

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

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

During the modern period, Prithvi Narayan Shah address the nation, Nepal is a common garden where fourteen castes and thirty sub caste blossom frothy. To describe the caste hierarchy wide formulated as the Mulukiin the totality of this caste universe had been paraphrases in the code as char varna chhatis Jat (four varna and thirty six caste) the phrase shows the familiarity of Nepalese with the varna and model and it being main basis of social division. But the multiplicity of caste how already replaced the validity of the varna model for all functional purposes.

Caste organizational namely Brahmin Chhetri, Vaishya, Sudra (Touchable and untouchable and untouchable castes) are divided in the Nepalese society are as follows:

The upper caste always dominated the lower caste. Upper castes are economically, casually and politically higher compared to the lower caste. Untouchable castes are Sankis, Damai and Kami.

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

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

In the context of Nepal Dalits are categories in three group whose are as follows.

- a. Pahadi Dalit (Damai, Kami, Sanki, Gaine are the main)
- b. Madhesi Dalit (Mushar, Chamar, Dome, Halkher, Tatma, Badi are the main)]
- c. Janajati Dalit (Newari, Dalits are Kasai, Pode and Chyame.)  
(Bhattachan 2001)

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

## **1.2 Statement of the Problem**

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

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

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

## **1.3 Objectives of the Study**

The general objectives of this study in to find out the socio-economic condition of the Kamis of Sesh Narayan VDC in Kathmandu district. The study of social aspect of Kamis covers family size, marriage, kinship, education political participation and health. The cultural aspects of Kamis are to describe such as festivals religions, language, dress and food. The economic condition of Kamis is to analyzed such as occupation like traditional iron work, agricultural work, land holding position, food

sufficiency having pattern of houses and modern business (making, silver jewelries and supply near the market of Kathmandu valley and also works in curio shop and sell them to the tourists.)

However following are the specific objectives

- 1 To introduce Kamis in the study area
- 2 To study the social and cultural aspect of Kamis
- 3 To analyze the economic condition of Kamis

#### **1.4 Limitation of the Study**

Each and every study has its own limitation. The study will fulfill the master degree dissertation paper so it will be limited by time and budget. This study will have trend to focus the socio economic status of Kamis of Shes Naryan V.D.C. of Kathmandu district so it is a small study that may not be representative to analysis among the Kamis people of the other location. At the time this study adopted micro appearance which may not comprehend the macro view of traditional and modern culture of Kamis people. The main focus of this study be to provide ethnography as well as the nature socio-economic status in the various spheres of Kamis people with an land holding etc. Besides this limitation, the study tries to meet the objectives as far as possible.

#### **1.3 Significant of the Study**

The study area is Shesh Narayan V.D.C of Kathmandu which has covered ward no. 3 structurally they are Bishwo Karma Ghatani, Kaliraj. Durtrai, Ghatraj, Dewali, Ghimire, Gajmer, Ramdham, Rasaili, Ghatel etc. All of the community is engaged in agriculture. Besides they make agriculture tools and they have been starting the silver jewelries business.

## **1.4 Organization of the Study**

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

The main heading of chapter II is literature review, which includes caste system, Dalit and untouchables and previous study. The third chapter deals on research methodology in which, population and rationale for the selection of the study area, sample size and technique, research design, nature of data tools technique of data and data analysis and presentation. The fourth chapter describes about introduction of the study area, which covers geographic location, natural's resources and social setting and fifth deals social condition of kamis with including with social lift-style pattern, health condition, political condition, educational condition and major finding of social condition. The sixth chapter includes religion and cultural condition. The chapter seven is used for economic status, which includes occupation, housing condition, land holding pattern, livestock, income and expenditure and major finding on economic condition finally chapter eight deals the recommendations of the study. After references, questionnaire and checklist are included as appendix.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 General Review**

##### **2.1.1 Caste System**

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

Caste system is the basic foundation of the Hindu society. Caste system is based on the varna system. Nepalese social structure is based on the varna system where different caste group and individual interact and interdependent upon each other. The caste or varna system is based on five primary social classifications. These are, the Brahman (priest) the Kshatriya (warrior or administrator), the Vaishya (merchant), the Sudra (laborer) and the untouchable or polluted. 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. With this noble thought in mind no one ever did

realize the devastating outcome that would later come as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista, 1990).

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

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

<b>Tagadhari</b>	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetris etc).
<b>Matawali</b>	Drinking caste (Newar, Gurung, Magar, Rai etc).
<b>Pani na chalne chhoi chhito halnu naparne</b>	Castes from whom water could not be accepted but whose touch does not require aspergation of water.
<b>Pani na chalne chhoi chitto halnu parne</b>	Untouchable castes (Sarki, Kami, Damai etc.)

(Sharma, P.R. 1977)

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

### 2.1.2 Dalit and Untouchability

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

The term Dalit is used in various ways. In India the term Dalit is usually pronounced in Marathi and Hindi language which means poor and



suppressive (exploited). According to Koirala (1996) the term Dalits refers to the caste or various language speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economical condition. According to Krishna Bahadur Bhattachan, Dalits are categorized in following groups.

1. Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
2. Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Watar, Khatwe, Tamta, Bhadhi are the main)
3. Janajati Dalit (Newari Dalits - Kasai, Pode, Chame)

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

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

Dalits are being exploited everywhere in every sphere of life, such a exclusion from temples, public drinking water system, employment, education and other opportunities. Majority of Dalits themselves are still unknown of constitutional provision and unaware of their fundamental rights because they are illiterate, poor and discriminate in every sphere of life by the upper castes people. Government too has not fully

implemented any of the programs against caste discrimination and unsociability declared till now (DNF Annual Report, 2058).

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

The constitution of Nepal of 1990 guarantees against discrimination in the name of caste, ethnicity and untouchability. On the other hand, Nepal considers itself to be a Hindu kingdom with untouchability still firmly locked into the social code. The National Dalit Commission was formed in 2001 with an eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public places as would any other citizen. There are also other organizations working for the Dalits. Feminist Dalit organization (FEDO), Dalit Welfare Organization (DWO) and Jana Utthan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the Major organizations working for the Dalit populations in awareness raising, literacy, livelihood etc. Besides donor organizations like plan Nepal, UMN, UNDP and Lutheran World Foundation working for the welfare of Dalits in Nepal ([http://azeeconwf.com/lwf/burning issues/Dalit.html](http://azeeconwf.com/lwf/burning%20issues/Dalit.html))

## **CHAPTER III**

### **RESEARCH METODOLOGY**

#### **3.1 Population and Rational for the selection of the Study Area**

Kami peoples are found every where in the hilly and Terai Region in the certain small numbers. In the context of Nepal the total population of Kami is which is Nepal's total population of Kami live in Kathmandu came around

In the study of Sesh Narayan VDC, there are 35 households of Kami people live in this area and there are 103 males and 97 females occupy this area, so this research focused mainly on Sesh Narayan VDC ward no. 3 of Kathmandu district.

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

- a) No one has done any research about socio-economic condition of Kamis of this area.
- b) Most of the kamis of this area is backward in every field such as political and other sectors. Even though it is 18 Km far from the capital city, most of the Kamis family focusing difficulties in their life.
- c) Research has been interest to study about Kamis of dalit community.

#### **3.2 Sample Size and Technique**

Sesh Narayan VDC of Kathmandu was selected for the study area. The majority of the Kamis people are found here. There are 35 households out of 40 live in this area. A census method is the a complex

enumeration of the of each and every unit of universe, so the researcher used to the census method to find out the socio-economic condition of dalit. All the 35 were included in the household survey. A house lists or schedule was prepared during the survey. It was used for the purpose of fact information. It was not possible to visit each and every number of the family, so the heads of the households were interviewed to fulfill the households' survey

### **3.3 Research Design**

The study is based on ethnography research. The study is descriptive as well as analytical in nature. Being a descriptive work it doesn't have any formal hypothesis regarding socio- economic status of Katmandu district. The main focus of the study is to find out and analyze the socio- economic status of Kami of Sesh Narayan VDC the description of institution, social organization, economic condition and education status of Kamis people.

### **3.4 Nature of Data**

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

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

To generate the primary data different tools and techniques were used which are as follows.

#### **3.5.1 Households Survey**

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

#### **3.5.2 Observation**

Participant observation is the main source for obtaining primary data. The researcher was familiar with the kami community of this VDC, so the research had already known some idea about them, such as house structure, settlement patterns, social behavior were including data through observation method.

#### **3.5.2 Interview**

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

### **3.6 Analysis of Data**

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

## **CHAPTER IV**

### **INTRODUCTION OF THE STUDY AREA**

The chapter deals with geographic location, social demography and natural resources of the Sesh Narayan VDC.

#### **4.1 Geographic Location**

Shesh Naryan VDC is 18 km far from capital city. It is one of the famous rituals place of Nepal because Shesh Narayan temple lies in the VDC. It is one of the Narayan in four Narayan. It is also known as the Buddhist Monastery because there are more than ten monastery find here. It has direct links of transportation to capital city and also available various things for communication so it seem to be a little forward than others in the development sector.

#### **4.2 Natural Resources**

The natural resource of Shesh Narayan VDC covers an area of which is square km. agriculture land comes out to be about ropani. People living in this VDC are mostly dependent on agriculture except some people are engage in business and other sector. The vegetables and fruits of this village is very popular in the market of Kathmandu. City. People come to village to by such fruits and vegetables in the certain season.

##### **4.2.1 Forest**

Most area of Shesh Narayan VDC is covered by forest. The forest is very charming and it is the main source of fire wood, fodder and timbers for the people of this VDC and surrounding people of the other VDC. People of Shesh Narayan VDC are always active for saving this

forest and they have well knowledge about benefit for save and take care of the forest.

#### **4.2.2 Water**

Shesh Narayan is rich in water sources. The village has ponds near Shesh Narayan temple. They are the source of drinking water for Pharing bazaar and the surrounding areas.it is also used for irrigation. Water of this pond was used for producing electricity project which was established at the time of Rana regime, Chandra Shamsher and now it is using for drinking water for the people of Lalitpur district through pipe line.

### **4.3 Social Setting**

#### **4.3.1 Population**

Population size of this village is out of this are males and are females. The total number of households in this area comes around to be . The literacy rate has been stated to be 70 percent ( source VDC profile). In this VDC there are two high schools, one higher secondary school and one community campus.



**Table No. 4.1**  
**Distribution of Population of Shesh Narayan VDC by Wards**  
**Households and Sex**

Ward no.	Total house holds	Males	Females	Total
1	119	222	213	435
2	70	258	223	481
3	90	211	196	407
4	70	182	171	353
5	53	140	121	261
6	68	189	168	357
7	65	194	161	355
8	48	122	117	239
9	49	143	144	287
Total		1661	1514	3175

*Source: VDC profile, 2005*

According to the above table shows the numbers of households in the Shesh Narayan VDC is 632. The males population is 1661 (52.31) while the females population is 1514 (47.63) and the total comes to be ward no 3 falls under the study area. There are 200 Kamis people live in this area and their percent with respect to the total population of this VDC is percent.

#### **4.3.2 Caste and Ethnic**

Shesh Narayan VDC has a very diverse population of various ethnic backgrounds. The main caste of the people are Newar, Chhetri, Brahaman, Tamang, Lama and others are Mijar, Nagarkoti, Bishokarma etc.

**Table No. 4.2**  
**Distribution of People in Habiting in Shesh Narayan VDC by Caste and Ethnic**

S.N.	Brahman	Chhetri	Sudra	Others
1	Ghimire	K.C.	Bishowkarma	Tamang
2	Poudel	Thapa	Sunar	Lama
3	Sharma	Kunwar	Mijar	Gurung
4.	Bhandari	Kadka	Ramtel	Rai
5.	Adhikari	Karki	Pariyar	Thing
6.	Achraya	Rawt	Sarki	Newar
7.	Upadhya	Mahat	Ghatani	
8.	Dahal	Pant	Kaliraj	

*Source VDC profile*

### **4.3.3 Language**

People of different caste speak different language in Shesh Narayan VDC Kami people speak same language where as Brahmin and Chhetri speak. Most of the newar people speak Newari language. In addition to this other language are also used to speak by the community of the Tamang , Lama, and others caste.

### **4.3.4 Religion**

Hindu and Buddhist religions are followed by the majority of people while a little percent of people adoptee Christian.

## **CHAPTER V**

### **SOCIAL CONDITION OF KAMIS**

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

#### **5.1 Introductions of Kamis of Shesh Narayan VDC**

In a small population of 200 people of kamis, they live in Shesh Naryan VDC in kathmandu district. According to key information, those people have been living this place since many years ago. There isn't clarity of their origin place. According to national census of 2001, the total population of kamis in Nepal was. The population of kamis is to percent. Kamis people had important role in past and present also, due to lack of the charcoal and difficulties of Bali Pratha their occupation being declined day by day. The new generation of people doesn't like to do this traditional work. Most of them have transformed their indigenous occupation into silver jewelries business. They had faced difficulties on collecting charcoal and problem of Bali Pratha. They had to work whole year and instead they got little grain such as rice, maize, and wheat which weren't sufficient them to survive.

#### **5.2 Population of Kamis**

Out of the total population of various groups kami's rank is 7<sup>th</sup> out of the total population in this VDC. This shows kamis population is very low in this VDC with comparing to upper caste. Out of 40 Kamis households, 35 households lie in this ward no. 3 of the study area. In this ward kamis people occupy the first position and in second Sarkis so it is

known as Kami/Sarkis tole. There are 35 household including 200 populations of Kamis.

**Table no. 5.1**  
**Distribution of Population of Kamis by Sex**

Sex	Population	percentage
Males	103	51.5
Females	97	49.5
Total	200	100

*Source: Field Survey, 2009*

The total males population of Kamis is 103 which is 51.5 percent and the females population is 97 which is 49.5 percent out of the total population in this community. The population of Kamis according to their age is shown the following table.

**Table No. 5.2**  
**Distribution of Population of Kamis by Age Group**

Age group	Males	Females	Total	Percent
0-15	21	26	47	23.5
15-30	39	30	69	34.5
30-45	32	23	55	27.5
45-60	6	9	15	7.5
Above 60	5	9	14	7.0
Total	107	97	200	100

*Source: Field Survey, 2009*

The above table clarifies that the population of age group 0-15 is 23.5 percent, 15-30 is 34.5 percent, 30-45 is 27.5 percent, 40-60 is 7.5 percent and 60 above is 7 percent. The total male population is 103 and female population is 97. the 0-15 age group are totally dependent and school going age while the age group 15-60 is economically active. Most of the people above age 60 are economically inactive. The result of survey tells that 69.5 percent of population are economically active and the rest of the 35.5 percent are dependent others.

### 5.2.1 Caste Discrimination on Different Places

The discrimination by upper caste people in public sector have been decreasing day by day. The question “In which field is untouchable route?” asked to the respondents. This was asked to all the respondents of the 35 households and their answer has given tabular form.

**Table No. 5.3**  
**Distribution of Untouchables area by the Respondents**

Locations	Ranking
Houses(upper caste)	A
Tea shop	B
Schools	B
Tap	B

*Source: Field Survey, 2009*

A is the low level of discrimination faced by the various Kamis people and B is being nil. Nowadays people are being educated and more aware of their surrounding. Thus this feeling of untouchables is being

slowly removed. From the above table shows the caste based discrimination is found nil except the upper caste people's houses.

### 5.2.2 Untouchables

An untouchable is deeply rooted in Nepalese society. Despite of the new civil code of 1963 that abolished the caste based discrimination, Nepal Interim constitution 2063 also eliminated the caste based system and said that Nepal is untouchable Free State and every Nepalese citizen are equal. If somebody tries to discriminate Dalit, he/ she will be punished by the state. The feeling untouchables still exists in remote village. They were discriminated in the public field at tap. They aren't allowed to fetch water at the same tap. By the role of the of different NGO/INGO, in caste based discrimination has been eliminating day by day through the awareness, education, self motivation, victim over the upper caste and unity of the Dalit.

**Table No. 5.4**

**Distribution of the Feeling of Respondents to Abrogate Caste Based Discrimination**

Description	Households	percentage
Through education	18	51.4
Eliminating poverty	8	22.9
Strict law	3	8.6
Awareness	6	17.1

*Source: Field Survey, 2009*

Out of the total population 54.1 percent of people feel that through education the deeply rooted caste based discrimination can be over

thrown. While other 22.9 percent believe in the eliminating of poverty, strict law 8.6 percent and awareness 7.1 percent.

### **5.3 Education**

Due to the caste based discrimination dalit have been suffering from early period of out the total population of Nepal. Dalit takes the majority of 20 percent and the literacy rate is just 5 percent. The significant of education in this modern society can't be over looked. In this time education plays a vital in own society. Education removes poverty and caste based discrimination and helped for the development as well as fulfillment of human needs. They generate the new idea and technology through the technical and vocational education. The literacy rate of kamis people being better than others dalit. Most of the Kamis people have been started the new silver jewelries business and they earn much income through the selling of silver jewelries near the market of kathmandu city and they also those thing to the tourist. Income source and education are interrelated each others. So education has been increasing. In this VDC there are two government schools, two private schools and one college. The people of this community generally send their children to the school from the age four. Almost of the kamis people are going to government schools. But there are few going to private schools. Most of the Kamis people attracted towards the government schools because the dalit students get the scholarship.

**Table No. 5.5**  
**Distribution of Literacy and Illiteracy of Kamis by Sex**

Sex	Literacy	Percent	Illiteracy	percent
Male	79	61.2	13	26
Female	50	33.8	37	74

*Source: Field Survey, 2009*

The above table shows that the 79 male are literate out of 92 male where only as only 50 female are literate out of 87 females. The male literacy percent is higher than the female in the community as well as other community.

**Table No. 5.6**  
**Distribution of Educational Status of the Respondents**

Status	Household	Percent
Literate	25	71.4
Illiterate	10	28.6
Total	35	100

*Source: Field Survey, 2009*

The above table shows that 71.4 percent respondents are literate and 28.6 percent are illiterate.



**Table No. 5.7**  
**Distribution of Educational Status of Family Members**

Educational level	Male	Percent	Female	Percent	Total	Percent
Illiteracy	13	14.2	37	42.5	50	27.9
Below primary	28	30.4	22	25.3	50	27.9
Primary	24	26.1	14	16.1	38	21.2
Lower secondary	15	16.3	12	13.8	27	15.1
S.L.C.	6	6.5	2	2.3	8	4.5
Intermediate	5	5.4	0	0	5	3.8
Bachelor	1	1.1	0	0	1	0.6

*Source: Field Survey, 2009*

From the above table 14.2 male don't read and write .30.4 percent male are in blow primary level 26.1 percent have passed the primary level and only 13 percent have passed SLC and above SLC. Only 6.5 percent have passed intermediate and 1male has passed the bachelor similarly, 16.1 percent female have completed the primary level, 13.8 lower secondary levels, and 2.3 percent have completed the SLC level. There no female who have passed SLC above.

**Table No. 5.8**  
**Distribution of School Sending their Children Status**

Schooling	Male	Percent	Female	Percent
Government	15	57.7	21	75
Private/boarding	11	42.3	7	25
Total	26	100	28	100

The above table shows only 7 girls are sent private schools out of 28 girls and 11 boys are sent to the private school out of 26 boys. The above table clarifies that most of the respondents.

#### **5.4 The Social Life Style**

The social status of the kamis in this VDC very low. Especially due to the low income. Their religion rituals and celebration of various festivals are as similar to the other higher caste people. They use to speak Nepalese language which is use to speak by the bramin and chhetri. Their social, cultural ritual the same as the upper caste of barman and chhetri.

#### **5.5 Family System**

Family is the primary institution of the society. It is the system of the organized relationship involving workable and dependable way of meeting basic social needs. It is the most multifunctional of all institution. Family plays vital role and has affected on the individual, his behaviors and his actions baby child learns various social values from the early childhood through the family. There are normally two types of family nuclear consisting of husband, wife and their children. Joint family found

on basic relationship of large number of people consisting of large group of blood relationship with fringe spouse.

**Table No. 5.9**  
**Distribution of Family According to the Family Size**

Number of family members	Household	Percent
1-4	11	31.4
5-8	17	48.6
9-12	7	20
Total	35	100

*Source: Field Survey, 2009*

The above table shows that a household of family number up to 4 is a small family while members from 5-9 is a medium and member of 9 and above is the large family. Hence 31.4 percent families are small, 48.6 percent families are in medium and 20 percent families are large in this study area.

**Table No. 5.10**  
**Distribution of Family According to Type**

Family type	Household	Percent
Nuclear	20	57.1
Joint	15	42.9
Total	35	100

*Source: Field Survey, 2009*

From above table clarify that 57.1 percent family are in nuclear and rest of family are in joint family because of the poor economic condition in joint family's head person could not manage the family needs so their sons want to separate from their joint family.

**Table No. 5.11**  
**Number of Sons and Daughter of the Respondents**

Number of children	1	2	3	4	More than 5
Sons	10	15	3	1	0
Daughter	12	3	3	1	1

*Source: Field Survey, 2009*

From the above table shows that the numbers of son and the daughters of the respondents. 10 or 12 respondents have only one son or daughter 15 or 3 respondents have 2 sons or daughter. 3 respondents have only 3 sons or daughter. 1 respondent has 4 son or daughter and one respondent has only more than 5 daughters.

**Table No. 5.12**  
**Marrying age of Family Members of Respondents Age Group**

Age of marriage	Family members of respondents	Percent
Below 15	14	40
15-18	13	37.1
15-18	5	14.3
21-24	3	8.5
Total	35	100

*Source: Field Survey, 2009*

Through the study of 35 households shows that 14 respondents were married when they were at the age of below 15, 13 respondents had got married at the age group of 15-18 and similarly only 5 and 3 respondents had got marriage at the groups 18-21 and 21-24.

**Table No. 5.13**  
**Types of Marriage Done by the Respondents**

Marriage system	House holds	Percent
Arrange	34	97.1
Love	1	2.9
Total	35	100

*Source: Field Survey, 2009*

Above table shows that 34 respondents had done arrange marriage and the rest of only one respondents had done love marriage out of 35 respondents. The wants to clarify one family member had got marriage with the upper caste daughter of the family.

**Table No. 5.14**  
**Distribution of Respondents of Opinion for inter caste marriage**

Inter caste marriage	Number of respondents	Percentage
Yes	29	82.9
No	6	17.1

*Source: Field Survey, 2009*

From the above table shows that 82.9 percent respondents will give permission for inter caste marriage for their younger sons, daughters.

Only 6 respondents are opposing for inter caste marriage for their younger.

**Table No. 5.15**  
**Opinion about Widow Marriage by the Respondents**

Opinion	Respondents	Percentage
Positive	23	65.7
Negative	12	34.3
Total	35	100

*Source: Field Survey, 2009*

Through the given table shows that only 65.7 percent of respondents had put positive aspect for the widow marriage and only 34.3 percent respondents were negative for widow marriage.

**Table No. 5.16**  
**Opinion About Dowry System by the Respondents**

Opinion	Number of respondents	Percent
Positive	14	40
Negative	21	60
Total	35	100

*Source: Field Survey, 2009*

From the above table shows 40 percent respondents are positive on dowry system and 60 percent respondents are negative on dowry system. Dowry shouldn't be given or taken.

**Table No. 5.17**  
**Opinion about Bali Prtha of the Respondents**

Opinion	Number of respondents	Percent
Positive	22	62.9
Negative	13	37.1
Total	35	100

*Source: Field Survey, 2009*

The above table shows that 62.9 percent respondents had positive on Bali Pratha, but only 37.1 percent had negative view on the system. Some of the silver businesses \also support this system due to the low income in their business.

## **5.6 Condition of Women**

It is male dominated society and women are kept subordinated in a number of ways. In this community most of the family members have changed the traditional work and they have been doing the silver jewelries business. It had good market in Kathmandu valley, it is also used to sell foreign country and they have got much income so that life style of such family has been changed. They are busy on household work such as cooking, washing, and digging, take care of their children and so on. Except these work, they hang beads (Pote Unne kam), tailoring work and help their husbands.

Some of the family members are still doing the indigenous work. They help their their family member in Aran (where they use to make the agriculture tools) expect house hold work. They engage in agriculture work and also do the seasonal labour work of others and collect charcoal

from others houses. Some time they go to collect Bali (grains) from the servers (Bista) and every festival they are invited to servers home for supper for their kind help. Their traditional works couldn't change into modern technology and they are following the same traditional work expect who follow the silver jewelries, so their traditional works affect the women's social condition to improve the social condition of women, it needs to change the Bali Pratha. Only to only two female have cleared the SLC and their no women who have passed the above SLC level.

## **5.7 Social and Political Awareness**

No matter what the caste based still exists in various remote areas except in public sector. But in Sesh Narayan VDC the Kamis have a feeling that discrimination is slowly fading away and say it is quite less than it use to be there still discomfort for the kami dealing with the higher caste people. Kamis family's own land s that yield corps only enough to sustain a family for two months. They buy various food materials. The economic status is very low some are filed with debt and are in position is not being able to pay back their loan. They are very few people of kamis community have passed SLC and above study like 10+2 and bachelor level, only 8 person passed SLC and 6 persons passed 10+2 level.

## **5.8 Major Finding of Social Condition**

- The kamis community of Sesh Narayan VDC is very thin population than the other upper caste.
- The sex ratio of the population isn't different there are 103 male and 97 female out of 200 people.
- The dependent population is 30.5 percent and 69.5 percent people are economically strong.



- There no caste based discrimination in the public sectors except the people of upper caste houses. They are not allowed to enter the upper caste houses.
- All respondents want to free from the caste based discrimination totally. They expressed that it could be over thrown through education, eliminating poverty, awareness and strict law.
- In this community 61.2 percent male are literate and only 38.8 percent female are literate. The literacy of female is low in this in this area competitively male people.
- Only 28.6 percent respondents are illiterate.
- The ratio of sending their children to the government school is high only few boys and girls are sending to private schools.
- No female have passed above SLC level but only 6.5 percent male has passed above SLC. There is no people who passed masters level.
- The average number of family members of households 48.6 percent where the rang of number are 5-8, 31.4 percent house hold have only 1-4 and 20 percent households have more than 9 family members.
- There are 57.1 percent nuclear family and 42.9 percent joint family.
- The bearing of their children 2and below 2 in the families are high but only few family have give birth more than 3.
- 40 percent respondents had got marriage below 15 years and 37.1percent married 15-18, 14.3 percent married 18-21and only 8.5 percent had done marriage at the age group 21-24.
- 97.1 percent respondents had done arrange marriage and only 2.9 percent had done love marriage.

- 80.2 percent of respondents will give permission for inter caste marriage and only 17.1 percent won't give permission to do so.
- 65.7percent of respondents said the positive thinking on widow marriage and only 34.3 percent are opposition for this act.
- Only 40 percent have positive thinking on dowry system and 60 percent have negative opinion for these activities.
- 37.1 percent respondents want to eliminate the Bali Pratha and only 62.9 percent have positive view due to the little piece of land. For survive, it is the best way to collect Bali from the servers with out their will.

## **CHAPTEER VI**

### **CULTURAL CONDITION OF KAMIS**

#### **6.1 Language**

They generally speak Nepalese language. They can speak Nepalese language very clearly. When they asked if they their own language they were surprise and said they speak the same language as Brahmin and Chhetri. They have no problem to communicate with other people.

#### **6.2 Food and Habit**

The main food that Kamis of the VDC consumes is rice, lentils, vegetables and meat product of buffalos, hens, pigs, and fish. They mainly grow vegetables in the barren land. They grow maize, rice and wheat on their land. They have little land for cultivation and it's not sufficient for whole year to eat. They eat rice and other lentils near the market. They generally sit down on parka, chakati and sukul during their meal.

#### **6.3 Clothing/ Ornaments**

Clothing style of them is very simple. The elderly people wear Daura, suruwal, east coat and topi. While new generation wears shirt, pant and sweater. The women usually were dhoti, patuki, and cholo while the young people wear various golden and silver ornaments. They use to wear tilahari, ear -nose ring, phuli, ban gals, neck lace etc.

#### **6.4 Ritual Passage**

People are always being influenced through various social ritual ceremonies. Their rituals are based on social belief, taboos, and mores

that is part of social institution of Hindu culture, various caste groups through out their life practice these rituals. In Hindu holy books dev karya and pitri karya have been more priority in Puran and Manusmriti. Kami also have followed all rituals passages done by other high caste people in Nepalese society, but use more alcohol product in following these rituals. Here some description of social rituals, which is practiced by Kamis community. There rituals festivals Puja have helped this community united together in the socio-culture, religion and economic life. But who have adopted Christian, religion. They go to Church every last they of the week and they pray to the Yashu and they dance and sing that day in church. They come here for free from weekend tiredness. In church, there so many people come from different caste and ethnicity group they feel all of them equal. They also belief the god Jesus remove their sorrow, sickness and others. Their ritual passages are different from other religion.

## **6.5 Birth rituals**

Kamis of this VDC also have some restriction when the baby is born. If the is boy Nwran is done after 11 days and if the baby is girl Nwaran is done after 7 days. In this community people select a priest from own circle of nearest relative. They mainly choose son's in law and bhanjas.if the aren't available elder kamis can be chose as priest. After a baby is born the family members are forbidden to perform any holly activities until Nwaran is done.which is known as sutak. The ceremony of Nwran purifies the family. The priest reads some holly scripts to purify the house where the mother stays and give name to the baby. The house is purified through the use of cow's dong and red soil. Urine of the cow is often sprinkled with water washed by gold. This allowed the family to perform any holly activities and celebrate various festivals. The

nourishing is often fed with food having high protein and iron. These are served three times a day. After a month the girl's parents call the nourishing mother to look after her and her child. When the wife and her child arrive to her husband's house, they generally bring various foods with them.

## **6.6 Birth ceremony (Anna Prasan)**

When the baby boy and girl are respectively 6 months and 5 months, they perform nice feeding ceremony and breast feeding is not enough for the baby. During this, the priest prays to good and feeds the baby with rice pudding or rice. In this occasion they invite their relatives, friends and neighbors for a big feast. If the family is poor they celebrate according to their economic status.

## **6.7 Bartaman (Shaving Hair)**

The tradition is highly practiced in the Kamis community of this VDC when sons are between 3 to 13 years of age. They consult the priest for cast a prosperous time for these activities. They generally choose odd age for this ceremony. In this ceremony maternal uncle plays a leading role to shave the boys' hair, before doing this activity, they pray the god and worship them to make the boy healthy. The maternal uncles give the boy new clothes that is the most.

## **6.8 Marriage**

Marrage is not only important for reproducing child but importance is toward managing the house of the husband and continuing the lineage. Marriage has very important place in the Kamis community men and women are regarded as mature, responsibility, and given prestige when

they are married. Unmarried people are called impure and incomplete in kamis society. The marriage proposal is accepted only if it is from the male family. The only form of marriage in Kamis community of this VDC is the arranged marriage. But nowadays love marriage is also popular among the younger generation. But still the few families don't accept love marriage and prefer arranged marriage.

## **6.9 Death Rituals**

Death ceremony is also one of the essential ceremonies of this community. When someone dies, relatives, friends, brothers and neighbors and guthiar are called, they help to take the death body towards the cremating place where the last rites take place. The death body is placed on top of the piled dry wood, where sons light the body by placing fire on the mouth of the dead body, which is known as dagbati. After the dead body is cremated all the people wash their hands and face except who can't take a bath. Then priests shave the sons' hair and give them white cloths to wear. At home females wash themselves and wear dhoti without blouse. The men who stay at home conduct various ritual activities after they shave their hair are called kiriyautri. They perform these activities for their belief that this will satisfy the god, dead persons will enter heaven. They are very strict about diet and stay away from other people. If touched, they are considered impure and their rituals fail. They eat one course meal without salt and take various types of fruits. This goes on for 10 to 13 days as their economic status. The priest comes and purifies the kiriyaputri. After this for the comfort of the soul of the dead the kiriyaputri donates various items like bed, cloths, and other things they can give. During the purifying period all the relatives and neighbors and friends who accompanied the cremating process are all fed with good meal. This process is supposed to be carried out by the sons but if sons

are not available brother do this activities and the relatives of the dead person don't celebrate and worship for a year, which is known as "Jutho Barne" then in the name dead puja is done after 45 days of death, then 6 months and periodically after 1 year. For their convenience they can stop wearing the white dress and after the puja carry normal activities.

## **6.10 Religion**

In Hindu religion it is believed that after dead persons go to heaven, hell or may take rebirth. This all depends on the person's past life actions. So this community, follower of Hindu religion belief and rituals are two main components of religion everywhere. Every person in this world is influenced by religion in one way or another. So the kamis have strong belief towards religion. They can choose or follow their religion as their will of the persons. Most of the people follow the Hindu religion. They have been following this religion since over many years ago.

There are few families following the Christian religion. Every Saturday they go to church for praying. They pray to Jesus Christ before starting any work and before every meal. In their house prayers are done with the entire family members together. When asked about the motives towards the shift of the religion, they answered that their families had been suffering from sickness and they started to shift the religion and pray to Jesus. After that illness of their family vanished that no doctor or witch doctors could cure. Some of the upper caste people who follow the Christian, come to their houses and take meal and tea. It is totally removed the untouchables among the Christian followers. They feel everyone equal. The given table shows the distribution of the religion of respondents.

**Table No. 6.1**  
**Distribution of the Religion of the Respondents**

Religion	Household	Total population	Percentage
Hindu	29	175	87.5
Christian	6	25	12.5
Total	35	200	100

Above the table clarifies that out of total population 87.5 percent population follow Hindu religion and only 12.5 percent people follow the Christian. The follower of Christian will be increasing day by day because of demerits of Hindu religion and need too much income to follow Hindu religion.



## **CHAPTER VII**

### **ECONOMIC CONDITION OF KAMIS**

#### **7.1 Introduction**

Food clothing and shelter has been long recognized as three main basic human needs for survival. Nepal is facing various problems in one or all the three aspects for survival. Because Nepal is developing countries. To fulfill all these human needs economic a vital role for developing living stranded of human. There only five households having satisfactory income. 11 have medium income and 19 households have the lowest income. The study of the various kamis shows that 17 respondents are working silver jewelries business. They have been this which is their main source of income also affected by the political system. 13 respondents are busy on indigenous work. They have been working this work since ancient period. They work for the servers (Bista) taking some little grains and they work for a whole. They use to collect Bali from the servers. That is the main source of the income. Only 5 respondents are busy on seasonal labor work. They have no servers so they left this work and they no idea of about silver jewelries business, so they busy on labor work to fulfillment of their necessities. Most of the families have less than below one ropani land, so they can't get sufficient grains and vegetables from their land. They use to by their daily necessities from the local market only six families more than one ropani land.

#### **7.2 Occupation**

The Kamis of the VDC has been found engaged in modern business work (making silvers jewelries), indigenous and labor work. Most of the females families members use to hang beads and tailoring

expect that the families follows the indigenous work, sometime they busy on labor work. The following table shows the respondents profession description.

**Table No. 7.1**  
**Distribution of Occupation by the Respondents**

Occupation	Numbers of household	Percent
Indigenous work	13	37.1
Agriculture	0	0
Business( silver jewelries making)	17	48.6
Government Job	0	0
Labor work	5	14.3
Private job	0	0
Total	35	100

*Source: field survey, 2009*

The above table shows that out of the 35 household, 48.6 percent of people do the silver jewelries work. Some of the respondents this work at their house who have low income and most of the respondents do this work taking the room hire near the Pharping Bazaar. They take order from different place and they make them according to their will. 37.1 percent of the respondents are busy on traditional work. They make agriculture tools for servers. Only 14.3 percent of respondents have been doing labor work. They do low wage than the others people. So they popular for the seasonal work.

### 7.3 Housing

The most of the houses are made using raw bricks having tin roof and few houses are made of using straw. The housing structure of kamis families satisfactory. They use to live to or three families under the single roof. Due to the poor economic , they can't build the separate houses for them. The given table shows the housing structure of their.

**Table No. 7.2**  
**Distribution of Types of the House of the Respondents**

Types of houses	Households	Percent
Kachchi	13	37.1
Semi Pakki	15	42.9
Pakki	7	20
Total	35	100

*Source: Field survey, 2009*

The above table shows that out total house, 37.1 percent households have Kachchi houses. 42.9 households have semi pakki house and only 20 percent houses are pakki.

### 7.5 Land Ownership

This community of this VDC have very little own land. So their main occupation aren't agriculture. Agriculture productions don't sustainable for whole year so they follow different occupation. They grow little grains and vegetables from their barren land. Those fulfill their necessities hardly 2or 3 months. The given table shows the land distribution of each household.

**Table No. 7.3**  
**Distribution of Landholding by the Respondents**

Land ownership (Ropani)	Household	Percent
Landless	11	31.4
Below 1	14	40
1	4	11.4
2	2	5.7
3	2	5.7
4	1	2.9
5 and above	1	2.9

*Source: field survey, 2009*

Out of the total households 31.4 percent families are landless. They have no land without the small hut. They have got only shelter. 40 percent have below 1 ropani land. They use their barren land as kitchen garden where they use to grow vegetables. Only 28.6 percent families have 1 or more than 1 Ropani land. So they have little land than the other upper caste people.

### **7.5 Situation of Agriculture Production**

Even though the land owner's own little ropani of land. They use for cultivation to sustain life. They can't totally depended on the agriculture product so they engage themselves on the other activities.

**Table No. 7.4**  
**Distribution of Agriculture Production**

Production in muri	Households	Percent
Not any production	25	71.4
1-3	6	17.2
4-6	4	11.4
Total	35	100

*Source: Field survey, 2009*

The above table shows that 71.4 percent of families don't grow any agriculture production. Where as 17.2 percent of families grow 1-3 muri and 11.4 percent of families grow 4-6 per year.

## **7.6 Income, Expenditure and Saving**

Out of the total households 48.6 percent are engage in business while 37.1percent are engage in indigenous work and only 14.3 percent of house holds are labor work. Expect these work some women are busy on hanging beads and other tailoring work and few families have little land, so agriculture isn't the source of income.

The indicator of economic system isn't only income but also the expenditure description. It is the most necessary that a strong source of most be presented to live in a secure environment. High income is the indicator of economic prosperity and low income bring all kind of discomfort. In the study area, there various income source of such as business, labor work, and indigenous work and they spend their expenditure in food, clothing, education, health and other sector.

**Table No. 7.5**

**Distribution of Total Income per year of the Families (in thousands)**

Income range	Households	percent
Below 25	19	54.3
25-50	11	31.4
50-75	3	8.6
75-100	2	5.7
Total	35	100

*Source: Field survey, 2009*

Through the above table shows that 54.3 percent families have less than 25 thousands income, 31.4 percent families income is 25-50 thousand per year. Only 14.3 percent families earn 50-100 thousand per year. Most of the families have low income due to the lack of the sustainable employment.

**Table No. 7.6**

**Distribution of Respondents by Household's Expenditures (in thousand)**

Expenditure per year	Households	Percent
0-25	17	48.6
25-50	13	37.1
50-75	4	11.4
75-100	1	2.9
Total	35	100

*Source: field survey, 2009*

**Table No. 7.7**

**Distribution of Respondents by Households Saving (in thousand)**

Expenditure per year	Households	Percent
No saving	13	37.1
0-5	9	25.7
5-10	4	11.4
15-20	2	5.7
Total	35	100

*Source: Field Survey, 2009*

The above tables' shows only 2.9 percent category of highest expenditure. 11.4 percent of respondents spend in the rang of 50-75 thousand per year. 37.1 percent respondents spend in the range of 25-50 thousands per year and similarly only 48.6 percent expenditure fall below 25 thousands. The families of the respondents are economic. They know to spend according to their income.

The saving of 37.1 percent of the have nil. 25.7 percent respondents have only the below of 5 thousand.22.9 percent respondents have 5-10 thousand per year. 11.4percent of the respondents have 10-15 thousand and only 5.7percent have 15-20 thousand per year.

Most of their income is used buying foods, clothes, and health care, education, and festivals. Some of them use their income on liquor and smoke rather than to save it for future. All their money is almost used up to meet their daily two times meal.

## 7.7 Live Stock

In the study area most of the families keep the livestock for different purpose. They keep for agriculture support. They don't keep this live stock in a large scale as business. The main live stock was seen such as hens, pigs, cows etc which in tabular given below the table.

**Table No. 7.8**  
**Distribution of Live Stock by the Respondents**

Live stock	Household	Percent
Cow, goat ,pig	1	2.9
Goat pig , hen	2	5.7
Goat, pig	1	2.9
Pig	15	42.9
No live stock	16	45.7
Total	35	100

*Source: field survey, 2009*

The above table shows that 45.7percent families have no live stock. 42.9 percent families have only pigs. They want decrease the pig keeping because the pollution of the environment. And few families have cows, goats and hens.

## 7.9 Causes of Economic Backwardness

Economic of the community play a very significant role on the community development of the community as well as the inhabitation of the community. The other facilities that influence the economy are the education, the political, aspect and the socio economic aspect the major



causes of tradition of this community observed in Sesh Narayan VDC are as follows.

### **7.9.1 Lack of Education**

In this VDC has many private and government school. Even though the government provides free education for all, there only the few population of the people has passed SLC or +2. Now the schooling boys and girls are increasing. They don't get the government jobs according their qualification. So they help their family members in their works.

### **7.9.2 Situation of Traditional Occupation**

In this study area, 37.1 percent household's follows follow the traditional work. They make agriculture tools for the servers and they get low grains from them that can't improve their life style. They want to do their work as small industries but they aren't any support from any government and any other sectors. It needs much investment to do so. Lack of charcoal, their indigenous works affecting day by day.

### **7.9.3 Burden of Loan**

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

### **7.9.4 Traditional Agriculture System**

In this community of the families holds little land. It also dived in to pieces due to the separation of the family. The small pieces of land

can't be given much production. The government brings out the scientific land reform system.

#### **7.9.5 Lack of Health Facilities**

The poor economic condition of this community, they don't get balance diet. They have no idea of the balance diet and nutrition. Most of the families keep the pig at their houses. They use to graze near the village and that make the pollution. So the people of that ward may be attacked by many diseases. Some of them still belief the traditional witch doctors and consult them for sick people and then after they take to the hospital.

#### **7.9.6 Lack of the Women's Participation**

Most of the women of this community are uneducated. Lack of the proper income they depend upon their husband for the household necessary. They stay at the home and manage the family. So their husband has to been total load of whole family.

#### **7.10 Major Finding of Cultural and Economic Condition**

- Most of the cultural activities are the same as the upper caste like Bramin and Chhetri
- They choose their priest among their nearest relatives son in law and Bhanja. If they aren't available they among their others for their activities.
- In this community only 12.5 percent people follow the Christian religion due to the free from the sickness of the family's members.
- Most of the people have changed their traditional occupation. They make silvers jewelries and sell them near the Kathmandu city.

- Their house structure pakki 20 percent, semi pakki 42.9 percent and kachchi 37.1 percent
- 34.1 percent families have no land; they have only houses for shelter. 40 percent families have below 1 ropani land and 28.6 percent families have below 5 ropani land.
- 54.3 percent families earn below 25 thousand incomes per year, 31.4 percent families income is 25-50 thousands and only 14.3 percent of families earn below 1 lakh.
- Their saving is low due the low income and high expenditure because of the lack of the education and indigenous can't earn much income
- 71.4 percent of families grow no grains. They only grow vegetables from their barren land as a kitchen garden. Only 28.6 percent families grow less than 6 muri grains per year.
- Most of the families keep the pigs which are less than 2 and 45.6 percent of families have no live stock due to the lack of the own land.
- 37.1 percent of families have been still following the indigenous work for the servers taking little amount of grains per year.
- Women of these families are busy in tailoring, households and hanging beads and women who work indigenous help their males in Aran.

## CHAPTER VIII

### COCLUSION AND RECOMMENDATIONS

#### 8.1 Conclusion

The study of the socio economic condition of kamis caste living in the Shesh Narayan VDC of kathmandu district has the following conclusion.

- ) The kamis fall under the Aryan group. Which is influenced by the religion of Indo- Aryans but almost all are kamis are Hindu in this community area only 5 houses hold families are follower of Christian religion.
- ) Kami is fall under the category of Dalit and untouchables. Now the dalit families aware of important of education and are sending their children to school. Thus the feeling of untouchables is slowing declining.
- ) Most of the kamis family has low income so that their life style is low than other upper caste peopled.
- ) Most of the cultural activities are the same as the upper caste like Bramin and Chhetri
- ) They choose their priest among their nearest relatives son in law and Bhanja. If they aren't available they among their others for their activities.
- ) There no caste based discrimination in the public sectors except the people of upper caste houses. They are not allowed to enter the upper caste houses.
- ) All respondents want to free from the caste based discrimination totally. They expressed that it could be over thrown through education, eliminating poverty, awareness and strict law.

- ) There are not being able to do agriculture as they don't own enough land, thus they have to buy all the food products from the market.
- ) The budget the government to improve their standard has never been analyzed about the effectiveness. The life style upliftment program should be brought to improve economic condition.
- ) Most of the kamis people changed their indigenous occupation due to the Bali Pratha and they started the silver making business.
- ) Bali Pratha is also remaining in this community and they could not modify due to the lack of economic efficiency.
- ) No one has got government job due to lack of good education.
- ) They aren't allowed to enter the upper caste people's houses still.

## **8.2 Recommendations**

Thorough this study we can say we can come to conclusion that kamis are facing various kind of injustice and nothings has done from the educated society members and less from the government. There is server lack of National policy for upliftment of kami's community of this VDC. The first step towards the solution of this social terror is to change the feeling and attitude of untouchable from grass root level. The following points are few suggestions to change the socio-economic condition of kamis in dalit.

### **8.2.1 Works that the Government should Carry Out**

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

- J Even though there is provision in the interim constitution of 2063 to punish any one who discriminates some one on the basis of caste or in other form. This is not in practice and is not followed strictly.
- J They should be constant monitoring of the various funds that come in the name of dalit.
- J There should be opportunities for the people of dalit community to work with in the country and practice of overseas employment must be encouraged.
- J The government should support and provide help to organization willing to work for the welfare of dalit.
- J Loans, grants and training should be provided so that the Dalit people can earn skill and build necessary infrastructure to complete with other people.
- J Various government posts should be reserved for the dalit community.
- J Traditional work should be modified in to so that Bali Pratha has been overthrown. Support program should be carried out who wants to change their traditional occupation and launch them in other sectors.

### **8.2.2 Works that the Non Governmental Organizations Should Carry Out**

- J The NGOs must give priority to various support programs that is to be carried out in the dalit community.
- J The government should be pressurized and their attention should be drawn towards the dalit people who are denied justice and suitable laws should be formulated to against the social crime.
- J Provide loans and grants so that the dalit can have basis ground to establish themselves in the community.

### **8.3.2 Recommendation for Further Research**

The main aim of the study is to dig out the real socio-economic conditions and literacy condition of the kamis of Shesh NarayanVDC. this study is focused only about major socio-economicand literacy issues of Kamis and this study is based on small size only Kamis community, who are living in ward no 3 of Shesh Narayan VDC of kathmandu. Thus, further study may be conducted in other VDCs of Kathmandu and studies on a national level.

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

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