

# CHAPTER -ONE

## INTRODUCTION

### 1.1 Background of the study:

Nepal is a multiethnic, multicultural and multilingual federal republic country. According to our official data about 31% of Nepalese are below the poverty line (statistical pocket books Nepal 2004, published by Central Bureau of Statistics) and 50% of the total population below the poverty line are mainly ethnic groups and Dalits (poverty alleviation report 2004, prepared by United Nation Development Programs, UNDP). The way of life, dress, language, habitat, structure of house, socio-economic and cultural identities of the people are directly influenced by the geographical variations. Therefore, each group of people has their own cultural identities.

There are 59 registered ethnic groups and many caste groups throughout the country. Ethnic groups population is 82 lakh (37%) of total population in Nepal (CBS 2001). Geographically, Nepal is divided into three ecological zones, they are Mountain(Himalayan), Hill and Terai. The high Himalayan region is covered by snow. Generally, snow covers all the year round. Hilly zone consists of Mahabharat and Chure range. The overall Terai zone is plain and supposed to be Granary of Nepal as a lot of food materials are produced there. The Terai region is also divided into two regions. One is the Outer-Terai and other is Inner-Terai. Mountain, Hill and Terai are ecologically, culturally different from each other. Similarly, these different regions are inhabited by different types of ethnic groups and tribes. Himalayan region which lies in the northern most part of Nepal is completely covered by snow and been a marginal for human settlement. Sherpas, generally known as 'Bhote' are the main dwellers of this region. The population is marginal still sparse and the main economic activities are barter trade, rearing sheep, yak and shifting cultivation in practices.

The Hilly region is mainly inhabited by Bramain, Chhetries, Newar, Kami, Damai, Sharki, Gurung, Magar, Rai, Limbu, Gaine etc. The Hilly region which is also known as mid-land lies between the Mahabharat Range and Himalayan regions. It is

subtropical belt and has been the traditional population zone. In this region, subsistence agriculture is the main base of economy. All the caste and ethnic groups have their valuable and unique types of contribution for the nation building process from their own side. Thus, the Late King Prithvi Narayan Shah said that “Nepal is a common garden of four Varna and thirty six castes”. While looking at the social monograph of Nepal, one can find the various occupational castes. Some of them are Sharki, Sunar Kami, Majhi, Damai, Newar and Gaine etc.

As the people of Nepal mentioned above live in different physical condition, naturally they have developed in course of time, different types of occupation, culture, custom, religion and social manners. They differ from one another in language and cultures. The foods habits also vary from region to region. They look differ tribes wise and culture wise. For example; the Newars of Kathmandu valley are different than the Newars of the other parts of the country, in their language, culture, custom and daily life style. In our country various occupational caste groups like Newar(Nakarmi, Silpakar, Malakar, Tamrakar, etc.) have been applying different types of occupations. Similarly other occupational caste groups are as Kami(black smith), Sunar(gold smith), Sharki(shoe maker or charmakar) and Gaine(Singer or Gayak), etc. are inhabited. However, diversity in cultural and behavior of these people makes up the original Nepali culture, such as diversity is interesting for a study for the anthropologist. It makes many people around the world curious to know Nepal and her people. Among them the Gaine is one of the typical occupational castes having distinct culture and way of life and settled in different parts of country in Nepal. The population of this caste is in minority. We can find Gains in fifty four places throughout the kingdom (Gandrava sangeet ra Sanskriti-Purna Nepali, 2007, page no.26). Especially, most of the Gains are living in the western parts of Nepal. The Gains are inhabited in the western Hilly districts like, Syangja, Baglung, Palpa, Tanhaun Lamjung, Salyan, Jajarkot, Surkhet, Kaski, etc. Nowadays, the Gaine is also known as “Gayak” or Gandarva” whose main occupation is singing, begging, dancing and playing the Sarangi as well as fishing also. Mostly, the singing folk-song is that which have been never written but shifting verbally from person to person and similarly from generation to generation. The Gains

are trying to reflect the thoughts and feeling of the social common people in which sorrows and suffering are plunged caused by separation due to various conditions like death, disaster, divorce, etc. in their songs.

The word “Gayak” or Gandarva’ indicates that they do the profession of singing. After the introduction of democracy in Nepal in 1950 (B.S.2007), Dharmaraj Thapa, the famous poet had tried to bring some changes in the Gains of Nepal. He has used the respectable word “Gandarva” since the enthronement of his Majesty the Late King Mahendra 2013 B.S through his poem. But only after the implementation of Muliki Ain in Nepal 2020 B.S, they are getting some recognition. Then after Gains people were changed to Gandarva. Some of the Gains people had got respectable jobs slowly. They are attracted towards the academic study. In total one hundred and fifty (150) Gandarva have got chance for the higher study in which 60 persons certificate level, 50 persons are bachelor in different subjects and 30 persons study equivalent to it and 10 persons study above it (Gandarva sangit ra Sanskriti – Purna Nepali, 2007, page 27) including some of them are engaged in the field of engineering. The word “Gandarva” represents them artist who has adopted the profession of singing and dancing by birth.

In course of singing they use to play musical instrument called “Sarangi”. They don’t play Sarangi only but also make Sarangi of different size and quality. Selling the Sarangi to tourists and businessmen of musical instruments is being the source of earning. By performing these activities they can get little success in fulfilling their basic economic requirement. By birth Gandarva learn to play Sarangi from their ancestors. Sarangi is not limited only for folk-songs but also gains the equal popularity in modern music as well as Nepalese cinemas. It is equally popular among Asian countries as well as European countries also.

Gains socio-economics status was gradually degraded due to the various reasons. The Gains people played role of poet and singer in the court of medieval kings. But at present they are regarded as community of lowest and depressed caste with certain socio-cultural behavior. The Karkha of Gains and the melody of their

Sarangi are very much popular in Nepal. The Ganes of Pokhara-16 Batulechour are popular as a composer and singers of various important songs not only in Nepal but throughout the world.

Their songs are really heart touching which are of high thought provoking and natural artistic. Some Ganes of Batulechour such as Khim Bahadur, Jalakman and Dhan Bahadur have visited different countries for the promotion and identity of Nepali folk-song outside the country. Most of the Gandarva sing about the tragic life of Lahaure (Army, other jobholder of foreign country from Nepal). Jalakman Gandrava was very famous singer in the past and is being popular at present. Due to the growing impact of western culture and rapid urbanization and modernization, the Ganes folk-song and their music and their Sarangi are being neglected, so they are completely changing their traditional occupation. At, present only few of them are engage in such occupation.

## **1.2 Statement of problem:**

Nepal is one of the poorest countries of the world. According to the National Statistical Data, 31% of people are absolutely below the poverty line (C.B.S/Statistical Pocket Book Nepal, 2004). In this condition, there are some castes, tribes and ethnic groups who are bounded to give up their traditional occupation in the changing situation. Gaine people belong to one of the poorest backward castes in Nepal. Ganes are facing various social and economic problems. Although their traditional job or occupation is singing song dancing and fishing, they are giving up their traditional occupation as it could not fulfill their basic requirements. Nowadays, very few of them take part in traditional singing occupation. They don't have higher educational status due to the lack of sufficient income. So, they are really far behind the developmental and educational activities of country.

In this context, from Sociological and Anthropological point of view, it is very important to find out the main cause for bringing socio-economics change in Gaine

communities. At the present they are diverted from their traditional occupation, on one hand, they are unable to manage their basic needs or basic requirement from their traditional occupation and in other hands their social life is in tragic. This condition of life indicates that they are at the crucial moment to continue their existence. In the changing political scenario Gaine and other lower caste still are facing different types of social and economic problems. The Gaine is one of the typical castes struggling for their existence in our society with their own identities as traditional singers and dancers. The constitution of Nepal has secured the right of equity for everyone. The Gains of Pokhara-16 Batulechour are very popular for their folk-song throughout the kingdom of Nepal but even at that condition no one cares (local and central government) them. In the name of deprived and disadvantage people, numbers of seminars are held but targeted groups or people are completely unknown. Such kinds of seminars and that sorts of activities are only limited in paper works. Gains arts and talent are in risk due to modernization process. Due to it the traditional occupation of Gaine is negatively affected. Some of the Gains are selling Sarangi and Arbajao but their production of Sarangi and other musical instrument is not satisfactory yet. There is also always shortage or scarcity of market.

The Gains had made their place in the Nepalese literature as the great poets Laxmi Prasad Devkota and Mohan Koirala. It raised the same questions why there is no any NGO and INGO to promote the art of these people? Why are they ignored from the concerned about it? Although Television, magazines, journals and Radio Nepal have highlighted them, why aren't there any concern agencies for their socio-economic upliftment?

Therefore the problem of the study should be understood as to what extent Gaine or Gandrava society in Batulechour, Pokhara has under gone change. The study also inquires to study as to what extent Gains have seen sanskritized and culturalized. Attempt has made to study their present economic condition, occupational condition, educational condition and attempt to find out their new sources of livelihood and whether they have benefited from the development activities in Nepal. People of each

ethnic group have their own contribution and the importance in the process of nation building in Nepal. Thus the study of a nation will remain incomplete without the scientific study of the role each of these groups have so far. The Gaijnes people of Nepal should be remembered forever so the main problem of the present study is to seek answers of above mentioned questions.

### **1.3 Objectives of the study:**

The principal objective of the study is to identify and explore the socio-economics status of Gaijnes of Bataulechour, Pokhara, Kaski district in the context of changing Nepalese society. This research study is concerned especially with the socio-economic condition of Gaijne at Pokhara-16, Batulechour with specific following objectives:

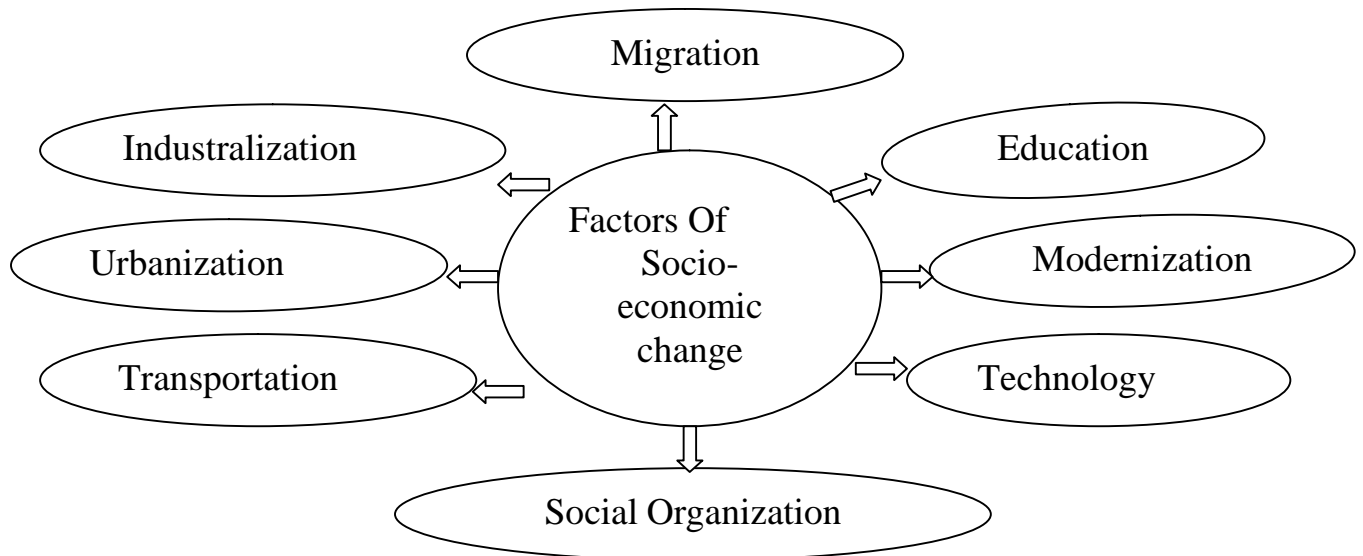
1. To find out the economic status in Gaijne community.
2. To find out the social status of Gaijne community.

### **1.4. Conceptual Frame Work:**

Change of socio-economic status of any community is greatly influenced by migration, modernization, westernization, transportation, education, urbanization, sanskritization, etc.

#### **1.4.1. Factors of Change:**

When a society comes in contact with external factors the sign of change are observed in it. Development is possible only through changes. A change is not a matter to occur over night. It is also not easy to bring about changes in human concept belief and mentality. For this changes occur year and year efforts may be needed. Some changes occur automatically but so far the concept is concerned. Different factors bring different changes in the socio-economic environment which is shown below.



**a. Modernization:**

Many people of the study area go to the other occupational field to seeking job service in the main city of Pokhara. Nowadays, they are involved in other occupation rather than traditional occupation. They involved in small business, foreign employment. They change their food habit, dress, and structure of house. It is the influence of modernization, which is the responsible factor for change.

**b. Transportation:**

The network of road construction was started before few decades. The study area had the good transportation facility. Now this area joins the main city areas of Pokhara Valley and other neighboring village through the good pitch road. The transportation makes easy for moving from one place to another place in a short time. They move place to place in course of singing and learn various life styles where they visit. This has changed a lot in the traditional life style of Gaines towards easy and fast. It has brought new way, value and expectation among them.

**c. Westernization:**

Westernization is another major factor of socio-economic change of the study area. Most of them change their traditional dress and now they have started to wear modern dress. We can see some Gainees towards other religion and celebrating valentine days, New Year in January 1<sup>st</sup>, Christmas day. Cultures of westernization are bringing various changes in the life of Gainees people.

**d. Migration:**

Due to the migration, easily contact with different parts of people has encouraged change in the social and cultural value of Gainees. From the contact with the outside people there comes change in their activities such as way of living, dress pattern, food habits celebration of festivals etc. Gainees people of the study area assimilate that types of activity. Hence the migration factors play the most important role in the change of socio-economic status.

**e. Technology:**

Moreover, the development of technology has affected the traditional culture of Gainees in the study area. They have been playing Sarangi and singing folk song moving house to house. Nowadays, some Gainees used modern musical instruments to continuing their traditional Sarangi. They used mobile and telephone for communication. They organize many cultural programs within the combination of musical set. These technological factors have been bringing change in their socio-economic changes.

**f. Education:**

Education is an essential factor for development of a society .It also helps to achieve upward mobility. Education brings consciousness and plays the vital role in developing knowledge and skill of people. In the study area Gainees people started to



send their children in school. They strongly understood the value of education. Thus education becomes one of the most important factors of socio-economic change.

### **1.5. Significance of the study:**

The socio-economic status of Gaine or any community shows the living condition of livelihood in the field of that community with the great change in the field of technology, communication, transportation, education and their impacts in their socio-economic status. From the interaction between different cultural groups they must have undergone certain changes. This study intends to explore and highlight the Gaine of Batulechour, Pokhara with a view to preserve and promote their socio-culture economic life. Similarly, modernization, enculturation, acculturation, education, population size and migration condition have mostly affected the socio-economic condition of any society. Thus the Gains are also affected by these factors and are being changed rapidly. There are extreme variations in the cultures and the way of life of the people of Nepal. The various ethnic groups and tribes of Nepal are still very far from the eyes of the Nepali research scholars up to now. We can find very few literatures written about the life of Gains. The information derived from this study will be useful for development plans and programs for future. Thus the finding of the study will be useful to understand the changing socio-economic status of Gains of Pokhara-16, Batulechour. In this regard, the study is about the occupational caste with the objectives of defining their socio-economic condition. The researcher expected following significance from this study:

- Findings from this study may be equally applicable to similar other occupational caste, those who are in minority and social depressed.
- Study results will be helpful to the policy and program maker to formulate the certain policy in future to enhance the socio-economic condition of Gains of Batulechour, Pokhara.

## **1.6. Limitation of the study:**

Each and every study has its own kind of limitations and also some shortcomings due to different kinds of constraints. And also this study is not free from such shortcoming which is universal. The following are the limitations of this study:

During the field survey, more emphasis was given for participant observation and focused on group discussion with the help of unstructured interviews with various key informants. Since the study relies on primary information gathered from field work, in some cases information might be inadequate to explain the exact situation due to low percentage of response. In such cases, the result of the study may not be conclusive.

Present study is only for the partial fulfillment of Master degrees required sociology/ anthropology. So, detail study was not possible due to lack of enough resources time. Beside these limitations, the study has tried to meet the objectives as much as possible.

The study is limited by number factors like:

- Since this study contains to the Gaine of sub-metropolitan city Pokhara-16, Batulechour, so the result may not be generalized for all Gaines.
- This study is based on the primary data provided by respondent of Gaine people.
- Respondent people were generally hesitated to talk to the strangers. Hence some in depth insights may have missed due to shyness.
- The socio-economic condition of the Gaines community may differ from community to community and place to place. So, the finding from this study may not be equally applicable to other communities of Gaines.

### **1.7. Organization of the study:**

This study is divided into six chapters. The first chapter includes background, statement of the problem, objectives of the study, justification or significance of the study and limitation of the study.

The second chapter describes the review of literature of Gaine caste. In the third chapter explanation of the research design and procedure of the data collection and data analysis are mentioned. The fourth chapter includes general introduction of the study area. The fifth chapter totally includes about the data analysis and interpretation, major finding and summary at the end of this chapter.

The sixth chapter provides conclusion and recommendation of this study. Bibliography and appendix are also included at end of the study.

## CHAPTER -TWO

# LITERATURE REVIEW

In this chapter efforts have been made to present a brief review on some of the existing literature and relevant studies concerning to the Gaine community of Nepal. This chapter covers the Gaine community, their population in Nepal, their origin Sarangi their musical instruments and their contribution to Nepalese history and culture. The researcher has attempted to include most of the literature found during research work on the Gaine community there.

### **2.1 Origin of Gaine:**

There are many controversies regarding the origin of Gaine. Scholars have not been able to come to a definite and clear conclusion regarding Gaine. Some scholars have derived their origin through etymologies and tried to trace their through legend. The first western scholar to give some information of the Nepalese Gaine was A.W. Macsonald. The Gaine community of Nepal is scatterly living in different parts of Nepal, like as, Syangja, Baglung, Tanahun, Lamjung, Salyan, Rolpa, Jajarkot, Parbat, Kaski, etc.

Some scholars have mentioned the Gaine relations with the Hindus of Nepal. Lineage has also been noted with the Gandharwa of India. The origin of Gaine is the Hilly regions. Physically and specially in facial features the Gaine look like as though they stem from Aryan stocks. They speak Nepali language like as Brahmin and Chhetri.

### **2.2 Gaine and Sarangi:**

Most of the Nepali folk songs are inspired by the Gaine with them lies the genesis of Nepali folklore song and music as we know it today. Sarangi is a bowed string traditional instrument of Nepal. It has medium length neck with the broader, curve, hollow body where the frontal side is covered with the leather. The wood such as Khirro, Chap, Tuni, Sahaj, etc. is used. The instrument has four strings traditionally made out of Goat intestine but later got modified with Nylon and metal string.

Historically the instrument was used to accompany Gaine Sangeet, ethnic group of Nepal. Gaine Songs, Bhajan, Karkha, Khyali and songs glorifying the bravery deeds of Martyrs and King during the unifying time of Nepal, Gaine played the key role to encourage people and spread the news of bravery through the songs. Gaine were popular and after singing songs people would provide them grains, money and clothes, which would be sufficient to live their lives. Therefore, they never got into purchasing land or farming.

Many cultural programmes have been carried out by different social organizations in order to encourage the Gaine to preserve their traditional occupation. Recently, National Folk Music Festival 2009, DC Nepal had carried out a regional level Sarangi Competition in different regions of Nepal. It was organized by Nepal Music Centre on December 4, 2009. According to the organizers, the results were as follows:

- 1<sup>st</sup> position- Govinda Gayak (Bataulechour, Pokhara)
- 2<sup>nd</sup> position- Suresh Ghandharva (Dhankuta)
- 3<sup>rd</sup> position- Lal Bahadur Ghandarva (Kathmandu)

I think it would be an especial event to encourage musical encounters between Sarangi players of different folk traditions from Eastern, Western and Central Region of Nepal with a special emphasis on quality. The events intend to bring about positive cultural meeting between regional artists, using Sarangi as cultural ice breaker.

It is important to us to review other work for better understanding of the present situation of the Gaine community of Nepal in general and of Batulechour, Kaski in particular of Pokhara-16. Nepal was closed for the outside world for 104 during Rana Regime. State and research related with Nepal and Nepalese people were strictly prohibited at that time. After 1950, some of foreigners had done research on the Gaine community in the different parts in Nepal. Among them Prof. A.W. Macsonald had done study on the Gaine in Salyan district in 2024 B.S and he found that the majority

of populations of Gains are engaged in singing song and begging. Still they are not aware about education, social activities and other development activities, etc.

Similarly, important research entitled “Is Gains Sarangi just a begging bowl or part of Nepali culture 1986” has been carried out Ganu Chhetri on the view of sociological prespective, which provide some concept on the Gains community. The researcher Ganu Chhetri found that the Gains use Sarangi only for not begging bowl but it is the most important culture of Nepali folk music.

Nagendra Sharma has presented some valuable account on the upliftment of the Gains social and culturel status in the Book “Nepali Janajeevan” (2032 B.S). In this book he has described Gains social cultural life, also he has attempted to highlight to their traditional occupation and customs.

A book entitled “Mechi Dekhi Mahakali” (2031 B.S.) published by department of information has provided some sketches on the Gains of Pokhara. Some of the information on their beliefs and customs available in this book are valuable. However, it lacks the detailed information on the socio-cultural life of the Gains of Pokhara.

A case study was conducted by Matrika Sharma that the Gaine is of such community having distinct way of life. In his research work entitled “socio-economic condition of Gaine. A case study of Batulechour Pokhara 2002”.He has studies the socio-economic life of the Gains of Batulechour Pokhara from sociological perspectives.

Dharma Raj Thapa who is also from Batulechour has been interested to collect various folk-songs related to Gains. So, he collected the Gaine’s folk-song from different part of Nepal. He published a numbers of Book related to the Gaine life and their folk-song .Specially in his Book “Hamro Lok Git” (2020B.S.) and “Gandaki Ko Susali” (2030 B.S.) have described the Gains of Nepal in historical context. From these books he assisted to promote and uplift the folk-songs and cultures of Gains community.

A book entitled “Race and the politic of identity in Nepal” (2049 BS) written by Susan Hangen have described about the education in lower caste of Nepal. According to him public education expanded in the 1960s from Nepal and educated Nepali Gaine was familiar with the construction of their race.

### **2.3. Theoretical Review**

This study links with the cognitive approach which is the study of the indigenous bodies of knowledge within a cultural area. It’s study depends upon the folk-song and folk music of Gandarvas which is called ethno- science.

Cognitive approach was developed in 1960; by Anthropologist W.H Goodenough, C.O Frake and contributed on it. H.W.Goodenough laid out the basic premises for the “new ethnography” as ethno science was some time known. He states that “culture is a conceptual mode underlying human behavior”. He proposed that to successfully “navigate their social world individuals must control a certain level of knowledge” that he calls **a mental template**. This study prefers to the folk culture perspective. Similarly this study concern about the traditional occupation of Gandarva is singing, dancing and playing Sarangi. These are their main folk cultures. Changing socio-economic status of Gandarva depend upon their folk culture. Similarly, C.O.Frake state that, “How people think have historically sought evidence of **primitive thinking** instead actually investigating the process of cognition”.

Cognitive approach describes and analyzes traditional practices, language, culture, behaviour, family relation and activities of the society. It prefers the traditional knowledge and skill of any ethnic groups. In this way we can say Gandarva use Sarangi for not only as begging bowl but also they preserve it as most important culture of Nepali folk music. The occupation of Gandarva is to sing folk song and play Sarangi have been never written but this skill and knowledge have been shifting verbally from person to person and generation to generation.

## CHAPTER -THREE

### **RESEARCH METHODOLOGY**

This chapter is concerned with the methodology adopted in the study.

#### **3.1 Universe of the study**

This study is going to be carried out on a Gaine community regarding in Batulechour located in Pokhara metropolitan city ward no.16 of Kaski district. Therefore, many people from periphery district Parbat, Maygdi, Syangja, Tanahun and Lamjung have migrated to Kaski district of Pokhara. Most of the Gainses who live in Batulechour had migrated from Kaskikot. They are concerned with Batulechour and the residence area which is known as Gaine tole. The area under the present study is one of the largest settlements of Gaine in Kaski district. In Batulechour there are 58 households of Gainses and the total population of Gainses in Batulechour is 296. At the time of survey, among them 146 males and 150 females out of 296 populations from 58 households were surveyed.

#### **3.2 Research Design**

This study is based on ethnographic research. The study is descriptive as well as analytical in nature. Being a descriptive work it does not have any formal hypothesis regarding socio-economic study of Gaine in Kaski district. The main focus of the study is to find out and analyze changing socio-economic condition of Gainses of Kaski district in Batulechour through the description of institution, social organization and economic condition of Gaine people.

#### **3.3 Census method**

The census method is more time consuming as compared to the sample method but it is very suitable for this study due to the small universe of Gaine community in Kaski district at Batulechour. All the 58 household of Gainses in Kaski, Batulechour were included in the household survey. A household list was prepared during the survey



and it was used for the purpose of eliciting information. It was not possible to visit every household member of the family. The priority was given to ask with the head of family.

### **3.4. Source of Data**

Although the research depends mainly upon primary data, secondary data have also been used wherever necessary. Secondary data are obtained from Government census, relevant library, internet media and concerned agencies had been visited and data and information were collected. These secondary informations were helpful to check the validity and reliability of imperial data. Primary data are obtained from field survey by participations observations and personal interview methods. From the field survey both qualitative and quantitative data have been gathered.

### **3.5. Techniques of data collection**

The instruments used to collect the necessary data are described in the sub sections that follow:

#### **3.5.1. Observation**

Participant observation is the main source for the collection of the primary data. The researcher was familiar with the Gaine community for about the decade. Therefore the researcher had already known some ideas about them such as house structure, settlement, dresses and ornaments. Social behaviors were included into data through observation method. This long interaction with the community provided the researcher with abundant knowledge about Gaine community.

#### **3.5.2. Household survey**

In order to get reliable and valuable data about socio-economic background of Gaines, a household list was prepared and all the 58 households in which the household head acted as the main respondent were survived interviewed and observed.

### **3.6. Questionnaire**

#### **3.6.1. Structure Questionnaire**

Only one set of structure question was used per household. These questionnaire consisted both open and close questions. It consists of questions on present occupation, attitudes towards traditional occupation, source of incomes, holding of land, educational status, marriage system and family structure and various aspects of social and economic activities.

#### **3.6.3 Key information:**

Key informations are also importance sources of acquiring anthropological data, few informants were those people who know great deal about community under study for male Gaines were selected as key informants who were above 55 years and interviewed for obtaining key information required for the present study. They provided depth information about socio-cultural practices and economic activities and changed in Gaine community.

### **3.7 Analysis of Data:**

The data taken from field work have been analyzed by utilizing statistical tools, link frequency, percentage etc.

Important characteristics of population such as age and sex composition, dependency ratio, overall educational status, family structure, current involvement in occupation, income sources, land property, etc. have been calculated and analyzed in detail. Many socio-economic characteristics of male and female among different age groups have been compared to show the changing socio-economic areas. Attitude of respondent towards their traditional occupation and their role are also analyzed from the information obtained from the key informants have been used. Different types of rituals and customs have also been analyzed on the basis of field observation and key informant's interviews. The primary data have been compared with secondary data whenever it was necessary.

## CHAPTER-FOUR

### INTRODUCTION OF STUDY AREA

The history of Pokhara city shows that proper settlement in Pokhara was initiated from Batulechour (Presently Ward No. 16). The settlers of this town are Thakuri , Brahman, Chettri & Occupational caste group such as Kami, Sarki, Gaine, Newars, etc. It was only after eradication of malaria fever from the valley in mid 1960s and subsequent urbanization process such as development of transport and communication, health, education, trade, commerce, industries etc., gave rise to immigration of people from abroad which ultimately converted the homogeneous town into heterogeneous in nature. The people of Nepal are the outcome of successive wave of migration of Mongoloids and Cancasoid from the two major Asiatic civilizations. Therefore, the people of Batulechour represent both of them Mongolian and Aryan's stocks in minority . Approximately 95% of their population has its origin in Hills; people of Terai and Himalayan are 3% and 2% respectively. The 1991 census has recognized 60 ethnic and caste-groups. Out of these, 29 are from Hill, 29 from Terai and 2 from Mountain region whereas the census of 2001 has recorded 70 diverse groups out of which 27 are from Hill, 35 from Terai, 4 from Mountain & 4 from mixed & unidentified categories. However, this classification includes four religious groups i.e. Chaurete, Marwari, Muslim and Sikh as well as Bengali linguistic group. Thus, the population of Batulechour is made up of numerous ethnic and caste groups, a number of classes and creeds as well as linguistic heterogeneity. Hence it is a cultural cradle of different ethnic, religious and linguistic groups. People are of different religious beliefs, but they are mostly Hindus and Buddhists. A marginal number of people follow Christianity. The religious secularism, tolerance and co-existence are the unique characteristics of cultural components of Batulechour. Hence, no untoward incident has ever occurred. Nepali is the language of majority as well as its linguistic characteristics like: Newari, Gurung, Magar, Thakali, Gaine,etc are other local dialects of Batulechour. Brahmans form the majority group and it is followed by Gurung, Newar, Gaine and Chhetri groups. The Kami, Thakali, etc. are minority groups. There is a

famous cave which is called Mahendra Gufa located in north side of Batulechour. As being a famous place there are few schools like as Bindhyabasini Higher Secondary School and social organizations are also available there. It lies in 28<sup>0</sup>.14'.0 North Longitude and 83<sup>0</sup>.59'.0 East Latitude. Its geographical boundaries are: north-west is surrounded by Lamachour and Gharmi, similarly east-south surrounded by Bhalam and Bagar of Pokhara. Cultural cradle of Batulechour is the land of festivals with rich cultural heritage of the people of Indo-Aryan as well as Mongoloid stocks. Now a day, some are seen followed Christian religion and festival. More than 90 percent cultural ceremonies and activities have religious origin. Out of these, Buddha Jayanti, Shrawan Shakranti, Nagpanchami, Janaipurnima, Teej, Bada Dashain etc. are totally religious. During the celebration of Loshar cultural activities such as dancing and singing, repeating lores and legends are preformed as ceremonial rites and rituals in Batulechour. These are the most fascinating cultural phenomena of this particular society. Apart from Hindu and Buddhist festivals, Christmas Day, Easter Sunday, Good Friday etc are also observed by minority Christian cultural groups. In respects of cultural heritage, Batulechour is one of the famous folk cultural bowls in Pokhara.

## CHAPTER-FIVE

# CHANGE IN DEMOGRAPHIC, SOCIAL AND ECONOMIC STATUS OF GAINES

In this chapter, analysis and interpretation of the collected data regarding the socio-economic status of Gainses in Kaski at Batulechour is mentioned.

### 5.1. Family

Of all human groups, the family is the most important primary group. It is a small social group including parents and their children (general view). The institution of family has universal existence of all the human groups. According to the sociologist, Nimkoff, “Family is a more or less durable association of husband and wife with or without children, or of a man or women alone, with children”. According to another sociologist, Merrill, “Family is the biological social unit composed of husband, wife and children”. Similarly, another sociologist, Clare had defined family as “By family we mean a system of relationships existing between parents and children”. The families in Nepal tend to be nuclear and joint. In the socio-economic study of the Gainses, it seems important to take information about the types of family.

**Table 5.1**

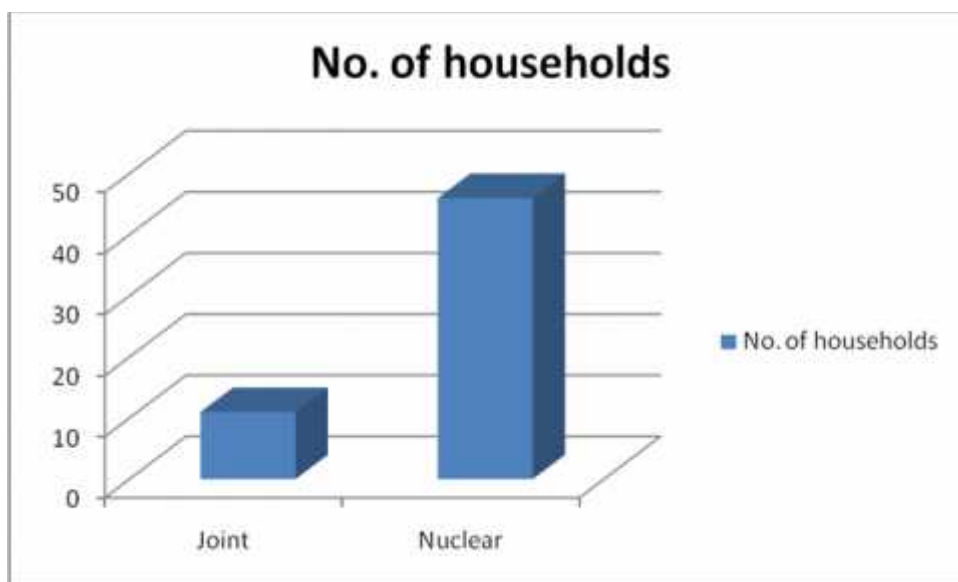
#### **Types of Family in the Study Area**

<b>Types</b>	<b>No. of households</b>	<b>Percent (%)</b>
Joint	11	20
Nuclear	46	80
<b>Total</b>	<b>58</b>	<b>100</b>

Source: Field survey 2010

Distribution of Respondents by the types of family has been shown in Table 5.1. According to the Table, among the 58 respondents 80% families are found nuclear and remaining 20% families are joint. It shows that they want to go nuclear family. Gains are seen to be respecting their elders either male or female.

**Fig.5.1. Types of Family**



## 5.2. Age and Sex

Age and sex are the important factors to measure the socio-economic status of any society. Similarly, in the study of population it is very important to show their age and sex distribution. The age and sex distribution of the respondents of researched area has been given in the following Table.

**Table: 5.2**

### Distribution of Population by Age and Sex

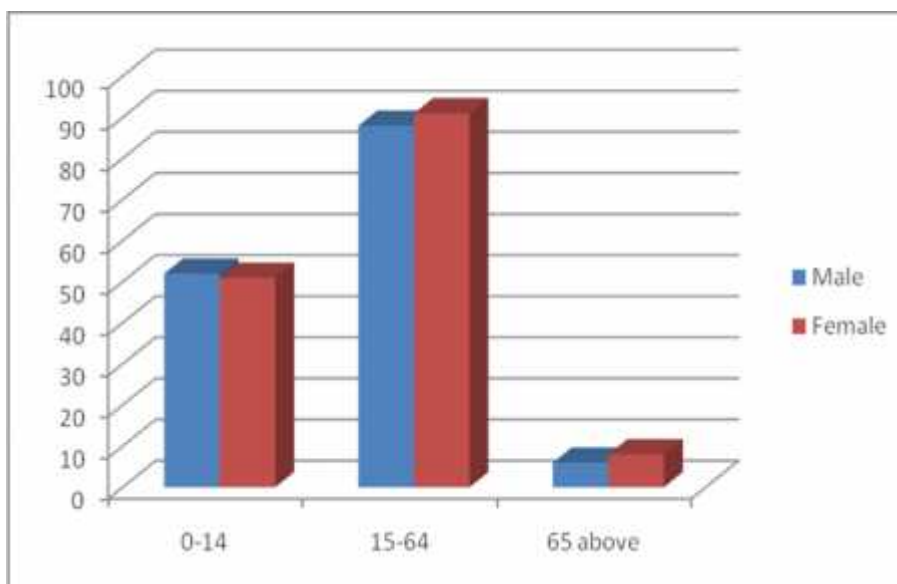
Age Group	Male	Percent (%)	Female	Percent (%)	Both Total	Percent (%)
0-14	52	35.6	51	34	103	34.8
15-64	88	60.3	91	60.7	179	60.5
65 above	6	4.1	8	5.3	14	4.7
Grand Total	146	100	150	100	296	100

*Source: Field Survey 2010*

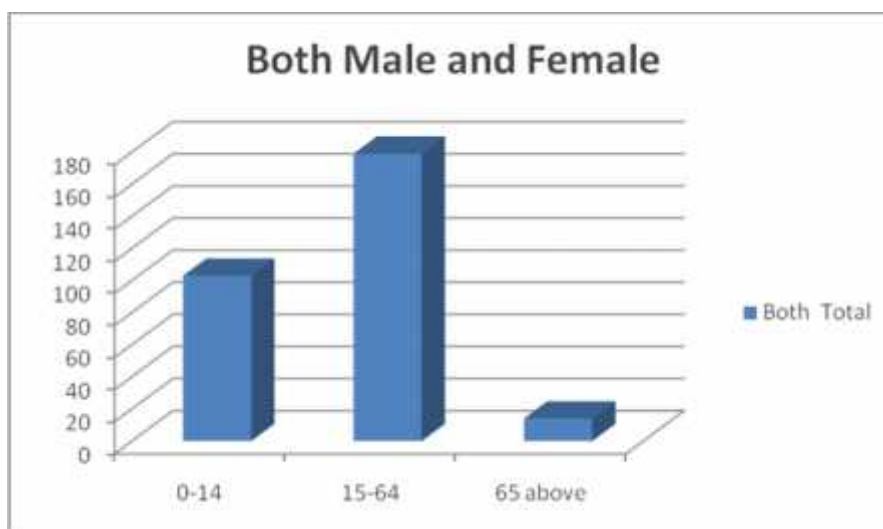
In the above Table 5.2, Age and Sex distribution of the counted population from 58 households has been shown and their total population was 296 of which 49.32 % (146) were males and 50.68 % (150) were females. It indicates female's population is more than male's population. There 52 males and 51 females are reported in the age of 0-14 years which is 35.6% and 34% respectively. Similarly, 15-64 ages group, 88 males and 91 females which is 60.3% and 60.7% respectively. In the same way, 6 males and 8 females which is 4.1% and 5.3% respectively were reported in the age group of 65 above. It indicates 15-59 age groups are the more productive group. According to Demographic Status of Nepal-2008, 0-14 age groups are 38%, 15-64 age groups are 58.2% and 65 above are 3.8%. The above demographic result of Gaines population is also quite similar to the national figure.

**Fig.5.2.Distribution of Population Age and Sex**

**(a) Comparative Study**



### (b) Collective Study



### 5.3. Religion

Religion has always been a central feature of Nepalese life. All societies involved belief in supernatural forces. Each religion provides some sort of outward acts like prayer, human offering and after forms of reverence. Distribution of respondents by religion in the Gaine community of Pokhara-16 Batulechour has been given in the Table below.

**Table: 5.3**

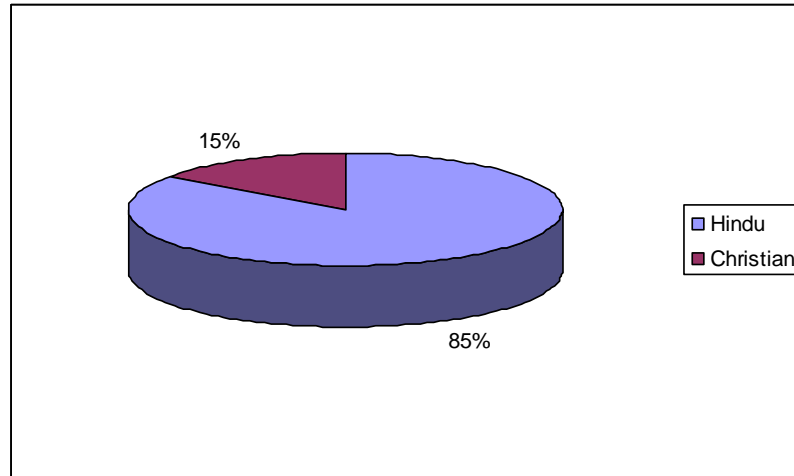
#### **Distribution of Respondents by Religion**

<b>Religion</b>	<b>No. of household</b>	<b>Percent(%)</b>
Hindu	49	85
Christian	9	15
<b>Total</b>	<b>58</b>	<b>100</b>

*Source: Field survey, 2010*



**Fig.5.3. Distribution of Respondent by Religion**



According to the above Table 5.3, among the 58 households, majority of the Gaine in the survey area are Hindu that is 85% and the rest 15% are Christians. Due to the influence of weasternization, very few numbers of Gainses have changed own traditional religion from Hindu to Christian. According to him/her they are motivated from the new religion; there is no any discrimination on the basis of caste system. Still, high caste people despise the Gaine community behaving them as an untouchable and lower caste but young generation of any community does not want any kind of discrimination on the basis of caste and religion.

In Kaski at Batulechour, there is not any religious discrimination. They have a lot of religious sincerity and tolerance. Christian also celebrates the festivals of Hindu, they only denied Tika. Hindu are also respecting them, said “Arjun Bahadur Gayak” actually no other festivals found in Gainses which they celebrate differently. Gaine celebrates Sakranti, Janai Purnima, Shreepanchami, Teej, Krishnastami, Dashain, Tihar and Christmas. They worship Dokhala(Bhut,psychological belief) and Naag with lot of enthusiasm. They believe that the Puja of Dokhala is dedicated to the dead ancestors. They believe that if someone has left his/her life in untimely death, they sometimes appear around the house and witch doctor provides some parts of them and he/she returns back. Sometimes Dokhala creates problem among the family members due to the dissatisfaction. It is quite similar to ancestor rituals called Annual *Saraddha*

prevalent in other so called high caste community in Nepal. Not only this, the Gains of Pokhara valley has a deep faith and belief in Naag. So, most of the Gains families gather around the *Naagsthan* and observe the grand rituals by offering various things to Naagdev. They also believe in various unseen forces like Ghost, Vayu and Spirit. If the dead person's soul is not pleased, they can create major problem. So, they are really conscious and aware of Vayu Puja in the riverside every year.

By observing this thing it seems that the religious life of Gains is guided by Hindu philosophy. The Hindu Gods and Goddess like Ganesh, Shiva, Parvati, Chandi, Satyanarayan and Laxmi are worshipped by the Gains of Pokhara. Since they are mostly Hindus, it is obvious that their activities are influenced by Hinduism.

#### **5.4. Education:**

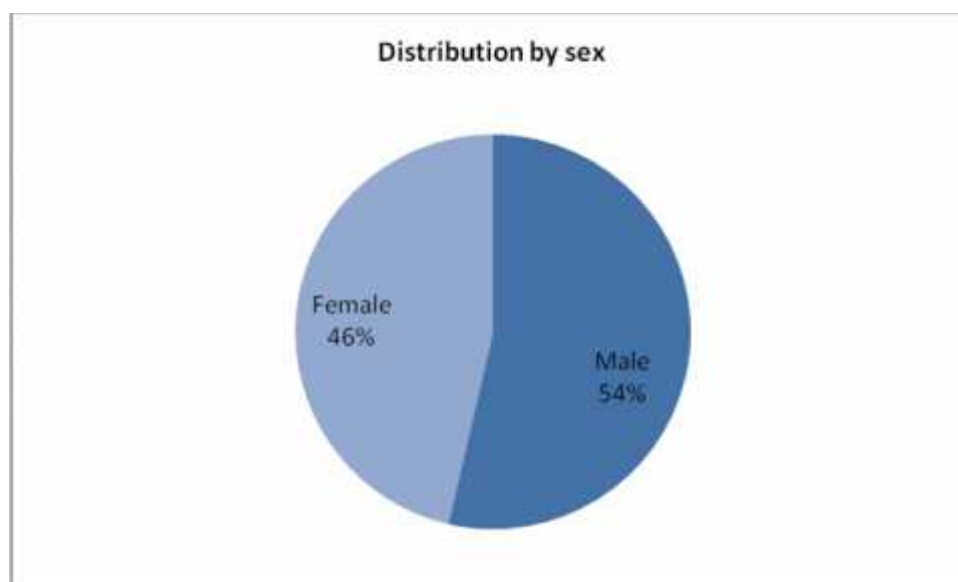
Due to the various circumstance of social, political, economical, etc. the general people were not allowed to get education But only after the democracy of 2007B.S. in country generally oppressed like occupational castes Damai, Kami, Sarki, Gains people were also allowed to get education. No doubt education plays vital role for the progress and prosperity of a community. However, the lower caste people like Damai, Sarki, Kami, Gains and Poda, etc. have less access in education because of their weak economic status. So, till now they don't take any benefit from education. The Gains couldn't change their track as their profession was singing and dancing. They could not fulfill their daily requirement. Due to poverty, they were less interested in school education. As a result, the lower caste people remain still unchanged and backwards. But at present due to the community of urban area some of the Gains of Batulechaur, Pokhara are interested towards education. The following Table shows the education level of Gains of their.

**Table No.5.4**  
**Educational Status of Gains by Sex ( 6 yrs above)**

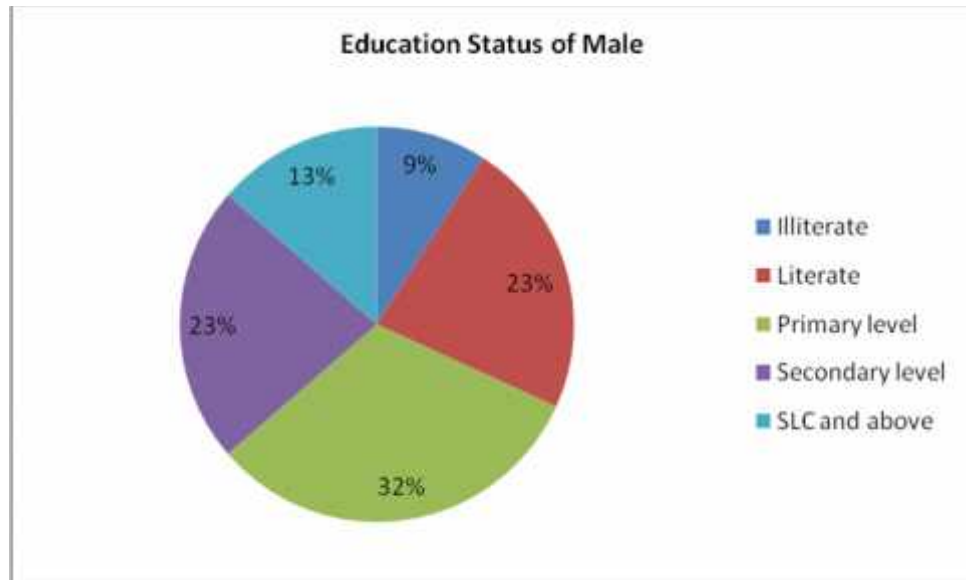
Educational status	Male	Percent (%)	Female	Percent (%)	Both Total	%
Illiterate	8	22.22	28	77.78	36	100
Literate	20	83.33	4	16.67	24	100
Primary level	28	58.33	20	41.66	48	100
Secondary level	20	55.55	16	44.45	36	100
SLC and above	12	60.00	8	40	20	100

*Source: field survey 2010*

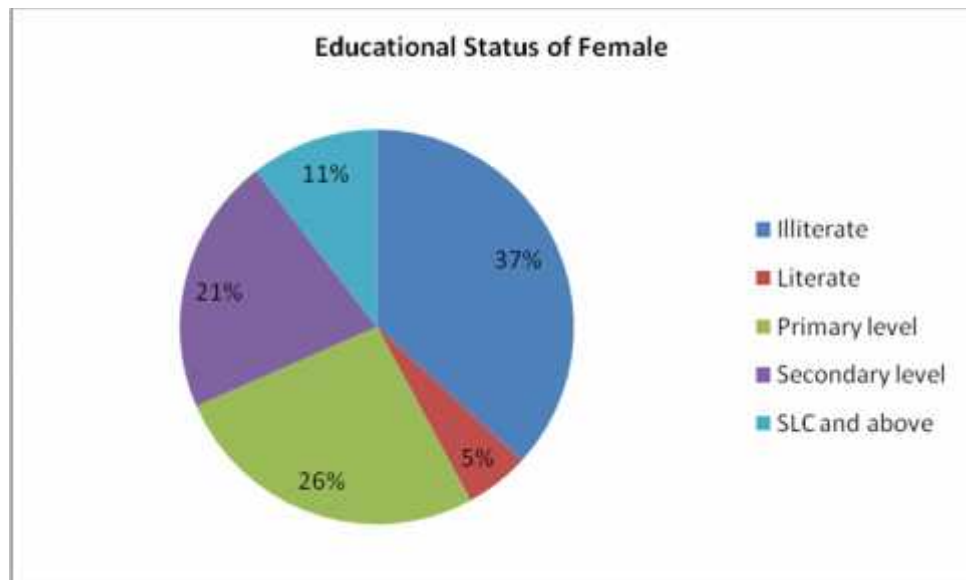
**Fig.No. 5.4.1**



**Fig.No. 5.4.2**



**Fig.No. 5.4.3**



**Fig.5.4.4. Comparative study of Educational Status of both Male and Female**

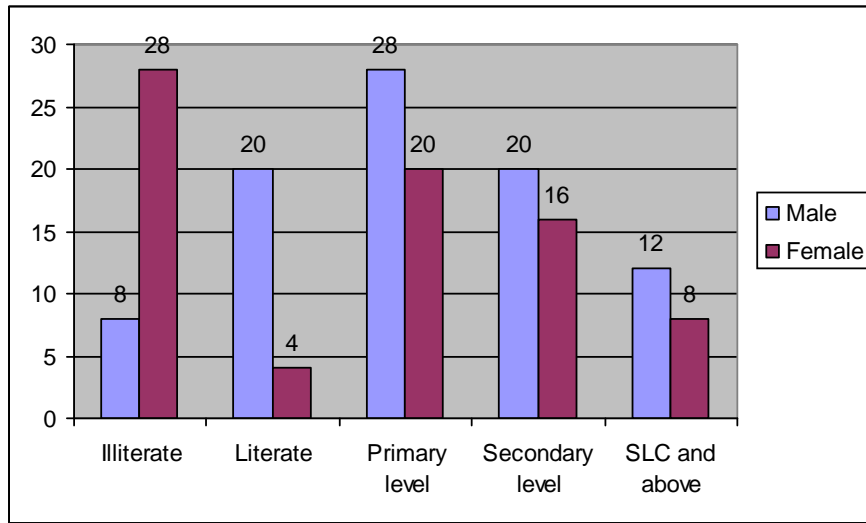


Table 5.4, shows educations status of Gaines by sex who are above six years of age ,8 males and 28 females are reported as illiterate that is 22.22% and 77.78% respectively of the total numbers of 36.in the literate status that 24 males and females are reported among them 83.33% are males and 16.67% females. Similarly in the primary level educated status total 48 males and females are reported among them 58.33% are males and 41.66% are females. In the secondary level educational status ,there are total 36 male and female are reported among them, 55.55% are males and 44.45% are females. And in the S.L.C. and above 60% males and 40% females are reported in total no. of 20.

Educational status of Gaine students at Bindhyabasani Higher Secondary School:

The change of migration in the locality on the field of education is gradually positive, in fact, the history of development of education atmosphere in the study area is linked with the history of migration and urbanization of people. The education system of this area is still not so good but people are towards the education. Gaine students slowly increase in the school. Still, now they are used to school send their children a minimum percentage occur than the other caste.

The S.L.C. passed Gaine students from the government school, Bindhyabasini Higher Secondary School since 2056-2065 as shown from the following Table.

**Table No.5.4.1**

**No. of S.L.C. passed Gaine students in different years.**

Name of school	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065
	M-F	M-F	M-F	M-F	M-F	M-F	M-F	M-F	M-F	M-F
B.H.SS	1-0	0-0	0-1	0-1	0-1	2-2	2-4	1-0	1-1	2-0
Cumulative Total	1-0	1-0	1-1	1-2	1-3	3-5	5-9	6-9	7-10	9-10

*Source Field survey: School record 2010*

The Table 5.4.1 shows that there is slow increase in the numbers of S.L.C passed Gaine students. The admission of Gaines students is slowly increasing .In the study area there is vast difference in numbers of S.L.C. passed students with other caste. The Table shows that out of 529 girls only 10 girls were Gaine, similarly, out of 461 boy students only 9 boy students were Gaine students. There is no vast different between male and female students, which is shown in above data. The Table shows that, the total number of S.L.C. passed students within 10 years (since 2056-2065BS) from B.H.S.S. Among them 9(1.95%) were male students and 10 (1.89%) were female students who passed the S.L.C. exam. It shows that their educational status is very poor, due to poverty, backwardness, socio-economic status and so on.

### **5.5. Health and sanitation:**

Health is one of the most important indicators of the development. Healthy person can commands healthy society. The condition of Pokhara-16, Batulechour is satisfactory in the aspects of health and sanitation. There is concrete road around the area. Drainage is complete and well managed. The study area is surrounded by various

caste groups' people. One health centre and few medical halls are there. There is no difficulty in case of severe illness because near the main down town there are good facilities of Gandaki Regional Hospital, Manipal Teaching Hospital, and various nursing homes.

Female child health volunteers are playing good role for promoting health of the community such as immunization, hygiene, sanitation, safe delivery, family planning, etc. Therefore, health and sanitation is gradually improving in the study area. No. of households having different types of toilets in the study area can be shown in the following table:

**Table No.5.5**  
**Types of toilets in surveyed Household**

<b>Types of toilet</b>	<b>No. of Household</b>	<b>Percent</b>
Permanent	30	51.72
Temporary	28	48.28
Toilet less	0	0
<b>Total</b>	<b>58</b>	<b>100</b>

Source field survey 2010

Some years ago Gains did not make toilet .They went at a open field but now a days they started to make toilet and some educated persons are promoting to prepare it. The effect of migration, urbanization and sanskritization in the locality in the field of health and sanitation is gradually improving. They are culturally adapted day to day.

Toilet, well sanitation and cleanness are the terms or necessities that indicate health condition of living area. Gaine community started to make healthy environment in own area. The Table shows that at the study area there were 51.72% permanent or modern toilet, and 48.28% temporary or simple toilet. Nobody was found toilet less.

## 5.6. Land property

Out of 58 households of Gaines community of Batulechour only eight households have additional land except house. Majority of households have little area of land which is just sufficient for living. Due to the lack of cultivated land they must depend upon other occupation except their traditional occupation. The following Table shows the size of land of Gaines households.

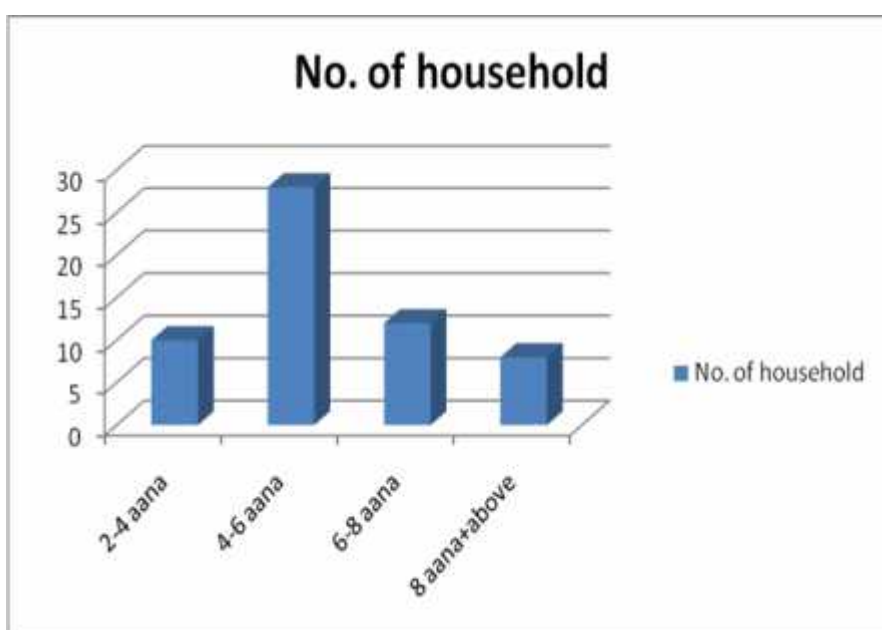
**Table no. 5.6.**

**Land property of Gaines Household**

Size of Land	No. of household	Percent(%)
2-4 aana	10	17
4-6 aana	28	48
6-8 aana	12	21
8 aana above	8	14
<b>Total</b>	<b>58</b>	<b>100</b>

*Source: Field Survey 2010*

**Fig.5.6. Land property of Gaines Household**





Above table 5.6 shows that those who were engaged in other occupation, rather than traditional occupations have some sort of land. This means traditional occupations holders are in weak economic conditions as compared to the other occupation holders. At present, Gaine of Batulechour are diverted towards the other alternative occupation, like sweeper, labor, fruit selling work etc. This indicates that from their traditional occupation, they could not earn considerable amount of money to manage their daily life.

### **5.7. Marriage status.**

Marriage is one important occasion for every people. It fulfills the basic requirement of men and women providing security, companion and stability. In the Hindu society, marriage is considered to be the most important ceremony, which constitutes the family life. The Gainses of Pokhara have their own customs rites and ritual regarding the marriage. Marriage relation between the members of the same clan (Thar) is strictly prohibited. Restrictions on the marriage of parallel cousin are strictly followed by the Gaine community. Gaine can marry among themselves except member of their own family. The Gainses prefers to marry their maternal cross cousin. They are allowed to marry only with the daughter of their maternal uncle. This type of marriage is common in other groups of people like Kumal, Gurung, Sarki, Damai, Kami, etc.

Arrange marriage is traditional marriage system, and it is for the bridegroom's side to take initiative in this marriage system. When the son of house allies a marriageable age i.e. twenty to twenty over years of age their parents and some relatives at once set to work to find a suitable bride (Jodi) for him.

In the Gainses community it is initially initiated by the Lami (match maker) who is also called "Karobari" by the Gainses folks. At first the parent of boy finds a suitable bride for their son and match maker or Karobari visits the house of the girls. Sometimes young Gainses choose their own partners.

Also the love marriage practice is commonly found in Batulechour's Gainses community. At present mainly the love marriage practiced by new generation. In this

types of marriage, bride is selected by boy and girl themselves which depends on their interest.

Distribution of the total 25 respondent of household head according to the types of marriage has been shown in table 5.7. Among the 25 respondents, 16 (64%) respondents are reported in love marriage and remaining 9 (36%) is reported in arrange marriage. It shows the change of trend of marriage in love marriage rather than arrange marriage. But most of the respondents marriage is within own caste.

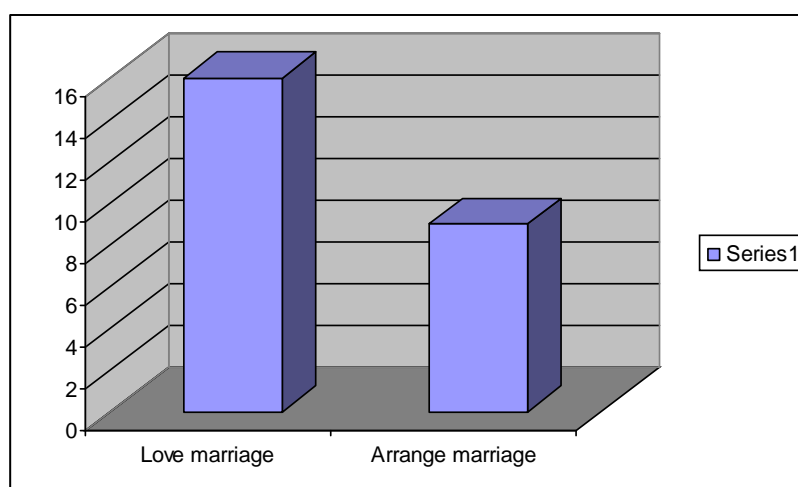
**Table No.5.7**

**Status of marriage in Gaine**

<b>Types of marriage</b>	<b>No. of households</b>	<b>Percent(%)</b>
Love marriage	16	64
Arrange marriage	9	36
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Field Survey 2010*

**Fig. 5.7. Status of Marriage in Gains**



A few examples of inter-caste marriage are seen in Gains community of Batulechour, Pokhara. But this type of marriage is not successful and long lasting. A small number of Gains women marry with inter-caste. But most of these who marriage

the Gains women, divorced them in a short time. But the inter-caste marriage within the untouchable caste and ethnic communities has become successful.

### **5.8 Upper caste Treatment**

Our social system is based on the caste system or caste hierarchical system that has created many problems. One of them is social inequality. The Muliki Ain 2020 B.S. has abolished all kinds of social discrimination based on caste system. But in practice still the hierarchy is strictly followed within the caste. The Gaine of Batulechour, Pokhara are living within the periphery of high caste settlement.

As a result of rapid urbanization in Pokhara, some considerable changes in social relation between the people called as high caste and low caste have been taken place. But the gap between high caste and low caste is still prevalent even in the urban area. In Batulechour, there is the majority of high caste Brahmins and Cheetris.

**Table No.5.8**  
**Behavior of High Caste people with Gaine.**

<b>S.N.</b>	<b>Response</b>	<b>No. of household</b>	<b>Percent(%)</b>
1	Friendly	46	80
2	Dominating	12	20
	<b>Total</b>	<b>58</b>	<b>100</b>

Source: Field survey 2010.

From above mentioned Table No.5.8, out of 58 respondents, 12 respondents were not satisfied from the behavior of high caste people. High caste people despise the Gaine behaving them as an untouchable and lower caste. But, the young generation of high caste somewhat get liberal towards the Gains. The Gains of Batulechour, Pokhara do not want any kind of discrimination to them.

## 5.9 Occupation

### 5.9.1 Income level.

Nowadays, Gains of Batulechour in Kaski district are engaged in different occupation including their traditional occupation. So, their income level differs from occupation to occupation. It also differs by sex within same occupation for example; their traditional occupation singing begging and dancing so, male earns more as compare to Female members.

Researchers found that engaging in their traditional occupation male members of Gaine earn one hundred fifty daily in average. Also when they go to city center and lakeside which is the main tourist spots of Pokhara, they earn 300-400 rupees daily. But such type of income is temporary. It is not durable and fixed. It is like a flood because this depends on the mood of the tourist as well as other aristocrat people. In contrast, by singing, dancing and begging, female members earn only fifty rupees per day in average. It was found that almost all the female members those who were engaged in traditional occupation performed the task of only begging. So, this may be the reason for the low income earning by female through the traditional occupation. Male *Gaines* of *Batulechour* make *Sarangi* by themselves. It takes nearly about five days to complete a *Sarangi*. Mainly they made *Sarangi* only by taking order of costumer. Some time they made to sell in the local market by selling it. They can earn fifteen hundred to twenty-five hundred according to size and quality.

In the context of female members of Batulechour, Gaine community were found to be engaged in business like fishing and taking seasonable vegetables and fruits from village area and by selling them in local market. From this business they make profit of Rs. 100 to 150.00 daily.

Those who were appointed in different organization for job get only Rs. 2000.00 to 10000.00 per months. Mainly they are given lower level works as compared to the higher educated people. Mainly they do the work of sweeping, driving, helper, peon, etc. Most of them engaged in the different organizations like as Pokhara Metropolitan

Office, Manipal Medical College, Bindhyabasini Higher Secondary School and different industries. Some of the job holders were appointed permanently and some other were temporary appointed. So, due to the low income salary they are unable to manage their daily life.

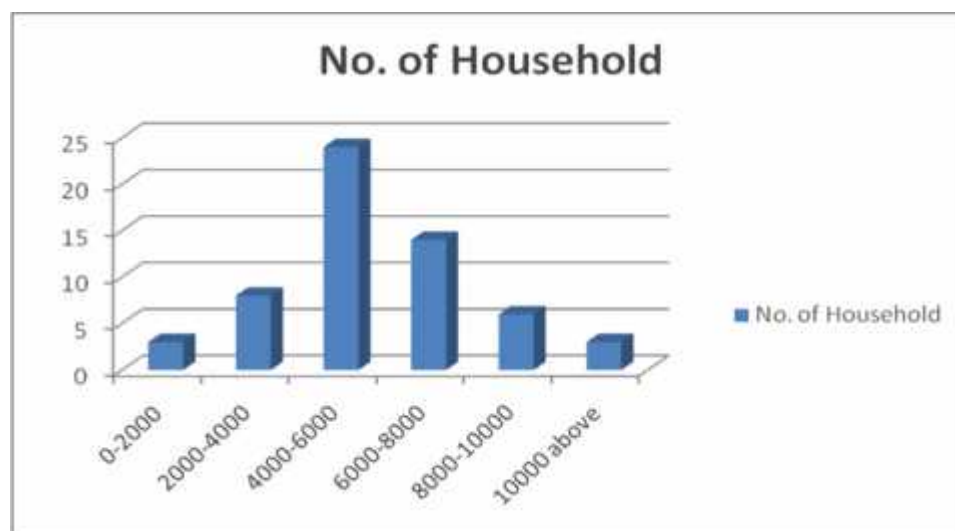
The following Table No.5.9.1 shows the number of households and their monthly income per month.

**Table No. 5.9.1**  
**Monthly Household Income of Respondents**

<b>Income (Rs.)</b>	<b>No. of Household</b>	<b>Percent (%)</b>
0-2000	3	5.17
2000-4000	8	13.79
4000-6000	24	41.4
6000-8000	14	24.13
8000-10000	6	10.34
10000 above	3	5.17
<b>Grand Total</b>	<b>58</b>	<b>100</b>

*Source: Field survey 2010*

**Fig. 5.9.1. Monthly Household Income**



Above mention table indicates that out of 58 households only 47 households were able to manage their daily life. Also only 23 households are able to save some sort of money per month. Out of 58 households 11 households lives is economically in crisis. However they are struggling for the better life.

Effects of modernization can viewed on traditional occupation of the Gaines Now a days modernization process has affected all sectors of society it is adopted in government level as well as public level. Mainly at present, modernizing process at telecommunication and media is going rapidly change day to day. As a result of various television channels, urban as well as rural people are interested towards western music and songs. Therefore, the traditional occupation of Gaines is in crises. All the respondents were worried about their traditional occupation. Due to effect of modernizations they have also perception towards getting prestigious jobs instead of that traditional occupation. So, it can be conclude that in one hand modernization process is going rapidly and on the other hand the traditional occupation of the Gaine is in crisis.

### **5.9.2. Animal Husbandry**

Animal husbandry is an important source of income. It supports to promote the economy of the family. The importance of domestic animals is not limited only to economic aspects. Some animals are socio-cultural and religiously more important for Brahmin and Chhetri. They purify their kitchen twice a day by cow dung and Gaudh (cow urine use in festivals). In the study area very few people of Gaine were found to be involved in animal husbandry due to the limited land property and lack of income. Mostly small animals are used for animal husbandry in the Gaine community.

Distribution of the total respondents, types of animal husbandry has been shown below.

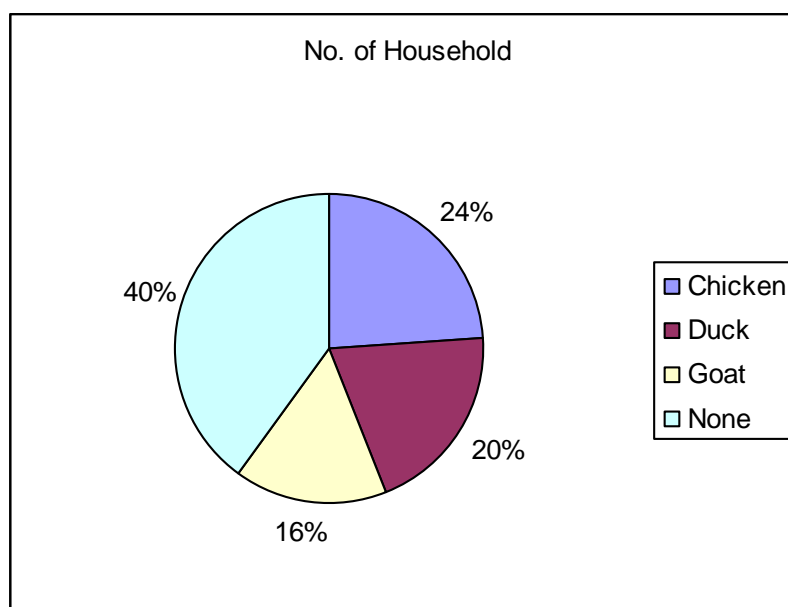
**Table.5.9.2**  
**Types of animal husbandry**

<b>Types of Animal Husbandry</b>	<b>No. of Household</b>	<b>Percent (%)</b>
Chicken	14	24
Duck	12	20
Goat	9	16
None	23	40
<b>Total</b>	<b>58</b>	<b>100</b>

*Source: Field Survey, 2010*

The above Table No.5.9.2, shows 24% were found to get chicken, 20% were found to get duck and 16% were found to get goat and 40% were found to get none. Lack of enough land property, shows above data, they are not interested in animal husbandry.

**Fig. 5.9.2. Types of Animal Husbandry**



### 5.9.3. Present Occupation

Traditional occupation of Gaine is singing begging and dancing. But nowadays they are diverted towards different occupations. During the period of field survey, there are 58 households of Gaine at Batulechour. These 58 households were found to be engaged in various fields. Among these 58 households, 3 households were fully dependent on their traditional occupation. 47 households were employed in different organizations such as Pokhara Sub-Metropolitan Office, Manipal Medical College, Nepal Government Office as well as private offices. Some of the Gaine are holding a prestigious job like engineer. Similarly 6 households were dependent on business that includes grocery shop, fruits and vegetable selling, etc. 2 households depend on foreign job except on traditional occupation. The table given below shows the no. of household's occupation.

**Table: 5.9.3**

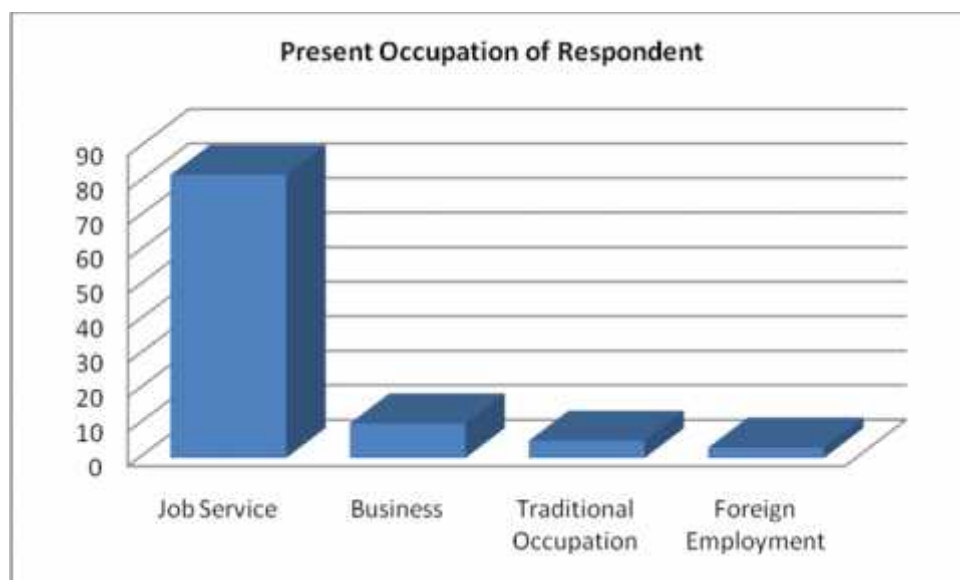
#### Present Occupation of Respondents

S.N	Types of Occupation	No. of Household	Percentage
1.	Job Service -Pokhara Sub Metropolitan -Manipal Medical College -Government Office -Boarding School -Private Job	30 10 2 2 3	
	<b>Sub Total</b>	<b>47</b>	<b>81.03%</b>
2.	Business -Grocery Shop -Selling fruits and vegetables	2 4	
	<b>Sub Total</b>	<b>6</b>	<b>10.34%</b>
3.	Traditional Occupation	3	5.17%
4.	Foreign Employment	2	3.45%
	<b>Grand Total</b>	<b>58</b>	<b>100%</b>

*Source: Field Survey, 2010*



**Fig. 5.9.2. Present Occupation of Respondents**



From above mention Table No.5.9.3, out of 58 Job holder households, 47 households were continuing their traditional occupation as a secondary occupation. Similarly, among them 6 households those who were engaged on business, 3 households are continuing their traditional occupation as their secondary occupation. 2 households who were engaged in foreign employment are continuing their traditional occupation as well as their own hobby. There were only 3 households fully depend on traditional occupation as a primary income source. 47 households were found to be taken traditional occupation as a secondary occupation. Two and six households were engaged in foreign and business, as their secondary occupation. Above mention data indicates that the majority of households are engaged in other occupation rather than their traditional occupation. This may be due to less income from their traditional occupation and unable to manage their daily life. They are seeking prestigious job but it is not easy task. They have to visit different places in course of singing and begging. They think that so called modern people also have their occupation. Nowadays, they visit within Pokhara Valley specially the tourist area in course of singing.

## CHAPTER - SIX

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **6.1 Summary:**

The purpose of this study was to find out social and economic status of Gains of Pokhara-16 Batulechour . It is found from the study that certain changes have occurred in the socio-cultural life as well as economic life of Gaine.

To fulfill the objectives of this study, fieldwork was carried out at particular places Batulechour in Pokhara, Kaski. From the field, the data of Gains were collected through questionnaire set, observation, interview with key information etc. The collected data are intended to covers various aspects of family status, marriage status, occupation and occupational mobility. The summary finding is given below.

While looking at the socio economic life of the Gains at Batulechour one can see the changes taking places in this community. Modernization elements of the any society like communication, education, transportation, migration, urbanization etc, are bringing rapidly changes in their society. Arrange marriage is decreasing by the influence of Christianity few were found to change their traditional religion from Hindu to Christian. As a consequence, the positive attitudes towards education have been traced out. They are giving priority for the school education to their children. The educational status shows that majority have studied the primary level education that is 48 in number and among them 58.35% from the male and 41.66% from the female.

As a result of rapid urbanization in Pokhara, same specific changes in social relations have taken place for a few years. The caste bound norms, values, attitude are gradually minimized. As a matter of fact, the people of Pokhara show the considerable degree of tolerance towards lower caste and inter-caste relationship. It can be regarded as a product of urbanization. The Gains of Pokhara does not want caste discrimination. They want equal treatment between all castes. Effect of modernization on the traditional occupation of the Gains has also been observed in the study area. It was found that in one hand modernization process is going rapidly in other hand the traditional

occupation of Gaine people is being decreasing. Due to effect of modernization they have also perception towards getting prestigious job instead of their traditional occupation singing, begging and dancing.

## **6.2 The major findings:**

This study is based on the primary and secondary data collected from the 58 households of the Pokhara-16, Batulechour of the Gaine community of Kaski District. Religiously Gaine are Hindu, economically they are poor and backward indigenous tribes.

- The total Gaine household of study area is 58. All the households are enumerated for the study.
- 80% of households have nuclear family structure and the remaining have joint family structure.
- The total population of Gaine in the study area was 296. Among them, 146 were males and 150 were females. The majority of the population was of 15-64 age groups which show that they are conscious about their family size.
- In the 58 household majority of Gaine were Hindu (85%) and rest (15%) were Christians.
- Out of 88 total male population 8 (22.22%) were illiterate and out of 76 total female population, 28 (77.78%) were illiterate.
- There were vast different between other caste students and Gaine students in the field of education. From 2056 to 2065, among the 461 male and 529 female students, only 9 male and 10 female students of Gaine were passed the SLC.
- There are toilets in every household in Gaine community.
- Majority of households have the land less than eight anna.
- 64% of them have done love marriage and rest 36% have done arrange marriage.

- Among the 58 respondents only 12 respondents were not satisfied by the behavior of the high caste people.
- In the 58 households, at present situation 82% were involved in service, 10% in Business, 5% in traditional occupation and 3% in foreign occupation.
- Out of 58 household 11 households have been facing economic crisis and rest 47 households were able to manage their livelihood.

### **6.3 Conclusion:**

Every society under goes changes whether we like it or not. Nepali society is no exception to it. The Gains is standing as a different social group in Nepal. This group lives all over the country. Gains is untouchable lower caste in Hindu religion and the Nepal government is taking them as backward group due to their poor education, economic condition and living standard. Their main occupation is making a Sarangi and Singing songs. Some of the males are involved in official works, foreign employment and female are involved in jobs as well as selling fruits, vegetables and fishes. They celebrate Nepali Hindus festival and in-dresses Nepali traditional and modern dresses.

There is a need of development program specially designed for the enhancement of the Gains community in Pokhara. But there is no any noticeable work found from Nepalese music for the betterment of the Gains. The trend is changing; parents like to send their children to school. They are becoming more interested and conscious about education. They have no sufficient land for cultivation. Majority of them cannot cultivate their food by themselves due to the lack of enough land. They depend on playing Sarangi, singing, dancing, selling fishes and other occupations.

The Gains people who are the living source of the history and the culture shouldn't be neglected and minimized. Poverty due to economic disparity shouldn't be continued in Gaine community.

## 6.4. Recommendations

Gaines is one of the backward communities of Nepal. The present study only focused on their economic status. They are poor and illiterate. The folk songs of Gaines reveal the historical evidence of the past which must be preserved. The world famous “Sarangi” and the heart touching folk-songs compose by the Gaines should be preserved as the valuable assets of the nation. Basic education should be provided through Government, non-government and other institutions. Some programs should be launched in order to uplift the condition of Gaines in the study area. Based in the study, following recommendations are given for the improvement of the socio-economic condition of the Gaines resided in the study area:

- The Gaines are depressed. So to uplift them from the present condition first of all awareness generation program such as basic education should be provided through organization.
- They should be encouraged to prefer their cultural and traditional customs.
- State should provide them employment opportunity to raise their living standard.
- Economically the Gaines are very poor and are under the absolute poverty line. So, to improve their economic condition they should be provided skill development training and income generating activities like Sarangi making training, plumber, wining, sewing and carpenter, etc. Along with this training they should be provided with appropriate credit and market facilities.
- Gaine can be said as the source of unrecorded history. There should be intensive review of the implementation of legal measures adopted for the termination of caste based on discrimination which can be tackled only with Government intervention.
- Media should provide enough coverage to expose Gaines specially focusing on their traditional occupation and they should also provide them job.

## BIBLIOGRAPHY

Acharya R.K. (2002). *A Study on the Gaine Community of Bijuwa village of Baglung district.(A case study of Gaine community 2002).*

Anderson,Johathan (1992).*Thesis and Assignment writing study.* Sydney: Wiley Eastern Limited.

Bista Dor Bahadur (1972S) *People of Nepal*-Ratna Pustak Bhandar,Kathmandu.

Bista Dor Bahadur (1989).*Structure of Nepali society.*

Chhetri G. (1986). *Is Gaine's Sarangi Just a begging bowl or a part of nepali culture?* A sociological Perspective Contribution to Nepalese student.

Darnal R.S. (2061). *Nepali Baja.* Kathmandu: Ratna Pustak Bhandar.

Darnal R.S. (2036) *Sarangi Madhuparka.* Year 12 Volume 8.

Nepali Purna(2007), *Ganderva Sangit Ra Sanskriti-* Lalitpur, Nepal National Dalit Social Welfare Organization(NNDSWO)

Regmi Rishikashav RAJ (1999) *Dimension of Nepali Culture and Society*–SAAN Research Institute Kathmandu, Nepal.

Shrestha H.P. (2053). *A Critical study on the Socio-cultural Behavior of the Gainees of Bataulechour Pokhara.*

Sharma N. (2037). *Nepali Janajeevan-* Sajha Publication,Kathmandu.

Susan Hangen(2049BS).*Race and the politic of identity in Nepal.*(University of Pittsburgh,USA).East weast center Washintong organization.

Sharma Prayag Raj (2004).*The State And Society In Nepal-* Lalitpur Himal Books.

Thapa D.R. (2030). *Gandaki Ko Susheli.* Kathmandu Royal Nepal Academy.

Thapa D.R. (2020). *Hamro Lok git-* Radio Nepal, Kathmandu.

## APPENDIX-1

### Questionnaire Schedule:

**Name:**

**Male/ Female:**

**Age:**

**Religion:**

**1. What type of family do you have?**

(a) Joint [ ] (b) Nuclear [ ] (c) Other specify [ ]

**2. What is your main dish?**

(a) Dal/Bhat/Tarkari [ ] (b) Dhindo/Tarkari [ ] (c) Dal/Tarkari/Roti

**3. What types of marriage would you prefer in your caste?**

(a) Arranged marriage [ ] (b) Love marriage [ ] (c) Any specify.....

**4. Is their inter-caste marriage in your caste?**

(a) Yes [ ] (b) No [ ] (c) No Response [ ]

**5. Who will choose the boy and girl for marriage in your family?**

(a) Parents [ ] (b) Themselves [ ] (c) Others [ ]

**6. In which day you will name for your new baby?**

(a) 6<sup>th</sup> day [ ] (b) 9<sup>th</sup> day [ ] (c) 11<sup>th</sup> day [ ]

**7. What will you do in *Pasni* ?**

.....

**8. Are the women in family involve in any social institution?**

(a) Yes [ ] (b) No [ ] (c) Don't know [ ]

**9. If yes mention:.....**

**10. How is the behavior of upper caste over you?**

(a) Good [ ] (b) Not good [ ] (c) Equal [ ]

**11. Do you have your own land?**

(a) Yes [ ] (b) No [ ]

**12. If Yes, what is the total area of land?**

.....

**13. What is your main occupation?**

(a) Singing/Dancing [ ] (b) Agriculture [ ] (c) Business [ ] (d) Others

**14. Is your traditional occupation enough to survive?**

- (a) Yes [ ] (b) No [ ] (c) No response [ ]

**15. What do you think about traditional occupation?**

- (a) Good [ ] (b) Bad [ ] (c) No response [ ]

**16. What sorts of animals do you have?**

- (a) Cow/Buffalo [ ] (b) Hen/Cow [ ] (c) Goat [ ] (d) Other specify [ ]

**17. What you wish your children to do in future?**

- (a) Traditional Occupation [ ] (b) Service [ ] (c) Business [ ] (d) Business [ ]

**18. How much is your family income per month?**

- (a) 2000-4000 [ ] (b) 4000-6000 [ ] (c) 6000-8000 [ ] (d) 8000-10000 [ ]

**19. What is the main source of income?**

- (a) Business [ ] (b) Job [ ] (c) Traditional occupation [ ]

**20. Where do you invest your income?**

- (a) Consumption [ ] (b) Saving [ ] (c) Business [ ] (d) Education [ ]

**21. How is your family education status? (164 persons)**

Educational Status	Male	%	Female	%	Both Total
Illiterate					
Literate					
Primary (0-5)					
Secondary (6-10)					
SLC and above					

**22. Do you involve in social activities?**

- (a) Yes [ ] (b) No [ ] (c) No response

If Yes what type of activities:.....

**23. Is there any awareness program in your community?**

- (a) Yes [ ] (b) No [ ]

**24. Who does the decision in household matter?**

- (a) Only by Male [ ] (b) Only by Female [ ] (c) Both

**25. What is the attitude of other caste to look over you?**

- (a) Positive [ ] (b) Negative [ ] (c) No response

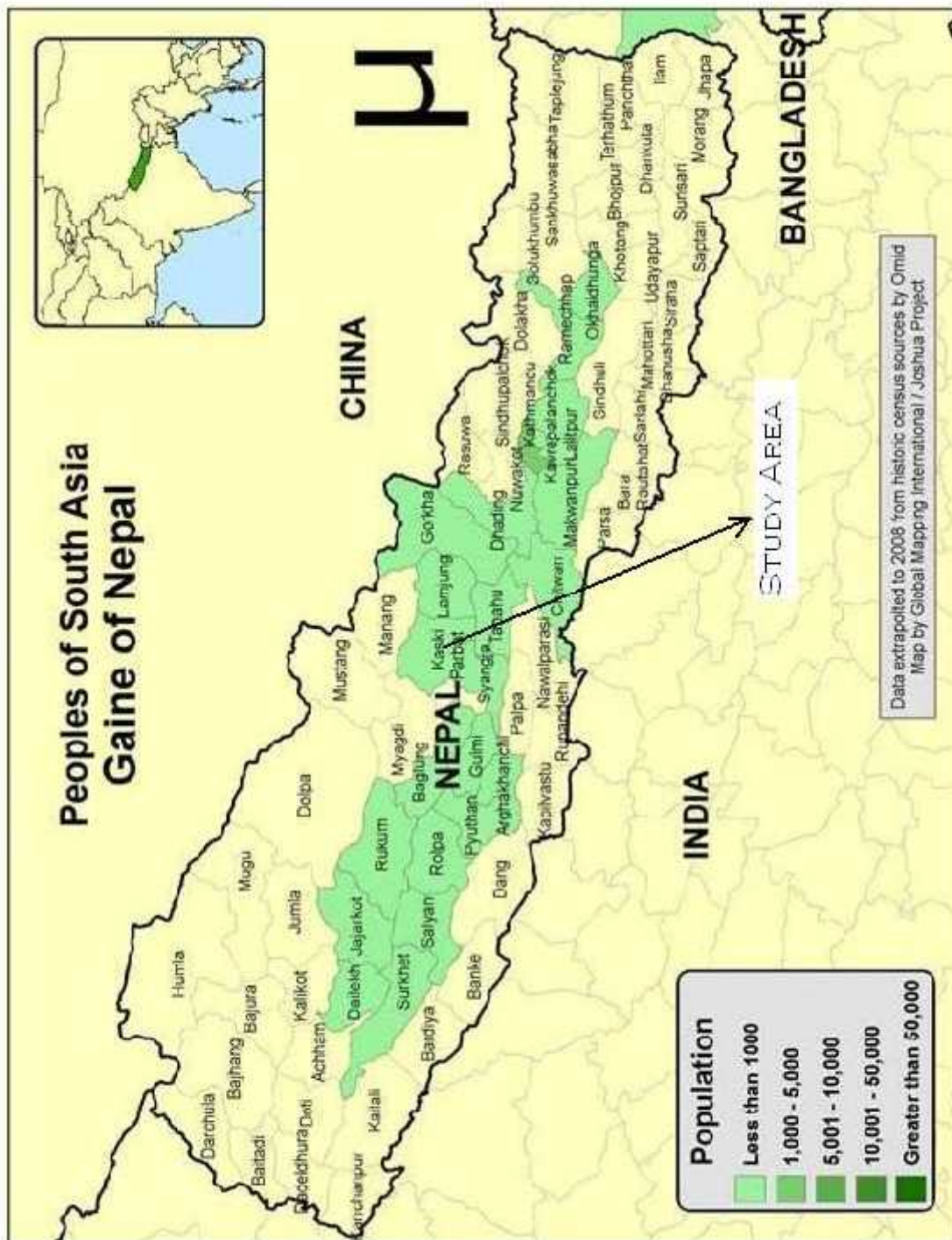
**26. What types of toilet have your Family ?**

- (a) Permanent ( ) (b) Temporary ( ) (c) Non

**27. Anything to say?**



## APPENDIX-2



**APPENDIX-3**



**A YOUNG GAIANE PEOPLE LEARNING OWN TRADITIONAL OCCUPATION**

## APPENDIX-4



KUTUMBASANGA HATEMALO PROGRAMME IN BATAULECHOUR  
March 29<sup>TH</sup>, 2008.

## APPENDIX-5



KUTUMBASANGA HATEMALO PROGRAMME IN BATAULECHOUR  
March 29<sup>TH</sup>, 2008.