

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Caste system is the basic foundation of the Hindu Society. Caste system is based on the varna System. Nepalese society structure is based on the varna system where different caste group and individual interact and inter dependent upon each other. The caste or varna system is based on primary social classification these are the Brahim (Priest), the Kshetri (warrior or administration) and the vaishya (merchant), the sudra (Labourer) . In the history of Nepal, the caste system first came into existence during the early period. The Lichhavi King divided the people into four varna and eighteen castes under creation belief and criteria. The surdra is divided into two types, touchable and untouchable. At the period of Malla water touchable sudra allowed to worship the god and water untouchable sudra didn't allowed to worship the God and Goddess.

During the modern period, Prathivi Narayan Saha addressed the nation Nepal is a common garden where four castes and thirty six sub-castes blossom forthily. To describe the caste hierarchy wide formulated as the Muluki Ain the totality of this caste universe had been paraphrases in the code as char varna chhitis Jat (Four varna and thirty six caste) the phrases shows the familiarly of Nepalese with the varna and model and it being main basis of social division. But the multiplicity of caste now already replaced the validity of the varna model for all functional purposes.

Cast organizational namely Brahmin, Cheetri, Vaisya, Sudra (Touchable and untouchable caste) are divided in the Nepalese society are as follows:

The upper caste always dominates the lower caste. Upper castes are economically, casually and politically higher compared to the lower cast. Untouchable castes are Sarki, Damai and Kami who are in deprivation of opportunities.

As described in the myths of Hindu religion, the Brahmin were divinely created from the mouth, Chhetri are from the arm, Vaishya are from the waist and Sudra is being created from the foot of the good and Brahmins are considered to be the lowest as possible respectively. Later on this category of the varna system took this from the caste system (Parajuli 200AD).

These castes were further subdivided into many sub castes, which help to stratify the Nepalese society. This process by which individuals groups are marked in a more or less ending hierarchy of status is known as stratification.

In the context of Nepal Dalits are categorized in three group which are as follows.

-) Pahadi Dalit (Kami, Damai, Sarki, Gaine are the main)
-) Madhesi Dalit (Mushar, Chamar, Dome, Halkher, Tatam, Badi are the main)
-) Janajati Dalit (Newari Dalits are Kasai, Pode and Chyame) (Bhattachan 2001)

The mother tongue of Pahadi Dalits is Nepali. Terai Dalits speak more than 25 percent mother tongue including Maithali, Bhojpuri and Abadhi etc. Newar Dalits use to speak Nepal Bhasa. The majority of Dalits are Hindu. Till now, Mijar, Bishwokarma, Pariyar communities are working together. Rest of them is still to be united. Kamis are mainly hilly areas but can be seen in all district and urban area in small numbers.

1.2, Statement of the Problem

The socio-economic upliftment of the Kamis Caste is still behind. Times were not that work during their past as they were interacting with the higher caste people. They had to serve the highest caste people by doing various kinds of iron works and in return they are given grains and money. Due to the modernization, traditional works are being phased out day by day. Their contributions are very high for the community. They make agriculture tools. Their works couldn't modify, they get less grains from other (Bista). That is not sufficient for them.

The Muluki Ain of 1963 A.D. for eliminated the caste-based discrimination. It states that the caste discrimination is a social crime. But still the rural areas and village is not completely award and this caste discrimination exists at remote place far from point of development.

Most of Dalit community is not allowed to go the temples. They are not allowed to share the water from the same well that the higher caste people use. The higher caste people don't allow entering them in their house. If they touch the water, the water is taken impure and also they are not allowed to enter the tea shop.

1.3 Objectives of the Study

The general objective of this study is to find out the socio-economic condition of the Kamis of Beltar Basaha Municipality ward no. 10 of Udayapur District. The study of social aspect of Kamis covers family size, marriage kinship, education, political participation and feelings of caste discrimination. The cultural aspects of Kamis are to describe such as festivals religions, language, dress and food. The economic condition of Kamis is to analyses such as occupation like traditional iron work, agriculture work, land holding position, income source and expenditure and modern business (Making gold silver jewelries)

However following are the specific objectives

-) To introduce Kami's in the study area
-) To study the social and cultural aspect of Kami's
-) To analyze the economic condition of Kami's

1.4 Limitation of the Study

Each and every study has its own limitation. The study will fulfill the master degree dissertation paper so it will be limited by time and budget. This study will have trend to focus the socio-economic status of Kami of Beltar Basaha Municipality ward no 10 of Udayapur District so it is a small study that may not be representative to analysis among the Kamis people of the other location. At the time this study will adopt micro appearance which may not comprehend the macro view of traditional and modern culture of Kamis people. The main focus of this study is to provide ethnography as well as the nature of socio-economic status in the various spheres of Kamis people with a land holding etc. Besides this limitation, the study tries to meet the objectives as far as possible.

1.5 Significance of the Study

The study area is Beltar Basaha Municipality which has covered ward no 10 structurally they are Bishwokarma, Ghatani, Dutraj, Gahatraj, Deyali, Rasaili etc. All of the community is engaged in agriculture. Besides they make agriculture tools and they have been starting the silver jewelry's business.

1.6 Organization of the Study

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

The main heading of chapter 2 is literature review, which includes cast system, Dalit and untouchables and previous study. The third chapter deals on research methodology in which, population and rationale for the selection of the study area, sample size and technique, research design, nature of data tools technique of data collection, data analysis and presentation. The fourth chapter describes about introduction of the study area, which covers geographic location, natural's resources, and social condition of Kamis with including lifestyle pattern, social and political participation, educational condition, in cultural condition, with including language food and habit, clothing/ornaments, ritual passage, religion and marriage. Likewise in economic condition, which includes land ownership, occupation, income source and expenditure finally fifth chapter deals the summary, conclusion, recommendations of the study. After references, questionnaire and picture are included as annex.

CHAPTER II

REVIEW OF THE LITERATURE

Review of the literature is main fact for the completion of the research work. The main aim of the literature review is to get knowledge about the subject matter for the research. For the research study, related reports, journals, books and articles etc by different writers have been reviewed.

2.1 Caste System

Caste is a system of scarification in which mobility movement up and down status ladder at least ideally may not occur. A person's ascribed status is his lifetime status. Birth determines one's occupation, place of residence, style of life, personal associates and the group from among whom one must find and mate. A caste system always includes the nation that physical or even some forms of social contact with lower caste people in degrading to higher caste persons. The caste system is also protected by the low and sanctioned by religion. (A.W. Green, 1997)

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna system. Nepalese social structure is based on the Varna system where different caste group and individual interact and interdependent upon each other. The case or Varna system is based on five primary social classifications. These are, The Brahman (Priest) the Kshatriya (warrior or administrator), the Vishya (merchant), the Sudra (Laborer) and the untouchable or polluted. In the history of Nepal, the caste system first came into existence during the early Lichhiavi period. The Lichhavi King divided people into four Varna and Eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D-1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people. With this noble thought in mind no one ever did realize the devastating outcome that would later comes as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista Dor bahadur, 1990).

According to the Hindu Myth Brahman being created from the mouth of Lord Bramha is considered as pure thus are regarded of high status. Unlike the Sudra who were

created from the legs (The lower part of the body, regarded impure), thus Sudras are placed in the lower category in the society. The base of the modern caste system is provided by the previously known as Varna system. Untouchables are ritually unclean. They have low status of them being associated with polluting activities such as skinning dead cattle. This means that none of the clean caste will take food or water from them and will avoid physical contact where possible. They were dominated from the early beginning by the higher castes since the caste system come into existence in Nepal (Caplan, 1970).

During the modern period, Prithvi Narayan Shaha Addressed the Nation, "Nepal is a common garden where four castes and thirty six sub caste blossom forth". To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as *Char Varna Chhitis Jat* (four Varna and thirty six caste). This phrase shows the familiarity of the Nepalese with the Varna model and it's being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows.

Tagadhari	Twice born caste (literally thread wearing castes Upadhaya, Brahman, Rajup, Jaisi, Brahman, Chhetris etc)
Matawali(janjati)	Drinking castes (Newar, Rai, Gurung, Limbu, Magar etc)
Pani na chalne chhoi chhito halnu napanne	Castes from whom water could not be accepted but whose touch does require as purgation of water.
Pani na chalne chhoi chhito halnu parne	Untouchable castes (Sarki, Kami, Damai etc)

(Sharma, P.R. 1977)

In this way, the caste system is origin from past, rather it has been introduced from the time of god and it has been greatly rooted in Hindu religion. The social status and occupation are determined by birth for individual in caste based society.

2.2 Dalit and Untouchability

Dalits are the poor and backward people who have to bear differentiation on the basis of caste. Dalits are the socially and economically backward people who are considered as the untouchables (Rimal, 2001). Now a day Sudras are called Dalit. According to the Encyclopedia of religion (Vol. XI, 1954), "Sudras may have evolved from a poor and uncultivated clan of Aryans who did menial work in the Aryan Clan and in the Vedas also it is written that the Sudras were created from the feet of purusha in order to serve man, in the beginning. Sudras occupied the part of Sindhu and Rajputan of India.

The term Dalit is used in various ways. In India the term Dalit is usually pronounced in Marathi and Hindi language which means poor and suppressive (exploited). According to Koirala (1996) the term Dalits refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economical condition. According to Krishna Bahadur Bhattachan, Dalits are categorized in following groups.

-) Pahadi Dalit - (Kami, Damai, Sarkis, Gaine are the main)
-) Madhesi Dalit / Terai Dalit - (Dusahat, Musher, Chamar, Dome, Halkhor, Watar, Tamta, Bhadhi are the main)
-) Janajati Dalit - (Newari Dalits- Kasai, Pode, Chame)

The mother tongue of Pahadi Dalits in Nepali, whereas mother tongue of Terai Dalits is Maithili, Bhojpuri and Abhadahi, Newari Dalits use Nepal Bhasa. The Majority of Dalits are Hindu. Till now MIjhar Bishwakarma, Pariyar communities are working together. Rest of them is still to be united (Bhattachan, 2001)

Now Dalit and Untouchability are Synonym to each other. Hutton's (1964) opinion on origin of unsociability is partly socio, partly religions and party a matter of social customs. As social factors it is believed that the concept of social superiority of victors. Aryans that was primarily responsible for the beginning of unsociability. The Aryans refused to eat marry-mix and even touch to the defeated aboriginal whom they considered as an inferior people.

Dalits are being exploited everywhere in every sphere of life. Such a exclusion from temples, public drinking water system, employment, education and other opportunities. Majority of Dalits themselves are still unknown of constitutional provision and unaware of their fundamental rights because they are illiterate, poor and

discriminated in every sphere of life by the upper castes people. Government too has not fully implemented any of the programs against caste discrimination and unsociability declared till now (DNF Annual Report- 2062)

In the book of 'Chhapama Dalit', Dr. Krishna Bahadur Bhattachan in his article named "The socio Economic condition of Dalit women" describes the most shocking practice of untouchability in Nepal that prevails in the Dalit community itself. Even in their community someone classifies as being a higher caste Dalit and other as the lower caste. Thus they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being exploited, they failed to make direct approach in this regard to higher caste people. Corruptions too have been largely done in the name of Dalit. In the name of various Dalit program, large amount of budget were brought and the people from the levels of minister to the officers were including heavily into corruptions.

The constitution of Nepal of 1990 guarantees against discrimination in the name of caste, ethnicity and untouchability. On the other hand, Nepal considers itself to be a Hindu Kingdom with untouchability still firmly locked into the social code. The National Dalit commission was formed in 2001 with and eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public place as would any other citizen. These are also other organizations working for the Dalits. Feminist Dalit organization (FEDO), Dalit Welfare organization (DWO) and Jana Utthan Pratisthan (JUP), Nepal National Depressed Social Welfare organization(NNDSWO) are some of the Major organization working for the Dalit population in awareness raising, literacy, livelihood etc. Besides donor organization like plan of Nepal, UMN, UNDP and Lutheran World foundation working for the welfare of Dalits in Nepal (<http://azeeconwf.com/lwf/burning issues/Dalit.html>)

CHAPTER- III

RESEARCH METHODOLOGY

Methodology is important for the research study. So, it needs to be defined and selected conduct the study. In the study the following study was practiced to complete the objectives determined.

3.1 Research Design

The study is based on ethnography research. The study is descriptive as well as analytical in nature. Being a descriptive work it doesn't have any formal hypothesis regarding socio-economic status of Udayapur District. The main focus of the study is to find out and analyze the socio-economic status of Kami community of Beltar Basaha Municipality ward no 10s the description of institution, social organization, economic condition and education status of Kamis people.

3.2 Population and Rational for the Selection of the Study Area

Kami people are found everywhere in the hilly and Terai Region in the certain small numbers. In the context of Nepal the largest numbers of Kamis were lives around Kathmandu valley.

In the study of Beltar Basaha Municipality ward no 10 there are 64 households of Kami people in this area and there are 147 female and 153 male occupy this area, so this research focused mainly on Beltar Basaha Municipality ward no 10 of Udayapur District.

The main reasons for the selection of this study area are as follows:

-) None of the research has done any research about socio-economic condition of Kamis of this area.
-) Most of the Kamis were found backward in various fields such as political and other sectors. Even being the distance of 18 Km from the District headquarter (Gaighat).Most of them are facing difficulties in their life.
-) Research has been interested to study about Kamis of dalit community.
-) Though various efforts have been done to uplift the socioeconomic status but their life is same as past.

3.3 Sampling Procedure

Beltar Basaha Municipality ward no 10 of Udayapur District was selected for the study area. The majority of the Kamis people are found here. There are 64 households out of 608 total numbers of households. A census method is the complex enumerations of the each and every unit of universe, so the researcher used to the census method to find out the socio-economic condition of Kamis. Out of the total household 25 percent (16 household) is included in the household survey. A house lists or schedule has prepared during the survey. It has implemented for the purpose of fact information. It has not possible to visit each and every number of the family. So the heads of the households were interviewed to fulfill the households' survey.

3.4 Types and Source of Data

Primary and secondary data have been used in this study. Primary data were collected through observation, households' survey and interview. Secondary data also used for the study which collects from books, publication and unpublished document from related literatures and government documents from different libraries and institutions. Both qualitative as well as quantitative data has been used in this study.

3.5 Tools and Techniques of Data

To generate the primary data different tools and technique were used which are as follows:

3.5.1 Households Survey

To collect the primary data house hold survey is conducted using both structured and unstructured questionnaires. Only one set of the structured questionnaires contained both open-closed questions questionnaires consisted questions on social, religion, economic and occupational characteristics and also educational activities of Kami people. Unstructured questionnaires ware use to find out the origin of the people, cultural activities vies towards the dalits from upper caste etc about Kamis.

3.5.2 Field Visit and Observation

Participant observation has become the main source for obtaining primary data. The researcher is familiar with the Kami community of this ward so the research had

already known some ideas about them, such as house structure, settlement patterns, and social behavior were including data through observation method.

3.5.3 Key Information Interview

The head man of the Kami community as well as a head woman of the household in the absence of head man some elders of the village have been selected for the interview to obtain the required primary data and focusing on social discrimination, clan and origin of this community.

3.6 Data Presentation and Analysis

Collection of data has no meaning until it is processed and analyzed properly. Thus the success of the study lies in the presentation and analysis of the collected data. Mainly the qualitative data analyzed by explaining and describing and quantitative data analyzed by using tables and suitable figures where it was necessary to show.

CHAPTER- IV

PRESENTATION AND ANALYSIS OF DATA

4.1 Social Condition of Kami Community

Under this heading, family structure, social life, caste based discrimination, marriage, kinship, education, social and political awareness, conditions of women and population will be covered for the purpose of study.

4.1.1 Introduction of Kamis Community

According to the household survey of Beltar Basaha Municipality 296 people of kami are live in Beltar Basaha Municipality ward no 10 of Udayapur District. Those people have been living this place since many years ago. Most of the Kami people are migrated from neighbor District Khotan, Bhojpur and Solukhumbu. According to national census of 2001, the total population of Kamis in Nepal was only two percent. Kamis people had important role in past and present also, due to decline day by day the new generation of Kamis people doesn't like to do their traditional work. Most of them are leaving their indigenous work. They had faced difficulties on collecting *charcoal* and problem of *Bali pratha*. They had to work whole year and instead they got little grain such as rice, maze, and wheat which weren't sufficient them to survive.

4.1.2 Population of Kamis

Out of the total population of various groups kami's rank is second in this study area. In the study area Rai population occupy the first and second of Kami. Where 64 household including 296 population of Kami. Among the total households of Kami community 25% (16 household) only included for sampling survey.

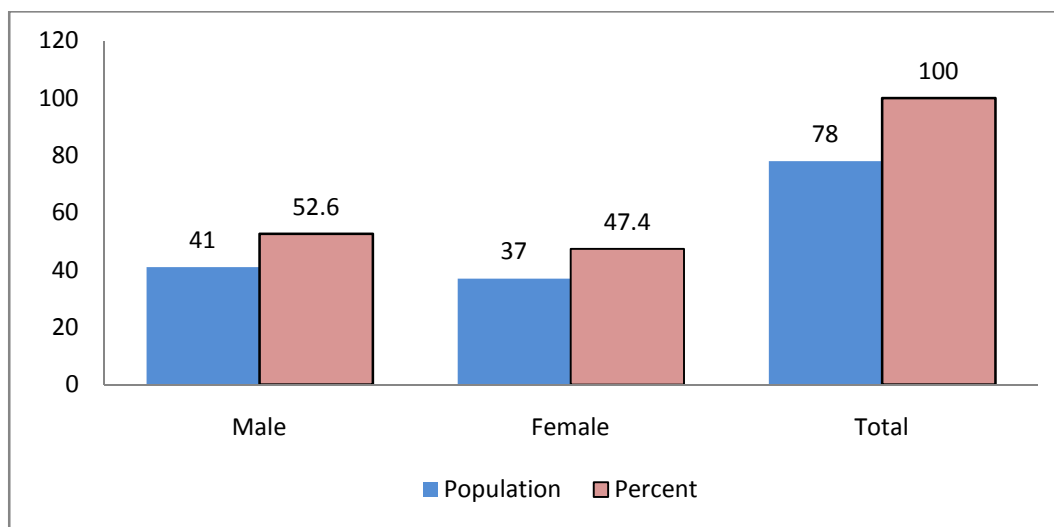
Table No. 4.1. Distribution of Population of Kamis by Sex

Gender	Population	Percentage
Male	41	52.6
Female	37	47.4
Total	78	100

Source: Filed Survey, 2017

The total male's population of Kamis is 41 which is 52.6 percent and the female population is 37 which is 47.4 percent. Out of total household 25% are included for household survey of Kami community. Their population status by sex is shown the following figure too.

Figure No 4.1: Distribution of Population of Kamis by Sex



Source: Field Survey, 2017

4.1.3 Education

Due to the caste based discrimination dalit have been suffering from early period. Out of the total population of Nepal, Dalit takes the majority of 20 percent and the literacy rate is just 5 percent. In this time education plays a vital role in own society. Education removes poverty and caste based discrimination and helped for the development as well as fulfillment of human needs. The literacy rates of Kamis peoples are not so good in the study area. Most of the Kamis people have been left their own traditional occupation and started agriculture. In the study area there are 1 Higher Secondary School, 1 Secondary and 2 primary schools and one private secondary school. The people of this community generally send their children to the school from the age five. Almost of the Kamis people are going to the government schools and few are private schools. Most of the Kamis people attracted towards the government schools because the dalit students get the scholarship.

Table No.4.2 Distribution of the Educational Status of the Respondents

Status	Household	Percent
Illiterate	8	50
class 1-5	6	36.5
Class 5-10	2	12.5
Class 11-12	0	0
Bachelors and above	0	0
Total	16	100

Source: Field Survey, 2017

The above table shows that 50 percent respondents are illiterate and 36.5 percent have completed primary level (1-5) class education and only 12.5 percent respondents have 5-10 class level education. It shows that most of the kami communities are out of higher education facilities.

4.1.4 Participants in Social Institution

Participations in social institution is also an indicator of development of the society. Participants in social institution mean that the people are aware about different subjects and matter. In the study area there are many different social institution but the participants of Kami community are not satisfactory. Some of the respondents have information of institution and they knew that they can participate but they don't have interest and some of them are not participants because lack of education.

Table No. 4.3 Distribution of the Involvement of Social Institutions

Involvement	Household	Percent
Involve	8	50
Not involve	8	50
Total	16	100

Source: Field Survey, 2017

The above table shows that 50 percent respondents have not participated in any social institutions because of lack of education and lack of interest. 50 percent respondents have participated in different social institutions like school management committee, Dalit organization, school management committee etc.

4.1.5 Feelings of Caste Discrimination.

Caste based discrimination in community level shows in different public places like temple, tap, marriage ceremony etc. Dalit community aren't allowed to fetch water at the same tap, they aren't eat together with other upper caste. But now a days by the role of the different NGO/ INGO, in caste based discrimination has been eliminating day by day through the awareness, education, self motivation, victim over the upper caste and unity of the Dalit

Table No. 4.4 Distribution of the Feeling of Caste Discrimination

Status	Household	Percent
No discrimination	14	87.5
Untouchable	2	12.5
Total	16	100

Source: Field Survey, 2017

The table shows that 87.5 percent Kami people have not cast discrimination by society. Only 12.5 percent Kami people have feel untauchability through other community people. The table also shows that now caste based discrimination has been eliminating day by day through the awareness, education and also self motivation.

4.1.6 Caste Discrimination of Different Place

The discrimination by upper caste people in public sector have been decreasing day by day. The question how they treat to you in public place like tap, temple marriage ceremony? Caste discrimination, Social inclusion, color discrimination and Sexual discrimination. This was asked to all the respondents of the 16 households and there answer has given tabular form.

Table No. 4.5 Distribution of Caste Discrimination

Status	Household	Percent
Social inclusion	14	87.5
Caste discrimination	2	12.5
Color discrimination	0	0
Sexual discrimination	0	0
Total	16	100

Source; Field Survey, 2017

The table shows that 87.5 percent Kami people have feel social inclusion in different public place. Only 12.5 percent Kami people have feel caste based discrimination through other community people. The table also shows that now caste based discrimination has been eliminating day by day through the awareness, education and also self motivation.

4.1.7 Social and Political Awareness

No matter what the caste based still exists in various remote areas except in public sector. But in Beltar Basaha Municipality the Kami have a feeling that discrimination is slowly fading away and say it is quite less than it used to be there still discomfort for the kami dealing with the higher caste people. Kamis family's own land that yield corps only enough to sustain a family for 4 to 6 months. They buy various food materials. The economic status is very low some are filed with debt and position is not being able to pay back their loan. They are very few people of kamis community have passed SLC.

4.2 Cultural Condition of Kamis

4.2.1 Language

They generally speak Nepali language clearly. When they are asked about if they have their own native language, they get surprised. They speak the same language as Brahmin and Chhetri. They have no problem to communicate with other people. They use Nepali language publicly and their daily conversation language within family and out others.

4.2.2 Food and Habit

The main food of that kami society of the Ward consumes rice, lentils, vegetables and meat product of buffalo hens, pigs, fish etc. They mainly grow paddy, maize and millet in their barren land. They have little land for cultivation and the crops product isn't sufficient for their survival. They eat rice and other lentils purchased from near the market. They sit down *parka*, *chakati* and *sukul* while eating meal.

4.2.3 Clothing/ Ornaments

Their clothing style is simple as average Nepali. The elder people wear *Daura*, *Suruwal*, *Westcoat* and *Topi*. While the new generation wear shirt pant and sweater.

The women wear *Gunyu-Cholo* and *Patuki* while young people wear various readymade clothes found in the local market. They wear *Tilhari*, ear-nose ring *Phuli* necklace as ornaments.

4.2.4 Ritual Passage

People are always being influenced through various social ritual ceremonies. Their rituals are based on social belief, taboos and more that is part of social institution of Hindu culture, various caste groups throughout their life practice these rituals. In Hindu holy books *Dev Karya* and *Pitri Kary* have been based on in *Puran* and *Manusmriti*. Kami also have followed all rituals passages done by other high caste people in Nepalese society, but use more alcohol product in following these rituals. Here some description of social rituals, which is practiced by Kamis community. Their ritual festivals *Puja* has helped this community to be united together in the socio-culture, religion and economic life. But these who have adopted Christian religion they go to Church every last of the week and they pray to the Yashu and they dance and sing that day in Church. They celebrate this day as holy day. They come church for free from weekend tiredness. In church, so many people come from different caste and ethnicity group they feel all of them equal there is not any discrimination. They also believe on the God Jesus that who remove their sorrow, sickness and other. Their ritual passages are different from other religion.

4.2.5 Religion

In Hindu religion it is believed at after death the soul of the persons rest to heaven, hell or may take rebirth. This all depends on the person past life action how they lived or passed. So these community followers of Hindu religion believe and rituals are the main components of religion everywhere. Everyone in this world is influence by religion in one way or others. So the Kamis have strong belief towards religion. They can choose or follow their religion as their will of the persons. Most of the people follow the Hindu religion. They have been following this religion since over many years ago.

There are few families who follow the Christian religion. Every Saturday they go to church for praying. They pray to Yashu Christ before starting any work and before every meal. In their house prayers are done with the entire family members together.

When they are asked about the motives towards the shift of the religion, they answered that their families had been suffering from sickness and they started to shift the religion and pray to Jeseus. After that illness of their family vanish that no doctor or witch doctors could care. Some of the upper caste people who follow the Christian come to their house and take meal and tea. It has totally removed the untouchables among the Christian follower. They feel everyone equal. The given table shows the distribution of the religion of respondents.

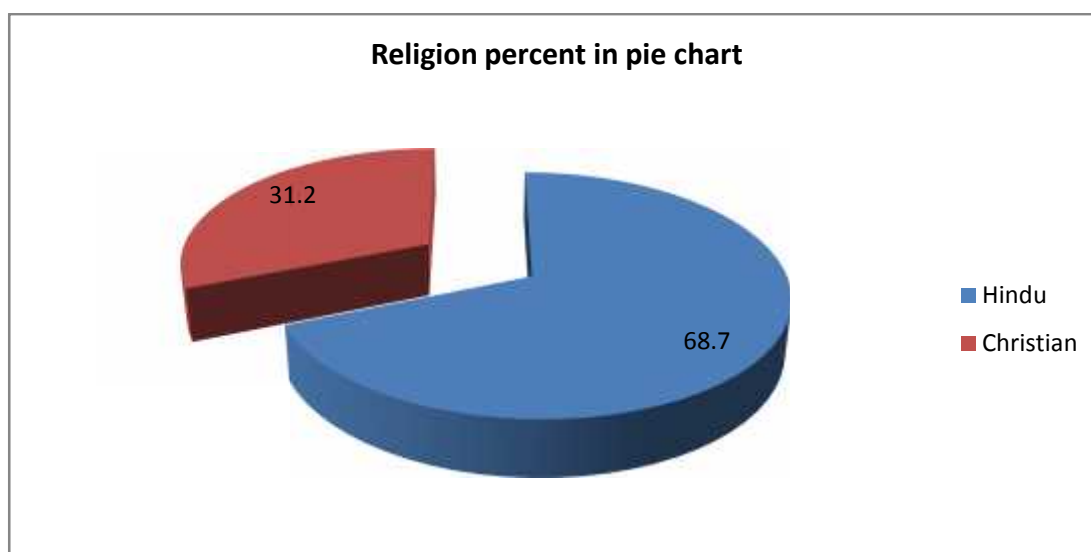
Table No. 4.6 Distribution of the Religion of Respondents

Religion	Household	Total population			Percentage
		Male	Female	Total	
Hindu	11	26	25	51	68.7
Christian	5	15	12	27	31.2
Total	16	41	37	78	100

Source: Field Survey, 2017

Above the table clarifies that out of total population 68.7 percent population follow Hindu religion and 31.2 percent people follow the Christian. The follower of Christian will be increasing day by day because of demerits of Hindu religion and need enough income to follow Hindu religion.

Figure No: 2 Distribution of the Religion of the Respondents



4.2.6 Birth Rituals

Kami of this ward of Beltar Basaha Municipality also have some restriction when the baby is born. In Hindu Religion if the baby is boy his *Nwaran* (Naming ceremony) is done after 7 days and daughter *Nwran* has been done after 5 days. In this community people select a priest from own circle of nearest relative. They mainly choose son's in law and *Bhanjas*. If they aren't available elder Kamis can be chosen as priest. After a baby is born the family members are forbidden to perform any holy activities until *Nwaran* is done. This is known as *Sutak*. The ceremony of *Nwaran* purifies the family. The priest reads some holy scripts to purify the house where the mother stay and give name to the baby. The house is purified through the use of cow's dung and red soil. Urine of the cow is often sprinkled with water washed by gold. This allows the family to perform any holy activities and celebrate various festivals. The nourishing often fed with food having high protein and iron. The mother is served several times a day. After a month the mother's maternal parents call for nourishing mother to look after her and her child. When the wife and her child arrive to her husband's house, they generally bring various foods with them.

In the Christian religion the naming ceremony is done differently than Hinduism which called *Arpan*. If the baby is boy his *Nwaran* is done after 11 days and daughter *Nwaran* has been done after 8 days. When mother and baby are ready for naming ceremony the baby is taken to the Church and give the name by Paster (priest). Paster select the name from Bible which word is used for pious (*Pabitra*) things. The naming ceremony condition of Hinduism and Christian is given below.

Table No 4.7 Distribution of the Naming Ceremony of the Respondents

Hindu	Naming ceremony conduct date		Households
	Son	7 days	
Daughter	5 days		
Christian	Son	11 days	7
	Daughter	8 days	
Total			16

Source: Field survey, 2017

Above the table clarifies that new baby's naming ceremony has been organized after 7 days for son and 5 days for daughter. In Christian religion baby's naming ceremony

has been conducted 11 days for son and 8 day for daughter. In both religions there are no similarity of date between son and daughter naming ceremony.

4.2.7 Marriage

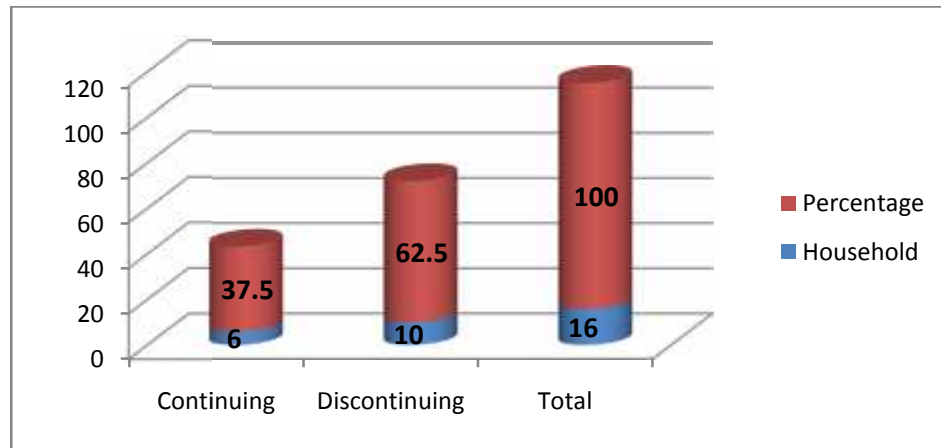
Marriage is not only important for reproducing child but also for managing the house of the husband and continuing the lineage. Marriage is very important part in the Kamis community, as they get married; men and women are regarded as mature, responsible and given prestige when they are married. Unmarried people are called impure and incomplete in Kamis society. The marriage proposal is accepted only if it is from the male family. The Kami community of ward no 10 of Beltar Basaha Municipality there are 81.2 percent people have arranged marriage, 12.5 percent have elopement marriage and only 6.2 percent people have loved marriage. Still the few family don't accept elopement and love marriage and prefer arrange marriage. But nowadays elopement and love marriage is also popular among the younger generation.

4.3 Economic Condition of Kami

4.3.1 Introduction

Food clothing and shelter has been long recognized as three main basic human needs for survival. Nepal is facing various problems in one or all the three aspects for survival Because Nepal is developing countries. To fulfill all these human needs income source has a vital role for developing living standard of human. Field survey 2017 shows the conditions of Kami's traditional occupation are; (10 household) 62.5 percent Kami people are not following traditional occupation and only (6 households) 37.5 percent have continuing their traditional occupation. The detail of traditional occupation is given in Figure.

Figure No: 3 Distribution of Traditional Occupation



The respondents who are discontinuing their own traditional occupation they share different causes. Among them 40 percent have the cause of Replace by readymade goods, 30 percent of Use of traditional technology and 10 percent people have discontinued by the cause of lack of market. The respondents who have been working their indigenous work since ancient period. They work for the servers (Bista) taking some little grains and they work for a whole. They use to collect Bali from the servers. That is the main source of the income. But it is not enough to fulfillment their necessities. Most of the families have less than 1 Bigha land so they can't get sufficient grains and vegetables from their land. So now a day's most of the members of Kami families are involved in foreign employment and less number of Kami peoples are involve in Government job too.

4.3.2 Land Ownership

The Kami community of the study area of Beltar Basaha Municipality has very little own land. So their main occupations aren't agriculture. Agriculture productions doesn't sustainable for whole year so they follow different occupation. They grow little grains from their barren land. Those fulfillment of the necessities hardly 4 to 6 months. The given table shows the land distributions of each household.

Table No. 4.8 Distribution of landholding by the Respondents

Land Ownership (Kattha)	Household	Percent
1 to 5	4	25
5 to 10	10	62.5
Above 10	2	12.5
Total	16	100

Source: Field Survey, 2017

Out of the total households 25 percent families have less than 5 Kattha. 62.5 percent have 5-10 Kattha and only 2 household 12.5 percent people have above 10 Kattha land.

4.3.3 Income Source

The Kamis of the ward no10 of Belatar Basaha Municipality has been found most of the families are engaged in agriculture and some are indigenous and they do labor work. Most of the female family members engage in household work and agriculture. The field survey shows that only 18.7 percent respondents depend on agriculture. 68.7 percent respondents have multi source of income like agriculture and foreign employment, agriculture and traditional occupation, agriculture and Government job. 12.5 percent respondents are depending on Business and traditional occupation.

Table No 4.9 Distribution of Income Source of the Respondents

Income source	House holds	Percent
Agriculture	3	18.7
Agriculture & foreign employment	7	43.7
Agriculture & traditional occupation	3	18.7
Agriculture and Government job	1	6.2
Business	1	6.2
Traditional Occupation	1	6.2
Total	16	100

Source: Field Survey, 2017

Only 18.7 percent kami communities depend on agriculture. Because of less land and less irrigation most of Kami community could not fulfill the basic needs of family so they have multi source of income. Among 16 households 12 (75 percent) join in foreign employment to fulfill the needs of family. 83.3 percent of migrant worker have earn Rs. 10-20 thousand per months and only 16.3 percent have earn 20-30

thousand per months. The study shows that most of the Kami people who involve in foreign employment they don't have any skills and well education.

4.3.4. Income Expenditure

Out of the total households 83.3 percent Kami community engage in foreign employment while 18.7 percent are engage in agriculture, 6.2 percent are Government job, 6.2 percent are business and only 6.2 percent are continuing their traditional occupation. The families of Kami have not enough land for survive their family through agriculture as well as no sufficient irrigation facilities so agriculture isn't the main source of income.

The indicator of economic system isn't only income but also the expenditure description. It is the most necessary that a strong source of most be presented to live in a secure environment. High income is the indicator of economic prosperity and low income bring all kind of discomfort. In the study area, there various income source of such as foreign employment, agriculture product, business, government job and traditional occupation. Most of the Kami community they spend their expenditure for their household management.

Table No. 4.10 Distribution of Expenditure of Foreign Employment

Expenditure area	Households	percent
Household management	9	83.3
Education	1	8.3
Buying land	1	8.3
Total migrant family	11	100

Source: field survey, 2017

Out of 11 migrant families 83.3 percent family have spend the remittance for household management like buying foods, clothes, health care and organize festivals 8.3 percent for education and 8.3 percent for buying land. Among the migrant people of Kami community 83.3 percent have earn Rs 10-20 thousands and only 16.6 percent have earn 20-30 thousand per month. So almost income of foreign employment have spent to fulfill their basic needs rather than to save it for future.

Among the total households, 6 families have other income source except the agriculture and foreign employment. Where 66.6 percent (4 families) have earned up to 10 thousands and 33.3 percent have earned above 20 thousands. Out of total

households of studies area 11 households (68.7 percent) have not any extra income source beside than agriculture and foreign employment.

5 respondents have managed their family by their own income but for 11 respondent's income sources are not sufficient for their living, so they are managing their family by borrow money from friends and neighbors, cooperatives and from land owners.

4.3.5 Causes of Economic Backwardness

Economic of the community play a very signification role of the community development as well as the inhabitation of the community. The other facilities that influence, the economy, education, the political aspect and the socio economic aspect the major causes of tradition of this community observed in the study areas as follows.

4.3.5.1 Lack of Education

In the study area has Government and private school. Even though the government provides free education for all, there only the few population of the people has passed S.L.C. Now the schooling boys and girls are increasing. They don't get the government jobs according their qualification. So they help their family members in their works.

4.3.5.2 Situation of Traditional Occupation

In the study area 37.5 percent households follows the traditional occupation. They make traditional agriculture tools for the servers and they get low grains and price from them. So they can't improve their life style as they are given law price of the work. They want to do their work as small industries but they aren't getting any support from government and any other sectors. It needs much investment to do so. Lacks of charcoal, their indigenous works are being affected day by day.

4.3.5.3 Burden of Loan

Due to poor economic condition they have compulsion to take loan from different sectors to fulfill their desire. They use their loan to celebrate traditional festivals and rituals. When they are unable to pay back they are forced to sell their property.

4.3.5.4 Traditional Agriculture System

In this community they hold little land. The little land is also dived in to pieces due to the separation of the family. The small pieces of land also can't give much production because they could not follow the modern technology and equipment of agriculture. The government has brought out the scientific land reform system although the level of kami society is still as the same like earlier.

4.3.5.5 Lack of the Women's Participants

Most of the women of this community are uneducated as well as they lack proper income of family they could not receive any kinds of skill training. So they have to engage for household management. Lack of their own income, skill, and tradition they fully depend on their husband's income and order.

CHAPTER - V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

Some key information is obtained from this field based study about the socio-economic status of Kami community of Beltar Basaha ward no 10 of Udayapur District. This study was mainly focused to introduce of Kamis in the study area and to analyze the socio-economic conditions of Kami community. It was also tried to do study of the aspects of population, social, education, income sources, farming system, women income, educational status etc. These factors have relation with the conditions of Kami community. The summary of the study area are given below:

-) Among the total population of Beltar Basaha Municipality ward no 10 kamis community occupied second position.
-) The sex ratios of the respondents are 41 Male and 37 Female out of 78 people.
-) 50 percent of this community is literate and rest other 50 percent is Illiterate which shows female literacy rate is lower to male comparatively.
-) 50 percent of this community people are involved in social institutions like forest users group, religious group, School management committee and Dalit network etc.
-) There is no caste discrimination in the society, 87 percent have not feeling of discriminated but 13 percent of the households have feeling of discriminated.
-) Most of the cultural activities are the same as the upper caste like Brahmin and Kshetri.
-) Among the total respondents here are 68.7 percent following Hindu Religion and 31.2 percent are following the Christian Religion.
-) In both religions there are no similarity of date between son and daughter naming ceremony.
-) Most of the people have changed their traditional occupation.
-) In this community most of the respondents (81.2) have arranged marriage.

-) Still the head of the family don't accept elopement and love marriage although it is popular among the younger generation
-) Only 18.7 percent Kami family depend on agriculture.
-) Among the total household 75 percent (12 household) involve in foreign employment.
-) Among the total migrant family 83.3 percent earn Rs 10-20 thousand and only 16.3 percent have earn 20-30 thousand per month.
-) Most of the Kami people who involve in foreign employment they don't have any skills and well education.
-) Among the total migrant workers 83.3 percent have spend the remittance for household management.
-) 5 respondents have managed their family by their own income.
-) For 11 respondents all income sources are not sufficient for their living. So they are managing their family run by borrow from friends and neighbors, cooperatives and from land owners.

5.2. Conclusion

The study of the socio-economic condition of Kamis caste living in Belter Basaha Municipality of Udayapur District has the following conclusion.

-) The kamis fall under the Aryan group which is influenced by the religion of Indo-Aryans but almost kamis household are Hindu in this community only 5 household are followers of Christian religion.
-) Kami fall under the category of Dalit and untouchables. Now Kami families are getting aware of the important of education and are sending their children to school. Thus the feeling of untouchables is getting declining.
-) Most of Kami families have low income so that their living standard is lower than other upper caste people.
-) Most of the cultural activities are the same as the upper caste Hindu follower Brahmin and Kshetri.
-) They choose their priest among their nearest relatives son in low and Bhanja. If they are not available they choose among their other relatives.

-) There is no caste based discrimination in the public sectors except the people of upper caste houses. They are not allowed to enter in the upper castes houses.
-) All respondents want to free from the caste based discrimination totally. They expressed that it could be done through education, awareness programme, poverty elimination, by strict law implementation.
-) Economic situation of Kami people are in pathetic condition that they have not sufficient income to run their life. Few are in the Government job but not in higher post, many of them are involve in foreign employment.
-) They have not good saving and utilization from earning of the Kami people of this area. They are using the earning for foods, ornaments and education of children.
-) They have not run any industry yet, they are following their traditional occupation which doesn't give them sufficient earning.
-) They don't have enough land to depend on agriculture so they have to buy food product form the market.
-) The budget of Government to improve their standard has never been analyzed about the effectiveness. The life style upliftment program should be brought to improve economic condition.

5.3 Recommendations

Through this study it can be concluded that Kamis are facing various kind of injustice and nothings has done from the educated society members and less from the Government. There is several lack of national policy for upliftment of Kami's community. The first step towards the solution of this social terror is to change by education and awareness. The following points are few suggestions to change the socio-economic condition of Kamis in Dalit.

5.3.1 Works that the Government should Carry Out

-) New act have to be formulated for the upliftment and empowerment of Dalit.
-) The presence of Dalit representatives among the policy making level and higher Governmental should be highly prioritized.

-) Even though there is provision in the Constitution of Nepal 2072 to punish anyone who discriminates someone on the basis of caste or in other form. This is not in practice and is not followed strictly.
-) They should be constant monitoring of the various funds that come in the name of dalit.
-) There should be opportunities for the people of dalit community to work with in the country and practice of overseas employment must be encouraged.
-) The Government should support and provide help to organization willing to work for the welfare of Dalit.
-) Loans, grants and training should be provided so that the Dalit people can earn skill and build necessary infrastructure to compete with other people.
-) Various Government posts should be reserved for the Kami / Dalit community.
-) Traditional work should be modified in to so that *Bali Pratha* could have been overthrown. Support program should be carried out who has to change their traditional occupation and lunch them in to various sectors.

5.3.2 Work that the Non Government Organization Should Carry Out

-) The NGOs must give priority to various support programs that is to be carried out in the Dalit community.
-) The Government should be pressurized and their attention should be drawn towards the Dalit people who are denied justice and strictly followed the constitution of Nepal 2072.
-) Provide loans and grants so that the Dalit can have basis ground to establish themselves in the community.

5.3.3 Recommendation for the Further Research

The main aim of the study is to dig out the real socio-economic conditions and literacy condition of the kamis of Beltar Basaha Municipality. This study is focused only about the major socio-culture and economic issues of Kamis and this study is based on small size only Kamis community, who are living in ward no 10 of Beltar Basaha Municipality of Udayapur District. Thus further study may be conducted in

other ward of Beltar Basaha Municipality of Udayapur and studies on a District or notional level.

Finding of the study may not be generalized with kamis communities of other areas because different castes of Dalits socio- economic condition are different by time and place. In further research, other caste / group of Dalits should be studied if different aspect. This research is only case study. Thus, further research may be conducted comparative study with different approach.

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ANNEX-I

Household survey questionnaire having socio-economic status of Kami Community of Beltar Basaha Municipality wards no 10 of

Udayapur District

Name of the respondent:

Municipality..... *Ward no*.....

Village.....

Age.....*Sex*.....

Occupation.....

1 Social Status

1.1. How many members in your family?

Male.....Female.....Total.....

1.2. What is your education status?

(i) illiterate (ii) class 1-5 (iii) Class 5-10 (iv) Class 11-12 (v) Bachelors and above

1.3. Do you involve in any social institutions?

(i) Yes (ii) No

1.4. If yes which types of institutions?

.....

(i) Ward citizen forum (ii) School management committee (iii) Co-operatives (iv) forest users groups (v) political groups

If not why?.....

(i) Lack of education (ii) lack of interest (iii) discrimination of cast (iv) other

1.5. What kind of role is given to you in social institutions?

(i) General member (ii) Board member (iii) Chief of the institutions (iv) Major 5 member

1.6. As a dalit do they support in your opinion?

(i) Yes (ii) No

1.7. What kind of behavior do you feel in society from them?

(i) Untouchability (ii) Domination (iii) Exclusion in social and cultural activities (iv) Class division

1.8. How they treat to you in public places like Temple, water source, marriage ceremony etc?

(i) Caste discrimination (ii) Social inclusion (iii) Color discrimination (iv) Sexual discrimination

2. Cultural Status

2.1. Which religion do you follow?

(i) Hindu (ii) Buddhist (iii) Christian (iv) others

2.2. How is naming ceremony organize in your caste?

(i) Traditional culture of Hinduism (ii) modern culture (iii) Others

2.3. Do you celebrate naming ceremony differently to son and daughter ?

(i) Yes (ii) No

2.4. If yes in which day after birth?

Son, (i)day

Daughter (i)..... day

2.5. What kind of marriage ceremony is practiced in your caste?

(i) Elopement Marriage (ii) Arranged Marriage (iii) love marriage (iv) Others

3. Economic Status

3.1. Do you still follow traditional occupation?

(i) Yes (ii) No

If no why?

(i) Lack of market (ii) lack of investment (iii) Use of traditional technology (iv) Replaced by readymade goods

3.2. Do you have own land?

(i) Yes (ii) No

If yes how many

(i).....*Bigha* (ii)..... *Kattha* (iii)*Dhur*

3.3. what is the income source of your family?

(i) *Agriculture* (ii) *Traditional occupation* (iii) *foreign employment* (iv) *labor work* (v) *Business* (vi) *Government job*

3.4. How much agro production support to run your family?

(i)..... *month* (ii)*months*

3.5. Does anyone of your family member are involve in foreign employment?

(i) Yes (ii) No

3.6. What is his/her income per month?

(i) 10 to 20 thousands (ii) 20 to 30 thousands (iii) Above 30 thousands (iv) No income

3.7. In which sector do you utilize the remittance?

(i) Education (ii) Buying land (iii) Health Sector (iii) household management

3.8. Do you have any income source except agriculture and foreign employment?

(i) Yes (ii) No

If yes, how much you earn from this source?

(i) Up to 10 thousand (ii) 10 to 20 thousands (iii) Above 20 thousands

3.9. Is income is sufficient for living?

(i) Yes (ii) No

If no, how do you manage for living?

(i) Co-operatives (ii) By mortgaging (iii) From land owner (iv) Bank loan (v) Borrow from friends and neighbors.

Thank You for your kind cooperation

ANNEX-II

Picture



Focus group discussion with respondents