

**CHANGE IN SOCIO-ECONOMIC CONDITION OF DURA
COMMUNITY A CASE STUDY OF SINDURE, VDC - 8
TURLUNGKOT, LAMJUNG**

A Dissertation

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CHAPTER ONE

INTRODUCTION

1.1 Background of The Study

Together with the development of human civilization people from northern and southern part (China and India) were migrated to this country. Whilst development the intermixing cultural and religion that uplift racial and cultural variation in Nepal. The presence of different caste in the different area of our county's greatly affected by geographical variation privilege in this county

Geographically, it is divided into three ecological regions; Himalayan, Hilly, and Terai. According to census report 2011, there are 125 ethnic groups inhabiting different parts of Nepal. They are mainly relating to the Aryan, and Mongolian two main branches of human civilization . About 7.8% people live in Himalayan region (Census, 2001). The major castes inhabiting here are Sherpa, Bhote, Thakali, Gurung, Lama etc. Majority of population are belongs to Hindu along with Christian and Buddhist, same as Brahman, Chhetri, Thakuri, Dura, Gurung, Tamang, Pariyar, Swnuwar etc lives in hilly region. Geographically plane Terai region occupies the large part 46.7% of the national population (Census2001). The major ethnic groups residing in this regions are Tharu, Rajbansi, Satar, Dhanuk, Dhial etc

According to the caste system population is divided into four Varnas namely Brahman, Chhetri, Baishya and Sudra. Dura community, follower of Hindu religion are under the thread of Baishya Varnas. According to census 2068 the total population of Dura is 1938. The Dura Are mainly residing in Lamjung district of Hilly region . Majority of the Dura population lives in Sindure VDC in Lamjung . The district is located in the western region of Nepal . They have been unnoticed from so long by the government. The community is not well equipped with business and economic standard. Due to not having strong income source they are always in debt as they take loan from informal institution for surviving. Their main income source is selling locally brewed wine and it is not enough to operate their daily life. They have been facing many problems such as not having productive land, strong income source and dependence upon locally brewed wine business letting them being poor and poor day

by day. Recently, developed train of migration has hugely affected Dura community. The Dura communities are underprivileged in terms of transportation, education and health facility due to not having access of such facility in the locality. Even though, they are marginalized in terms of basic facility they are not left untouched by the so called modernization. And it has impacted negatively on their traditional culture and lifestyle. Now the labor migration among dura community is soared up.

Dura families are found socially backward. Their health status is also poorer. Minimum percent of Dura families live in joint family and average household having the size of 5.91 persons. Dura culture is very old and more prosperous. Their festivals are various types but due to the bad habits of usage of more alcohol, it pulled them slowly backward by socio-economically. Their main rituals are found mainly four types; these are Birth, Rice feeding, Marriage and Death rituals. They expense more cereal crops in their rituals. They practice Hindu religion with complex system to beliefs and practices. Dura worship various types of god, goddess.

There is seen the factors affecting of socio-economic life of Dura. So many factors involve changing Dura's socio-economic life. The factors are usage of more alcoholic drinks and expenses in their festivals, lack of applying the means of family planning, lack of awareness and educational status, traditional agriculture and livestock's, their family type and structure, population growth etc and the rising factors are establishment of multiparty system, help of NGOs, raising educational status and awareness change in occupation, education ,and change in rituals and festivals. Dura is the smallest ethnic group in Hilly region who live western region of Nepal the length of the hilly region with a smallest concentration. There are several myth about the origin Dura entered Lamjung from Jajarkot, Rukum, Parbat, Durankot, Arghaun and Durathum of Kaski (Yogi 2012:98) Some of the National and International professor they done research for indigenouse, marginalize people Some are Devid Jackson 1984 , P Caplan 1072. Gopal singh Nepali 1965, Dor Bahaur Bista 2042 . Dura people have strong slim bodies and an average height of five feet seven inches. Duras look like Mongolian tribe they are considered as Matwali . In features they possess more or less oblique eyes, friendly and honest, mostly white-red complexion, straight hair on the body and the face, with a nose of medium size . Duras are said to have been theoretically four clan, namely Kausila , Shridhum,

Madhu, and Atri Gotra similarly five sub-clan Thar Dhingal , puhi, Kyapchha, Pache, Dordhe, (Dura sewa samaj 2057) Generally kinship means the relationship between people that result from birth and marriage. As in other castes kinship system among Dura people has consanguineous and affinal. This relationship plays an important role in familial and other fields of social cooperation due to the lack of proper protection and patronage the language of the minority groups are at the risk of being pushed out of existence.

Dura language of Dura people is a case at hand. We cannot say for sure whether Dura people have their own script but some old people of Dura community claim to have had their own language even though there is none in existence now. This is clear from the fact that Lok Bahadur Dura . Narakanta Ahikari has given a few Dura words and their meaning in his book. (Adhikari .N 2042). Presently the Dura people use Nepali language as their mother tongue. In the past there was a tendency among the Dura people to join the military service in foreign countries. The people of so-called lower castes and ethnic groups are educationally backward. Dura people following the religious practices of the people of Mongolide culture. These people have also been influenced by Buddhism. Since these people have lived and interacted with the people of other religions and culture there has been a mixed impact on the religion and culture. Dura people are also involved in the religious activities like building taps, roads and Chautaras. They keep and worship cows and use the urine, milk, ghee, curd of cows in different religious. Dura people have an affinity with Hindu culture and religion. Besides, there are some festivals which are related to nationality, history and society. Most marriages are arranged by the parents of the couple concerned and always take place within the tribe. But now a day's concerned can cut down the cost of gifts, presents, dowries and other expenses.

Nepal is a country of rural villages (there are 3157 Village Development Committees) where vast majority of the population is under poverty line. By the report of UNDP 2000 more than 42% of people are living below the poverty line.

This research concentrates on the socio-economic condition of Duras of Sindure VDC-8 Turlungkot. Lamjung The community is backward in terms of socio-economy than the other groups in the society. Dura is one of the backward ethnic

groups in Nepal. They are dependent upon traditional farming while considering to their dependency upon agro-farming.

This research concentrates on the socio-economic condition of Dura of Sindura VDC-8, Turlungkot, Lamjung. The community is backward in term of socio-economy than the other groups in the society. Dura is one of the backward ethnic groups in Nepal. They are dependent upon traditional farming while considering to their dependency upon agro-farming.

1.2 Statement of the Problem

The Dura communities of Nepal are still living in semi-primitive society. Though they have own social and cultural values, it has never been exposed into the mainstream culture. There are dissimilarity between the Duras and other societies. Dura is most backward ethnic group of Nepal. They have always been suppressed by the higher caste people of the neighboring villages. They never give the chance to come into the mainstream development of the country. No effort has been made to uplift the social, cultural, economic and political condition of Duras.

The terms socio-economic mean “in a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with **stratification** in a society without the need for the assumption that these are distinct social classes”. Social discrimination on the basis of caste, ethnic and gender difference plays a significant part in maintaining social inequality in Nepal.

Dura is an ethnic community, who lives in the middle part of the pahad of Nepal. Nepal is a composition of vast ethnic groups. Lamjung district there are various ethnic groups, Dura have own tradition they developed their own customs, arts, morals, beliefs and socio-economic institutions. Taking this fact into consideration this study attempts to document the socio-economic condition of Dura community. Studies about Duras of Sindure VDC-8, Turlungkot of Lamjung district have not undertaken yet. This study primarily focuses on Socio-Economic Condition of Duras in Sindure VDC -8 Turlungkot, of Lamjung district. Duras have various cultural practices such as birth ceremony, marriage ceremony, death ceremony,

worshipping gods and goddess, etc. The cultural aspects of Duras are not common as other ethnicity. They have unique culture practices.

In this study the following questions were raised:

-) What is the living standard of Duras of Sindure-8, Turlungkot?
-) What types of economy found in the study area?
-) What are the changing factors of socio-economic life of them?
-) What types of present social condition are found in Duras?
-) What types of religious beliefs are practiced and How?

1.3 Objective of the Study

The main objective of the proposed study is to investigate, review, assess and illustrate the socio-economic condition of Duras Community of Sindure-8 Turlungkot Lamjung.

The specific objectives of the study are as follows:

-) To describe the socio- cultural and religious pattern of Dura of the study area.
-) To explore the economic conditions of the Duras and public attitude towards them.
-) To identify and analyze the changing factors of social and economic life of Duras

1.4 Importance of the Study

This study has supportive issue to signify the identification of Dura's of Lamjung. The essential study of this area had not been properly conducted yet. This study may clarify many potential obstacles which have been influencing the development features of Duras. This study may also be helpful for the policy makers, as well as the planners especially which are particularly purposed for the Duras. More than 59 ethnic groups can be found in Nepal. Each and every ethnic group's social economical, political advancement should be done by the liabilities. Duras are living

in miserable conditions in society. Therefore, the proper studies and the qualitative researches to be done are almost important. The Duras of Lamjung, Sindure VDC-8, Turlungkot seemed wretched since early times and the study of these Duras gives essential benefit for all interested ones.

1.5 Organization of The Study

This thesis is divided in to eight chapters. First chapter Introduction includes background of the study, statement of the problem, objectives of the study, important of the study and organization of the study. Second chapter is literature review includes theoretical and empirical reviews. Similarly third chapter includes research methods includes selection of the study area, research design, data source ,data collection tools, validity of data, presentation of data and lastly study limitation

In chapter four introduction of the study area includes general profile of Lamjung, introduction of study area, demography features. In chapter five socio-cultural and religious patterns of study area includes socio-cultural pattern of Dura's of Sindure and some social practices (pratha's).In sixth chapter economic condition of Dura's of Sindure includes land ownership, food situation, occupation, agricultural calendar, livestock, source of income and last is expenditure

Chapter seven changing factors of socio-economic life of Sindure Dura's includes falling and rising factors .In chapter eight are summary and conclusion in last reference annex and questionnaire

CHAPTER TWO

LITERATURE REVIEW

2.1 Reviews on Theories

Nepal is a small country characterized by socio-cultural and geographical diverse. Dura is the smallest ethnic group in Hilly region who live western region of Nepal the length of the hilly region with a smallest concentration. There are several myth about the origin Dura entered Lamjung from Jajarkot, Rukum, Parbat, Durankot, Arghaun and Durathum of kaski (Yogi 2012:98) Some of the National and International professors have done research for indigenous, marginalized people, they are Devid Jackson 1984 , P Caplan 1072 . Gopal singh Nepali 1965, Dor Bahaur Bista 2042 . Dura people have strong slim bodies and an average height of five feet seven inches. Duras look like Mongolian tribe they are considered as Matwali . In features they possess more or less oblique eyes, friendly and honest, mostly white-red complexion, straight hair on the body and the face, with a nose of mediumsize . Duras are said to have been theoretically four clan, namely Kausila , Shridhum, Madhu, and Atri Gotra similarly five sub-clan Thar Dhingal , puhi, Kyapchha, Pache, Dordhe, (Dura Sewa Samaj 2057) Generally kinship means the relationship between people that result from birth and marriage. As in other castes kinship system among Dura people has consanguineous and affinal . This relationship plays an important role in familial and other fields of social cooperation. Due to the lack of proper protection and patronage the language of the minority groups are at the risk of being pushed out of existence. Dura language of Dura people is a case at hand. We cannot say for sure whether Dura people have their own script but some old people of Dura community claim to have had their own language even though there is none in existence now. This is clear from the fact that Lok Bahadur Dura. Narakanta Ahikari has given a few Dura words and their meaning in his book. (Adhikari 2042). Presently the Dura people use Nepali language as their mother tongue. In the past there was a tendency among the Dura people to join the military service in foreign countries. The people of so-called lower castes and ethnic groups are educationally backward. Dura people following the religious practices of the people of Mongolode culture. These people have also been influenced by Buddhism. Since these people have lived and interacted

with the people of other religions and culture there has been a mixed impact on the religion and culture. Dura people are also involved in the religious activities like building taps, roads and Chautaras. They keep and worship cows and use the urine, milk, ghee, curd of cows in different religious. Dura people have an affinity with Hindu culture and religion. Besides, there are some festivals which are related to nationality, history and society. Most marriages are arranged by the parents of the couple concerned and always take place within the tribe. But now a day's concerned can cut down the cost of gifts, presents, dowries and other expenses.

2.2 Review of Empirical Reviews

There is some of the literature of Dura community but it is a shortage of indigenous groups. Some foreign and Nepali scholars have studied about Duras but there are not enough to manifest the whole structure of Duras. Some foreign and Nepali scholar studies are as given. They, all the time fought with fearful animals like leopard , Jackal.

Bista (1967) was the first native anthropologist to make a first study into a variety of ethnic groups of Nepal based on field observation. He has given some description on different aspects of the socio-economic life.

Yogi (2012:98) write that Dura People have 12 star signs and 12 months while the Dura people have twelve barga/categories². This class order starts from the 15th of Paush of every year and ends with the 14th of paush of the next year. When this order is complete one year is thought to have been completed. This system of class or barga takes into consideration especially during marriage.

Yogi (2012:8) also write that Dura people entered Lamjung from Jajarkot, Rukum, Parbat, Durankot, Arghaun, and Duranthun of Kaski.

Gurung (2051/52) wrote that the king of Dullu Dailekh Dynasty came to Lamjung through Rudra Bhot in course of migration. Hear say has it that since the Dulal people came to Lamjung through Rudra Bhot the name got disorted and began to be called Rudura which ultimately became Dura.

Dura sewa samaj (2057) published on book Duras are said to have been theoretically four clan, namely Kausila , Shridhum, Madhu, and Atri Gotra similarly five sub-clan Thar Dhingal , puhi, Kyapchha, Pache, Dordhe,

Adhikari (2042) write that The surname of the ancient forefather of these Dura people was Dulal and the ancient kings of Dulha Dailekh dynasty were the forefathers of fthese people and since they came to Lamjung through Pudrabhot they chose the surname Dura

Sharma (2037:58). Nagendra Sharma has said that the Duras have been living in Lamjung for the last 2/3 hundred years The red seal of these people is found to be 933 years old and on the statue of their brave forefather Khaje Dura it is written that they brought Yeshobrahma Shah to Lamjung and placed him on the throne. There findings try to establish that the Duras came to Lamjung 7 or 8 generation ago and started living there for themselves leaving out the surname Thapa .Dura people establish affinal relationship with in their own caste/ ethnicity but now a days they establish marriage relationship with other cast and ethnic group as well. while the people of so called upper castes are educated the people of so-called lower castes and ethnic groups are educationally backward. Backwardness in education has resulted from the tendency to go to foreign countries and the decreasing concern for learning. These days, even though the number of Dura people attending school is satisfactory the number of students doing higher studies is disheartening. They keep and worship cows and use the urine, milk, ghee, curd of cows in different religious (activities) ceremonies. They worship and follow gods and goddesses like Shiva, Ganesh, Swosthani, Satyanarayan and Kalika. They invite a Brahmin priest to their home for conducting different religious ceremonies. They invite a lama for various religious ceremonies and rites meant to pay tribute to dead forefathers and relatives. They consult local witch doctors for curing different diseases and also believe in witches. These things have been learnt from the field study. Dura people believe in divine power and worship gods and goddesses and sacrifice animals to gods to fulfill their wishes. They also worship their own traditional deities like Kalika Devi, Vayu, Bhangeri, Chandi, Shanishchare, Muluki and Bhimsen as well as clan (deity) god. Dura people have their own social practice, Mother group, Parma system, and Rodi. Now, they have been involved in building, wells, roads, taps, and temples by

organizing mother's groups and other clubs. They are found to be very active in such traditionally practiced activities. Parma is a traditionally followed system among Dura people. It is the system of exchanging labour during planting and harvesting seasons. Nowadays the system of hiring labourers has taken over the traditional practices. Rodi is recreational in nature where the young males and females gather at a place to forget their worries and anxieties. After a day's work these young people assemble at a place and enjoy singing and dancing to overcome the exhaustion from the day's work. Nowadays this system is threat of existence due to the impact of modernization. Dura's they have own rites an rituals the main rites of the Duras are life cycle rituals, which starts from naming of new born baby, performance of Chhaiti (6th day rites), rice feeding, put pute (celebration of son birth), chhewar (first time hair saving rite), marriage and death (funeral rites) on the eleventh day the child is given a name and is made pure or touchable by sprinkling cow urine. Most of the Duras invite a Brahmin priest for performing the rites but the people of Dorde Surname invite a Lam . Dura people practices marriage as Arrange marriage , Love marriage and now a days they practices both marriage as well.

Hinduism and Buddhism both have an impact on Dura's method of performing the death rites. Even within the same group, sometimes the son-in-law and sister's son is invited and sometimes the Lama is invited to help perform the funeral rites. Dagbatti is offered to the dead body and the corpse is cremated (buried in the case of a child). The nearest one who observes mourning formally will shave their head. They wear white clothes. The period of formal mourning varies depending on the age of the dead person. It is observed for 3 days if the dead is a small child and for 5/13 days if the dead is an adult Duras eat different dishes prepared from the food grains they have produced themselves. Usually they eat meat and fish. Since they keep cattle they use milk and milk products. On the occasion of feast and festivals they show hospitality to the guests by serving wine and meat The dress of Dura people is not very different from the dress of other people. As for the male traditional dress vadgaule kalomtopi, Kachchhad, Pakhi ko patuka , Bhoto, waistcoat, and Whereas females wear Mugiyako Gune, Ghalek, Makhmali Choli, Ghalek, Tikis, Majetro, and embroidered lungis and sash are typical. As for the traditional ornaments women use Butte marbadi, Naugedi, Jartar, Kantha, Dhungri, Silmundri, Phuli, Bulanki, Ring,

Chandrama Sun, Balo, are the typical one. Joint family was prevalent among the Dura to live separately after marriage has developed and they are moving toward nuclear family structure . Every caste and ethnic group has its own festivals. These festivals have their own unique values and features. Dura also have Baishakh purnima, Shrawan sakranti, Teej Bada dasain ,Tihar ,21st Kartik Khaje jayanti, 15th Paush,27th Paush . Dura families are found socially backward. Their health status is also poorer. Minimum percent of Dura families live in joint family and average household having the size of 5.91 persons. Dura culture is very old and more prosperous. Their festivals are various types but due to the bad habits of usage of more alcohol, it pulled them slowly backward by socio-economically. Their main rituals are found mainly four types; these are Birth, Rice feeding, Marriage and Death rituals. They expense more cereal crops in their rituals. They practice Hindu religion with complex system to beliefs and practices. Dura worship various types of god, goddess .

There is seen the some factors affecting the condition of socio-economic life of Dura. So many factors involve changing Dura's socio-economic life. The factors are usage of more alcoholic drinks and expenses in their festivals, lack of applying the means of family planning, lack of awareness and educational status, traditional agriculture and livestock's, their family type and structure, population growth etc and establishment of multiparty system, help of NGOs, raising educational status and awareness change in occupation, education ,and change in rituals and festivals.

CHAPTER THREE

RESEARCH METHODS

3.1 Selection of the Study Area

Basically the Sindure VDC-8, Turlungkot of Gandaki Zone, Lamjung District in Western Part of Nepal was selected for the study of Socio-Economic Condition of Duras. The study area is around 50 km of distance along the Prithivi highway and it is almost 30 km west from headquarter of district. The Dura's of this area are considered as an indigenous group and their economical base is underprivileged. The Dura's have various cultural practices such as Birth Ceremony, Marriage Ceremony, Death Ceremony, Worshipping Gods and Goddess, etc. Thus the study area possesses all prerequisites for the detailed study of the indigenous Duras for uncovering the realities of their socio-cultural, economic, political aspects. Therefore, this area was selected to fulfill the objectives of this study.

3.2 Research Design

This study was aimed to study the socio-economic condition of Duras. It also aimed to explore symbolic and religious value of Dura community of Lamjung and people's perception towards this. Thus, the nature of this study was such that it demanded both exploratory as well as descriptive research designs. During the topic selection, exploratory research design was employed whereas the study afterward used descriptive research design. By using that design, it tries to describe how the fractions of the social aspects and phenomenon occurred in the Dura society.

3.3 Nature and Source of Data

The study has included primary data. Mainly this study was focused on qualitative nature of data but to some extent quantitative data have also been used. All the data have been collected directly from the respondents by scheduled interview, observation. The secondary data were collected from Central Bureau of Statistics,(CBS), different Journals, News Paper, Internet and the relevant literature was taken from the libraries.

3.3.1 Primary source

The study has included primary data. Mainly this study was focused on qualitative nature of data but to some extent quantitative data have also been used. All the data were collected directly from the respondents by scheduled interview, observation

3.3.2 Secondary source

The secondary data were collected from Central Bureau of Statistics, different Journals, News Paper, Internet and the relevant literature was taken from the libraries.

3.4 Universe and Sampling Procedures

The area of this study included all the households of Dura of Sindure VDC-8, Turlungkot. From this universe, the sample was Census method was applied to study the Dura community. The total universe of study area is 40 household out of total 335 households in Sindure VDC.

3.5 Data Collection Techniques and Tools

For the collection of data interview methods was conducted . For interview both close and open questions was prepared to collect primary information and explicit descriptive participants and non-participant observation was made .

3.5.1 Interview Schedule An interview method was conducted with the respondents of the selected households. For this purpose, an interview schedule with both closed and open questions was prepared in order to collect primary information. Researcher himself was involved in taking interview at the favorable place of the respondents and direct face to face interview was conducted to get real information.

3.5.2 Observation In order to get some explicit description and holistic picture about the socio-economic condition of Dura community, both the participants and non - participant observation were made. All the collected findings as well

as present overall realities of them were observed in this study as a source of qualitative data.

3.6 Validity of Data

For collecting all data the researcher was involved himself in the field study for interview observation and collect all the data so there is no any error on data so all the data was be valid and reliable

3.7 Presentation of Data

Data which were collected analyzed both qualitatively as well as quantitatively. Simple methods were used to process and analyze the quantifiable raw data gathered from the field study. Few statistical like frequency and percentage was used more over tabulations and graphic presentation made to present these data. In order to present some quantitative data, figures, charts and diagrams were used. The non-quantifiable qualitative data was managed and analyzed descriptively. efforts were made to maintain the objectivity of the data and avoid data error by comparing them with different data collected from different sources. Most importantly, efforts were made to interpret data sociologically as possible.

3.8 Study Limitation

All kinds of research and studies have limitations. This study is also not exception of the limitations. Basically, this is an academic study. The study finding go socio-cultural , religious pattern of dura and economic condition and changing factor of socio-economic life of dura .It was undertaken within the boundaries of limited time, budgets and other resources. Though, it is the study of change in socio-economic condition of the Dura's that is only focused on a small territory 40 household was selected from total 335 household. Census method was applied to study Dura community of Sindure VDC-8.

CHAPTER FOUR

INTRODUCTION OF THE STUDY AREA

4.1 General Profile of Lamjung District

Lamjung is one of the districts of Gandaki Zone lies in the western development region of Nepal. It is bordered with Gorkha districts in the east, Kaski in the west, Manang in the north and Tanahun in the south. It is situated between 84°10' and 84°40' latitude and 28.°05' and 28°31' longitude and covers the total area of 1708.90 square kilometers. Who are the Duras? Where did they originally come from? Duras entered Lamjung through from, Jajarkot, Rukum, Parbat, Durankot, Arghaun and Durathum of Kaski (Yogi 2012: 98). Walter Frank has said that Duras were the product of the marriage between the Magars and the Gurungs . The surname of the ancient forefather of these Dura people was Dulal and the ancient kings of Dulha Dailekh dynasty were the forefathers of these people and since they came to Lamjung through Rudrabhot they chose the surname Dura for themselves leaving out the surname Thapa (Adhikari.N. 2042:2). According to the genealogy of the Duras, by late Pitamber Thapa the Duras were originally of Dulal surname and were later called Duras as they come through Durankot of Parbat (Gurung G 2041).

Lamjung district has five trade area which are called Besisahar, Sundarbazaar, Sotipasal, Bhorletar and Dhamilikuwa . Though Lamjung district includes hilly and four plain area, but larger part of it is Hill. It has a subtropical and tropical climate and the mean temperature vary between 15.96°C and 29° C. Average annual rainfall is 2944.23 m.m (CBS 2010). The elevation ranges from 450 to 8155 meters. The lowest place is the Ramghatar of Ramgha of VDC and highest place is the Manaslu Himal. The average length of the district is 1708.90sq km. The district is drained by four main rivers Chape,Risti,Naudi and Madi their smaller tributaries. The vegetation like Sal, Chilaune, Katus, Bhojpatra, Okhar, Chaap, Simal, Rhedodendron, Sprush,etc are found in Lamjung district and wild animals like leopards, Deer, Bear, etc. Attractive Dudh pokhari, Memo pokhari, Elam pokhari, Bara pokhari, and some natural pools like as Manaslu Himal, Lamjung Himal ,Annapurna Himal, Boudha Himal, Himal chuli are found in Lamjung distict. The important religious places are Lamjung Durbar (Gaunsahar kalika) Sindhure Dhunga, Gaudakoat, Jitakot, Turlungkot,

Narayansthan, Udipur kalika, Rainaskot Puranakot kalila, Neta Kalika and Malika, etc.

According to the office of the District Development Committee's District profile of Lamjung 2068 the total population of Lamjung district is 1,95,390 out of total population is 95,909 are male and 99,481 are female. The total numbers of household is 3347 with average family size of **5.91persons**. The average age 58 year

Table 4.1

Ethnic Composition of Lamjung

S.No.	Caste / Ethnic Group	Population	Population in Percentage
1.	Gurung	69,064	35.35
2.	Brahaman	33,560	17.18
3.	Chettri	31,456	16.1
4.	Kami	11,960	6.12
5.	Tamang	11,723	6.0
6.	Sarki	6,845	3.5
7.	Damai	6,451	3.3
8.	Newar	6,323	3.24
9.	Magar	5,544	2.84
10.	Dura	3,629	1.8
11	Gharti	2,905	1.50
12	Sanyasi	1,530	0.78
13	Kumal	1,333	0.68
14	Mualim	851	0.43
15	Other*	2,216	1.13
	Total	195354	100

Source: District profile of Lamjung 2068

*Others mean: Thakali, etc.

Lamjung district, which has sixty one VDCs one of the most important districts of Gandaki Zone. Lamjung has hilli and some plain area where paddy, maize,

wheat, mellete are mainly grown. This district has one blacktopped roads such as 42 km, Dumre –Besisahar road segment of Prithivi Highway. All VDCs are facilitated by graveled and muddy motor able road.

The district headquarter is in Besisahar, It lies in Besisahar Municipality (recently it upgrade in Municipality from Besisahar (VDC) which is trading center of this district and Manang districts. The other small trading centers are Sundarbazaar, Sotipasal, Bhorletar, Dhamilikuwa and Duipiple etc. It has one Agriculture University, Four campuses, Eleven higher secondary schools, one Technical school, one rural training school fifty two secondary schools, thirty three lower secondary schools, two hundred eighty three primary schools and twenty nine private boarding schools. In Lamjung, Duras are found in Nine VDCs. They settle in Duradanda, Chandreshwor, Sindure, Dhusyani, Neta, Tandrang, Kuncha, Handikhola, and Bhorletar.

4.2 Introduction to Study Area

Basically the Sindure VDC-8, Turlungkot of Gandaki Zone, Lamjung District in Western Part of Nepal is selected for the study of **Socio-Economic Condition of Duras**. The study area is around 42 km north part of distance along the prithivi highway and it is almost 30 km west from headquarter of district. Its altitudinal variation ranges from 1000m to 1900m from sea level (CBS 2010) The Dura of this area are considered as an indigenous group and their economical base is underprivileged. The Duras have various cultural practices such as Birth Ceremony, Marriage Ceremony, Death Ceremony, Worshipping Gods and Goddess, etc. The cultural aspects of Durass are not common as other ethnicity.

4.2.1 Water Supply and Sanitation of the Study Area

Duras of SindureVDC-8, Turlungkot mostly use Tap “Dhara” as a drinking source of water. Some 12/14 years ago dura people use “kuwa” well for drinking water. For irrigation pupose, there are some seasonal tributaries of Kuwa pani” Kuwa”, and rain water which are the source of irrigation of land In Sindure VDC,

4.2.2 Transportation of the Study Area

Sindure VDC have motorable roads. Motor vehicles can easily reach in the study area though it has got muddy road, it directly linked with the main road of Lamjung district which is back topped Dumre – besisahar road

4.2.3 Education

There is one primary school near the study area, for the secondary education they have to go ahead 45-60 minutes' walk in same or another VDC . They can join another VDCs' school nearby where they can also got +2 and BA Degree education. Now a day the Government HELP society has been circulating informal and adult literacy classes in all wards from which most of the adult male and female got opportunity to become literate.

4.2.4 Communication

For the means of communication, there is a post service in Sinure VDC and Now a day's people are equipped with Mobiles and CDMA for means of communication.

4.2.5 Electricity

In the study area, Sindure VDC-8, Turlungkot electricity is supplied by Nepal Electricity Authority and all the Duras are consuming electricity.

4.3 Demographic Feature of the Study Area

Demography shows the important figure of social condition. It shows the condition of birth rate, death rate, dependency ratio, family size, sex ratio etc. If the society socially backward there will be more child population. Due to the increase number of child population, dependency ratio also increases. It indicates where the birth rate, mortality rate, dependency ratio, family structure are risen there will be lower social and economic condition. So the population is the mirror of the social condition. The targeted survey households were total households residing in the VDC,

however study was focused in sindure-VDC had no 8, 40 household. out of total 335 household of the VDC.

4.3.1 Age Composition of Respondent Duras of Sample Households

First of all, it is necessary to discuss the respondent's age sex composition. The respondents are male and female. On the field survey there is shown. Their age group lies in above 55 years but they are not responsible to their family's income and expenditure. So, they are removed from the respondent list

Table 4.2

Age Composition of Respondent Duras of Sample Households

Age Group (Year)	No of Respon 2005	Percentage	No of Respon 2016	Percentage
20-24	7	17.5	2	5
25-29	5	12.5	4	10
30-34	12	30	3	7.5
35-39	8	20	14	35
40-44	3	7.5	9	22.5
45-49	2	5	5	12.5
Above 50	3	7.5	3	7.5
Total	40	100	40	100

Source: Field Survey, 2016

The above table shows that the distribution of age of respondents in 2005 and 2016 in 2005 highest percent 30 percent respondent are 30-34 age group and minimum 5 percent is in age group 45-49 Among 40 Respondents, in 2016 highest no of respondent age is 35-39 and minimum is age group 20-24 is 5 percent respondent are found

4.3.2 Marital Status of the Respondents

On the field survey, Thirty eight respondents are living together with their couple and only two respondents are living without couple for a long period as this wife was died.

4.3.3 Family Size and Type of the Respondents

The household and family structure of the Duras of the study area is not so different from other villages of the VDC. There are nuclear, and Joint families found in the study area. But due to the lack of food and shelters the joint families have slowly been changing towards nuclear families. The family size of Duras of sample households is given in the table no 4.3 below.

Fig.4.3

Family Size and Type of The Respondent

No of family Size	Household	Percent	Household	Percent
	2005		2016	
0-4	11	27.5	18	45
5-9	10	25	15	37.5
10-14	11	27.5	5	12.5
Above 15	8	20	2	5
Total	40	100	40	100

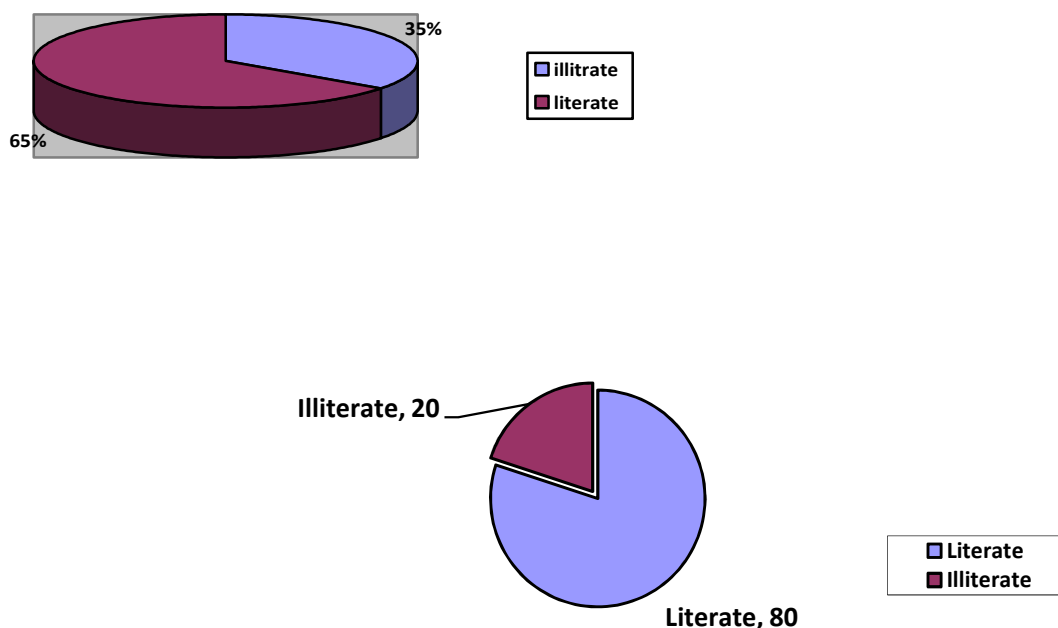
Source: Field Survey, 2016

The above table shows that in 2005 total 27.5 percent household are 0-4 person in family now in 2016 this percent increase and reached at 45 percent similarly in 2005 27.5 percent family they have 10-14 person in family now in 2015 this percent drop down in 12.5 person.

4.3.4 Educational Condition of the Respondent

Education status shows the development on all sides. In Sindurer-8, Turlungkot more Duras are literate by influence of Government and NGOs. They have conducted many adult informal literacy classes at evening time in all wards of the VDC. This has helped them to be literate by attending the literacy classes at evening time. But some respondent don't like to take benefit from these literacy classes because of their over aged problem. In this study the term literate means those people who do not use thumb impression in spite of signature and can do signature. The educational status of respondents of Dura's of Sindure is shown in the chart 4.4 below

Table 4.4



Source: field Survey, 2016

The above chart shows in 2005 there are 35% respondent are illiterate and 65% respondent are literate in 2016 about 20 % of respondents are totally illiterate and 80 % of respondents are literate. This shows that illiteracy still prevails in the study area.

CHAPTER FIVE

SOCIO-CULTURAL AND RELIGIOUS PATTERN OF DURAS OF THE STUDY AREA

5.1 Socio- Cultural Pattern of Duras of Sindure

Who are the Duras? Where did they originally come from? Duras entered Lamjung through from, Jajarkot, Rukum, Parbat, Durankot, Arghaun and Durathum of Kaski (Yogi 2012: 98). Due to many adverse Circumstances the descendents of the king of Dullu Dailekh Dynasty came to Lamjung through Rudra Bhot in course of migration. Hear say has it that since the Dulal people came to Lamjung through Rudra Bhot the name got distorted and began to be called Rudura which ultimately became Dura. The descendents of these were the Duras (Mechi Mahakali 2031:195). Walter Frank has said that Duras were the product of the marriage between the Magars and the Gurungs . The surname of the ancient forefather of these Dura people was Dulal and the ancient kings of Dulha Dailekh dynasty were the forefathers of these people and since they came to Lamjung through Rudrabhot they chose the surname Dura for themselves leaving out the surname Thapa (Adhikari.N. 2042:2). According to the genealogy of the Duras, by late Pitamber Thapa the Duras were originally of Dulal surname and were later called Duras as they come through Durankot of Parbat (Gurung G 2041).

Duras are socio-culturally and economically backward ethnic group of Lamjung. Though some Duras appear to be economically prosperous, they are socially backward. Some exceptions, they do not use the means of family planning. They use Dhami, Jhakri for the treatment of diseases. They do not use latrines. The Duras who are the economically endangered, are socially more backward than those who are economically prosperous. The social condition of sindure Duras is given in this chapter. Duras culture is more prosperous than that of other ethnic groups. They have their own very old language, literatures, hand scripts and culture but it is going to be slowly ruined due to the lack of suitable preservation. A few educated Duras are making untiring effort for the preservations of their culture. More educated Duras and Dura public delegates seem indifferent to this. By the influence of Hindu ethnic groups, Christian missionaries and Maoist agitators, their culture is running in full

speed towards destruction. If this speed of destruction remains steady in the future and they do not become aware of it in time, it will not take a long time for complete disappearance of Dura cultures. In this chapter there is a description of the Dura culture, which was collected from key informants and researcher observation in the study area is given in brief.

5.1.1 Food Habits of Duras

Duras food is simple For their day to day consumption Duras eat different dishes prepared from the food grains they have produced themselves. Usually they eat meat and fish. Since they keep cattle they use milk and milk products. On the occasion of feast and festivals they show hospitality to the guests by serving local wine (jad, raksi)and meat. Nowadays they also buy different food items from the market as well Sindure is shown in the chart no 4.5 below.

Table 4.5
Composition of Dura Annual Food Habit

Food Item	2005	2016
Rice	2,80,000	4,00,000
Meat	2,00,000	2,80,000
Fish	1,20,000	80,000
Milk	80,000	40,000
Ghee	1,00,000	1,40,000
Drinks.(local Wine)	3,00,000	4,80,000
Total	10,80,000	14,20,000

Source: field survey 2016

This table show that the annual expenditure for food in dura community. This data is only 40 sample household annual expenditure in 2005 total amount Rs 10,80,000 bout now in 2016 the total amount is Rs 14,20,000 . the data show that in

2005 they buy rice 2,80,000 now in 2016 they buy 4,00,000. Similarly they buy local wine 3,00,000 in 2005 but now in 2016 they buy 4,80,000 its so that they use more local wine day by day

5.1.2 Costumes of Duras

The dress of Dura people is not very different from the dress of other people. As for the traditional dress worn by males-Kachchhad, Sash, Bhoto, waistcoat, cap and gadi are typical. Whereas females wear Chhitka, Gunju, Ghalek, Cholo, Tikis, Majetro, Dhoti, and embroidered lungis and sash are typical. As for the traditional ornaments women use Butte marbadi, Naugedi, Jartar, Kantha, Dhungri, Silmundri, Phuli, Bulanki, Ring, Chandrama are the typical ones. However, nowadays, they have started using the dress and ornaments as per their wishes and capacity. Traditional dress and ornaments are used by the old and the young on certain special occasions only is shown in the chart no 4.6 below

Table 4.6
Distribution of Duras Customs

Male	2005	2016	Female	2005	2016
Kachhad	28,000	36,000	Chhitko Gunju	16,000	24,000
Sash	20,000	30,000	Ghalek	28,000	32,000
Bhoto	18,000	32,000	Cholo	20,00	30,000
Waistcoat	19,000	NA	Majetro	18,000	32,200
Cap	14,000	24,000	Dhoti	32,000	48,000
Gadi	31,000	36,000	Lungi	16,000	24,000
Shirt	16,000	24,000	Other	19,600	24,000
Paint	17,800	27,600			

Source : Field Survey 2016

This table 4.6 show that the amount of money they annually spend more money for kachhad in 2005 and gadi in same year they spend less money for pant but after 10 year mean in 2016 they spend maximum amount for pant and shirt, similarly female also spend more for dhoti and majetro in 2016 this amount in 2005 they spend

money 32,000 and 18,000 so this figure show that day by day they spend more money for newly fashionable things and they reduce to use their own customs

5.1.3 Settlements and House of Duras

Some years ago Duras settlements were shown clustered and separated area from the other castes settlement but now Duras and people of other ethnic group live in same village. Dura's house is made often north-south in width; old Duras say that they have some religious cause in doing of but now some Duras make east-west length as well started making double storied houses. The old Dura criticized them by saying 'Nastic'.Dura, they make the different house for cattle, which is called 'Goth, vakaro' which are made by ripped mud brick.

5.1.4 Language of Duras

Duras are more prosperous ethnic group. Nepali is the language of the nation and there are other many languages of different people. But due to the lack of proper protection and patronage the language of the minority groups are at the risk of being pushed out of existence. Dura language of Dura people is a case at hand. We cannot say for sure whether Dura people have their own script but some old people of Dura community claim to have had their own language even though there is none in existence now. This is clear from the fact that Rishikanta Adhikari has given a few Dura words and their meaning in his book. (Adhikari .N 2042). Presently the Dura people use Nepali language as their mother tongue.

5.1.5 Marriage System

Marriage is an institution, which admits men and women to a family life. It is a stable relationship in which men and women are socially permitted to have children implying the right to sexual relation. In the life of human being, marriage is an important event. Every society has developed a pattern for guiding marriage. In Sindure Lamjung, there are commonly shown arrange marriage, love marriage. Till now arrange marriage and love marriage are going to be more prevalent in Dura society . As in other castes kinship system among Dura people has three tiers. This relationship plays an important role in familial and other fields of social cooperation.

1.Consanguineous relationship 2.(gotra) - rat, cow, tiger, cat, falcon (garud), horse, sheep, monkey, bird, dog, pig (bandel). This relationship is maintained from the side of the male and the surname of the male is retained. Even if the line of blood relationship is long among the Duras, marriage is allowed and they have to observe death pollution for such relations. 3.Affinal relationship Affinal relationship has its own social meaning and importance. Marriage establishes an intimate relationship between two families. Dura people establish affinal relationship with in their own caste/ ethnicity. Other relations The relationship besides the blood and the affinal comes under this type, which is also called fictive kin relationship. Intimacy between people of the same or different castes leads to this kind of relationship. Duras may establish this relationship with Gurungs, Magars and Brahmins. This relationship is maintained at personal level. However this kind of relationship has been on decline in the last few years. Is show in tabale 4.7

Table4.7
Distribution of Marriage System of Duras

Marriage Type	2005	2016
Arrange	48	20
Love	3	33
Inter-Cast	0	5
Total	51	58

Source: Field survey 2016

The table 4.7 shows that in total 51 marriage was done where 48 marriage was an arrange marriage and 3 marriage was on love now after 10 year there was 20 was an arrange marriage and 33 was love and 5 was interacts marriage wad made. This table show that now a days people marriage system was change and their culture was forget day by day.

5.1.6 Status of Women

Some years ago, there was higher status of male in Duras society in the study area. At that time the male did not afraid of repaying bride price and make a decision what they want to do for remarriage and other activities female used to accept their husband decision and they used to make their husband happier. But now begin to simple marriage due to contact with other ethnic groups. It has been slowly made women's status higher in the Dura society. Nevertheless, the status of women is middle position in other society.

According to the respondents, most of the decisions are made by male but now days effect of the education most of the females decide what to do with agricultural production. They decide whether it should be kept in the house or sold.

They have positive attitude towards their daughters because most of the time the girls have to do a lot of works in the field and in household affairs. But due to the contact of other religious and ethnic groups, they take the birth of girls positively because they can do equal to son . Now a days they equally respect son and daughter in the society because of contact of other religious group education and different cast.

5.1.7 Festivals of Duras

Every caste and ethnic group has its own festivals. These festivals have their own unique values and features. In a country like ours where Hindu religion and philosophy is dominant there are some common festivals celebrated by people belonging to different castes and ethnic groups. On the other hand there are also festivals which are unique to certain communities as per their tradition. Many festivals of the Dura people have an affinity with Hindu culture and religion. Besides, there are some festivals which are related to nationality, history and society. Some of the major festivals celebrated by Dura people are described below in brief.

Baishakh Purnima

On the day of this festival all the villagers gather together to worship the Ista Devata, Chandi Deurali. They either offer egg or sacrifice cock to Chandi. After they

return from the place of worship, they again worship that god by making a sacrifice of a crowing cock. In such worship they set up a Kundal in the cow shed with cow dung. People visit their relative and perform dance during the festivals.

Shrawan Sakranti

On this day, people collect different plants from jungle and worship the Baraha god at night. They think that this will enable them to get rid of scabies after the worship. On the following day people are prohibited to do any kind of outside work because this day is known as 'Ragat Barne'

Teej

Like other communities, Duras also celebrate Teej festival but they don't observe fasting like Brahmins and Chhetris. However they invite their daughters and sisters and respect them.

Bada Dashain

Like people of other communities Dura people celebrate Dashain with much gusto and gumption. On the first day of Dashain, they sow wheat and maize seeds for the purpose of growing jamaras either in the house or at the place of sacrifice where goddess Kalika is worshipped. If they have promised to offer something they worship in Kalika temple. On the seventh day they observe fulpati. On the 8th day Dura people go to the temple with a folk band that plays traditional music and sacrifice goats on the ninth day. On the very day of Dashain they put tika on forehead and wear jamaras. Tika is also put on doors and windows. Juniors receive tikas and blessings from the seniors. In the past, there was a tradition of offering tika to 7/5/3 virgin girls who were believed to be goddesses. Elderly people say that the other people received tika only after the girls are given tika. This tradition has changed now. People put tika until the day of Purnima.

Tihar

Like other people the Duras also celebrate Tihar. Tihar is celebrated for five days. During these five days crow, dog, cow, ox and brothers are worshipped.

Brothers are worshipped on the day of Bhaitika which is the concluding day of the Tihar festival. On the day of Laxmi Puja people enjoy gambling and play Bhaili. Young people and especially mother's group play Deusi and Bhailo. The way Duras celebrate Tihar has been affected by the way of Brahmins and Chhetris.

15th of Paush

New Year of Dura people begins from the 15th of Paush on this day Barga changes and the extra years they have lived are counted. Many enjoyable programmes are held on this day.

Maghe Sakranti

On the last day of Paush delicacies are prepared. At night people go to their tap and sing the whole night and make a big fire. The following day is the Maghe Sakranti, people go to the tap and women wash their husband's feet and drink that water. Likewise, they drink the water that has been used to wash the feet of their daughters and son-in-law. After that they offer tikas to virgin girls and give presents as per their capacity. Lastly they relish the delicacies prepared the night before.

Falgun Purnima

On this day no worship of any god is done publicly. However, if a promise was made to the god, the worship is performed. Especially the young enjoy playing colors as holi

Chaitra Dashain

In their public kot, the Turlung kot, Dura people worship Durga Bhawani for nine days. At home they sacrifice birds and animals. For three days i.e., from the day of Saptami to Nawami they conduct different games, competitions and various performances such as hymns and songs and other programmes at Turlung kot. Duras are very prosperous community from the cultural point of view. They celebrate different festivals in a year and invite their relatives. Duras festivals are so much expensive by the cause of feasts. They give feast to the many peoples who are not

invited too. Some of the important festivals which are celebrated in the study area are given briefly.

5.1.8 Rituals of Duras

If we look at the origin and history of Dura people we find three groups (janajatis) among them namely, touchable, and Matwali, of the sixteen rites in Hinduism ten rites are famous in particular. The rites of Dura people are similar to those of Hindus and Gurungs with whom they are very close. The main rites of the Duras are life cycle rituals which starts from naming of new born baby, performance of Chhaiti (6th day rites), rice feeding, put pute (celebration of son birth), chhewar (first time hair saving rite), marriage and death (funeral rites).

Birth Ceremony

Immediately after the child is born the birth cord is cut and the time of birth is recorded. On the eleventh day the child is given a name and is made pure or touchable by sprinkling cow urine. Most of the Duras invite a Brahmin priest for performing the rites but the people of Dorde Surname invite a Lama. After a child is born the mother and the child are kept in a separate place and away from people until the naming ceremony is performed. As they believe that the 6th day is when the destiny of the new born is determined. People gather at that house and enjoy singing dancing and feasting and stay awake whole night.

Rice Feeding

Rice feeding ceremony is performed after 6 months in the case of a male child and after 5 month in the case of a female one. Dura people perform this rite according to their economic status. After two years they perform putpute, for the eldest son but nowadays this is declining.

Chhewar

Chhewar is the rite which is performed after the naming ceremony and rice feeding ceremony of a male child is performed. This is also known as rite of passage or socialization. Chhewar is the rite of cutting the child's hair for the first time. Like

the people of other ethnic groups chhewar is also practiced by Dura people. After chhewar a child is considered fit to take part in many religious and social activities. If a son reaches an odd year (5/7/9) of age he is sent his maternal uncle's house and his uncle will take him to a cow shed, tie him with a rope and then will shave his hair. After this the baby is given delicious food and is sent back to his own house. Nowadays these rites are not regularly performed.

Marriage Ceremony

Dura people also take marriage as an important rite in life. Bajaune Bibaha, Nabajaune Bibaha Arrange marriage and Love marriage. Marriage conducted with the help of a matchmaker (Lami) and consent of parents is known as Bajaune Bibaha. According to which, the girl and the boy to be married are sent away to a certain place and are welcomed back with the consent of parents. Nabajune Bibaha. Marriage relationship between brother's daughter and sister's son is in vogue marriage to be held the surname clan and Barga have to match. The marriage that is done between girls and boys who have fallen in love with each other is also acceptable in Dura community and it is called love marriage. In addition to these, if a man elopes with a married woman it is a marriage involving alimony. Decision of divorce is taken socially. A man or a woman willing to get divorce will have to pay certain amount of money to society. However, due to the new changes a tendency has developed to avoid love marriage, alimony marriage and divorce. Arranged marriage is considered to be ideal marriage by Dura people. Child marriage, polygamy and unmatched marriage are not practiced nowadays. Even though court marriage and widow marriage are legally recognized Dura people don't seem to practice them. Though the practice of inter caste marriage was prevalent in the past, it is not entertained now a days because it is considered good from social point of view. Now a day's arrange marriage and love marriage are practice in society in regularly.

Death Ceremony

Dura people have their own tradition and method of performing funeral rites (death rites) believing that the soul of dead people will rest in peace in heaven. The relatives of the dead souls perform the death rites by following all necessary rules.

Hinduism and Buddhism both have an impact on Dura's method of performing the death rites. Even within the same group, sometimes the son-in-law and sister's son is invited and sometimes the Lama is invited to help perform the funeral rites. Dagbatti is offered to the dead body and the corpse is cremated (buried in the case of a child). The nearest one who observes mourning formally will shave their head. They wear white clothes. The period of formal mourning varies depending on the age of the dead person. It is observed for 1/2 days if the dead is a small child and for 3/5/13 days if the dead is an adult. Close relatives don't perform any religious or other programs until the period of mourning is over. On the last day priest is called and the mourners and the relatives of the dead become pure after they receive the holy urine of cow. Those who can afford will donate a cow. The mourners will wear white clothes for 45 days, 6 or 12 months if the circumstances are favorable. In the past female used to participate in the funeral procession but nowadays it has been discarded. Nowadays people of other castes/ ethnic groups can take part in the funeral procession. They are however, not allowed to touch the dead body. Previously people would eat fish and meat on the last day but this is not practiced nowadays

5.2 Some Social practices (Parthas)

5.2.1 Mother's group

Traditionally Dura people have been building resting places (Chautaras) and have been involved in many other service oriented social activities. However the form of these activities has changed over the years. Now, they have been involved in building, wells, roads, taps, and temples by organizing mother's groups and other clubs. They are found to be very active in such traditionally practiced activities.

5.2.2 Parma System

Parma is a traditionally followed system among Dura people. It is the system of exchanging labour during planting and harvesting seasons. Nowadays the system of hiring labourers has taken over the traditional practices.

5.2.3 Rodi

Though Rodi is integral to Gurung culture it has also taken roots among Dura people. Rodi is recreational in nature where the young males and females gather at a place to forget their worries and anxieties. After a day's work these young people assemble at a place and enjoy singing and dancing to overcome the exhaustion from the day's work. Nowadays this system is threat of existence due to the impact of modernization.

5.2.4 Gaun Barne

The season of planting a crops while occur hellstone ,udhauuli uvauli ,bhayer pooja ,marriage and if the person was death at this time hole dura people they stop planting crops and they gather in chauara or pokhari and weaving doko ,dalo,namlo and some people went to hunting in jungle

5.2.5 Thaso Falne

In dura community two times (kartik and chaitra) they purified in seed at that time the **Lama** chante his holli book and purified the seed dura community they call thaso falne

5.2.6 Dokhalo Falne

On this occasion if some one is sick in community the **Jhakri** made 3 diffirend row from koila,besar and kharani same kind of cloth rope and three kharani ko dalla and dhup and take in dobato in mid night and they purified by water they call dokhalo falne or dobato hanne some people they say aadharate falne

CHAPTER SIX

ECONOMIC CONDITION OF DURAS OF SINDURE

Dura economy is primarily based on agriculture and animal husbandry. Some of them are engaged in transportation and few have joined the job, either in governmental offices or in non-governmental organizations foreign army as well. So it is clear that the main part of their earnings is from agriculture. They sell egg, meat and these domestic animals to earn money. The economic condition of Dura people in this V.D.C. is not so bad. They sell the agricultural products such as rice, corn, maze, Mellette and other vegetables in the market and get money. No one in this V.D.C. is poor to feed on their stomachs. Dura agriculture, as observed in Lamjung, does not play a subsidiary role in Dura economy. In the study area, all Dura economy based on agriculture. It is supported by animal husbandry and wage labor in farming and others. In this chapter it discusses the economic condition of Dura.

6.1 Land Ownership

For a society having an agrarian economic basis, land is great importance. In lamjung all Dura have their own land to cultivate but it is not sufficient to their joint families. So they take to cultivate Adhiya, Bandhaki land from other rich people. The following table no 4.8 shows the land ownership of Dura of sample households.

Table 4.8

Landholding Size of Dura of Sample Households

landholding	No of House Hold	Khet (rain-fed)	Bari (upland)	Kharbari
1 – 5	9	50.0	58.3	36.87
5 – 10	18	30.0	33.3	63.13
10-15	7	18.3	6.7	-
Above 15	6	1.7	1.7	-
Total	40	100	100	100

Source: Field survey, 2016

The table 4.8 indicates that those people who were landless or access of land less than 5 ropani in particular were more vulnerable but now a day's affected by climate these factors have made them more difficult for these people to cope with the agricultural consequences of climate. Most of the land is barren because the income is low in compression to invest on it.

6.2 Food Supply Situation

In the study area, Dura either land owner or landless are not having great food deficit. To get rid of food deficiency they takes land in Adhiya(crop sharing system from landowner) and they do other agricultural sector at free time of farming period. Because of their untiring labors, Dura families are not having food deficit. But now a day Dura people they buy rice from market place as well .In the field survey, some families have food deficit. As these families are engaged with service, foreign employment and technical jobs.

6.3 Occupation

Occupational structure of sample households is studied by classifying the occupation into main and subsidiary, like most of the Nepalese people, the main occupation of respondents are agriculture. But new generation are engage with other types of occupation like services, business, army etc.

Table 4.9
Occupation Holding Size in Dura

Occupation	2005	2016
Agriculture	25	23
Service	8	7
Business	2	4
Army	5	6
Total	40	40

Source: Field Survey 2016

This table 4.9 show about occupation composition in dura in 2005 out of 25 in total 40 house hold they occupation was agriculture and only 2 household was engaged in business similarly in 2016 maximum household occupation was agriculture where 23 household was in agriculture and slightly increase the number of person towards army and business

6.4 Agriculture Calendar

Dura spend most of their working time in a year in agriculture activities. For them it is a family enterprise in which all members, sharing a common kitchen, participate and work equally according to their own capacity.

All agreements between the tenants (which is not confirmed tenancy rights) and land owner concerning land utilization are made or confirmed every year during the month of Jestha (June). The agriculture year starts in Asar . There are two annual crops, the summer crops and winter crops. During the month of Jestha (May - June), rice seeds sown in the beds prepared for seedling. Mean while the maize crops, which has already grown up during days is hoed and weeded. After one or two heavy rain, the maize is sown in Chaitra-Baisakh (April –May), In Ashad (June- July) and Srawan (July- August) the paddy field are ploughed and transplant the seedlings. Other vegetables and chili plants are also planted into kitchen gardens during early Ashar. During fist week of Bhadra (August-September) the maize is harvested and stored while the paddy fields are weeded and seeding millet in Pakho Bari. In Ashoj (Septembr – October) after maize harvested the lands are well prepared by ploughing . During the month of Falgun fields is ploughed and prepared well for maize potato mustard crops.. During month of Kartik (October – November) and half of the month of Mangsir (November – December) the paddy harvesting continues and it is stock piled on the Khaliyo (kuneyo) in same field or some people bring it to the home as well. During the last half of Mangsir and till first week of Paush (December – January) the paddy already collected is threshed by cattle, winnowed by females and then stored.

The main crops cultivated in Sindure VDC in order of importance are rice, maize, millette, mustard, potatoes etc

Parma System

Parma is a traditionally followed system among Dura people. It is the system of exchanging labor during planting and harvesting seasons. Nowadays the system of hiring laborers has taken over the traditional practices. Labor exchange system is more famous in the study area because it does not need to pay cash for wage. Almost all Dura participate in labor exchange arrangement, which is called 'Parma' as in other parts of Nepal. Families who have less number of animals to plough ask other family to bring animals to plough their fields, in this type of exchange one man day equivalent to exchange two oxen day. But for the threshing purpose cattle are carried by freely who has a few cattle.

Wage Labor

Wage labor is divided by two sectors. One is agricultural sector and another is non-agricultural sector. Both sector's wage labors are famous in the study area. In the rest time of agriculture, some Duras go to work as carpenter, mason and bearer also; these are non-agricultural sector's wage labor. In agriculture sector for the plantation and shifting the crops, labor will be needed. At that period the labors are usually hired individually and paid on daily wages basis. The daily wages rate is Rs 500 without meals. The males and females receive same wage for the same type of work. But a digging person's and paddy planting person's wages are seems some different. Usually the wage labors are needed to Brahmin and Chhetri for cultivate and harvest the crops. Dura people practice labor exchange system parma. Brahmin and Chhetri do not come to work as a labor in Dura's field but Dura can go to work in Brahmin and Chherti's field. But now a day's some Brahmin and Chhetri also work in dura's field .

6.5 Livestock

After agriculture, livestock is the second another sector of income of Dura's. It is indispensable with agriculture farming. In the study area animals are bred only for domestic use. Buffaloes kept for milk. Bulls (ox) are used for plough. They kept goat, chicken and pig for the meat. Table no. 4.10 reflects the average holding of livestock in the study area.

Table 4.10

Holding of Livestock of Sample Households

Livestock	No of House Hold	Number	Percent
Buffalo	7	25	1.2
Goats	6	93	35.8
Ox	15	30	12.5
Chicken	12	124	50.5
Total	40	272	100

Source: Field Study, 2016

The above table shows, the people attract towards chicken and goat , of livestock was decreasing especially buffalo and ox . Due to decrease in grass species, lack of feed availability and reduction in the size of some fodder trees.

6.6 Source of Income

The data income inherent some limitation. It is reality that rural households do not kept record of their incomes. Hence information largely depends upon the memory of respondents which may resulted both in underestimation or overestimation. Keeping these factors in mind, best efforts were made during the collection of data. The distribution of annual household's income by income size groups is give in the table no. 4.11 below.

Table 4.11**Distribution of Annual Households Income by Income Size Groups**

Income size groups (Rs)	2005		2016	
	No of Household	Percentage of household	No. of Households	Percentage of Households
Below 50,000	17	42.5	4	10
50,000 - 60,000	12	30	6	15
60,000 - 70,000	5	12.5	8	20
70,000 - 80,000	5	12.5	10	25
80,000 - 90,000	1	2.5	5	12.5
90,000 - 100,000	0	0	3	7.5
Above 1,00,000	0	0	4	10
Total	40	100	40	100.00

Source: Field Study, 2016

Above table shows that all the sample households are classified into seven groups on the basis of their annual income. From the field survey, it is found that the main occupation of all respondent is agriculture but it is not enough to fulfill their demands and needs. They fulfilled it by another income sources like service, business, wage labor and by selling livestock. In 2005 no one earn more than 90,000 and maximum 17 household they earn bellow 50,000 but In 2016 ten percent respondent they have less than 50,000 per year and maximum 25 percent respondent are they have 70,000 to 80,000 per year and lastly 10 percent respondent they have more than 1, 00,000 per year

6.7 Expenditure

Like the income, it is difficult to obtain correct information on expenditure. Expenses are made in numbers of times under several headings. Therefore, in lack of proper records of expenditures, information collected on the basis of memory of respondents requires great caution while interpreting the results. Hence, the findings presented here may not be exceptional. Like the income, expenditure has also

increased with the farm of size. It is suggested that expenditure is highly determined by the income. Like as income, the distribution of annual household's expenditure, by expenditure size groups is given in the table below:

Table 4.12

Distribution of Annual Households Expenditure by Expenditure Size Groups

Expenditure size groups (Rs)	2005		2016	
	No of Household	Percentage of Household	No. of Households	Percentage of Households
Below 50,000	14	35	15	37.5
50,000 - 60,000	12	30	10	25
60,000 - 70,000	4	10	8	20
70,000 - 80,000	8	20	5	12.5
80,000 - 90,000	1	2.5	1	2.5
90,000 – 1,00,000	1	2.5	1	2.5
Above 1,00,000	0	0	0	0
Total	40	100	40	100

Source: Field Study, 2016

From the above table, the general condition of expenditure is seen in Dura society. There is surplus, when comparing the overall average income and expenditure of households. The percentage of expenditure is higher than the income in lower status groups. Some of the Dura sell their surplus food and uses it to made more alcoholic drink than necessity.

CHAPTER SEVEN

THE CHANGING FACTOR OF SOCIO-ECONOMIC LIFE OF DURA

The condition of socio-economic life of Dura's during the past to present faces so many ups and downs. The socio-economic life of Dura's of in Lamjung was much prosperous. In course of time, alcohol preparing became a part of life and it is used in all of their social and cultural functions. Because of their bad habit of more alcoholic consumption they started to prepare alcohol from rice and other crops as well. To prepare alcohol from food it took double amount of their food consumption. Dura's socio-economic life is slowly increasing towards position day by day. Many factors are involved to change the socio-economic life of Duras. According to key informants and respondents, changing factors are found in the study area. These factors are classified below

7.1 Usage of More Alcoholic Drink in their Festivals

Dura people used more alcoholic drinks in their festivals and arrival of their guests and also daily used it in evening time. They began to use more cereal crops to prepare alcoholic drink. In some festivals and social customs, they use to spend more cereal crops which can remove of some month's food deficit. Its show in table 4.13

Table 4.13

Distribution of Annual Household Use of Alcoholic Drink in their Festivals

Festivals	2005	2016
Baishakh Purnima	40,000	48,000
Shrawan Sakrati	60,000	64,000
Teej	20,000	28,000
Badadasain	1,40,000	2,00,000
Tihar	32,000	45,000
15 th Paush	40,000	40,000
Maghi Salrati	28,000	36,000
Falgun Purnima	20,000	32,500
Chaitra Dasain	80,000	1,00,000
Total	4,60,000	5,93,000

Source: Field Survey 2016

This table show that the total amount use of alcoholic drinks in 2005 the sum of total Rs 4, 60,000 they spend for alcoholic drinks but in 2016 they spend the total amount Rs5,93,000 spend the money for alcoholic drinks it show that day by day they increase amount of money for alcoholic drink it decrease their economic condition day bay day towards backward.

7.2 Migration

Migration is a main cause of socio-economically backwardness of the Dura's. Due to their habit of un- enduring small disputes, they used to leave their settlements and went to the new place to search for new land and shelter where they can cultivate easily and live their life it show in table 4.14 below

Table 4.14.
Distribution of Migration

Migration Location	2005	2016
Urban Area	21	25
Rural Area	7	4
Terai Area	12	7
International	0	4
Total	40	40

Source: Field Survey 2016

This table 4.14 show that the number or family migration towards other place in 2005 21 family migration towards urban area and 2016 total 25 family migration towards urban area in 2005 there was no one migration towards the other country but in 2016 around 10 percent population migration an international migration it show that slowly decrease their socio-cultural and economic condition of sindure- 8 turlungkot duras

7.3 Lack of Adopting the Means of Family Planning

In the study area most of the Dura families are shown in the large number of children. Due to many children, they faced out many problems in various sectors like education, health and medicine, employment, nutritive elements and food etc. Their settlements are also shown unhealthy type which help to spread various contagious diseases. Their superstitious methods of removing illness is also helpful to increase their crude death, maternal mortality, infant and child death rates, so their rate is also shown in increasing position. Their occupation also associated by traditional agrarian and livestock are also helpful to increase their birth rate. Dura use temporary and permanent means of family planning but now a days they use permanent family planning given in the table 4.15 below

Table 4.15
Distribution of Using Family Planning

Means of Family Planning	2005/In percent	2016/In percent
Permanent	25	32.5
Temporary	75	67.5
Total	100	100

Source: Field Survey 2016

This table 4.15 show that the percent of use family planning in 2005 and 2016 25 percent of respondent use permanent planning now in 2016 there was minimum increase the percent of use permanent and it was 32.5 similarly 75 percent of respondent they use the temporary means of family planning now in 2016 this percent decrease and drop to 67.5 percent so this table show that this 21st century still they believe in culture using those thing is against law of god so their situation is falling backwards day by day .

7.4 Lack of Awareness

Duras never thought about their future to lack of awareness, some clever people Brahamin and Chhetri provide loan to Dura on interest and in returns they take over their interest. They also believe Jhakri Lama, witches, sorcerers and charm and

wizardry. Due to these beliefs, they do not go to the health clinics and doctors' to cure them from illness. It is the main cause of high death and birth rates and population growths.

7.5 Traditional Agriculture and livestock

Dura do not apply advance farming system, except few exceptions, they do not use chemical fertilizers, insecticides, pesticides, purified seeds etc. They do not use to level the terrace of the field. They usually farm local domestic animals. These animals cannot give more benefit to them, so it helps to make decreasing socio-economic condition.

7.6 Contacting with Christianity and Maoist Party

Due to contact of Christian missionary and Maoist movement, some Dura left to celebrate festivals and worshipped gods and leaving to put 'Tika' and dancing, singing in their festivals. For attracting to own party, Maoists gave slogan eradication free labor system, etc. Many Dura are still socio-economically backward they join to Maoist party after finish maoist movement they return back to home still they are Social and economical backwardness and upwardness is gong together. So, Dura's socio-economic condition seems raining and falling, these changing factors are of many reasons.

CHAPTER EIGHT

SUMMARY AND CONCLUSION

8.1 Summary of the Findings

There are great controversies in the origin and ethnic-history of Duras. But there is not any controversy that they settled during thousands years ago and they settled by making Dura kingdom in Lamjung and its capital was in Turlungkot Village. The major objectives of this study on socio-economic conditions of Dura of Sindure VDC of Turlungkot -8, Lamjung were intended to investigate the existing socio-economic situation of the Duras and to trace out their cultural and social organization. Sample sizes of 40 households were determined by taking 30 percent of the population. Informal discussion with observation and interview schedule were the instruments of the field survey. Both descriptive and exploratory research designs were followed in the study and due to limited time and limiting factors the study of all aspects of Dura of lamjung, Sindure VDC-8, Turlungkot, was not accessible. So some specified problems are recognized.

Dura families are found socially and economically backward. Their health status is also poorer. Minimum percent of Dura families live in joint family and average household having the size of 5.91 persons. Dura culture is very old and more prosperous. Their festivals are various types but due to the bad habits of usage of more alcohol, it pulled them slowly backward by socio-economically. Their main rituals are found mainly four types; these are Birth, Rice feeding, Marriage and Death rituals. They expense more cereal crops in their rituals. They practice Hindu religion with complex system to beliefs and practices. Dura worship various types of god, goddess .

There is seen the raising and falling condition of socio-economic life of Dura. So many factors involve changing Dura's socio-economic life. The falling factors are usage of more alcoholic drinks and expenses in their festivals, lack of applying the means of family planning, lack of awareness and educational status, traditional agriculture and livestock's, their family type and structure, population growth .Dura people migrants towards urban tarai and international area to looking good future

,they don't use permanent family planning they use temporary planning method many times they do mistake to use those thing and they give birth a child untimely. They don't have lots of awareness they believe in god and culture so they still follow the forefather generation rules, believes ,and culture so their status is poor day by day. They still doing farming on traditionally they do not use chemical fertilizers insecticides, pesticides, and purify the seeds they still doing same system for agriculture so their socio-economic condition was decreasing day by day.

8.2 Conclusion

The quantitative information derived from the household survey was analyzed using combination of analytical packages Microsoft Excel. According to above analysis Dura's are socio-economically backward. Their backwardness started slowly day by day. Due to low educational status, lack of awareness, traditional way of farming system and culture usage of more alcoholic drinks in their festivals and arrival of guests, excessive expenses in marriage, death, birth and religious functions etc) have added extra energy to worsen their socio-economic condition.

The governmental program and nongovernmental organization's exert reform in different filed like education, health, skill development training etc have become some hopeful prospects but these are not enough to raise socio-economic conditions.

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Appendix
HOUSE-HOLD SURVEY QUESTIONNAIRE

1: General Information

-) Name of Respondent:
-) Age
-) Sex:
-) Marital Status:
-) Education:
-) Language:
-) Religion:.
-) Cast:
-) Type of houses:

2: Type of family:

-) Nuclear
-) Joint

3: Family Profile:

S.No	Name	Sex	Age	Family Head	Marital Status	Education	Occupation	Remarks

Note: In education, above SLC, Secondary, Primary, Literate and Illiterate rank will be included: in occupation, agriculture, animal husbandry service and other ranking will be included.

4: What was your parent's main occupation?

- Agriculture
- Government Service
- Private Office
- Wage Laborer
- Others

5: Does your house hold have own land?

- Yes
- No

6: Do you have land ownership certificate?

- Yes
- No

7: If yes, how much cultivable land do you have?

Land in Ropani

S.No.	Types of Land Holding	Khet	Bari	Fallow Land (kharbari)
1	Own land cultivated by self			
2	Cultivated on other land			
3	Own land but given for Cultivation			

8: What are the major crops grown or farm in the land?

S.No.	Land	Summer Crop	Winter Crop
1.	Khet		
2.	Bari		
3.	Fallow Land(Kharbari)		

Is it enough for consumption?

- Yes month
- No..... month

) 9: How much income and from which sources did you have last year?

Amount Nrs.

) Agriculture production

) Livestock sale

) Wage Laborer

) Service

) Business / Trade

) Other Specify

10: What kind of and how many livestock do you own?

S.No.	Description	Quantity (Nos)	S.No.	Description	Quantity (Nos)
1.	Buffalo		5.	Duck	
2.	Cow / Ox		6.	Pig	
3.	Goat		7.	Chicken	
4.	Sheep		8.	Others	

11: How much animal products & animals did you sell last year?

S.No.	Description	Quantity	Price (Nrs)	Total (Nrs)
1.	Milk			
2.	Ghee			
3.	Eggs			
4.	Others			
5.	Buffalo			
6.	Cow / Ox			
7.	Goat			
8.	Sheep			
9.	Duck			
10.	Pig			
11.	Chicken			
12.	Others			

12: Did your family grow enough food grain to eat all year around?

Yes

No

If yes, was there any surplus food grain?

Yes

No

If no, for how many months it's not enough ...Month. And how do you fulfill it?

13: What is the monthly / annual expenditure in Nrs?

S.No.	Description	Expenditure (M/A)	S.No	Description	Expenditure (M/A)
1.	Food / Grain		5.	Medicines & Treatment	
2.	Education		6.	Festivals	
3.	Groceries item		7.	Others	
4.	Clothing				

14: What are the reasons behind not sending children to school?

15: What is your aspiration level of education to send your children to school?

Primary

Secondar

Higher education

Just literate

16: Hove you planned any scheme to improve your economic status?

Yes

No

How do you be able to change?

17: What is your feeling about the situation of past and present of Turlungkot Dura's?

18: What is the effect of modernization upon your culture?

19: What types of festivals you celebrate in a year?

S.No.	Name of Festival	Worshipping God	Month / Day
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			

20: What is the source of drinking water?

Private connection

Public tap/ Tank

River spring

Kuwa

Other

21: Do you have toilet facility at your house premises?

Yes

No

22: What types of diseases those appear in your family?

Communicable

Non communicable

23: What kind of treatment system your have applied?

Home treatment

Faith Healers

Doctors

- 24: Have you ever been giving any vaccination to your children?
- Yes
 - No
 - Don't know
- 25: Do any of your family members participated in the politics? If yes, in which level?
- Ward level
 - VDC level
 - Party member
 - Other/no one
- 26: Do you or family members being involved in local clubs, NGOs and other organization, if yes, in which level and can you name them?
- General member
 - Active membe
 - .Executive member
 - Other.....
 - Name of clubs/NGOs and other organization.....
- 27: What do you think that Turlungkot dura's' life style is slowly changing into modern patterns?
- Yes
 - No
- 28: How do the community members are following the tradition of other castes?