

Socio-economic Impact of Caste Based Organization in and out of that Caste in Lalitpur Metropolitan (Reference to Jyapu Society)

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Abstract

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Jyapus are considered as first settlers of the Kathmandu valley but from middle age they have been exploited and suppressed. Jyapu Society (Jyapu Samaj) was established in 1994 in Lalitpur Municipality comprising of 40 areas/ toles and member population of around 70 thousand with the objective to uplift Jyapu community. This organization is working in the field of economic upliftment, education, health, cultural preservation, maintaining peace, security and discipline in the community, curtail unsuitable traditional behavioral, bring unity among Jyapus and keep coordinated to other communities. In the descriptive study on impact of Jyapu society, the study finds 71% Jyapus realize the economic benefits from Jyapu society but 30% non Jyapus are skeptical about it. Therefore, Jyapu society must be cautious in its activities so it does not offend other communities.

Keywords: *Jyapu Society, Jyapu community, Economic Impact, Caste Based Organization,*

1. Introduction

Jyapus are cultivators from the beginning of valley settlement thousands of years ago and still they are entitled to agriculture in the valley though they are trying to move with modern pace of time (Jakami, 1996). Jyapus are the first settlers of the Kathmandu valley but from middle age they have been exploited and suppressed. After democracy prevailed in 1951, Jyapus started organizing themselves and joined political parties for their rights. In the process of upliftment of Jyapus, fight for farmer's right and welfare 'Jyapu Sewa Samaj' was established in 1988. In 1990 after revival of democracy 'Lalitpur Nagar Kisan Samitee' was established to solve the problems of the farmers. (Maharjan, 2004)

In this process Jyapu Society (Jyapu Samaj) was established in 1994. In the beginning

its office was constrained to a bag then Vindyalachi tole (area) provided a room in its community house to run the organization (Maharjan, 2004). Fifty million worth Jyapu Academy (Jyapu Society Building) is almost completed and this organization is working actively in various fields.

Jyapu society is providing fertilizer, training fertilization for various crops, technique of using pesticide, seed planting etc. It is also organizing cultural programs for raising fund & cultural preservation and popularity. It is playing more significant role in conducting Rato Matchindra Nath festival systematically. It is working for farmers' land rights. It has helped to construct lotus pond with statue of Lord Buddha in the middle in Lumbini. It has achieved 11 aanas (plot) of lands from the donor Chiri Mai Maharjan. Jyapu society has

participated in every function and program of national interest with its musical instruments, costumes, jewelry has also performed its cultural programs in Japan (Maharjan, 2004).

Jyapu s being such an essential part of Nepali culture, identity, and population strength of the capital, they have remained backwards for a long. Therefore, *Jyapu* s should be aware of their potential and importance. They should be educated, bring awareness and pride about their culture and history, use their potential, uplift *Jyapu* society, maintain and preserve their culture, and convert its potential into a national strength. For this role, *Jyapu* society (*Jyapu* Society) organization was formed in Lalitpur Municipality, composed of 40 Toles (Areas) and a member population of around 50 thousand with the executive board in 1994.

Every three-year new executive body is elected for *Jyapu* Samaj. More than twenty million rupees worth of ambitious building project, *Jyapu* Academy has been almost half completed, which will contain a museum, hall, administration offices, training rooms, etc. *Jyapu* organization is also helping the Youth develop their personality through sports, computer education, escaping bad addictions, cleaning, blood donation, music dance training, festivals and cultural maintenance, fertilizer and agricultural help, dispute resolution, etc. It conducted a workshop on 'Vision 2020' for the *Jyapu* Society.

We hear *Jyapu* society going for communalism from other Newari castes, Nepalese castes and a few from their *Jyapu* community itself. Secondly, we find Newars requesting one Newari society organization instead of different Newari caste-wise organizations, at least there should only be one *Jyapu* organization. We also have *Jyapu* Maha-Guthi, comprising all *Jyapu* s from all village development committees and municipalities from all over the Kingdom, with a central

office at Kathmandu. But *Jyapu* Society, Lalitpur Municipality's organization is much more organized and works very effectively compared to Maha Guthi.

If the *Jyapu* s are uplifted, Newars are uplifted. If Newars are boosted, it helps Nepalese to uplift as a whole. Even going with such an excellent sacred intention, one should take care whether it is leaving some cold grievances on neighbours of another ethnicity. *Jyapu* society is very active, but its effects are not measured. What the perception of *Jyapu* s and non-*Jyapu* s is unknown? How male and female perceive its activities are not clear. The SSocio-economic impact of the social organization must be monitored. This study aims;

- To analyze the socio-economic effects of *Jyapu* society in the *Jyapu* community.
- analyze the perception of the citizen on *Jyapu* society's activities.
- To identify the reason behind the formation of caste/ethnic-based organizations.

2. Literature Review and Hypothesis

Nepal has now been ethnically complex as there are 126 castes and ethnic groups speaking as many as 123 languages (Nepal Census, 2011). Based on the origin, language and cultural connections, most of these ethnic groups can be classified into two broad categories: Tibeto-Mangoloids or Tibeto-Nepalese and Indo-Aryans or Indo-Nepalese (Shrestha, 1989).

The major ethnic groups in Nepal are Brahman, Chhetri, Newar, Magar, Tharu, Tamang, Yadav, Kami, Muslim, Rai, Gurung, Sherpa and so on. These groups together accounted for more than two-thirds (72.5%) of the country's inhabitants. These groups have different mother tongues, but the national language is Nepalese (Shrestha, 1992).

Jyapu s are the first settler of Kathmandu Valley (Bhattarai, 1999). Different writers have tried to clear out differently. But most of the writers conclude that *Jyapu* s are the oldest original people of the valley because up to now, *Jyapu* s are always a majority of the population in the valley. *Jyapu* s are settled in 32 tole (areas) of Kathmandu. 45 tole of Lalitpur and 17 tole of Bhaktapur Municipalities. Likewise, *Jyapu* s has been fixed permanently in Kirtipur, Khokana, Panga, Chitlang, Palung, Sano Goan, Pyang gaon, Chapagoan, Pharping, Bungmati, Sankhu, Thimi, Thaiba, Lele, Bode, Tokha, Gamcha, Matatirtha etc. We find 32 different surnames in the *Jyapu* caste, but at present most use Maharjan as a surname among *Jyapu* s. (Subedi, 2005). Shri Krishna Maharjan, in his article 'Dhime Baja Dhunya Jaati', writes that about four hundred years ago, *Jyapu* s were called 'Bhabbo'. Earlier *Jyapu* s used Sin as a surname but now they use Singh, Suwal, Munikar, Awale, Bethi, Sambar, Dosangma, Pyang, Pahadi, *Jyapu*, Dongol, Maharjan. In Bhaktapur surnames like Lawat, Baidya, Awal, Duwal, Sayaju, Kohju, Wodi, Gongga, Dhaju, Bakhu, Sikheman are in use (Sharma, 1999).

Jyapu s physic is similar to Newars in aggregate. *Jyapu* s have a well-built body, medium height, and Mongolian face and are considered hardworking farmers (Bhattarai, 1999). Every Newar is addressed as *Jyapu* sometimes, maybe because *Jyapu* s occupy around fifty percent of the Newar population or degrade Newars because *Jyapu* s are farmers usually uneducated in the early days. However, *Jyapu* s come after Shresthas, third in the Newar Caste hierarchy (Nepali, 1965).

Famous Anthropologist B.H. Hodgson of England, while observing in his time, remarked that the *Jyapu* s are the best cultivators of Asia (Hodgson, 1847). Secondly, *Jyapu* s have significantly influenced Newari cultures, musical instruments, festivals, artistic

monuments, and world-famous sculptures. Thousands of tourists pour into our country daily to praise them (Nepal Tourism Board, 2005).

2.1 *Jyapu* in Particular

Generally, we find Newar called upon by the name of *Jyapu* by dominating class. Because *Jyapu* were farmers and labourers, *Jyapu* s were uneducated. *Jyapu* is made of two Newari words, Jya and Pu. 'Jya' means work, and 'Pu' means useful. Toffin (1993) highlighted in their article the 32 Maharjan tol of Kathmandu city, the musical association Dhimay Guthi and Nasa-dyah, the God of music and kinship and marriage system. Gellner and Pradhan (1995) explained the origin of *Jyapu* and hierarchy and cultural identity in their article "Urban Peasants: The Maharjan (*Jyapu*) of Kathmandu and Lalitpur". They also focused on surnames of *Jyapu* and their occupation, Guthis and local organization. In Ekaram Singh's collection, *Jyapu* Jat Ek Addhyan, 1990 (A study of *Jyapu* caste), Chunda Bajracharya's article on "Caste Division of *Jyapu*" focused on the origin of *Jyapu*, developments, sub-caste and surnames of *Jyapu* (Dhungana, 2000). According to Bista (1972), *Jyapu* s are the farmers of the Newar community.

According to Nepali (1965), next to Shrestha/ Udas, the *Jyapu* is a cultivator caste that claims a higher status than the Udas. As most other researchers Nepali (1965) also explains, the term *Jyapu* is compounded by two terms - 'Jya', which means work and 'pu', representing a variety of paddy known as tauli paddy. It is said that in former times only 'tauli' paddy used to be cultivated in the valley. The term *Jyapu* is now applied to a large section of Newars who constitute the predominant agricultural population of the valley. They are seldom found outside the valley of Nepal.

A *Jyapu*, when he is rich, assumes the title of Shrestha. He marries some poor Shrestha family, and after the lapse of a particular time, his family and descendants emerge as pure Shrestha. The origin of the Mathema sub-caste of the Shrestha is reported to be thus (Nepali, 1965)

In Gopal Bansawali, Kirats, Lichhabis, whoever ruler came to Kathmandu mixed diluted into Newars (Joshi, 2002). *Jyapu* s population is 42% among Newar (Rosser, 1979). They are the first settlers of Valley (Joshi, 2002). *Jyapu* s are the majority in all three cities of the valley. Its historical culture, religion, agriculture, and social life being consistent in the present scenario proves they are the indigenous people of the valley (Joshi 2002). At the end of the 9th Century, Baisyas from Uttar Pradesh defeated Lichhabis, and they turned Lichhabis into cultivators, *Jyapu* s. The early writers Oldfield (1818), Hamilton (1819), and Hodgson (1923) wrote about the Newars and referred to the *Jyapu* as one caste of the various sub-sections of the Newari society.

Although many writers have tried to shed light on different aspects of Newar, there has been no complete aggregate study about Newars (Subedi, 2005). Nepali (1965), in his book 'The Newars, has tried to fill the gap to some extent, but still, the researcher could not find a clear picture with proof about the origin of Newars or the *Jyapu* s. The etymological meaning of *Jyapu* is 'Jya' means work and "Phu" capable (Gellner & Pradhan, 1995); hence *Jyapu* means capable of land work. Hudson called them "the best agriculturists in Asia". Gellner (1986) has mentioned that Vyanjankar and Tandukar refer to themselves as "*Jyapu* s" and have a very similar style of life, but Maharjan rejects this.

Jyapu s are divided into three groups: the "bheendhungo", who are the descendants of

the Vaisya; the 'Jhungo', descendants of the Baura (bare or banda) and the "Dungoo", descendants of the Shrestha. Further, these groups are divided into sixteen subsections: "gokees, Kumhal, Koenare, Mulmi (or mut), Kahabhadja, duli, gungwar, ghukoo, gout, booshee, (or pamee), Soa, Dungoo, Koomalh mooshaka, chea, awal, dewonalee". (Chattopadya, 1980)

The Kumbal is scattered all over the valley and divided into two groups: red earthenware and black earthenware (Nepali, 1965). During the study, it was also discovered that the *Jyapu* who make black earthenware are considered lower in caste than those who make red earthenware. According to the historian Acharya (1953), Maharjan were descended from the Licchavis, and the name Maharjan derives from "Mahajan" (Gellner & Pradhan, 1995). Maharjans are regarded as true locals and descendant of the original inhabitants of the valley and ancient survivals in their culture and social practice. It is often remarked that *Jyapu* s are the "true" or genuine Newars (Dewan, 2000). Word Newar and *Jyapu* are synonymous (Munakarmi, 1995). In the festivals like *Machindranath Jatra*, *Indra Jatra*, and *Kumari Jatra*, he is the leading participant and has to attend the work of drawing the carry of the deities.

Dhital (1998), in her study '*Jyapu* society and Sanskriti', mentioned ancient Gopal's dependents are present *Jyapu* s. In midlife, Jayasthiti Malla has introduced *Jyapu* s in his Newar Caste classification: farmers, carriers of goods of god-goddess, transporter of the animal sacrificed to a god to the crossroads. They have been granted the facility of purification rituals of 10 days, 12 days, and 45 days conducted by the Guval (Buddist priest). Rosser's research (1979) found 20 upper and six lower castes (Paani Nachalne) in Kathmandu valley. Among the upper 20

castes, he has ranked *Jyapu* seventh from the top (Furer-Haimendorf, 1966).

2.2 Status of Women in *Jyapu* Community

In Newars for a girl, there are religious rituals like *Ihi* (marriage with Bel fruit, God Narayan), *Bharaha* (religious traditions performed before menstruation), the girl is considered the same as a boy before the wedding, females also have a *Jankko* (celebration of birth and longevity) like males. Therefore, in *Jyapu* society, women's status is higher than in other societies. But they lack behind in education compared to Brahman, Chhetris and other higher caste Newars; therefore, they are economically backward. Being farmers, they work harder than other caste women. (Subedi, 2005). *Jyapu* women have a special status in their society. They are more accessible than women from other societies. If the husband dies and the woman does not have children, she could return the betel nut, keeping it on the chest of the husband's funeral pyre. Then she will be considered divorced and not have to observe death-pollution and mourning of her husband so that she can marry again. This custom is not seen in other Hindu Newars. (Sharma, 1983)

2.3 Guthi System in *Jyapu* Society

Guthi is a social organization or institution among Newars. The word "Guthi" has its origin in the Sanskrit word "Gosthi", meaning "a meeting" or "the council" (Regmi, 1963), which Sharma (1997) analyzed as a process of Sanskritization during the Licchavi period as Pradhan (1981) states Guthi as a philanthropic institution set up in a society with the specific objective of providing religious and social values to the community (Pradhan, 1981). There are many types of Guthis in Newari society. Sana Guthi, Shi Guthi and Dewali Guthi are important Guthis. Sana Guthi and

Shi Guthi are related to death rituals and constrained, especially in *Jyapu* s. Shi Guthi carries the dead body and cremates. Sana Guthi help manages goods and utensils to light the body and companies to the cremation site. Guvhaju, Bhada, and *Cha Thare* Shrestha (castes) use these Guthis when necessary during the person's death.

Each caste is divided into patrilineal lineage groups whose members preserve the memory of having a common ancestor. Such a lineage-group is organized under the cult of the ancestral deity called Dewali, and the institution is called *Diwali Guthi*. *Dewali Guthi* is another important guthi. All members of one ancestor scattered in different places gather in Puja and yearly feast. The oldest member is the leader, called *Thakali*, and his wife is called *Naki*. Another *Dewali Guthi* can be created by members separated from a Dewali Guthi, but the God and traditional place should be the same. There could be several sub-guthis in *Dewali guthi*. A person or family expelled from *Dewali Guthi* is removed from Sana guthi (Nepali, 1965).

3. Methodology

This is a descriptive research design. The researcher surveyed the perception of the people within and outside *Jyapu* society about Jyasociety's activities (peace building, education, cultural preservation, confidence building, unity in the community, social network, national unity, preserving land rights, learner's identity, economic upliftment of the society, healthiness, women empowerment, enhancing political power) and its effects.

The study collected primary data from members of the *Jyapu* Society and other cast members in the Lalitpur metropolitan. Secondary data was gathered from *Jyapu* society's database and other caste-based organizations. A survey was done on members

and nonmembers of the caste under study. The interview was conducted with executive members of the six caste-based organizations. Based on the discussion, observation, and review of documents case was developed. Six caste base organization executives (*Jyapu* , Raj Karnikar, Tamang, Manandhar, Tandukar, and Dyala) were interviewed to analyze the establishment of caste-based organizations.

The sample size is 400 from *Jyapu* society and another 400 from non-*Jyapu* who are settled in the neighbourhood of the *Jyapu* community in the Lalitpur metropolitan. Stratified judgmental sampling was done. Among *Jyapu* s, ten samples are taken randomly from each tole (areas) out of 40 toles of Lalitpur Metropolitan. It is made sure 30% sample is a female to women's perspective too. It is tried to get three female samples from each tole randomly. The remaining seventy percent of male samples are taken randomly.

Among 400 samples from non-*Jyapu* s, ten representatives from each tole were taken randomly. Sample six is 30 caste-based organization executives. Among 30 samples

from organizational executives, five samples were taken randomly from each organization.

Three sets of questionnaires were prepared. One set of questionnaires was for members of the *Jyapu* community, second set of questionnaires was for non *Jyapu* s in the neighbourhood of the same 40 toles (areas) of Lalitpur metropolitan. The third set of questionnaires was set for executives of caste-based organizations. Questionnaires were distributed to each sample in their locality, and they were assisted in filling them up.

Collected data were entered into Microsoft excel. Data are presented on tables and charts. Descriptive analysis is done. Frequency analysis, percentage analysis, difference analysis (level of significance at 90%, more than 10% difference), ranking analysis, and correlation analysis were done.

Questionnaires were borrowed from the Marketing Scales Handbook and related studies for reliability. The consultation was made with senior researchers for Face validity. Inter-rater reliability was also tested in the study.

Table 1: Perception on Contribution of *Jyapu* Society to *Jyapu* s

<i>Impact/Contribution</i>	<i>Male%</i>	<i>Female%</i>	<i>Difference %</i>
Peace	85.71	83.33	2.38
Economy	75	62.5	12.5
Education	80.36	70.83	9.53
Health	73.21	83.33	10.12
Women empowerment	64.29	54.17	10.12
Confidence	89.29	83.33	5.96
Within Community Unity	94.64	87.5	7.14
Culture preservation	98.21	95.83	2.38
National Unity	83.93	91.67	7.74
Socialization	96.43	91.67	4.76
Land Rights	89.29	75	14.29
Political Power	64.29	54.17	10.12
Learn About <i>Jyapu</i>	92.86	95.83	2.97

Source: field survey 2016

Table 2: Factor Contributing the most to Economic Upliftment

Contributing factors	Male%	Female%	Difference %
Training	39.87	58.91	-19.04
Unity	13.89	21.03	-7.14
Education	2.37	8.91	-6.54
Peace	7.71	8.31	-0.6
Do not know	36.16	2.84	33.32

Source: field survey 2016

4. Analysis and Results

This study measured the perception of male and female members of *Jyapu* society and non-*Jyapu* s on *Jyapu* society's activities, and the following results were found.

The table shows more than 80% of male members of *Jyapu* society felt the contribution of *Jyapu* society in peace building, education, cultural preservation, confidence building, unity in the community, social network, national unity, preserving land rights, learnone's identity. 70% to 80 % of male members of *Jyapu* society felt the contribution of *Jyapu* society in economic upliftment of the community and healthiness. 60% to 70 % of male members of *Jyapu* society felt the gift of *Jyapu* society in women empowerment, enhancing political power.

The table also shows more than 80% of female members of *Jyapu* society felt the contribution

of *Jyapu* society in peace building, healthiness, cultural preservation, confidence building, unity in the community, national unity, and social network, learnone's identity. 70% to 80 % of female members of *Jyapu* society felt the contribution of *Jyapu* society in education, and preserving land rights. 60% to 70 % of female members of *Jyapu* society felt the gift of *Jyapu* society to the economic upliftment of its members. 50% to 60 % of female members of *Jyapu* society felt the gift of *Jyapu* society in women empowerment, enhancing political power.

The table showed a a significant difference (more than 10%) in gender-wise perception toward the contribution of *Jyapu* society in economic upliftment, healthiness, women empowerment, protection of land rights, and enhancing political power.

One of *Jyapu* society's contributions was the economic upliftment of *Jyapu* s. Economics

Table 3: Impact of *Jyapu* Society on *Jyapu* and Non *Jyapu*

Impact/effects	<i>Jyapu</i> %	Non <i>Jyapu</i> %	Difference %
Acceptance	100	95	5
Preserve Culture	98	72	26
Uplift Economy	88	50	38
Unite <i>Jyapu</i> s	84	40	44
Social Work	100	25	75
Coordination among Communities	95	88	7
Understand <i>Jyapu</i>	93	94	-1
rise communalism	5	30	25

Source: field survey 2016

is one of the most critical factors in an underdeveloped country like Nepal. The study measured the main reason behind economic upliftment in the *Jyapu* Society. The table shows that 42% of male *Jyapu* feel training and education provided by the *Jyapu* Society contribute the most to the economic upliftment of *Jyapu* s. 68% of female *Jyapu* feel training and education provided by the *Jyapu* Society contribute the most to the economic upliftment of *Jyapu* s.

The table showed a significant difference (more than 10%) in gender-wise perception toward the reason behind economic upliftment regarding the training contribution.

The study measured the impact of *Jyapu* society on *Jyapu* s and non-*Jyapu* s in the study area. The study found 100% acceptance for the formation of *Jyapu* society by *Jyapu* s. More than 80% of *Jyapu* s felt *Jyapu* society preserves *Jyapu* culture, uplifts *Jyapu* s economically, unites *Jyapu* s, contributes to social work, brings coordination among communities, and help understand *Jyapu* culture.

The study found 95% acceptance for the formation of *Jyapu* society by non-*Jyapu* s. Most non-*Jyapu* s felt that *Jyapu* society preserves *Jyapu* culture, uplifts *Jyapu* s

economically, brings coordination among communities, and helps them understand *Jyapu* culture. 30% non-*Jyapu* s felt *Jyapu* Society might result in communal conflict.

The study found a significant difference in perception between *Jyapu* s and non-*Jyapu* s on *Jyapu* society's contribution to the preservation of *Jyapu* culture, upliftment of *Jyapu* s economically, uniting *Jyapu* s, assistance in social work, and rising communal conflict.

The study measured the reason behind the formation of caste-based organizations and caste-based organizations' objectives. The study found that 50% felt the basis for forming a caste-based organization is the backwardness of that particular caste, 54% felt due to deteriorating culture, 38% felt prevailing unpractical traditional habits, 38% felt division among *Jyapu* s, 13% felt due to conflict among communities. 8% felt due to unethical behaviour practices in society.

A study finds that 92% of caste-based organization has economic upliftment as the main objective of their caste-based organization. 54% of caste-based organization has cultural preservation as the main objective of their caste-based organization. 33% of caste-based organization has maintenance

Table 4: Formation of Caste-Based Organization

Variables	Gave Reason %	Set as Organizational Objective%	Difference %
Economic upliftment	50	92	-42
Peace and Security	13	8	5
Preserve Culture	54	54	0
Discipline	8	33	-25
Unity	38	25	13
Behavioral Change	38	17	21
Research	21	13	8

Source: field survey 2016

of discipline as the main objective of their caste-based organization. 25% of caste-based organization has to unite the community members as the main objective of their caste-based organization. 17% of caste-based organization has to change the unpractical cultural behaviour as the main objective of their caste-based organization.

The study found a significant difference in perception between the reason behind the formation of the caste-based organization and the set objectives of caste-based organizations regarding economic upliftment, discipline, unity, and behavioural change.

5. Discussions

The study found the contribution of caste-based organizations to the contribution of socio-economic upliftment of that cast. Local participation always makes development sustainable (Nepali, 1965). There is a difference in male and female perspectives on Jyasociety's contribution. Nepal is a patriarchal society. There is a difference in facilities for men and women in Nepal (Bista, 1992). *Jyapu* s and non-*Jyapu* s have different perspectives on the contribution of Jyasociety's role. There is a difference between the etic perspective and the emic perspective. This emphasizes the theory of cultural relativism (Toffin, 1993). The main reason for the formation of caste-based organizations was economic upliftment. According to Maslow (1943), physiological and financial needs are basic needs of humans.

6. Implication

It is seen that there is a significant contribution of *Jyapu* society to *Jyapu* communities. Therefore, *Jyapu* society should be encouraged to uplift the *Jyapu* community, eventually uplifting Nepalese poor communities. There were significant differences between male and female *Jyapu* s regarding perception to ward

contribution of *Jyapu* society in economic upliftment, women empowerment, protection of land rights and enhancing political power. Therefore, *Jyapu* society must give equal propriety to women for their upliftment.

The table showed a significant difference (more than 10%) in gender-wise perception toward the reason behind economic upliftment regarding the training contribution. This shows a lack of training for female *Jyapu* s.

The study found a significant difference in perception between *Jyapu* s and non-*Jyapu* s on *Jyapu* society's contribution to the preservation of *Jyapu* culture, upliftment of *Jyapu* s economically, uniting *Jyapu* s, assistance in social work, rising communal conflict. Therefore, *Jyapu* society must consider the sentiments of non-*Jyapu* s in its activities.

The main reason for the formation of the caste-based organization was economic upliftment and cultural preservation; therefore, the government must focus on its citizens' economic upliftment and cultural conservation, so caste-based organizations are not needed.

Caste-based organizations are formed for that society's economic upliftment and cultural preservation. Caste-based organizations are helping their caste members considerably economically and socially. There is a difference in perception among male *Jyapu* s, female *Jyapu* s and non-*Jyapu* s regarding contributions to *Jyapu* society. Other cast members (non-*Jyapu* s) have suspicious of caste-based organizations. Therefore, caste based organization must continue its activities without offending other cast members.

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