

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Nepal is a mountainous country situated in the south of central Asia. It extends about 885 km from east to west and 193 km from north to south. Nepal is a landlocked country. The border of Nepal is adjoined on the west, east and south with India and on the north with Tibet of the Republic of China. Its area is 1,47,181 sq. km. It is located between 26° 22' and 30° 27' north latitudes and 80° 4' and 88° 12' east longitudes (CBS 2003).

Geographically the country can be divided into three broad regions stretching from the east to the west. The high Himalayan region is covered by snow. The hill consists of Mahabharat and Churiya ranges and the Terai is plain and supposed to be a granary of Nepal (The store house of grain) (SAUD, 2005).

Likewise, Since the 1950s modernization theory was in its peak. The general meaning of modernization is to be modern adopting new style instead of traditional way to be modern is as similar as to lead oneself through the path of development. Modernization theory postulating that The United States and western Europe are in the highest level of development and should be emulated by other societies, especially developing and the third world societies. In the context of Nepal. Modernization is a bit lacking when the country is exposed to global level. As a result, the nation is moving on the way of modernization. Before which political change, people have no rights to speak against the Rana regime. Nevertheless, in the

democratic system, modernization have started to spread through the country. People were change their perception as well as their life style and level of thinking. But it was reality due to the top down development policy. There was less effect on the people of grass root level more effected group was ethnic group from all sides. They are becoming victim of modernization, whatever NGO/INGO and multinational companies have been futile. But justly they have lost their indigenus and traditional occupation. It has made them neither fully modern and nor supported their indigenus way to life.

*Damai* are defined as these castes of people in Nepal, who are categorized as untouchables in society. They live both in Terai and Hill areas. The major *Damai* groups live in the Terai and Hilly area and other *Dalit* groups who live in Terai are *Mushar*, *Chamar*, *Sarki* etc. While *Kami*, *Damai*, *Sarki* live in the hill. The major *Dalit* cast groups are remained as *Pode* and *Chame* among Newar cast.

In Nepal, there are different occupational castes. *Kami*, *Damai* and *Sarki* are traditionally artisans. These three castes have their specific castes work in the village, *Damai* are the *tailors*, they sew and mend the clothes of the villagers. And *Damai* beating the *Panchebaja* in the main ceremonies like birthday, *bibah Pasni* etc. *Sarkis* are the leather worker, who make and repair the shoes. Lastly the *Kamis* are the blacksmith or gold smiths of the villages. The blacksmith forge and repair all kinds of farm implants and households utensils. All the untouchable castes the *Kami* occupy the high position with the traditional hierarchy. The *Kami* (Blacksmith) and the *Damai* (tailors and musicians) for examples, regard bodily contact with each others is polluting. The same is true of sexual intercourse between the *Kami* and *Damai*. A *Kami* doesn't allow a *Damai* to enter his house and would never accept *Bhat* (rice) or *Pani* (water) from him (Hooper, 1076:110). Nepal is a

multilingual, multicultural and multiethnic nation. When we go back throughout the Nepalese history, we can find that syncretism of various cultures, languages, regional, castes and creeds. It is a model of mosaic society in a real sense. Nepal is a garden of a number of castes and ethnic groups. According to the constitution of 1990s of Nepal explicitly declares Nepal is a Hindu kingdom but now Nepal is secular country. On the other hand it allows to practice traditional religious ways in the form of religious impartiality. (SAUD, 2005)

In this way, there are many different untouchable castes in Nepal. They are divided into three different categories:

- i) Living primarily in southern parts of Nepal (Terai including *Dum, Teli, Sundi, Muishar* and *Dusadh*. etc.
- ii) Castes that are predominantly found in middle hills: *Kami, Damai, and Sarki*, who have higher population than other untouchable castes in Nepal.
- iii) *Newari* untouchable caste known as an ethnic group speaking Tibeto Burman languages are indigenous to the Kathmandu valley. They have a complex and highly stratified society that include both Buddhist and Hindus by religion. These include *Kasai, Poda, Chame* and *Kapali* etc. A study on the current socio- economic situation of the lowest status caste in Nepal reports that the untouchable caste including the *Kami, Damai, Sarki* live in all parts of the country, and *Chame, Poda, Kusuli, Kapali, Salmi* in *Newar* Community, are found in Kathmandu Valley and in other cities of hilly region. In the *Terai, Durn, Teli, Musher, Chamar, Satar, Dusad, Sundi* and a number of local habitants.

Nepal is a country of people having different social and cultural status. Among these groups there are mainly two types. One believes on varna system known as 'Indo- aryan' group under which there are four kinds, Brahman, *Chhetri*, *Baisya* and *Sudra*. The other what does not belief on Verna system known as Tibete Burman group like *Rai*, *Limbu*, *Sherpa*, *Gurung*, etc. These groups do not believe on Verna system, known as Tibeto Burman group known as *Mangol* community which came from the north. Thus Nepal has been the mixed group of them. In terms of religion, Hindu, Buddhist, Muslim and other mixed religious groups are living.

Although the source of origin and causes of caste division is not identified, it has been deeply rooted in human society of Nepal. Different writers and scholars have given different opinions about caste discrimination. According to Ramayan, "There was not any caste discrimination in primitive society'. Some argued that Sudra was developed in the later stage of Rigveda but they were not oppressed from other caste. The caste discrimination became prominent in post vedic period.

In Buddha period, Sudra was compelled to do socially degraded work as they were appeared from the internal struggle between king and Brahman. At that time Sudra was classified into two categories: touchable and untouchable and in Lichhavi period. Sudra was not allowed to wear gold and silver ornaments.

In the Malla period, the untouchable (paninachalne Tatha Chhunahanune) Sudra was kept in the outside of the city. In the period of Jayasthiti Malla, Sudras were restricted to wear expensive clothes, ornaments caps shoes, etc. and not allowed to live in Jhigati roofed house in Kathmandu valley. They were forced to eat the remaining (Jutho) and to clean the toilets and sewage. They wear separated from tap, temple, and other social ceremonies of so-called higher caste people. There was a

strict rule of sprinkling water (Chhoichhito) if anyone from higher caste touched Sudra the punishment was slaughter. (Lamsal, 1966: 38)

During Rana period, Janga Bahadur Rana had provided the legal authorization for the caste system and discrimination by introducing the system in first civil code (Muluki Ain in 1853).

The discrimination between so called high class and low class in the matter of capital punishment was abolished in the civil code of 1963. It started that legally every citizen is equal irrespective of caste creed and sex but nothing is mentioned about untouchability.

After re-establishment of multiparty democracy in 1990's, voice was raised in favour of underprivileged groups of the society. The constitution of the country in 1990 declared discrimination on the basis of caste as punishable and have given equal opportunity to all caste people. It is clearly mentioned that if somebody discriminates or hates against the *Dalit* constitutions 1990. Article 11 (4) and 10 (A) has sanctioned to punish them.

Before 2021 B.S. caste system was based on marriage, eating food staff and occupation of people because the caste was defined on the basis of occupational work. It was fully developed from and people were more conservative. But when Naya Muluki Ain act was passed and conducted, all the conservation of the caste system declined and caste system is now observed only in marriage or birth. All the people of Nepal are equal in law and constitution. Still people have not got free from the conservative feeling of caste discrimination in rural society. People of *Dalit* s are not allowed to enter the house of higher caste by marriage and other social ceremonies.

In the context of *Damai*, they are from a *Dalit* group and belong to untouchable caste of Parbatiya system. There are many other such lower castes in Nepal like *Sarki*, *Kami*, *Gaine*, *Sunar*, etc. *Damai* people are recognized as a caste of tailoring and beating *Panchebaja* (traditional musical instruments) In Hindu society, they are taken as holy (Sagoon), caste and many holy ceremonies like marriage, Nwaran, Chudakarma etc are started with the beating of their traditional musical instruments. In social status, *Damai* people are kept above the *Gaine*, *Pode*, Chyame, *Sunar* and lower than *Kami* and *Sarki*.

The subject of sociology is the study of human social relationship within a group. I have chosen the caste. *Damai* and their traditional occupation because it will try to describe the cause and effect of aborting their traditional occupations, like tailoring and beating *Panchaibaja*. This dissertation also tries to explore the interrelation between the *Damai* people and other different caste groups with the help of subsistent mode of life of those people and their alternative strategies of survive.

## **1.2 Statement of the Problem**

Nepal is a very rich country in terms of caste, language, culture, traditional and natural resources; although, ethnic groups and occupational caste groups are changing their traditional occupation due to the economic problem. There exists ethnic diversity in the hilly region of mid-mountain region. Brahmins and Chettries are the major population and other so many occupational caste groups like *Kami*, *Sarki*, *Damai*, *Gaine* and so on exist. These occupational caste groups usually settled surrounding with higher caste groups. In the context of *Damai* people, at research site, there are also so many problems as like others. Still now bad traditions (untouchables) and customs have existed which is the main problem of the development

of human internal ability. These people are less participated on the nations mainstream. Although their major profession is agriculture, but tailoring and beating *Pancheibaja* is the assistance occupation, which has become in losing condition; still, neither central government nor local level cares them; so it is necessary to make certain policies to upgrade their socio-economic condition. According to the present constitution of Nepal, the government has taken the specific action program for uplifting the present constitution of Nepal, But in fact, this strategy doesn't adopt in practical, numerous seminars are held on the name of underprivileged community but target people are unknown about that because of lack of any proper income sources, modernization and westernization. So, *Damai* people were being left their profession and beating *Panchebaja*. That is why, this study is focused on some major socio-economic issue and condition of occupation that is the major element for adopting strategies of *Damai* at "Rimuwa" VDC in Gulmi

Yet there is caste system in Nepal 'untouchable' access to economical, educational and political power is limited. Nepal's mainstream political social and cultural life is dominated by high caste Hindu groups (Hofer, 1976, 205-7)

The term Sanskritization is introduced by M.N. Srinivas to analyse the process of social changes in India “Religion and society among the coughs of south India, as to descried the process by which a lower caste of non Hindu groups adopts the ideology of parts of Hinduism in order to rise their status be imitating the attitudes beliefs and social behaviours for the higher ranking groups such as to give new name to their place, changing surname, developing new culture M.N. Srinivas, (1962) modified definition, it as “a process of which a low castes or tribe or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently, twice born caste” (1971, social changes in modern India, Reo, 1990: 756).

Now a days village area is changing day by day because of the urban effect i.e. process of modernization and westernization. A number of development activities initiated for the perspective of commercial development and progress that also prolongs to increment of sophisticated change of *Damai* people. Many studies of economic change in South Asian revealed that the development has lead only to worsening of the position of he lower caste (*Caplan: p: 1972:90*) after restoration of the democracy many people have raised voice for the self, identity and awareness.

### **1.3 Objectives of the Study**

The general objective of this study is to identify traditional occupation of *Damai* people in Nepal. Specially;

- To find out the traditional occupation of *Damai* people.
- To study the changing pattern of occupation in the *Damai* people, and
- To investigate alternative strategies adopted by *Damai* people in the present changing context.

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

The *Damai* caste is relatively underprivileged community which is affected by the westernization and modernization. So, they were left their occupation and struggled the alternative strategies for subsistence. This is the main problem for sociologists and anthropologists. As the study about these occupational caste groups who are fewer in number, it has become academically more important that can be listed.



1. Occupation is a major way for the substance of life. The traditional occupations of *Damai* people are tailoring, beating panchei baja. But nowadays these traditional professions have been neglected by them and followed alternative options. So, this research will analyze about the fall and rise situation of these traditional occupations.
2. Native and foreign sociologists/anthropologists have done a lot of study regarding different ethnic groups of Nepal but occupational caste groups like *Damai* have been neglected till now. This present study will help to understand about *Damai* community to some extent.
3. This research also will help to show the relation between traditional and modernization with the help the survival modernization among the *Damai* people.

## CHAPTER TWO

### LITERATURE REVIEW

This chapter deals with selected previous studies. Some books, research reports, dissertations and papers are reviewed in order to support the present day. Even one ethnic/ caste group was not thought as a competition to others. Every person is identified to himself as a Nepali. They were interrogated on the path of national interest. This is the reason that's why Nepalese ethnic/ caste groups were more suitable, subject for sociological and anthropological study. So many native and foreign scholars have done number of research studies on different ethnic groups of Nepal. But there are very few scholars have focused on occupational caste group like *Damai*, There were no any in -depth study about the causes of declining condition of tailoring and beating *Penchaebaja*, *Hudkely* dancing that come together with the name of *Damai*. Due to the lack of sufficient studies of this caste group, the researcher attempted to study about this occupational caste to some extent. To meet the objectives of the research, some books, and articles related to present studies have been reviewed on this chapter.

In this way, there are many racial, religious and social, untouchables in Nepal. The major cause of the untouchables in the caste system is attached with the sense of high and low.

#### 2.1 Theoretical Review

Modernization theories are macro concepts with a universal orientation intellectually derived from the analysis of social change of weber and Durkheim (Western, 1984:- 41-49). It is an innovative approach developed in Europe at the first time in the name of Renaissance, the age of reason the industrial revolution. Modernization concept covered large scales development issues and has determined development theories. The term of modernization itself is a vast subject matter. The topic modernization is made of inquiry that gives more scope for understanding of indigenous perspectives (Chenes, 1991 quoted from Khadka).

Modernization theories rightly worked out importance of values and attitude for process of socio-economic change. However, it is misleading to believe that traditional values and traditional economic only have to be replaced by so called modern values and modern economic to achieve development on the country, critics of modern approach hold that traditional values and attitude might even accelerate development in specific socio economic context (Bongartz, 1992)

Modernization is the synthesis of old and new ways as such varies in different environment. Modernization brings change, which may very well product not only benefit but also conflict, pain and relative disadvantage. Modernization must be thought of as a process that is simultaneously creative and dislocation and suffering modernization means there fore adopting new ways at life, the consequences of which do not necessarily lead to a bitter life for all the individuals involved. Modernization would be viewed as a process involving the interaction of many factors, so that more than one aspect of an individual's behaviour must be measured in order to determine his status on the modernization continuum (Roger, 1969: 15)

According to the encyclopedia of sociology, modernization is a model of industrial development worked out by W.W Rostow that is applied on development strategy for third world countries. According to Rostow, who developed his scheme from an analysis in the industrial revolution in Britain and it is possible to identify all societies, in their economic dimension, as laying within one of five categories. He argued from evolutionary concept starting that all societies must pass through five fixed stages. The traditional society, the pre- condition for takes off the drive to maturity and the age of high mass consumption (Rostow, 1971: 4) All societies according to Rostow, as traditional societies whose productive resources are largely devoted to agriculture and value system are fatalistic. During the period of precondition, the idea of economic progress is perceived as possible and goods education broadens, enterprising individuals and a suitable infrastructure, specially in the government do develops. It take off, the third stage, growth becomes a normal condition. Investment rate increase substantially, and a favorable, political climate emerges, finally technological maturity follows, in which the society has the versatility to produce anything it chooses. According to pasted view, underdevelopment societies have to follow the same process that developed nations have experienced. The problem with his, approach was that not all societies pass through same sequence in the way.

## **2.2 Review of the Previous Studies**

A very few studies have been made on Traditional occupation of *Damai* castes of Nepal. The researcher can hardly find book written on traditional occupation of *Damai* people of Nepal in common. Though some article books are available written on some particular caste only. Detail study and research work are not done about the *Damai* People in Nepal. Therefore, detailed studies are not found here, but still some sociologists, and anthropologists have given some information

in their study. Similarly research works are found about individual caste of the *Damai* as a caste study in a particular area of Nepal. The studies aren't found actual condition of whole *Damai* or *Dalits*. These studies show them as very poor people and people of very low social status. (Bista, 1996) in his book people of Nepal has given some account of untouchables. He has put them in occupational castes and has given a few description of some Terai untouchable castes

In the context of modernization, *Regmi* has studied the impact of modernization of *Parjapati* caste living *Bhaktapur* district in her M.A thesis dissertation (impacts of modernization on occupational caste Group (2002) and concluded that impacts of the modernization was pushing their traditional occupation and indigenous culture aside.

Khadak, (2002) in his study impact of modernization on socio- cultural and economic status of Chamling Rai of Chitapokhari V.D.C., Khotang district (2002) has studied about the impact of modernization as a particular community.

According to T.R.N. (may, 15 ) The national *Dalit* commission has issued a communiqué list major practical and policy based problems faced by *Dalits* in the areas of education, communication, citizenship among others and calls upon the government to implement concrete a meliorative measures to help the disadvantage groups to exercise substantive right to equality. *Dalits* are most disadvantaged segment of the society from this bracket while economically they are the poorest of the poor move other, untouchables have remained as one of the most stigmatizing practices of social and cultural advancement of *Dalit* s in the society. Though these have occurred some positive attitudinal changes in the urban and mobile groups, with regard to evil of untouchability and social discrimination, conservatives in the society are still practicing dehumanizing and social discrimination. It trends to sustention the fact that more enactment of laws and

regulations are not enough to stamp out of discriminatory, practices as the untouchables has been abolished in legal terms (The rising Nepal, May 15. 2005).

Another cause of untouchables is the prevalence of many taboos in the caste system. There are taboos for inter caste system. There are taboos for inter caste marriage, eating and mixing with the lower castes. In the same way taboos were created, preventing, touching and even seeing of the lower castes which did the flirty work as a consequence of the feeling of superiority and inferiority. This caste came to be called as the untouchable. Actually it is difficult to formula to the permanent definition of caste and untouchables. But now a days here are many changeable in the caste system by the modernization and westernization.

Before 1950, Nepal was closed from the outsider. Only after 1950, the foreigner as well as native sociologists and anthropologists were attracted for the study of Nepal and Nepalese people. Caplan (1976) studied at Illam district called indraine cluster through the conflict theory. His book land and social change in eastern Nepal, a study of Hindu tribal relation was the first full-scale attaint by an anthropologist to study Hindu – tribal (Limbu) problem in Nepal. It is also the first study on land tenuze system of Nepal by on anthropologist. In his book, he shows how the limbu ripat land ownership maked and is still moving to high castes Hindus and how the government land policy is favoring the high caste Hindus. He has brought out very critically how the conflict occurred between different caste groups and how the high caste Hindu are tracing to eat the kiptat and how the limbu are trying to preserve their land.

Bista (1996) is a pioneer researcher in the field of sociology field. In his book, "People of Nepal", he has quoted, "Brahmans rank highest in the caste hierarchy and along with *Chhetri* they formed a majority of the entire wealthy people of traditional Nepal.

They are also the most widely distributed throughout the country. Nepali indo- Aryan language, is their mother tongue and has been adopted as the state language. Nepali is also the mother tongue of the small number of occupational caste. The *Damai* (tailor) *Sarki* (Cobbler) *Kami* (Blacksmith) and *Sunar* (goldsmith) caste and other castes like Sanyasi and Gharti' Bista (1996: 10)

Similarly, in "Sabai Jatko Phulbari," Bista (2030 B.S.) has given the ethnography of different people. A short ethnographic study of the people of *Damai* is also included in the book "Mechi Dekhi Mahakali" (2031 vol. i, ii, iii, iv. However, there is a lack of detailed information about the socio-cultural status of the *Damai* as well as other untouchables.

Gopal Singh Nepali (1965) is another native anthropologist, who has studied about '*Newar*' applying the structural functional theory. The book of '*Newar*' 1965 is such type of ethnographic study. According to him, the various *Newari* groups in different location of Kathmandu valley are interlinked through various festivals, rituals and ceremonies. Therefore, the interrelationship and interdependent of different parts of *Newari* culture function is to maintain and continue the cultural objective of *Newari* society. Therefore, the study is a simple type of example of theoretical contribution that shows how we can study any cultural group as a unit of cultural analysis.

Similarly, Caplan (1972) takes the reactive of inter-relationship and tendency in between priests and cobblers (Brahmin and *Sarki*) that exist in a Hindu society of western Nepal. Moreover, Caplan highlights the changing patterns of social life with conflicts among them.

Srinivas, (1952) a profounder of Sanskritization theory has analyzed the upward mobility of untouchable caste of south-India which was in the direction of twice born caste. It was the first presentation as well as application of Sanskritization process, used to observe the socio cultural change occurring among untouchables (coorgs) of south Asia. Similarly, 1972 he gave a sound definition of Sankritization with some revision in earlier concept and presented other examples of imitative change among the untouchables of India.

The study of *Damai* of Nepal is not found in detail or in short so far. No one has still given an interest to study about this caste. Dor Bahadur Bista (1970) gave a small description in the book-"*people of Nepal*". In the book *Hamaro Samaj* by Janak Lal Sharma (1982) there is found the word *Damai* in different pages but there is not found any description of this word.

In the context of Nepal, the heterogeneity of people lead to heterogeneous identity of people in accordance with the castes and people from different cultural background at various settlements in Nepal encounter or persist tently contact with one another caste group lead to give birth another cultural that is in process at assimilation or adoption.



Johan T. Hitchcock's (1996) explained in his book, "The Magars of Banyan Hill" that due to the limited agriculture land, the Magar have Joined foreign and Nepali Army as an alternative pattern of survives people adopt new way of life style and left their old one. At present day they are involved in different types of alternative occupation.

Some foreign writers have also tried to write about untouchable castes Nepal. Caplan's 'Priest and Cobblers' (1972). is an example which is a study of social change in Hindu village of western Nepal.

Subedi (1995) has studied about Badi's adaptive strategy as their relation between caste and socio-economic condition. His finding is concerned with importance of farm activities to sustain the society in the present stage of condition.

### **2.3 Damai People and Nepali Society**

Nepal is a small country but there are different kinds of castes living in Nepal. The *Damai* is one of the lower castes group of Nepal which have settled in almost each region in every district of Nepal. The total population of *Damai* is estimated to be 390305 through the country (CBS, 2001) and 218. in Rimuwa V.D.C. Gulmi. The *Damai* is an untouchable caste and is recognized as the caste of tailoring and beating traditional musical instrument (*Panchebaja* in society), Now a days, *Damai* caste is found a title "Runapal; pariyar," given to them instead *Damai* in the Hindu society. This caste is taken as holy caste and many holy ceremonies like marriage, *Nawaran*, birta banda. Etc. are stared with beating of then traditional musical instrument, known as *Panchebaja*. The status of *Damai* in the society is kept above the *Gaine* and lowers than sarki, *Kami*, etc.

According to the key information and other knowledgeable persons during the field work, *Damai* caste, at present is kept in following order among the *Dalits*.

*Kami* (Black – smith) Ironworker

*Sarki* (cobblor) sheomaker

*Damai* (tailoring and beating musician)

*Gaine* – Minstrels

Badi – Musician

*Pode*- Sweeper

Chyame- sweeper and night soil remove

According to the Hindu philosophy, the caste *Kami*, *sundar sarki*, *Gaine*, etc. are considered as sudra. There is hard and fast line to separate them from other castes within the sudra. They are considered as a group untouchable. According to key information *pariyar*, *Rahapal*, *Nepali*, *Sujikar*, also known as *Damai* people.

The status of *Damai* people in the rural village, is general. They cannot get in to the upper caste house so. They can't get into inter their upper caste's house, because the Hindu society doesn't allow to them of using cups for tea by themselves.

### **2.3.1 Studies on *Damai***

According to the key information's and remarks by old generation, during the fieldwork, *Damai* people may also have migrated from India to Nepal. It is one of the traditional occupational caste groups whose origin in the society came by such

name as they beat *Damaha* (a musical instrument). The structure of caste system in Hindu society is found starting from redic culture although there is not found any sign of this caste in this culture. It is considered that this caste might be originated as a new caste for 'Mangalcharan' in many holy ceremonies, marriages *Nawaran, Pasni* etc. So, this caste *Damai* in Nepalese society is considered as holy caste for many ceremonies like marriage, *Pasni Nawaran* etc are started with beating their traditional instrument "Punchebaja".

At present, a caste system is generally affected by the industrialization and other causes of modern changes, westernization, effect of economical condition, development of industries, government, process etc, have brought distinct changes in the caste system. But at the present, this system of untouchables and restriction on eating, marriage etc. is going to more away from the society. There is no any prohibition to lower caste to join in different government and non-government services.

### **2.3.2 Population of *Damai* People in Nepal**

According to the data of C.B.S. of 2001, the total population of *Damai* is 390305, which is 2percent out of the total population of the country, (23151423) the number of male and female distributed is 188329 and 201976 respectively. The population of *Damai* Region wise is, it is highest in western region wise is it highest in western region (28percent) and lowest in far western region (16percent). The population of *Damai* by district wise, Kaski district has the maximum population inhabitant (14864) and Mugu district has the lowest population of *Damai* (ii) The position of Achham district is the 2<sup>nd</sup> largest for *Damai* population inhabitant (14709). In the following table the population of *Damai* is given according to region wise.

**Table 2.1: Population of *Damai* by Development Region Wise**

Development region	Population	Percentage
Eastern	37789	18
Central	968515	18
Western	118033	28
Mid western	69202	21
Far western	60757	16
Total	390305	100

Source: Population census 2001, social, social characteristics table vol. I part 1-5.

This above table shows that now many *Damai* people inhabitants are in Nepal, although, in this table did not describe as occupational caste and changes in their traditional occupation in changing context and relation with other ethnic groups in detail. Hence, this dissertation attempts to focus on which was not studied in details yet, about the occupational caste *Damai* people of Rimuwa VDC in Gulmi.

#### **2.4 Conceptual (Frame Work)**

To find out the impact of modernization on social cultural economic status of *Damai* in Rimuula V.D.C. of Gulmi district, the frame work is given a below.

Conceptual frame work is designed to fulfill the objectives of the modernization process which affects the traditional occupation, changing pattern of tradition and alternative status of the *Damai*. Impact of modernization has easily been seen

in every aspect of *Damai* community. Modernization can change traditional occupation as tailoring, beating the *Panchebaja*, Balighere, system singing and dancing etc. and excusing of *Damail* in spite of these other traditional process like assimilation and sanskritization can change their traditional occupation status.

It can change the alternative strategies pattern and also traditional occupation may shift complex ones. Nothing in the world is static, the conceptual frame work is related with many domains. It gives a clear picture of subject-matter. Therefore, the conceptual framework of this study gives a picture of *Damai* and then community in relation to modernization, so, the *Damai* people are changing their status in the modern age and they are struggling in their social life because the modernization has changed their life cycle.

## CHAPTER THREE

### METHODOLOGY

Several techniques and methods have been used for the collection of various data and information required for this study. This chapter concerns with the method which was used by researcher on the time of study period.

#### 3.1 Selection of Study Area

Rimuwa V.D.C. of Gulmi district is selected as the study area. Gulmi is remote district and is completely rural area of Lubmini zone of the western development region (WDR). There is not any municipality area till now. There are 79 VDCs in Gulmi district. Rimuwa Village Development Committee (VDC) is located in hilly area. There have been very few ethnographic studies on the hill people of western development region (WDR) such as *Damai*. So, this study primarily focus on the *Damai* people and their traditional occupation.

Most of the *Damai* people of Rimuwa VDC are native. They are out outsider. They are scattered in different places but larger number of their population is in ward no. 1 and 2 in Gulmi district. But the present study is in one of the larger settlement of Rimuwa VDC. All of households are selected for this study. According to my field research, there are 218 people in the that VDC.

#### 3.2 Research Design

This study mainly provides descriptive and ethnographic information on *Damai* people and their traditional occupations. Descriptive research design is used to describe the phenomena related to *Damai* people, their work and life. This dissertation tries to describe the different relation to other ethnic/caste people of *Damai*, which employed by *Damai* people of Rimuwa VDC for the existence in present situation and it also explained effect of modernization and technological situation to the community. It described the social, economic mechanism, occupation of *Damai* people.

### **3.3 Nature and Sources**

There are two kinds of data: primary and secondary. Primary data will be collected from household survey, focus group discussion, interview and observation. The secondary types of data will be collected from published book, article, journal and ethnographic studies paper from related literature of VDC of Gulmi. This secondary information is helpful to check the validity and reliability of empirical data.

### **3.4 Universe**

Rimuwa V.D.C of Gulmi district consists of 33 households. These households are considered as the universe of this study. All the households were included to collect data and information for this study.

### **3.5 Data Collection Techniques**

There are two methods of data collection; one is qualitative and other is quantitative. Both methods are used for collection of data from the field. Primary and secondary data are taken for the present research. Primary data will be collected from



household survey, focus group discussion, interview and observation. Secondary types of data have been collected from published books, articles, journals and ethnographic studies and papers.

### **3.6 Data Processing and Analysis**

After the collection of data through specific methods/techniques they were proposed and analyzed in accordance with the outline laid down for the objectives of research. The data has been categorized and tabulated on different table and analyzed on the basis of subject matter. Using the simple descriptive tools has been done analysis. Before analysis, the finding, editing, coding and classification of data have been done. The physical factor such as demographic feature, population structure, age, sex, structure, education, structure etc. has been descriptively analyzed.

The study is mainly concerned with describing the occupational caste, *Damai* was widely in habitant as the part country. This study was mainly focused at Rimuwa VDC Gulmi district. So this study was not able to provide enough information about *Damai*. When unknown person tries to collect information, people may be frightened to inform adequate information. This might directly affect the study. A researcher needs to spend a lot of time to study their habit, attitude and behavior. They share their feeling only after when they trust some one has built report. The finding from this study has not been equally appreciating to other *Damai* community.

This dissertation has also limitation such as economic problem to built report, movement of political situation, high illiterate rate of respondents etc. Beside these, they also re-mentioned limitation the researcher had tried to best to collect adequate information without any biases.

### **3.7 Limitations of the Study**

As no study can be free from limitations and also from shortcomings. This is also not exceptional one. Our data would be generated from the field study (Rimuwa VDC Gulmi) allow to measure only within the short area.

Therefore, the study suffers from the following major limitations.

- a. The study is based on a Rimuwa VDC, Gulmi. Therefore the finding may not be generalized to the district or national level.
- b. The study is based on the fulfill requirement of the dissertation, so the concept would not apply worldwide.
- c. The study focuses on the *Damai* people and their traditional occupation so the context would be centralized as regards.
- d. This present study has some limitations. First the researcher is a student and he has constraints such as time and resources. It is a mini research work prepared in partial fulfillment of the requirement for the degree of sociology/ anthropology. The study is focused on the social cultural, economic and traditional occupational aspect of the *Damai* people. It is not as depth study. Due to constraints, to generalize the findings of this study for other parts of the country may not be fully practical because the sample which researcher has taken may not have features of representative of the other areas.

## CHAPTER FOUR

### AREA AND PEOPLE

#### 4.1 Geographical Situation

Gulmi is the historical place from different points of view. Its headquarter, Tamghas is situated in the lap of the Resunga hill. Resunga is a famous and important place for the Hindu religion due to its variations of deities e.g. God Shiva, Parvati, Laxmi, Saraswati, Vishnu etc. at the top of the hill. The Resunga is also famous for the tourists as well.

Ridi is another historical and religious place of Gulmi district for all people of Hindu. There is a temple of “Rishikesh” that mostly engage the pilgrims as well as the foreigners too where there are many sorts of religious ceremonies held at the temple.

Physical setting of Rimuwa V.D.C., Gulmi district, is one of the remote mountain districts which lies in Lumbini zone of western development region (W.D.R). It is completely rural. The headquarter of the district, Gulmi, is Tamghas, Rimuwa V.D.C is located in east part of the district. There are 79 V.D.C.s the total population of Gulmi is. 296,654 having males 133771, and Females are 133,771. The total no of household is 59,189. (C. B.S. 2001 June) the Rimuwa V.D.C. is divided into nine wards out of which the study covers ward number 1 and 2 (one and Two). The study on Rimuwa socio-culture comprises heterogeneous in ethnic groups, backward people, like Brahmin, Chhetri, Sarkis, *Kami*, *Damai* etc. came into

existence in different socio-culturally settlements dominant role among society. However, being an untouchable caste, *Damai*, *Kami Sarki* and etc. are not independent economically, socially and politically.

The occupational caste groups, *Damai* people, are settled down near the other caste community but not along. In the ancient time, they were together among their community but being the holy caste, they are carried by different villagers. So that *Damai* people can be easily provided for the holy ceremonies by giving a certain part of land for making a hut. In this way, they scattered in different villages of the V.D.C without any land and domestic animal. The fundamental profession of *Damai* people was tailoring was done by hand and they have the musical instruments called Dhamaha, Dholak, Sanai, Karnal, Tamko". For beating *Panchebaja*. Now a days they are going to leave their traditional occupation by the cultivation and doing services is labour in different place. They mostly engaged in different parts of India to achieve the job.

## **4.2 Climate**

The Gulmi district has diversity in terms of climate. The Climate of this study area is sub Tropical. Because of lack of the primary data, it is impossible to measure the temperature and rainfall of the research area by the researcher himself. The datas aren't discussed here. Hence, the average maximum and minimum temperature of Gulmi district is 32.c and 15c respectively. The average annual rainfall is 200 mm, relative humidity is maximum 85percent and minimum 60.2 percent.

## **4.3 Natural Resources**

Basically, land, forest and water are the main important natural resources in the context of Nepal. The rural area of Nepal is very rich in natural resources, most of the population of the study area depend upon land for their substance production and

fertile land. Land is available for agriculture in the V.D.C (most of the people are directly depending upon the agriculture.) There is an intimate relationship between natural resources and people of the study area. But the *Damai* people aren't to exploit the natural resources compared with other people. Because they are dominated by other upper caste people till now. At the present time, the forest and water are the major resource for all the inhabitants of the study. From forest, they get fire wood, building material, all the material agricultural tool, cattle grazing. *Damai* people haven't too much land, they are poor types (not well for all crops – Pakho) which is given below from the following table.

**Table No. 4.1: Land Division (Bari and Pakho bari)**

Types of Land	In Ropani	Percentage
Bari	90	37
Pakho bari	150	63
Total	240	100

Source: Field Survey 2005

Above table shows that out of 240 Ropani land 90 Ropani (37percent) land is unfertile due to the lack of irrigation. But however, in monsoon this type of land gives a little production. But another type Pakho Bari which is 150 Ropani is fully unfertile.

In this way, the *Damai* people are very poor, the types of land (Pakho is poorer than) excellent type of land. People weren't succeeding to take return from their land. Because basically they are depending upon the traditional tools. So, there are no any facilities, in their village. There is lack of transportation in the village area.

#### **4.4 Material Infrastructure**

This area is very remote from development committee. So, major population is illiterate. There was not found much developing infrastructure. There are 4 (four) public schools including one Higher Secondary School and remained are primary level schools. Recently concrete road has crossed the VDC Tamgash to Rimuula, supported by the headquarter of Gulmi and local administrative of Rimuwa and Gwadi V.D.C. There is also a health post, post offices yet there is no body who has passed intermediate level up to now. But there some of *Damai* relative passed intermediate level from India college/school; and they are already settled there.

#### **4.5 Settlement**

*Damai* people live in every district in Nepal. Although primary data is not available about the exact number of how many people living in every district. But the researcher collected the data of *Damai* people in V.D.C. of Rimuwa in Gulmi district. So there are 218 people live at Rimuwa V.D.C. (Field Survey 2005)

#### **4.6 House**

*Damai* is a backward caste in every condition. So their houses are made by roofed with grass leaves. Their houses are made up of two floors. In the first floor people live and in second floor or on top floor, they mostly store their livelihood. Walls of the house are made of stones or fenced with the sticks and leaves of tree planks of wood. The walls of the house are painted with red mud and cowing both inside and outside. Their houses are not so clean in general due to the stratification of the society poor though they can't decorate it well. Mostly, their houses are found with the hearth on the ground floor and sleep near the hearth. The hearth (age no) is the source of heat for cooking as warm source. There top floor is used for storing their food, grains. They go to another floor from the ground floor by taking the help of "Lishnu" (a wooden ladder).

#### **4.7 Physical Characteristics**

Absolutely, we can say that *Damai* people are generally black and white having medium height. *Damai* people in the society are recognized as the caste of tailoring, sewing and beating traditional musical instrument called *Panchebaja*. There is not any evidence of their language. They speak only Nepali language. They are known as lower caste in our society. So, they are above the *Gaine* and lower from the *Kami* and *Sarki*.

##### **4.7.1 Population Composition**



The population composition of Rimuwa VDC varies in terms of different wards and ethnic groups/ castes. The total population of this V.D.C. is 2710 with 1148 male and 1562 females. The total number of households of this VDC is 545 in Gulmi Darpan 2065. Rimuwa VDC is heterogeneous in terms of castes ethnic composition which follows.

**Table 4.2: Caste / Ethnic Composition of Rimuwa VDC**

S. N.	Caste/ Ethnic Group	Population	Percentage
1	Magar	1192	44.00
2	Brahmin	678	25.00
3	Chhetri	569	21.00
4	<i>Damai</i>	136	5.00
5	<i>Kami</i>	81	3.00
6	Sarki	54	2.00
	Total	2710	100

Source: Field Survey, 2065

Above table shows that the *Magar* population is higher than others with regard (44 percentage) to the total population. According to the table, the *Damai* population on its forth position is in number with 5 percent out of 2710.

#### **4.7.2 Population composition of *Damai* in the Study Area**

In the study area the total population of sampled *Damai* is 218 persons out of the total population 116 are male and 102 are female. The numbers of houses are 33. These data have taken from field survey in 2065.

**Table 4.3: Ward Wise Population Distribution of Study Area**

S. N.	Ward No	Household H.H.	Male	Female	Total
1	1	28	98	87	185
2	2	5	18	15	33
Total		33	116	102	218

Source: Field Survey, 2065

**Table 4.4: Distribution of *Damai* People by Age Groups**

S. N.	Age group	Number	Percentage
1	0-10	38	17
2	10-20	43	20
3	20-30	35	16
4	30-40	29	13
5	40-50	34	16
6	50-60	24	11
7	60 above	15	7

	Total	218	100
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Source: Field Survey 2065

The above table shows that population of *Damai* is higher in the age group 10-20 regarding 20 percentage and lower 7 percentage in age group 60 above because this age group (above 60), they are weaker in their physicality and workability.

#### 4.8 Social, Economic and Cultural Condition of *Damai* People

Historical background of *Damai* is a lower and it is an untouchable caste group of Nepal. They are living in almost every region of Nepal. *Damai* is an untouchable caste and they are recognized as the caste tailoring and beating the musical instruments (*Panchebaja*) in society. When the researcher goes to the field for this study, he finds that *Damai* groups are changing their actual caste from *Damai* as Runapal, Pariyar etc. This caste group is taken as a holy caste and many holy ceremonies like *Nawaran*, *Bartbanda*, *Marriage*, *Pasni* etc. are started with beating of their traditional musical instruments known as *Panchebaja*. The status of *Damai* in our society is kept above the *Gaine* and lower than *Kami* and *Sarki*.

When the researcher goes to the field study, he finds many informations, knowledge and persons during the field work. *Damai* caste group at present is kept in the following order among the low caste.

'*Kami*' (Black Smith) Iron worker.

'*Sarki*' (Shoemaker)

'*Damai*' (Tailoring and beating the *Panchebaja* (musical instrument)

*Sunar* (makes the ornaments).

According to the Hindu society, the lower caste group *Kami*, *Sarki*, *Damai*, *Sunar*, *Gaine*, *Pode*, *Badi* etc are considered as *Sudra*.

*Damai* is considered to be untouchable caste group in our society. The upper caste people do not allow them to touch the water and they are not allowed to enter their house. They sit outside the door. If the household person is allowed to enter their house, they sit outside the door. If the household person allows them to do anything, they obey them staying outside. After eating their meal in others upper caste place while on work they have to wash their dishes themselves. Hence, it becomes the traditional problem in our society. But according to available data, tea shops, restaurants and hotels are changing their behavior towards them. Now a days may be due to education or urbanization upper caste people don't care much in the tea shops, restaurants and hotels. At the research site, local *Damai* are about to leave their traditional occupation though they have much more knowledge on sewing. Now-a-days every caste has learned to sew clothes. Other castes people use modern tailoring instrument for modern design in every part of the society. *Damai* people have no such knowledge on equipment so that they cannot compete with others. But they are involving in alternative work or investigate their work as agriculture and search for job in the private sector and government sector in India, in hotels, restaurants, security guard and army etc.

#### **4.9 Social Condition**

*Damai* is a traditional occupational group in our society. But the modernization has influenced their life which has created changing of their culture. Nepal is a small country. Although, here are two groups. Nepalese in our country (Purbia and Paschima) so, it is the care about the *Damai* ideological condition in our country, divided as the above (Purbia and Pashima). Although the research site of *Damai* are living long since past time. Most of the *Damai* people have migrated from somewhere but they don't know actual origin place of their migration. Although, the researcher thinks that they had migrated from Western region of Nepal or India.

#### **4.9.1 Family**

Family has the important role in our society. It is the simplest and most elementary form of the society. Family structure might be different but it can be noticed in every society. So it is a universal socio emotional, socio economics need. Both nuclear and joint family organization has prevailed in study area or site. However nuclear family systems predominate in numerical term than those of the joint family. But the development of different modern value system and unfold of development strategies by government, non government organization and private institution. Western effect obviously leads to exertion of nuclear family system.

In this way, the family plays vital role as primary group of society. Family is more or less association of husband and wife with or without a child or of a man or woman along with children. Family is an outstanding primary group because in the family, the child develops his/her basic attitudes. The family as a social institution has been undergoing change: the modern

family is radically differenced from that of traditional one. The family is classified on the basic of different perspectives. Among them following two types of family are popular.

- a. Matriarchal and patriarchal family on the basic of the nature of authority.
- b. Nuclear and joint family on the basic of its structure.

Most of the Nepalese families have patriarchal types of family, various factors like social, economical, educational, occupational etc. have been responsible for changing pattern of family. Among them the social economical and occupation is the more responsible factors for the changing of family structure of the *Damai*. Thus, the family of *Damai* community is also going to be nuclear which can be seen from following table:

**Table 4.5: Family**

S. N.	Types of Family	No of H. Respondents	Percentage
1	Joint family	6	18
2	Nuclear family	27	82
3	Total	33	100

Source Field Survey 2065

Above table shows that out of 33 family 6 (18.00 percentage) are joint and 27 (82.00 percentage) are nuclear. The joint family system is the traditionally type. It shows that joint family system is undergoing changing. Actually, the *Damai* community in the study site prefers to line in nuclear family.

#### 4.9.2 Education

Education is the mirror of human life. Education plays an important role for making the human personality. But the *Damai* groups are very backward from the education status. Hence, economic condition of *Damai* can't support to educate their children. The researcher can't find the *Damai* students at secondary school of Shree Janajoti Secondary School at Rimuwa V.D.C. because of poverty of *Damai* people in study area. Hence, the *Damai* people are very busy with their main occupation. While doing research in the related V.D.C, the educational level *Damai* people is very poor. None of them have passed their secondary level. But there are some of the students in primary level but they are too few while comparing with upper caste students. In my field area, there are two primary schools and one higher school. While doing research, the researcher get only in primary level. In Janaki primary school, there are only seven students of *Damais* and in Padma primary school, there are 34 students, which is described below and respectively.

**Table 4.6: The Number of the *Damai* Pupils of Shree Janaki Primary School Rimuwa**

S.N.	Class	The <i>Damai</i> Students		Total
		Girls	Boys	
1	1	1	1	2

2	2	1	-	1
3	3	1	-	1
4	4	-	-	-
5	5	1	2	3
Total		4	3	7

Source: Janaki Primary School, 2065

This above table shows that *Damai* students are only seven which is tremendously few in number. Among them, girls are four and boys are only 3 of total. In class1, there is equal number of boy and girl that is one girl and one boy. In class 2, there is only one girl but boy student and same case apply in class 3. But in class 4, there are no any student. But in class 5, there is one girl and two boys. In class five, the number of boy is greater than girl. There fore, this table shows the poor educational level of *Damai* people in Riruiwa V.D.C.



**Table 4.7: Number of *Damai* Students from Shree Padama Primary School, Rimuwa**

S. N.	Class	The <i>Damai</i> Students		Total
		Girls	Boys	
1	1	2	7	9
2	2	3	6	9
3	3	7	3	10
4	4	2	-	2
5	5	2	2	4
Total		16	18	34

Source : Padama Primary School, 2065

Likewise, this above table demonstrates the educational level of *Damai* students in Padma primary school. There are 34 students, out of total boys are 18 and girls are 16. While doing classwise study there are 2 girls and 7 boys in class 1. There are 3 girls and 6 boys in class 2, 7 girls and 3 boys but no number of boys in class 4 and in class five, there are 2 girls and 2 boys. Anyway, the students of *Damai* people are greater in Padma primary school while comparing with Janaki primary school. It is all because their poverty-stricken condition. They have no access in education which is none other than their lower economic status, literature people is very back so the 41 people have got formal education and rest of the people have got informal education during the research time. The researcher couldn't find even one person who passed but scholar at the

young age. The young people go to India or other countries in search of job. But the women are involved in agriculture and other internal household work, because of the poor economy's most of the people are in service that they get only few persons who achieved the higher level education in different parts: as Nepal or India. The school children are undergoing 6-17 years about 41 out of the total children. So, some of the students left their education because of their poor economic condition and traditional thinking of their family background.

The economic condition of the *Damai* is poorer than other caste/tribal and they have low level of living standard. In general, *Damai* have nothing but small huts to live. Most of the *Damai* have very few land in comparison with rest of the other castes. Now- a-days Magar, Brahmin and Chettri etc household boys use readymade clothes from the market. Some of the *Damai* make clothes and sell them into their surrounding villagers. *Damai* exchange their clothes with grains and other things. Although their traditional occupations have been changing in the present. *Damai* are mostly dependent upon their traditional occupation making and sewing their bista's (household) clothes and (musical instruments) as Damaha but their traditional occupation is going to change now a days because of the modernization and modern technology (tools) which effects their occupation. So, they are dependent upon agriculture and animal husbandry and wage labor. In this way, other income source of *Damai* are the animal husbandry. They rise domestic animal such as goat, oxen, buffaloes etc. Some of the *Damai* people are busy in a manual work for their livelihood or income. The male are busy in ploughing, digging the land, sewing the clothes etc. while the females are busy in harvesting maze and white, barely, paddy on the season of grains production.

There is a caste discrimination in our country among many tribes. So, the caste system is unique in Nepal. The class system is universal in nature, caste system is determined by birth in our society. Personal occupation is determined by birth. But now a days we can see, modernization, social mobility, affects in every factor. So, there is no fixed occupation. Every body is free from the profession. Although the *Damai* people are also undergoing to change

#### 4.10 Economic Condition

##### 4.10.1 Occupation Structure

*Damai* people are known by tailoring, beating the (musical instruments) *Panchebaja* and *Damaha*. In the ancient time, *Damai* people were known by tailoring, beating the musical instruments (*Panchebaja*, *Damaha* or other *Bajas*). Although all *Damai* groups are not adopted in every where. Tailoring and beating the *Panchebaja* is major occupation of *Damai*, but now a days the *Damai* people are going to give up this profession because they aren't satisfied with this occupation. So, they are going to do alternative work as agriculture or other services which are given below in the following table.

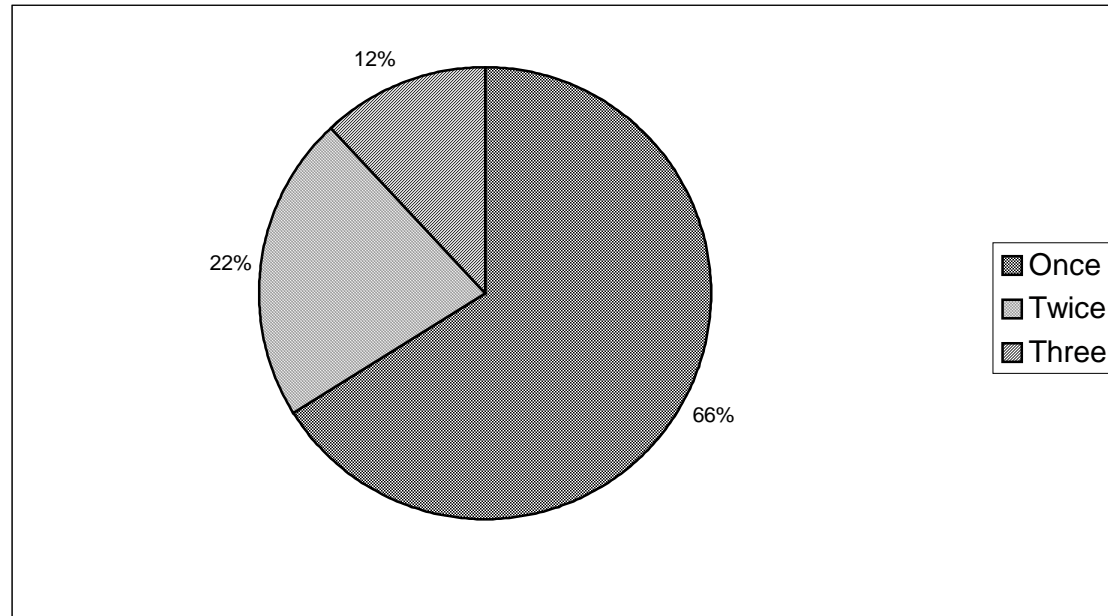
**Table 4.8: Occupation Status of *Damai* Population the Age of 10 Above**

S.N.	Occupation	Population	Percentage
1	Agriculture	80	44.44
2	Tailoring	21	11.67
3.	Beating <i>Panchebaja</i>	17	9.44

4	School going students	41	22.78
5.	Service	20	11.11
6.	Trade and business	1	0.56
Total		180	100

This above table shows that out of the total population, 44.44 percentage of *Damai* people are dependent upon the agriculture and out of total population, 95percent people are indirectly involved in it. Other occupation, this table shows that there are only 21 Perons doing tailoring and 17 beating *Panchebaja* as a major occupation. It shows the tailoring and beating the *Panchebaja* are in declining condition. Although, this occupation is tending towards the disappearance. Some time ago the set of Nepalese dress were sold in the local surrounding village with low quality. Although, below 15 years people are categorized in different discipline but they had also more or less contribution on agriculture and other internal house works. In the new generation, 14percent people are engaged in service which is satisfactory number of helpless community like *Damai*. The services are the security guard in the market and as the residence servant in different cities of India. Basically, they are involved in job in neighboring country, most people are searching job in India. So, *Damai* people of the study area are engaged in different types of occupation on their basic ability and qualification/ qualities / of their occupation.

**Figure 4.1: Out migrants to India as seasonal labour (in percent)**

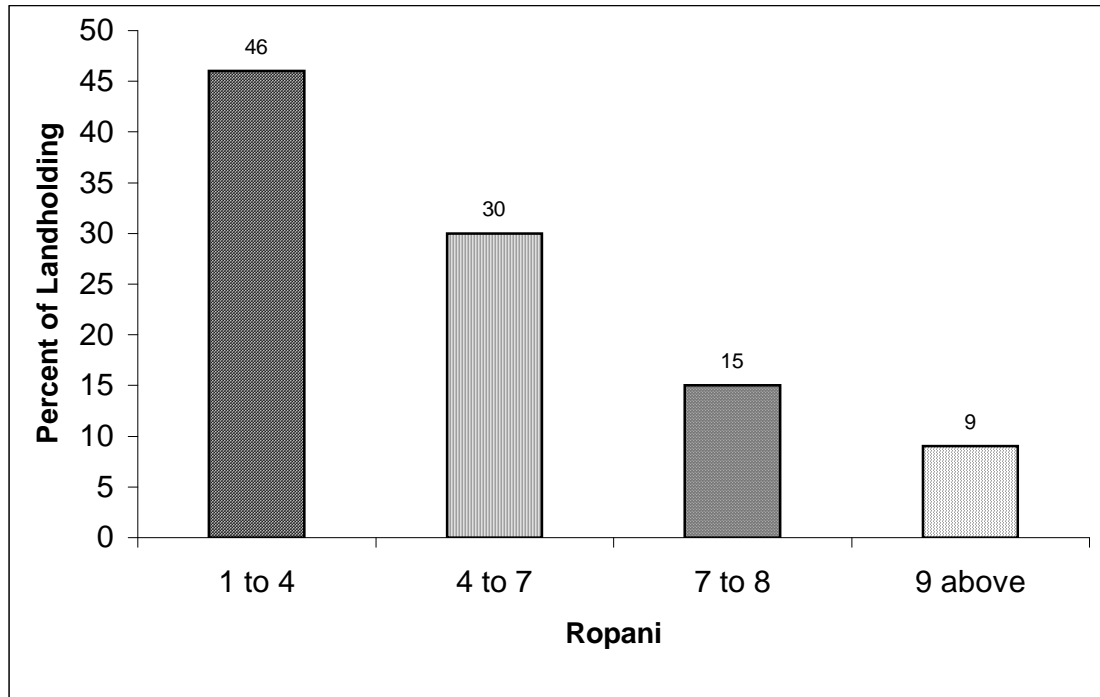


The above pie-chart shows that *Damai* people are going to do the seasonal labour in India. But some of the *Damai* people visited two or three times for the seasonal labour. In the above table 66percent respondents visit India once times. But the 22percent present of people answered every year who visited India twice a year. The rest of people answered every year have visited India three time a year. In this discussion, only handful people of *Damai* are economically independent for the service.

#### 4.10.2 Land and its Kind

We know that Nepal is an agricultural country. Eighty percent people of Nepal are engaged in agriculture, mostly people depend upon their land. Although, the *Damai* people are very backward from their own land and they are poorer than upper class people. So, the major base for income and livelihood of *Damai* people in land also. In the past time, there was unlimited land but now a days they are selling it, because of the poverty and population growth. So all the land size owned by *Damai* are unrelated and *Pakho* types of land. The proportion of agricultural crops is poor. The whole production system is based on monsoon. If favorable monsoon brings about good production, while the failure of monsoon creates miseries. Although the land is in different types such as Raikar, Birta, Kipat etc. So most of the land in study area of land fully pakho (poor soil unirrigated land) of the land holding pattern of *Damai* people shows from given below.

**Figure 4.2 : Landholding by Household Respondents**



Source: Field Survey, 2065.

Every *Damai* people has some land to survive. This table shows the land holding structure. So, out of the total, 33 *Damai* 15 hold of land each 10 of them 10 of them (30 percentage) hold 5-6 ropanis of land 5 of them (15 percentage) hold 7-8 ropani of land and 3 of them (9 percentage) had 9 or more them (9 ropani each average)

In this way, all *Damai* people have land but they are not enough for them to get benefit from it so, the *Damai* people can not fulfill the whole year necessity, but they are fullfilling the other land, by share leasing or cropping although this area is not life for the human being.

#### 4.10.3 Live Stock

Live stock is a source of income of the rural people. The rural people are fully dependent upon domestic animals for economic prosperity. But some animals are kept socially - contrary and religiously more important only for Hindu society. Such as cow. In the *Damai* community, they raise different types of domestic animals but in a few number. The Domestic animal has been given below the following table:

**Table 4.9: Live Stock**

S.N.	Livestock	Number	Percentage
1	Buffalo	30	17
2	Cow	13	8
3	Bulls	18	10
4	Goats	40	23
5	Pig	12	7
6	Chicken	61	34
	Total	175	100



Source : Field survey- 2065

Domestic animal is the most important for the *Damai* people. They have not kept too much animals because of the lack of enough forest near by for domestic animals raising - as cattle, buffalo, bulls. Some of the *Damai* Respondent explained that for domestic animals raising the limited land holding was a severe constraint. The *Damai* people could product milk and ghee only for their self use due to this they do not like to keep domestic animal in large number.

So, the *Damai* people keep some Domestic animal and they are influenced by the limited land holding and they think that they are untouchable caste in the Hindu society.

#### 4.10.4 Income

Income is the main source of their household expenditure; it is the main property and sustainable thing for the human being. The income of *Damai* people has been given below through the following table.

**Table 4.10: Distribution of Respondents According to Household Income**

S.No.	Income	Number	Percentage
1	1000-3000	17	51
2	4000-5000	11	33
3	6000-10000	3	10
4	10000-above	2	6
	Total	33	100

Source : Field survey- 2065

The above table shows that most of the respondents of *Damai* income is low. Out of the total (51 percentage) 17 have low condition and 33 percentage 11 have middle level income and 2 have (6 percentage) upper income.

Hence, the majority of respondents are living in low income condition. So, it shows their life is very different and their condition is very serious because of their low condition of poverty.

**Table 4.11: Distribution of Respondent Expenditure Household R.S Per Year**

S.N.	Household expenditure R.S. per year	No. of respondents	Percentage
1	<10000	25	76.00
2	<30000	5	15.00
3	>30000	3	9.00
Total		33	100

Source : Field Survey, 2065

The above table is described about the household expenditure. There are three kinds of the respondent expenditure. The distribution of respondents by expenditure in three group, low expenditure (less than 10000 year) middle less than Rs. 30000 and higher expenditure (more than 30000) out of the total respondents 25 spend less than Rs, 10000 per year, 5 of them (15 percentage) have yearly expenditure of Rs, 10000 Rs 30000. While 3 of them (9 percentage have yearly expenditure) of more than Rs. 30000.

Hence, most of *Damai* people have low expenditure because their income is very low.

#### **4.10.4.1 Perma System (Labor Exchange)**

Man can't do every thing alone. So, Parma System is to help each other in the season of agriculture, as well as in social work. In the agriculture time such as Ashad, shrawn, Bhadra, Karki, Mangsir, etc. because at that time higher requirement of the labour force at ones time or day in farming seasons.

#### **4.10.4.2 Subsidiary Economy**

The *Damai* people are thinking about alternative profession. In the present changing context, the new generations are fully completed to do the new job because the lack of land So, they are investigating more advantageous occupation. The young person are engaged in different assistant jobs. On the other hand the development of education and modernization and technology has made them responsible to change their ancient occupation. So, they are engaged in different kinds of jobs.

#### **4.10.4.3 Wage Labor**

Wage labor is another source of the poor people or poor family. So, wage labor is main source for people in the rural area. Basically, when the agriculture season starts, they are involved in every agriculture production. They are involved in daily wage labor. The value of the wage labor is different according to the nature of work and sex. Actually, males are involved in ploughing and digging, and the other females do lower level work such as harvesting, some time, the females carry the load and they build the house. Actually males earn Rs. 120 Daily (or grain from 2 pathi) (traditional measurement of grains) and females earn Rs. 70 daily or (12 mana is a traditional measurement of grains).

#### **4.10.4.4 Tailoring**

Tailoring and beating the panchebaj as a traditional occupational of *Damai* people. Although, this profession is subsidiary and additional occupation for the *Damai* people which is described in this dissertation.

#### **4.10.4.5 Service and Trade**

In the modern age, service is the important for the new generation. The young generation is attracted on service and trade. Service is the important for the human life. The service is the first priority of them and other is second. The *Damai* people aren't satisfied in education field because they are backward from the education section. So, they are compelled to service in India that is also an important source of their income. The new generations are attracted toward this occupation, because of the lack of education, they have not got any chance in the government job in Nepal. They are compelled to go in every part of India. Some of the new generation of *Damai* people are trying to go to the third country as Malaysia, Saudi Arab, etc. They do every work such as- unskillful job night watchman, hotel, household servants, drivers, cooks and private sector in India although their traditional occupation is going to be declined such as tailoring and beating because of modernization and other new technology.

### **4.11 Cultural Condition**

#### **4.11.1 Birth Rate**

Birth rate is one of the most important factors for the human life. When a man and a woman are bound in marriage, they are free in sexual relations, because, marriage is socially determined. When they are bound in conjugal life and they give a new

child and their social life starts from this society. When the children grow up, they learn their culture. So, every caste of people have their own culture in the birth rate. But the *Damai* people's culture is somehow the same caste as the other caste people.

#### **4.11.2     *Nawaran* (Naming Day)**

*Nawaran* is another kind of ceremony of *Damai* community. When the new child is born in this community, the mother is kept at the side of corner (or dark room) because in this period the other person doesn't touch the child mothers during the period. Women are not permitted to touch rice and water.

When the 11th day begins, the *Nawaran* is performed and child is given name from their priest. Then the priest ties thread at the baby's hand. The cow dung is used to purify the mother and house and another thing also used as sesasum, soonpani (gold touched water) are the items used in the purification ritual on this occasion. They invite their kin, kindred and neighbors to feed the jada, raksi, rice and other foods. In this ceremony communities, of *Damai* people beat their traditional (musical instrument) *Panchebaja* and they celebrate their own ritual. During the period (naming day ) another name is given by the elder person of the family like, grand father, grandmother for the baby. If the child is fair, the name gore, gori. If it is black the name is as Kala, Kali etc.

#### **4.11.3     *Pasni* (Feeding Ceremony)**

*Pasni* means feeding the grain to the child at the first time. According to the research site, people say that if the baby is girl, the ceremony is performed at fifth month and for a boy it is performed at sixth month. Boy's ceremony is taken as important in their ritual. They spend a lot amount for their baby boy, but not for baby girl. This is due to the patriarchal structure of the society.

Although, in this community, the *Damai* people beat their *Panchebaja* in this ceremony and they give new clothes, new ornaments and new things to their children in the ritual of feeding such thing. They also feed sweet, rice and some sweet thing during the celebration.

#### **4.11.4 First Culturing Ceremony (Chhewar)**

When a person reaches the age of 7 or 11 years this ritual is performed. For this ceremony the child must most not have crossed the age of 19 or 21. The *Damai* believe that the Chhewar should performed on odd years. The hair of the body is shaved by mother's brothers (mama) for the first time. And boy puts a cap on his head. After performing this ritual, the boy culturing becomes an adult man. Now, he can participate in any kind of religious work. But now a days, the *Damai* are slowly giving up this practice. Some young boy do not follow, this traditional rule.

#### **4.11.5 Dress and Ornament**

Dress and Ornament is also important thing because it can identify their social and culture. Although their culture is their own. The man wear Surwal, Pant, Coat, Shirt, Bhoto, Nepali Cap and Loca Cap sewed by themselves. The woman were



Sari, Cholo, Dhotis. Lungi and Shawol etc. The *Damai* woman wears different kinds of ornament such as:- Tilahari, ring, phuli, dhungri etc.

#### **4.11.6 Death Ceremony**

The death ceremony of *Damai* are as similar as of Hindu caste of Nepal. They are buried near the main river (as - Kali Gandaki). According to the Hindu culture if their child dies, the corpse or dead body is buried near the river side or at the selected area. But when the adult person dies, daag batti is placed at the mouth of the dead body by his/her son near the bank of river. The death ceremony is observed for 13 days, when their kin, brothers, sons, wife, husband and married daughter under go "Juthobarne". They are not permitted to eat salt, meal etc. for 13 days. Although, the son of the dead person has to restrict himself to number of austerite during the period of thirteen days mourning. He must shave all the hair from his body, and wear only a white cloth. He takes rice only one meal a day without salt, oil and other things. He only eats rice (no mix other thing) ghee and sugar etc. If he wants to bath, he isn't allowed alone to go take bath because the second person cares about him. When whole formal works have been finished, it is called Kriya. So, this work is based on the Hindu culture.

According to the Hindu culture, on the father's death, son does not take curd and on the mother's death sons don't take milk. So, at that time no pooja, no ceremonies and festival function. So, they do not celebrate their festival for one year. The Death in *Damai* ritual is purified by their son-in-law (Juwai) or nephew (Bhanja) on the other hand they are free from other situations.

#### **4.11.7 Religions and Festival**

Nepal is a multiethnic country. Here are many different ethnic caste groups living in our country. Although, their own religion and festivals are celebrated in Nepal. Hence, the *Damai* caste is an occupational caste of Nepal. The *Damai* are Hindus and their religion is Hindu too. The *Damai* belief lied on heaven, sin, fate which are also symbols of Hindu. So, the *Damai* people are faithful towards lord Shiva, Parbati, Saraswati, Bishnu, Ganesh, Brahma, Bhagwati, etc.

Firstly, the *Damai* worship their Kuldevata and they celebrate Dashain, Tihar, Magiparva, Chaite Dashain and their festivals are quite similar to Hindus.

## **CHAPTER FIVE**

### **TRADITIONAL OCCUPATION OF DAMAI PEOPLE**

Traditional occupation is the most important for the *Damai* people because traditional occupations give their own identification as Tailoring, beating the *Panchebaja*. As a result of belief on Hindu Orthodox, structure of society and its composition of various caste and ethnic group have managed specific type of occupation. Such occupation always determines their unique identification among society. So that they have to describe occupation is a good creation. In this case neither they could perform other types of occupation nor adjoin, among the source of income of them, is very specific types of occupation, tailoring and the beating *Panchebaja*. They are mostly dependent upon their traditional occupation.

Tailoring and beating the Panchabaja is a indigenous crafts of *Damai*, conventionally they make the agricultural profession and other types of tools and cloths to upper castes. Instead of servicing the upper castes people, they get certain amount of money, corn and grains. Along with these people there are other groups of people like *Kami*, *Sarki* & etc. who follow the same tradition have been performing as convention. They work metal-working & swing the shoes respectively. This specific kind of occupation contribute significant role in economic activity.

The 'Bistas' paid mostly in Kind (paddy, white, maize, millet etc) during the harvesting. Some Bistas paid in cash when *Damai* sell their furnished products, they easily get cash then after.

They sew the cloths which are used by other people. They are conventional areas. But new generation does not give their interest to wear such dress. They rather desire to wear fashionable dress. Therefore, their profession is at the verge of crisis. They not only swing the cloths but also they made the different bands and beating them like *Panchebaja* in different occasions like- marriage, birth, rite. Therefore, we should use their products to preserve them and that tradition.

More or less, inclusively, by abandoning of traditional occupation is this study area. In this VDC large number of *Damai* people inclusively have been facing challenging situation with break out pattern clients relation between lower and upper caste groups creates such types of hindrances as sustain to employment, to grain of production yearly etc. Among *Damai* people, so most of *Damai* oblige themselves to leave out from their house to urban and abroad countries. From above scenarios some what declaiming of tailoring and beating the *Panchebaja* of indigenous castes. Men's knowledge describe a good deal of impact of economic condition of *Damai* people of Rimuwa VDC. Among the people of this VDC a large

number of people are crossed frontier of India and several other countries. So that, to enhance and secure also follow the pattern clients relation with caste as traditional profession.

The Hindu lawgiver, Manu, categorized the Hindu society into four Varna with thirty six castes, Every caste group is also divided into different occupational groups, on the basis of their work. But nowadays, this is not compulsory to do fixed works. One may do any work based on his/her ability and knowledge.

Traditionally *Damai* caste is tailor and *Panchebaja* beater throughout the country. But the *Damai* people who are inhabitant in Rimuwa VDC are in some condition in their history. Only some people are involved in this traditional occupation like-tailoring and beating the *Panchebaja*. These profession are discussed as follows:

## **5.1 Tailoring**

Tailoring is a most important occupation for the *Damai* people. Some of *Damai* people fully dependent on the tailoring and passing their life. According to the Hindu law giver, who works as tailor. This concept has been fully changed. Basically this dissertation depends in the interview with respondent and observation by dissertant himself. The dissertant as local inhanitant found only the older generation who were mostly involved into tailoring now. Some key informants say that, their idea about Tailoring. Only older people do this, However, from the very beginning (but no proved by any literature) they have been involved in tailoring. Because of long generation gap and passing movement the new generation are going to break this tradition. But for their own cultural identity, they should preserve this tradition which is unique is itself. So, they should follow the tradition to identity themselves & their cultural heritage.

**Table 5.1: Tailoring Attainment of *Damai* People**

S.N.	Tailoring	Number	Percentage
1	up – 10-20	10	8
2	20-30	15	12
3	23-40	20	16
4	40-50	35	28
5	50-60	40	32
6	60- above	5	4
	Total	125	100

Source: Field survey: 2065

The above table shows, among 125 people, 8 percent people who are in the group of 10-20, they are involving in this occupation. They are few in number while comparing with the age group of 50-60. This group who are in this age group (50-60), they are involved largely. Because of their great participation, it is proved that they are continuously following this occupation. They are satisfied with this tradition. Where as those people who are above 60, they are few in numbers. These people who are above of 60 years, they are weak and they are gradually losing their working power. So, they are less involving. They are only 4 percent. But only those people who are with the age of 50-60, they are in large number. 32 percent people are following this tradition. The clear -cut reason behind this condition is that those young generation people who are particularly within the age of 15-20, they are less interested in this profession. It is all because of the passing

movement of time. But those people who are within in age of 50-60, they are in large number. They are satisfied with their profession that is tailoring. They are not interested in other profession as young generation (15-20), who are longing for other alternative opportunities as, questing better job opportunity which can afford their life.

Therefore, this tabulation shows the clear demarcation line between their interest particularly those people who are within the age of 15-20 and those people who are in the age group of 50-60. This profession is not the matter of attraction for those young generation who are longing for other tradition like going abroad and other opportunity which can help them for their life affordment and those people who are in above of 60. They have lossed their active life. So, these age grouped people are few in this profession and those people, particularly who are in 50-60, they are in large percentage. This thing in further clarified while doing ward wide discussion.

**Table 5.2: Study of Ward Wise Tailoring Distribution**

S.N.	Word No.	Household	Male	Female	Total	Percentage
1	1	28	105	10	115	92
2	2	5	7	3	10	8
Total		33	112	13	125	100

Source: Field survey, 2065

While doing ward-wise study of the target VDC there are 125 people involving in this tradition. Among them most of the people live in word no. 1 and the rest of the people live in ward no 2. Therefore, this tabulation makes us clear about the

ground reality of those *Damai* people in those related village Development committee. Total number of *Damai* people of ward no 1. is 115 or the 92 percent. Among them 105 people are male and the rest of the female or female are only 10 involving in this profession. The total household of *Damai* people are 28 in ward no. 1 male are in large number while comparing with female in that profession because female have to other duties like- child caring, and other household duties. They have to go other land as a daily wage labour to afford their house and to feed their children. Therefore, they are few in number in this profession that is, tailoring while comparing with male. But 92percent percentage people are involving in this profession, although female are few is number. Thus, while taking interview with those targeted people, their response in that we have to do other things like child caring, working in other land as a daily wage labour, they cannot give their full times in tailoring.

In ward no. 2, there are 5 household. There are only seven male and three female within ten people. Their total percent is 8. There are few houses of *Damai* people in ward no. 2. while comparing with ward no 1. like ward 1, there too is less number of female related to this profession. The reason is same, female have to go outside work. Therefore, within its total household of that VDC, that is, 33 household, male are 112 and female are only 13 involving to this tradition within its total people, that is 125. So, 92 percent people from ward no 1 and 8 people from ward no. 2 are involving in this profession.

## **5.2 Dancing & Singing**

*Damai* are very interested in dancing and singing because dancing and singing are their traditional profession. So, the favorite dance and song of *Damai* people are 'Hudkely' dancing with panchabaja & Bharati songs. Mostly these dances and songs are took place in festivals like marriage ceremonies and other special ceremonies like Bho, one type of festival

celebrated at the month of Push dancing with a big knife (taken by Cheetries) for single person in a group dancing with beating with beating the Damaha, After completing any special ceremony like marriage, inauguration of any work, a famous song is sung. That is called Bharati, which is similar with Gadwali song. (The hudkelly dance and song are using in far (western region other are not use) but is a traditional song for the *Damai* people.

But in Remuwa VDC which is my field area, there is not such tradition but there too is dancing & singing as others.

In my field area, those *Damai* people are performing dancing, singing in various occasion like-marriage, birth-rite & so on as those *Damai* perform in far western region. They not only dance their own circularity but also they sing & dance in upper caste people's marriage ceremonies & other celebration. Because of this performance they get money and other co-operation from the upper caste people which really helps them to afford their life. It is popular not only in their own area but also in other people community too.

**Table 5.3: Singing & Dancing Age and Sex Composition**

S.N.	Age	Male	Female	Total	Percentage
1	6-15	17	19	36	26
2	16-30	23	25	48	35
3	31-45	14	15	29	21
4	46-60	10	7	17	13
5	60- above	5	2	7	5



	Total	69	68	137	100
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Source: Field survey, 2065

This above tabulation also demonstrates the *Damai* people's another favorite profession, that is, dancing and singing. They perform it in different occasions particularly in auspicious occasions like – birth rite, marriage, bartabanda, naming festival and etc. Therefore, while observing it in terms of its age and sex composition, it clearly shows their longing in this profession. This table shows within total no of people, that is, 137, 69 male are involving in this profession and 68 people are female. But while observing it in terms of age composition 60- above people are less because of their decreasing energy. But those people who are in 16-30, they are in large number because this profession is popular among them. 35percent people are from this age group and while observing it in terms of its sex composition, 23 male and 25 female are giving continuity to this profession from this age group. Female are more than male in this group involving in that profession because male have to go outside from their home for income but female live in home. So, they are in largest number in their participation. So, while observing it in terms of percent those people who are in about 60, they are in few percent because of their old age and those people who are in their active life, particularly from 16-30, they are in larger number, so they are in highest position. They are 35percent. Therefore, one way or the other this profession is popular in *Damai* community of Rimuwa village Development committee.

### 5.3 Beating the *Panchebaja*:

Traditionally *Panchebaja* beating profession is done by *Damai* people in most of the part of Nepal and they are too involved in the same tradition. They beat this penchebaja in different occasions particularly in auspicious occasions like-marriage ceremony, Bartabemda, Baptism naming festival& etc. They played this Baja (*Panchebaja*) in upper caste’s celebration. Upper caste people take entertainment from this penchebaja. It is taken as sacred. It is popular in upper caste people. Therefore, those *Damai* people are motivated to give the continuity to this tradition. To some extent, this profession helps them to sustain their economic status, and to uplift their life standard. It not only providers them monetary assistance but it also provides their own identity as specific people.

**Table 5.4: Beating the *Panchebaja* Age structure Respondent**

S.No.	Age categories	No. Respondent	Percentage
1	Young aged group (25-35)	18	18
2	Middle aged group (35-50)	55	53
3	Old aged group (60- above)	30	29
Total		103	100

Source : Field Survey, 2065

Beating *Panchebaja* is another profession of *Damai* people . They beat these *bajas* not only in their own community but also in upper-caste people’s community. Upper class people provide them different assistance in return like monetary

assistance or corn. Therefore, this table makes the thing clear how many people are involving in this profession, and what is their thinking and suggesting to the coming generation of other people too about its importance.

According to the respondents, there are age categories between them. The present researchers has taken the interview with 103 people who are involving in this profession. There is age-categories too. The young aged group are taken 25-35 and middle aged group is 35-50 and old age group is above 60. Young generation people are few in percent involving in this profession. Their percent is only 18percent and old aged people too are few in number. Their percent is only 29. They are gradually going weak and with the loss of their energy, they are leaving this tradition, although they have great desire to give the perpetuation to this profession. But those middle aged group people who are 35-50 they are large in number. Within its total percent 53percent of the people are assimilating it because of their great longing to this profession. Therefore they are much more interested towards this profession. They are active to protect this tradition because one way or the other they are assimilating it from the time immemorial. Whereas the young generation (25-35) people are less interested to this profession because of the changing scenario of time. With the passing movement, there is change in their interest. This is not only the cause behind their decreasing interest but also they cannot afford their family and can not uplift their life standard. Therefore, they are searching for other job opportunity. Some of them are going to abroad & some of them are searching other job which easily can afford their life. This is their obligation, although they have their interest to give continuity in this profession.

**Table 5.5: Beating the *Panchebaja* Sufficiently**

S.N.	Group	No. of Household	Percentage
1	Below 3 month	30	91
2	4-6 month	2	6
3	7-12 month	1	3
Total		33	100

Source : Field Survey, 2065

This tabulation clarifies their condition that by following this profession. They can afford their life one way or the other. Among these total 33 household below 3 month only 30 household can afford. By beating *Panchebaja*, among 33 household 30 household people can afford below 3 month and 2 household can afford 4-6 month and only one household can afford 7-12 month. Therefore, those people who are involving in this profession 91percent people can afford below 3 month and only 3percent people can afford their life. Therefore, people are losing their interest in this profession. So, it is difficult for them to support their life. Therefore, within total household, that is, 33, only one household can afford their life. So, it is quite difficult for them to give continuity in this profession.

**Table 5.6: Indigenous Skills of Respondents**

S.N.	Skill of the Respondents	No. of Household	Percentage
1	Beating Penchebaja	12	36

2	Tailoring	15	46
3	Masoning	6	18
	Total	33	100

Source: Field Survey, 2065

Beside these above traditional occupations, which are none other than their indigenous skills, this tabulation shows their indigenous skill according to the respondents. Indigenous skill simply refers to the primitive skills which is from the time immemorial. They are following it till now. These skills are their indigenous skill, these are beating *Panchebaha*, Tailoring, masoning and other many more. Originally 12 household were in this profession or 36 percent of the household were involving in this profession and 15 household or 46 percent people were in Tailoring and 6 household people are in masoning profession or 18percent household were in this tradition/occupation. Therefore, among 33 household, 12 household in Beating *Panchebaja*, 15 in tailoring and 6 in masoning.

Likewise, 36 percent in beating *Panchebaja*, 46 percent in tailoring and 18 percent in Masoning. This division clarifies us that traditionally tailoring in the most popular profession in this community.

**Table 5.7: Source of Skill of the Respondent**

S.N.	Source	No. of H. Respondents	Percentage
1	Parents	27	82
2	From others	6	18

Total	33	100
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Source: Field Survey, 2065

The respondents are also asked about the institutions from where they have got their skills. To answer this question the above table shows that of the total respondents 82 percent acquired the knowledge of skills from their parents and 18percent respondents learned the skills by practicing themselves and seeing others works. It shows that majority of *Damai* respondents acquired the skill from their parents or from their predecessors.

**Table 5.8: Pattern of Income from the Occupation**

S.N.	Type of Income	No. of Household	Percentage
1	Cashiering	20	61
2	Subsidiary	13	39
Total		33	100

Source: Field survey.2065

Of the total respondents 61 percent earn their earning in cash, and 39 percent earn for their subsidiary works, either in grains or cereal or other goods. In Nepali culture, *Damai* Tailor is considered as low caste people, therefore, upper class people never exchange labour (parma) with them. Before a few years ago also they followed Bali system (after working they get grains in a year) in which they should prepare whose for their Bista a similar notion to clients. Bista, the upper class people, in return, get food which was not satisfactory amount. The incidence of that is still existing in the *Damai* people. There are also some costumes to get there subsistence by different ways. Balikhana, chaiteli bhag, sauneti bhag, Dashain bhag and etc. They get subsistence in terms of rice and other substance like corn, millet etc.

They reported that earning in cash is more suitable than in goods. Those who earn in cash are also reported that the earning is not satisfactory. Therefore, they would like to change their indigenous occupation.

**Table 5.9: Attitude of the Respondents to Train Children on their Traditional Occupation**

S.N.	Attitude	No. of Household	Percentage
1	Positive	6	18
2	Negative	27	82
Total		33	100

Source: Field survey, 2065

The above table shows that of the total 18percent reported that they like to train their children to their occupation. Their attitude was positive to their occupation. But 82percent of the respondents would not like to have the occupation for their children. Their attitude was found negative towards it. This is because they had lack of money and lack of earning. They thought that, only indigenous skills could not support their income. Neither it is able to give knowledge of new skills to prepare nor only prosperity for the future. Therefore, it is found that majority of the respondents 18percent still have the positive attitude towards their traditional occupation of their children. But they did not follow in practical so much which has been shown by the figure.

Generally old people would not like to express their opinion in a negative way. But the younger generations attitude is found disappointed as expressed by the respondents. In an observation it was found that younger people were less in number in family and beating *Panchebaja* processes than older people.



## 5.4 Agriculture

Traditionally, *Damai* people are involved in tailoring profession, penchebaja beating, dancing & singing & other things as profession which is none other than to afford their life. But these things are to sufficient to afford their life, there fore, they too are involved in agriculture profession to afford their life. But the unfortunate thing is that the land is not fertile rather than unfertile. There is sterility. There are not other sources of irrigation to irrigate the field. So, they work in others farming in daily wages. Particularly they have no great possession in land. They achieve money/cash or other things like-corns in return. In this way, they are affording their life.

Therefore, they are assimilating different works as their profession to afford their life. Their economic status is too low. They are under two line of poverty. They have few land which does not afford their life. So, they are assimilating such occupations to same their hand to mouth problem.

**Table 5.10: Involvement of *Damai* people in Agriculture**

S. N.	Age Group	No. of People	Percentage
1	10-20	20	12
2	20-30	25	15
3	30-40	50	31
4	40-50	35	21
5	50-60	30	18

6	60- above	5	3
Total		165	100

Source: Field survey, 2065

Although *Damai* people are particularly involved in tailoring, beating *Panchebaja*, singing and dancing. Beside these professions performed by *Damai* people, they are performing other professions too, because only those previous professions could not help them to fulfill their hand to month problem. Therefore, these professions could not help them to fulfill their hand to month problem, these they are participating to this profession as other profession with the expectation they can survive.

This above tabulation sketches in terms of their age group clearly shows what sort of status they have. According to the present researcher's direct field study those people who are under the age group of 30-40 they are involving in larger number while comparing with the age group of 60 above. According to the respondent, younger generation are less interested to assimilate this profession. It is all because of the passing movement of time. There too is change in their interest. Therefore, few number of younger generation are participating to this profession.

## 5.5 Bali System

Bali system means the exchange of the product. In this system an exchange of food grain taken place with knowledge and skills. For example, *Damais* sew or mended clothes the whole year and in return they get fixed amount of food, grain, rice and etc. which agreed upon earlier with the Balighare. The Bali system is a social institution which is based on compromises. It was this Balis system which reinforces the specialization of caste/ ethnic based occupation. This traditional system makes specialization on different occupations.

The primitive society is based on agriculture. Due to the absence of developed market facilities, people could not sell their products and purchase their needs. So, they adapted the barter system. In the society their occupation was according to their caste. Every caste had their own occupation. So, the exchange system remained or established as a tradition, i.e. Bali system. This exchange system was not limited to the exchange of products and goods only but it also helped in the social unification. So, this might be the reason for the society to accept these system with the development of organized market system is disappearing due to the modernization.

### **5.5.1 Chaiteti/Sauneti**

This system applies with only those who are involved in the Bali system. It is a type of compromise between the Balighar and the Balighare in which two manas of food grains are to be given. If the Bali ghare has received this chaiteti/sauneti only then they will get the Bali, if they haven't received these chaiteti/sauneti, then they won't get their Bali. Balighar used to give one pathy of food grain with one rupee in chaite Dashain known as cheiteti and the same amount of food grain with one rupee in saune sankranti called sauneti.

### **5.5.2 Dashain /Tihar Bhag (Share)**

Dashain and Tihar are the most celebrated festivals in this area. In the past days, it is customary to set aside grains and their foods tuffs for high class households to the *Damais*. When Balighar sacrificed goat during Dashain as a part of celebration same portion of fresh meat was given to *Damai*. According to the system they used to meat in Dashain. Generally meat from the tail part was given to the *Damais*. This system was known as Bhag. During Dipawali festival selroti and rice was offer to *Damai*. The amount of Dashain/Tihar Bhag was not fixed but it used to be based on the affordable capacity of the Dalighar. This system was also known as *Damai Bhag*.

### **5.5.3 Baja Samaj (Society)**

Naumati and *Panchebaja* are the famous musical instrument of the *Damais*. In the local culture, *Panchebaja* and *Naumati Baja* are said to be auspicious. Five to ten members are needed to play this *Panche* and *Naumati Baja*. So, they feel that a kind of association was required. *Panchebaja* comprises of five sets of musical instrument and *Naumati Baja* have nine instrument. Single household has

no more than one or two *Bajas*. So, they decided that their *bajas* should be collected as to complete the sets. This type of unrecognized associations called *Baja Samaj*.

*Damai* people are still following their traditional occupations not only in their own community but also in the higher caste people's auspicious occasion. Upper caste people call them while performing auspicious occasions like- giving *Penchebali* in temple, birth, rite, naming festivals, bartabanada, marriage ceremony etc. Upper caste people give some money and grains or crops in its return but it is not sufficient for them. Although there is tremendous amount of lacking but they are giving perpetuation to their own culture which is followed by their predecessors. From the very beginning of their heritage they are doing it and they get pleasure from this tradition although they have enormous problems. Therefore, all the things which are described in this chapter as their professions can not afford their life and also can not uplift their standard. So, coming generation have great dissatisfaction to their own traditional occupation and their custom followed by their predecessors.

**Table 5.11: Attitude of the Respondents Towards their Traditional Occupation in Terms of Age Group**

Age – Group	Favour	Not Favour	Total	Percentage
0-20	15 (10.34%)	30 (20.69%)	45	31.03
20-40	20 (13.79%)	25 (17.24%)	45	31.03
40-60	30 (20.68%)	10 (6.89%)	40	37.58
60- above	10 (6.89%)	5 (3.44%)	10	10.34
Total			145	100

Source : Field Survey, 2065

According to this above table, which is drawn in terms of age groups it shows the respondents favour and infavour. Those people, who are 0-20, are younger people and they show their dissatisfaction towards their traditional occupation. While taking response from them those people who are belonging to this group, 0-20, most of the number are in infavour to that profession. 20.69 percent people are in infavour and 15 people are in favour or 10.34 percent people shows their favour within this age group. But those people who are in the age group of 40-60, they show their labour to this profession. Their percent is 20.68percent. Therefore this table shows the older people are involving still in this profession whereas younger people have no desire towards it because this profession is traditional & also can not afford their family easily. Therefore, with the changing movement of time, there too is change in their desire. So, they are interested towards other professions like – business, service, abroad job & etc. Although older people who are above 60 have great desire for the perpetuation to this profession but they are few in number because of their decreasing energy. They have no capacity of workability. Thus, of the total number of the respondents, younger have less desire or dissatisfaction towards this very profession & the older have tremendous willing for it.

*Damai* people are still following their traditional occupations not only in their own community but also the higher caste people's auspicious occasion. Upper caste people all them while performing auspicious occasions like- giving penchebali in temple, birth, rite, naming festivals, bartabanada, marriage ceremony and etc. Upper caste people give some money and grains or crops in its return but it is not sufficient for them. Although there is tremendous amount of lacking but they are giving perpetuation to their own culture which is followed by their predecessors. From the very beginning of their heritage they are doing it and the get pleasure from this tradition although they have enormous problems. Therefore, all the things which are described in this chapter as their professions can not afford their life and also can not uplift their standard. So, coming generation have great dissatisfaction to their own traditional occupation and their custom followed by their predecessors.

## CHAPTER SIX

### CHANGING PATTERN AND THEIR INVESTIGATED ALTERNATIVE STRATEGIES OF DAMAI PEOPLE

Nepal is a multiethnic and multicultural country. According to the Hindu society, there are four varna and thirty-six castes living in Nepal Sabaijatakko Fulbari. Although, every caste group is also divided into their groups on the basis of work. But now a days their occupation is changing day after day and there is no compulsory fixed works. Every one has done according to their ability, qualification, and knowledge so in the present context they are in search of new technology, new method, or an alternative of new jobs for what they favour.

*Damai* has their own culture and they are one of the identified people in Nepal. Traditionally, *Damai* groups used to depend on tailoring and beating the *Panchebaja*. They are recognized in our country. Although *Damai* people have been living since ancient time in Rimuwa VDC in Gulmi. Hence, they have involved in this traditional occupation, such as, Tailoring and beating the *Panchebaja*. So, at the present social institutions based on traditional occupation are not effective. The institutions are changing due to the influence of globalization competitive market mass migration industrialization modernization and digitalization. There is change in their occupation owing to the modernization particularly.

Because of modernization, construction of road, market expansion, education and other developmental activities have commercialized their traditional occupation Modernization brought occupational diversification and also the

commercialization of agriculture. Low caste people have tried to imitate the way of life and customs of other high caste people. They desire to gain high status and imitation also to make changes in the social institutions.

**Table 6.1: Pattern of Income from the Traditional Occupation**

Types of Income	N	Percentage
Cash Earning Money	20	61
Subsistence to Other	13	39
Total	33	100

Source: Field survey: 2065

Of the total respondents, 61 percent earns their earning in cash and 39 percent earn for their subsidiary works, either in grains or cereal or other goods. In Nepali culture, *Damai* tailor is considered as low caste people, therefore, upper class people never exchange labor (parma) with them. Before a few years ago also they followed Bali system (after working they get grains in a year) in which they should have to prepare bhos for their Baista a similar notion to clients. Bista, the upper class people in return give food which was not satisfactory amount. The influence that is still existing in the *Damai* people. There are also some costenss to get their subsistence by different ways. Bali Khane, chaiteli bhag, sauneti bhag, Daishain Bhag etc. they get subsistence in terms of rice and other.

They have reported that earning in cash in more suitable than in good. Those who can earn in cash are also reported that the earning is not satisfactory. There fore, they would like to change their indigenous occupation.



**Table 6.2 Attendance of *Damai* People in Terms of Age Group**

Age group	Total No.	Agriculture	Business	Service	Traditional occupation	Wages
10-40	107	31	5	40	13	18
	100%	28.97%	4.67%	37.39%	12.15%	16.82%
40- above	73	34	-	3	27	9
	100%	46.58%		4.11%	36.98%	12.33%

Source: Field survey: 2065

Of the total new generation which belong to the age group 10-40. they are in larger number of the total younger generation 28.97percent are involving in agricultural profession, 4.67 percent people are participating in business, 37.39 percent of the people are involving in service of the younger generation. Likewise, 12.15percent people are still following that very traditional profession/ occupation and 16.82percent people are participating in daily wages. Whereas, while comparing with older generation 46.58percent people are participating in agriculture profession. This is a large amount of old generation than that of younger generation. But those people who are under the age group of 40-above are not participating in business. They are in less percent performing the profession of service, whereas the younger generation are participating in larger number. But in traditional occupation, older generation are in gigantic number while comparing it with that of younger generation. Unlike younger generation older generation are less in percent in wages and their percent is 12.33. Therefore

this above tabulation shows that younger generation are interested in service business and other such profession whereas older generation are involving in agricultural occupation till now.

**Table 6.3: Attitude Towards the Respondent to Train their Children on their Traditional Occupation**

Attitude	No. of Household	Percentage
Positive	10	30.30
Negative	23	69.70
Total	33	100

Source: Field survey: 2065

The above table shows that the total of 30.30percent reported that they like to train their children to their occupation. Their attitude was positive to their occupation. But 69.70percent of the respondents would not like to have the occupation for their children. Their attitude was found negative towards it. This is because they had lacked of money and lack of earnings. They thought that only indigenous skills could not support their income. Neither it is able to give knowledge of new skills to prepare them nor any prosperity for the future. Therefore, it is found that majority of the respondents 30.30percent still have the positive attitude towards their traditional occupation of their children. But they did not follow in practice so much which has been shown by the figure.

To wrap up *Damai* people are in marginalized condition from the main stream of the nation. It is all because of their lower economic status. They have no educational status, therefore, they are deprived from the each and every opportunity granted

by the state. They are poverty stricken people. Therefore, because of this very poverty stricken condition they could not get the education. They were marginalized from the state too. Therefore they can not reach in the national level. Their traditional occupation can not uplift them. Therefore, they are searching for the new alternative strategy which certainly can afford their life style and uplift their economic standard. The thing is that they are the indigenous people and their professional is the identity of the nation will able to observing it in national level.

But, the younger generation of *Damai* people are not interested to their traditional occupations like tailoring, beating *Panchebaja* and Naumati baja, dancing and singing and agricultural too. Which are done by them one after another with the expectation that they can afford their life and family. But the unfortunate thing is that they cannot afford their life from these professions. Therefore, they are leaving these traditions and occupation although they have no desire to leave it. Therefore, it is their obligation to leaving out those traditions. So, they are searching for other alternative strategy in the field of professions. Now a days, some of them are going to abroad, some are going to India and other many more are searching job opportunities in national level. Therefore, to protect their traditional professions, government has to think about their condition. Because those professions which are performed by them also provides the national identity.

## **6.1 Tailoring**

This thesis is based on some knowledge, interview, observation with respondent and observational and questionnaire dissertant himself. Actually *Damai* people or old generation is depending on tailoring till now. Some of the new generation says that the old tailoring persons have no new ideas or not extra knowledge for their tailoring. So they only use their

ancient knowledge to the tailoring. However, the old persons do this work or in basically they work in their own house or their own suitable place.

After 1950s, due to the modernization and modern technology, it has affected their daily life or their traditional job as tailoring. Because the new generations do not care about going to India in search of the suitable job because of long generation gap and changing of time the new generation on going to give up this unique traditional profession. Hence, now a days the new generation can think their traditional occupation which they must save. Although *Damai's* identity is under going in decline condition. Hence, the new generation in *Damai* people can start their traditional work tailoring and beating the *Panchebaja* as profession so they are allowed to their to groups to do their traditional profession. If they give up their profession, their identities will disappear and their occupation will be declined.

## **6.2 Education**

"Education is the mirror of human life". It is the most important for use. Now a days, every person achieves education and increases knowledge. Knowledge means the development of human behaviors. So knowledge changes the socio-status. Although, the research site of *Damai* people are backward from the education sector. Then old men and women can't not read and write. In the present time, they are in illiterate group. Hence, in the present time the new generations are interesting on educational sector and they are trying to increase their education to their children. Actually they are catching the alternative strategies for livelihood according to their ability and qualification. As a result, the *Damai* people are gradually forgetting their own traditional occupation.

### **6.3 Development of New Tools and Technology**

Development of new tools and technology are another factors to dropout the tailoring beating *Panchebaja*, singing and dancing and Daighara system. In the, ancient time, the *Damai* people had monopoly but the development of technology in various sectors as communication, transportation, alternatives strategies etc. or more responsible to dropout their traditional work. The replacement of *Damai* people from their traditional occupation may have the flow of ready-made cloths and may be their inefficiency to stitching perfectly as per the demand of people. Different kinds of development infrastructure joined the *Damai* community to outside. After that they were attracted to other strategies for up to date suitable job their life.

### **6.4 Intergenerational Conflict**

The respondents are positive towards their traditional occupation but they do not encourage their children /new generation. A young man criticized their traditional occupation which represents the negative view towards their occupations. When the present researcher asked an aged *Damai* why his son do not give a helping hand to his work. He responded that his son used to say it can not easily afford them. This shows that new generation are willing to divert from their occupation. They are divided into two group, one group who encourages new generation to follow the traditional occupation and argues that it is their purkhgauli Sampati (Ancestral wealth) which had been handed over them from generation. On the other hand, the second group disagrees with the first group because they identity themselves as an extraordinary and independent group who call themselves as revolutionary. They argue their new generation do other economic activities and want them to

compete with others. They agreed that their backwards and low social status was due to their traditional occupation and the generation involvement in their traditional occupation is facing a rapid decline.

**Table 6.4: Generational Involvement in Traditional Occupation**

VDC	1 <sup>st</sup> generation	2 <sup>nd</sup> Generation	3 <sup>rd</sup> generation
Rimuwa	92%	50%	20%

Source : Field Survey, 2065

1<sup>st</sup> generation – Respondent’s father’s generation

2<sup>nd</sup> generation – Respondent’s generation

3<sup>rd</sup> generation – Respondent’s son’s generation

While doing generational involvement in traditional occupation of *Damai* people of Rimuwa V.D.C, there is drastic change in coming generations. There is vast difference in their percent. First generation of this V.D.C. which is also denoted by respondent's father's generation, 92percent of *Damai* people were adopting this profession and second generation, which is the generation of respondent 50percent are involving tin their traditional occupation and 3<sup>rd</sup> generation, which is respondent's son's generation, their percent I s enormously few, that is, only 20percent. In this way, there is gradual dissatisfaction towards their traditional occupations which is shown by the study of this table.

Generational movement of *Damai* in traditional occupation is decreasing in this VDC, Rimuwa, Around 1950s, the first generation was active in their society. During those periods, the external goods or phenomenon had not affected their

profession, they adopted their traditional occupation as a primary livelihood options. The overall first generations involvement was massive in their traditional occupation After democracy (1950), the entrance of opportunities in education and economic activities land taken place.

When education became accessible and economic activities were diversified the involvement of second generation of *Damai* in traditional occupation decreased. As a result nearly half of second generation diverted their traditional occupation and adopted diversified economy based professions.

Higher percentage of *Damai* people has accepted their traditional occupation as a secondary occupation. The reported proportion of *Damai* wage labour as secondary occupation differed significantly between them. Similarly among *Damai* 30.5percent have accepted local wage laboring as their secondary occupation. Agriculture is also the secondary livelihood option of *Damai* people and their traditional tailoring business as secondary source of livelihood. Livestock is noticeable in this VDC.

Historically, they may have been in valued in their traditional occupation but at present their involvement in such activities have been observed. This suggests a regressive situation of generational involvement in traditional occupation.

**Table 6.5 : Changing Attitude of Occupation of Coming Generation**

S.N.	Occupation	No. of Household Respondents	Percentage
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1	Education	11	33.33
2	Government Service	8	24.24
3	Tailoring & beating Bajas	5	15.15
4	Agriculture	9	27.28
	Total	33	100

This above table shows that coming generation are leaving their traditional occupation because they can not live sophisticatedly, while assimilating that of traditional occupation. So, by leaving that occupation they are involving in other different profession. Education is only the mean which can access them in every sector particularly government sector. Therefore, coming generation are busy in achieving education. According to the household respondents 33.33 percent of coming is busy in securing education and 24.24 percent people are in government service, Others have great desire for it but because of the education they are lacking likewise, according to the respondents 15.15percent people are still following that of traditional profession, that is, tailoring and beating *bajas* and 27.28 percent people are involving in agriculture. Anyway, coming generation gradually leaving their traditional profession and searching for new other alternative strategies which easily can afford their life and uplift their standard of life. So, younger or coming generation is investing their much more time in education for their access in other sectors besides those traditional occupations. Because of modernization, there is changing in their thinking. But because of their poverty which is deeply – rooted in *Damai* society, they can not get the education and due to the lack of education they have to deprive from government opportunities. Therefore because of poverty some of them have to participate in that of traditional occupation like-agriculture, tailoring, beating penchebajas and

Naumati *bajas* although they have no desire to do so. But this is their obligation to following those traditional occupation rather than their desire. Thus, one way or the other according to the respondents larger percent of coming generation is in favour of searching for alternative strategy by leaving those traditional professions.

Thus, because of the modernization, there too is drastic change in their thought. After 1950s, the aduent of democracy). There is great change in every sector. People have achieved their access in education and other advancement of science and technology and people's assessment to it. Modernization brings change in every sector. There is expansion of road and other scientific infrastructure, competitive market, trade and commerce. Therefore, modernization as a way of life brings change in the way of living. Owing to the mass migration, industrialization, commoditization, digitalization and particularly modernization, there is change in the thinking of people and *Damai* people are not exception of it. Therefore, one way or the other, modernization affects their way of life and way of thinking as well.

## **6.5 Background of *Damai* People from Tailoring Techniques and Modern Instruments**

Actually *Damai* people are known by their profession such as tailoring and beating the (musical instrument) *Panchebaja*. In every house, they keep their tailoring machine and musical instruments. Then, tailoring machine and musical instrument are based on traditional. In this way, their tailoring knowledge and beating the *Panchebaja* are traditional. They have traditional knowledge in tailoring skill. Although, the modern tailoring techniques and modern instruments dominate their occupation, because modern techniques and machines for their tailoring can fulfill the requirement in short period of time easily. So, the product prepared by modern techniques is in massive quantity and modern fashionable design which can be sold in margins

price. These facts attract those prices. These facts attract those people who are depending upon profession. Now a days, the modernization impact on their musical instrument is vividly seen and it has affected their profession very badly. Because they are not able to fight with present prevalent situation due to their poverty and illiteracy.

The research site is fully rural area. It is very remote from the facilities that are advisable in Rimuwa VDC so, they are deprived of all facilities available even in their own VDC.

*Damai* people from the very beginning are following those traditional professions like- tailoring, beating *Panchebaja*, Naumati baja, Singing and dancing. They are will – identified with these professions but because of those traditional profession, they can not afford their life. Therefore, they are searching for new alternative strategies which certainly can afford their life. It is all because of the passing movement of time. There is change in their thinking, fashion and way of life which is because of the heyday of modernization. Modernization is not only in the field of their thinking but also other physical infrastructure like expansion of road, transportation, mass communication and industrialization. Therefore, they are abandoning those traditional professions which are not sufficient for them. Therefore, they are questing for new alternative strategies which can afford their life. There is change in their way of life and stranded of life and way of thinking too. Thus, by leaving those traditional professions they are longing for better education, government jobs, business and other outside opportunities, that is going abroad. Although those predecessors have great desire for its perpetuation whereas the situation is vice-versa. Coming generation is demonstrating their magnanimity and unyielding temperament towards that very traditional profession whereas, older generation still have a desire for its continuity. Therefore, there is tussel between those

generations. Therefore, with the changing in the pattern of *Damai* society and its habitats, particularly younger generation who are leaving their traditional occupations, and are questing for the alternative professions.

Traditionally *Damai* people are involving in tailoring, beating penchebaja, singing and dancing and to some extent they are also participating in agriculture. They are following these professions one after another with the expectation that can afford their life and family but the situation is vice-versa. They are also participating in wage labour in upper caste people's land at the time of farming and harvesting and in its return upper caste people give money and crops. But while taking response from the respondents they response that the given amount of money or crops are too few. Therefore, they could not afford their life easily. Therefore, modern generation are quite dissatisfied towards their such traditional occupations and they are questing for new alternatives which can afford their life and also uplift their standard. Therefore, because of the modernization, these too is consciousness in their thinking, feelings and way of life too. Modernization brings drastic change in every sectors. Expansion of road, trade and commerce, mass communication, mass- migration, industrialization, transportation and to some extent digitalization and globalization also change their thought. Therefore, traditional occupations are replaced by modern trends followed by the coming generation. Coming generation is longing for different professions like-business, going abroad, going India & longing for education, government jobs & etc. With the advent of modernization, there is change in *Damai* people of Rimuwa VDC because the are not the exception. Thus, those traditional occupations of *Damai* people are replaced by the finding alternative strategies from which they can afford their life and can escape from the poignant & plightful situation which their predecessors got. Therefore, they want to escape from it.

*Damai* people are very interesting to do alternative strategies of service instead of tailoring, beating penchebaja. The educational level, consciousness about health & nutrition are not satisfactory. A little knowledge about importance of education and low level of well being status. This is the study about how local environment modernization influenced by the *Damai* community. Environment is the major factor behind every change.

## CHAPTER SEVEN

### SUMMARY, FINDINGS AND CONCLUSION

#### 7.1 Summary

*Damai* people, one of the *Dalits* of Nepal, mostly live in the remote areas of the country. The main purpose of this research is to find out their socio-cultural and economic status in Rimuwa VDC of Gulmi District. Which is one of the remote mountainous regions of Gulmi district. The basic objectives of this study are to collect basic information on traditional occupation of *Damai* people. To study the changing pattern of occupation in the *Damai* people and to investigate alternative strategies adopted by *Damai* people in the present changing context becomes the main objectives. This research also helps to upgrade their social condition cultural condition, social discrimination to analyze the result which can bring a positive change in their life.

During the research, the researcher took 33 households as sample for my study to fulfill the objectives as stated above. The researcher has gone to the Rimuwa VDC, Gulmi and he has interviewed one senior person from each house hold. The questionnaire that he used during his researcher is placed at the back of this dissertation, the datas that were collected during his study include their households size social scenario, economic condition, cultural aspect their traditional occupations, income and expenditure.

The researcher has adopted two perspectives: sociological and anthropological, for his study. This researcher basically relies on sociological perspective because he has especially studied about their society, societal norms and values. They are backward from every perspective. In the past they were known as beating their *Panchebaja* and doing tailoring but due to the effect of the modernization they were adopting different alternative for their occupation, 1950s was the heyday of modernization. The linear meaning of materialization causes a change in every field. *Damai* people are becoming victim of modernization. Due to the effect of modernization, *Damai* people are adopting the alternative ways of their occupation. Most of them are still being engaged in agriculture instead of beating *Panchebaja* and doing tailoring.

At the level of education, consciousness about health and nutrition are not satisfactory. They have not internalized the importance of education as most of them are illiterate.

The main aim of this research is to study the social and cultural study of *Damai* people of Rimuwa VDC Gulmi to find out and adopting strategies of *Damai* people. Both primary as well as secondary. The total population of *Damai* is 218 with 33 households which is about 5percent of the total population of the VDC.

*Damai* people, from the very beginning are following those traditional professions like- tailoring, beating *Panchebaja*, Naumati baja, Singing and dancing. They are will – identified with these professions but because o those traditional profession, they can not afford their life. Therefore, they are searching for new alternative strategies which certainly can afford their life. It is all because of the passing movement of time. There is change in their thinking, fashion and way of life which is because of the heyday of modernization. Modernization is not only in the field of their thinking but also other

physical infrastructure like expansion of road, transportation, mass communication and industrialization. Therefore, they are abandoning those traditional professions which are not sufficient for them. Therefore, they are questing for new alternative strategies which can afford their life. There is change in their way of life and stranded of life and way of thinking too. Thus, by leaving those traditional professions they are longing for better education, government jobs, business and other outside opportunities, that is going abroad. Although those predecessor have great desire for its perpetuation whereas the situation is vice-versa. Coming generation is demonstrating their magnanimity and unyielding temperament towards that very traditional profession whereas, older generation still have a desire for its continuity. Therefore, there is tussel between those generations. Therefore, with the changing in the pattern of *Damai* society and its habitats, particularly younger generation who are leaving their traditional occupations, and are questing for the alternative professions.

## **7.2 Main Findings**

The main findings of the thesis are presented below.

- The popular family type of nuclear in which 27 households come under nuclear family with 82percent and 6 households come under joint family with 18percent.
- Landholding size of Damai is very low than other non-Damai's status. Most of Damai own land is unproductive, sterile and unirrigated.



- *Damai* community is very back in educational level. They have not yet internalized the importance of education. Out of total 218 population, some are literate and rest of 148 are illiterate. No one has passed intermediate level. They are gradually trying to tend towards the education.
- Out of the responsible factors that make them backward in their economic condition. The traditional occupation could not fulfill their every needs. So, the major population of *Damai* involving agriculture is 105 with 46percent.
- The total involvement in tailoring and beating *Panchebaja* are respectively 21 with 9percent and with 8percent. Their involvement in service is also not good with 5percent and school going students are 41 below 15 years.
- Most of the *Damai* people's source of income is wage labour. Their wage is not sufficient to feed their large family members.
- In *Damai* community who are engaged in traditional occupations (Tailoring, Beating *Panchabaja*, singing and dancing of to some extent agriculture). It is not sufficient to feed their family members. So, they are less engaged in traditional job and have going to foreign country to earn money.
- *Damais* are ignored to attendance for non-*Damais* feast programs. They can not touch to those so-called auspicious places besides their destined work like beating *bajas* and singing and dancing. It is taken as defilement.

- Caste hierarchy in their own group is also problematic to upliftment in their own community. In *Dalit* groups, a *Kami* does not accept the water and rice from *Damai* and *Sarki*. This is another factor in their backwardness situation because it regrets them one from another.
- *Damai* people are engaged in traditional job, they are directly impacted from the cheap level of market production.
- Caste-based discrimination is still existing in the survey area.
- In decision making process *Damai* participation particularly but whole *Dalits* are in general is lower than that of non-*Damais*.
- In *Damai*, social discriminations are different from their income and educational level.
- Nowadays, *Damais* and non-*Damais* are not keen on the engaged in traditional occupation because it is less profitable and less prestigious occupation in their society. So, they are attracted to foreign employment and wage labour. It shows that their traditional job identity is going to decadent stage.
- Their traditional occupations of *Damai* people are affected by modernization; the development of transportation and communication.
- Skillful manpower started tailoring and beating much. The tailoring machines and musical instruments are modern and educated and the dealing techniques are traditional and unproductive while comparing.

- Due to the heyday and modernization, there is change in their way of life, standard and thinking as well.
- There is tremendous split between generation and aspirant generation which is no other than aspirant generation's great dissatisfaction towards their traditional occupations because it cannot afford their life and family.
- Educational level, consciousness about health and nutrition are not satisfactory.
- While doing this research, the researcher found out that those *Damai* people are bypassed by the national level although some NGOs and INGOs are working to uplift their status but those are too few.

### **7.3 Conclusion**

Damai people of Rimuwa VDC are from the very beginning performing different traditional occupations like-tailoring, beating *Panchebaja*, singing and dancing and also involving in agriculture. But from these professions they cannot afford their life easily, therefore, they are participating other professions like agriculture, wage labour in upper caste people's land while farming and harvesting. But all these above traditions cannot be suffice. So, the coming generation are draining from their such traditional occupations by demonstrating their unyielding temperament towards those very traditional professions which are followed by their predecessors. Thus, they are questing for new alternative job opportunities, which can easily afford their life and family.

Nowadays, they are changing their status, that is, their social, political and economic status. They are actually under the line of poverty which certainly deprive them from the access in education and because of this very unaccessibility of education,

they are backward and underprivileged group. They are deprived of each and every opportunities granted by the state. It is all because of their low socio-economic status and inaccessibility in education.

Although, they have tremendous desire to perpetuate their traditional occupations, which are their own heritage and identity but it is their obligation to leave it. They cannot live properly while performing such traditions. Due to this poverty-strike situation, they are bound and they cannot rise in their social and economic status. So, they are questing for alternative strategies. Because of this very tendency, their traditional occupations are at the verge of destruction.

To warp up, the present research clearly shows the ground-reality of Damai people of Rimuwa VDC. They are living with poor social and economic situation and also clarifies that the coming generation who is proved to quest the new alternative strategies by kicking out their traditional occupations from which they are dissatisfied. Neither all these professions could solve their problems of hand to mouth nor could uplift their socio-economic situation. Therefore, coming generation is quite dissatisfied to their own traditions. So, they are searching for new alternative with the expectation that is can uplift their status. Although, few portion of Damai people are performing to these professions but larger portion are draining. Thus, it is at the verge of collapse. Thus, the present researcher recommends the related authority to consider this tradition because it gives the identity of Damai people which certainly provides the diverse culture and to some extent it links with national identity.

All these changes are because of the advent and heyday of modernism. Modernization, certainly brings change not only in their thinking but also in their way of life. Expansion of road, industrialization, mass-migration, globalization,

transportation, trade and commerce, mass-communication and to some extent digitalization. But particularly modernization brings change in their status.

#### **7.4 Directions for the Future Researchers**

On the basis of the study, other researchers should carryout their research in the following areas:

- The relationship between *Damai* and non-*Damai* people.
- The problem of receiving education by *Damai* children.
- Status of women in *Damai* communities.
- The problem of unemployment faced by *Damai* people.
- Traditional occupation of *Damai* and its present state.
- Changing scenario of coming generation of *Damai* people in changing context.
- Investigation of alternative strategies by *Damai* people.
- State of internal untouchability within their *Dalits* community.

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## Questionnaire for Household Survey Household Survey

1. District .....

VDC/Municipality: .....Ward No.....

Name of the Respondents .....Household No..... Caste/Ethnicity.....

S.N.	Name	Relationship with household 01	Age	Sex 02	Marital Status 03	Education 04	Occupation 05	
							Primary	Secondary
1								
2								
3								
4								
5								
6								

01	02	03	04	05
01. Husband	01. Male	01. Married	01. Unable to read	01. Agriculture
02. Wife	02. Female	02. Unmarried	02. Read	02. Business
03. Father		03. Divorce	03. Primary	03. Wage labour
04. Mother		04. Separate	04. Lower Secondary	04. Private Sector
05. Son		05. Never	05. Secondary	05. Govt. Sector
06. Daughter		06. Widow	06. Higher Secondary	06. Cottage Industry
07. Grand Son			07. Campus	
08 Grand Daughter		07. Any other Status		08. Foreign Employment
09. Daughter-in-law				
10. Any other relationship				



## Economic Questionnaire

1. Do you have your own home?                      a) Yes                                      b) No

If No, where do you live .....

2. Do you have agriculture land?                      a) Yes                                      b) No

If yes, the food production is sufficient for:

- a) 1-3 month                      b) 3-6 month                      c) 6 and above                      d) 1 year

3. How much land do you own?

C.No.	Types of land	Quantity	Irrigated	Unirrigated
1	Khet			
2	Bari			
3	Pakho Bari			
4	Other			

4. Who makes earning for running home

- a) Father      b) mother                      c) myself only                      d) Anyother

5. Would you tell me how much is the monthly income of your family ? Rs.....

6. What are the source f income

- a) Agriculture                      b) Business                      c) Tailors  
d) Panchai Baja                      e) work for other

7. What are the major crops you cultivate in your land?

- a) Paddy                      b) maize                      c) wheat                      d) Potato,  
e) Ginger      f) All the crops which are mentioned above      g) Nothing else.

8. Do you have raised live stocked ?      If. yes, please give the data .

Livestock	Number	Income per year
1. Buffalo		
2. Cow		
3. Bulls		
4. Goat		
5. Pig		
6. Sheep		
7. Chicken		
8. Duck		
9. Any other		

9. What do you do with the money you earn?

- a) Spend for fooding                      b) spend for drugs, smoking and alcohol  
c) Give to the family                      d) Any others

10. Do you think you whole income enough for your family livelihood?

- a) Enough                      b) moderate                      c) Harder to maintain  
d) Don't know                      h) Any other

## Social Questionnaire

1. Who holds the household responsibility of your family? (who does the decision in household matter?  
a) Father      b) Mother      c) Son/daughter      d) Relatives      e) Any others .....
2. What is your social status in the community?  
a) Higher      b) Hedium      c) Low      d) Any other
3. What is the average age for marriage in your community?  
a) Girls,      b) Boys
4. In your opinion, how many children will be appropriate for a family?  
a) Son/Number      b) Daughter/Number
5. Do you perform your son to daughter?  
a) Who looks after the parents in there old age  
b) He gives continuous hereditary i.e. lineage.  
c) If other, please specify .....
6. Do you have intention to live separately on a nuclear family?  
a) Yes      b) No.
7. If yes, what is the reason?  
a) By the cause of quarrel      b) By the cause of income  
c) By the cause of space      d) Please, specify if other .....
8. Do you think your children should have education?  
a) Yes      b) No.
9. If yes, what is reason?  
a) Great person      b) To achieved job  
c) Good morel      d) Educated      e) Any other
10. Which is your relation with your neighbors?  
a) Normal      b) good      c) very good      d) bad      e) very bad
11. Who are your closed people with whom your maintain good relation?  
a) *Braman*      b) *Cheetri*      c) *Gurung*      d) *Magar*,      e) *Sarki*  
f) *Damai*,      g) *Kami*      h) *Damai*      i) Any other
12. Why you have close relation with that particular community  
a) They don't dominate as  
b) They don't hold national purity and pollution  
c) They support economically  
d) The support politically

e) Any other

## Cultural Questionnaire

1. Do you have your own language

a) Yes                                  b) No.

2. What are the festivals you celebrate?

S.N	Name of the Festivals	Year/ month of celebrate
1	Dashian	
2	Tihar	
3	Teej	
4	Maghiparva	
5	Any other	

3. Do you believe in God? If yes, what is the reason behind that?

a) God is great                                  b) We learn from our ancestors  
c) God gives rebirth                                  d) If other specify

4. Do you still belives in conservative health healings?

a) Dhami Jhakri                                  b) Jhar Phuk                                  c) Any other

5. Where do you take your family when they get ill?

a) Self treatment                                  b) Local Baidya                                  c) Jharphuke  
d) Hospital                                  d) Other place.

6. What is the major food of your daily use?

a) Dal -Bhat                                  b) Roti                                  c) Any Other

7. Which type of marriage have you done?

a) Arrange                                  b) Love                                  c) Any others

8. Do you feel is there still a untouchable, touchable disparity nation in your culture?

a) Yes                                  b) No

9. If yes, what are the reasons of its existing?

a) By the birth                                  b) By the poorness  
c) By the customs at the society                                  d) If other, specify

10. In which place, this disparity notion is not so considerable?

a) Tea stail                                  b) Small Hotal  
c) Public place like school, Temple                                  d) P. clubs  
e) Private Home                                  f) Any other places.



## Changing Pattern, Questionnaire

1. In the stage of change, what are the differences between other ethnic/caste and yours?
  - a) Touchable
  - b) Untouchable
  - c) Upper
  - d) Low
2. Do you want to change your occupation? If you want which sector do you want to choose?
  - a) Business
  - b) Agriculture
  - c) Because socially it has low value
  - d) Any other
3. Why do you not like to follow the traditional occupation?
  - a) Because economically it contributes very low profit.
  - b) Lack of organized work
  - c) Because socially it has low value
  - d) Any other .....
4. What types of reform should be needed to improve the existing condition?

The statement: All the human beings are equal "all humans beings are equal" should be used in practice not only in theory be the national. Government should launch a special program to *Damai* people. Educational institute should be available in remote are also and should be free in cost and it should be made such a special program, which makes force to send the children at *Damai* people to school.

### Questionnaire to be Asked

1	Has Government Lauched any special programme for you	Yes	No
2	Is there any education institute available in the remote area?	Yes	No.
3	Do yours children go to school?	Yes	No.
4	If not, why	.....	.....

5. What is the condition of women in your family and community in changing pattern?
  - a) Good
  - b) Very good
  - c) Bad
  - d) Very bad
  - e) Normal
  - f) Any other
6. What is the condition of childlabour in your community in changing patter?
  - a) Good
  - b) Bad
  - c) Medium
  - d) Very bad
  - e) Very good
  - f) Any other
7. In which fields untouchability is deep rooted?
  - a) Teashop
  - b) Temple
  - c) School
  - d) Tap

e) Upper caste house   f) Low caste house   g) Caste house   h) Any other

7. Do you migrate to any where for job.....



c) From the village

d) From formal institute



### **Checklist for the *Damai* People and Traditional Occupation**

1. Study of *Damai* people
2. Historical background of *Damai* people
3. Problem faced by *Damai* people.
4. History of migration of *Damai* people.
4. Social/ cultural and economical condition of *Damai* people.
5. Social and cultural role of *Damai* people .
6. Relations of *Damai* people to other caste/ethnic groups.
7. Social/economic and cultural change
8. Occupation Structure and live hood of *Damai*
9. Alternative Strategies adopted by *Damai* people in Changing context.
10. Change problem faced by *Damai* people.

**Comments**

**Suggestion**

**s**

**a.**

**a.**

**b.**

**b.**

**c.**

**c.**

**d.**

**d.**

**Checklist for general public.**

1. *Damai* people and their origin of history.
2. Situatın of *Damai* people in their area.
3. *Damai* people and their Traditional occupation.
4. Distributions of *Damai* people in the study.
5. Problems faced by *Damai* people.
6. Services provided by *Damai* people to the community.
7. Involvement of *Damai* children in education.
8. Alternatives strategies adopted by people.
9. Changing pattern of their traditional occupation.

## **Comments**

**s**

**a.**

**b.**

**c.**

**d.**

## **Suggestion**

**a.**

**b.**

**c.**

**d.**

## **Key Information's**

2. Educated Person
3. Social Workers
4. Political Leaders