matwali meaning liquor Drinker (Bista, 1991). The legal code (Muluki Aain 1854) has tried to comprehend the pluralities culture of Nepal into a single scheme of the Hindu caste tribal and ethnic groups have been made its members and are given a ranking in it. The totality of this caste has been defined in the code as 'Char Varna Chhatis Jat' This phrases shows the similarity of the Nepalese castes to the Varna model and letter being the main basis of the Varna model for all functional purposes all recognition caste can be grouped into four or five main categories.

Caste system in Nepal before 2007 B.C. was based upon marriage, eating food stuff and traditional occupations of people. Caste was fully developed form and people were more conservative but when the Naya Muluki-Aain was passed and conducted all the conservation of the caste system declined and caste system is now observed only by marriage or birth. All the people of Nepal are equal in law and constitution

still people have not come out of same conservative feeling of caste discrimination, in rural society. Even, in rural area, where people of the lower castes (Sudrass) are not allowed to enter the house to the higher caste and not to allow touching to the people of high caste.

Sociologists/anthropologists have applied various theories to analyze and describe society. In this context from the process of sanskritization and modernization, socio-economic condition of Kami community has been changing. So it is applied in theoretical aspects of sanskritization, modernization framework to find out and describe the socio-economic changes among the Kami community of Bharatpur Metropolitan City.

## **2.2 Review of the Previous Studies**

A number of scholars and researchers have carried out the studies of various caste ethnic groups from different angles, including socio-economic status changes, however, there are very few literatures about Kami caste group on the relevant topic. Here researcher has tried to introduce some pertinence literature about Kami caste groups, to which some invaluable words organized by many scholars to know about the Kami in reality.

Neupane (2010) carried out the detail study of different caste groups categorized into different blocks/ladders viz. Brahmin, Newar, Kirant and Dalit to shed the light on the contemporary socio-economic condition directly based on the caste orthodox. In the same way, Neupane also states that the Dalits including Kami, have been excluded from access into different institution of government as well as private organizations. He also has tried to give some inventory notes and data about the caste and ethnic groups including Dalits such as Kami, Damai, Badi etc.

Horfer (2009) studied about the Nepalese code of 1854, in which caste hierarchy system was imposed by Janga Bahadur Rana, healthy institutionalized in strict sense to which even untouchable peoples shadow remains polluted and impure so that upper caste people live far from body and shadow contact with untouchable people. The study found that among the untouchable castes, Kami remains high caste so that hierarchy system exists among untouchable groups too. Sexual intercourse, marriage,

eating food, entering into the home of Kami are prohibited to each other of untouchable caste groups.

According to Sagar (2010), under the topic of statement of Janauthan Pratisthan on the occasion of World Conference Against Racism 2001 gives the description about division of Nepalese society into two blocks i.e. the touchable and untouchable dichotomy in which the touchable group not only dominate and discriminate but also suppress deprive oppresses against Dalits, in the name of caste hierarchy, purity and impurity. He also blames the government which enable to do something more than anything in order to tranquility and relevant identity of similar cultural background people through the implementation of certain commitments of conglomerate prospective. Rather government still contradict unfolds certain bias provision against the Dalits to institutionalize discrimination confinement etc.

Pokhrel (2010) stated that open economic and political system provides opportunities to the Kami people to come out from their traditional occupation. The study found that development process combined with declining traditional occupation, population growth in the village and opportunities for work elsewhere the main causes of social transformation among the Kami people. The study showed that many Kami people of Melamchi Valley were involved urban skilled labor in Kathmandu.

Reviewed literatures show different dimension of social change in Nepal and elsewhere. Past literatures on Dalit in general, they are basically focused on caste based discrimination and untauchability. However, many of them are little concerned on how Dalits' social relations with non-Dalit have been changed over the years.

Then gradually a number of native as well as foreign anthropologists carried out large scale and systematic study of Nepalese society and culture based continuing till now as well. Some of the foreign and native anthropologists and sociologists have also carried out the study focusing the low caste people and their unheard exploitation from the high caste people.

Dahal (2010) studied about the effect/influence of the critical concept of modernization in the micro-social institutions of Nepal, create not only positive influence. The study also gave the clear view of the origin of modernization and third

world countries always prone as a victims to implement the different imported strategies of modernization (from West-America, U.K. etc.) achieve of twice fold socio-economic growth rate like western countries did, but ostensibly result is not positive and expected on behalf of the third world countries like Nepal, however self sufficient, independent, backward and conventional micro level socio-economic institutions get into trouble after the adoption of all exotic modern culture i.e. lead to the dependency towards the advanced institutions. But in order to accelerate and innovate of technology and development ways indispensable get into influence and change the micro level as well as macro level institutions. Culture is very tentative and flexible from single end over of development strategies of modernization could be sufficient to change of public behavior which is constantly changing.

Caplan (2010) mentioned the relation of interrelationships and tendency in between priests and cobblers (Brahmin and Sarki) that are existent in a Hindu society of western Nepal. Moreover, Caplan highlights the changing patterns of social like with conflicts among them.

Srinivas (2010) as profound of Sanskritization theory analyzed the upward mobility of untouchable caste of south India with as in the direction of twice born castes. It was the first presentation as well as application of socio-cultural change occurring among untouchables (Coorgs) of south Asia. Similarly, in 1972, he gave a sound definition of sanskritization with some revision in earlier concept and presented other examples of imitative changes among the untouchables of India.

Parajuli (2011) undertook the brief study on Kami people of Baglung VDC, about sanskritization process initiated later period of imposed form of legal code 1854 B.C., and geared up after establishment of democracy 2007, and alternatively been close relation and living together within the same community with upper caste groups like, Brahmin, Chhetries, Kami people tried to claim upper caste group's status to have upper prestigious, in different ways i.e. imitation, modification, avoidance etc.

Where as, Rao (2011) stated the following reasons for the decline of the traditional occupation as, the ardent of industrialization almost put an end to the guild system and the traditional skills of Indian artisans. Indian cotton, silk and calicos could not be sold in England due the competition from the factory made goods. The British terrific

policy was also against the Indian interests. Indian market became flooded with cheaper British goods. Indian hand-made goods and lost the markets in the competitive economic race. By 1880 the decline of handicraft was an accomplished fact; many artisans had to find an alternative means of livelihood. They were forced to become agriculturists or to sell their skills as labourers in new industries, Magarhway or mines started by British capital. Indian had been reduced to a colonial agrarian appendage of British. Not only in India in other countries also had wherever industrialism spread had traditional skills declined.

The previous study did not mention the occupational changes of different caste including Kami community. In the present study and discussion focus will be the significant changes of socio-occupational institutions of Kami community and raising of development strategies and modern concept on the occupational castes like Kami, instead of continuity of conventional ways of life adopt and imitate other culture too.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter discusses about the methodology employed by researcher, to obtain, relevant qualitative and quantitative data. Similarly, other methods of methodology tools and techniques i.e. research design, data collection, sampling, structured questionnaire etc. are used under the following topics.

#### **3.1 Rationale of the Selection of the Study Area**

The study on 'Kami' has been conducted at Geetanagar area of Bharatpur Metropolitan City, ward no. 22 and 23. The reasons behind the purposive selection of study area are: Bharatpur Metropolitan City is heterogeneous composition of different caste/ethnic groups and big settlement of untouchable caste 'Kami'. Blacksmithing, Goldsmithing, working with households to serve higher castes and subsistence feature. Because of patron client relationship and heterogeneity existing of demographic feature, among multicultural background people i.e. Brahmin, Kami, Magar, Damai, Sarki etc. within the same community lead to upwards mobility directly or indirectly. By the unlimited development of modernization concepts, western culture technology increasingly effect on the stereo type beliefs among occupational caste groups and replaced by another culture, similarly, from the socio-economic point of view, Kami of Geetanagar area of Bharatpur Metropolitan City ward no, 22 and 23 people are marginalized, discrimination by upper castes, so this study are has been selected for study.

#### **3.2 Research Design**

This research was followed descriptive research design. Descriptive research design describes the socio-economic condition of the Kami life, their ritual, economic condition and the occupational change taking place.

#### **3.3 Natures and Sources of Data**

The data has been qualitative and quantitative in nature. Both primary and secondary source of data were used in this study. The primary data were collected from the field

survey. The secondary data was obtained with the help of various types of relevant literature such as books, journals, articles and village profiles etc. This study was mainly based on the primary data collection during the field visit.

### **3.4 Population and Sampling Procedures**

The total Kami households living in Bharatpur Metropolitan City ward No. 22 and 23 are about 245 households. Among them 60 households were sampled by using purposive sampling method. There are 70 households and 75 households in ward No.22 and 23 respectively. Among them 30 households from each wards were selected.

### **3.5 Techniques and Tools of Data Collection**

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

#### **3.5.1 Interview**

Basically, interview schedule was conducted to obtain quantitative data, such as population characteristics, age and sex composition, educational status, landholding size, livestock numbers and types, social position of Kami etc. It helped researcher to familiarize with communities and further made easy to detail interview.

#### **3.5.2 Key Informants Interview**

Key informants interview was conducted among those people who have good knowledge, about the community included both Dalits and non-Dalits. Being familiar and conscious about both past as well as present socio-economic condition of 'Kami' revealed them to know more information about. Two matured persons of Dalit named Bijaya B.K. and Janga Bahadur B.K. were selected as key informants to be interviewed about the different angles of entire status of socio-economic condition.

#### **3.5.3 Group Discussion**

Focus group discussions were held with people of different age, sex, and occupational backgrounds. The three focus group discussions were carried out during the field visit. There were 5-8 participants in each session of FGD. FGD covered issues such as



occupational pattern change into modern, people's perception towards change, and practice new occupation, etc.

### **3.6 Data Analysis and Interpretation**

The collected data are analyzed and interpreted on the basis of research design. After completing the field survey, collected data during field work were edited and tabulated as per the need of report mirror. Moreover in order to make the report more precise, maps, figures, and charts and footnotes have been enclosed with this report similarly, chapter-subchapter have been divided.

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

The present study has some kinds of limitations, firstly this study is a mini-research work which is prepared for the fulfillment of the master degree course in Rural Development and this study is a purposive case study of one untouchable caste group named Biswokarma (Kami) but it does not include other ethnic groups Magar, Gurung, Brahmin, Chhetri etc. and other untouchable caste (Damai, Sarki etc.) who are living in this place. It is a micro level study focusing few number of Kami, so it may not be generalized to other Kami community because the changes occurred in different dimension.

## **CHAPTER IV**

### **GENERAL PROFILE KAMI AND OCCUPATION**

This chapter attempts to analyze the collected data and information for securing the objectives of the study and derive the findings of the study. First of all it includes the brief introduction of Chitwan district and Bharatpur Metropolitan City.

#### **4.1 A General Profile**

Chitwan, one of the five districts within the boundary of Narayani zone belongs to the Central Development Region of Nepal. It is situated at distance of about 120 km south-west to Kathmandu. It is bordered by Makwanpur and Parsa district in the east, by Tanahun in the west, by Dhading and Gorkha in the north and by the state of Bihar in the south. The average total length of this district from east-west is 98 km and breadth is 5 km-46 km. Topographically, it is located between 27°21' north to 27°52' north latitude and 83°54' east to 84°48' east longitude and having the total area of 2510 sq km. This district has been evaluated in different heights ranging 244 meters to 1943 meters means sea level.

Chitwan, a central inner Terai district is flat valley situated between Mahabharat range in the north and Churia range in the south. Though, Chitwan district includes both hills and plains but most of the part is in the form of plain. A tropical to subtropical climate prevails in the district from its plain area to hill size. The average annual rainfall of the district is maximum (Ashad-Bhadra) 1500 M.L/yrs. The average temperature is maximum (Jestha) 26<sup>o</sup>C to minimum (Poush/Magh) 6.20<sup>o</sup>C/year. The district is drained by this main rivers Narayani and Rapti and other smaller tributaries like Lothar, Rieu, Kyar, Budi-Rapti, Kali Khola, Karunga, Nagoli, Pampha etc.

The vegetation of Chitwan district includes the tropical and subtropical as well as deciduous and evergreen the main species which are found in Chitwan are Sal, sissou, Simal, Jamuna, Katus Chilaune, etc. There are some major hills in north by Darechok (1613 m) Thamdada (1599m) Kaule (1780m) Chaure-danda (1943m) and South by Someshower 91140m) and Churiya Parbat.

Before 1956, the Chitwan valley was mostly covered by dense forest and it was used as a place of entertainment by Rana families because they used it as hunting reserve. At that time the fear of Malaria fever was in climax. Therefore it was also known as Kalapani (death valley). In that time too, it was inhabited by the indigenous tribes Tharus, Bote, Chepang. Development project in 1956 which was initiated with a view to rehabilitate the flood victims of 1954 as well to exploit land resources. This programmes attracted hill people in large number for more than could be accommodated, to migrate in Chitwan by eradicating malaria.

According to the population census of 2001 the total population of Chitwan district was 470712 with male 233044 (49.50%) female 237669 (50.49%) and the total number of household was 94319 with average household size of 4.9 persons. The density of population of Chitwan District was 187.5 persons per sq. km. which is higher than the density of population of the whole country 157.7 person per sq. km. The population growth rate of Chitwan district was 2.84 which is also higher than the growth rate of the whole country 2.27. But the male and female sex ratio 0.981 of Chitwan is higher than the whole country (0.977) (CBS, 2011).

The different ethnic groups living in Chitwan district are distinct characteristics; according to preliminary result of population census 2001 CBS. The people living in Chitwan district are (Brahmin, Chhetri) Tharu, Gurung Tamang Newar, Chepang, Magar, Kumal, Bote Kami, Damai, Sarki, Muslim and Terai ethnic groups etc.

Administratively, Chitwan district has one rural municipality, one Metropolitan city and five municipalities. Bharatpur is considered one of them, Bharatpur is the district headquarter of Chitwan and it is the most important districts of Nepal from several aspects. It has fertile land which is famous for the production of rice, maize and mustard in the country. Its strategic location plays a role of link between the Terai region and Kathmandu, the capital city of Nepal. Transportation network of the district is one of the best the Muglin-Narayanghat Highway and Narayanghat-Hetauda segment of east-west highway are roads in the district which cover by 93.5 km. The district level roads Bharatpur-Madithori (64 km) and Tandi-Saktikhor 16 km) are also important. Almost all the plain area of the district is facilitated by gravel and muddy roads. Though, there are two air fields, which are located at Bharatpur and Meghauli (annual report of agricultural and livestock service office 2075, Chitwan).

From the view of tourism sector, Chitwan district plays a crucial role in the field of national income (collection of revenue) and to provide (generate) employment in the district-Royal Chitwan National Park is very important place for tourist and it is declared as RCNP 1973 before it was a hunting resource of Rana families.

**Table 4.1**  
**Ethnic Composition of Population in Chitwan District**

Caste/Ethnic	Population	Percent
Chhetri	51685	10.95
Brahmin	138374	29.31
Tharu	60121	12.74
Tamang	34737	7.36
Gurung	31789	6.73
Newar	25627	5.43
Chepang	21246	4.50
Magar	19388	4.1
Kumal	7539	1.61
Kami	21018	4.45
Damai	10594	2.24
Darai	7217	1.52
Others	42713	9.06

*Source: DDC Report, 2071*

Royal Chitwan National park is established to protect endangered one-horned rhinoceros, tiger and gharial crocodile. It attracts tourists in large numbers from around the world. Sauraha, Kasara and Tiger Tops are the main Tourist Centers in the park which are well facilitated by the tourist service. Deaughat is another important tourist center which lies on the bank of Narayani river is a place of religious and natural beauty. Narayanghat is the main trading center of the district.

The other trading centers are Ratnagar, Khairahani, Geetanagar, Patihani Chanauli, Mugling, etc and Rampur Bharatpur and Ratnagar are the main educational center in the district.

#### **4.2 Physical Setting of Study Area**

Geetanagar village (now Bharatpur metropolitan city ward no. 22 and 23) is one of the municipalities of the Chitwan district. This study area lies in the Central part of the district and is connected by a Black topped named Bharatpur-Madi-Thori (Hulaki

Sadak) with the east-west highway at Bharatpur and thereby with the national transportation network. As the whole district was covered by dense forest before the eradication of Malaria till late 1950s, the village was not exception. At that time too, the village was inhabited in limited areas amidst of the forest by an indigenous tribal groups, the Tharu are the original inhabitants of the villages. The main settlements in the village are Ujjwalnagar, Champanagr Prithvinagar, Devnagar, Amarbesti Kesharbag, Geetanagar, Indrapuri parasnagar. Though Bharatpur Metropolitan City is located 10 km south from the district headquarter, Bharatpur. It is bordered in its east side by the natural boundary of forest called Barandabar jungle. Bharatpur municipality lies to the north Shivanagar which lies to the west of village. Patihani VDC lies to the south. Total area of these wards is 16.34 sq. km.

The climate of the village is tropical and sub-tropical. The village is covered with thick layers of mist and also experience violent windstorms of short time. The natural rainfall occurs around 2000 mm and temperatures vary between 6<sup>o</sup>C in winter to 36<sup>o</sup>C in summer.

Topographically the village is plain landscape with gentle slope from north to south. The elevation of village way is approximately around 250 meters mean sea level. The land of the village can be classified into two main types the lowland (ghol) and the upland (Pakho). The ghol is wet land contains water and found along the two sides of the stream. The pakho land lays slightly higher elevation than the ghol land. Most of the soil of the village is of alluvial origin. The vegetation of the village is tropical deciduous as well as tropical evergreen with the domination of former over later. However, most of the original vegetation has now been replaced by cultivation. The trees that are found in village include Sissoo, Simal, Bakaino, Bamboo. Outside the village in its east large area is covered by Sal forest where varieties of shrubs and grasses are found. This forest represents truly the natural vegetation of the village.

### **4.3 Socio-Economic Setting of Study Area**

#### **4.3.1 Population**

According to municipality profile (2072) of Bharatpur Metropolitan City, the total population of this area was 12106 with 5888 male and 6218 female. The total number

of household were 2550 with the average family size was 4.74. The study area has ward no. 22 and 23 with different village. There are different ethnic groups of people living in Bharatpur Metropolitan City like Brahmin, Tharu, Chhetri, Kami, Damai Sarki, Gurung, Magar, Tamang, Bhote, Newar and others.

Since most of the land of the village, more than 90% is under cultivation it is well populated. The more concentration of population is found in bazaar area among the road side namely Chokbazaar, Geetanagar. There are two type of settlement in the village cluster and scattered Kami villages landless. Settlement in public land near jungle side and bazaar area have cluster settlements which house in the settlement of hill immigrants are widely scattered the distribution of population.

A number of Dalit people are living through the study area along with the highest caste. Most of the Kami household families are living on the side of jungle which is public land. This study area is dominated by the Brahmin and Chhetri caste groups. They have been living separate place by the big hamlet because of the humiliation and pollution by the higher caste people. They established and built house out from the settlement of other castes specially Brahmin and Chhetri-traditionally. Kami people were not permitted to bodily contact with higher castes people. It is unique characteristics of settlement of the untouchable castes as composition with other people.

In this study area castes such as Brahmins, Chhetries, Magars, Gurungs, Kamis, Damais etc, are setting. It is obvious that Tharu people are the main indigenous tribe castes of this area. Different etymological discussion say, after the eradication of the malaria, number of other castes group such as Brahmins, Chhetri and a number of ethnic castes groups like Magars, Gurungs, Newars have migrated from hill area. Kami people of this area are not specially, native castes, but also had been migrated from out place of this valley.

In this way, existing composition of many caste ethnic groups people become like a concept of melting pot. For the causes of the increment of the migrants people in this area have different motivation and inspiration. Geographically, Chitwan is regarded as not only agriculturally productive area but also favorable climate, so yearly numbers of people from neighbouring hill area have been migrating to this area.

Household survey carried out recently in Bharatpur Metropolitan City. There are 145 ‘Kami’ households at different settlements table 4.2 shows the distribution of sampled population by age group and sex. The total population of ‘Kami’ within the studied settlement is 751 Kami. The table 4.2 reveals that there are total 187 population in 40 households among them. Female population shows high than male population, that is 90 male and 97 female.

**Table 4.2**  
**Age and Sex Composition of Sample Population**

Age group	Male		Female		Total	
	A	Percent	B	Percent	A+B	Percent
0-4	19	21.12	13	13.40	32	17.11
5-9	7	7.78	20	20.61	27	14.43
10-14	9	9.00	13	13.40	22	11.76
15-19	10	11.12	9	9.27	19	10.16
20-24	10	11.12	8	8.25	18	9.62
25-29	7	7.78	10	10.31	17	9.1
30-34	3	3.34	4	4.12	7	3.74
35-39	7	7.78	5	5.15	12	6.42
40-44	3	3.34	2	2.07	5	2.68
45-49	2	2.23	3	3.09	5	2.68
50-54	5	5.56	4	4.12	9	4.82
55-59	1	1.12	2	2.07	3	1.62
60 above	7	7.78	4	4.14	11	5.88
Total	90	100	97	100	187	100

*Source: Field Survey, 2016.*

The dependency ratio indicates how many people engaged in the economy and how many people depend upon other people. Table-4.2 shows, there were 48.42 percent male and 50.55 percent female (i.e. age group of 0-14 and 55 above) were dependent population. The dependency ratio of the community was found 96.53 percent. Though it is higher than that of national level 93.03 per 100.

#### **4.4 Traditional Occupation of Kami Community**

As a result of belief on Hindu orthodox, structure of society and its composition of various castes and ethnic groups had managed its specific types of occupation. Such

occupations always determined his/her unique identification among society, so, that he/she has to deserve occupation as god creations. In this case neither he/she could perform other types of occupation nor could adjoin.

Among the source of income by 'Kami' a specific types of occupation of blacksmithing or metal work which helped to strengthen of economic activity will profoundly specified.

Metal working is carried out exclusively by the indigenous craftsmen as 'Kami' conventionally they make the agricultural implements and other types of tools and kitchen utensils, of upper castes. Instead of such types of work, they will get certain 'Bali' and grains from upper castes. A Kami worked around a year for his clients and enable to receive about five-six pathi grains (paddy-wheat, corn, vegetables etc.) in addition, to in significant amounts of same other grains and vegetables depending upon generosity of the client. A blacksmithing may have numerous households as his clients. One of such craftsman of the study area had about 35 clients. The amounts of grain depend on the number of individuals in the clients' family.

By carrying out the occupation of blacksmithing, most of the 'Kami' households get success to accumulate large amount of the grains from their clients yearly. By which they will undertake all kinds of household activities and protect their family from starvation. So, on economic condition of Kami household, blacksmithing is one of the determinant factors as income source which is traditionally performed. There are other such types of occupational castes like Kami, Sarki, Damai etc, who have been performing conventional occupations tailoring and stitching of shoes, respectively. This specific kind of occupation contribute, significant role on economic activity. The 'Bistas' paid mostly in kind (paddy, wheat, maize, millet) during the harvest time. Some 'Bistas' pay in cash, when the Blacksmith sell their furnished products they easily get cash.

In this context 'Kami' who make all kind of implements and tools of agricultural and kitchen utensils is known by specific name of 'Dokane' (Shopkeeper) in the area, who sell such kinds of agricultural implements. A number of villagers ordered him to make things and tools on the basis of contract or Bali system. They make varieties of agricultural implements, kitchen utensils, such as khukuri, shoes, spades, kuto, on the



one hand and Gagri, Taula, Pans etc. on the other hand. By this regarding of making implements, they are categorized and considered as very intelligent and skillful persons. Some portions of overall products are sold on the market too. Among all respondents of household, only 6 have followed metal working occupation as indigenous craftsmen which are considered very negligible number among whole Kami people. As a result of declining of the conventional metal working both explicitly and inclusively, have created impact on socio-economic life of Kami people. By adopting of various ascribed occupation among society itself established success of establishment maintain of social order by carrying out of indigenous skill of craftsman of metal working, adjusted the maintain of social order among tradition of society. Similarly, without performance of Jajamani system by Brahmin, and stitching of the shoes by Sarkis etc. development of society in traditional way could not be possible, instead of, disorder among society, a number of clash and tension, conflicts, will be inevitable to occurrence or exist.

More or less, inclusively, by abandoning of traditional occupation in the study area large numbers of 'Kami' inclusively have been facing challenging situations. With break out of 'pattern clients relation' between lower and upper caste groups creates such types of hindrances as sustain to employment, to gain production of grains yearly etc. among Kami people. So, most of Kami oblige themselves to leave out from their house to urban and abroad countries. Some what, by having traditional occupation 'Kami' people gets some kinds of job opportunities.

From above scenarios, some what, declining of blacksmithing of indigenous castes men's knowledge describes a good deal of impact of economic status of Kami people of Bharatpur Metropolitan City. In this discussion only handful people of 'Kami' are economically independent. As a result, because of the lack of the food grains and other products Kami people of Bharatpur Metropolitan City could not fulfill a minimum level quantity of needs. Little of products from their cultivated land could enrich hardly 2-3 months. In this remarkable situation, only a remaining way is to join to land lords as a tenant.

On the other land, there is no significant job opportunities of any kinds to engage and regarded for the support to the survival of their children and family members. Only, half of the respondents work for the landlord land as tenants. On the Adhiya system,

they have divided all productions or grains in two equal portions, in which one portion for the landowner and another portion for tenants (Adhiya).

#### **4.4.1 Intra-relationship within Dalit's Community**

The intra-relationship of Dalit community, we see that they are also divided into different social stratification, having different Gotra and Thar, such as Ghatani, Ghimire, Gajmer, Bishwakarma, Upperkutti, Basel, Ramtel etc, and having occupation like shoe maker, blacksmith, goldsmith etc. It is also found that they maintain relationship according to class order rather than caste order.

Among the Hill Dalits mainly Kami, Damai, Sarki were also claim to be higher than one another. Each Dalit group within this broad cultural category is endogamous by nature; they marry within their own group and employ their own priest to perform rituals. The Hill Dalits Kami (blacksmith) is treated highest in social rank and they hardly accept cooked food and water from other Dalit groups who are lower in hierarchy than them.

Actually, there are Kami were treated highest social rank and where as the group of Sarki is the lowest with Kami in Dalit community. Among the Hill Dalit groups as a whole, the social position of the Kami is the highest where as the groups of Sarki and Kami is the lowest in this hierarchical structure.

#### **4.4.2 Dalit People and Bali System**

The way of exchanging goods, products, items or services to each other which fulfill the necessities of both parties are called Bali system. Its meaning is mutual relation between Dalit and non-Dalit.

The Dalit people were working in the house of non-Dalit (Brahmin, Chhetri, Magar, and so on). Like, sewing cloths, doing the works of iron, singing and dancing for entertaining them, working as cobblers etc, than they get goods and other necessary items as their daily wages in return from non-Dalit. This type of system has been disappeared now a day.

In the passage of time, establishment of democracy, development of education, allocation of working hour from 10 to 4 o'clock, abolishment of untouchability, getting work as per skill of an individual, free in choosing occupation etc are the factors changed in existing system of Bali. Now, the Bali system is losing its ground in the society.

However the Bali system and their traditional caste based occupations were quite functionable, sustainable in the past but they are dismissing day by day the development of market, entrance of factory made goods, import and Chinese & Indian cheap goods are affected their materials is related to traditional occupation in crisis.

#### **4.4.3 Lack of Raw Materials for Traditional Occupations**

Kami has been used charcoal to prepare agricultural tools. They used to collect firewood from the jungle (forest). Some years ago, they were free to make charcoal from the jungle. When the concept of the Community Forestry was came into practice then they cannot make charcoal easily, they also faced many problems and difficulties to make charcoal.

#### **4.4.4 Involvement in Traditional Occupation**

The traditional occupations of the respondents are Iron related works. Even though due to the gradual change in the socio-Political scenario, different kinds of movement of the state and the advent of education had made these groups to realize their status in the society. So, the young generations are detracting from the traditional occupation. When they follow the traditional occupation they feel low standard in the society. So, they started other new occupations. While in the field work, researcher had observed that, the two were following traditional occupation, researcher noticed that the one is larger family size and who had got reasonable price for his produces are basically found or continuing the traditional arts. And the other is no alternatives of choosing the job because he does not possess skill on other jobs so he had involved in traditional occupation.

**Table 4.3**

**Reasons for Continuing Traditional Occupation**

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>
Do not have an Idea	6	60.0
Do not like to Response	2	20.0
Good Income	1	10.0
Lack of Alternatives	1	10.0
<b>Total</b>	<b>10</b>	<b>100.00</b>

*Source: Field Survey, 2016*

In the table 4.3, 60.0 percent of the respondents had reported that respondents have no any idea for the traditional occupation. Likewise, 6.90 percent had do not like to response the questions. Despite the facts 10.0 percent of the respondents had reported that due to the lack of other means for the survival. Similarly, 10.0 percent had reported for good income respectively.

**Case 1<sup>st</sup>: Involved in Traditional Occupation**

*Ram Bahadur (Kami) is one among those who had adopted the traditional occupation as the main livelihood. He is 59 years old, and a permanent resident of Geetanagar-1 Chitwan. He has 5 sons out of which 2 of those sons were employed in the Rice Mill factory workers and rests were waged labors. He had reported that he is satisfied with the works adopted by him because he can meet the family requirement of two; his wife and a son rest were living in their own home. Now-a-days Bali system is totally collapsed and we got wages or reasonable price for our products.*

*He had also reported that the high caste people of the society had never treated him as equal to them, which had always realized him of being of low caste. They simply had treated him as agricultural tools repairer, Tallo Jati, Achhut, Kami and other insulated words. He also said that he has no alternatives of choosing of the job because he does not possess skills on other occupation. He says that the organizations simply use their name to fulfill their needs they do not work for them.*

*According to him, due to the massive use of industrial goods by the people the traditionally made goods are disappearing he further says that the globalization also has made effects on the traditional occupation. The young people are copying which is also responsible for the disappearance of traditional occupation. He wants his*

children to be employed in some better government job so that they will not be discriminated in the name of caste. So that the collected facts clearly show that will the special incentives and reservations from the state they would like to give to the traditional occupation.

### Case 2<sup>nd</sup>:- Involved in Traditional Occupation

**Devi Bahadur** Kami is 47 years old, who had adopted the traditional occupation as the main livelihood. He is a permanent resident of Geetanagar-4, Chitwan district. He has three children; two are daughter and a son. He had reported that he is not satisfied with the caste base occupation because he cannot fulfillment of the basic needs of the family. But he has no alternatives of choosing the job because he does not possess skill on other job. Seasonally he made Kuto, Kodalo and earn little amount of money and some Bali. He had also reported that he made Kuto and Kodalo and sell in the local market. But he does not get good price so he had in measurable condition.

According to him, he had begged little loan from Shahu/Mahajan. So his loan is increasing and that's interest is high percent. Due to this he became poor and poor day by day. He also said that the raw materials were shortage to day by day and his life has been painful. Globalization, modernization, commercialization and industrial goods replace the traditional goods so the traditional occupation was rapidly disappearing. He further says that in the name of Dalits his social prestige has lower than others, he wants to be equal for all. The government has given facility and priority to their occupation and arts also.

Likewise, the respondents were asked about the knowledge towards their traditional skills. They had reported that the following fact shown on the given table:

**Table 4.4**  
**Traditional Occupation Skill**

<b>Traditional Skills</b>	<b>Respondents</b>	<b>Percentage</b>
Do not have an Idea	7	70.0
Do not like to Response	2	20.0
Have an Idea	1	10.0
<b>Total</b>	<b>10</b>	<b>100.00</b>

Source: Field Survey, 2016

The table 4.4 shows that 70.0 percent of the respondents had reported that they do not know the traditional skills where as 10.0 percent had reported that they knew the skills of their own cast based occupation. Similarly, 20.0 percent of the respondents had not liked response the questions.

From the above fact too we can assumed that the majority of the people from these communities liked to shift or already had left their traditional occupation they also had reported that in the modern period one should adjust him/herself with modern skill for survival.

#### 4.4.5 Occupational Distribution of Kami People in Study Area (20 years ago)

Traditionally, the Dalits of Geetanagar were employed mostly in Iron and Leather related works, which includes the manufacturing and repairing of the agricultural tools, leather works like Madal and Muda,. In returns these people get the Bali in a year for the work they performed to the people. Besides this, they were found of involved in other works as agricultural related works, wood works, wage labour and so on. The following table 4.5 is enlisted to get the clear picture of the traditional occupation of the respondents of the Bharatpur Metropolitan City, in the past.

**Table 4.5**  
**Occupational Distribution of Dalits in the Past (10 Years ago)**

<b>Occupations</b>	<b>Frequency</b>	<b>Percentage</b>
Iron Works	4	40.0
Daily wage Labours	2	20.0
Wood Works	1	10.0
Foreign Works	3	30.0
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: Field Survey, 2016*

In the table 4.5, clearly shows that 40.0 percent of the respondents reported iron related work as their traditional occupation. In these occupations the involved population used to manufacture and repair agricultural tools. In this occupation involved population used to manufacturing Kuto, and Kodalo. Likewise 20.0 percent of them reported daily wage labour works; they involved working in the agricultural

field as Hali, Bause, and Rophar. They were produced paddy, maize; vegetables etc. 30.0 percent stated foreign employment, 10.0 percent wood work respectively as their traditional occupation.

On the basis of the given data, we can conclude that the traditional occupation of the Dalits of Geetanagar is Iron related work or 'Blacksmith' and leather related works are majority of them had reported so.

## CHAPTER V

### OCCUPATIONAL CHANGES AMONG KAMI COMMUNITY

#### 5.1 Modern Occupation of the Kami Community

In the ensuing discussion focus will be the significant changes of socio-occupational institutions of Kami community and raising of development strategies and modern concept on the occupational castes like Kami, instead of continuity of conventional ways of life adopt and imitate other culture too.

##### 5.1.1 Some Socio-cultural Changes Influence by Development Activities

The theory of Sanskritization, modernization etc. has been prescribed in the present study of socio-economic and cultural mobility among Kami community of Bharatpur Metropolitan City. Karl Marx noted over a century ago in the preface of “DAS-capital”. The country that is more developed industrially only shows, to the less developed the image of its own future. We can observe that universally every thing does not remain static on its positions rather it is considered steadily changing process itself. In the sociological aspects, composition of its institution, culture, etc. again evolves automatic perpetual change on the various directions. Society itself could not confine from unlimited behavioral aspect within the boundaries of four sides.

As a comparative study of various periods or era of Nepalese society and culture, there have been on going changing process on the economic and physical environment of Nepalese society. By the unprecedented impact of the development of the numerous sectors, such as road construction, electricity supply, opening of the schools, political organizations, NGOs sector developments, etc. on the conventional beliefs of the ‘Kami’ people of Bharatpur Metropolitan City, helped them to adopt another amenities. The some process has made easier the access of the village people to a number of amenities which were far from the reach of these people until recently. Today, they have access to education, means of transportation, communication and road etc (Field Survey, 2016).



Comparatively, a number of bulk of villages settlements including Kami people, electricity support facilities enriched out of this Bharatpur Metropolitan City, since last two three decades. A number of small scale units and electricity Diesel tank have been opened. Like several other castes Kami people were working on these small scale industries as employee which really helped to uplifts their socio-economic conditions. Three high schools, and two lower secondary schools, 1 primary school and two private schools have been apparently fulfilling the increasing demand for school education in this area. Arunodaya secondary school is situated at the near of small local market.

As a result of getting education only egalitarian and open society arrangement comes into existence. So that productive and dynamic, progressive think inevitable exertion. With the Kami people while tackling with various unidentified obstacles, awareness and consciousness must have raised within majority of people. Lack of the education confined all of people with the limited boundaries in which awareness will not rise.

However, only handful of Kami people are enabled to get academic knowledge, establishment of freedom and emancipation about their rights exist on feeble and fragile situation. Table -13 shows only 3 individual have education above SLC. There are government employees from the Kami people in post of low level at Bharatpur Metropolitan and other is teaching of local boarding school, however, he actively waging the political activities. Really, they get unique identification and respected from their neighbourhoods as well as other higher castes.

One focus point here is, comparatively, educated and land lord rich people of Kami are less negligible and humiliated than those of the very poor and uneducated people.

The most significant incident of the economic and environmental change of Bharatpur Metropolitan City is best enhanced by the construction of motorable roads. Construction and telecommunication, after built of the adjoined motorable road and gravelled road have undoubtedly brought crucial changes in social and economic life of Bharatpur Metropolitan City. Since, the construction of road, different types of products are easily available in the local market as well as one of the significant example is that due to raising of cattle like buffaloes, large quantity of milk is

accumulated at local market by daily, large quantity of milk is accumulated at local market by dairy collector and exported to Kathmandu.

Various face NGOs, paid more attention to organize various programs in which education has been given the first priority. Directly or indirectly students of Kami people of different level are encouraged by providing financial support as well as social security. For example Bishakarma Sewa Samiti and Dalits Development Centre (D.D.C) organized to serve Dalits. These organizations have been giving freeship and financial support to the intelligent and poorest students. For example Rosan Barali, Amrita B.K., Santosh B.K., Laximi B.K. The main objective of these organizations is to uplift socio-economic condition of Dalits. They collect data about Dalits.

### 5.1.2 Occupational Change

In social world, existing phenomenon automatically keep on changing by the constant contact within the society. As the time passes ideas, values and morals also change with the influence of political, social, economical and educational factors. They are also influenced through modernization, urbanization and industrialization. Factors sketching out of the comparison between two generation's occupation shows the traditional occupation of 'Kami' in which way moving towards.

**Table 5.1**  
**Primary Occupation Change within Two Generation of Kami at Bharatpur Metropolitan City**

Occupation	Recent Occupation	Percentage	Father's Occupation	Percentage
Metal working	2	20	5	50
Wage labour	5	50	2	20
Agriculture	2	20	3	30
Official service	1	10	-	-
Total	10	100	10	100

*Source: Field Survey, 2016*

The Table 5.1 shows that the respondent's primary job is transmitted towards wage labour. Out of 10 household 5(50%) are engaged in wage labor job. Meanwhile their father had followed the only 2 in few numbers as a wage labor. Similarly, main occupation of metal working has been adopted in present respondents only 2 out of

60. However, their forefather had adopted metal working act as a main occupation about 3 household out of 10, respondents. This situation opens the solution of their-change occupation by giving up traditional occupation and adopting new one.

Only handful people are changing traditional occupation as metal working. Among respondents 20 percent believed that to give up the traditional occupational like metal working, gold-smithing neither gives good income nor gives good status and value in the society. Besides, there are other several hindrance by which they could not help to protect their occupation for example, lack of the raw materials, (Metal, Chorcol etc.) due to rising of new trend in modernization, urbanization, industrialization, Sanskritization etc.

Table 5.1 shows declining of traditional occupation towards the adaptation of the wage labor, through out the local market and village area. In Bharatpur Metropolitan City, Kami people believed that increasing number of population to adopt wage labor as a main occupation than to continue traditional occupation. Similarly, at present time every body wishes to have monthly salary taking occupation. So, they are giving up their traditional occupation and seeking new type of job.

**Table 5.2**  
**Changing Attitude of Occupation of Coming Generation**

S.N	Occupation	Number of Respondent	Percentage
1	Agriculture	2	20
2	Education	3	30
3	Government	4	40
4	Traditional	1	10
Total		10	100

*Source: Field Survey, 2016*

Table 5.2 explicitly shows that respondents attitude towards future ambition of coming generation. Most of them intended to see their children getting success as a service holder and educated person. Because of low income and status they have been oppressed, suppressed from upper castes. If they are able to get good education and service, they will earn attractive income and will not be oppressed, exploited by other

so-called higher caste people. They will also be respected as higher caste officials get respect within the society. At table 5.2, 4 (40%) respondents out of 10, wanted their children to be government official and 3 (30%) preferred their children to become educated person.

Because of lack of the sufficient agricultural or cultivated land, 1 respondent aggressively intended to follow their father's occupation as farmer and they said "We do not have sufficient money to give them higher education. If we send them towards the school, we cannot perform whole household work. Our sons and daughters give us good help to implement agriculture activities".

## **5.2 Factor Causing Occupational Change in Kami Community**

### **5.2.1 Preferred Occupation and the Causes**

In this study had shown that few respondents were involved in traditional occupation. The young generations do not like to follows or to learn the traditional skills. The caste is more found to the literate people who do not like to glue in the old traditional mode of production. That is why; they were more often likely to be mobile from their traditional occupations. When the researcher had interviewed to the respondents, the following facts were found for the preference of new occupation. That has been shown in the figure:

The study clearly shows that 60 percent of the respondents prefer new occupation. Respondents stated that for the higher earnings of the income. For which they are forced to go abroad and to work there. When the researcher asked to them, why had you people chosen the foreign employment? 10 percent of the respondents had marked that they had no job opportunities in the native homeland. Similarly, 10 percent of the respondents had reported that they can get an opportunity to see the foreign land. The few numbers of respondents had reported that respondents have social prestige. Most of the respondents had said that there is no social prestige.

The traditional caste based occupation is widely recognized facts that are in the declining trend. The younger generations slowly or rapidly shift to new occupations.

**Traditional occupation and involvement:** Out of the total respondents from the field surveyed 70 percent of the respondents reported that iron related work was their traditional occupation. In this occupation respondents used to manufacture and repair agricultural tools. Similarly 10 percent of them reported gold related work, 10 percent each stated agricultural work and wood work respectively as their traditional occupation. It included working in the agricultural field as 'Hali and Bause' whereas 10 percent of the respondents reported that they did not know about their traditional occupation, since none of their known ancestors had followed any static occupation. On the basis of the given data, we can conclude that the traditional occupation of the Bishwakarmas of study area is iron related work or 'Blacksmith'. Majority of them reported so. In the case of involvement in the traditional occupation it was found too little. The least no. of respondents (20 percent) reported that their family member were involved in the caste based occupation. It is due to the gradual change in the socio-political scenario of the state and the advent of education had made these groups to realize their status in the society. Following the traditional occupation has ranked them low in the society. So the young generations are distracted from the traditional occupation. So respondents have started some new occupation.

**Preference of new occupation and causes:** the surveyed report exhibits the facts that the important fact discovered was that none of the young people are following their traditional work. They even lacked knowledge and skill towards their traditional occupation. These might be because of the lack of interest towards it, while on the other hand the field survey report showed that 60 percent of the respondents preferred new occupation for the higher earning of the income. For which respondents were forced to go abroad and to work there, when they were asked by the researcher, "Why had you chosen the foreign employment?" 10 percent of the respondents mark that they no job opportunities in the native homeland. Similarly, 20 percent of the respondents reported, that they could get an opportunity to see the foreign country. The miserable fact discovered by the researcher was that, the one that were involved in traditional work was due to lack of alternatives. Otherwise these people too might do so. Another fact was that the rate of mechanization was very high. That was replacing the traditionally manufactured goods, as well as other caste people were also found of adopting the similar occupation, that is also leading the disappearance of traditional occupation.

## 5.2.2 Current Status of Traditional Occupation

**1. Traditional Skills Getting Disappeared:** The collected data from the field had illustrated that 30 percent of the respondents changed making agricultural tools and weapons. That is because of the easy and cheap availability of the tools from the agricultural industries, whereas the traditionally manufactured goods were comparatively higher in prices. So, the traditional worker to sustain in the market started producing the low quality goods. Similarly, 20 percent reported that, due to westernization the ancient skills were devalued. So they were compelled to manufacture the goods for the contemporary market. Due to which, wood work is completely on the way to lose its originality. Likewise 10 percent reported that the skill of making gold ornaments was getting disappeared; due to the fashionable demand of the market. The old ornaments like “Tilahari”, “Bulaki”, etc are getting disappear, whereas 48.3 percent remained silent, because respondents had already left the traditional occupation by one or two generation earlier.

**2. Cause for the Disappearance of the Traditional Occupation:** No one would like to be treated as inferior whatever may be their age, sex and occupation and other accomplishments in life. It is a universal fact of human nature that everybody wants to be respected and recognized. Not only that they would like to be treated as princes and kings and great personalities but also as simple humble human beings who are to be recognized and respected. Most of the respondents told the researcher that they had no ideas behind the disappearance of their traditional occupation. 20 percent of the respondents reported that, due to the lack of resources the caste base occupations were getting disappeared. The raw materials cost touched the sky. These groups were unable to buy it. Whereas 10 percent of them reported that, respondents could not deny the influence of the industrialization and mechanization. This is helping to produce goods in cheap price. They believed that it was the main factor behind the disappearance of the traditional occupation. Beside this 10 percent reported that the main causes behind the disappearance was due to low income generation as well as it was a source of social discrimination. They also reported that it was quite difficult to follow. Similarly, 10 percent of them reported that now-a-days other caste people were also reported to be involved in this occupation, they possessed greater means. So, it was getting disappeared from the original caste. Most importantly it was the caste

base discrimination, which still existed in the society, that helped the youth to reluctant from their traditional occupation and moved in search of new occupation, that would provide them higher social status and respectable position in the society. Beside this fact Bishowkarmas were found of shifting the occupation for the better earning and higher saving.

### **5.2.3 Factors for Adopting New Occupation**

The reported fact shows that the main traditional occupation of the Dalits of Bharatpur Metropolitan City subsidiary occupation is iron, and wage related work. Despite these facts, very few are found of being involved in this occupation. When the researcher wanted to test the occupational preference of the respondents, most of the respondents had reported that the other employments or the job helps them to earn more. Beside this gradually the groups were leaving the traditional occupation. To Magarse their social status as well as to make the coming generations future secured by earning more and with saving.

Some of the important facts had been find out by the researcher which was clearly shown through the different sub titles:

#### **5.2.3.1 Changing View of Young Dalit People**

The young people are imitating the global level of living standard and the occupations which is also responsible for the disappearance of traditional occupation, this age group belonging to active population of Dalit community are found to be doing new and reputed works such joining army, police, administration, foreign works, etc so that they live better life, send their children to the school and compete with non-Dalit. They want to working in daily wages and there are not be a treating to upper caste people and they are conscious of the Human Right.

The majority (80 percent) of youth Dalit people stated that the present situation of the way of working is satisfactory comparing to the past. After evaluating the advantages and disadvantages of occupation of the past and present even old Dalit people supported the current status. Mostly, they were satisfied with give and take process. Not only this much, they were proud to join other works and occupations like army,

police, administration with government reservation quota etc, that ultimately helped to uplift their economic and social status. Occupation pattern change of Dalit people has helped them to make some certain equality with other racial groups.

#### **5.2.4 Socio- Economic Factors**

As Dalits group were socially devalued people; their works not counted as productive by the society. The most important base is that they cannot meet their family requirement by simple adopting the traditional mode of production as base for their living 66.39 percent of the respondents had reported that they had adopted the new occupation for the better earning. They also had reported that those have higher earning have higher social prestige and their social status will also be higher. So they shifted for better earning.

#### **5.2.5 External Factor**

Different amendments were made by the constitution in the course of time and have guaranteed the equal right and opportunities to the people but still marginalized groups like Kami, Damai, Sarki are lag behinds in using the facilities provided by the state. They are still not allowed or not given opportunities to use the public facilities. They had remained as one of the main factor for the shift in the occupation. They had reported that if they glue to the traditional occupation, they have to bear more caste based discrimination. Due to that fact they had reported to shift from their traditional occupation. They had further reported that the one who draft the law they themselves were partial to the same law.

#### **5.2.6 World View as a Cause**

The respondents of the study site has stated that now-a-days all the goods for any kind of use been produced from the industry in a low price which has even penetrate in the rural Economy too. So the traditionally made of goods were unable to compete with the modern industrial products goods. That is why; this group of people becomes compelled to shift to new occupation. They even says that is not their wish rather it is their compulsion or the need of time 9.23 percent of the respondents reported that



they lack opportunities in the native land or were unable to compete with the mechanized world.

### **5.2.7 Livelihood Factor as a Cause**

It became the general trend that one which returned from abroad and involved in driving (non caste base occupation) have higher standard of living and way of life. That has even tempted the people to move to abroad for foreign employment. Among them 8.83 percent of the total respondents had reported that they can make the better saving from the foreign employment or non cast based occupation. The respondents had stated that the foreign employed or non cast based people used to state much about the comfort and the luxury life in the foreign country or land. So, it is one of the main factors for the shift in the occupation.

### **5.2.8 Commercialization**

Due to the traditionalism the cast based occupation is getting low popularity among the Dalits. The few percent of the respondents had reported that it is very hard and rough to practice the caste based occupation, whereas it is not the same when they work in the office or other non caste based occupation. Respondents have to work for the specific time period as 6-8 hours in a day and get monthly salary. Respondents had stated that the work is relatively light as compare it the caste base occupation. The price of everything is getting high so one cannot meet the requirement with just involving in the traditional occupation. It is an era of industrialization that has penetrated to each and every corner of the rural life. That has lead to devalue the traditional manufactured goods. They believed that it is only the factor to shift to new work. The important fact discovered was that none of the young people are following their traditional work. They even lack of knowledge and skills towards their traditional occupation. This may because of the lack of interest towards it.

The miserable fact find out the researcher is that, the one that are involved in traditional work is due to lack of alternatives. Otherwise these people too might leave to do so. Another fact was that the rate of mechanization is very high. That is replacing the traditionally manufactured goods, as well as other caste people were

also found of adopting the similar occupation, that is also leading the disappearance of traditional occupation.

### **Case 3<sup>rd</sup>: Involved in Non-caste Base Occupation**

*Dal Bahadur Kami is 31 years old. His permanent address is geetanagar-2 Chitwan District. He has passed intermediate (I.A.) from the Birendra Multiple Campus Chitwan. He has working in District post office of Chitwan as Kharidaar. He was appointed in the office in the year of 2010. He states that he had got an opportunity to earn handsome salary, due to which his social status has become higher or comparatively better than those of early childhood days. He says that even today we cannot deny that in the village people still practice the caste discrimination. Especially to those who are employed (engaged) in the caste base occupation. During his school life he got less chance in every aspect of life in society. In campus level he was free from such orthodox practice from the people. It was comparatively easier than those of young life span in the village. Due to the nature of his work he frequently in being posted to different location. He feels normal and happy because he won't experience any kind of discrimination in the name of caste. Generally, they do not feel comfortable to stay with him. But it is not as hard as like that of past.*

*As per Mr. Dal Bahadur, some of the most important factor for the Dalits upliftment will be the better job opportunities to the Dalits youth. And in relation to the promotion of traditional art of Dalits, it intensely needs mechanization with the effort of all and proper market for it. He also suggested that we must cut off the import of agricultural tools from abroad which will help to promote our arts and craft. The most important fact is that this group is exploited and dominated since from our traditional past. So every value words remain only in the speeches. If the economic progress is to be made than the outgoing Dalits people must be stopped with special government incentives. Only then the development of the nation will possible.*

The reasons for continuing traditional occupation (Case I and II) were as follows:

Compulsion to feed the family member, Prefer to continue ahead the same job if the government helps to mechanized the traditional works, Poverty, and No alternatives of choosing of the other jobs because the lack of skills.

The reasons for the preference of new occupation (*Case III*) were as follows:

Higher social status and secure future & handsome salary, Low income of the parents, Lack of market facilities for the traditional goods, Caste base discrimination as customary practices, and Hard and rough with traditionalism in the caste base occupation.

Some had stated that caste base discrimination must be legally and practically abolished. That makes the Dalits to go out from the society. “The import of goods from the industrial country, make the Dalits unable to compete with them and are compelled to shift to the other occupations.

Traditional occupations must be modernized for the better and higher earning, otherwise the traditional occupations will disappear.

### **5.2.9 Causes of Foreign Employment**

There must be several reasons of seeking foreign employment .The reason might be economical, social, and political. They may be related to the acquired skill and other reasons. To find out the causes seeking employment the respondents were asked to identify the prime causes to go for foreign employment, they gave more than one reasons.

The study shows causes of seeking foreign employment. Earning enough money are the main causes of foreign employment. Many respondents showed that there is lack of employment opportunities with in the country. So 30 percent went for foreign country due to unemployment, 30 percent have gone in order to earn money, 20 percent have gone due to family debt burden, 10 percent of them have gone because of conflict and only 10 percent has gone due to their relatives’ advice. It is concluded that unemployment, family debt burden and earning money are the main causes of seeking foreign employment.

### **5.2.10 Economic Exploitation and Discrimination**

Economically large number of 'Kami', have been, considerably exploited, suppressed, rather discriminated, since the age of the ancient structure of Hindu society itself, managed hierarchy system. Under which untouchable occupied lower ladder/lever. So, traditionally they have to perform very specific type of menial occupation, such as metal work, swing, cleaning of toilet etc. (which have very lower income) within society. Managed the specific type of occupations by caste division, is one of the best hindrance of discrimination of society. One of the basic particular characteristic on the behalf of adopt of traditional menial job comparison with other castes' occupation (Good income jobs) considerably mention o negative way of economic discrimination. In researcher's field visit, motivation lead towards the cases of economic discrimination, exploitation, is deep-rooted from religious practices. Development of religious belief and compulsory following of the menial jobs, they get low status and advantages in comparison with other high castes. As getting low status, various determinant factors confine them to utilize of limited resources. But in reality, they could not compete against the high castes people because they are surviving under poverty and lack of education. All of the available means of resources are controlled by high castes people, they reluctantly have enabled to exploit over untouchable castes by using various means of resources. Besides, overwhelmingly rising of exploitation and discrimination economically, socially, 'Kamis' are treated as low-level behaviour, even these days too. The existing economic structure of Nepal is directly comparable more or less with medieval Japanese Feudalism (12-14 century). In the name of the caste hierarchy upper caste people perpetually unfolded various conspiracies to exploit and suppressed them. In addition traditionally, economic structure of Hinduism is badly treated and unfavorable towards lower castes people. Kami people's economic and social activities have been badly influenced, so that economic and social structures of 'Kami' lead to negative determinant. In this situation a 'Kami' could not give his decision of economic rather they always subordinate towards upper caste too. More than 80% percent respondents, answered having burden of loan from different money holders, landlords of upper castes people.

There have been several instances that untouchable businessmen of the local people of this area have been discriminated against in ways that threatened their livelihood. In

such case, at Bharatpur Metropolitan City, flourishing popularity of rearing buffaloes and cows to produce milk to export to other districts by dairy factory, which helps economic activities. However, local high caste people rejected to accept the milk from Kami. So they have compelled to depend upon the dairy collectors, actually which fixed lower price than that of the markets (local-market) price. A number of 'Kami' people are engaging to adopt of cattle. Named Baburam B.K. has two Buffaloes; daily he produces 3-4 liter milk and in the morning regularly visits to dairy collection station, at Ujjawalnagar. His view is that, dairy collector could not give us satisfactory cost of milk, they always exploited us.

The above scenario, reflects us that positive generation have been taken place on the behalf of economic activities of Kami people. However, some-what discrimination exists from the certain perspectives to influence of negative debar, economic activities of Kami people within the society. Local high caste officials still refused to buy milk from untouchables and the untouchables responded by initiating legal proceedings against them. Since, on contrary high caste milk producers get success to control over local market, as well dairy, and obviously make certain advantages from the economic point of view. This type of sector played crucial role in economic sustainability and development of local people.

#### **5.2.11 Conjecture of Public Believe to Undermine Untouchability**

Various references recommended that Kami's socio-economic condition uplifts only it revolutionize under the educational system and give them a powerful chances to build up his/her economic status. In general, while other crises default on legal provision of constitution. Similarly, specific correlated question was asked for Kami people concerning about upliftment of their social-economic status and abolished the social discrimination and untouchability in the entire society.

Table 5.3 tries to show positive speculation towards ended of untouchability from study area. Three respondents out of 10 believe that end of untouchability from society is possible by giving proper education both adult and coming generation in different system. Education is such a thing, which occupies a big value in every field. Without taking proper education neither a person can criticize nor give a proper decision. Because of lack of the education one could not aware more about his

concerning rights too. It is really, that a literate person accumulate more knowledge about different reference than other illiterate person about the universe and human concern, so, he could positively give decision, question about what have to human-being done or not? So, he will more pretend to conduct extra activities about human entity and dignity. In this situation, because of lack of education ‘Kami’ people humiliated themselves instead of encouragement end of untouchability, because they believe it is our religious practice or heritage.

**Table 5.3**  
**Ways to End of Untouchability from Opinion of the Kamis**

S.N	Views	No. Respondent	Percentage
1.	To give proper education	5	50
2.	Cooperate with other caste	3	30
3.	Give up the religious belief	2	20
	Total	10	100

*Source: Field Survey, 2016*

Similarly, at this area, Kami people, 2 respondents believed that, upper caste uneducated people (matured generation) required to given education as literacy Kami people need. They said that, only educated high caste person more prefer to abolish the untouchability from society than those of the illiterate person do.

Similarly, 1 respondents answered, caste discrimination not only ended single caste attempt but it will be only possible with joint attempt or cooperate with other caste including high castes. “Certain commitments have been made by both high and lower castes people who could undertake practically among the society” said Bijaya Kumar B.K. (Chairman of Dalit Development Centre, Chitwan). Qualitative policies should be implemented.

## **CHAPTER VI**

### **SUMMARY AND CONCLUSION**

#### **6.1 Summary**

Main objectives of the study itself tried to clarify the changing livelihood strategy of Kami people influenced by the altered socio-economic environment. Present study also tried to highlight the entire socio-economic condition. Researcher applied various data techniques i.e. interviews, observation, key information household survey, etc. By the social creation of superiority and inferiority among people resulted towards the constant discrimination over such caste group as Kami, Damai etc.

The total Kami household living in Bharatpur Metropolitan City ward 22 and 23 is about 245. Among them 10 households of Kami castes were sampled for the study. For this study 22 and 23 ward were sampled by using lottery method. Kami community are in favour of nuclear family i.e. 70 percent is living in nuclear family. There can not be seen extended family however 30 percent family in joint family into nuclear family is directly or indirectly repercussion of modernization effect i.e. urban activities, development activities. All of the Kami of Bharatpur Metropolitan City is compression against them. They compelled not to adopt the full celebration of Hindu ceremonies.

Educational status of the Kami of this area is in fragile situation. Altogether 56.40 percent Kami people are illiterate. However, female illiteracy rate is quite miserable condition than male i.e. 53.94 percent male and 33.33 percent female can read and write. It is mainly cause of prominent female discrimination.

The data of educational status of Kami up to 5 (primary level) are quite satisfied than those of the above primary level people 20 percent male and 20 percent female respondents occupied the primary education. Above five class, the respondents are in decreasing order i.e. 20 percent male and 10 percent female. Numerically to decrease of to get education below primary level is that below age children physically could not eligible to help their household activities. So, by sending their children to school are the best solution to leave from house and parent in order to save and ensure the task freely.

While asking about the hindrance of getting education, they believed that poverty is main cause to get education by Kami. Similarly social discrimination is another cause of back draw of to get education by Kami of Geetanagar area.

However several NGOs and government have been implementing a number of programs i.e. by giving school students scholarships, oriented to uplift the socio-economic and education condition of Kami people at this area. Similarly, by the development of modern system in order to emancipate from confinement of traditional barriers 2 Kami people 6-10 class and 2 Kami above SLC are able to get the education.

Economic condition of Kami at Bharatpur Metropolitan City is poor. Main income sources of Kami at Bharatpur Metropolitan City adopt livestock, wage labour and traditional occupation. Majority of land holding size of Kami comprises less than 1 Bigha i.e. 80 percent. This data reflects real situation that they are surviving under lack of food sufficiency and lack of the access of landholding size because exploitation and discrimination against Kami by higher caste. However, they cultivate large area land as tenancy. Yearly Kami people of Bharatpur Metropolitan City produce less quantity i.e. 20-29 pathi, so they are obliged to survive on trembling life with poverty and malnutrition problem. Most of the 7 Kami people (70%) received loan from landholders in high interest to resolve their household problems such as to buy rice, book, to pay fee. By the means of receiving loans involvement with elite people of local landholder upper castes community ensures determine of fix of high interests to exploit poorest Kami people by high castes.

Still at study area a number of people (20 percent) are following the conventional occupation, for the economic point of view it has crucial value to contribute the income of Kami. However, decreasing in the adaptation of conventional occupation in favour of Kami lead to copy, adopt, valuable professions in order to present socio-economic condition by the liberal thinking and development endeavours.

By the time being every thing in the world is constantly changing better off, the prominent example is socio-cultural change of Kami at Geetanagar, by the influence activities. At this study area after introduction and establishments of different development oriented activities by various sources i.e. construction of irrigation



cannel electricity supply, water supply, establishment of schools, construction of mills, constriction of graveled road, made whole Kami people divert into and adopt modern way of life. Instead of following the deep rooted thinking from their fore-father, Kami people of Geetangar have adverted to knock the dynamic thinking to ensure the access of various opportunities in the equilateral basis, like their upper caste groups counterparts. Traditional thinking of untouchability and superiority, inferiority, are the means by which upper caste people continuously discriminate and exploit against Kami's opportunities. By gradually being award and emancipation from traditional belief, Kami people of Bharatpur Metropolitan City inclusively positive influence upon contribution in the pertinence of alternated socio-economic environment. In Kami community several institution i.e. marriage, education, occupation etc. are virtually littered in modern ways of tradition. Marriage system among Kami community at this study area is mostly organized by endogenous form. They do not want to marry inter caste with upper caste because they want to preserve their conventional cultural heritage. Under influence by the different traditional orientation, social mobility and development of urbanization and westernization lead them to create a applicable culture and tradition i.e. inter caste marriage with upper caste, a couple marriage such type of inter upper caste marriage in the study area. When love marriage is arranged dowry system reluctantly relinquished for the married couple. At the arrange marriage dowry adopted positively and effectively, so it accumulated that house property and secure of future.

In the study area, researcher has found the major problems of discrimination against the Kami that reveals main factor of plight socio-economic condition. Unperedently imposed social discrimination has existed in the private (60%) as well as public places (30%) against the Kami such as prohibition to enter into temples, houses etc. Similarly, economic discrimination is another part against Kami's opportunities of economic point of view. Brahmin castes people considered them second rank of people, so they are socially, economically marginalized, from the access of opportunities.

## **6.2 Conclusions**

By the unperedently widespread of conventional tradition of caste system originate from Hinduism, whole section of Nepalese society is badly influenced from stereo

type belief of i.e. block of touchable and untouchable groups of people, within the society. In which Kami people as member of untouchable caste groups, large number of people from untouchable background are banned to enter the temple, house to sell redefined things (milk), clean the dishes at teashop etc. In the study area, composition of demography feature is highly dominated by Brahmin, Chhetri groups. So the minority group of castes i.e. “unsociability” like Kami always subjected towards the Kami caste groups in the irrational determinations by higher castes. In the social point of view Kami as being untouchable castes believe in divine creation (not by man) they are also fully responsible to follow instructions of caste system i.e. notion of karma that deserve us to born and conduct the duties within the society. So, kami people could not disobey the instruction and violate against Hindu rule.

Kami people at Geetangar by the setting along side the higher caste groups and establishment the patron client relation also formulized the new tendency of imitation or acculturation process to set up new social pattern on the behalf of Kami people at Bharatpur Metropolitan City. As being inferior caste Kami always oriented to have superior and prestigious status by cultural exploration due give and take process.

Unprecedentedly development of modernization and urbanization, industrialization, process have affected the micro level institutions of Kami community, rather occupational people neither would give up their traditional occupation and belief nor could follow as a main occupations as fulfillment of subsidy.

In addition, the existing social order is replaced by new relation and emergence of open-ended society. Similarly, development activities initiated by government and non government like road, market, opening of schools have played crucial role to change their attitudes. Besides little tendency of modernization also unfolds to liberal and emancipation, thinking in every sectors of like concerns, of Kami people at Bharatpur Metropolitan City. Advent of democracy and increment of conscious people from Kami castes gradually aware about their accesses of opportunities and rights also lead them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some of the people from untouchable castes including Kami participate in various political practices to raising the equality of rights and confinement.

Similarly, the traditional occupation are neither lucrative non prestigious, that's why most of them are against the persistence of traditional occupations. In contrary researcher's generalization, the virtual collapse of the traditional occupations and limited access to the resources have weakened this section of society whose member is uneducated ignorant poor.

However, in the study area, researcher does not intend to argue that the low caste group people were better off to follow their traditional occupation in the past. Nor the researcher would like to argue that the traditional occupation of Kami services were lucrative and therefore unavoidable. Everyone aware of the nature and history of Nepalese societies knows quite clearly those traditional occupations in the past. Nor the researcher would like to argue that the traditional service were seldom lucrative and traditional artisans were seldom lucrative and traditional artisans were deprived of basic condition of life and aware often subject to domination and explanation from high handed upper castes in the past. The historical records have explored over the traditional services, which were quite essential until the recent past did not bring social and economic improvement in the livelihood of craftsmen.

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