

CHAPTER-I

INTRODUCTION

1.1 Background of the study

Like various developing countries, in Nepal also change in occupation among different cast and ethnic group can be seen in recent years. Where Nepal retains its centuries-old caste system. Dalits, the discriminated people under this system, suffer from restriction on the use public amenities, deprivation of economics opportunities, and general neglect by the state and society.

More than twenty Dalit caste groups exist in the country at present. Identifying a caste group is problematic. There are suggestions that the term Dalit should not be used because it not only breeds inferiority but also it is insulting. Dalits were treated as untouchables in the past but now they moved up in the hierarchy because of economic upliftment, that some were not really untouchables in the past but now they are treated as untouchables (Bhattachan, 2008). It requires a study of diverse cultures of different ethnic groups and geographical areas. Thus even the government classification system is open to question.

I am doing research on changing occupation of Damai and these people are living in one of the area of Mahotari District. According to theory of changes, which explain the influence of everyday activities on people's life. Modernization is a theory, which brought some changes towards economic life of human. This phenomenon is very strong as well sometimes pervasive to change of people economic life as well as social world. This study designed to expose the situations of its influences on damais' occupational change among this group. This study mainly focused on these issues such as, what they used to do for their subsistence? What way their occupation changes? What factor affecting on their occupation? Why they leave their traditional occupation? What challenges has occurred on their life? Why traditional occupation is in shadow?

In view of the still unsettled system of classifying Dalit caste groups, estimating the Dalit population is difficult. One estimate puts the number of Dalit people at 13.09 % out of the total population of 2,81,51,423. This means that the total Dalit population is 3,030,067, with Kami the largest group with 29.57% and Halkhar the smallest group with 0.12 %. Dalit women comprise 51% of the total Dalit population. (Shrestha, 2011).

Civilization is itself the necessary consequence of the changes, which are produced in the volume and in the density of societies. Civilization appears, not as an end, which moves people by its attraction for them, not as a good foreseen and desired in advance, of which they seek to assure themselves the largest possible part, but as the effect of a cause, as the necessary resultant of a given state. It is not the pole towards which historic development is moving and to which men seek to get nearer in order to be happier or better, for neither happiness nor morality necessarily increases with the intensity of life. They move because they must move, and what determines the speed of this march is the more or less strong pressure, which they exercise upon one another, according to their number (George, 1947).

Occupation may refer to Job (role), a regular activity performed for payment, that occupies one's time, employment a person under service of another by hire, Career, a course through life, Profession, a vocation founded upon specialized training Vocation, an occupation to which a person is specially drawn and category in the Standard Occupational Classification System (Encyclopedia).

Modernization or modernization refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to a 'modern' society. The teleology of modernization is described in social evolutionism theories, existing as a template that has been generally followed by societies that have achieved modernity. While, it may theoretically be possible for some societies to make the transition in entirely different way, there have been no counter examples provided by reliable sources.

Historians link modernization to the processes of urbanization and industrialization, as well as to the spread of education. As Kendall (2007) notes Urbanization accompanied modernization and the rapid process of industrialization. In sociological critical theory, modernization is linked to an overarching process of rationalization. When modernization increases within a society, the individual becomes that much more important, eventually replacing the family or community as the fundamental unit of society. This process emerge new social relationship among peoples, societies and economic relation as well habitat. In this process, people go beyond to search new opportunities to cope the coming challenges. During this socialization process people learn new skill, education, knowledge and technology to entertain within society as well as they departure from their traditional socio-cultural practices.

Modernization theory and history have been explicitly used as guides for countries eager to develop rapidly, such as China. Indeed, modernization has been proposed as the most useful framework for World history in China, because as one of the developing countries that started late. China's modernization has to be based on the experiences and lessons of other countries. Instead of being dominated by tradition, societies undergoing the process of modernization typically arrive at governance dictated by abstract principles. Traditional religious beliefs and cultural traits usually become less important as modernization takes hold.

This research mainly emphasize on some mentioned issues to explore the situation presents in rural village? The social world day by day intensifies in capitalism with commodification of life. People are very little liberty for change social world towards their interest. Occupation is good process to survive and it regards to apply their ways to converted production. Occupation is everything that people do to occupy themselves, including looking after themselves (self care), enjoying life (leisure), and contributing to the social and economic fabric of their communities (productivity).

After Second World War when modernization arose to develop the undeveloped country, it brought some changes on thoughts of people, life of people and the way of living and open new opportunities for new comers. On the process of civilization they started to search new job to fulfil their everyday needs. Their old occupation do not complete with modern technology, production, distribution and new demand of society so they have no alternate except to move in another occupation. They are moving because they have to, for their subsistence.

Durkheim's basic argument is that there are two types of social solidarity: mechanical solidarity and organic solidarity. The former characterizes earlier societies, where the division of labour is relatively limited. The latter characterizes societies with a highly developed and organized division of labour, and it is this division of labour itself, which creates organic solidarity. In both types of societies, individuals for the most part "interact in accordance with their obligations to others and to society as a whole. In doing so, each person also receives some recognition of his or her own rights and contributions within the collectivity. Social morality in this sense is 'strictly necessary' for solidarity between people to occur; without morality, "societies cannot exist'.

Traditionally this types occupational or division showed Patron-client relationship, where they received *Jajmani* and Bali from the highborn society. But now the Bali system is losing its roots in the society. They had totally left adopting Bali system. Since few years they not only work in Bali system but also left their occupation. Which have traditionally adopted the occupation as sewing clothes, playing musical instruments, wooden work, and animal husbandry respectably (Pandey 2005). Not that every occupation has a caste identity, but that each caste has an occupation or group of related occupations. The caste structure is fundamentally a labor exchange structure or a kind of labor exchange system of interrelated services originating in specialized groups as traditionalized in a religious Matrix.

Generally, we simply understand the work, which we do in our everyday life for our existence, is occupation. But here discussion is done on traditional occupation, which was defined by Hindu Varna system. In ancient life occupation word hadn't been deprived. When we shortly look out the history we can observe the ancient theory of L.H Morgan (1818-1881) where he described, we crossed the different ages such as savagery, barbarism, and civilization. The age of savagery and barbarism was bit unaware about the concept of occupation. Agriculture, animal husbandry and other concept took place on the age of Civilization. Family, Kinship, marriage and other social institution had begun. Similarly work concept had developed and male female child started their work according to their age. The son used to train by Father and daughter by her mother and this process as well whole family. Socialization process is regarded as socially born people within society. So the people of society are getting so many values, norms, beliefs cultural practices as 'Taken for Granted'. In the context of Nepal, the *Varna* system had created and under that *Varna*, social classification was born. The caste or *Varna* system is based on four primary social classifications is the *Brahman* (Priest), the *Kshetriyas* (Warrior or administrator), the *Vaishya*(Trader), the *Sudra* (Labor) and the untouchable or polluted. Under the Nepali social classification, we can see intimate relationship between these classes when *Damai* is sick *Brahmin* is ready to give loan for the treatment; they tie up with of bond of help. According to Emile Durkheim "these types of social relationship are called Mechanical Solidarity". Beyond that mention details somehow about Durkheim concepts of division of labor.

Industrialization and modernization of economics reveals a pattern of change in the social interaction system as well occupational composition of workers employs in manufacturing and urban services rise and the proportion in agriculture declines because factory workers are recruited from rural areas. It is widely recognized fact that the economic changes can play important role to change the structure of the

society. Due to the materialist world as well as the market economy, which has penetrated each and every corner of our society, weaker people have undergone considerable and significant changes. This has help to bring number of change in the socio-cultural pattern of the Nepalese society. This has resulted to bring changes in the traditional occupation rapidly.

So, it is very important to understand and investigate the nature and the pattern of such changes, which help to understand the sociology of Nepal. This change in occupation has focused on the trend of changing society and its socioeconomic situation. This study helps to investigate and formulate the policies that make the country to overcome social stratification, which was handover from conventional society.

1.2 Statement of the Problem

This research main statement of problem is why Damai are leaving their traditional occupation like playing the music in the marriage and sewing the clothes, what are the main factors of this? So I tried to find out the objectives of my thesis. People who used to wear clothes sewed by them, they now prefer to use newly designed fashionable clothes prepared by modern technology. The traditional and conventional approach of occupation can neither compete in quality nor in quantity with the modern technology. They are facing the challenges right now because they love their traditional occupation but they have internalized that it is very hard to survive under their traditional occupation. The traditional occupations of the lower caste people were threatened and could not continue further because of industrial production and open market (Sharma; 2001). So they are forcefully attracted towards new trends and opportunities for their survival. They are in search of new occupation. So this research focused on effects brought by modernization in the life of lower caste. Why their traditional occupation is on risk? Why they can't survive with their traditional Occupation? Are they satisfied with new occupation?

Thus, this study is mainly focused on searching the answer to these research questions.

- i. What traditional skills do still exist or not, why?
- ii. How much do they earn from the traditional occupations?
- iii. What are the major occupations they are doing after changing their tradition occupations?

1.3 Objectives of the Study

General objective of this study is to find out the patterns of occupational shift among the traditional occupation of people. The specific objectives are here under stated;

-) To study the changing patterns and occupational preferences;
-) To assess the factors that fostered shift in their occupation.

1.4 Significance of the Study

The study is small with the help to have a change in the occupational among *Damai*. This study has also helped to know the present trend of occupational changes. Changing occupational pattern is found to be one of the biggest human problems not only in urban society but also to every corner of the country. The traditional occupation was an important and reliable means for the fulfillment of the local needs. The traditional occupation occupies a vital place in the Hindu socio- religious system. The recent trend is an alarming and hence threatening the smooth running system of the people. In short the changing occupation had made great problem in the rural work force, which is needed to be identify in the right time which will preserve the traditional culture. It is expected that this study will be able to provide concerned parties with information and suggestion that is very useful in formulating appropriate policies regarding the marginalized this group. Thus, ultimately it helps

to make the provision for long run of the traditional skills of the concerned group. Likewise, the rural craft and technology has again regained to its past strength. It is also expected that this study uncover the issues of grievances of such people who were exploited and are compelled to shift the occupation. Similarly, this study is expected to be one of the building blocks in the lower level people's literature enhancing the existing knowledge of the academicians.

1.5 Organization of the Study

The research has been divided into seven chapters, according to the nature of the study it begins with the introduction. The first chapter gives the introduction of the study along with the statement of the problem, research objective and significance of the study. Relevant literature review is in chapter two, which deals with theoretical overviews and the review of imperial literature. Likewise, third chapter includes the methods adopted in this study and the fourth chapter presents the contour of the study area and socio-demography.

Chapter five is about changing patterns and preferences, . Likewise, the last or sixseven chapters include the summary, conclusion and recommendation.

CHAPTER- II

LITERATURE REVIEW

This chapter presents theoretical review along with the review of relevant literature.

2.1 Theoretical Literature

“Knowledge and practice of Traditional skill technology among Hill Dalit of Kaski: A Study Based on *Pariyars*, Nepali and Bishwakarma of Kaski District’ by Biswo Kallyan Parajuli (2012). Traditional Skill technology of the Dalits was found at the verge of extinction barring some skills. In majority households, there is no single member who knows about TST, which shows decline of TST among the dalits in the study area. But there is remarkable variation. It is widely recognized that economic change, new education System invasion to change traditional practices of society. Modernization, Urbanization and globalization can play a decisive role in changing the structure of a society, a community or a group, caste system. In this process, traditional occupation, skill, technology is changing rapidly. Some Empirical Evidence approves this fact (Parajuli, 1999 and 2005) vividly. Nepalese constitution has given equal right and status to all of its citizens and the practice based on caste is legally prohibited in Nepal, Nevertheless, one can observe the ruin caste system even in the urban areas.

Parajuli (1999) stated the way of disappearing the traditional occupation, as modern kinds of occupations are replacing the traditional occupation pattern in Pokhara, the socio-economic background of the respondents determines the change of occupation, the selection of occupation is being governed by modern value rather than by traditional value and migrated people are more occupationally mobile in comparison to residents of Pokhara city.

Daily occupations were shown to be in a constant state of change and intertwined with those of other family members’ patterns of occupation (ILO, 2006).

Parajuli states that agriculture related work and labor were considered as lower status and least income earning occupation, business service and miscellaneous occupation were considered as high status more income earning occupation is losing its attraction and non agricultural occupations are gaining popularity in respect to status and income in urban societies. Occupation is a good index of position and achievement in present society. Previously traditional occupations were available in the basis of caste and family as an ascribed as an achieved status of an occupation holder. He also mentioned the reason for shifting the occupation Low income, Low status, Rough and hard work, Family dissatisfaction.

2.1.1 Occupational Structures and Social Mobility

Generally industrialization and modernization of economics reveals patterns of the change in the occupational composition of the labor forces. When industrialization begins the proportion of workers employed in manufacturing and urban services rises and the proportion in the agriculture declines because factory workers are recruited from the rural areas. Occupational mobility may be discussed by examining both the mobility of the occupation themselves and individual movement from one occupation to another. Mobility may involve changes in locus, function, income, prestige, power, independence or other occupation (William, 1994).

Whatever adopted by man, from the environment for his survival is termed as culture. Human as a social being from the very beginning had adopted certain occupation, as demarcated by their culture. It may be internal factor such as new inventions may lead to an increase in the supply of food and population growth or external factor such as invasion may bring cultural changes in every society. The study of the culture change provides an integrated framework for understanding the real cause for the change in the patterns of occupation. The real value of studying culture change lies in helping human to see previously unrecognized relationships between the occupation of the people and the change pattern of culture (Evon, 1964).

Occupation has also been the key structural component of the studies of social mobility, whether in the intergeneration or within the careers. The chances for sons to exceed the occupational ranks of their fathers constitute a measure of properness of any institutionalized system of social equality. Thus in properly technical sense the term is 'stratification' (Lipset and Bendix, 1959).

2.2 Review of Empirical Literature

Dalits have become weaker to empower them as a hole up to today. This not only due to the Hindu culture rather it is due to the lack of law and order which should be provided in the constitution of Nepal. No doubt, democracy in Nepal provided more open forums for ethnic/caste discourse on social exclusion and deprivation, but the system as a whole is little instrumental up to today enhancing the quality of life of people in Nepal in general and Dalits particular (Dahal, 2015).

Bhattachan raises an issue that Dalits people are suffering from the crisis of identification by the state. Census report shows around 3 million population is Dalits while the estimations from the non-government sector are different from the figure. They say 4.5 million people are Dalits throughout the nation. Dalits people who designates more than 15 percent of the total population is not only socially and economically exploited but discriminated by the inequalities status of occupations too (Bhattachan, 2001).

According to K.C (2000), 'Dalits are considered as one of the most disadvantaged group because of the process of social stratification and job distribution in the past have resulted in their present socio-economic plight and their entire and perpetual backwardness. Hence, most of the people even today remained the poor. Even though many people carry on with their caste based and service oriented traditional occupation as well as agricultural work, the insignificant return on the service they render and landlessness have become helpless to make up for the loss by adopting

new enterprise or entrepreneurship. If the long achieved skill of the people are properly accumulated and strengthened, it can emerge as a potential for the nation'.

Nepal is official open with the world after 1950 then foreigners and other scholars started to writing. In relation to the study on the Dalits a number of foreign scholars including anthropologists and sociologists came to Nepal to undertake various studies about the different caste of Nepal. Bhandari (2005), Haimendorf and F.E Okada were the initial prominent scholars to carry out social study here. Then gradually a number of native as well as foreign anthropologists including sociologists has carried out large scale and systematic study of Nepalese society and culture 'based on various anthropological and sociological models'. This has been continuing till now as well. Some of the foreign and native anthropologists and the sociologists have also carried out the study focusing the low caste people and their unheard exploitation from the high caste people.

Parimal (1989) has written about the base of exploitation to the low caste people with the traditional occupation been followed by them, as '*Jajmani*' which is derived from the Vedic terms "*Yajman*" term who in Vedic times conducted '*Yajna*' or fire sacrifice to appease the gods. The term denotes a significant person and in the village context, a landowner. The people who rendered services to him, the priest, the carpenter, ironsmith, washer man, barber, potter, were collectively known as "*Praja*". Gradually, the upper castes such as Brahmins and Rajputs, remained as *Jajmans*. For their services rendered to the *Yajmans* the *Praja*, received payment in kind which provides economic security.

Similarly, A micro study on 'A Sociological Analysis of Dalits occupational caste groups in the hills of Nepal' which analyses the socio-economic prejudice of a caste society prevalent against the social/cultural tradition of occupational caste people responsible for a tendency among them to abandon their traditional occupation and performances of the three caste groups; Damai, and Sarki. The study carried in 1993

and data were collected from five districts comprising one district from each region. The districts were Jhapa from eastern region, Chitwan from central and Kaski; Surkhet and Kailali from western, mid- western and far-western respectively, consisting 483 households with a population of 2930. The study finds that 23% Dalits are following occupation related to their caste and 77% engage in other occupations. The highest frequency occurs in the 'waged labor', which is a major occupation for 38.34% of the total respondent. As caste bound occupation do not provide full time employment to the most of the people, they are bound to take other jobs. On the other hand, it is reported that if other skills are provided to them the majority is willing to switch off their traditional occupation. Such characteristics explicitly show that occupational caste group in general is challenged by the economic imperatives. Factories have replaced their production at cheaper price because they produce in mass scale. (Chhetri 1999),

The educational attainment of the Dalits remains below the national average. Two third remain illiterate despite an approximate 10% rise in the literacy rate for both sex between 1991 and 2001. Health data says, the health status of Dalits, appears to rank well below the nation as a whole.

In the case of access to resources and control over them, in Nepal land ownership translated into wealth, power and social prestige. About 15% of the hill *Dalits* are landless and the figure is increasing. The vast majority of the rest own only subsistence plots. Despite of the wealth of skills related to their traditional occupations, *Dalits* almost invariably work at these trades under discriminatory and exploitative conditions. The transition from traditional to modern market economy has marginalized their knowledge, skills and products without creating alternative occupational opportunities for them. More than 54% of the *Dalits* population engages in the agricultural activities, another 15.7% in services, and an additional 14.2% in non-farm. Wage earning and the remaining 6.1 are in casual farm labor and other low wage activities (UNDP: 2004; 60).

He clearly mentioned that, very often the lower caste is badly treated by the society. He further says that though the law of 2002 B.S declared the end of untouchable practice or punishable if untouchable practice is found in any group. But still the high Brahmin and Chhetri use to exploit or discriminate the weaker groups even in the public place. They are still compelled to face the ill treatment of the Brahmins.

Many writers have stated that the Dalits are socially, economically and emotionally exploited, but they fail to describe or the knowledge being lag to describe the changing pattern of occupation. So in this study researcher had tried to describe the factors that lead to change the traditional occupation of the backward group (Thapa, 2059).

According to KC, Dalits are considered as one of the most disadvantage group due to the process of social stratification and job distribution in the past have resulted present social economy plight and their entire perpetual backwardness. Bhattachan raises issues that dalit people are suffering from the crisis of identification by the state. Mr. Parajuli states that dalits of Nepal is verge of extinction barring some skills, which shows decline of TST as well remarkable variation among them. This change is occurred by invasion of new education system, modernization, urbanization and open market. Similarly, equal constitution right and status to all of it's citizens and the practices based on caste in legally prohibited in Nepal are also concluded in study.

Agriculture is declined day by day due to factory worker recruited from the rural areas which move the people from traditional occupation. Mobility involves changes in locus, function, income prestige and power. Parimal has written about the base of exploitation to the low caste people with traditional occupation flowed by them as *jajmani*.

This research is mainly focused to the point that why the Damai of the study area are changing their traditional occupation. This research tries to conclude the reason behind the change in occupation and factors which are affecting it.

CHAPTER -THREE

RESEARCH METHOD

Methodological design and procedures used to carry out the present study are presented in this part. It describes the data collection methods and procedures. Finally, data analysis procedures are described.

3.1 Research Design

This research followed a descriptive as well as explorative research design. This research study was focused on accumulating the facts of respondents in the study area.

A descriptive method has given description about the respondents with respect to their age educational level, marital status, family size, caste, resident, access to property, wage structure, working experience etc. Explorative research design has explored the real situation of respondents, which are unseen to till date. It helps to explore the causal relation between traditional practice and modern occupational opportunities.

3.2 Rationale for the Selection of the Study Site

This research has been selected the area of Bardibas Municipality ward no. 3 and 4 as study area, which is situated on the Mahotari District of Janakpur zone. Economic change can play vital role to the change the structure of a society or a group. Market economy has penetrated each and every corner of the society. In this process the traditional occupations and the social relationships are changing rapidly. In this connection, it is very enviable to investigate the nature and pattern of such overwhelming change. This area is part of Nepal so it helps to understand what effect going on due to modernization on central side of Nepal Most of them are employed abroad involved in agriculture. Youths of this group are detracting from

their traditional occupation and more often they like to go to abroad for the foreign employment (Bardibas Municipality Profile, 2071).

3.3 Natures and Source of Data

Qualitative and quantitative nature of data is used by this study. Qualitative data includes interview transcripts and notes, observational records and notes etc. Quantitative data was helpful for examining the variables like age, sex, and other socio-economic demographic variables.

Primary and secondary sources of data were used in this study. The Primary data was collected directly from the industries using questionnaire, interview, observation, etc. The secondary sources of data are different magazines, newspaper, websites, central Bureau Statistics...etc. Primary data support to explore the present situation of the respondents contrast to it secondary information showed the previous or past situation of the respondents. Both data assisted to explain what change occurred in present, what are changes among their occupational caste system, another social relation of the respondents.

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3.4 Tools & Techniques for Data Collection

In order to carry out research and draw reliable and meaningful conveyance, it is very much essential that the methods and techniques of data collection must be precise and accurate. Different techniques such as interview are used for the collection of necessary information. A mixed question is used for gathering socio-economic characteristics of the studies population.

This study tried to apply a more holistic approach. For that the universe of this study site of *Damai* household build in ward no 3 and 4 Schooltol and Vadekkhod of *Bardibas* Municipality are taken as a whole. The universe of study is 50 households. Due to the small population size, researcher has conducted census study for research.

3.4.1 Interview Schedule

This technique has been the main basis of collection of primary data. To collect required data an interview schedule both open and close-ended question were prepared and pre-tested. A careful attention was provided while constructing of structuring the schedule. Questions included in the interview schedule framed in such a way that they can provide with both qualitative and quantitative data. Importantly the questions in the interview schedule were structured type.

3.4.2. Observation

Observation technique has been accepted in various steps in order to study various aspects in the research site. Frequently observations on them have made in different time period during field visit and field work. Observation adopted was both structured as well as unstructured, but most structured observation was done to get more qualitative data. During this time there out going record were recorded.

3.4.3 Case Study

Case studies with the participant and their groups were also carried out to know the major aspects of the changing occupational pattern and its impacts on them. The case study was carried out with the permission of the respondent and every ethical value were cared properly and mentioned all the information which he has agreed to be kept in the dissertation. To get special insights on certain aspects and to collect more important qualitative data, this case study has also triangulated the collected qualitative data.

3.5. Data Analysis and Presentation

The primary information collected from the field in a descriptive way were edited, coded, tabulated and analyzed properly. On the basis of given procedure, different statistical tools like table, percentage and simple statistical tools were used in the study depending on the nature of variables.

3.6. Validity and Reliability

The validity of the instrument was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis has been given to maintain the objective of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by the careful planning of the questions in the interview schedule and pre-tested the interview schedule in the non sampled area after that necessary changes were been made in it.

3.7 Limitations of the Study

This study has been end up within certain time despite limited resources though had tried to study of the changing occupational trend of lower level and their economy condition. The research was based on fully descriptive and explorative analysis.

But, the study reflects the realities of changing occupation patterns that is observable in selected area of Bardibas Municipality thus; the findings and conclusion drawn from this study may not be widely generalized exactly in the same manner for other cases of changing occupational pattern on other group in Nepal. Obviously, some generalization can be made while considering the cases of changing occupational pattern in other groups of people in Nepal. It can also be generalized in same geographical/ecological condition and same caste and religious situation.

As every study has some limitation, this study also has some limitations, which are as follows:

-) The title of this thesis is itself a limitation is the vague area. As this thesis only covers the changing economic especially focused on *Damai*.
-) The study simply tried to explore the situation of traditional practices.
-) The study was done in the partial fulfillment of the requirement for the master's degree in Sociology/Anthropology.
-) The study did not cover extent area due to limited time and resources.
-) It mainly focused on respondents of selected industries. So it cannot cover overall situation of all industries as well as others.

CHAPTER –IV

GLANCE OF THE STUDY AREA

4.1 Description of Study Site

This study covers an area of Bardibas municipality ward no 3 and 4, a developing city area of Mahotari district. It has created an easy access to come in contact with the urban people and work in the factories. At the same time, it also helped the people to increase economic and social development of the study area (Bardibas municipality Profile, 2071).

4.2 Caste/Ethnic Composition of Mahotari District

Caste is a form of social stratification characterized by endogamy, hereditary transmission of a style of life which often includes an occupation, ritual status in a hierarchy, and customary social interaction and exclusion based on cultural notions of purity and pollution.

The municipality caste wise population distribution can be obtain as follows

Caste	Total	Male	Female
Damai/Dholi	444	228	216
Teli	111	58	53
Koiri/Kushwaha	1108	573	535
Chhetri	1771	852	919
Brahman - Hill	2518	1230	1288
Magar	1303	650	653
Musahar	223	111	112
Tharu	56	34	22
Tamang	637	304	333
Newar	499	237	262
Musalman	273	149	124
Kami	407	189	218
Yadav	108	62	46
Rai	81	39	42
Gurung	13	4	9
Thakuri	478	232	246
Chamar/Harijan/Ram	77	42	35

Sanyasi/Dashnami	95	47	48
Dhanuk	60	33	27
Dusadh/Pasawan/Pasi	21	10	11
Sonar	399	199	200
Brahman - Tarai	171	86	85
Kathbaniyan	46	24	22
Gharti/Bhujel	394	183	211
Mallaha	21	8	13
Kalwar	238	132	106
Hajam/Thakur	77	46	31
Kanu	248	121	127
Sunuwar	19	12	7
Sudhi	55	29	26
Lohar	31	12	19
Dhobi	53	31	22
Majhi	39	22	17
Danuwar	20	12	8
Haluwai	78	43	35
Rajput	39	24	15
Kayastha	100	60	40
Marwadi	14	9	5
Baraee	58	30	28
Bin	48	28	20
Dom	23	12	11
Others	76	37	39
Dalit Others	28	14	14
Terai Others	14	8	6
Undefined Others	12	6	6
Total	12584	6272	6312

District Profile Mahotari District, 2015

Table 1 clearly defines that majority of people are of Brahmin which is followed by Chhertri. Dami falls in the eight position as the number of people. In this way the total number of people living in this area is 12584 where 6272 are male and 6312 are female. In this way it can be seen that Bardibas Municipality has different types of people with different people.

The study site has a hot type climate. It gets rain basically from June to October. During the summer the temperature ranges from 18.6°C to 32.2°C and in the winter temperature ranges from 6.2° to 21.2°C. During the research period could see lots of ups and down land (Bardibas Municipality Profile, 2071).

This research area has different types of natural resources. Forest, Pastureland, Soil, Water, Stone etc. are the main natural resources available here. The soil is fertile where people cultivate seasonal food like maize, paddy etc.

4.3 Social Features of the Respondents

This includes the socio-economic and demographic backgrounds of studied population particularly respondents. It includes the study site description, location, cultural setting of the study site, climate, historical perspective of the study site, social organizations, social ranking, education, economic structure, occupational structure, land holding, demographic structure, family size, age and sex composition. This chapter begins with a brief study of the study site description.

4.3.1 Cultural Setting of the Study Area

The total population of the entire district is 627,580 (CBS 2011), (Bardibas municipality Profile 2071). The municipality profile states that the *Damai* residing in ward no 2 and 3 area is 50 households. Most of the houses are cemented and few houses have thatched roofs. Every part of the study area has well access to the motor-able road and transportation facility.

Likewise, forest and pastureland resource are of great significance for sustaining the economy of the village and the villagers. Forest/pasture resource of the upland is assisting livestock sector with feed/ fodder. In the same way forest resource is important and facilitating the people with timber and non-timber forest products. Similarly, water is another important resource coming from water wells and small streams. Most of the low land areas are irrigated by water. This has important role in agricultural production and productivity.

4.3.2 Social Structure of the Study Site

Demographically the study area has mixed caste/ethnic society. The study site has dominated by Brahmin (61%), followed by Chhetry (22%), and then by the Dalits (17%). Dalits are found to be the most deprived community group in the research site (Bardibas municipality Profile 2071).

4.4 Social Ranking

From the fact above; we can conclude that the study site is dominated by the high caste people. Due to that most of the high post jobs were fully under the control of high caste groups. Dalits are considered a low caste and so-called untouchable community in Nepal by the higher caste, and is the victim of caste based discrimination. These groups are under-privileged by different development interventions. Traditionally, these groups have been treated inhumanly as untouchables, a category abolished by the law in 1963 but it is still found in practice in the rural as well in the semi urban areas, and in the study site too. Most of the respondents had reported that the caste based discrimination is mostly practiced by the women of high caste. The literate respondents also marked that a different fact, for the practice of the caste system government had made the provision of reservation to the Dalits which is another kind of showing the caste based discrimination or social ranking. They further reported that the government should provide an equal opportunity in every kind as like the high caste, only than it will be able to equalize the society. Some of them also had said that there should only be two caste as 'male' and 'female' in the society to end the caste based discrimination, otherwise it is not possible to end such a social evil.

All these facts indicate a clear ranking or hierarchy in the society. Privileged village groups are relatively enjoying the better socio- economic status. Similarly, these were belonging to higher caste groups such as Brahmin and Chhetries. Unprivileged

are certainly the backward groups the *Dalits*. In the gender hierarchy, males are in higher position than that of the females.

4.4.1 Education Status of the Respondents

Education is the key factor to the development. Education plays important role in the economic as well as social factor in a society. With poor education or no education a man in a society always gets low level of job which well seen in our country. The education is directly related to the economic side of the people.

Table 2 Education Status of the Respondent

Education	Male	Female	Total	Percentage
Illiterate	7	12	19	38
Literate	11	8	19	38
Upto five class	5	2	7	14
Upto eight class	1	0	1	2
SLC pass	2	1	3	6
I.A. and above	1	0	1	2
Total	27	23	50	100

Source: Field Survey, 2015/16

The table 2 shows the education status of head of the family member because the study is about the occupational change which is related to the head of the family. Education status of the Damai found very low. i.e. 38 percent of Damai people are illiterate whereas 38 percentage including male and female literate. Similarly, Only 3 of the respondents were found in the education level of SLC or above. Maximum level of the education to this groups is limited to I.A. none of the respondent were found of studying in bachelor level.

They have lack of school facilities and also lower economy level so that their education status is very low.

4.4.2 Economic Structure

Generally, the main source of economy in the present study area is agricultural activities and they also involved in fishing for the meal of morning and evening. Most of the people of this area are small or large farmer. Here is lack of industrial development. Thus, people have no other better alternatives. Rice, Maize, Wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits (i.e. orange, guava, banana, lemon etc.) and vegetables are equally produce.

4.4.3 Occupational Structure

In Damai community, agriculture and caste base occupations were found as the main occupation up to few decades ago. From the third five year plan when the government had given special privileged to this community for the abroad employment the occupational structure has been changed since then. This had been proved by the data collected from the field. Occupational distribution of the respondents is given below in the table 3.

Table 3: Occupational Distribution of the Respondents

Occupation	Frequency	Percentage
Agriculture	14	28
Labor	10	20
Foreign employment	18	36
Traditional Occupation	3	6
Other	5	10
Total	50	100

Source: Field Survey, 2015/16

The collected record states clearly that just 6 percent of the respondents were employed in caste base occupation and the majority of the respondent had reported that the household head's main occupation is foreign employment. In abroad they performed as store keeper, driver or chef. The percentage is followed by wage

labour (20%), and agriculture (28%). The collected data clearly signifies that foreign employment is the main source of income of the Damai.

4.4.4 Land Holding Pattern of the Respondent

As Nepal is a country of an overwhelmingly agricultural based economy, the primary source of economy of the people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basic economy of *Damai* population. Respondents in the study area has possessed very small land holding. Most of them have a small plot of land, which is only that plot where they have their present home. '*Khet*' is confined to the high caste people. This community has small plot of '*Bari*' the non-irrigated land, which is unable to meet the requirement of the family even for 3 months. The respondent also had reported that they have small land or no land for cultivation. The land ownership pattern of the respondent is shown in table 4.

Table no. 4: Land Holding Pattern of Study Population

Land Size (in Ropani)	Land Category and Percentage			
	Khet	Percent*	Bari	Percent*
No land at all	28	56	28	56
Less than 2 Ropani	14	28	14	28
2 - 4 Ropani	5	10	4	8
Above 4 Ropani	3	6	4	8
Total	50	100	50	100

Source: Field Survey, 2015/16

Majority of them hold very small landholding due to this fact they were compelled to move in order to seek an alternative job for the fulfillment of the family requirements. The young generations are fully detracting from the agricultural work.

People from there are very poor they don't have enough money to buy a land that's why they are holding small portion of land.

4.4.6 Food Situation

Basically, villagers produce the main crops in the study area are paddy, maize, wheat, barley, potato etc. in accordance with the land holding pattern case they seem of the people suffer from food deficit. The food situation (sufficiency and deficits) was also surveyed on the basis of the knowledge of the respondents during fieldwork period, which we can observe in table 5.

Table no: 5: Food Sufficiency at Household by Month

Sufficiency Months	Households	Percentage
No land	28	56
Up to 3 Months	10	20
3-6 Months	9	18
6-9 Months	1	2
9 Months and Plus	2	4
Total	50	100

Source: Field Survey, 2015/16

The researcher has collected the data from the field among the total 50 respondents who responded on food sufficiency issue. After studying the figures of the table, it is obvious that only (4%) household can meet their food requirement for more than 9 months from their own production. (2%) household can meet 6-9 months, followed by (18%) can for 3-6 months and 18 (20%) can for just meet up to 3 months. Thus, we can conclude that there is food deficit among the Damai

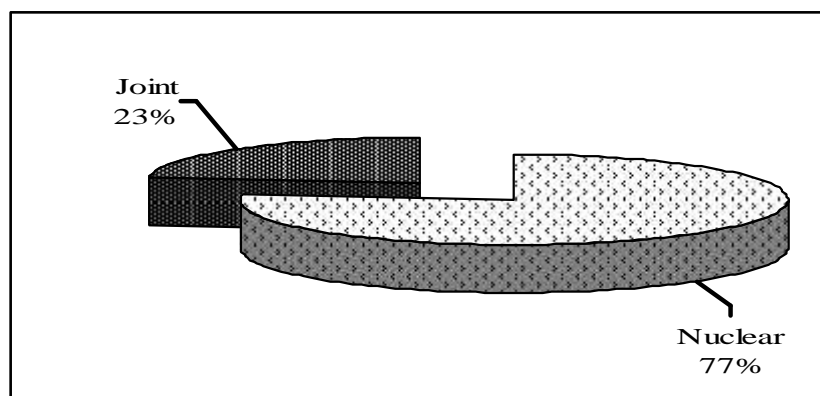
4.5 Demographic Structure

4.5.1 Family Size

Family size is another important variable, which effects the direction of mobility. It is also proposed to explore whether family size has any association with occupational mobility rates. The specific questions raised for exploration are; what is the effect of family size on the occupation mobility of the Damai? Has it any bearing on gross as well as the upward occupational mobility rate?

While on research, found that household size of the respondents ranged from a minimum of 2 to a maximum of 11 members, the average being 5.5 members. It is generally believed that larger the family size, lower would be gross as well as the upward occupational mobility and vice-versa. This aspect has dealt with only one time phase dimension namely, the intra-generation occupational mobility. Here it is expected that lower the family size greater would be the intra-generation gross and also the upward occupational mobility. Though the family size is comparatively large, even then the types are found a bit different that can be seen from the given figure 1.

Figure 1: Types of Family of the Respondents.



As the above figure clearly states that 77 percent of the respondents have lived in nuclear pattern whereas, 23 percent of the respondents live in the joint family. From the above fact it can be stated that due to nuclear family the respondents bears a

little idea concerning towards the traditional occupation. If they live in the joint system of family the children might have learn the traditional skills from their grand fathers.

4.5.2 Age and Sex Composition

Age, a biological factor contributes to social differentiation. It distributes privileges and responsibilities, rights and duties, in terms of separate statuses. (Rao, 2005) Age structure is crucial demographic data in examining population characteristics. These demographic variables have direct implications for several issues related socio-economic aspects of a population such as trend of population increase, labor force and female population in the reproductive age.

The collected data speaks that majority of the respondent (50%) range between 34-64 years including males and females and the second is of the age group between 20-33 years respondent were (41.66%). Similarly, the lowest percentages of the respondents (8.34%) were from the age group between 64 and above. Therefore, any socio-economic development planning should consider the age structure of the population. The following table shows the age structure of the respondents:

Table 6: Age and Sex Composition of the Respondent

Age groups	No. of Respondents	Percent	Males	Percent	Females	Percent
20-33	20	40	8	30.76	10	41.66
34-64	28	56	17	65.38	12	50
64 and above	2	4	1	3.86	2	8.34
Total	50	100	26	100	24	100

Source: Field Survey, 2015/16

Table 6 presents the general information about the percentage distribution of the respondent by age and sex. The largest percentages of the respondent were from the age group of 34-64, which has been followed by the age group of 20-33 and the least were from the age group of 64 and above.

CHAPTER-V

CHANGING PATTERNS AND PREFERENCE

This chapter deals with the changing patterns of traditional occupation of the *Damai* and subsequently the occupational preference of these people. For the analysis, it includes the following heads of the traditional occupation of *Damai*; involvement in traditional occupation, reason for continuing traditional occupation and preferred occupation of the *Damai*.

5.1 Traditional Occupation of the study area

Traditionally, the *Damai* of the study area was employed mostly sewing clothes by hand. In return these people get the '*Bali*' in a year for the work they performed to the people. Besides this, they were found of involved in other works as; agricultural related works, animal husbandry, play musical instruments, dancing in marriage ceremony etc. The following table 7 is enlisted to get the clear picture of the traditional occupation of the respondents of the study area.

Table no. 7: Knowledge of Traditional Occupation by the Respondents

Occupation	Frequency	Percent
Sewing Clothes	3	6
Playing musical instrument	12	24
Don't know	21	42
Dancing in marriage ceremony	3	6
Agricultural	30	60
Total	50	100

Source: Field Survey, 2016

As the table 7 clearly demonstrates 80 percent of the respondents reported agricultural related work as their traditional occupation. Similarly 6 percent of them

reported dancing in marriage ceremony work, 2 percent *Damai* stated play musical instrument and 6 percent reported respectively sewing clothes as their traditional occupation where as 6 percent of the respondent had reported that they do not know about their traditional occupation, since none of their known ancestors had followed any static occupation.

5.2 Involvement in Traditional Occupation

Though the traditional occupation of the respondents is sewing clothes as well as play musical instrument, dancing and agricultural work due to the gradual change in the socio-political scenario of the state and the advent of education had made these groups to realize their status in the society. So the young generations are detracting from the traditional occupation. When they follow the traditional occupation it ranked low in the society. So, they started some new occupation. The given table 8 shows the numbers of respondents family members involved in the traditional occupation.

Table 8: Involvement in Traditional Occupation

Involved Members from a family	Frequency	Percent
Only one person	8	16
2-4	3	6
4 and above	2	4
Not involved	37	74
Total	50	100.00

Source: Field Survey, 2072

The above table 8 clearly demonstrates that 74 percent of the respondents had reported that no one from their family is involved in the traditional occupation whereas only 16 percent of the respondents had reported that one of the family members is involved in the traditional occupation. Similarly, 6 percent of the

respondents had reported that two of the members from the family were involved in traditional occupation. Just 4 percent of them had stated that more than five members of the family were involved in traditional occupation. The collected data shows that gradually these groups had the caste base occupation. If the trend goes on continuing on the same pattern then one day it will disappear from the society.

5.3 Reason for Continuing Traditional Occupation

While in the field work, researcher had observed that the one who were following 'traditional occupation', Researcher noticed a fact that the larger family size and with low earning capacity people are basically found of doing or continuing the traditional art. Despite this the researcher had asked to the respondents about the view towards the reason for continuing the traditional occupation. The multiple responses have been found that had shown in the given table 9.

Table 9: Reason for Continuing Traditional Occupation

Reasons	Frequency	Percentage
Loving it	2	4
Easy to follow	4	8
To give continuity to Tradition	15	30
No alternate	8	16
For self dependency	21	42
Total	50	100.00

Source: Field Survey, 2015/16

Above table 9 is the response of those who favor the continuation of traditional occupation, 42 percent of the respondents had reported that the continuation of own occupation will help for self-dependence and to the communal identity. Likewise, 30 percent of them had reported for the continuation of tradition and cultural norms.

Despite the fact 16 percent of the respondents had reported that due to the lack other means for the survival.

Some old people still loving their occupation and they don't have education and other skills to choose other work that's why they continuing their traditional occupation.

Case 1st: Involved in Traditional Occupation.

Shree Kant Nepali is one among those who had adopted the tradition occupation as the main livelihood. He is 62 years old, and a permanent resident of Bardibas municipality ward no 3. He has 3 sons out of which one of the sons were employed in the foreign employment and rests were waged labors. He had reported that he is satisfied with the work adopted by him because he can meet the family requirement of three; his wife and a son rest were living in their own home.

He had reported that the high caste people of the society had never treated him as equal to them, which had always realized him of being of low caste. They simply had treated him as tailor man. He also said that he has no alternatives of choosing the job because he does not possess skill on other occupation. He says that the organizations simply use their name to fulfill their needs they do not work for them.

According to him, due to the massive use of readymade clothes by the people the traditionally handmade clothes are no longer in use, he further says that the modernization also has made effects on the traditional occupation. The young people are copying the global patterns of living and the occupation which is also responsible for the disappearance of traditional occupation.

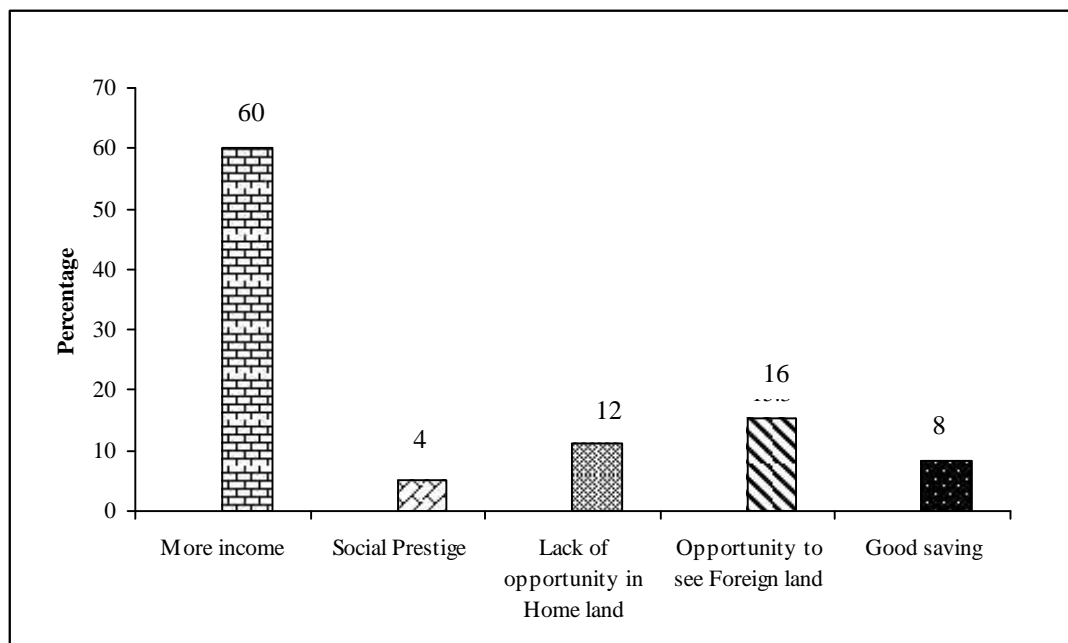
He wants his children to be employed in some better government job so that they can live better life.

Therefore, the collected fact shows clearly that with the special incentives from the state they would like to glue to the traditional occupation.

5.4 Preferred Occupation and the Causes

This research had revealed that very few respondents were involved in traditional occupation. The young generations do not like to follow or to learn the traditional skills. The case is more found to the literate peoples who do not like to glue in the old traditional mode of production. That is why; they were more often likely to be mobile from their traditional occupation. When the researcher had interviewed to the respondents, the following facts were discovered for the preference of new occupation. This has been shown in the figure 2.

Figure 2: Cause for the Preference of New Occupation



As per the figure it is very clear that 60 percent of the respondents prefer new occupation. They stated that for the higher earning of the income. For which they are forced to go abroad and to work there. When they are asked by the researcher, why had you people chosen the foreign employment? 12 percent of the respondents had marked that they had no job opportunities in the native homeland. Similarly, 16

percent of the respondents had reported that they can get an opportunity to see the foreign country.

It is widely recognized facts that the traditional caste based occupation are in the declining trend. The younger generations slowly or rapidly shift to new occupation. To measure the fact researcher had interviewed with the respondents about the intergenerational occupational mobility then the researcher had discover the following facts, the facts collected are listed below in the table.

Table 10: Adoption Trend of Traditional Occupation by the Generation

Adopted Generation	Frequency	Percentage
Grandmother/Father	8	16
Father/Mother	19	38
Themselves	3	6
No Idea	20	40
Total	50	100

Source: Field Survey, 2015/16

From the above table we draw the fact that the trend of leaving the traditional occupation is very high among this group. 16 percent of the respondents had reported that their grandfather and mother were involved in the traditional occupation, where as 38 percent of among the total respondents had reported that their father and mother have been involved in the caste based occupation. Similarly, just 6 percent of the total respondent had reported that they are involved in their own traditional occupation. Remaining 40 percent of the respondents were neither involved in the traditional occupation nor do they have any idea about the involvement of their ancestor's traditional occupation. This inter-generational occupational mobility figure shows that the younger generation people are gradually leaving their traditional occupation for the better improvement of life standard.

When it is found that the trend of occupational mobility is very high the researcher had interviewed with the respondents about the new preferred occupation type. Then the following facts were discovered. The collected information is listed below.

Table no 11: Preferred New Occupation

Occupational Type	Frequency	Percentage
Cook in Restaurant in Abroad	4	10
Driver	2	5
Work as laundry	2	5
Sales Man	5	12.5
Involved in Construction	5	12.5
Work in factory	9	22.5
Seasonal Agricultural Labor	13	32.5
Total	40	100

Source: Field Survey, 2015/16

When researcher interviewed about the type of occupation, they preferred as new for them with the one who had that they are involved in other occupation besides than the traditional occupation of Sewing Clothes. The following information mentioned above has been recorded by the researcher. The respondents had reported they basically go to abroad as manpower for cleaner, salesmen, cook, driver, work in laundry and some of them had reported that they love to work as an industrial labour. The respondents also reported that the work in some of the constructional work in daily paid basis whereas some of the respondents like to be involved in their own new business, like emporium, cosmetic shops etc. Therefore, and the collected data demonstrates that most of the *Damai* liked to work in foreign country for better earning. These groups normally prefer the occupation that had higher social prestige, good earning, greater opportunities, and equality in the society.

5.5 Factors for Adopting New Occupation

The reported fact shows that the main traditional occupation of the *Damai* of study area sewing clothes for customers and play musical instruments in marriage function and subsidiary occupation is wooden work and agricultural related work. Despite this fact, very few are found of being involved in this occupation. When the researcher wanted to test the occupational preference of the respondents, most of the respondents had reported that the foreign employment or the job helps them to earn more. Besides this gradually the groups were leaving the traditional occupation. To raise their social status as well as to make the coming generations future secured by earning more and with saving.

Some of the important facts had been discovered by the researcher, which was clearly shown through the different sub heads.

5.5.1 Socio-economic Factors

As *Damai* groups were socially devalued people; their works were not counted as productive by the society. The most important base is that they cannot meet their family requirement by simply adopting the traditional occupation as base for their living. 60 percent of the respondents had reported that they had adopted the new occupation for the better earning. They also had reported that those have higher earning have higher social prestige and their social status will also be high. So they shifted for better earning.

5.5.2 External Factor

Different amendments were made by the constitution in the course of time, and have guaranteed the equal right and opportunities to the people, but still marginalized group like *Damai* are lag behinds in using the facilities provided by the state. They are still not allowed or not given opportunities to use the public facilities. This had

remained as one of the main factor for the shift in the occupation. They had reported that if they glue to the traditional occupation, they have to bear more caste based discrimination. Due to that fact they had reported to shift from their traditional occupation. They had further reported that the one who draft the law they themselves were partial to the same law.

5.5.3 World View as a Cause

The respondent of the study site had stated that now a day's all the goods for any kind of use been produced from the industry in a low price which has even penetrate in the rural economy too. So the traditionally handmade goods were unable to compete with the modern industrial products goods. That is why this group of people became compelled to shift to new occupation. They even says that it is not their wish rather it is their compulsion or the need of time. Some of the respondent reported that they lack opportunities in the native land or were unable to compete with the mechanized world.

5.5.4 Livelihood Factor as a Cause

It became the general trend that one who returned from abroad or involved in seen business have higher standard of living and way of life. That has even tempted the people to move to abroad for foreign employment. Among them 5.2 percent of the total respondents had reported that they can make the better saving from the foreign employment. The respondents had stated that the foreign employed people used to state much about the comfort and the luxury life in the foreign country. That makes the people wished to go abroad to feel the new life. That had also remained as one of the main factor for the shift in the occupation.

5.5.5 Commercialization

Due to the traditionalism the caste based occupation is getting low popularity among the *Damai*. 6.7 percent of the respondents had reported that it is very hard and rough to practice the caste based occupation, whereas it is not the same when they work in the office or in any business. They have to work for the specific time period as 6-8 hours in a day and get monthly salary. They had stated that the work is relatively light as compare to the caste base occupation. The price of everything is getting high so one cannot meet the requirement with just involving in the traditional occupation. It is an era of industrialization that has penetrated to each and every corner of the rural life. That has lead to devalue the traditional manufactured goods. They believe that it is only the factor to shift to new work. The Important fact discovered was that none of the young people are following their traditional work. They even lack knowledge and skill towards their traditional occupation. This may be because the lack of interest towards it.

The miserable fact discovered by researcher is that, the one that are involved in traditional work is due to lack of alternatives. Otherwise these people too might leave to do so. Another fact was that the rate of mechanization is very high. That is replacing the traditionally manufactured goods, as well as other caste people were also found of adopting the similar occupation, that is also leading the disappearance of traditional occupation.

Case 2nd: Involved in Non- Caste Base Occupation

Bishnu Bahadur Nepali is 39 years old. His permanent address is Bardibas municipality wards no 3. He went to Dubai after passed class eight when he was 29 years old. After returning from abroad he started his own business and his wife also helping him too. He has two son and one girl and they all go private school. He said her grandfather and mother were involved in traditional occupation but when modernization touched their production didn't get chance to come in market so since the father time they left their traditional occupation and involved in agriculture and seasonal labor.

But when his time comes he preferred to go abroad and earned some money. After 9 yrs long stay in abroad he felt to come in Nepal and started own business. So now he is happy with his own business and he doesn't want to prefer his traditional occupation to be continued.

5.6 Traditional Skills that are Getting Disappeared

Despite the minority the respondents have been involved in traditional occupation of study area, they had reported that much of the traditional skill have been disappeared or are on the way to get disappear. The following fact can support with the collected data listed in the table no. 12 below.

Table 12: Traditional Skills Getting Disappeared

Skill that are getting disappeared	Frequency	Percentage
Sewing Clothes	18	36
Playing Instrumental things	11	22
Dancing in Marriage Ceremony	2	4
Don't know	19	38
Total	50	100.00

Source: Field Survey, 2015/16

This table demonstrates that the traditional skill is getting disappeared. 36 percent of the respondents had reported that Sewing Clothes changed. That is because of the easy and cheap availability of the readymade clothes in market whereas the traditionally handmade clothes were comparatively higher in prices. So, the traditional worker to sustain in the market, they had started producing the low quality goods. Similarly, 22 percent had reported that due to westernization the ancient skills were devalued. So they were no more involved in playing ancient instrumental things because newly made band music replaced. Due to which, playing instrumental things is completely on the way to lose its originality. Likewise four percent had reported that they used to dancing in Marriage Ceremony and earn money where as 38 percent had remain silence because they had already left the traditional occupation by one or two generation earlier.

5.7 Causes for the Disappearance of the Traditional Occupation

As the table 13 Show that the traditional skills were getting disappeared, so the researcher had interviewed with the respondents about the cause for the disappearance of traditional occupation. Then researcher had tabulated the reported response in the table 13. The table below clearly shows that due to the lack of proper organization in relation to the preservation of the traditional occupation it is gradually getting disappeared from the society. The growth of industries and use of industrial goods in low price is found to the prominent factor the disappearing of the traditional skills. Furthermore the youth of this group no more wants to stick on the native occupation due to low earning.

Table 13: Reasons for Disappearance of Traditional Occupation

Reasons	Frequency	Percent
Not competing with market	3	6
Low Income	3	6
Other Alternative	25	50
Market of readymade clothe	4	8
Effect of Modernization	9	18
Low income and discrimination	4	8
Difficult to Follow	1	2
Lack of customer	1	2
Total	50	100

Source: Field Survey, 2015/16

Most of the respondents had told the researcher that they had no ideas behind the disappearance of the traditional occupation. Despite that 2 percent of the respondent had reported that due to the lack of customer the caste base occupations were getting disappeared. The readymade goods are cheap and for the raw materials cost had touched the sky. These groups were unable to buy it. Whereas 18 percent of them had reported that they cannot deny the influence of the industrialization and mechanization. Modern technology is helping to produce goods in cheap price. They believed that it is the main factors behind the disappearance of the traditional occupation. Besides this 8 percent each had reported that main causes behind the disappearance was due to low income generation as well as it was a source of social discrimination. 2 percent reported that it is quite difficult to follow. Similarly, the 50 percent of them had reported that now days they are getting other alternate. So, it is getting disappeared from the original caste.

Nowadays people have more alternate regarding their occupation so due to competition market they wish to earn more and fulfill their everyday needs.

Moreover they wish to maintain their standard to. On the process of maintaining their life they are fascinating to new occupation rather hanging on their own traditional occupation.

Table 14: Other's Behavior towards Respondents Present Occupation

Other's Behavior	Frequency	Percent
Respectful	3	6
Normal	19	38
Discriminatory	26	52
Others	1	2
Not responded	1	2
Total	50	100

Source: Field Survey, 2015/16

Moreover, it was expected that the one who left their traditional occupation were satisfied with the new occupation. The one that were employed abroad had reported that they do not experience any kind of caste base discriminations. The arrival to the native village again makes them to realize the caste based problem. They feel regard of being here. On the other hand, the one who were working in the native homeland bears the caste discrimination. The table above demonstrates that 52 percent of the respondent bears the caste discrimination. Even today the official feels hesitate to stay together in any feast or festivals. In the same way 38 percent had reported that the behavioral or normal attitude of other caste towards the new occupation is just normal to other, as they reported that, they feel the respectful behaviors from the society.

Because of education and awareness, lower people getting respectful behavior from others. Modernization put little efforts in education too as a result is change in thoughts of people.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary and Findings

This study has centrally focused on the changing occupational pattern among the *Damai* of Bardibas municipality ward no 3 and 4. This study has the general objective of studying the patterns of occupational shift among the *Damai* in Bardibas, while the specific objectives are to access the changing patterns in traditional occupation and the occupational preferences and to explore the factor that fostered shift in the traditional occupation and to study *Damai* expectation from the society and with the state.

Basically, this is an academic study but it has yield important information which can be very fruitful in formulating various policies regarding the changing occupation pattern of *Damai*. The study has mainly focused on the cause and the factors laid behind the shift in occupation. The *Damai* traditional occupation is important economic activity. This study is primarily a case study one. While studying so, the traditional skill, occupation, the involvement and causes for the mobility in occupation as well as the new preferred occupation has also been given due focused. Similarly, the expectation of the *Damai* from the society and the state also been focused. During this study, the literatures on work, occupation and Dalit studies has been reviewed along with Dalit studies in Nepal. Likewise, literature on *Damai* occupation in Nepal and the cause for change also have been reviewed.

Due to the limited resources such as budget, time, manpower etc all Nepali (*Damai*) Family of the study area were unable to include in the study. Besides this, the universe is of small population size. Since this group is reflecting more shift from traditional occupation. Very few are found of involved in their traditional occupation. So, the household of the *Damai* build in ward no 3 and 4 of Bardibas Municipality; have been the universe of this study.

This is an exploratory as well as descriptive study and so, it has followed both of these two types of research designs. For the purpose of the study observation, interview schedule, focus group discussion and two of the case studies were adopted as data collecting technique of anthropological research, to collect qualitative and quantitative data. Thus, the data collected for this study is dominantly primary. When needed, some of the important secondary data have also been incorporated. The above data collecting tools were devised very carefully in order to ensure their validity.

For this purpose, the interview schedule prepared was firstly pre tested and the results from this were used to refine the question in the interview schedule. Both structure and unstructured observations were made from time to time while in the field work process. Case studies and focused group discussion which were primary unstructured one also conducted. Observations, FGD, and case study have yielded qualitative data, while interview schedule has yielded both types of data. The FGD participants were the representative of *Damai* and the personal that have long experience of the work has been provided by *Damai* to them and learned man. The collected data have been analyzed by using computer program SPSS while qualitative data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, charts and diagrams.

During the study, it has been explored and explained the importance of occupational caste to Nepalese society as well as various discoveries were been made; the major of such discoveries are as described.

The major source of livelihood among the *Damai* of the study area is wage labor or the foreign employment, which is reported by 72.7 percent of the respondent. Where very few were just 6.7 percent of the respondents in the study site are found of following traditional occupation. The one who were following traditional

occupation knew the skills of traditional art, which they had learned either from father or grandfather at the age below 16 years. Damai are found to be bound with the social customs. So, the young generation of this group likes to go abroad for freedom and for better earning.

Similarly the act of the people in the society is quite amazing, unacceptable and dubious. And at the same time, the apathy and failure to develop appropriate mechanism from the concerned agencies are also found the main factor for the unpopularity of the Damai traditional occupation. It has been found that society is not only cause of decreasing the importance of traditional occupation of Damai, but also the policies of the government is equal due responsible for the disappearance of traditional art. The study area still experiences the caste base discrimination. The data reported that 8 percent of the respondents expresses that the discrimination in the society is found in the different ways.

Like wise 90 percent of the respondents were satisfied by the present or the current new adopted occupation. Because they experience less problem of caste base discrimination. 80 percent of them want their coming generation to go to abroad for better earning, as well as to raise the social status. The parents had paid less attention towards the education of their children. Due to which the education level above I.A is nil in the collected data. Mechanization and industrialization has penetrated to every corner of the society. This had made the availability of the required goods in low price. Whereas the traditional production of *Damai* have to struggle a lot for its existence and lack of market for their produced goods and services.

Even the *Damai* feels traditional occupation as troublesome and they are shifting to new one. Average family size of the respondent is 6 percent is comparatively larger, so they experiences greater poverty. From the traditional occupation they earn very less and are unable to sustain their family. So, they are compelled to seek new job.

The education significantly affects inter and intra- generational, gross as well as the upward occupational mobility. Similarly, there is great relationship between the level of education and the level of educational aspiration of the respondent for themselves and for their children. Likewise, there are undeniable significances between the level of occupational prestige and the level of occupational aspiration.

6.2 Finding revealed by the Case studies

The reasons for continuing traditional occupation (Case I) were as poverty which leads him to continue the occupation. Similarly, poverty leads to the limited source of income so to fulfill the basic needs of family he must hold on his traditional occupation. Similarly, no other alternative for the current occupation they are following where they also did not have skill for other work to change the traditional occupation.

Similarly the case study II give the reasons about why the Damai people chose the new occupation by not continue their traditional occupation. It is due to the growing diminishing preference by market for the traditionally produced goods. There are lot of caste base discrimination as customary practices in the Nepalese society. Higher level of income and secure future from abroad employment is another reason which told us that people are not doing their traditional occupation.

6.3 Conclusion

According to respondent the income presently earned by them performing different occupation besides the traditional one is an undeniable significant component of the village economy. More than half household of the respondents in the study site could not satisfy their needs by adopting traditional occupation. So, they are compelled to choose the alternative occupation for the fulfillment of their needs. Majority of respondent no complete food security in the sense of access to the nutritious food and their living standard is also very low. Traditional occupation

alone cannot meet the modern requirements. Tradition and ancient skills for the work is insufficient to meet the determined minimum level of food and clothing needs. Caste exploitation and discrimination is the main cause for the low earning from the traditional occupation. This had also remained a source of subordination to the Dalits. Besides this it urges the low earning so the respondent cannot only rely on the caste base occupation, when it helps to earn too less. Different social practices, and rough and hard work, low income earning and low social prestige had forced the Damai to seek a new means of livelihood. The non- caste base occupation helps them to be free from the caste base discrimination and the case of low earning. New adopted occupation has been an important economic option to maintain sustenance, which has to raise the standard of living of the respondent as well as it, contributes to fulfill immediate needs and family requirement. Adoption of a new occupation has contributed to increase the access to other livelihood assets. In this respect, the respondents of the study site also are socialized to be familiar with the adoption of new occupation leaving the traditional one. Adoption of changing occupational patterns has been a survival strategy among the *Damai*.

The relationship of changing occupational patterns is also examined with reference to several aspects of opportunity structures like education, occupational prestige and size of family. It is observed that education has a direct bearing on gross and upward occupational mobility. The higher educational status is closely associated with greater gross and upward occupational mobility rate. Similarly, the level of educational attainment has a positive association with educational aspiration of respondents for themselves as well as for their children. Occupational prestige has important bearing on the dissatisfaction with the present occupation. Lower the occupational prestige, the greater is the dissatisfaction to their traditional occupation. Similarly, the occupational prestige is an important explanatory variable in the preference of the occupational prestige of the respondents for themselves and

to their children. Family size has positive association with gross and upward occupational mobility rate.

Increasing wide gap between the people in the name of caste or caste base occupation is up to great extent responsible for the reluctance of traditional occupation. Though the goods have higher demand but in low price from the consumer. That is only possible when it is produced in massive rate like industries. So another factor behind the disappearance of traditional occupation is because of wide use of the modern industrial goods. The mechanization has replaced the traditional arts and skills. So it is clearly seen that some important policies for the modernization of Damai skills and traditional occupation is very essential. Increasing mass poverty can only be eliminated only when the society is free from '*Brahaminism*'. And provide equal access of opportunity to all. Besides these there must be the proper availability of raw materials and easy access of market for the produced goods.

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QUESTIONNAIRE

Religion: Age: Occupation: Education: Marital status:

1. Family Statement:

S N	Sex	Age	Education	Occupation	Religion	Marital status	Type of marriage	Group
1								
2								
3								
4								
5								
6								
7								

2. For how long you have been living in this Place?

- a) Since birth b) since time of ancestors
c) don't know exact time d) others.....

3. Who have the main responsibility in your family for production activities?

- a) Male b) Female c) Both

5. When did you start this occupation?

- a) Since grandfather time b) Before grandfather time c) Don't know exact time

6. For how long you have been involved in this occupation?

- a) Since childhood b) Teenage c) Adult

7. How did you come to know this occupation?

- a) From Grandfather b) From Father
c) From Mother d) Other. Name.....

8. Who was your Main Customer?

- a) People from your own Territory b) People From Market area
c) Other.....

9. What you used to get from your customer?

- a) Grain b) Cash

c) Good Exchange d) Other.....

10. How often you get paid from customer?

- a) Weekly b) Monthly
- c) Yearly d) Other.....

11. If you want to change your customer what is the procedure practices in your culture?

- a) you can decide b) mutual understanding of customer and you
- c) landlord of you d) any other

12. If you want to change your customer do you need to payback anything?

- a) yes.....? If yes clarify?
- b) No

13. Which type of tools do you use to sewing clothes?

- a) Hand machine b) electronic machine

14. How long you can survive from this occupation?

- a) A month b) six Months
- c) a Year d) More than a year

15. If your occupation is not enough to survive what you doing for alternate for subsistence?

- a) Agriculture b) animal Husbandry
- c) Abroad opportunity d) other.....

16. When you stop your conventional occupation and why?

- a) Hard to survive b) people are not interested anymore with hand sewing clothes
- c) other.....

17. What kind of electronic goods you are using

- a) Television b) Radio
- c) Mobile d) Telephone e) all

18. Where you send your children for the study?

- a) Private School b) Government school

19. What type of dress you wear or you are using made by yourself or you buy from market?

- a) made by themselves b) Readymade from Market

20. How far do you have to go for market?

- a) very far b) near by c) not so far

21. What is your main Occupation?

- a) Agriculture b) Animal husbandry c) Sewing Clothes

22. What was your occupation when you started to living in this place

- a) Agriculture b) Animal husbandry c) Sewing Clothes

23. What is your current occupation?

- a) Job b) agriculture
c) Abroad opportunity d) sewing clothes

24. Why you are not continuing your previous occupation?

- a) Not enough income b) Not competing with Modern technology
c) Being lazy d) Affection of fashion

25 .Do you have your own land?

- a) Yes b) No

26. How much you earning from your current occupation?

- a) 100000 per year b) less than 100000 c) More than 100000

27. What are the main factors which pushing you to adopt another job

- a)