

SOCIO-ECONOMIC CONDITION OF THE GAINE
(A Case Study of Putalibazar Municipality, Ward No. 9, Lamage,
Syangja District)

A Thesis

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RECOMMENDATION LETTER

This thesis entitled "*Socio-Economic Condition of the Gaine: A Case Study of Putalibazar Municipality, Ward No. 9, Lamage, Syangja District*" is prepared by Bishnu Giri under my supervision in the partial fulfillment of requirements for the Master's Degree of Arts in Rural Development. Thus, I have recommended this thesis for approval.

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This thesis entitled "*Socio-Economic Condition of the Gaine: A Case Study of Putalibazar Municipality, Ward No. 9, Lamage, Syangja District*" submitted to Central Department of Rural Development under the Faculty of Humanities and Social Sciences, Tribhuvan University in the prescribed format by Bishnu Giri has been approved by the evaluation committee.

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ABSTRACT

Since ancient period, Nepal has been renowned as a multi-lingual, multi-ethnic, multi-cultural, democratic, sovereign, land-locked kingdom where there is unity in diversity. Since then, Nepal is known as a fusion place of Aryans, who came from the south and Mongolians, who came from the north. In order to safeguard the linguistic, social, economic, political, religious, cultural, historical identities of various castes and ethnics of Nepal, appropriate and right kind of studies and researches are today's need.

In this thesis, the socio-economic condition of the Gaine, one of the Dalit, of Lamage, Putalibazar Municipality-9, Syangja District has been studied. Under this study, different aspects of social (marriage, family, education, health, etc.) and economical (occupation, population, agriculture, business, employment etc.) condition along with women's status, relationships with other castes, socio economic change, etc have been traced out. In this study, sample selection method has been taken as the investigation method under which 16 selected households have been interviewed and the data have been analyzed and presented in the descriptive way.

Though this caste (Gaine) is rich in its social and cultural life, its economic condition is poor. Their traditional occupation is singing by playing their musical instrument, the Sarangi, dancing and begging. Their such occupation is getting extinct slowly and gradually. They have been found to have sung the songs playing their Srange during the unification campaign and even during the democratic movements of B.S. 2007, 2017, 2036, 2046 and 2063. Their songs can be classified on three categories: songs of bravery, songs influenced by the religious feelings and songs of

Look Geet. Their songs have also been found to show the heart-felt feelings and emotions.

The Gaine in Nepal have their settlements scattered all over the five development regions. They are the followers of Hinduism but they don't use the Brahmin in their religious rituals. Their main Gods and Goddesses are Mahadev, Parvati, Ganesh and Saraswati. They also pray Mai Devi, Chandi and Satya Narayan. They follow their traditions and festivals as done by the Hindu.

The sources of income of the Gaine are traditional occupation, job, business, wages/labour, fishing, selling the Sarangi, animal husbandry, etc. They have now realized the necessity of the saving from their income. Some economic changes have been seen in them which are the changes in their occupations, sources of income, methods of fishing, expenditure, saving, etc.

Their educational status can't be considered satisfactory. When ill, they go to hospital or to witch-doctors or use local herbs for treatment. Their family structure has also been moving more towards nuclear than joint system. Towards marriage, they have been found to follow their traditional system of marrying their maternal uncle's (Mama) daughter but not aunt's-in-law (Bhupu) daughter. Now-a-days they have been building friendly relationships with other castes as well. They have been found to be interested in doing recreational activities, singing and dancing. But as their traditional occupation of singing, dancing and begging doesn't earn enough to fulfill their basic needs, they have been leaving it. Therefore, their sword-dance done in marriage and Bratabanda, Aarbazo, a musical instrument of male and the Sarangi in some extent are perishing day-by-day. This can lead to the extinction of their cultural identity.

The changing trends in fashion due to rapid urbanization, westernization and modernization, the influence of various channels in T.V., radio, etc have put the tones of their Sarangi and songs in shade. The condition of giving up their traditional job has arisen instead of developing it with the changes of time. Their traditional occupation of singing, dancing and begging isn't considered respectable now-a-days and they too have difficulty running their lives with such kind of occupation. Hence, their such occupation has been taking continuity just to show their upcoming generation the identity and token of their ancestors, as the cultural conservation and for the international identity.

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ACRONYMS

A.D.	Anno Domini
B.C.	Before Christ
B.S.	Bikram Sambat
CBS	Central Bureau of Statistics
DEO	District Education Office
DR	Development Region
EDR	Eastern Development Region
FGD	Focus Group Discussion
FWDR	Far-Western Development Region
HHs	Households
INGOs	International Non-Governmental Organizations
MWDR	Mid-Western Development Region
NGOs	Non-Governmental Organizations
SLC	School Leaving Certificate
TB	Tuberculosis
TV	Television
UN	United Nations
UNO	United Nations Organization
VDC	Village Development Committee
WDR	Western Development Region

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Nepal is a multi-lingual, multi-cultural, multi-ethnic and multi-religious country where there is unity in diversity. The Himalayan country, Nepal is also known as "Milting Pot". Though the size of kingdom of Nepal is small, its ethnic variety is surprisingly great. The various ethnic groups and tribes speak their own dialects. The country being an abode of multi ethnic groups of people with their own ways of life, has a diversity of social tradition and customs. Each and every caste and ethnic group has developed its own language, culture, civilization and religion.

Majority of ethnical and tribal groups have been found to have stayed in Nepal permanently since ancient times. Mongolians entered Nepal from the east whereas Aryans from the West. It is said that before their arrival, Mongolian's places of origin were Sochuyan and Yunan where as that of Aryan's were the dry lands of Central Asia. Mongolians at around 2000 B.C. got scattered towards North Burma, Assam, Bhutan, Sikkim and towards southern part of the Himalayas through Eastern Nepal. It is said that Mongolians Tibetan-Burman Language is due to the influence of an ethnical group called "Bhunda" of North-East India. It is believed that some Mongolians entered Nepal through Sangpo, Tibet of the northern part of the Himalayas. According to an ancient saying, some tribes of Mongolians called Gurungs and Magars entered Nepal from the farthestmost place than Tibetan iceland named "Bokim" and "Pohiud" respectively. At around 16th century, Sherpas of "Khaumbu" entered Nepal. Aryans (Khas) of Nepal entered Nepal from north-western part of India and spreaded towards hilly and mountainous

regions of Nepal. During 10th century of B.C., after the attack of Muslims in India, some Hindu refugees entered Nepal. (Gurung; 1996:1).

Though Nepal is country of diverse languages, ethnics, tribes, cultures and religions, adequate studies of the disadvantaged and socially discarded ethnic groups haven't been made. The development in every respect of these disadvantaged and socially discarded groups means the development of the country in every field. Therefore, not to extinct the languages, cultures, traditions of these groups of the country, right type of studies and researches on them are of great importance. Though the whole world has been advancing forward with the social process of westernization, modernization and culturization, different castes and ethnics of Nepal have been safeguarding and protecting their cultural patrimony as their cultural identity and the country's heritage. So, though there is diversity in castes, ethnics, languages, religions and cultures, we are bound together by the thread and feeling of unity and are moved together to develop a prosperous and successful country.

Though Nepal seems to have the majority of Mongolians and Aryans, other various ethnics also have their own identification and form a crucial part in Nepal's formation. Since there isn't any particular place of living of a particular ethnic from East Mechi to West Mahakali, it can be said that there is ethnical unity and prosperity in the kingdom.

According to Article 4 (1) of the constitution of the Kingdom of Nepal 2047, Nepal is a multiethnic, multilingualKingdom and to give this feeling a full form, Article 26 (10) has committed that the kingdom will follow the policy of bringing up the status of economically and socially disadvantaged ethnical groups and communities by providing

them the facilities of education, health and employment. Similarly, there are provisions like right to education in any language, right to religion, Right to Equity under which none can be discriminated in the name of caste and ethnic, all the spoken languages in the country will be taken in national language level and special provision of making special laws for disadvantaged communities are included. His Majesty's Govt. (2047:4,5,11,15); to keep unity of Nepalese society long lasting till ages, according to New Muluki Ain Aadal Ko Mahal, noone is allowed to publicize any religion with an impact on other's religion or none is allowed to force anyone to change his/her religion, none is allowed to disturb anyone's social norms and values, none is allowed to discriminate anyone in the name of untouchability or to attend in the public place or to obstrain someone from using the public sources (Shrestha 2052:507-510). On the basis of above mentioned points, it can be said that not only sociologist, anthropologist and other intellectuals have accepted the religions, cultural, ethnical and social significances of Nepalese society and culture but also by the national constitution and law.

Whatever may be in the law and constitution, the composition of Nepalese society is very different here, high-ranked caste and low-ranked caste and ethnics and the so-runned behavioral system still withstands. On the basis of Hindu division of castes, the feeling of Brahmin, Chhetri, Baisya and Sudra is still prevalent. Gaine on the basis of social structure and formation is known as low caste and untouchable.

According to the census of 2058, Nepal's total population is 2,31,51,423 where male population is 11587520 and female population is 11563903. Likewise, household population is 4253220. Similarly, according to the census of 2058, the total population of Shyangja district is 317320 where male population is 143619 and that of female

is 173701. Likewise total household population is 64746. The total area of this district is 1164 sq. kilometer. The total population of Putalibazar Municipality is 29667 where male population is 13558 and that of female is 16109. The household population is 6675 according to census of 2058.

The population of the Gaine is more in districts like Syangja, Kaski, Tanahun, Lamjung and Baglung than other districts. According to census of 2058, their total population is 5887 where male's number is 2857 and female's number is 3030. Their number scales to 0.03% of the total population of the country. The total population of the Dalit in Syangja is 44539 whereas their population in Putalibazar Municipality is 3973. Like the occupational castes Sarki, Sunar, Churaute, Dami; Gaine is also an untouchable caste with a specific occupation. Gaine are also called as Gayak or Gandharva. Their main occupation is to sing songs using their special musical instrument, Sarangi, dance and beg for money. It's important to make the studies and investigations of such ethnical group like Gaine which has been able to keep its identity even in these changes of 21st century.

1.2 Statement of the Problems

Nepal is a multiethnic and multi-lingual country which is full of various cultures and traditions where there is unity in diversity among the Nepalese where every ethnic and caste has its own customs and structures. In Nepal, the land of diverse ethnic groups, the low-caste and disadvantaged groups like the Gaine are considered as Dalit and water untouchable groups. In this scientific and changeable world, though there are various changes as well as lawful changes in human norms and values, Nepal still withstands the behavioural discrimination on the basis of castes and ethnicity. Though ethnic discrimination and casteism have

been stated to be abolished in various laws against ethnic discrimination and casteism in Nepal like Article 11 (3) of the Constitution of the Kingdom of Nepal, 2047; Article 100 (3) of Muluki Ain of Court; Article 2 of Civil and Political Right's laws of UNO (1996); Article 1 of International Grand Treaty of Eradication of Casteism, it hasn't been brought into behavioural actions. There has been positive changes in human thought due to human consciousness, development and urbanization. These changes can lead the country towards a prosperous and bright future but the ethnical discrimination and casteism can lead a country towards the negative aspects of division. So to think this in time has been compulsory.

Different castes and ethnics of Nepal have their own language, culture, tradition and custom. Besides ethnic diversity, cultural diversity and occupational diversity are also found in Nepal. These ethnics and castes have been slowly going on other fields of occupation as their traditional occupation isn't sufficient enough to run their daily lives. Caste discrimination is still prevalent in the society. They don't possess enough land to go into the field of agriculture. They involve themselves in agriculture if landlord allows them to earn the land but provided that they pay 50% of earned crops to the land lord. They aren't seen enough to earn from animal husbandry. Landlords don't let them to earn on their land because they doubt on their good yield of production of crops as they aren't used to it. There is the problem of unemployment in them as well but also they can't make up money for foreign employment. Therefore, the whole society and country seem to get affected if this disadvantaged group isn't brought into mainstream. Nepal is a small country inhabited by diverse ethnic groups with different faiths and cultures. People of each ethnic groups have their own contribution and

importance in the process of nation building in Nepal. So, a study of a nation will remain incomplete without the scientific study of the role of each of these groups (Gurung: 1989). The Gaine of Nepal played very important role in the unification movement led by Prithivi Narayan Shah. It is believed that the Gaine sang the heroic songs to encourage the army to show their bravery in the battlefield. In course of time their socio-economic status was gradually degraded due to various reasons (Macdonald: 1975). Being a community of distinct socio-economic and cultural values and the contribution given by them to the unification movement, the Gaine people of Nepal should be remembered forever. Hence, the importance of study lies in the fact that it tries to explore the socio-economic condition of the Gaine community of Putalibazar Municipality, Ward No.-9, Shyangja, in the changing socio-milieu of Nepal.

Due to the vicious circle of poverty, the Gaine are forced to send their children at different household activities at the tender age of 10/12. These children aren't able to get the higher education. Due to lack of consciousness, they aren't aware of cleanliness, hence defecate open and cause environmental pollution. They aren't aware of liquors, alcohols, cigarettes, tobaccos and other drugs and hence suffer a lot from the diseases. A large sum of money has to be spent for the treatment. They are forced to live on the works of labour. They are depressed enough as there hasn't been any specialization in their traditional occupation. The high-ranked castes still look down upon them. Therefore, the Gaine are far more pushed backward socially and economically. So, this study has been tried out to bring out the truths and the real picture of their life.

The pre-study of this ethnic group hasn't been still made on the lack of investigations. Who are they? What was the situation of their

economic, social, religious, cultural and political status? How were they running their daily life? Which aspects or fields got changed with the phase of time? What kind of accident affected the changes? How are they running their lives now? On the basis of these subjects, to search these aspects will be the major focus points of the thesis.

1.3 Objective of the Study

Nepal is a rich country in terms of ethnicity and languages. Each and every ethnic group has its own cultural significances and social customs. They have their own cultural norms, values and beliefs. Therefore, though this thesis has been made to study the different aspects of Gaijans in nutshell, this study's major objectives are as follows:

1. To study the social and economic status of the Gaijan.
2. To study the present changes in the social, cultural and economic fields of the Gaijan.
3. To study the inter-relationship between Gaijan and other castes.

1.4 Significance of the Study

Nepal, the fusion land of various ethnics and castes is the Cultural Museum for the whole world. Here found different ethnics and castes have developed their own cultural customs, social structure and economic aspects and have left a trademark of their ethnical identity. To find out the actual fact of a caste special, it is necessary to study the appropriate aspects of the caste. If there is hamper on one aspect of an ethnical group living in Nepal that will affect the development of the whole nation. Therefore to maintain the social balance also, we need to conserve the language, art and literature, culture of each and every caste and ethnic group. Language and culture are the major identifications of a caste or

ethnic group. The all round development of the nation also depends on it. To develop Nepal and Nepalese, each and every caste and ethnic subsiding on Hills, Terais and Mountains should be brought in one national mainstream.

In present Nepal, not being able to bring some ethnic or caste in the mainstream of development has become an hindrance. This is not the cause but the result. To bring different castes and ethnics in the mainstream and to know the drawbacks in the legal provision and social structure have been the subjects of investigations. Inclusion of each and every caste and ethnic can add one more brick in the campaign of nation building. Otherwise the condition can be more precarious. There must have been a great mistake in moving the country's jewels/treasures, castes and ethnics according to the social norms and values. Due to the very reason, today the Dalit are pushed backward, looked down upon and their right to live with full self-esteem has been negatively moved. Such downfalls are today, were yesterday and need to be changed tomorrow. Actually, the same is the significance of the study.

In the present condition when western culture and civilization have been affecting our indigenous norms and values and the socio-cultural significance of various castes and ethnics has been degrading day by day, it has been very much important for the development of the country to study and investigate the situation, problems and solutions of these various castes and ethnics and to bring them to the public.

It is believed that the investigation will give the real identification of the Gaine, particularly of Putalibazar Municipality-9, Lamage. In addition to it, their economic and social condition, the present changes in them and the cause and effect of the changes has given specially focused.

Further the publication had added one more article regarding the study of different aspects of the Gaine. This indeed helps the future studies also. It is hoped that the study is helpful enough to investigators, researchers, teachers, policymakers, plan forming institutions, national and international sociologist, anthropologist and can be a study material for the study of Rural Development.

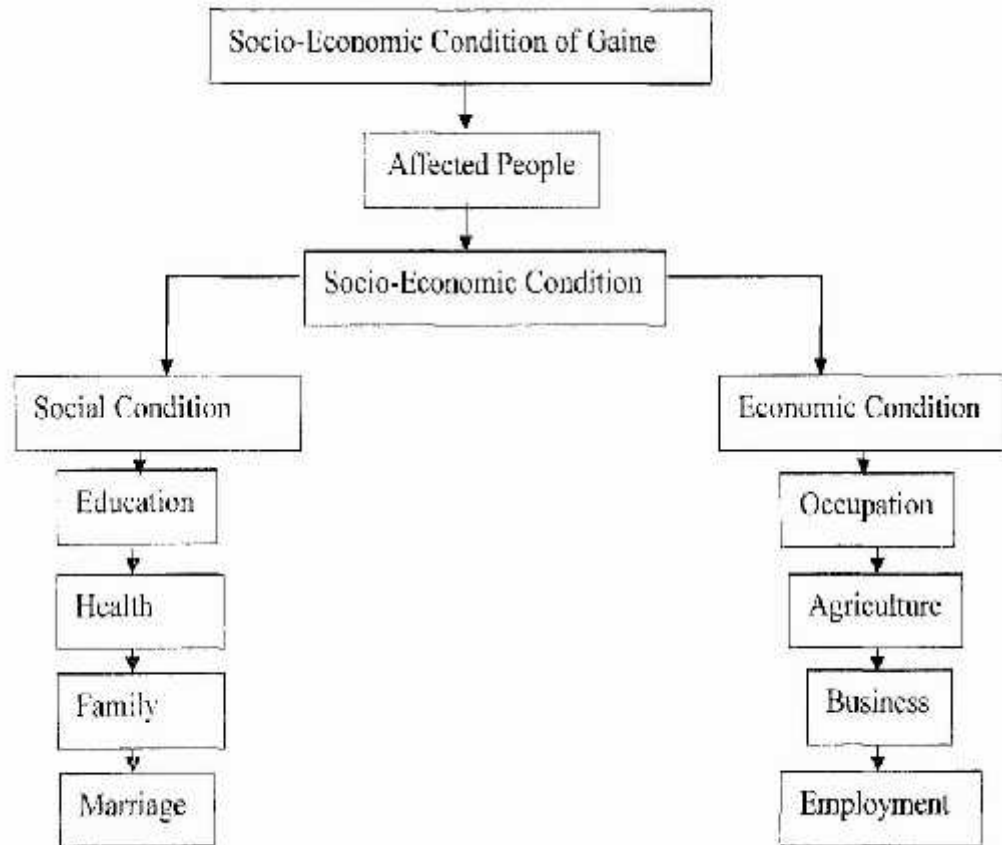
1.5 Limitation of the Study

Various demarcations are borne due to objectives, characters and duration of the study. Social studies camouflage to respective specified social system or surrounding or can even have impact on other social surroundings. This study as well has certain limitations. Here, Putalibazar municipality-9, has been made the study area.

-) This study is centered on Gayak tol of Putalibazar-9.
-) Time and finance have been specially focused on this study.
-) This study is centered on primary and secondary data source.
-) This study is mainly major focused on the socio-economic condition of the Gaine community.

1.6 Conceptual Framework

In this study the socio-economic condition of the Gaine of Gayak Tol of Putalibazar Municipality-9, Syangja has been tried to work out. The study is based on primary and secondary data source where every aspects of socio-economic condition has been traced out as listed in the chart below:



Under this, the socio-economic aspects of Gains have been explained and analyzed where important key factors have been included.

CHAPTER II

REVIEW OF LITERATURE

2.1 Origin and Development of Caste System

The caste system has been thought to have started since the ancient times. Generally, Aryans are given the credit for the initiation of Buddhist literature. But who were Aryans? This is the question of debate. Arya (Aryan) is one of the greatest ethnics which according to the intellectuals came from India but majority of Aryans came to India from somewhere else (Khatri, 2004). Maiksmuller also accepts Aryans main land as Asia. However, many philosophers accept that they weren't the tribes from India but are the one who developed the Hindu culture coming from somewhere else than India. According to religious mythology, caste-system is also included in the "Rig Ved" where it is stated that Brahmins originated from the mouth of God, Chhetris from the elbow, Baisyas from the thigh and Sudras from the foot. Hence, it is believed that the caste-system developed since the ancient ages (Baral, 2044). According to "Nepal Utpidit Dalit Mukta Samaj Ko Bidhan, 2049", this caste-system didn't take its form from the origin of human society to the formation of Kabila Society (Gandh Samaj). At about 3500 years ago (during the first phase of "Rig Ved"), this unhumane and uncivilised system of casteism was practiced in Indian ancient society. This caste-system got spreaded continuously from the plain lands of India towards Nepalese Terais, Hills and Valleys since around 2000 years ago.

It has been stated in "Mahabharat Shanti Parva (107/30)" that every people are equal in caste and we all have a common ancestor (Kul). As written in "Linga Purand", caste system (Barna Beyostha) wasn't in Satya Yug, but started since Treta Yug.

It has been stated that "Manu" made the labour-division among the four castes, according to which Brahmin's jobs were to read and teach Ved, accept Daan, carry out special Paath and Puja; Chhetris jobs were to provide security and to serve as country's batallion; that of Baisya's were to carry out the commercial business and agriculture and that of Sudra's was to serve all three castes above them (Adhikari, 2051).

On the matters of caste origin, European intellectuals are found to have a different ideas and predictions. According to Baral (2044), in their mind the feeling of casteism is a trick of the high ranked castes to keep their image. According to Abe Dubdas, this was a political plan made by the Brahmin to keep their position and place permanent and accordingly started the system of casteism in the name of religion keeping all the powers in their hands and enjoyed the life of high ranked in the society. Dr. Ghuriya supported the ideas of Dubdas partially and stated that casteism was born from the Indian or culutral Brahmins which got brought up on the lands of Ganga and Jamuna and got developed in every nook and cranny. Hokart has credited the basement of development of casteism to the religious customs. In this way, caste system is deep rooted in the society since the ancient period. This has been developing the caste-system into tradition in our Nepalese community which will cause dreadful problem in the future.

So, it can be said that though it has started since the periods of Rig Ved, it wasn't at the peak point then, but slowly it got flourished and stands as a dreadful problem in the society. Occupation/labour got divided with the division of castes and later on the people went on handing out their occupation to their family members and it got continuity. So, the discrimination of the human being with respect to caste got flourished in the history of mankind in the Indian Sub-continent.

2.2 Caste System in Nepal

It has been found that the caste-system in Nepal started for the first time from the Eastern Nepal (Mithila Pardesh). At around 1000 B.C., Bidey Jan (Family line of King Janak) came from North-West India during which there was primary caste-system and this hadn't taken a severe form. This has been proved as there was a great competition between the kings to marry Sita who was supposed to be orphan without any known father or mother. It can also be proved as there were the kingdoms of several rulers of different castes who were living in perfect peace and harmony. As for example, there was the rule of Videy Jan in whole Mithila Kingdom whose neighbours were Lichhchhavis, Mallas, etc.

Bhandari, 2015; In the per-age of Malla dynasty (600-1200) when there was the downfall of Buddhism in India and when Buddhism in Nepal hadn't got the strong basis for the fixed categorisation and civilisation, Jayasthiti Malla divided Newars in 4 castes and 36 sub-castes as according to the Hindu system. In 4 castes, were Brahmin, Chhetri, Baisya and Sudra. Brahmin also got divided into two category of Pach Gauda and Pancha Dravid. Brahmins did puja and high ceremonial works, Chhetris did the royal jobs, Baisyas did business and Sudras did agriculture and service to the higher castes than them. Brahmin and Chhetri as according to the age in the social life had to follow the rule of Brahmacharya, Grihastha, Banprastha and Sanyas. Newars were divided into the categories like Acharya, Baidya, Daibagya and Shrestha. Among Newars, only 3 castes and 10 sub-castes were allowed- to wear Yogyapabit (Janai). The remaining Newar community were divided into 36 castes among which 32 were of

Jyapus. The remaining 4 castes weren't allowed to eat or drink touched by the other lower castes. The water touched by "Podes" "Charamkars", etc was considered untouchable. The system of respect and obedience by the lower caste people towards higher caste people was started. According to Biswokarma (2057), in Nepal, Jayasthiti Malla (1360-1395 A.D) started the system of casteism and untouchability by dividing the Nepalese society into 4 castes 36 subcastes whereas Brahmins and priests did the job of establishing this system as the social laws and orders. As a result of this, the whole system and casteism also affected the Newars who were following Buddhism.

The Muluki Ain (1910 B.S.) which was inacted during the regime of King Surendra and the brought ains from 1853-1950 A.D. which were acted in the country's law were based on the caste-system. The history of its effect can be seen in 1996 B.S. where Ramhari Sharma being a brahmin wasn't given the capital punishment though he had done a royal offense. He was punished instead by balding the four parts of his head and was fled four "Bhangyangs" far. So, time to time the Nepalese society was divided on the basis of caste and the country's acts and laws were made being based on the caste-system of the society. At that time, Nepalese society has been found to be divided into 4 castes, 36 sub-castes and also into categorial divisions. Under the division of category:

- 1) Tagadhari
- 2) Matbali
- 3) Untouchable but those who touch needn't sprinkle water to be sacred: Dhobi, Muslim, Teli, Kulu, Kasai, Galecha, Kusle, Kudara, etc.

- 4) Untouchable but those who touch should sprinkle water to be sacred: Gaine, Kami, Damai, Sarki, Sunar, Vadi, Pode, Chyame, Bhat, Hukai, etc

"Caste" is defined as the class or ethnic of a person classified on the basis of his/her ancestors, traditions, religion, values, character, structure, livelihood, etc (Nepali Brihat Sabdakos, 2058). Therefore, caste is related to one's ancestors or ancestral history. Its characters and values are fixed. It has been found that, in all the Veds, Purans, Memorials and holy books developed from the ages of Gods to the historical ages that the division of the community in 4 castes and 36 sub-castes was prevalent. It has been said in the Yajur Ved 31/11 that the works of reading, teaching, doing ceremonial Pujas, receiving Daans, etc are made for Brahmins only. To do these jobs is the fate of the Brahmins. Therefore, the basis for the division of our community is found to be the fate of people, their caste and their ancestry. While transforming from the historical ages to the ancestral ages, Aryan custom was already divided into Brahmin, Chhetri, Baisya and Sudra and especially Sudras were considered as untouchable and were given the responsibilities to do the down-trodden jobs of the society. Instead of social respect, they were given discrimination, hatred and exploitation (Pandey and Regmi, 2054).

2.3 Definition of Dalit

The word "Dalit", which came into frequent use in India since 1950 B.S., has become the subject of great talk, discussion and debate since last decade in Nepal. Many have shown a strong disgrace even in the use of the word "Dalit" to certain ethnic, class or community. They consider the word "Dalit" itself is a word showing discrimination and

disrespect. Though the Dalit are pushed backward in the community in regards with casteism and untouchability, it has been the matter of serious concern to the present youths if the word "Dalit" persists to long time after even with their progressive development of their way of living in the future. Due to the very reason, the castes like Kapali (Kusule) Khadki (Kasai), Dhobi (Newar), Deula (Pode), Kulu and Chame which were enlisted as Dalits in Dalit Development Board previously asked to remove them from the list of the Dalit and are also removed from the list by now.

Therefore, the word "Dalit" needs the right definition at this state when this word is passing through hatred and discrimination and it is important to define it rightly. The word "Dalit" is formed by adding suffix "it" in the Sanskrit word "Dal" (Dal+it). Its literal meaning becomes "pushed backward" or "made peace through pressure."

"Brihat Nepali Sabdakos" published by Royal Nepal Academy; "Dalit" is defined as the class of people who are pressurized, looked down upon, divided into parts and parts or who are unable to obtain the equal rights, interests and prestige or pressed in the unbalance of society or exploited.

Dalit has been defined in the theoretical roadmap of Non-governmental Dalit Institution Union as ancestral architects, labourers, wealthy of art and culture, conscious community or ethnic of the society. Whereas according to the new act (bidhan) of Jana Uthan Parthisthan, 2060, the Dalit are the ancestral architects, wealthy of art and culture and creative community of the society. But Rastriya Dalit Aayog after the long study and investigation recommended this Majesty's Govt. to publish the following definition of Dalit in the

Gazetted publication. "The community or class which is considered as untouchable and are discriminated on the basis of caste and are still lagging backward from the mainstreams of social, economic, political, educational and religious development of the country as stated in Hindu Barnasram and Muluki Ain 1910 B.S. is called Dalit".

If the above mentioned definition is considered, those class of people or communities that are considered untouchable and are lagging far behind in the fields of social life, economy, politics, education and religion are called Dalits.

On the basis of above mentioned definitions, meanings and thoughts, the word "Dalit" means the community or class that are the architecturers of the nation, creativity of the community and in-born wealth of the arts. It is necessary to mention that it is also the nation that discriminated them in the name of casteism and differentiated them with exploitation from the mainstreams of social, economic, political and education development. There is no need to have the feeling of guilt with the use of word "Dalit". Instead, for the development of long-lasting national peace and the preservation of human rights, country, with positive differentiation and specified quota, should try to make their all round development and should take them together along with other castes and ethnics in the mainstream of country's development. (Jana Uthan Pratisthan, Nepal Ma Dalit Manav Adhikar Ko Aostha-2004 Ra Kanuni Beyostha, 2001)

2.4 Inventions of Dalit Community

During the course of management of society as well as country, the Dalit community in different time phases has given livelihood to the

need of society and country with their inventions. Their inventions are as follows:

- Trishul of Lord Shiva
- Bow and arrow used by Lord Ram
- Statues of various Gods and Goddess
- Bow and arrow used by Arjuna in Mahabharat
- Crowns of kings and emperors
- Discovery of various iron, copper, gold, silver, etc mines
- The letters in inscriptions
- Cleanliness from palace to street
- News via musical instrument, Sarangi
- Metal and Leather coins
- Instruments necessary for agricultural production
- National dress
- Shoes and saddles
- Weapons (Khukuris and swords) used in wars

Those who fulfill such infrastructure requirements of country and those who help in the conservation of religion, culture and tradition are themselves bound in the chains of suppression and are considered untouchable (Lal Bahadur Biswokarma, Navayug Masik, Magh, 2062).

2.5 Introduction to Gaine

The first person to study about the Gaine, one of the Dalit in Nepal, is an informational intellectual named A.A Bankock (2013). Then, A.J. Mackdonald in 2018 in Kathmandu Valley and in 2024 in Salyan did

the study of the Gaine. Similarly, K. Jost, a French researcher in 2022 and Markguarborieo of same country in 2023 and 2025 did the research on the Gaine of different places of the country. Likewise, His Majesty's Government (2033:326); writer Dharma Raj Thapa (2032), Mero Nepal Bharmand, Saja Prakashan, "Gandaki Ka Suseli, 2030", etc have affiliated the Nepalese community with folk and indigeneous literature of the Gaine.

With respect to the recognition of the Gaine in Nepal 'Mechi to Mahakali; Vol. III (2031) published by the Development of Information, HMG provides some sketches on the Gaine of Shyangja. But, it lacks the detailed information on the socio-cultural life of the Gaine of Shyangja. However, some of the information on their customs and beliefs available are of valuable contribution.

Similarly, Ram Saran Darnal's articles "Nepal Lok Sangeet Ra Gaine" published in "Pragya No. 35", "Sarang" in "Madhuparka No. 8" and "Lok Kalakar" Ko Kanthamm Samrachhi Itihas Karkha" published in "Ramjham" provide some basic information on the Gaine of Nepal as a whole. These articles have highlighted the Gaine of Nepal in the context of their cultural life and historical contribution.

A. W. Macdonald's articles "The Gaine of Nepal" published in the 'Essays on the Ethnology of Nepal and South Asia' (1975) has presented some short references and songs of the Gaine of Nepal. The researchers own articles "Nepal Ko Itihansma Gandharva Haru" published in "Pragya Munch" (2047) and "Gandharva Samajma Parivartan Ko Pravaha" published in 'Garima' (2045) have highlighted the contribution of the Gaine in the history of Nepal and some changing trends in the community in brief.

Even during the unification campaign the Gaine, especially their leader Madhiram Gaine helped the unifiers with the voice and tunes of his Sarangi with his mind and heart. The Gaine have been preserving and developing Nepali folk songs and music since the ancient times. Likewise, even in the democratic movement of 2007, the Gaine fought with their songs and music for democracy (Darnal, 2043).

The basic requirement to run their daily life is Sarangi. Sarangi has been categorized in three categories on the basis of its size.

Large Sarangi	-	Dhod Sarangi
Medium Sarangi	-	Magheula Sarangi
Small Sarangi	-	Tikha Sarangi

Likewise, the other major musical instrument of the Gaine is called Aarbazo. According to their belief, Aarbazo is the musical instrument of male whereas that of female is Sarangi. During the religious ceremony, males play Aarbazo whereas females play Sarangi (Darnal, 2043).

The Gaine or the Gandharva join their hand to mouth by playing their musical instrument and making the foreigners happy. The Sarangi players get their training from their elders or as their familial occupation. After obtaining the necessary musical trainings, they are forced to start earning in order to join hand to mouth. They have great contribution in fluorishing a kind of musical tone (Bhaka) of one place to another, in spreading the happening of one place to another and in the development of folk music and tones (Sharma, 2059).

The Gandharva, who are versatile enough to produce the melodious music with the friction of their hand on the Sarangi are becoming depressed now-a-days. Though being capable enough to

touch everyone's nerves with the music, the Gandharva are losing hopes as no steps have been taken for the development and protection of their music. Gandharvas, who have been protecting their identification since ancient period hope to join their hand-to-mouth by fascinating foreigners with their music in the elites whereas in the villages they hope to earn some vegetables for their meal by playing Sarangi house to house (Phutunge, 2059).

Economic life brings social changes. Though their ancestral job is to play the Sarangi and earn but the modern society does not accept this. Their job or occupation has been looked down upon due to increase in urbanization and westernization. Therefore, the Gaine have been moving towards other sources of economy (Sharma, 2000).

The songs of Gains can be divided into three categories . The songs of bravery are called Karkha, the songs inspired by religious feelings are called Mal-Mangal and the songs including folk tunes are called Lok Geet (Macdonald, 1975).

According to an ancient saying, "Sarangi" is baptised as it produces the melodious tunes as that by the bird named "Sarang." The word "Sarangi" on the classical basis is said so as it produces the colours (Rang) of one of the tones of Sargam, "Sa" and produces the consonant sounds and tunes.

Likewise, many national and international researchers have done their study on different aspects of the Gaine. In this study, their historical background, social, cultural and economic status from various published and unpublished books have been necessarily included.

CHAPTER III

RESEARCH METHODOLOGY

In this sector, the required method for the study has been explained. The followed methods for the selection of the study area, the difficulties and barriers faced during the study and the methods used to collect various data have been discussed.

3.1 Selection of the Study Area

Since it is impossible to present the detail study of every castes under Dalits in this small thesis, this study is centered only on the Gaine residing in Lamage, Wrd No.- 9, Putalibazar Municipality of Syangja. This study is mainly focused on finding out the truths of their life and studying their social and economic status. In the same study area, there is the total population of 2216 where the household population is 469 (CBS, 2001). All the 16 houses of the Gaine community were included in the household survey. The main reasons behind the researcher selecting the above study area are:

-) The living standard of the people of the Gaine community is much more lower than that of other communities.
-) The researcher himself is the permanent resident of the same ward.
-) The researcher is acquainted with the Gaine community.
-) The Gaine community represents the disadvantaged community of Nepal.

Some reforms have been seen in the social, cultural and economic sector in the families of this community. These reforms main reason is due to the culture, custom and tradition of other communities. They have been

affiliated with the Brahmins, Chetri, Giri, Thakuri, Dami, Kamis, etc. communities.

3.2 Research Design

Research Design refers to the arrangement of condition and analysis of data in a manner that aims to combine relevant information to the research purposed. The present study is based on exploratory as well as descriptive research design. Because it explored the socio-economic condition of the Gaine in the Putalibazar Municipality, Ward No. 9, Lamage. This study is based on primary and secondary data.

3.3 Source of Data and Nature

Since this study is made on the economic, social and cultural aspects, descriptive, explanatory and in some cases experimental process were followed in statistics. Qualitative and quantitative methods were used for data collection. The following sources were used for data collection:

3.3.1 Primary Sources

Under primary sources, direct observation, questionnaires of interview and schedule methods were used for data collection.

3.3.2 Secondary Sources

Under secondary sources, various types of mandates of various NGOs, committees and commissions, mandates of research committees, personal publications, newspapers and magazines, writings etc were used. Various unpublished writings, thesis and project reports were also considered which are included in the bibliography.

3.3.3 Interview

The process of data collection was based on the asked questions as done according to the questionnaires under which the economic, social, cultural, political, educational and their conditions were found out.

3.4 Universe and Sample

This study is centered on the Gaine village of Lamage, Putalibazar Municipality-9 of Syangja District. All the 16 household families of the Gaine locality have been included in the study. The study, the data have been collected with the help of household head and other representing people.

3.5 Techniques of Data Collection

To pick up the primary data, Participant Observation, Questionnaires of Interview Schedule and Focus Group Discussion (FGD) were used where Participant Observation was for done collecting basic information, Interview Schedule for household head and Focus Group Discussion was done with community group people and municipal officials. Secondary data were collected from related office and municipality, related journals, articles, books, etc.

3.6 Data processing and Analysis

Qualitative data were classified into different homogenous groups and for quantitative data, percentage tabulation was used for processing and analyzing.

3.7 Data Presentation

Collected and analyzed data are represented on the basis of observation and structure to fulfill and generalize the objective of the whole study.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA AND BASIC INFORMATION OF THE GAINE

The Gaine, who especially are found in hilly regions, have their settlements also in Lamage, Putalibazar Municipality-9 Syangja District, Gandaki Zone. the introduction to the study area and basic information of the Gaine have been given below:

4.1 Geographical Introduction

Nepal has been divided into 5 development regions, 14 zones and 75 districts. Syangja district is one of the six districts lying in Gandaki zone of Western Development Region. To the east of this district lies Tanahun and Nawalparasi districts, to the west lies Gulmi and Parbat districts, to the north lies Kaski district and to the south lies Palpa district. In this district lies two municipalities-Putalibazar Municipality and Walling municipality and 60 VDCs. Lamage-9 is one of the wards of Putalibazar municipality. This ward (Lamage-9) lies in the longitude between $83^{\circ}4'$ – $83^{\circ}6'$ E and in the latitudes between $28^{\circ}6'$ – 9° N. To the west of this ward lies ward No. 8 and ward No. 11, to the north lies Phaparthum VDC and ward No. 5. Similarly, to the east lies Andhikhola and ward no. 1 and to the south lies ward No. 12. This ward is bordered by Andhikhola river from north to south. The area of this ward is 5 sq. km. The Gaine village lies on the north-east of Andhikhola river facing towards the east.

Standing on the north-west side of Syangja Bazar (headquarters of Syangja district) and on the right bank of famous river, Andhikhola, Lamage is a heart-attracting and a beautiful village. Facing towards the

headquarters with a slope, Lamage has a wide part of field (Phat) on its front. In the field are only 10-12 houses whereas there are crowdly settlement on the heights above the field. Where one is of the Gaine which is called as Gaine Gaau. There are the facilities of electricity, graveled road, cable networks, phone, etc. in this ward. The first attempt to make this place known to everyone was made by the Lok Gayak the Gandharva of this place.

4.2 Climate

The climate found in this study area is similar to the climate found in hilly region. It's not so cold in winter and not so hot in summer. This area is rich in hilly diversity and has various community forests and private forests and being in a height possess a mild blow of regular breeze. So, the climate in this area can be categorized as good one. The annual rainfall in this area is approximately 215 mm. whereas the temperature lies in the range between 0⁰ minimum to 34⁰ maximum.

4.3 Natural Resources

The main natural resources in this region are water bodies and forests. Here, high-quality soil and climate can be found for the good yield of various crops and fruits. The forests have provided their support to the human beings form womb to tomb. Forests have been the main sources for house-building, cooking, grazing the cattle and other various household chores. In addition to it, forests have been used for yielding high-quality furniture. The accurate measurement of forest area hasn't been made as they are still in their natural state. Different kinds of forests of private, community-based and governmental have been found. The

Gaine don't have any access to the forests here and hence fulfill their requirements by stealing.

The faunas found in the forests are Katus, Chilauni, Siris, Chap, Aap, Paiyo, Kafal, Chutro, Tuni, Belpatra, Kimbu, Baas, Nigalo, Saj, Simal, etc. There are various rivers flowing from heights to down. They are big with high volume in rainy season whereas small in non-rainy seasons. The rivers found in this region are Baidekhola, Jhirmas khola, Kumal khola, etc. All of these flow to mix with Andhikhola. The Gaine of this place are dependent on this river for their livelihood.

4.4 Population

This ward, which has ethnic and caste diversity, provides settlement to Brahmin, Chhetri, Thakuri, Sanyasi, Muslim, Magar, Newar, Damai, Kami, Sarki, Gaine etc. These all caste groups have been included in Scheme-I of this project. The total population of Putalibazar Municipality is 29667 where male population is 13558 and female population is 16109. The household population of this ward is 469 and the total population is 2216. The population of this municipality on wardal basis has been given below:

Table No. 1: The Wardal Population and the Household Population of Putalibazar Municipality

Ward No.	Household population	Male	Female	Total	Percent
1	1306	2578	2551	5129	17.29
2	282	607	931	1338	4.51
3	346	704	874	1578	5.31
4	518	948	1176	2124	7.16
5	255	500	550	1050	3.54
6	291	565	779	1344	4.53
7	400	804	984	1788	6.02
8	468	903	1180	2083	7.20
9	469	977	1239	2216	7.47
10	612	1350	1682	3032	10.22
11	637	1343	1619	2962	9.98
12	493	1080	1240	2320	7.82
13	598	1199	1504	2703	8.77
Total	6675	13558	16109	29667	100.00

Source: CBS, 2058.

As shown in the above table, highly populated area is ward No. 1 and least populated area is ward No.5. The reasons behind ward No.1 being highly-populated can be regarded as being the headquarter, urban settlement and settlement of governmental jobholders. Due to the very reasons ward No. 1 possess highest household population as well. Ward No. 5 also possess least household population. The reason behind the least population of human and household can be due to its smaller area.

Likewise, in this municipality, female population is greater than male population. This can be as many of the husbands go abroad and many do their jobs out of the district. The total population of Syangja district has been found as 317320 where male population is 143619 and

that of female is 173701. Therefore, female's population defeats male's population by 30082.

In this Putalibazar Municipality the population on age-basis can be given as: 0-4 age –3053; 4-19 age – 11479; 20-59 age – 12596 and 60 above – 2539.

Table No. 2: Population of Putalibazar Municipality by Caste

S.N.	Caste	Number	Percent
1	Brahmin	10684	36.1
2	Chhetri	4875	16.45
3	Thakuri	931	3.14
4	Muslim	711	2.40
5	Tharu	24	0.09
6	Magar	2330	7.97
7	Gurung	2137	7.27
8	Gharti	1060	3.67
9	Kumal	338	1.24
10	Dalit	3973	13.40
11	Newar	1474	5.00
12	Sanyasi	692	2.43
13	Majhi	170	0.67
Total		29667	100.00

Source: CBS, 2058.

In this Municipality, the population of Dalit is 3973 and that of non-dalits is 25694.

In this ward under the program Scheme-I, the household population is 166 under which the benefited population is 1033. This

program has been initiated with a plan of benefiting all the people until next 20 years which has been estimated to be 1257. In this study, 30 households which have the population of 180 have been taken as the center of study area.

According to the census of 2058, 5887 of total population is of Gaine.

Table No. 3: Distribution of the Population of Gaine in Nepal

S.No.	Development Region	Population	Percentage
1	Eastern D.R.	303	5.10
2	Central D.R.	759	12.90
3	Western D.R.	2673	45.40
4	Mid-Western D.R.	2044	34.80
5	Far-Western D.R.	108	0.01
Total		5887	100.00

Source: CBS, 2001.

Out of total Gaine population of 5887, 2857 are male whereas 3030 are female. It shows the population of female is greater than that of male. According to the above table, the population of Gaine is greatest in Western D.R. which is 2673 or 45.40%, Likewise, 303 (5.1%) in Eastern D.R., 759 (12.9%) is CDR. 2044 (34.8%) is MWDR & 108 (0.01%) in FWDR. In this study area, the population of Gaine is 96 and the household number is 16 where fifty are female and forty six are male.

4.5 Historical and Religious Places

Andhikhola flows through the middle of Putalibazar municipality and carries its own story. According to a famous Hindu epic, Ramayana; during the Treata Yug, King Dashrath killed the only son of the blind

parents named Srawan Kumar suspecting a hunt during his hunting. Due to the very reason, the blind parents cursed King Dashrath and poured their tears so much that it flew to form a river named Andhikhola. This river has separated Syangja bazaar and Lamage. Some remnants in the form of "Kot" of then 22-24 hundreds states in the history of Nepal are still found here which lied under the kingdom of "satau" then. In certain occasions and ceremonies, special pujas and sacrifices are made in such kots. Just down this kot is a temple of "Chandi Mai" which is called as "Chandithan". This temple is famous all over the district. There is a mosque lying in the middle of Muslim settlement in this ward where in the ceremonies and on Friday they read "Nawaj" and perform "Hajj". At the top of Lamage's flat field (Phat) is a temple of Laxmi Narayan. There is a settlement of Gaine near the same temple who have contributed a lot in giving this place a identity through their songs and music. Somewhere in the middle of Lamage's flat field (phat) is a temple of Shivalaya where as grand fair occurs in main festivals.

4.6 Economic and Occupational Condition of the Study Area

The major occupation of most people living here is agriculture. Almost all the agriculturists here are of small farmers type. This place lacks the establishment of modern factories and industries. The major crops found here rice, maize, wheat, potato, etc. whereas the major fruits are orange, lemon, nivea, guava, papaya, mango, pineapple, litchi, banana, etc. Vegetables are grown according to the season. According to a record found in Putalibazar, only 25 percent of total population seem to have adequate amount of food whereas 75 percent of them seem to have crisis of food. The reasons can be: traditional growing technologies, lack of irrigation and hybrid seeds, slopy land, less fertility of soil, etc. Due to

these reasons, the secondary occupations are services, animal husbandry, business, land-tilling labour, wages, etc.

The major source of income is also animal husbandry. The cattle reared are majorly cows, buffaloes, oxen, sheep, goats, hens, etc. The milk produced in this place is sold in Syangja bazaar and also in Pokhara through Milk Collection Center. Oxen are used for ploughing the land and also the use of tractors to plough the land has been increasing every year.

Similarly, a lot of people here are job-holders in governmental offices. Likewise many are in the Indian army whereas a lot receive pensions from the Indian and Nepalese army. Since a lot of people are literate in this area, many are found to be involved in governmental offices and teaching profession. Some are teachers in schools and campuses whereas some are private lawyers. Most of Damais, Sunams lying under Dalits have a better economic status whereas Kamis, Gaines, Sarkis perform the job of labour and also carryout their traditional jobs to run their life. Many youths have been forced to go abroad due to unemployment. Sometimes ago, people used to go India to earn some money but now-a-days this trend has been changed and people have started going Gulf countries like Iraq, Qatar, Malaysia, European countries, America, etc.

The water from Andhikhola has been used in irrigating 75 hectares of Lamage flat field (phat) through irrigation canals. This has helped a lot in upgrading the economic status of the people. In this ward, 30 percent of the Dalits are below the poverty line, 40 percent are medium-class whereas 30 percent of people are of high ranking.

4.7 Main Gods and Goddesses of the Gaine Society

The Gaine are religiously Hindu. Since they are considered "untouchable" on the basis of social and religious classification, Brahmin is not as the part of their various religious customs and rituals. They use their son in law (Jwai) and nephew (bhanja) in order to carry out their religious rituals. The main Gods and Goddesses they worship are Mahadev, Parvati, Ganesh and Saraswati. They also worship Maidevi, Chandi and Satya Narayan. According to their belief, they say those who die earlier or whose death-rituals are not performed well move around in the form of "Vahu" (Air) so they also worship time and again in the bank of river.

4.8 Caste and Gotra of Gaine

Under caste of Gaine are various sub-castes and Gotras. Their some sub-castes are similar to that of Brahmins and Chhetris. They have their ranking among themselves on the basis of their Gotra but they have the feeling of equality as a whole Gotra of Gaine of the study-area are listed below:

Table No. 4: Various Sub-castes and Goras of Gaine

S.No.	Sub-caste	Gotra
1	Budhathoki	Brahmin
2	Bishwokarma	Kami
3	Kalakaushal	Chhetri
4	Tej Prakar	Thakuri, Sursaman
5	Kala Paudel	Brahmin, Jogi, Baikar, Sursaman, Brahm, Kaite and Turki Baikar
6	Kayastha	Meghnath, Setiban
7	Adhikari	Bhaat, Bhusal

Source: Field Work , 2063

All of them are considered equal in the Gaine society but according to the respondents, they suppose Thakuri of upper class. The marriage in their community can be in between any Gotras but not between the Gotras of same level. Though their community is divided into many Gotras and Sub-castes, they all write "Gandharva" as their caste but they also write Gayak" now-a-days.

4.9 Main Festivals of the Gaine Society

Since the Gaine are Hindus, their all activities are inspired by Hindu norms and values. All the festival celebrated by high caste people are celebrated by them as well. Every year in the month of Jestha, they perform puja of "Kul Devta" (God of family-line) and its main purpose is to memorise "Kul Devta" and the dead ones.

The Gaine observe "Nag Panchami" with great celebration. All the members of family go to the local place of "nag" and offer with various food items and worship it. They believe that the natural calamities don't occur when they do so.

Other than this, they also celebrate Dashain, Tihar, Maghe Sankranti, Saune Sankranti, Chaite Dashain, etc as other Hindus do. They perform the puja of "Kalratri" during the nigh of "Astami" of Kartik and Chaitra. It is believe that "Druga Bhawani" remains happy when do so. It is said that during these days, they shouldn't eat any thing in other's house. In this community, the presence of their son-in-law (Jwai) and nephew (bhanja) is most in any occasion. These festival celebration have been getting lesser and lesser with the changes and this is accepted by the respondents too.

4.10 Types of Songs Sung by the Gaine

The word "Gaine" denotes they are occupationally singer. They sing and dance as their occupation. Their songs had also played important role in the unification campaign carried out by King Prithivi Narayan Shah. Their songs of national feelings have identified various warriors of the then wars nationally as well as internationally and have inspired every national citizens. Their songs have been mainly divided into three categories.

4.10.1 Karkha

Karkha song is related to the bravery shown by a brave warrior. Such type of song is sung with a legend of war with explanatory melodies and tones. During Medieval period in the history of Nepal, such song were sung on the honor of kings and great warriors with tones and melodies on their life story. Some Karkha songs are related with Prithivi Narayan Shah, Bhakti Thapa, Amarsingh Thapa, Junga Bahadur Rana and Nepal-Tibet War.

4.10.2 Mal Mangal

Mal Mangal is related to religion and rituals. The religious feel taken from the epic like Ramayana, Mahabharat and other religious purans are made the topic of the songs. The "Mal Sri" song sung during Dashain in the name of "Durga Bhawani" is one of them. They sing such songs in Dashain, Tihar and other religious ceremonies.

4.10.3 Lok Geet

Lok Geet takes its appreciable space in Nepali music as Nepal's major portion is covered by villages. The Gaine society has numerous

heart touching melodious Lok Geets. In Lok Geet, the love between a boy and a girl is mainly made the subject.

4.11 Sarangi-General Introduction

The Gaine and the Sarnagi are inseparable. Sarangi, a kind of violin, is the main musical instrument of the Gaine. It is very famous in Nepal and the world outside. There is another musical instrument of the Gaine called 'Arwajo'. They regard 'Arwajo' as an oldest instrument (Darnal: 2043). But now-a-days 'Arwajo' is being disappeared in the Gaine community. At present, sarangi has become the most popular musical instrument among the gaine. If a person from any other caste group carries the Sarangi, he is called Gaine. Thus, Sarangi has become the ethnic symbol of the Gaine community. Sarangi is regarded as female sound instrument, which is an inherited assets of the Gaine. Like other means of production, the Gaine regard Sarangi as the only object that decides their fortune.

Generally, there are three kinds of Sarangi. The big one is called 'Dhod Sarangi' while the medium size is known as 'Magheula Sarangi' and the small one is said "Tikha Sarangi". The strings are set in the order of "sa-pa-sa-pa' sound (Ibid). Sarangi is made by the Gaine themselves. Before using the newly made Sarangi, the Gaine perform worship to "Saraswoti" for possessing power of excellent musical talent.

CHAPTER V

DATA ANALYSIS AND PRESENTATION OF THE FINDINGS

There is the settlement of the Gaine in Lamage, Putalibazar Municipality-9, Syangja. There are various sub-castes among the Gaine which are like Budhathoki, kalapaudel, Bishwokarma, Kyestha, Adhikari, etc. Though this ward is the land of various castes and ethnics, the Gaine have their own culture, tradition, norms and values. Therefore, they have been following their traditions, norms and values, customs etc since long time ago. In this study, the social economic and cultural aspects of the Gaine have been traced out.

5.1 Economic Condition

Economy plays a vital role in running human life. Economic is the backbone for development of the society or the country. In economics, production, consumption and distribution play their role. Different sectors like occupation, Agriculture, Business and Employment are included in economics. Nepal possess mixed economy- Nepal is a country of village which has state-controlled economy but the liberalization policy has also been initiated. Nepal's economy can be called agro-based rural economy. The economic condition of the study area has been stated below:

5.1.1 Population

The structure of population by caste affects the social activities and leadership of a society. Population of a country plays a vital role in its social, economic, political changes. Likewise, the structure, size, distribution and other process of population has its direct or indirect impact on the structure or size of the society, social change and relations and other economic activities. So, the study of population is important.

5.1.1.1 Classification of Population by Sex

Sixteen households have been included in this study. These households have total population of 96 which has been classified by sex as shown below:

Table No. 5: Classification of Population By Sex

S.No.	Sex	Population	Percentage
1	Male	46	47.92
2	Female	50	52.08
Total		96	100.00

Source: Field Survey, 2006.

As according to the above table, in sixteen households, 46 (47.92%) are male whereas 50(52.08%) are female. Females are more than males by 4 or 4.16%.

5.1.1.2 Classification of Population by Age

The population of the study area has been studied classifying on various age groups. The groups are like 0-6, 7-14, 15-45, 46-60 and above 60 from where the population on the basis of age can be known. The table has been given below:

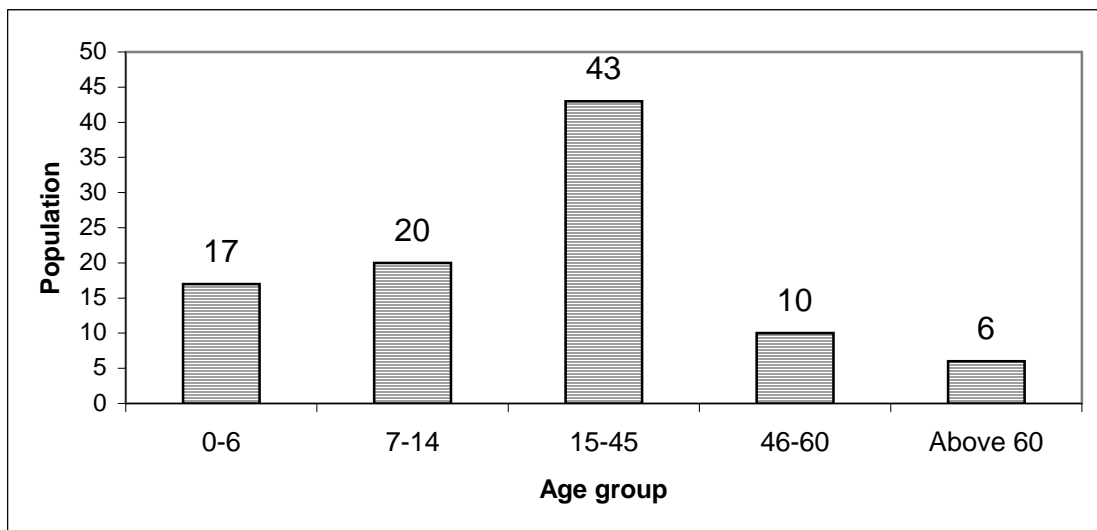
Table No. 6: Classification of Population by Age

S.No.	Age group (Year)	Population	Percentage
1	0-6	17	17.71
2	7-14	20	20.82
3	15-45	43	44.80
4	46-60	10	10.42
5	Above 60	6	6.25
Total		96	100.00

Source: Field Survey, 2006.

As according to the above table, out of 96 of 16 households, 17 (17.71%) of them are of age group. 0-6, 20 (20.82%) are of 7-14, 43 (44.80%) are of 15-45, 10 (10.42%) of 46-60 and 6 (6.25%) are above 60. Maximum of them are under age-group 15-45 whereas minimum of them are above 60.

Figure 1: Classification of Population by Age



5.1.1.3 Classification of Economically Active or Inactive Population

Economically active and inactive population society play vital role in the progress and prosperity of that society. If economically active population are more and diligent, society progress rapidly and if economically inactive population are more, development shows down in the society. Therefore, the population of the Gaine has been classified as economically active and inactive in the table below:

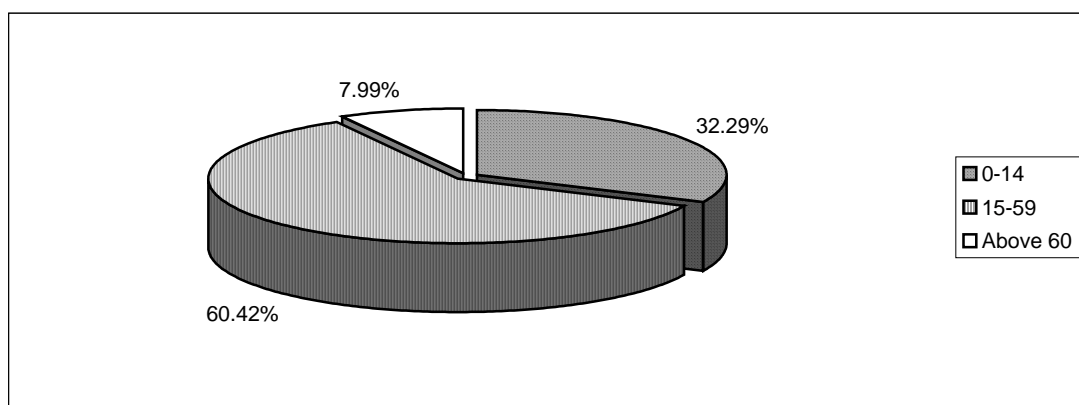
**Table No. 7: Economically Active or Inactive Population of the Gaine
in Age Group Basis**

Age group	Male	Percentage	Female	Percentage	Total	Percentage
0-14	16	34.78	15	30.00	31	32.29
15-59	26	56.52	32	64.00	58	60.42
Above 60	4	8.70	3	6.00	7	7.99
Total	46	100	50	100	96	100

Source; Field Survey, 2006.

In the above table, those of age group 0-14 years are considered children, those of 15-59 year are considered working or economically active population and those of above 60 are considered economically inactive population 26 males and 32 females are under the age-group 15-59 which add up to make a total of 60.42%. Likewise, 16 males and 15 females are under the age-group 0-14 which make up 32.29%. Similarly, 4 males and 4 females are above 60 which make up 7.99% of total population. The age group of 0-14 and above 60 are economically inactive. As seen in the table, the number of economically active female is greater than that of male in the study area. The reason behind this can be the early death of males comparatively due to the consumption of alcohols, liquors, etc.

**Figure 2: Economically Active or Inactive Population of the Gaine in
Age Group Basis**



5.1.2 Occupation

After a man is born on the earth, he needs food, cloth and shelter to live his life. In order to fulfill them, he needs to carry out some sorts of occupation. Likewise, the Gaine have their own traditional occupation of singing, playing Sarangi and begging and also fishing. Now-a-days, their occupation of playing Sarangi isn't considered respectable. Similarly, their job of fishing and selling them in the market has also been practiced less. This job has been taken as their hobby/interest as according to the respondents.

Table No. 8: Views of Gaine Families Regarding their Traditional

Description	No. of Household	Percent	Remark
Positive	4	25	
Negative	10	62.5	
No ideas	2	12.5	
Total	16	100.00	

Source: Field survey, 2006.

As according to the above table, 4 (25%) households have been found positive regarding their traditional occupation. Likewise, 10 (62.5%) households have their negative views regarding it whereas 2(12.5%) said they have no idea. According to the respondents, more males are involved in traditional occupation than females. While analyzing on age-basis, youths have been found more negative regarding their traditional occupation. Those ten households, which considered their traditional occupation negative do the job of agriculture, waged-labour, small jobs, carpentry, work in hotels, etc.

Westernization, modernization and globalization have been found as the reasons behind the withdrawal of their traditional occupation. Their traditional occupation has come to the critical condition due to their changing attitudes towards begging, youths not playing the Sarangi, others castes mainly performing the job of fishing using chemicals and new tools methods.

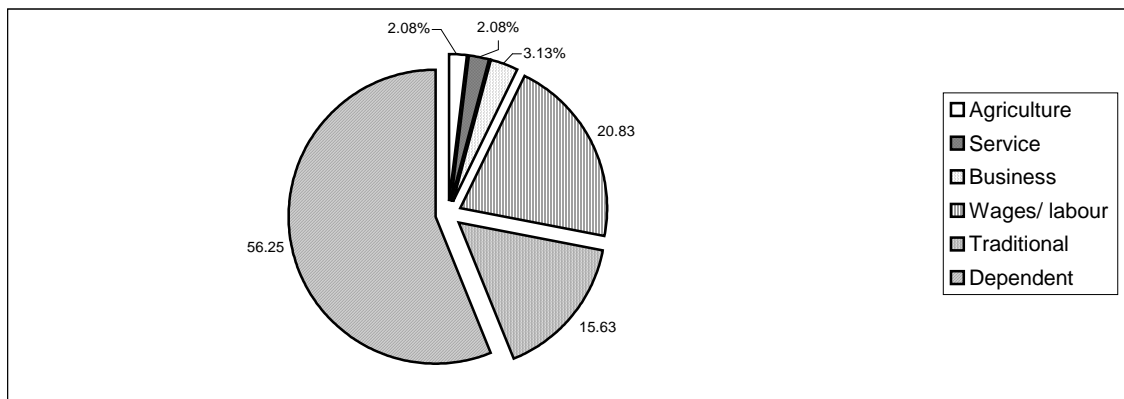
Table No. 9: Classification of the Gaine on the basis of their Occupation

S.N.	Occupation	Number	Percentage
1	Agriculture	2	2.08
2	Service	2	2.08
3	Business	3	3.13
4	Wages/ labour	20	20.83
5	Traditional	15	15.63
6	Dependent	54	56.25
Total		96	100.00

Source: Field Survey, 2006.

As according to the above table, 2(2.08%) are involved in agriculture. This number is very low as they don't have their much land for cultivation. Likewise, 2 (2.08%) are involved in services in finance and the local "Aama Samuha". Similarly, 3 (3.14%) are involved in business, 20(20.83%) in wages labour, 15(15.63%) are practicing their traditional occupation whereas 54 (56.25%) are the dependent population. In the "Dependent" category are the non-working old aged people, children and those housewives who have age but aren't involved in any occupations. The jobs like singing, playing Sarangi, dancing, fishing , etc. are included in their traditional occupation.

Figure 3: Classification of the Gaine on the Basis of their Occupation



5.1.3 Land Ownership

Land ownership is also one of the factors to show economic soundness. There are many landless in Nepal due to the uneven distribution of land. Most of the landless are the Dalit and such castes. The land ownership of the Gaine in this study area is also minimal. Many don't have land to build house and many have land only to build house. Many don't have enough land to make toilet whereas only few have a good status. Among 16 households of the Gaine, only 2-4 have agricultural land. The land ownership status of the Gaine is given in the table below:

Table No. 10: The Land Ownership Status of the Gaine

Land area (Ropani)	Household population	Percent
Landless	2	12.5
0-1 ropani	6	37.5
1-2 ropani	5	31.5
2-3 ropani	2	12.5
3-5 ropani	1	6.00
Total	16	100.00

Source: Field survey, 2006.

As according to the above table, among 16 households, 2 (12.5%) of them are landless. They may have migrated here from somewhere away and are settling near the bank of the river. Likewise, 6 (37.5%) households have the land between 0-1 ropani. Most of the households have the land approximately 1 ropani where they build their house and grow vegetables in the remaining land. Likewise, 5 (31.5%) households possess 2-3 ropani of land where they have their house, "Bari" and some spacious land. Likewise, only 1 household has been found to have the land of 3-5 ropani which possess their house, "Bari" and "Khet". Actually most of the households don't possess appreciable ropanis of land and hence their condition is found worse.

Due to lack of land ownership, they are having difficulty even in joining their hand-to-mouth. So, since they don't have any hope from agriculture, they have been seeking for other alternate occupations. Therefore, their land-ownership status can not be considered good.

5.1.4 Economic Profile

5.1.4.1 Monthly Income

Economic profile means income, expenditure and saving. The economic condition of the Gaijans of this study area can be considered normal. The condition of monthly income of 16 households of the Gaijans surveyed in this study area is given in the table below:

Table No. 11: Condition of Monthly Income

S.N.	Monthly income	No. of households	Percent
1	Income of materials	1	6.25
2	Upto 4000	6	37.50
3	4000-6000	5	31.25
4	6000-8000	3	18.75
5	Above 8000	1	6.25
Total		16	100.00

Source: Field survey, 2006.

As according to the above table, one (6.25%) household doesn't earn any money but earn only in the form of grains like rice, maize, millet, etc. Likewise, six (37.50%) households have monthly income upto 4000 which can be considered their normal income. Similarly, 5 (31.25%) households have been found to have monthly income between 4000-6000 whereas 3 (18.75%) households have their monthly income in range between 6000-8000. The households having income of Rs. 6000-8000 can be considered good enough and this is because they have majority of working members. Likewise, only one (6.25%) household has the monthly income above 8000. They have a very good economic status and the life-style is better too.

5.1.4.2. Monthly Saving

The amount obtained after deducting expenditure from income is called saving. Saving of a month is monthly saving. In the study area, in most of the households of the Gaine, the expenditure is almost equal to that of income. So, their saving is very less. In lack of saving, other activities don't run forward. Their monthly saving has been shown in the table below:

Table No. 12: Monthly Saving of the Gaine

S.N.	Monthly Saving	No. of households	Percent
1	No saving	10	62.50
2	Upto 2000	6	37.50
Total		16	100.00

Source: Field survey, 2006.

As according to the above table, 10 (62.50%) households have no saving whereas 6 (37.50%) households have saving upto 2000. The number of households with good saving in the study area is very low.

Their income during the rainy season is more as more fishes are found in the rivers and they involve in the job of fishing during this season. The monthly saving made by them has been spent in adding recreational things like TV, radio, in roofing the house with tin, etc. Likewise, some spend in buying their necessities, sending their children in boarding school, etc.

5.1.5 Income Sources of the Gaine

5.1.5.1 Service

Service is one of the sources of income of the Gaine of the study area. Only 5 of them among 96 of 76 households have been found to have doing this job. The places where they provide their services are municipal office, NGOs, finances and teaching in Informal Education Program. Likewise, one of them sing in "Dohari Restaurant" of Kathmandu and also has distributed his audio-albums in the market. Now-a-days, the Gaine have been found to give special attention towards such type of job.

5.1.5.2 Singing, Dancing and Begging

The Gaine regard their job of singing, dancing and begging as their traditional occupation. These Gaine have been found to do these kinds of jobs around Lamage, or around Syanjga or sometimes in different parts of Nepal. They accept money, crops and clothes while begging.

5.1.5.3 Business

While reconsidering the business status of the Gains of the study area, they aren't involved in any kind of well-established business. One or two of them have run a small provisional shop in a small tin-rounded house (Tanki) and in such next, a small shop for repairing watches, radios, TVs, etc. Some few women have been seen moving with things on

their basket (Doko) and selling them. They have the income of Rs. 80-100 in such basket business.

5.1.5.4 Wages/Labour

Some of the Gains have been found to do the job of wages/labour in lack of their tradition job, education and knowledge. They have been seen doing such jobs in agricultural farms, construction sites and in carrying loads. From such work, males earn Rs. 150-300/day and females Rs. 60-100/day.

5.1.5.5. Fishing

Fishing can also be considered as one of the major sources of income as the Gains here are living near Andhikhola river. Some of the Gandharva do fishing in their leisure periods. From such fishing job, their problem of feeding is also solved for that day whereas if excess, can be sold in the market. Some Gandharva reply they have a very good income from this job. They have been found to have used nets, fishing rods, etc during fishing.

5.1.5.6 Music Lessons and Selling Sarangi

Those Gains who have been found to be experts in their traditional jobs have also done their job in teaching music lessons. To do so, they go to Syangja Bazar and other places. Some of them make Sarangi on their own. It takes about 5 days to make one Sarangi. They make Sarangi mainly for their own purpose but sometimes sell to foreigners and other domestic tourists.

5.1.5.7 Animal Husbandry

Some of the households of the Gaine of this study area have been found to rear pigs. Here, 3 household families have been found to do this job. According to them, it is easy for them to pigs rear as well as this job gives them a really fast output. Some others have been seen to rear hens, ducks, etc. These jobs have helped them a lot in generating their income.

5.1.6 The Economic Changes Seen in the Gaine Community

5.1.6.1 Change in the Occupation

The traditional job of Gaine mainly is signing, dancing, playing Sarangi and collecting money, crops, etc. to run their life but now-a-days they have been seen to be attracted towards other kinds of occupations. According to them, they have been withdrawing their traditional job and are attracted towards other occupations because the society doesn't respect their traditional job as well as they have difficulty in running their livelihood doing such job. They have been fascinated by other kind of jobs as their traditional job is considered unrespectable and hence they had difficulty in sending their children to school.

5.1.6.2 Change in Income Sources

Gaines of post generations used to carry out their traditional job as the source of their income and used to run their livelihood how happy or painful it may be. But now-a-days, since such occupation couldn't fulfill their basic needs, today's generations have been attracted towards other sources of income. Other income sources are business, service and wages labour. So, there has been changes in the income sources of the Gaine of the study area.

5.1.6.3. Fishing

Before, most of the members of the Gaine family used to go to Andhikhola river for fishing. They used to use the caught fishes for themselves as well as sell or distribute them. But now-a-days, only some

members of some households do fishing in their leisure time only. Only few have taken this job as their occupation. Now-a-days this job has been carried out by them as their interest. So, there has been change in the job of fishing as well.

5.1.6.4. Changes in Expenditure

There have been lots of expenditure fields in now modern period for the Gaine. In the past, the expenditure in education, health, dress, food, etc. was less but now the expenditure in these fields has gone up. According to some, Masala powder wasn't used in cooking but now-a-days it has been used. This shows that previously they used to "eat to live" but now the concept of "living to eat" has been taking an expanded form.

5.1.6.5 Changes in Saving

In the past, Gains were oriented to work just to live their lives but now-a-days due to modernization, they have been found to have involved in various fields, hence, their income have increased a lot comparatively and with this they have been able to make some monthly saving with the deduction of their expenditure. In the study area, 6 households among 16 save monthly upto Rs. 2000. Their capacity in saving has been found to have increased with time.

5.2 Social Condition of the Gaine

Human being is a social organism. Each and every activities carried out by him is totally directed by his society. Each and every society has its own norms and values. This norms and values guide the human beings. In this study, the social condition of the Gaine of the study area has been studied and analyzed where different fields like education, health, family, marriage, etc have been emphasized.

5.2.1 Education

E.F. Schumacher has rightfully remarked that "Development does not start with goods, it starts with people and their education, organization and discipline." So, education plays basic role for the development of any area. Education enhances knowledge including skills, attitude and information, and is one of the fundamental things one lives in. Education helps to re-learn, re-assess, react to one-self and one's surrounding. Education contains a great social values because it is analogously fundamental to the functioning of society.

Education is the most necessary tools to run human life. The educational status of the Gaine in this study area can not be considered good and satisfactory. They are still lagging background in educational field though they have enough access to schools and colleges. The reasons can be their poverty and the untouchability. The Gaine have been classified on the basis of the educational status in this study where those able to read and write have been classified as literate and those unable are classified as illiterate. This has been shown in the table below:

Table No. 13: The Classification on the Basis of Literacy by Sex

Status	Female	Percent	Male	Percent	Total	Percent
Literate	11	22.00	24	52.17	35	36.46
Illiterate	39	78.00	22	47.83	61	63.54
Total	50	100.00	46	100.00	96	100.00

Source: Field Survey, 2006.

As according to the above table, 11(22%) of total 50 females and 24 (52.17%) of total 46 males are literate. So, this makes 35 (36.46%) of total 96 are literate. Similarly, 39 (78%) of total 50 females and 22

(47.83) of total 46 males are illiterate which makes a total of 61(63.54%) illiterate out of 96.

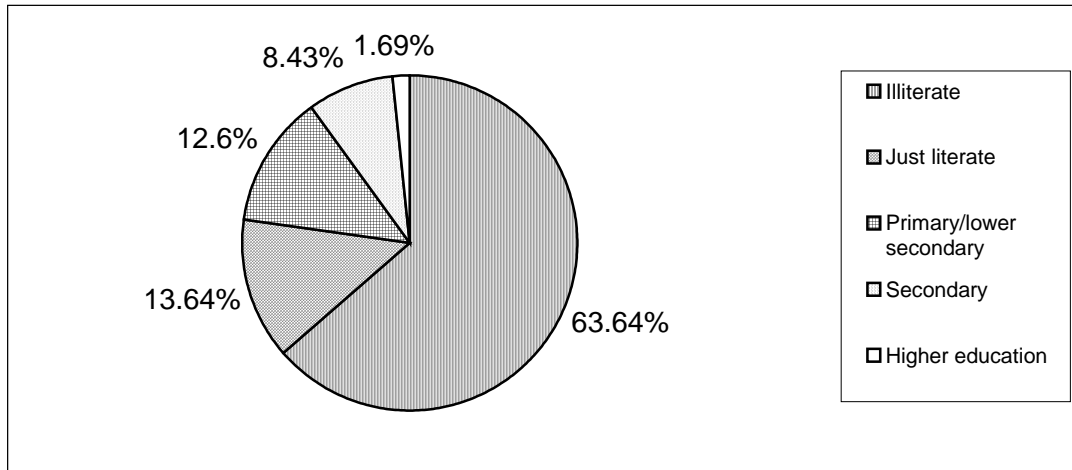
Table No. 14: The Classification of the Gaine on the Basis of Their Educational Status

S.No.	Educational Status	Number	Percent
1	Illiterate	61	63.64
2	Just literate	13	13.64
3	Primary/lower secondary	12	12.60
4	Secondary	8	8.43
5	Higher education	2	1.69
Total		96	100.00

Source: Field Survey, 2006.

In the above table, the Gaine have been classified on the basis of their educational status. The number of illiterates is large which is 61 (63.64%). Likewise 13 (13.64%) of them are just literate whereas 12(12.60%) have passed their primary/lower secondary level. Similarly, 8 (8.43%) of them have done their secondary level whereas only 2(1.69%) have done their higher education. Among these two, one has done intermediate level whereas next has passed the diploma. In this study area, not a single lady has passed SLC. In this study area, Municipality, District Education Office (DeO) and other various NGOs have carried out informal education program for the illiterates.

Figure 4: The Classification of the Gaine on the Basis of Their Educational Status



5.2.2. Health Condition

Good health is basically and intrinsically important to give a worth human life. Poor health inhibits access to various opportunities and values dimensions of human life. Poor health create dependence and diminished self-respect and self-growth. Besides access to nutrition and medical facilities, public health depends upon the level of safe drinking water and sanitation facilities. However, in many rural parts of our country, most of the people have not access to modern health.

Though the study area is near Syangja Bazaar, it doesn't possess any health post. When these Gaine aren't well, some go to the hospital, some to the witch-doctor and some use the local ayurveds and herbs. The major diseases seen in the Gaine community are diarrhoea, stomach trouble, eye diseases, skin diseases, worms, pneumonia and fever. Some have been suffered form TB, Cancer, etc. The methods used by them for treatment have been shown below:

Table No. 15: Methods Used by the Gaine for Treatment

S.No.	Methods	Number of hhs	Percent	Remarks
1	Hospital	7	43.75	All three methods have been used some times
2	Witch doctor	5	31.25	
3	Homeopathic	4	25.00	
Total		16	100.00	

Source: Field Survey, 2006.

As according to the above table, 7 (43.75%) households have been found to use hospital for treatment. Likewise, 5 (31-25%) households have been found to use witchdoctor, whereas 4(25%) of them use homeopathic methods for treatment. Sometimes, all three methods have been found to be used by them.

5.2.2.1 Toilet

Their places for defecation have been taken as one of the matters to study their health status. The places of defecation have been shown in the table below.

Table No. 16: Places of Defecation

S.N.	Defecation site	No. of Households	Percent
1	Toilet	8	50
	Scientific	3	
	Simple	5	
2	Open	8	50
Total		16	100

Source: Field Survey, 2006.

As according to the above table, 8 (50%) households use toilet as the defecation site where 3 households use scientific toilets whereas 5

households use simple ones. Likewise remaining 8 (50%) households defecate openly. Other various communities have been found to give pressure to them to build toilets but the reasons behind the lack of toilets are the lack of consciousness and the lack of land. Those who don't use toilets, defecate openly near the river banks, around the houses and nearby.

5.2.2.2 Drinking Water

Water is one of the most important material to run life and it is necessary to be safe and pure for healthy life. In the lack of pure water, there are chances of spread of diseases. The condition of drinking water of this study area has been shown below:

Table No. 17: Condition of Drinking Water

S.N.	Sources of Drinking Water	No. of HHs	Percent
1	Private taps	-	-
2	Public taps	16	100.00
3	Others	-	-
Total		16	100.00

Source: Field Survey, 2006.

As according to the above table, all 16 households (100%) have been found to use public taps only. For these 16 households, there is the provision of 3 public taps. The condition of drinking water in their community can be considered good.

5.2.3 Family

The first basis of human society is family. Society doesn't exist in the absence of families. In order to obtain information about any caste

regarding their life-style, customs, traditions, social structure, etc it is necessary to study the families of that community.

5.2.3.1 Family Structure

In our society, mainly 3 types of structure of the family can be found out which are Nuclear, Joint and Extended Nuclear family consists of parents and their children whereas Joint family consists of three generations and the children. Extended families consists of generation more than three and the children.

The Gaine families of this study area have been divided into 2 types – Nuclear and Extended which can be shown in the table below:

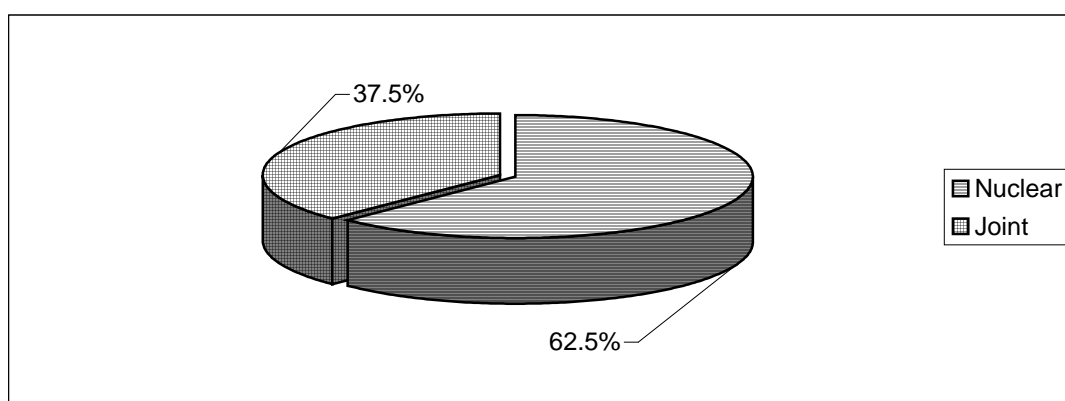
Table No. 18: Structure of the Gaine Families

S.No.	Details	No. of HHs	Percent
1	Nuclear	10	62.50
2	Joint	6	37.50
Total		16	100.00

Source: Field Survey, 2006.

As according to the above table, 10(62.5%) households have nuclear type of family. Such family consist of the parents and their unmarried children. Likewise 6 (37.5%) households have joint type of family. Such family consists of parents, their married children and their family. It has been seen that this community has more nuclear families than joint type.

Figure 5: Structure of the Gaine Families



5.2.3.2 Family Size

This study area lies near the city. In this community, there is the majority of nuclear families. The families of the Gaine of this study area have been divided into three types small, medium and large.

Table No. 19: The Family Size on the basis of Number of Family Members

S.No.	Types of family	No. of members	No. of HHs	Percent
1	Small	1-4	5	31.25
2	Medium	4-8	10	62.50
3	Large	Above 8	1	6.25
Total			16	100.00

Source: Field Survey 2006.

As according to the above table, the family with members 1-4 is considered small, with members 4-8 is considered medium and with members above 8 is considered large. In the study area, among 16 households, 5 (31.25%) households are small, 10(62.50%) are medium whereas 1 (6.25%) is large.

5.2.4 Marriage

Marriage is an important occasion of life. Marriage fulfills the basic needs of man and women by providing security, companionship and stability. In Hindu society, marriage is considered to be the most important ceremony which contributes the family life.

The Gaine of Lamage have their own customs, rites and rituals regarding the marriage. Marriage relations between the members of some clan (Thar) is strictly prohibited. Restrictions on the marriage of parallel cousin are strictly followed by the Gaine community. Gains can marry among themselves except member of their own patrilineage. Thus, they are allowed to marry only with the daughter of their maternal uncle.

Arranged marriage in the Gaine community is generally made by the parents of the couple. Sometimes young Gains choose their own partners. At first the father or mother of a boy finds a girl to be a suitable bride for their son and the mediator called 'Kaliyodar' visits the house of the girl. The Kaliyodar approaches the girl's side with a present of two bottles of liquor (raksi) and other gifts (kosheli). After the consultation with all the relatives, the girl's side come to the point of decision. If the girl's parents accept the gifts the match is finally assured. Then the pundit is requested to compare the horoscope. On finding out the compatibility by the horoscope of the couple, the representative of the both sides drink raksi. This is called the day of breaking "kura ko bottle."

In the specified day for wedding, sacrificial fire is burnt in both bride and bridegrooms houses. Popular music called "Malshri" and "Mangals" are to be sung on the occasion of marriage ceremony. There is another music called "Jayamalpatta" to be sung by the Gaine compulsorily. The "Arwajo", a male instrument and the "Sarangi", a female instrument, must be played during the wedding celebration (Mechi

to Mahakali: 2031). The role of son-in-law or Nephew is important at the time of Kanyadan and other rituals. Musical sounds and themes have to be changed in different stages of wedding rituals.

After the bride is brought home, a feast is given to the relatives. The pig and buffalo are to be cut down. Kaliyodar is to take the head of the pig while the head of buffalo is given to maternal uncle. A group of women perform singing and dancing which is called 'Ratauli'. The same day of wedding, the groom goes to the house of the bride and returns in a few days. This concludes the marriage ceremony in the Gaine community of Lamage, Shyangja.

Very few examples of inter-caste marriage are noted in Shyangja. But this type of marriage is not successful and long lasting. The another type of marriage which takes place in the Gaine community is through stealing other's wife. It is also common and known as 'Jari Marriage'. This type of marriage is less expensive. In this type of marriage, the new husband has to pay certain amount of money to the old one as compensation. Widow marriage is also prevalent but not in the Gaine community.

There is a practice of divorce among the Gaine of Lamage, Shyangja. Divorce rituals is very simple and short. If the relation between husband and wife comes in trouble, they can have divorce. Divorce is legalized when both husband and wife put water in another's head.

5.2.5 Position of Women in Gaine Community

Man and women are regarded as two wheels of a social cart. In absence of women no society can move forward. But the position and status of women in Nepalese society is very critical. In most of the caste groups, the women are considered as the devotee of men. She is not behaved as an equal partner. Even in this situation, the position of women

is slightly different in lower caste group of people. In some cases the women from lower caste enjoy more freedom in comparison with the women from upper caste. It is because of their participation in earning activities. As a result, the lower caste women enjoy the right of equality in family affairs.

Observing the position of women in the Gaine community, the researcher found the situation good. They are not suppressed and oppressed by the male members. By profession the Gaine women are very smart and extrovert. They can be heart laughing and joking loudly among friends of both sexes. They have to go outside to perform singing and dancing. So they are free and frank. Besides, most of the Gaine women in Shyangja take part in fishing, selling fruits and vegetables, work as labourers in the fields and other construction sites. Doing these kinds of jobs, average income of a Gaine woman is Rs 60-100/- per day which seems quite negligible.

A few examples of inter-caste marriage are seen in the Gaine community of Lamage, Shyangja. A small number of Gaine women have got married with the high caste people. But most of these caste are not successful. It is reported that the Newars and Brahmins who married the Gaine women, divorced them. But the inter-caste marriage within in the untouchables and ethnic communities has become successful. Considering the whole situation of the Gaine in Syangja, we can say that their poverty does not permit them to participate in every steps of social life, but they have freedom and equality with in the family.

5.2.6 The Social Change Seen in Gaine Community

5.2.6.1 Changes Seen in "Newaran"

The Gaine community has the tradition of seeing goodness or badness when a child is born. But now-a-days, due to modernization and

family planning, this tradition has got less. Changes have been seen in naming their babies. Now-a-days, they preferably use modern names, names of actors, actress, etc to call their babies.

5.2.6.2 Changes Seen in "Pasni"

In the Gaine community, Pasni of son is done at 6 months time and that of daughter is done at 3 months time. But now-a-days, Pasni of both, son and daughter is done at 5 months. Families with good economic status perform Pasni with great celebration.

5.2.6.3 Changes Seen in "Chewor" Culture

The "Chewor" culture is very much important culture in the Gaine community. This "Chewor" culture gives recognition to the marriage process. Though there is the culture of doing this within the age of 11 years, now-a-days this is done within 22-23 years of age. In many cases, it is done just one day before the marriage whereas in come cases, it is done along with the marriage. These changes have been seen in "Chewor" culture.

5.2.5.4 Changes Seen in Marriage Culture

There is the tradition of marrying maternal uncle's daughter in the Gaine community but now-a-days such tradition hasn't been followed strictly. Likewise, their dances of marriage, sword dances, etc are getting lesser in use now-a-days. Though there is not any role of dowry in their marriage custom, this has been taking popularity now-a-days. Traditionally when both husband and wife pour water in each others head, they are supposed to have been divorced but now-a-days the system of divorcing through courts have been taking popularity.

5.2.6.5 Changes Seen in Celebrating Festivals

Since Gaijns are Hindus, they celebrate all the festivals of Hindus like Dashain, Tihar, Teej, Kul Devta, Puja, Nag Panchami, Shaune Sankranti, etc. But there has been changes due to modernization and change of religion in celebrating these festivals.

5.2.6.6. Changes Seen in the Structure of Sarangi

The traditional musical instrument of the Gaijn, Sarangi can be classified in three types. Large Sarangi which is called Dhod Sarangi, Medium Sarangi called Majeulo Sarangi and Small Sarangi called Tikha Sarangi. Sarangi consists of four wires which are called as Peti, Dhanu, Sundari and Marma. The moving stick used to play Sarangi is called Ghoditar as it is made from the tail of horse. In the past, the wires were made from the intestine of goats and sheep but since such wires weren't long-lasting and used to break off soon, badminton wires have been used now-a-days. There also has been certain changes in the structure of the Sarangi.

5.2.6.7. Miscellaneous

In Gaijn community, the changes have also seen in the field of education. The number of literates has increased. The changes have also been seen in the cooking fuel. They have been found to use gas, stoves, etc. Likewise, there has been positive changes in the attitudes of people towards Gaijns. Similarly, there have been changes in the structure of house, structure of family, jobs, generations, caste feelings, social relationships, etc.

5.3 Inter-Caste Relation of the Gaijn in the Study Area

Nepalese social system, based on Varna or Jati Vyavasta, has created many problems. One of them is social inequality, which is so common in Nepal. It is said that the discrimination based on caste

hierarchical system was abolished in 1963. But in practice the caste hierarchy is still strictly followed within the caste group. Gaine is also treated as an untouchable caste within the social milieu of Nepal. The Gaine of Lamage, Syangja, living within the periphery of high caste settlements, are totally concentrated at one corner. Their settlement seems homogenous.

As a result of rapid modernization in different fields, in Lamage specific changes in social relations have taken place for a few years. The caste bound norms are gradually minimized. As a matter of fact, the people of Lamage show a considerable degree of tolerance towards inter-caste relationships. It can be regarded as a product of urbanization and modernization. But the gap between "Pani Chalne" and "Pani Nachalne" is still not bridged even in the urban society.

Out of the total population of study area in Lamage, 62 percent is of the Brahmin, Chhetri and Sanyasi, the high caste people. The influence of these so called high caste communities is distinctly visible in various social activities. More or less, they have the perception of caste superiority. Being a neighbour of high caste people, the Gaine of Lamage are not allowed to enjoy all kinds of privileges as other clean caste people can.

Table No. 20: Inter-caste Relation of the Gaine

S.N.	Response	No. of household	Percentage
1	Fairly	2	12.5
2	Good	1	6.25
3	Not so good	13	81.25
Total		16	100.00

Source: Field survey, 2006.

In regard to the social relation of Gaine with upper caste people, the researcher followed the questionnaire method. As shown in above table, 13 respondents out of 16, are found unsatisfied with the behaviours of high caste people. It shows that the so called high caste people despite the Gaine behaving them as an untouchable and lowest community. The Gaine of Lamage do not want this kind of discrimination. They want equal treatment. Since this kind of behaviour and attitude do not develop easily in a society, they are trying to show their discontent through different types of behaviours.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is a fusion land of various castes and ethnics. They have their own social and cultural norms and values. The Gaine are considered untouchable socially and are one of the Dalit. Their language, social tradition, religion (Hinduism), etc are similar to that of Brahmins, Chhetris, Thakuris, etc. Their population is comparatively large in Western Development Region especially in the districts of Syangja, Lamjung, Tanahun, Kaski, Palpa, Baglung and Dang. Gaine is one of the various castes like Damai, Sarki, Sunar, Chureta, etc. with a particular kind of occupation. The Gaine are also called "Gayak" or "Gandharva". Their main traditional job is to sing, dance and beg but nowadays they have been found to carry out other various jobs also.

The major objective of this study is to find out the socio-economic condition of the Gaine of the study area, to trace out the socio-economic changes along with their relationships with other castes.

The study is centered on the Gaine living in Lamage, Putalibazar Municipality-9, Syangja district to find out their socio-economic condition. In this study, the qualitative rather than quantitative analysis of data obtained from various primary and secondary sources have been done.

In this study area, Lamage, all the sixteen households of the Gaine have been taken as the sample of study. Likewise, different methods have been involved in obtaining the data like observation, household survey and interview with various intellects of the study area.

In 16 households of the Gaine, the total population is 96 where 46 (47.22%) are male and 50 (52.08%) are female. Likewise, while classify in age-basis, 15-46 years are 43(44.80%) and this age-group is the income-generating population. Similarly, the no. of households having their negative opinion about their traditional occupation is 10 (62.5%) and having positive opinion is 4(25%). Their occupations now-a-days are agriculture, services, business, wages/labour, traditional, etc whereas some are dependent. Their land ownership is very less. Positive progress have been seen in their monthly income and saving. Likewise there has been lots of change in their sources of income, savings, methods of fishing, expenditure, etc.

Majority of the Gaine are illiterate. In females, 11 (22.00%) are literate whereas 39(78.00%) are illiterate. Similarly, in males, 24(52.17%) are literate whereas 22 (47.83%) are illiterate. So, the literate ones are only 35 (36.36%) in number while the illiterates are 61(63.54%). Towards health, they have been found to use hospitals, witch-doctors or local herbs for treatment. The main diseases prevalent among them are diarrhoea, stomach trouble, skin diseases, eye diseases, worms, pneumonia, fever, etc. All of them have been found to use public taps for drinking and other purposes. Likewise, 8 houses have toilets whereas 8 lack them. Their family structure has been marching forward towards nuclear and medium sized ones. Towards marriage, they can marry maternal uncle's (Mama's) daughter but not aunt's-in-law (Bhupu's) daughter. But now-a-days, love marriage is also prevalent. Likewise, some progress have been seen in the women's status.

The major traditions of the Gaine community are "Nwaran," "Pasni", Chewor" marriage, death rituals, etc. Various changes have been seen in such traditions along with other fields. They are the followers of

Hinduism but have been attracted towards the change of religion. Their main Gods and Goddesses are Kul Devta, Vahu Devta, Mai Devi, etc. whereas their main festivals are Nag Panchami, Dashain, Tihar, Swane Sankranti, Maghe Sankranti, Chaite Dashain, etc.

The songs of the Gaine are mainly "Karkha", "Mal Mangal" and "Lok Bhaka." The tokens or remnants of their ancestors are the Sarangi and the fishing rod. They earn money grains and clothes by singing and dancing. Various social and economic changes have been seen in their community now-a-days. The traditional "Mukhiya System" seen in the community is perishing slowly and gradually due to modernization and westernization. Likewise, their traditional job of singing, dancing and begging is also getting extinct slowly. Now-a-days, the Gaine have been attracted towards other kinds of respectable job whereas their traditional job of playing the Sarangi has been the matter of interest only and is getting continuity just as their cultural conservation and the token from their ancestors.

6.2 Conclusion

While considering this study carried out in the specified area and other published and unpublished sources about the Gaine, we can reach to the following conclusions:

- As according to the classification done by Hindu religion, Gaine is considered as one of the untouchable castes.
- The Gaine are considered as the blood line of "Gandharv", priest of Pre-historic times and their traditional job is to sing, dance and play Sarangi.
- The Gaine don't have any mother language. They don't have any influence over the local and the national administration and politics.

- The Gaine have been found to have played an important role in the unification campaign as well as democratic movements of B.S. 2007, 2035, 2046 and 2063 of Nepal.
- The Gaine perform the festival of "Nag Panchami" with great celebration in order to get rid of natural calamities.
- Now-a-days the Gaine have been leaving their traditional occupations and have been attracted towards other respectable occupations.
- The Gaine don't have much land ownership. They lack necessary agricultural land except a piece of land with a house of 2-3 rooms.
- Due to effect of rapid urbanization, modernization and culturization, their traditional fundamental cultures have been taking the form of change and are towards the path of extinction.
- In the past, the Sarangi was played by female and the Aarbazo was played by male but now-a-days, the Aarbazo has already got extinct and females don't play the Sarangi.
- The Gaine have been found to be involved in various organizations like "Gandharva Sankriti Tatha Sangathan" "Nepal Gaine Samudaye Bikash Kendra" etc. for their occupational rights.

6.3 Recommendation

The Gaine are not in the condition of running their livelihoods by carrying their traditional occupation. For the upliftment of their social and economic conditions, following recommendations have been made:

- Necessary studies and investigations have to be made in order to safeguard their occupational and traditional culture.
- Various educational programs have to be run in order to encourage them to study and aware them about importance of education. Majority of their population are illiterate whereas only few are literate.
- To such poverty-stricken Gains, various income-generating programs should be launched in order to alleviate their poverty

- Special emphasis should be given in order to conserve a pillar of Nepal music and culture, the Sarangi. Necessary evaluation should be made regarding their art of singing and abilities.
- The employed youths should be given the trainings regarding their traditional and other commercial occupations which may help in safeguarding their traditional job and uplifting their economic status.
- Government and other local institutions should give enough pressure in closing down alcoholism and gambling.
- Various types of trainings and interaction programs regarding law and order reproductive health, family planning, child health, etc should be run in order to raise the women's status.
- All the children who aren't able to go school should be encouraged to get education.
- Programs based on the traditional occupations of the Gaine should be broadcasted through governmental broadcasting mediums like Radio Nepal and Nepal Television and some employment should be provided to them in the communication media.
- Economic as well as other kinds of help should be provided to various Gaine organizations which have been established in order to unite them all across Nepal, to conserve, safeguard and develop their culture, rational, language, norms and values, etc
- Various studies, investigations and researches should be done in order to obtain additional knowledge of their society and culture regarding the women's status, educational status, their role in unification campaign, the effects of modernization on them, how and why they have been involving in jobs and business, why they have not been involved in agriculture and animal husbandry, etc.

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APPENDIX-I

QUESTIONNAIRE

Questionnaire for the study of "**Socio-economic condition of the Gaine**": A Case-study of Putalibazar Municipality Ward No.9, Lamage, Shyangja District, in the partial fulfillment of Requirement for the Master's Degree of Arts in Rural Development, Tribhuvan University, Kirtipur, Kathmandu.

1. Personal Details:

- a. Name of the interviewee:
- b. Ward No. (Tole): c. Sex:
- d. Age : e. Caste:
- f. Occupation: g. Education & Language:
- h. Religion: i. Has citizenship: Yes No.
- j. Marital Status:

2. Family Structure:

S.N.	Name	Relationship	Age	Sex	Religion	Occupation	Marital Status

3. Where have you come from?
- a. Some where from Syangja Itself
 - b. From elsewhere than Syangja

Note: Please inform the original place

4. What is your major occupation?
- a. Agriculture b. Business c. Labour d. Traditional
 - e. Governmental Job f. Industry g. Others

5. How much land do you own (in ropanis) ?
- a. Khet b. Bari
6. Are the crops grown on your own land enough to join your hand-to-mouth?
- a. Yes b. No.
7. Have you kept any livestock?
- a) Yes b. No
- If yes: a. Buffalo b. Cow c. Ox d. Ox/sheep e. Pit/Boar f. Hen g. Others
8. What is the economic detail of you family?
- a. Annual Income: b. Annual Expenditure:
c. Saving or loss:
9. When, where and in what condition is your traditional singing occupation prevalent ?
- I. When II. Where III. In what condition
- a.....a.....a.
b.....b.....b.
c.c.....c.
10. Where do you visit in the course of singing and begging ?
- a. Inside Syangja b. Outside Syangja
11. What do you take in return after singing and playing your instrument?
- a. Cash b. Clothes c. Crops d. Others
12. Where do you reach to catch fishes with your fishing rods and nets ?
- a. Only Andhikhola b. Outside Andhikhola also
13. What is your monthly income form fishing only?
- a. 1000-2000 b. 2000-3000 c. 3000-5000 d. above 5000
14. What is the role of women in your community?
- a. Domestic chores b. Service c. Fishing
d. labourer e. Singing and begging

15. Do you teach your traditional occupation to your child as well?
 a. Yes b. No.
 If yes, why ? If no, why ?
16. Do the children of this community go to school?
 a. All of them go b. Some withdraw inbetween
 c. Don't go
 If withdraw or don't go, why?
17. Where do you treat if sick?
 a. Hospital b. Exorcists c. Medical clinics d. Others
18. Which disease are mostly, prevalent in this community?
 a.....b.....c.d.e.....
19. Do you know about family planning?
 a. Yes b. Only little c. No.
20. Who have undergone family planning treatment in this community
 a. Male b. Female
21. What is your familial structure?
 a. Nuclear b. Joint
22. What type of marriage is prevalent in this community?
 a. Love marriage b. Arrange marriage c. Others
23. Is inter-caste marriage permitted in your community?
 a. Yes b. No.
24. Is polygamous marriage still prevalent in Your community?
 a. Yes b. No.
25. Generally in what age do you marry
 a. 12-16 b. 16-20 c. 20-24 d. above 24.
26. Where do you defecated?
 a. Toilet b. Surrounding c. River

27. What changes have taken place in your community in comparison to past?

I. Economic

II. Social

III. Cultural

a

a.

a.

b.

b.

b.

c.

c.

c

28. Which your ancient traditional identities have been vanishing now-a-days?

29. What is the social condition of Gaines as compared to past?

a. Good

b. Bad

If good, what? If bad, what?

30. From where do you solve your social conflicts and quarrels?

a. Compromising b. Ward chairman c. Municipal chairman

d. District Administration office e. Court f. Intellects of society

31. With which other castes do you have your social relationship?

a. Brahmin c. Chhetris c. Girls d. Newars

e. Thakuris f. Damais g. Others

32. How do the upper-caste look upon Gaines?

a. With respect b. With intimacy c. With discrimination

33. Have any developmental works been carried out in your community by any NGOs or institutions?

Name of NGOs

Programs

a.

a.

b.

b.

c.

c.

34. What are the problems of your community?

35. What should be done in order to solve your communal problems?

Thank you for your cooperation.