

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is a geographically beautiful and small country with stretching along 500 miles between 80°4' & 88°12' in the east longitudes and along 80 to 150 miles between 27°22' & 30°27' of the north latitudes. The kingdom of Nepal lies in south Asia between two large countries. India in south, east, & west and china is in north with different geographic & cultural conditions encompassing an area 1,47,181 square Kilometers. Almost 80 percent of people are inhabited in rural area. Three regions in Nepal are Mountain, Hill and Terai. Nepal is a Multi-lingual, multi-ethnic, multi-cultural, multi-economic, multi-social norms and values country where different status' people lived in rural areas among them mainly Dalit people lived in rural area. Although Nepal is a small country but it is heart of the world due to its natural resources. It is geographical region and socio-cultural diversity. Various diversity found in various sector likes geographical, social, cultural, environmental etc so it can say Nepal is a natural museum. So there is a big potentiality of tourism. The main occupation of rural people is agricultural, which is also running as traditional system. Large number of population (Around 81%) are involving in agricultural as seasonal and partial employee.

In Nepal, a number of untouchable castes use to refer in term of Dalit. It is a need to identify the community to which Dalit or untouchable belong to caste system at large refers to an occupationally segregate, hierarchical and ritual discriminatory social system based on heredity of and individual or group of individual. They are economically exploited, politically voiceless, socially humiliated and treated as “untouchables”. In essence, the victim of caste based discrimination and untouchables can be considered as Dalit. The Dalits have been placed at the other in the Hindu caste system. The major Dalit groups of hills Damai, Sarki, Biswokarma, Kami etc. Caste organizations namely Brahman, Chhetri, Vaishy, Sudra and untouchable caste are included in the Nepalese society are as follows

1. The upper castes always dominated the lower castes; upper castes are economically, socially and politically higher compared to the lower castes.

2. Untouchable castes are Damai, Sharki, Kami. To see the antiquity of these castes, we need to go thoroughly about the Vaidic origin of Varna and caste system.
3. As described in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetri from the arms, Vaishya from the waist and Sudra being created from the foot of God. Brahmans are considered to be lowest as possible. Later on this category of the Varna system took form of caste system

These castes were further subdivided in to many sub castes, which help to stratify the Nepalese society. This process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification. Damai play musical instruments in wedding ceremony, God worship ceremony, Baby test rice ceremony and other different ceremony.

For the continuity of the society and the existence of the society, all castes perform their work in a co- operative manner. This system divided Nepalese society in to many layers earning some merits but in the other hand even larger amount of demerits. The described status is the one, which an individuals sets at birth. It is conferred to him by his group or the society. It is impossible to change ones caste, within the caste group it is easy to communicate, do work but lower caste are prohibited to enter the high caste group. There are boundaries for them. The characteristics of caste system stratified people in to various s ranks who live and work in the same society. Intra caste marriage system sets the most priority in the Nepalese caste system. There are restriction on marriage and occupation; marriage should only done within the own caste group also known as isogamies. In the context of Nepal, if the Brahman's son marriage with Sudra's daughter there are sever punishment for him. He was regarded from his caste. Brahman only marry an Aryan and only Brahmin of an own sub cast. A marriage of a Vaishya with a Brahman is socially unapproved (Adhikari, 2000).

In the based society, the social status and occupation are determined by birth for an individual. Lower castes have been providing various services such as smiting skinning, dead cattle, black smiting, carpentry, gold smiting, cobbling. Similarly in return of these services people of the high caste have been providing them cash and food grain. Such relationship can be mutual occupational linkage, According to the

Hindu caste hierarchical system the Brahmans and Chhetries are considered as people of high caste and of great traditional status. The Damai are considered as people of low caste and of little traditional values. According to the Hindu myth Brahman being created from the mouth of lord Bramha is considered purchases are regarded of high status. Unlike the Sudra who was created from the legs, thus Sudra is placed in the lower category in the society. The base of modern caste system is provided by the previously known as Varn system. Untouchables are ritually unclean. They have low status of then being associated with pulling activities such as skinning dead cattle. This means that none of clean caste will food or from them and will avoid physical contact where possible. They were dominated from the early beginning by the higher castes since the caste system come in to existence in Nepal (Caplan, 1970).

Nepal is a geographically as well as socio-economic, socio-cultural and socio-traditionally heterogeneous country. It is a nation having various tribes, casts, languages, religion, customs etc. It is composed of various castes or tribes and ethnic groups. Their own traditional cultures, customs norms and values are separate them from their own society, various cast groups inhabited in Nepalese society. In the context of the cultural, it is also some how divided into three categories such as national, regional & local. It has complex diversity in socio-economic & culture sector. In Nepalese society, caste is one of the main bases of society. Every caste group has different types of skill & indigenou knowledge. These groups have played the main role in society.

Rural people are living in tradition norms & values. People have knowledge about the creative things but their economic condition is not good. Caste is main thing of Hindu society in Nepal and caste system is based on the Varnd system where different caste group & individual in treat and interdependent upon each other. Caste system is based on four primary social classifications. There is Brahman (Priest), Kshatriya (Warriors), Vaishya (merchant) and Sudra (Labors) and the untouchable. According to history caste, system was beginning from Lichhivi period. The Lichhivi king divided people into four Varnd and eighteen castes. Lichhivi & Malla king divided work occupation according to the various castes during the modern period all of the castes are equal in Nepalese context. Dalits are categorizes in three groups, which are as follows.

1. Pahadi Dalit (Damai, Kami, Gainc are the main)
2. Madhise Dalit (Dusahat, Musuhar, Chamar are the main)
3. Janjat Dalit (Newari-Kasai, Pode, Chamar are the main)

1.1.1 Introduction of Study Area

Bajura is a remote and rural district of Far Western Region of Nepal. It is a remote mountain district of Nepal. It is surrounding by six district of Nepal. Mugu and Kalikot in east, west in Bajhang, in north Humla and south in Achham and Kalikot. Total areas of Bajura is 2188 square Km. it lies in 28°18' to 29°5' of the north latitudes and 80°9' to 81°5' in the north longitudes. It is distance from ocean minimum 726m and maximum 7039m.

Bajura is a beautiful district of far western region. Many rivers, ponds, lakes and others beautiful scenarios are in Bajura district. There climate is moderate and appropriate to the creature as well as not hot and not cool. Khaptad, Malika, Budhinanda, Nateswari are main tourists and religious areas of Bajura. Bio-diversity is a main feature of the district. Different socio and economic status's people live in the district. Multi cultural and casual people are inhabited of Bajura. Kuldevmandu VDC is a small and beautiful VDC of Bajura. It covered 4616 hector areas. It is about 10 mile distance from headquarter. Different caste's people lived in the VDC. Mainly Brahman, Chhetri and Dalit people are inhabited of this VDC. Total population of Kuldevmandu VDC is 5951. Among 1806 people are Dalit in this VDC, among them 552 Damai people lived in this VDC. All of the Damai people are scattered in different 4 wards. Their socio and economic status is very poor than other caste people. They have not sufficient own land, education, health, sanitation and so many other facilities. In there area mostly upper class people are lived so that their majority presentation in every sector of development

Total population of the study area is following here. Ward wise respectively distributed of the population.

Table No. 1.1
Wards Wise Population Distribution of Male and Female

Ward No.	Male	Female	Total
1	361	333	694
2	451	512	963
3	168	182	350
4	269	343	612
5	301	352	653
6	280	356	636
7	479	512	991
8	221	245	466
9	310	276	586
Total	2840	3111	5951

Source: DDC Profile, Bajura.

The above table showed the total population of male and female in the Kuldevmandu VDC. In the table, the high population in the ward no. 7 and little population in ward no. 3. In the study area females population is high than males population. Every ward female fertility rate is high in this VDC except the ward no. 1.

The total population of the Damai was 552 in the study area. The Damai scattered in the 4 wards. Sexually Damai population shows the following table.

Table No. 1.2
Population Distribution and Household of Damai

Ward No.	Household	Male	Female	Total
1	16	59	80	319
2	14	51	76	127
4	21	69	87	156
7	18	61	69	130
Total	69	240 (43.47%)	312 (56.52%)	552

Source: DDC Profile, Bajura.

Total Damai household was 69 in the study area and total population was 552, among them 240 (43.47%) male and 312 (56.52%) female, this population was 9.28% of total population.

Sample size population was taken among the total Damai population. The sample size population was shows the following table.

Table 1.3
The Sample Size of Damai Population

Ward No	Household	Male	Female	Total %
1	12	37	42	79 (24.31%)
2	10	33	47	80 (24.62%)
4	14	41	43	84 (25.85%)
7	14	36	46	82 (25.23%)
Total	50	147 (45.23%)	178 (54.78%)	325 (100%)

Source: DDC profile, Bajura

The above table was showed the sample household and total population of sample household of wards no.1, 2, 4 and7. In the sample household, female population (54.78%) was high than male population (45.23%) because female fertility rate was high. Among the sample size household, the population in ward no. 4 was high than other

1.2 Statement of Problems

Nepal is a developing country. According to the National Statistic 31.1%, people are under the poverty line (NS-2001) and Nepal is classifies as a least developed country, According to Oxford University (OU 2010), 65% people are poor in Nepal. Human Development Report (HDR 2001) the aggregate human condition of the people ranks Nepal is 136th position in the human development, in out of total 192 countries.

In this condition, there are different tribes, caste and ethnic groups. Especially Dalit people give up heir own traditional occupation in changing context. Damai are one of the poor and backward castes in Nepal. Mainly Dalit people live in so many problems. Their economic status is very weak than other caste people. Dalit people are dependence in upper class people. Their own land isn't sufficient to live so they sewing the clothes and collected the food and other necessary things from the sewing task.

The Muluki Ain (1963) has eliminated the caste-based discrimination. Caste discrimination is a social crime. Still now, the rural areas and villages are not

completely reducing the caste discrimination. This type discrimination is disturb to socio-economic develop of that area. Unequal distribute to infrastructure among the high and low caste people. Damai has not awarded of social change. Traditional norms & values are dominated to the Damai. Damai people are not allowed to temples & not allowed to share water from the some tap and well that the higher caste people use. The Damai people touched the tap & well, the water is considered impure. The Damai people don't allowed entering the house of so called people. At a tea stall if a lower caste drinks tea he has clean of the cup but for the higher caste the shopkeeper himself cleans the cup himself even though the Damai people pay equal amount of money the high caste for a cup of tea. Damai of Kuldevmandu VDC of Bajura district has some major differences in their indigenous knowledge skill especially in rural areas. Social exclusion, social discrimination, untouchables and indigenous knowledge skill of Damai are the major parts of this study, which influence on the socio-economic, cultural & traditional occupational aspects of Damais.

Their traditional work is sewing clothes. They are give up their traditional occupation because they cannot fulfill their basic needs by their traditional occupation very few take part time in sewing work. Most of the Damai people working their own house and other people are going in India. In this context from sociological point of view, it is very important to find out what the main causes for the change in the Damai society. In one side they giving up their Bhagedari Partha (Sharing System) in other side their economic condition is still same as it was in past.

However, the study addresses the following research questions.

1. What is the identification & socio-economic status of Damai?
2. What is the indigenous knowledge related occupation of Damai?
3. What are the problems of Damai and facing their traditional occupation?
4. What are the income sources of Damai?
5. How much land sizes do Damai occupation.
6. What are rites and rituals of Damai?

1.3 Objectives

The general objective of the study is to find out the socio-economic status of the Damai of Kuldevmandu VDC of Bajura district. The study collects the

information about the original of the Damai in Kuldevmandu VDC to find out the clan of Damai living in study area. This study identifies the socio-economic status of Damai.

1. to analyze, the socio-economic condition of the Damai Community of the study area.
2. to examine the relationship between Damai & other caste people in the study area.
3. to explore the causes of backwardness of the Damai Community.

1.4 Signification of the Study

Nepal is a country with the many unique social system. Cultures and economics condition of various caste groups. Socio-economic status of each caste group is the heritage for the introduction of Nepal to the world. Many communities are still backward and little known. They are still found suppressed, exploited neglected and forced to live insecure life because of the illiteracy, ill health, poverty and discriminatory legal system. The socio-economic status of a community shows the living condition of people in that community. With the great change in the field of education, technology, communication, transport etc. and their interaction with different cultural caste groups they must have undergone certain changes. Due to impact of modernization, urbanization, acculturation and migration etc. they are also going to change in their subsistence economy changing traditional occupation and changing socio-cultural pattern and life style.

It will be helpful in drawing attention of the concerned authorities in planning for development of infrastructure regarding socio-economic status of the Damai. The information derived from this study will be useful for development plans and programs and further study of Damai. This study may be useful for the policy makers, planners, and doctors' for research regarding Damdi's status for national as well as international organization to introduce relevant development interventions on this study area.

This study helps to know about Damai society of Kuldevmandu VDC in Bajura district. Which is the past of Damai society of Kuldevmandu VDC as well as Bajura district? This study focuses on the Damai social, economic cultural and ritual

condition. It will help to understanding the over all living condition of Damai. They are living very hard life in society from which they are replaced their traditional occupation. They live in a very poor life anybody no respect of the Damai in society. Thus, it is very important for the complete elimination of this evil practice. To promote the skill develop of Damai people. The government and various NGOs & INGOs must take the necessary steps towards the socio-economic upliftment and betterment of the society. This study will be very important to making policy, planning of government.

1.5 Conceptual Framework

In this study, the status of Damai has been defined and measured by selecting socio-economic, demographic and cultural indicators such as education, religion, residence, types of family etc. all of these indicators are independent variables. Analysis of this study has based on the conceptual framework as to how the socio-economic variables affect on the status of Damai. The above figure has tried to shown the effect of independent socio-economic variables on the status of Damai as a dependent variable

1.6 Limitations

Damai are live in different of Nepal this study only concern to socio-economic aspect of Damai who live in Kuldevmandu VDC, Bajura. So it can't complete the study all Damai of Nepal. Each and every thing has its own limitation like wise this study has also some limitations. Similarly, this study is not exceptional. The limitation of the study as follows.

1. This study intended to highlight the situation of the Damai community of the Kuldevmandu VDC of Bajura district, so the study cannot applicable for the whole district.
2. This study is academic study. So a large area could not be incorporated in the study because of certain limitation such as time, money etc.
3. This study completely neglects the other aspects of Damai rather than objectives.
4. This research aims to study the socio-economic of Damai of Kuldevmandu VDC, Bajura. However it is supposed that this study would be representative of the study related this area. It is also micro view which attempts to explore the socio-economic status of Kuldevmandu VDC only.
5. Main source of the data was based on the direct fieldwork and only some data were taken from the other studies and concern organization belonging to Damai.

It can't comprehend the micro view of the socio-economic status of Damai because the socio-economic study of Damai is vague and this study reflects some of the variables of their socio-economic status. (Variables indicate education, health, sanitation, business, cultures services, skill, landholding system, politics etc.)

1.7 Organizations of the Study

The present study has divided into seven chapter is the introduction in witch background of the study, introduction of the study area, statement of problems, objectives of the study, signification of the study, conceptual frame work limitation and organization of the study area.

In the chapter two, the literature review has been described theoretical analysis.

In chapter three, deals with the research methodology. This chapter has included research design, selection of the study area, nature and source of data, tools and technique of data, sampling, classification of data editing and data analysis and interpretations.

In chapter four, the introduction of the study area has been described. In this chapter location limitation, nature population and structure of village.

In chapter five data analysis and interpretation. In this chapter includes social aspects, ritual aspects and economic aspects.

In chapter six discrimination and relationship with other castes. In this chapter, discrimination, social discrimination, economic discrimination, relationship with other castes and causes of social and economic backwardness.

In chapter seven has presented the overall summary, major finding, conclusion and recommendation of this thesis.

CHAPTER TWO

LITERATURE REVIEW

This chapter deals about more or less some basic parameters of pertinent literature of theoretical implication and study topic concern book reviews by different scholars and magazines. TO illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio-economic status of Dalit community.

Review of literature is an important part of any research work. For this research work different books, journals, previous research works, reports, acts, articles, policies other published & unpublished documents related to the subject will be reviewed. Social discrimination on the basis of caste, ethnic, gender the same way the structure of the agrarian of economy of traditional & difference plays a significance part of maintaining social inequality in Nepal. In undertaken in Nepal, and same studied have conform is also at the roots the poverty, various ethnographic studied have based on demographic, behavioral socio- economic and cultural changes in Nepalese people. According to Oxford Dictionary of Sociology, socio-economic status means ‘any measure which attempts to classify individuals, families or households in terms of indicator such as occupation, income and education. Once of the first major uses of socio-economic status can be found the social class measures the introduced. Same way others difference articles and definitions defined about the Dalit community and their socio- economic condition. According to Oxford Dictionary (1990) “Socio-economic means relating to or concerned with interaction of social and economic factors”. ‘Status’ is a complex of many elements including economic, political, religious and other relationship. It is certainly not easy task to assess the social and economic status of people.

The terms socio- economic status means ‘in a system of social stratification. It refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes.

Dor Bahadur Bista in his book ‘Fatalism and Development (1990)’ has discussed Nepalese social structure where caste system is the basic social foundations of our society. Pro. Bista states that the development of Nepalese society is only possible

when the Hindu caste system is set absolutely free its fatalistic tendencies. He concludes fatalism and development are correlated terms as the former one is mainly responsible for under development status of Nepal in the modern context. Bista's book has in depth information about the caste, Varna system, caste hierarchy, untouchables but provides less information about social- economic status of Damai community but his book was very helpful to have a through idea about the caste system in Nepal.

Theoretical Analysis

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmans (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system is rooted fundamentally in the Hindu religion. Hindu believes that all men in the world are divided into four castes. This theory of four classes is based on the law of Manu and is known as the Varna system. According to Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae the sacrifice. The ksatriya (or Chhetri), which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice. The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahma, ksatriya, and vaisya varna and serves the participants at the sacrifice. (Subedi, 2009)

In the history of Nepal, the caste system first came into existence during the early Lichhavi period. The Lichhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D-1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Lichhavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people.

Two Different Model of Cast Hierarchy

Source: Bists, 1992

The definition has now become much more redundant when we look at the relationship between the Brahman and other two varna's. At present time two oppositions from the ideological basis of castes. We can divide the four categories of Varnas into two: purity (the block of the first three viz, Brahmins, Chhetris, and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras), which lies at the opposite pole of the caste system.(Subedi, 2009) The priestly Brahmins were the top of the cast hierarchy with Kshatriya (king and warriors) just beneath them, next came the Vaishya (Merchants) and the Sudra (peasants and laborers). Beneath everyone were occupational groups, considered "impure" and "untouchable" or Achhut. They now call themselves the Dalits. In the Hills the top two ranks (priest and warrior) and the lowest ("untouchable") rank were filled by the in-migrating Hindus of Caucasoid stock who spoke an Indo-Aryan language on which modern Nepal is based. The middle rank was accorded to indigenous groups, generally of Mongoloid racial stocks. This Matwali group as classified by the Hindu, generally, spoke Tibeto-Burma languages and followed Buddhism. The Matwalis comprise the Adivasi janajatis(indigenous nationalities) Unequal citizens. The Muluki Ain or country code (1854) brought all these diverse

groups together under a single legal system, but accorded differential privileges and obligation to each cast and sub-caste. For many groups therefore, the conquest by the rulers of Gorkha and their subsequent unification of Nepal. (Word Bank, 1990)

In the caste society, inter-caste marriage is theoretically impossible, but in certain circumstances it does occur. The basis of relationship, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule on the other hand, a woman who has a sexual relationship with a man of untouchable caste will be driven away and treated as socially outcast. It means the status of women remains Sudra. It is unlikely to marry with untouchable caste because we lose our social status. No single people from touchable groups, it is tolerable. In this situation, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2006)

Presents the Hindu caste system that marks one important framework within which the people relate to each other.

Classification of Cast

Sanskritic Varna Equivalent	Nepali Varna or Caste Group	Caste (or Jat) in Nepal and Vicinity	Ritual Category
Brahman Chhetri (warrior) Vaisya (Businessman and Herdsmen) Sudra (Untouchable)	Brahman Chhetri, Thakuri Matwali (Liquor Drinking) Sano jat (Low Caste)	Upadhyaya or Jaisi Brahman Chhetri Gurung , Magar, Newar, Dhami, Matawari, Kami (Iron worker) Sarki (Cobbler) Damai (Tailor) Baddi Gandharb.	Tagadhari (Wearers of the sacred thread and chokho (pure water acceptable) chokho (pure, water acceptable) pani Nachalnee (Impure, water not acceptable)

Source: Subedi, P,K,(2009)

Many people speak of the caste system as if it were a representation of the classical Varna model, as prescribed in ancient codes of the Manusmriti (diagram 1). But this original model has been greatly affected by many factors and exist in its original form anywhere in Nepal. It has been unorthodox and permeable from the

beginning. The Bahun, chhetri perspective on caste is presents in (diagram 2).The Bahun are the Nepali Brahmans, the chhetri, the kshatriy and the Matwali, the vaishya and the Shudra. The Thakuri and Shrestha are actually class labels that are also found outside of Bahunized societies. They are both aristocratic designation, with the term Shrestha being used mainly for the Damairi and Chhetri Equivalent among the Newars of the Kathmandu valley. The Thakuri are responsible for the unification of Nepal and hence have higher class status than the Newari Shrestha. Chhetri was adopted originally by the non aristocratic notables, typically from a Khas background . As the victorious groups, they too have claimed a generally higher status than the defeated aristocratic Shrestha. Today, most chhetris are the descendants of yet another, non Kham group those born of Bahun fathers with non Bahun ethnic mothers. With time the distinction between Thakuri, Chhetri and shrestha have assumed some of the qualities of sub caste distinction. The boundaries between these groups are permeable. Only the Bahun and the Pani Nachablne, the untouchables, are rigorously maintained castes within the Kathmandu valley. There is a difference in the perspective of caste hierarchy in the eyes of the perspective is changing even more radically in the eyes of younger people today. There is now a tendency for the caste outlook to be replaced by a class outlook (diagram 4). Discrimination based on caste was legally abolished in 1963 (Bista, 1992).

The new constitution allowed space for another majar development- the growth of civil society organization, especially those based on ethnic and cast identity. The post-1990 period witnessed the dismantling of the old projection of a 'single Nepal culture "based on that of upper - cast parbatiyas. Self- chosen terms like Dalit and Janajati emerged to replace terms like "tribal" Matwali and "Sano Jat " ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectation remained unchanged. Therefore the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plan, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game. (Bhattachan, 2003)

CHAPTER THREE

RESEARCH METHODOLOGY

Methodology is a set of methods and principles used to perform a particular activity method is the application of fundamental of science to the field of rural development. This chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It has described about the research design, selection data, nature & sources of data, collection tools & techniques, problems in data collection and analysis of data.

3.1 Research Design

The research design of this study is based on descriptive and exploratory research design. This was exploratory because socio-economic status of Damai of study area was not studied earlier. This research is also descriptive because the socio-economic situation knowing of Damai. It has described and presented on the basis of facts revealed by data. The research has described the socio-economic parameters such as education, occupation, income, expenditure, family size and so on etc.

3.2 Selection of Study Area

This study area is under developed and Dalit castes have no any position in society although their majority in the third position of number. So many castes are living here such as Brahman, Chhetri, Sharki, Biswakarma, Sunar etc. a little modernization is seen here, but fully not supported to the development activities to this community. Development programme was inactive for Damai. The study aims to provide some useful data on socio-economic status of Damai of Kuldevmandu VDC to optimum extent. Damai are found in every VDC of Bajura.

It was so much difficulty for a student to cover big area for research study because of many reasons like lack of time, economic shortage, and geographical difficulties and so on. Data collection was further more difficult on this area especially due to the backwardness condition of the area, his situation to tell the truth about to the stranger due to lack of awareness. Research was familiar with this area therefore easy to contact with the local people and talk with them about researcher needed.

This study has tried to analyse the socio-economic status of Damai community of Kuldevmandu VDC. Damai is in the third position of the total population. Which is 657 (VDC Profile 2010). In the view of researching, this was target group because nobody had discussed about the socio-economic and cultural characteristics and any research of Damai of this area. It was easily accessible to regular field visit and carry out the study because the researcher was familiar with this area.

3.3 Nature and Source of Data

This study has depended on the primary data as well as secondary data. Primary data was collected from the household survey, field survey through Questionnaire, key information interview, Target group, field visit & observation, discussion, which is followed by the check list and questionnaire method. Secondary data was collected from the different internet books, relevant literature, VDC profile, DDC record, journals, and other available sources about the related subject. Primary data was considered as the main source of data. Secondary data was source of information include review of different published and unpublished literature related with socio-economic status of Damai. Primary information was gathered by conducting field survey in Kuldevmandu VDC, Bajura.

3.4 Tools and Techniques of Data Collection

Data collection plays a vital role in research study. It was helpful to get the knowledge about the habitat and other necessary information about Damai. Similarly by the application of observation method, it was reliable to get different part of Damai such as economic, social, and cultural and so many other parts. To generate the primary data, the structure questionnaire, structure interview, field visit, observation as well as focus group discussion method are applied. Hence following techniques was applied to pick the data.

3.4.1 Questionnaire Schedule

Structured questionnaire is prepared to generate the realistic & accurate data from household survey. The respondents were request to give answer of questionnaire and filled up. Every respondent were helped the research to fill the questionnaire. They were fully supported to researcher.

3.4.2 Key Information Interview

The primary data was collected from key information using the semi-structured interview method. The aged people, school teacher, NGOs people, knowledgeable person and village head man were selected as key information in order to collect information through interview about socio-economic status of Damai of study.

3.4.3 Field Visit and Observation

Field visit and observation method is also an important tool of the data collection which is incorporated in the field study to find out their real situation, social pattern, economic condition & life style. The information on method of different working activities of daily life style was collected by means of observation. The different methods of observation such as participatory and non participatory appraisal were applied during the time of information collection which was family stays, rapport building, household visits, meeting with different group, group discussion and so on.

3.4.4 Household Survey

The household survey conducting semi structure questionnaire. The basic quantitative information used in field such as age, sex, educational attainment, income level, holding occupation and other socio-economic characteristics of the household survey, in relation to the household survey method. The scheduled and non scheduled questionnaires were used for the research. According to the questionnaire the head man of the selected household was choosing as respondent. The questions were made about the different ways of Damai people. The basic quantitative information was applied in field such as educational attainment, age, sex, holding occupation and other socio-economic factor of the household survey.

3.4.5 Target Group

Damai people are targeted of this research. Mainly the data was collected from the community because other caste's people were not known about their real existence status. So researcher was focused to Damai and collected more information from the target group. Damai people is core of the study and other people were periphery

3.5 Sampling Procedure

Among the 9 wards of Kuldevmanduv VDC, ward No. 1, 2, 4 & 7 have sampled for the study since majority of the Damai people are available. The total population of the Damai of the study area is 552. In the sample ward 1, 2, 4 & 7, there are 69 households. Out of the total Damai households (72.46%) has been taken as sample respondents on the basis of random sampling.

3.6 Classification and Editing Data

The data was collect by different tolls and techniques, classified according to their nature or characteristics and edited. In editing data, the necessary things were put accordingly and the unnecessary things will be remarked. The data was classification according to the character. These data was appropriately classified in suitable places. Unnecessary data was picked from the study area and appropriate data was choosing from the study area.

3.7 Data Analysis and Interpretation

After the processing and analyzing the data, they were presented with the help of simple tabular from the simple statistical tools like percentage, ratio, average, and table, figure etc. Socio-economic condition, social discrimination, social relation, economic problem were descriptively analyzed social condition & economic condition are simply analyzed, Most of data will be calculated and tabulated with simple percentage.

Collected data through various instruments has been in the subsequent chapter using both descriptive, analytic procedures with statistical tools. No advanced statistical technique has been applied for analyze howler simple statistical technique. Important characteristics of population such as age, sex composition, economic condition, material status, education attainment, income, expenditure and family occupation composition etc, have been analyzed statistically and descriptively in detail.

CHAPTER FOUR

INTRODUCTION OF THE STUDY AREA

This chapter deals with geographic location, natural resources, social economic condition of the study area and other relevant study.

4.1 Locations

Bajura is one of the fifth district of Seti zones in the far western development region of Nepal. It is situated very far from Kathmandu valley. It is situated near in China boarder. It has 27 village development committees & it divided in to 9 areas. It is surrounding by six different district of Nepal. This district lies between 28°18' to 29°5' of the north latitudes & 80°9' to 81°5' north longitude, it has covering an areas of 2188sq.Km. The population casually diverse, although the majority people (91.24%) are Nepali speaking, like other Sherpa 0.90%, Maithili 53 people, Gurung 19 so on. Particular features of population are existence non marginalized group. The proposition of low cast is 20.22% and the dominated cast as Brahman and chhetri is 57.75% of the area (CBS, 2001). The study area is 10 mile far from head quarter and it is covered 4616 hector land. This VDC surrounding by Budhiganga River in east, Guigada and Bajurigad in north and south and other two VDC in west such as Dogadi and Gudukhati.

4.2 Climates

The climate of Kuldevmandu village development committee is more and less similar to the other Hill area, however rainfall minimum in this area in comparison to the other Hill area. Winter is quite and cools while summer is warm. Average temperature of this area was 18 to 32 degree c in summer and 4 to 9 degree c in winter. The rainfall was maximum 80 inch and minimum 25 inch. Thus the average rainfall 2343 mm. (DDC profile 2001)

4.3 Natural Resources

In the study area, land and forest are important natural resources. Mast of the people depends upon the forest and lands its subsistence production. Land and forest plays an important role for the survivals and maintains of ecological and economic balance.

4.3.1 Land

In the study area land is one of the most important and utilized natural resources since the natural resources are inseparable from the land, it is the basic resource for the people. The crop productivity is low due to the lack of irrigation facilities. In the summer season, the rainfall is coming flood; fertile soil is washed away by flood because of sloped land. In this area the soil is of different kinds but its special topographic features show its special fertility. The soil yields a wide range of varieties of crops such as paddy, wheat, maize, millet, different & vegetable etc. People are adopting the integrated farming system. They are doing multiple cropping systems. In a single season they are cropping maize, millet, rabi, mung, mas etc. In the Pakha (Dry land) the farmer has to depend upon rainfall. Normally land is classified into two groups, one is Pakha (non irrigation land) another is Khet (irrigation land).

4.3.2 Forest

Forest is an important natural resource of the country for maintenance of ecological & economic balance. The study area is surrounding the forest. Most of the people benefited from the forest. Villagers bring the firewood, dry leaves, grass & fodder for household use. Different communities have conserved the forest of the study area. The forest protected the flood, river cutting land side, land slide etc. Forest conservation committees are gaining income from the forest.

4.4 Populations

The population structure of Kuldevmandu VDC varies in terms of different wards & castes. The household of this VDC is 1131 where the female are more than male. In this VDC, population density is high than other VDC. The ward wise distribution of population by sex & total population are given in table.

Table No. 4.1
Wards wise population

Wards No	Male	Female	Total
1	361	333	694
2	451	512	963
3	168	182	350
4	269	343	612
5	301	352	653
6	280	356	636
7	479	512	991
8	221	245	466
9	310	276	586
Total	2840	3111	5951

Source: DDC profile Bajura

Above table show ward no 7 is highly populated and ward no 3 is less populated of the study area. Ward no 1, 4 and 6 have nearly population. The total number of female is higher then male due to the higher birth rate of female. Another cause also male prioritize then female.

4.5 Structure of Village

Kuldevmandu Village Development Committee has consists nine wards, each having special geographical distribution. This VDC is special than other VDC because this VDC is core of political & development perspective. Each caste people lived their own special Tole. Higher caste people are not lived with lower caste people. So, their own separated area far from Dalit community. Ward no. 7 & 8 are linked with high way, each ward has primary school, in ward no. 2 has a secondary school, in ward no. 4 has a higher secondary school and in ward no. 7 has a campus. In this VDC have Health post, Post office, Veterinary office, Agriculture office, one co-operative, some local community base organization and four private boarding schools. All wards are connected each other.

Electricity is available in two wards & CDMA telephone is also available all over the study area. Damai people are lived in each wards but their population is little than other cast's population. Damai people's approach is less than other cast approach in the development activities. Their demand is minimum addressed in every sector. Upper cast people are got the benefit from the Dalit's name. Every ward's Damai are dominated by so called people.

CHAPTER FIVE

DATA ANALYSIS AND INTERPRETATION

Damai are socially and economically backward cast group of Bajura District. The Damai was appeared to be economically and socially backward. The number who does not use means of family planning is also large. Most of they go to Dhami & Jhskri for the treatment of disease. Economically prosperous Damai also are socially backward. The socio-economic condition of Damai is given in this chapter below:

5.1 Social Aspects of Damai

5.1.1 Population

Population shows the important figure of social condition such as birth rate, death rate, dependency ratio, family size etc. If the society is socially backward there will be more child population, illiteracy, superstition dependency etc. and these make lower economic condition of the people. So population is the mirror of the social status. The composition of age of the respondents shows the table below.

Table No. 5.1
Distribution of Respondents by Age

Age Group (years)	Sample Size	Percent
20-29	4	8.00
30-39	12	24.00
40-49	15	30.00
50-59	14	28.00
60 and above	5	10.00
Total	50	100.00

Source: Field Survey, 2010.

The above table shows that the distribution of age of the respondents. Among 50 respondents, the maximum numbers (30%) are from the 40-49 years age group, 28 percent from 50-59 years age group. Similarly, 24 percent from 30-39 years age group, 24 percent of the respondents are from 50-59 years age group and 10 percent from 60 and above age group. Only 8 percent of the respondents are from 20-29 years age group. The number of this group is small because it has found that Damai are living in joint family especially and they do not separated from their family in low

aged period. The total population composition of sampled households by age and sex is given in the table below.

Table No. 5.2
Distribution of Households by Age and Sex

Age group (years)	Sex				Total	Percent
	Male	Percent	Female	Percent		
0-4	30	9.23	35	10.76	65	19.99
5-14	48	14.77	55	17.00	103	31.77
15-59	72	22.16	75	23.08	147	45.24
Above 60	5	1.50	5	1.50	10	3.00
Total	155	47.66	170	52.34	325	100.00

Source: Field Survey, 2010.

The above table shows the total population of sampled households is 325. The population composition by sex is 52.34 percent female and 47.66 percent male. More than 50 percent of the Damai population is from under 14 years and the population of above 60 years is only 3 percent. The percentage of economically active population is 45.24. Above data indicates birth and death rates are high. The average household size is 6.50. There is low number of economically active population.

5.1.2 Size and Type of Family

Family size is an important dimension which determines the availability of financial and other household's income. Here, family size has categorized in to small family (up to 4 members), medium family (5 to 8 members) and large family (above 9 members). The size of family of the respondents presents the table below:

Table No. 5.3
Distribution of Respondents by Family Size

Family Size	Sample Size	Percent
Up to 4	4	8.00
5 to 8	35	70.00
9 and above	11	22.00
Total	50	100.00

Source: Field Survey, 2010.

The above table shows that the family size of most (70%) of the respondents have medium family size, 22 percent have large family. Only 8 percent have small family.

It is believed that majority of families of Nepal are joint in nature. In the study area, there was also nuclear family. The nuclear family insists of married couple and their unmarried children. Joint family refers not only parents and their children, group of brothers' family living together in which there is a joint resident, kitchen and property.

In the study area, it is found that among 50 respondents 30 percent have nuclear family and the rest 70 percent have joint family. Some nuclear family also has medium family size. Large and joint families help them in many ways, primarily in providing manpower for their everyday farming and daily activities of households.

5.1.3 Education

Education is the main factor for the development. If the people are educated the level of thinking and life standard is also improved. It is also considered as skill development and knowledge gaining factor of any community. The level of education affects on the trend of development.

In Kuldevmandu VDC, there are 14 schools among them 10 are government school and four are private boarding schools. It has found that in the study area about 38.95 percent of the populations of the Damai households are literate and 61.05 percent of the populations are illiterate. The bellow table shows the educational level of Damai populations.

Table No. 5.4
Educational Level of the Households

Level of education	Male		Female		Total	Percent
	No.	Percent	No.	Percent		
Primary	50	15.39	37	11.38	84	25.84
Lower-secondary	26	8.00	15	4.62	41	12.62
Secondary	10	3.07	3	0.93	13	4.00
Higher education	4	1.23	-	-	4	1.23
Non-formal	30	9.23	20	6.15	46	14.16
Illiterate	35	10.77	95	29.23	137	42.15
Total	120	47.69	170	52.31	325	100.00

Source: Field Survey, 2010.

The above table shows the educational level of population of the sampled households by sex in Damai community of the study area. About 25.84 percent populations have attended in primary level and some of them have leaved the school after finishing the primary education. About 12.62 percent have attended in lower secondary level, 14.16 percent population have got non-formal education. Similarly, 4 percent populations are in secondary level and only 1.23 percent Damai population is studying in higher level.

In the study area non-government organizations are conducting non-formal education and literacy program. So gradually children and adults are joining the classes. Some years ago old Damai were not interested to send their children to school because of their illiteracy and poor condition. But now younger Damai generations have known the benefit and value of education. They have also knowledge that education plays the vital role in their overall life. So they are considerably interested in education.

The above data indicates the difference of literacy status between male and female. Male are more literate than female. The main causes of incomplete school level education of Damai are as need to more human power for farm land, livestock rearing, economically vulnerable condition, their free culture, maximum use of alcohol, smoking etc. The majority respondents have not any knowledge about development and minority respondents have knowledge about their rights.

5.1.4 Health

It has found that about 72 Damai household have not used latrine, only 28 percent have used latrine. Due to the illiteracy, poverty Damai is facing different types of diseases. According to the chief of health center of Tante, many types of disease have appeared in Damai community such as fever, cholera, typhoid, diarrhea, encephalitis etc. There are three clinic/medical hall and a health center on the study area. It has found that sometimes the health workers visit. According to the respondent, when they become ill first of all they call the Dhami and Jhakri (traditional healers) for the treatment. When the disease is not cured then only they go to the clinic and health center or hospital. Till then a patient has died or loss large amount of money. Some of the rich and conscious Damai people have taken their sick

family members to the hospital. The following table shows about treatment system of disease in the Damai community.

Table No. 5.5
Treatment System of Disease in Sampled Households

Type of Treatment	Sample Size	Percent
Dhamai and Jhakri	8	16.00
Health center/clinic	14	28.00
Traditional medicine	6	12.00
All of above	22	44.00
Total	50	100.00

Source: Field Survey, 2010.

Above table shows that 16 percent respondents go to the Dhami and Jhakri for treatment due to the lack of medical education, superstition and their poor economic condition. Among them 28 percent go to the health center or clinic and 12 percent respondents use traditional medicine to cure their disease. Similarly, 44 percent respondents have applied all of above treatment pattern.

According to some of the respondents, most of the diseases are caused by Bhuta and Pret (malevolent god) and witches. They believe that such diseases can not be cured by doctors. So they apply other traditional and superstitions methods to cure disease.

5.1.5 Family Planning

One of the most serious problems of Nepal is population pressure for directly affecting efforts made by government /NGO/INGO for the betterment of the people. The objectives of the families planning are either to develop resources rapidly or to lower down the existing high birth rate to maintain balanced growth between the means of subsistence and fertility. High fertility rate is the obstacle for the development. His Majesty's Government, Non-Government organization and private sectors health worker are working in urban and rural area to publicize the program, although the program is not working properly in the study area.

It is found that the knowledge and awareness of family planning in the study area seem to be little among the Damai community. However the time of survey, each

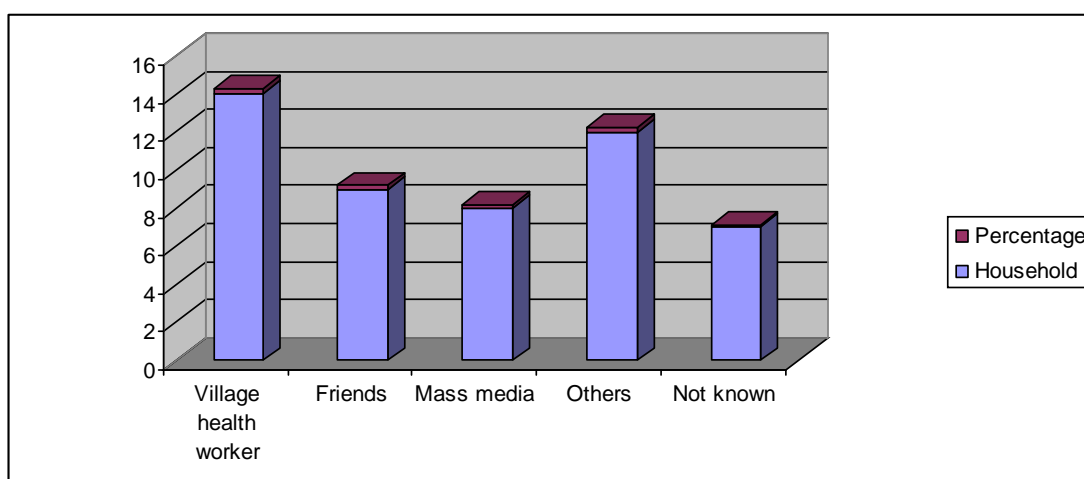
and every male and female were talking about the merits of the family planning without any hesitation.

Table No. 5.6
Sources of Family Planning Knowledge

Sources	Household	Percentage
Village health worker	14	28
Friends	9	18
Mass media	8	16
Others	12	24
Not known	7	14
Total	50	100

Source: field survey 2010

Figure No. 1
Sources of Family Planning Knowledge



Above table and chart showed the sources of different types of family planning knowledge. Out of 50 household only 14% have not get information while, 86% have get information of family planning by different sources. Most of households 28% have get information from village health workers, 24 households from others, 18% household from friends and 18% from mass media. This table shows the pie- chart from the following.

Although they have the knowledge of family planning, most of them are not applying because thug views in their own words as “our members are our property”. They told the researcher that the children come by blessing of God. So, they easily

accept them, due to conservative, therefore, they have been suffering from different problems.

5.1.6 Drinking Water

There is stream water, stone tap, well and others for drinking water in the study area. Most of households get water from stone tap. Drinking water available of all the study area but some area the sources are far from the village such as ward no. 1. In the dry season, there is little shortage of water.

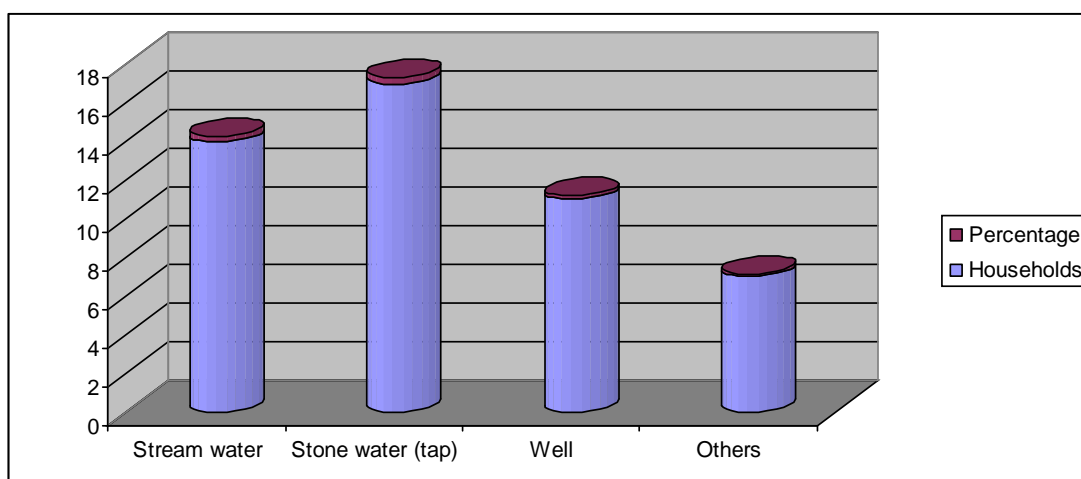
Table No. 5.7
Source of Drinking water

Sources	Households	Percentage
Stream water	14	28
Stone water (tap)	17	34
Well	11	22
Others	7	14
Total	50	100

Source: field survey 2010

According to the table and chart maximum number of the respondents (34%) get drinking water from the stone tap, similarly 28 percent respondent survived from the stream water, 22 percent respondents' has access to the well and 14 percent are dependent on other sources of water like river, rain water etc.

Figure No. 2
Source of Drinking water



5.1.7 Untouchables

Untouchables are deeply rooted in Nepalese society but now days it still exists in Nepalese society because of change of political, social and educational sector. Despite of the new civil code of 1963 that abolished the caste based discrimination, the feeling of untouchability still exists in one from or in many villages. Dalit are being suppressed by the upper cast people. But few Dalit satisfy them believing that untouchables is the traditional behavior of society. While the educated Damai are believe that this unfair.

Table No. 5.8
Respondents' View towards Untouchables in Kuldevmandu VDC

Views Towards Untouchability	Household No.	Percentage
It is traditional attitude	32	64
Everyone is equal	18	36
Total	50	100

Source: field survey 2010

Among the total household 64 percent of the household member feel that it is the traditional value based on the fatalism and it very to abolish from the society that has strong belief in religion. While 36 percent of the household said it's not logical blame history or religion and that education will remove cense of caste based discrimination. The table shows the feeling of all respondents on what should be done to abolish caste based discrimination.

Table No. 5.9
Feeling of respondents to abolish caste based discrimination

Discrimination	Household No.	Percentage
Through education	17	34
Elevating poverty	19	38
Strict law	14	28
Total	50	100

Source: field survey 2010

Out of the total, over 38 percent feel that elevating poverty the deeply rooted caste-based discrimination can be over thrown; the other 34 percent believe in through education and remain 28 percent believe in implementation of strict law.

5.1.8 Causes of Backwardness

Nepalese society made by different castes group and ethnic structure. Many traditional norms and values are existed in the Nepali community. Traditional aspect was the most influencing entity of the Nepali society.

On the basis of the traditional norms and values Damais' are treated as the untouchable cast (water avoided cast group). These traditional norms and values are the most influencing factor for backwardness of Damai people. This is not a single cause for backwardness of Damai people, exception this economic domination, social discrimination, cultural exclusion and education are the floating causes of the backwardness of Damai people.

Table No. 5.10
Causes of Backwardness by Sample HHs

Causes	Households	Percent of HHs
Social	7	14
Economic	7	14
Cultural	9	18
All above	27	54
Total	50	100

Source: field survey 2010

The above table showed the causes, household and percent of the sample size of the study area. About 54 percent of the household known, the society was backward by the social, cultural, and economic causes. 18 percent of household said cultural aspect was main causes of backwardness. Majority household said main causes of backwardness were above three and other causes also remained in the society.

5.2 Rituals Passages

Every society is always being influenced through various social ritual ceremonies. These rituals are based in social beliefs that are part of social institution of any culture of the community. Various caste groups throughout their life practice have been guided by social ritual. Rite of birth, marriage and death are the main rites of passage on Hinduism and these called 'sanskar'. The word sanskar means

religious purification rites and ceremonies for sanctifying the body, mind and intellect of an individual so that become a full-fledged member of the community.

In the Damai community of kuldevmandu VDC has many ritual passages as like Holy book, Dev karya, Pitri karya, Kuldev puja etc of different god and goodness. Damai also has followed all ritual practices done by high caste people like chhetri and Brahman people in Nepalese society. These rituals festivals have helped Damai of the community unit together in the socio-cultural religious and economic life. The Damai are also found performing this Sanskar according to their culture.

5.2.1 Birth ritual (Chhaiti and Nwaran)

Damai of Kuldevmandu VDC also has some restrictions when the body is born. Chhaiti is performed on the six day after the birth of child. This ritual is performed believing god writes the fate of the child on that day. Family members give blessing and best wishes to the father of the newly born baby.

When the children born, nwaran was start after three to eleven days. No any exact rules for nwaran day in Damai community. The ceremony of nwaran purifies the family. The priest read some holy scripts to purify the house. The house is purified the use of cow dung and soil cow urine is often sprinkled along with water washed by gold for worship and sprinkles Gaut(Cow's urine) the mother, baby, family member as well as house after which they are fully liberty to resume social intercourse with their neighbors.

Nwaran is also known as “naming ceremony”, there doesn't seem to be any special prinple under lying the giving of name to children, nor do such names as a rule resemble those of their father like some of the lower castes among their Hindu neighbors. Children often take the name of others and some time of the day in which they born.

5.2.2 Bratabandha (initiation ceremony)

This traditional is also highly practiced in Damai community of Kuldevmandu VDC when the son is in between 12 to 15 years of age. In its celebration, they consult the pried to forecast a prosperous time for this act. In this ceremony the uncle- in- law a play a leading role as he shaves the boy's hair. The steps of ceremony are carried out the recitation of various spells and with offering the god. The ceremony ends as the priest gives the boys a sacred thread. But the higher caste people forbid the Damai

people to wear this sacred thread. The uncle-in-law gives the by new clothes that is must given.

5.2.3 Marriage

Marriage is one of the most important and universal foundation of our society. When the members of opposite sex get married, they are interred into family life and they are socially as well as legally allowed to have sexual relationship. Marriage permits the legitimacy to bear children.

According to social rules and regulations along with their traditional beliefs, the type and forms of marriage can be found vary. In Kuldevmandu VDC, there are commonly shown arrange marriage, adultery (Jari) marriage, love marriage & widow marriage in Damai society. In this type of marriage they did not pay bride dowry. In other types of marriage the parent has given some dowry to the bride. But now the process of acculturation with other Hindu castes, they have influence the practice of dowry system. Although it is practicing Damai community till now in small number but arrange marriage and love marriage are going to be more popular on Damai community now a days. The table blow shows the types of marriage which have practiced in the study area.

Table No. 5.11

Distribution of Respondents by Type of Marriage

Type of marriage	Sample Size	Percent
Arrange marriage	12	24
Adulty (Jari) marriage	10	20
Love marriage	25	50
Widow marriage	3	6
Total	50	100

Source: Field Survey, 2010.

Above data shows that most of the respondents (50%) did love marriage because arrange and other marriage was expensive, so love marriage was batter and understandable with boys and girls. About 24 percent did arrange marriage, 20 percent of the respondents did Jari marriage and 10 percent 6 widow marriage. Only 6 percent of the respondents did widow marriage. Now, new generation of Damai do not like arrange, Jari marriage they are attracting to love marriage. It has found that

they have felt increment in decision making capacity due to education, communication, economic progress, acculturation etc. Today, they have slowly given up widow marriage because it was practically problematic.

In the field survey it has also found that 52 percent of the respondents have married under 15 years and 48 percent of the respondents have married at the age between 16-24 years. Females are facing the problem of early marriage than males. Thus, because of early marriage system of daughter in Damai community, they begin bearing child before the age of 16 years. Early marriage has invited early pregnancy, high fertility role and weak maternal health in Damai community.

5.2.4 Marriage Relation

Damai and other castes people were living together in the society. Nepalese society is multiple languages, multi- religious, multi-castes country. One castes people was not marriage relationship to another castes people because their own traditional values. Such as, Brahman was not allowed to their children marriage with Dalit children. High caste people thought he was superior to low caste people. So the high caste people believed he was generation of God, he thought Dalit people never equal with him.

According to respondents, he was want to marriage with Dalit but high caste people was not permission to their, if they marriage with Dalit they avoided from the society and family.

Table No. 5.12
Marriage relationship

Relation	Households	Percentage of HHs
Within caste	23	46
Within Gotra	25	50
Inter caste	3	6
Total	50	100

Source: Field survey 2010

Above data showed the marriage relation of Damai people. Normally majority Damai people was marriage within Gotra. 50 percent household was marriage with their Gotra, about 46 percent of Damai household was marriage with their caste and only 6 percent Damai house marriage with inter caste. Social discrimination is not

abolished in the society. Social discrimination is a root causes of social change & development. When the social discrimination is not totally eradicate from the society, the sustain development is possible.

5.2.5 Marriage Age of Respondents

The researcher found basically the love marriage in the Damai community in the study area. Some respondents were marriage by love. Divorce and widow marriage was allowed in the study area. Inter caste marriage is prohibited. They follow the monogamous and patriarchal system of marriage. Damai people accepted the love marriage because of their poverty. Other types of marriage is expensive than love marriage and the pursuit their children did the marriage in early age. The following table shows the age at marriage of the respondent.

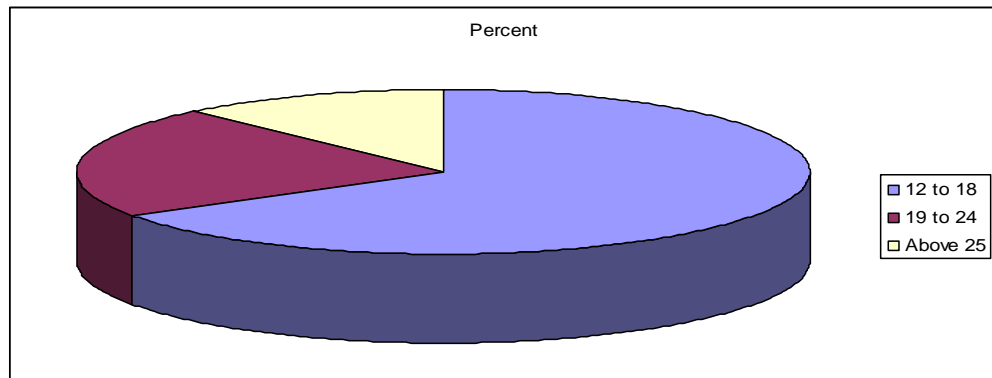
Table No. 5.13
Age at Marriage of Respondents

S. N.	Age at marriage	Household	Percent
1	12-18	33	66
2	19-24	11	22
3	Above 25	6	12
Total		50	100

Source: Field survey 2010

The above table shows the maximum 66 percent respondents married under 18 years. Abut 22 percent of the respondents married 19 to 24 years and 12 percent of the respondents married 25 years above. Early marriage begins many problems in the family. They was faced so many problem such as pregnancy problem, child bearing problem etc. below pie-chart also shows the percentage of marriage age of the respondents at the study area.

Figure No. 3
Age at marriage of respondents



5.2.6 Death Ritual

Immediately after death occurs, the corpse is carefully washed and covered with a perfectly new cloth by the nearest the son. In this condition, it is taken outside the homestead door final disposal. The dead body is usually cremated on near the bank of rivers. In disposing the corpse of dead body, many layers of wood are placed under the body. After placing the body on the funeral pile on fire on mouth side and the fire carefully feed until every vestige of the deceased's body is consumed. After this son and other close relatives too, shave their heads and the all the participants of funeral procession taken bath in the river.

Family and clan members associated with deceased are also ritually polluted are not allowed to take meat and mustard oil for nine days. In addition, Pooja and religious ceremony can't be performing during these days. This death pollution is purified by their cast members. In this purification the caste member used to sprinkle 'Gahut' (cow's urine) and 'Sunpani' (water touch to gold) is sprinkle to all of the members all corner of the house. On the same day there is also given a feast to those who have participated in funeral procession in Damai community. According to Damai, when parents die, married daughter, family member and close relatives are not use the salt for 1 to 13 days.

5.2.7 Festivals

Nepalese people celebrate various festivals according to their culture and tradition such as; they worship various god and goddess and enjoy themselves by eating, drinking and dancing. Therefore, it can be said that Nepalese people know

how to live in pleasure. The festivals which Nepalese people celebrate are associated either one or the other of the divinities help sacred either in the Hindu. Damai of Kuldevmandu VVDC celebrate festivals as same as Brahman and Chhetri. On the other side, they celebrate as whole festivals of Hindu. Such as Dashain, Tihar, Teej, Maghe Sankranti etc.

5.2.8 Dashain

Dashain is one of the major Nepalese festivals it is also greatest festival of Hindus of Nepal. It comes Aswin/kartik month. The Damai community of this area celebrates it giving great important. The family buys new cloths, food item due to the economic ability. In this festival that is living far away come to pay a visit to the elders. The first day of this festival is called Ghatasthapana. The goddess Durga is worshipped for 9 days from this first day. Ghatasthapana which means the establishing of the holy water vessel where the Kalas representing goddess Durga placed on the purify area. They put gamara (Barley seeding meant) for worship of Bijaya Dashami.

The seven days is called Phulpati and it is an important day of Dashain. They celebrate Phulpati and Asthami. In Asthami Damai Jamara and sacrifice animals. They sacrifice the various animals like goat, pig, hen, buffalo etc. for worshipping and pleasing the God and Goddess. 10th day from the Ghatasthapana, Damai people celebrate Dashain by receiving Tika and Jamara from their elders. Damai people as same as other caste. They enjoy a lot of drink (Jand, Raksi) and playing cards.

5.2.9 Tihar

Tihar is another important festival of Nepalese people. In the Nepalese community it is believed that the God Yamraj was worshipped by his sister Yamuna for five days. Sister Yamuna had worshipped him by given him delicious food. Yamraj felt glad for what his sister did and fulfilled his wish. Thus five days relation between brother and sister is called Tihar. Tihar comes on the month of Kartik. The first day of Yihar is called Kag Tihar(worship of crow), second day is Kukur Tihar(worship of Dog) and third day is Lazmi Pooja and same day is called Gai Tihar(worship of cow). On this say light is lit on every where in the house. The children go around houses plating Bhailo and Deusi, fourth day is called Goru Tihar (worship of Ox) and The last or fifth day of Tihar is called Bhai Tika which is

celebrated by receiving Tika and Phulmala by the sister. Sister invites their brothers to put Tika on their forehead, in the Tika include seven colours. Brother provides Dakshina to his sister. Thus the sister feeds her brother various delicious foods. People seem to be very much to be pleasure

5.2.10 Teej

Brahman, Chhetri and Damai's especially women celebrate Teej festival. On this auspicious occasion, women of Nepali society are invited by their Maiti (parent house), the sisters and daughters come to the Maiti from their husbands home. They come for one or two days to celebrate the Teej festival. Night before the fasting starts, women eat so many varieties of food. At the time of fasting, Women did not eat anything including water in Teej. This festival is celebrated for their husband to long live. Women enjoying by singing and dancing and they worship of God Shiva during the fasting period. This festival is called as the festival of the women, women of the Damai society seems very happy at the period of Teej.

5.2.11 Maghe Sankranti

The first day of Magha is called Maghe Sankranti. Most of the Hindu people are celebrate this festival. On the occasion parents and brothers invites to their sisters and daughters and other relatives at their home, in that day they eat Ghee, Chaku, Tarul and delicious food. The festival is celebrated as a belief of long life. They eat meat and different brand of alcohol and local Jand on the occasion of Maghe Sankranti.

Other festivals which were celebrated by the Damai people of this area are same to other caste people like Shivaratri, Cheite Dashain etc. These other festivals are celebrated under the system of Hinduism. Many other festivals the Damai people celebrated in the study area.

5.3 Economic Status of Damai

Damai economy is primarily based on agriculture and animal husbandry. Agriculture plays the vital role for Damai community. In fact it is the primary occupation of the Damai most of time and labor they are devoted to it. In the study area, all Damai are economy based on agriculture. It is supported by animal husbandry and wage labor in farming and others. This chapter deals with the economic status of Damai of the study area.

5.3.1 Occupation

Occupational structure of sampled respondents has studied by classifying the occupation into main secondary and subsidiary. Like most of the Nepalese people, the main occupation of respondents is farming Damai people have not knowledge about scientific farming system. Most of farming depend on monsoon because there have not found permanent source of irrigation. In the new generation has found in the other type of occupation like service, business, employment etc. The table given below shows the occupation of the Damai people.

Table No. 5.14
Distribution of the Respondents by Occupational Status

Occupation	Main		Subsidiary	
	No.	Percent	No.	Percent
Agriculture	40	80.00	10	20.00
Service	4	8.00	3	6.00
Labor	2	4.00	30	60.00
Business	3	6.00	2	4.00
Other	1	2.00	5	10.00
Total	50	100.00	50	100.00

Source: Field Survey, 2010.

Above data presents that about 80 percent respondents have agriculture as the main occupation, 8 percent involve in service, 4 percent involve in labor, 6 percent involve in business and only one respondent is involves in other occupation such as carpenter as main occupation.

Similarly above data shows that 20 percent respondent have agriculture as the subsidiary occupation, 6 percent involve in service, 50 percent involve in labor, 4 percent involve in business and 10 percent respondents involve in other occupation such as carpenter, servant, livestock rearing etc. as secondary or subsidiary occupation.

Above data indicates that majority of Damai of the study area are engaged in agriculture which is a primary or main source of livelihood and occupation also. So, the traditional agricultural system is transformation from traditional to modern in inevitable for the development of Damai economy.

5.3.2 Land Ownership

The occupational pattern indicates that the majority of the respondents depend upon agriculture. Therefore the size of family land and land ownership are the main indicators of economic status of Damai of Kuldevmandu VDC. Land is valued not only as a factor of production but also as income and security. Due to fragmentation of the land makes landholding size smaller and it goes decrease. In this study landholding size has categorized into five groups as:

-) Landless people (Very poor)
-) Less than 1 ropani (Poor)
-) 1 to 2 Ropani (Middle)
-) 2 to 3 Ropani (Upper middle)
-) Above 3 Ropani (Rich)

Table No. 5.15
Landholding Size of Damai Households

Size of landholding (Ropani)	No of Households	Percent
Landless	3	8.00
Less than 1 Ropani	28	56.00
1 to 2.5 Ropani	10	20.00
2 to 3 Ropani	6	12.00
Above 3 Ropani	3	6.00
Total	50	100.00

Source: Field Survey, 2010.

The above data shows that out of 50 respondents 8 percent have not any land, they are considering as very poor. About 56 percent of the respondents have small size of farming land less than 1 Ropani, 20 percent have 1 to 2 Ropani, and 12 percent of the respondents have 2 to 3 Ropani land. And only 6 percent of the respondents have a large size of farming land above 3 Ropani, these are considering as rich people. This indicates that there is not satisfactory size of land ownership of Damai in Kuldevmandu VDC. Above data shows that poor economic condition of Damai, majority of the Damai have small size of land less than 1 Ropani and landless number is also large most of them have non-registered land also.

5.3.3 Adhiya System Landholding

Most of the Damai have not enough land for farming. They are using Zemindar's land as Adhiya or in this system tenants should give 50 percent of the yield crops to the land owner. Out of 50 households, majority people are doing Adhiya system in the study area. The distribution of Adhiya land holding households are shown in below table.

Table 5.16
Distributions of the Households by Adhiya Landholding

Size of Adhiya Landholding (Ropani)	No of Households	Percent
Bactelow 1 Ropani	10	20.00
1 to 2 Ropani	22	44.00
Above 2 Ropani	18	36.00
Total	50	100.00

Source: Field Survey, 2010.

The above table shows that 20 percent of the Damai households have below 1 Ropani land for Adhiya 44 percent have below than 2 Ropani land and 36 percent of the households have above 2 Ropani land for Adhiya. This data indicates that in Kuldevmandu VDC, Damai have not sufficient land for their livelihood. So they are forced to use other's land as Adhiya.

5.3.4 Food Sufficiency

The level of food production and consumption determine the poverty or living standard of people and the nation. During field survey, it was tried to find out whether the annual production of food grains isn't sufficient to meet the daily requirements for one year to Damai or not.

Table No. 5.17
Distribution of the Households by Food Sufficiency

Food Sufficiency (in Month)	No of Households	Percent
0-4 months	25	50.00
4-8 months	12	24.00
8-12 months	8	16.00
Surplus	5	10.00
Total	50	100.00

Source: Field Survey, 2010.

Above table shows that 12 percent of the Damai households have food sufficient for 4 to 8 months, 8 percent of the households have food sufficient for 8 to 12 months. Similarly 10 percent of the households have some surplus food and 25 percent of the Damai households have food sufficient for 0 to 4. All of them produce food grains not only own land but also cultivate others land as Adhiya.

In the study area it has found that who have not sufficient food for one year, they fulfill their needs by earning from wage labor, agro labor and credit purchased. A significant part of the agricultural products of the Damai in the study area goes for sewing clothes and playing band (musician). Therefore agriculture has no direct economic value except for subsistence. Thus, every year the Damai people may fall as victim of the cycle of poverty.

5.3.5 Crop Sharing System

In crop sharing system, Adhiya system is most famous in study area. In this system the land owner gets 50 percent of the yield of the crop and has to pay revenue and other taxes. And the price of seed, fertilizer, insecticide are paid 50 percent by land owner and 50 percent by tenants and all the manual work is done by tenants. In the study area, several Damai are tenants and they farm own land as well as other's land as Adhiya.

5.3.6 Income and Expenditure

To illustrate the economic condition of the Damai annual income and expenditure of the households was investigated. They could not say their exact annual income and expenditure from different sources and items. There were no other important income sources than agriculture, wage labor, livestock etc. are supposed to contribute substantial to the economy of the people of the study area. It is reality that rural households do not keep record of their income and expenditure so which may overestimation or underestimation, keeping these factors in mind, best efforts were made during the collection of data. The following table presents the distribution of annual income of households of the Damai of the study area.

Table No. 5.18
Annual Household Income Distribution of Damai

Income size (Rs.)	No. of households	Percent
5000 to 10000	17	34.00
10000-20000	15	30.00
20000-30000	9	18.00
30000-40000	5	10.00
40000-50000	4	8.00
Total	50	100.00

Source: Field Survey, 2010.

Above data shows the 17 percent households have up to Rs. 5000 to 10000 income per annum, 15 percent households have earning Rs. 10000 to 20000, 9 percent households have earning Rs. 20000 to 30000 in a year. Similarly, 4 percent households earn Rs. 30000 to 40000, 4 percent have income above Rs. 40000 to 50000 earning per annum. Like as income, the distribution of annual households expenditure of the Damai is given below:

Table No.5.19
Annual Household Expenditure Distribution of Damai

Expenditure Size (Rs.)	No. of households	Percent
000 to 10000	19	38.00
10000-20000	16	32.00
20000-30000	8	16.00
30000-40000	4	8.00
40000-50000	3	6.00
Total	50	100

Source: Field Survey, 2010.

Above table shows that, all of the sample households are classified in five groups like the income. The average household expenditure calculated from the total annual expenditure is approximately Rs. 2550 per annum. From the above data, the hopeful condition of expenditure is seen in Damai society. There is small amount of surplus, when comparing the overall average income and expenditure of Damai households.

Nobody Damai was sold their surplus food but they were buy food and other needed things. It has found that some households are able to adding land within two or three years. It has found from the field survey that there 3 hopeful condition but not satisfactory condition. Who have deficit of budget, they supplement by loan borrowing and credit purchase. Some of they go India as a wage laborer to pay back the loan.

According to key informants and respondents, socio-economic life of Damai in the study area was much weak; Lack of awareness, traditional subsistence types of agricultural system, lack of applying the means of family planning, use of more alcoholic drink, lack of education etc. are the some factors which are making poor to Damai people, helping by NGOs, raising educational status and awareness etc. are the some factors which are helping Damai to raise their condition. Many Damai are still socio-economically backward condition. More Damai were landless in the few years ago but due to their untiring labor and other factors more Damai have land and house. Social and economical backwardness and upgrade ness are going together. So, socio-economic life of Damai seems raising and falling condition.

CHAPTER SIX

DISCRIMINATION AND RELATIONSHIP WITH OTHER CASTES

6.1 Discriminations

A hierarchal society always faces discrimination in different places. In the context of Nepal, it is quite different from imposed form a racial discrimination based on body structure of man. Dalit or untouchable group of people is discriminated in the name of caste hierarchy for heredity of generation. There is a various form of discrimination in Nepal. Nepal predominate across, region, caste ethnicity and gender. Some discrimination given here

- a) Not being allowed to take drinking water from well, pipe used by high caste, stone top.
- b) Not being allowed inter inside the temple, hotel and shops, high caste's house.
- c) Not being allowed to sit or cut with high caste in society.
- d) Being denied jobs especially higher level managerial positions even when they qualified from term.
- e) Not being allowed to marriage with higher caste people.

Lacking access of main dream in political originations and increasingly frustrated with the establishment of equal participation on socialites as well as economic activities.

6.2 Social Discrimination

Discrimination operates the denial of opportunities & right to certain group on the basis of race, sex, gender and caste. Social discrimination is consists social inequalities of various entire social groups. Some superior caste's group deliberately imposes certain legacies entity over inferior groups. In the context of Nepal, in the name of caste system, caste discrimination has existed in all over the country. However, through the caste discrimination is abolished by new civil code of 1999 of

constitution of Nepal, due to impact of modernization & democratic system, rural areas, this is still in existence.

In the study area, being superior caste Brahman, Chhetri, Vaisya etc. don't accept water, liquid thing & cooked from Damai because of conservative mind. Damai are not allowed to enter the inside of the high caste's house. They are kept near the house of high caste people's house & permission isn't given enter in to high caste's house. The critically, educated person say something like we must abolish the caste hierarchy system from our society. We could enlarge the propaganda of equilateral society with the society. This is promoted the society towards the social change itself. However, lower caste like Damai has been discriminated by large number of so called people. Whatever, whenever, however they want to could? In the critical situation Damai himself came under into discrimination and exploitation instead of pretext against particular castes. They have no courage to inter into the high caste's house. Hindu orthodox claimed to deserve their deities, what religious instructions said manage within society.

6.3 Economic Discrimination

Discrimination has traced on economic condition. Economically large number of Damai people has been considerably exploited, suppressed, and rather discriminated since the age of the ancient structure of Hindu society itself, managed hierarchy system under which untouchable occupied lower level. So traditionally they have to perform very specific type of occupation such sewing the clothes, musician etc within the society. Managed the specific type of occupation by caste division is one of the major hindrance of discrimination in the society. One of the basic particular characteristic on behalf of traditional menial job comparison with other caste's occupation considerably mention to negative way of economic discrimination. From religious practices, economic exploitation & discrimination is deep rooted. All of the available means of resources are controlled by high castes, they reluctantly have enabled to exploit over untouchable caste by using various means of resources. Besides overwhelm meaning rising of exploitation & discrimination economically, socially, Damai are treated as low level behaviors even these say too.

Damai people's economic and social activities have been badly influenced by caste discrimination. So that, economic& social structures of Damai were lead to

negative determinant. By lending loan money in high rate of interest landlord, money holder of high castes, always exploited many of poor people in Kuldevmandu VDC including Damai people. In the economic point of view, in the one hand poor people of this VDC including Damai could not do specific type of activities without help of landlord or money holder. On the other hand by fixing high rate of interest nearly from 42% to 67% permanent high caste money holder is perpetually exploiting Damai people. At the same time, most of the money receiver doesn't know either the high rate of interest exploit them economically or not.

6.4 Ways to abolish social & economic Discrimination

Various references recommended that Damai's socio-economic status uplifts only it revolutionize under the educational system & given them a powerful changes a build up their economic condition. In general while other crises default on legal provision of constitution. Similarly specific correlated question were asked for Damai people concerning about upliftment of their socio-economic status & abolished the various discrimination from society. An untouchable believes were abolishing from the society that society were being prosperity. Giving the education to the Damai people that discrimination was exploited from the society. Education is such thing, which occupies a big value in every field. Proper education either a person citizens or give a proper decision. Because of lack of education nobody aware of their concerning rights too. It is really that a literate person accumulated more knowledge about different reference from other illiterate person about what have to human being done or not? Educated person is willing to conduct extra activities about woman entity and dignity money is a powerful instrument for social change and social development. All of the human demand where connect with economic activities and all of social prosperities where connect with economy when the Damai people are not capable economic sector then social discrimination never abolish from the society. So economy activities and social change are connected each other.

6.5 Relation with other Castes

Damai people belong to one of the poorest and backward castes people in Nepal. According to Hindu castes system, they belong to untouchable. So they can not get all opportunities in the Hindu society. None of the clean would get food and water from them and would avoid physical contact where possible the constitution of

1969, 19990 and Antanim Constitution 2007. However, in study area there is no satisfactory relationship between Damai and other castes. In the past Damai were played as the village musician and women collected clothes for sewing such type of relation between Damai and other castes can be found the study area. Even at present, they played band in wedding ceremony. Their band playing and dancing were attractive and people hired them in wedding and other ceremony.

Now days, Damai are leaving their traditional work. They are moving toward trade labor, farming and other occupations. So the other caste people have necessary come to close contact with the Damai for various reasons. In the democratic system, a single vote is also valuable for election. So many political parties are in close contact with the Damai. NGOs\ INGOs are also trying to raise their status. In this way, the feeling of untouchable is declining say by day.

6.6 Causes of Socio-economic Backwardness

Economic is playing a vital role in development of any community and social change is also mainstreams of society. Very other factor are influence to the society such as economy occupational system, political aspect, educational condition, ritual or religious norms and values and social culture values etc. the major socio-economic causes of Damai are as followed.

6.6.1 Traditional Agriculture System

Damai community of Kuldevmandu VDC have their small pieces of land but the production of agriculture is little sufficient to sustain their families. The Damai people are using traditional methods of cultivation. The Damai families are lack proper method and modern technology to boost up their agriculture product.

6.6.2 Lack of proper skills & Training

Damai people of this VDC don't holding any training or skill for different income generating and social change activities. In the study area, government and non government organization did not held any training for economic and social change of Damai community. Thus they are faced themselves to work under physically demanding work such as carrying bricks and construction sites. Till now there has been no such provision to help the Damai people to get knowledge and beginning on various field of works.

6.6.3 Situation of tradition occupation

The traditional occupation of Damai is playing band in wedding ceremony. Modern musical instruments were replaced their traditional musical instruments (Panche Baja), their traditional sewing method was used less because fashionable modern clothes were attractive than traditional sewing clothes. Slowly the Damai are being discouraged follow their traditional occupation and rather than improving. They are leaving their traditional occupation.

6.6.4 Lack of Education

In Kuldevmandu VDC has many public and private schools. Even tough the government schools provide free education till the SLC there are cases of dropout when the Damai students reach to grade 4-5 of their poverty. There are three person of Damai were job holder in teaching and six person of Damai were passed the SLC, among them two person have passed intermediate level but nobody passed over intermediate level. But their children are increasing day to day towards education because every household has started to sand their children to the school. They have no qualification of getting job. Thus the economy level of Damai is poor in this VDC.

6.6.5 Burden of Loan

Due to the poor economy, the Damai families have taken loan from various informal and formal sources in general from landlord and shopkeepers. Some time they have taken big amount with collator of their property & paid that amount with interest & small amount of loan paid by labor work. Some of them loan to celebrate the various festivals. When they did not to pay back the loan, the Damai families are forced to tell their belonging, land and their houses. Thus burden of loan is the main causes of their economy backwardness.

6.6.6 Lack of Health Facilities & Awareness

The standard of food, the Damai families consume is not hygienic and they have no money for balanced diet. They all have no aware about health and no any ideas about balanced diet. As a result, they frequently fall ill that hampers the families sources of income high consumed of liquors (Jand and Raksi) and smoking. Damai families have various health disorders. Some Damai children are malnourished. Thus there is not good facilities only one health service and information center in VDC building. This is not sufficient for this VDC. The Damai community of this study area

has not aware about health and any NGOs\ INGOs wasn't specially helped to aware about health for that community.

6.6.7 Lack of Women Participation

Majority of the Damai women of this VDC are uneducated and lack proper income generating skill too. Thus, they were fully dependent on their husband. It is male dominant community, where Damai women are stay at home and manage the household work. The husband only bear the total loan of income generating work of this society. Women are not participated there in the awareness program. Therefore male involved in outside activities like development and other income generating activities of this VDC.

6.6 Lack of Social and Political awareness

Specially, social and political awareness programs have not giving to the Damai people. Damai people were not reached on the leading role of the study area. There social position is very week then other caste. Political and social awareness program could not support their livelihood. There voice and choice were not lesion in the society because high caste's people stayed in the leading political power. Every sector of development the Damai people are listener, spectator and worker. There little participation in decision making for development program. Their social and political power is less than high caste people.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary

The Damai community is one of the poor Dalit groups, who live in whole part of the Nepal. This study has been conducted to study the socio-economic status of Damai community of Kuldevmandu VDC of Bajura district. Descriptive and exploratory research designs have followed in this study. A sample size of 50 households determine by taking 72 percent of the total households. Households sample survey, formal and non-formal interview with key informants, quasi participant observation, and questionnaire were the instruments of the data collection. To select the respondents the lottery system of simple random sampling method was used.

The total number of Damai households is in the study area are 5.2 among the total households. Damais of Kuldevmandu VDC have found socio-economically backward and majority people are economically inactive and few people merely active. About 3 percent of the population is over 60 years. Above 50 percent of the respondents did exchange marriage and 66 percent married at the age between 12-18 years. The education status of Damais has found poor. Majority population of Damai is illiterate. About 6.15 Damai people received the non-formal education. Majority Damai people have not used the latrine. They used different types of treatment as like as Dhami Jhakri, health center and traditional medicine and use traditional medicine to cure disease. Normally Damai people have used smoking and Raksi. It has found that about 28 percent of the respondents have not knowledge about family planning by the village workers and 14 percent of Damai unknown about the family planning. About 34 percent Damai people have been using stone water (tap) for drinking and the status of women in Damai community is in unsatisfactory condition in the Damai community, they said that untouchability is traditional attitude of the people and 36 percent of Damai people said every one is equal no different between human. From the field survey, the feeling of respondents the racial discrimination abolish by the different from such as poverty elevation, through education & strict law. Damai people said first of all the poverty evaluates after that upper caste people response to

the Damai. From the field survey mainly three causes of backwardness of Damai as it social, economic and cultural. Due to the social backwardness and conservativeness Damais are unable to acquire social development. Damai people adopted the different types of marriage such as arrange marriage, love marriage, widow marriage and adult (Jari) marriage. From the field survey, 50 percent of Damai said the marriage within in the Gotra, 46 percent of Damai said the marriage within caste and 6 percent of Damai marriage with inters caste. The majority Damai wanted to marriage with Gotra. About 66 percent of Damai were marriage in 12 to 18 years, 22 percent Damai were marriage 19 to 24 and little percent of Damai done marriage above 25 years. Damai people celebrated the festival as like as other upper caste such as Brahman, Chhetri etc. they mainly celebrated the festival are Dashain, Tihar, Teej etc. about 60 percent Damai people involved in labour and 20 percent of people were involve in agriculture and other people of Damai involve in different occupation. About 8 percent of Damai were landless and other people had little land. Most Damai people were Adhiya of upper caste people's land. About 50 percent of people to sufficient of food at 1 to 4 months and only 10 percent of Damai people surplus food. Damai people's expenditure was high than their saving. Social, economic and cultural were discrimination in Damai society. Damai people were backward than other. Causes of backwardness of Damai community are traditional agriculture, lack of proper skills, situation of traditional occupation, lack of education, burden of loan, lack of health facilities and awareness, lack of women participation and lack of social and political awareness. Social and economic backwardness and up grandees both are going together so socio-economic status of Damais seems rising and falling condition.

7.2 Major Finding

The Damai of the Kuldevmandu VDC were fall untouchables and are still being discriminated on the basis of their caste. But this discrimination is slowly declining as people are getting education and awareness of the fact that every one deserves to be equal. There is also a little believed in superstition so some time they go to a Dhami and Jhakri. These communities still gives a lot of important liquor and are unaware of the important of balanced diet. Thus, many people are prone to chronic diseases due to the unhygienic lifestyle. Their traditional occupation is slowly diminishing because they have not skill about the modern sewing, their Panche Baja also diminishing. They do not have any significant agricultural product to sustain the

family. Thus, their only source of income is through the labour intensive work that fetched them very little money. These temporary labour works cannot improve the socio-economic condition of the Damai community. Their cultures are same as Brahman and Chhetri of Hindu society.

7.3 Conclusion

According to above findings it can be say that Damai are socio-economically backward condition. Lack of education and awareness, traditional farming system, culture (superstitious beliefs on ghost, Bhut, excessive expenses in marriage, death, birth and religious functions etc.) are the main causes of the backwardness of the Damai people. Large number of family size is also a problem for them. The agricultural pattern of Damais is traditional and only subsistence. They have not knowledge about modern techniques of farming and animal husbandry pattern for commercial purpose.

Damai people are inter-dependent with other high caste people and standing as a different social group of Nepal. Their socio-economic condition is poor. Damai is a lower caste people in Hindu religion and Nepal government is taking them as backward groups due of their poor education, economy and living standard. Caste based discrimination is also a responsible factor to make them unable to improve their economic and social condition. So there is the need of some target programs to Damai people for raising their socio-economic status of life.

The study of socio-economic and cultural condition of the Damai caste living in the Kuldevmandu VDC of Bajura district has the following conclusion.

-) The Damai society falls under the category of Dalit and untouchables. But the feeling of untouchables is slowly declining.
-) The economic status of Damai is poor, thus many Damai children are going to government schools, and they couldn't pay money for education.
-) The social status of the females in the Damai community is very low than the males. After the father death all the properties goes to the son.
-) Inter-caste marriage and widow marriage are not preferred in this society. The proposal of the marriage is only considered if it's the boy's side.
-) The main causes for degrading situation of Damai caste are due to poverty, lack of education, lack of social awareness, lack of skillful training to protect

their indigenous knowledge. So far there have not been any kinds of policies and plans being formulated to uplift the Damai community in this study.

-) There are no employment opportunities for the Damai community of the Kuldevmandu VDC of Bajura district.
-) Normally their son in low or Bhanjas' can act as priests their festival and culture are same as Brahman and Chhetri.
-) Despite the constitution of 1963 that abolished the untouchables, but in some particular place like in private house, the form of caste-based discrimination still exists in parts of our society.
-) The study shows that there is not much done by the government and the non-governmental sectors to improve the socio-economic conditions of the Damai people in the VDC.

7.4 Recommendations

Damai is one of the backward communities of Nepal. Through this study we can come to a conclusion that Damai are facing various social and economic problems. This has already described that some efforts which are conducted by governmental and non-governmental organizations. These are not enough to raise the socio-economic life of Damais. This study suggests following recommendations to uplift the socio-economic status of the Damai community of the Kuldevmandu VDC.

-) Most of Damai children leave their school before the completion of their school education. So it is necessary to encourage for further education. And a regular class for 'adult education' is required to raise the literacy rate among Damai people.
-) Most of the Damais spend their earning time in the unproductive work that is a vague problem in spite of their whole time has spent in product work. The selling of the sewing clothes, they can reduce the unnecessary expense and raise their economic condition and helps to make gentle society also. Local NGOs and social workers should give emphasis on awareness program.
-) In the Damai society, it is necessary to give awareness about bad effect of population growth, large family, early marriage, family planning, and livestock rearing etc. for their better living standard.

-) In the study area, most of the Damais are dependent in Adhiya crop system. So the government should give land and land certificate to them who do not have land or who have unregistered land.
-) There is old, traditional and subsistence pattern of agriculture. So the some sort of modern, commercial farming and advanced animal husbandry system should be encouraged in this study area. JT, JTA, and veterinary doctors must be sent to their help regularly.
-) There are many superstitions and conservativeness in Damai society. They believe on ghosts, witches, Dhami, jhakri instead of doctors, hospitals so it is necessary to remove these superstitions beliefs.
-) Skill development program is very necessary to assure of rural labor. So the government and NGOs should give some skill development trainings like as sewing and cutting clothes, sweaters knitting, basket making, construction and maintenance, carpenters, etc.
-) The users of family planning measures are low. They are living in joint family and produce more children it makes them indirectly socio-economically backward. So concerned organizations should encourage them to use of contraceptives and focus on nuclear family.
-) The loan facilities for seeds, fertilizers and insecticides should be provided at concession to the Damai people by the government.
-) In the study area, more cultivable land has not permanent facilities of irrigation. It is necessary to increase irrigation facilities for taking enough production. The irrigation facilities available to the Damai people. Damais are fewer consensuses about development and politics. Thus, it is necessary to motivate them to take part in local politics.
-) Caste-discrimination among in the Dalits should be elimination at first; only then the discrimination form upper castes will end
-) Most of the Damai people do not have saving habits they should be encouraged to make certain saving and forced to community to established small co-operative institutions in their own villages
-) Provide loans and grants without collator so that the Damai can have a basic ground to establish themselves in the community.
-) Lunch effective campaigns and awareness programme focusing mainly on the students, as they are the ones who can change the system of injustice later on.

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Questionnaires on ‘A Socio-Economic Status of Damai Community (A case study of Kuldevmandu VDC, Bajura)

1. Name of respondent:

Age:

date:

Sex:

Marital Status

Educational Status:

Religious Status:

Address:

2. How is family background of Damai?

S. No.	Age group	Male	Female	Total
1	0-5			
2	6-16			
3	16-40			
4	Above 40			

3. What is the educational attainment?

S. No.	Age group	Male	Female	Total
1	6-15			
2	16-40			
3	Above 40			

4. How is family occupation of Damai people?

Occupation	Main	Secondary	Subsidiary
Agriculture			
Business			
Employment			
Traditional occupation			
Trade labors			
Agriculture labor			
Others			

5. What is your tenures status?

- a) Owner
- b) Tenant
- c) Owner cum tenant
- d) Landless

6. How much land do you cultivate?

- a) 0.5-1 Ropani
- b) 2-3 Ropani
- c) 4-5 Ropani
- d) Above 6 Ropani

