

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is divided into three major ecological zones/ regions, viz. the Himalayan, the Hill, the Terai regions. The way of life dresses, languages, socio economic conditions and cultural identities of the people are apparently different as that determined by the geographical variations or regions. The Himalayan region is dominantly inhabited by the people of different ethnic/ castes such as the Sherpas, the Bhotiyas the Thakalis, the Dolpas etc. The Hill region is inhabited by different ethnic groups and castes i.e. Brahmins, chhetri, Gurungs, Magars, Rais, Limbus, chepangs, Tamang, Newars, and other occupational castes viz. 'Kamis,' Damais, Sarkies etc. Similarly the Terai is inhabited by Tharus, Dhimals, Danuwars, Satars, Kamis etc.

Nepalese society is a unique example of the blend of different castes and the ethnic groups living together and can not take aloof from the situation of caste rivals. The caste origin of short past rather it has been introduced from the time of god and it has greatly rooted in our Hindu religion. The caste system in its origin is divided into four categories, Brahmin, Chhetriya, Baishya and Shudra. Shudra is considering as the lowest and untouchable castes are known as Dalits. They are educationally, socially, politically, economically and religiously backward. So, Dalits are depriving from the proper educational system and exclude from the mainstream of the fruit of development can not be achieved.

The Dalits are defined as these castes of people in Nepal who are categorized as untouchable in society. They live both in the Terai and Hill area.

The major Dalit caste groups in Terai are Mushahar, Chamar, Chature, etc. while Kami, Damai, Sarki in the Hill area and in Kathmandu valley the major Dalit caste groups are Pore and Chame among Newar castes.

National Dalit Commission has defined Dalit community as "the community known as so called untouchable by Hindu Varna system, discriminated in the society and religious life and also from the mainstream are Dalit people." (NDC, 2007).

Broadly speaking, Dalits is that section of people who were placed at the lowest rung of the Hindu society. They were treated as untouchable and were known by different names in different parts of country. They were called as Shudra. Their shadow were considered as polluting and they stay beyond the boundaries of village or towns.

In Nepal major occupational castes; Kami, Damai and Sarki are traditionally artisans. These three castes have their specific caste works in the village. Damais are the tailors; they sew and mend the clothes of the villages. Sarkis are the leather workers; they make and repair the shoes. Lastly, the Kamis are the blacksmiths and goldsmiths of the villages. The blacksmiths forge and repair all kinds of farm implants and household utensils. Of all the untouchable castes the Kami occupy the high positions within the traditional caste hierarchy. The Kami (blacksmiths) and the Damai (tailors and musicians) for example regard bodily contact with each other as polluting. The same is true of sexual intercourse between the 'Kami' and 'Damai'. A 'Kami' does not allow a Damai to enter his house would never accept '*Bhat*' (rice) or '*pani*' (water) from him (Hofer, 1976: 110). 'Kami' people as an occupational caste, scattered all over the Nepal along with the settlement of high castes.

Kami are member as the occupational and untouchable caste group locally called by different names such as Bishwarkarmas and sunars, Lohar, Sobh, shnehi etc. (Parajuli 2000). But most of the sub caste groups of Kamis inhibited in study area generally write their surnames as Bishwakarma (B.K).

kami people considered lower strata in caste hierarchy of Nepalese social structure i.e. '*Pani Nachalne, Chhoi Chhito Halnu Parne*'. The physical characteristics of Kami have like dark colour, bony feature, semi flat nose and having jaws. (Parajuli 2000).

They perform various ascribed occupations like blacksmithing, goldsmithing, iron making etc. and carpentry even today. According to them these occupations and surnames are adopted as being the descendents of God Bishwakarmas (the 10th incarnation of God Bishnu. However descendents of God occupation revel on the low level of low status by social point of view by *sanatan* Aryan people. Similarly, they worship Hindu God and Goddess. However controversy is that almost busy, laborious of all and tragic and difficulty life of Dalits did not have any specific type of ceremony and diversity of cultural occasions, rites and festivals at all (Neupane 2000).

1.1.1 Caste system: A conceptual Overview

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

The caste system is Indian origin in the '*Chaturvena*' system. According to the '*Chaturverna*' doctrine the Hindu society was divided into four main various namely the Brahmins, the Kshetriyas, the Vaishyas and Shudras. The

Verna system, the present caste system can be said to be the degenerated from of the original *varna* which are found in hundreds is not one are same (Rao, 1990).

1.1.2. Caste System in Nepal

The caste concept only entered Nepal for the first time in the beginning of the Lichhavi era, in the form of Vaishnavism and when it did worrior it had to adopt itself not only to Shamanism Shavism, but also to Buddhism. (Bista1991)

The Brahmin caste was to consist only of India Brahmin migrant and while they may have maintained their own levels of rituals purity. It is not at all clear whether their new Nepali clients some similarly laboured to maintain caste purity (Bista 1991). However, it is also believed a majority of the Bahun priests are the descendent of caste Brahmins who came mainly from plains through with some smaller groups from the deccan during the medieval period. The deintegration of Nepali culture has become an inherent aspect of the developed Nepali form of Hinduism with fatalistic caste hierarchy is interpreted by Bahun priests. During the latter past of the fourteenth century, "King Jayasthity Malla" tried to purify religious practice in the Kathmandu valley by introducing caste principles and conduct according to the *Manusmriti*. He developed many rules for the meaning of certain types of clothes and ornamentation and for the construction of houses, different rates according to castes levels and made it punishable activities for different castes. He did this as a measure towards modernization little realizing that it would lead the society to regression rather than profession.

Another attempt as imposing the caste system was made in the nineteenth century by 'Janga Bahadur Rana' and to secure Rana control over the land. He succeeded in introducing the caste system to a much greater degree than the Malla kings had gone just over four hundred years before him. In the nineteenth century the *Khas Bahun* now called '*Parbate Bahun*' (Hill Bahun)

divided to put all Newari speaking people into single caste category at the lower level, known in local parlance as 'Matawali' meaning liquor Drinker (Bista 1991). The legal code (Muluki Ain 1854) has tried to comprehend the pluralities culture of Nepal into the single scheme of the Hindu caste universe, the large number of non Hindu tribal and ethnic groups have been made its members and are given a ranking in it. The totality as this caste universe has been paraphrased in the code as "*Char Varna Chhattis Jat*" (Four Varna and Thirty six castes). The phrase shows the similarity of the Nepalese castes to the Varna model and latter being the main basis of social division but the multiplicity as castes had already replaced the validity of the 'Varna' model for all functional purposes. All recognition caste can be grouped into four or five main categories.

1. Tagadhari (Twice born caste or literary thread wearing castes: Upadhya Brahman, Rajput, Jaisi Brahman, Chhetris etc.)
2. Matawali (Liquor drinking castes; Magar, Gurung, Rai etc.)
3. Pani Nachalne Chhoichito Halnu naparne (castes from whom water could not be accepted but whose touch does not require as aspirations of water).
4. Pani Nachalne Chhoi Chhito Halnuparne (Untouchable castes; Kami, Sarki, Damai etc.)

(Source; P. Raj Sharma, 1977)

The caste organizations namely Brahman, Chhetri, Vaishya, Sudra and untouchable castes are included in the Nepalese society as described in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetri from the arm, Vaishya from the waist and Shudra being created from the foot of god Brahma are considered to be lowest as possible. Later on this category of the Varna system took the form of caste system (Parajuli 2000)

Caste system in Nepal before 2007 was based upon marriage, eating food staff and traditional occupations of people. Caste was fully developed form and people were more conservative. But when 'Muluki Ain' was passed and conducted all the conservatism of the caste system declined and caste system is now observed only on marriage or birth. All the people of Nepal are equal in law and constitution still people have not got from the some conservative feeling of caste discrimination. Even in rural areas, where people of lower castes (Sudras) are not allowed to enter the house to the higher caste and not to allow touching to the people of high caste people.

1.1.3. Untouchability

One important and rather more dangerous legacy of the caste system is untouchability. It is a serious problem as well as caste system, which our society is sinking down. It is a system which had invited worth of social reforms and has become legally abolished. It has become a social course. 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 Soroking has pointed out, all permanently organized societies are stratified. Most societies of world have had their type of what word calls 'the lowly' the Roman had their 'plebians', the British their villains, the Americans the Negroes. So, the Hindus have 'untouchabilities' (Rao, 1990). Slavery, serfdom have all vanished but untouchability still exists. Nepal is a class as well as caste ridden society. Hence these lower castes members suffer from economic as well as non-economic, that in social religious and educational disabilities.

The practice of 'untouchability' is a stigma attached to the Hindu society. It has very difficult to give a clear definition of untouchability. The untouchability prefers 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 caste are those who suffer from various social and political disabilities many of which are traditionally prescribed and socially enforced by higher castes.

1.1.4. Untouchable Caste system in Nepal

In Nepal the untouchable caste includes the Kami (blacksmiths, goldsmiths), Damai and Sarki (cobblers) in the entire mountain and hill region. It includes *kasai*, *pode*, *chyame*, *kusle* and *halhule* in the Newar communities of the Kathmandu valley. In the Terai it includes Dum, Teli, Satar, Musahar and a number of local tribes. A part from these hills tribes like Gaine, Kami, Badi and a number of local small tribes are also regarded as untouchable.

The group of untouchable castes people regarded as impure castes 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 of Dalit is of derived from Sanskrit nomenclature and is used by the political and social scientists of Nepal to identify or categories by a group of people who are religious by culturally, socially, economically oppressed. The 1991 census lists is such castes and tribes to constitute about 15 percent of the total population of Nepal but many local Verities are listed within other categories.

Among the untouchable caste 'Kami' is one of the occupational caste, they have more than two types of sub caste such as blacksmith, goldsmith etc. In the traditional references regarded socially at the top of the untouchables. Presently, goldsmiths are economically better than blacksmiths (Sharma 1994). Their traditional occupation is metal working. 'Kami' living in village usually make and repair agricultural implements (tools). They have been working and following since the later period of classification of Verna system. In Nepalese society, because of their low social status, 'Kami' may not enter the houses of high castes. Indeed, they may not even sit at the doorway. If an untouchable does a day work for a high castes households and is given a named he either

has to use his intensity of else, is given a leaf plate which then throws away and sometime sprinkling water in fire to purify the things.

1.2 Statement of the Problem

Diversity in unity, unity in diversity is the basis feature of Nepalese society in its history. By different context, however very beginning till now, there have not been any accident regarding the ethnic violence; it is a glorious aspect of our culture. But there is cast system in Nepal. Dalit people are constantly suppressed; marginalized and discriminated from various opportunities. Dalit are socially and economically more vulnerable due to lack of information low level of literacy and access to relevant services. Solving this type of problem, the nation needs inclusive democracy.

The constitution of 1963 abolished the all discrimination on the bases of caste system of Nepal but in reality they are suppressed by casteism and poverty. Developmental programs implemented by government and non government organizations could not reach where backward and marginalized ethnic groups are living. Generally, government has supported to Dalits to raise their status, but still they are backward in socio-economic aspects. Even though they are not far from the process of modernization in their living standard. They are leaving their traditional profession or their indigenous knowledge related skill due to available of readymade goods. Whatever skills or profession they are engaged in their condition is still poor.

In this context, among all hill ethnic caste groups, people of these occupational caste groups are also living in Syuja VDC of Dang district. In this village Kami people are fully interdependence with other high caste because they are performing various types of occupations / activities i.e. blacksmithing, carpentry, ornament polishing, ploughing, tailoring etc. for their own livelihood and subsistence. For the assistance of the high castes people, those occupation are considered as their ascribed occupational and their duty is to serve the people, those of high caste by performing these occupations. Numerically small

number of population of low caste people who have to serve and assist for large number of people of high castes, say. 'Bista' (upper caste people) where they do work. Their socio-economic status is very poor than other castes/ethnic groups. On one hand they have not enough land for agriculture and cultivate and in the other hand their traditional occupation is in a declining scale.

Now a days, rural area is changing day by day because of the urban effect i.e. process of modernization, westernization a number of development activities initiated for the perspective of commercial development and progress that also prolongs to increment of sophisticated change in south Asia revealed that development has lead to only to worsening of the position of the lower caste (Caplan, 1972). After restoration of the democracy many people has raised voice for the self identity and awareness. So, positively every people, community dramatically changes take place in order to traditional thinking and occupation also. This Kami community is ongoing rapid change by above scenario (past and present). Although there is lack of social research in Kami community of his VDC, but the present study has followed on the following questions related with researcher subjects.

1. What are their major occupations?
2. How is their present socio-economic status?
3. What types of changes are occurring?
4. What are the existing problems among them?
5. Why people's participation in Kami people are less in number comparing with other high caste people?
6. In villages, most of the people are under poverty line, but why are only all of Kami people prevailing poorest of the poor?
7. Why could Kami people not send their children in school?

8. How are the statuses of Kami evaluated by other so called high castes people?

1.3 Objective of the study

The general objective of the study is to find out the socio-economic condition of Kamis of Syuja VDC of Dang district.

The specific objectives of the study are as follows:

- (i) To examine socio-economic status of Kami in the study area.
- (ii) To identify reasons of backwardness of Dalit in the study area.
- (iii) To analyze social discrimination and problems faced by untouchable castes.

1.4 Rationale of the study

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

This survey attempts to provide the real status of Dalit community as the research is also from the Dalit community. Especially, socio-economic status of Dalit community of this VDC research provides the basic information about Dalit community to formulate plans and programs and for socio-economic developments of whole dalit community. It will be also helpful theoretically as literature to the forthcoming researcher and those who are interested to accumulated knowledge of this area.

1.5 Organization of the Study

Organization of the study has been made starting from introduction which is being followed by chapter two. Thus it consists of review of the literature, theoretical orientation and theoretical implication.

Chapter third deals the research methodology applied to generate necessary data from study area, method of data collection and method of data analysis to illustrate for study and application of present conceptual framework to shed the light on some parameters of socio-economic status of Kami community of Syuja VDC.

Chapter four presents a plan of action during research. General introduction and physical setting of syuja VDC and consists of geographic location, natural resources ad social setting.

Similarly, chapter five reflects the socio-economic and occupational status of Kami's in Syuja VDC. It reveals the cause of social backwardness and social discrimination against the Kami by upper caste in different degree of places in Syuja VDC.

Finally, chapter six deals about the summary of the study, findings of the study, the research conclusion are given the some recommendation in brief.

CHAPTER TWO

LITERATURE REVIEW

This chapter deals about more or less some basic parameters of pertinent literature of theoretical implication and study topic concern book reviews by different scholars and magazines. To illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio- economic status of Dalit community.

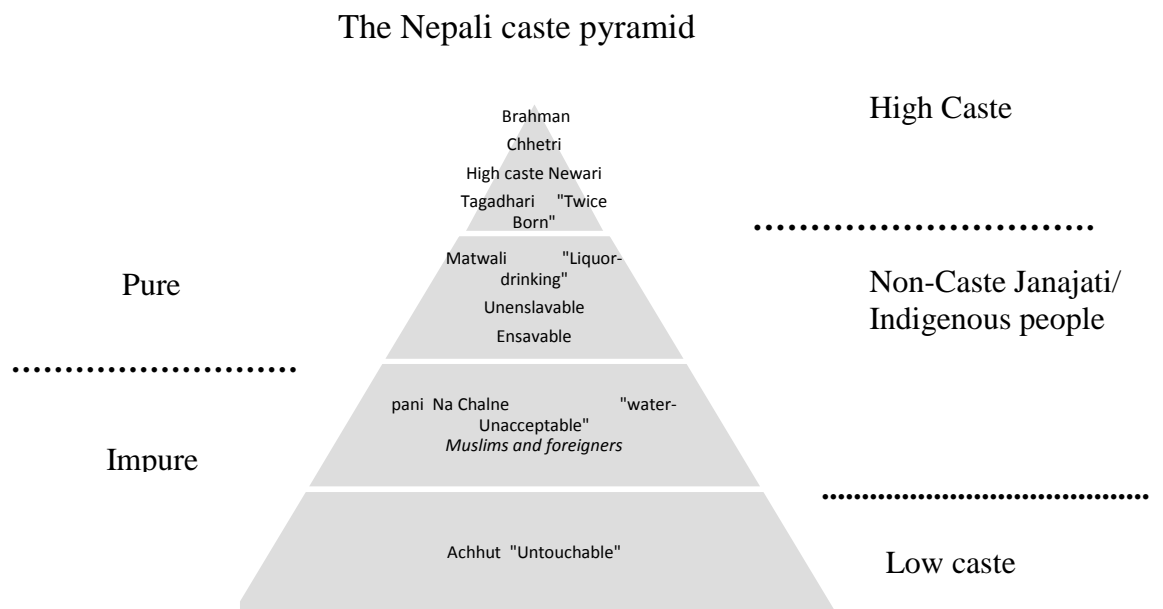
2.1 Theoretical analysis

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmins (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system is rooted fundamentally in the Hindu religion. Hindus believe that all men in the world are divided into four castes. This theory of four classes is based on the law of Manu, and is known as the Varna system. According to Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae of the sacrifice. The Kshatriya (or Chhetri), which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice. The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahman, Kshatriya, and Vaisya Varna and serves the participants at the sacrifice. (Subedi, 2009:17)

In the history of Nepal, the caste system first came into existence during the early Lichhavi 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. (Green, 1997:16)

The definition has now become much more redundant when we look at the relationship between the Brahman and other two Varna's .Chhetri and Vaishya. At present, two oppositions form the ideological basis of caste. We can divide the four categories of varnas into two: purity(the block of the first three viz, Brahmins, Chhetris , and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras),Which lies at the opposite pole of the caste system.(Subedi, 2009)



(The area showing the different groups in the triangle does not represent population size.)

(Source: Word Bank, 2006)

The priestly Brahmins were the top of the cast hierarchy with the kshatriya (king and warriors) just beneath them, next came the Vaishya (merchants) and the Shudra (peasants and laborers). Beneath everyone were occupational groups, considered "impure" and "untouchable" or *Achhut*. They now call themselves the Dalits. In the Hills the top two ranks (priest and warrior) and the lowest ("untouchable") rank were filled by the in-migrating

Hindus of Caucasoid stock who spoke an Indo-Aryan language on which modern Nepali is based. The middle rank was accorded to indigenous groups, generally of Mongoloid racial stock. This Matwali group, as classified by the Hindu, generally spoke Tibeto-Burma languages and followed Buddhism. The Matwalis comprise the *Adivasi Janajatis* (indigenous nationalities) Unequal citizens.

In the caste society, inter caste marriage is theoretically impossible, but in certain circumstances it does occur. The basis of relationships, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule, on the other hand, a woman who has a sexual relationship with a man of untouchable caste will be driven away and treated as socially outcast. It means the status of women remains Sudra. It is unlikely to marry with untouchable caste because we lose our social status. No single people from touchable groups, it is tolerable. In this situation, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2009:18). The following table presents the Hindu caste system that marks one important framework within which the people relate to each other.

Sanskritic Varna Equivalent	Nepali Varna or Caste Group	Caste(or jat) in Nepal and Vicinity	Ritual Category
Brahman	Brahman	Upadhyaya(paudel,Sharma)	Tagadhari (Wearers of the Sacred Thread
Chhetri (warrior)	Chhetri, Thakuri	or Jaisi Brahman(jawali, chapai)	and Chokho (pure Water Acceptable)
Vaisya (Businessman and Herdsmen)	Matwali (Liquor Drinking)	Khadka,Khatri-Chhetri Gurung, pun,magar	Chokho (Pure, Water Acceptable)
Sudra (Untouchable)	Sano Jat (Low Caste)	Kami (Iron Worker) Sarki (Cobbler) Damai (Tailor)	Pani Nachalnee (Impure,Water not Acceptable)

(Source: Subedi, 2009:18)

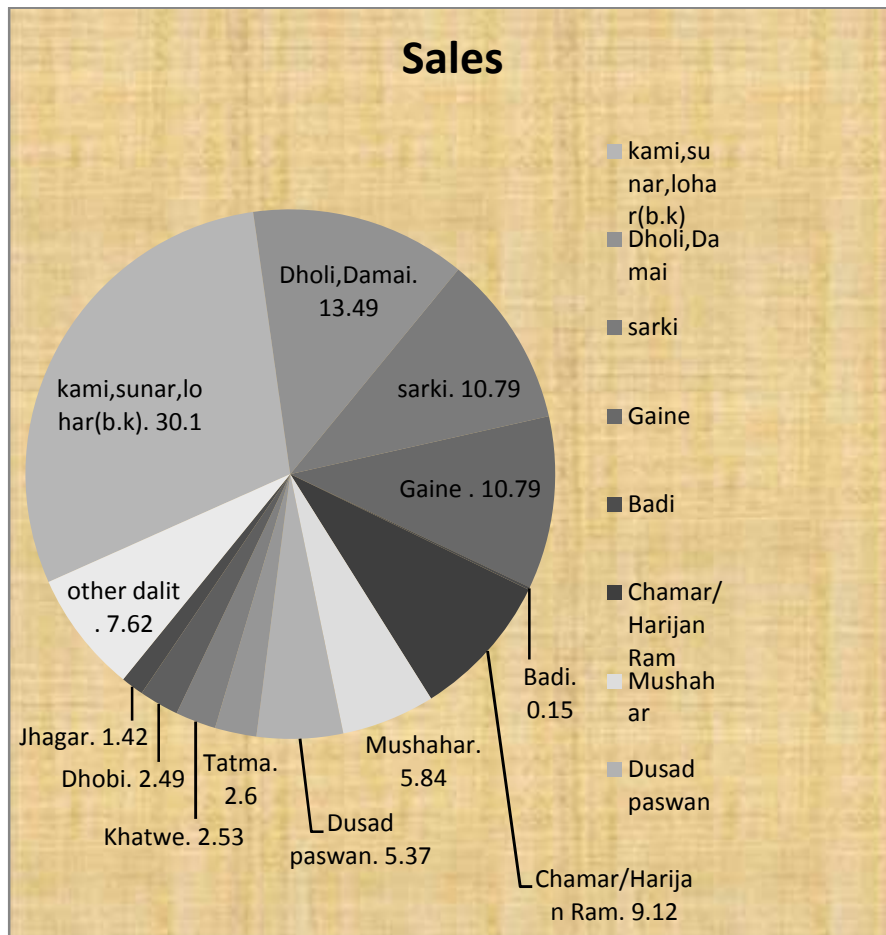
Many people speak of the caste system as if it were a representation of the classical Varna model, as prescribed in ancient codes of the Manusmriti (diagram 1). But this original model has been greatly affected by many factors and does not exist in its original form anywhere in Nepal. It has been unorthodox and permeable from the beginning. The Bahun, Chhetri perspective on caste is presented in (diagram 2) .The Bahun are the Nepali Brahmans, the Chhetri, the Kshatriya and the Matwali, the Vaishya and the Shudra. The Thakuri and Shrestha are actually class labels that are also found outside of Bahunized societies. They are both aristocratic designation, with the term Shrestha being used mainly for the Thakuri and Chhetri Equivalent among the Newars of the Kathmandu Valley. The Thakuri are responsible for the unification of Nepal and hence have higher class status than the Newari Shrestha. Chhetri was adopted originally by the non aristocratic notables, typically from a Khas background. As the victorious group, they too have claimed a generally higher status than the defeated aristocratic Shrestha. Today, most Chhetris are the descendants of yet another; non khas group those born of Bahun fathers with non Bahun ethnic mothers. With time the distinctions between Thakuri, Chhetri and Shrestha have assumed some of the qualities of sub caste distinctions. The boundaries between these groups are permeable. Only the Bahun and the Pani Nachalne, the untouchables, are rigorously maintained castes within the Kathmandu Valley. There is a difference in the perspective of caste hierarchy in the eyes of the Bahun, Chhetri and that of the other ethnic people (diagram 3) and the perspective is changing even more radically in the eyes of younger people today. There is now a tendency for the caste outlook to be replaced by a class outlook (diagram 4). Discrimination based on caste was legally abolished in 1963(Bista, 1992).

The new constitution allowed space for another major development - the growth of civil society organization, especially those based on ethnic and cast identity. The post -1990 periods witnessed the dismantling of the old projection of a "single Nepali culture" based on that of upper-cast parbatiyas. Self-chosen terms like Dalit and janajati emerged to replace terms like "tribal" Matwali and "sano jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectations remained unchanged. Therefore the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plans, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game. (Bhattachan, 2003:56)

2.2 Empirical Analysis

Dalit population consists of 2.5 million out of 22.7 million population enumerated in 2001 in Nepal. The share of the Dalit population is nearly 13% (2946652) of the total population (23151423) of Nepal. Dalit population can be divided in to two broad groups in terms of their origin 1) Hill origin Dalit 2) Madhesh (Tarai) origin Dalit. In terms of population size Hill origin Dalit is the largest group consisting of 8.1% of the total population and 63.5% of the total Dalit in Nepal. On the other hand, Madheshi (Tarai) origin Dalit accounted for 3.9% of the total population of Nepal and 30.5% of the total Dalits in Nepal. In terms of individual Dalit caste, the largest group is Kami accounting nearly 31% of the total Dalit population of Nepal .Other dominant Dalit castes in terms of population size are Damai and sarki in Hills and chamar in the Tarai .Their share ranges from 9% to 13% out of the total Dalit population in Nepal. Sonar and lohar in Hills and Dusadh, Tatma, Khatwe ,Dhobi in Tarai are in between the large and small groups Gaine and Badi in the Hills and Bantar, Chidimar, Dom, Mestor and patharkatta in Tarai are the smallest Dalit castes in

terms of population size .(Census, 2001). Distribution of Dalit population (in %) to total Dalit population in Nepal.



Source: census report, CBS, 2003(Annex 3.1, PP 117-119)

The National Dalit Commission identified 22 Dalit castes that include 5 of the Hill origin and 17 of the Madheshi origin. Following table also provides the traditional occupation of Dalit in hill, Nepal.

Dalit and their traditional occupation

S.N	Dalit Cast in Hill	Traditional occupation
1.	Kami, Kami	Produce Khukuri and agricultural equipments
2.	Sonar	Gold and silver work and Jewellery.
3.	Lohar	Iron works and agricultural tools.
4.	Chunara	Produce wooden utensils such as <i>Theki, Dudhero, Madani</i>
5.	Sarki; Mijar	Owner title granted by the ruler
6.	Chamar	Produces leather products.
7.	Damai; Damai	Play musical instruments during marriage and on auspicious occasions.
8.	Pariyar, Suchikar	Tailoring
9.	Gaene	Singing by playing sarangi, musical instrument
10.	Badi	Produce musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Adapted by Bhattachan 2008:193)

Nepal's Dalit population can broadly be categorized as either Hill Dalit (Who make up 61% of the Dalit population), or Tarai Dalits (Who make up the rest). The largest sub group is that of the metal workers; the Biswakarmas, including Kamis (blacksmiths) and Sumars (gold workers) and according to some classifications, the lohar, Tatma and chunara from the Tarai, many smaller groups collectively comprise the Tarai Dalits. One irony of the situation of Dalit is that they have traditionally practiced Hindu type stratification among this hierarchy and is working to remove the barriers between its constituent groups. Unlike many Janjatis, the Dalits have no geographical center or "Traditional Homeland" where they are numerically predominant. The Hill Dalit group is mainly concentrated in the mid-western and western development regions (containing over 50% of their population), where 85% of tarai Dalits live in the central and eastern regions. (Gurung et al, 2005)

The first survey report was prepared by Sharma et. al (1994) from Save the Children US (some reviewers thought the findings of the report were outdated but we feel that the findings of his report are still very much valid for comparative analysis over time). This survey report covered 1,022 households in 5 districts: Jhapa, Chitwan, Kaski, Surkhet and Kailali with 1,022 respondents covering 28 untouchable and other communities with 6,757 populations. Information on 684 households (67%) Dalit was provided. The report as a whole provides a good deal of Dalit on social, economic and health aspects of Dalits in Nepal. (National Dalit strategy Report, 2002)

In Nepal, the poor economic trend, however, some progress can be observed in other social, demographic and reproductive health indicators. In the social front, there has been significant improvement in the literacy status especially of the female population similarly; the percentage of female representation in the parliament has nearly doubled in 2001 compared to previous years. (World Bank, 2006)

Socio-economic indicators of Dalit vis-à-vis Brahman/Chhetri and Nepal as a whole, (2003-2004)

Indicator	Dalit	Brahman/chhetri	Nepal
Incidence of poverty %	45.5	18.4	30.8
% of households with landless	14.0	6.0	16.0
% of population in agriculture (self-employment)	64.6	78.9	69.8
Population in wage employment(unskilled labor, professional and labours)	22.5	12.5	19.9
% of population manufacturing trade and service.	13.0	8.7	10.5
% of households receiving remittance (with Nepal, India and abroad)	35.0	36.0	32.0
Per-capita annual remittance(in NRS)	4,683	6,449	15,000
Average annual per-capita in-come (in Rs)	10,000	18,400	15,000
Human Development index	0.424	0.552	0.509

Source: Adapted by CBS, 2006, and UNDP, 2009, and NHDR 2009-10

In term of ownership of land ,14% of the total Dalit household are landless .This population is slightly lower than that of the national average of

16% and almost two and half times higher than that of Brahma/Chhetri further 60% of the Dalit households process less than one hector land. Household possessing less than 0.5 hector land are considered marginal holding.(Source: Nepal Agricultural perspective plan of 1995)

DWO, NGO working in the field of Nepalese Dalits states in its annual report 2007 that Dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by Dalits in non - government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population. (DWO, 2007)

Dalits are invisible in local and central level governance of the total 1,011 leadership positions in judiciary, constitutional bodies and commissions, council of ministers, public administration, legislature parliament, political parties, DDC presidents, municipality , industry and trade, education, culture , science and technology and civil society sector, the representation of the Dalits was 0.3% before 2006 . An analysis of 1997 election results raveled that of the total 735 VDC chairpersons, Dalits constituted only 1.63% and no Dalit were elected in mayors, Deputy Mayors and members of district development committee of 823. (Source: Subedi, 2010:191)

Now a day's government and various agencies (INGOs/NGOs) initiated many Dalit reformatory and development program over the last four decades. While considering constitutional of Nepal after the revolution of 1950, four Constitutional were made (Constitution of 1957, 1959, 1962and 1990) and in each constitutions, it is clearly mentioned," all citizen are equal before law, no discrimination on people will be made on the basis of religion, race, sex and caste, etc." (Hacchethu, 2003). At the program level, National Planning Commission (NPC) made special provisions for Dalits in the eighth plan of

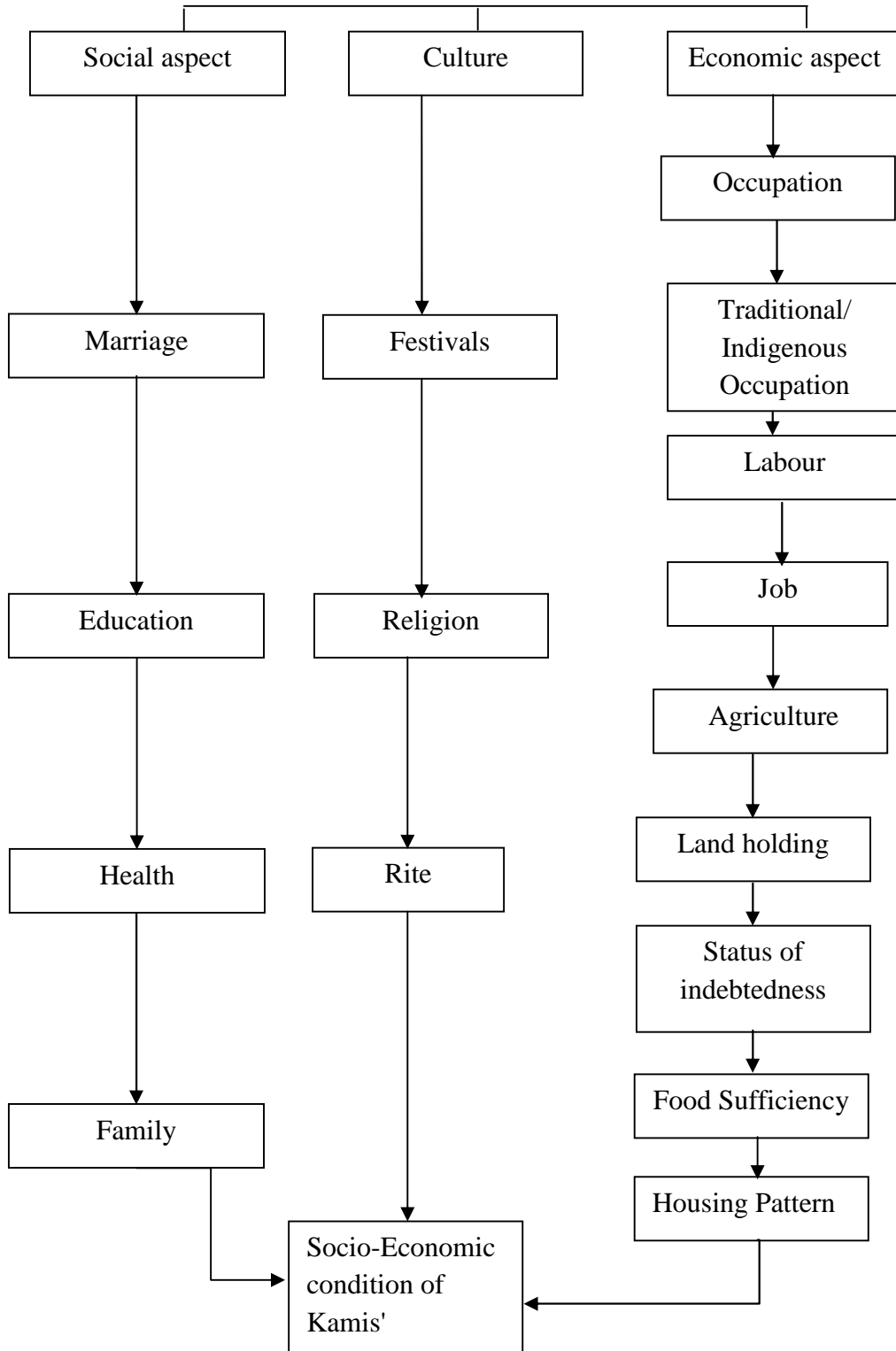
Nepal (2003-2007) as well. The eighth plan of Nepal (1992-1997) conceived the essence of Dalit reformatory programs such as social security, scholarship schemes grassroots based project, social awareness campaign.etc. Similarly the ninth five years plan not only outlined five major objectives for Dalits upliftment but also put forward a vision of 20 years program for elimination of all forms of discrimination. Likewise, it has focused on Dalits Empowerment and development programs.

2.3 Conceptual Frame work

This conceptual framework has been made to consist of the above mentioned components such as human and social aspect human sex, Human age, Education, Health and Economic aspect in order to know the socio-economic status of the 'Kami' in Syuja VDC. These five components act as the inputs model. Social aspect deals with family marriage (male and female), age Education, Participation and Health, Religion, Language, Cast, God and Deities. The economic aspects need to explore on occupation. Land holding status of indebtedness, food sufficiency of the 'Kamis' living ward No. 5, 6 and 7 in Syuja VDC. There can be seen distinct inter relationship between these aspects. If food sufficiency, Health, Education is inadequate, it effects lifestyle of the people could not have occupation it has effect on social and cultural aspects too, which lowers down the socio-economic condition of the society. Mainly depends on social aspect, cultural aspect and economic aspect of the society there are the indicators to Understand the living standard and social upliftment of the society.

Figure No. 1

Socio-economic variables of Dalits in Nepal



CHAPTER THREE

RESEARCH METHODOLOGY

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

3.1 Rationale of the Selection of study Area

The study area, Syuja VDC of Dang district which is located northern part of Dang. The present study on 'Kami' was conducted at Syuja VDC, the reasons behind the purposive selection of the study area are as follows.

-) Syuja VDC is heterogeneous composition of caste groups. The caste Kami is largest caste of Dalit community in that area.
-) The researcher is a native villager of this study area and familiar with Kami community.
-) The researcher has observed their activities closely and interested to study about the Kami community. For this reason it is easier for rapport building among them.
-) In this locality, we can see Dalit and Non-Dalit settlement from where it has been easier to study about the state of untouchability and discrimination among them.

Hence the study area is fit to achieve the objectives of this study.

3.2 Research Design

This study is mainly based on two types of research design i.e. descriptive and exploratory. Descriptive research design describes the general pattern of the Kami's life, their ritual, economic status and socio cultural and occupational change among them. Voluntary and involuntary contacts with upper caste people break down of stereotype traditional culture explore the second form of culture or relation.

3.3 Nature and sources of Data

In this study both primary and secondary sources of data have been used. The primary data have been collected from the field visit and interview and secondary data from government and non-government (NGOs) sources and other relevant literature such as books, journal, articles and dissertations.

3.4 Universe and Sampling

The total Dalit household living in Syuja VDC was 384 and 60 Kami household were selected for this samples. The method for the selection was stratified random sampling. According to their number of houses from ward no.5,6 and 7 the selected samples were 20, 15 and 25 respectively.

3.5 Data Collection Tools and Techniques:

The data for this study were generated from the following tools and techniques.

3.5.1 Household Survey

Basically household survey was conducted to obtain quantitative data such as population characteristics, age and sex composition, educational status, social position of Kami etc. it helped researcher to familiarize with communities and further made easy to detail interview.

3.5.2 Key Informants Interview

Key informants interview was conducted to those people applicable to literates and professionals, intellectual matured persons, included both Dalits and non Dalits. Pushpa Raj Bhandari and Deva B.K. (social workers) were selected as key informants and took detail interview and suggestions about the different angles of entire status of socio-economic condition. Key questions ask for informants were: about socio- economic condition now and then, sort of discrimination, changing pattern of livelihood strategy.

3.5.3 Observation

Observation is a major technique of data collection. Researcher observed entire socio-economic status of 'Kami' of the study area as long as long period as right from the beginning conduct of field visit. Researcher by investing much more time on the observation of various activities such as life style, interaction with upper caste socio-cultural and occupational change of Kami. So, researcher came to enable accumulate the information about 'Kami' people.

3.5.4 Group Discussion

Group discussions were made with group of respondent. One group was included adult generation and other one was younger generation. Discussion mainly focused onto find out their present / past socio economic status the notion of type of discussion also prone to enlarge they were facing sort of problems now and then of socio-economic status and traditions within community.

3.6 Data Analysis

According to the research design in this study descriptive method were used to presenting the collected data. After completing the field survey data collected during field visit period were edited and tabulated as per the need of report. To make the report more precise, maps figure and charts have been enclosed with this dissertation. Similarly, chapter, sub-chapter have been divided.

3.7 Limitation of the study

This present study has some kinds of limitation. Firstly, this present study is a mini research work which is prepared for the fulfillment of the master degree course in rural development and this study is a purposive case

study of one untouchable caste group named 'Kami' but it does not include other untouchable castes (Damai, Sarki etc) who are living in this place.

CHAPTER FOUR

THE SETTING

This chapter includes the discussion of physical and socio-economic setting of characteristics of Syuja VDC, in the following sections.

4.1 Physical Setting of Syuja

Dang district is known as mid western, inner Terai region and the largest Valley of the country as well as second largest valley of Asia. It lies between the Mahabharat range in the north and Chure in the south which is called Dang Valley and elevated within Chure to Duduwa Danda. In Dang three valleys named as Dang, Deukhuri and Tui Dang. Duduwa Danda range separates Dang and Deukhuri valley. Its adjoining districts are Salyan, Pyuthan and Rolpa in the North, Surkhet and Banke in west, Kapilvastu and Arghakhanchi in east and Uttar Pradesh of India in south. (District development plan, 2066/ 067)

Dang is located between 27° 36' and 28°29' north latitude and 82° 2' and 82° 5' east longitudes. The whole length of east to west is 90 km and south to north is 72 km. Its elevation from the sea level is 213 to 2058 meters. Its total area is measured as 2955 sq.km, in which 20% area is covered by hilly region and 80% by plain area. Tulsipur and Ghorai are two municipalities of the district. Except these there are 39 VDC, 13 Ilakas and 5 constituencies. (I bid)

Syuja Village development is one of the 39 VDC of Dang district. Syuja, Saigha, Loharpani, Kavre and Hansipur are Hilly VDCs. Syuja is surrounded by Kavre VDC in east, Saigha in west, Pyuthan district in north and Rampur Laxmipur and Ghorahi municipality in south. It is about 23 km north from the headquarters Ghorai and surrounded by 9 wards. Bageswari temple, Chamire cave and Dhimdime lek are the famous places for domestic tourism in Syuja VDC. It is also a gateway of Swargadwari where many domestic and international tourists come for religious purposes. The scenic beauty of

Himalayan range viewpoint of Swargadwari and joyful environment are attractive factors of this VDC.

4.2 Climate

Dang district lies in Inner Terai has temperate and tropical climate. The northern side has generally temperate climate where as the southern part is tropical. The maximum temperature of this district is 39.9° C and minimum temperature is 25.0° C (DDC profile 2067). Rainfall, mostly from south -east monsoon starts from the end of May and remains 3 to 4 months till August in accordance with extension of monsoon. This study area is especially temperate climate.

4.3 Natural Resources

Nepal has its many natural resources but lack of technological knowledge and manpower, it is not properly used. In general land, forest and water are important natural resources of Nepal. Dang district is famous for fertile land, timber and equally for coal.

4.3.1. Land

Land is the main source of livelihood in this area. About 69950 Ha. land is agricultural land and about 57827 Ha. land is irrigated. (DDC profile 2067). Land is divided into two types in study area as *Bari* (Dry cultivated land) and *Khet* (wet paddy cultivated land) on the basis of types of crop cultivated and irrigation facilities. It is a hilly VDC, so mostly people are using the registered land under four official categories (Awal, Doyam, Sim and Chahar) but the number of people who are using nonregistered land Parti is quite remarkable.

4.3.2 Forest

Forest is also an important natural resources of Nepal. In Dang District there is 201900 Ha. is covered by forest including 438 (92295 Ha) Community

forests 3 religious forests, 59 female community forests and 264 private forests. (Ibid).

Syuja VDC is surrounded by forest in south, east and west. The people of the study area are consuming the jungle for fuel, fodder and construction materials, agricultural equipments (Plough etc). The CFUGS (Community Forestry Users Group) have managed community forests by keeping *Heralo*. But deforestation systems have been upbringing throughout the VDC. Researcher found so many community forestry helped both a lot of preserve from the explanation of deforestation is imbalanced utilizing the forest. Generally whole members of CFUGS are called the meeting to pass and preservation of the forests. Not a single endeavour is sufficient to enrich on the preservation. In general way the public endeavour to preserve jungle is in positive.

4.3.3 Water

Most of the rivers in Dang valley originate from the Mahabharat range and they contain considerable amount of water only during rainy season. Rapti and Babai are main rivers of the Dang district.

Due to the hilly area, there is lack of sufficient water for drinking. Irrigation facilities are not profoundly facilitated because of the sloppy land. Tube-well and public well can't found in this area. So stream water is a main source of drinking water. Public taps can be found in every village but there is not sufficient water for drinking.

4.4 Population

According to CBS (2001) the total population of Dang district is 462380 (Female 233422 and male 228958). The total number of household is 82495 and household size is 5.60 person approx in each household. The population density is 156.47 (per km²) of Dang district and annual population growth rate

is 2.6%. About 2% of the total population of Nepal is shared by Dang district and total dependent population is 87.30%.

In the Syuja VDC the total population is 4604 including 2491 female and 2113 male and the total household number is 880. (CBS 2001)

This data shows that female population comprises quite more than those of male population. However, as researcher's field survey and experience shows to become high population of the female number is lack of education preference more to have sons than daughters and not use of the family planning contraceptives. The other factor among increasing population of female is that traditional belief, stereo type of Hinduism.

Similarly, there is male out migrant for seasonal labour. Encourage to male members of family, boy groups profoundly mobile towards other places for their profession and start their careers. However in comparison with boys, girls are not given more preference to leave house even entire situation of female is very miserable to whom obliged to confine within the boundaries of house. In addition educated families also confined their daughters within the home instead of empowering them.

4.5 Caste and Ethnicity

Syuja VDC has a diverse population of various ethnic backgrounds. This VDC is dominated by Brahmin, Chhetri and Magar Caste groups. Bulk of the Kami people scattered side of the village. Almost all of wards 'Kami' households with other lower, castes have found. They have been living separate by the big hamlets because of the humiliation and pollution by the high castes people. They established and built homes out from the settlement of other castes especially Brahmin, Chhetri and Magar. Traditionally 'Kami' people did not permitted to bodily contact with high castes people. It is quite characteristics to settlement of the untouchable castes as a composition with other castes.

In this VDC, sort of the castes background people like Brahmin, Chhetri, Magar, Kami, Dami, Sarkis etc are setting. It is obvious that all castes are main indigeneous castes of this area. In this way, existing composition of many caste groups background people become like a concept of melting pot.

Table 4.1:

Composition of Ethnic Caste of Syuja VDC

S.N	Ethnic / Caste groups	No. of Population
1	Brahmin	903
2	Chhetri	411
3	Dalit	1289
4	Magar	1838
5	Sanyasi	51
6	Thakuri	111
7	others	1
Total		4604

Source: Ministry of Local Development, 2001

According to the above table Magar have the greatest Population (39.92%) and Sanyasi have the smallest. The Dalit population of this VDC occupies 28 percent of the total population.

CHAPTER FIVE

DATA ANALYSIS AND INTERPRETATION

5.1. Social condition of 'Kami'

Under this heading family structure, religion, educational status of Kami, social and political awareness, condition of women and population have analyzed for the purpose of study.

5.1.1. Family

Family is the primary institution of society. It is the simplest and most elementary form of society. Family structure might be different but it can be noticed in every society. So, it is a universal social institution. It fulfills human needs of human beings viz. social, physical, economic and emotional needs.

Both nuclear and joint family organizations have prevailed in the study site. Nuclear consists of husband, wife and children and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with a fringe of spouse. Similarly, in the Kami community they have slowly started to adopt the trend of nuclear family. This is shown in the table below.

Table no. 5.1.1

Family size of the respondents

Member no.	Respondent	Percentage
1-4	10	16.67
5-8	28	46.67
8 above	22	36.66
Total	60	100.00

Source; field survey, 2011

The above table shows that a household of family members up to 4 is considered as small family, while members from 5 to 8 is a medium and members of 8 above is the large family. It is clear that 16.67% of the families are small, 46.67% of the families are medium and 36.66% are the large.

Table no. 5.1.1.1

Distribution of the Respondents by Family Type

Family type	Respondent	Percentage
Nuclear	36	60
Joint	24	40
Extended	0	0
Total	60	100.00

Source; field survey, 2011

Most of the families of Kami community are nuclear which includes father, mother and their children. Due to the poor economic condition, Kamis prefer to stay as a nuclear family since there are fewer members to support.

5.1.2. Religion

Religion is a set of beliefs and practices (ember and ember 1977:381). It is practice in every society and undertakes a great role in maintaining social structure in given community. The situation of religion in Kami community of Syuja VDC is shown in the table below.

Table no. 5.1.2

Religion of the Respondents

Religion	Household no.	Percentage
Hindu	57	95
Christian	3	5
Total	60	100.00

Source; field survey, 2011

The above table clearly shows that out of the total population 95% are Hindu and 5% are Christian in Kami community of Syuja VDC. The Kami community celebrates various Hindu festivals viz. (*Dashain, Tihar, Teej, Maghe Sankranti, Shrawan Sakranti* etc). They also go to the local temples to worship. God, Goddess meanwhile there are prohibition in several exceptions.

5.1.3. Education

Education is a mirror, which reflects every aspects of society. By name itself the society is developed on educational sectors, where other types of sectors will develop automatically. Education is an important institution shows the ways to make the advanced society. It helps to provide the changing attitudes, vision, skills and improves one's social status. In this way education is very important characteristics of the society.

In Syuja VDC there are 8 schools among them seven are primary and one is higher secondary school and there is not any boarding school. The table below shows the educational level of the Kami community.

Table no. 5.1.3

Educational Level of the Household

Level of education	Male		Female		Total	Percent
	No.	Percent	No.	Percent		
Primary	52	16	37	11.39	89	27.39
Lower-secondary	28	8.62	17	5.23	45	13.85
Secondary	8	2.47	1	0.31	9	2.77
Higher education	2	0.62	-	-	2	0.61
Non-formal	30	9.23	20	6.15	50	15.39
Illiterate	35	10.77	95	29.23	130	40
Total	155	47.71	170	52.31	325	100

Source; field survey, 2011

The above table shows the educational level of population of the sampled households by sex in Kami community of study area. About 27.39% populations have attended in primary level and some of them have left the school after finishing the primary education. About 13.85 % have attended in lower secondary level, 15.39% population have got non-formal education. Similarly, 2.77% populations are in secondary level and only 0.61% Kami populations are staying in the higher level.

In the study area government and non-government organizations are conducting non-formal education and literacy program. So, gradually children and adults are joining the classes. Some years ago the old generations of Kami people were not interested to send their children to school because of their illiteracy and poor condition. But now younger generations of Kami people have know the benefit and value of education. They have also knowledge that education plays the vital role in their overall life. So, they are considerably interested in education.

The above table shows that most of the respondents' education was limited in below primary level. The reasons for high rate primary education of respondent's might be government's free education policy in primary level. Another reason for the incensement of literacy rate below primary level has two aspects. Normally both father and mother go for work and during that period they wish to keep away their children from house and another idea is to literate them. After completing their primary level education, the children are eligible for helping their parents; the parents think so and took them for work to assist their work. They look after younger brothers and sisters too, while their parents are in work, due to this reason lower secondary education was very low. However female discriminate and inequality exist/start not only among matured female but immature children also. Traditionally, girls had not permitted to go to school for education even far away from house. There is Nepalese prove that '*Pothi Baseko Ramro Hudaina*' so, Nepalese society is son

preference society, sons had given more emphasis to choice of professions. So, female discrimination also existed within family.

5.1.4 Social and political awareness

No matter that, the caste based discrimination still exists in various remote village communities. The Syuja VDC is also a village but in this village the Kamis have been fading away and say it is quite less than it used to be.

There still is discomfort for the Kamis while dealing with the high caste people social status of Kami is not different than other caste people of this VDC because they have also engaged on agricultural activities as well and some of them are giving continuity to their indigenous occupation blacksmithing , goldsmithing , which has been surplus help for sustain their family. There is no discrimination on development infrastructure from the upper caste like Brahmins, *Chhetries*, *Magars* castes.

Politically, they are also little aware and participated in the post of different parties of VDC level and district level political posts. Thus, the political awareness as well as social status of Kamis in Syuja VDC is satisfactory. Most of the Dalit people are candidates of local level election and they are affiliated with several political parties.

5.1.5 Condition of Women

Due to patriarchal structure of Kami community it is male dominated and women are kept subordinate in a number of ways. Women are discriminated, disregarded, insulted, controlled, exploited and violated with in the family, at the work place in the society.

There has not found women's participation in social activities. Instead they are engaged in household activities, child rearing and taking care of them. Like the most of other caste of Nepal, Kami also give more importance to sons than the daughters because 60 households (90%) answered in favour of sons

but 10% respondent was in favour of daughter, which is shown from the table no. 5.1.4 below;

Table no. 5.1.4

Distribution of Respondents in Importance towards Sons/Daughter

Type of children	Respondents	Percentage
Son	54	90
Daughter	6	10
Total	60	100

Source; field survey, 2011

Being male dominated society females are considered to be the inferior sex. While the husband goes out to work, generally they stay at home doing various household works like washing, sweeping, digging, taking responsibility of household activities etc. in Kami community. The marriage age of Kamis girls mostly of 14 years to 21 years is seen in the field. Most of the women/females work at their small piece of land more than males where they are highly exploited from the males in the agricultural work. The condition of Kamis women is in vulnerable condition.

5.2 Economic condition of Kami

The Dalits, in general are very hard working people, having specialization in one art/craft or other. It is behaved that yet, 68 % of them are below the poverty line. In general, Kami people have nothing but small huts to live in. most of Kami have very little land in comparison with the rest of population.

The majority of population of Nepal surviving under the poverty line. Food, clothing, shelter which basic needs for human survival are also the

matter of challenges for Kami community of this VDC. To fulfill those above basic needs economic activities play a vital role for a community. There are only two households of ward no. 5 & 7 having satisfactory income. But these two households are not engaged on indigenous occupation. They have joined on service as primary source and agricultural as secondary source or income. The kami people of this community have various occupations which they have adopted as their income source.

5.2.1 Occupation

The Kami people of Syuja VDC has been found in various occupations. The following table shows the respondents occupation.

Table 5.2.1

Distribution of Respondents by Main Occupation

Occupation	Respondent	Percentage
Blacksmithing/goldsmithing	4	6.67
Agriculture	48	80.00
Business	3	5.00
Service	5	8.33
Total	60	100

Source; field survey, 2011

The above table shows that the indigenous occupation of Kami is in declining rate, only 6.67% people work on blacksmithing /goldsmithing. About 80% are engaged in agriculture and only 5% in business and 8% are in service. Most of the people of this community have engaged in agricultural activities to product the rice, maize, wheat and vegetables.

5.2.2 Land Ownership

In Syuja VDC, the Dalits till large areas of land of which many of them have their own and the remaining is rented. Each family on an average possesses to small size of un-irrigated land. From the production of own land ensure to survive only 2 to 5 months of the year. All of the land size owned by Kami's is un-irrigated and arable types of land. The proportion's of agricultural crops is poor. The whole production system depends on the monsoon.

Table 5.2.2

Landholding by households' respondents

Ropani	HH Respondents	Percentage
>2	48	80
2-4	12	20
Total	60	100

Source; field survey, 2011

Table 5.2.2 clarifies majority of Kami house have less than 2 *ropani*. Out of the 60 respondents 48 (80%) people occupied less then 2 *ropani* lands. On the other hand, only 12 respondents out of 60 people occupied more than 2 *ropani* which is negligible. This type of having very lower scales of land large number of Kami people of this VDC are surviving under food deficiency as a result economic status of Kami people is poorer than other upper caste.

5.2.3 Traditional Occupation

As a result of belief on Hindu orthodox, structure of society and its composition of various castes and ethnic groups had managed its specific types of occupation. Such occupations always determined his/her unique identification among society, so that he/she has to deserve occupation as a good

creation. In this case neither he/she could perform other types of occupation nor could adjoin.

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

Metal working is carried out exclusively by the indigenous craftsmen as kami conventionally they make the agricultural implements and other types of tools and kitchen utensils of upper castes. Instead of work done of such types of work they will get certain *bali* and grains from upper castes. A Kami worked around a year for his clients and enable to receives about five-six *pathi* grains in addition, to in significant amounts of same other grains and vegetables depending upon generosity of the clients. One of such crafts men of the study area had about 10-12 clients. The amounts of grains depend on the number of individuals in the clients' family.

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

In this context "Kami" who blacksmithing all kind of implements and tools of agricultural and kitchen utensils is known by specific name of *Aarne* in the area. A number of villagers ordered him to make things and tools on the basis of contract or '*Bali system*'. They make varieties of agricultural

implements kitchen utensils such as *khukuri* hoes, *kodalos*, *kuto* on the one hand and *Gagri*, *taula*, pans etc. on the other hand. By this regarding of make of implements they have to categorized, considered very intelligent and skillful person. In the all respondents only 3-4 have followed metal working occupation as indigenous craftsmen which considered very negligible number among whole VDC of Kami people. As a result of declining of the conventional metal working both explicitly and inclusively have created impact on socio-economic life of Kami people.

More or less, inclusively by abandoning of traditional occupation in the study VDC large number of Kami inclusively have been facing challenging situation with break out of patron client relation between lower and upper castes groups creates such type of hindrances as sustain to employment, to gain grain of production yearly among Kami people. So, most of Kami oblige themselves to leave out from their house to urban and abroad countries. Some what by having traditional occupation Kami people enable to get some kinds of mental job opportunities.

From above scenario, somewhat, declining of blacksmithing of indigenous caste's knowledge describes a good deal of impact on economic status of Kami people of Syuja VDC. Among the people are crossed frontier of India and several other countries. So, that to enhance and secure of survival of their family. In this area 98 percent of respondents visit various places of India.

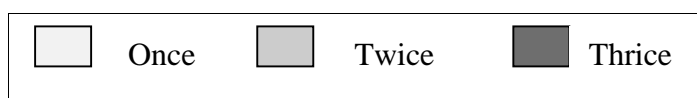
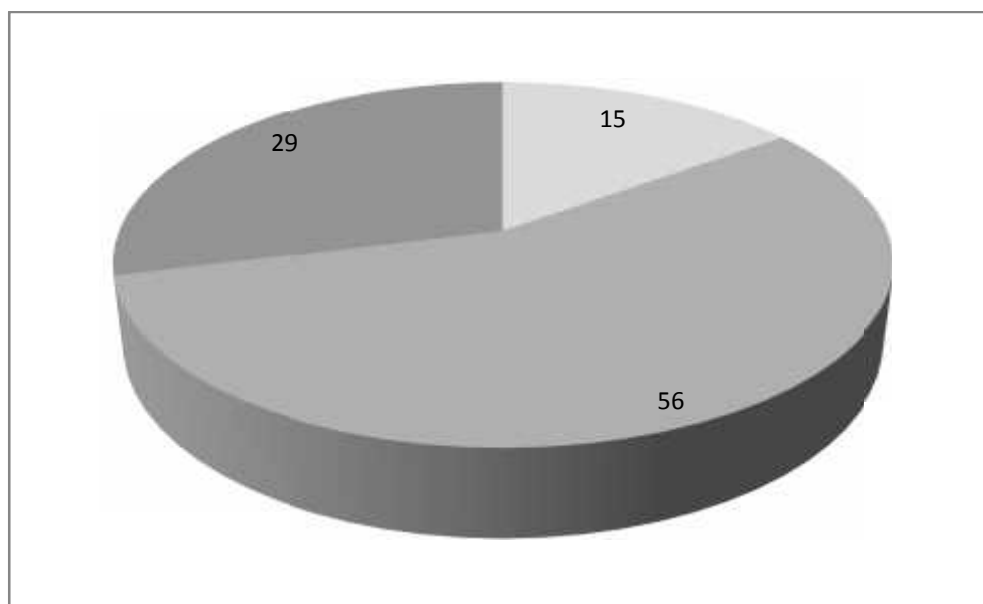
Table 5.2.3

Out migration to India as seasonal labour

Visit times	No. of family members of respondents	Percentage
Once	15	15
Twice	56	56
Thrice	29	29
Total	100	100

Source; field survey, 2011

Figure 2: Out Migration of India as Seasonal labour



Most of Kami people visited India 2 times for the seasonal labour above table 56% respondents answered yearly have to visit India 2 times. But 20% of

the people answered not to require visiting India, in this discussion. Only handful people of Kami are economically independent for the survival. As a result of the lack of the food grains and other products of Kami people of Syuja VDC could not fulfill a minimum level of needs of people. Little quality of products from their land could enrich hardly 2-3 months. In this remarkable situation, only a remaining way has to undertake/follow whether join to landlord's tenant as work or visit to India.

5.2.4. Livestock and Poultry

As being poor the Dalits can raise income from livestock and poultry. Dalit people of this VDC have been fostering various kinds' of cattle such as cows, goats, hens, pigs etc. Different kinds of cattle have been adopted at every household. Some of them adopt buffaloes, cows, however, others rare pigs, hens, ducks etc by which contribution of economic condition of Kami people of this VDC would gear ahead.

There is not a dairy for collection of milk but some local tea shops and in houses farmers sell milk. But Kami people don't to do so, because local people of other caste didn't accept milk from them.

5.2.5. Indebtedness Condition among the Kami

Without having sufficient money, it is difficult to survive. Many people seek loan for conducting their various activities and to survive in the society. By receiving large amount of money a poor person can do extra activities in the field. Loan means borrow some amount from others and it should return with certain interest. Actually, loan helps to compute the activities, which are left due to the lack of money.

A loan itself is considered more positive influence over the poorest people to uplift their socio-economic status and other background. So, large number of poor people expected loan aid and other types of helps from different sectors and sources. In the local area main sources of aid and loan are

mainly landlords, money holder and elite persons. Local landlords lent loan to poor people under different consents made between 2 groups. Rate of the interest are differences, which are fixed what money holder want to fix and which rate money receiver want to hire it. In the study area, loan is given by money holder and landlords under more than 3% monthly interest. Similarly if a money receiver could not pay it back within the fixed time, he may be charged or locked all of the properties by landlords. Actually it is obviously dependent on the decision or determination of upper caste people. However, there is another endeavour that a poor farmer could take loan from bank, whose imposed interest is less than those of interest fixed by landlords.

Table 5.2.4

Number of Households Taking Loans

Answer	No. of HHS	Percentage
Yes	46	76.67
no	14	23.33
Total	60	100

Source; field survey, 2011

Table 5.2.5

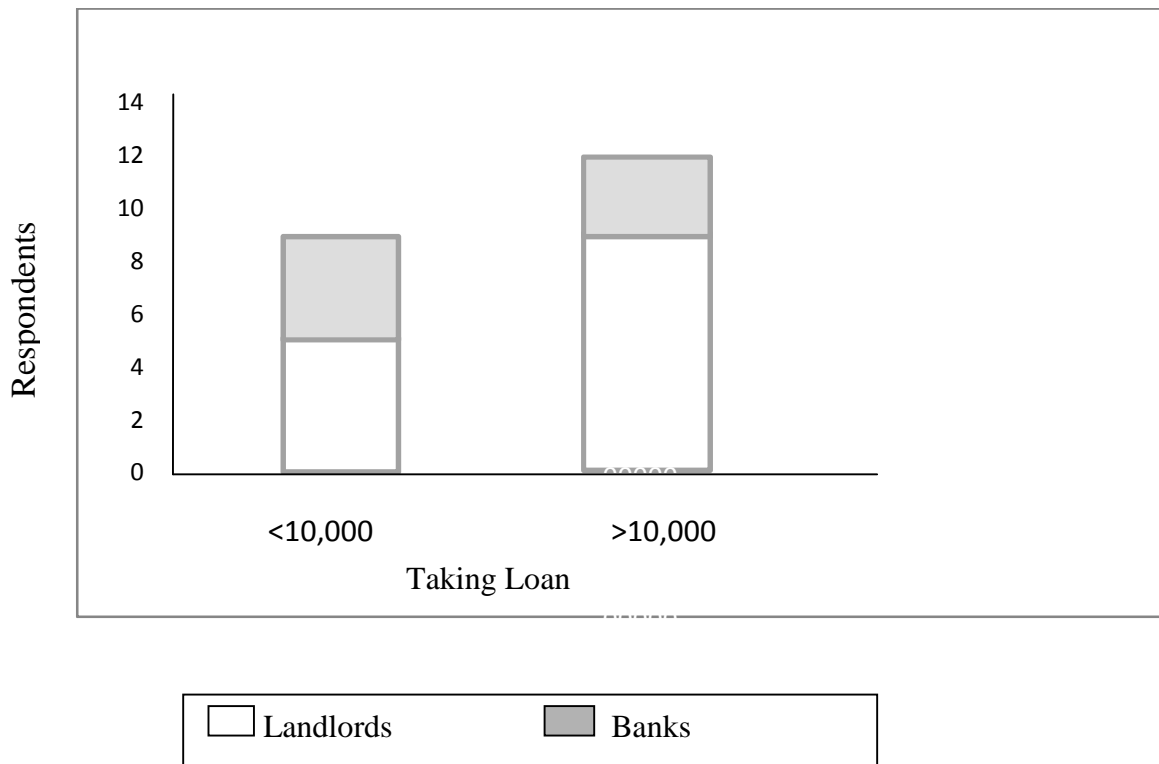
Amount of Loan

Amount of loan	No. of HHS	Landlords	Banks
<10,000	9 (47.37%)	5	2
>10,000	10 (52.63%)	9	3
Total	19 (100.00%)	14	5

Source; field survey, 2011

The above table 5.2.4 shows that out of 60 respondents 76.67% have received loans and only 14 (23.33%) respondents are free from indebtedness. Among them 9 (47.37%) respondents have run into debt below 10 thousand (table 5.2.5.). They have asked those amounts for fulfilling different internal household problems such as paying fees of children; daily necessities etc. similarly 10 (52.63%) respondents of the total household have incurred debt more than 10 thousand. They have received these amounts to build the houses to celebrate marriage, feast or animal poultry.

Fig. 3: Amount of Loan



As indicating tables 5.2.4. They received loan from various sources such as from neighbours, landlords, bank etc. only handful have received loan from bank. In table 5.2.5. Shows only 5 respondents have received loan from bank and large number of people have received loan from local rich man and landlords. Out of 19 respondents 14 are dependent on local landlords. To receive loan from banks was another procedure, officially, which was very difficult to receiving.

To receive loan from bank officially has itself difficulties. So, this VDC large number of Kami people unknown about the loan service allocate for them by government. On the behalf of Kami lack of awareness and education, overwhelming development trends of modernization, urbanization could not under effect of their socio-economic status and activities. The government' s effective program should be implemented by which grass root level people get success to receive loan easily without any hindrances.

Still they believe in local landlords, for receiving loans despite government one.

5.3. Reasons of Backwardness of Dalit community

The socio-economic upliftment of Kami caste is still lagging behind and backward community like Kamis are marginalized, neglected and economically deprived 'groups.' Lives of Dalit Kami people are more difficult than other high caste people. Dalit people are living traditional way and lacking different kinds of facilities such as communication, health, irrigation, education, transportation and so on. Dalits are leading more miserable lives particular the Kamis who are living below the poverty line.

Economy of any community plays a very significant role in the development of this community. The other factor that influences the economy is occupational system, political aspects, education and socio-cultural aspects. The major causes of economic degradation of Kami in Syuja VDC are as follows:

5.3.1. Lack of Education

Syuja VDC has only eight government school. Among those eight government schools, only one is the secondary and other seven are primary schools in this VDC. These government schools provide free education in primary level by the ratio of illiteracy on respondents is high because majority of Dalit population 60% is illiterate and only 40% are literate who only can

read and write. Only 9 dalit person of this study area passed the SLC but their children (school children) are increasing day to day towards education because every household has started to send their children to the school. They have not qualification of getting job. Thus the economy level of Kami is poor in this VDC.

Table 5.3.1

School Enrollment on the Landholding Basis

Category	Landless(15HHS)	1 Ropani or to less (22 HHS)	2-4 Ropanies (12 HHS)	5 Ropanies and above (11HHS)
Enrolled	28.57	37.5	58.33	77.78
Not enrolled	71.43	62.5	41.67	22.22
Total	100	100	100	100

Source; field survey, 2011

The above table shows that 28.57% of the total landless Dalit Kami children are enrolled in the school where as 71.43% of the total landless children are not enrolled in the school. 37.5% of the children whose family occupy landless or equal to one Ropani are enrolled in the school where as 62.5% of some landholding group are not enrolled in the school 58% of the children whose family own 2 to 4 Ropanies of land are enrolled in the school. Likewise, 41.67% of the same landholding groups are not enrolled in the school. Thus, 77.78% of the families who own equal or more than 5 Ropanies of land are enrolled and remaining 22.22% of the same landholding is not enrolled in the school. In contrast, people who own less land, have less enrollment of their children.

5.3.2 Situation of Indigenous Occupation

The indigenous occupation of Kami is blacksmithing/goldsmithing, thus they have still used the traditional methods of making various products and equipments that can not compete with the industrially manufactured products. People are more attracted towards industrially built products and the Kami's indigenous occupation is left behind. Slowly the Kami people are being discouraged to follow their indigenous occupation and rather than improving they are learning it day by day.

5.3.3. Lack of proper Skills and Training

Kami people do not hold any training or skill for different income generating activities. Thus, they are forced themselves to work under physically demanding works such as ploughing in the field, carrying the loads and indigenous work like blacksmithing/goldsmithing. Till now there has been no such provision as to hold the Kami people to get knowledge and training on various fields and works.

5.3.4. Traditional Agricultural System

Kami families of Syuja VDC have their own land but the production of agriculture is not sufficient to sustain their families because of the using of traditional methods of cultivation. The Kami families lack proper method and modern technology to boost up their agricultural products.

5.3.5. Burden of Loan

Due to the poor economic condition, the Kami families have taken loan from various sources mainly from moneylenders and shopkeepers. They send their younger son to India to earn then they are now having a hard time paying back the loan. Some of them take loan to celebrate the various festivals. Thus the burden of loan is the main cause of their economic backwardness.

5.3.6. Lack of Health Facilities

The standard of food the Kami families consume is not hygienic and they have no money for a balance diet. They all have almost no idea about balance diet and nutrients. As a result they frequently fall ill that hampers the families source of income. Liquors are highly consumed and the Kami families have various health disorders. Some Kami children are malnourished. Thus there is not good health facilities only one sub-health post is there which is not sufficient for this VDC.

5.3.7 Lack of Women Participation

Majority of Kami women of this VDC are illiterate and lack of proper income generation skill too. Thus they rely fully on their husband. It is the male dominant community where Kami women only stay at home and manage the household works. The husband only bear the total load of income generating work of this society. Women are not participated there for the purpose of outside activities like development and other income generating activities in this community.

5.4 Social Discrimination against the Kami

Discrimination operates the denial of opportunities and rights to certain groups on the basis of race, sex and caste. Discrimination is a learning process that takes place in a circular basis. Discrimination can be either intentional and conscious or unconscious and it can be practiced by individuals, a group of individuals or by institutions. Main features for the discrimination (against certain castes, race) overwhelmingly took place on the basis of deliberately against certain castes, races and groups. In this chapter discussion will concentrate under the specific topics such as economic, religious, social etc. exploitation and discrimination of lower caste by the upper castes groups in the study area.

5.4.1 Social Discrimination

Social discrimination consists of social inequality of various entire social groups. Some what some superior caste groups deliberately impose certain legacies entity ever inferior group. In the context of Nepal in the name of casteism/caste system, caste discrimination has been existed all over the Nepal. However, theoretically the caste discrimination is abolished by civil code. But age old practices persist in rural areas, where untouchables often are debarred from sharing public facilities entrances of temple. Nearly 5 million of Nepalese people are low castes. Dalit are comprises Hindu i.e. Kami, Damai, Sarki, pore etc. also known as untouchables they occupy the lowest rank in the caste system i.e. created and dominated by the one priest class of Brahmin in the name of the caste upper casteism groups (Brahmin, Chhetries, Newar etc) get success to discriminate against the Kami.

Existing social condition of Syuja VDC is positive towards the caste system, which may be exclusively correlated with the direction of Jang Bahadur Rana's code 1854. Historically at this VDC Kami people are neglected as they comprise into untouchable people i.e. their ascribed status. As being superior castes Brahmins, Chhetries, Magar etc do not accept water, liquid things (accept ghee, oil etc) and cooked food from Kami traditionally, because they are considered polluted by the contact of them. Even Kami people are not allowed to enter into the temple like Bageshowari temple. Kami people are kept away from common well or tap until other high caste people used it. It unwillingly a Kami came to touch with high castes he/she blamed like victims of prejudicial healer, sometimes physical harassment too. He/she should wash dishes after using it at local hotels as well as houses. They are kept near the door and permission is not given to enter into high caste people's house and room. The caste discrimination was observed even in education sector. Some school children of Kami always neglect in comparison of other high those castes children, from the site of the teacher. Not only have that, even the Kami children are not allowed to use of water tapped of school by other high caste

students. Some teachers also blame or tease the Kami students calling them untouchables. In this VDC an educated person more pretended to humiliate the lower caste group in a certain restriction instead of provoking of caste discrimination against caste hierarchy system. Theoretically educated people say something like that, we must abolish the caste hierarchy system from our superstition society beside we could enlarge the propaganda of equilateral society with the society which promotes the society towards the change itself. In study area, both in the name of social welfare and house tranquility (large number of so called upper castes) however lower castes like Kami have been discriminated by large number of so called upper caste. Whatever however they want or could?

The table 5.4.1 shows the real view of Kami respondents, how much have they badly influenced or affected by deep rooted stereo type belief of untouchability of which Kami people could not accelerate their social activities in openly manner as their upper castes counterparts. Some types of confinement against Kami deliberately have been existed in both public and private place by some high caste groups since every beginning. On the question of public places discriminations by upper castes against them, (20%) households respondents out of 60 (table 5.4.1) answered discrimination to enter into local temples. There is temple named Bageshwari temple which is located ward no. 8 of this VDC. Kami people are prohibited to enter into the temple 'Bageshowari'. It is a local temple, not a glorious famous name concerning a pilgrim's announcement; however it has certain religious values with the neighboring villages. At the same time, a Kami women of this VDC said "we can't enter into this temple because of warning about prohibition of entrance," "if a priest of Brahman know about his/her entrance into the temple, they will punish and humiliate us under the several unreliable circumstances." She said mass of the opinion of Kami was that they don't want to enter into the temple because superstition belief god spirit, something like that, humiliate or happen with us.

Similarly in public places, like school 6(10%) and tap 4(6.66%) out of 60 respondents answered discriminate against them. Generally when Kami women visit to public taps, they have to leave the tap or gave the way honestly for upper castes people. Inhuman types of practice have imposed against Kami people. Similarly in private sectors or places, prominently discriminate against them. They are not permitted to enter into the house of upper caste people and not eat food closely sitting together at one place. Table 5.4.1 shows 34(56.66%) people out of 60 have answered to discriminate enter into the house of upper castes. Whether Kami people are obligated to live outside the door or out from the house. However upper caste people enter in to the house of Kami without any objection. Similarly tea shop is a place where Dalit including Kami have been discriminated. Table 5.4.1 gives 4(6.66%) household respondents out of 60 gives the same degree of discrimination and humiliation against them to have had wash of dishes and glasses pots etc. used by them.

Table 5.4.1

Social Discrimination in Public and Private Places

Name of places		Respondents	Percent
Public	Temple	12	20.00
	School	6	10.00
	Taps	4	6.66
Private	Households	34	56.66
	Tea shop	4	6.66
Total		60	100.00

Source; field survey, 2011

Refusing untouchables entry into Hindu temples is one of the most common form of caste based discrimination in Nepal throughout the countries including Kathmandu valley. Large number of Kami (untouchable people) prohibited to

entry into the temples. However, the temple is constructed by direct involvement of Kami as a labour and workers. Many untouchables find this kind of discrimination to be particularly outrageous, as they feel, like most Nepalese that religious practices is a fundamental human need and further that since they are also devote practicing. Hindus, that access to Hindu temple is their basic rights (Cox, 1994). Despite, this kind of discrimination however, the majority of untouchables in Nepal continue to follow Hinduism.

In this critical situation, a Kami himself under came into discrimination and exploitation instead of poorest against particular castes. He could not courage to enter into temple and home because Hindu orthodox claimed to deserve their duties. What religious instruction said, manage within the society? Certainly development of concept of in certain basis tremendous development of concept of modernization and urbanization help to get release from caste hierarchy system as well.

5.4.2 Economic Exploitation and Discrimination

Economically large numbers of Kami have been considerably exploited, suppressed rather discriminated since the age of the ancient structure of Hindus society itself, managed hierarchy system. Under which untouchable occupied lower ladder/level. So, traditionally, they have to perform very specific type of menial occupation, such as metal work, swing, cleaning of toilet etc (which have very lower income within society) managed the specific type of occupations by caste division is one of the best hindrances of discrimination of society. One of the basic particular characteristics on the behalf of adopt a traditional menial job comparison with other castes, occupation (good income job) considerably mention to negative way of economic discrimination. In researcher's field visit, motivation lead towards the case of economic discrimination, exploitation is deep rooted from religious practice. Development of religious belief and compulsory following of the menial jobs, they get low status, various determinant factors confine them to utilize of

limited resources. But in reality they could not compete against the high castes people because they are surviving under poverty and lack of education. All of the available means of resources are controlled by high castes people, they reluctantly have enabled to exploit over untouchables castes by using various means of resources. Besides overwhelmingly rising of exploitation and discrimination economically socially Kamis are treated as low level behavior, even these days too. The existing economic structure of Nepal is directly comparable more or less with medieval Japanese feudalism (12-14 century). In the name of the caste hierarchy upper caste people perpetually unfolded various conspiracies to exploit and suppressed them. In addition traditionally economic structure of Hinduism is badly treated and unfavourable towards lower castes people Kami's lead to negative determinant. In this situation a Kami could not give his decision of economic rather they always subordinate towards upper caste too. More than 75% respondents (table 5.2.4) answered having burden of loan from different money holders, landlords of upper castes people.

By lending such types of money in high rate of interest landlords, money holders of high castes always exploited many of poor people in this VDC, including Kami people. In the economic point of view in the one hand, poor people of this VDC including Kami could not do specific types of activities without help of landlords or money holders. On the other hand by fixing high rate of interest nearly (3-5) percent per month, 'Kami' people are being perpetually exploited by high caste money holder. It is their obligation to borrow money or receive loan from caste whether the rate of interest would be high or it exploited them. At the same time most of the money receiver doesn't know either the high rate of interest exploit them economically or not similarly that is the only way to receive money easily from high caste landlords. In contrary, there are not available of a number of facilities oriented landlords and economic help of 'Kami'.

There have been several instances that untouchable businessmen of the local people of this VDC have been discriminated against in ways that

threatened their livelihood. In such case, at Syuja VDC, flourishing popularity of rearing/adopting buffaloes and cows to produce milk to export outside of VDC in Ghorahi bazaar, which undoubtedly has helped to uplift economic activities. However local high caste people rejected to accept the milk from 'Kami'. So that it is a major discrimination of untouchables.

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

5.4.3 Conjecture of Public Believe to Undermine Untouchability

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

Table 5.4.2: Ways to End of Untouchability

S.N	Views	No. Respondents	Percent
1	To give proper education	36	60
2	Co-operation from other caste	18	30
3	Give up the traditional belief	6	10
	Total	60	100

Source: Field survey, 2011

Above table 5.4.2 tries to show position speculation towards ended of untouchability from study area. 36 respondents out of 60 believe that end of untouchability from society is possible by giving proper education both adult and coming generation in different system. Education is such a thing which occupies a big value in every field. Without taking proper education neither a person can criticize nor give a proper decision. Because of lack of education, one could not be aware more about his concerning rights too. It is really that a literate person accumulate more knowledge about different than other illiterate person about the universe and human concern so, he could positively give decision question about what have to human being done or not? So, he will more pretend to conduct extra activities about human entity and dignity.

In this situation because of lack of education, Kami people humiliated themselves instead of encouragement to end of untouchability because they believe it is our religious practice or heritage.

Similarly 18 respondents answered caste discrimination not only ended single caste attempt but it will be only possible with joint attempts or co-operate from other castes including high castes. "Certain commitments have been made by both high and lower castes people to abolish the caste discrimination from society and qualitative policies should be implemented." Said Deva B.K. (social mobilizer).

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The commencement of untouchability has a long history as emergence of Nepalese society itself. Kami became untouchable since caste division was flourished in several intervals. As introduction of caste division originated from Hindu orthodox Kami people occupied top last ladder as a oppressed and exploited group of the society.

Overwhelming, widespread and exploited of stereo type belief of caste system of hierarchal division has demolished Kami fall under the very miserable condition. Actually perpetually influence of de-facto of Hinduism and caste superiority and inferiority have engendered increment of caste group of society like Kami. In Nepal the only group is that untouchable caste i.e. Kamis socio-economic status is poorest of the poor because of continuous exploitation, discrimination and suppression, per capita income of Dalit is \$39.6, the per capita income of Nepal is us \$240 (JUP, 2004). Aristocratic legal, provision of Nepal could not enact to bring the abuse to end of provision of untouchability. There are also strident provisions against the Dalit opportunities and rights from the legislative and bureaucrats etc. and instead of encouraged people to prohibit the practice of caste superiority.

In the study area, the upper caste groups lead pertinence involvement. Due to the means of interaction with upper castes groups the process give and take 'Patron Client Relations' and Kami community of Syuja VDC in order to claim his status and to maintain high superiority of caste status by giving up their conventional occupations. Similarly in this VDC after a number of developments activities have been initiated by the government as well as privates sectors. Traditional beliefs are repercussion by environmental changes. So, many problems due to these circumstances are prominent to attain the

socio-economic status of Kami community in so-called modern way of modernization.

Researcher applied various data collection techniques and tools i.e. observation, key informants, household survey, group discussion, structural questionnaire etc to explore the historical social impact over Kami people of Syuja VDC of intermix of social milieu by which they are obliged to survive under the fragile situation from economic point of view. By social creation of superiority and inferiority among people resulted towards the constant discrimination over specific caste group like Kami Damai etc

At Syuja VDC total households of Kami settlements reveals 184 among them 60 households were randomly sampled for conduct study. The household covers 332 populations. Among them 128 male and 204 female populations.

Kami community are in favour of nuclear family i.e. 60 percent is living nuclear family (table 5.1.2). There can not be seen extended family however 40 percent family living in joint family system. To split out the joint family into nuclear family is directly or indirectly repercussion of modernization i.e. urban development activities. Most of All 'Kami' of Syuja VDC comprises the Hindu but due to the constantly discrimination and oppression against them they could not adopt the full celebration of Hindu ceremonies.

Educational status of 'Kami' at this VDC is in fragile situation. Altogether 60 percent of Kami people of sample households are literate and 40 percent are illiterate. However, female literacy rate is quite miserable condition than male. It is mainly causes of prominent female discrimination.

The data of educational status of 'Kami' upto 5 is quite satisfied than those of the above primary level peoples 16 percent male and 11.39 percent female respondents occupied the primary education. Above 5 the respondent had to decreasing order. Numerically to decrease of getting education is that below age children physically could not eligible to help their household

activities. So, by sending their children to school are the best solution to leave from house and parents in order to save and ensure the task freely.

On the question of reason for hindrance of getting education they believed that poverty is the main cause to get education by 'Kami'. Similarly social discrimination is another cause of drawback to get education by 'Kami' of Syuja VDC.

Economic status of 'Kami' comprises at Syuja VDC is very plight situation. Main income sources of 'Kami' of Syuja VDC were livestock, landholdings, wage labour and blacksmithing. Majority of landholding size of 'Kami' comprises less than 2 Ropani i.e. 80 percent. This data reflects real determination that they are surviving under lack of food sufficiency and lack of the access of landholding size because exploit and discriminate against 'Kami' by high castes.

Still at study area, a number of people following the traditional occupation, for the economic point of view it has crucial value to contribute the income of 'Kami'. However decreasing in the adoption of conventional occupation in favour of 'Kami' lead to imitate or copy adopt another valuable profession in order to ameliorate the present socio-economic status by perpetual repercussion of liberal thinking and development endeavours.

In the study area researcher has found the major problems of discrimination against the 'Kami' reveals main factor of undermine into plight socio-economic status. Unprecedentedly imposed social discrimination has existed in the private (63.32%) as well as public places (20%) against the 'Kami' such as prohibit entering into temple, House clean Discrimination. Similarly, economic discrimination is another rifts against 'Kamis' opportunities of economic point of view 'Kami' people are considered second rank of people. So, they are socially, economically marginalized from the access of opportunities.

6.2 Conclusion

Dalit Kami people are inter-dependent with other high caste people. Their socio-economic condition is poor. They have their own land but their cultivation is traditional which is not sufficient to sustain their families. 'Kami' people are as being untouchable caste groups, discriminated to entry into temple, house, sell of required thing (milk) clean the dishes at teashop etc. in the study area, composition of demography feature is highly dominated by traditional practice in the society, minority group of castes i.e. untouchability like 'Kami' always subjected towards the upper caste groups in the irrational determinations by high castes. In the social point of view, 'Kami' as being untouchable castes, believe in divine creation (not by man) they also fully responsible to follow instructions of caste system i.e. nation of 'Karma' (Bottomove 1972: 185) that deserve us to born and conduct the duties within the society. So, 'Kami' people could not disobey the instruction and violate against Hindu rule.

'Kami' people at Syuja VDC the setting along side the other high caste groups and establishment the patron client relation also formulized the new tendency of imitation or acculturation process, which get up new social pattern on the behalf of Kami people at Syuja VDC. As being inferior caste 'Kami' always oriented to have superior and prestigious status by imitating definite cultural exploration due 'give and take' process determine it. By the Sanskritization process a number of 'Kami' by having in famous prestigious status reluctantly give up their indigenous occupation and skills.

Tremendously development of modernization and urbanization, industrialization process have effected the micro level institutions of 'Kami' community, rather occupational people neither would give up their traditional occupations and beliefs nor could follow as a main occupations as fulfillment of subsistence. In addition, the existing social order is replaced by new relation and emerging of open ended society. Similarly, development activities initiated

by government and non government like road, market, opening of schools have played crucial role on change of their attitudes. Beside little tendency of modernization also unfolds to liberal and emancipation, thinking in every sectors of life concerns of 'Kami' people at Syuja VDC. Advent of democracy and increment of conscious people from 'Kami' castes gradually aware about their accesses of opportunities and right also read them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some of people from untouchable castes including to raise the equality of rights and confinement.

Similarly, the traditional occupations are neither lucrative nor prestigious, that's why most of them are against the persistence of traditional occupations. In contrary, researcher's generalization, the virtual collapse of the traditional occupations, and limited access of resources have weakened this section of society whose member is uneducated, ignorant and poor.

However, in the study area, researcher's did not intend to argue that the low caste group people whether better off to follow their traditional occupation in the past, nor researcher would like to argue that the traditional services were seldom lucrative and traditional artisans were deprived of basic condition of life and often subject to domination and exploitation from high handed upper castes in the past. The historical records have explored over and over again that the traditional services, explored over and again that the traditional services, which were quite essential until the recent past did not bring social and economic improvement in the livelihood of ' Kami' in this VDC.

6.3 Recommendation

Kami people comprise one of the vulnerable sections of the Nepalese society i.e. socially, economically, traditionally oppressed and discriminated against the opportunity of 'Kami' by elite section of society i.e. high caste

groups. So following recommendation are reliable on behalf of new existence of 'Kami' culture.

-) The government should be follow strictly special caste discrimination rule (in the provision of constitution) and punishment them who are discriminated.
-) The government should be lunched package program (like orientation, training etc) to eliminate the discrimination.
-) Caste based discrimination among in Dalits should be eliminated at first, only then the discrimination from upper castes will end.
-) Traditional arts and crafts should be protected of Kami people and its need to transfer in modern technology.
-) Instead of increase of good prosperity and growth influenced by modernization process components of society, it set up of the absolutism and discrimination over another group. So, it is necessary to think the possible ways to liberate and develop to all sections of the society so that notion of discrimination and exploitation process discouraged itself. Adopt the other ways of social change which is relevant to time sequence and condition.
-) Social awareness needs to be created among the Dalits caste group so that one does not discriminate against the other. For this is needed most is education without getting good education large number of 'Kami' people fell into the conspiracy of high caste policies.
-) Most of the Kami people do not have saving habit so they should be encouraged to make certain saving.
-) The government should be helping them like financial, machinery, training to protect their traditional occupation.

) At last, it is the responsibility of all of us a citizen of Nepal to have respect and concern about occupation, caste and their indigenous profession like people in Syuja VDC.

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Questionnaire

A. General Information

Place of interview----- Ward no. ----- Tole-----

Name of Respondent -----

Sex ----- Age----- Marital status

Religion ----- Occupation-----

B. Social Characteristics

S.N.	Full Name	Relation of head	Age	Sex	Education	Occupation	Marital status

a) Family:

1. Which type of family do you belong to?

- a. Joint family b. Nuclear family

2. How many members are in your family?

3. If you belong to nuclear type of family, what is your opinion to split out of joint family?

- a. Do you like authority of need?
b. Quarrel among their wives.
c. Burden on earning members.
d. Others.

b) Marriage:

1. Which type of marriage have you done?

- a. Arrange b. Love c. Court d. Other

2. What is your opinion about inter caste marriage?

- a. Positive b. Indifferent c. Negative

If negative, why?

- a. They are lower than your caste.
b. Against the rule of Hinduism.
c. Against the tradition of your culture.

If positive, why?

- a. They are also untouchable caste.
b. They are also socially and economically equal.
c. Human being is equal and same blood.
d. Others specify-----

3. Has any one of your family member, married with upper caste groups?

4. Has any one of your family member married with the Gotra?

5. In your lineage to which generation is it banned to married to marry?

- a. From father side b. From mother side

6. Have you performed the marriage of your son/daughter under age?

- a. Yes b. No

7. In your opinion, what age should be the eligible age for marriage?

- a. Boy b. Girl

8. In your family does any member marry with divorced woman?

9. In your opinion, should women re-marry?

- a. Yes b. No

If yes, under what circumstances. -----

If no, under what circumstances. -----

10. What type of dowry have you carried?

11. What is your opinion about dowry system?

c) Economic Characteristics

1. What is your contemporary income source?

a. Agriculture

b. Wage labor

c. Goldsmithing/Black smithing

d. Government job

2. What types of land do have?

S.N.	Types of land	Ropani	Bigah	Own	Rented land

3. Number of livestock's raise

S.N.	Name of Livestock	Number	Annual Income
1.	Cows		
2.	Buffaloes		
3.	Goats		
4.	Hans		
5.	Pigs		
6.	Ducks		
7.	Other		

4. Annual expenditure

Name of Item	Annual (Rs.)

5. Do you have visit India? Why?

- i. Lack of food grain.
- ii. Lack of job opportunity
- iii. Other

6. Which type of work have you performed?

- a. Seasonal labor
- b. Low level work
- c. Other

7. Do you have enough money to cultivate the land for product of grains?

- a. Yes
- b. No

If no. from which source do you get it?

- a. Land holder's
- b. banks
- c. Money holders

8. If you receive money from land holders, what rate of interest per month is fixed?

- a. 2%
- b. 3%
- c. Other

9. For which purpose do you take loan?

- a. To solve the household problems.
- b. To pay education fees and for stationary
- c. Other

10. If you do not return (pay) back the money within the time what does landlords does?

- a. Increase the interest?
- b. Capture the land and house?
- c. Others

11. Till now, how much money have you borrowed?

Please mentioned have -----

e) Occupational Characteristics

1. What is your main occupation?

- a. agriculture b. Blacksmithing c. Others

2. Do you follow the traditional occupation? Why?

- a. Because it is our traditional occupation.
b. Because of lack of job opportunities.
c. More profitable than others
d. Others

3. Why do you not like to follow the traditional occupation?

- a. Because economically it contribute very low profit.
b. Lack of the organized work
c. Because socially it has low value.

4. What was your father and grand fathers' occupation?

- a. Agriculture b. Blacksmithing
c. Government job d. Other

5. For which group of society and purpose do you make utensils?

- a. for your clients b. for sell in market c. other

6. Do you want to change your occupation?

If you want so, which sector do you choose?

- a. Business b. Agriculture c. Wage labour d. other

Why?

- i. Economically lucrative than metal working
ii. Due to low status of work.
iii. In order to raise, socio-economic status of society.
iv. Other.

f. Education

1. Which school are you sending your children?
a. Government b. private boarding c. other
2. In your opinion should your children to taught or given education.
a. Yes b. no

If yes,

- a. To make them education b. secure their future c. other
3. Why you could not sent your children to the school for study?
a. Because of lack of money.
b. Lack of money.
c. Other.
3. How many children have you been sending the school?
a. Boy b. girls
4. What it your opinion about giving education to female children?
b.....
5. What are obstructive to get education?
a. Poverty b. social discrimination
c. religion discrimination d. other
6. What are the cruel behaviors faced by your children in your school?
a. teacher testing or humiliating.
b. to put in separate place to untouchable castes.
c. other
8. Have you children ever got scholarship?

If he/she has had much and from which organization?

.....

g) Religious Character

1. How much religious rites do you prefer annually?
.....
2. Do you agree that, untouchable system is widespread in society?
 - a. Yes b. noIf yes, why?
 - a. It is socially adopted.
 - b. Because of falling in within poverty group.
 - c. It is ascribed status.
3. Why do people call you untouchable caste status?
.....
4. In your opinion we can abrogate the caste discrimination from our society?
.....
5. How do educated people of upper castes behave towards you?
.....

h) Others:

1. What can be inferred by your view that socio-economic conditions of Kami could be uplifted?
 - a. Government should implement Kami oriented programmes.
 - b. "All of the human spirit" should be against the untouchability.
 - c. To give proper education.
2. Do you know how many organization (NGOs) are working ahead?
.....
3. In which sectors have mainly these organizations?
 - a. Education b. Health
 - c. Water irrigation d. Community development.