

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

The term 'change' generally refers to the condition that existed in the past is not remained same at present and also will not be same in the future. The world is changeable and dynamic. It is a rule of nature, which is found in all society and at all times .Therefore, everything in a universe is changeable. In this sense societal and cultural phenomena are also changing over time.

Different process plays important role to bring changes in occupation and cultural phenomena. Adaptation and modernization, westernization, urbanization, industrialization, sanskritisation, revolution, discovery, invention, innovation, diffusion, assimilation, and acculturation, etc. are the major process of change. These processes bring change in different spheres of lives. That may be in life-styles, tradition and culture, habitual aspects, changes in technologies and finally because of all has come a significant change in occupation of people resulting from all these. Hence focus here will be given to the occupational change occurring among occupation group particularly Pariya, known as Dalit<sup>1</sup> in Nepal.

In Nepal, generally, some caste group has their caste based occupation such as Tailoring and playing *Panche Baja* (i.e. Damaha, Temko, Sahanai, Narasingha and Jhyali) is the traditional caste based occupation of Damai, Forging is the occupation of Kami, leather work (Cobbling) is the occupation of Sarki. These are the integral part of their economy. However, these caste based traditional

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occupation is gradually changing and adopting new adaptive strategy for their survival in the changing context. Therefore, this study focuses on the traditional occupation and changes in traditional occupation of pariyar people of Pang VDC of Parbat district where majority of the population are pariyar.

The main object of this study is to analysis the cased based traditional and new occupations adapted by Pariya people of Pang VDC of Parvat. Moreover, the study has also focused causes and consequences of change in traditional occupation and changes those took place and occurring in the lives of pariyar peoples and their traditional occupation.

## **1.2 Statement of the problems**

In Nepal, three major occupational castes the Kami, Damai and Sarki are traditionally artisans<sup>2</sup>. These three castes have their specific work in the villages. Damais are the tailors and they sew the clothes of the village people. Sarkis are the leather workers. They make and repair the shoes. Lastly the Kamis are the blacksmiths and goldsmiths of the village. In case of the Untouchability among Dalits, a Kami does not allow a Damai to enter his house and would never accept '*Bhat*' (rice) and '*Pani*' (water) from him, similarly, Pariyar as well as Sharki has similar type of restrictions within their caste

Dalit refers to a group of people who are religiously, culturally, socially and economically oppressed, who may belong to different caste and occupation. He believes that Dalit is not a caste group *per se* but a politically coined word used to refer to a socially backward caste and community in Nepal (Dahal et.al. 2002). Similarly they are defined as untouchables in society. They live both in the Terai and in the Hilly areas. The major Dalit caste groups in the

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Terai are Musahar, Chamar, Khankhatwa, while Kami, Damai (Pariyar), Sarki are of Hilly areas. The major Dalit caste groups in the Kathmandu valley are Poda and Chame within Newar castes (ibid).

Changes are the natural phenomenon going on in our daily lives. Therefore, it has become the important issue for anthropological studies and hence has become the interesting field of inquiry for the researchers. A lot of literature has been published about the changes but has not much focused on the occupational changes particularly (Pokharel 2000). On this Chhetri (2006) has given his view as: The changes in the environments and livelihoods of the poor and marginalized people are among the central issues of concern today among those involved in development program in Nepal. Therefore, here too the researcher has tried to raise the issue of change focusing particularly on the occupation of Pariyar in Pang VDC.

The Change has been highlighted as a prior issue. People of this group are able to maintain their distinct language, culture and identity as it is a continuous phenomenon. But continuity in culture also tends to be a rule. Empirical reality has made it evident that even a numerically small in spite of living within a single social, physical and economic environment with other kinds of people. How different groups of people live together, interact with each other in certain spheres and are still able to maintain their key social and cultural features (while at the same time undergoing changes in some other spheres) demands further attention from sociologists and anthropologists (Chhetri, 2006).

There are different caste group who changes their traditional occupation and adaptive new occupation to cope with a new environment. In these sense different groups of people respond differently to different socio-cultural and economic settings, presumably, because of the social, cultural, national and religious backgrounds (Chhetri, 1990). Based on these arguments it is argued that Pariyar in Pang VDC have developed new economic strategy to cope with

different ecological setting. They may be gradually giving up their traditional caste based occupation and adapting new occupation. In this sense, it is essential to seek the relation between giving up traditional occupation and adapting new one in their environment. Therefore, this study tries to find out the cause of changes in the traditional occupation.

The present study attempts to seek the answers of the following questions:

- ❖ What are the socio-cultural characteristics of Pariyar people?
- ❖ What is their traditional occupation?
- ❖ What are the main causes to change in their traditional occupation?
- ❖ What are the present occupations adapted by them in their changing context?
- ❖ Why do they adapt the new occupation?

### **1.3 Objective of the Study**

The general objective of this study is to find out and examine the traditional occupation in changing context along with their socio-cultural aspects of Tatarkot Pariyar community of Pang VDC-7, Parbat district. However, the specific objectives of this study are following:

- ❖ To analyze the traditional occupation of Pariyar group.
- ❖ To find out the causes of change in traditional occupation.
- ❖ To find out the new occupation adopted by the Pariyar group.

### **1.4 Significance of the Study**

Change in occupation is an important subject matter for anthropological study. In this regard, this research is theoretically and methodologically importance. This study was oriented occupational change of pariyar people at Pang VDC. I have already mentioned that there are very few anthropological studies on occupational change. This encouraged me to conduct the study for

describing occupational change in a heterogeneous society. Therefore, this study will be supplementary source of information to understand the process occupation and change in socio-economic life of pariyar. In this sense, I hope that this study may be able to investigate the occupational change among the Pariyar of Nepal. This research will be helpful for the future researchers and readers who are interested in this field.

### **1.6 Limitation of Study**

Research is a scientific and systematic investigation about new facts and verification of old facts. However, it is not totally perfect at all. Notwithstanding, I have tried to make this research more scientific and systematic. Although, due to the lack of perfect knowledge, constrain of time, money, and other resources the research was limited within a certain geographical locality and certain issues. The main limitations or hindrances were the followings.

This research is conducted only for the partial fulfillment of the Masters Degree in Anthropology. Therefore, it has no wider application.

The findings are based on the information collected form the Pariyar people of Pang VDC. Therefore, the findings can not be generalized in wider area another locality.

Similarly, the findings are based on the information collected in a specific time period. Therefore, its finding may not be applicable in all time.

### **1.7 Organization of the Study**

The study is divided six chapters. The first chapter contains introduction-general background, statement of problem, objectives of study, significance of the study, limitation of study and chapter plan. In second chapter it elaborates the literature review which consists of theoretical review and reviews on related issues. The methodology- rational of the selection of the study area, research design, nature and sources of data, techniques of data collection, the

sampling procedure reliability and validity of the data and data processing and analysis is included in the third chapter. Socio cultural characteristic of pariyar is included in the forth chapter. Changing Chapter five discusses the changing prospective of traditional occupation of Pariyar group. Finally, the contents in chapter six are conclusion and recommendation.

## **CHAPTER II**

### **LITERATURE REVIEW**

Review of literature is an essential part of all research works. A critical review of the literature helps the researcher to develop a thorough understanding and insight into previous research works that relates to the present study. It is also a way to avoid investigating problems that have already been definitely answered (Wolff and Pant 2005: 39).

#### **2.1 Theoretical Review**

Adaptation refers to the active mode of the human engagement with natural as well as cultural phenomena, and it should allow for the inclusion of society as part of environment with which men cope. The conceptual framework of adaptation can be broaden as it refers to the coping mechanisms that humans display in obtaining their wants or adjusting their lives to the surrounding milieu, or the milieu to their lives and purposes (Bennett, 1976). Adaptation is usually defined as a process that permits survival or survival on terms more gratifying to the organism tension-reducing or in some versions, as equivalent to learning, in so far as the organism, if that is what we are dealing with, changes as a result of adaptive response (ibid.).

In more descriptive social contexts, adaptive behaviour can be seen as innovative, change-seeking, novelty-producing, or conservative and toleration. The individual, or group may adapt by finding new solutions to new or old problems; or it may adapt by simply learning to live with the existing situation and worrying less about it, or adjusting other behaviours to the prevailing reality (ibid.). The theory of adaptation, in general sense can be summed up in the following points:

- Adaptation is the major process of cultural change.
- Adaptation process is always dynamic.

- Adaptation process is the causes of cultural diversities.
- All human beings are have used adaptive mechanism.

*[Source: Steward (1955), The Theory of Cultural Change.]*

The key concepts for the study of individual social adaptation are adaptive behavior and strategic action and the synthesis of two adaptive strategies. The distinction between the first two is a matter of level of generality: “adaptive behavior” is the more general term, since it refers to any form of behavior that adjusts means to ends, accomplishes objectives, achieves satisfaction, exercise choice, or avoids or refuses action or involvement in order to ‘adapt’ or ‘adjust’ In other words, both active and passive aspects of purposive behavior of human in systems (Bennett, 1976).

In the view of Rappaport, an anthropological ecologist, adaptation is;

*....the process by which organisms, through responsive changes in their states, structures, or compositions, maintain homeostasis in and among themselves in the fact of both short-term environmental fluctuations and long-term changes in the composition or structure of their environments (Rappaport, 1971, p. 60).*

In the above definition of adaptation Rappopart has distinguished between adaptation and system maintenance, defining the former as behavior that responds to changes in the environment, and the latter as behavior inside of systems designed to make them conform to pre-existing conditions that is, to maintain a steady state or homeostatic.

In the same regard, Sahlins further defines adaptation as;

*....adaptation implies maximizing the social life changes. But maximization is almost always a compromise, a vector in the internal structure of the culture and the external pressure of environment. Every culture carries the penalties of a past within the frame of which, barring total disorganization, it must work out the figure (Sahlins, 1964, p. 136).*



The Sahlins definitions stresses action taken to satisfy human objectives, it notes that such behavior always takes place in a cultural milieu of compromise and decision; and it emphasizes the continual emergence of new problems out of the solutions to past problems. Sahlins also defines adaptation as referring to the individual behaviors aimed at maximizing his life chances.

According to the Julian Steward 'cultural types, then, come about as cultural adaptations to the environment, each representing a level of socio-cultural integration. Man's adaptation to his environment, however, is different from that of other living organism. Man adapts much more rapidly through his culture.' It was said that culture could only explain culture. But Stewards' concepts of cultural adaptation break this circular argument (Steward, 1955).

Lesile A. White was scholar who accepted that cultural activities were much influenced by local environmental condition. According to him culture is the result of adaptive strategy of man in a particular environment, which is basically survival mechanism and energy. In past earliest stage of human development and cultural progress, they used their own body as a major source of energy but later on they began to use alternate sources of energy, which helps for drastic change in society (Lesile A. White 1988).

Damai people are not adopting their traditional occupation as a livelihood strategy. This may result in the loss of traditional crafts too. It would be in the interest of Nepalese society and culture to prevent such traditional skills from disappearing forever. Although, new generation of most Damai people have not minimum knowledge about playing *Panche Baja* and tailoring, but they are interested to relive it and doing as sub profession. Playing *Panche Baja* is also continuous decline. Tailoring may be become as a national industry if concern bodies lunch action program for promoting it such as Chinese tailoring industries. For the preservation of tailoring and playing *Panche Baja* culture,

this could be exerted through combined efforts from the state as well as NGO/INGO and the elites (Ojha, 2003).

## **2.2 Reviews on Related Issues**

The Dalits are defined as those castes of people in Nepal who are categorized as untouchables in society (Bishowkarma, 2005). They live both in the Terai and in the Hilly areas. The major Dalit caste groups in the Terai are Musahar, Chamar, Khankhatwa, while Kami, Damai (Pariyar), Sarki are of Hilly areas. The major Dalit caste groups in the Kathmandu valley are Poda and Chame within Newar castes (ibid).

In Nepal, three major occupational castes the Kami, Damai and Sarki are traditionally artisans. These three castes have their specific work in the villages. Damais are the tailors and they sew the clothes of the village people. Sarkis are the leather workers. They make and repair the shoes. Lastly the Kamis are the blacksmiths and goldsmiths of the village. In case of the Untouchability among Dalits, a Kami does not allow a Damai to enter his house and would never accept '*Bhat*' (rice) and '*Pani*' (water) from him, similarly, Pariyar as well as Sarki has similar type of restrictions within their caste (ibid).

Bista, Dor Bahadur explains about occupational castes of the hill also have sub divisions for example the Kami, Damai and Sarki. The exact origin of these of these occupational castes is obscure as is that of their counter parts among Newars (Bista, 1972).

Orlove Benjamin S. (1980) was an anthropologist of the actor based model in cultural ecology according to his model, the individuals decisions are more preferred to interact with the environment rather than culture. Individuals are assumed to be making choices consistently about how to exploit available resources while coping with environmental hazard. Those who make the

correct choice will survive and those who choose less correct will be selected against the culture.

Joshi, (1999) in this study, on a tribal ethnography of occupational caste-Damai, has been able to visualize the change different caste groups. In his word” A caste system is greatly affected by the industrialization and other causes of modern changes, western civilization, effect of Muslim, economical condition, development of industrial revolution, government process etc. have brought distinct changes in the caste system. In the present contest of caste system, the restriction we find on this system is vanishing. Untouchables and restrictions on eating, prohibition of inter-castes marrying etc. are those sings which are going to move away from the society. There is no any prohibition to lower caste to join in different governmental and non- governmental services. A hierarchy of Brahmanism is finished. A caste is changing in to class.

Nowadays, very few artisans have been adhering to their traditional occupations. Moreover, most of the traditional craftsman under these occupations prefers to work in cash rather than in kind. They believe that to work in cash is easier and comfortable as the wage can be received right after the service and there is no need to wait for a long period of time (ibid.).

An untouchable teacher in Kailali was sent away from his village school to Dhangadi on deputation because he ordered students of higher caste to sit together in the lunched provided under the Nutrition Food Program. The school inspectors were satisfied with his teaching quality, but the headmaster, a Bramahan, who did not accept this value, influenced the District Education Officer against the teacher, later, the lunched program itself was dropped. This example shows that there is so much discrimination against the untouchables and study should be done about them, but unfortunately, this has not happened. Unless their real situation is revealed out, the exploitation and discrimination on untouchables remains for ever (Sharma et al., 1994).

Neupane (2000) carried out the detailed study of Dalits. Dalit is derived from Sanskrit nomenclature and is used by the politicians and social scientists of Nepal to identify a group of people who are religiously, culturally, socially and economically oppressed. In this category socially and economically oppressed. In this category there are people of different languages and ethnic background but this study focused on limited to three Nepali speaking Dalit caste groups, Damai (Pariyar) is a tailor, Kami is a blacksmith/goldsmith and Sarki is a cobbler. Of the Dalits in Nepal, the caste group of interest to this study constitutes a little less than half the total. All three are Hindu by birth and some live in almost all the villages of Nepal.

Pokharel (2000) is clear enough for telling that Damais' traditional occupations are no longer sustainable in the new economic situation. He further expresses that tailoring is carried out exclusively by indigenous craftsman known as Damai. They used to do this occupation for Bali. But the number the number of households paying Bali annually has been diminishing over the years. Consequently, most of the local tailors have sought other occupations such as pottering, full time jobs in hotel and restaurants, wage laboring in agricultural and so on. And some affluent ones have sought employment opportunities in Gulf countries and elsewhere.

In the contest due to the rapid changes in economic and natural environment, traditional craft services have lost their significance and 'other' forms of employment have become stronger among the artisans, and this has terminated the Bali system (ibid.).

Bhandari (2001) has expressed that in the modern time has prescribed job of the specific caste is not only followed by that caste but also by the other caste. That is causing Damai people difficult for maintaining their lives. Damais' traditional occupation is tailoring clothes and playing *Panche Baja* but they are

lacking behind even in their traditional occupation as educated, trained and people from India have been giving high quality stitching and tailoring services. In the same way Brass Band music is becoming popular and it is replacing *Panche Baja*. Hence this caste, in the present time, is having difficulty. After the deceased of old generation of Damai, it is difficult to find the Damai who can play *Panche Baja*.

Khanal (2002) point out that the various castes in the Hindu social organization are divided into a hierarchy of ascending and descending one the other. In this hierarchy the Brahmins have the highest and the untouchables the lowest position. The sense of superiority is also conjoined with the law of Untouchability. The feeling of superiority is much exaggerated and manifested in the rural part of our country. The very touch and sometimes even the shadow of the members of lower caste are enough to define an individual of a higher caste. The straight observation of the custom of Untouchability has resulted in some low castes of the Hindu society being called untouchables who were consequently forbidden to make use of place of worship, cremation grounds, school, public roads and cantering into the houses of higher caste groups.

The economic condition of Damai people is very poor. This is the main factor that made this caste back ward in every aspect. Their traditional occupation could not fulfill their minimum daily requirements for alive. So the major population of Damai is involving in agriculture as alternative way against the traditional tailoring and beating *Panchi Baja* for alive. Their involvement in service is not so good and it is also laborious. Their involvement in tailoring and playing *Panchi Baja* are also least (Ojha, 2003).

Ninth Plan (1997-2002), The Dalit issue was not taken seriously. Ninth Plan focused on capability enhancement of marginalized people, reservation on

scholarship, compulsory and informal education system, fixing certain portion of grant in the local government authorities for the upliftment of Dalit, etc. The Ninth Plan proposed the establishment of a Dalit council with district level committees. But it has not yet been established. Even though there was a beautified plan it had not been translated into action. However, the government has established some organizations including Dalit Bikash samittee (1997) and National Dalit Commission (2002).

The Tenth Plan (2003-2007), in respect to the Poverty Reduction Strategy Paper (PRSP) recognizes the centrality of socially inclusive development. PRSP has taken social inclusion as vital and targeted program as one of the four pillars and has focused; (1) mainstreaming the excluded groups to ensue equitable access to all (2) providing targeted program to hardcore poor. Thus it has focused on various welfare program, such as; employment for Dalits, preferential provision in foreign employment, sensitization programs against Untouchability at the local level, encouragement to Dalit women for school teachers, scholarship program, housing arrangement for homeless Dalits , skill promotion for income generation , training for modernizing their traditional occupations ,arrangement of leasehold forest within community forests for Dalit forest users, provision of grants to poor Dalit for micro-irrigation, provision of focal point in government agencies for Dalit issues, abolish all discriminatory provisions by enacting new special law, mandating political parties to nominate Dalits in each level. The Tenth plan has given due importance on economic growth, distribution of resources, human resource development, social balance, employment and social transformation.

Bishwakarma (2004) presented a paper on the seminar organized by INSEC, entitled 'Collected views of Dalit employees working in INGO's. This paper shows that even after the appointment Dalit employees face many problems of ghattonisation. Their competency and qualification is undetermined. The

colleagues treat them inferior thinking that they have been appointed under the affective action rather than their competency. One of employee of the international organization shared his experience that he has appointed for lower position despite his deserving qualification and competency whereas other high castes candidates have been appointed for higher position even though they have lower qualification then the Dalit candidate. Not only that there is the discrimination with Dalit employees in providing responsibility, promotion and other opportunities/benefits. The show-price statement in the job like ghattonisation has been the new way of psychological torture to Dalit employees.

All of the above study, most of the writers have mentioned the no real change in socio-cultural relation and caste based occupation among caste can come about unless there is economic change first. Due to caste discrimination, Dalit were left behind in social status, economic condition and educational status, for their upliftment. Government formulated the Dalit upliftment development committee under the HMG/N, Ministry of Local Development. But it could not improve their condition due to the crassness in the implementation of the government program.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter discusses a set of methods which are employed to conduct the research. The whole study is carried out on the basis of primary as well as secondary data. As far as the matter of the sources of this research is concerned, they are reliable which may trace out the ways for the further researchers.

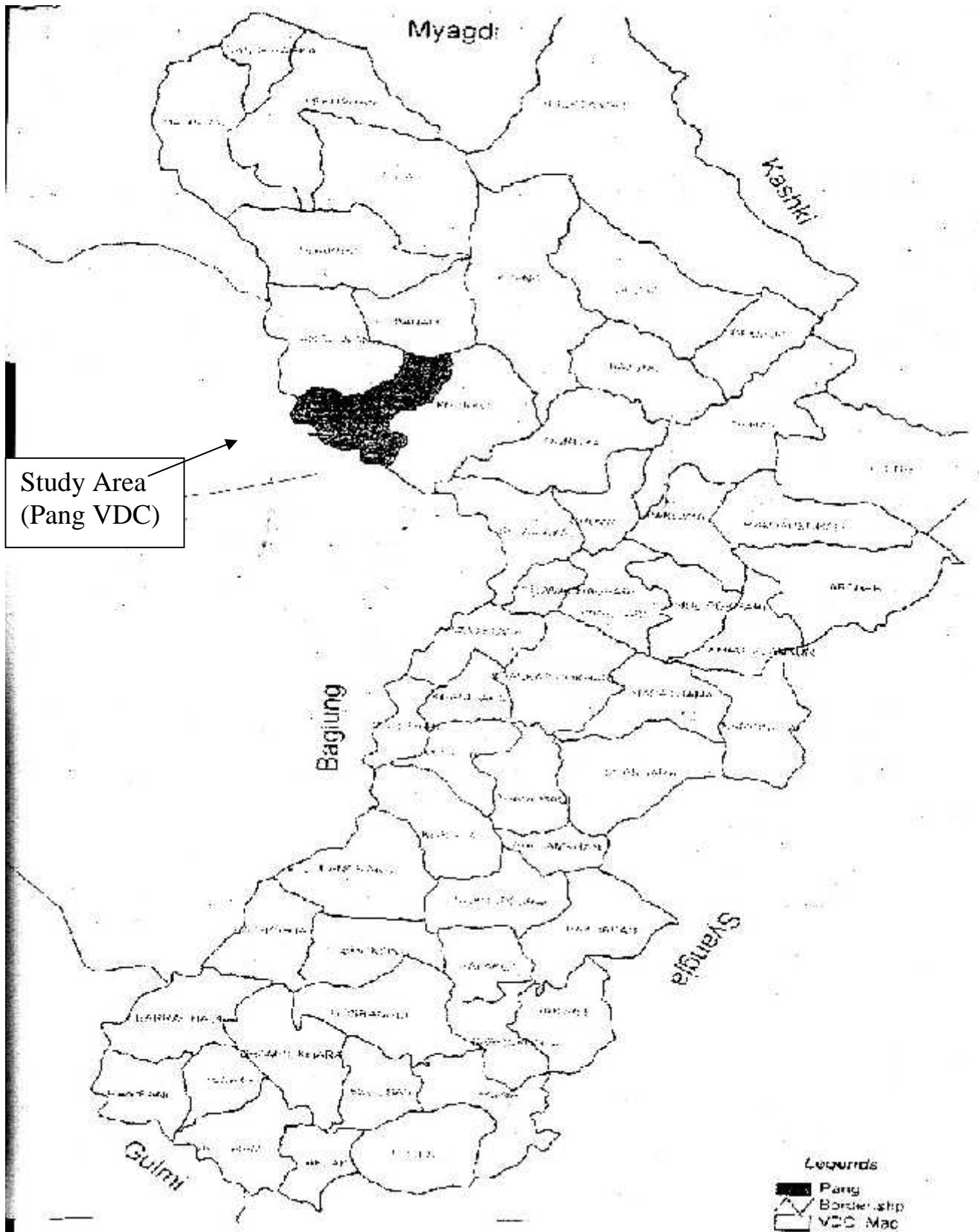
#### **3.1 Rationale of the Selection of the Study Area**

This study is carried out particularly in the rural area of Western Development Region of Nepal. The study is concentrated on 65 Pariyar households in Pang-VDC-7, of Parbat district. In this regard, this area was suitable for researcher to obtain the answers of the research questions which was developed during the formation of the problem. There are mainly two reasons for the selection of the site. Firstly, in Pang VDC-7 some pariyar people were still depended upon traditional occupation such as tailoring and beating *Panche Baja* for their livelihood. Therefore, this area was suitable for the researcher to find out the traditional occupation of pariyar people.

Secondly, at present the young generation is gradually adopting new occupation by giving up their traditional occupation due to various reasons which has discussed in the next chapter in detail. In this sense, this area was appropriate for the researcher to find out the cause of changes in traditional occupation as well as adapting new one. The map of study area is shown in the below.

#### **Map No.-1: Parbat District and the study area (Pang VDC)**





This study is concentrated on the particular area—Pang VDC-7—especially in Tatarkot village. In this village almost all the Pariyar people do occupational work like Tailoring, playing *Panche Baja* and other labor works.

### **3.2 Research Design**

Research design is a framework of the study which helps the researcher to study the related area working on the topic of caste based occupation. It is intergraded system that guides the researcher in formulating, implementing and controlling the study. Useful research design can produce the answers to purposed research questions. This research is carried out on the basis of descriptive research design. The study generates the focus on caste based occupation of Pariyar communities. Information has been collected from the first hand field survey. Interviews and observations are the main tools utilized to capture the reliable information from the Pariyar community.

### **3.3 The Universe and Sample Size**

The collection of data from the whole population by using the method of household survey is a difficult task. Therefore a small sample has been taken as the representative of the Pariyar community in Pang VDC-7 Parbat.

All the Pariyar families of Pang VDC are selected as universe for the study. The sample size of the study is related to all 65 households of Pariyar people of Pang VDC-7. The method of collecting data is the study of census method of those 65 Pariyars households. For each household, anyone (man or woman) has been taken for a detail survey to get the data for the information about their socio-economic, occupational and cultural aspects.

### **3.4 Nature and Sources of Data**

It is an anthropological study; the study is based on decretive research design. Both primary as well as secondary data were used in this study. Primary data has collected from direct field survey with the help of interview, observation and schedule method. Secondary data is also use for the study which is collected from previous studies. Published and unpublished documents from related literature, from government documents available literatures CBS, the central library of TU., different books, research reports, and INGOs working in the Parbat district are the sources of the data for present study.

### **3.5 Data Collection Techniques**

This study is mainly based on primary data. Both quantities and qualitative data were used in this study. Information was collected through household survey, observation, interview etc. The following techniques were used to collect primary data.

**3.5.1 Household Survey:** Interview schedule was used to collect some of the basic data like population structure, occupation, land holding, cattle holding, education, family types and family members, age, sex, land, social, cultural, occupational characteristics of the household. The household survey was conducted in 65 households using unstructured inter Interview schedule.

#### **3.5.2 Key Informants Interview:**

The information about the traditional occupational and change in traditional occupation of pariwar was collected from key informant interview. This method was used to check the validity of the data with some knowledgeable person. The key informants were the elderly person both male and female and the people who were involved in traditional occupation and the young generation who were not the favour of traditional occupation.

**3.5.3 Observation:** Non-participation observation technique was used to collect the relevant information relating to the study. It was used to observe food preparation and consumption direct observation will be used to observe the village settlement pattern agricultural practices, dressing pattern, their various activities, traditional occupational socio-cultural, eating habits living standard hygienic condition working style in different types of occupations was studied through semi participant observation.

### **3.6 Data Presentation and Analysis**

The systematic analysis is done by using qualitative as well as quantitative tools and techniques the collected data from the field survey is first processed through validation, editing and coding; secondly this analyzed data is presented in tabular form and charts to make the data more clear to understand the readers.

## CHAPTER IV

### SOCIO-CULTURAL CHARACTERISTICS OF PARIYAR

This chapter deals with the introduction of study area and Caste/Ethnicity, Population and Religion and language are the main variables considered in this study.

#### **4.1 Brief Introduction of the Study Area**

This study is confined to the Pang VDC of Parbat district. Parbat lies in the Western Development Region of the country. The total area of this district is 536.86 square km. According to the census 2001 the total population is 174375 and males and females are 83427 and 90930 respectively in the Parbat district (CBS, 2001).

Out of the 55 VDCs in Parbat District, Pang VDC is selected as a studied area. This is situated to the western part of the district. The geographic range consists of Mahabharat range. It is situated between  $28^{\circ} 14'42''$ -  $28^{\circ} 14'$  north latitude and  $83^{\circ} 36'$ -  $83^{\circ} 39'$  East longitudes. It is bounded by Khurkot VDC from eastern, and south Nagliwang VDC and Baglung district, and western Wanu and Nagliwang from northern and Khurkot VDC from southern. It covers an area of 866.5 hectare.

In the field observation, I found that, most of the people in the study area speak Nepali language. In addition, some ethnic groups like Thakali, Magar, Gurung speak their own languages. Since, the land has less capacity of fertility as well as limited area for agriculture; it is very hard to live on the production of the land for people. So the Pariyars are also searching for their own traditional occupation as well as the other professions now. Only few people are engaged in other sectors like service, business, labouring and so on. Therefore, the income of the Pariyar people in Pang VDC is less than the expenditure. Even though, the main source of income of them is little earning form tailoring and other modern services.

The major agricultural productions of this VDC are maize, wheat, millet and vegetables which are insufficient for the Pariyars to run the families.

Since the VDC has a primary school, the Damai children study within this school, but they are not getting the further education. The adults and the olds including males and females from Pariyar families are uneducated. Almost all these Dalit families let their children go to school, but even though, the children are not properly ahead in case of education. As the discussion goes on a step ahead, the main source of income is based on agriculture which has poor capacity to hold the families. Moreover, the present situation and the economic status of all these Pariyars are not limited within the agriculture now; and the traditional occupation, services in different sectors such as army, police and works in foreign countries are the occupations now they are adapting.

The present study attempts to trace out the social life, cultural activities and occupational status of 65 household Pariyar people of Pang VDC-7. There are not only the Pariyar but also other various caste groups such as Kami, Sarki, Chhetri, and Brahman. There are 67 Dalit households in this study area. Among them 2 households are Kamis and other 65 households are Pariyars but Sharki household is not found within the Dalits. It is believed that this study may play valuable role for other researchers for the further study.

#### **.4.1.1 Settlement Pattern of the Study Area**

Settlement patterns of the Pariyar group of the study area are situated at the little raised part of the Pang VDC. The Pariyar group has settled in cluster. The settlement pattern signifies not only the physical composition of the certain ethnic group but it also represents the socio-economic aspect of the family. It can be observed that people generally live in hamlets pattern of settlement and houses are not much scattered throughout the area.

## 4.2 Social Characteristics of Pariyar

Although Pariyar people had their own traditional identities, they are much more influenced by environment which brings drastic changes in their culture. Damai people are classified into two different groups, *Purbia* and *pashima*. This research is based on *pashima* Damai group and they like to identify their caste by saying 'Pariyar'

### 4.2.1 Age and sex composition

The total number of households in this study area is 65. This research shows that maximum number of population under this study area has the age group 5-9 years and minimum is age group above 65 years. The cause behind the larger age group (5-9 years) is the higher birth rate and the next is that the youths go out for different employments. The total population of this study area is 363. Among them the males are 175 and females are 188. The distribution of population under different age groups of the Pariyar group is given in table 4.1.

**Table 4.1**

### Sizes of Population under Different Age Groups

Age Group	Female	%	Male	%	Total
Under 4 Years	25	13.30	24	13.71	49
4-9	29	15.43	33	18.85	62
10-14	27	14.36	27	15.42	54
15-19	23	12.23	15	8.57	38
20-24	17	9.04	10	5.71	27
25-29	12	6.39	14	8	26
30-34	15	7.97	13	7.42	28
35-44	15	7.97	15	8.57	30
45-54	16	8.51	7	4	23
55-64	8	4.25	13	7.42	21
Above 65	1	0.53	4	2.28	5
Total	188	100	175	100	363

Source: Field Survey, 2008

This table shows that 62 people are under age group 5-9 years whereas males are 33 and females are 29. This research shows that 247 peoples are economically active and rest are inactive. However, as regard the sex-wise distribution of people male covers 48.2 % and female 51.8%.This indicates that the ratio of female population is higher than male in Pariyar group due to their desire of son in the family.

#### **4.2.2 Family Size and Structure**

The family is a social and economic unit consisting of minimally of one or more parents and their children. Members of family always have certain reciprocal rights and obligations towards each other particularly economic ones. Family member usually live in one household but common resident is not defining feature of it (Ember and Ember 1994).so, it is a universal institution in every society, which fulfils emotional and physical needs of its member. The family is regarded as the primary stage of the socialization where every child learns the norms and values of family as well as society. Family is a group of persons united by the ties of marriage, blood or adoption.

Family is the primary social institution of the society. Family plays the vital role and has tremendous influences on the individual behaviours and his actions. There are two types of family viz. nuclear and joint. Nuclear family consists of husband, wife and unmarried child and the joint family consists of the members from same blood relationship of large number of family members. The distribution of households by family size and structure of the Pariyar group is given in table 4.2.



**Table 4.2**

Distribution of Households by Family Size and Structure

Family Structure	Number of HHs	Percent
Nuclear	23	35.4
Joint	42	64.6
Total	65	100

Source: Field Survey, 2008

Table 4.2 shows that among all 65 households, the nuclear and joint families hold 35.4% and 64.6% respectively. The joint family is the traditional type of family which is changing the modern nuclear family structure in the Pariyars of Pang VDC-7.

#### **4.2.3 Religions**

Hinduism, on the one hand, is the major religion followed by the Pariyars of Pang. On the other hand, Christianity has become the new one to follow by a few households. The major belief of Hinduism is the life after death whereas the same condition can be found in Christian religion but the major primisis are different. The followers of Hinduism worship the Hindu Gods and Goddesses early morning and they occasionally go to the temples to worship for their betterment. Altogether the Five families are following Christianity which shows that the Pariyars have strong belief towards both the religions—Hinduism and Christianity. Both the religions have been followed in the village. The Christians had also the root religion Hindu before the shift from Hinduism to Christianity. Those 5 family members shifted towards the Christianity because they came to the information that this religion cures their ill children free of cost. These Christians pray Jesus Christ before starting any work and before the meal. Every Saturday, they go to nearby Church for praying. The distribution by households is given in the table 4.2.

**Table 4.3**

Religion as background of people by household

S. No.	Religion	Number of HHs	Percent
1	Hindu	60	92.3
2	Christian	5	7.7
	Total	65	100

Source: Field Survey 2008

The above table and figure clearly show that out of 65 households, 60 HHs (92.3%) are Hindus and 5 HHs (7.7%) are the Christians. This data clearly deals that Pang VDC-7's Pariyars have the majority in Hindu religion. But it explains that the Christianity is also in existence lately even though it has a few followers among the Pariyars.

#### 4.2.4 Untouchability

Untouchability is deep rooted in the Nepalese societies. Despite the 'New Civil Code of 1963' that abolished the caste-based discrimination. However, the feeling of untouchability still exists between intercaste as well as within the same caste groups. In course of my field study in the remote villages like Pang VDC-7, I found that the Pariyars are not allowed to use the same water tap which is the daily necessarily thing for all the people. But they are deprived from this facility. They have only the option either to make one separate tap or make a long wait for their turn to fetch their water. Almost all Pariyar families reported that they are discriminated while fetching water from the same source. The views of Pariyar family towards Untouchability are given table 4.3 below.

Table 4.3

Respondents' View towards Untouchability

View	Respondent	percent
It is a Traditional attitude	19	29.2
Everyone is equal	46	70.8
Total	65	100

Source: Field Survey, 2008

Among them, 29.2% of the household members report that this is a traditional value based on fatalism and is very hard to abolish from the society. The majority of the Pariyar peoples are found in against of fatalism. It may be possible to remove their conservative belief of fatalism by their own efforts spreading the light of education about laws and rules prepared for the welfare of the all people either to the low caste or resourceful people.

**Table 4.5**

Distribution of the feeling of Respondents to abolish Caste-based Discrimination

Description	Respondent	percent
Through Education	27	41.5
Alleviating Poverty	23	35.4
Strict Law	15	23.1
Total	65	100

Source: Field Survey, 2008

Out of total, 41.5% feel that through education the deep rooted caste-based discrimination can be overthrown, while the other 35.4% believe in alleviation of poverty and the other 23.1% believe in implementation of strict law which is formulated and implemented strictly against the Untouchability by the government.

#### **4.2.5 Educational Status**

Education has played the vital role in the development of people. Most of the family members of this community are uneducated. Even though, the children of the present generations have become a little bit educated but the number of children educated is also not satisfactory. On the other, the adults and the olds have illiteracy almost in half of them. But others can hardly read and write in

this Pariyar community. The educational status of Pariyar family members is given in table 4.5.

**Table 4.5**

Educational Status of Pariyar Family Members

Literacy Level	Number of Persons	Percent
Illiterate	167	46
Literate	196	54
Total	363	100

Source: Field Survey 2008

The data presented in table 5.4 reveals that the literate people of the selected households are found to be 54% whereas illiterate are 46% in sampled household's members. This research reveals that majority of family members were not passed the SLC. This result represents that the literate population in this study area was little more than illiterate population.

### **4.3 Cultural Characteristics of Pariyar**

Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (E.B. Tylor cited in Bohanan high pint)

#### **4.3.1 Language**

The Pariyar of Pang VDC-7 speaks Nepali (*Khas*) language. When asked about their mother tongue, they clearly said that, Nepali. They used it to communicate with other caste /ethnic groups in the study area. In term of language, I did not find difference between Brahmin, Chhetri and pariyar, Kami language in the study area.

### **4.3.2 Food Habit**

In the study area, pariyar consumed rice, lentils, vegetables and meat as their food items. Generally, the local produce maize and millet, main food item of Pariyars. It is their main source of living. On the other, the liquor is common for all—males, female, child, old etc. They offer liquor in their ritual and religious activities as well as gusts. Thus, it is an integral parts of their life.

### **4.3.3 Cloth and Ornaments**

In the study area, I found quite different in cloth and ornament used by pariyar people. The elders wear *daura suruwal*, *east-coat topi* and *sandal* while the new generations wear *shirt*, *jeans pant*, *coat and sweater*. The women usually wear *dhoti*, *patuka*, *sari* and *cholo* while the young girls wear *kurtha suruwal*, *skirt*, *myaksi*, *sari* and *blouse* etc. They also wear various golden and silver ornaments such as *Tilhari*, *Ear/ Nose Rings*, *Bangles*, (*Chura*) and *Pote*.

### **4.3.4 Ritual Passage**

In the study area, majority of pariyar people followed Hindu religion. As a result, they arranged ritual religion practices which are guided by Hindu. In Hindu holy book *Dev Karya*, *Pitry Kirya*, have been given more priority in *Puran* and *Manusmirti* (Prasid, 2001). Pariyars also have followed all ritual practices done by high caste people in Nepalese society, but use more alcohol productions following these rituals. Here is some description of rituals, which is practiced by Pariyar community in Pang VDC-7. These rituals festivals helped Pariyar of this community unite together in the socio-cultural, religious and economic life.

#### **4.3.4.1 Nawaran**

Pariyars of this study area also have some restrictions when the child is born. They do not touch the delivery woman without doing *nwarn*. If the baby is boy, *Nwarn* is done on 11<sup>th</sup> day and if the baby is a girl *Nwarn* is done on 9<sup>th</sup> day. Pariyar people select a priest from their own caste from another can. After

the baby is born the near family members are forbidden to perform any holy until *Nwarn*. The period between baby births to *Nwarn* is known as *Sutak*. The ceremony is *Nwrnan* that purifies the family and kins. The priests read some holy scripts to purify the house and gives name to the baby. Cow urine is often sprinkled along with water washed by gold

#### 4.3.4.1 Marriage

Marriage is not only important for reproducing child and but the important for managing the house of the husband and continuing the lineage(Lewis Morgan) In my study areas, Man and women are regarded as mature, responsible when they are married. Unmarried people are called immature and incomplete. The forms of marriage are arranged marriage and love marriage in the Pariyar group of the study area. Nowadays, love marriage is higher than arrange among the younger generations but still most of the families do not accept love

**Table 4.6** Type of Marriage in Pariyar Community

Type of Marriage	Respondents	Percent
Monogamy	45	69
Polygamy	20	31
Total	65	100

Source: Field Survey 2008

It has been found that small numbers (31%) of Pariyar people have practiced Polygamy marriage in this study area where as 69% respondents are found to have done monogamy marriage. But it has been seen inter-caste marriage in some respondent with Kami caste too.

The process of marriage is followed by engagement where the bride and bride-groom receive rings from each other. After this, the most important thing is that the groom places *Sindur* on the forehead of the bride then they are pronounced married. The next day, both the parents of the husband and wife meet together. They give and receive money as gifts. Usually, during these

feasts, various types of food items are quite popular like meat rice, liquor, and curry are taken. The musical band of Pariyar plays different types of folk tunes where others dance and celebrate the special day.

#### **4.3.4.2 Death Rituals**

Death ceremony is also one of the essential ceremonies of the Pariyar group in this study area. When someone dies, every relative, friends, brothers and neighbours are called off. They help to take the dead body towards the cremating place where the last rites take place. The dead body is placed on top of the piled dry woods, where the son lights the body by placing fire on the mouth of the dead body. This is known as *Dagbatti*. After the body is cremated all the people who come to assist take a bath in the river. Then the priest shaves the sons' head and gives them white clothes to wear. At home the females bath themselves and put on *Dhoti* without *Blouse*. The men who are staying and conducting various ritual activities after shaving their head are called *Kriyaputris*. They perform these activities for believes that this will satisfy the gods and the dead 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. Their diets consist of one course meal without salt and take various types of fruits. This goes on for 11 days, and then the priests come and purify the *Kriyaputri*. During this purifying process, all the relatives and friends who accompanied cremating process are all fed with good meal.

#### **4.3.5 Festivals**

The Pariyar community, in this study area, celebrates various Hindu festivals such as Dashain and Tihar as Brahamans and Chhetris do. They say they do not have any separate festival .These festivals are also performed by other caste like the Brahamans and Chhetris.

#### **4.3.5.1 Dashain and Tihar**

All the Pariyars celebrate both the festivals Dashain and Tihar in the study area. Almost all these Dalits celebrate these festivals by spending much more of their income. Both the positive and negative consequences appear in the Pariyar families with the entrance of these festivals. As a long and the main festival, Dashain brings a lot of them together once in a year. On the other, Tihar also creates the condition of love and understanding between brothers and sisters.

#### **4.3.5.2 Teej**

The much more important Hindu festival of married women is Teej which is celebrated by the females in Pariyar families by going to the mothers' home. Females take delicious food the day before it and live without taking anything on the day of Teej. Fasting once in a year brings the advantages for women. The culture in Pariyar family is deep rooted for this festival. During the festival Women sing, dance and perform the pooja of Mahadev, one of the supreme gods of Hindu religion. The female informant informed that they arrange the festival to the long-life and prosperity of husband. In the study, none of the festival were carried out by male for long life and prosperity of their wives. In this sense, women's space is inferior than male in Pariyar society.

#### **4.3.5.3 Others**

The other general festival like Maghe Sankranti, Holi, New Year, Eve, Saune Sankranti, Harelo, Krishan Ashthami, and Shivratri are also celebrated by the Pariyar as other caste's people do.



## CHAPTER V

### ECONOMY OF PARIYAR

Every caste group is divided into different occupational groups on the basis of work. But in the present changing situation, there is no obligation to do a particular caste guided work. One may follow any work based on his/her ability and qualification.

Traditionally, Pariyar caste group has been adapting the tailoring and playing *Panchi Baja* throughout the country. But the Pariyar people who are inhabitant of Pang VDC-7 have a little bit exceptional case at present which is different from the history of the Pariyars in general. Some people are involved in these traditional occupations and on the other; the others are involved in modern occupations as well as the farming.

#### 5.1 Main Occupations of Pariyar Groups

The main occupation of the Pariyar group in this study area is agriculture. They adopt this occupation as seasonal occupation. All of the households are involved in agriculture whether fully or partially. Besides agriculture, daily wages and traditional occupations are the other main professions of the Pariyar community. Major occupation practised by the sample households are given in the table 5.1.

**Table 5.1**

Occupation Distribution of Sampled Households

Occupation	Number of HHs	Percent
Agriculture	20	30.8
Daily Wages	21	32.3
Traditional Occupation	16	24.6
Total	65	100

Source: Field Survey, 2008

[Note: *Traditional Occupation means Tailoring and Playing Panche Baja*]

Table 5.1 shows that the higher percent of the respondents are engaged in daily wages which is primary occupation. About 32.3% of the respondents are involved in wage labour. Other occupations are agriculture 30.8% and traditional occupation 24.6 which is supported them economically to fulfil basic requirements.

## 5.2. Secondary Occupations of Pariyar Group

There are indications of changes in the choice of occupations made by individuals of Pariyar community. Some of the Pariyar respondents are reported to have adopted labour work as their primary occupation. But some young generations are adopting services in Nepal and services in foreign countries as their primary occupations. In the household survey, Pariyar respondents were asked to give information about their past occupations, present occupations and the interest of the children in future. Among the respondents today, more than 32% have reported Wage Labour was their primary economic activities in this study area. Only some of them were in regular job in Nepal and foreign country which is shown in the table 5.2.

**Table 5.2**

Secondary Occupation Distribution of Sampled Households

Occupation	Number of HHs	Percent
Agriculture	20	30.8
Daily Wages	21	32.3
Service in Nepal	3	4.6
Service in Foreign Countries	5	7.7
Traditional Occupation	16	24.6
Total	65	100

Source: Field Survey, 2008

[Note: *Traditional Occupation means Tailoring and Playing Panche Baja*]

Table 5.2 shows that, about 32.3% (21 out of 65 households) of the Pariyar respondents reported to have adopted their wage labour as the main occupation. Other occupations are agriculture 30.8%, service in Nepal (4.6%), service in foreign countries (7.7%) and Traditional occupation (24.6%). Identically, an equal number of males and females were reported to have adopted daily wages as their primary economic activity exacted to the agriculture. No females have entered services.

### **5.3. Land Holding Size**

In the field observation, it was found that there was not enough size of land for agriculture for their survival. Therefore, the Pariyars of Pang VDC are adapting different other occupations as well as agriculture. Some of them have small plot of land owned to cultivate, but majority of them cultivated the lands of Brahmans and Chhetris. Landless people work in the field of landlords for their survival. The distribution of land holding among the Pariyar in this study area is shown in the table 5.3.

**Table 5.3**

Land Holding of Pariyar Households

Land Area in <i>Ropani</i>	Number of HHs	Percent
Below 1	31	47.7
1 to 2	11	16.9
2 to 4	9	13.8
Above 4	12	18.5
Landless	2	3.1
Total	65	100

Source: Field Survey, 2008

#### 5.4. Types and Numbers of Livestock

The entire Pariyar group have some kind of livestock. The Pariyar group is holding pig as the main livestock in this study area. This helps to increase their economic status of this group. On an average, the Pariyar group own 3.6 heads of livestock. The situation of the livestock holding in the sampled household in the study area is presented in Table 5.4.

**Table 5.4** Livestock Population Holding by Pariyar Households

Animals	Number	Average Animal per HHs
Cow	24	0.4
Buffalo	51	0.8
Goat	12	0.2
Pig	55	0.9
Total	142	2.3

Source: Field Survey, 2008

Table 5.4 shows that most of the households keep cow, pig and buffalo. The average animals of per households are cow 0.4, buffalo 0.8, goat 0.2 and pig 0.9. As the animals are tamed, all of those have different purposes for the Pariyar families. The respondents reported that they keep the cows for milk. The buffalos are kept because it has double uses for man that are it gives milk and is used for meat. Goats are reared for the source of income, but the Pariyars of Pang VDC-7n keep the pigs for meat. Especially, the Pariyar housewives and the children take care of the animals in this study area.

Table 5.3 shows that average landholding size per family is 1.83 *Ropani*. The maximum land holding of the visited households is 6 *Ropani* and Landless household is also found which consists of 2 household. Fragmentation of land due to the segregation from the family members is the main cause to have

minimum lands. It shows that most of the people of Pariyar group are marginal.

## **5.5 Traditional Occupations of Pariyars**

Especially, the traditional occupations of the Pariyar caste refer the tailoring and playing *Panche Baja*. They are involving in the occupation from the ancient time to present time. The main traditional occupation of pariyyar people of the study area as discussed below from ancient time of division of caste system as well to the modern time. The overall ideas about these both the occupations in course of the study of the Pariyar households of Pang VDC-7, Parbat are discussed below:

### **5.5.1 Tailoring**

Tailoring is a major traditional occupation of the Pariyar people of Pang Parbat from generation to generation. The tailoring was taken as the main source of living for the Pariyars in past as they used to sew the cloths of other castes in yearly wages called *Bali*. Bali is a system of taking crops from other people who are supposed to be the Balighar of Damai. Instead of taking cash they receive certain crops like peddy, maize etc for their *livelihood* as wage. But now, only the few hhs of Pariyars are adapting this profession. Some the young generations say that they have no idea about tailoring. They told that they were not interested in tailoring. Because of long generation gap and changing of time the new generation are going to drop out this traditional occupation. They like to choose other occupations for their earnings. Because of less earning in tailoring and due to the access of alternative job for earning, development of technology they are leaving their traditional occupation. Therefore, the change of time and situation brought the state of detraction towards tailoring among the young Pariyars. They go out of home for the seasonal labour works, police and army services etc. now. Agriculture is also followed by olds as well as youths nowadays. Among 65 households, only

12.3% are following the tailoring as their occupation, but they also are doing other works for living.

### **5.5.2 Beating Panche Baja**

*Panche Baja* as is a band of traditional musical instruments having the unity of five such as *Damaha*, *Tamko*, *Jhyali*, *Sahanai*, and *Narasingha* which is played in any happy ceremony in almost all the Hindu societies. Beating *Panche Baja* is another traditional occupation along with tailoring in this Pariyar community from long past. Both the old and young generation of Pariyar people are involved in this occupation in a few numbers. But only 12.3 %households are engaged in the occupation along with the other professions such as tailoring, farming, labour works etc. The job of beating *Panche Baja* preserves the culture not only of the Pariyars but also of other castes.

### **5.6 New Occupation Adopted by Pariyar Groups**

Except the traditional occupations of the Pariyars of Pang, they are adapting other new occupations nowadays. Less number of the households are running their traditional occupations such as Tailoring playing *Panche Baja*, but the larger number of the Pariyars are depending on labour work, agriculture, services ( Army, Police) etc. On the other, some of young Pariyars are working in foreign countries.

### **5.7. Income from Other Occupational Work**

Out of the total Pariyar families 32% are engaged in wage labour while 68% are involved in other income generating activities such tailoring, playing *Panche Baja* and other services like army, police, agriculture, labour work etc. These are the only sources for the families' income. Annual income of off-farming occupation of Pariyar group is shown below the table 5.6.

**Table 5.6**

Annual Income of off-farming Occupation of Pariyars per HHs

Type of work	Income in Rs./year	Households	Percent
Labour Work	50000	21	32.3
Traditional Occupation	75000	16	24.6
Others	120000	8	12.3
Total	245000	65	100

Source: Field Survey, 2008

[Note: *Others include Foreign Employment and Service in Nepal*]

Among the total number of households, 32.3% are engaged in labour-intensive works, 24.6% traditional occupations and the rest of the respondents here are engaged in other works. The total amount of yearly income of labour-intensive works is Rs. 150000 per household. They earn Rs. 15000 from agriculture yearly and by traditional occupations they get Rs. 75000. On the other, the Pariyars' annual income by others is Rs. 120000. Altogether, all the pariarys of Pang VDC-7 earn total amount Rs. 245000 per year.

### **5.8. Annual Income of Pariyars**

The annual income of the sampled households from the all sources ranges from Rs. 15000 to Rs. 120000. The income of Pariyar family has observed by adding the total current market value of all agriculture production and total income from non agricultural sector. As shown in the table 6.5, the households with annual income below 25000 have been found 23.1% of total households. Proportion of households whose income range from Rs. 25000 to Rs. 50000 is higher in the sample. Above the annual income Rs. 75000, only 16.9% of the Pariyar households earn. Annual income of Pariyar households is shown below in table 5.7.

**Table 5.7**

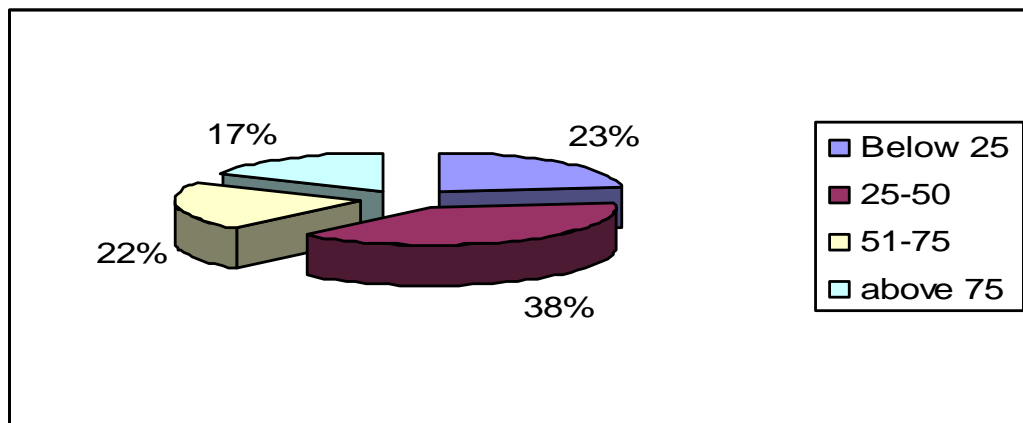
Economic Status of the Pariyar community

Income (Rs..000)	No of HHs	Percent
Below 25	15	23.1
25-50	25	38.5
51-75	14	21.5
above 75	11	16.9
Total	65	100

Source: Field Survey, 2008

**Figure 5.8**

Economic Status of the Pariyar community



### 5.9. Expenditure of Income

Main expenditure headings of the sampled households are food, clothes, health and education and interest of loan. All the sampled households live in their own house so that spending on housing is not accounted in the study. Share of expenditure on food 60% of their total income which is greater if we count the market price if self produced goods also. Similarly, spending on clothes is second larger amount of the total expenditure that is 15%. Thirdly, education and health is third large part of the total expenditure which is 5% and other 5% of total income is spent for paying interest of loan. On the other, the remaining amount of income of the Pariyars has been saved.



## 5.10. Satisfaction with Current Works

Out of total 65 households in Pang VDC, 35.4 % (23 households) reported that they are satisfied with wage labour as an occupation because they have been able to make sufficient income from it for their family. A total of 26.1% respondents stated that they less satisfied from their current occupation. Only 23.1% of the respondents said that, they very satisfied from their occupation. And 15.4% of the respondents are not satisfied their occupations. This status is presented in the table below.

**Table 5.9**

Satisfaction Status of Pariyar

Satisfaction Status	Number of HHs	Percent
Very Satisfied	15	23.1
Fairly Satisfied	23	35.4
Less Satisfied	17	26.1
No Satisfied	10	15.4
Total	65	100

Source: Field Survey, 2008

Among all the Pariyar households, 15.4% are not satisfied with their current works because their expectation is higher than they are achieving now. But the others are less or more satisfied as their desires are being fulfilled any way.

## 5.11 Factors of Change in Traditional Occupation

The following factors cause the change in traditional occupations that are:

### 5.11.1 Economic Factors

Change in traditional occupation of Pariyar group is caused because of the economic change of Pariyar people in this study area. The 35 households reported that the main cause of change in traditional occupations is economic. The development of infrastructure and the growth of tourism have given rise to

unprecedented economic changes in Pang VDC-7. These changes have had great consequences for the subsistence agriculture of the local farmers, traditional occupation of the artisans, and the economic and social relationship between the artisans and the farmers.

### **5.11.2 Surrounding Environment**

Although, in this study area, the people of Pariyar group are considerable, they are dominated by the Bramhan, Chhetri community. So others influenced their own culture. The 21 households reported that another cause of change in traditional occupations is surrounding environment of present days. Gradually, the Pariyars left their traditional identities and occupations due to modern invent of redemate clothes modern musical instrument which enter into competitive manners that replace their traditionl occuation. In this way, they are going to droop out tailoring and playing *Panchi Baja* as professional trends. At the same time the tailoring, *Hudkely* dance and playing *Panchi Baja* are not respectable professions in local areas. Pariyar people feel inferior if they do so.

### **5.11.3 Development of New Tools and Technology**

Development and technology is another factor to drop out the tailoring, playing *Panchi Baja* and *Hudkely* dance culture in this study area. The 27 households reported that the the next cause of change in traditional occupations is Development of New Tools and Technology. In ancient time, the Pariyar people had monopoly over such traditional occupations but the development of technology in various sectors such as communication, transportation, etc. started working as the substitute of the Pariyars which are more responsible to drop out their traditional work. The replacement of Pariyar people from their traditional occupation may have the flow of ready-made cloth and may be their inefficiency to stitching perfectly as per the demand of

people. Different kinds of development infrastructure joined the Pariyar group to outside. After that they were attracted to other strategies for livelihood.

#### **5.11.4 Educations and Knowledge**

As education develops the knowledge of human beings, the Pariyar households of Pang VDC-7 are also changing their society a little bit now. Even though, these Pariyars are not educated well formally, they are learning something by the surrounding situation. They are following other occupations these days because of education and knowledge. After increasing access on educational sector, gradually they were catching the alternative strategies for livelihood according to their ability and qualification. As a result the Pariyar people had forgotten their own traditional occupation.

On the other hand, the lack of skilled training program is another factor for the drop out of traditional occupation. Without knowledge nobody can do. The Pariyar people of research site have not minimum knowledge about how to playing Baja and Tailoring. So development and education without practical knowledge is the major factor to leave it totally. In such a way, the Pariyars are shifting towards other options occupationally as education and knowledge is another factor of change of occupation as the 30 households clearly reported while the research was going on.

#### **5.11.5 Lack of Financial Support, Narrow Marketing and Less Return**

This Pariyar group of study area is uneducated and financially it is poor. This group is not capable to improve financial condition itself because mostly the households are used as farmer labours and they play the traditional music and tailoring market in narrow and less return. Their traditional music instruments are going to be replaced by the modern musical instruments. The tailoring market of this group is going to be replaced by the clothes prepared by the modern tailoring machines and new technology and is in marginal quantity. Neither Pariyar people have new techniques nor do they have money to learn

the new techniques for tailoring and playing modern instruments. They are unable to buy these new instruments. Ultimately, it the traditional occupations are going to be disappeared from this community. Lack of financial support, narrow marketing and less return etc. are also the factors of bringing the change of occupations in the Pariyar people of Pang VDC-7, Parbat.

#### **5.11.6 Dominance by the Modern Tailoring Techniques and Modern Instruments**

Generally the tailoring work of Pariyar people is with hand. Even some body has tailoring machine; they are under traditional knowledge in tailoring skill. The requirement could not be fulfilled by the traditional method of tailoring. In the way, there are new techniques and machines for tailoring which can fulfil the requirements in short period of time easily. The products prepared by modern techniques are in massive quantity and modern fashionable design which can be sold in low price. These facts attract other people who are depending upon professions of Pariyars of Pang VDC-7, Parbat. There are modern musical instruments for playing *Baja* in market. They do not have the capacity to buy the modern musical instruments which are the product of science and technology. So Pariyar people are not skilful for the modern fashionable wearing products and playing the modern musical instruments. They cannot develop their skill and buy the modern tailoring and way of playing musical instruments due to their poverty. That's why the market of tailoring and playing *Baja* with their traditional instruments are ultimately in danger now. As a result, their traditional professions are going to be disappeared. It is also a vital factor for the shifts and changes of the traditional occupations of the Pariyars of this study area.

The pariyar people have followed the different economic activities for their survive. They categories their economic activities as traditional and modern.

### 5.11.7 Food Sufficiency Condition

Food sufficiency is defined as the condition in which people have sufficient food that is required for them for whole year and food deficiency is the condition in which people do not have sufficient food. The major food crops such as rice, maize, millet etc. are grown in the study area. Because of the small plot of land, the production is not sufficient to fulfil the consumption needs of the people– the Pariyars. Only a few Pariyars have self-sufficient capacity of food. The situation of the food sufficiency condition for Pariyar people in the study area is presented in figure 4.9.

**Figure 4.10**

Food Sufficiency Condition of the Pariyar HHs

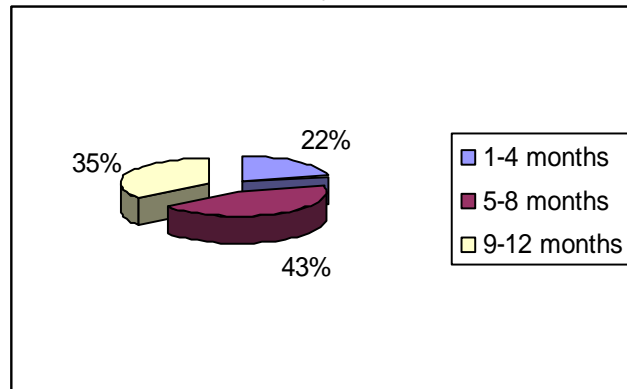


Figure 4.9 shows that Pariyar people of 65 respondents, 65% respondents related to food sufficiency for consumption and 35% respondents related to the problem of food sufficiency. From the field observation, we know that; out of 65 respondents only 15 households don't have food shortage around the whole year. But 50 households are facing this problem of food sufficiency. It can be concluded that there is food deficiency in the study area. Among them two-third of households are facing the problem of food deficiency.

## CHAPTER VI

### CONCLUSION AND RECOMMENDATION

#### 6.1 Conclusion

This research is based on the overall survey of the Pariyar people of Pang VDC-7 of Parbat and especially it is the analysis of occupational changes of these people. The pariyars are those people who fall into a category called the 'Dalits' who are living in different hilly and terai areas of Nepal. From ancient time, the Pariyars have been having their own identities which are going to be lost by the shift from their traditional occupations to other occupations. Especially, the traditional occupations refer the Tailoring and playing *Panche Baja* in the context of these Pariyars.

The main objective of this study is to find out and examine the traditional occupation in changing context along with their socio-cultural aspects of the Pariyar (Damai) community of Pang VDC-7, Parbat district. This study also has to do with the minute observation of the changes of the occupations of the Pariyar people of this study area. Having their traditional occupation, they are engaged in agriculture, services in Nepal and foreign countries etc. This study analyzes the socio-cultural and occupational conditions of these Pariyars at present time. In such ways, the present research basically talks about the changes in the professions due to modern insufficiency and the disinterestedness of the youths about their past occupations. But, some of the Pariyar households are adopting their traditional occupations too.

On the other hand, this study deals with adoption theory which is the major process of socio-cultural and occupational changes. This process of socio-cultural and occupational changes always flows in a dynamic way as the society has a lot of diversities. Basically, all the human beings have the adoptive mechanism according to the time and situation. This research deals with the adoptive nature, causes and the result of changes in Pariyar people of Pang

VDC-7, Parbat. Surrounding environment also affects the social structure and status of the Pariyars, so they are changing their occupations.

In this study, descriptive research design was used to meet the objective of this research. As well as, all Pariyar people of Pang VDC were universe among them 65 samples were selected for this study. Data were selected through the census method. Both qualitative and quantitative data were captured primary and secondary sources. Interview schedule, household survey and observation were used for the data collection in this research. Similarly, simple tables, charts and simple statistical tools were used for data analysis in this study.

Out of the total population of 65 Pariyar people, most of the family members are not educated but they have admitted to their children to school nowadays. The dropout rates of the Pariyar students in the school are very high in. It was found that the Pariyar generally live in the medium family size. But looking through their history, they had a big joint family. The Pariyar family is the patrilineal family, where the males have a dominant figure and take cares about all the family affairs and is the main decision maker.

Pariyar celebrate all the Hindu festivals like *Dashain, Tihar, Tij, Maghe Shakranti, Holi, Janai Purnima, New Year, Eve, Saune Sankranti, Harelo, Krishan Ashthami, Shivratri etc.* while the Christian celebrates Christian festivals but unlike the other caste groups. Pariyar use liquor as an important part of all the celebrations. If the Pariyars were asked that wheatear they still feed on the carcass, they said that their older generations used to.

The conclusion from the data analysis is that modernity in tailoring techniques and the advancement in modern musical instruments, these Pariyars are day by day leaving their traditional occupations. Economic growth, environmental change development of skill, improvement of education and development of the tools and technology also is bringing the changes in occupations of the

Pariyar people of Pang VDC-7, Parbat district. There are 30% of the Pariyar people continuing their traditional tailoring and playing Panche Baja. The others are associated with agriculture, daily wages and other works. Almost all the households do not own any sufficient amount of land and they cultivate on others land. Thus, instead of agricultural work they are depending on various labour works. All females of this community work in the house taking care of the children and are dependent to the husbands.

About 32.3% of the Pariyar respondents reported to have adopted their wage labour is the main occupation and 24.6% are adapt the traditional occupations. Most of the households keep Pig and Buffalo. The total amount of income of labour-intensive works is Rs. 50000 and Rs. 75000 from traditional occupations per year. Out of total 65 households in Pang VDC-7, reported that they are satisfied with their occupations because they have been able to fulfil the basic need of their family.

## **6.2 Recommendations**

Based on the conclusion of the study, the following recommendations have been presented to uplift the socio-economic and occupational status of Pariyar group of Pang VDC-7, Parbat distrect.

In this research, I was only concerned for Pariyar people and their traditional occupations. Therefore further researcher would play their attention to other Dalits from anthropological perspective.

This research was an effort to understand the socio-cultural characteristics, changing perspective of traditional occupation and factor changes of traditional occupations of Pariyars in a small group of Pariyar people living in specific location. This research found that this field is interesting and challenging but this research couldn't find many other related problems due to time and other constraints. So, this is an interesting subject matter for the further researcher to find out other problems of Pariyar people.



Traditional Tailoring and playing *Panche Baja* works should be encouraged and new forms of technology should be introduced as a support for their occupation. So other related occupations are the main issues for the further researchers.

In this research, researcher has tried to understand the traditional occupations of the Pariyars by applying the adaptive mechanism. However, this approach is appropriate to analyse the occupational change. Thus, researcher recommended further researchers to apply this approach to analyse other related problems of occupational change.

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## ANNEXES

### Annex-1

#### Questionnaire

**1. Name:.....2. Age:.....3. Religion.....**

#### Social Status

1. Structure of family
  - a) Single
  - b) Joint
2. Do you know about origin of Damai?
  - a) Yes
  - b) No
3. How many similar are here in your caste?
4. Have you any customs?
  - a) Yes
  - b) No
5. If any what are they?
6. Are their any people who change religion?
  - a) Yes
  - b) No
7. What changes occur in your religions functions?
8. Attired about discrimination
  - a) What type of feelings over the discrimination?
  - b) What are relations with other caste?
  - c) What are the visions of other caste towards you?
  - d) Have any change in rational perspective?
    - i) Yes
    - ii) No
  - e) If any? What are they?
  - f) Do you know when it has started?
9. Attitude with education
  - a) What type of your attitude are their educations?

b) Are your children go to school?

### **Cultural Status**

1. Lodging fooding

a) What's the dress-up of the male?

b) What's the ornament of women?

c) Any change in caring them?

d) Describe your fooding?

2. Festivals

a) Name your festivals.

b) Your any social fests and festival.

i) Yes      ii) No

c) Any change in your festival?

i) Yes      ii) No

d) If any, what?

e) Religious rites and rituals?

3. Conjugation

a) Describe the conjugative process.

b) Inter caste marriage exists or not?

i) Yes      ii) No

c) If not why?

4. Who performs the rites and rituals if your culture from birth to death?

5. Band (Panche Baja)

a) Relate about your band.

b) Name of bands

c) Who construes the band?

d) In which occasion, does it play?

e) Any change in playing it?

f) It is affected by tradition

g) What are your ration issues?

h) Any suggestion to solve it.

**Economic status**

a) Income sources of your family

(i) Play band (ii) Sewing clothes (iii) Labor work (iv) Others

b) Are you satisfied with it?

i) Yes ii) No

c) If not? Why?

d) Any assistance from your family?

i) No ii) yes

e) Are they getting idea of your business?

i) Yes ii) No

f) How many land have you get?

g) If you have any cattle livestock?

i) Yes ii) No

h) If yes, how many? .....

i) Which occupation has adopted? .....

j) How much money do you earn from new occupation per year?

Specify in Rs.....

k) Do you satisfy the current work?

a) Very Satisfied b) Less Satisfied

c) Fairly Satisfied d) No Satisfied

l) What are the Factor Causes of Change in Traditional Occupation?

i) .....

ii) .....

iii) .....

iv) .....

**Other Related Questions**

1. What are their occupations?

2. What's their relation with other?

3. What are other view to wards them?
4. How are they behaved?
5. What are their feasts and festivals?
6. Is there any change in socio-economic and cultural situation?
7. What are their main issues?
8. What are the measures to solve them?

