

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a country having unity in socio-cultural diversity. Diversity has been manifested in terms of caste, ethnic, linguistic, religious, cultural, gender and regional diversity. There are four racial groups in Nepal. These are Caucasian, Mongolian, Dravidian and Proto-Australoid (Bista: 1991) Caucasians in Nepal are divided into four Varnas, namely Brahman, Kshyatriya, Vaisya and Sudra, and each Varna is further divided into many caste groups. King Jayasthiti Malla restructured, as advised by four Brahmans invited from Banaras (India), the newars into 64 caste groups based on the occupational division of labor in the 14th century. Later due to the intensifying process of Hinduisation, the Newars developed Dalit caste hierarchy within themselves and gave birth to Dalit groups such as Poda, Chyame etc. Janga Bahadur Rana, introduced the national code of Nepal, 1854, in which he restructured the Nepali society into fourfold caste hierarchy. At the top were Tagadhari ("sacred thread wearing or 'twice born'") followed by Matawali (liquor drinking) *pani nachalne chhoi chhito halnu napanne* (water unacceptable, sprinkling of holy water not required) and *pani nachalne chhoi chhito halnu parne* (water unacceptable, sprinkling of holy water required). Tagadhari was further subdivided into Upadhyaya, Jaisi, Chhetri and Thakuri. Similarly Matawali was subdivided into two groups namely *namasine* and *masine*. Untouchable castes were further subdivided as the highest impure caste to lowest impure caste (Hofer: 1979).

Nepali society is characterized by language diversity as well. There are four language families namely Indo-Aryan, Tibeto-Burman, Dravid and Munda. Dravidian speaks Dravid and Proto-Australoids speak Munda language. Khas Nepali language that belongs to Indo-Aryan languages and the

Newars Dalit speak Tibeto-Burman language. Hill Dalits speak Nepali and Dotyali languages and Madhesi Dalits speak Maithili, Awadhi and Bhojpuri language. Religious diversity is another characteristic of Nepali society. Different groups of people have faith in different religious including Animism, Bon, Kirata, Buddhism, Hinduism, Islam and Christianity etc. Most of Dalit are Hindus and some Dalit have been converted from Hindu to Christians and few of Buddhists (Bhattachan et al. 2002).

There is a regional diversity in Nepal on three different ways. First there has been a traditional home land of indigenous nationalities. Second there are ecological regions, namely, Mountain, Hill and Terai. People living in different regions have different potentialities as well as problems. The Hill Dalits are most numerously populated in the Hills at mid-western development regions, Terai (Madhesi) Dalits populated in the Terai regions and the Newar Dalits in the Kathmandu Valley. The Dalit Ayog in May 2002 identified Dalit groups as follows: Damai, Kami, Sarki, Gaine Lohar, Sunar, Badi, Parki, Chunara, Kuche and Kedara are the main Hill Dalits. Similarly, Musahar, Chamar, Dom, Halkhor, Batar, Khetba, Tatma, Paswan and Dushad are the main Terai (Madhesi) Dalits. Kasai, Pode, Chyame, Kusle and Dhaier(Dyahla) are the main Newar Dalits. They are ranking in the untouchable caste. Each of these castes are functioning in their own cultural system. Gender is also a very significant aspect in the Nepalese society and it has been dominated by patriarchy and supported by Hindu religion and culture. Such as female are dominated by male.

In the context of Damai are ranking in the untouchable caste, are many other Hill's Dalits (untouchable caste) like Sarki, Sunar, Kami, Gaine etc in Nepal. Damai people are recognized as a caste of tailoring and beating *panche baja* (musical instrument). In the Hindu society there are considered as holy caste and namely holy ceremony like: marriage, Nwaran, Chudakarma are started with the beating of their traditional musical instrument. In social status of Damai people are kept above the Gaine, Pode and Chyame and lower then Kami and Sarki. The people of lower caste are not allowed to inter the house of higher caste.

While observing at the social monograph of Nepal, we can find various occupational caste groups are being disappeared from their original phases. Damai is also one of the typical occupational caste groups which is also are loosing their traditional occupations and attracting towards the alternative works for survive according to the situational context. Before 1963, caste system was based on marriage, eating food and traditional occupation. But when New Muluki Ain act was passed and conducted all the conservatism of the caste system was delivered and there is no being observed only in marriage or birth. All people of Nepal are equal in the eye of law and constitution.

The spread of Hindu civilization in Nepal has greater impact over the ethnic and lower caste groups. The Nepalese Hindu caste Brahmin and Chhetri eventually came to dominate Hill people culturally, politically and economically. The caste group are put under the Hindu caste system and hence started to practice caste discrimination. They worship Hindu God and deities, they have absolute belief in fatalism (Bista 1999). The process of sanskritization, westernization, modernization, development of science and technology, new economic and political reform are the sources of social change among the Damai people. Their traditional customs, norms, value and birth, marriage and death patterns are all influenced by Hinduism more than any other factor of social change mentioned above.

1.2 Statement of the Problem

Nepal is such types of country where least development people are living mainly ethnic and occupational caste groups are changing their occupation due to economic problems. Brahmans and Chhetries are the dominant caste group of Nepal. They are politically, economically and culturally powerful, although the occupational caste group followed high caste group everywhere.

The Damais or tailors practice their traditional caste occupation of tailoring along with agriculture. But they are less engaged in agriculture because of their saleable profession such as tailoring in the market. In addition, they play musical instruments in various social and ritual occasions of their clients. They also provide their services to clients in the traditional "Jajamani" on an annual contract (Dahal et al. 2002). Damais is the second largest dalit groups in population size (number 390,305 according to the 2001 census) with two percent in total population. But these people are less participates on the nation's mainstream but only few of them have jobs in government officials, University and corporations. They have become in loosing condition of their tradition occupation, norms and values. Social change among Damai people, without any doubt is not only the Hinduisation; there are many other factors which are responsible for such social and cultural change. The status of women structure of family, kinship system, economic condition and life cycle rituals are heavily affected by westernization, modernization, political, economic and educational reform. The other factor of social change such as ten years Maoist revolution and Jana Andolan two was able to bring awareness among the people about their rights. According to the present condition of Nepal, the government has taken the specific action program for uplifting of the ethnic and other helpless community. Interim Constitution 2007 has provided equal right all people in all sector of participation and opportunities in the country.

Nowadays Damai people's traditional profession and norms, values have been diminishing gradually because of the changing socio-economic situation. They search for new opportunities for livelihood. This study attempts to identity the pattern of social change among Dami people of Khaira VDC, Pyuthan district, due to Hinduisation, modernization and other factors. In this regard, this study has tried to answer the following research questions.

1. What is the social, cultural and economic conditions of Damai people?
2. What is the pattern of changes in their condition?
3. What is the pattern of occupational changes?
4. What are the factors of social change among Damai people?
5. What are the consequences of change in the life of Damais?

1.3 Objectives of the Study

The general objective of this study to describe soico-economic cultural condition, and the pattern of social change among Damai people of Khaira VDC of Pyuthan district.

Specific objectives of the study are as to:

1. Describe the social, cultural economic condition of Damai people in Khaira VDC of Pyuthan district.
2. Describe the traditional occupation of Damai community and their undergoing changes.
3. Explore sources of social changes among Damai and to show its patterns and consequences.

1.4 Significance of the Study

This study has been focused on the social changes among Damai people in Khaira VDC of Pyuthan district. This study will be helpful to understand social structure, organization, economy and cultural value of Damai people of the concerned area. Peoples are trying to use new technology and they are gradually forgetting their traditional norms, values or going to be disappeared from their original stages.

They are less interesting their own occupation because of various social and economic pressure and adopted alternative strategy for subsistence. So that this study is very important to know the level of occupational changes and impact of modernization and Hinduisation of the Damai people.

1.5 Organization of the Study

This study has been divided into eight chapters. The first introduction chapter deals with the background of the study, statement of the problem, objectives of the study, significance and organization of the study. The second

chapter is about relevant literature review for this study. Chapter three described research design of the study i.e. various techniques of data collection and analysis .Chapter four describes the geographical setting of the study area. Chapter five describes the social, economic and cultural condition of Damai people. Chapter six describes the traditional occupation and causes of change. Chapter seven describes the social change and its various causes, pattern and consequences. Chapter eight or final chapter includes summary, conclusion and recommendation of the study.

CHAPTER - TWO

LITERATURE REVIEW

This chapter is concerning with related literature. Every person is identified himself as a Nepali. Nepalese ethnic and caste groups are more suitable subject for sociological and anthropological study. So many natives and foreign scholars have done numbers of research on different ethnic groups of Nepal. But there are some scholars have been doing research about occupational caste groups like, Dalit. Due to lack of sufficient studies of this caste group, the researcher attempt to show about this occupation caste and their changes. To meet the objectives of the research some books and articles related to the present studies have reviewed on this chapter about social changes.

This chapter is divided into five sections, the first section shows about the theoretical review. The second section shows the previous studies on Nepal third section shows the Dalit and Nepalese society. Fourth section shows the historical background of Damai and fifth section shows the population of Damai people in Nepal.

2.1 Theoretical Review

Change is the law of nature. This law is true for material objects, animal creatures, human beings and their society. Change is so much the natural order of human existence and social life, that comes to be taken for granted to excite, no curiosity of surprise, (Moore: 1965) Human society in general refer to the group of people living in particular geographical area but in society it is used to designate the system of association rather than their group. "Society is a system of usages and procedures authority and mutual aid of many groupings and divisions, of control of human behaviors and liberties (McIver and Page: 1981)

Thus, society of human beings in the complex pattern of social relationship, norms and interaction and their arise them. Among them, Herbert Spencer saw the development of society as a process of evolution which like organic evolution is a process of growth, increasing differentiation of structure and function and increasing interdependence among the differential parts.

Marx presented this ideology about the evolution of society and its development in the different way from other linear evolutionists. His theory provokes the economic determinism of society and culture. This sum total of these relations of production consists the economic structure of society, the real foundation on which rise legal and political superstructure. The mode of production in maternal life determines the general character of the social, political and spiritual process of life.

(Srinivas: 1952), first introduced the notion of Sanskritization as an undergoing process of social change in India, in his book "Relation and Society among corgis". He defined sanskritization as the process by which a low Hindu caste, a tribal or other groups changes its customs, rituals, ideology and way of life in the direction of high and frequently twice born caste. (Kuppuswami: 1972; 55), stated a low caste people claim higher position in the caste hierarchy by adopting vegetarianism and teetotalism and by sanskritizing its rituals and pantheon. Srinivas also has used the term westernization to indicate the changes which took place in India, during the British rule in 19th early 20th centuries. He stated that westernization to indicate the changes which changes in dress, diet, style of eating, manners etc. Another big changes introduced by westernization, new system of education. Which were through open to all people in contrast to the traditional schools, which were restricted to upper caste children and which mostly transmitted traditional knowledge.

2.2 Review of the Previous Studies in Nepal

The history of the studies about Nepali society and culture is better to measure by decades rather than by countries. Until 1950, Nepal was a virtually closed to the outside and it was practically impossible for foreign researcher to purpose their studies. Only after 1950, the foreigner as well as natives sociologist/anthropologist attracts for the study of Nepal and Nepalese people.

L. Caplan: (1976), describe the historical context of landholding pattern of Limbu and change in it, from conflict perspective along with changes, government and land reform policy. He includes other social cultural changes accruing them, especially acceptance of Hindu norms and values. James Fisher: 1989, studied at the Dolpa district called "Tarangpur" through the transactional theory, in his book Trans Himalayan traders. He has successfully shown the process of social change taking place in the geographically remote mountain village. The writer has wanted to show impact o global or world system economy of Nepal. By the modern world system economy has been changing the Nepalese traditional culture and occupational system.

J. Hitchcokes: (1996), explain in his book the magar of Banyen hill, that due to the limited agricultural land, the magars have joined the foreign and Nepali army as an alternative pattern of survival. People adopt new way of life style and have forgotten their old one. Nepalese scholar Dor Bahadur Bista: (1970), has attempt to sketch an ethnographic map in his book "People of Nepal". He studies various ethnic/caste groups of Nepal in brief. Gopal Sing Nepali is another anthropologist, who has studied about the Newars, applying the structural function theory. According to him the various Newari groups in different locations in Kathmandu Valley, are interlinked through social economic institution like marriage, Guthi, kinship and various festivals, rituals and ceremonies.

Mark Poffenberger, (1980), he has written in his book "The interaction of demographic, ecological and social variables produces certain tension, pressure with in the social system, and in order to relieve these pressures certain change take place with in the social system".

2.3 Dalit and Nepali Society

Dalit is neither original creation of Nepal nor of the Dalit themselves. Four fold varna model along with caste hierarchy, purity and pollution of water, food and body, division of labor based on descent etc. were created by Hindu religion.

The Prime Minister Junga Bahadur Rana was responsible for universalizing and reinforcing unsociability and caste based discrimination, who was implemented the national code of Nepal 1854. The code (M.A) 1854 restructured Nepalese society in four fold caste hierarchy as:

1. Tagadhari (Sacred thread wearing or twice born")
2. Matawali (Liquor drinking)
3. *Pani nachalne chhoi chhito halnu nparne* (water unacceptable sprinkling of holy water no required.)
4. *Pani nachalne, chhoi chhito halnu parne* (water unacceptable sprinkling of holy water required)

Legal punishment was based on who belong to which of the four fold caste hierarchy. But in practice the term is understand as untouchables or used in the sense of old legal code 1854, up today, *pani Nachalne Chhoi chhito halnu parne jat*.

According to the Hofer: (1979), "Caste hierarchy of the legal code (MA) is divided into five caste groups. The upper three caste groups, are separated by a determination line (which is known as water line) from the lower two caste groups, the impure caste: The number of pure castes are polluted by the

acceptance of water, certain kinds of foods (bhat) as well as sexual intercourse and physical contract in general."

A.P. Caplan: (1972), she has focused on social relationship between high caste and low untouchable caste, and their changes in the Hindu village of Nepal. In her book, "Priest and Cobbler", he has analyzed three important variables, in the study of changing relation between the highest (Brahman) and lowest caste (Sarki) in Dwari village such as:

1. Economic development its lead to a reallocation resources or a weakening of the ties of development of the lower caste upon higher.
2. Given universal adult suffrage, the demographic composition of the village and indeed of the region surrounding a village is important where low caste are in very small numbers they are unlikely to be in a position for defy the higher castes, nor is neither support likely to be sought by aspiring leaders.
3. The lower caste must receive some concrete support form external agency it is not enough merely to introduce new law and new constitution, these has to be enforced at the village level.

Alternatively wider society has to provide other mechanism which gives number of lower caste some opportunities for mobility outsides the village such as government job, political parties or reform moments. But upper caste Brahmin and Chhetri have politically and economically powerful then lower caste (Cobbler). They have dominated by upper caste. He has emphasis three changing factor such as economic, political and external like revolution, legal constitution. Likewise, the changes in terms of literacy, government, employment, shop keeping, Migration etc, such changes have effected the Cobblers the least, though there has been a slight change in their economy and in their political position.

2.3.1 Historical Background

Dalit had different names in the past and present. Historically so-called high caste peoples of India gave insulting name to Dalit that includes Dasa, Asura Nisida and untouchable. Dalit originates from a Sanskrit word "Dal" which means to split, crack, open, this means things or person who is cut, split broken, scattered or crushed and destroyed.

Historically Dalit (Damai) is neither the original creation of Nepal nor the Dalit themselves, They were created by the Hindu's of the Indo-Gangetic plains in India. Both untouchability and descent based division of labour were imported in Nepal from north India. Later it was created and imposed by the so-called high caste Hindu rulers of Nepal (Bhattachan et al., 2001).

At first king Jayasthity Malla of Kathmandu restructured the Nepalese societies. He had created so many occupational caste group on the basis of working. The Prime Minister Junga Bahadur Rana was responsible for universalizing and enforcing untouchability and caste-based discrimination by implemented the national code of Nepal 1854. *Pani nachalne, chhoi chhito halnu parne* caste is known as untouchable. A Hofer: (1979), analysis about the hierarchy of impure caste, according to the old legal code 1854, respectively stated below such as the highest impure caste to lowest impure caste: Kasai, Kusle, Dhobi, Kulu, Sarki and Kami, Kadaran Damai, Gaine, Badi, Pode, Chyame is the lowest impure caste, they do not take water and from the preceding castes. Now a day, that kinds of hierarchy gradually diminishing among the Dalit castes.

Veda is the religious philosophy of Hindu religion. The conclusion of Veda is that Human beings have achieved higher position on the basis of their work. There was not written any kinds of words of touchable and untouchable caste system in Veda at Baidik period (Annual report of national Dalit commission: 2007). It is thought that this caste must be originated in lack culture, Damai is the categorized in the impure caste, which is occupational caste group.

"Social and religious system of Damai people" has an article written by Prakash Darnal (2006), has been published by Sewa Nepal. His article focused on the religious and social behaviours and their changing patterns of Damai people.

2.3.2 Population of Damai People in Nepal

According to the data of CBS 2001, the total population of Damai is 390,305, which is 2% out of the total population of the country (23,151,423). The population of Damai about the regional aspect, highest in western region (28%) and lowest in far-western region (16%). The population of Damai by district wise, Kaski district has maximum population inhabitant (14864) and Mugu district has the lowest population of Damai (11). The position of Damai of Pyuthan district 7th among the total population of caste/ethnic.

In the following table the population of Damai is given according to the region wise:

Table 1: Population of Damai is given according to the region wise.

Development region	Population	Parentage
Eastern	73789	18
Central	68515	17
Western	118033	28
Mid western	69202	21
Far western	60757	16
Total	390305	100

This table does not describe as the occupational change in changing context and relation with other ethnic groups in detail.

CHAPTER - THREE

RESEARCH METHODOLOGY

This chapter presents methodology that was used to collect quantitative and qualitative data for the present study. This chapter is divided into subsection such as selection of research area, research design, nature of data, census method, data collection technique, data processing and analysis and limitation of study.

3.1 Selection of Research Area

Damais are the untouchable and occupational caste group. The Damai of the area are in closed contract with the Brahmins, Chhetries and other ethnic groups. They have gradually influenced from these caste group and modern environment. There were some specific reason due to which researcher had selected to study at Khaira VDC (ward no. 7 and 9) for dissertation as below:

1. Damai people are traditional caste group, but the young Damai people who are living at the study area are not interested about it. The young generations are looking for the alternative work in place of their traditional occupation like tailoring, beating baja and Hudkely dancing etc.
2. Damai people have their own culture, tradition but rarely use these because of surrounding people environment largely influences them.
3. Researcher himself is a permanent resident at Khaira VDC that made easier for him to collect data of subject matter.

3.2 Research Design

This study has adapted exploratory as well as descriptive research design. This study is descriptive because it has attempted to explore mode of social changes and their consequences.

3.3 Nature and Types of Data

Primary and secondary data have been used for this present study. Primary data have been collected the field study by applying observation, interview schedule etc. key informants have been selected on the basis of their status, maturity and education. Secondary types of data have been obtained from either published sources like, book, articles, journals and VDC, DDC profile of Pyuthan CBS: 2001, or unpublished record.

This secondary information is helpful in checking the validity and reliability of empirical study.

3.4 Census Method

Data were collected by census method. The household survey was conducted thoroughly in village covering 25 household in Damai tola village of ward no. 7 and 9 of Khaira VDC, Pyuthan district. Therefore, it was not necessary to take sample and sampling.

3.5 Data Collection Technique

Quantitative and qualitative data have used in this study. Data have collected by using different technique stated below:

3.5.1 Observation

As the researcher, he is a permanent resident in the study area. It was easier for him to observe the over all activities of Damai people. The observation had been applied to get the reliable information for the study and the observation technique to observe their dress style, housing pattern, settlement pattern, relation to other caste group, participation and their changing pattern.

3.5.2 Semi Structured Interview

Interview has been used as a main research tool to collect the necessary data. The household survey, through semi-structure interview was used to get, information about social, cultural and economic condition of Damai people.

3.5.3 Interview with Key Informants

Eight key informants had been selected for interview. They had been selected on the basis of different background and status such as school teacher, local politician, farmers, household wife, and local tradesman etc.

3.6 Data Processing and Analysis

Data has been categorized and tabulated on the different table and analyze on the basis of subject matter. Using the simple description tools have been done for data analysis.

3.7 Limitation of the Study

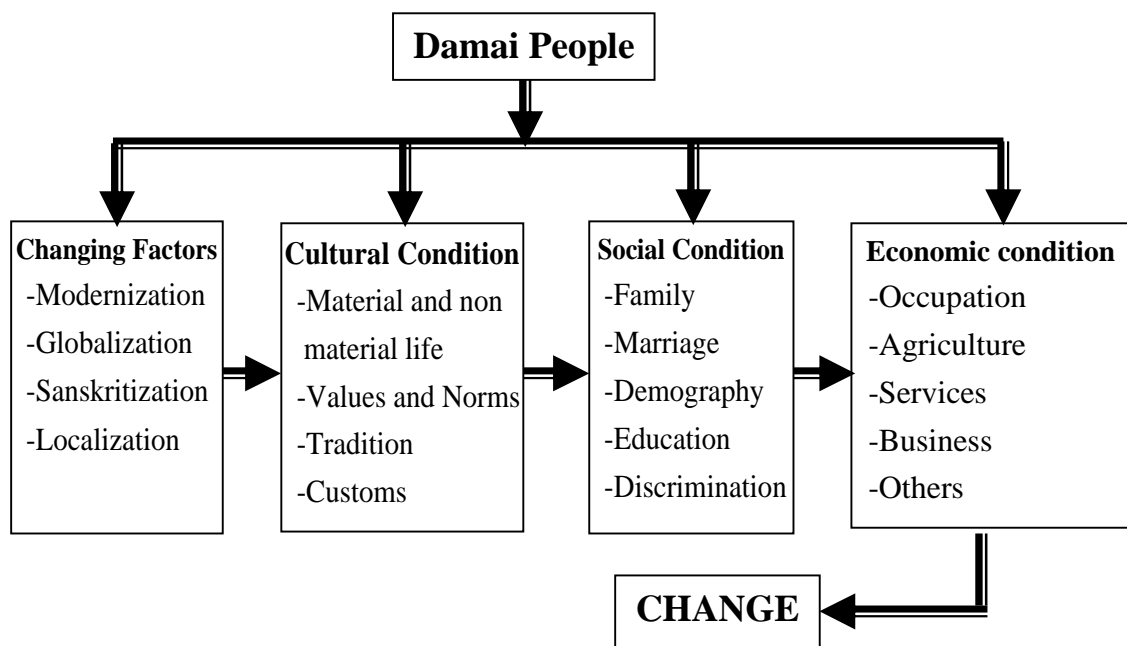
This study had been conducted in the Khaira VDC of Pyuthan district. The focus of the study was Damai tola Village (ward no. 7 and 9) of the village development committee. Since the study was focused on small area pyuthan district. The conclusion might be difficult to generalize in the wider context of Nepal. So that, this study will not provide enough information about Damai people.

Besides, it is the first study of the researcher therefore there may be many weaknesses, such as lack of knowledge rapport building limited time and resources for the study have also constrained.

3.8 Conceptual Framework

Conceptual framework is a frame designed to fulfill the objectives. The conceptual framework is related many domains. It gives the clear picture of

subject matter. Therefore, the conceptual framework of this study gives a picture of Damai people and their community relation to social change. To find out the impact of the changing factors on social, economic and cultural condition of Damai people in Khaira VDC, Pyuthan district. The framework is given below:



CHAPTER - FOUR

THE SETTING

4.1 Geographical Location

Pyuthan district lies in the Rapti zone, mid-western development region of Nepal. In the ecological diversity, this district lies in the hilly region. It is bounded in the east by Gulmi and Arghakhanchi, in the west Rolpa and Dang district, in the North Baglung and Rolpa, in the South Arghakhanchi and Dang district. It is located between 27°52'-28°21' Northern latitude and 82° 36'-83°36' Eastern longitude. The altitude of the district of the district is 3659 m. maximum and 305 m. minimum above the sea level. The area of Pyuthan district is 132890 hectars. The climate varies tropical and subtropical to alpine. The temperature fluctuates maximum 24.1⁰ centigrade in summer to minimum 14.8⁰ centigrade in winter. The annual rainfall in the district is 1300mm (District Profile: 2001)

The Pyuthan district is at the Eastern part of the Rapti zone, it consists of 49 VDC, and its' headquarter is Khalanga bazar. The district headquarter is 1,280 m. above from the sea level. This district has total population of 212,484 and among them there are 114,094 female and 98,390 male. (District Profile, 2001)

Caste/ethnic composition of the district is heterogeneous. Chhetries are the predominant group found wide spread in the district. Brahmans, Chhetris Magars and other occupational castes are also distributed all over the district. The above geographical location may be cleared from district map which is given below:

Following table shows the caste/ethnic composition of Pyuthan district.

Table 2: Show caste/ethnic composition of Pyuthan district.

S.N.	Caste/Ethnic Groups	Population	Percentage
1	Magars	65123	30.64
2	Chhetri	57495	27.10
3	Brahman	24626	11.59
4	Kami	23418	11.02
5	Damai/Dholi	6028	2.84
6	Sarki	7873	3.71
7	Sanyasi	6579	3.10
8.	Sonar	4388	2.07
9	Newar	2905	1.84
10	Kumal	2739	1.29
11	Thakuri	2632	1.24
12	Gurung	3195	1.50
13	Others	4483	2.11
Total		212484	100

Source: CBS, 2001

Note: There is no different relation between Damai and Dholi but difference in name only

According to the Population Census, 2001, Magars are occupying the highest position in the total population of Pyuthan district, they constitute 30.64 percent population of the district. Chhetris and Brahmans constitute second and third largest groups in the district. Similarly, Kami, Sarki, Sanyasi and Damai constitute fourth, fifth, sixth and seventh position of the district. Thakuri have the least numbers of populations.

Language diversity of the Pyuthan district is stated below the Table:

Table 3: Population distribution by mother language in Pyuthan district

S.N.	Language	Population	Percentage
1	Nepali	190173	89
2	Magar	19124	9
3	Newari	2187	1.5
Total		212484	100

Source: District Profile, 2001

In Pyuthan district, 89 percent people speak Nepali, 9 percent people speak Magar and 1.5 percent speaks Newari language in the total population. According to the district profile 2001, majority people are bounded by the Hindu religion and minority are bounded by Buddha, Islam and Christian religion, In the total population of this district, 47.4 percent people are educated among them 62.4 percent male and 34.2 percent females are educated .

The Pyuthan district have Bhalubang-Pyuthan main road which is 72 km long from the Mahendra highway at the point from Bhalubang.

4.2 The Village

The Khaira VDC lies in the middle part of the Pyuthan district. From this VDC, Vijyanagar, Khalanga VDC lies in the north, Dankha VDC lies in the west, Ramdi and Dhubang VDC lies in the south, Raspurkot and Dharmpani VDC lies in the east. The altitude of the VDC is about 1425 m high from the sea level. The nearest bazaars of this VDC are Khalanga, Vijuwar and Dhankha Quadi etc. The VDC climate has subtropical types.

4.3 Natural Resources

Natural resources are the backbone of the development because it provides habitants and food supply necessary to survive. Land, water and forest are the main natural resources of Khaira VDC.

4.3.1 Land

The land of Khaira VDC is hilly structure. But the lower part of the VDC area which is known as Bensi, has fertile soil which are good for cultivation. The Jhimruk River has made a plane area which is known as Khaira Phant. This area is the most productive area of the Khaira VDC and Dhudi, Badachaur, Hingkhola, Ganguri and Thulo phant area have fertile soil which are producing most food grains required for the people. Maize, wheat and rice are the major crops. Since the soil is fertile, people have been engaged in both agriculture and animal husbandry. Those area have irrigated Channels (Kulo) directs the mountain stream and Jhimruk river.

The upper hill area is mainly a strip of rugged, the soil is unfertile and system of irrigation is not managed. So the farmers have to depend upon sky rain. Most of the part of the upper land area is covered by forest and remaining parts are dry field which is known as Bari, people produce maize, Barley etc.

4.3.2 Forest

Forest as if often called wealth of Nepal, is most important natural resources of the Khaira VDC is rich of the forest resources. The forest is used for animal husbandry, timber fuel, as well as the source of cash income. Charape, Hingkhola community forest, Dharmal community forest, Sulighara community forest and Katrekhola forest are the famous of Khaira VDC. Dalit people have many traditional crafts which are used in household like Doko, Namlo, Bhakari, Dali, Supo and Thunse etc. from the forest. They also make a farming tool from forest products like Plough, Harish, Juwa etc. This is the subsidiary source of their income.

People of this VDC have formed the committee for the prevention of the community forest. In Khaira there are three communities like Hingkhola, Dharmala and Sulighar community forest. Local committee, VDC and district forest office always do follow up these community forest which has been great support for conservation of the forest. Local forest committee is formed by the users group and member of committee are elected or nominated by them. The VDC is rich in various plants and herbs. Those plants are used as fodder, timber and firewood as well.

4.3.3 Water

Khaira VDC is surrounded by many large and small rivers. These sources of water play very important role in the economic social and cultural life of the people. People use water for drinking, health care purpose, irrigation and for water mills and hydro-electricity. Most of plain or low land area has the comprehensive system of irrigation which promotes the production of crops. Jhimruk river is the largest water source of Khaira VDC. People utilize that water source for irrigation, drinking water and for sanitation. Twelve Megha

watt electricity has produced by Jhimruk river and supply Pyuthan and other neighbor districts, so that people have been using electricity and regulated electric mills and small industries.

Hingkhola and Katrekholra are other main sources of water which are heavily used for irrigation in Pakhobari and also used for drinking water. The higher land area like Khairakot, Beldada, Rapchu areas' people are suffering from drinking water. People of those areas have been dependent on seasonal water for irrigation. Fishing is the another part of which has direct relation with water resources people are fishing there by traditional nets (Jaals) , Kundelo, Dhadiya and fishhooks etc. and selling in bazaar.

4.4 Climate

The subtropical climate's is in Khaira VDC, there is neither warm at summer season nor colder at winter season. There is impossible to measure the temperature and rainfall researcher himself, because of the lack of secondary data and reliable information.

4.5 Settlement Pattern

The settlement pattern in Khaira VDC is in the form of cluster equally all over the VDC. Normally the people are increasingly establishing their residence in low land area (plane) as there are some facilities of education, health and communication in (ward no. 6) Acharya tola, as its name indicates is populated by the Acharya (Upadhyaya Brahman), with some Basnet (Chhetris) Mukhiya tola is the habitants of Basnet Chhetri and Acharya.

Damai tola, as its name indicates are populated by Damis and Chhetries which is as the ward no. 7 and 9. In the ward no. 8 (Gajuri) is the habitants of Gharti (Chhetri) and with some of Sarki.. Ward no. 1, 2, 3, 4 and 5 is the habitants of Magar and with some of the Kami, Sarki, Damai and Sunar.

The characteristics of residential pattern of Damai of Khaira village settlement of upper area. In this area's soil is rocky so that agricultural production is very low, they dependent up on the seasonal water for irrigation. Their traditional occupation is tailoring and beating baja and wage labor.

4.6 The Houses

Damai of Khaira VDC has simple types of houses. The houses have made of stone walls, wooden and single roofs. The walls of the house are built of stones and mud. The houses are smoothly plastered inside and outside with the mixture of mud and dung. Roofs of the old houses made of bamboo wood and dry grass but the modern house are slate roofing or tin roofing. Most of the houses have two floors. The ground floor is mainly used for seating, fire place (fire pit) where the people take their food. There are no more separate room for seating and sleeping into older Damai's houses. The family members and guests also sit around the fire pit or in the veranda some modern houses have the separated sleeping and guest rooms. The children sleep with their parents. The breast feeding baby sleep with mother and other children sleep with siblings together or grandparents or with father. Most of the household grains and valuable things are stored in the single upper-store room. Grains are stored in the Bhakari which is made of bamboo. The seeds grains are kept in the metal pots and close by cow dung or fire ashes to save harmful insects.

Every house has a courtyard (Angan) in front of the houses. The courtyard is widely used for post harvesting works for crops such as soybeans, beans, wheat and rice etc.

4.7 Caste/Ethnic Composition

Khaira VDC is heteronymous in the terms of caste/ethnic composition. Brahmin and Chhetri are the predominant groups in the VDC. Damai occupy the 8th largest position in the VDC. There are four clans of Upadhyaya Brahmans: Acharya, Pokhrel, Subedi and Baidik, are in the top of caste hierarchy. There is some Jaisi Brahman. Chhetris have the third stage of status and finally, Dalits are in the bottom of the caste hierarchy, they are untouchable caste groups. Damai is also categories in the Dalit which is untouchable caste, is known as occupational caste. There are various kinds of Dalits caste in the Khaira VDC such as Kami, Sarki, Sunar, Damai, Sunuwar, Gaine etc. caste/ethnic composition of Khaira VDC Stated below:

Table 4: Caste/ethnic composition in Khaira VDC

S.N.	Caste/Ethnic Group	Population	Percentage
1	Chhetri	1562	33.37
2	Magar	1392	30.8
3	Brahman	488	10.54
4	Kami	384	8.29
5	Sarki	206	4.45
6	Sunar	183	3.95
7	Sanyasi	138	2.98
8	Damai/Dholi	103	2.23
9	Thakuri	55	1.19
10	Kumal	45	0.97
11	Gharti/Bhujel	20	0.43
12	Sunuwar	18	0.39
13	Tharu	8	0.17
14	Gaine	8	0.17
15	Unidentified dalit	7	0.15
16	Koiri	6	0.13
17	Others	5	0.12
Total		4628	100

Source: CBS: 2001

Table 4: Shows that the total number of population of Khaira VDC is 4628. Chhetris and Magars occupy the largest position while Koiri are in the least. The population of Damai is least numbers among the Dalits, such as 2.23 percent where as Kami, Sarki, Sunar, Sunuwar, Gaine and population are 8.29, 4.45, 3.95, 0.39 and 0.17 percent respectively.

4.8 Developmental Infrastructure

The Khaira VDC has two suspension bridges which are helping people to cross the river. Khaira VDC has a motorable road, which is linked from Khaira to district headquarter Khalanga but other branches road doesn't develop yet, in the other village area. But other villager has far from that road. Education facilities in the VDC are satisfactory. There is a higher secondary

school and three primaries and lower secondary school is regulator in the VDC for the study of Diploma, the students must go to Punyakhola (Sworgadwari Campus).

The facilities of health in the VDC are poor. There is a sub-health post in the VDC, (ward no. 9 and 7) but the services of skilled doctors and medicines are not available. In the serious case, people must go to district hospital (Bijuwar). VDC has not agricultural and livestock service centers. The management of drinking water and irrigation in Khaira VDC has not been seemed to be well. The people of ward no. 6, 7, 8 and 9 used piped water for drinking, in other wards have not managed piped water. They directly used pound and stream's water.

The irrigation management is not satisfactory. Irrigation is only available in low land (plane) area. Their main sources of irrigation have Jhimruk River and Katrekholra in that VDC. Highland area's people are depending upon the seasonal water for the irrigation of land.

Twelve Megha watt electricity has been produced in Jhimruk River, and supply the power to the villages. In this village, the electricity power used for lighting the houses, radio, and cassette player and to conduct mills and small industries in the Khaira VDC.

CHAPTER - FIVE

SOCIAL, ECONOMIC AND CULTURAL CONDITION OF DAMAI PEOPLE

In this chapter, the finding of field study has been presented in brief. This chapter is divided into four subtopics, which are the Damai and its history, social condition, some major rites and rituals which are known as cultural condition and economic condition. The economic condition is focused on the occupation.

5.1 Damai People and their History

Damai people, a so called lower caste group of Nepal, have settled in almost in every district of Nepal. The total population of Damai is estimated to be 390305 through the country (CBS. 2001) and 103 in Khaira VDC of Pyuthan district. The Damai is an untouchable caste and is recognized as the caste of tailoring and beating traditional musical instruments in society. Nowadays, Damai caste is found a title 'Pariyar' given to them instead of Damai in Hindu society. This caste is taken as holy caste and many holy ceremonies like marriage, Nwaran etc are started with beating their traditional musical instruments, known as panche baja. The status of Damai in the society is kept above the Gaine and lower than Sarki, Kami etc.

According to the key informants and other knowledgeable persons during the field work, Damai caste at present, is kept in the following order among the low castes. Kami, Sarki, Damai, Gaine, Badi, etc.

According to the Hindu philosophy, the caste Kami, Sunar, Sarki, Gaine and Majhi etc are considered as Sudra. There is hard and fast line to separate them from others castes with in the Sudra, they are considered as group of untouchable. According to the key informants Damai people are known as by Dario, Pariyar, Nagari, Sujikar and Darnal etc.

The status of Damai people in rural area, in general, may get tea in teashop but they must sit outside the shop and wash their cups for tea by themselves but shopkeeper washes out the cups of high caste customers by himself. At research site, local Damai are going to leave tailoring because every caste are doing their work as a profession by using modern tailoring instruments for modern design in every part of the country. Damai people have no such knowledge and equipments so that they can compete with other professionals. According to the knowledgeable person, Damai are going to leave their traditional occupation such as tailoring, beating baja and involving in agriculture and employing on government and private sectors.

5.2 Social Condition

Although Damai people's have their own traditional identities, they have much influenced by environment, which created drastic change in their culture. According to the knowledgeable person, Damai may be classified into two different groups the Purbia (form Baisali) and Pashima (Kumau, Gadwal). The research evidence shows that the Damai of study area are Pashima they are migrated form Kumau, Gadwal.

5.2.1 Family

On the basis of structure, Damai people live within joint family and nuclear family. Generally, the family structure of Damai at Khaira VDC is made up to three to seven members in each family on the basis of authority there is patriarchal family under which all members are oriented possessed inclusive powers. The family's father or eldest male descendent is the protector of the family. He is fully authorized person over the family members but the advice of women is also considered.

5.2.2 Marriage

Marriage is known as social and cultural institution its fulfill our sexual desire and it would be regulated biological system of human beings.

Now I am going to analysis about the changing situation of marriage age. The age of marriage have changed from past to till now. In the past lower age boys and girls had joined in the marriage. But now a days matured boys and girls are prepared to join in the marriage.

This study is analysis about the marriage aged of boys and girls of Damai people of Khaira VDC.

The following shows that the marriage aged group of Damai people in the study area.

Table No. 5: Age Group of Marriage in the Damai Community at Study Area

Age group	No. of respondents		Percentage	
	Male	Female	Male	Female
12-16	4	10	13.33	31.25
17-21	14	16	46.67	50
22-26	8	5	26.67	15.62
27-31	4	1	13.33	3.13
Total	30	32	100.0	100.0

Source: Field Survey, 2008

Table No. 5 shows that 4 male and 10 female have joined the marriage out of 30 and 32, in the age group 12-16. This means female have joined the marriage lower age than male, in this aged group. Similarly, 14 male and 16 female have joined in the marriage out of 30 and 32 in the age group 17-21. This table stated that in this aged group, huge number of male and female have joined the marriage of Damai people. In the other age group such as 22-26 and 27-31 have joined the marriage low number than preceding group. The conclusion is that they are attraction towards matured aged marriage.

5.2.3 Demographic Structure

The Damai people at ward number seven and nine (Damai tola village) in Khaira VDC have been living since long past. They are dominant community with regarding other caste groups of this VDC. Majority populations are Chhetris and Magars and Brahmin. Besides these groups like Damai, Kami, and others which has been already describe in the Table 4. The following table shows the population composition of household by sex.

Table 6: Distribution of population by sex

Sex	Number	Percentage
Male	55	49.11
Female	57	50.89
Total	112	100

Source: Field Survey, 2008

The above table shows that the female population is more than male out of total population the male and female are regarding 49.11 and 50.89 percent respectively. Every household population occupied number is about less than eight.

The census population is divided into eight age groups with the following intervals are given below:

Table no. 7: Distribution of Damai People by Age Groups

Age groups	Number	Percentage
00-04	7	6.25
05-14	28	25
15-24	16	14.29
25-34	17	15.18
35-44	21	18.75
45-54	11	9.82
55-64	8	7.14
65 and above	4	3.57
Total	112	100

Source: Field Survey, 2008

The above table shows that the population of Damai is higher in the age groups 05-14 with regarding 25%, Lower 3.57% in the group of 65 and above. These groups are consumption groups which are not economically active population.

For the easier discussion of age population structure, the population is divided into broad group are as follows.

Table no. 8: Distribution of Damai people by broad age group and sex

Age Group	Population		Total	Percentage
	male	female		
00-14	15	20	35	31.25
15-59	37	33	70	62.50
60 and above	3	4	7	6.25
Total	55	57	112	100.00

Source: field Survey, 2008.

Economically active population is between 15-59 and left age groups are dependent population. But this theoretical aspect is generally not acceptable in the context in Nepal. Our country is depending on agriculture, so every person has more or less contribution to agricultural and internal works. About the number of active population is 70 and dependent population is 42 respectively.

5.2.4 Family Structure

The family play vital role as primary group of society. The family is as more or less durable association of the household and wife with or without child or a man or woman alone, 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 radically differs from that of traditional one. The family is classified on the basis of different perspective. Among them following two types of family are popular:

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

Most of Nepalese families have patriarchal types of family various factors like social, economic, educational, occupational a cultural etc, have been responsible for change of family structure of the Damai. Thus, the family of Damai community is also going to be nuclear which is seen from following table.

Table no. 9: distribution of household by types of family.

Types of family	Households number	Percentage
nuclear	17	68
Joint	8	32
Total	25	100

Source: Field Survey, 2008

According to the above table the nuclear and joint families hold 68 percent and 32 percent respectively. The joint family system is traditional types, which is gradually declining due to the stresses a strain of time, it has undergone drastic change. It is slowly tending towards disintegration. It appears from the survey that the majority of the people are living in nuclear family; the table shows 68 percent people exist in nuclear families. The disintegration of joint family can be observed as the influence of various factors such s modernization on education, economic problem etc.

5.2.5 Educational Status

Education is the eye of person and society that helps to recognize who they are. Society depends upon the educational and condition of individuals. Before Rana regime general people were not permitted for education. Till now underprivileged peoples have not more access in education field because of their poor economic condition and lack of awareness about it. They are background in every field of life which factor made them as poor.

Damai group is also a backward caste that has also less access in education because of their poor economic condition and unknown about educational benefit. But nowadays some what awareness about education and modern activities in the community. Basically literate illiterate ratio is calculated over the age at six years of person. The population of Damai people of this community is 112. The following table shows the literate and illiterate no. of both sex.

Table no. 10: Literate and illiterate status of Damai people (formal/ informal)

Status	Male	Female	Total	Percentage
Literate	26	18	44	44.44
Illiterate	23	32	55	55.56
Total	49	50	99	100

Source: Field Survey, 2008.

According to the above Table literacy rate is satisfactory and the literate number is 44.44 percent and illiterate rate is 55.56 percents. The Table shows that the female is more illiterate then male. Somebody has passed SLC. This Table shows that the literary rate by using both formal and informal education the person who has able to read and write.

The following Table shows the formal education level into there categories:

Table 11: Educational attainment of those who have formal schooling

Educational level	Number		Total	Percentage
	male	female		
up to grade 1-5	13	10	23	58.97
up to grade 6-9	7	5	12	30.77
SLC and above	3	1	4	10.26
Total	23	16	39	100

Source: Field Survey, 2008.

Although the total literate population 39, there are 39 people have got formal education and rests of got informal education, at the time of field study, 4 person have passed SLC, 23 people have got up to grade 1-5 level of

education and 12 people have got up to grade 6-9 level of education also including school going children between them. Many children left their education due to the poor economic condition and poor thinking of their parents.

Female number is very little at formal education. Generally, the age of marriage is very low and after getting the married, women are stopped their study and involved in agriculture and other internal household works. Because of poor economy and attraction at services, on young generation, only few are trying to have higher level education.

5.2.6 Social Status of Woman

Although Damais are under patriarchal types of family, there is not so vast difference between the both sexes. The decision power is centralized on the head of family as father, but the view of woman also appreciated. After adult age, there is freedom to choose his or her mate. The system of polygamy is found still existing but only acceptance of first wife. Daughter has not right in patriarchal property but parent may give to her. The concept of love and prosperity, equality between equal helps to family society to move smotherly. The women are respected and not hated under this community.

5.3 Economic Condition

Human society is not homogeneous but heterogeneous peoples differing from one another in many aspects such as physical mental, economic, political, religion etc. no two individuals are exactly alike. One's status is recognizing mainly through the one's caste or class. If caste system is unique to Nepal, the class system is universal in nature. Caste is determined by birth where as class is by wealth and prestige. Also in our society personal occupation is determined by birth. But now a day, we can see social mobility in occupation as a result of modernization in every factor. There is no fixed occupation. Every body is free to do any profession. The Damai community is also in course of time.

5.3.1 Occupational Structure

Traditional, the name of Damais became with tailoring, beating Baja and Damaha. But this is not adopted in everywhere even though tailoring was the major occupation at an ancient time but now tailoring and beating baja is going to be replaced by agriculture. In addition to agriculture, they are diverted in different profession as like service, business and foreign employment etc. which are seen from given Table:

Table no. 12: Occupational status of census population of age 14 and above

Occupation	Population	Percentage
Agriculture	11	14.86
Government service	3	4.05
Tailoring and beating baja	14	18.92
Domestic work	25	33.78
Trade and business	2	2.70
Foreign employment (India and abroad)	8	10.81
School going student	6	8.12
Wage labor	5	6.76
Total	74	100

Source: Field Survey, 2008

Out of the total population, 14.86 percent directly depend upon agriculture but indirectly more than 90 percent depend upon it. According to the above table, 18.92 percent people are doing tailoring and beating panche baja as a major occupation. The major occupation, tailoring and beating baja are tending towards disappearing. The set of Nepalese dress and others readymade cloths are selling in local market. It is very interesting that more than four percent people are engaged into government services such as Nepalese police, Army and Security Guard. They are employing security guard as the resident servant in different cities of India and some person employed in Indian army. In this way Damai people of study area were employed in abroad

like Malaysia, Qatar. Damai people of study are aware and involving in different types of occupation on the basis of their ability and qualification. The above Table shows that, 4.05 percent people are doing government services, 33.38 people engaged in domestic works, 2.70 people are doing business, 10.81 percent people engaged school going children are 8.12 percent, 6.76 percent people are engaged in wage labor.

5.3.2 Agriculture

As rural Nepalese society, directly or indirectly everybody depends upon agriculture. The contribution of agriculture sector to the total gross domestic product (GDP) consists 38.81 percent and non agriculture sector 61.19 percent the year at factor cost. (CBS. 2001)

From the beginning of human society, different techniques were used for the production but they were continued and modified according to the local environment. In modern sociological findings, it is concluded that technology and environment are not separated but they are connected through social and economic organization of human beings. The Damai people are traditionally tailoring and beating baja due to the change of environment and technology. They jumped into competitive manner. Agriculture is the livelihood strategy of Damai people. It plays vital role for their economy although indirectly everybody are depend upon it but according to the Table no. 11 shows that 11 people are directly depend upon it.

5.3.3.1 Land and its Kinds

As an agricultural country, land is important and valuable natural resources. The major base for income and livelihood of Damai people is land also. In early time, there was plenty of land but now a day due to the population growth, people have limited land but huge quantity of land is inirrigated. Damai people having land are poor types which should be seen from the following Table:

Table 13: Land division (Khet and Pakho)

Types of land	In Ropani	Percentage
Khet (wet land)	34	30
Pakho (dry land)	80	70
Total	114	100

Source: Field Survey, 2008.

According to the Table no. 12 shows that 34 Ropani Khet (Excellent soil for any crops) and 80 Ropani Pakho (poor soil irrigated land). They have two types of land Pakho and Khet, Pakho is more than Khet. Because of irrigation problem and unfertile soil, a large quantity of land (Pakho) is useless. People have not succeeding to take more return from their land. The above table shows that Damai people's have 30 percent wet land and 70 percent dry land.

The following Table shows the landholding pattern of the Damai people

Table 14: Landholding Pattern.

Land holding in Ropani	Household number	Percentage
0-2	10	40
3-5	08	32
6-8	04	16
9 to above	03	12

Source: Field Survey, 2008.

No body was there that has no land. The above Table clearly shows the landholding structure. No one family has plenty of land. Most of household have least land that is why most of production is not able to fulfill the whole year necessity by own land are doing on others' land by share cropping or leasing.

5.3.3.2 Share Cropping and Contract System

Because of the limitation of own land, they are doing other's field as share cropping. Although land reform act 2021 (1964) directorates to both

tenant and land owners to share half and half of the major production but the Damai people are doing share cropping system to is owner as a half share corps basis of each harvest. The Damai people have good relation with the landowner. There is no written agreement between land owners and tenants. It is based on mutual believed and honest. They can like to claim tenants their right expect rare case.

5.3.3.3 Parma System (Labor Exchange)

Parma is another important system of labor exchange among villagers for households who can not afford more than occasional hired labor and have no bullocks of drafting the land, it is very useful system. In perma system, if man/women go to a neighbor works, he calls the member to work in won fields. A man and women who is leisure can go to his neighbor fields and can get equal amount of labor in return. If a pair of bullock is taken by somebody, he must go for work to pay parma.

Parma system is very practiced in peak agriculture period such as Ashad, Shrawan, Kartik and Mangsir due to the higher requirement of labor force at once time or day in farming seasons by they are this situation by labor exchange each other. They cultivate and harvest the grain, with equal labor, which may be exchanged.

5.3.3.4 Free Labor (Helping Labor)

It is a kind of labor exchange system in which the man of any family is asked by the neighbors in ceremonial functions or in emergency cases to work as cooker helper or any other working. Damai supply the free labor for one day to their neighbor or among them while constructing a new house or any other works. Damai people help their neighbor during the various rituals function like marriage and other festivals for tailoring and beating baja.

5.3.3.5 Wage Labor

Wage labor is another source of poor family. In peak agriculture production, they are involved into the daily wage labor. The value of wage was different according to the nature of task and sex. Generally male do ploughing and digging and female do paddy planting and harvesting. Some time they carry the load of businessman as porter, they work to repair and build the house as a carpenter and mossier. For this they are paid in both cash and grain. Generally male labor engages himself in ploughing (hali) can earn Rs. 100 to 120 cash or grain from 1 to 2 pathi and eat two times meals per day. A female can earn Rs. 60 to 80 or grains from 1 to 2 pathi and two time meals per day.

5.3.3.6 Livestock

Animal husbandry is another strategy of Damai's Livelihood. As a rural agricultural people, generally everybody has different types of animal for own consumption and to sale if it surplus. It is a subsidiary economic source of Damais of study area. There is no house without cow and chicken. Because of poor economic condition only ten household have buffaloes and thy have pigs (black).

5.3.3.7 Service and Trade

Now a day the young generations are highly attracted on service and trade. Service is the first priority of them and others are secondary. Although Damai people are less educated and closed from outsider, but there is satisfactory percentage of service of holder that was already discussed. The service in India is also an important source of income. The majority of Damai people have no opportunity in the government job like police, army and other etc. in Nepal. So Damai who do not want to involve in their traditional occupation are migrating to the different part of India and other countries, seasonally to seek unskilled job such as night watchman, household servant, drivers, hotel cooks etc. in private sector. Also some of people are doing small types of shop near their house.

5.3.3.8 Tailoring and Beating Panche Baja

Tailoring and beating panche baja is subsidiary or additional occupation which is discussed, in the following separate chapter.

5.4 Cultural Condition

5.4.1 Religion and Festival

Damai people are the occupational caste of Nepal having their own identities in Nepalese cultural. These people perform many cultural activities under the Hindu pantheon, although they are not allowed to enter the temples of God and Goddess. They have their own tutelary duties or Kuldeuta in their house. Their ancestral deity is Shiva. The cocks, goats, he-buffaloes are sacrificed to the God and Goddess. They worship God like Mahadev, and Bhagawati (Shakti) etc., they are celebrated all the main Hindu festivals. Any religious rites and rituals are performed under the aegis of either jawai (son in law) or Bhinaju (elder sister' husband) or Bhanja -Bhanji (nicer nephew). The Dhami-Jhankri also plays an important role in the society of Damai folks. They offer five different animals to God and Goddess such as he-goats, she-goat's male buffalo, Sheep and Cock on their panchabali festival.

5.4.2 Life Cycle Rituals of Damai People

The life cycle of Damai people is also one of the objectives of this study along with socio-economic condition. Like other ethnic group of Nepal, Damai people also observe birth, marriage and death according to their rites.

5.4.2.1 Birth

In the Damai community, the person who does not have children is considered as sinful, so the birth of child is considered as pious. So, the birth of child is the gift of God. There is a thought that the family that has no children would not go to heaven after the death. This community has the thought that child is the path to go heaven. When an expected woman gives birth to a son,

then her husband gets more priority in the society (This thought also present in every caste of Nepal) and would be congratulated by different flowers and abir. When a women gives birth for a daughter, then her husband hate her and society also does not give priority. That is why? Because of the society is guided by Hindu philosophy and also patriarchal phenomenon.

In the six day of birth, a ceremony called "Chhaiti" is celebrated. This day is very important because this is the day in which the fortune of that newly born child to be written by "Bhavi" on his forehead on this day mana (handful) rice and flowers are kept under the pillow of the child, oil lamp (mustard) is lighted in whole night so that Bhavi comes and writes the fortune of child. Then the rice is carried to the astrologer and the makes the horoscopes. Since, the birth of child a mother is considered as polluted until seven days or name giving ceremony, in this period of time, the mother is placed separately which is called kuna basne. During this period of time the mother is kept a side from touching and doing anything like cooking, worshipping of god or touching other persons.

5.4.2.2 Nwaran

The Nwaran ceremony is performed on the seventh and ninth day from the birth of body female and male sex along with purification form the birth pollution of mother. The urine of cow, *Til* (black sesame), *Jaun* (barlly), *Sunpani* (Gold touched water) are the items used in the purification ritual. The child is named on this day. On this day, the present of jawai or nephew necessary for purification, otherwise the purification is not completed. On this occasion, they invite their kin, kindard and neighbors to feed the raksi, rice, fish and other foods. They spent amount of money of money depends on the economic status and willing even if they are poor. The name of child is given by priest who are generally jawai, nephew and his name is kept hidden because they think that if a witch knows his/her name it would be harm. Therefore another name is given by the person of the family like grandfather,

grandmother, for the baby for daily use. The calling name is usually given according to skin color of the baby for daily use. The calling name is usually given according to skin color of the body. If the child is fair, the name Gore/Gori, if it is black the name is as kale/kali etc. is given by the person of the family like grandfather, grandmother, for the baby for daily use. There calling name is usually given according to skin color of the baby. If the child is fair, the given as Mote/Moti etc. They are also provided local names like Ram, Shyam, Hari Krishna, sita, Sabitri, Fulmati and Maya. After completing the name giving ceremony, dan/daxina to the priests and other chelibeti. The family-priest of Damai is their sisters' son or daughter' husband. The father of child is compulsory to be present in the ceremony if it is not possible then senior person of the family conducts it.

5.4.2.3 Bratabandha

When the son becomes about the age of seven to ten years he takes parts in Chaewar. For this the child must not cross the age of fifteen years. In this occasion of Chhewar every villager are invited. The maternal uncle (mama) shares the head of the child leaving only small stuff of the hair on the top of the head known as tuppi, which shows that Damai people are also Hindu. The presence of tuppi is the sin of it. During this time the child is brought to the cowshed and tied damlo, and then his maternal uncle cuts his hair. In all the ceremonies the Damai people worship their home daily as feast is also given in the previous castes of the Nwaran and Pasni.

5.4.2.4 Marriage Ceremony

In the Damai people, marry is initially started by the mediator (Lami). The Lami from the side of boy is authorized to ask for the hand of the girl for the prospective and groom. After acceptance and conformation the Damai people representing the prospective groom, again visit the girls guardians or parent's house for conforming the date of weeding. At this time they carry gift of about five bottle raksi and ruster along with them, which is called

bhudko judyanune and on this day the marriage ceremony of their daughter/son about the age 13 to 20 years. They follow the monogamous and particular system of marriage. Inter caste marriage is prohibited and they maintain the rule of caste endogamy. Arranged marriage is very common even if some Damai people preferred.

Gandarva Bibaha (love marriage), in which no marriage rituals are performed. A groom directly brings his bride in the house and accepts her as the wife, which also accepted by her as a family member.

After the time is fixed for the ceremony, the groom is sent with a few relatives to the bride's home on the auspices time for the the swayambar rite, which is performed on the wedding day or one day before wedding day. the bride of her father invites the groom for this purpose, which is the important part of the marriage ceremony. Exchange of garlands between the bride and the groom in the main function of the rite, but now days some rich Damai people exchange golden rings and chains.

After the Swayamber rite, the Damai people are arranged a procession move towards the brides' house, which called Janti. This procession have arranged in the fixed date of marriage. When the Janti moves towards the bride's home, the Damai people have to play on their traditional musical instrument called panche baja. Under this set of musical instruments, there are mainly Damaha Dholaki, Shanahi, and Narsingha. When the groom reaches the bride's home the first that the bride folks do is called varni. In this varni, items needed are roaster, dadora and Kalas. The traditional instruments have to be played when the groom is allowed to inter the brides' home. The next ceremony is washing the foot (called goda dhune) that is done by all brides' brothers, mother, father another kin who are required to perform this rituals according to their tradition. Those who have to perform goda dhune have to abstain from eating any thing till this ritual is not conducted. The brides' kin gives the janti that has accompanied the groom on the occasion of the marriage ceremony;

various happy and melodious songs are sung. These sung are to wish the couple a truthful and happy marriage life relationship to remain always in fact and the destiny of groom and bride is allowed good and prosperous. After all rites and rituals are over the khadi previously used by the bride, new occupies groom and she is carried to her husbands' home. The day after, the bride is taken into the groom's household, the bride and grooms have to go for a ritual called Dulhan Pharkaune, is taking along with them bottles of *raksi*, *jad* etc. The Damai prefer to marry their multilateral cross castes or progeny of their mother family while it is considered taboo to marry with patriarchal cross castes or with the progeny of their kin's.

Thus it can be said that while the former marriage called *mamachela*, *phupu cheli* is permitted and much referred, the latter called *phupu chela mama cheli* prohibited. If a Damai marries with the wife of other Damai, there is a system of *Jari tirne* (penalty).

5.4.2.5 Death Ceremony

On the death of a person in the Damai society, there is system of getting a ride of the corpse namely *bumming*. These processes are either done on the banks of the rivers or the selected places, if the rivers are too far. The death pollution is observed for 13 days. The brothers, sons, and wife/husband and married daughter have to under go *jutho barne*. Where they are not permitted to eat salt, onion, meat etc. for 13 days. After that they are permitted by their priest, relatives on this day are invited. A feast is given the priest performs some rituals and sprinkles the *pancha gabya* (mixture of cow urine, cow dung, ghee, milk and curd.) on the whole family and house. Then they are purified and free from stipulation. All the funeral rites and activities are performed on the presence of priest and known as *Kriya* and till one year, they perform *barakhi* (one year rite in this time a person, son or wife wear with white clothes) After one year not the *barakhi*, they perform *Shradha* on the memory of the late person and a person is free to wear and eat anything. These *Shradha* is performed in every year of day of death.

5.4.2.6 Dances and Songs

The favorite dance and songs of Damai people is Hudkely dancing, dancing with panche baja. Mostly these dance and songs are took place in festivals, marriage ceremonies and any special ceremonies.

5.4.2.7 Settlements Pattern

The Damais are inhabitant in lower elevation of mid hill. So, must of all people of study area engaged in agriculture, In addition to agriculture beating panchai baja, small business and service are assistance profession. Generally Damai people are interested to live together in closely clustered settlement. There is common practiced of making new house just surrounding the parents and relative after separation from family. The house of Damai is traditional type, which was made of stone and mud, but now a day the modern types of residential home are being made. Firewood is main fuel for cooking. There was electricity, they used electricity for lighting they had less awareness of nutrition. The used both types of toilet like open and modern. Most of the Damai people have not water sill toilet so that they used open toilet.

5.4.2.8 Religion and Language

Generally Damai people are believed in Hindu Religion. Historically they were migrated from India during Muslim innovation (conquest) in India. (Richard English: 1985) Their culture is highly influenced from surrounding environment. It could be found that these people believe in Heaven, Earth, Gold and fate, which are pillars that uphold Hinduism. They worship the sacred cow and perform Laxmi puja. Generally every household has a cow. They celebrate the great festival of Hindu Dashain as like others. All their religious beliefs an works are purely Hindu. So their social and cultural norms and values are much more near to Brahmins and chhetris. All the Damai people followed Hindu religion. Damai people have their own language but it was not used in practice. The aged people of

study area know about Damai people language but neither is it spoken nor written even intra-group interaction. So, their mother tongue is Nepali. Even though Damai language is slightly similar to Nepali. Just like Timaro/Tero /Tu, In Nepal, Tapain/Timi/Ta etc.

5.4.2.9 Ancestor Worshipping

The ancestor worshipping of Damai people generally consists of two types of pooja: kulpooja (Kulan) and pitripooja (Sharwdya). Kulpooja is traditional rites of Damai people which are performed in their identical ways

On the day of Kulpooja all clan member are gathered in the eldest male person's home with rice, money, chickens or goats to offer their clan deities. The goat is brought by collecting equal sum of money from every clan's member. This is the collective offering to the ancestor. The worshipping of clan deities is performed in Kulanthan which is either inside the house or outside the fields. The pooja is made by older person of the clan. He bathes in early in the morning and wears of clean clothes, eats and drinks nothing, until the pooja, is finished. Some clan worshipping the ancestor, under the tree symbolized a kind's of stone and sacrifice goat, chicken, pig for ancestor.

Priti puja (Worshipping of father) as the Hindu way of ancestor worshipping every claim worship their pitri in different ways on the day of the death spirit, they worship by using Dhup, batti, chandan, achheta, after the worshipping they eat delicious food like rice pudding and others. This kind of worship is for the memory of the death spirit.

5.4.3 Relation of Damai People to Other Caste/Ethnic Groups

The constitution of 1990 and interim constitution 2007 forbid caste discrimination in Nepal but according to the Hindu caste system, though the Damai caste belongs to untouchable, they are treated as holy caste and get all the social opportunities in the Hindu society. No clean caste will get food from them and avoided the physical contact impossible.

However, there can be found good relations in between the Damai and other caste groups. Because of Damai people depending on tailoring and musical bands. The Damai people especially new generation, are shifting from their traditional occupation due to this the other people have becoming closer with Damai people other people are hiring for the farm labor and other works. Damai people have good relation with other caste/group because they beat panche baja during the special rituals of social programs such as bartabandha, marriages, pooja, local fair etc. Damai people have good relation about the ceremony and other kinds of work but touchable and untouchable relation is bad.

5.4.3.1 Intercaste Marriage

The old generation of Damai people strictly opposed about the intercaste marriage, with higher caste (e.g. Brahman and Chhetris) but not so against about it with lower and some higher caste (eg. Badi, Kami) But the new generation is to opposed about the inter caste. From the field study it was found that there were many reasons of inter caste marriages. Love marriages between the boy and girls of different caste have been seen. Damai people are largely influence from neighbor's caste/ethnic groups. As a Hindu, their cultural rituals and ceremonies are similar as to Brahmans and Chhetris except some exception. Although in this community son-in-law (jawai) and sisters son (vanja) are priest on most of all cultural ceremony but present time they used to Brahmins as priest for some special ceremony. Damai people are preferred to be a tenant for Kumari because of innocence that shows that there is a closed relationship between Kumai and Damai since long past. Now a day's inter caste marriage between Dami and other untouchable caste is free for that but Dalits society does not accept easily. Young generation of Damai people is not hesitate for either inter-caste marriage or intra-caste marriage

CHAPTER - SIX

TRADITIONAL OCCUPATION OF DAMAI IN CHANGING PERSPECTIVE

Hindu society has divided into four with sixty-six castes. Every caste group has also divided into different occupational groups, on the basis of their work. But now a day in changing situations, there is no compulsory to do fixed works. People may have done any kinds of work according to their ability and qualification.

Traditional occupations of Damai people have tailoring and beating Baja through out the country. But the Damai people who are inhabitant in Khaira VDC are expectation from its history. Only some people are involved in this traditional occupation.

As the time passes, ideas, values and norms also change with the influence of political, social, economical and educational etc. factors. Damai people are also influence through modernization and globalization. To sketch out of the comparison between two generations' occupation shows the traditional occupation of Damai in which ways moving towards.

Table No. 15: Occupational Change within Two Generation of Damai People in Study Area

S. N.	Occupation	R. Occupation	Fathers' Occupation
1	Traditional	14 (32.56%)	35 (81.40%)
2	Agriculture	11 (25.58%)	4 (9.30%)
3	Government service	3 (6.98%)	-
4	Wage labour	5 (11.63%)	4 (9.30%)
5	Foreign employment	8 (18.60%)	-
6	Trade and business	2 (4.65%)	-
	Total	43 (100.0%)	43 (100.0%)

Source: Field Survey, 2008.

The above Table No. 15 shows that current respondents' occupational job is transmitted towards agriculture and other profession. The traditional occupation of respondents is 14 (32.56%) out of 43 where as fathers' occupation had 35 (81.40%). This means new generation are left their fathers' occupation (Tailoring and beating baja) and adopting other occupation, regarding their changing situation. Similarly, agricultural occupation is adopted by 11 (25.58%) respondents out of 43 and their fathers had engaged only 4 (9.30%) in agricultural work. Government services are adopted by 3 (6.98%) respondents out of 43 but their fathers had not engaged that profession. Out of 43 respondents, 5 (11.63%) are engaged with wage labour job and their fathers had followed the only 4 (9.30%). Out of 43 respondents, 8 (18.60%) and 2 (4.65%) are engaged with foreign employment and Trade and Business respectively. Their fathers had not followed those professions.

The conclusion is that the traditional occupation (Tailoring and beating baja) of Damai people's, is being decreased day by day. The new generations of the Damai people are adopted alternative occupation instead of their fathers' occupation. Few number of Damai people are followed their fathers' traditional occupation.

Basically this dissertation depends in the interview with respondent and observation researcher himself. The researcher as local inhabitant found only the older generation who were mostly involved into tailoring now. Some key informants said that, they have no idea about tailoring. Other people also do this work. However, from the very beginning, they have been involved in tailoring. Because of long generation gap and changing of time the new generation is going to drop out this unique traditional profession. But the new generation also used to beat panche baja as profession and hobby.

The causes of diminishing in traditional occupation day by day are given below:

6.1 Surrounding Environment

Although in the research area (ward no 7 and 9) the population of Damai people is considerable, they are dominated by the Brahmins and Chhetris community. So other influenced their own culture. Even Damai people have also wanted to follow upper caste behavior. Gradually the Damais people left their traditional identity and enter into competitive manner. In this way they are going to drop out of tailoring and beating baja and hudkely dancing is not respectable profession in local society. Damai people feel dominant if they do so.

6.2 Development of New Tools and Technology

Development of new tools and technology is another factor to drop out the tailoring beating baja a hudkely dancing culture. In ancient time the Damai people had monopoly but the development of technology in various sectors such as communication, transportation is more responsible to dropout their traditional work. The replacement of Damai people form their traditional occupation may have the flow of readymade cloth and may be their inefficiency to stitching perfectly as per the demand of the people. Different kinds of development infrastructure joined the Damai community to outside. After that they were attracted to other strategies for livelihood.

6.3 Education and Knowledge

Educations have developed the knowledge of human beings. Education helps to change the society. Damai people have been catching the alternative strategy for livelihood, according to their ability and qualification. As a result the Damai people have forgotten their own traditional occupation.

On the other hand, the lack of skill training program is another factor for the dropped of tailoring. Without knowledge nobody can do any thing. The Damai people of research site have not minimum knowledge about how to beat baja and tailoring. So the development of education without practical knowledge is the major factor to leave it totally.

6.4 Lack of Financial Support, Narrow Marketing and Less Return

This Damai community is uneducated and financially is very poor. They are not capable to improve financial condition themselves because mostly they are used as farm labor and the area of traditional music and tailoring market is narrow and less return. Their traditional instruments are going to be replaced by the modern musical instruments. The tailoring markets of this group are going to be replaced by the clothes prepared by the modern tailoring machines and new technology and are in margin quantity. Neither Damai people have new techniques nor do they have enough money to learn the new techniques for tailoring and beating modern instruments. They are unable to buy these new instruments. Ultimately it become in disappeared position.

CHAPTER - SEVEN

SOCIAL CHANGE: CAUSES, PATTERNS AND CONSEQUENCES

Social change is not a specific phenomenon which has a specific case. There are many factors which are responsible for the changes. As the society is the web of social relationship its various components and their function are influenced by various factors in various ways. Economic change political movement, introducing new cultural values etc. may have both positive or negative impacts and results on the contemporary society. The order and structure of society thus can be altered in different modes.

In the previous chapter we have discuss and analyzed various features social and culture life of Damai people of the study area. By the previous discussions we can conclude that the society and culture of Damai people are changing and the causes of which are sanskritizaion, modernization and westernization etc.

In this chapter I will try to discuss how these causes have changed the social life of Damai people as well as in which social change is undergoing and its consequences.

Hindu religion has become the most important agency to change their social cultural and economic life. Similar impact can be absorbed due to western model of education, development of communication, technology, economic and political changes among Damai people. Social life of Damai people is going to change because of the various factors of modernization, westernization towards modernity. The traditional wears of Damai people is changing due to the various factors of modernization towards modernity. The traditional wears of Damai people have been totally changed to modern clothes. Their traditional wear of women like Guniya, cholo and ornaments like phuli, mundri, Dhungri and other etc are not used today. They wear T-shirts and Lungi and use earring as ornaments. T-shirt pants, coasts are wearing male now a days.

Social relationship among Damai people is very good and relationship between Brahmans Chhetris and other Ethnic groups are changing now a days just like touchable and untouchable relation, working relation, helping and other kinds of relation etc.

They follow Hindu religion and its direction during the different occasions. They worship Hindu God and Goddess and sacrifice the chicken, goats, pig buffalo to please Goddess like Mahakali. In the past, they used to worship the rock, water, mountain, tree as the source of power. They celebrate Dashain, Tihar, Teej, Krishna Astami, which are directly related to Hindu God and faith social change in social organization has changed the social life and outlook of the Damai people. The preference is increasing towards nuclear family. This pattern has caused the traditional function of family is changing. The enculturation and socialization of the child is not performed in nuclear families as the older generations are absent. This process of modernization and westernization has made an individual self sufficient, economically independent and active but prevented the development of personality according to its traditional customs and usage. It has changed the relation between parents and children. The sons and daughter are not much responsible for their parents due to the increasing attitude towards individualism.

The gender relationship as in change due to the impact of both modernization as well as westernization. The gender issue and movements have increased women awareness to their rights. The girls go to school with boys they enjoy same economic, social and political rights more or less or same to their brothers in the families. The status of women has improved and they play decisive role in the family as well as in society. They take part in national and local election and are elected as executive member of local bodies like VDC and DDC. The girls have got properties rights on their father's properties. The traditional patterns of child marriage, unequal marriage and polygamy have been diminishing due to the impact of modernization and educational reform. They still follow Hindu procession to get son but the custom of marriage

for the son not found nowadays. The services of drinking water,, electricity and health service have made the life of women better then into past. Traditional kinship system of Damai people have been changing. Some of their traditional kinship has been replaced, for example father in law are called only by father an mother-in-law only by mother, other traditional from of kinship relationship like Miteri, Soltini, Ista etc. are not in effect now a days as in past.

The economic activities of Damai people in Damai Tola village of Khaira VDC have been changing from traditional to modernity. Damai people are traditional based on tailoring and beating baja and also agriculture but new economic activities have also been practiced by them. The improved agriculture tools seeds, fertilizer an irrigation cannels have improved the productivity of land they produce grain, green vegetables and fruits, some times sell them to bazaar, so that it support the household expenditure. People get better food with balanced diet and calorie so that their health condition is better then past. The child mortality and mother mortality rate are decreasing.

Damai people of research area are migrated to India and other countries like Gulf countries for seasonal labour. They are visited many times in India than other countries. The following table stated that Damai peoples visited times to India for seasonal labour.

Table No. 16: Out of Migrants to India as Seasonal Labour

Visits times	No. of Respondents	Percent
Once	25	50
Twice	15	30
Thrice	10	20
Total	50	100

Source: Field Survey, 2008.

The above Table No. 16 shows that number of Damai people visited in India for search for seasonal job such as cook man, watchman, security guard and other kinds of job. Out of 50, 25 respondents have visited to India once

times. Similarly, 15 and 10 respondents have visited to India twice and thrice times, out of 50. Some respondents said that they have got permanent job in India such as Indian army and police.

The conclusion of this Table Damai people of Khaira VDC, are visited to India search for job and to earn some money for their subsistence. They have not any kinds of job opportunity for survival in this VDC so that, they migrated to India other countries. They are not far from globalization.

Large number of youth people is engaged in manual works in various foreign countries. They are working in India, Gulf Countries, as labor and army. It has supported their family economy. The hired labor is preferred labor system nowadays so that people get cash money daily. Some Damai people are engaged in tailoring by using modern tailoring machine for large quantity of production cloths.

Marriage is the social institution and its working manner is being changed gradually. So that, various types of marriage are seen in the society. The following Table shows that the various types of marriage adopted by Damai people at Study area:

Table No. 17: Types of Marriage Adopted by Damai People at Khaira VDC

Types of Marriage	No. of Respondents	Percent
Love	27	43.55
Arrange	30	48.39
Others	5	8.06
Total	62	100.0

Source: Field Survey, 2008.

The above Table No. 17 shows that 27 respondents have been joined by love marriage out of 62 and 30 respondents have adopted by arrange marriage out of 62. 5 respondents have been practiced other types of marriage such as widow and jari. The above table stated that Damai people of Khaira VDC are attracted towards love marriage instead of arrange marriage. They are influenced from the modernization and global situation.

Marriage pattern of Damai people have changed on the other way to love marriage, most of Damai boys and girls to prefer love marriage and women are free to marry if her husband dies. Marriage with more than one woman is as considered normal among Damai but it is not preferred at present. Damai worship cow, as Lami therefore they do not eat cow meat rather use its urine to purify the pollution of birth and death.

Damai has also been influenced in death rites by the Hinduism. Traditionally Damai people used to burn the corpse but they cremate the purpose on the bank of river in the Brahmanical ways. Now Damai follow the Hindu practice to observe the death pollution for 13 days.

Damai People has been united and struggle for against Hindu domination an administration, statehood, political, economical, cultural and discrimination about touchability and untouchability in Nepal. The following Table shows that the social discrimination in private and public places of Khaira VDC.

Table No. 18: Social Discrimination in Public and Private Places

Name of Places		Respondents	Percent
Public	Temple	20	28.57
	School	5	7.14
	Tap	10	14.29
Private	Household	25	35.71
	Tea Shop	10	14.29
	Total	70	100

Source: Field Survey, 2008.

Table No. 18 shows that social discrimination in public and private places. According to the above table, public places are going to loose about touchability and untouchability than private places. 28.57% respondents said that restriction to enter to the temple for worshipping God and Goddess. Similarly, 7.14% respondents argued that discrimination about untouchability has seen in the school. And 14.29% respondents said that discrimination have

still in the public Tap. Meanwhile private places, household sector have vast discrimination than public places, to enter the so called higher caste's houses, their social denial till now. But in the teashop have low level discrimination about touchability and untouchability. The conclusion is that, according to the table rigid discrimination are going to be changed in the public places and private places in the study area.

To conclude, social change among Damai society of Khaira VDC has taken them at cross road. They are in one hand, describing their own traditional, cultural and social identities and on the other hand observing cultural traits, habits and customs of different religion and societies.

CHAPTER - EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATION

8.1 Summary

Nepal is a country having unity in socio-cultural diversity. Diversity has been manifested in terms of Caste/Ethnic, linguistic, religious, gender and cultural.

The Damai people are going to lose their traditional identifies. There is vast difference between past and present. The present study was conducted as a socio-cultural study of Damai community in Khaira VDC of Pyuthan district. The objectives of the present study were to explore the socio-cultural changes among Damai people.

The area of study was Damai Tola village of Kaira VDC (ward no. 7 and 9). The village has an appreciable number of Damai and the Damai households. The village lies surrounded by Brahman Chhetri communities and they have adopted various Brahmanical ways of living. They are disadvantages and backward community. The Damai people are very interesting to do alternative strategies of service instead of tailoring and beating baja. The educational level, consciousness about health and nutrition are not satisfactory. This is the study about how the local Damai people influence from modern technology. Modernization is the major factor behind the every change.

The study on Dalit analysis the changing patterns of social and cultural life of various Dalits groups like Kami, Damai, Sarki Sunar and others etc. Nepalese and foreign sociologist explain the caste hierarchyization among caste/ethnic group and Dalits A.P. Caplan explain social relationship between highcaste and low (untouchable) caste and their changing pattern. A. Hofer has been focused on the old legal code 1854, about caste hierarchy touchable and untouchable caste. Historically we know that Jayasthiti Malla was practiced caste hierarchyization in the name of the social reform, on the basis of their

work. Janga Bahadure Rana was the first Prime Minister who had brought old legal code 1854, a strong rule of caste hierarchy about touchability and untouchability.

This study has adopted exploratory as well as descriptive research design primary and secondary data have been used, primary data was collected by census method. The household survey was conducted thoroughly in Damai Tola village of Khaira VDC of Pyuthan district. Data have been used qualitative as well as quantitative.

The setting of the study area is located at the middle part of the Pyuthan district on the study area. The caste/ethnic composition is dominated by Magars. The main natural resources found in the study area are forest, land and water. The distribution of natural resources is not equal in all areas. Land is the main natural sources and villagers have used it to support their subsistence economy forest and pasture land are the renewal natural resources which are generally used for firewood, fodder, timber grazing facilities and fruits and vegetable. Water has not widely used for agricultural production. There is a Jhimruk river, from that river has produced large scale hydroelectricity power. Water resources have not good managed for drinking water, irrigation and sanitation purpose.

The social condition of Damai in the study area they have heir own traditional identities but they have much influenced by environmental. It has helped them drastic change in their social life. Demographic structure in the study area, majority population is Chhetri Magar, Brahman, besides these groups Damai, Kami, Sarki, and other are populated there. Family structure in the study area shows two types of family nuclear (68%) and joint (32%) respectively. Damai groups are also a backward caste that has also less access in education because of their poor economic condition. Educational condition of Damai people in research area is not so poor such as 44.44 percent literate and 55.56 percent illiterate. Although Damai people are under patriarchal types of family but there is no vast difference between the both sexes. Women are

respected and not hated under this community the kinship system of this community as like as Brahmans and Chhetris system.

The village economy is heavily based on agriculture and tailoring. The agriculture is secondary occupation and tailoring is the primary occupation of Damai peoples in the study area. The crops are produced by local inhabitants such as paddy, maize, wheat, buckwheat, and potatoes etc. Animal husbandry is widely practiced by the villagers for milk, meat and manured draft power in the agricultural season. Another important economic source of Damai people is wage and salaries. Young Damai people are employed in India and other foreign countries like Malaysia, Arab, Kuwait and Qatar.

The Damais of the study area have same life cycle rituals as the high caste Hindus, such as the birth pollution, name giving ceremony, rice feeding ceremony, marriage and death ceremonies.

Compared with Brahmans are especially in observing pollution periods. Marriage as a rule is monogamous and patriarchal and descent is patrilineal. Most of marriage is arranged by the young people themselves. Young people enjoy absolute freedom premarital sexual activities. The marriage arranged by parents has been new trend for them. They observe death pollution like Brahmin and Chhetri when some one dies. They cremate the death body beside a river; they observe death pollution for thirteen days. All important festivals such as Dashin and Tihar are observed by Damai in addition to their own local festivals and their clan deity worship.

8.2 Conclusion

Unity in diversity is a main feature of Nepalese society. It comprises Caste/Ethnic diversity which includes high caste Hindu like Brahmans, chhetri Thakuri etc. and lower caste groups of people like Kami, Damai, Sarki Gaine and other etc. Damai also falls under the Dalit caste groups. Damai is belongs to occupational caste group. This dissertation explains changing pattern of Damai people, which is given as follow:

- J The traditional occupation of Damai people is affected by the development of transportation and communication. The development of Transcommunication, the skillful manpower started to tailoring and beating music. They have not such skillful techniques a modern instrument for tailoring and music due to their poorness so that they are going to look for alternative work instead of their traditional occupation.
- J Damai people have two types of family structure like nuclear and joint. Nuclear family is being increased that of joint family shown by the field survey in the study area, because of the effect of the modernization.
- J Education is major causes of any change. If one person is educated than he has to develop in every field of life. Educated people are those who have ability to find out between what is right and what is wrong and obey the society in right way. In the study area, illiterate people have been found rather than literate people.
- J Agriculture is another occupation of Damai people and the agriculture is not satisfactory in the study area. Because of lack of cannel irrigation system and modern agricultural equipment and seed.
- J Inspite of adopting traditional occupation by Damai people, they are being tended to adopt to agriculture system, as other people do as a result the proportion as has been adopting by them are being diminished.
- J Health condition of Damai people is very poor, they haven't eaten balance diet yet and their children are suffering form malnutrition because of the poorness and awareness. Now a day the NGO/INGO have launched many kinds of program to improve health situation of Damai people. They are conducting sanitation programme such as toilet, pure drinking water and health awareness program.
- J Women status of this study area has been found to have very specially regarding the decision making power, conducting and household work, male help them any kinds of problem although have not elimination violence against women till now.

-) Damai people are much more influenced by the high caste groups like Brahman and Chhetri. Life cycle rituals of Damai people like, birth, marriage, death, as same as high caste Hindu. In the context of marriage, they have been attracted towards love marriage instead of arrange marriage. After her husband's death, they are free for remarriage.
-) The attraction of Damai people towards wage labor instead of Perma labor and free labor, but in their clan exist Perma and free labor.
-) Now days Damai people are interesting in adjusting in government and private service and some people are conducting small kinds of business just like retail shop and vocational tailoring occupation.
-) The relation between Damai people and other higher caste is seemed to be good. But the concepts of touchability and untouchability situation have been existed in the research area.
-) Females are engaged in the domestic work rather then male but sometimes male help to them.
-) They are celebrated many kinds of rites rituals festivals. Now days these kinds of rituals tend to change according local environment, especially on young generation.

The above matter shows that changing situation of Damai people in the study area.

8.3 Recommendation

In the changing social context, Damai people have adapted to multi-resources trapping as survival strategy. A lot of people of new generation are getting little education, which helps to change every field of life. The present day socio-cultural practices of the Damai of Khaira VDC are more or less traditional. But nowadays the environment and modernization play vital role to change their cultural identities and put down competitive manner.

On the basis of the findings of this present study the recommendation are listed below:

1. The Damai people of the Khaira VDC have not good social and economic status. The government should launch some program considering their customs to uplift this community.
2. Most of the Damai community depends upon the agriculture, which is regarded as primitive type. They should provide the modern agriculture method. They could not perform the agriculture activities in time because of their poverty. So the launched the program should be concentrated towards the agricultural production. But most of land of the study area is irrigated. Their agriculture system depends upon monsoon. So the GO/NGO/INGO should be launched irrigation project.
3. The traditional occupation of Damai people is beating Panche Baja and tailoring. But due to the lower skilled, they are unable to compete with factory production. So that the GO/NGO should be launched skills developments programme.
4. This community has not the knowledge about the importance of education because of the poverty. So the government program should be concentrated to provide awareness towards the education and should provisions of free education.
5. GO/NGO/INGO must be launched health and sanitation programs because their health condition is very weak. They have not managed piped water, now days they are using pond water for drinks. There are not any kinds of modern toilet yet. Most of Damai people are suffering from hunger and poverty. So that the government must be launched poverty alleviation program. Their children are suffering from malnutrition.
6. Government should provide family planning program to prevent population growth. One essential causing factor, increasing level of poverty is population growth.
7. The government and developmental agency must be preserve the traditional occupation of Damai people like tailoring and beating panche baja on the occasion of marriage festival and other kinds of rituals of the Damai people.

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APPENDIX - I

A. Demographic information

Date:-

Interviewer.....

S.N	Name of the Family members	Age	Sex	Marital Status	Age at Marriage	Occupation	Traditional skills	Educational status

B. QUESTIONNAIRE

1. What is your main source of income?
 - a) Traditional occupation
 - b) Agriculture
 - c) Wage labour
 - d) Other (specify)
2. Have you any changed traditional occupation?
Yes/No
3. If yes, why?
 - a) Non Dalits who have adopted Dalits traditional occupation.
 - b) No opportunities make their living by continuing their traditional occupation.
 - c) Cheap clothes and shoes available in the market.
 - d) Others (specify)
4. If no, why?
 - a) It saves our traditional culture.
 - b) It gives us enjoy
 - c) It is the sources of income
 - d) Other (specify)
5. What types of changes in agricultural system?

.....

6. Do you have any system of exchange labour while doing the agricultural work?
 yes/no
 If yes, what is called.....
 If no, why?
7. Do you feel to have change in labour system?
 Yes/No.
 If yes, why?
8. How many livestock do you have? and their income per year.
- | Name | Number | Income per year. |
|---------|--------|------------------|
| Cow | | |
| Bull | | |
| Goat | | |
| Pig | | |
| Chicken | | |
| Others | | |
9. How much money do you earn from wage labor?
 10. How many Damai go to abroad in search for foreign employment?
 11. How did you celebrate birth, Nwaran and Pasni ceremony of the children?
 12. What has changed these ceremonies nowadays?
 13. What are the causes of changed?
 14. When and how did you get worship your ancestor and other spirits?
 15. Do you feel change about the manner of worshipping?
 16. Has any changes come to the role of parents
 Yes/NO
 17. If yes, what types of changes has come?
 (a) To conduct any act by doing the advice
 (b) Adopting behaviour to sister in law as a daughter
 (c) If others (specify)
 18. What and how much do you fell to have changed in fooding wearing tradition and communication.
 19. Why young Damai people do not interest to learn their traditional culture like tailoring and beating Baja?

20. What types of relationship between upper caste (Brahmin and chhetri) and low caste Dalit (Like Damai) in your village?
21. What types of change their relationship has come nowadays?
22. What types of relationship exists among Damai people?
23. Social relationship within Damai people.
24. Do you agree to say about the sources of change in relationship?
Yes/no
25. If yes, because of
 - a) Education b) Government policy
 - c) Revolution d) Effect of modernization
26. Do you agree, relation of caste system was development from mode of productions?
Yes/no
If yes, gives reason
 - a) Caste system was developed from peoples' occupational or productive work.
 - b) Caste hierarchy was developed according to their work.
 - c) If others (specify)
27. Do you say that the change in educational status of Damai People?
Yes/no
28. If yes, what types of change has come in education?
 - a) Increase literacy rate
 - b) Increase in awareness
 - c) Dalit is getting support form GO/NGO. Children are getting scholarship at ` school and collage.
 - d) Other (specify)
29. Where do people go for the health problem?
Yes/No
30. Do your family use the toilet?
31. If no, why do not you have toilet?

APPENDIX-II

CHECKLIST

1. Record existing of in the focal area.

-) Population distribution
-) Economic activities
-) Socio-economic condition and associated problems
-) Educational status
-) Gender equity
-) Access to basic infrastructure services

2. Human resources and skills of Damais

-) Traditional skills
-) Improved skills
-) Professional skilled
-) Additional skills need and improvement.

3. Status of traditional knowledge

-) Traditional occupation
-) Constructs and problems
-) Improvement in process and technology
-) Value of the product.

4. Change in Damai's occupation

-) Trends and reasons
-) Changing role in community
-) Migration
-) Pattern of change