

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a multi-cultural, multi linguistic, multi-ethnic and multi-religious country (Gurung, 2054 B.S). However, the structure of Nepali society has been formed as per the model of Hindu verna system. It is difficult to trace the origion of the varna system in Nepal. Nonetheless the genesis of the verna system in Nepal can be traced more accurately from the reign of king Jayasthiti Malla in Kathmandu Valley. Jayasthiti Malla classified the peoples of kathmandu valley into 64 functional and occupational groups which later became caste groups as per the legal code of 1854 (Sharma, 1977). Muluki Ain was a document of great historical, legal and cultural interest for Nepalese, by which all castes were supposed to have been judged (Sharma, 2004).

In 1963, the old Muluki Ain was replaced by a new Muluki Ain, promulgated by King Mahendra (Sharma, 2004), who pretended to injected a more socially progressive outlook to it. The Muluki Ain legally removed the caste system from Nepali society, but we still find the caste system prevalent in the rural areas and, particularly western part of Nepal today (Hofer 2004).

The caste system as a system of birth ascribed stratification of socio-cultural pluralism and hierarchical interaction (Berreman 1967/70). Caste is a hierarchy of endogamous group, organized through the hereditary division of labour (Sinha, 1967: 94). In the caste system, a group of people are engaged in a specific occupaiton; Brahman priest, Kshatriya warriors, Vaisya merchants the lowest ranking in sudra as a service caste (Subedi: 1995).

Gaine

Although is Nepali society is composed of different castes and

communities, it is basically structured along the line of Hindu Varna system. Illustrating about the structure of Nepali society, almost two hundred years ago, King Prithivi Naryan Shaha said that Nepal is the common garden of four varna and thirty-six castes. Many castes and communities such as Brahman, Kshatriya, Newar, Gurung, Rai, Limbu, Sherpa, Thakali, Tharu, etc. reside all over the country. While the, Bahun and chhetri are socio-economically and politically dominant groups, Gurung, Magars, Rai, Limbus, Sherpas and Tharus an untouchable caste group like Kami, Sharki, Damai, Pode, Gaine and Badi are marginalized and they are considered to be minorities. In comparison to the dominant caste group these marginalized caste groups are live below the line of poverty. Gaine falls under the lower caste groups. They are hill residing untouchable Nepali language speaking caste group (Bhattachan & Dahal, 2004). They live their lives by singing in the village, a unique occupation they adopted from ancient times.

Gaine are founders of folk song who used to sing different contemporary song having message of social and political incident with their musical instrument named "Sarangi". Both Gaine man and women used to engage in this occupation and it is handed over generation to generation. Birth to till death, Gaine were engaged in this occupation. Some Gaine are expert as witch doctor too (Thapa, 2030)

At present Gaine refers to a group of "Dalit" people in Nepal. It has its roots in the caste division of the Hindu Culture, deeply rooted in caste hierarchy. In the hierarchy Brahmins remain in the top of the order. Below then are Kshatriyas, Vaisyas and Sudras respectively. Gaine is one of the occupational groups of the Sudra caste. They are labeled to as an untouchable caste. There are many opinions about the origin of Gaine, but most of the Gaine regards themselves as the descendents of Gandharva Rishi, one of the four Rishis created by Brahmaji. About the origin of Gaine the authors of Tribal Ethnography of Nepal writes:

Among these four Rishis, there was one Gandharva who was less cunning than his colleagues, and it is because of this susceptible nature of his that the other three Rishis wanted to remove him from their group so they conspired. They gave him a leg of cow and told him to go beg for alms uttering the word awariha. Not understanding the plot, this simple minded Gandharva Rishi did as he was told that he had defiled himself because he had used the leg of cow and so from then on he was continuing his life as a beggar. thus, it is believed that Gandharva is the progenitor of the Gaine and since he was defiled, the Gaine are born as a low caste today. (Gautam et al.1994)

The Gains, taking their lower caste status as tradition, follow the rules and regulations propounded by Brahmins and accept their restricted position in society. Under the hegemonic structure of Hindu culture, Gains are compelled to lead a life of suffering, domination and victimization. They are termed as an untouchable race and restricted entry to the houses and temples of Brahmins. Arun Gupta, however, believes that this tendency is not universal, stating: "There are instances, though few in Hindu communities, when such under privileged people are forbidden to go to temples" (Gupta, 2002).

The defining factor of Gains is their occupation of singing and playing the 'Sarangi'. About this, Ram Saran Darnal remarks, "Gains who are also regarded as the Gandharva, are also the traditional artists of Nepali society" (Darnal, 2002). They orally sing a songs at the house of upper class people through which they earn their livelihood. Their identity as artists has also been the construct of hegemonic Hindu culture. By singing they reproduce the hegemonic Hindu culture. Gaine were the major agent of communication in the rural areas, where people did not know about the social events or political change, Gains disseminated the news from one area to another.

Gaines are exploited and considered a backward caste group of Nepali society (Thapa, 2030). They Spread all over Nepal, there are currently 5887 Gaine at present in the country among them 2857 are male and 3030 are female of Gaine (CBS. 2001). Gaines reside almost the mid-hilly region covering 0.03% of the overall population. The majority of Gaines are living in Batulechaur area of Pokhara city.

1.2 Statement of the Research Problem

The Gaines' traditional occupation is to entertain the community people singing by playing Sarangi. They travel from door to door across the region by singing and playing. They informed the people of rural areas through songs about various events and collect gifts of cash or food grain from their jajmans or patrons up on which they mostly depend for their livelihood.

The beginning of modernization and globalization on mass communication such as radio, T.V. and music players, hampers the Gaines and their traditional occupation. Process of modernization made very difficult for the Gaine communities to manage their livelihood. As a result, Gaines are forced to find another occupation for survival.

The major questions that I want to raise are

1. Why did Gaines change their occupation?
2. What are the major factors that contributed to the occupational change of Gaines ?
3. How it has affected in the economic life of the Gaines?
4. How are Gaines maintaining their livelihood through their new occupation at present ?

1.3 Objective

The objectives of this research is to study the occupational shift among the Gaines of Batulechaur, Kaski from a sociological perspective.

In specific my objectives of my research are as follows:

- 1 To find out the causes of the occupational shift among the Gaine people.
- 2 To assess the impact of new occupation on their livelihood.

1.4 Significance of the Study

The Gaine community play an important role in Nepalese identity and national character. Their songs were a means of communication. The changes in the field of technology, communication, modernization, aculturation, migration and population size undoubtedly affect any society. Thus the Gains are also affected by these factors resulting socio, economic and cultural changes gradually. This study will examine this occupational shift and the resulting changes to the livelihood of the Gains of Batulechaur. The information derived from this study will be useful to understand the occupational shift among Gaine people.

CHAPTER TWO

LITERATURE REVIEW

By the study of past knowledge/literature the general idea and information can be obtained for the research. That idea and information help us for the research. So review of literature is a must for any research.

Nepal is a multicultural, multiethnic and multi-lingual society (Sharma, 2004). The concept of ethnicity refers to cultural features that may be handed down from one generation to the next through the socialization process. These features may include language, religions, national origin, dietary practices a sense of common historical heritage, or any other distinctive cultural trait. From the sociological viewpoint, an ethnic groups is a category of people who as a result of their shared cultural heritage are regarded as socially distinct. (Ian, 1989).

We shall call “ethnic group” those human group that entertain a

subjective belief in their common descent because of similarities of physical type or of customs or both, or because of memories of colonization and migration; this belief must be important for the propagation of group; formation; conversely, it does not matter whether or not an objective blood relationship exists. (Weber, 1996).

There is general belief that Dalits are part of the lowest of the four Varnas i.e. Sudras. However, in the real sense, Dalits are not Shudras rather they are outside Chaturvarna. In some literature Dalits are economically exploited, politically voiceless, socially humiliated and even treated as 'untouchables'. In essence, the victim of caste-based discrimination and untouchability can be considered as Dalits. Besides so-called Brahmins and Chhetries both Vaishyas and Sudhras perpetrate caste based discrimination and untouchability against Dalits.

Dalits are the groups made up of the traditional 'untouchable' castes, following Hindu tradition. They are made up of Madhesi, Hill, Himalayan and Newar dalits. They make up 14.99 percent of the population according to the 2001 census (Bhattachan, 2003c). The dalit face the most server forms of untouchability. The groups literacy and access to economic resource is very limited. They are the most excluded and discriminated group in terms of accessing political, economic, and social resources.

Chettri (1999),has identified some important factors that have been affecting their traditional skill and professionalism of Dalit caste people . Those factors are, increased competition, social prejudice against their castes and occupation, changing taste of clients, lack of state support, disparity with in the group. Lack of link to the market, ineffective legal provisions, lack of individual capital and lack of unity among the groups themselves. Theoretically, caste system was abolished in 1963 after amendment of the civil code, but in practice still caste plays a significant

role. The Dalits were prohibited to enter temples, houses of the other high caste people, shops, cowsheds, hotels, to touch sources of drinking water, water pitcher even at the school, to be mixed in feasts and festivals with the “high caste” people and to sell milk and cooked food.

Caplan (1972), analysis the political-economy factors underlying social change in Durai Village, Selecting for study group, which are opposed in the Hindu hierarchy. She further illustrates how the low Caste groups such as Cobblers had been utilized by panchayat politician in spite of their undermost status in the strict Hindu caste hierarchy.

Another most descriptive book about nepali people is "Mechi Dekhi Mahakali" (2031), published by Department of Information HMG. In Mechi Dekhi Mahakali vol, III also provides some sketches of the Gaine of Pokhara, in which social, cultural and economic life of Gaine. Those Gaine who live in Batulechaur in Pokhara still their occupation is making sarangi and selling and playing. Economically they are weak.

The person to make Gains famous in the country is public poet Dharma Raj Thapa who was from Batulechaur, Pokhara and of folk songs he brought out the role of Gaine to preserve them. By his effort Gains were changed to Gayak and Ganderva Thapa has started to Say Ganderva to Gaine from 1956 (Darnal, 1986).

Dharma Raj Thapa has collected Gains folk songs from different parts of Nepal and published different books on Gaine's life and their folk songs. His book “Hamro Lok Geet” (2020), “Gandaki ko Susheli” (2032) has described some valuable accounts about the Gaine of Nepal. where he tried to present the Gaine as a producer of folk songs.

The unpublished dissertation papers and research papers like “Batulechaur, Pokhara ka Gaine jati ko Samajik ra Arthik Adhyan” (1984) by Gyanu Chhetri (Bista), where she has described and analyzed

the social and economic life of Gaine of Batulechaur and tried to explore them in the outside world.

Numbers of dissertation paper on Gaine were written to know about this community and recorded at the department of sociology/Anthropology. Trichandra Multiple Campus, Ghantaghar, T.U. who had studied about different sect of Gaine, social and economic life, involvement in education and cause of degradation of life standard. Matrika Sharma writes that in Gaine's social organization: sect plays important roles. Within their sect there was taboo to marry. They thought themselves that the person from the same sect was from the same ancestors also writes that the position of women in Gaine community was found good. Male members did not oppress them. They were free and frank and could laugh and joke loudly among friends of both sexes (Sharma, 2000).

Shrestha (1993), wrote about Gaine women that they had good position in their community. They were not suppressed and oppressed by the men in their community. They were very smart and extrovert. Most of the Gaine women in Batulechaur were involved in selling fruits and vegetables, worked as labours in the fields and other construction sites. Some Gaine women were married with high caste people. However, most of these marriages had not been successful considering over all situations of Gaine women. In Batulechaur poverty does not permit them to participate in every step of social life but they had more freedom and equality with in the society.

Another article of Ram Saran Darnal is Sarangi published in Madhuparka (1986), in which he highlighted Gaine's musical instrument "Sarangi" and "Arbajo". He classified the Sarangi in terms of size. According to Darnal there are three types of Sarangi. Among them big one is called "Dhod Sarangi", medium size is called "Majhauila Sarangi" and

small one is called “Tikha Sarangi”. Gaine believed that, “Arbajo” is male instrument where as Sarangi is female instrument. Both of them are played during the religious ceremonies.

Nagendra Sharma has presented some valuable accounts of different caste/ethnic group of a Nepal in his book *Nepali Janajivan* (2032). In this books he described Gaine's social and Cultural life. Also, he attempted to highlight the different septs of Gaine and how the social status of Gaine was degraded as a lower and untouchable caste. According to Sharma, Some of the septs of Gaine seem to similar as high caste Brahman and Chhetry. So very past when they did antisocial behaviours, due to the penalty on antisocial behaviours from then the social status of Gaine may degraded as a lower caste.

The foreign scholar to study about Gaine, Prof. A.W Macdonald had done a study on Gainses of Kathmandu Valley in 1961 and Gane of Salyan in 1967. His article was the "Gane of Nepal" published in the essay on the ethnology of Nepal and South Asia -1975 in which he has mentioned that the Gainses of Nepal were from Aryan stock indeed by their anthropological characteristics and they were entered in to Kathmandu Valley with the victory over it by Prithivi Narayan Shah though their economic status could not be cleared at that time. After it at the time of Rana Regmi the Gaine wanted to be free from job due to their willingness to be free from control of rules and regulations. By reason Janga Bahadur Rana chased them from the valley.

Thapa (1995), also stated that socially and economically, there can be good relationship between the Gaine and other caste groups. Nowadays this type of relationship has been changed. The young generation of the Gaine does not want to follow traditional profession and develop religious relationship with their clients.

The Gandharva, who are versatile enough to produce the

melodious music with the friction of their hand on the Sarangi are becoming depressed now-a-days. Though being capable enough to touch everyone's nerves with the music, the Gandharva are losing hopes as no steps have been taken for the development and protection of their music. Gandharvas, who have been protecting their identification since ancient period hope to join their hand-to-mouth by fascinating foreigners with their music in the elites whereas in the villages they hope to earn some vegetables for their meal by playing Sarangi house to house (Phutunge, 2059).

Neupane reported in Annapurna Post, Feb 6, 2004 that now a days most of the Ganes are interested to other jobs than their traditional profession. Some Ganes of Batulechaur Pokhara are working as a sweeper in Pokhara municipality, some are working as city police, in Manipal Teaching Hospital. The old generation is much worried about their culture and traditions because the young generation is not learning them. They feel shame to sing and play sarangi.

The traditional musical instruments like Panchai Baja has been under shadow, because of the modernization processes. Mobility of the youth to the urban centers, changing attitude towards their traditional role as the musician, alternating the means of livelihood, introduction of new musical instruments and their popularity among the urban communities has greatly affected the life of traditional Panchaibaja players. Gaine as they are derogatively known, need to elaborate introduction to the Nepali public. They are 'mendicant minstrels' (Tingey 1994) who wanders from place to place, singing and collecting edibles or money.

Chola Raj Sharma has also made an attempt to bring Gaine to light through the research paper entitled "Tansen Nagar Chhetra Gaineharuko Samajik ra Arthick Jivan" submitted to the faculty of Humanities and Social Sciences, T.U. (2039) giving some detailed

accounts on their origion, beliefs, customs and economic life. This paper seems to be useful to study in comparative framework.

Through literary review, I came to know there were many research has been conducted regarding the social, economic, cultural and traditional status of Gaine community. On the basis of past research, I am doing this focusing on newly adopted different occupation of Gaine community and its effect on their livelihood. So, my research will explore the new aspect of Gaine community of country.

CHAPTER THREE

RESEARCH METHODOLOGY

The required information for this study was gathered during field work conducted in Jesth 2068 B.S. This section includes the rational of site selection, research design, nature and source of data, techniques of data collection, the household survey and used other key informants.

3.1 Rational of the Site Selection

The Gaine settlement is scattered in various parts of Nepal, for this study, the largest settlement of Gaine of Batulechaur, ward no.16, was selected. Batulechour is predominantly inhabited by Brahmins and Chhetries. There are 66 closely situated Gaine households comprise a total population of 385.

The reason behind selecting this site is:

- Batulechaur has a large number Gaine population within the urban area of Pokhara valley and is a diverse mixture of caste gorups with a access to different opportunities. Comparision to rest of the Gaine settlement.
- The Gaine of Batulechaur has adopedted multipal occupations, business, wage labor, services along with the singing. So that would give comparative reflection of Gaine communities of country.

3.2 Research Design

This research was basically designed to investigate the occupational change occurring in the Gaine people. A descriptive research design was employed to understand the process of social change variables and indicators in the study area. The traditional and modern occupations, social networks, social relations, socio-demographic factors and patterns of change have been analyzed descriptively. This design also help to comprehend the diachronic and synchronic processes of change in the study area.

3.3 Nature and Sources of Data

In this study, i have used both primary and secondary data. Primary data was collected through the field work, interview, observations and the household survey. Secondary data was collected from both published unpublished reports and literature.

3.4 Universal Sampling

This study is centered on the Batulechaur, Pokhara of Kaski District. All the 66 household families of the Gaine locality have been included in the study. The data have been collected with the help of household head and other representing people.

3.5 Techniques of Data Collection

In this study, different data collecting tools and techniques were used to obtain to support my study.

3.5.1 Interview

Interview techniques was used to collect the qualitative data. The data were collected from respondents during the field work through questionnaire methods. Researcher asked questions to respondents and filled-up questionnaire himself. Through the interview techniques the researcher was collected the data about population compositing, sex composition, family types, origin of Gaines, such as their past occupation, festivals, material status and so on.

3.5.2 Observation

Observation is one of the most important data collection methods have used in this study. Accordingly, in this research the researcher participatory observation method was used to get relevant information to the study. The techniques in basically useful to know the daily life and activities for survive of Gaines, occupational changing patterns of Gaines such as, fooding, housing, clothing, culture, traditional occupation as well. These factors were observed and the qualitative information were changed to quantitative data.

3.5.3 Questionnaire

A structured questionnaire was used to collect some of the primary data. In terms of personal identification, structured questionnaires were forwarded to various households and individuals. These questionnaires were used for collecting information about the Gaines.

3.6 Data Processing and Analysis

After collecting the data through various instruments were processed and analyzed in accordance with the out line laid down for the objectives of research. The data has been categorized and tabulated on different tables and analyzed on the basis of subject matter. using the simple descriptive tool has done data analyzes. Before analyzes the finding, editing, coding and classification of data have been done. Such as demographic feature, population structure by Age, sex, education etc have been descriptively analyzed.

3.7 Limitation of the Study

This study was conducted in the largest settlement of Gaine people in Batulechaur, which is situated in the urban area of Pokhara valley with facilities not usually accessible to rest of Gaine communities of country. Therefore it can't be generalized directly to other Gaine communities of the country and their occupational shifting.

CHAPTER FOUR

GENERAL INTRODUCTION OF THE STUDY AREA

4.1 Location

Pokhara Valley is one of the most beautiful tourist spots in Nepal, which lies in the lap of lofty and fascinating ranges of snow mountains, called Annapurna and Machhapuchra. Fewa Lake very important and popular of Pokhara, which is famous at the national and international level. It is main attraction for tourists, along side David falls, Mahendra cave, Bindhebaseni Temple and other Buddhist Gumba.

Pokhara valley is the second largest developed city of Nepal and a headquarter of western Development region. This valley is very famous for its scenic beauty and peacefulness. The valley of Pokhara has also become an important place of attraction for the people of different races and is considered a miniature melting pot of various ethnic groups.

The sub-metropolitan city of Pokhara was established in Pokhara valley on Magh 18, 2052 BS. Its total area is 55.66 sq. km. divided into 18 wards. Among them, ward no. 16 is the main settlement area of the Gaine known as Batulechaur. Batulechaur is situated to the northern part of Pokhara way to world famous caves Mahendra cave and Bat cave. That attracts thousand of tourists annually.

Table No. 1
Total Population of Pokhara Sub-Metropolitan
city according to Ward

Ward No.	Household	Male	Female	Total	Family Size
1.	3168	6564	5473	12037	3.69
2.	1146	2464	2395	4859	4.23
3.	1739	3630	3332	6962	4.00
4.	1425	3254	2734	5988	4.20
5.	1615	3438	3391	6829	4.22
6.	2604	5781	4882	10663	4.09
7.	2044	4266	3975	8241	4.03
8.	3864	8391	7721	16112	4.16
9.	2787	6338	5773	12111	4.34
10.	2936	6107	6326	12433	4.23
11.	1776	3669	3739	7408	4.17
12.	1769	3501	3868	7369	4.16
13.	1460	3078	3661	6739	4.61
14.	520	1158	1160	2314	4.45
15.	2260	4883	5216	10099	4.46
16.	2496	5117	4951	10068	4.23
17.	2998	6343	6363	12706	4.23
18.	698	1585	1789	3374	4.83
Total	37305	79563	76749	156312	4.23

Source: CBS, 2001

According to the table no. 1 there were total household 37305, total population 156312. The male population 79563 was greater then female population 76749. Likewise the higher population 16112 was in ward No. 8 and the lowest population 2314 was in ward No. 14. This

Batulechaur ward No. 16 is extended in 372.96 hector.

4.2 Batulechaur of Pokhara

Batulechaur, Pokhara is considered one of the largest settlements of the Gaijans in Nepal. It is situated at the northwest corner of Pokhara valley. It is known throughout the country through the folk songs which the Gaijan people sung. Thus, it can be said that Batulechaur is very famous for their folksongs.

Table No. 2

Population Distribution on the Basis of Sex of ward no. 16

S.N	Sex	No. of population	Percentage
1.	Male	5117	50.8
2.	Female	4951	49.1
Total		10068	100.00

Source: CBS 2001

According to Table no. 2 the total population of Batulechour 16, is 10068, comprised of 5117 males and 4951 females. Although close in percentage, The population of males was greater than the female population.

4.3 Caste wise Population

Batulechaur is composite of various social and ethnic groups of people including Brahmins, Chhetry, Gurung, Magar, Newar Gaine, Sarki etc. Among them the majority are the Brahmins and Chhetris, as indicated in Table no. 3.

Table No. 3

Distribution of Population of Ward No. 16 by Caste/ Ethnic group

S.N	Caste/Ethnic group	Population	Percentage
1.	Brahmin	2352	23.36
2.	Gurung	2325	23.09
3.	Chhetry	2241	22.25
4.	Magar	1860	18.47
5.	Newar	749	7.43
6.	Gaine	358	3.55
7.	Kami	95	0.94
8.	Sharki	88	0.87
Total		10068	100.00

Source: Ward Report, 2011

Table no. 3 also shows that the highest population count is the Brahmin caste with a total population of 2352. The second highest population is Gurung with a count of 2325. The lowest population is Sharki which has 88 people total.

4.4 Climate

The study area has a monsoon type climate. Generally, rain falls from June to October. the rainfall minimum of this area is 3.65 mm and the maximum is 3353.3 mm. During the Summer maximum temperatures reach 33⁰C in April and plummet to a minimum temperature of 5.6⁰C in January (Pokhara, sub-metropolitan profile, 2011).

4.5 Natural Resources

Natural resources are very important factors for human life and development. This ward contains several types of natural resources such as forest, land, water, fertile soil and stone. Soil is the main source of agriculture, the feeding material for organic and organic products. The soil of this ward is more fertile than other wards. That enabling the area to grow more crops. The main crops Rice, wheat and vegetables.

Likewise, forest and land resources also have a significance contribution for sustaining the economy of the people of Batulechaur. Land has used in various purposes mostly for the agricultural sector for agricultural products. Paddy and maize are the main cereal crops of this study area, whereas cauliflower, cabbage, potatoes, tomatoes, onion and different vegetables are also produced. Similarly, forest resources has been facilitating them with timber and non-timber products that has large demand at city areas.

Similarly, water is another important resource. It is needed for every living thing and used for various purposes. In the agricultural sector water is used for irrigation. Kali Khola is the main source of water in this area and plays a very important role in the lives of Gaines.

4.6 Occupational Status of Study Area

Occupation is one of the most important factors of income. The main occupation of people in this ward is agriculture, most people are directly and indirectly involved. Most Gurungs and Magars are involved in British and Indian armies and inspire their coming generations to also to join. It is a very prestigious occupation in their community.

Number of young people of this area prefer to abroad for employment opportunities. Other people are involved in different occupations like driver, carpenter, electrician, engineer, doctor, nurse, artist, cook, plumber, tailor, business, dancer etc.

CHAPTER FIVE

DEMOGRAPHIC, SOCIAL, CULTURAL AND ECONOMIC LIFE OF THE GAINE

5.1 Historical Background

The word Gaine indicates that they are the professional singers. The word Gandharva is mentioned in our holy books like Ramayan, Mahabharat and other epic literature. In these literatures Gandharva is mentioned as a musician of Indra, a Hindu god.

According to Yogi Narahari Nath, there was the existence of Gains in Karnali pradesh in around Saka Era 1279. It is supposed that the Gains of Jumla area gradually migrated to the eastern part of the country during the medieval period. According to Darnal (2043), the Gaine of Nepal enjoyed sound position in the medieval period. On the eve of unification of Nepal, the name of Mani Ram Gaine was also mentioned along with other Gorkhali nobels during the first attack on Nuwakot (Yogi 2022).

Dixit (2028) mentioned that Hira Gaineni was a good singer who sang a song on the bravery of Mathvar Sing Thapa in 1895 B.S. The Gaine of Kathamndu, say that they arrived in the valley with the conqueror Prithivi Narayan Shaha from Gorkha, where he took over the country in 1768A.D. They played the role of bards in the court entourage. They themselves say that it was only under the rule of the Ranas (i.e. from 1846) that their position deteriorated to the point where they became one of the lowest castes. (Mackdonald: 1975). The first civil code of 1910 clearly defined the position and social status of Gaine as a community of untouchable caste.

The historicity of Nepali Gane is thought to be related to the Badi and Bhat people of Karnali Pradesh. Most of the Gaine agree with the fact they have the strong sense of affinity with Badi and Bhat

Communities of western Nepal (Darnal: 2043). The Badi and Bhat also have the same profession as what the Gaine have. So, it is supposed that the descendants of Gaine as well as the Badi and Bhat are from the same stock.

Table No. 4

Total Population of Gaine In Nepal by Sex

S.N	Sex	Population	Percentage
1.	Male	2857	48.53
2.	Female	3030	51.46
Total		5887	100

Source: CBS, 2001

According to table No. 3 the total population of Gaine in Nepal is 5887. Comprised for 2857 males and 3030 females. The population of female was greater than the population.

Table No. 5

Population of Gaine In Nepal by Development Region

S.N	Development Region	Population	Percentage
1.	Eastern Development Region	303	5.14
2.	Central Development Region	759	12.89
3.	Western Development Region	2673	45.40
4.	Mid Western Development Region	2044	34.72
5.	Far Western Development Region	108	1.85
Total		5887	100

Source: CBS, 2001

According to table no.5 the total population of Gaine is 5887, which is 0.3 per cent of the total population of the country. The high population of the Gaine is in the west development region the number is 2673 (45.40 percent) and the lowest population of the Gaine is in the far western development region the number is 108 (1.83 percent). Similarly

the number 2044 (34.72 percent) is in mid western development region, 759 (12.98 percent) is in central development region and the number 108 (1.88 percent) is in far western development region.

5.2 The Ganes of Pokhara's Batulechaur

Batulechaur, Pokhara is widely known for the largest settlement of Ganes in Nepal. It is reported that the ancestors of Gane of Pokhara came and settled here at the time of Jagati Khan, the first king of Kaski, According to history, Jagati Khan provided them some piece of land for their settlement at Batulechaur. But no authentic documents are found in this regards. It is believed that various groups of people along with the Gane came and settled here only after the establishment of winter court of Kulmandam shah in around 1525 B.S. The courts were the centre of attraction for all the people in the medieval period.

By tradition, the religious and cultural ceremonies had to be observed by the king and the local people regularly. It was necessary to sing melodious songs like Malshree and Mangal on the occasion of feast and festivities. In this context, the presence of Gane, the professional singer, become very essential at Batulechaur. So, Jagati Khan, the first king of Kaski, might have provided some birta lands for the settlement of Gane at Batulechaur.

5.3 Population of Gaines of the Area

Sex is one of the important components in the population composition. It shows the population composition of the particular area. The population composition of Gaines of the study area is shown in table below:

Table No. 6

Population Distribution on the Basis of Sex

S.N	Sex	Population	Percentage
1.	Male	175	48.88
2.	Female	183	51.11
Total		358	100

Source: Field survey, 2011

According to table no. 6, 175 males and 183 females. The population of female was greater than male population.

5.4 Population of Gaines on the Basis of Age

In every human society there are two categories of people such as active group and dependent group. According to the international standard, the people between the age of 0-14 and above 59 are known as dependent group and the people of the age between 15-59 are known as active group (Shrestha, 2002). The age group of the Gaines of the study area shown in table below:

Table no. 7
Population Distribution on the Basis of Age

S.N.	Age group	Population	Percentage
1.	0-14	136	37.98
2.	15-49	188	52.51
3.	60 above	34	9.49
Total		358	100

Source: Field survey, 2011

Table no. 7, shows 0-14 years age group population are 136, which is 37.98 percent of the total population. Similarly 15-59 years age groups are 188, which is 52.51 percent of the total population. And above 60 years age group are 34, which is 9.49 percent of the total population.

5.5 Family Types

The institution of family has a universal existence of all the human groups. Families in Nepal tend to be nuclear. The standard pattern for families tends to be husband, wife and their unmarried children. It found that, the family pattern of Gaine of Batulechaur is nuclear. The lack of room in the small houses, compels them to leave the family immediately after the marriage. Most of the Gaine think that the proper solution of economic burden of the family is to be separated. There is a common practice of making a small house just near the father's house after getting marriage. But, now a days it is becoming difficult to have a piece of land to build a house nearby. The homogenous settlement of the Gaine of Batalechaur has developed a serve sense of family affinity an caste solidarity among themselves.

Table No. 8
Types of Family

S.N	Sex	Household	Percentage
1.	Nuclear family	56	84.84
2.	Joint family	10	15.15
Total		66	100

Source: Field Survey, 2011

5.6 Education

Education has played vital role for social progress and prosperity of Gaine community. Along with the restoration of democracy, Gaine were allowed to join near by school called Bindhyabasini higher secondary school. They did not able to advanced in secondary education due to school fees and related cost. Despite of that, some fortunate families are sending their children to school that has largely changed their socio-economic situations. The education level of the Gains at the study area was a following.

Table No. 9
Education Level of Respondents in the Study Area

S.N.	Level of Education	no. of Respondents	Percent
1.	Primary	37	28.90
2.	Secondary	42	32.81
3.	S.L.C	33	25.78
4.	Bachelor	12	9.37
5.	Staff nurse	1	0.78
6.	Elect. Engineering	1	0.78
7.	Computer. Engineering	1	0.78
8.	B.S.C Agriculture	1	1.26
Total		128	100

Source: Field Survey, 2011

The table No. 7 shows that the 33 respondents are S.L.C pass, which is 25.78 % of total respondents. 42 respondents studied up to secondary level, which is 32.81 % of total respondents. Similarly 37 respondents studied up to primary level, which is 28.90 % of total respondents. 12 respondents studied up to Bachelor level, which is 9.37 % of total respondents. Similarly 1 respondent was studied up to staff nurse, 1 has electrical engineering, 1 computer engineering and 1 B.S.C Agriculture done which is 5.04 % of total respondents.

5.7 Marriage

Marriage as an important occasion of life, marriage fulfils the basic needs of men and women by providing security, companionship and stability. In Hindu society, marriage is considered to be the most important ceremony, which constitutes the family life (Majpurias, 1978).

The Gaine of Batulechaur have their own customs, rites and rituals regarding the marriage. Marriage relation between the members of the same clan (thar) is strictly prohibited. Restriction on the marriage of parallel cousin are strictly followed by Gaine community. Gaine can marry among themselves except members of their own patrilineage. Thus, they are allowed to marry only with the daughter of their maternal uncle. This types of marriage is common in other groups of people like Thakuri, Kumal, Magar, Kami, Damai, Sharki and Sunar (Sharma: 2039).

Arrange marriage in Gaine community is generally made by the parents of the couple. Sometimes young Gains chooses their own partners. At first, the father or mother of a boy finds a girl to be a suitable bride for their son and the mediator called "kaliyodar" visits the house of the girl. The kaliyadar approaches the girl side with a present of two bottles of liquor (raksi) and other gifts (kosheli). After the consultation

with all the relatives, the girl's side come to the point of decision. If the girls parents accept the gifts, the match is finally assured. Then the pundit is requested to compare the horoscope. On finding out the compatibility of the horoscope of the couple, the representatives of the both sides drink raksi. This is the first stage of Gaine marriage, as it is called the day of breaking "Kura Ko Bottle".

In the specified day for weeding, sacrificial fire burn in both bride and bridegroom's house. Popular music called "Malshri" and "Mangals" are to be sung on the occasion of marriage ceremony. There is another music called "Jayamal patta" to be sung by the Gaine. The "Arbajo" and "Srangi" must be played during the weeding celebration (Mechi to Mahakali: 2031). The role of Son-in-law or a Nephew is important at the time of Kanyadan and other rituals (Thapa: 2032). Musical sounds and themes have to change in different stages of weeding rituals.

After the bride is brought house, a feast is given to the relatives. The pig and buffalo are cut down. Kaliyodar is to take the head of the pig while the head of buffalo is given to maternal uncle. A group of women perform singing and dancing which is called "Rateuli". The same day of wedding, the groom goes to the house of the bride and returns in a few days. This concludes the marriage ceremony in the Gaine community of pokhara.

5.8 Religion

Mostly Gains are Hindus. So, the Gaine of Batulechaur, Pokhara worship gods of Hindu pantheon like Mahadev, Bishnu, Bhagwati, Gunesh, Devi etc. It seems that the religious life of Gaine of Batulechaur is dominated by Hindu Philosophy, because most of their religious activities and festivals are influenced by the Hindu culture. Each religion provides some sort of outwards acts like Prayer, hymns, offering and

other forms of reverence.

The following table shows the number of household by religion.

Table No. 10
Religion in Gaine Community

S.N	Religion	No. of Household	Percentage
1.	Hindu	57	86.36
2.	Christain	9	13.63
Total		66	100

Soruce: Field survey, 2011

No society remains constant. There are changes occur in different organization by various influences. Similarly, Gaine community of Batulechaur of Pokhara also has changed. By religion Gains are Hindus. But, researcher has noted that 9 households were changed into christainity.

5.9 Housing Structure

Though the settlement of Gaine of Batulechaur is compact in nature and all the houses are built closely but the clustering of houses have no one particular direction as other caste people. Most of the house are made of cement and block with a Jasta roof slooping toward one side and only on floored. The sizes of house are very small and narrow because of the poverty and lack of land. Some houses are cemented. but the number is so limited and some houses are made by stone and mud with Jasta roof.

5.10 Food Habits

The Gaine has no any distinct food habits. The food consumed by Gaine are of the regular Nepali type. They usually take meal two times, in the morning and evening. The foods consumed by them are mainly

rice, pulses, vegetables, meat and fish. The food stuffs were not produced by them, because of lack of land and they collected by begging or brought from the shops. They drink Jad and Raksi in festival and ceremonies.

5.11 Dress Pattern

Dress is an important indicator to distinguish an ethnic group in society. But the Gaine people have no any particular type of dress. In the long past the male Gaine was wear Dhaura, Suruwal, Bhoto, Kachhad, Langouti, Waista Coat Nepali Topi and female was wear Guneyo, Cholo, Patuka, Potai, ring made by Glass. But the young generation is different from old age generation. Now a days they wear shirt, T-shirt, Paint, Jeans, Jackets Vests, different type of shoes etc.

5.12 Intercaste Relation

Our social system is based on caste hierarchial system which has created many problems. One of them is social inequality. By the civil code 2020 B.S. has abolished all kinds of social discrimination based on caste system. But, in practice the caste hierarchy is still followed with in the caste groups. The Gaine is also treated as an untouchable caste in Nepal. The Gaine of Batulachaur, Pokhara living with in the periphery of high caste settlement. Their settlement is totally concentrated at one corner of Batulechaur. Which often treated unequally by the mainstream society.

As a result of rapid urbanization in Pokhara, some considerable change in social relation between high caste and low caste have been taken place. But, there is a big gulf between high caste and low caste is still prevalent even in the urban area. In Batulechaur, there is the majority of high caste Brahmins and Chettries. They have more or less perception of caste superiority. The following table shows the high caste's treat

towards a Gaine people.

Table No. 11
Behaviour of Higher Caste People with Gaine

S.N.	Response	Respondents households	Percentage
1.	Respectfully	8	12.12
2.	Friendly	63	54.54
3.	Dominating	22	33.33
Total		66	100

Source: Field survey 2011.

According to table no. 11, the 22 respondents were not satisfied with the behaviour of high caste people. High caste people despise the Gaine behaving them as an untouchable and lower caste. But, they young generation of high caste are some liberal towards the Gaine.

5.13 Types of Gaine Songs

The folk songs of the Gaine of Pokhara is very much popular among the Nepalese and foreign communities. The song which they sing to the music of Sarangi is very pleasant . Mostly they sing folk song that have been never written but passed verbally from person to person, from generation to generation. Gaine's song carry the thoughts and sentiments of the common people. They reflect the sorrows and sufferings caused by separation, death and disasters. On the eve of the unification, the Gaine of western Nepal were deeply attached to the mission as a singer to sing the heroic songs to encourage the army to show their bravery in the battlefield. So, they arrived in the Kathmandu valley, when Prithivi Narayan Shah took over the country in 1768 A.D. The Gaine are famous for composing the songs and music immediatly at the time of need. Gaine's songs have a variety of themes and forms. In terms of themes and forms they are divided in to three categories. They are as follows:

5.13.1 Karkha

Karkha is regarded as one of the most popular song of the Gaine of Pokhara Karkha is not only the narration of heroic events but also the tragic description of social and private sorrow and sufferings (Machi Dekhi Mahakali: 2031). In the medieval Nepal, a tradition of Karkha was very popular in the Gorkha region. After the death of a king or nobles, the Gaine had to compose a karkha regarding the heroic deeds of the king or nobles. He had to recite it on the occasion of annual “Shraddha”, even today this type of Karkha as is preserved by the Gaine of Gorkha region. Most of the Karkhas are related to the heroic deeds of Prithivi Narayan Shah, Bir Bhakti Thapa and Amar Sing Thapa.

As a verbal source of historical events, Karkha has great importance. Some Karkhas, composed by the Gaine of Pokhara are

notable in this regard. They are very useful in order to justify the historical events of the past.

5.13.2 Mal Mangal

Mal Mangal is another form of popular among Gaine song, it has also specific significance. It can be defined as a religious song based on the Hindu classics Ramayan, Mahabharat and the Purans. Normally, the Mala and Mangals are sung by the Gaine in the month of Aswin and Kartik on the occasion of Dashain and Dipawali. Mal Mangal is a duet song. Mal is sung by Gaine women while Mangal is sung by the men (Sharma: 2039). The lyrical contents of the songs are related the life of Mahadev, Parvati and Ramchandra, the Hindu god and goddess. The Gaine of Pokhara are entitled, to sing Mal and Mangals on the occasion of various social rites and rituals specially on Dashain and Tihar.

5.13.3 Folk Songs

It is very popular type of song among the majority of the people of our country. Most of the people of the rural area are very fond of folk songs. Folk songs represent and reflect the happiness, sorrow and romance of the rural people. The folk songs which Gaine sing with their musical instrument called "Sarangi" is very melodious and heart touching. There are lot of folk songs which the Gaine of Batulechaur have composed and sung. Most of them are related to the love appeal of the young boys and girls. some Gaine of Batulechaur are acknowledged at national level. Among them Jhalak Man Gandharva, Bhim Bahadur Gandharva, Birkha Bahadur Gandharva are very popular across the country to their folk songs. The folk song, which Jhalak Man Gandharva sung about the tragic life of Lahure is still (army of foreign country from Nepal) was very famous and loved by nepali society. In fact contribution to Nepali folk songs by Batulechaur is very significant for the promotion

of the Nepali folk songs.

5.14 Musical Instrument of the Gaine

Sarangi

A musical instrument of Gaine is called Sarangi. They sing songs playing with Sarangi. Therefore it can be said that the Gaine and Sarangi are inseparable. Sarangi is not only famous with in country, also in the abroad. If a person from any other caste/ethnic group carries the Sarangi, he/she is called by the word "Gaine". Thus, the Sarangi is purely associated with Gaine communities.

There are three types of Sarangi. Among them the big one is called a "Dhod", medium is called "Majhauila" and smallest is called "tikha". Each Sarangi consists of four string (Darnal: 2036). Sarangi is made by gaine themselves. They earn some amount of money by selling Sarangi, mainly to the foreign tourist. They need about five days to complete a Sarangi. Before using a newly made Sarangi, Gaine perform worship of Sarashowti, a Hindu god, for possessing power of excellent musical talent. Sarangi is the caste symbol of Gaine which can not be explained by separating with Gaine.

In fact, Sarangi is a symbol of material culture of our country, not only the musical instrument of Gaine. So, it must be preserved as valuable assets of the nation.

Arbajo

Another musical instrument of Gaine is "Arbajo" which is not as common as Sarangi. It is just similar to "Ektare". Gandharva suppose that it is "Devabaja" (God musical instrument) and play only in the marriage ceremony. So it become unknown to the people of other communities. Gaine belives Sarangi as a female musical instrument, while Arbajo as a

male musical instrument. At present Arbajo is nearly disappeared from Gaine community.

5.15 The Dieties and the Festivals

Religion has always been a chief features of Nepali life. All societies, in one way or the other involve belief in supernatural forces. Each religion provides some short of out ward acts like prayer, huynms, offering and other form's of reverence as sinful and a disturbance to man's harmonious relationship with supernatural force (Gurung: 1989). Religion is regarded as a part of culture with come in to being for the fulfillment of certain needs and providing solutions to all problems (Malinowski :1948). The Gaines are not an exception in the common feature of Nepali Social life.

It seems that the religious life of Gaine is guided by Hindu philosophy. Most of their religious activities and festivals are influenced by the HIndu. The Hindu gods and goddesses like Chandi, Parvati, Sarashowti, Shiva, Ganesh, and Stayanarain are worship by the Gaine of Pokhara.

Observing the religious activities of the Gaine of Phokhara, the researcher found the following unique faiths and beliefs prevalent in the community.

5.15.1 Dokhala Puja

Dokhala is regarded as family diety of Gaine. Every year in the month of Jestha, they perform the worship of Dokhala. On this occasion each and every family go to nearly river and make preparation for observing the god Dokhala. The senior most people of the community prepare a common worship ground called “Than”, and purify it by washing it up with the cow dung. The headman of each family offers bloods of chicken. Afterwards, the headman of the family prepares Tika mixing with the blood of chicken and mark it on the forehead of all the family members. After observing the worship of Dokhala, the Gaine family enjoy the feast. The main objectives of this worship is to remember the dead ancestors. When they are pleased they think they bring delight and happiness to them. It is quite similar to the ancestor's rituals, called annual "Sraddha" prevalent in other high caste community in Nepal.

5.15.2. Naag Puja

Naag Puja is another ritual prevalent among the Gaine of Pokhara. The serpent, called Naag in Nepalese term, has played a prominent role in Nepali society. As in many other societies, there are several mythological beliefs in regard to the Naags in Nepal. Generally Naag is believed to be linked with rain giving dieties and at the same time when some sorts of physical ailments occur it is worshipped as an evil spirit. Naag is also considered as an ancient tribe of Nepal. As a matter of facet the influence of Naag in Nepalese society is very deep. Naag Panchami is very popular in every community of Nepalese society. The Gaine of

Pokhara also have a deep faith and belief in Naag. On the occasion of Naag Panchami, they perform the worship of Naag very happily and enthusiastically. Most of the Gaine family gather near the local Nagsthan and observe a grand rituals by offering various things to Naag Deva. The sole object of their worship is to overt disasters.

Like other Hindu Communities, the Gaine of Pokhara observe various festivals such as Dashain, Tihar, Teej, Shankaranti etc. During the period of Dashahara, a member of each family is devoted to worship Durga Bhawasni. The member who takes this job is not allowed to have food from other.

The Gainses of Pokhara believe in unseem forces called "Vayu." They think, the accidental death of a person possessed a power of "Vayu." If the Vayu is not pleased they can create problems. So, in order to please the "Vayu" the Gaine of Pokhara observes "Vayu Puja" in the river side every year.

5.16 Life-Cycle Ceremonies

Like other communities, the Gaine of Pokhara observe different type of rites and rituals known as Samaskar in Hindu Society. The word Samaskar means religious purificatory rites and ceremonies for Sanctifying the body, mind and the intellect of an individual so that he/she becomes a full fledged member of community (Dahal:1985). The Gaine of Pokhara also observe some of the rites and rituals related to the birth, name giving, head saving, marriage and death.

After the birth of a baby, the first ceremony that the Gaine observe, is called as "Chhaiti". It is observed on the sixth day, with some entertainment and feast. On this occasion the family members are not allowed to sleep the whole night. The name giving rituals is observed on the ninth day of the birth. They offer the blood of chicken to Ganesh and

Parvati and purify the baby's mother with the composition of chicken's blood and Gahut (Cow's urine). The Head Saving Ceremony is very popular among the Gaine of Pokhara. It is observed openly. A special dance known as sword dance, is managed on this occasion. They consider marriage as indispensable and very essential for the continuity of family life. Death rite of Gaine seems very much similar to that of other Hindu communities. There are two ways of disposing the dead bodies, cremation and burial. The death observation ceremony remains for a period of eleven days with their cultural rite and rituals.

The life cycle ceremonies prevalent among the Gains of Pokhara, have specific, protective and purificatory purposes. These Samaskasrs are essential for keeping the family life peaceful and prosperous.

CHAPTER SIX

TREND OF OCCUPATIONAL CHANGING AMONG THE GAINES

Nepalese society is based on Hindu caste system. Social stratification and occupation is also determined by the caste. The social status is also decided by birth. In Nepalese society there are numbers of occupational castes like Sunar (Goldsmith), Kami (Blacksmith), Sharki (shoe maker), Damai (cloth maker), Chureta (Glass ring Seller), Gaine (singer) etc. (Shrestha 1987). But now a days there is found social mobility in occupation.

Traditionally Gaine caste group is singing and collect gifts throughout the country. But the Gaine people who are in habitant in Batulechour are exception from its history. Few of them are involved in this traditional occupation. Basically this dissertation depends in the interview with respondent and observation by dissertant himself. The dissertant as local inhabitant found only the older generation who were mostly involved in the singing and carrying culture. Some keyinformants says that, they have no idea about singing and playing Sarangi. Only older people do this. However, from the beginning they have been involved in singing and playing Sarangi. These day dueto different factors, the new generations are going to drop this unique traditional profession and adopting modern way of occupation and livelihood.

6.1 Present Occupation

Traditional occupation of Gaine is singing and begging with playing Sarangi. But nowadays they are diverted towards different occupation. During the period of field Survey, they were total 66 households of Gaine at Batulechour. These 66 households were found to be engaged in different occupation. Among these 66 households, 47 households were involved in job affiliated to organization such as Pokhara Municipality, Manipal Teaching Hospital, Charak Hospital and school. Similarly, 5 households were found to be dependent on foreign employment, 4 households were fully dependent on their traditional occupation and 10 households were involved in another occupation.

Table No. 12

Number of Households According to Occupation

S.N	Types of Occupation	No. of Households	Percentage
1.	Job (service)		
	-Charak Hospital	8	
	-Manipal Teaching Hospital	10	
	-Nagarpalica	24	
Total		42	63.63
2.	Traditional occupation	5	7.57
3.	Foreign employment	7	10.60
4.	Other occupation	12	18.18
Grand total		66	100

Sources: Field survey, 2011

Above mentioned data indicate that the majority of households are engaged in another occupation rather than traditional occupation. This may be due to less income from their traditional occupation and unable to

manage their daily life. Those households who are engaged in their traditional occupation are not also found satisfied with it. Because this occupation is not easy and they have to visit different places in course of singing and begging which is not an easy task. They think, so called modern people also hate their occupation. Now a days, they visit with in Pokhara valley mainly the tourist area, show them their unique music and musical instrument and collect their task. Livelihood, which is quite different from their original identity of Gaine.

Cause of low income, now a days, they are seeking for prestigious job they are unable to get it because of their illiteracy. In course of interview period, it was reported that all most all the households those who were engaged in their traditional occupation, also were not intrested to continue this occupation by their children.

6.2 Factors Influencing Occupational Change

6.2.1 Political

In the past, the word Gaine was always synonymous to the singers, from lower and untouchable caste. They were also termed as a special kind of begger musicians (Turner, 1931: 138), members of lower caste (galingar and Bajracharya, 1960: 398), wandering in village, singing and playing sarangi and begging for subsistence livelihood (Gyawali 2040: 198). The Muluki Ain devided the people in to 4 verna and 36 caste. According to this Gaine along with other occupational caste like Damai, Kami, Sharki, Badi, were placed at the bottom of the social hierarchy. They were not allowed to mix with other high caste people and were not allowed to inter in to the house of uppeer caste people. In the period of king Mahendra the new Muluki Ain was promulgated in which untouchability was abolished.

Although the constitution gives them freedom from their caste

system, it was commonly practiced in the villages for a long time. It was only after the re-establishment of democracy in 1990, that the Gandharvas and other lower caste people were able to speak on their rights and to experience the freedom mixing with other people. The impact of this was generally found on the young generation donot hesitating to go to the houses of upper caste people and have mixed up with them. The Gandharvas of the young generation are one step ahead in this social change. With social change they were changed their occupation also, they were involved in different occupation. These days Gaine are introducing new technology and culture that brought by modernization and updated it to national and international market.

6.2.2 Education

Before 1950 it was difficult for a lower caste Gandharva family to send their children to the schools. So, going to the school was beyond their imagination. But, after the social change of 1950s it become accessible to them. When the schools was established in Batulechaur it was accessible for all including the Gaine; Despite of that, only limited numbers of Gaine were able to send their children to school due to different social, economic factors.

Education is an important means of change for an individual to have power and knowledge. In this era education helps the Gaine people to adopt different occupation. At the same time, they can think for their identity and promote their traditional occupation for subsistence. The increasing number of enrollment in the schools and colleges is mainly due to their interests and awareness on the benefits of the education. Their alternative source of income cover the expenses of school dress, fees, books and other stationery supplies. That increased the rate of enrollment Secondary level education was subsidized by the government and there people belived that to get education was their prime concern to

adopt in this time of changing world.

The literate people are always aware of the new opportunities around them to get more benefits for their better livelihood. The increasing awareness towards education in the recent years helped them to understand the changing situation of social, economic, political, natural environment of the area. This helped them to adopt new strategies for better survival. Changing attitudes towards the Gaine Culture, engage in new professions and develop capacity to find new opportunities are the examples of these strategies adopted by these people after getting their informal and formal education.

6.2.3 Technology

Advancement in the modern technological tools such as communication media and means of transportation are also the crucial factors for influencing the occupation shifting. In the past, when radio and T.V. were not commonly used, people used to entertain themselves in the form of various types of folk media such folk songs, folk dances and folk music. The Gains played their roles of the professional singers for countries. They sang romantic, comic, sentimental and courageous songs which were demanded by the village people. The availability and attraction of the electronic media hampered the development of folk media even in the small towns and villages. The radio reached to the corners of the country and even a plougher and wood cutter can carry a small radio to listen to the native and foreign music. As a result, the Gains find no charm on their traditional occupation and try to shift to other alternative occupation for their better survival. Communication media like radio and T.V also influenced them to the interest of the mass. The young generation of the Gains found themselves paying attention to listening to radio and watching T.V and imitating the songs and dances rather than sitting with their parents and learning their traditional music.

In this context we see that due to the media advancement, young generation is loosing intrest in traditional songs and sarangi, and old generation is unable to handover the traditional occupation to the young generation.

Modern technology and media advancement has endanged the existence of the traditional occupation of the Gaine. Now a days, we can listen on the limited songs of the Gaine in different Nepalese media. The existing dominant musical patterns which are called modern songs and pop songs have dominated the songs of the Gaines. They have transformed the original songs and music of Gaines in to so called modernization musical patterns through the new musical instrument.

6.2.4 Means of Transportation

Means of transportation is another factor which has a significant impact on occupational shifting. Means of transportation make the people easy to move from one place to another and it makes the world smaller and closes. Seasonal migration is very common among the Gaine. They move from place to place searching for their subsistence. They not only bring food and money back home that they gather from different place, but also expose and aware to the modern world. As they get more in touch with the people of different country, they are more influenced by their lifestyles, cultures, traditions and fashion. Their needs and wants increase and most of the Gaines have increased their source of income to meet the increased demand which can not be fulfilled only by their traditional occupations.

From the study, it was found that most of the youths are more curious to see the outer world as compared to the aged people. Therefore the young generation were involved in another occupation than traditional occupation.

6.2.5 Social Environment

In the study site, the Gaine people are dominated by the high caste people Brahmin, Chettries community. So others influenced their own culture. Even Gaine people have also wanted to follow upper caste behaviour. Gradually the Gaine people left their traditional identity and enter into competitive manners. In this way they are going to drop of singing and playing Sarangi as culture. The traditional occupation is no more respectable profession in local society. Gaine people feel dominant if they follow traditional occupation. Hence, they are forced to shift on to another occupation.

6.3 Change in Social Life

Traditionally Gaine communities used to visit door to door with their “Sarangi” and contemporary song to collect gifts for their living so they are neglected by so called upper caste people. Their begging job donot allow them to mingle with mainstream society of upper caste. Now a days Gaine community are giving up their traditional occupation, because they failed to sum up enough resources to run their family and mantain social status. Presently some Gaine are working in Municipality, Manipal Hospital, Charak Hospital as helper as well as they are working in daily wage, selling vegetable and fruits and in abroad employment as well. The newly adopted different job allow them to be economically stronger that help them to send their children in school for their better future. Society is changing day by day, the living stander; social status is getting better in Society which enables them to mingle in society in respective manner.

6.4 Change in Cultural Life

Culture is important part of society. Culture gives the identity to each and every caste in society. The Gaine has their own Culture of delivering message subjected to contemporary social incident going door to door in the form of Song with music of Sarangi .They earn and live with that very occupation traditionally but presently the occupation of Gaine is in threat due to failer to make adequate livelihood out of it. Widely available music facilities in modern market has hampered them badley.

The job of begging door to door is regarded poor people's job and Gaine were neglected by society for their occupation. With the social change, Gaine community is changing their traditional occupation. Presently they have adopted different job which has enable them to obtain new social status and got opportunity to mingle with other caste people.

6.5 Change in Economic Life

Occupation is related to economic matter which is very important part for survival of family .In Nepal there are different cast live who has their own traditional occupation for their living .Among them Gaine is one who has their own occupation to go door to door to deliver social message like bravery of Nepalese solder, girl trafficking etc in the form of Song and music called Sarangi for their living. They are economically poor cause they are not able earn enough from begging whole day roaming around village to village. Social change effected Gaine community so they are giving up their traditional occupation and adopting different new job where they can earn in cash make their expenditure for their children in school and other expenditure. Governments has lifted up the discrimination policies and made law for all equally, but in pratical life it has not satisfied effectively.

Presently Gaine are working in Municipality, Hospitals, in daily wage, selling vegetable and fruits, going abroad etc. which enable them to make economically stronger and earning more than their traditional occupation of begging and singing. The newly adopted occupation playing very important role in Gaine community to have their better social status and living.

6.6 Impact of new occupation in the Gains Livelihood

Occupation of Gains caste is gradually changing that has also

changes their social status too. The occupation of Gains is to go door to door with their musical instrument named "Sarangi" for begging to sustain their family expenditure but with the social change the occupation of Gains is at stake. They are not able to continue their traditional occupation to cope with modern market system.

In the context of Batulechaur, Batulechaur is a town with development where Gains are getting opportunities to adopt different new occupation. Comparatively newly adopted occupation has more income and respect which helps them to sustain their family. So, they are leaving their traditional occupation. The living style of Gains community is changing because of newly adopted different occupation. The newly adopted occupation helps them to send their children in school and they are economically getting stronger. Their education, economic progress supported them to adjust with high caste people in society and the dominating behavior of high caste is changing toward Gains.

They were like messengers with lyrics and music. In this way, their newly adopted occupation helps them to look the world in different dimension and making their positive position in society as other higher caste people live.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The dissertation entitled "Continuity and Change in the Traditional occupation of Gaines" is about the Gaines living in Batulechaur, Pokhara Sub-metropolitan City ward No. 16, Gaine is one of the ethnic group among the 60 ethnic groups of Nepal. They are hilly caste and living sparsely in different parts of the country and economically very backward from past. These ethnic groups could not get higher education so they could not be competent enough to get political opportunities and reach to decision making level. The main objective of this study is focused on impact of new occupation in their livelihood and to find the reason behind the occupational shift among the Gaine people.

The researcher has applied scientific research method to get real findings. This study was based on descriptive research design and followed both primary and secondary data are used. Primary data are acquired by field survey, household survey, key informants interview and observation and secondary data are acquired by books, articles, research paper, dissertation etc.

Total 358 Gaines are living in the study area. This study indicates that traditionally Gaines were lived in joint family but nowadays gradually they diverted towards the nuclear family, 84.84 percent of the total families are living in nuclear family. The education level of this community has not reflected in the national data. But at present their education level is increasing compare to the past. Their life style is affected by Hindu Philosophy. The rituals and festival of Gaine are also as the Hindu's. They have their own typical language, but now it has not practiced in the study area. They practiced Devnagari script and spoken

national language.

The economic condition of Gaine is weak. They are struggling to manage their daily livelihood. Due to weak economic condition, they are unable to continue their social, cultural activities. Traditionally their main occupation is singing by playing Sarangi. But at present their main traditional occupation lies in trap due to affect of modernization. In one hand, from their traditional occupation they are unable to manage their daily life and in other hand they could not get any appropriate platform to show their skill. Being a community, having distinct socio-cultural values and contribution given by them in unification of Nepal, the Gaine community should not be minimized and neglected.

Modernizing elements of society like communication, transportation education etc. changed the society. No society remains constant while looking at the social, cultural and economic life of Gaine of Batulechaur one can see the changes taking places in this community. Being an urban settlement, now a days in this community positive attitude towards education. These days, religious changes can be observed by any one. By the influence of Christianity, Nine households of Gaine of Batulechaur were found to be changed their religion Hindu by Christian.

They feel humiliation while some one called them by using the word "Gaine". Instead of this word they like to hear calling them by the word "Gayak" or "Gandharva". It is because of influence of Sanskritization process that the Gaine of Batulechour also have the perception of good names. There is tendency of changing their names and follow the rites and rituals of high caste people among the lower caste communities. According to the shrinivas, Sanskritization is the process by which a low Hindu Caste of tribal or other group changes it's custom rituals, ideology and way of life in the direction of a high caste. The type

of psychological phenomenon is the result of inferior complex that is commonly found in socially depressed community. The social and cultural traditional of Gaine of Batulechaur, Pokhara are mainly influenced by other high caste Hindu, mainly from Brahmins and Chhetries. Most of the rites and rituals of the Gaine are observed according to the suggestion given by the purohit (priest). But, there is neither hymns of vades nor the presence of purohit in any ritual. But there needs a compulsory presence of son -in-law and /or nephew in every rites and rituals. Songs having different themes and music are sung during the celebration. It may be the symbolic expression of their caste identity.

Economy is one of the contributing factor of social change. The economic life of Gaine of Batulechour is mainly based on traditional occupation (singing and begging)in the past. Which is not liked very much by modern society. Due to the rapid urbanization, the people's interest of going toward western music and songs which are popularized by modern means of communication like radio and T.V. channels. As a result, the Gaines folk songs and sweet music of sarangi are being neglected by so called modern people.

Modernization process is going rapidly and in other hand, the traditional occupation of Gaines is affected. Keeping the professional problem in mind, more than 91 percent of the total population of Gane of Batulechaur are involve in other occupation like Government service, private job, foreign employment and other of better life. Now they are interested and seeking to the prestigious job. At present only 8 percent of the total population of this community fully dependent on their traditional occupation.

7.2 Conclusion

Traditional occupation of Gaine in the study area has transformed due to various reasons. Traditional occupation cannot meet the essential requirements. Traditional and indigenous skills are barely sufficient to meet the basic human needs in changing context. Low earning with the lower social status attached to their traditional occupation has forced the Gaine people to seek a new way for livelihood. Development intervention and expansion of secular or non caste based occupation helps them to be freed from the caste based discrimination and traditional occupation. Adaptation of new occupation has been a survival strategy among the Gains of Batulechaur, Pokhara.

Now, many Gaine of the study area are involved in different occupation. Mainly they are involved in service job in Pokhara Municipality, Manipal Teaching Hospital, Charak Hospital and some Gaine are involved in vegetable and fruits business. Education, occupation size of family and change in agrarian structure are important variables for the transformation of Gaine. The higher educational status is closely associated with greater upward occupational mobility. Occupational prestige has important bearing on the dissatisfaction with the traditional occupation. Low social prestige with greater dissatisfaction is also a factor for the occupational shift among the Gaine family.

7.3 Recommendation

The Gaine communities have long cultural legacy to unification of country. This community poses special skill of producing music and musical instrument called Sarangi, Arbajo that has long cultural value, that government of Nepal has failed to pay proper attention on it. So, from this study, it is strongly recommended to government, line ministries and related authority to protect and promote those cultural heritage of Gaine communities and skill of producing music and musical

instrument that can contribute largely to the music industry of country.

Secondly, they are facing different problems. Among them land problem is major. Due to the insufficient land for the housing purpose, some households are sifted at the bank of Kali Khola which is near to their community. Those who are shifted at the bank of Kali Khola, they are landless. So, they have no any land ownership cord. So, government and municipality should take care them by providing some sort of land at suitable place near to their community.

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