

# CHAPTER-ONE

## Introduction

### 1.1. Background

Nepal is common plat form of diverse ethnic/ caste groups residing within particular ecological Zones (**Map: 1**). It is rich for diversity in terms of ethnicity, caste, culture, and religion. Communal integration, bio-diversity, culture, language variety and religious fortitude are the identity of it. So it is known as ethnical museum. The founder of modern Nepal, Prithivi Narayan Shah who was integrated Nepal politically in 1769 and proclaimed that “Nepal is a garden of four classes (Varnas) and thirty six castes (Jat).” According to APA insight Guide1984 also describe-“Nepal is a veritable mosaic of dozens of ethnic groups with their own unique language, culture and religions. But it nevertheless has a tradition of harmony rather than conflict. Society here has always been according to new idea, new values, and new people from afar. In this land of ethnic elements as diverse as its landscape the principles of integration and synthesis were accepted from ancient times” (insight guides: Nepal, p.53).

In verity, 101 caste/ethnic groups are exiting in Nepal where 59 ethnic groups and 2 unidentified caste/ethnic groups are shown in Nepal (CBS, 2001). The census of 2001 has cited the populace of the indigenous Nationalities at 37.2 percent of the population of Nepal. By some official quirks, however, and the same census enumeration has incorporated only 43 of the 59 nationalities, and the rest i.e. 16 Adibasi Janajati remains unreported and unidentified in the census of 2001. It needs on stretch of imagination that these 16 indigenous nationalities have been conveniently relegated to the category of “others” which are registered at 4.8percent of the population. It is safe to claim, therefore that the indigenous nationalities command a respectable 42percent of the total population of nation (NFDIN, 2003).The Dura are one of the main ethnic communities of Nepal its distinct language, culture and religion. The Dura belong to Tibeto-Burmese stock of Mongoloid race living more than 12 districts of Nepal. Their main settlement is in Lamjung and Tanhanu, Citwan, Kaski, Doti, Kailali, Nawalparasi, Kathmandu, Lalitpur,

Okhaldhunga, Ramachhap and Rautahat. It is said that the main residence of Dura is Lamjung district. The Dura is a historical caste of the Lamjung since many years ago and proud to say separate and Mongolian tribe. According to the history, an ancient time the Dura was migrated to Lamjung from present Dullu-Dailekh region, mid-western development zone of Nepal. The Dura was Dulal Dynasty and ruled there so many years. Later on Dulal was called as Dura. On this account, another history says that The Dura was migrated to Lamjung on the way from Rudura Bhot of Mustang district. After, the Dura who are down warded from Mustang to Lamjung called them as slowly Rudhura to Dura. The history of Dura in Lamjung is 512 years old. According to the history, Khaje Dura, a historical person of Nepal and his colleagues were established Crown Yashobhrahma Shah (son of the King Kulamandan Shah of Nuwakot of Syangja) King of Lamjung. The Crown Prince Yashobhrahma Shah was brought to a historical place called "Sindure Dhunga", Duradanda of Lamjung in Ashad 15th 1550 (July, 1493) by that team. This place "Sindure Dhunga" is still there often called "The Throne of Stone," now. The Dura is one of the indigenous/nationality of Nepal. According to the national census record of 2058 B.S. (2001 A.D.), the total population of Dura is only 5169 in number. The Dura had own mother tongue, but today no one can speak it.

The traditional occupation of these people is agriculture and livestock rearing. And another major source of income is foreign remittance, especially after getting permission to join Indian and British army. So, the Lahure culture (culture of joining in army) has deeply rooted in Dura society even until today. But unfortunate thing, they are joining in army in the name of Gurung. So, their communal existence is going decline. Until now, the trend to be a Gurung and others caste is not stop. That's why, their racial existence is miscarrying. Now, their population is only 5169 in number. No one until now, Dura are associated with business, government service, academic sector, etc. More than 98percent Dura are living in very rural areas with poverty, ignorance hunger and superstition until today.

## 1.2. Statement Problems

Nowadays, the terms of ethnicity, poverty, gender, people participation, exclusion, inclusion and minority group, deprive people, women empowerment etc are so proximity with the word development. Some academician advocates about it but problems are same. They are trying to solve about these problems, still now, they can't to pull up the main root affected by various factors Such as political, economical, and social conflict. So, the step of development is not move. It is steady due to lack of awareness, education, social exclusion especially ethnic groups and oppressed group in the world. In fact to say that almost ethnic group's life style and mode is extremely bad. Some academician claim that estimate, 370-500 million ethnic people are living and 5000 languages still existence among 6000 castes in the world. But unfortunat thing, their life mode and style is so inferior.

Although ethnic and religious tension and violence have always existed in LDCs, the waning of superpower influence triggered a revival of these internal conflicts and may even have accelerated the incidence of political and economic discrimination. Ethnicity and religion often play a major role in the success or failure of development efforts. Clearly, the greater the ethnic and religious diversity of a country , the more likely it is that there some of the most successful recent development experience -South Korea, Taiwan, Singapore, and Hong Kong- have occurred in culturally homogeneous societies.

Today more than 40 Percent of the world's nations have more than five significant ethnic populations. In most cases, one of more of these groups faces serious problems of discrimination. Over half of the world's LDCs have recently experienced some form of interethnic conflict. Just in the 1990s, ethnic and religious conflicts leading to widespread death and destruction took place in Afghanistan, Rwanda, Mozambique, Sri Lanka, Iraq, India, Somalia Ethiopia, Liberia, Angola, Myanmar, Sudan, Yugoslavia, Haiti, Indonesia, and Zaire (now renamed the democratic Republic of Congo). More over, descendents of African slaves brought forcefully to the western hemisphere continue to suffer pernicious discrimination in countries such as Brazil.

But neither overt physical conflict nor widespread violence is necessary to disrupt an economy or cause political instability. If development is about improving human lives and providing a widening range of choice to all peoples, racial, ethnic, caste, or religious discrimination can be equally pernicious. There have been numerous instances of successful economic and social integration of minority or indigenous ethnic populations in countries as diverse as Malaysia, Mauritius, and Zimbabwe. And in the United States, diversity is often cited as a source of creativity and innovation. The point is that the ethnic and religious composition of a developing nation and whether or not that diversity leads to conflicts or cooperation can be important determinants of the success or failure of development efforts. (Todaro, eighth edition, p. No.42)

That's why, in a country who live as citizen, they must have get opportunity equally in all sectors. So, sociologist, Jaim Bodet Tores also supported - "In a country, education and opportunity of all technical of science is like a dowry of some special caste but almost other are left behind from the main stream, social peace is humorous dream only". So, social justice must to give all people with the state who live in a legal state.

In context of Nepal, 37.2 percent ethnic groups of total population but almost of ethnic groups are lagged behind compare than other caste (Bramhan, Chhetri).The report shows that 59 ethnic groups exist in Nepal. But GOV is recorded only 43 and 16 groups are not show in Population Census of 2001. The populations of Dura also were not mentioned before than Population Census of 2001.Now, they are only 5169 in number. They have own language, but today no one can speak it. Although they are minority, they have own culture and rich for their culture. Until now, they have null representation on the level of decision making and political participation. They have neither a doctor, nor academician nor officer of GOV services and neither access of white- color job. So, their life standard and mode is extremely feeble.

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

The specific objectives of the study were as follows;

1. To provide short ethnographic picture of Dura community of Sindure V.D.C.
2. To analyze the socio-economic and demographic characteristics of Dura
3. To describe the cultural practices of Dura

### **1.4. Rational of the study**

This study has dealt with the socio-economic patterns, way of living, custom, tradition and other subsistence activities of Dura community. The study has also given attention on the economic activities that are the main means of them for livelihood.

This research has portrayed a clear ethnographic & social picture of Dura community. This study would also help to find out social, cultural, traditional factors that are pulling them downward.

### **1.5. Organization of the Study**

This study organizes into six chapters. **First chapter** provide introduction of study. **2<sup>nd</sup> chapter** deal with previous relevant studies i.e. review of literature. **3<sup>rd</sup> chapter** present the methodology. It include rationale of the selection of the study area, research design nature and sources of the data, universe and sampling, interview schedule, key informants interview, observation data processing and analysis and limitation of the study.

Chapter **4<sup>th</sup>** provides physical feature of the study area and socio-economic and characteristics of the Dura. It includes physical setting, settlement pattern, physical appearance, dressing, and division of the labor, language, songs and dances, socio-cultural features.

Chapter **5<sup>th</sup>** deals with data presentation and analysis. It deals with the demographic feature, age and sex structure, family size & structure, education level, occupation and food sufficiency.

Chapter **6** deals about the Summary and recommendations.

## **CHAPTER-TWO**

### **Literature-review**

Nepal is a multi-ethnic, multi-cultural and multi-religious country. According to the national demographic Census of 2058 B.S (2001 A.D.) about 101 ethnic groups live in Nepal. Dura is one of them. According to Laila Madge (1986) - The Dura are a small group of people who live predominantly in Lamjung district. Situated on a North-facing hill slope, Sindure stretches from 579 to 1900 meters altitude and has one border with the Ramche River. Pastoral and agriculturally oriented the people produce wheat, millet, barley, rice a few vegetables and fruit. Buffaloes are raised for milk, meat and manure; cattle for milk, manure and drafting; goats for meat and manure; and chickens for meat only twelve percent of the population produces sufficient food for an entire year. On average a farmer can supply his family with grain from his own land for only six months and as such they are subsistence farmers. Additional grain is usually carried in from Sundar Bazar a six hour walk away.

Almost all land in the area has been terraced into one of two kinds of farm land; the irrigated Khet or non-irrigated Bari. The average land holding is .065 hectares. They welcome a stranger into the home for a cup of Raski and Jhand.

According to Risikanta Adikari; mentioned in his article, Nepal digest (1973-74), the Dura of west Nepal are forgotten and neglected tribe.

According to Ganeshman Gurung (1986) - During the Shah king's period, the role of Dura was most important to built state of Lamung. So, this relevancy is so much memorable. In this incident, the name of Khaje Dura should not forget because he carried the king Yasobrahma shah, in silver bag which is known as Jyabi in terms of local tongue (A kind of bag which is a like fishing net) from Syanja Nuwakot, 6th son of Kulmandan Shah to Sindure Dhunga as known "Throne of Stone". He was successfully installed as King at Sindure Dhunga after overthrew the Gale's government. He also mention - Rodi

is also existing in Dura society which rituals gives memory like as tribe of Naga, Goanda youth dormitory in India.

According to Donald A. Messerschmidt: - " A rodi is an association of young people who works and have fun together..... they entertain each other in the evenings and long into the nights with dancing, drumming, singing and joking".

According to A.D.J.Macfarlan, Pignede, Andors: - "Rodi as a nightly social gathering place a semi permanent dormitory where young girls and boys of the village congregate to sing, talk and joke".

The writer, J.P.Cross mention about the real and oral history of Sindure Dhunga (The Throne of Stone) and Khaje Dura who carried the Yasobrahma Shah, and successfully installed as king. But in this discourse, the author, J.P.Cross (The Throne of Stone, 2003) has shown unsatisfied feeling - one small area of territory had been left alone for, so it was firmly believed, twenty- five generations. Its rulers had always been proclaimed on a throne of stone on mountain top. Nowhere seemed less likely for events to change the course of history irrevocably but change it they did. The result is modern Nepal. This story is about those for -off days.

## **CHAPTER-THREE**

### **Research Methodology**

#### **3.1. Rationale of the Selection of the Study area**

Lamjung is one of the hilly districts in Nepal. There are 61 VDC. Sindure is one of them which totally dominant by Dura. Sarki, Gurung, Kami, Brahman, Chhetri, Dhamai, unidentified Dalit, Newar, Gharti/Bhujel are other caste/ ethnic groups of this VDC. According to CBS 2001- There are 1434 Dura are living altogether population of 1852. Dura is major ethnic group of this VDC but data and information shows that there is a few research for Dura of Sindure VDC. So, the VDC was very appropriate area to conduct research in this topic. Definitely, some studies have been conducted in the district in different sectors such as agriculture, livestock, etc. However, no special studies of Dura in this subject have been conducted so far. Moreover, since the researcher was an inhabitant of this district so hoped good explore and to be reach reality more effectively than in any other districts. Until now, anybody did know about the Dura's historical, social, cultural and eco-condition. So, it was extremely fruitful and significance for research. That's why, this area was selected.

#### **3.2. Research Design**

The main objective of the study is to describe the real socio-cultural and economic condition of Dura. So, descriptive and exploratory methods are applied to explain properly the different findings which would come from research.

#### **3.3. Nature & Source of Data**

Both primary and secondary data have been collected from various sources. Three different techniques have been employed to obtain primary data. They are:



- A. Questionnaire
- b. Observation
- c. Interview techniques

Formal and informal interviews were conducted with the respondents in the field.

In order to generate primary data, prominent formal and informal leaders were selected from each settlement as the key respondent. In the absence of such leaders, old persons were taken as periphery respondents and were interviewed.

This field work was based on participant, quasi-participant and non-participant observations

Similarly, for obtaining secondary data, previous reports prepared by different agencies Government organization and scholars have been consulted. Other related works have been consulted to some extent.

### **3.4. Universe & Sampling**

This study area was selected purposively i.e. Sindure VDC of Lamjung due to dominant area of Dura among of Nepal. They have been living in more than 12 districts; kingdom of Nepal, such as Lamjung, Tanahaun, Chitwan, Kaski, Doti, Kailali, Nawalparasi, Kathmandu, Lalitpur, Okhaldhunga, Ramachhap and Rautahat. There were 9 wards. It was base on focus group interview, interview and participatory and non-participatory observation and used survey method also in this VDC.

### **3.5. Techniques of Data Collection**

The following techniques were used to collect primary data

### **3.5.1. Interview Schedule**

The house hold survey was conducted in 248 households using structure interview schedule with the member of the every house. Necessary information on social, cultural and economic & hygienic characteristics of the household was collected through household survey applying additional techniques whenever necessary. Interview was also useful to collect qualitative data like occupational history, changing pattern of cultural norms & values & factors responsible for it.

### **3.5.2. Key Informants Interview**

To find out the real information about the community their initiatives and interest about socio-cultural, economic status, subsistence pattern of Dura people for livelihood in community; social leader, teachers, political leaders & health workers were selected as key informant and done by Structure interview, group discussion.

### **3.5.3. Observation**

Socio-cultural, economic, eating habits, living standard, hygienic condition, working style in different types of occupation were studied through participant and semi-participant observation.

## **3.6. Data Processing & Analysis**

The qualitative & quantitative data collected from primary & secondary source were processed and analyzed & separated into different groups. The qualitative data was described in simple statistical tools such as tabulation, frequency and percentage.

### **3.7. Limitation of the Study**

The limitations of the study were as follows;

1. The study was carried in specific area at Sindure VDC of Lamjung.
2. The study was concerned about socio-cultural and eco condition of Dura at Sindure VDC.
3. It was concerned about their identity and language.
4. This was carried out in limited time depending on limited resources.
5. The finding can be or can not be hope worth generalizing for national and international level for all intellectual.

## CHAPTER-FOUR

### Study Area and Socio- cultural Features

In this chapter a glimpse of physical setting of the study area demographic feature, settlement pattern of Dura population and social organization, division of labor, religions practices, cultural feature, general appearance, & rituals of Dura are attempted to describe in a clear way

#### 4.1. Physical Setting

The study area Sindure village which is inhabitant of Dura is lies on a North facing hill slope (**Map: 2**), south western parts of Lamjung district approximately between  $84^{\circ}14'$  to  $84^{\circ}23'$  eastern longitudes and  $28^{\circ}08'30''$  to  $28^{\circ}11'45''$  northern latitudes. It is historical place. According to history, Khaje Dura a historical person of Nepal and his colleagues were established crown Yashobrahma Shah (son of the king Kulmandan Shah of Nuwakot of Syangja) king of Lamjung. The crown prince Yashobrahma Shah was brought to a historical place called "Sindure Dhunga" in Ashad 15th, 1550 (July 1493) by that team. After this time, it was known namely by Sindure Dhunga and slowly known this VDC also Sindure. It is bordered by Neta VDC in the south, Bangre and Bhorletar in the west, Nalma in the North and Duradanda and Purankot in the east. The altitude is in Sindure proper however from 579 at Bardhan Phant (Midim River) to the 1900m at Turlungkot. There lies Handi khola in south, Midim River in the west, Ramche khola in the North and Garhau khola in the east.

#### 4.1.1. Sindure Village Committee

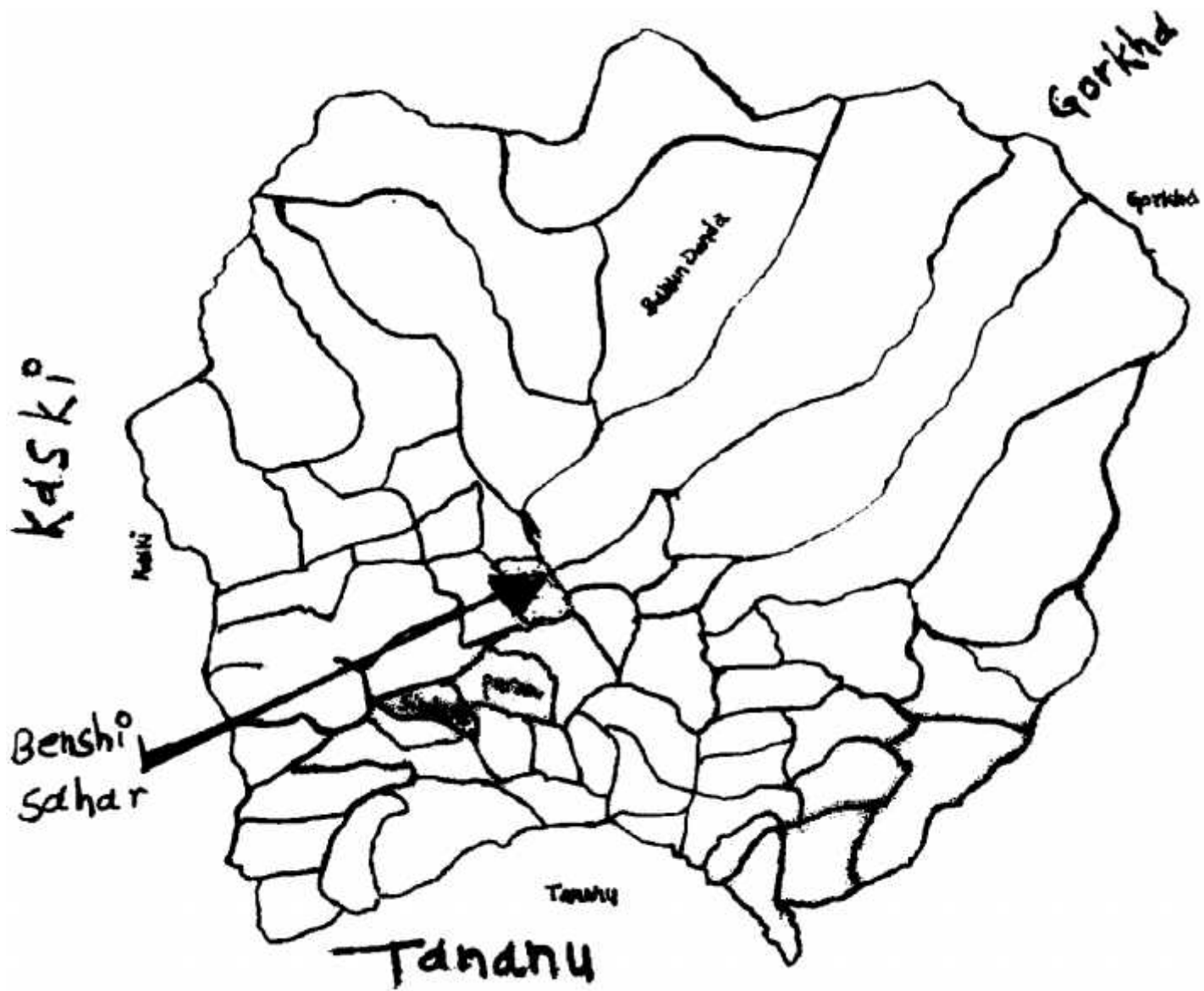
#### 4.1.2. Geographical Features

Physically situated in the western hill region of Nepal, Lamjung district lies in the east side of western Development region. The location of Sindure Village Development Committee is situated to the south-west direction of Lamjung district (**Map: 3**). The Village Development Committee is 12 KM. far from the district headquarters, Besishahar. Area of this VDC is

surrounded by Chandreshowr VDC, Karapu VDC, Nalma VDC & Neta & Dhusseni VDC of the Lamjung district in east, west, North and South respectively. The boundary of this VDC is demarcated by Sillinge Chautaro in east, Midim Khola in west Ramche Khola & Garam Khola in North and Hadi Khola & Khasre Khola in South. The shape of the VDC is Longitude extended to the East-west rather than North-south direction. The approximate area of this VDC is 24.73sq./km that covers about 1.46 percent of total area (1692sq.km) of Lamjung district.



Map 1: Map of Nepal Showing Study Site



Map 2: Map of Lamjung Showing Study District



Map 3: Map of Sindure VDC



### **4.1.3. Physical Feature**

Geographically, this Sindure Village Development Committee is situated in mid-hill region between the Mahabharata ranges in the western region of Nepal. The District Maintenance office Lamjung; inherent topographical feature has its own district nature of hill and Benshi. By virtue of such extreme topographical nature of this VDC, the whole area can be categorized into two parts, as follows;

#### **1. Hill Area:-**

A Danda named Turlungkot of Sindure VDC is extended towards the eastern direction which enters in this VDC from 'Kuwapani' and ends in 'Jaithumka'.

The topographical setting of this category comprises the district Danda, Pakho and Kholsa. To the periphery of this hill area, different familiar Localities with different height are scattered such as Turlungkot (5019.ft) Chiplesti (4000.ft), Sinduredhunga (4712.ft), Maidan(4100.ft) similarly, location like Bhagu, Thuloswara and Makaiswara are also important spaces of this hill area. The slope of VDC is steeper in east and west. Generally, these places are not significant for cereal crops production.

#### **2. Benshi.:**

Some low Land areas that lie to the neighbor Ramche Khola with few up lands may be included in such topographical categorized fields. That takes the shape of belt around the edge of this VDC area except mostly at the eastern side.

The familiar location under this categorized area Makaiswara Benshi and Thuloswara Benshi. These places are significant for agricultural activity either by irrigating through the use of temporary local stream & permanent stream like Ramche Khola, and Midim Khola or depending on the unreliable monsoon rainfall in uplands i.e. 'Pakhlands'.

The land which is located near about the Ramche & Midim Khola or others viable fields also are being cultivated for winter crops by providing the possible irrigation facility.

#### **4.1.4. Climate Condition**

Though having its distinct higher or lower plain geo-features, the climatic condition prevail in this VDC do not differ with western mid-hill region of Nepal. The unreliable monsoon is the main source of rainfall that occurs usually between mid-June and the last of September. Very little content of rainfall occurs in winter season due to the low influence of western wind. Usually, in winter (November to mid March) this VDC bears tolerable cold because of movement of the sun towards the Tropic of Capricorn and small influence of cold air blow from mid Asia. Similarly, warm period occurs with accompanied the movement of the sun over the tropic of cancer.

Despite the persistence of such general causes, following local might have affected to identify the climatic situation in VDC locality as.

(1) The influence of Ramche khola and Midim khola flowed from western and Northern boundary line.

(2) Its own extreme geo-space: The spaces mainly Turlungkot, Maidan, Chepleti, Bhagu might have affected by the shadow rainfall due to the existence of Northern face rather than other parts sloped to southern face mostly. Besides, these space lies to Northern face, the content of precipitation may depend on the Northern face mainly on the neighborhood Pokhara region rainfall effect even in summer season. Due to the above general and local causes effect in determining the climatic condition, people of this VDC locality do often realize two types of climate in prevailing as:

**(a) Sub-tropical Climate:** Mainly the area in 'Benshi can be found such climate where in it possesses very hotness in summer and tolerable coldness in winter. Usually, from mid-October to mid-February fog covers this belt in the morning.

**(b) Mid Temperate Climate:** As the location in Turlungkot, Bhagu Thuloaswara etc such type of climate are available. This space possesses the coldness than lower plain belt in winter season but lower temperature than low belt in summer season. Due to the realisation healthy climate in such high altitude, hill areas, different ethnic groups of people are settled with co-operative felling.

#### **4.1.5. Natural Resources**

The natural resources of the VDC are given the following:-

**(a)** Though, the natural environment is affected internally by the sub-tropical and mid-temperate type of climate in accordance with topographical altitude, basically the tree varieties like katus, Amala, Sal Chilaune, Barpipal etc. are available and used for the treatment of local diseases still now. In addition to these, some Dale and Banso grass are also grown either in forest or in local residential location for animal husbandry development purposes.

**(b) Wild-life Animals:** - The wild animals like tiger, bear, fowl, monkey etc. are found generally and in some extent deer also are found and in wild bird varieties like dove, Eagle, Festo, Sarung, jungle fowl, pigeon, Titra, Dhobini, Lunche etc are found everywhere of this VDC few types of local available wild birds are being killed for requirement of meat purposes by the poachers.

**(c) Water Resource:-** Any highly significant rivers and permanent stream of water sources are not originated except the organization of some 5-10 temporary natured of local stream for rainy season in this irrigation of neighboring land by means of small wheel called 'Kulo' but sometimes these streams also destroy the bank side by floods every year because of heavy rain.

Except the temporarily originated streams, in this VDC there are permanent type of streams like Ramche Khola and Midim Khola. These have significant role to grow the agriculture productivity even they originated from the corner part of hilly region.

### **Ramche Khola**

This permanent type of stream is the boundary line of Nalma VDC of Lamjung district. The cultivated lands irrigated by these streams are Makaiswara Benshi and Thuloswra Benshi. Mainly in the rainy season, the floods destroy the neighboring cultivated land every year. Irrigation facility is taken through Kulo to neighboring cultivable land both for summer and winter crops.

### **Midim Kholla**

This permanent type of stream is the boundary line of Karpu VDC of Lamjung district. This river is not used for irrigation and other purposes in this VDC. In winter season, when water flow decreases, people are engaged in fish catching.

### **Gram Khola**

This permanent type of stream is the boundary line of Purankot VDC of Lamjung district. This river is very useful for irrigation in Thuloswara and Makaiswara.

**(d) Soil Resources:** - This free gift resources i.e. soil, a mostly appear two types on quality basis;

### **Sandy Alluvial Soil**

Usually this type of soil is appeared mostly in Lower plain area to the shore of streams and rivers which is more fertile to grow paddy, wheat and other food grains.

### **Residual soil**

Mainly in uplands low organic contained soil can be found. Thereby, the productive capacity is lower. This soil is useful to grow Pakho-rice, corn, Millet etc.

### **Mineral Resources**

The work of studying the potentiality of different varieties of mineral resources is not still now in VDC.

## **4.2. Social Feature of Sindure**

The social feature of this VDC is affected by the different ethnical groups of people's custom and attitude due to having the high percentage of people illiterate in the society, it has becomes the trouble-ness in modernizing the every aspect of development activities. People offer the agriculture as a significant means of subsistence rather than other alternative industrial activities. The productivity of labor force even in different occupation has not being visualized as qualitatively promoted. The daily consumption goods which are not produced in household are purchased mostly from the nearly located markets like Turlungkot, Chanpata, Phedi, Sunder Bazzar, Bhorletar and Paudidhik. The required consumption of goods is to be paid in higher prices than the Paudidhik.

Most of the people intend to participation the launched social welfare program which is donated by the responsive government agencies and other institution. Most of the school building, drinking water supply program, etc. are accomplished by the people's participation. To consolidate the social welfare activity as a view of improving living strata, how a days people have realized rather need of endurable sensitivity through providing the qualities education and management of expending the present media of communication for neo-social movement. Hereby, the brief social structure of this VDC is deals with regarding to co-related different aspects.

### 4.2.1. Ethnic Composition

Different ethnical groups like Brahman, Dura, Kshetry, Gurung, and other lower caste people such as Bishwakarma, Damai, Sarki are inhabited in different location in co-operation with each other. The divided castes among different ethnical groups are:–

Brahman: – Neupane, Adikari & Dhungana.

Kshetry: – Pandey and Khatry

Gurung: – Ghale, Lama,

Dura: – Dhigal, Puh, Pache, Kyausa, Dhorde and Daware.

The cast division of other ethnic groups is not so significantly appeared. The distribution of different ethnic groups in this VDC locality is enlisted below.

Table 1: Population by Caste\ Ethnic Group

S.NO.	Cast/ Ethnic	Population in Lamjung	Population in Sindure VDC	% in total VDC Population	% in total District population
1.	Gharti/Bhujel	3889	6	0.32	2.19
2.	Newar	6739	7	0.38	3.8
3.	Unidentified	391	8	0.43	0.22
4.	Damai	6021	24	1.3	3.4
5.	Kshetry	28051	32	1.73	15.83
6.	Brahman	26355	52	2.8	14.88
7.	Bishwkarma	13159	61	3.3	7.43
8.	Gurung	56140	79	4.27	31.7
9.	Sarki	6861	136	7.34	3.9
10.	Dura	3489	1434	77.43	1.96
	Total	151095	1852	100	

Source: – Population Census Conducted by CBS in 2058 B.S

The above table shows that the VDC is dominated by the caste of Dura, Sarki, Gurung, Biswakarma (Kami) and Bramhan respectively which covered 77.43 percent 7.34 and

4.27 percent of total population in VDC whereas in Lamjung district, these castes have occupied; Dura 1.96 percent, Sarki 3.9 percent, Gurung 31.7 percent, Kami 7.43 percent and Bramhan 14.88 percent in total population of the district. Other castes in the VDC are between 0.32 to 7.34 percent of total population. Among the lower caste in the Sindure VDC, 7.34 percent Sarki is higher position than other lower castes. But in the district level the percentage of lower caste is that 7.43 percent which Kami is in higher position.

#### **4.2.2. Religion**

Except few Gurrung ethnics of VDC, all of the ethnic groups of VDC have accompanied the essence of Hindu Philosophy. Few Gurung and Dura people might be followers of Buddha. So, they observed Durga Puja as Dashain, Tihar, Haritalika (Teej), Baisakha Purnima Ramnavami etc. There is a famous temple called 'Kalika Mandir' in the border of 7 ward and 8 where people of different castes worship in Astami, & Vijaya Dashami, the God Ram, Krishna, Bishnu, Ganesh, the goddess Laxmi, Saraswati, Mahakali etc. and the trees & grass bar, Pipal, Tulsi Dubo etc. are honored with considering as the incarnation of god by every ethnic groups.

#### **4.3. Settlement Pattern**

The Dura are the oldest inhabitant of this area. The density of population of the study area was majority of the Dura. Now, they are migrated to Tanhu sisaghat, Ramthunki, Chitwan Madi e.t.c. The VDC is spotted with clusters houses which are connected by Dhule motor Bato (gravel road 22 km) Recently built by people participation from Sundar Bazaar which is division of Dumre to Beshisahar. There are Ayurvedic hospital, sub-health post, high school (2048) and post office in centre place of village. Most of their houses are built with clay, stone and wood available around the area & roof with houses are rectangle in shape and two stored. The houses are very simple & chiefly constructed type. The tradition construction round in shape type house is totally changed. Some are remain. This type houses are endanger in present now.

### **4.3.1. Main Familiar and Historical Places.**

#### **4.3.2. Kalika Temple:**

This is a famous place in this VDC situating at ward No. 8 of the VDC, Kalikasthan has a temple of Kalika. In this temple, every 'Astami' of Monday, she-goat is sacrificed. The sacrifice is forbidden specially in the month of Shrawan & Poush. In the period of 'Durga' Puja, mainly for Phulpati to Bijaya Dashami, Bramhan priest worships Devi. In Phulpati to 'Khastes' flowers from the village are carried in 'Dola' with 'panche Baza', a musical band played by five people, leads the procession to the temple. As the view of fulfilling human ambition, prayer sacrifices hens to Bhairab, she-goat to main Kalika Devi. There are four idol, prayer sacrifice hens, he-buffalo, pigeon duck etc. in these idol.

The structure of present temple is constructed by the great donation of general people for maintaining the temple and operating the spiritual worship activity.

#### **4.2.3. Turlungkot Gadhi:**

Turlungkot Gadhi is a historical place which is situated at the top of Turlungkot village at ward no. 7 of Sindure VDC. This is said to have built during the region of 24 states. The sunrise is beautifully seen from this Gadhi. In order to prevent it from the attack of enemies, a big 'Khalto' was dug around the Gadhi but it was later filled with mud for lack of necessary preservation, according to the local old people. The place for shooting was found here. The front part of the Gadhi is seen with the tall tower of stone. It is not known why it was made? At a short distance, a big stone 'Bhukun' which has a hole can be seen. It is said that from Mirlunkot of Tanhu, an attack was made to this Gadhi and the shot hit the stone. As a result, it has a whole, local people saying. Near the Gadhi, another stone is seen. The stone contains the foot prints of bird, cow, men but environmental degradation has made the footprints erasing.

#### **4.3.4. Sindure Dhunga**



It is situated at ward No. 5 of Sindure VDC, at the height of 4712 ft. from the sea level. The history of the stone is connected with the history the kings of Shah Dynasty. Khaje Dura and Kusmakarr Ghimire of this locality brought Asho Bramha Shah to make the king who was warmly welcomed with 'Abir Jatra' which took place in this place which made the name of the place as Sindure Dhunga. With the same stone, the VDC is known as Sinddure VDC. On the occasion of Prithvi Jayanti on Paush 27 every year, various sports and game such as football, volleyball, Chhelo (Throwing 10/12 kg's stone running and jumping from demarcation line) etc. are played and the people around the village get together and have a market day.

#### **4.4. Physical Appearance, Dress and Ornament**

Dura are Mangoloid in appearance with red and white skin. They are of average size people with height of five feet to five and half feet. They seemed healthy, tough and strong because of hard working nature. Men folds wear Kachhad in the waist, cap on their head and Bhoto on the body. Women wear black Mugiya Guniu (clothes similar to sari), Patuka (bands of long narrow clothes on the waist to give support to backbone), Cholo (blouses) and Ghalek (cloth covered the shoulder to waist like a cartridge belt). But nowadays men use to wear paints and shirt and women blouses, T-shirt, Sari and Lungies etc. Ornaments include Bulaki (ring use at the side of nose), Phuli, Marwari and Dhungri (use on ear of both sides). Raiya, Churi (bangles) on the wrist but most of the young women left to use them except Phuli and marwari.

#### **4.5. Division of Labor**

In the Dura society division of labor is based on the basis of age and sex. Dura have part - lineal society where eldest male member is the head of the households. Among the children, boys are responsible to grace the cattle, to buy some daily needs from nearby shop and girls assist their mother to bring water from tap or pond, to cook, to clean cooking materials and other house works.

The main duty of women is to do household works such as preparation of food, to look after children. They also assist to their male members in every agricultural works except plugging and harrowing. They bring grass, fodder and firewood from the jungle (forest) and the poor women also earn money working on the others field to feed their children.

Men are especially responsible for the heavier outside works such as plugging, digging, harvesting, threshing of grains, to go away for wage laborer such as coolie, driver, carpenter and other developmental works. In off season most of the male spend their time gathering around the tea shop for unproductive task. About fifty to sixty percent of decisions related to the family such as marriage problem, huge construction, selling and buying of land and schooling younger children etc. are done after the agreement of main family members through discussions. About ten to fifteen percent of tasks related to inside the house, weeding, maturing, buying of clothes to children, and others some agricultural tasks' decisions are made by eldest women of the household. About fifteen to twenty percent of the decisions related to credit, buying and selling of livestock, social obligations and other agricultural tasks etc are made by the eldest male member of the house.

#### **4.6. Language**

Dura have own language known of Dura Bhasa. No one speak perfectly. Rarely, one or two person can speak some words only. They are forgetting their own language. Some words are collected by respondents Jhakri, Budha (Nar B. Dura, Sindure, 5 Bhargu, see (Appendix- A). They are forgetting their own language. Most of the young boys cannot speak their language though their Nepali language speaking style is quite different (or unique) than others.

#### **4.7. Socio-cultural Features**

Like the other Nepalese peoples, rice is the most popular food of Dura but they also use wheat, maize and millet whenever rice is not in sufficient amount. They use Jaand (local beer) and Raksi (wine) is common to them. In past, female used Ghalek and Gunyu and

male Bhoto and Kachhad. But now the young Dura wear common Nepali dress like sari, blouse and paint, shirt and T-shirt.

They give more importance to their Bhanja (Nephew) and Jwain (son-in-law) during the performances of all the rites, rituals ceremonies from birth to death but now Lama (priest) is also invited to perform marriage and the same puja. There is not so restriction feel to the activities of women during the period of menstruation like the others, Chhetries and Brahmins. They observe death pollution during ten or eleven days. They perform different type of puja such as Kul, Aitabare, Bhager, Chandi, Harelo, Bhumi, Udhauli-Ubhauli etc for the good health of livestock, for good harvest and better health of the all members of family. Being Mongoloid in appearance they are Hindus. So they observe Dashain and Tihar festivals like the other Hindus.

#### **4.7.1. Birth Rites**

When a legitimate pregnant woman gives birth to a child, she is considered to be polluted and she becomes untouchable till the Nwaran (naming ceremony) of her child is done at the eleven day from the day of given birth. From birth to death they celebrate many ceremonies which are called sanskar (initiation). These are birth rites (Chhaiti, nwaran), pani, marriage and death rites.

#### **4.7.2. Chhaiti**

In the night 6<sup>th</sup> day of birth of child (especially in case of son) the chhaiti is performed. On this occasion, all the relatives and villagers are invited to share the happiness of son with singing and dancing. All the gathered people spend the whole night drinking Jaand, Raksi, playing madals and singing Jhamre songs. This all is done because they believe that the 6<sup>th</sup> day night of birth of child comes the Bhabi (A god who determines the fate of the child) to welcome him and make him happy. They believe that when the Bhabi is good welcomed and made happy, he will write the good fate of the child.

### **4.7.3. Nwaran (Naming Ceremony)**

Nwaran or Naming Ceremony is performed on the eleventh day of birth. It is done with two purposes, one for the purification of the women and the whole family from pollution and the other is for the naming of the child. Before the day of this ceremony since the day birth given women is not allowed to touch the common household materials. On this day women and child both are given a bath. To perform this ceremony they invite either son-in-law or priest (Brahmin). A simple puja is done using phool (flower), pati and akshata (Tika). After the puja both mother and children are drunk some drops of Gaunt (cow urine) for the purification as the cow is considered living God in Hindu culture. Some drops of Gaunt is sprayed in the entire house to purify it. The Brahmin gives name to the newly born child.

### **4.7.4. Pasni (Bhat Khuwai)**

This is the ceremony which enables child to take food. It is performed in the six months in case of son and in five months in case of daughter. During this ceremony they invite their relatives. Invitees come with some materials gift like new clothes, dolls etc. After puja, Tika is put on the forehead of the newly clothed child and feed the rice (Bhaat) of one Mana chamal (about ½ kg rice), Daal, fish, milk and other dishes then followed by relatives and household members.

### **4.7.5. Guniyo Cholo Dine**

A girl's next rite of passage occurs at around seven years of age when she is given her first set a new clothes a Chola, Patuka and Lungi (top, shawl and skirt, respectively). It is at this age that a child can productively contribute to the household and farm work and these new clothes symbolize the daughter's new status as a worker. From this day forth the girl old traditionally wear only her female attire and would discard the shorts, skirts or others pieces of material worn when younger. With the relatively new institution of schooling, the first (out fit) has lost. Such of its significance as school going girls contribute less to household labor and must wear a western type skirt uniform throughout the day at school.

#### **4.7.6. Rodi**

Rodi is the famous word in Dura society. Rodi represents the Dura culture though it is slowly dying in my research area. In this institution of the rodi ghar, young boys and girls had the opportunity to spend a greater deal of time. Nights were spent sitting together singing and often drinking Raksi, at least by the boys. It also furnishes them an opportunity of having sexual relation. If any other person participate these program, they will see like the real Dura of inhabitant. The occasion of Rodi has its own significance in regard to evolving the feeling of friendship, negotiating the communities problem as well as the marriage relationship among the 'Mama Chela' and Phupu Chelee'.

#### **4.7.7. Marriage**

Marriage is an institution that binds men and women to family life. In Dura society, the members are allowed to marry within their caste but outside the clan (Gotra/Thar). Maternal cross cousin (maternal uncle's daughter or son) marriage still practices in Dura Community. At present monogamous types of marriages found in Dura community. According to the older respondents it was come to be known that at ten years back polygamous (marriage of generally two wives) was popular. It means at ten years back one man had generally more than one wife. It was considered that the house of a man with two wives becomes stronger and long lasting.

In this, present time the Dura tribe practices two types of marriages –

- i. Mankhusi Bibaha (Love Marriage)
- ii. Mangi Bibaha (Arrange marriage)

The capture and Jari Bibaha has been disappeared since 20 year before. Some year ago such types of marriage was also existence in this society.

- i. Mankhusi Bihaha (Love marriage): This type of marriage takes between boys and girls with their own agreement. In such marriage they do or do not take permission of their parents. It is not necessary to take permission of parents for marriage. This is also common in the study area.

### **4.7.8. Song and Dances**

Like the most of the other ethnic groups dancing and singing are the most important part of Dura socio-cultural life. They gather in one's house in a special day where they spend whole night by singing and dancing. They play madal, (Nepali music tom-tom) all participants drink Jaad, Rakshi (alcohol) and sing Dohari songs (boys and girls talks through songs) in their festivals like Khoi. Dura 'Bhaka' is the most famous Song in Lamjung and inhabitant of Dura and Sorathi, Krishna Caritra, Sati Ghantu are also popular dances in Dura community.

#### **4.7.8.1. Original Identity of Dura; Sorathi**

As summer returned! Busy on the field.

As winter returned! Busy on the love.

But, I'm so doubt! And do not belief

my perennial love myself, a day you

may be change it in to crocodile tears?

Don't discard it because I had plunged in your Love with trust and my passion and joviality.

These above lines are, in fact, revealed by King Jaisinge and Queen Raimati before century that they are characters of Sorathi dance based on heart-rending story. It is taken by story of Sorathi dance. These words are sung beautifully on Sorathi dance. Although the opera is long, it touches our inner heart. Here, the queen's insist and love affair and comeliness are also described lovely by lyric and song. In precise, it is decorated by lyric and song. This song's rhyme scheme is based on traditional voice. Such type of traditional ritual is found still now the village area of Thuloswara Lamjung.

In fact, Thuloswara and Sorathi is proximity word. These are supplementary each other. Really to say the identity of Dura is Sorathi. They have been saved and continuing their own original identity still now. When winter comes (September and October), they start

Sorathi dance. It seems like a charm. Nevertheless, one middle dancer and two (Maruni) other dancers and group of lyrist and singers are including in this dance. When the leader of group (The Gurubau) start to sing and blow the tom-tom a man shivers severely, when the leader complete to sing and blow the tom-tom systematically, the shivering man comes in normal position it called coming saraswati, such condition the saraswati penetrate some one's soul. But the saraswati is not penetrated all human beings' soul. Naturally a rare man has got only such gift.

In this dance, from top to bottom explain the queen's every parts of body as if like of modern lovers. However traditional Sorathi is going to disappear, Dura are continuation it still now. It is danced on the occasion of first son birthday. It is called 'PUTPUTE. At that time some money is also taken. In this way money are collected. From collected income, a large feast is organized. It is called Khoi. In such Khoi, so many people are gathered to take participate its vicinity villagers. Although it is very affordable feast, far and far relatives and brother establish close relation and sharing the experience of bitter and sweet of life. It is also exchanger forum of ups and down of life experience. Thus, the feast developed closeness, affection, humanistic feeling, fraternity and neighborhood. So, it is happy enough! They should protect such type of culture because it is also their duty and indispensability and identity also. Nevertheless, it is also danced on congratulation of foreign especial guest. In actual, it is also amusing and lush. In verity, it is extremely famous dance of Lamjung Thuloswara which is the best culture too in the world among the existence culture.

#### **4.8. Death Rites**

The death rites ritual of Dura is similar to the other Hindu ethnic groups of the kingdom. But few aspects of death rites of Dura are unique and peculiar from other castes. One of them is the water burial in rivers.

Dura wait the corpse till dawn if his death has occurred at night. The next morning all the neighbors gather there for funeral. In morning after eating something the family members take the dead body to the Aagan (compound) and put rice grains in the mouth of the corpse remembering his name. Some coins are also put on the body so that the departed soul can buy land at the place of migration (heaven/hail). The corpse is wound with white shroud and kept on the two bamboo pole. After this, the corpse is taken to the river bank for burial carrying by two men on two sides.

When the funeral procession leads to destination the house is cleaned with sacred cow dung and water mixture. The personal things of the corpse along with mat on which corpse was laid are also burnt with corpse. The daagbatti is given by the son to the mouth of the corpse. The participants of the funeral procession take a bath and offer three handful of water in the name of departed soul. Kriya putrid (sons) head are shaved at the river bank before to give daagbatti. The panda is prepared and thrown into the river. The funeral participants of procession drink arnipani and come with kriyaputri to their house. Before to step into the house the participants step on a stone under which some thrones are kept. This is done to stop the ghosts to come into the house.

The kriyaputri have to sleep on straw mat inside Bhakari. Every night, they light an oil lamp of mud. The kriyaputris observe this for 13 days from the day of death. They bath every morning and give "Tarpan" (water) in the name of departed soul going stream or river nearby them. They prepare panda at the last day (chokhine din) and pork, roti, raksi, curry, dall etc are also prepared and provided to the funeral procession participants. They observe death pollution for 6 months or at least for 45 days. For children duration for observation of death pollution is only for 5 or 9 days.

#### **4.9. Nag Puja**

Dura worship Nag as the gods of the earth. This puja held in Nag-panchamee in Shrawan Sukla Panchamee. This was performed by making images of Nag by ground rice and worshipping but nowadays it is changed as the printed photo of Nag is worshipped with



Dubo, lawa, Mas, cow milk etc. It is done to protect community from natural calamities such as flood, lightening, land slide etc.

#### **4.9.1. Sikari Puja**

There are approximately 100 Banskhandi (clans), it is customary to call them Satbhaiya (seven brothers) the Panchabhaiya (five brothers). They are worshipped so that while one goes to the jungle, no sudden illness should afflict this person. The paraphernalia compulsorily required for this puja are a set of bows and arrows, an capful (Y Shaped) a bamboo pole on which are placed five to six arrows, a clean and unused Chilim (tobacco or marijuana smoking earthen ware holder), a bamboo Hookka (hubble-bubble), smoking tobacco and chewing tobacco kept in a bag or Jamaica and filled Chillim. At the place of worship, on the ground, mud, ashes and coals must be used to draw horizontal and vertical lines of four types and a total of 12 squares will be used for the worship. Four long poles fixed with Dhaja are embedded into the ground on the four side's cloves and betel-nuts and other things have to be offered to Banaskhandi. At last two fowls have to be sacrificed and incense.

#### **4.9.2. Chandi Puja**

The Chandi puja is performed in the Baisakh Purnima. This occasion is celebrated jointly by all the members of Dura community. In the past there was tree under which this puja was performed. Nowadays the tree was cut down and made a temple of Chandi. A lamp is sacrifices to the Chandimai jointly by kin member. The puja performed by priest with deep, phool-pati, Achheta and Dhaja. The main reason for this worship is to protect their children and community from Ashuva (bad sign).The biggest attraction of the Baisakh Purnima festivities is the Sati Ghanto dance. This religious dance is performed by two pre-pubescent girls accompanied by a group of old men singers. Because the girls are

believed to be possessed by a god during the dancing, they must be pre-pubescent and thus usually around nine to ten years of age. After the onset of menstruation, women are not considered totally pure and therefore are not suitable as a vehicle of the god. The two girls are chosen approximately one week before the Purnima by the fathers of the village (male household heads).

During the week preceding, they are taught how to dance and become possessed. The first day of the five day performance occurs on the afternoon of the purnima day. Throughout, audience donates money, part of which is given to the dancers and singers and part to finance a big feast.

During the dance, the gods of the hills such as Himchuli (snow peak) Barchuli (blessed peak), and Devchuli (god peak) are praised:

“If you are really true, please god Himchuli comes along. If you are really true please the god Barchuli, comes along. If you are really true, the god Devchuli comes along”.

साँचिलो छौं भने हिमचुली देवता आइजाउ

साँचिलो छौं भने बरचुली देवता आइजाउ

साँचिलो छौं भने देवचुली देवता आइजाउ

The main story line of the dance’s accompanying song concerns a King Parsuram and his wife’s, Yampabati, intense love for each other. After the King’s death in battle, Yampabati throws herself on the pyre committing sati—hence the name of the dance. The story is rich in details of customs and if fully recorded could provide a wealth of information.

The possession is initially manifested in a shivering motion that overcomes the dancers; after which time they close their eyes while dancing. During dance ending time, the song is sing such;

We're playing and laughing till now

Don't mind, see you exact time of next year

समयभरी हाँसियो खेलियो  
फेरि समयमा नै भेट होला ।

Thus, this dance is close in this year. And then, forthcoming year is also passing the same process.

### **4.9.3. Baishakh Purnima**

The Baisakh Purnima festivities and wish a feast. As in all folk holidays of the Dura, it is customary for a woman with her husband and children to return to her Maiti Ghar to celebrate. This festival marks the end of the slack agricultural period and for the coming months; a women may have little opportunity to return home. For this reason, the importance of making Baisakh Purnima a very pleasant and fun filled time is great. The next folk holiday does not occur for three months until Srawan.

### **4.9.4. Bhangar and Bhume Puja**

One Tuesday of the Baisakh month the Bhangar and Bhume puja are performed. The farmer involves sacrificing a female goat to the Tiger (Bhag) god. They worship for tiger as a god because they praise "cattle" are saved by tiger. The day is for men only as lots of beer is consumed and the resulting behavior is usually quite elude. On this day along with the two days following, work is not traditionally supposed to be done in the fields. The Bhume god as it also requires a goat sacrifice is often performed on the same Tuesday. Bhume means land or glebe and through the Puja, fertile land is asked for as shortly after the next crops of millet, corn, and rice will be planted.

### **4.9.5. Bato Chhekne**

Beginning in Baishkh, the first month of Nepali calendar, there are a numbers of Puja. During, once Tuesday of the month, Bato Chhecne is observed. The major path of the village are decorated and blocked with flower-strung ropes. This is believed to block

demons so they can not enter the village and cause harm. Millet and chickens are cooked together and eaten as part of the observation.

#### **4.9.6. Sanisare Puja**

During once Saturday of Bashkh, a special sacrifice in honor of all the gods of the village is made. This puja is called Sanisare and occurs again in Kartik. A Durga Pujari conducts the ceremony which involves sacrificing five goats at the Mahadevi temple for the whole village. The meat as Prasad is distributed to all of the houses after the puja. Each house will also often sacrifice one own of their chickens. It is also known as Samaksh Puja.

## **CHAPTER-FIVE**

### **Data Presentation and Analysis**

This chapter deals with the demographic feature; married, unmarried, size of disable, and religion, education, occupation, food sufficiency and non-sufficiency family and access of media; radio, solar and T.V and Toilet and source of water of Dura in Sindure V.D.C.

### 5.1. Married, Unmarried, Disablement, Religion by Age & Sex

Total population of 1963 was found living in 248 households. Distribution of population is shown by married, unmarried, disablement and religion in Table 2.

Table 2: Distribution of Dura Population by Married & Unmarried, Disablement, Religion by Age & Sex

<b>Total Population of Sindure</b>						
	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	
	962	49	1001	51	1963	
<b>Married</b>						
	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	<b>Total %</b>
15-20	18	0.91	35	1.78	53	2.69
21-25	40	2.04	53	2.69	93	4.73
26-30	61	3.1	60	3.06	121	6.16
<b>Unmarried</b>						
	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	<b>Total %</b>
15-20	101	5.14	67	3.41	168	8.55
21-25	17	0.86	17	0.86	34	1.72
26-30	61	3.1	60	3.06	121	6.16
<b>Disablement</b>						
	11	0.56	10	0.5	21	1.06
<b>Religion</b>						
	<b>Hindu</b>	<b>%</b>	<b>Buddhist</b>	<b>%</b>	<b>Total</b>	<b>Total</b>

						%
	1472	75	491	25	1963	100

Source: Field Survey 2006

The above table 2 shows that the male occupied 49 percent and 51 percent female of the total population. In this table, the below 20 years married male have occupied 0.91percent of total population whereas 1.78 percent occupied the female of total population. Like as below 26 years married male have occupied 2.04 percent and female occupied 2.69 percent of total population. And below 30 years male have occupied 3.1percent and female occupied 3.06 percent of total population. On contrary, the below 20 years unmarried male and female have occupied 5.15 percent & 3.5 percent of the total population and below 26 and 30 years male & female have occupied 0.86 percent & 0.86 percent and 3.1 percent & 3.06 percent of total population respectively. This trend between married and unmarried shows that female married ratio have greater than male and unmarried ratio have less than male; it means , the marriage of female have been early and voluminous than male. And, then to analysis about disablement, 0.56 percent male and 0.5 percent female are found of the total population of Dura in Sindure V.D.C and envision of religion, 75 percent Hindu and 25 percent Buddhist are existed.

## 5.2. Educational Status

Education is the only one dynamic means for the overall development of the community. Its attainment can effect occupation, income, expenditure, reproduction, health living standard and dressing & behaving. Table 3 shows the level of education in Dura community of Sindure V.D.C S.L.C to M.A.

Table 3: Educational Status of the Total Population

Education						
	Male	%	Female	%	Total	Total %
S.L.C	35	1.78	15	0.76	50	2.54
P.C.L	10	0.5	6	0.31	16	0.81
B.A	7	0.36	1	0.05	8	0.41
M. A	2	0.11			2	0.11
Total					76	3.87

Source: Field Survey 2006

In this table 3 only described from above S.L.C to M.A Level; it means that only reveals the status of education below M.A to S.L.C or above S.L.C. It is done by survey 1.78% male and 0.5 percent female are S.L.C certificate holders and 0.5 percent male, 0.31 percent female, 0.36 percent male and 0.05 percent female and only 0.11percent male are certificate holders of total population respectively P.C.L, B.A, and M.A in Dura community of Sindure V.D.C.

### 5.3. Occupation

Nepal is a predominantly agriculture country where about 80 percent of economically active population are engaged in farming of agricultural activity. The below figure: 4 and Table: 4 clear the occupation of Dura in Sindure V.D.C.

Figure 1: Population of Dura Basis on occupation

The above figure 1 shows that the people are engaged 40 percent in agriculture whereas jobholders are 9.22 percent of the total population in Sindure V.D.C of Dura. On contrary, others are 34.68 percent which is higher than agriculture and jobholders. Why? According to survey reveals that low and fertile lands of agriculture have played vital role in this subject matter. So, they may choose the others alternative works such as: Sikarmi, Dakarmi and other laborer works. However, different kinds of jobholder occupation are illustrated in below Table 4.

Table 4: Population of Different Kinds of Jobholder

Job holders of Different Occupation							
	Male	%	Female	%	Total	Total % of total population	Total % of Job holders population
Indian Army	70		—	—	70	3.56	38.68
British Army	2		—	—	2	0.11	1.1
Nepalese Army	20		—	—	20	1.02	11.05
Nepalese Police	5		—	—	5	0.26	2.76
Administrative Personals	12	0.6	3	0.16	15	0.76	8.29
Educational Teachers	10	0.5	3	0.16	13	0.66	7.18



Non- identified					56	2.85	30.94
Total					181	9.22 %	100

The table 4 shows that about different types of jobholders. These are five types of jobholder occupation where the occupation of Indian army occupies 38.68 percent which is the highest among them of the total population of total jobholder population (181 in numbers) whereas the occupation of British army occupies 1.1percent which is the lowest of the total population of total jobholder population. The occupation of different jobholder; 3.56percent, 0.11percent, 1.02percent, 0.26percent, 076 percent, 0.66 percent and 2.85percent occupies of the total people respectively Indian army, British army, Nepalese army, Administrative personals, educational teachers and non identified sectors in Dura community of Sindure V.D.C.

#### **5.4. Wanted and Non-wanted of Domestic Occupation.**

Dura people are also basis on agriculture. They also are not far from the agriculture and domestic occupation.

Figure 2: distribution on the basis by households of wanted non-wanted domestic Occupation

The above figure shows that 65.73percent households want to adapt the domestic occupation for living and 34.27 percent households do not want to adapt of the total households. The domestic occupation adapted households and types are illustrated in below figure.

Figure 3: Distribution on the Basis by Households of Wanted the Domestic Occupation.

The figure 3 reveals about the reality of wanted domestic occupation households where 23 households want to do Khudra shop, 4 stitching/knitting, 88 households husbandry, 8 making local material and 40 households want to adapt the other domestic occupation.

### 5.5. Food Sufficiency and Non-sufficiency Family.

Dura of Sindure can not produce the good sufficient grain for to take meal due to small and low productivity. So, the data shows that the engagement of agriculture is only 40 percent of total percent of whole Nepalese engagement in agriculture whereas the engagement of other sectors occupies 34.68 percent and jobholders only take place 9.22 percent of total population.

Table 5: Distribution on the Basis Sufficiency and Non-sufficiency

	<b>Food</b>				<b>Total</b>	<b>Total %</b>
	<b>Household</b>					
<b>Sufficient Family</b>	32				32	12.9
	Owe	Labor	Both	Others		

<b>Non-sufficient Family's subsistence way</b>	21	31	109	55	216	
<b>Total</b>	8.47	12.5	43.95	22.18		87.1
					248	100
<b>Causes insufficiency</b>	High population	lack of fertile land	Both	Others		
	1.21	18.15	67.74	-	-	87.1

The above table shows that about 12.9 percent of total households have only sufficient food whereas 87.1 percent households have not sufficient and they are supplying by owing, labor and other alternation for subsistence. In this table, non-sufficient families are 87.47 percent of total household trying to supply the food by owing 12.5 percent, labor 31 percent and 43.95 percent people are seeking for subsistence by other alternation. However, what are the causes of insufficiency? The table 5 illustrated that the main causes are high population and lack of fertile land. This table shows that about 1.21 percent of total households are affecting by high population, 18.15percent are affecting by lack of fertile land and high population.

## 5.6. Allowance

Allowance means, herein to get pension of after long time services any field such army and other administrative sectors and widow, disablement and Briddha Bahatta (to get allowance after 75 years old age).

Table 6: Population of Allowances

	Male	Female	Total	Total %
<b>Pension</b>	123	31	154	7.85
<b>Briddha</b>	9	8	17	0.87
<b>Widow</b>		15	15	0.77
<b>Disablement</b>	2	3	5	0.26

<b>Total</b>			191	9.73
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The above table 6 explains about the allowances such as getting pension, Briddha Bahatta (to get allowance after 75 years old age especially in Nepalese act and law), widow and disable. According to above table, pensioners occupy 7.85 percent of total population, widows occupy 0.87 percent and to get disable allowances are 0.26 percent of the total population of Dura in Sindure V.D.C.

### **5.7. Access Family on Media, Electricity (Solar), TV and Toilet**

In this era of 21st century, media plays vital role for social change; norms and value, it is depend upon media. It is really, breath and tools of nation and changing of social structure.

Table 7: Access Family on media

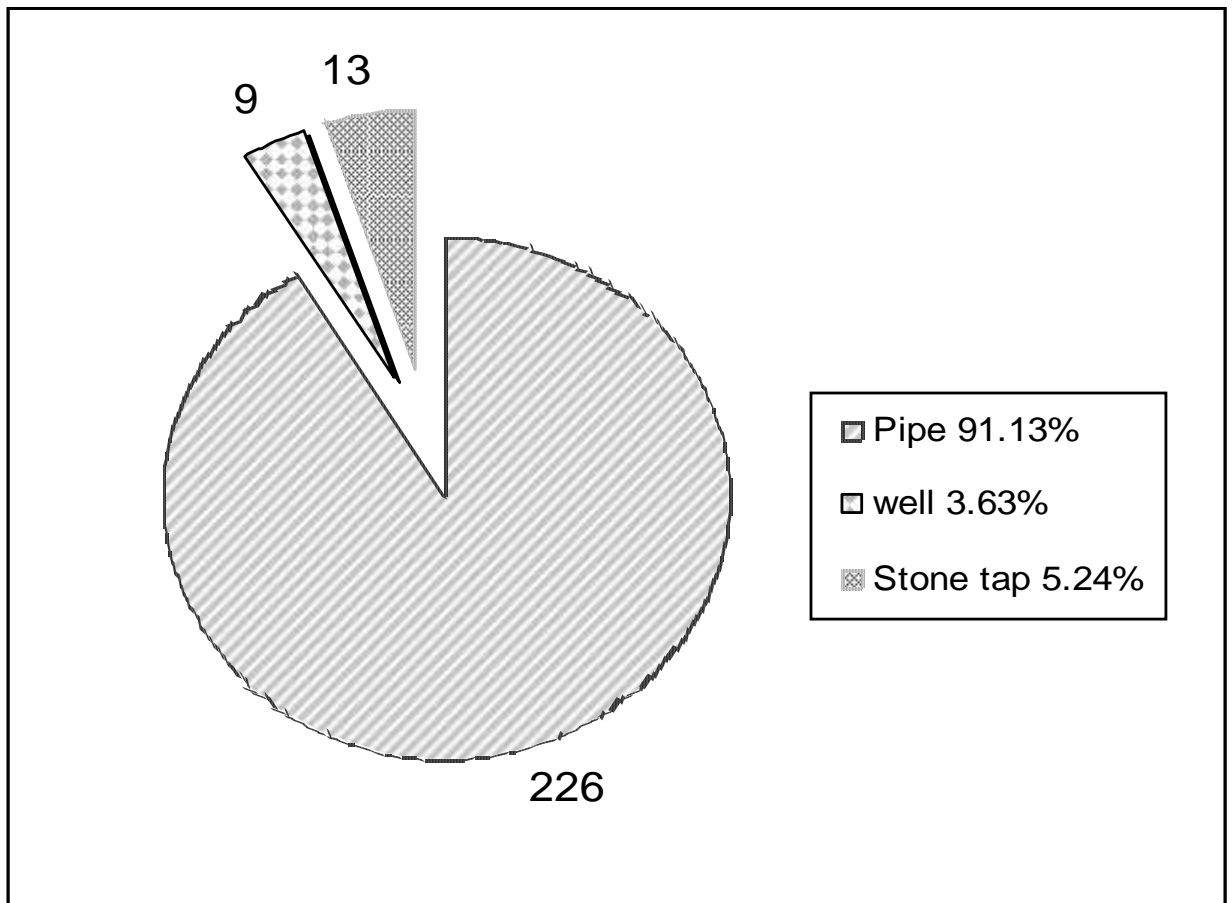
	Access family	Non access	Total family
Radio	237	11	248
Solar	59	189	248
T.V	8	240	248
Toilets	62	178	248

The above table clears that about the media on family of Dura in Sindure V.D.C. According to the table, 237 families are benefited by radio, 59 are benefited by solar, 8 and 62 households are directly benefited by TV and Toilets however some households are deprived from media; the numbers are 11, 189, 240 and 178 respectively Radio, solar, TV and toilets.

### **5.8. Source of Water Access on Family.**

Water is most essential thing for human life and represents the status of people livelihood. In this figure 4 shows that types of water source using by people of Sindure V.D.C.

Figure 4: Source of Water Access on Family



The above figure portrays the source of water and using source of Dura. This factor also stands the status of people however it has given good provision of water-resource and usage. According to figure, supply by pipe water households are 91.13 percent like as 3.63 percent well water and 5.24 percent stone tap of total households in Dura community of Sindure V.D.C.

## CHAPTER-SIX

### Summary and Recommendation

#### 6.1. Summary

The present study deals with the socio-economic characteristics of Dura community of Sindure V.D.C. It draws its attention on the study of socio-cultural patterns. It focuses the changing economic condition and factors responsible for it. It tries to portrait the overall picture of Dura community of Sindure V.D.C. It also attempts to unleash the social, cultural and economic factors that are playing vital role to pull down the economic condition of the Dura community.

The entire output of the study is based on the field work with the application of field survey by interview schedule, key informant interviews and semi-participant observation. The main attention was drawn to find out the socio-culture and socio-economic characteristics of Dura community at Sindure V.D.C. through a month long field visit.

The research design consists of the combination of both the quantitative and qualitative data collected from both primary and secondary sources. Both descriptive and exploratory research design have been applied for the collection, procession and presentation of the information & findings.

Purposive sampling tool was used to select the study area and used the survey method in this V.D.C. on the basis of economic status, age, gender and occupation. The primary the tools applied for gathering the data. Teachers, village headman, social, political leader were interviewed to find out the reliable information about the social, cultural and economic condition of Dura community. Key data were collected from the respondents with the application of structured and open-ended interview schedule.

Out of 248 households of Dura at Sindure were surveyed for the study. Sindure VDC has heterogeneous ethnic composition such as Bramhin, Chhetri, Gurung, Damai, Kami, and Sarki. The main settlement areas of Dura are Thuloswara, Makaiswara and Turlungkot.

Out of 1963 population of Dura at Sindure male had occupied 962 and female 1001. Out of total population, 15-20 years married people occupy 2.69 percent where female occupy 1.78 percent and male have 0.91 percent like as up to 25 years married people occupy 4.73 percent where female have 2.69 percent and male 2.04 percent and below 30 years

married male have also taken high percent than female. Female have 3.06 and male have 3.1 percent in total 6.16 percent of the total population.

Envision of unmarried trend, out of total population, 15-20 years unmarried people occupy 8.55 percent where male occupy 5.14 percent and female have 3.41 percent like as up to 25 years unmarried people occupy 1.72 percent where female and male have equal 0.86 and 0.86 percent and below 30 years unmarried male have taken high percent than female. Male have 3.1 percent and female have 3.06 percent in total 1.06 percent. To compare married and unmarried variable shows that the marriage of female has been early and high than male.

Out of total population, 1.06 percent has disablement and 75 percent Hindu and 25 percent have Buddhist are existed.

In perspective of education and participation of administration, they are lagged behind because a few numbers are involved; in education 3.87 percent occupy the S.L.C- M.A levels student and 8.29 percent of the administrative personals of the total population. Occupationally, they are engaged in agriculture of 40 percent and only 9.22 percent people are jobholders wherein Indian army has taken high place among them such jobs; British army, Nepalese army , police, administrative personals and teacher. The highest mode is the 3.56 percent of Indian army whereas 0.26 percent of police, and then, 34.68 percent are engaged in other sectors. So, for the survive, they were willing to do domestic occupation wherein; 23 households wanted Khudra shop, 4 stitching/ knitting, 88 husbandry, 8 making local materials, and 40 households wanted other domestic occupation which is the 65.73 percent of the total households.

They are miserable because of small and low productivity land and high population; only 12.9 percent families have sufficient food. Other 87.1 percent people are survived by means due, labor and other alternation. However, 7.85 percent people are pensioners of different kind of job and 0.87 percent people are getting Briddha Bhatta, 0.77 percent widow and 0.26 percent disablement allowance of the total population. In this VDC, 237,

59, 8 62 households are directly benefited by radio, solar, TV and toilets respectively in total households like as 91.13 percent households have getting benefits by pipe supply water, 3.63 percent and 5.24 percent households are drinking by well and stone Tap of the total households in the Sindure VDC.

In précis, Dura are especially lagged behind by education, awareness health reproductive and administrative sectors, political participation and decision making levels moreover their language is going in endanger. And a racial drain is main mess because the outgoing Dura to another caste is mess. However, they looked like mongoloid and own traditional rituals. They have own traditional dressing styles such men put on Kacchad , cap and Bhoto and women wear Guniyo, Patuka Cholo & Ghalek. But at present the younger wear Lungi, T-shirt, and some wear kurta also. They have patrilineal society & elder male of the family acts the role of head in almost all the households. There was division of labor, on the basis of age & sex. Female were generally responsible for the household works male for the heavy outside works.

They also observed Dashain, Tihar festivals. From birth to death several ceremonies are celebrated in Dura Society such as birth rites (Chhaity, Nwaran), Pasni, and Marriage & death rites. Marriages are mostly arranged. They worship cow as a linking God and consider the cow dung and urine as the sacred things. They worship the different Gods like Ganesh, Shiva, and other gods along with their gods. There is a performance of different puja like Nag puja, Chandi puja, Sanischare puja, Bhumi puja etc for the better & secure family lives and for the peace of their departed relatives' souls.

## **6.2. Recommendation**

On the basis of the in- depth study of Dura community following recommendation have been made for the betterment of Dura with the preservation of their special tradition;

1. Dura are the backwards ethnic group of the country. So, different awareness programs related to health, education and modern transformation in farming.



2. Education is the only means for the overall development of the society. So some special programs should be lunched to compel them to send their children to school.
3. Different types of training oriented to income generation should be lunched to uplift the economic condition.
4. The unknown history of ancestors which is a little explanation of Dura should seek in advance.
5. The language of Dura which is in endangering situation should also study and research intensively.
6. They are small in number and endanger people and cultural also decline. So, it should have preserve by especial program of Gov.
7. There is necessary a protective policy in certain period for higher education of Dura because of null representation in political and decision making level.
8. The society of Dura, the racial drain is flying continuously so, for stop to it, should be attention by Gov, INGO/ NGO and themselves Dura too.

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