

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is divided into three major ecological zones/ regions, the Himalayas, the Hill, the Terai regions. The way of life, dresses, languages, socio-economic conditions and cultural identity of the people are different as that determined by the geographical regions. The Himalayas region is dominantly inhabited by the people of different ethnic groups/castes such as the Sherpas, the Bhoties, the Kamis, the Thakalis, and the Dolpas etc.

According to population census 2011, the Total population of Nepal is 2,64,94,504. Among them, male population is 1,28,49,041 (48.48%) where as the female population is 1,36,45,463 (51.51%) (CBS, 2011). The Total literacy rate is 65.9% on which the male literacy rate is 75.1% and female literacy rate is 57.4%.

In spite of being small territory, it has immense amount of diversity which is hard to find elsewhere. Nepal is ethnically as diverse as it geographically is "there are some 59 different ethnic groups speaking about 35 different language". "The majority of Nepali people are Hindus (86.05%) while the second largest group consist of Buddhists (7.8%)" (CBS, 2011).

Nepal is a multilingual multicultural and multiethnic country; when we go back through out the Nepalese history. It is model mosaic society, in the real sense: Nepal is garden of all caste and ethnic groups.

Historically, Nepali society holds deep roots in the Hindu caste system, with hierarchy of different groups of people within the system. Dalits or untouchables are one of the group of the people within this Hindu caste system where social, economic, health status and political conditions are lowest compared to other groups in Nepal. The Dalit Vikas Samiti (B.S. 2054) has included 23 ethnic / cultural groups as the Dalits of Nepal. Lohar, Sunar, Kami, Damai, Paswan, Tamta, Dom, Batar, Khaste, Mushar, Santhal, Satar and Halkhaor. The total Dalits population as whole could number up to 2.6 million in 2001. Kami ranks highest in number among all Dalits groups. In the Terai, the Chamars have highest number. The lowest number or the minority group is Gaine (NDSR, 2002).

They constitute 13.8 percent of the population of the country. According to the 2001 census, Hill and Terai Dalits comprise 8.87 percent and 4.93 percent of the population respectively . But throughout the history, they were looked down upon and nobody was prepared for them to promote.

This is the largest Dalit group in Nepal in terms of population size according to census report of 2001 A.D. Kamis are the members of the occupational and untouchable caste group locally called by different names such as Bishowkarmas and Sunars, Lohars, Sobh, Shehi etc. (INES,1993: 355, Parajili: B., 2000:35). Kamis are blacksmiths, who are along with their traditional caste occupation of making and repairing iron tools, also practice agriculture, too within the Kamis group there is more professional group called Sunar (Gold or silver-smith) who makes and repairs gold or silver ornaments. Among the Dalits groups, Kamis are treated as highest in social rank and they never accept cooked food and

water from the Dalits groups lower than them. They marry within their own caste groups. They perform various ascribed occupation like blacksmithing, goldsmithing , iron making etc. and carpentry even today . Traditionally, Kamis were economically dependent on their clients for live hood and used to provide their services to their clients through the traditional Jajamani system such as Bali or Khan. This system also exists in many parts of Nepal even today. During the 18th and 19th centuries, the Gorkhas adopted some words from the mugal empire like Kazi, Bakazi, Jagir etc Kamin or Nepalese Kami was one of them. The Austrics and the Mangoloids were working as artisans and craftsman during the Khasa rule and the mongol chiefdoms, the coming of the Brahmans and the establishment of the Thakuris power led to their low esteem in a society and such occupations began to be considered as lowly. But there is no evidence of untouchables. During the later 28th century, and especially in the Rana period the number of clans increased as caste came to be centered on the idea of purity and the Bahuns and few Chhetris were degraded to the Jat of their wives taken from artisans. The Kami was given to all these clans (cited in an unpublished article written by Suresh Singh).

A hierarchal society always faces discrimination in different places. In the context of Nepal. It is quite different from of racial discrimination based on body structure of man, in West . Dalits an untouchable group of people are discriminated in the name of hierarchy for heredity generations. Various forms of discriminations, in Nepal predominate across region, in terms of caste, ethnicity and gender, the types of discrimination may, include:

1. Not being allowed to take drinking water from taps used by members of higher castes.
2. Not being allowed to enter inside the hotels, restaurants, shops or high caste's home.
3. Not being allowed inside temples.
4. Not being allowed to sit or eat with high caste people at social events.
5. Being denied jobs especially higher- level managerial positions even when they qualified from them (Cox 1994).
6. To marry with other high caste groups of people.
7. To sale of the milk in the market.
8. To several institutions including schools, government as well as private office.

Its is important to realize that the nature and degree of caste - based discrimination appears far more prevalent in country. In 1993 Save the Children study reveals that 4% of the total 75% untouchable respondent reported that they had been subjected to castes based discrimination.

As a " Disadvantages Group " to refer to those social groups who are socially oppressed, exploited and dominated by Brahmin rulers and their Bahun ideology of " Barahimmism". Bhattachan (2000: 11) added that such groups are as follows:

- I. Nationalities or indigenous ethnic groups have become victim from in the last 130 years especially in the area of their languages, religion and culture.
- II. Dalits have been victims and untouchabilities from last thousands of years from the so - called high caste group.

The Kamis of Lamatar VDC, Lalitpur district are belonging to Hill dalit caste group ; they are called as Iron workers or blacksmith in the Pahadiya community. It is the homogeneous community. According to some respondents, Kamis in this VDC came from Pokheri, Kholagau, Ambote. However, there is no uniformity in the fact that from where they actually came to live in this VDC. At the beginning, there were some households as the passes the generation became expanded and as the results of this, there are 30 household right now. Due to course of time they have many socio-cultural and economic transformations with the effect of various social factors.

Considering to the above facts and figures, this dissertations has been prepared including the situational analysis of Dalit particularly among the Kamis of Lamatar VDC, Lalitpur district. Basic information along with facts and figures about the current socioeconomic condition and changes of the Kami people as compared to the past are incorporated in this study. The summary and conclusions made through this study may help to those individuals, institutions and researchers who want to know about the present situation of this caste.

1.2 Statement of the Problem

Nepal is a small but heterogeneous society. Among the untouchability castes, not only the Hindu orthodox X, discriminated all over the Nepal, most of them are discriminated and dominated; appear to be far more in village than urban area untouchability in Nepal continues to the discriminated against Kami in various ways.

Dali's in Nepal are victims of multiple discrimination. They are discriminated virtually in every sphere of life in Nepal including marriage religious practice, access to land and access to education. Dalits commonly known as untouchable are forced to live in separate settlement completely and isolated from so-called high castes. Majority of are forced to remain silent in face of discrimination. Population census of 2001 identifies 103 different castes and ethnic group in Nepal Brahman and Chhetri are at the top known as upper caste/ non-Dali While Sunar (Gold smith) Kami (blacksmith) Damari (tailor), Sarki (shoe maker) are at the bottom, and are known as the lower caste and Dalit. These lower caste people are also addressed as "untouchables", whose touched water is not accepted by so-called upper caste people. Sunar, Kami, Damai, and Sarki thus are socially excluded groups. This way Dalit have been facing torture and humiliation by non-Dalit people.

They are economically exploited and educationally disadvantaged. Most have still been unable to afford an adequate education of their children because of lack of money and they are socio-economically discriminated by high caste groups. Among untouchable community, if 'Kami' of the Lamantar, VDC, the children's parents have not been able to pay of

enrollment fee and unable to buy books, copies and stationery for their children's. So they are dropped out from the school. In general Dalits are characterized as illiterate, unemployed, landless, poor, ignorant, exploited, docile feeble, unhygienic and ignored by rest of the society.

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

Nowadays, rural area is changing day by day because of the urban effect 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 if sophisticated changes of Kami people. Many studies of economic change in south Asia revealed that development has lead only to worsening of the position of the lower caste. After restoration of the democracy as well as many people have raised voice for the self-identity and awareness, so positively every people, community and occupation also various community based organization and the Dalit NGO federation have been empowered Dalit castes including Kamis to influence family, society and policy against untouchability, caste based social discrimination and violence. This 'Kami' community is on going rapid change by above scenario (past & present). Although, there is lack of the social research in 'Kami'

community of this Lamatar VDC, but the present study has focused on the following question based on the research theme:

1. What is the present socio-economic status of Kami Community of Lamatar VDC.
2. What are the changes occurred in due course of time among Kami community of Lamatar VDC ?
3. What is the position of Kami women of Lamatar VDC ?
4. Why people's participation of Kami people is less in number comparing with other high caste people in Lamatar VDC ?
5. Why could Kami people of Lamatar VDC not send their children in school?
6. Why and how Kami people of "Lamatar" VDC are imitating the culture of high caste people?
7. What are the existing problems among them?

1.3 Objectives of the Study

The general objective of this study is to investigate and examine various socio-economic status and change among 'Kami' community of Lamatar VDC of Lalitpur district. The specific objectives of the study are as follows:

1. To find out the socio-cultural and economic conditions of the Kami people in the study area.
2. To study the factors for changing the livelihood of Kami community in the study area.

1.4 Importance of the Study

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

The present study has to be academic as well as practical significance. Academically, this study has made an effort to analyze the existing social change, especially in the particular Kami untouchable castes of particular area and their present socio-econoimc status and changes. Practically, this research would be informative to policy makers, politicians and social

workers for the development and welfare of the people belonging to this caste.

1.5 Organization of the Study

This dissertation has been organized into seven chapters in order to make the study more specific, precise, and impressive. The first chapter is an introduction chapter which provides general introduction of the study including brief introduction of Kami caste. Similarly, the chapter also provides statement of problems and the objective of the study and importance of the study. Chapter second describes an overview of social mobility and varna/caste system as well as literature on social, inequality and the untouchables in the caste system.

Likewise third chapter deals the research methodology applied to generate necessary data for the study and method of data analysis.

Chapter four presents a general introduction of ward no. 1, 2, 5, 6 of Lamatar VDC of Lalitpur where the present study conducted. More over it also gives a brief synopsis about Kamis.

Fifth chapter presents the analysis of socio-cultural and economic conditions of Kami of Lamatar VDC. Especially, chapter five and six is mainly relevant to the objective of this study. Finally, chapter seven present the summary and conclusions of the study. Besides these chapters, questionnaires, bibliography, glossary, lists of informants and other relevant materials have been included in the appendix section.

CHAPTER II

LITERATURE REVIEW

Caste as a specific form of social inequality and there is wide literature on caste, comes of of it framed within western knowledge systicTiess and other more embedded in South Asian religious-and social science lcnovied e and beliefs. This chapter deals'ahout mire or less basic parameters of pertinent literatures of theoretical implications and study topic concern boot reviews by different scholars. Dalit and untouchability, human development under caste/ethnic groups caste discrimination in Nepali society. Hill dalits Kami caste amd their social changes and its factors.

2.1 Review of Relevant Literature

There is tittle recprd as such form which, the authenticity of the origin of the caste system in Nepal can be.traced. There has been reg~.lar attempt by scholars to link Dalits of Nepal with the old legendary sources such as the Vedas, Maha6harata and Manusmiriti. There is little archeological record or historical-evidence to corroborate the timing of these literature and linking the present Dalit population of Nepal-based on these literatures.

Here is mentioned below a summary of review of relevant as available. Some research documents, thesis, human development reports, text books including e-documents drawing through interact are studied trite reviewing. The summary and findings of these literatures are describes as follows;

2.1.1 Caste / Ethnic Groups and Varna System:

The caste system is Indian in its origin. The caste stratification of the Indian society has had its origin in the 'Chatur Varnas' namely, the Brahmins, the Kshetriyas, and the Vaishya and the Sudras. The varna system which has prevalent during the vedic period and was mainly based on the division of loom labour and occupation. The caste system owes its original varna system. Indian's, caste system finds corollaries in other parts of the sub-continent, including Nepal, Pakistan, Sri Lanka and Bangladesh. Discrimination against Buraka, sometimes known as eta (variously defined as 'pollution abundant' or 'unclean') persists in Japan. Caste has migrated with south Asian diaspora to take root firmly in East and South Africa, Mauritius, Fiji, Suriname, the middle East, Malaysia the Caribbean, the United Kingdom, North America and other regions (www.idsn.org/asiahtml). The outstanding features of Hindu society, when it was ruled by the social philosophy of caste and unaffected by the modern ideas of right may be discerned to the right. They are as follows:

- I. Segmental Division of Society
- II. Hierarchical Division of Society
- III. Restriction on Social Relations
- IV. Restriction of food habits.
- V. Social and Religious Disabilities of certain castes.
- VI. The civil and religious privileges or certain choices
- VII. Restriction on marriage (G.S. Ghurya, 1996)

While 1991 census has recorded 60 castes and ethnic groups. The census of 2001 has listed 103 caste/ethnic groups including unidentified groups'. The caste system of Nepal is basically rooted in Hindu religion on the

other hand, the ethnic system has been rooted in mutually, exclusive origin myths, historical mutual seclusion and occasional state intervention (UNDP/NHDR, 1998:8).

Considering the facts above it can be said that the people were divided into four major varna system with the basis of Hindu religion on the vedic period and since then, people followed the caste and ethnic groups formed in the society that has led the people into privileged and underprivileged in every development aspects.

2.1.2 Division of Nepal Caste System (Varna System)

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

With Nepal, religion is a very important aspect of human life. The Nepali religion is 'Kharma' which also mean duty, ethnic., morality, rule, merit etc. In Nepal Hinduism includes. Shamanism and hence religion derived form the early Gopal and Kirt traditions as well as Brahmanism ancient and early medieval history has been documented by high caste Brahmanic scholars whose interests have not facilitated the most comprehensive and objective direction of Nepali history. Their documentation is limited by a

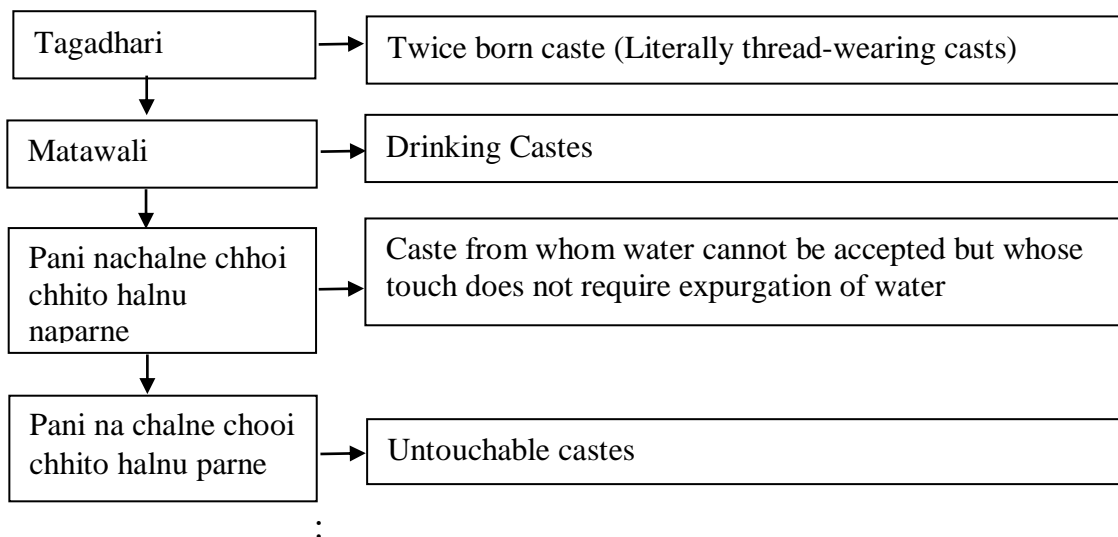
genetic Hindu World views. It overlooks the fact that the various ethnic communities within Nepal were significant process of change throughout the Lichhavi period. Though Nepal has long been Hindu in a very general sense a stratified caste system. Caste concepts only entered Nepal for the first time in the beginning of the Lichhavi era, in the form of Vaishnavism and when it did waver it had to do with not only to shamanism and shivism, but also to Buddhism. (Bista, 2004).

The Bahun Caste was to consist only of Indian Brahman migrants. And while they may have maintained their own levels of ritual purity it is not at all clear whether their new Nepali clients some similarly labored to maintain caste purity (Bista, 2004: 35). However, it is also believed, a majority of the Bahun priests are the descendents of Caste Brahmans who came mainly from plains, though with some smaller group from the Deccan during the medieval period. A few may have come to the Nepal region for purposes of proselytizing. But most were forced to immigrate from hostile invasions of the plain states. In particular, there were to be many who were running away from the religious persecution of the Muslims. These people did not bring away religion mission with them but an excessive concern for 'self-preservation which was to affect their relation profoundly with the inhabitants of Nepal and Nepali culture, the preservation of caste culture required that they did not succumb to Nepali influence or in any way diminish the purity of their cultural treasures.

Nepali people in general and an exaggerated adulation of the fatalistic caste culture has become an inherent aspect of the development. Nepali form of Hinduism with fantastic caste hierarchy is interpreted by Bahun priests (Ibid: 39). During the later part of the fourteenth century, king Jayasimha Malla tried to purify religious practice in the Kathmandu valley

by introducing caste principles and conduct according to the Manusmriti (Lamsal 1966:38). He developed many rules for the meaning of certain types of clothing and ornamentation and for the construction of houses, different rated professional activities for different castes. He did this as a measure towards modernization realizing that it would lead the society to regression rather than profession.

Another attempt to imposing the caste system was made in the nineteenth century by Junga Bahadur Rana. Nepali caste system was codified in the National legal code (Muluki Ain) of 1854. The code has tried to comprehend the pluralistic cultures of Nepali into single scheme of the Hindu Caste Universe. The large numbers of non-Hindu tribal and ethnic universe has been paraphrased in the code as 'Char Varna Chhatis Jaat' (Four varna of and thirty six castes). This phrase shows the similarity of the Nepalese caste can be grouped into four of or five main categories, which is arranged in boxes would be as follows:



The above hierarchy or the principles of social categories in the code has been determined from the order in which they are found mentioned in connection with laws laying down punishment for different castes. The "Tagadharis" who occupy the apex position in the above hierarchy consist

of several caste groups and their sub-groups, their hierarchical order is as follows:

1. Upadhyaya Brahmans (Parbtiya and Kumari)
2. Rajputs (Thakuri in common language)
3. Jaisi Brahman
4. Chhetris

Source: P. Raj Sharma, 1977.

Below the 'Tagadhari's or the twice born castes, the code has accorded place to all Nepali's tribal and ethnic groups under the name of Matawalis. There are two groups of these Matawali that are recognized. Those belonging to the unassailable (na-masine) class, who have been given an upper ranking such as Brahmin, Chhetri and those belonging to the salvable (masine), class, who get a lower ranking. In the former class who counted the more prominent groups to the Nepalese tribal such as the Magars, the Gurungs, the Newars, and the Rais. All of them represented the more advanced groups of agriculturists possessing a distinct culture or their own as compared to the other economically backward tribes of Nepal. The salvable category of the Matawalis has been enumerated as follows, Bhotiya, Chepeng, Majhi, Darai, Pahari etc. (Code 86.4 p. 367). (Sharma, 1977).

Caste System in Nepal before 2007 B.C. was based upon marriage, eating foods stuff and traditional occupations of people. Caste was fully developed form and people were more conservative. But when the 'Naya Muluki Ain' was passed and conducted all the conservation of the caste system declined and it is now observed only on marriage or birth. All the people of Nepal are equal in the eyes of law and constitution but still people have not get freedom from the same conservative feeling of caste

discrimination. Even in rural area, where people of the lower castes such as Sudras are not allowed to enter the house to the higher caste and not to allow touching to the people of high caste people.

2.1.3 Untouchability

One important and rather more dangerous legacy of caste system is untouchability. It is serious problem as well as caste system, which our society is sinking down. It is a system, which has invited wrath of social reformers and has become legally abolished. It has become a social scourge. So many steps have been taken to end this system from society but so far all efforts in this regard have not yield desirable results. The untouchability imposes certain restrictions on the untouchables that stand on the way of their social, economic and political development.

As Sorokin has pointed out, all permanently organized societies are stratified most societies of worked have had their type of what calls 'the lowly'. The Roman had their 'plebians', the British their villains, the Americans the Negroes. So the Hindus have 'untouchabilities' (Rao, 1990: 640). Slavery serfdom have all vanished, but untouchability still exists. Nepal is a class as well as caste ridden society. Hence these lower caste members suffer from economic as well as non-economic, that is social religious and educational disabilities.

The practice of untouchability is a stigma¹ attached to the Hindu Society. It has its roots deep down in our social and religious system. It is very difficult to give a clear definition of untouchability. The untouchability refers group of prejudices and discrimination the social inhibition of touch emerging from the characteristics of Hindu caste system. As the definition is given by Dr. D.N. Majumdar, the term untouchable castes are those who suffer from various social and political disabilities many of

which are traditionally prescribed and socially enforced by higher castes.

There are different opinions regarding the origin of untouchability. According to Manu the Hindu law giver, practice of practiloma marriage was the cause for the origin of untouchability. Children born of such were called 'Chandalas'. The Chandalas are the progeny of the union of Brahmin female with the Shudra male..

2.1.4 Untouchables Caste System in Nepal

In Nepal the untouchable caste includes the Kami (blacksmiths) goldsmith, Damai and Sarki (Cobblers) in the entire Mountain and Hill regions. It includes Kasai, Chyame, Halnule in the Newar communities of the Kathmandu valley. In Terai it includes Dum, Teli, Satar, Mushar and a number of local tribes. Apart from these Hill tribes like Gaine, Karne, Badi and a number of local tribes are also regarded as untouchable. The groups of untouchable castes people regarded as impure caste They are called 'Jutho Jat' and water could not-acceptable from them. In Nepal, a number of untouchable castes use to refer in term of Dalit. The term Dalit is so derived from Sanskrit and is used by the political and social scientists of Nepal to identify or categories by a group of people who are religiously, culturally and economically oppressed. .

Among the untouchable castes 'Kami' is one of the occupational caste, they have more than two types of sub-castes, such as black-smith and goldsmith. They are scattered all over the Nepal. In the traditional reference regarded 'socially at the top of the untouchables. Presently; goldsmiths are economically better than blacksmiths (Sharma: 2001). Their traditional - occupation is metal working, Kami living in villages usually make and repair agricultural equipments such as pans, chains, locks & other hardware whereas in bazaar areas often make and sell

jewelries. They have been working and following since the later period of classification of Varna system. In Nepalese society because of their low social status, Kami may not enter the houses of the high caste indeed, they may not even sit at the doorway of high caste.

Untouchables in Nepal continue to be discriminated against in various ways. Our recent constitution interim constitution of Nepal 2063 outlawed all discrimination in the basis of caste. But yet there is caste system in Nepal. Untouchables' access to economic, educational and political power is limited in practice. High caste Hindu groups dominate Nepali mainstream political, social and cultural life. However, the modernization has contributed to relax the magnitude of fundamental tabs especially in urban based environment but a large majority of people follow somehow the conditions of old legal code by maintaining a significant proportion as untouchable. As far as "Dalits" is concerned, it is an improved term used for the convenience of all (NDSR, 2002: Dalit Strategy Brochure Page 2).

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Table No. 1
Population Composition Dalits (Untouchables, 2001)

S.N.	Category	Caste/Ethnicity	Total Population	Total Percentage
1	Hill Dwellers	Kami (Blacksmith)	895954	3.94
2		Damai (Tailor)	390305	1.72
3		Sarki (Cobbler)	318989	1.4
4		Gaine (Singer)	5887	0.03
5		Badi (Entertainer)	4402	0.02
6		Chamar	269661	1.19
7		Musahar	172434	0.76
8	Terai Dwellers	Dushad	158525	0.7
9		Dhobi	73413	0.32
10		Khatwe	74972	0.33
11		Tatma	76512	0.34
12		Sunthal, Satar	42698	0.19
13		Jhangad	41764	.18
14		Wantar	35839	0.16
15		Kahar	34531	0.15
16		Mali	11390	0.05
17		Dome	8931	0.04
18		Haikhar	3621	0.02
19		Pattharkattha	522	
20		Unidentified Dalit	173401	0.76
21	Possible Dalit	Sonar	145088	0.64
22	Caste	Lohar	82637	0.36
	Grand Total		3021386	13.38

Source: CBS, 2001.

Above table shows that the Kami's population is the highest and the Badi, Haikhar and Gaine has the lowest population among Dalits. Terai dalits have more caste division than Hill dalits with the basis of their various occupations.

2.1.5 Major Caste/Ethnic groups and Humans Developmet

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

There is a high disparity in human capabilities as well among the major caste and ethnic groups. The Newars, majorities of whom live in rural areas, have the highest level of human development. The level of HDI is also relatively higher among the Brahmins and Chhetries. The HDI for all of these three caste groups is above the national values, the HDI values of the other major caste, ethnic groups such as the Gurungs, Magars, Sherpas, Rais, Limbus (all of whom belong to the hill region) and the Rajbansis, Yadavs and Ahirs (all of whotn belons, to Terai) lie in between these two extremes (NESAC, NHDR, 1998: 44).

Although the issues of Dalits are categorized in different number and terms, there are no detail characteristic of Kami - caste is being described relating to socio-economic conditions including the factors of changes in the statements above. It means there is still need to conduct further study to analyze or explore the conditions of each dalit castes whether they are Hilly or Terai dalits.

2.1.6 Hill Dalits - Kami

The word Kami is derived from the Persian term "Kamin" which appears in the 18th century Mugahal sources of India, in which this term is used for small pcasants, artisans and landless laboures. During the 18th and 19th centuries, the Gorkhas adopted some words from the Mughal Empire like Kaze, Barkazi, Jagir etc; Kamin of Nepalesed Kami was one of them The Austrics and the Mangoloids were working as artisans and crafts men during the Khasa rule and the Mangol freedoms. The coming of the Brahmans and the establishment of the Thakuri power led to their low caste in a society and such occupations began to be considered as lowly. But there was no evidence of untouchability. During the later 18th century and especially the Rana period the number of clans increased as caste came to be centered on the idea of purity and the Bahuns and few Chhetri were degraded to the jat of their wives taken from artisans. The name Kami was given to all these clans (Singh, 2001: page 7-8).

Nepal had small-scale manufacturing units scattered around the country producing textiles, iron, and copper and mainly other products like guns, tools, weapons of war etc. It even used to export coins for Tibet and exported large quantities of these metals and other metal goods. It seems that these manufacturing units functioned under the guilds each guild was under a head. A guild or a person was known by the work associated with

him like works relating to a gold as Sunar, constructing building or makes pots, working on copper as Tamta; one engaged in iron-related works as Lohar, one engaged in making utensils from wood as Chunara; one who constructing good from bamboo as Parki. Some persons choose to work free of the guild. Bahuns and Chhetris degraded to Kami jat used to become such heads of the guilds due to their latent relations in tile upper castes and economic power enabling them to dominate the Kami descended from Mangols and the Austries (Dravidians). During the Rana period these chief called-Mijar were entrusted were entrusted with sorting out issues related to the Jat. This system was developed with the purpose that the community members might not have to go to offices or court to settle trivial legal matters.

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

Above facts show that Kami word is derived from the Persian term "Kamin" with the basis of ruling power of Thakuri and Bahuns. The people were divided into different class and jat; saying touchables and untouchables in the Nepalese society. Bahun, Chhetri, Vaisya and Sudra are mentioned in Hindu religious book Veda was the major basis for the division of Kami people into lower caste or Sudra. After that type of division they have gone to neglecting from various social, cultural and religious opportunities from each generation of the upper castes people. As a result of it, now they are living as disadvantaged and excluded caste of the society even though the present legal codes and constitution has abolished caste discrimination formally. .

2.1.7 Social Structures

High caste Hindu groups speak Nepali as their mother tongue and look physically similar to each other. They can be broadly as high, middle and lower caste Hindus in hierarchical order . Brahmin, Thakuri and Chhetri are in higher strata whereas Sanyasi falls within middle and Kami, Sarki, Damai, Badi and Gaine belongs to traditionally lower caste ethnic groups or untouchable. Dalit society is made up of a number of separate groups that are associated with a traditional occupation. For example, the Kami are blacksmiths and the Sarkis are leather workers even though some of them shifted their traditional occupation. They thus traditional and still today, play a crucial role in Nepalese society. It is because these skills and occupation were classified as demanding and ritually-polluting that led to Dalits being classified as 'untouchable' by the so called higher caste (DNF, 2003:7).

Nepal is the multicultural, multi-ethnic and multilingual society having different natural diversifies. It can be said that Kamis are not homogenous in their culture, rituals and many aspect of day to day life. They have been divided into different categories under Hill Terai and Newar dalit group. Their role and profession is almost same in all categories but their heterogeneity extends to language. However there is still lacking the information about their heterogeneity extends to language. However, there is still lacking the information about their current condition on social structure and harmony.

2.1.8 Kami's Social Life

Kami are the indigenous inhabitants of rural settlements. In terms of socialization, they have unique life styles among the Dalits. They are

independent in nature. Here are some important aspects of Kami's social life has been described.

2.1.8.1 Household

In the Nepali society, the type and size of household indicates poverty or prosperity of the family. The interesting fact is that almost all people living more than a year in the rural areas owns a house for shelter though the quality and type of house differs from one household to another (NDSR, 2002: 37). This applies to all Dalits of Nepal including Kamis as well who are living in the rural areas.

According to TEAM consult (1994:41), households with a low housing tatus (plank wall and thatched roof) are found highest among untouchables (almost 50%) followed by Matwali (over 31%) and Tagadhari (about 30%). Among the sample of 2,079 household of untouchables, the highest percentage of Dalits has thatched roof houses. 35.7%, followed by brick/stone wall and thatched roof. Similarly 24.87% live in brick/stone wall house and 22% Dalits have tin/slate roofs. Only 1.8 percent of Daait's own tile concerts house (NDSR, 2002: 37).

The traditional Kami houses generally have rectangular in shape with maximum two floorss of low ceiling, which hardly allow tall man to erect. They have used this house as resident, lowshed and Aran (work place of the smith) as well. However, with the Kamis of Lamatar VDC, many of the traditional households have been changed into brick/stones tin/tile roof. The bt'ick/stone wall is made of with mud.. The roofs are generally sloped in two sides. The ground floor is called chhidi or Majheri and the floor outside attached in front of the house is called pidhie where the piggery is build at one corner. The above facts clearly indicate that the life patterns of Kamis are changing gradually.

2.1.8.2 Roles of Kanai in Hindu Religion / Culture

The religion has always been a feature of Nepalese life. Hindu philosophy categorized castes into four divisions called Varna system. These varna might have been originally changeable in their function and were formed to facilitate the performance of social duties. Gradually, they developed into static social groups with no social intercourse (INSER, 2004: 18).

It is very interesting to know that Kami not make only new agricultural tools and household utensils such as sickles, knives, axes, hoes, spades, plough lips and nails but also repair them when needed. A goldsmith or Sunar makes golden or silver ornaments as demanded by their clients. The Chunara, Blacksmiths groups of far-western Nepal, makes utensils from wood (NDSR, 2002:38). Kamis are used in making agriculture tools for farming and preparing gold jewelries as their contribution is still important in the society. Recognizing Nepalese, as a brave Gorkhalis in the world is 'Khukuri' that was also made by Kami. Various types of Khukuri and knives made by Nepalese Kamis are being popular handicraft to the tourists till today.

Kamis lies in low social hierarchy among the caste category. According to Veda, they are the children of Vishwokarma (The heavenly engineer or god). They had been used to make various physical instruments and properties in the heaven. As they are following the Hindu norms, even today they make idols, rooftop and other metal type of things from iron, copper and gold during construction of Hindu temples. In this context present study make an attempt to investigate religious and socio-cultural conditions of Kamis including the factors of transformation of all these things.

2.2 Theoretical Reivew About Social Change

Social scientists have applied various theories to analyze and describe society of a given area. Due to Sanskritization, Modernization as well as Westernization, the social-economic condition of the "Kami" community has been changing. So applying the theoretical aspects of Sanskritization, Modernization and Westernization framework this project work investigates the socio-economic changes occurring among the "Kami" community of Lamatar VDC of Lalitpur district.

2.2.1 Social Change

Since the Dalits are the inhabitants of rural and Urban settlements and they have direct influence of every ongoing change taking place in Lamatar VDC. Due to urbanization along with modernization going through different cultures and society, the positions of dalits are also improving gradually in relation of their occupation, income, education and living standard. This effect reflects in their daily food habits, dressing, lifestyles, housing pattern and individual attitudes as well. Extension of transportation communication and urbanization, rapid growth of education, economy and modern technologies has persuaded the communities to change their living condition in every aspects of their life. In addition, significant changes in socio-economic and cultural aspect, have been seen due to the activities of INGOs/NGOs and CBOs focusing to social and economic development. It means the similar change in income and its related effect in socio-culture values and practices pertain to the Kamis as well. Theoretically, it can be said that this is due to the effect Modernization, acculturation and Sanskritization which are making influence in this century.

A. Sanskritization

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

B. Modernization

Modernization is a process by which society moves from a traditional or pre-industrial and economic arrangement to those characteristics of industrial society. The term modernization does not denote any philosophy or movement, but it only symbolizes a process of change. In fact modernization is understood as a process which indicates the adoption of the modern ways of life and values discarding the traditional established values.

The term was being used previously to refer only to change in economy and its related effects on social values and practices. As a result of change in economy, the society itself underwent changes in values, beliefs and norms but today the term is given a boarder meaning (Rao, 1990). Today modernization is understood as an attempt on the part of the people, particularly those who are custom bounded, to adopt themselves to the present time condition, styles, and ways in general. While entering into the global process, modern scientific technologies, education, transportation, communication and population mobility has been increased along with urbanization. Due to this, it opened the various

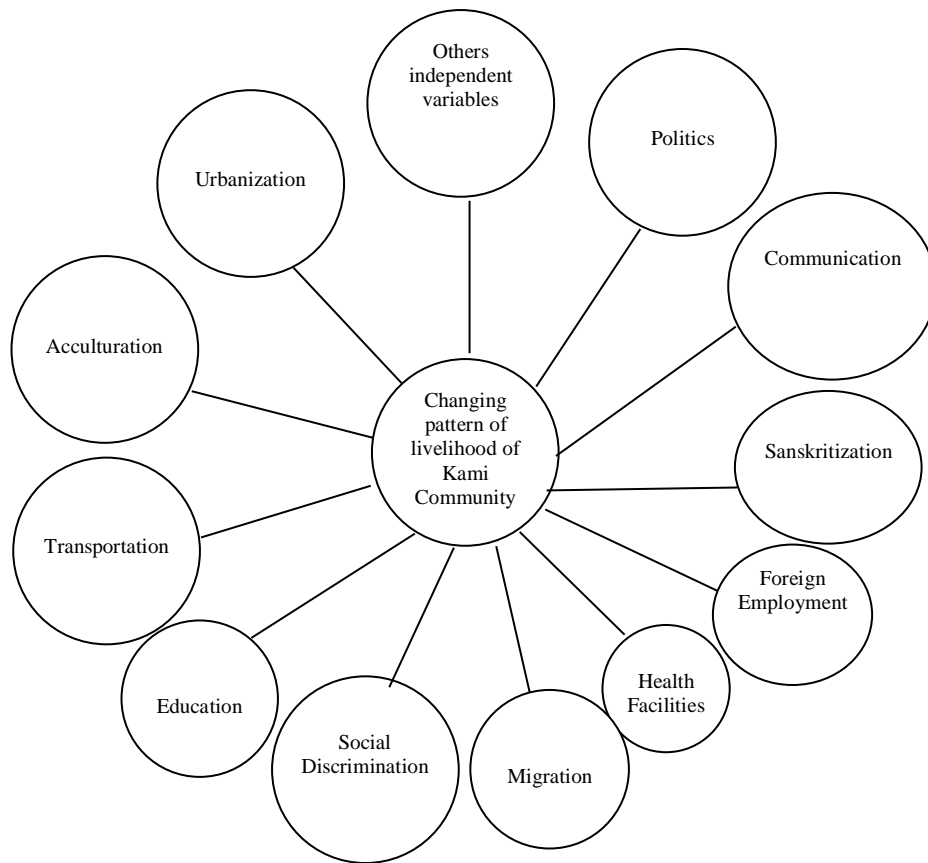
possibility of employment and economic opportunities. Day by day, every social status and people of the country has been affected by these factors of modernization. Hence, in order to measure the socio-economic status and changes of Kami people, the process of modernization is studied during the field work.

C. Acculturation

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

2.3 Conceptual Framework of the Study

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



Modernization including urbanization, modern communication facilities such as telephone, internet, email etc. access to transportation, availability of basic health care facility and the provision of political participation and legal treatment is the major factor for the overall development of the society. It also confines with the effect of globalization. Migration of people from one place to other transfers the knowledge skills and behaviors which plays the important role in adoption of socio-cultural and economic behaviors with new ideas and opinions. Acculturation is the process of adoption high caste's cultures and socio-economic behaviors into the lower caste community. It also includes the assimilation in social process. Due to migration, Modernization and urbanization Dalit castes lose their own socio-cultural identity while assimilating with separate type of socio-cultural and economic practices. Sanskritization among dalit community is being common as they feel same as upper castes while adoption of new customs, cultures, rituals, habits, practicing by upper

caste Hindus. It has played a significant role in changing the socio-cultural status of Dalits or Kami people. Social discrimination attached with untouchability is one of major hindrance for the socio-economic development of Dalit. Discrimination of Dalits in every strata of the society has affected them to participate in any cultural and social opportunities. As a result of it, dalits are feeling as humiliated psychologically and suppressed people within the society. Many other direct or indirect internal and external factors have affected to social change of Kami caste in the study area.

The bottom stratum is of Dalits or untouchables; whose social, economic, gender, health status and political conditions are lowest as compared to other groups. Similar facts can be observed among the Kamis of Lamatar VDC of Lalitpur district where they are living in same condition as described above. The study presents the ongoing socio-cultural practices and economic condition along with the affecting factors of changes among the Hill Dalits (particularly to Kamis).

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

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

3.2 Study Area and Rational for Selection

The present study on 'Kami' was conducted at Lamatar VDC of Lalitpur district. The reasons behind the purposive selection of this site are as follows:

- i. Lamatar VDC is heterogeneous composition of caste groups, other castes and big settlement of untouchable caste "Kami".
- ii. There are almost 90 households of Dalits and 30 families out of them belongs to Kamis.
- iii. The community comprising of traditional occupations castes makes money with the base of traditional skills they follow in their life.
- iv. No studies of Dalits particularly to Kami people in this area have been conducted yet.

3.3 The Universe and Sample Size

There are 30 households of Kami people in the study area. Thus census study has been conducted in this study.

3.4 Nature & Source of Data

Both qualitative and quantitative data were used for the research. The source of data were primary and secondary. The primary data is collected from field work. These have been collected through the personal contact with the respondents (Kamis), Key informants and others from the study area. The secondary data was collected from the Central Bureau of Statistics, Village Development Committee (VDC), District Development Committee (DDC), National Dalit Commission and other relevant I/NGOs as well as from their various literature. Such as books, reports, journals, articles, case studies, previous dissertations etc.

3.5 Data Collection Techniques

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

3.5.1 Interview Schedule

A schedule of both open and closed questionnaires was developed and used to generate basic data from the households which includes population dynamic, family size, household income, occupation, life pattern, income from traditional and modern occupations, cultures and rituals, gender status and other general information. Anyone member of household either male or female was selected as the respondent for the interview. The quantitative data was analyzed as a unit households and respondents numbers and qualitative information was reviewed with the basis of percentage and time.

3.5.2 Observation

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

3.5.3 Key Informants' Interview

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

3.5.4 Focus Group Discussion (FGD)

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

3.5.5 Case Study

Some case of study of women, youth and elderly of the Kami community was also made through group discussion and personal contact with the targeted people. It was focused on present social status and changing patterns of Kamis comparative to the past.

3.6 Reliability and Validity of the Data

The researcher is well aware about the importance of the data collection during the study. Efforts were made to minimize the possible source of error during the pre and post data collection phase of the study: The researcher has extensively reviewed the similar types of studies conducted by other method and instrument used for cross check. Combinations of different methods were used to ensure the reliability and validity of data.

3.7 Data Analysis and Presentation

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

3.8 Limitation of Study

The present study has some sort of limitation. Firstly this present study is a mini-research work which is prepared for the fulfillment of the master degree course in sociology. This study is a purposive case study of one untouchables cast group, named 'Kami' but it does not included other ethnic groups such as Magar, Gurung, Brahman, Chhetri etc. and other untouchable castes (Damai, Sarki etc.) who are living in the place.

CHAPTER IV

STUDY AREA AND RESPONDENT PROFILE

This chapter gives an introduction of the study area, a brief description of Lamatar VDC, Lalitpur and brief introduction about the places where Kamis population concentrated. Geographical structure, population and available natural resources inevitably affect the structure of the society and culture.

4.1 Physic-geographic Setting

Lamatar VDC is situated at 9 km north south from the Kathmandu city. It is divided into 14 wards and the study area falls with 1, 2, 5 and 6 wards. The VDC is surrounded by VDC in the east, VDC in the west, in the north and surrounded by small jungle in the south. The climate of this VDC is semi-sub-tropical and temperate through out the year.

4.1.1 Natural Resources

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

4.1.2 Population Composition of the Study Area

The total population of the study area Lamatar VDC is 3705 out of total 1855 (50.07%) female and 1850 (49.93%) male. It covers 635 households (Source VDC Profile, 2008). There is the heterogeneous community, the

households belongs to various ethnic castes like Brahman, Chhetri, Kami, Damai, etc.

4.1.3 Caste and Ethnic Composition

Lamatar VDC is dominated by Chhetri population and others mainly as Bahuns, Newars, Kami (ironshith), Damai (traditional sewing professionals) known as balighare and Newars (Janajati) and Sarki.

The ethnic composition of the VDC is given below.

Table No. 2
Caste/Ethnic Composition of Lamatar VDC

Ward No.	Total population	Cast/Ethnic Composition							
		Magar	Chhetri	Bahun	Newar	Tamang	Sarki	Damai	Kami
1	363	180	100	0	50	13	5	10	5
2	394	100	146	30	40	30	8	25	15
3	50	225	115	58	49	22	0	19	12
4	542	194	80	60	58	25	120	5	0
5	363	75	68	0	45	85	0	65	25
6	435	365	0	0	0	50	5	0	15
7	483	295	75	30	40	33	0	0	10
8	350	98	55	140	33	15	9	0	0
9	275	70	35	95	8	15	15	15	22
Total	3705	1602	674	413	323	288	162	139	104
In%	100	43.23	18.20	11.14	8.71	7.8	4.37	3.75	2.80

Source: VDC Profile 2012.

The above table shows the population of Kami's concentrated only in 1, 2, 3, 5, 6, 7 and 9 wards out of total population. 2.80 percent population belongs to Kami.

4.1.4 Facilities

The VDC has some modern physical facilities like transportation, education, health, communication, etc as described below:

4.1.5 Education

Since 2091 B.S.;, the school has been started in the ward no. 4 of the VDC named as Lamatar Batase (currently, it is higher secondary school). Similarly, there has been established public primary school and private schools.

4.1.6 Transportation

The 8 km, motor able graded road has been extended from Lagankhel; regular transportation from Lamatar to Lagankhel is being continued that provided the facility to the people.

4.1.7 Health and Sanitation

A sub-health post has been establish in the VDC which provided preventive and basic curative health service to the VDC through Assistant Health Worker (AHW), Village Health Worker (VHM) and Auxiliary Nurse Midwife (ANM). There are some medicine shops and private clinics for health check up. Almost all wards have the facilities of safe drinking water that is distributed from pipe taps.

4.1.8 Market

Local shops including small types of hotels are located in Lamatar Bazaar, people sell and buy some local products in these shops and people buy huge amount of the products from Lagamkhel.

4.2 Respondent Profile

Respondent's population, marital status and educational status is shown in the following sub headings:

4.2.1 Population Composition

Age and sex structure is an important aspect of population. The development of society depends on its active and healthy population. The following table shows the age and sex composition of the respondents:

Table No: 3
Distribution of Respondents by Age and Sex

Age Group	Male	%	Female	%	Total	%	Family
16-30 yrs	1	7.70	-	6.60	1	6.67	24
31-45 yrs	6	46.15	1	46.67	7	46.67	
46-60 yrs	6	46.15	1	40	6	40.00	
Total	13	100	2	100	15	100.00	24

Source: Field Survey, 2012.

While selecting each respondent from 15 household each, most of the respondents were under 31-45 (45-67%) and 46-60 (40%) years of age. Only one respondent was from the age of 16-30 years age group. Out of them, there were 1 married and 1 widow female, rest of 13 male and one

female were married. Even the researcher tried to balance male and female as equal number of respondents, it couldn't possible due to their distance of home to deal interview.

4.2.2 Marital Status:-.Marriage Type & Average age of Marriage

Marriage is an important social institution. It is union between a man and women to keep a sexual relationship and to produce offspring. It maintains the social structure, gives continuity to the society and helps to sustain social married and unmarried member of the Kami community. The marriage situation of the study people is given below:

Table No: 4
Marital Status of the Respondents

Marital status	Female no.	Male no.	Total	Marriage Type	
				Arrange	Inter-Caste
Married	1	13	14	14	-
Unmarried	-	-	-	-	-
Widow/Widower	1	-	1	1	-
Total	2	13	15	15	-

Source: Field Survey, 2012.

While going into the distribution of marital status of the respondents, out of total 15 respondents, there were 13 males and 2 female. Similarly, there were one married and one window female respondent and 13 married male respondents in the study area. The type of marriage of all respondents is found as arranged marriage .According to the information from all respondents, they all have had the marriage at 12-18 years in average age

During the focus group discussion among women, they expressed that there were difference in the process of marriage Although many couple has arrange marriage out of total population, currently, there is increasing trend of love marriage including inter-caste marriage in the Kami community.

4.2.3 Educational Status of the Respondents

Educational status of the respondents has been classified in to two groups consisting Of wider SLC and literate, which can be revealed from the following table:

Table: 5
Educational status of the respondents

Level	Female	%	Male	Total	%	Literacy rate
Under S.L.C.	-	-	5	5	33.33	100%
Literate	2	100	8	10	66.67	
Total	2	100	13	15	100	

Source: Field Survey, 2012.

As per the-above information, 33% respondents have the education under S.L.C. and rests 67% are literate having education not more than primary level. It means the literacy rate of the Kami people of the study area is quite high but they didn't continue the education to higher level.

After 1950; Kami were free to get admission in the schools of the VDCs. While the Bhubanashowri was established, since then Kami people have been joining in formal education. During the study, all 15 respondents expressed that they send their children in schools either private or government without discriminating girls or boys. There is no discrimination to dalit castes in the schools. However, due to various

reasons especially pertaining economic problem among them, they couldn't grade-up their education as compared to other castes. Table given below gives the enrollment of student and their continuity in higher Secondary school.

Table: 6
Trend of .School Going Kani Children (or Student) in
Higher Secondary School, Lamatar

Grade	Kani		Other Castes	Grand Total
	Girls	Boys		
One		2	10	12
Two			10	10
Three			15	15
Four			15	15
Five	2		15	17
Six			19	19
Seven		1	32	33
Eight	2	2	31	35
Nine	2	2	31	35
Ten		2	27	29
Total	6	9	205	220

Source: Field Survey, 2012.

Above table shows that at present, there are total numbers of 220 students enrolled in the school both from the Kani community as well as from other community. Out of this total 220, fifteen students are from Kani, has classes up to 10 grades. One can find less number of students attending classes in lower grades especially in class I to 4, but once they pass the examination of class 3 to seven, we can see great decline in the

number of Students attending further classes. There is maximum dropout in lower grades 1, 2 & 3 and in higher grades 6, 7 & 8 .From the Survey it was revealed that only; students out of 15, have continued their education up to 10 grades

<p><i>Many children of My neighbors are being involved in household works and helping to their parents to make iron weapons. Sudden drop-out from the school as they have to assist in household and iron works is the major reason not to have proper education. However, some improvements have been revealed day by day in terms of schooling children, conducting microcredit, activities and exploring economic opportunities among Kami community. Now I would happy when I see Kami children having school dress, because education is the only one element which can open inter eye to step onwards for achieving better economy and prosperous life ".</i></p> <p><i>-Mrs. Ishwori B.K., 38 yers</i></p>	<p><i>'I studied up to class 9.I left school myself I am a first girl who has attended school among Dalit particularly to the Kamis of this VDC . When I was at school; my classmates: always behave same as they have. there was no discrimination due to being dalits. Since there was good opportunity to study. I regret to not completing school education As I know that even today, and there are separate scholarships for dalits and no discriminate at all. Dulit students in any schools of/he VDC.</i></p> <p><i>-Ms. Srrrnln Rnyal,20 venrs</i></p>
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Reason for Hindrances to Educational Expansion of Kami children

Following are the major reasons for not completing the school education of children or students (or not sending /continuing Kami children to school education) was drawn from the focus group discussion and interview with key informants.

- Poor economic condition of Kami family.
- Traditional job no need to formal education in school
- Family's 'Concept of without education life is happy
- Early marriage of girls
- Attraction of foreign employment

One of the most known reasons for dropout of these students is that most of them come from a middle or low class family. Since the school is located very near to Kami community we found large number of higher

grade students they have already been dropout from the school. The reason for this is mainly they have short time to read due to having workload to help their parents for household work. Also the reason for dropout in higher grades is that once the students learn the basic alphabets including read & write their names, it becomes sufficient for any Kami girls or boys to do job easily at their own home following traditional occupation. Any Kami parents let their children study up to age of 12 -14 years, after that Kami boys get employed in a place where their father works (at home or other places) and Kami girls accompany with mother works (for household work or waging to upper castes farm).

The Kamis relate education with economy even though they don't get it for them higher education means a better job. Although they are getting employment there is increasing the sense to get education .Drop out of their children between 5-7 classes is high because of engaging on household work of girls and assisting iron work of boys. They involve the children and youths for carrying out repairing iron tools, selling Khukuri and raise Balighare and Khalo from Bistas. Similarly the girls have to work for daily wages in the farms of other castes accompanying. to mothers sisters and sister-in -law. If they give four hours to school, then they are losing money because during that time they work and earn money .Some Kami people are still with the attitude that if they join school, then who will feed them. They don't need to be scholar. If some girls and boys come up to 10 class or SLC, they couldn't continue further education because of no economic support extended from the family. Under such condition these children and teenagers are forced to take up jobs like assist to iron works, waging in other caste's farm and selling vegetables in the nearest city. It shows that occupational opportunities are the main reason for not completing school education.

CHAPTER V

SOCIO-ECONOMIC CONDITION OF KAMI CASTE

This chapter mainly deals with the demographic and socio-cultural and economic conditions' of Kami people of the study area.

5.1 Social Condition

This unit deals the current socio-demographic and political status of the Kami people of the study area: It includes family structure; health, women's positions, situation of domestic violence, political awareness etc.

5.1.1 Family Type and Family Size

Family is a very old institution found all over the world and also the most important institution .It is unavoidable for human development, growth and socialization. There are two types of family; one-is nuclear which can be defined as "a small group composed of husband and wife and immature children that constitute a unit apart from the rest of the community" or it is one which consists of the husband, wife and their children. Soon after their marriage the children leave their parental home and establish their separate household. The joint family is also known as "extended family" or "undivided family". It normally consists of members who at least belong to three generation: husband and wife, their married and unmarried children, and married and unmarried grand children.

5.1.2 Health

During interview, respondents said that most of the Kami people used to go nearest health posts, private medicals and hospitals for health checkup

and treatment of general to complicated health problems. Still some of them are consulting traditional healers (dhami jhankri)- before contact with health institutions and physicians. It is due to awareness and education expanded among Kami community Refer below to See the respondents' current behaviours to respond to the health issues.

Table: 7
Respondents by the Type of utilizing Health. Services-

Respondents/ Types of Services	Dhami Jhankri	%	Health Posts/Hospital/Doctor	%	Utilizing Both Services	%
Male	1		12		-	
Female	-		1		1	
Total	1	6.66	13	86.68	1	6.66

Source: VDC Profile, 2012.

According to above table 13 respondents (86.68%) are using modern health facilities for" the treatment of any disease whereas one respondent (6.66%) uses traditional services of Dhami-jhankri (healers). Similarly, one female respondent (6.66% of total. respondents) utilizes modern and traditional both facilities for caring her family's health There is no such practice available-on home treatment (homeopathic).

5.1.3 Women's Role & Status

While conducting observation researcher visits within Kami community. It is seen that almost all Kami women of Lamatar are engaged in the household work along with supporting to their husband in making iron tools. Besides that they do laborious work in upper castes farm and gets money or food grains Some of Kami women are also do business of selling vegetables in the market and fruits buying from the villages.

Some of them work as a labourer. They are economically independent and not considered as subordinate by their men in the family.

From the group discussion among women, it is found that they are playing a major role in household activities. They can spend their money on whatever they like in personal and family expenses. Economically, they are not dominated by their husbands. Their only complaint is that their income is taken away by their husbands who will enjoy taking liquor and playing cards. Due to the result of modernization and urbanization near to the village, there is significantly changing the situation of Kami women as like other upper caste women of the community.

Almost 44 percent women are literate including the +2 education. Kami girls are not prohibited from schooling. Both girl and boy children are treated equally they have freedom to separate, divorce and remarriage on their own choice. There are no social restrictions for living with modern style among women within Kami community. In this way, Kami woman have freedom like other high castes women. Young girl/women have equal status but have slight lower than males among adult women.

5.1.4 Son Preferences

This types of Kami community is also patriarchal as like other castes of the society All respondents have expressed that there is no such discrimination about son and daughter within their family in terms of their education, food, health and other aspects. However, still some Kami couple waits to born son due to the-pressure of parents and fear of social - stigma As. a result of it, some Kami family has many daughters up to maximum 4-5.

5.1.5 Domestic Violence

There is less domestic violence within the Kami families while interviewing with each respondents of the households and holding focus group discussion among key women informants. The situation of domestic violence towards Kami women could be found before 10 years or above but at the moment it has been abolishing. It is due to the increased empowerment of women in the society and the empowerment of Kami women as well.

5.1.6 Political Awareness

Previously, the untouchables hardly participated in the political- matters practiced in the society. They were not given any place in the politics, administration and technical and bureaucratic field. They were not allowed to hold any public post. Political rights and representation were denied for them But after the revolution in 1951, especially after the inception of Panchayet period, the Kamis of Lamatar have been given importance. The following table shows the participation of Kamis in the political system.

Table 8

People's participation in Political institutions by castes

S.N.	Period	Political institute	Participation	
			No. of higher caste	No. of Kami caste
1	2053	Council of VDC	46	1
2	2048	Council of VDC	46	1

Source: VDC Profile, 2012.

Above table Illustrates the participation of Kamis in local. political system after the restoration of democracy. This VDC is a small VDC with

total population 3640. There are approximately 2230 voters, out of which about 8.0 voters are from Kami community of Lamatar. Though the small scale of voters of Kami in the VDC, they play the decisive role in the local VDC and ward election. In every local level election after the restoration of democracy, have been elected and nominated as a ward member. The Kami constitutes a significant presence in the VDC. So there is no question of neglecting their population. From the Panchayat period; they were involved in local, council. Before 2046 (1990) only one Kami was nominated in local level Gaun Panchayat Council, rest of all were from high caste group. Also after 2046 (1990); out of ten local council members, the council has only one Kami of the VDC. However, there is no representation in VDC member as ward chairman in the VDC during multiparty system as well. The representation of Kami in both council and VDC has been still, dominated by higher caste people. They have no representative from their community in constituent Assembly.

Kamis of Lamatar have access to national, district and village level political system. Every adult of age 18 and above is eligible to vote for the representatives in local election and national election. Individual is nominated by each party to run in the local constituency and the voters select them on the ballot by selecting the symbol of their party. Besides national election, the Kamis also vote for making local government. At local government election, they vote for chairperson and deputy chairperson, ward chairperson & members of the VDC. But the local government election is not conducted due to political deadlock in the country.

According to the key informant's interview & focus group discussion, after the restoration of democracy in 1990, the Kamis of Lamatar are very much aware on politics as well as after the mass movement II of 2064.

The assimilation with upper castes has resulted in a more efficient environment for participating in any political events. They were more highlighted as the total number of population could not be overlooked by any political parties. They are considered as part of the local political body.

Their community has been divided into two parties: Nepali Congress and Nepal Communist Party (Maoist) after 2006. Before 2046 (1990), there existed unity among them and used to elect one member as their community representative. At present, there is political rivalry developing between them. Otherwise this is a homogenous community, where people live with cooperation. But, currently; in the name of democracy; the faction among them has also been developed in this community: One of the respondents Lal Bahadur B.K., 60 years narrates his awareness about social equality.

5.1.7 Social Discrimination

After the restoration of democracy in 2046 B.S. and Mass Movement II in 2062/063 B.S. many changes have been seen in our community. Stigma and discrimination from upper caste people is being reduced as Kami youths have been more sensitized in these issues. Upper caste people, particularly young generations, are used to interact with Kami people as well. They don't have used such types of discrimination and behavior with us. I am happy nowadays because I experienced the fact in this age that 'we are also human beings as other castes are and shouldn't be self-humiliated.

Mr. Lal Bahadur B.K. (Age: 60 yrs)

*I am married women of 20 years of age. It was inter caste marriage to me with Kami boy as I am Bahun girl. I always advocate against the behaviours of untouchability and discrimination being persisted towards Kami (even all Dalits) Upper caste people do not dominate me even I got married with Kami Community, Comparatively. I have seen that less discrimination and dominating behaviours towards Kami people in this VDC.
- Mrs. Sita B.K. 20 yrs.*

In the caste system, the caste groups are interdependent to one-another, economically, religiously and in their social life. With the changing attitude due to time, there is close socio cultural participation between higher castes and Kamis in the community. The Kamis domestic ceremonies and festivals are attended by the higher caste people. Younger generations have been included as political leader and social workers. The Kamis have made deep friendship and courtesy with other caste people and invite them in feast and festivals. They've been changing in their behavior as well. Earlier they had to respect all higher caste people either young or old. But now a days they have changed in their respecting manner.

The Kamis reaction toward discrimination is quite pitiful. They blame Rana rulers for their poverty and discrimination. They say "we too are human being and one can find same red blood inside us and other higher caste people have, then why this discrimination ?. Wherever we go, people misbehave us and never hear us". Many remained silent, though they believe it was unjust. They say it was their god decided fate. The fantastic attitudes towards caste based discriminations appear among most of the Kamis. But now with the dawn of democracy and Loktantra many of them are optimistic about their chances of receiving social justice by protesting against caste- based discrimination.

5.2 Cultural Condition

This unit deals with the cultural and religious activities performed by Kami people at present. It includes mainly religion, fest and festivals and rituals. Besides interview with the respondents and key informants, some observation conducted at the time of celebration of the religious and cultural events in order to know the status as by the researcher described below.

5.2.1 Religion

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

It is found that only one respondent out of 15 of the study area has a practiced Christianity. The male respondent Mr. Ram K. Rasaili said that he was only in the family and entire Kami community to perform Christianity. However, he is involving in all rituals and culture practices of his community without hesitations worships idols and received Tika at Dashain.

5.2.2 Festivals

The Kamis practice same culture and religion as performed by Bahuns and Chhetries. They celebrate the major festivals like Dashain, Tihar, Chaite Dashain, Magh /Shrawan Sankranti, different Purnimas and other

Hindu rituals of worshipping gods. Only performing Kul Puja (the worshipping to key god of their home) differs to other castes. There is no restriction to enter the temple of :Hindu goddess in the community of Lamatar VDC They all worship Hindu gods e.g.; Ganesh Durga, Laxmi, Shiva, Bishnu etc. though few minority has changed their religion. With the basis of respondents' expression a brief festivals celebrating within the Kami community is as follows:

Janai Purnima:

ALI Kami people celebrate Janai Purnima also known as Raksha Bandhan in the month of Shrawan or Bhadra. Every year the eve is Particularly related to Chhetri and Bahun. They worship to the temple of Lord Ganesh, Shiva and others and also offer a piece of new maize (fresh and green). The relatives and families of them are gathered on the - occasion of this festival and celebrate it with eating cook Quanit (mixture of bean etc) meat, Chiura (beaten rice), Jand (home made rice beer) and liquors etc.

Dashain

The Kami people of the study area observe a great festival of Hindus. They celebrated Dashain as they also belonging to Hindus. They keep Jamara on Ghatasthapana and worship to the goddess Nawadurga as- same as other caste do it. They worship the goddess Kali on the day of Astami with sacrificing of cock, he-buffalo (Rango) or goat (boka) and duck (haans). The worship of iron workplace (Aran) is also observed in the same day with sacrificing cock (bhale) or male goat (boka). After completing of nine days of dashain, they also observe the ceremony of providing Tika and Jamara from the eldest person on Vijaya Dashami and it is extended up to purnima.

As like other upper caste people, they also perform the Tihar ceremony with celebrating Gai Ruja, Dipawali, and Gobarddan puja, cooking circled bread (Selroti, Bhai Tika and observing Deusi and Bhailo. Eating sweets and playing cards and Juwa (a local casino) are the major entertainments they perform during this festival.

5.2.3 Rituals

They are used to perform various customs and culture as they continue whatever the community doing over the years. These are like Kulpuja (Dewali), Satyanarayan Puja etc. Due to interaction with other upper castes like Chhetries and Bahuns, they don't have specific and unique cultural events except these.

Kul Puja (Dewali)

This is a day when all Kami families offer a sacrifice to goddess of their localities. Every two years after, they are dedicated to worship Kuldevata, key family god named as Daremasta even the general worships is performed two times in the month of Mansir and Jestha in years . This festival commences on the Jestha Purnima according to the Hindu calendar. As this is the greatest festival among Kami community, family and relatives are gathered at this moment from anywhere they live. In evening of one day before celebrating this festival, Kami of Lamatar worship along with offering sacrifices the day of Kulpuja (Dewali) they all go to the jungle taking procession of the Lineal Deity of Kuldevata. With establishing the Lineal Deity of "Kuldevata" at a temporary place of worship made at the jungle, they offer worshipping throughout the day and end with sacrificing Kalo Boka (a black male goat) to the goddess. They celebrate the occasion with the feast, which involves a lavish

consumption of food items such as chiura (beaten rice) buffalo and goat meat, pig meal, Jand (home made rice beer and liquor).

Above all events are performed by Juwain (Son in law) as a Purohit in consolation with Brahimin Purohit prior to begin.

5.2.4 Rite de passage

Rite de passages are public ceremonies celebrating the transition of an individual or group to a new status. Such rites typically associated with transition in the life cycle (Dictionary of sociology 1994). Besides cremation of dead body, a few differences are they have in Death, funeral, marriage and birth ceremony. However all Vedic and religious methods-are used during performing these ceremonies even they don't have right of using religious book belongs to Bahuns. These all are performed by Juwai (Son-in-law) as purohit in consultation with Brahmin Purohit

Birth Rites

Members of Kami caste are to have their head shaved and nail cut by their-own caste, and likewise to have their rituals purification at birth and death performed by their own caste/ relatives. The period of impurity in each case is 10 days. The ritual at birth is done on 10th day by the senior of home. Pasni (rice eating ceremony) is done for boy in five months and girls in six months of the birth. Boy's hair is cut by his maternal aunt and thrown in nearest rive, it is known as ritual chhewar. Above 8-10 years girl is offered by Gunyu Cholo and boy is offered by Bratabanda in order to set them culturally and socially matured.

Marriage

Ms. Gita B.K. (Age : 17 yrs)

Now-a-days, we Kami women are also education and civilized. Our blood is same as others and the inner spirit is also full of holy. What would be difference to get in marriage with other castes if we have love affairs and romance ?

Most Kami marriages are like other Nepalese. Parents arrange girl of same caste to the boy for ritual marriage. In appropriate date or eve, there is organized marriage ceremony as like Bahun and Chhetries in the home or temples. Some girls and boys have their love marriage with other caste like Newars, Tamang, Chhetri and Bahuns too. After marriage most of the couple lives separately. They have certainly small household, since they have few assets. There is little economic incentive to stay separate household soon after marriage. It is strictly forbidden in Kami community also to marry with either side relatives. During formal procession of marriage, son-in-law performs all the Vedic methods. Key informants Mr. Krishna B. K. says, "while the marriage ceremony carried out for daughter in-law the consultation with Brahmi Purohit."

Death

The death rituals of the Kamis are generally similar to other castes like Chhetri and Bahuns. While a person dead, one member of every household should represent in the funeral procession otherwise they have to out of Guthi. When the corpse is placed near the bank of river, the offering of soil (Mitti) in remembrance of the person is done by every individuals present in the procession. After the funeral of dead body, son of the dead person lives Kiriya for 10 days and worship everyday nearby the river, the rite is called Dhikuro Puja. Every months of the date of death, there is the offering water to the soul of dead body. Such actions is performed for one year, this duration is called Barakhi. During that time,

son or closest one of the dead person should have to wear white (Kora). cloths with barring some impure food habits. Up to a year after death it is essential to perform Shraddha and after that it is optional.

With the basis of Karma Kanda (religious book) as practices by Chhetri and Bahuns, the all above rituals are carried out according to the instructions of their own relatives Juwain (Son-in-law) and or by the knowledgeable relative persons, if not available of Daughter in law.

As expressed by key informants during interview, they don't have specific culture and rituals of their own. As far as the informants know, the Kamis are performing various festivals and rituals and cultures in accordance with the process of upper castes people; It is due to the cultural transformation and Sanskritization as well.

5.3Econoinic Condition

It deals the present economic conditions of the Kami people of the study area, describing with occupational status, land and house ownership, cropping pattern and harvesting system as well as. Major income sources, food sufficiency, livestock .and role of women in the economy etc.

5.3.1 Occupation

The study found that most of the Kami people have their own traditional occupation e.g. making iron tools and have Bista (work for other castes to make iron tools and get agro products). The century old profession is still continued even the demand of tools is decreased due to industrially manufactured tools. Modernization has affected in their community. Many youths are being works in the overseas changing their traditional profession. However, old generations have still continued their old profession. In some cases they make jewelries of gold and silver. Some people are working as mechanic and driver also. The following table shows the occupational status of the respondents and their family:

Table No 9

Distribution of the Respondents & their Family by Occupation

S.N.	Occupation	Respondents	%
1	Traditional occupation (making iron tools, metal jewelries)	13	86.66
2	Workers (daily wages)	1	6.67
3	Overseas employment	0	
4	Driving/Mechanics	1	6.67
	Total	15	100

Source: Field Survey, 2012.

In the above table the highest 87% of the respondents are solely dependent on primary occupation (traditional occupation). Similarly, there is also the high level of dependency of the family in same occupation. Level of dependency of the family in secondary occupation can be seen mainly overseas development and workers / daily wages.

5.3.2 Land Ownership

While conducting the study, the-information about the ownership of land of each respondent has been collected as shown in the table below:

Table No. 10
Land Ownership of the Kami by the Respondents

Land	No.	Percentage
1-3 ropani	4	26.67
3-6 ropani	3	20
None	8	53.33
Total	15	100

Source: Field Survey, 2012.

During interview with the respondents, the researcher came to know that a minimum number of Kainis have their own agriculture land. The above table shows that most of them have dry land Baari (Paakho), out of total respondents who have their own land which is the property of their previous generation. Referring to above table almost above 50% respondents have not their own land, rests of them have their own but quite less which is not sufficient for their survival. Only 2 respondents have some khet (wet land for rice production) not more than 1 ropani.

Besides land, they have also house including cowshed and small *Aaran* (iron workshop). House ownership of them are as follows:

Table No: 11
House Ownership of the Kami by the respondents

Types of house	No.	Percentage
Own House	14	92.86
No House	1	7.14
Total	15	100

Source: Field Survey, 2012.

Above table illustrates that out of 15 Kami families, 14 (92:96) have their own houses and the remaining 1 (7.14%) live in small cottage rented with others. Out Of 14 houses, one house is cemented and the remaining 13 houses are old in style constructed with mud and stone At present, two ancestral houses are remained in entire Kami community. Due to poor economic condition, only, family lives in small rented cottage. The effect of urbanization, modernization has created desire and imitation on the Kami castes to make modern types of houses. Gradually improving economical status from overseas employment and other sources along

with modernizing traditional occupation, there is growing intention of them to have good living standards as upper castes are maintaining.

5/3.3 Food Sufficiency

Food is the basic needs of the people for acquiring proper nutritional diets. Size of family size of land and income status is the key determinants of analyzing food sufficiency among Kami caste of the study area.

Table No: 12
Respondents by Food Sufficiency

Period up to					
3 months	3-6 months	6-9 months	9-11 months	12 & above months	Total
9	2	1	2	1	15
60%	13.33%	6.67%	13.33%	6.67%	100%

Sources: Field Survey, 2012.

It is fact as above table reveals that the maximum number of Kami respondents has no food sufficiency on their own. So they have to collect food from outside by doing other secondary occupation like labor; overseas employment, mechanics etc. Maximum percentages (60%) of the respondents don't have sufficient foods, which is only sufficient up to 3 months. Only one family has sufficient food for more than one year whereas rests of them consumed up to 11 months.

As shows in the figure above in table no. 15, most of the Kami people don't have their own land for agriculture land. They collect foods e.g. rice, maize, wheat etc. from the Bista's houses. Some of them have many Bistas and some has least. Due to this, collecting foods from Bists's

houses as Balighare is not sufficient to survive as they expressed during the study.

5.3.4 Cropping Pattern

All respondents and key informants expressed that the crops harvesting by Kami people are mainly maize, wheat, rice and vegetables respectively. The major crop is maize in the Kami community. They also produce some vegetables for the purpose of income generation as they have rare agriculture land of their own to cultivate.

5.3.5 Harvesting Storing System

It is found during focus group discussion that they follow traditional harvesting techniques for the production of different crops. There is no modern type of harvesting technologies adopted by Kami people as they have no access to the trained agronomist and related institutions. The harvesting period is Jestha-Asar for collecting wheat and cultivating rice, and Mangsir-Poush for harvesting and collecting rice. Similarly, cultivating and collecting maize on Chaitra and Bhadra respectively.

They store these agriculture productions in traditional clay pots, bamboo made Bhakari (a cylinder type domestic utensil) to secure agriculture products.

5.3.6 Income Sources

Excluding the ownership of land, the other major means of livelihood of Dalits is the sale of their traditional caste occupation. Historically, Dalits have been practicing their traditional caste occupation and selling it to their clients to make a living. For example Kamis not only make agriculture tools and household utensils such as sickles, knives, axes,

hoes, spades, plough tips, and nails but also repair them when needed .A goldsmith or Sunar makes golden or silver ornaments as demanded by their clients (NDSR,2002:38). .

During focus group discussion with the Kami people they expressed that in comparison with previous 10 years now they have been standing in their own foots and being self reliant due to established and mobilization of different micro-credit groups among their community As a result of this, now-a- days every household have their own modern toilets and drinking water taps, no human waste is available and improved sanitation and sewage around their community. In conclusion there is increasingly improved economic situation. The empowerment of women themselves in group mobilization, saving & credit and participation in different community activities is increasing It shows that the economic transforming along with social changes has been rapidly growing in Kami castes as well. The following table_ shows the distribution of income sources by .their occupation

Table No: 13

Monthly Income and Expenditure of the Respondents

Monthly income in NRs.	No. of Respondents	%
1000 and below	7	46.66
1000-4000	3	20
4000-6000	3	20
6000-8000	1	6.67
8000-10000	1	6.67
Total	15	100

Source: Field Survey, 2012.

The above table shows the monthly income of Kamis which range from below to NRs.1000 to above up to NRs.8000-10000.This shows the monthly income of Kamis is sever, hence they are considered as lower and degraded people in the community. Most of the household (46%) have an income below NRs. 1000 and 40% household has NRs,1000-6000.The average expenditure of them is minimum NRs.1000 to above 6000. Only two households have some profit from the, income against expenditure So, it can be said that they are economically very poor as their income level is quite low.

The traditional occupational occupation of the Kamis of this study area is to make home and agriculture tools for the upper castes and making gold/silver jewelries and khukuri (a big knife) Beside these, some of the Kamis have been employing in the overseas (like Dubai, Malaysia, Saudi Arabia etc) as well. Similarly, some people are engaged in other professions like driving, mechanics driving etc. These occupations are the major income sources of the Kamis of the study area. Kami women work in the upper caste farm and selling Khukhuri by Kami men is the major income sources.

I am now 60 yrs old. I/rad faced so many humiliations throughout my life. We were called -'Daangra' or 'Phohori 'people in the village. We had to show full of respect to everybody and had to accept whoever told for doing whatever. I have lost my own land and properly 'due to pay lend money (credits). I couldn't do anything during my life because of poverty and the shortage of basic needs.

- Mr. Bahadur B.K., 60 years

According to the respondents of each household, while income is low, Kamis lend money mostly from local saving and credit groups, and some amount from local creditors (Sahoo) to reimburse the family expenditures. They return money to the Groups through installment basis whereas they should pay only interest until not ready to return whole amount to Sahooss. They collect money fur recovering such payments

selling khukuris, agriculture tools, livestock and vegetables as well as income of overseas employment. However there is decreasing tendency of lending money from local Sahoos. Only respondents of the two households said that they have sufficient Income for family and other expenses as they have to expense money to fulfill the basic requirements, Respondent has said that there were no sufficient money as a profit to invest in business and service oriented sector.

Their age old traditional occupation that is still confined them as the virtue of their caste position. Making iron tools is considered low caste people work particularly to Kamis; they do not have to face competition from other caste people. This job provides them security like once they get this job there can hardly be any chance to lose this profession. This professions do not require any academic qualification. Urbanization near to the village has also provided many opportunities for them. Presently; there, is increasing the tendency of overseas employment among the Kami youth as well. It is found that some people of the Kami community are being employed in Malaysia; Dubai and Qatar and rest of young /adult people are also in queue for going overseas employment.

5.3.7 Livestock

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

5.3.8 Women Position/ role in the Economy

Mrs. Ishwori B.K. (Age: 38 yrs)

In any society, women are the basic indicators of social and economic development. "Just 5 yrs ago, I had been literate in my family whereas my husband is still illiterate. Poverty, illiteracy and untouchability have affected deeply to our family and society. Although I have been deprived from an opportunity to go school I have sent my children in the school. I use to sell vegetables in the market and those collecting from my own kitchen garden or buying from other caste people and working with upper caste's farms. It helped me to complete all these things otherwise I couldn't do so.

Behavioral change in the role of women (wife and-mother) brings changes in social, economic and demographic structure of the society. As the Nepalese society is organized in the patriarchal model, the status of the women is lower to that of males in every field of life social, economic and political (NDSR, 2002). The majorities of Kami women of the study area are involving to work over the farm of upper castes as daily wages. Within this Kami community, we find almost all Kami women engaged assisting in making iron tools with their men. This is because this provides them time to carry out their household course as well as being employed with this job. They do not have to work whole days as official job but can carry out their work in daytime where they don't have to spend more than 4-5 hours. Besides engaging household and kitchen work it provides them an opportunity to satisfy to upper caste people for repairing and making agriculture tools and other iron tools. The status of Kami women has also changed in due course of time. According to National Dalit Strategy Report (NDSR), presently, some Kami males and females are relatively better educated than other Dalit groups and work as professors, engineers, doctors or employed in various Non-Governmental Organizations (NGO) and corporations such as bank, school, hospital etc.

During focus group discussion among female respondents, it is found that some houses were run by females only as their husbands were idle and

retired. It is found that currently they have been more empowered in the community by affiliating in different groups like micro-credit income generation etc. Presently they don't have to depend on labour work for upper caste farm to generate money They earn about 20 thousands per year person from different profession.

CHAPTER - VI

SOCIO-ECONOMIC CHANGES AMONG THE KAMIS

The social change is the fundamental alternation in the :pattern of culture, social structure behavior and interaction over a period of time. It is also a process by which society becomes something of different while remaining in some respects the same. Some change is occurring throughout Nepal and nowhere as fast as in the Lalitpur Lamatar. As many writers have mentioned that no real change in -social relation amongst caste can come unless there is economic change first.

As Kaniis are the lowest and "untouchable" caste of Hindu society, they live in a homogeneous community outside the city limits but yet area the part of the multiethnic community. They occupy the bottom most rank of the social ladder. They are economically backwards, socially depressed and educationally neglected among the Nepalese population. They are categorized "Pani, Chalne tara Chhuna na Hune Jaat" (People with whom high castes can not drink water and touch them). Though they are the goldsmith of the community they are occupational castes known as ironsmiths and make tools and weapons which are used in cultivation.

Today we are passing within twenty first century .The modern Nepal is facing big changes in terms of life styles, education, attitude, living environment etc. The *Kamis* of this area are no exception. The socio-political and economic changes in the community directly or indirectly influences on the *Kamis*. After the restoration of democracy and Loktantra in 1990 and 2006 respectively, one can see rapid changes in the socio-economic status of the *Kamis* too. This study has focused on economic, educational and political status of *the Kamis* of Lamatar. In

addition, the *Kamis* of Lamatar, Lalitpur are being socialized in various ways to obtain higher social status and modernized in terms of material life.

Here, an attempt is made to analyze the socio-economic changes amongst the *Kamis* of Lalitpur with reviewing various social change factors. Referring to the underlined findings of focus group discussion among *Kamis* people (youth, women & elderly people), interviewing with key informants, observation visits and respondents expressions, the facts are synthesized as described in the following points.

6.1 Modernization among Kamis

The *Kami* of Lamatar VDC are highly influenced by modernization as they are the inhabitants, near to the market. Every types of development has affected directly to them. Due to modernization including the expansion of visiting, there are many changes, taking place-relating to housing pattern food habits, dressing and other lifestyles as described below. Economic betterment also made their living standard higher and greater exposures to modernization.

6.1.1 Change in Housing Patterns and Life Styles

The traditional houses of Kami, without tiled roof, single floor no windows and doors like as previous during 10 years period those have been completely gone away due to constructed new houses in place of them. From the field survey it is revealed that out of 15 households one has new (or modern or cemented) types of building, only one ancestral house and 12 houses are made off from stone and mud with tile roof. Others are commonly like as upper caste houses with moderate furnishing and decoration as interior, and exterior parts. Besides that some

equipment like almirah, wooden bed CD deck and cameras can also be found commonly in their houses. Similarly every mature male and female has wrist watches. Many households have their separate kitchen parts or room with clean floor and some modern kitchenware like pressure cookers, utensils etc.

Urbanization gradually entering to the society is one of the reasons for their change in such outlooks and design. Modern type of media is also another factor for this changes. Out of 15 households 10 have radio & television both, 11 have-only radio and one do not have radio and television both. The media has *so* much influenced on their lifestyles and living pattern. Similarly, all households has mobile phone in their family.

6.1.2 Change in food habits

Up to before five years, Kamis had to survive begging Punki (mix of rice, salt and other food) from Bistas (persons for whom they are working to make and maintain iron tools). But with the rapid growth of urbanization near and around the village, they are getting various employment opportunities and becoming economically well-off' to fulfill basic needs They spend (especially male) drinking alcohol and eating varieties of meat .Usually they eat Daal, Bhaat and Tarkari along. with meat (some arranges it occasionally).They use modern instant foods like noodles, bread and tea or snacks as their own choices. Some youth come to Lagankhel and Kathmandu city for shopping and celebrating at restaurant.

6.1.3 Changes in dressing habits

Traditionally, Kamis had to wear Cholo & Phariya for females :and Daura, Kami suruwal for males. But, due course of 10 years period; they

started wearing all sorts clothing as per the modern fashion. Women wear modern clothes like blouse, middy, Kurta & suruwal etc. and men used to wear pant, shirt jeans, and hats with modern types of gold ornaments and wrist watches. Nowadays, whether waging to upper castes farm. or selling Khukuri or vegetables, they can afford money for clothing and making ornaments what they like to use. To have lipsticks, cram and hair is also the common for teenagers or youth girls.

Mr. Suwash B.K. (Age: 18 yrs)

As far as I know, previously, we had no sufficient food and. wearing clothes in my family. .The higher caste people had used to. dominate us while wearing modern dress up and eating food in hotels and restaurants. We used to get only Punki and Khalo from upper castes (Bistas) to eat rice & other food items. Today, I don't feel so because of increased sensitization among us and to other castes as well. Either women or men can use any dress-up or ornaments and there is no barring to have food at hotels and restaurants Presently, every Kamis people have good economic status as compared to previous Daal, Bhat, Tarkari are being common for all .Biscuit, bread ;noodles etc: are also consumed for Tiffin of children and young too.

10 yrs ago, we didn't have sufficient living room, toilet and drinking water as well as other electronic facilities within entire Kamis community. Now, we have very nice house made - off as modernized types including sufficient wooden rooms. Toilets have been made in each household including of facility of public drinking water tap.

Due to exposure outside the village and effects of current media, above types of changes have been existed especially among the younger generation. Hence the modernization has brought change in the material life of Kamis. Modernization has made their society something different from this, they learn how to maintain the standard of living and fit in modern civilizing society.

6.1.4 Change in health & Sanitation

Ten years ago, while established a sub-health post within the VDC there is significant changes took place in health and sanitation aspects. Kami people have also been aware and sensitized in the health and sanitation since that time Surroundings of *Kamis* households are clean and safe

now. Every households have their toilets as minimum as pit latrine, safe drinking water facilities have been. managed by Dalit NGOs for accessing every household They are using certain dumping cave for collecting all wastages (animal or human). Previously, before 10 years or above, many children did reach to the death from various childhood disease due to lack of proper care and treatment facilities. Today there are health facilities nearby their community and in the nearest cities as well. They have a good access on immunization, family planning and reproductive health services within the VDC. It has improved the overall health status of Kamis of this VDC.

5.1.5 Changing in discrimination behaviors in-public places

Mr. Lal Bahadur B.K .

I am happy nowadays because I experienced the fact in this age that we are also human being as other castes' My home and entire village is clean, safe and green today. I know that it is due to the effort of new generation.

Ten years ago, there was huge discrimination between Kamis and Upper castes during worshipping at local temple of lord Ganesh, Shiva and Devi etc. They were not allowed to enter to the temples to worship along with upper caste people. Currently there is no discrimination available. Regarding it ten years ago there were a practice of "chhoi chhito "in every place when touched to the Kamis. Now, upper caste people and Kamis drink tea seating in same bench in the local tea shops. Besides entering into other upper caste's houses, there is no such discrimination and restrictions for Kamis in public places .Hence, the discrimination has been declined in some extent as compared to last 10 years. People of the village areas are more liberal and their attitude is changing day by day. They are realizing the meaning of equality and rights through education and sensitization influenced by different social and political organization and group's.

6.2 Acculturation among Kamis

Currently, Kamis of this study area has no specific and caste specific cultures and customs as they are living in the interaction with Chhetries, Bahuns and Newars etc. They have adopted the traditional cultures and values of Chhetris and Bahuns. Due to modernization including increasing trend changing process, nearby the village many changes have been made in performing various cultures and festivals- like Dashain, Tihar, Marriage ceremony Pasni, Bratabandha, Chhewar etc. comparing to 10 years before. Now they invite many people including upper castes and put different food menus like Pulao; Meat and other varieties in the parties during performing these events. They have sense of competition celebrating the cultural and social events among earth others with adopting new or modern cultures of other caste people. For instance, we can see that they started the practice of blowing Sanlcha while funeral processional of Kami people since 10 years and above. They are also worshipping in local Ganesh temples and other temples as like other caste performs organizing the Satya Narayan Puja Keeping. Tulasi is planted in front of Kami houses and daily worshipping household Dewata are being a regularly practice among Kami community. Celebrating the festivals like Gokarna Aunsi (an eve of respecting father) Matatirtha Aunsi (an eve of respecting mother) and Janai Purnima (Wearing sacred thread by upper caste Hindus) among Kami community is being common. Those festivals were celebrated only in upper caste Hindus community before 20 years. These all are due, to frequent transformation of the cultures through modernization, urbanization and social interactions with other communities.

6.3 Sanskritization among Kamis

The Kamis of Lamatar are sanskritized in various ways. They are changing title on family name instead of original. They are adopting upper caste cultures and life style which were not prevalent amongst them in the past 10-20 years. These changes found during the study are described below.

6.3.1 Changing in naming system

There was complexity and hesitation calling with their family name Kami as a title nowadays, there is changed their family name Kami into Rayal, Ghimire, Sunar etc. in which they are feeling proud and non-dominated. If they are also adopting the surname as used by; upper caste people in their surname. Hence their original family name and surnames also remain as in the citizenship and other official documents Due to Dalit empowerment and advocacy through different means like media, NGO's activities, local political movement etc. the changes has been made amongst Kami.

6.3.2 Worshipping in temples and celebrating festivals

Twenty years ago, there was hesitation to worship in local temples together with non-dalits. Now, they have no discrimination existed to go and enter into local temples. They organize different cultural events like wedding ratteuli (song & dance) Pasni (rice fooding) ceremony) as performed by other upper castes. Due to interaction with upper caste people, Kamis have begun to celebrate Janai Purnima, Gokarne Aausi, Matatirtha Aausi and Ashar 15 from which they feel so equal as other castes.

6.4 Changes in Socio-Political Aspect of Kami

According to the interview with informants and discussions with key respondents; due to various sensitization and advocacy actions within the Kami community there is increasing political party preference. They have discovered that the lower caste have equal rights in the political system. They are fully aware that all women and men and of course ethnic and low caste groups are equal. The Kamis concept of democracy being freedom to do anything seems to be good as well as bad. Good is in the sense that they now understand their rights. In the past they were considered low caste people with no civic rights. They had to bear everything giving blame to destiny. But with the dawn of democracy, they are getting more freedom. This freedom also gives negative impact on their attitude. In the name of democracy immoral activities began to occur frequently especially from the younger generation. Kami community are aware about the allocation provided in government service sector for them by the state after mass movement II.

They are rarely having agriculture land. Since time immemorial Kamis have been engaged in lowest paid professional as making agriculture weapons and Khukuri. In the earlier time, some of them used to sell Khukuri in the market and earn money in order to continue their lives. They had to survive depending only on Bista or Ballighare (work for upper castes to make iron tools, and get certain food items) and remain in extreme poverty. Now, the faster growth of urbanization has created them much employment opportunities, speeding up the process of urbanization nearby the village is providing many more types of opportunities including mechanical and iron works. Some of them are engaging with transportation, driving and overseas employment as well. They are also working in private business of making gold and silver

jewelries in Katmandu city. Basically, they earn money only by selling Khukuris and waging to spend for fulfilling basic needs even some have income from other sources like overseas employment, jewelries business and driving or mechanical works. The economic status of Kamis of this study area is generally sufficient to survive with fulfilling basic needs. However; there is still need to transform their traditional into modern occupation opportunities that would benefit them more to uplift the economic status as well as making prosperous family & community. Kamis of Lamatar are still deprived of education They still relate education with economy which is the main cause for educational setback and the other reasons being, early entrance into married life and lack of role models. There is positive attitude forming towards the importance of better education. The good education symbolizes higher status within the society.

CHAPTER VII

SUMMARY CONCLUSION AND RECOMMENDATION

7.1 Summary

This study was carried out in the Kami community of Lamatar, Sitadhuli, who are Dalit untouchable caste of hilly area. The title of this study was named as "The Socio-Cultural and Economics Status & Changes among Kami community: A case study of Kami people in Lamatar VDC, Lalitpur District. The major objective of the study was also same as" mentioned in title i.e. to find the socio-cultural & economic status and changes presently happening among the Kamis. To fulfill the major objective, three different objectives were set for-the study and designed research methods with the basis of these objectives.

This study is based on both descriptive as well as analytical research design. The study includes all household of the study area as the "universe" of the study. Quantitative and qualitative information were gathered from Kami tole of Lamatar using census method through frequent field observation visits, focus group discussion, structured interviews, case studies and interview with key informants as well.

The theoretical Framework of modernization acculturation and sanskritization were applied in order to measure the socio-economic changes and status among Kamis. While analyzing the qualitative and quantitative Information the socio-economic changes amongst them are mainly based on the change that has taken place after the restoration of democracy in 1990. The Kamis an occupational caste of the community live in hill and Terai of the country. The traditional occupation of Kamis has been to make and repair iron tools of upper castes and selling

Khukuris (a big knife). (Majorities of the Kamis Lamatar are employed Sunar or Bishwokarma in the community for making iron tools, Khukuris and other metals. There are 15 number of Kami; children who have joined in local government school; only 7 have been continuing their education. It is found that most of the Kamis want to stop to continue the education of their children at the age of 12-15 years due to various reason like poor economic condition, support to traditional occupation: earlier marriage of girls, etc. In the views expressed by Kamis, education is just for economic development. They manage to get job without education. However, they have started to continue their children's education either joining in boarding or local government schools for better future.

Comparatively, health status of them is being improves gradually; the study found that most of the Kami people used to go nearest health posts while having any health complications. They have been using safe drinking water personal and community hygiene with modern toilet facilities. It is due to their economic and social enlistment as well supporting from government and non-government institutions. Their major occupation of Kami people of the study area is traditional. Out of total respondents, 87% have continued their traditional. occupation so far and rests are changing into new one. Making iron tools and offering foods and other basic needs from Bistas as a return of it is still continued even today. Due to faster rate of modernization this profession is now going in declined position. As many young Kami people do not like to this profession, it's been continued only by some adult people. Although anybody can continue the profession without normal or informal : education, youths have turned into another profession like overseas employment, driving, mechanical works etc. However, still their major source of income is selling Khukuris in the nearest bazaar. Out of total

population. We have traditional occupation for major income source. Secondary source for earning money is daily wages, overseas employment and driving/mechanics respectively. Most of them have income as minimum as NRs.1000 per month. Some women also get money from seasonal-business of vegetables and Fruits. The contribution of women in household income is significant in Kami community. They earn about 20 thousands per year per person from different profession. As they are non-agriculture people, all expenditure are consumed mainly in their daily expenditures. They also (especially the male Kami people) spend money in alcohol and gambling. Very few have saved money. From the survey, it is found that the occupational shift of Kamis is very high. Only few high class and middle age people and family have continued traditional professional but most of them have already turned their occupation into new one.

In terms of land ownership, out of 15 Kami families, 14 k(92.96) have their own houses and the remaining 1(%.14%) live in small cottage rented with other. However, most of the Kami people do not have their own agriculture land. They collect foods e.g.; rice, maize, wheat etc. from the Bista's houses. Among respondents, only 26% have sufficient food for more than 6 months.

Their participation in political sector is very low as they-are still dominated by elite upper caste people. As of today, only two have been elected or nominated as ward member in the VDC. Political awareness in one hand taught them to raise voice for their rights and in other hand, brought faction within their own community as they are followers of three major parties of Nepal; They are being used only in voting but after this, they have not being contacted by political leaders. Due to various sensitization and advocacy, actions within the Kami community, there is

increasing political party preference. They have discovered that the lower Caste have equal rights in the political system. They are fully aware that all women and men and of course ethnic and low caste groups are equal.

Due to Modernization, there are many changes taking place relating to housing Pattern, food habits, dressings and other lifestyles-as described below. Economic betterment also made their living standard higher and - greater exposures to modernization. Due to sanskritization, they are adopting upper castes cultures and life system which were not prevalent amongst them in the past 10-20 years: They are changing title on family name instead of original. They have different sub- castes like Sunar Bishwokarma & Rasaili etc. Due to modernization and sanskritization, lifestyles, naming system and cultural behaviors have been changing relatively than they have their own before. Today, they want to show as equal as other castes in every aspects of life. Kainis of this study area has no specific and caste specific cultures and customs as they are living ill the interaction with Chhetris, Bahauns and Tamangs etc. They have adopted the traditional cultures and values of Chhetris and Bahuns: Due to modernization including-increasing trend of urbanization nearby the village, many changes have been made in performing various cultures and festivals like Dashain, Tihar, Marriage cefemony, Pasni, Bratabandha, Chhewar etc.

Though they are untouchable; they are still playing key role in .making and maintaining iron tools in the community those will be used for the far fling. With open political system and increased continuous advocacy against discrimination of Dalits, the age-old biasness and discrimination is declining significantly with changing liberal attitude of other caste people. They are now gradually getting better social status than before. In other words, they are modernized and socialized in terms of socio-

cultural setup and material life. It can be seen as modernized and socialized with respect to taking place with improvement in housing patterns, equipping of latest luxury goods, changing dressing habits, better means to good diets and changed vision made from other caste people. Thus, with more exposure to latest media and Urban cultures, they are slowly trying to assimilate out in a wider circle, which is evident from the fact that high caste people also participate frequently in their feast and festivals. In this way, the changes are taking place in their community might have for better or for worse, it only time will tell.

7.2 Conclusion

It is-a very difficult work to study about social status and change in short time. Nepal is multi-diverse and multi-ethnic country having various tradition and cultures. Separating a mix of different varieties and customs among every community has its own complexity. However, pre-setup research design and cleared questionnaire has helped to collect. fact and figures during the study. To meet the study objectives, the study is tried to find quantitative and qualitative information as far as possible from and within the study area.

The Kamis of Lamatar are going through socio-economic changes. These changes can be attributed to better economic opportunities; open political atmosphere, exposure to outside world through media. Rapid growth of modernization has made their occupation in transitional stage. They are modernized and socialized in many aspects. They regard themselves as educationally and economically well off comparing to other hill Dalits of Nepal. As they relate education with economy, there has been a number of dropouts from school but' awareness -of, good education slowly rising amongst younger, generation. Discrimination is also in line with

declination With changes occurring in the attitude of other people. They are certainly more conscious in the political situation of Nepal as well.

Kamis of this study are relatively backward in every aspect of socio-economic, culture and education 10 years before. Moreover, the education among Kamis has two dimensional effects, first change in attitudes and behavior within themselves and second; change in the intercommunity culture and discrimination. For both conditions, their education definitely plays a vital role. As a political group they should be more organized. The participation of female in political groups is nil, so there is a need to empower women about socio-political issues. Their socio-economic changes should have moved their socio-economic status in a vertical direction rather than in a horizontal direction. They should regard education as a door to higher social status rather than as a means of better economic growth.

Hence, it can be said that the study could have get the answers of all questions which were raised before, setting objectives for the study.

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APPENDIX I
QUESTIONNAIRE FOR HOUSEHOLD SURVEY

- 1. Respondents Name:** **Household No.:**
 Age: Sex:
 Marital Status: Ward No:

2. Family Details:

S.N.	Name	Sex (M/F)	Age	Marital Status	No. of children	Education	Occupation

3. Family Background:

- a) How many people are living in your family?
 Female [] Male [] Total []
- b) Who involve in decision -making in the family?
 Mother (Women) [] Father []
- c) How is women treated in your family?
 Respected [] Stigmatized []
- d) There is any discrimination between son and daughter in your family?
 Yes [] No [] Sun [] Daughter []

- e) In which family do you prefer to live in joint or in single ?
- f) What types of ornaments & dress wearing is followed by women in your family ?

4. Educational Status

Male		Female		Total	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate

- a) Do you write and read ?
- b) Is there any school in your village ? If yes, how much schools ?
Primary [] Secondary [] Higher Secondary []
- c) Do you send your children in school? If no, what Is the reason?
- d) Do you send only son in school or send your daughter too? If you don't send daughter, what is the reason for it ?
- e) Is there any social discrimination at schools relating to castes?
- f) Have you or your family members ever participated in non-formal education class?

Yes (why?)	
No (why?)	

5. Language:

- a) What language do you speak?
Nepali [] Others []
- b) Do you know, your language is equivalent to any other castes?

6. Socio-Cultural Status:

- a) What religion do you belong to?
- b) Is there division of title in your caste or not?
- c) In which title do you feel high'?
- d) Is there any gotra or not ? If yes, what is it ?
- e) Is there a practice of being "Meet" (a formal friendship) in Your society'? If yes, with which caste do you prefer to be the "Meet"?
- f) How does :your,dignity with "Meet"
- g) Do you believe in Butta-Pretta or Dhmi-Jhankri ? If yes, what's the reason?
- h) In which place do you prefer to go when the person feels ill' ?

Dhmi-Jhankri	[]
Doctors/l Health Posts	[]
Hospitals/Medicals :	[]
- i) What types of instruments do you use to cook and keeping food?
- j) Which food do you prefer to cook and eat in your daily meal?
- k) Do you cook other additional foods expect above said, in your meal? If yes, what types of foods you add daily and occasionally ?
 - i) Daily
 - ii) Occasionally

- l) Is their practice of eating food made or touched by you among other castes or not? If not, what is the reason?
- m) Which, feast and festivals do you celebrate mainly? How and why you celebrate this?
- n) Do you organize party in any occasion? If yes, what types of food menu do you put in that occasion?
- o) Would you invite to other castes as well in that occasion'? If not, why?`

7. Cultures Performing during Birth and Death

- a) Which cultures do you adopt in the time of child born?
- b) Whether the tradition of barring during delivery or not'? If yes, for how many-days'?
- c) What types of food is provided to mother at the time of delivery?
- d) Whether a tradition of Nwaran (a ritual of being purity from delivery) or not? If yes, from whom and in how many days it is completed?
- e) How is your Chhewar (a ritual of first hair cutting of male child) and marriage culture?
- l) In how old of age marriage is done in your family or community?
- g) Is the tradition of child, multi and widow marriage in your family or community? If yes, why?
- h) Is there inter-caste marriage in your family? If yes to whom ? Is it good or bad and why ?

- i) What is the tradition of finishing a dead body? Either it is fired or buried in bunker?
- j) How is the tradition of homage for dead person such as Kriya, Masik, and Barakhi ? How long it is carried out ?
- k) How about the practice of Shradha (a ritual of Annual tribute of dead-person) in your family ? If yes, who facilitate it as a purohit ?
- l) How do you feel about these cultural practices. and behaviors persisting in your family ? Presently, there is changing in these practices behaviour consistently?

8. Soc o-economic Status

- a) What is your traditional occupation? Is it your primary occupation?
- b) How many family members are involved in this occupation?
- c) What is the present condition of your traditional occupation?
- d) Do you satisfy in this occupation? If no, why?
- e) Do you share your traditional occupation to next generation?
- f) How they interested show their learn it?
- f) Do you have other occupation except above? If yes, which one is .that?
- g) Are you interested to perform new business or occupation except above? If yes, why?
- h) What is your main income source?
- i) How much do you earn from this?

- Wristwatch
 - Others....
- v) Do you get following facilities?
- Electricity /Biogas
 - Drinking water taps
 - Modern toilet
 - Transportation
- w) Are you interested in politics? If yes, why?
- x) Have you ever participated in the election as a candidate? If yes you elected or not ?
- y) What is your position in the society today and ten years backs ?
Due to what causes you are presently staying in this position?
- z) Would you like to tell about how is the changing pattern on above discussed matters in present context? What is your options regarding these changes?

9. Mention here if any suggestions and recommendations:

.....

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.....

.....

Thank you!

- k) What is the primary occupation of Kami people?
- l) Presently, is this occupation still appropriate to them for their economic improvements.
- m) What is the present condition of this occupation ?
- n) Do Kami people-send their children in school? If no, what is the reason?
- o) Do they send-only-son or send daughter as well in school ? If they don't send daughters ? What's the reason for not sending them in the school ?
- p) Is there any social discrimination you have experienced at-schools relating to castes?
- q) Do-you know any non-formal education class had been ever conducted in the Kami community? If yes, how long and how was their participation in such education ?
- r) What .is the impact of the NFE class in the community?
- s) Are you affiliated working now in any organization or institution in the society?
 - i. Guthi
 - ii. Social organization (NGOs, CBOs and Groups)
 - iii. If affiliated, why? Specify the reason
- t) Are there any changes have been made in Kami's socio-economic life due to these NGOs work too?
- u) What reason would you like to think for being behind Kamis as compared to other ethnic-castes ?

- v) Are you observing any significant changes have been made among Kami people nearly during 10 years period? Could you point out these changes specifically?
- w) Why these changes have been occurred in every socio-culture and economics aspects of the society?
- x) What are the causes behind it?
 Radio [] Television [] Cinema []
 Social awareness [] Political awakening []
 If others; specify
- a) Any industries or business organization are there in your villages?
 If, yes what industry ?
- b) Are there people working in any industries or business organization ?
 ? If no, what is the reason ?
- c) As the below, which support would you want from the government or I/NGOs side for social, culture and economic improvements of Kami people of this VDC?
 - i) Provides loan for animal or agriculture farming.
 - ii) Provide training for skill development
 - iii) To manage of appropriate market for selling of local product
 - iv) Conduct special package in this area for improving education and economic status

Appendix III

Focus Group Discussion (FGD)

Key Points:

- Present Social, Economic, Educational and Gender Status
- Political Participation
- Religious and Cultural practices
- Organization and Harmonization
- Discrimination between Dalit and non-Dalit and among Dalits
- Socio-economic condition-past/present Situation, changes and factors for change .

Recommendations and suggestions

Profile of participants and attendance:

Date:

S.No.	Name	Sex (M/F)	Age	Education	Occupation	Dalit/Non Dalit	Signature

Minute of the meeting:

Appendix V

A. List of Respondents

Name	Ward No.
1. Mukta B.K. .	6
2. Thulo Kancho B.K.	6
3. Durga Lal B.K.	6
4. Kumar B.K.	6
5. Ram Krsihna Rasaili	5
6. Kanchha B.K.	1
7. Kumale B.K.	6
8. Nani Maya B.K.	5
9. Lal Bdr. B.K.	2
10. Dilli Bdr. B.K.	2
11. Ram Hari Sunuwar	6
12. Krishna Sunuwar	5
13. Gokarna B.K.	1
14. Prem B.K.	1
15. Aaite B.K.	5

B. List of Key Informants

Name	Social Position	Ward No.
1. Krishna B.K.	Elderly person	6
2. Sarad Humagai	VDC Secretary	5
3. Arjun B.K.	Former VDC Member	1
4. Chitra B.K.	Social Worker	5
5. Gore Kami	Purohit of Kami	6

C. Members of focus Group Discussion (FGD)

Mix Group:

- | | | |
|----|--------------------|------------------|
| 1. | Sita B.K. | Kami Women |
| 2. | Kumale B.K. | Kami Youth/adult |
| 3. | Prem B.K. | Elderly person |
| 4. | Ganesh B.K. | Kami Youth |
| 5. | Ishwori B.K. | Kami Women |
| 6. | Kumar B.K. | Social Worker |
| 7. | Thuli Kanchhi B.K. | Elderly Person |

Women Group:

- | | | |
|----|------------------|-----------|
| 1. | Apsara B.K. | Married |
| 2. | Phulmaya B.K. | Married |
| 3. | Bishnu Maya B.K. | Married |
| 4. | Sanui Rasaili | Unmarried |
| 5. | Gita B.K. | Unmarried |
| 6. | Usha B.K. | Married |
| 7. | Namrata B.K. | Married |

Youth/ Adolescents Group

- | | | |
|----|--------------|------------------|
| 1. | Suwash B.K. | Youth/Adolescent |
| 2. | Sani Rasaili | Youth |
| 3. | Sarala B.K. | Youth |
| 4. | Sushma B.K. | Youth |
| 5. | Prem B.K. | Youth |
| 6. | Shiva B.K. | Youth |