

**CHANGING PATTERN OF LIVELIHOOD STRATEGIES AMONG  
THE DARAI IN VYAS MUNICIPALITY**

**A Thesis**

**Submitted to the Central Department of  
Sociology/Anthropology in partial Fulfillment  
For the Master's Degree of Arts in Sociology**

**By**

**Keshab Wagle  
Roll No: 475**

**Central Department of Sociology and Anthropology  
Faculty of Humanities and Social Sciences  
Tribhuvan University, kirtipur  
Kathmandu, Nepal**

**2011**



TRIBHUVAN UNIVERSITY

CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY

KIRTIPUR, KATHMANDU

**Letter of Recommendation**

This is to certify that the dissertation entitled “**Changing Pattern of Livelihood Strategies among the Darai in vyas municipality**” is prepared by **Mr. Keshab Wagle** under my supervision. He has collected the primary data for this purpose in Darai community of Tanahun District and completed successfully the requirements for dissertation in Master of Arts in Sociological Studies.

I recommend this dissertation for evaluation by the Dissertation Committee.

---

Dr. Binod Pokhrel

Reader

Central Department of Sociology Anthropology

Tribhuvan University

Kirtipur, Kathmandu

July 2011



**TRIBHUVAN UNIVERSITY**

**CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY**

**KIRTIPUR, KATHMANDU**

**Letter of Approval**

This thesis entitled, **“Changing Pattern of Livelihood Strategies among the Darais in Vyas municipality”**, written and submitted by **Mr. Keshab Wagle** has been examined. It has been declared successful for fulfillment of the academic requirements towards the completion of Master of Arts in Sociology/Anthropology.

Dissertation Committee:

---

Prof. Dr. Om Gurung  
Head of the Department

---

Prof. Dr. Om Gurung  
(External Examiner)

---

Dr. Binod Pokhrel

(Supervisor)

July 2011

## ACKNOWLEDGEMENTS

I would like to express my deep gratitude to the Central Department of Sociology/Anthropology of Tribhuvan University for allowing me to carry out this thesis in partial fulfillment of the requirements for the degree of Master of Arts in sociology/Anthropology.

I am extremely grateful and indebted to my supervisor Dr. Binod Pokhrel, Associate Professor of Central Department of Sociology/Anthropology for providing me an opportunity to conduct this study under his supervision. I can't forget the kind of guidance, supervision and inspiration during the preparation of this thesis. I must express my deepest respect for his perennial support of encouragement to accomplish this study.

I am very much thankful to Prof. Dr. Om Gurung, Head of Central Department of Sociology/Anthropology and all my respected lecturer and personnel of CDSA, T.U., for their co-operation and assistance for this work.

Likewise, I am thankful to all my friends who helped me writing the dissertation. Among them Mr. Arun Ghale, Suresh Gurung, Dill Phombo and Dipesh kathyat deserves special thanks.

Also, I would like to express my sincere thanks to the total Darai community in Vyas Municipality for their kind cooperation and supports during interviews.

Many institutions deserve thanks for providing related references and information during literature review.

I am indebted to my family members, specially my father Mr. Naba Raj Wagle and my mother Mrs. Sabitra Wagle for their regular supports, financial assistance and inspiration to accomplish this study.

Last but not least, I am thankful to the respondents as well as other people of the Vyas Municipality, who provided necessary as well as valuable information and possible held to accomplish this study.

Keshab Wagle

July 2011

## TABLE OF CONTENTS

<b>Contents</b>	<b>Page No.</b>
<b>Recommendation</b>	<b>i</b>
<b>Approval Letter</b>	<b>ii</b>
<b>Acknowledgements</b>	<b>iii</b>
<b>Table of Contents</b>	<b>iv-viii</b>
<b>List of Tables</b>	<b>ix-x</b>
<b>Acronyms/ Abbreviations</b>	<b>xi</b>

### **CHAPTER-1**

#### **INTRODUCTION**

1.1 General background	1
1.2 Research problems	3
1.3 Objectives of the study	5
1.4 Significance of the Study	5
1.5 Organization of the Research Results	6

### **CHAPTER-2**

#### **REVIEW OF LITERATURE**

2.1. Review of relevant works	7
2.2 Theoretical Studies	7
2.2.1 Livelihood strategies	7
2.3 Empirical Studies	9
2.3.1 Works on livelihood strategies in Nepal	9
2.4 Studies Related to Darai Community	13

## **CHAPTER-3**

### **RESEARCH METHODOLOGY**

3.1 Rational for selection of the Research site	16
3.2 Research Design	16
3.3 Nature and Source of Data	17
3.4 Universe and sampling procedures	17
3.5 Data collection Techniques and Tools	18
3.5.1 Household Survey	18
3.5.2 Key Informant Interview	18
3.5.3 Participatory Observations	19
3.6 Data Analysis:	19
3.7 Limitation of the study	19
3.8 Ethical aspects of the research	20

## **CHAPTER- 4**

### **SETTING OF THE STUDY AREA**

4.1 Tanahun district	21
4.2 Vyas municipality	21
4.2.1 Demography	22
4.3 Socio-Cultural and Economic Identities of Darais	23
4.3.1 Origin of Darais	24
4.3.2 Language	25
4.3.3 Housing Pattern	25
4.3.4 Physical Features of Darais	26
4.4 Indigenous skills and Technologies	26
4.4.1 Jand making	26

4.4.2 Marcha Making (Fermenting Cake)	26
4.4.3 Making Fishing Devices	27
4.4.4 Handicrafts	27
4.5 Recreation and Entertainment	27
4.6 Religion	27

## **CHAPTER-5**

### **DEMOGRAPHIC, SOCIO-CULTURAL AND ECONOMIC CHARACTERISTICS OF DARAIS**

5.1 Population composition	29
5.1.1 Age and Sex Composition	29
5.1.2 Family Structure	30
5.1.3 Family Size	32
5.1.4 Education	32
5.2 Causes of displacement of Darais	35
5.3 Relationship between indigenous Darais and migrated people	37
5.4 Socio-cultural Characteristics	38
5.4.1 Mother tongue	38
5.4.2 Custom and Dress	39
5.4.3 Treatment process	41
5.4.4 Sources of Drinking Water	42
5.4.5 Marriage System	43
5.4.6 Access to Household Facilities	44
5.5 Economic Characteristics	44
5.5.1 Occupation	44
5.5.2 Monthly Income Level of the Respondents	47
5.5.3 Size of Land Holding	48

5.5.4 Crop Production	49
5.5.5 Food Sufficiency	50
5.5.6 Livestock	52
5.6 Changes on Livelihood of Darai Community	53
5.6.1 The Past Livelihood Strategies of Darais	53
5.6.1.1 Hunting and Gathering	54
5.6.1.2 Fishing	54
5.6.1.3 Handicraft Making	54
5.6.1.4 Subsistence Agriculture	55
5.6.1.5 Animal Husbandry	55
5.6.2 Present Livelihood Strategy	56
5.6.2.1 Wage Labour	56
5.6.2.2 Service and Employment	56
5.6.2.3 Business	57
5.6.2.4 Market oriented Farming	57
5.7 Socio-Economic Transformations among Darais	58
5.7.1 Changes in social institutions	58
5.7.2 Change in Birth Ritual	59
5.7.3 Change in Marriage System	59
5.7.4 Change in Death Rites	60
5.7.5 Change in Housing Pattern	61
5.7.6 Changes in Life Standard	61
5.7.7 Change in Economic life	61
5.7.8 Change in Health status	61
5.7.9 Political awareness	62



5.7.10 Women awareness and empowerment	62
--	----

**CHAPTER: 6**

**SUMMARY, CONCLUSION AND RECOMMENDATIONS**

6.1 Summary of findings	64
6.2 Conclusion	70
6.3 Recommendations	72

**BIBLOGRAPHY**

**ANNEX-1**

**ANNEX-2**

**ANNEX-3**

## LIST OF TABLES

- Table 1: Distribution of the ward wise population of the Vyas Municipality, Damauli, Tanahun 2011*
- Table 2: The Caste/Ethnic Composition of Vyas Municipality, Damauli, Tanahun 2011*
- Table 3: Distribution of Household Population by Age, Sex and Sex Ratio, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*
- Table 4: Distribution of the Family on the basis of its types, Darai community, Vyas municipality, Damauli, Tanahun, 2011*
- Table 5: Distribution of Family on the basis of its Size. Darai community, Vyas municipality, Damauli, Tanahun, 2011*
- Table 6: Distribution of Darais by age groups who have received or are receiving various level of education. Darai Community, Vyas Municipality, Damauli, Tanahun, 2011*
- Table 7: Distribution of the Respondents on the Enrollment of Children in School, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*
- Table 8: Distribution of the Households on the Responses of Displacement from the Core of Damauli, Darais community, Vyas municipality, Damauli, Tanahun 2011*
- Table 9: Responses on the Relationship Between Indigenous Darais and Migrated people, Darais community, Vyas municipality, Damauli, Tanahun 2011*
- Table 10: Distribution of the respondents on the basis of using mother tongue, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*
- Table 11: Distribution of the respondents on the uses of traditional customs, Darai community, Vyas municipality, Damauli, Tanahun 2011*
- Table 12: Responses on the causes of not wearing their traditional Custom and Dress, Darai community, Vyas municipality, Damauli, Tanahun 2011*
- Table 13: Distribution of respondents on the treatment pattern of illness, Darai community, Vyas municipality, Damauli, Tanahun 2011.*
- Table 14: Distribution of the households on the access of drinking water, Darai community, Vyas municipality, Damauli, Tanahun 2011*
- Table 15: Distribution of the respondents on the basis of their marriage type, Darai community, Vyas municipality, Damauli, Tanahun 2011*

*Table 16: Distribution of Respondents by Access to Household Facilities, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011,*

*Table 17: Distribution of Darais Households on the Basis of Occupational Involvement , Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*

*Table 19: Responses of the Households on Insufficiency of Basic Requirements From Agriculture, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

*Table 20: Distribution of the Respondents by Monthly Income Level, Darai Community, Vyas municipality, Damauli, Tanahun, 2011*

*Table 21: Distribution of the Sampled Households on the Basis of Land Holding Size. Darai Community, Vyas municipality, Damauli, Tanahun, 2011.*

*Table 22: Distribution of the Sampled Households on the Basis of Crop Production, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

*Table 23: Distribution of the Sampled Households on the Basis of Food Sufficiency Level by Month. Darai Community, Vyas municipality, Damauli, Tanahun, 2011*

*Table 24: Distribution of the Livestock Kept by Sampled Households, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

## **ACRONYMS/ ABBREVIATIONS**

CBS	:	Central Bureau of Statistics
CDSA	:	Central Department of Sociology/Anthropology
DDC	:	District Development Committee
DFID	:	Department for International Development
HHs	:	Households
INGO	:	International Non Governmental Organization
NGO	:	Non-Governmental Organizations
NO	:	Number
NPC	:	National Planning commission
SL	:	Sustainable Livelihood
SPSS	:	Statistical Package for Social Science
SRL	:	Sustainable Rural Livelihood
TU	:	Tribhuvan University
UNDP	:	United Nations Development Program

# **CHAPTER-1**

## **INTRODUCTION**

### **1.1 General background**

A livelihood in its simplest sense; is a means of gaining living, which straightway makes it more than merely synonymous with income because it directs attention to the way in which a living is obtained, not just the net results in terms of income received or consumption attained (Ellis 2000:7). Livelihood strategies operate both at household and individual levels, either through continuity or through modification of economic and social activities in order to meet the basic needs for survival and existence. Some people continue their traditional occupations and activities while others modify their strategies. Several internal and external factors impinge up on the livelihood strategies of the people (see Chhetri 2006). Some of these factors operate from local level while other are working in national and even global scale.

Livelihood diversification is defined as the process by which rural households constructs an increasingly diverse portfolio of activities and assets in order to survive and to improve their standard of living (Ellis 2000: 15). Hence diversity can be taken overall to mean multiple and multiplying income sources, thus also typically requiring diverse social relations underpin them. Ellis further says diversification, on the other hand, interprets the creation of diversity as an ongoing social and economic process, reflecting factors of both pressure and opportunity that cause families to adopt increasingly intricate and diverse livelihood strategies.

Livelihood is a matter of finding or making shelter, transcending money and preparing food to put on the table or exchange on the market place. It is equally a matter of the ownership and circulation of information, the management of social relationship, the affirmation on the personal significance and the interrelation of each of these tasks to the other. All these production tasks together constitute a livelihood. It is an umbrella concept, which suggests that social life is layered and that these layers overlap (both in the way people talk about them and the way they should be analyzed). This is an important analytical feature of the notion of livelihood (Wallman 1984).

Livelihood is also about creating and embracing new opportunities. While gaining a livelihood, or attempting to do so, people may at the same time, have to cope with risks and uncertainties such as erratic rainfall, diminishing resources, pressure on the land, changing life cycles and kinship networks. These uncertainties, together with new emerging opportunities influence how material and social resources are managed and used, and on the choices people make.

Among the various ethnic groups in Nepal, Darai is one of the smallest groups, which is socio-economically depressed and dominated as well as not included in the political mainstream of the country which is also known as Adivasi Janajati. The national foundation for upliftment of *Adivasi Janajati* 2002 defines *Adivasi Janajati* as those group or communities who have their own mother tongue, customs, distinct social structure and written or oral history (UNESCO, 2006).

In Nepal, according to 2001 census, the population of Darai constitute 14859 (.064 %) of the total population among them 7195 are males and 7664 are female (CBS 2001). They have their own culture, language and living practices. They are mainly farmers and isolated group, economically poor with a very low literacy rate. Traditionally men wear *Kachhaad* with half or full trouser while the women wear *cholo and lungi*. The houses of Darai have one storey made of wood; the walls are mainly of *choya* (bamboo) plastered with a mixture of mud and *khar* (a kind of plant scrub). However nowadays, Darai are building modern houses too, such as cement and plastered house. Settlement of housing is neither compact nor scattered. Darais are mainly found in Damauli of Tanahun District and on the bank of *Madi river*. Their sparse settlement is also found in Chitwan district. Flat nosed short in structure and stout in built are the physical features of these groups. Darais are prominently boatmen and fishermen. Though they are closer to mongoloid by their physical characteristics, their language is imbued with Bhojpuri, Maithali, Magar and Gurung languages. However, in the context of Darais of Vyas municipality their way of living, beliefs and attitudes are being changed because of the act of globalization, urbanization, system of education, scientific advances, high level of production and consumption and contiguity of other caste and people.

Change is the law of nature, which denotes a difference in some period of time what is today shall be different from what would be tomorrow. MacIver and Page has defined changes as variation from the accepted modes of life, whether due to alteration in geographical condition, in cultural equipment composition of population or ideologies and that has brought about by diffusion or innovations within the groups

In this study the phenomena of change has been dealt with from a sociological stance. The focus has been upon a particular group of people and how their society and culture have undergone changes. By the term change I refer to the process of adaptation through the alternations in their livelihood due to the different socio cultural, economic and physical environment over the past couple of decades. Instead of dealing in details about this environmental change the intention of this study has been to explore how a particular group of people has made modifications in their ways of life in order to adapt to the changing circumstances.

So, it is a universal and continuous phenomenon which is found in all the societies at all times. The present study deals with the changes in the livelihood strategies of the Darais of Vyas municipality. This study attempts to look at the Darais community in relation to its changing context. Hence this study intends to investigate and analyze how Darais have witnessed and experienced rapid socio- economic, cultural and environmental changes over the last decades and how they have developed adaptive measures to adjust in such a changing context of globalization.

## **1.2 Research problems**

There are several studies on livelihoods carried out by different scholars (Chhetri 2006, Dahal 2001, Kattel 2000, Bhurtel 2000). Their studies have focused on change on livelihood of people of particular communities in a certain geographical areas. Bhurtel's study has however focused on the changes in the livelihood of Kumal people of Pokhara of Nepal due to modern market, construction of development infrastructure and modern education. Despite these studies, livelihood and change account to still an important and interesting study matter for sociological inquiry and investigation.

The studies (Chhetri 2006, Dahal 2001, Kattel 2000, Bhurtel 2000) show that over the past couple of decades, the livelihood of many ethnic/Caste groups have changed from relative security to irreversible vulnerability. These studies mainly focus livelihood in terms of their adaptive strategies. However they are failed to see how livelihood process is defined or redefined where development interventions occurred in tribal village. Concerning on Darai community, once they were a homogenous group of people living off an economic activity and that was practiced by all of them. They indulged in it and every one had some plot of land for agricultural. They had to accept agriculture as their source of livelihood. The newly built roads, relocate of district headquarter and the process of globalization has brought them in regular and stable contacts to the outside world.

Based on their argument I also argue that Darais livelihood must have undergone change due to the development of infrastructure, modern education and market economy in their area as well as their surroundings. These factors must not have merely brought about changes in their economic life but may have also in socio-cultural life in the study area. For instance, traditionally Darais had to consent the agrarian culture for their substance because agriculture, cattle or livestock breeding, animal husbandry and basket making were the nearest supplements to their traditional economy. But in the present context, does their traditional economy still exist? If not what are their present livelihood strategies?

Based on the problems raised above, the present study attempts to seek the answer of the following questions:

- ✓ What were the major adoptive livelihood strategies of Darai people in the past last one decade?
- ✓ What are the major causes of change in the livelihood of Darai?
- ✓ What are the views of Darais themselves on the changes in their livelihood circumstances?



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

The overall intention of this research is to analyze how Darais livelihood has been changing over the last one decade and how they are adapting in a changing context and how these changes have induce the changes in the livelihood strategies of the Darais living in this region. More specifically the objectives of this study are as follows:

- ✓ To analyze the traditional livelihood strategies of Darais of the study area,
- ✓ To explore how development intervention and other changes have transform livelihood pattern of Darai.

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

Basically, this study aims to focus the change on livelihood patterns of Darais. This study tries to provide some new information about change and livelihood of Darais. Therefore, the finding of this study is expected to add something new on existing knowledge regarding changing factors on livelihood among Darais of the study area.

Hence, this very little work would give further ideas to study other indigenous caste and ethnic groups. Finally this work will be vital to understand the change pattern on livelihood and cultural practices of Darais in Vyas municipality along with urbanization process of their settlement areas.

This study attempts to assess the knowledge, attitude and practice of livelihood in Darai Community in the selected area. Policy makers, planners, administrators and demographers will be benefited by the detailed information on the grassroots level equally as the national level information. This study provides little but essential information of this community. It would be helpful for government to plan for changing pattern of livelihood method and sustainable livelihood programme as a whole among Darai.

## **1.5 Organization of the Research Results**

This entire thesis has been organized into six chapters. The introductory chapter is related with the introduction of the study mainly consists of statement of the problem, objectives of the study and importance of the study. Relevant literatures are reviewed in the second chapter, which deals concerning both theoretical review of livelihood and indigenous ethnic groups i.e. Darais. Research methodology has been included in third chapter. The fourth chapter describes the setting of Vyas municipality as well as identities of Darais people. Thus, the general introduction of the study area is presented in this chapter. The major part of the study, Demography, occupation and family textures of study population occupies chapter five. It analyzes the Demographic, Socio- cultural and economical identities of Darais comparing with past and present. Change on livelihood of Darais along with urbanization process has been also presented in this chapter. The last chapter six includes summary, conclusions and recommendations of the study.

## **CHAPTER-2**

### **REVIEW OF LITERATURE**

#### **2.1. Review of relevant works**

Review of literature is an essential step to develop ideas as well as to have an analytical framework for research. It provides knowledge and concepts required to address the issues systematically from right perspective (Koirala 2006:16). The following is an attempt to review some of the theoretical and empirical works relevant to the present research problem.

#### **2.2 Theoretical Studies**

##### **2.2.1 Livelihood Strategies**

Robert Chamber & Gordon Conway were the first in providing the definition of livelihood. In 1992, they propose the following composite definition of sustainable livelihood. ‘A livelihood comprises the capabilities an assets (stores, resources, claims access) and activities required for means of living’: A livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance, its capabilities and assets, and provide sustainable livelihood opportunities for the next generation and which can contribute net benefits to other livelihood at local and global levels and in short and long term (Krantz – 2001 – cited by Tamang 2005)

Chambers (1995) states that the realities of poor people are local, complex, diverse and dynamic. Income poverty, though important, is only one aspect of deprivation. Apart from poverty, many dimensions and criteria of disadvantage, ill-being and well-being as people’s experiences like social inferiority, isolation, physical weakness, vulnerability, seasonal deprivation, powerlessness and humiliation are also important in the cases of poor people. Chambers argues for sustainable livelihood as an objective to address the poverty and poor and stresses on redistribution of livelihood resources, proper prices and payments, health abolishing restrictions and hassles and safety nets for poor people at bad times which can contribute in diminishing the poverty through diversified livelihoods as well as enhancement of sustainability.

Chambers strongly criticizes the measurement scales adopted by present conservative west bound thinking developed in the context of more industrial conditions by the professionals about the poor. Economist dominated poverty thinking concerned with income poverty, consumption poverty and employment thinking concerned with jobs. He firmly states that these are not always capable of measuring the quality of life and standard of living. Therefore, Chambers suggests for a rethinking of existing measurement scales and knowledge on poverty and advises the new professionals to put people first before thing, and poor people and their priorities first of all.

Francis (2000) accepted that “livelihood deals with people and their resources such as land, crops, knowledge, cattle and social relationship. It is also creating and embracing new opportunities. While gaining a livelihood or attempting to do so, people may at the same time, have to cope with risks and uncertainties, such as erratic rainfalls, dimensing resources, pressure in land and kinship network.”

Ellis (2000) also argues that for many such households farming on its own does not provide a sufficient means of survival on rural areas. For this reason, most of the rural households are found to depend on a diverse portfolio of activities and income sources amongst which crop and livestock production feature alongside many other contributions to family well being. Engagement in a diverse portfolio of activities also means nurturing the social networks of kin and community that enable such diversity to be secured and sustained. Thus livelihood diversity has both economic and social dimensions and must be approached in an interdisciplinary way.

Department for International Development (DFID: 2001) made a valuable contribution by developing principles, framework as well as method for livelihood studies. DFID emphasized on the following six principles to pursue sustainable livelihood studies:

- a. People at the center of development rather than the resources they use or the governments that serve them.
- b. Adoption of holistic view which attempts to gain a realistic understanding of what shapes people’s livelihoods and how the various influencing factors can be adjusted so that taken together, they produce more beneficial livelihood outcomes.

- c. It emphasizes on the dynamic nature of livelihoods as it seeks to understand and learn from change so that it can support positive pattern of change and help mitigate negative patterns.
- d. Focus on the approach towards strength and opportunities rather than problems and needs.
- e. Emphasis on macro-micro link policies and institutions to the livelihood options of communities as well as individuals.
- f. Key approach concerns livelihood with sustainability.

DFID developed a sustainable livelihood framework in order to understand and analyze the livelihoods. The framework provides a checklist of important issues and sketches the link among each other, and draws attention to the processes and emphasizes the multiple interactions between the factors that affect livelihoods. The people centered analysis begins with simultaneous investigation of people's assets (human, natural, financial, social, physical assets as well as influence and access) through the livelihood strategies to achieve the objective (the livelihood outcomes). DFID emphasizes on feedbacks that are likely between transforming structures and processes and the vulnerability context and livelihood outcomes and livelihood assets.

DFID emphasized on quantitative and qualitative data collection techniques for the analysis of sustainable livelihoods at local level. To fulfill the purposes it insisted for key informant interview, focus group discussion, household surveys, resource assessment as well as participation in the fields.

## **2.3 Empirical Studies**

### **2.3.1 Works on livelihood strategies in Nepal**

Native & foreign sociologists and anthropologists (Chhetri 2006; Bishop 1990; Fisher 1986; Stevens 1993; Fricke 1993; Molnar 1981; Bhurtel 2000; Dahal 2001) have done studies on various aspects of economic life in general and livelihood in particular. They focus on how people adopt in a given environment and how they produce and reproduce social relation in the process of adaptation. These studies present how people of certain areas use resources and resource mobilization pattern change over years.

Chhetri (2006) discuss the changing livelihood strategies of the Jalari people of Begnas area of Pokhara. The main focus of the paper is how the space (both physical and social ) of the Jalari people's interaction have changed over time as a consequences of changes in the total environment around them. The total environment in relation to changes in livelihood strategies was provided a reference for 'progressive contextualization' of Andrew Vayda. "The total environment context in Pokhara Valley which includes populations of (Jalari and other communities around them) and population process (growth and migration) and natural resources (e.g. land and fish) provides the broader field within which the Jalari have been situated in the present study" (Chhetri 2006:81).

Chhetri's account shows that fishing today, is no more the occupation of Jalaris people only. The Bahuns and Chhetris in particular did not consider fishing as a way of earning cash or income. Today these so-called high castes too have adopted such 'lowly' occupation. They employ Jalari at time of harvesting.

Thus it resembles like the idea of Barth (1981, in Chhetri 2006:81) that the environment for any particular ethnic group is not only defined by natural condition but also by the presence and activities of other ethnic group on which it depends. Each group exploits only a section of total environment and leaves large part of it open for other group to exploit.

Barry Bishop could be credited as the first scholar to initiate the study of livelihood issues in the Karnali region, high mountain ecological belt of Nepal. Bishop (1990) described the difficulties of the inhabitants of Karnali areas. Located in the northern part of Himalayas with difficult terrain, the region is further characterized by inaccessibility in terms of road networks. As such livelihood strategies are very difficult to pursue. Livelihood ranching is the most important activity characterized by seasonal movement to higher elevation areas in summer and to lower areas in winter. Due to lower temperature in long winter season agricultural activities require long growing season. The author sees this lack of diversification of livelihood activities as a pressing problem and therefore he urges the concerned authorities for more activities to strengthen the livelihoods of the people to get rid them of the stress.

Fisher (1986) has discussed extensively the economy of Tarangpur, his pseudonym for a village of Dolpa in Karnali. His contends in this book is that ‘the ways in which Tarangpur is not economically and culturally self sufficient are far more interesting than the ways in which it is’ (1986:2). The book is a detailed description of local economy, traditional and more modern trading practices and the cultural features which accrue to those. In the traditional system, we see the barter of home-grown grain for salt from the Bhotias, and the subsequent exchange of this salt for rice from the south. This pattern has been increasingly supplanted by the commodities circuit (occasioned largely by the Chinese invasion of Tibet in 1959) which is characterized by the use of cash and movement away from hereditary trading associates to the more impersonal milieu of the open market.

Stevens (1993) offers an extensive historical account of the cultural ecology of Sherpas of the Everest region of Nepal. In general, we find here a skilful application of anthropological methods for studying relationship among culture, environment and land use over time. The first half of the book is detailed summary of the history of Sherpa settlements and contemporary agriculture, pastoralism and forest use in the Khumbu region. The second half covers four centuries of changes in resources and resources use patterns. Two principal successive economic activities of Sherpas-trade and tourism are restricted in final chapters. The author conducted an extensive fieldwork (three and a half years), and in the book uses comparative oral histories and oral traditions, enabling him to gain a native view of the environment.

Fricke (1993) describes with the constraints of two interdependent cycles: the short-term annual subsistence cycle which makes non-negotiable demands on labor, and the longer-term developmental cycle of households, which allows peak labor potential for only brief periods. He further places these two interesting cycles within larger historical processes in the Himalayas that variously affect the range of economic options open to villagers. He revisits the issues of change and addresses the contemporary forces that are drawing individuals off toward wage labor in greater Nepal.

Molnar (1981) examines the economic strategies of the Kham-speaking Magars of the hill region south of Dhaulagiri and Dolpa ranges. These Magars are adapted to the mixed

high-altitude farming and pastoralism in varying degrees as a means of investigating the variations in economic strategies from one Magar community to another. She applies data on ecological model of environmental constraints and potentials. Several factors emerge from this analysis which may account for the differences in economic strategy:

- a. access to pasture and grazing land
- b. trade opportunities and market options
- c. effects of seasonal labor requirement
- d. cultural attitudes/religious taboos on types of animal husbandry, and
- e. access to education and changing job opportunities in the organized sector.

Rai (2004) has attempted to discuss on changing livelihood strategy of occupational communities (Damai and Kami) in the process of globalization and modernization. Traditionally, these people manage their livelihood through agriculture based social institution; doing tailoring and smelting of gold and iron, not involving in agriculture directly. Now, they are involved in agriculture as their primary occupation and have made it commercial activities. Wage laboring, petty business and migration of youths are newly adopted livelihood strategy by these communities to sustain their livelihood in context of changing world. Besides, those who are still following their traditional livelihood strategy have also made it commercial. To sum up, globalization and modernization has opened the door of new opportunity however their incapability and inefficiency (skill and knowledge) have not made able to grasp the opportunity.

Burtel (2000), has studied the 'Changing livelihood strategies of the Kumals community of Pokhara Valley of westerns Nepal' focusing the changing livelihood strategies of Kumals community of Pokhara Valley with societal context. He has concluded his dissertation with the changing livelihood strategy of Kumals due to the development of market centers and opportunities expanded in society. Kumals are also increasing showing the tendencies to earn rapidly by getting involved in the economy that is based on the market. He further says that the young generation of Kumals has not inherited the skills of making the pots. Instead most of them who have gained achievements in education have not been able to earn their livelihood which according to him made them



more vulnerable. The case of labour export from the Gaun to the Gulf countries can be taken as an intense that makes this clear. He further says that because of the improved irrigation facilities and introduction of improved seeds, farming tools, so Kumals has changed their traditional pots making works.

Dahal (2001), in the 'Struggling with Development: A case study of Baramus from western Nepal' has mentioned that the Baramus have changed their livelihood strategies due to the collapsed of *Dole* and *Bani* traditional practices in the society. Finally, he has concluded his study that Baramus need based attitude to utilize the land around area gave passage to the arrival of Non-Baramus in their both the demand side and the factors within Baramus soceity led to the collapse of these system. *Bani* system has changed there due to the opportunities provided by the expanding the market and alternative sources of income. Likewise Dole system has changed due to the awareness among the Buramus and increased practices of late marriage in the higher caste people. So the Buramus are forced to change their traditional way of life and to adapt the new livelihood strategy.

Similarly, Adhikari (1998) also describes that rural households with no resources have been following multiple survival strategies throughout the history of the Nepali nation-state. He also talks of economic strategies which are the results of the ongoing unsustainable economic, ecological and social development process. He presents example that the needs of the urban and wealthier household by supplying them quality of village product such as milk, rice, ghee, herbs, wild foods, timber, and stone slate, and short-term migration has also increased. Yet another strategy for the rural households to extend livelihood security is to consume cheap and low quality food products while selling their home products at higher prices. He argues that these livelihood strategies have become possible because of the greater interaction of rural areas with the national and international marketing channels.

#### **2.4 Studies Related to Darai Community**

Gautam an et.al (1994) mentioned that "These Darais though Mongolian origin now speak in Indo-Aryan dialect as of the Tharus of Tarai. They are hard working and peace loving people. These people are shy in nature. Darais are from liquor drinking caste

group and also touchable caste.

Bista (1967) stated that '*Daree*' or '*Darai*' are sub tribe of Tharu itself. They are an indigenous people of inner valleys and *Churia* hills living in river basins. The area comprising north of Tharu areas and south middle hill is considered as the private settlement of Darai's. Among the indigenous people of Nepal, Darai, being one of them with distinct cultural and social identity, are mainly found in Tanahun, Gorkha, Dhading, Chitwan, Nawalparasi and Palpa. The Darais, like other groups such as Gurungs, Rais, Limbu, Newar have their own language and culture. The Darai people communicate in their own dialect, but lack a separate script.

Gautam an et.al (1994) give little on the origin of Darai, according to them "it is suspected that the word Darai Originated from '*Dari*' which is a tribe mentioned in the *Mahabharata*, *Manu smirti* and *Haribandsha purana*. Although it is difficult to state clearly about the origin of these Darais, some historical facts are evident to support that the word Darai is mentioned in the *Lal Mohar* granted by king Prithive to Siddhi Bhawannath. The Darais are known by many names *Drbai*, *Darai*, *Daree*, *Dareie* however today they are recognized by the name of Darai." Regarding the origin of Darai, it is not known where this group originally came from. Older people of Darai society say that this ethnic group is from the Darbanga of Bihar state in India from the Darbanga name they are called Darai.

Darai (1996), States that Darai have their own unique culture, rites, and rituals, household comportion, folk tales and songs. They are mainly farmers and isolated group, economically poor with a very low literacy rate. Traditionally men wear *Kachhaad* with half or full trouser while the women wear *cholo* and *lungi*. The houses of Darai have one storey made of wood; the walls are mainly of *choya* (bamboo) plastered with a mixture of mud and *khar* (a kind of plant scrub). In late for air is made with just of two small holes called *Jharanko* in their own language. The roof is made up of *khar* (Scrub). However nowadays, Darai are building modern houses too, such as cement and plastered house. Settlement of housing is neither compact nor scattered. Darais are mainly found in Damauli of Tanahun District and on the bank of *Madi river*. Their sparse settlement is also found in Chitwan district. Flat nosed short in structure and stout in built are the physical features of these groups. Darais are prominently boatmen and fishermen.

Though they are closer to mongoloid by their physical characteristics, their language is imbued with Bhojpuri, Maithali, Magar and Gurung languages.

While concerning on Darai community, they have agro-based subsistence economy. Usually, they are farmers. They toil hard to grow agricultural crops on the land even the land is their own or rented. They rear cattle, buffaloes, goats and poultry. If they save some time after the household works or if they have some extra labour force they sale their labour outside. They usually engaged in on-farm and off-farm jobs such as construction, carpentry, transportation etc. Occasionally, they go fishing on the river and streams. Usually they consume and occasionally sell it (Kainee 1999).

However, on the context of Darai people the natural resources are severely depleted. The ratio of population and resources are being diverted. The size of Population is increasing and resources are limited. The life has become hard. So, people have to adapt in the changing situation. The vast consumption of firewood has been curtailed due to the new forest policy. Because of the changing attitude of Darais, different policies of nation, and their necessities to be equal to economic and social response, they have been practicing different occupations and trying to mention their living standards. With the process of development intervention, the agro-based and traditional subsistence pattern of this group is gradually changing into multiple choices that results uncertainty, complexity and simplicity as well.

## **CHAPTER-3**

### **RESEARCH METHODOLOGY**

This chapter describes the research methods that were applied by researcher to obtain the answer of the research questions. The chapter mainly consists of rationale for the selection of the study, research design, process of sampling, nature and source of data and process of data collection.

#### **3.1 Rationale for selection of the Research site**

Tanahun is one of the hinterlands of Darais people. The 2001 population census showed that there are all kinds of caste and ethnic groups of people. Vyas municipality has high concentration of Darais households. The documents show that the area has 28,245 populations of which 2,475 are Darais.

The municipality has 11 wards out of which ward no 1, 5, 8 and 11 has a large number of Darais and ward no 2, 10 and 11 are the center part of the town and is the core place of Darais earlier settlements. Along with, the following criteria were used for the selection of the study area.

- The population of Darai people is higher in these wards in comparison to other wards.
- Darais are the older ethnic group than other groups in the study area.

#### **3.2 Research Design**

By research design, we mean an overall framework or plan for the collection and analysis of data (Wolff and Pant 2000:74). The major objective of the present study was to explore how the transition of Darai community has been undergoing. The study was carried out on the basis of exploratory research design because the study is designed to explore the livelihood strategies of Darais. It seeks to explore the causes and factors for the changes that have occurred on their livelihood.

While talking on Darais, there has been a virtual collapse of traditional livelihood system over the years. Therefore, the historical study is important, but this alone is not sufficient. To answer questions like what the society is like today, it is important to employ descriptive research design too. Descriptive research is a fact-finding operation for adequate information. It is a type of survey study which is generally conducted to assess the opinions, behaviors, or characteristics of a given population and to describe the situation and events occurring at present.

It is expected that this research design may have fulfilled the specific objectives of the study. For the purpose of the collection of data, a questionnaire was developed which was properly translated into local Nepali language. The information was collected personally conducting interviews with the selected respondents. Besides, directly collecting information through interview and observation, secondary sources of information was also used up for the purpose of collecting information.

### **3.3 Nature and Source of Data:**

Data were collected from both primary and secondary sources; however more emphasis was given in collection of primary data. Primary data were accumulated conducting household survey using structured and semi structured questionnaires, field observation and key informant interview.

Whereas, secondary data were collected from the review of related literature such as books, journals, articles, dissertation, census report, DDC, Municipality, CBS etc.

### **3.4 Universe and sampling procedures**

The universe of the study was the Darais household of ward no.1, 5, 8, and 11 of Vyas Municipality. From the record of Vyas municipality, it came to know that there are 159 households of Darais in those wards. Coming up with this number, I determined the sample size of 30 percent (53 households) would be sufficient for me to analyze the data using simple statistical tools such as mean, ratio and percentage. The total number of respondents was both male and female of different age groups. The respondents were chosen by using systematic random sampling method.

For selecting the particular households, I split the total number of households i.e. 159 in a plane sheet. Then after, I divided the total number of households i.e. 159 by the sample households i.e. 53 and the interval came to be 3. Based on the interval of 3 from the total households using systematic random sampling method, I choose the required sample size of 53 households.

### **3.5 Data collection Techniques and Tools**

Data for this study was collected conducting household surveys through structure and semi structured questionnaire, Key informants interviews and field observation method was also used to collect and generate required information. Each of these methods has been briefly described below.

#### **3.5.1 Household Survey**

In the household survey, respondents were asked whether they are following their traditional livelihood practices completely up to present and if not, their view on the causes of discontinuity. How they are taking the process of urbanization at present? For the purpose, Structured as well as unstructured questionnaire was used based on their socio-economic, demographic and occupational condition. The respondents were requested to fill up the questionnaire. In the case of the respondents who cannot fill up the questionnaire, the questions were asked to the respondents and answers were filled up to collect the required data.

#### **3.5.2 Key Informant Interview**

The key informants interviewed for this study included elder people from Darai community, social workers, local level political leaders, journalists, NGO/INGO activists and administrators. They were 5 from among Darai group and another 5 from non-Darai group of the area. Open ended questionnaire was asked to them because they are little bit more forward people than the other general people. They were asked the questions regarding the origin of Darais, their past occupation, livelihood strategies and their adaptation at present.

### **3.5.3 Participatory Observations**

In this research, participatory observation method was used to get relevant information for the study. Basically, the technique is useful to know the daily life and subsistence activities of Darai community based on everyday life approach. Livelihood pattern of Darai such as housing, clothing, fooding and so on were observed, like wise their traditional occupation, culture, farming system, family structure and related information was obtained through this technique.

### **3.6 Data Analysis:**

After the completion of the data collection, both primary and secondary data were processed manually. Simple statistical tools like percent proportion and mean were analyzed; but the qualitative data due to their descriptive nature was processed manually. Different types of tables, graphs and maps were used and finally the analyzed results were presented in the forms of texts, tables and diagrams.

### **3.7 Limitation of the study**

Each and every study has its own limitations. No study can be free from short coming and drawbacks because of various constraints. And this study is also not an exceptional one. The study contains the techniques such as household survey, key information interview and observation. Though, case study, content analysis, life history methods could be used but I did not use it in my research due to some practical problems.

The present study is restricted to a particular ethnic group known as Darai of Vyas municipality. On the other hand, the study is based on small sample size. Therefore, the findings may not be generalized to the whole nation, as well as other ethnic groups. This study has undertaken primarily to obtain some base line data of change on livelihood of Darai community. It has no specific aims to prove and disprove any theory of sociological significance. Thus, findings of this study may not be generalized for the Darais living in other area. So the present study may not reflect the livelihood of the whole Darais.

### **3.8 Ethical aspects of the research**

Every research has its own ethics in such a way I too have some research ethics upon which my whole research is based on. Talking about them, they are as follow.

- All the respondents have been kept secret for their physical, social and psychological well being. Their rights to privacy and confidentially respected.
- As a researcher I have not put forward my own view in any circumstances, staying outside the issues beside some special occasions to alienate my respondents or get side tracked.
- It was cared during research that no exploitation of respondents, as individuals or as a group should be occurred. And have tried to make the research as a fair return for their help.
- The privacy of family life about various economic and social issues has been considered. On the other hand, their time was also considered according to their convenience.
- The importance of respondents' participation has been emphasized throughout this research.
- Respondents have right over data I produced. They can see transcript of interviews and field notes, and to alter the content, withdraw statements, and can be provided by additional information if they so wish.
- Respondents are entitled to know the feedback and conclusion on my research that is what I am staying about them.
- Extra attention has been paid to good communication with respondents because it makes more time to get valid consent and to build trust among particularly disempowered people.



## CHAPTER- 4

### SETTING OF THE STUDY AREA

#### 4.1 Tanahun district

Tanahun district with an area of 1546 sq km and the population of 3, 15,237 is located in the central part of the country. There are 46 VDCs and one municipality in the district. Human settlements are densely distributed in the central and northern part of the district.

Two major highways Prithvi Highway and Dumre-Beshishahar road are passed through the district. Many market towns are emerged along with the roads. Bhimad, Khairenitar and Dulegauda in the western part, Damauli in the central part and Dumre and Aanbukhairani are the major market towns in terms of number of population range and magnitude of commercial units. The south and south eastern part of the district still do not have market towns with considerable size of commercial range and magnitude.

The district is inhabited by more than 62 caste/ ethnic groups. Magar, Bahun, Gurung, chhetri, Newar, Gharti, Darai, Kumal, Damai, Kami and Sharki are the major caste/ethnic groups in term of population size.

#### 4.2 Vyas municipality

Vyas is a small municipality with total coverage area of 59 sq km. The municipality lies in the western development region with in Tanahun District of Gandaki zone. The municipality is divided into 11 wards and 132 Tole Lane Organizations (TLO). Municipality is connected with Prithvi Highway at distance 150 km west of Kathmandu and 50 km east of Pokhara. It lies in hilly region at an altitude of 310 m to 1120 m from the sea level. The highest point is situated in *Manunkot* village which has altitude of 1120m. is located in ward no.7 and the lowest altitude of 320m has been recorded in the bank of Madi River. The Darai settlements of Vyas are concentrated in the places like Bhadgaun, Patenei, Sange, Sakhar, and Patan. In the study area, paddy is main crop and millet, wheat, maize and potato are the subsidiary crops.

#### 4.2.1 Demography

The population of Vyas municipality has been increased rapidly. According to the census of 2001, the population growth rate of the study area is 6.23 per year. According to 2001 census the municipality has 5611 households with an average family size of 4.33. The population in 2001 was 28,245 (13,449 men and 14,793 women).The density of population is 400 per sq. kilometer. The distribution of the ward wise population in the municipality is given below.

*Table 1: Distribution of the ward wise population of the Vyas Municipality, Damauli, Tanahun 2011.*

<b>Ward No.</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
1	1723	1806	3529
2	2246	2202	4448
3	1000	1117	2117
4	651	905	1556
5	1475	1563	3038
6	944	1171	2115
7	753	803	1556
8	703	853	1556
9	919	1096	2015
10	1490	1457	2947
11	1642	1726	3368
<b>Total</b>	<b>13546</b>	<b>14699</b>	<b>28245</b>

*Source: Vyas municipality, 2011.*

Vyas municipality has been accommodated by various ethnic/caste groups since from the very beginning of the establishment of Damauli. In the past, before the relocate of headquarter of Tanahun from Badipur to Damauli, it was mono settlement of Darais and Botes, according to one key informants Bal Bahadur Darai of Vyas 8 during that period only 20 houses of Darais and 17 houses of Botes were settled. But after the administrative transfer in Damauli other caste/ethnic people of surrounding started to migrate there and the mono settlement gradually changed into hetero settlement. Ethnically the majority of the municipality residents are Brahmans followed by Chhetri, Magars, Darai and Newars. Majority of the people are economically dependent on business and foreign employment.

*Table 2: The Caste/Ethnic Composition of Vyas Municipality, Damauli, Tanahun 2011*

S.N	Ethnic/caste	Population	Percentage
1	Brahmin	5979	21.17
2	Magar	4047	14.33
3	Darai	2475	8.76
4	Chhetri	3415	12.09
5	Newar	2585	9.15
6	Gurung	2065	7.31
7	Others	7679	27.19
	Total	28245	100.00

*Source: Vyas municipality, 2011.*

#### **4.3 Socio-Cultural and Economic Identities of Darais**

The following sub-heading deals with the socio-cultural and economic characteristics of Darais.

### 4.3.1 Origin of Darais

Darais are the early settlers and considered to be indigenous of the Terai and mid-hills of western region of Nepal. They are reported to have been settled in Tanahun, Gorkha, Chitwan, Palpa, Dhaging and Nawalparashi districts of Nepal. They are living close to dense forest areas and in the basins of river valley.

The Darais of Vyas municipality is one of the dominant indigenous ethnic groups. Their mono ethnic society is rich in cultural values, norms and traditions. But along with changing time frame and situation, the socio-cultural and economic practices of Darais are gradually shifting.

There is no unanimity among anthropologists regarding the origin of Darais. Darais claim that they are indigenous ethnic group of Nepal and are residing in the riverbanks of mid-hills of Terai. Therefore, due to lack of authorized and reliable documents regarding the origins of Darais in Nepal, the various opinions given by the aged and older Darais should be taken under consideration.

Indra Bahadur Darai(73) of Vyas municipality ward no 1 opined that, many centuries ago, Darais were migrated from the Darbhanga state of India due to fear of possible civil war in Darbhanga. From Darbhanga they came to Tanahun and mixed with the *pani Bote* (Gold punning Bote) due to the same socio-cultural status.

Gautam and et.al (1994) give little on the origin of the Darais. According to them, “It is suspected that the word Darai originated from *Dari* which is a tribe mentioned in *the Mahabharat, Manu Smirti* and *Haribansha purana*. According to the story prevalent among the Darai community it is said that initially these people had kingdom in Darbhanga, now located in Bihar, India. It was the migration (for what reason is unclear) from Darbhanga, which cause the spread of these people to the Chitwan and other hilly areas. However, to support this story, there has not been found till today any trustworthy evidence.

The different opinions of people reveal diverse views on origin of Darais. We can conclude that Darais of Tanahun are indigenous ethnic group settled in Tanahun since the time immemorial.

#### **4.3.2 Language**

The Darai language is one of the dialects of 40 dialects of Nepal. Darai language has not its own script. They speak an Indo-European language as they belong to the same dark skinned people (e.g. Bote, Tharu, Dhimal, Satar etc.) from the south. Although, the Darai language has completely perished in many parts of their inhabitation, there are some places where the language has been preserved and nourished through usage. Darais use lingua franca while communicating with other ethnic groups but within their society and home they use their own language.

It seems that Darai language is more or less similar to Nepali language. In the study area only a very few number Darai people speak Darai language in their home. This shows that the Darai language is going to disappear.

#### **4.3.3 Housing Pattern**

Housing pattern of Darais is unique. Generally, the traditional house is round in shape, popularly known as *Ghumaune ghar*. The houses of Darais have one storey made of wood. The wall is of *choya* plastered with mixture of mud and *khar* (a kind of plant scrub) on both the inside and outside and is mostly without windows. Inlet for air is made with just two small holes called *Jharanko* in Darais language. In general there are only four rooms in Darais house, namely: *Bhansa*(kitchen), *majheri*(common room), *Bhadar*(guest room) and *Sikuwa*(sleeping room). The roof is made of *khar*. However nowadays, the new house of Darai people of Vyas municipality is changing from its traditional pattern. With the process of urbanization Darais have also constructed the RCC building. Mainly modern type of Darais houses are highly found in ward no 11 and 1. Settlement of housing is neither compact nor scattered; typically houses are organized in central area with path leading between the houses.

#### **4.3.4 Physical Features of Darais**

When one looks at Darais, it will be obvious that this person is surely of some Negroid Dravidian type of sub-racial stock. Physically, Darais have flat faces, short and flat noses with low or depressed nasal roots, eyes possessing the typical Mongoloid folds with high cheek bones. They have straight short, stocky and black hair. Their height is found to be average, i.e. five and half feet. They are slightly darker in complexion. Their faces, body structure matches with Tharu, Dhimal, Satar, and such type of dark skinned tribal people," their eyes are brown to black in colour while their hair is black straight or wavy". (Kainee 1999).

However, on the context of Darais of Vyas municipality they are found much more different to the Darais of other regions like Chitwan. Darais of Damauli are found closer to the other ethnic groups like Magar and Gurung regarding on culturally and physically as well as economically too. This can be due to the process of acculturation, urbanization and modernization in their settlement area.

#### **4.4 Indigenous skills and Technologies**

##### **4.4.1 Jand making**

*Jand* (liquor; mat in their word) is one of the most favourite and essential components of their meal. The *jand* is made of maize, millet or even of rice. *Jand* made by Darais is used for the household consumption and also for commercial purposes. *Jand* is very essential component in their feast and festivals.

##### **4.4.2 Marcha Making (Fermenting Cake)**

Darai people generally drink homemade wine called *Jand*. Most of the Darai tribes prepare liquor in their own homes. Liquor is their primer one and *Marcha* is essential medicine to make *jand*. They manufacture fermented cake or yeast cake (*marcha*) with their own traditional knowledge. They gather various kind of herbs such as leaf of sugarcane, flower of *Ghantu* (a kind of shrub), bark of Bay-Berry, Banana leaf (*malunga kera*), leaf of jack fruit, bark of Guava and leaf of pine apple etc. in a definite ratio. This *marcha* is essential medicine to make *jand* and *Rakshi*. Darais of Vyas make *marcha* for commercial purpose too

#### **4.4.3 Making Fishing Devices**

Darais have a great deal of fishing experiences. They employ different fishing techniques and implement in different seasons. In this area, the Darais catch fish by constructing a tip, using net, hook, poisoning and diverting the water mass. Along with Various kinds and sizes of locally built fish traps viz; *Dheauri, Kaino (Dhadia), Khauwa, Bewa* etc. made up of bamboo and nets are used.

#### **4.4.4 Handicrafts**

Darais of Tanahun are also engaged in handicrafts. Mainly the Darais males are good in making *Doko, Chhatri, Tope* etc. from bamboo and females make *Dhakia, Gundree* etc. These productions are used for both domestic and commercial purposes.

#### **4.5 Recreation and Entertainment**

Darais have their own social institutions for recreation and entertainment. They have their own traditional pattern of amusement. Among the various means of entertainment *Chudka Naach, Ghantu Naach, Kaura Naach* and *Rodhi* are mostly practiced by Darais of Tanahun.

The above mentioned subheading on socio-cultural and economic identities of Darais reveals that, the Darais are very rich in their socio-cultural values and norms. These socio-cultural practices of Darais have cultural importance and are cultural heritage of Nepal.

#### **4.6 Religion**

Religion is a part of culture and also belief in supernatural power and practice. Every society has been bounded with religion, the specific guideline of their span. Although, the Darais call themselves Hindu, they do not have any clear-cut concept of the religion but they are believers of the sacred cow and its urine (*gahut*). They have been worshipping Hindu god and goddess and celebrate the Hindu festivals such as *Dashain, Tihar, Teej, Shree Krishna Janmashami, Maghe Sankranti, Chaite Dashain, Fagu Purnima* and also sometimes organize *Satyanarayan puja, Kulaen puja* etc. This community believes that spirits causes all the prosperities, misfortunes and diseases. Their practical religious life revolves around the activities of the pacification and

propitiation of these spirits by performing various rituals. Apart from the Hindu festivals, they also celebrate some major festivals of their own.



## CHAPTER-5

### DEMOGRAPHIC, SOCIO-CULTURAL AND ECONOMIC CHARACTERISTICS OF DARAIS

#### 5.1 Population composition

This chapter deals with the demographic, occupation and family structure of the sampled households. It shows the economic, social, educational, occupational and other conditions of the Darai community. The term demographic composition is defined as the characteristics of the population including age and sex composition, education, family types, marital status, which is essential to examine the livelihood strategy of Darais people in the study area.

##### 5.1.1 Age and Sex Composition

Age and sex composition are important factors of population composition which determines several demographic and socio-economic conditions. Age is an important demographic variable. It provides the information of persons of different age groups at a particular period. Moreover, it also shows the number of economically active persons and the number of dependents. It has been said that age structure records the demographic and, to some extent, the socio-economic history of population over a period of century. The table shows the age and sex wise population composition of Darais under study area.

*Table 3: Distribution of Household Population by Age, Sex and Sex Ratio, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*

Age group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-5	17	12.69	23	15.54	40	14.18
6-14	22	16.42	25	16.89	47	16.67
15-59	92	68.65	98	66.22	190	67.38
60+	3	2.24	2	1.35	5	1.77
Total	134	100.00	148	100.00	282	100.00

*Source: Vyas municipality, 2011*

Regarding the total population 14.18 percent was found to be of the age group 0-5, the child group. The age group 6-14 constitutes about 16.67 percent of the total population. It also indicates the trend of future population increase in high speed. Similarly the highest percent of the population i.e. 67.38 is on the age group of 15-59. Comparatively, the number of the elderly people seems to be lesser i.e. 1.77 than the young people. That means, life expectancy rate is also low among Darais. The table clearly shows that the proportion of dependent population is high.

### **5.1.2 Family Structure**

Family is the basic and universal social institution. It fulfills various needs of the members, in addition, it performs several function including continuity, integration and change in the society. The family is a group defined by the sex relationship sufficiently precise enduring to provide for the procreation and upbringing of children (Maclver and Page, 1990).

There are two types of family structure in Darai community. They are nuclear and joint. Traditionally, family structure of Darai community had joint family system. This type of family structure consists of living two or more generation with in a same house where as the nuclear family consists of married couple and their unmarried children. Due to change in economic condition and population growth with time, family structure of Darai people is changing from its traditional pattern to nuclear family structure. The Darais economy is purely an agrarian economy, previously they had more resources for their livelihood; therefore they used to have joint family system. But these days, due to the high rate of population growth and decline of nature and tribal resources they have to face economic difficulties. In a joint family there may be greater number of children and old or feeble people. It means less number of working people cannot feed all of them with the help of limited resources. So that joint family pattern is gradually changing into nuclear type. Another reason for changing family pattern is development of educational status. By the education they have awareness for convenient and comfort life. They feel small family is better than joint family.

In the study area, both nuclear and joint family exists but very few families live in joint family. So the family structure of the study area has been changing from joint family to nuclear family. The table presents the family structure of Darais in the study area.

*Table 4: Distribution of the Family on the basis of its types, Darai community, Vyas municipality, Damauli, Tanahun, 2011*

<b>Family structure</b>	<b>Responses from Households</b>	<b>Percentage</b>
Joint	18	33.96
Nuclear	35	66.04
Total	53	100.00

*Source: Field Survey, 2011.*

The family structure is different from that of the past. Earlier, joint family was very common but now nuclear family has become the choice of the people of study area. The main reason for the preference of nuclear family is the decline of the economic condition and population growth. They don't have enough land for cultivation, which needs a number of workers. They earn a little amount of money which is not sufficient to feed all the members of the large family.

The data reveal that the majority 66.04 percent of the respondents has preferred nuclear family which justify that nowadays nuclear type of family is common, convenient and popular among the Darais of Vyas municipality. Approximately two third of the total respondents were in favor of small size family. The economic nature and the pleasure of the member of family was considered to be the main reason to prefer nuclear family whereas emotional satisfaction, better economic position, co-operation and family prestige were the reasons behind preference for joint family. On the other hand joint families are unable to fulfill the requirements of the large family. Therefore joint families are being replaced and break up by nuclear families.

### 5.1.3 Family Size

Family size has important value in changing the life style of people. If they have sufficient members in their family, they can do well in economic activities. The table shows the size of the family in the Darais community.

*Table 5: Distribution of Family on the basis of its Size. Darai community, Vyas municipality, Damauli, Tanahun, 2011*

Family size	Number	Percent
1-3	6	11.32
4-6	33	62.26
7-9	14	26.42
Total	53	100.00

*Source: Field Survey, 2011.*

According to the above data, 33 households have 4-6 members in their family, which seems to be in the higher proportion and consists 62.26 percent of the total. On the other hand 6 households have 1-3 members. The family size of 7-9 members existed in 14 households. The data shows that the community does not have much large family size as in the past which is the result of the nuclear family. The families which have more members were only the result of more unmarried daughters and newly married son and daughter in laws.

### 5.1.4 Education

Education in the largest sense is any act or experience that has a formative effect on the mind character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skill and values from one generation to another.

Without education, no any kind of development is possible. Education has a prominent role to play in the change and reform of the society. The primitive society has been changed into today's modernized world mainly because of the education being followed by other factors such as industrialization, scientific inventions, and trade and so on. So it is a necessary element to make our lives better and advanced and helps the people to improve their position.

Education is known as a basic need for the human being in the present time. It has a great importance for the development of any country. Especially in the social development, it is considered as main component. In the world the country which has more educated people are found much developed from both the societal and economic perspectives.

In Darai community due to the poor economic condition children were not being sent to school but nowadays some change have been observed in this area. Some Darais have realized the importance of education and have started to send their children to school. The table 6 shows the level of education by sex.

*Table 6: Distribution of Darais by age groups who have received or are receiving various level of education. Darai Community, Vyas Municipality, Damauli, Tanahun, 2011*

Age	Illiterate		Literate		Primary		Low sec.		Secondary		Collage		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
5-14	0	1			16	18	11	15					27	34
15-29	0	3	0	2	8	5	9	12	13	8	7	3	37	33
30-44	2	7	13	15	14	11	7	8	4	0	0	0	40	41
45+	15	21	1	2	2	1			2				20	24
Total	17	32	14	19	40	35	27	35	19	8	7	3	124	132

*(Note: children under 5 years of age have not been considered as literate or illiterate.)*

*Source: Field survey, 2011.*

Before the urbanization in Damauli, Darais had no concept about the education because there were no schools and boarding. Therefore educational status of Darais was poor. They did not pay any interest towards education. But nowadays, Darais have been influenced by other neighboring communities so attitude and awareness about the education among the Darais have been increased and all the Darais are aware about the importance of education in modern age. Therefore all the Darais in study area are found providing education to both son and daughter equally. In the field study it was found that almost all the young generation of Darais are literate. This shows their distance from traditional values and norms.

Similarly, findings also suggest that the younger generation of Darai is becoming more literate in comparison to their elders. As shown in Table, among the males those born within the past 30 years seemed to have had an access to better education. Of the 67 females between 5 and 29 years, only 4 were illiterate. Among them, 2 female were literate, and 23 female had primary level education, 27 had lower secondary education, 8 secondary education and 3 had higher secondary educations. Among the males those who are less than 25 years are better educated than the rest of total male. In the 5-29 age group of males, more than 24 completed their primary level education, 20 completed their lower secondary education, and 13 secondary educations, and 7 higher secondary education

In every level of education the number of female is comparatively lower than the male. In previous days female would get less priority in education because they had to look after their children. The highest percentage of children has been found to take primary education due to the free and compulsory primary education.

In Darai community, the literacy rate of women is lower than that of men like other community of Nepal. Recently, the Darais have been found influenced by other neighboring communities and attracted towards education.

As noted in the field, almost all the young boys and girls now go to school. Especially, when the boys reach above 12/13 years of age they leave the school by their own causes such as negligence or failure in high school. These cases are happening even now due to their ignorance on the importance of education.

It was found in field that Darais also gradually understanding the value of education in the modern society and are attracted towards the quality education. Furthermore, Darais are enrolling their children in Boarding school rather than Government school. Respondents from Households on the Enrollment of Children in school are reflected in the table below.

*Table 7: Distribution of the Respondents on the Enrollment of Children in School, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*

School	10 yrs back		Present	
	HH	%	HH	%
Government	39	73.58	28	52.83
Boarding	14	26.42	25	47.17
Total	53	100.00	53	100.00

*Source: Field survey, 2011.*

The above table reveals that Darais of the study areas are conscious about the education. Therefore, they are sending their children to Boarding school rather than Government school. In the past the number of household that they enroll their children in the Government school was 73.58 percent but at the present the number has decrease to 52.83. Likewise, the percent of Darais children in the Boarding is increasing with the 20.75 percent. In this way, in one sense it shows Darais consensus towards quality education is increasing, on the other sense; we can also say that the Darais of Vyas are also being economically sound.

## **5.2 Causes of displacement of Darais**

As mentioned earlier that before 2025 B.S Damauli was mono settlement of Darais and Botes, only 20 houses of Darais and 17 houses of Botes were there. All the land of damauli, mainly ward no 1, 2, 10and 11 of present was under the Darais ownership. But

today, Darais people are found in negligible number with small number of land size in the most urbanized area of Damauli. In a question why Darais are migrated from the core area of damauli, the respondents have different views as presented in the table.

*Table 8: Distribution of the Households on the Responses of Displacement from the Core of Damauli, Darais community, Vyas municipality, Damauli, Tanahun 2011*

<b>Responses from households</b>	<b>Frequency</b>	<b>percentage</b>
Encroachment of land by HMG	9	16.98
Sold out of land	36	67.92
Difficult to exist with other community	8	15.10
Total	53	100.00

Source: Field survey, 2011.

Out of 53 sampled households, 67.92 percent respondents responded that the main cause of displacement of Darais from the city was due to sale of land as a *Ghaderi* (housing purpose) to the migrant. After the administrative relocate price of land in Damauli started to rise continuously because of the in-migration of people. Therefore, along with raise in price of land it is found that Darais are interested to sell their land and started to enjoy the modern life. As well as with the amount they continued their livelihood. Thus, due to the continuous selling of land, they finished it and they themselves shifted to surrounding hinterland of Vyas municipality where other Darais lived.

16.98 percent of households strongly said that most of the lands of core were encroached by the government. According to them, in 2028 B.S after the transfer of district headquarter in damauli for administrative purpose government encroached their land. During that time government promised them to provide notable compensation of their land. According to an old Darai of Vyas 11, who was also my key informants for the study, said that at that time government had promised to provide three times more land in Nawalparasi/ Chitwan district as compensation of this land. But till date not any price of land is found provided to them.



Only 15.10 percent viewed due to the difficulty to exist with other community people and high cost of living in urban, they themselves sold their land and shifted to the surrounding hinterlands of Vyas municipality.

### **5.3 Relationship between indigenous Darais and migrated people**

Along with the urbanization process of study area, the mono-settlement of Darais has been changed into Herero-cultural people's settlements. The mono community is changed into hetero-community. After this change in community, indigenous Darais have to mix up with other cast and cultural people to exit in society. Responses of Darais household on the relation between them and migrated people after the heterogeneity in their settlement area are presented in table.

*Table 9: Responses on the Relationship Between Indigenous Darais and Migrated people, Darais community, Vyas municipality, Damauli, Tanahun 2011*

<b>Responses</b>	<b>No of Households</b>	<b>Percentage</b>
Good	32	60.37
Fair	13	24.53
Not Good	8	15.10
Total	53	100.00

Source: Field survey, 2011.

Out of 53 sampled households, 60.37 percent of households responded that the relationship with other migrated people in community is living well. They opined that give and take situation is existed in their community living. There is good relationship among them. Mainly social religious and economic interaction is existed between Darais and other migrated people. During the field survey it was found that each and every works in community has been done by equal participation between Darais and other people. 24.53 percent said that the relationship is fair, till date any type of misdeed and malpractices has not been found and 15.10 percent responded that relationship between

Darais and migrated people in not well. According to them, migrated people dominate the indigenous Darais as they are disadvantage and deprived.

Overall it was found that 85 percent of household opined that, the relationship of Darais with other migrated people in community living is fair. They are enjoying Hetero-culture in community living. They have learned various things from these outsiders.

## 5.4 Socio-cultural Characteristics

### 5.4.1 Mother tongue

One of the major characteristics of ethnic group is mother tongue. The Darais have also their own mother tongue. In the study area, Darais are suffering from the problem faced by other indigenous ethnic groups of Nepal i.e. the problem of missing language. Due to the heterogeneous people in society, Darais people mostly use Nepali language to community with others; most of the Darais people speak other languages. Which affects negatively to new child. New born children of study area are found unknown about their own language. If this continues one day Darais language will disappear.

Respondents by mother tongue are presented in table below.

*Table 10: Distribution of the respondents on the basis of using mother tongue, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

<b>Languages</b>	<b>Households</b>	<b>Percentage</b>
Mother tongue	13	24.53
Nepali	17	32.07
Both	23	43.40
Total	53	100.00

*Source: Field Survey, 2011.*

Out of 53 sampled households, 43.40 percent of respondents responded that they use both mother tongue and Nepali language while communicating with others and family

members. During the field survey it was noted that 32.07 percent of households are found using Nepali language as prime language for a communication, mostly those who have inter-caste marriage. Only 24.53 percent Darais are found using their own mother tongue. In a question, why Darais are found communicating in other language, the local informant viewed that this is due to the mixture of Darais community with the people of heterogeneous tradition and culture.

#### 5.4.2 Custom and Dress

As mentioned in the earlier section, Darais have their own traditional custom and dress. The Darai man wear *Bhoto*(shirt) and *kachhad* and women wear *Cholo* and *Gunyo*. But nowadays, these traditional dresses are rarely used. Only some old people are found wearing these traditional dresses. Mostly all the Darais are found wearing modern custom. Some of the young people from Darais community don't know about their own traditional customs. It is clear fact that in near future Darais of the study area will forget their traditional customs. This is due to the demonstration effect brought by modernization.

Responses from the sampled households on the use of their traditional custom are given below.

*Table 11: Distribution of the respondents on the uses of traditional customs, Darai community, Vyas municipality, Damauli, Tanahun 2011*

<b>Response</b>	<b>Households</b>	<b>Percentage</b>
Yes	6	11.32
No	33	62.26
Occasionally	14	26.42
Total	53	100.00

*Source: Field survey, 2011.*

The above table depicts that only out of the 53 sampled households only 11.32 percent of households use their own traditional custom and dresses but majority of households i.e. 62.26 percent said that they do not use their traditional custom and only 26.42 percent stated that they use their traditional custom occasionally, especially in feast and festivals. In a question why they don't use their own traditional custom and dresses, they opinionated different view as shown in the table below:

*Table 12: Responses on the causes of not wearing their traditional Custom and Dress, Darai community, Vyas municipality, Damauli, Tanahun 2011*

<b>Response</b>	<b>Households</b>	<b>Percentage</b>
Difficult to wear	8	17.02
Effects of modern society	32	68.08
Not available in the market	5	10.64
Other	2	4.26
Total	47	100.00

*Source: Field survey, 2011.*

Among the 47 respondents not wearing their own traditional custom, they responded different opinion. It is evident from the table that 32 respondents making 68.08 percent of the total not wearing their traditional customs said that, they prefer modern dresses due to effect of modern society. Whereas, 17.02 respondents have different view, according to them traditional custom are difficult to wear so they do not use them. The remaining 4.26 percent responded that these traditional customs are not available in the market. So they use other customs. Anyway, whatever they opined, the main reason behind the use of other custom and dresses are the effect of interaction with mix society, urbanization and modernization in the life-style.

### 5.4.3 Treatment process

Most of the Nepalese people are superstitious and believe in traditional and unscientific treatment such as *Dhami*, *Jhankri* and others. Therefore Nepalese people are far away from modern treatment; mainly indigenous groups are found entrapped into the vicious of superstitious belief. But in a study area it was found that, Darais people use modern techniques of treatment. Respondents in the treatment process by Darais households are shown in the table below.

*Table 13: Distribution of respondents on the treatment pattern of illness, Darai community, Vyas municipality, Damauli, Tanahun 2011.*

<b>Treatment</b>	<b>10 yrs back</b>	<b>%</b>	<b>Present</b>	<b>%</b>
Hospital /Clinic	20	37.74	41	77.36
Dhami/ Jhankri	33	62.26	12	22.64
Other				
Total	53	100.00	53	100.00

*Source: Field survey, 2011.*

The table 13 shows that out of 53 households only 20 households (i.e. 37.74 %) of Darais are found taken the treatment from hospital and clinic 10 year back but at present the number of Darais that take the medical facility increased to 77.36 percent. Similarly, 62.26 percent of Darais followed traditional ways of treatment from *Dhami and Jhankri*. At present the number of Darais who visit to *Dhami and Jhankri* decreased to 22.64 percent.

This survey data reveals that, at present most of the Darais of study area have knowledge about modern means of treatment. It can be taken as the positive changes occurred on their life style. In the study it was found that, mainly the old aged people have still strong belief in supernatural spirit and till the period are found following the same *Dhami/ Jhankri* practice. Whereas, the upcoming new generation, because of their modern

education system is found less belief or no belief in such *Dhami and Jhankri* and are found taken suggestion and treatment from hospital.

#### 5.4.4 Sources of Drinking Water

Water is essential for the survival of life. So it is right to every human to have access of pure drinking water. Most of the Nepalese people are deprived from pure and safe drinking water. But in the study area, most of the Darais households are found having access to pure drinking water.

*Table 14: Distribution of the households on the access of drinking water, Darai community, Vyas municipality, Damauli, Tanahun 2011*

Sources	Households	Percentage
Tap	48	90.57
Stream/ well	5	9.43
River	0	0.00
Total	53	100.00

*Source: Field survey, 2011.*

It is obvious from the table that out of 53 sampled households more than 90% of the total households have facility to good water supply (i.e. Tap) provided by Vyas municipality. And only a smallest percentage i.e.9.43 percent of households use stream/well as a source of drinking water for their daily use. So, from the above table we came to know that most of the Darai people use Tap water which is facilitated by the government and other agencies. Availability of pure drinking water via water tap at home is taken as a change on the livelihood of Darais.

#### 5.4.5 Marriage System

Marriage is a social union or legal contract between people that creates kinship. It is an institution in which interpersonal relationships, usually intimate and sexual, are

acknowledged in a variety of ways, depending on the culture or subculture in which it is found. Such a union often formalized via a wedding ceremony.

It is the most important ceremony in any community. Mostly the *Maghe* (Arrange) and *Bhaghee* (Elopement) marriage is in practice in Darai community. Among them marriage within the same caste is socially permitted and considered as holy marriage. The parents of Darais prefer arranged marriage in an early age especially in teens. But nowadays, a lot of young members are found following love marriage with different caste in the study area.

*Table 15: Distribution of the respondents on the basis of their marriage type, Darai community, Vyas municipality, Damauli, Tanahun 2011*

Marriage	10 yrs back		Present	
	HH	%	HH	%
In caste	52	98.11	47	88.68
Inter caste	1	1.89	6	11.32
Total	53	100.00	53	100.00

*Source: Field survey, 2011.*

In the above table, it is reflected that in-caste marriage is mostly practiced in Darais of the study area. But we can also find that such type of practice is being breakdown with the development of the heterogeneous society in their settlement area. Out of 53 sampled households 98.11 percent get married within their caste and only one household (i.e. 1.89) was found inter caste marriage 10 years ago. But at present, on the study it was found that on 53 sampled households inter caste marriage 6 households are having inter-caste marriage. That means, nowadays inter-caste marriage is also slowly getting its place in Darai community and mainly such type of inter caste marriage is found being practiced on new generation.

#### 5.4.6 Access to Household Facilities

Household facilities is one of the important tools for measurement their social status. The household facilities in this study are grouped in to five categories: Electricity, Biogas, Telephone, Radio and Television.

Table 16: *Distribution of Respondents by Access to Household Facilities, Darai Community, Vyas Municipality, Damauli, Tanahun, 2011,*

<b>Facilities</b>	<b>Cases</b>	<b>Percentage (%)</b>
Electricity	51	96.23
Bio-gas	32	60.38
Telephone	25	47.17
Radio	41	77.36
Television	37	69.81
Total		

*Source: Field Survey, 2011.*

*(Note: There were multiple alternatives answer for this information and hence the sum of all categories may not equal to the total cases.)*

It has been observed that nearby hundred percent (96.23 %) of the household in Darai community have electricity facility, (77.36%) have Radio facility, (647.17%) have telephone facility, (60.38%) biogas facilities and (49.2 %) have television facility.

#### 5.5 Economic Characteristics

##### 5.5.1 Occupation

Traditionally, the main occupation of Darais is agriculture. But nowadays, the Darais of study area are found leaving their traditional occupation. They are more interested in other activities like service in Army and Polices, Foreign employment, Business and so on rather than agriculture. The Main reason behind this is the process of urbanization in their social environment. Due to the urbanization process the wants and desires of Darais are also increase and income from traditional occupation cannot meet their interest. Thus, they are interested in other occupation rather than traditional one. The table 17 presents the main occupation of Darai Households in the study area.



*Table 17: Distribution of Darais Households on the Basis of Occupational Involvement , Darai Community, Vyas Municipality, Damauli, Tanahun, 2011.*

Occupation	10 yrs back		Present	
	HH	%	HH	%
Agriculture	37	69.82	18	33.96
Service	2	3.77	6	11.32
Business	2	3.77	9	16.98
Foreign employment	4	7.55	8	15.10
Daily wage labour	5	9.43	9	16.98
Army/police	3	5.66	3	5.66
Total	53	100.00	53	100.00

*Source: Field Survey, 2011.*

Moreover, with the changing of time the number of Darais involvement in other area is also increasing. The above table shows that 10 years ago only 2 people were involved in business but at present 9 person (i.e. about 17 percent) Darais were found in business. Similarly, in the past 37 households were found practiced an agriculture as their main occupation but now the number came to only 18. This number depicts that Darais are gradually changing their traditional occupation and interesting towards other. Likewise, in the past only two people of Darais were found in government service but at present the scenario has change and about 12 percent Darais are joining in government service though their involvement is in lower position. In the same way, the number of people engaging in foreign employment and daily wage labour is 15.10 and 16.98 percent respectively at present.

Darais of the study area are found continuing their traditional occupation too but as noted in the field, they are gradually shifting to other occupation as well. Responses on the continuing traditional occupation is shown in the table.

*Table 18 Distribution of the Responses on the Basis of Continuing Traditional Occupation, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	30	56.60
No	23	43.40
Total	53	100.00

*Source: Field survey, 2011.*

Out of 53 sampled households, 56.60 percent households respond that they are still continuing their traditional occupation. Only 43.40 percent were found leaving their traditional occupation and adopting other occupation.

Although 56.60 percent of households are continuing their traditional occupation, the income from traditional occupation (agriculture) is not sufficient to meet the basic requirements. In a survey, on the question why income from traditional occupation is insufficient to meet the basic needs of family, the respondents have diverse opinion.

*Table 19: Responses of the Households on Insufficiency of Basic Requirements From Agriculture, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Increased family size	5	9.43
Sold out Agricultural land	42	79.24
Increased wants along Urbanization	37	69.81
Lack of market for production	0	0
Total	84	

*(Note: The percentage doesn't represent 100 because of multiple answers given by respondents.) Source: Field survey, 2011.*

On the question why income from traditional occupation is insufficient to meet the basic needs of family 79.24 percent said that traditional occupation had met the basic needs

before some 20-30 years ago. But today the agricultural land is being sold out gradually. So due to this, the land holding size becomes smaller and obviously the production is also in small amount 9.43 percent said increased family size is the main cause of it. Due to this fragmentation of land occurred and small land cannot meet the basic needs. In the same way, 69.81 percent said that along with the urbanization of their settlement area, the wants and desires are also increased and therefore the traditional occupation (agriculture) is unable to meet their needs.

### 5.5.2 Monthly Income Level of the Respondents

Income is the major factor to know the livelihood of any community. To illustrate further the economic characteristic of Darais, their monthly sources of income were investigated. The respondent could not say their exact income. They were asked about various sources of their livelihood income. The total income is derived from different sources calculated in terms of money. The economic condition of the Darais people of the study area is extremely low. Agriculture, Business, weaving and wage labor are the main sources of income. Per head land holding size is less so the food grain production is not sufficient to them. For the present purpose, the monthly income of respondents is grouped into 4 categories ranging up to Rs. 3000 to Rs. 10,000 and more. The monthly income of respondents is presented in table

*Table 20: Distribution of the Respondents by Monthly Income Level, Darai Community, Vyas municipality, Damauli, Tanahun, 2011*

Monthly income	Cases	Percentage (%)
Up to Rs.3000	25	47.16
3001 -6000	16	30.19
6001-10,000	8	15.10
10000 and above	4	7.55
Total	53	100.00

*Source: Field Survey, 2011.*

It is obvious from the above table 20 that about to half (47.16%) of total respondents belong to less than Rs.3000 earning category. Respondents having monthly income Rs.

3001 to 6000 and 6001 to 10000 were 30.19 and 15.10 percent respectively. Whereas, the respondents having income more than Rs. 10,000 were only 7.55 percent of total. The data presents a picture that more than 92 percent respondents earn less than Rs. 10,000 per month, and more than 47 percent respondents earn less than Rs. 3000 per month, which reflects the low level of income among the respondents. The people who earn less than Rs 3000 do not have enough land and completely depend on agriculture but the people who earn more than that are involved in other works like wage labor, Business etc and also in service.

### 5.5.3 Size of Land Holding

The occupational pattern indicates that majority of Darais household depend on agriculture (see table 17). In agricultural society land is always taken as key resource. It is considered as the main wealth for the agriculture. In the same way, in the study area the land has a great value because of the rapid growth of urbanization and its value is increasing day by day.

*Table 21: Distribution of the Sampled Households on the Basis of Land Holding Size. Darai Community, Vyas municipality, Damauli, Tanahun, 2011.*

Area in Ropani	10 yrs Back		Present	
	No. of HH	%	No. of HH	%
0-3	12	22.64	20	37.74
4-7	13	24.53	12	22.64
8-11	15	28.30	11	20.76
12-15	6	11.32	5	9.43
16> above	7	13.21	5	9.43
Total	53	100.00	53	100.00

Source: Field Survey, 2011.

The above table 21 shows the land holding size of the study area. With the changing of time and the rapid urbanization process in their settlement area the size of the Darais land is also decreasing gradually. 10 years ago, Just 12 household had small size of farming land, i.e. less than 3 *Ropani*. It constitutes 22.64 percent only. 23.53 percent had 4-7 *Ropani*. Whereas only 28.30% had large size of farming land i.e. 8-11 *Ropani*. 13.21 percent had extended size of farming land i.e. 16 *Ropani* and above. But in the period of 10 years i.e. at present the households having land less than 3 seems increased to 20 which is 37.74 percent of the total. In the same way 22.64 percent have 4-7 *ropani* . 20.76 % have 8-11 and 9.43 have the largest i.e. 16 and above *ropani* of land. There is no satisfactory size of land possession although they entirely depend on it for their livelihood.

It is found that along with the process of urbanization and increase on desires and interests, Darais traditional occupation became unable to meet the needs. In this way, to fulfill their basic needs for their livelihood it was compulsory them to sell their land.

#### **5.5.4 Crop Production**

In the past, Darais derived their earning from their own farms. They grow different kinds of crops and also collected other resources themselves. At that time market relation was not so central important. This ethnic community had occupied flat land, therefore they cultivated paddy as the main crop and they also cultivated maize, potato, wheat, mustard etc according to situation of the land and season. These all crops produced by them are consumed and also sold for getting the cash that was necessary to purchase other household needs. However, it was not their major source for income and not for all. Very small numbers of households are above food sufficiency level. As they occupied the marginal areas i.e bank of river, agricultural production could not sustain them. Therefore, they also had engaged in other types of off farm activities besides agriculture. Crop farming is still in practice but now it is less significant in total household option. However, some households, which produce cash crop, earn cash by selling them.

*Table 22: Distribution of the Sampled Households on the Basis of Crop Production, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

<b>Amount in Muri</b>	<b>Paddy no of Households</b>	<b>Wheat no of Households</b>	<b>Maize no of Households</b>	<b>Millet no of Households</b>	<b>Total</b>
0-1	-	2	1	6	9
2-4	8	22	7	12	49
5-8	12	11	8	2	33
9-12	10	5	5	-	20
13-16	9	3	6	-	18
16 above	7	-	-	-	7
<b>Total</b>	<b>46</b>	<b>43</b>	<b>27</b>	<b>20</b>	

*Source: Field survey, 2011.*

The above table presents crop production situation of the Darais. Among all, 9 households produce only one *Muri* crops and 49 households produce 2-4 *muri*. Likewise 33 households produces 5-8 *muri*, in the same way 20 household produce 9 to 12 *muri* and the remaining 25 households produce 13 to 16 and above *muri* of crops. Similarly from the table the production of paddy seems to become more in comparison to other crops. Likewise wheat, maize and millet are produced respectively.

### **5.5.5 Food Sufficiency**

A close look to the table 23 shows that out of 53 households sampled, 8 (i.e. 15.10 %) are found food sufficient household. And the remaining 84.85 percent households are found getting their food from market in smaller or higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture. Besides small land holding, there are several reasons for low agricultural productivity in the given areas. The

technique applied in agriculture is very traditional and lacks modern technical knowledge. Moreover, the types of seeds used for growing food are of old low yielding variety. Because of these reasons the farmers are not able to bring improvement in agriculture and are in very deprived situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, ploughing, weeding etc are traditional one. Because of the terraced land, only few households use tractors to plough their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

*Table 23: Distribution of the Sampled Households on the Basis of Food Sufficiency Level by Month. Darai Community, Vyas municipality, Damauli, Tanahun, 2011*

<b>Month</b>	<b>Households</b>	<b>Percentage</b>
1-3	19	35.85
4-7	17	32.07
7-10	9	16.98
10-12 above	8	15.10
Total	53	100.00

*Source: Field Survey, 2011.*

The table 23 reveals the food sufficiency level of the Darais in the study area. As the Darais do not have enough cultivable land so that their crop production is not enough for their family. The study shows that 35.85 percent of Darais possess food only for three months or less than it. In the same way 32.07 percent Darais food production can consume for four to seven (4-7) months that means majority of the Darais possess food that is enough for surviving for four to seven months (4-7) only. Whereas, the number of Darais who produce food for ten to twelve or above months constitutes 15.10 percent.

Since many Darais are involved in other occupation except agriculture like wage labour, animal husbandry, business, service, weaving etc. so they cannot produce enough food

for them. As a result of this, only 35.85% Darais, i.e. the large proportion produces enough food only for one to three months.

### 5.5.6 Livestock

The livestock is another important economic support for Darais of Vyas municipality. They keep livestock for milk product, meat and compost manure. The domestic animals reared by them are mostly cow, buffalos, goats, chickens, and pigs. Buffalo and cows are used for milk. Oxen are used to plough. Goats, chickens and pigs are used either for meal or sold in cash incomes.

*Table 24: Distribution of the Livestock Kept by Sampled Households, Darai community, Vyas municipality, Damauli, Tanahun, 2011.*

Categories	10 yrs back			Present			Total
	HH	Number	%	HH	Number	%	
Cow /ox	43	282	28.90	37	203	27.03	
Buffalo	4	4	0.41	8	10	1.33	
Goat	40	298	30.53	33	203	27.03	
Pigs	41	49	5.02	30	35	4.66	
Chicken	47	343	35.14	47	300	39.95	
Total		976	100.00		751	100.00	

*Source: Field survey, 2011.*

The above table shows the decreasing number of cattle kept by Darais comparison to the past. The table shows that 10 years ago 43 households had 282 number of cow/ox but at present only 37 households are found keeping only in number of 203. In the same way the number of Goats and Pigs are also found in less number. Whereas, on the field study the number of household that keep Buffalos is found increasing. Out of total households of Darai 8 households are having buffalos and selling milk. These households sell milk 2 to 3 liters per day. They also sell chicken, goat in some quantity. They have not large



number of chicken and goat for the market. This shows that nowadays Darais are interesting on cash business.

Those who are involved in agriculture for their subsistence have much more land, and are rearing cows and buffalos only for milk and fertilizer. Basically, animal husbandry is a female business in their society. It is supplementary occupation of earning.

The table reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. However, the number of cattle and other domestic animals are less than past. Some households have buffalo and other domestic animals i.e. Goat, Sheep, Poultry etc. are also found in good number. Therefore, some of the households in general and other households in particular are getting better alternative source of income. Though the number is comparatively less than past. Lack of fodder, construction of houses on pastoral land occupational change and deforestation are the reason for the lower number of domestic animal in the study area.

## **5.6 Changes on Livelihood of Darai Community**

There have been several changes in the livelihood of Darais over the past few decades. For instance, for generations they had lived, boating, fishing and agricultural life with the help of varieties of indigenous tools as bows, traps, hooks, boats Bista(1972). Along with agriculture, livestock farming comes together. Darais used to keep cow, ox, pig, hen, goat, sheep etc for the agricultural purposes. However, their economy is passing through the transitional phase of natural economy to simple agrarian economy and market economy. Moreover, along with the development of infrastructure like road construction, education, market extension has played significant role for the changes in their livelihood. These days, some of the Darais are depending on local wage labour, business, horticulture, and service for their livelihood. .

### **5.6.1 The Past Livelihood Strategies of Darais**

Change is a universal phenomena and it is observed in any society and in any spatial context. Infrastructures like road, school, health post, modern education, occupation are the important factors for the change on livelihood strategies of Darais in the study area. But the changes do not totally give up their traditional livelihood option like fishing,

handicraft making and agriculture with animal husbandry. However, they adopt the new economic life like wage labour, business, services, horticulture as a new adoptive strategies to cope in the present changing circumstances.

The main adaptive strategies which they had adopted in the past are discussed under the following sub-headings

#### ***5.6.1.1 Hunting and Gathering***

In the past the Darais people used hunting and gathering of wild animals, birds, fruits, roots and so on for their survival. The old Darai people informed me that they lived near the dense forest and hunt wild animals and collect wild fruits and roots according to their available time. In the study area, most of the households informed that they went to forest for collecting wild fruits, yams and herbs during the scarcity of food.

#### ***5.6.1.2 Fishing***

Fishing was one of the main survival strategies of Darais. The Key informants informed me that they caught fishes from the rivers for their own consumption. They used fish as supplementary food rather than staple. Both male and female with their children went to river for fishing. Generally male went to large river like *Madi and Seti* River for fishing where as female and children go in small stream for fishing.

In the study area, Darais are still found involving in fishing but their purpose of fishing is gradually changing due to the construction of road as well as establish of market. They collect fishes from the River and sell in nearby market. However, the motive of selling of fishes in the market was not found to earn money but fulfill their basic requirement like buying spices, kerosene, cooking oil, salt, rice and so on.

#### ***5.6.1.3 Handicraft Making***

Handicraft making was also one of the significant strategies of these people livelihood. They used to make *doko, dalo, mandro* and so on for domestic use as well as exchange with grains among the neighboring village who did not know for making these items. One of the key informants informed me that handicraft like *doko, dalo, mandro, Chhatri*,

*Dhakiya* were made for their own uses and also to exchange with other goods like grains (paddy, maize and millet). Especially male involves in making these items whereas female and their children assist them for preparation. During the field study period, Darais people are not found totally give up their traditional occupation but still found involved in handicraft making. However, they made these items for their own use like *doko* for carrying fodder, fertilizer, *dalo* for keeping food grains and *mandro* for drying foods grains and bed. Similarly, they also exchanged these items with the local villagers with food grains as well as cash. Along with the extension of local market, the Darais people also began to sell these items in local market in cash. The cash came from selling of these items were used for buying the necessary requirements of the family like salt, spices, cloth and education.

#### **5.6.1.4 Subsistence Agriculture**

In the past Darai people depended upon subsistence agriculture for their survival. They cultivated different items in the sloppy land. They produced paddy, maize, wheat, millet and green vegetables for their own consumption by using traditional tools and techniques like *Halo, Juwa, Kodalo*. The key informants informed me that in the production system male were involved in ploughing and digging land, harvesting were done by both male and female during the scarcity of labour. In the family at agricultural peak period, they exchanged labour among the Darais community as *parma* and *saghaune*.

#### **5.6.1.5 Animal Husbandry**

The Darais of under the studied households were found kept domestic animals. I found the diversity in keeping animals among the Darais. They informed me that they kept different types of animals for various purposes like economical and cultural. For instance, cows were for milk and for the production of oxen and fertilizer. Similarly, oxen for ploughing the field, goat, pig and chicken for meat and sometimes offering to gods and goddess.

## **5.6.2 Present Livelihood Strategy**

Nothing is static in the world. Thus, Darais are also practicing a lot of change in their adaptive strategies from the last decade. In the past, Darai had followed hunting and gathering, fishing, handicraft making, subsistence agriculture with animal husbandry as adaptive strategies for their survival in the certain environment. However, the changes in their socio-cultural and economic environment due to the entrance of developmental infrastructure brought changes in their livelihood. Therefore, with the changing of time Darais implement new adaptive strategies like wage labour, horticulture, service, business and market oriented farming which are discussed in detail under the following sub-headings.

### **5.6.2.1 Wage Labour**

Wage labouring is a common practice among the landless and small farmers in the study area. They sell their labour to the landlord of the village during the agricultural season as ploughing and digging, transplanting, harvesting and threshing the food products. I found the different sphere of work in agricultural activities in the study area. For instance, generally male above the age of 15 and below the 70 were found ploughing and digging field whereas transplanting and weeding were female tasks. Similarly, it was found that harvesting was generally done by both male and female. In the study area, most of the people were small land holders therefore; their products did not sustenance the annual consumption. Thus, the members of those households are found encompass on construction and other kinds of activities.

### **5.6.2.2 Service and Employment**

Conventionally, the main occupation of Darais was agriculture. But nowadays, the Darais of study area are found leaving their traditional occupation. With the process of urbanization on their settlement area and the establishment of the Government offices Darais are also found comprise in Government jobs. On the study 4 household's member are found involve in Government office, though they are in lower position. In the same way, with the formation of educational institutions in their surrounding they are also having access to education. To justify the fact I found Mr. Indra Bahadur Darai,

the lecturer of “Bhanubhakta multiple collage” in Vyas municipality, in the same way Mr. Rudra Bahadur Darai, the founder principal of “Damauli +2”.

### **5.6.2.3 Business**

With the changing of time and the rapid growth of market in the local area, young generation of Darais is found interested in different kinds of business too. On the study it was found that two households of Darais are having Fancy shop, in the same way one household is running Communication shop. Similarly with the construction of road and the high valuation of their land Darais are found buying different vehicles like Bus, Jeep, Tractor etc for business purposes.

### **5.6.2.4 Market oriented Farming**

In the past, the Darais produced Banana, Guava, Pine Apple in their *bari* (land) which are still found in the surrounding of the resident. However, the purpose of these products was for consumption rather than commercial. The Darais exchanged their products within their community and outside of their ethnic groups.

At present, changes have been seen in the production system. Some members of the Darai community have taken agricultural trainings from some NGOs. Because of the construction of roads, they have access to hybrid seeds and pesticides. And the amenities of road have made it easy them to take their products to the market. The interest of Darais is oriented more towards cash crops than the traditional consumption system and they have also implemented scientific procedures in agriculture. In this way because of the change in production system, there have been also changes in their livelihood. Some of the Darai households have begun to produce Tomato, cauliflower, Cabbage, Cucumber and many other seasonal and off-seasonal vegetables and fruits. They produced these items commercially rather than their own consumption. Production of food grain like Paddy, wheat, millet is done for subsistence needs only. However, they also informed that they sold these products for the fulfillment of their basic needs like buying spices, kerosene, rice, study materials for their children, cloths and so on rather than for profit making.

The change can be seen in the division of labour too. Although there is still difference in the wages of male and female, both of them seem to be equally active in agricultural works and female also have taken agricultural trainings.

## **5.7 Socio-Economic Transformations among Darais**

Key informants interview and observation were the techniques used to gather information on changes occurred in socio- cultural and economical practices among Darais. According to them along with urbanization and modernization process of their dwelling areas they got opportunity to develop their personality as well as all the facilities and amenities of modern life. Mainly their economic status rose due to over valuation of their land. According to them an urban area is a platform where the goods and services are exchanged, better education and health facilities are forwarded as well as the facilities and amenities of modern lives are available.

Apart from this, many things relating socio-cultural and economical practices were found changed and in a row of changing. The study area was rural in character before the shift of district headquarters from Bandipur in 2025 B.S. The settlement was not compact as today's and the settlement were entirely of Darais and Botes. But after the administrative transfer, the figure of Damauli has changed at a high rate and within 20/30 years it became dense and all facilitate as urban area. This rapid urbanization no doubt, affects directly or positively and negatively the indigenous Darais community.

### **5.7.1 Changes in social institutions**

Generally, Darais people are shy in nature. They are hard working and peace loving people. But nowadays Darais in study area are changed, nature of Darais are changed due to the interaction with other people. Their social institutions, mainly birth rituals, marriage system and death rites are found mutable day by day. The effects of other changes made changes in this rites and rituals. These people are inspired by neighboring cultural practices. Nowadays, in the study area it has been found that in these rituals instead of their own priest (*Jwaincheela*) they call Brahmin priest. Mainly Darais social institutions are found inspired by other neighboring culture and vice-versa.

Before 2025 B.S. Darais had mono-settlement. They did not have any interaction and relationship with other community in society. But now the scenario has been changed. Nowadays the social life has become better. They share each and every problem; celebrate feast and festivals with other people in community. Nowadays Darais have become more economic in their feast and festivals. They do not spend unnecessary amount of money, sacrifice less pigs and chickens, found participated in social work and development activities.

### **5.7.2 Change in Birth Ritual**

Traditionally, birth used to carry out in their own round home with the help of mid wives. But nowadays, mostly the delivery is carried out in the hospital with the help of doctors and nurses.

*Jwaichhela* used to be invited as a priest to give name to the child after 7/9 days from the day of childbirth and he used to give the *ghaut* and *sunpani* to free them from birth pollution. Usually Darais' children were named according to the day they were born. But this scenario has totally changed today. The Brahman priest (*pandit*) is called in the naming ceremony and this *pandit* names the child. The system of naming child according to the day, the baby was born is totally omitted. Main reason behind this is the socio-cultural interaction with other people in community life.

### **5.7.3 Change in Marriage System**

Broadly speaking however, marriage may be defined as "a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure beyond the time required for gestation and the birth of children".- Mitchells "*A dictionary of sociology*".

Marriage differs from society to society. Every human society has rules governing sex relations and the procreation of children but there is by no means everywhere the same, just as the rules which place child in a particular decent group differ from one society to another. Talking on Darais of Vyas, they are found widely practicing two types of marriage viz. *Magee* (Negotiation) and *Bhagee* (Elopment).

Change is the law of nature. It is a universal and natural process which occurs according to time and situation. There have been seen many changes occurring in the marriage system of the Darais people of the study area. Nowadays inter-caste marriage is also accepted in Darais. This community has a distinct type of marriage system. In arrange marriage the system of *Koseli* offering 24 *pathi maize*, 24 *pathi millet*, 24 *gagro Jhand*, 24 *coins of one rupee*, 24 *dharne* of pig meat from boy's side to the girl's side has been left. Due to the cultural influence modern system has been adopted. Especially they carry out marriage ceremony as *Brahman and Chhetri* do. Now days, they have started to practice Hindu marriage system too. The changes in the marriage system of Darais can be attributed to the contact with high caste Hindu people and their culture.

#### **5.7.4 Change in Death Rites**

Death is the last and the most sorrowful moment of human life. When someone dies, he or she is carried out to the bank of river by his/her kinship and neighbor and buried in the bank of river. The son of deceased gives *Dagbatti* and water to corpse. Darais used to observe mourning for 7 or 9 days. The son or close male relatives carry out ritual mourning and this observation is called *kiriya basne*. Person who carries out mourning ritual is called *kiriya putri*. During the mourning period *kiriya putri* doesn't eat salt, meat and if the dead person is mother, *kiriya putri* does not take milk also.

But now Death rites of Darais are found changing day by day and are diverted towards Brahmanism. If the dead body is of small children they are buried and the adults are burnt in the bank of river. In the same way they use to observe mourning for 13 days.

According to the key informants traditionally in the day of freeing from death pollution, pork (meat of pork) and *Jand* were taken as essential food. After getting *ghaut* and *sunpani* from *jwaicheela* they used to take pork with *Jand* and enjoy themselves but these days they have given up this system and are trying to follow the Brahmin rites. Thus, from these viewpoints it can be noted that changes have occurred in death rites among Darais.



### **5.7.5 Change in Housing Pattern**

Traditionally, the houses of Darais were found round in shape called “*Ghumaune Ghar*”. These were one storeyed made of wood. The walls were of *choya* plastered with *mud* and the roof made up of *khar*. But nowadays these ‘*Ghumaune Ghar*’ are disappeared. In the study area, only one such house was found in ward no 8. All the house of Darais in study area is found modern build on RCC structure. This is one of the most significant impacts seen in Darais due to urbanization.

### **5.7.6 Changes in Life Standard**

Before the administrative transfer in Damauli (2025 B.S.), the life style of Darais was very poor. They used to work whole the year in the field i.e. *khet* and *pakho* for subsistence. But after administrative transfer, process of urbanization took place in Darais dwelling areas. Along with urbanization process the value of land raised and Darais started to sell their land at high price that somehow enhance their economic status. Nowadays the living standard of Darais of study area is better off. Darais of Damauli spend their life in western pattern. Their living standard had been raised along with urbanization because of over valuation of their land.

### **5.7.7 Change in Economic life**

The economic condition of Darais has become better after the urbanization in their settlement area. As mentioned earlier that all the land of damauli was under the ownership of Darais, the land value has risen very rapidly after the transfer of district headquarter in Damauli. Thus, economic lives of Darais are better off. Till date, Darais of Damauli (mainly no 1,2,10 and 11) are economically sound due to high valuation of land. Besides these they said that the urbanization provides them other side jobs viz daily wage labour, services, business and so on.

### **5.7.8 Change in Health status**

After the urbanization of this area, one district hospital and many other paying clinics are established, this provides the modern means of treatment to Darais. Therefore the

urbanization has positive impacts on health status of Darais. Before the establishment of hospitals they had to depend totally upon *Dhami and Jhankri* but nowadays they prefer scientific way of treatment. Health status of Darais is better in these days as compared to the past.

#### **5.7.9 Political awareness**

Political awareness among the Darais is also the positive impacts obtained by the indigenous Darais after urbanization. Before some years ago, they had no concept about politics. But these days the representative of Darais has already been elected as the Mayor of Vyas municipality. At present they are found participated in public discussion as well as in development activities. It reveals that political action is creating its space in and among Darai community.

#### **5.7.10 Women awareness and empowerment**

Most notable changes occurred in Darais community is women empowerment and awareness. According to the Darai women, before 2025 B.S Darais in the study area were very innocent and women in their community were placed in very low status. But these days, with the strong interaction with other community they are being influence. Awareness among Darais, in each and every aspects of life is good and women have good place in the society.

Besides these, they also have gained various beneficiaries along with urbanization in the settlement area. Such as, infrastructure facilities, electricity, telephone facility, security, road, pure drinking water and so on.

Along with positive impacts on social life some negative impacts on the livelihood of the indigenous Darais is also seen.

Most of the respondents, responded that one of the major negative impacts seen on the livelihood of Darais people is demonstration effect. Especially the young generations of darai people do not like to continue their traditional occupation. This young generation likes to sell their property (i.e. land) and like to enjoy western life. Therefore, mainly the

Darais parents are serious about the future of their generation because one day land will be finished after selling it in a regular interval to fulfill their daily needs and for enjoying modern and urbanized life.

Secondly, they are much more serious about their own culture and traditions. Mostly the young generation is leaving their culture and traditions and is interested in adopting others. One of the key informants recall his past and said that, in his time there were *Ghantu Naach*, *Chudka Naach*, *Rodhi* and so on and were performed in every feast and festivals and *Rodhi* was held for recreational purposes. But nowadays, it is totally forgotten by the new generations. He further added that these days all the young Darais are diverted toward others cultures and traditions.

## **Chapter: 6**

### **SUMMARY, CONCLUSION AND RECOMENDTIONS**

The purpose of this chapter is to summarize the major findings of the study related to occupation, income sources, family structures and the livelihood of Darais of Vyas Municipality along with conclusion and the recommendation of the study.

#### **6.1 Summary of Findings**

This study is based on changing livelihood in Darais community of Vyas municipality. However, there is no such kind of study in specific area, though the present study attempts to highlights the changing livelihood practice among the indigenous ethnic group (i.e.Darais) of study area. The objectives of the study were: i) To analyze the traditional livelihood strategies of Darais of the study area, ii) To explore how development intervention and other changes have transform livelihood pattern of Darai.

The study was based on primary sources of data collected through the field survey. The field survey was conducted on Vyas municipality ward no. 1, 5, 8 and 11 of Tanahun districts. This was descriptive as well as exploratory research. Traditional methods of data collection with the help of household survey have also been used to collect the primary data. Random sampling Method was adopted for selecting household and structured questionnaire and key informants interview were the major tools used for data collection. For the effective information 53 sampled households were taken as respondents of the study.

The study shows that there is a remarkable change on the socio-cultural and economic practices of Darais. They are affected with the diversified cultures, traditions and values entered in this area along with urbanization process. The social, cultural and economical aspects of Darais are quietly changed. Family structure, mother tongue, custom, rites and rituals feast and festivals, occupation, life styles and so on of this community is affected after the transformation of homogeneous society into heterogeneous one.

The major findings of the study are summarized as follow:

This study indicates that traditionally Darais lived in joint family structures but nowadays gradually this community is diverted towards the nuclear family. Out of 53 sampled households 66.04 percent are found practicing nuclear family and only 33.96 percent have joint family. Whereas only 24.53 percent households speak mother tongue and remaining households speak other language as a part of their own mother language. The study also shows that Darais are interested in wearing other modern custom and dresses. They say that, they use their traditional custom occasionally, especially in their feast and festivals if necessary. It is obvious that their cultural, religious and traditional values and norms are being transformed. Their living standard is upgrading due to the over valuation of their land and they are getting access to all the opportunities of facilities, goods and services, which is a golden phase for them.

Conventionally, Darais people engaged in agriculture for their livelihood, because agriculture was the basic source of income but this is changed now due to the over valuation of their agricultural land and the opportunities of other sources of income brought by urbanization. The land value is found raised; now the Darais of the study area are found selling their land at a high price and enjoying the modern urban life. In the past Darais were considered as poor community in term of property but today Darais of study area are economically very strong due to overvaluation of their land.

In the study area, according to age and sex composition, the number of the female population is slightly higher than the male population. On marital status, unmarried male populations are more than female because of the late marry culture of male due to the family problem. Likewise, on educational status, highest percent is found in primary level because of free and compulsory education up to the age of 15 years. Talking on the family Size having member 4-6 has been found to be in very large proportion in the study area, which shows their interest towards Nuclear family. From the study, it has been also noticed that the Darais respondents have been holding very small size of land. In the land, they cultivate different types of crops. The major crops are paddy, maize, millet. The

average food sufficiency status of Darais is of 4-6 months. It shows that they have food deficit.

Some changes have occurred in this area in comparison to that of past and slight changes seems to occur also in the lifestyle of Darais. The major attributors of this change are the changes in their economic status, occupation, road construction, electricity, education etc.

Almost all (96.23 %) of the sample household in Darai community had electricity facility, 77.36 percentage had radio facility, 47.17 percent had telephone, 60.38 percent had Biogas and 69.81 percent had television facility in Darais households of the study area. Regarding the water consumption, out of the 53 households 90.56 percent were using piped water (tap) and only 9.43 percent were using pond water. It was found that the model household size of the study population is 5.32 persons per household, which is almost nearer to national figure 5.4 based on 2001 Census. The highest proportions (62.26 %) of the household are having 4-6 persons followed by 7-9 persons (26.42 %). It seems that the average household size is having medium size neither large nor small.

In-caste marriage is mostly practiced in Darais of the study area. But we can also find that such type of practice is being breakdown with the development of the heterogeneous society in their settlement area. That means, nowadays inter-caste marriage is also slowly getting its place in this community and mainly such type of inter caste marriage is found being practiced on new generation.

In the same way, it is observed that at present 33.96 percent of respondents are engaged in agriculture as a main occupation, 16.98 percent are engaged in business. Likewise, 11.32 percent in service, 15.10 percent in foreign employment and 16.98 percent are found engaged in daily wage labour in the study area.

The study shows that out of the 53 households, most of households had their own land. With the changing of time and the rapid urbanization process in their settlement area the size of the Darais land is also decreasing gradually. The study shows that 10 years ago, Just 12 household had small size of farming land, i.e. less than 3 *Ropani*. It constitutes 22.64 percent only. 23.53 percent had 4-7 *Ropani*. Where as only 28.30% had large size of farming land (i.e. 8-11 *Ropani*). 13.21 percent had extended size of farming land i.e. 16

*Ropani* and above. But in the period of 10 years i.e. at present, the households having land less than 3 seems increased to 20 which is 37.74 percent of the total. In the same way 22.64 percent have 4-7 ropani. 20.76 % have 8-11 and 9.43 have the largest i.e. 16 and above *ropani* of land. The data shows that there is no satisfactory size of land possession although they entirely depend on it for their livelihood.

The main cause behind the decreasing on land size is the sold out of their land. Darais of this area are found selling their land at high rate and shifting in near by surrounding hinterlands. It is found that along with the process of urbanization and increase on desires and interests, Darais traditional occupation became unable to meet the needs. In this way, to fulfill their basic needs for their livelihood it was obligation them to sell their land.

The field survey data shows that, the Darais do not have enough cultivable land so that their crop production is not enough for their family. The study shows that 35.85 percent of Darais possess food only for three months or less than it. In the same way 32.07 percent Darais food production can consume for four to seven (4-7) months that means majority of the Darais possess food that is enough for surviving for four to seven months (4-7) only. Whereas, the number of Darais that produce food for ten to twelve or above months constitutes 15.10 percent.

The study has shown that out of 53 households only 20 households (i.e. 37.74 %) of Darais were found taken the treatment from hospital and clinic 10 year back but at present the number of Darais taking medical facility increased to 77.36 percent. In the same way 62.26 percent of Darais followed traditional ways of treatment from *Dhami and Jhankri*. But at present the number of Darais who visit to *Dhami and Jhankri* decreased to 22.64 percent.

This survey data reveals that, at present most of the Darais of study area have knowledge about modern means of treatment. It can be taken as the positive changes occurred on their life style. In the study it was found that, mainly the old aged people have still strong belief in supernatural spirit and till the period are found following the same *Dhami/Jhankri* practice. Whereas, the upcoming new generation, because of their modern

education system is found less belief or no belief in such *Dhami and Jhankri* and are found taken suggestion and treatment from hospital.

Similarly, findings also suggest that the younger generation of Darai is becoming more literate in comparison to their elders. As shown in Table among the males those born within the past 30 years seemed to have had an access to better education. Of the 67 females between 5 and 29 years, only 4 were illiterate. Among them, 2 female were literate, and 23 female had primary level education, 27 had lower secondary education and 3 were having higher secondary education. Among the males those who are less than 25 years are better educated than the rest of total male. In the age group of males of 5-29, more than 24 male completed their primary level education, 20 completed their lower secondary education, and 13 secondary educations, and 7 were with higher secondary education

In every level of education the number of female is comparatively lower than the male. In previous days female would get less priority in education because they had to look after their children. The highest percentage of children has been found to take primary education due to the free and compulsory primary education.

Income is the major factor to know the livelihood of Darais of the study area. To illustrate further the economic characteristic of Darais, their monthly sources of income were investigated. The respondent could not say their exact income. They were asked about various sources of their livelihood income. The total income is derived from different sources calculated in terms of money

The finding shows that about to half (47.16%) of total respondents belong to less than Rs.3000 earning category. Respondents having monthly income Rs. 3001 to 6000 and 6001 to 10000 were 30.19 and 15.10 percent respectively. Whereas, the respondents having income more than Rs.10,000 were only 7.55 percent of total. The study presents a picture that more than 92 percent respondents earn less than Rs. 10,000 per month, and more than 47 percent respondents earn less than Rs. 3000 per month, which reflects the low level of income among the respondents. The people who earn less than Rs 3000 do not have enough land and completely depend on agriculture but the people who earn



more than that involved in other works like wage labor, foreign employment, Business and also in service.

Nowadays, Darais are decreasing the number of cattle comparing to the past. The study shows that 10 years ago 43 households had 282 number of cow/ox but at present only 37 households are found keeping cattle only in number of 203. In the same way the number of Goats and Pigs are also found in less number. Whereas, on the field study the number of household that keep Buffalos is found increasing. Out of total households of Darai 8 households are having buffalos and selling milk. These households sell milk 2 to 3 liters per day. They also sell chicken, goat in some quantity. Though they do not have large number of chicken and goat for the market. This shows that nowadays Darais are interesting on cash business. This is also a supplementary activity of earning.

The study reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. However, the number of cattle and other domestic animals are less than past. Some households have buffalo and other domestic animals i.e. Goat, Sheep, Poultry etc. Therefore, some of the households in general and other households in particular are getting better alternative source of income. Though the number is comparatively less than past. Lack of fodder, construction of houses on pastoral land occupational change and deforestation are the reason for the lower number of domestic animal in the study area.

Along with the process of urbanization, Modernization, Relocation of Headquarter and Road Construction various socio-economic renovation have been occurred in the livelihood of Darais in Vyas municipality

In nutshell, this study shows that there are many changes on the livelihood of Darais community. Nowadays we can see various changes in their traditions, cultures, social practices and religious values. This has brought various economic as well as social problems. The Darais traditions, cultures and customs are disappearing gradually. Their own feast and festivals, rites and rituals are in the age of extinct because of the adaption and interaction to the other casts/groups cultures.

## **Conclusion**

The study was initiated with the aim of exploring life and living of Darais communities in Vyas municipality. It has provided some glimpse of Damauli which is inhabited by Darais communities with varying of livelihood strategies for survivals. Similarly, an attempt was made to explore the livelihood pattern of the past and how that has persisted or changed. The strength of the study was the use of some concepts accompanied by a methodology with necessary qualitative and quantitative technique to handle a variety of data and information collected from a range of sources. Specific analysis through qualities and generalization through quantitative method are found useful in exploring, understanding and explaining.

Following are some conclusions which can be drawn from the research work.

Darais are in the process of shifting from agriculture-based to non-agricultural livelihood option. The household assets of this community have greatly influenced the process of adoption of new strategy or modification and eradication of traditional occupation. The households with comparatively better access to the capital to pursue livelihood have been adopting the influence of urbanization in their areas more easily than the households who have less access to the assets. As the development of surrounding spaces, the people of particular space have to change their way of life to adopt with the changing environment.

People also derived their livelihoods from agriculture-based activities. Mainly land was major household asset for crop production (like paddy, wheat, etc.) and horticulture was the means of survival. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities beside agriculture.

In the past, they hinged on agriculture, animal husbandry, fishing and handicraft making. Beside this, they also worked in the field of carpentry, wage labor and services. But the process of rapid urbanization and globalization pushed them in the alteration providing both opportunities and constraints. The household assets have undergone rapid modification. Now they have no option other than modifying or leaving of the traditional occupation, which necessitates adoption of urban oriented non agricultural activities.

Land-plotting or selling has changed their social institution (*like parma/Sagaune system*) and regularization in communal resources such as forestry and grazing land can be considered the constraints resulted from environmental and political change. Similarly, there has been new urban oriented ‘off-farm’ and somehow ‘on-farm’ diversification in economy and society of Darais community. Today females are engaged in domestic and agricultural works while males are supplement part. Mostly males are engaged in outside of their homework in private and government services, wage labor, building construction, decorating house etc. One of the livelihood strategies has been the migration as foreign employment.

Livelihood strategies adopted by families are also found to vary. In poorer communities with low education and no skill, wide arrays of strategies were found to be adopted to secure the livelihood. Livelihood is based on relatively a few activities like salaried job, business, on labor emigration.

Due to the adoption of new cultures, religions and norms brought by urbanization and modernization, this community is getting access to modern life. Habitual language is gradually changing and traditional custom is modified. In the same way almost all the family members of sampled households are literate and they are taking the medical suggestions from medical doctors rather than traditional *dhami jhankri*. The households have access to safe and clean drinking water and almost all the households have access to telephone facility. The family structure is changing gradually. Regarding these aspects of living, the cultural and social aspects are also gradually changing. The celebration of feast and festivals, marriage, birth rituals, dancing pattern and other activities are being affected due to the entrance of diversified culture in this area. Similarly their means of recreation and entertainment like *Choodka, Rodhi, Gathu naach* are almost in the phase of disappear. This is another finding of this research work.

The economic life of Darais of study area is drastically upgraded due to the over valuation of land, brought by urbanization and also other income generating opportunities created by urbanization. Now days Darais are found enjoying a modern life of urbanization and with modern amenities and facilities.

In addition, some problems have emerged. The family structures are changing from joint to nuclear. Cultures, indigenous mother tongue, celebration of festivals, religion, customs and dress, ornaments, dancing pattern and whole mechanism are influenced and in the edge of extinct, which is also a cultural threat to Nepalese society and its own indigenous types of cultural habitats. These aspects are really in problems from cultural perspectives. In terms of educational facilities, health and treatment, people's awareness, women empowerment etc are better off in Darais which is good sign for indigenous ethnic minorities.

### **Recommendation for Future Area of Research**

This study mainly examined the changes occurred on the livelihood of Darais in Vyas municipality, so the result of this study may not cover other existing important variables that directly influence on changing livelihood strategies in Darai community. This study has examine only age and sex, family structures, occupation, culture, religions, festivals, mother tongue, customs etc of Darais of specific areas due to the limited time and resources. But other variables are also important such as demographic determinants on fertility, mortality, ecological, biological, psychological and cultural variables can be taken into consideration as further research issues.

This type of study should be conducted in additional rural areas. In addition, this kind of study could be conducted with distinct variable as well as distinct subpopulations too.

## REFERENCES

- Bhurtel, Bidyanath.(2000). *Changing livelihood strategies of the Kumals living in Pokhara Valley of western Nepal*. Unpublished M.A. Thesis. Tribhuvan University.
- Bishop, Barry (1990). *Karnali Under stress; livelihood strategies and seasonal rhythms in changing Nepal Himalaya*. University of Chicago.
- Bista, D.B. (1972), *Peoples of Nepal*: Ratna Pustak Bhandar Kathmandu.
- Central Bureau of statistics, (2001) population Census National Report (Kathmandu: CBS)
- Chambers, R. (1995). *Poverty and livelihoods; whose reality counts?* A policy paper commissioned by UNDP for the world summit for social development New York; UNDP.
- Chhetri, Ram Bahadur.( 2006). "*Changing environments and livelihoods: Adaptation of the Jalari People in the Pokhara Valley,*" in R. B. Chhetri (ed.), *Contribution to Nepalese Studies* (Sp. issue), 33: 81-109, Tribhuvan University, Kirtipur Nepal.
- Dahal, Kapil Babu. (2001). *Struggling with development: A study of the Changing Livelihood Strategy of the Baramus from Western Nepal*. An Unpublished Research Paper Submitted to Faculty of Humanities and Social Science, Tribhuvan University.
- Darai, Netra. B.(1996) "*Marriage System: A Social Cultural Study Of Darai in Dumchichaur*", Kathmandu: M.A. Dissertation Submitted To Central Department Of Sociology / Anthropology. T.U.
- DFID (2001). *Sustainable Livelihood Guidance Sheet*. London: Department For International Development.
- Ellis, Frank.(2000). *Rural livelihoods and diversity in developing countries*, Oxford University Press.
- Fisher, James F. (1986). *Trans-himalayan Traders; Economy, society and culture in Norhwest Nepal*, Berkeley; University of California Press.
- Francis.E (2000). *Making a living: Changing livelihood in Africa*, London, Routledge.

- Fricke, Thomas E. (1986). *Himalayan households; Tamang Demography and domestic Processes*, Ann Arbor, Michigan; UMI Research Press.
- Gautam, Rajesh and Thapa Magar Ashok K.(1994) “*Tribal Ethnography OF Nepal*”; *Volume I and II*. Delhi; Express town Azatpur Commercial Complex.
- Kainee, P.(1999). *Darai Jatika yeak Addheyen: Kehi pichdiyeko Jatiharuko Samajik Addheyen*. CNAS, TU.
- Kattel, S.P(2000). *Development and its Victims; from pottery maker to porters. The changing life world of the kumals of the Arun valley, Eastern Nepal*, Unpublished M. Phill Thesis, university of Bergen.
- Koirala, Hriday lal. (2006). “*Livelihood pattern, adaptive strategy and sustainability of communities in southern valley of Nepal Himalaya*”. Unpublished Ph.D. dissertation. University of Gauhati. India.
- Krantz, L.(2001). *The Sustainable Livelihood Approach to Poverty Reduction: An Introduction*. Stockholm: Swedish International Development Cooperation Agency, Division for Policy and Socio-Economic Analysis.
- MacIver, R.M., and Page, C. (1990). *Society: An Introductory Analysis*. New Delhi: MC Millan Limited.
- Molnar, Augusta. (1981). “Economic strategies and ecological constraints: Case of the Kham Magar of North West Nepal,” pp. 20-51. In C. Von Furer- Haimendorf(ed). *Asian Highland Societies: In Anthropological perspective*, New Delhi: Sterling Publishers Pvt. Ltd.
- Rai, R. (2004). *Livelihood Strategies of Occupational Communities (Damai and Kami) in Panchakanya and Namsaling VDC, Ilam*. Unpublished Master’s thesis in Central Department of Geography, TU.
- Stevens, Stanley F. (1996). *Claiming the High Ground: Sherpas, Subsistence and Environmental Change in the Highest Himalaya*, Delhi: Motilal Banarasidass Publishers..

- Tamang, Santosh (2005). *Livelihood Aspects and Socio-cultural Conditions of Tamang People in Sikkim* (A Case Study of Soreng Gram Panchyat Unit – West Sikkim)
- UNESCO, (2006). *Form and Pattern of Social Discrimination in Nepal*, United Nations Educational, Scientific and Cultural Organization Office in Kathmandu.
- Wallman, s. (1984). *Eight London households*, London, Tavistock.
- Wolff and Pant. (2002). *Social Science Research and Thesis writing*. Kathmandu Nepal. Buddha Academic Publishers and Distributers Pvt. Ltd..

Annex 1

**Changing pattern of livelihood strategies among the Darais  
of Vyas municipality**

***Household Survey Questionnaire***

*(All the information collected in this questionnaire is merely for academic purpose and kept confidential.)*

<b>Interview date:</b>	<b>Questionnaire No :</b>
<b>Ward No:</b>	<b>House No:</b>
<b>Locality:</b>	

**General**

**Name of the respondents:** .....

**Age:**

**Sex:**

**Religion:**

**Marital Status:**

**Unmarried**

**Married**

**Divorced**

**Separated**

**Widow**

**A) Demographic information**

S.N	Name	Age	Sex	Relation with HH	Education	occupation	Ref

- 1) Do you have your mother tongue?  
 Yes                       No
- 2) If yes do your all the members use mother tongue?  
 Yes                       No
- 3) If no, why?  
I) They don't know                      ii) Nepali is easy to speak  
iii) Neighboring effect                      iv) if other specify
- 4) Which language do your children use most?  
I) Mother tongue                      ii) Nepali                      iii)Both
- 5) Do you wear your own traditional customs?  
 Yes                       No



- 6) If no, why?  
 I) Difficult to wear    ii) Effect of modern society  
 iii) Not available in market    iv) Others
- 7) If any of your family member fall ill, what type of treatment do you take?

<b>Treatment</b>	<b>10 years back</b>	<b>Present</b>
Hospital/Clinic		
Dhami/Jhankri		
Herbal		
Others(specify)		

- 8) What is the main source of water for your daily use?

<b>Sources</b>	<b>10 years back</b>	<b>Present</b>
Tap		
Stream/Well		
River		
Others		

- 11) Do your children go to school?  
 Yes          No

- 12) If yes, in which school do they go?

<b>Institutions / School</b>	<b>10 years back</b>	<b>Present</b>
Government		
Boarding		
Missionary		
Others		

B) Forest products.

1) From where does your livestock get fodder?

10 years back	Present
i	i
ii	ii
iii	iii

2) Has there been a change for you with regarding to the access of forest products?

Yes  No

3) What is your main source of energy?

Source of Energy	10 years back	Present
Firewood		
Kerosene		
Bio Gas		
Cylinder gas		
if other (specify)		

C) Setting up occupation

1) Type of occupation the households is involved in

a) fishing	b) agriculture	c) wage labour
d) business	e) others( specify)	

2) What was your main occupation before you started the above named occupation? .....

3) Is this a traditional occupation for your family?

Yes  No

4) What would you like your children to become in the future?

5) Is the occupation run as an individual or as a joint household's enterprise?

a) Individual b) Joint

6) Did you have to sell your property in order to start this occupation?

Yes  No

E) On developments

- 1) In your opinion what are the development activities that have taken place over the past ten years?
    - a) Road construction expansion
    - b) building construction
    - c) Bazar
    - d) schools
    - e) Hospitals/ Health post
    - f) others
  - 2) Which development activities in particularly have affected your occupation the most?
  - 3) Do you have practicing any new occupation due to market expansion?
  - 4) Is there any problems and challenges in your livelihood because of urbanization, modernization?
  - 5) If yes, what are the major problems?
- 

G) Leisure and recreation

- 1) What were the major traditional fares and festivals functioned by local Darai people in the past? (Give name and period of celebration of festivals)
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_
  - iii. \_\_\_\_\_
  - iv. \_\_\_\_\_
  - v. \_\_\_\_\_
- 2) What is the present situation of these fares and festivals?
  - i) As usual
  - ii) more popular
  - iii) Losing attraction
- 3) What is your mode of participation in these festivals?
  - i) Indifference
  - ii) playing subscription
  - iii) physically participate
  - iv) maintaining distance
- 4) Which type of music do you like to listen?
  - i) Own traditions
  - ii) Modern
  - iii) Past modern
  - iv) others

H) Capital Asset

- 1) Land holding size of the households

Land type/	10 years back land holding size (Ropeni)	Present land holding size (Ropeni)	Total
Ghaderi			
khet			
Bari			
Forest			
Total			

2) Agricultural Production:

<b>Crops</b>	<b>10 years back (in Muri)</b>	<b>present (in Muri)</b>
Paddy		
Wheat		
Maize		
Bean		
Mustered		
Others		
Total		

3) Change in livestock holding

<b>Name</b>	<b>10 years back (No.)</b>	<b>Present (No.)</b>
Cow		
Buffalo		
Goats		
Pigs		
Chickens		
Total		

4) Types of transportation your household has

i. Motor car	ii. Motor bike
iii. Bicycle	iv. Non of it

5) Nature of house

<b>Types</b>	<b>10 years back</b>	<b>Present</b>
RCC		
Tin		
Thatched		
Rented		
Others (specify)		

**I) Family and marriage**

1) Nature of family in references to three generation:

<b>Generation</b>	<b>Joint</b>	<b>Nuclear</b>
Grand father		
Father		
Self		

2) What size of family do you prefer to live in?

Small                      large

3) What were the criteria of mate selection?

<b>At past</b>	<b>At present</b>
i.	i

4) Which type of marriage system does your family have?

Arranged                      Elopement                      Both

5) Do you have inter-caste marriage in your family?

( ) Yes                      ( ) No

## Annex 2

### Check list for Key informants

1. Please let me know when did Darais start living in this area?
2. Please let me know about the origin of Darais and how did they came here?
3. Was this area once a mono settlement of Darais? If yes, how many years ago?
4. Please tell me about the socio cultural values, norms and tradition of Darais in brief?
  - Family structure
  - Religion
  - Traditional custom
  - Marriage system
  - Feast and festivals
  - Birth rituals
  - Kinship
  - Ethnic culture
  - Death rituals
5. What kind of changes is seen in awareness and woman's status among Darais community?
6. What are the main causes of displacement of Darais from the core (Mainly ward no 2 and 10) of Damauli?
7. What kind of relation do indigenous Darais have with other migrated people in community living?
8. What type of changes has brought by urbanization/modernization in Darais socio-cultural and livelihood practices?

### Annex 3

**A sample of the Darais language with their equivalents in Nepali and English.**

Darai Language	Nepali	English
Mai	Ma	I
Hame	Haami	We
Baa/bubaa	Baa	Father
Chhawaa/chhahik	Chhora/chori	Son/ Daughter
Dida	Didi	Elder sister
Bhauje	Bhhauju	Elder brother's wife
Aagi	Aago	Fire
Paani	Paani	Water
Maachh	Maachhaa	Fish
Har	Halo	Plough
Dari	Kodalo	Spade
chhipa	Thaal	Dish
Mat	Jaad	Alcohol
Sata	Dhan chharne	Sow paddy to germinate
Karike	Garnu	Do
Aate	Chha	Is
Komte	Kata	Where
Aamaa	Aamaa	Mother
Pisaa	Pusai	Father's sisters husband
Katai jaete	Kahaa jaane	Where to go
Chilo	Jumra	Lice