

CHAPTER One

Introduction

1.1 Background

Nepal is a land of diversity with marked multi ethnic characteristics. By the seventh century, the country had attained eminence in the field of astronomy, Buddhist literature, Sanskrit studies and art and crafts. More especially, Nepalese arts and crafts reveal an established and rich tradition that is clearly indigenous.

Each are of the country has distinctive ethnic and linguistic variation, but overall the country benefits from the sense of strong national pride and identity. The caste structure in the country is based on the Hindu Varna system. Manu is regarded as the founder of four castes (Brahmin), Kshatriya (warrior), Vaishya (trader) and Shudra (untouchable). The highest ritual position is occupied by Brahmin and Kshatriya. Shudra is the lowest position and in Shudra's categories Damai, Kami, Sarki, Ponde etc. are listed.

Nepalese society is multiethnic and multilingual with complex variations in ethnicity, caste, language and religion. About two third of the total populations are directly tied to the Hindu caste framework, with the remaining comparing various non-caste ethnic and non-Hindu religious groups. The National code of Nepal (1854) structured the Nepali society into a four tier.

In 1991 National census reports 60 caste/ethnic groups and 20 different languages were found. In 2001 National census considers 103 caste/ethnic groups and 93 different languages were found, more than 48 percent people used official as well as mother tongue language to Nepali language.

Society is dynamic and directly related to environment. A human society is dynamic and different in nature. Differences are found among societies and with in the some society. Society exhibits diversity because people who constitute society themselves differ. As the popular saying "all finger are not

equal-all people are not alike." They do differ. Individual is differing in every manner because they reveals different personalities. Personally refers to a person, pattern of habit, attitudes and belief, which determine his adjustment to his environment. It is generally believed that the formation and the development of human personality which are heredity and environment.

Livelihood comprises people's capabilities and their means of living. Historically, people have adopted different ways of earning livelihood with the changing environment. The livelihood strategies of social groups differ based on time and space. Cultural values of people in the same space can create differences in the pattern of adaptation from one ethnic group to another. (Subedi and Pandey) Conditions of the physical environment and availability of natural resources different ethnic group follow different occupation.

Society is the combination of its different caste of people so, they are occupying different occupations. The people of community have same locality and we-feeling so the people of the community occupy different occupations. Not only in Nepal but also in the world a society has more or less inequalities.

The people who are living in the developing countries most of them do not have land and they are jobless. In this situation those people do not have access to invest in productive sector but they spent their more time difficult works to ensure their daily survival and live very difficulty. They always live in poverty because their socio-economic and educational condition is very low. In this situation a child born in poverty, lives in poverty and dies in poverty. To ensure their daily life they migrate from one place to another place not only these but also they change their traditional profession to make their life style easier than before. Caste system of the developing countries is always make obstacle to those people to change their traditionally profession.

In the case of Nepal the rural as well as urban areas most of the dalit people's conditions are miserable and very poor livelihood condition. Many dalit people are living in very poor and miserable condition because the progress in the world is directly related to make poor dalit communities among them

modernization and globalization are more effective to them. This is the critical problem to dalit community because the dalit community of Nepal have very poor conditions and they can not change their traditionally profession.

After 1990, mostly of Nepal once again are optimistic changes for development activities of the country. Due to the lack of political stability, but any government did not success to improve socio-economic condition of the country as well as people. Due to the lack of people participation and decentralization process in society, many ethnic group and caste group who are in minority, left behind the main stream of the each and every development activities. Nepalese ethnic group has not equal chances for joining the nation's mainstream. Damai and Kami are the Nepalese ethnic groups and they are also the typical occupational groups, they are losing their traditional occupation and they are shifting towards the alternative work for service because of the external and internal causes.

All-round development is possible only if the multi-ethnic groups, multi-lingual and various groups and communities within the country develop in proportionate manner. Such type of development will help to utilize their inherent skill; ability and knowledge in the nation development process on the one hand, and on the other, assist to uplift the living standard of the dalits, neglected, downtrodden and oppressed classes by creating employment opportunities through the mobilization of local resources. Taking note of this fact, various programs are being implemented to uplift of this community. Serious efforts are still needed to bring this class of people who have been back-warded from every aspect of socio-political-economic issues because of places, this section of the population could not get social respect in practice due to existence of caste system (though termed illegal) and inhuman behavior because of ineffective enforcement of acts, which categorically has made the caste system punishable. As a matter of fact, the community could not fully establish its role in the socio-economic development of the country. Dalits, who have been lagged behind in the society due to social system and belief, will be empowering them on the basis of equality, and their access to the development efforts will be enhanced. The long term vision is to raise the

living standard of Dalits and neglected communities by empowering them on the basis of equality, and mainstream them into the development efforts while enhancing their self respect (The Tenth plan).

Nepal is a country of people having different social cultural status. Nepal has touchable and non touchable caste system. Damai and Kami are categorized in untouchable caste system. Nepalese untouchable group belongs to three different cultural systems. In the case of Nepal, Dalits are generally divided into three groups, namely Hill Dalit, Terai (Madhesi) Dalit and Newar Dalit. The Newar belongs to one of 61 indigenous nationalities of Nepali. Damai, Kami, Sarki and Gaine are mainly in Hill Dalits in Nepal. Similarly, Dusadh, Mushar, Chamar, Dom and Badi are the Madhesi Dalit and Kasai, Ponde and Chyme are main Newar Dalit. (Bhattachan). According to 2001 census there are 390,305 Damai people in Nepal, which comprises 1.70 percent of the total population. Similarly there are 895,954 Kami in Nepal which comprises 3.9 percent of the total population in the country. Most of them are inhabit in Terai region of Nepal. Naya Mulaki Yen 2021 B.S. was passed. In this Yen, all of the people of Nepal are equal in law and constitution. Still people have not got free from the conservative feeling of caste discrimination in rural as well as urban society. People of lower castes are not allowed to enter the house of higher caste's people, they have not permission to enter inside the temple and they do not have any chance to change their costumes, establish relationship with the people of higher caste by marriage as well as other social ceremonies. In the case of Damai and Kami, they are lower castes of Nepalese society and belong to untouchable caste of Parbitya system. There are many other such lower caste groups in Nepal like Damai, Kami, Sarki, Ponde, Gaine, Chamar etc. Damai people are recognized as a caste of tailoring and playing panchai baja (including- Sanai, Narsinga, Tamko, Dama, and Jhamta). In Hindu society, they are playing in Hindu ceremonies like marriage (Bibaha), Nwaran, Chudakarma, Bratamanda etc. are started with the playing of their traditional musical instruments. Kami are recognized as a caste of blacksmith, goldsmith, and so on. They prepare iron tools which are necessary in agriculture activities like kuto, kodalo, hansiya (sickle) ornaments of gold and copper's gagri, khadkulo etc. In social status Damai and Kami

communities are kept above the gaine, Ponde,Chayme, Sunar and Damais are lower than Sarki but Kami are above than Sarki. Nepalese society believes that, if Damai, Kami and Sarki meet first in someone outgoing, he feels that his mission will be trustful.

Nepal is characterized by biophysical and socio-cultural diversity. Socio-cultural diversity has been manifested in terms of ethnic, linguistic and cultural diversity (Bhattachan). The population census 2001 has listed a total 101 caste /ethnic groups. Among those listed Damais and Kamis are also the important caste/ethnic groups of Nepal. In the social parlor they are known as occupational caste groups with their own traditional occupation. In Nepal, the occupational castes have been treated as paninachalne and the term Dalit is used to refer to this group of people. Their term Dalit is used by the politicians and social scientists of Nepal to identity or categorize a group of Nepal who are culturally, socially and economically oppressed (Koirala).

"Caste is a state of mind. It is a disease of mind. The teachings of the Hindu religion are the root cause of this disease. We practice casteism and we observe Untouchability because we are enjoined to do so by the Hindu religion. A bitter thing cannot be made sweet. The taste of anything can be changed. But poison cannot be changed into nectar." Ambedkar

The caste system in Nepal ensures social, economic and political access and control to people by virtue of the caste they are born into. The higher castes are allowed to dominate ever the 'lower' castes in the traditional Nepali society. This customary discrimination has resulted in the dalits limited participation in any livelihood improvement programmed at the community level. They are also consequently barred from access to control over resources. Decision making and assumption of leadership is alien to them. In consideration of this situation and due to the fact that 21 percent of Nepal's population is comprised of Dalit (NARMSAP). Nepali's Dalits are very depressed and deprived from socially and culturally. Come out from this situation, Damai and Kami have started to write their surname Nepali, Pariwar, Ghimire, Lamichhane Koirala, Khatiwada etc. They think that, they

come out from social discrimination and their products as respected profession but all Dalits are still neglecting in the Nepalese society.

1.2 Statement of the Problem

Nepal is a developing country and it has caste and ethnic discrimination with high castes and low caste so called Dalit. Mostly ethnics and castes groups are engaged in their traditional profession for surviving. In the name of development, modernization and globalization, many traditionally professions are in great problem. Many ethnics and castes are going to shift their traditionally profession because they are not surviving from their traditionally profession. Historically, one group of the population engaged in agriculture, another small group starting produced agricultural tools and another necessary thing to human life, and they exchanged their products with agriculture products. In this way, the small groups always depend upon another big group. After some time the big group called high class or caste and small group called dalit. From this process the social system divided into two classes and it brought social discrimination in society. Dalits have not access in social, economic and political field, they pushed backside in society but the group which involved in agriculture they brought drastic change in their life style, and they captured the society in their pocket. The Hindu caste system was created more than 3,000 years ago by invading Aryan tribes to prevent pollution of their race. Many developing countries have a bad trader (high caste and low caste) which is the main problems of the development of human society mostly Dalit society. The Dalits fall beneath this structure and are considered less than human. Their position in Asian society is justified by ancient Hindu religious texts such as The Laws of Manu. Dalits are expected to perform menial, degrading tasks that include unclogging sewers, disposing of dead bodies and cleaning latrines. Dalits are forced to live in separate settlements, prohibited from worshipping in temples, barred from using the village wells, and their children often denied education or made to sit in the back of the classroom.

Their traditionally occupations are going to omission due to the effect of modernization and development. Modernization and development always push to the society in progress. From these changes every tools and services are producing by the different companies advanced and in cheap price. People of modern time want to use industrial products but they do not give their intension to local products. In this way our many caste groups and ethnic groups produce their product but these goods and services have not market. So, these caste and ethnic groups are compulsory shift their traditional profession. Some people of this group modernize their profession who have accessibility to invest and knowledge but they have not accessibility to invest and knowledge these people change their traditional profession. Dalit communities have also a great problem, this is caste discrimination, and it pushes these communities backward to the development process. Each and every profession they cannot take because society cannot accept their production. Damai and Kami in Daman area are being left their profession, Damai are being left their tailoring; beating panchi baja, and Kamai are being left their blacksmiths work and goldsmiths work. This study is totally focus on ways of earning survive which is effective from development activities of Makawanpur district.

Daman is an economically advanced area. It is famous for cash oriented vegetable and tourist product area, people of that area are joining in Nepal army, driver in Nepal so the Dalits are shifting from their traditional occupational and they are shifting in another profession to earn more asset. In this practice they have difficult to continue staying in their traditional occupation.

1.3 Objectives of the Study

The general objectives set for the study is to identify the traditional occupation in changing context related with Damai and Kami communities social status, and educational status of this community and state the adaptation occupations to surviving in the study area. The main objectives of the present study area as following:-

- a) To explore the traditional livelihood strategies of the Damai and Kami community in the study area.
- b) To find out an adoptive strategies of Damai and Kami people in Daman VDC in Makawanpur district
- c) To examine the attitudes of Damai and Kami community in their traditional occupation.

1.4 Significance of the Study

Nepal is a multi ethnics and multi religious country but it has tolerance between the different ethnics and religious groups. In Nepal there are many disadvantage groups and ethnics communities and each communities follow up their traditionally occupation. This traditionally occupation brought social tolerance in communities. In the same way, Nepal has not religious violence and caste and ethnic violence is not growing. Kami and Dami communities are such type of communities they have not violence between another groups and caste system. But these communities are facing some problem in their traditional profession in the modern contest. Societies have changed their life style and livelihood condition, when they take school education and some vocational training. After this education and vocational training they brought drastic change in their traditional profession, some shift from their traditional profession and adaptation another profession to improve their livelihood condition. Inventions of new technologies are milestone to uplift these communities livelihood condition of the people.

Damai and Kami castes are relatively disadvantage community and they are in crises stage of modernization globalization, and westernization. They are migrated from the main stream of the society. These communities have their own identity and originality. In this study, these occupational caste groups who are going decrease in number in their traditional profession, so this study is more important and that can be used in another places .Many local as well as foreign have done a lot of research about in different ethnic and groups of Nepal. But these researches can not identity the Damai and Kami's traditional profession.

1.5 Limitations of the Study

Every social research has certain limitations and it is not the exception of this limitations. This study is based on 'The Traditional Occupation of the Damai and Kami' in Damn VDC of Makawanpur district.

- This study finding may or may not be equally applicable to other VDCs.
- This study is conducted under limited time and financial constraints.
- This study is mainly based on the primary sources of data.
- The sample size include in study was small due to budget and time constraints.

1.6 Organization of the study

This thesis consists of six chapters. The first chapter deals with the introduction of the study. Under this chapter background of study, statements of the problem, objectives of the study, signification of the study and limitation of the study are mentioned. The second chapter is about literatures, which were reviewed for the preparation of this thesis. All the literatures are concerning on the subject of Damai and Kami. The third chapter related to the methods, those have been applied in this thesis.

The fourth chapter related the general introduction of research site. The chapter fifth deals with the discussion of available data and the last sixth chapter is concerned with summary of findings conclusion and suggestion to solve the Damai's and Kami's communities' problems.

References and Appendix have been presented in the last part of this thesis. This is the complete structure of the thesis.

Chapter Two

Literature Review

Literature Review is the most essential to identify the problems in any research work. It helps to avoid the possibility of duplication in any research work and gives the work literacy genuineness. It needs to get an idea by reading all types of information, which are relevant information about the research area, and helps to the research work.

Nepal is the multi-ethnic groups, multi-lingual and various groups and communities. Nepalese Social system consists by various from the period of Hindu God Shree Krishna, according to the function they performed. Bista (1970) has attempted to sketch an ethnographic map in the book, people of Nepal. He studied various ethnic groups of Nepali in Nepal.

A few studies have been made on untouchable castes of Nepal. We can hardly find book written on untouchable castes of Nepal in common, through some books are available written on some particular caste only. Detail study and research work are not found here, but still some sociologists have given some information in their study. Similarly research works are found about individual caste of the Dalits as a case study in a particular area of Nepal. The studies are not found actual condition of whole Dalits. These studies show them as very poor people and people of very low social status. (Bista, 1996) in his book 'People of Nepal has given some account of untouchables. He has put them in occupational castes and has given a few descriptions of some terrain untouchable castes.

Damai and Kami people and Nepali society.

Nepal is multi-ethnic groups, multi lingual and various groups and communities country. Among them Damai Kami communities are lower caste groups of Nepal. They have settled almost part of Nepal. The total population of Damai is 390305 (188329 male and 201976 female) and Kami is 895954

(432937male and 463017 female) these are 1.7 percent and 3.9 percent of Nepalese society. Among them in Daman VDC, 400 people live in both communities.

Nepalese are believed to have migrated from the north and south. According to Subedi (1997) the Hindu came approximately in the 11th and 12th century from the South and one of their places of origins was the north western hills of Indu. In the internal population movement of Nepal we found, west to east migration in the first phase and hills to Tarai in second phase. Due to these movements, Damai and Kami people are found to territorial expansion attracted the Hindu people to settle down all over the country as well as Assam, Sikkim, Darjeeling and Bhutan. They found that the settlement of high caste people in Ilam was closely associated with this campaign.

According to different knowledge and other persons during the fieldwork, Damai and Kami caste at present is kept in the following order among the castes.

Brahmin	Priests
Chhetri	Warriors
Newars	Businessman
Limbu	Agriculturists
Tamang	Horse trader/ cavaliers
Sherpa	porters
Sunar	Goldsmiths
Kami	Ironsmiths
Sarki	Cobblers
Damai	Tailors/ musicians
Ponde	Sweeper

Pal (1997) defined the feature of Hinduism, there are four principal castes, and there are thousands of sub-castes also called "Jatis" endogamous groups that are further divided along occupational, sectarian, regional and linguistic lines, collectively all of these are sometimes referred to as caste Hindus' or those falling with in the caste system. The Dalits are described as varna-

Sankara. They are 'outside the system ' so they are inferior to other castes and they are deemed polluting and therefore 'untouchable'.

"Rural blacksmithing in Dhankutta", a research paper prepared by New Era group (1983) explored the present socio- economic status of Kami people of Dhankutta This paper concluded that the Kamis (blacksmithings) faced two major problems, the first is the acquisition of sufficient iron and charcoal and second is marketing.

Tingey (1994), describes about musical instrument (Panchai Baja). In Hindu culture the Panchai Baja and Naumati Baja said to be auspicious musical instrument. It also describes the relationship between the culture and Damai musician in Hindu.

Ortner (1978) was another famous anthropologist who studied the Sherpa society through the symbolic theory. In her book, Sherpas through their ritual have made an effort to apply symbolic theory to examine the relation between the Sherpa Buddhism and other castes with respect to their social life. She believes that rituals through symbolic object emphasize certain cultural orientations. In the rituals process, processes (actor of that cultural) are conveyed they realize these meaning which as they participate in such rituals or religious, ceremonies in the appropriate structure of consciousness.

Kamis are the members of the occupational and untouchable caste group locally called by different names such as Bishowkarmas and Sunars, Lohars, Sobh, Snehi etc. (INSEC,1993;355, parajuli. B. 2000; 35). But the most of the sub-castes groups of Kamis, in habited in the study area. The Daman VDC area, all of the inhibited 'Kami' people generally all of them write their surname as Bishowkarmas (B.K.) Kamii people considered lower strata in caste hierarchy of Nepalese social structure ie. 'Pani Nachalne, Chhoi chhito Halnu Parne. The physical characteristics of 'Kami' have like dark, colour, bonny feature, semi-flat nose, heaving jaws. (Parajuli, 2000; 34).

Kamis are found all over Nepal, their traditional occupation is metal working. Kami living in villages usually make and repair agricultural implements, pots and pans, chairs lock and other hardware. Kami who live in bazaar often make and sell jewelry. (Cox, 1994)

Parajuli (1995) focused that the status of Bishwakarmas (Kamis) are more inclined in the Sanskritization process. He focused that the changing among the Bishwakarmas has taken place in an upward direction in three main ways like avoiding the long existed inferior tradition or cultural practices of high caste cultural and by modifying their existing behaviors, cultural practices and tradition in the direction of people of high caste.

Koirala (1996) has explored the relationship between a lower caste group and schools in Nepal. The way in which the relationship is influenced or shaped by the caste system, and the way both the caste group and others understand and explain the relationship. He has also stated that the so called Dalit, people had no access to schooling for centuries because schooling was a prerogative of high caste people and Dalits were regarded as not only low caste but also untouchable people. Profile of the Damai, the source of income of Damais is very limited. They have been pursuing their traditional tailoring and beating Panchai Baja including other traditional jobs such as Damai Bhag, Bali Bhag etc. Average low percent of people are carrying on tailoring as the major occupation for the livelihood.

Damai: This is the second largest Dalit group in population size.

The Damai's or Tailors practice their traditional caste occupation of tailoring along with agriculture. But they are less engaged in agriculture because of their saleable profession such as tailoring in the market. In addition, they play musical instruments in various social and ritual occasions' services to clients in the traditional Jajamani or Balighare system an annual contact (Cox-1994).

Similarly, Gautam and Thapa (1994) books Tribal Ethnography (vol.I and II) are also books of ethnography. These books have traced about some

untouchable castes of Nepal. Badi, Doom, Gaine, Kami, Damai, Mushar, Sarki etc. untouchable castes are tried to describe in these books.

According to Parajuli (2000) has undertakes the brief study on Kami people of Baglung VDC about Sanskritization process initiated later period of imposed from of legal code 1854, and internationality been close relation and living together with in the same community with upper caste groups like Brahmin, Chhetries, Kami people reluctantly tried to claim upper caste group's status to have upper prestigious, in different way i.e. imitation, modification, avoidance etc.

Review of the Activities of National Dalit's Commission NDC has (National Dalit's Commission) completed the some programs within fiscal year 2060/61. A draft action plan has been prepared on behalf of NDC on education, health, employment, public services, and political representative keeping in mind of the need of the participation of Dalit people in the higher level of policy formulation of the state.

Nepal has presented its 15th and 16th periodic reports on "International convention on the Elimination of All forms of Racial Discrimination" in the concerned committee of United Nations at Geneva. The committee put forward the concluding observations on the report. A compilation of the report, questions and answers during the presentation and relevant materials were edited and published jointly with HDR section of MOLD and NDC as ending to convention on the Elimination of all forms of Racial Discrimination (NDC 2061 BS).

The result of "Review of NARMSAP's social mobilization Approach in Community forestry and Soil Conservation and watershed Management" reveal the inclusion of Dalit to be not keenly prioritized by grassroots level project implementers. The level of efforts currently made to include them in the programme has not been sufficient to overcome traditional caste barriers. The caste system in Nepali ensures social, economic, political access and control to people by virtue of the caste they are born into. The higher castes are allowed to dominate over the 'lower' castes in the traditional Nepali society.

This customary discrimination has resulted in the dalit's limited participation in any livelihood improvement programme at the community level. They are also consequently barred from access to control over resources. Decision-making and assumption of leadership is alien to them. In consideration of this situation and due to the fact that 21 percent of Nepal's population is comprised of Dalit, NARMSAP has attempt to mobilize them in it's programmes.

Parjuli (2000) has undertakes the brief study on Kami people of Baglung VDC, about Sanskritization process initiated later period of imposed from of legal code 1854, and geared up after establishment of democracy 2007 B.S., and alternatively been close relation and living together within the same community with upper caste groups like Brahimin, Chhatries, Kami, people reluctantly tried to claim upper caste group's statues to have upper prestigious, in different ways i.e. imitation, modification, avoidance etc.

According to Sagar (2001), under the statement of Janauthen Prastisthan on the occasion of 'World Conference Against Racism 2001 (WCAR)', gives the description about division of Nepalese society into two blacks i.e. the touchable and untouchable dichotomy in which the touchable group not only dominate and discriminate but also suppress, deprive, oppresses against Dalits, in the name of caste hierarchy, purity and impurity. He also balance the government which enable to do something mare than anything in order to tranquility and relevant identity of similar cultural background people through the implementation of certain commitments of conglomerate prospective. Rather government still, contradict unfolds certain bias provision against the Dalits to institutionalize discrimination, confinement, etc.

The study of Damai and Kami of Nepal are not found in detail or in short so far. No one has still given an interest to study about this caste. Dor Bahadur Bista (1970) gave a small description in the book people of Nepal. In the book Harmo Samaj by Janak Lal Sharma (1995) there is found in different pages the word 'Damai'. There is not found any description in the book 'Tribe Ethnography of Nepal' about the Damai although there is the description of certain castes like Gaine,Sarki, and Kami by Dr. Rajesh Gautam(1994).

Dhankuta, Ashad 26th. The old Dalit man who is working black smith taking 'clients' (Bali ghare), he also change his 'client' system and starts to taking wages. Every day the clients system is going to difficult and uneffective. Not only youth old Dalit people also want to leave the client system. They are willing to leave clients system and following wage system.

Chandra Bahadur Bishwakarma who is leaving Dhankuta, in Mugu VDC ward no. 1 he is following clients system in many years ago. He is also thinking that to leave client system and wants to follow wage system because he is not able to fulfill his family's desires in clients system only collect some grains.

They thought that they can't develop their skill in client system. According to Lal Bahadur Nepali the member of 'Jatiya Samata Samaja' in clients' system dalit are cheating by themselves. To following his sentences, Bhadrman Ghale also said 'To lingering in small matter Dalit can't develop their status'. To developing their living standard they must leave their clients system. (Dhankutta, Ashad 27th 2061, Goarkha Patra)

The Bishwakarma people who is leaving in country of Baglung district they were doing copper work because in the market other things replace the copper pots and comparing the others metals copper is more expensive and people do not want to buy copper pots their copper business is decreasing day by buy.

In Baglung district Bhimpokhari VDC, 80 houses of Bishwakarma people are following their traditional occupation but their occupation is in very difficult. When other Dalit's saw their occupation they also want to change their traditional occupation. Many Dalit people said 'We are not able to fulfill our families' desires in our traditional occupation. (Baglung, Jestha 10th 2063, Goarkha Patra).

CHAPTER THREE

METHODOLOGY

3.1 Research Design

Research design refers to the arrangement of condition and analysis of data in a manner that aims to be combined relevance information to the research purpose. This research epically designed to examine the Damai and Kami people and their traditional occupation in Daman VDC. It is based on descriptive, analytical and empirical. In order to produce empirical evidence to fulfill set objectives, data collection is necessary in participation. This study is based on primary data. To get more information, the researcher has used secondary data also.

3.2 Universe and Sampling

The universe includes all the households of Dalits specially Damai and Kami of Daman VDC who are the permanent residential of this area. At present there are 73 households are settlement in this VDC of Damai and Kami and they are living in scatter in different part of the Daman VDC. Especially Damai and Kami's communities out of them only 30 households are selected for the purpose of the study on the basis of purposive sampling method, because of the small universe. Simple random sampling method has been used on the basis of selecting the households from different places.

3.3 Methods of Data Collections.

The whole study was based on the primary data. Therefore, the respondents were the main sources of information for the study. The researcher was directly concerned with respondents and distributes the questionnaire to selected respondents. Respondents never asked to fill up the questionnaire & finally after completion, questionnaires were collected.

3.3.1 Interview Schedule

Basically the interview was divided in two ways, which were structure and unstructured technique. But nowadays semi structure technique was more used then others technique. Under this technique the researcher is more free then structured interview technique and more controlled then unstructured interview type. It has carried both qualitative characters. Although the researcher has structured interview paper, but he/she was free to ask more questions to respondent, is called semi-structured interview technique. I used semi-structured interview techniques to collect primary data.

3.3.2 Interview With Key Informants

This method used with key informants. Certain number of key informants from different background and status were selected as key informants such as school teacher, local politician, farmers and local tradesman, who were senior in age and know some things about their past life style and tradition.

3.3.3 Observation

The researcher himself is not a permanent resident but he has knowledge in the study area, it was easier for him tot observe the overall activities of Damai and Kami people. The observation had been applied to get the reliable information for the study. Being the observation is as a key technique. This study applied observation technique to observe their dress style, housing pattern, settlement pattern, gender division, relation to other caste groups, and participation on nation's mainstream and dying condition of their traditional occupation.

3.4 Methods of Data Analysis.

Every, filled questionnaire has been carefully checked to remove possible errors and inconsistencies. Before processing the data, the data has been recorded if necessary. Data has been carefully edited for ensuring quality. Computer has generated the required tables. The data has been analyzed on the basis of frequency table, chart bar-diagram and means table some statical tools were used to list the data.

Map of the Makawanpur District

Map of the Study Area

CHAPTER FOUR

Introduction of the Study Area

4.1 Study Area

Makawanpur district lies between the latitude of 27. 8'N-27.42'N and longitudes of 84 40' E-83. 30'E. Makawanpur district is a hilly district. The elevation of this district ranges from 300-2750 meters. The annual maximum temperature is 31c the minimum temperature is 16c. The annual rainfall is approximately 2290 ml. most of which occurs during May-October. The climate of the region is wet and humid during monsoon, and dry in winter. Daman VDC is one of the VDC of the Makawanpur district. Daman VDC is surrounded by high hills. Daman VDC is a mass of various kinds of people. The total population of Daman VDCs is 8360, 4227 are male and 4133 are female. Children under 16 year's age are 3272. 3246 children live with their parents and 26 children live with their relatives. They are mostly engaged as a farmer, business man, Army and so on.

43.63sq.km. is the total area of this VDC. Daman VDC is surrounded by seven VDCs. Markhu VDC lies in the east, Bajrabarai, Palung VDCs are in the North, Gogene VDC is in the west and Namtar and Bhimphedi VDCs are in the south. Highways play a crucial role in socio-economic development of the place. Tribhuvan highway passes through this VDC. The total population of Daman VDC is 8360 and number of household is 1611. 56.68% people are literate in this VDC. The female literacy rate above six years age group is 48% and male literacy rate is 79%.

Most of the people in this area are from Chhetri, Tamang, Newar, Brahama. Tamang and dalit community seems back in each case i.e. education, employment etc. More than 50% people of the populations of Daman VDC speak Tamang language and other languages. Some elite group used to exploit that backward group in the name of help or corporation.

Because of the variations in topographical and climatic factors, wide variation exists in farming systems. They are mainly cash crops and primarily subsistence and consumption oriented. Fuel wood, electricity represents the main sources of energy and bio-gas plants are increasing in these days.

In a conclusion, Daman VDC is a basic component that represents many things. It is a mixture of many things. Land, forest and water are the main natural resources of study area. Most of the people are directly depending upon agriculture. Damai and Kami people having land are not totally barren. That is why to study something here is regarded as valuable property.

We are studying here Damai and Kami groups and their traditional occupation. There are 30 households of damai (Pariwar) and 43 households of Kami (Bishowkarma). But in Makawanpur district there are 16,803 Dalit populations among them 8441 male and 8362 female. There are 400 population of Dalit in Daman VDC. In Daman VDC the ward no. 3, 4, 5 and 6 are specially focused for dissertation because Damai people have predominately settled area and ward no. 4, 5, and 6 are specially focused for dissertation because Kami people have predominantly settled area.

Damai and Kami people are traditionally occupational castes groups but young generation of these communities are living in the study area are not interested about their traditional occupation. The young generation is looking for the alternative work in place of their traditional occupation like tailoring, playing panchai baja, blacksmith etc.

Both communities have their own cultural traditional norms and values but they rarely use their tradition because they are influenced by the surrounding communities, people and environment.

This study area is the best due to the following reasons:-

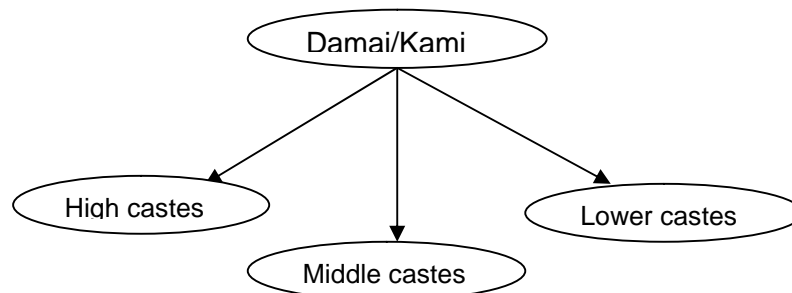
In the past there is not any study in this issue in Daman VDC of Makawanpur district. There fore, it is important to understand the exact situation and forms of these communities. This study area is familiar with researcher.

Makawanpur district is the historical and tourist area from different point of view. Makawaspur Gadi, Sahid Smarak Park, Risheshwar mahadev Kotthumki, Khulekhani, etc. Daman VDC is famous for such types of places. Daman V.D.C. has a long history in Makawanpur from different point of view. It has 400 Dalits population among them Damai and Kami are big communities.

Damai and Kami communities are occupational community, they are settle down near the other caste community. Damai and Kami community and other caste community have multi-cultural relations. In the context of interaction with other groups Damai and Kami of Daman react mostly with Chhetri, Newar, and Brahmin society.

Daman has well educated Chhetries but Damais and Kamis have extremely low education. Agriculture is the main occupation of Daman VDC, due to this relationship between the occupational caste groups and other caste groups has been strong through Bali system. The fundamental profession of Damai people was tailoring, beating panchai baja. The tailoring was done by hand and they have musical instruments called 'Sanai, Narsinga, Damaha, Tamko, Jhampta' for beating panchai baja. Now a day they are going to left their traditional occupation. The Kami's traditional professions are blacksmith, goldsmith. They exchange their products/ services with the other caste groups with fancy and food grains.

Social interaction for their services in study area.



4.2 Population Composition

The total population of this VDC is 8360 (District profile 2061). The numbers of household are 1611. Among them 4227 are males and 4133 are females (District profile 2061). Daman VDC is heterogeneous in term of castes/ethnic composition, which is follows.

Table 4.1 **Population Composition in Daman VDC**

S.N.	Ethnic Group	Population	Percentage
1	Chhetri	3733	44.65
2	Tamang	3109	37.18
3	Newar	558	6.65
4	Dalit (Damai and Kami)	400	4.78
5	Brahman	166	1.98
6	Gurung	103	1.23
7	Muslim	21	0.25
8	Thakuri	15	0.17
9	Rai	6	0.07
10	Not stated	225	2.69
	Total	8360	100

Source, District profile 2061.

According to Table 4.1, the Chhetri population is higher than others with regarding 44.65 % out of total population. The Dalit (Damai and Kami) population is fourth population in number with holding 4.78% of 8360.

Table 4. 2 **Composition of the Households According to Ward no.**

Ward no.	Household	Total population	Male	Female
01	178	892	444	448
02	146	745	389	356
03	162	803	404	399
04	217	1144	573	571
05	202	1051	529	522
06	202	1011	513	498
07	222	1194	610	586
08	128	685	345	338
09	154	835	420	415
Total	1611	8360	4227	4133

Source, District profile, 2061

According to the table 4.2, the population of ward no. seven is the highest, which is 1194 of the total population. The population of ward no. eight is the lowest which is 685 of the total population. Similarly, the number of household in ward no. seven is the highest and that of ward no. eight is the lowest (222 household and 128household) of the total number respectively. The number of male and female in ward no. seven is the highest and it is the lowest in ward no eight.

Table 4.3 Distribution of Damai's and Kami's Households by Ward Number

Ward no.	Respondents		Total
	Damai	Kami	
1	-	-	-
2	-	-	-
3	22	-	22
4	5	29	34
5	2	6	8
6	-	8	8
7	1	-	1
8	-	-	-
9	-	-	-
Total	30	43	73

Source: VDC Profile, 2061

Chapter Five

Data Analysis and Presentation

5.1 Demographic Characteristics.

5.1.1 Population Structure of the Respondents.

The population structure of Damai and Kami is more or less similar. Population structure of the respondents of Damai and Kami communities are divided into board age group are as follows.

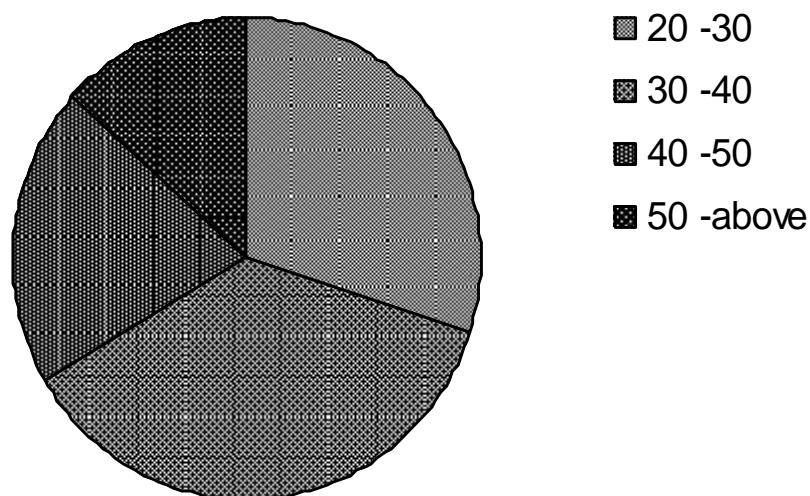
Table 5.1.1 **Population Structure of Sample**

Age Group	Population		Total	Percentage
	Damai	Kami		
20 -30	3	6	9	30
30 -40	4	5	11	36.66
40 -50	5	3	6	20
50 -above	2	2	4	13.33
Total	14	16	30	100.00

Source, field survey 2063

In Damai and Kami community every age group is similar but total percentage of respondents are higher between the age group of 30 – 40. The age groups above 50 years of the respondents are very low. These communities are depending upon their traditional occupation or agriculture, so every person has more or less contribution to their livelihood strategy. This can be shown in the figure.

Figure 1 Population Structure



5.1.2 Household Size and Family Structure of the Respondents.

The total sampled household is 30 and they have total 155 population. It shows that they have 5.16 family sizes. Kami community has 16 households, they have 76 populations and Damai community has 14 households, they have 79 populations. This shows that Damai community has big family size. According to 2001-population census the average household population size of Nepal is 5.4 which is a little bit less than the sample (5.16) size.

Table no. 5.1.2 **Sampled Population and Household Size.**

Caste	Household	Population	Average H/H size
Kami	16	76	4.75
Damai	14	79	5.64
Total	30	155	5.19

Source, Field survey 2063

According to the 5.1.2 table the average family size of Damai is 5.64 and the average family size of Kami is 4.75. It shows that, Damai community has bigger family size than Kami community. This means Kami community has family planning knowledge than the Damai community.

5.1.3. Educational Status of the Respondents.

Education is necessary for the progress of the society and this is the third eye of the people. Without proper education we cannot separate what is right and wrong. Therefore education is necessary to individuals and society. Damai and Kami communities are back ward community and they have less access in education because of their poor economic condition and unknown about education benefits; there is huge number of illiterate persons.

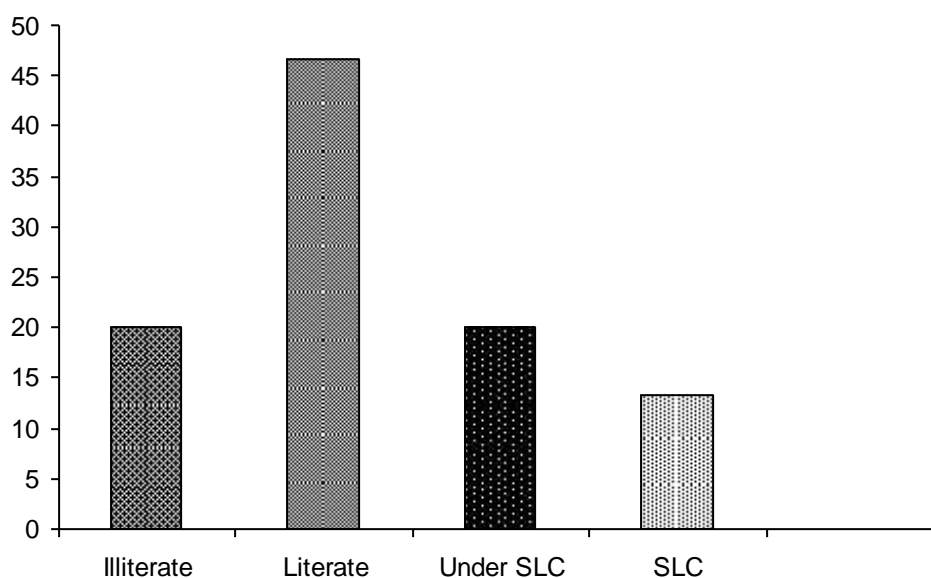
Table 5.1.3 **Distribution of Respondents by Education.**

Status	No. of respondents		Total	Percentage
	Damai	Kami		
Illiterate	3	3	6	20
Literate	5	9	14	46.66
Under SLC	4	2	6	20
SLC	2	2	4	13.33
Total	14	16	30	100

Source, Field survey, 2063

Table 5.1.3 shows that 20 percentages are illiterate and 46.66 percentage arte literate 20 percentages are under SLC and only 13.33 Percentage people are passed SLC. This shows in these communities that no body has passed PCL. This figure shows the educational status of this community.

Figure 2 **Distribution of Respondents by Education**



5.2 Economic Condition of the Respondents.

5.2.1 Land Ownership Pattern of the Respondents

Nepal is an agricultural country, land is very important for farmers. A Damai and Kami community not only depends on their traditional profession but also they depend on agriculture. In early time, they had not plenty of lands and nowadays they have not plenty of land and some are landless. One of the causes of local people's poverty is the people's ownership of the ownership of the land as well as the ownership of their limited quality of land. Distribution of land in this community can be shown in the following table.

Table no 5.2.1 **Land Ownership Pattern of the Respondents**

Land availability in ropanies	Number of Households		Total	Percentage
	Damai	Kami		
0-3	7	9	16	53.33
3-6	4	6	10	33.33
landless	3	1	4	13.33
Total	14	16	30	100

Source, Field survey, 2063

Table 5.2.1 shows that 13.33 Percent households haven't their land. They depends upon their traditional occupation and labour exchange system 53.33 percentage people have 0-3 ropanies about 33.33 percentage people have about 3-6 ropanies land. This shows that theirs community has very miserable living condition to survive.

5.2.2 Livestock Rearing of the Resondents.

The people of the study area haven't kept many livestock because they haven't plenty of land. They don't totally depend on animal husbandry and agriculture; they follow their own traditional profession. This community mostly kept pigs, chickens and goats. They are most important and useful for cash and meat. Livestock rearing pattern can be shown in the following table

Table no. 5.2.2 Livestock Rearing Pattern of the Respondents

Types	Households		Total	Percentage
	Damai	Kami		
Chicken	83	67	150	60.24
goats	31	25	56	22.48
Pigs	22	21	43	17.27

Source, Field survey, 2063

The average livestock owned by Damai and Kami households are high in Daman VDC. This most important point of view of commercial. The pig, farming is only for meat and it help to earn supplementary income. The researcher found that total 60.24 percentage chickens, 22.48 percentage goats and 17.27percentge pigs are kept.

5.2.3 Occupational Structure of the Respondents:

Traditionally, Damai and Kami have their own traditional profession. Damai has tailoring and beating panchai baja and Kami has blacksmith and gold smith. Those who are still involved in their traditional occupation some have

positive and some have negative impact perception towards their traditional occupation. In addition to agriculture, they are diverted indifferent profession as like service, business etc. which are seen from given table.

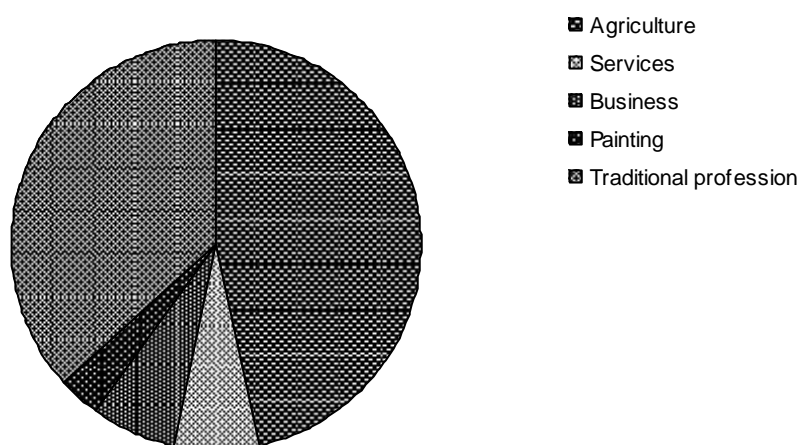
Table no 5.2.3 Occupational Structure of the Respondents

Occupation	Population		Total	Percentage
	Damai	Kami		
Agriculture	7	7	14	46.66
Services	1	1	2	6.66
Business	1	1	2	6.66
Painting	-	1	1	3.33
Traditional profession	5	6	11	36.66
Total	14	16	30	100

Source, Field survey 2063

Above table shows that majority of the respondents of this study area 46.66 percent respondents are primarily involved in agriculture and 36.66 percent respondents are involved only their traditionally profession. Out of 6.66 percent respondents are involved in services, 6.66 percent respondents are involved in business and 3.33 percent respondents are involved in painting work. Occupational status of the respondents of the study area can be seen in the following figure.

Figure no.3 Occupational Structure of the Respondents



5.2.4 Monthly Income Ratio of the Respondents

The monthly income condition of this area is characterized by increasing population worsening land man ratio, low income by their traditional profession and other income generating activities are not fruit full in this community such as animal husbandry, business and government jobholder etc. Respondents are distributed into different categories of income level. This can be shown if the following table.

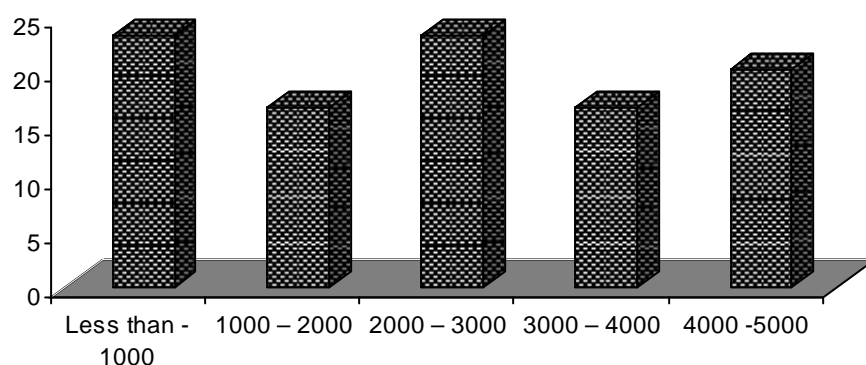
Table no 5.2.4 **Monthly Income Ratio of the Respondents**

Income level	Households		Total Households	Percentage
	Damai	Kami		
Less than -1000	4	3	7	23.33
1000 – 2000	2	3	5	16.66
2000 – 3000	3	4	7	23.33
3000 – 4000	2	3	5	16.66
4000 -5000	3	3	6	20
Total	14	16	30	100

Source, Field survey, 2063

Reporting by the respondents the table shows that 23.33 percentage respondents reporting less than rupees 1000, and 20 percentage reporting between rupees 4000 -5000. This table shows that majority of the respondents have very low monthly income and this source of the income is mostly from their traditional occupation. This situation of monthly income can be seen in the following figure.

Figure no.4 **Monthly Income Ratio of the Respondents**



5.2.5 Income and Expenditure Ratio of the Respondents

Income and expenditure ratio are depends upon the income sources of the respondents of study area. The main sources of income of the respondents are traditional occupation, agriculture, animal husbandry, business etc. Mostly those people who have less than rupees 3000 monthly income those people have not surplus income and those people who have more than rupees 3000 monthly income those people have income surplus income. Most of the respondents have income to expenditure. This figure can be shown in the following table.

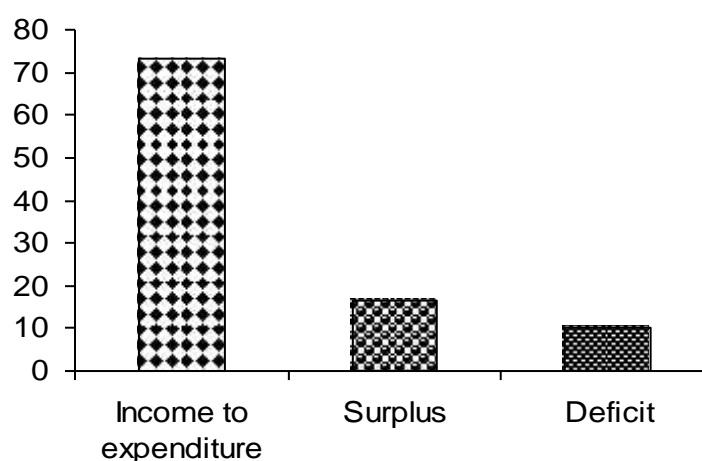
Table no 5.2.5 **Income and Expenditure of the Respondents**

Title	No of respondents		Total	Percentage
	Damai	Kami		
Income to expenditure	10	12	22	73.33
Surplus	3	2	5	16.66
Deficit	1	2	3	10.00
Total	14	16	30	100

Source, Field survey, 2063

Table 5.2.5 shows that 73.33 percentage respondents have balance in income and expenditure. About 10 percentage respondents are in deficit in income because of low income and large family size. This can be shown in the following figure.

Figure no 5 **Income and Expenditure of the Respondents**



5.2.6. Diversification of Occupations

If the previous generations are compared it can be observed that there is a decrease in involvement in their traditional occupation in the successive generation. His decrease is due to many reasons like lack of skill, no profits and no customs. Modern markets are full of varieties of designs but these occupational groups are unable to complete with such designs. Thus, they lose their customers and lack of any profit.

Table no 5.2.6 **Occupational Composition of the Damai and Kami**

Categories	Damai		Kami		Total	Percentage
	Number	Percent	Number	Percent		
Traditional Occupation	5	35.71	6	37.5	11	36.65
Agriculture	7	50.00	8	50.00	15	50.00
Trade,Painter	2	14.28	2	12.5	4	13.39
Total	14	100	16	100	30	100

Source, Field survey, 2063

Table no 5.2.6 shows the occupational composition of the Damai and Kami household in Daman VDC. Their involvement is very low in the traditional occupation. Rather than traditional occupation, a large portion of Damai and Kami households are involved in agriculture. Above table shows that 35.71 and 37.5 percentage households are only engaged in their traditional profession like tailoring and blacksmith, 50.00 percentage households of Damai and Kami are engaged in agriculture and very few portion of the households are involved in another profession like painting, trade and services. They have limited agricultural land and they are involved in small scale agriculture because of *Adhiya* (share cropping) system.

5.2.7 Attitude towards Traditional Profession

Tailoring, beating panchai baja and blacksmithing are the traditional professions of Damai and Kami community. By the impact of modernization

these community can not improved their traditional profession. But they diverse from these profession and adopted another profession. Now a day old peoples are engaged in their traditional profession but young generation have not interest in their profession because of low income, ready made goods and so on. This situation can be seen in the following table.

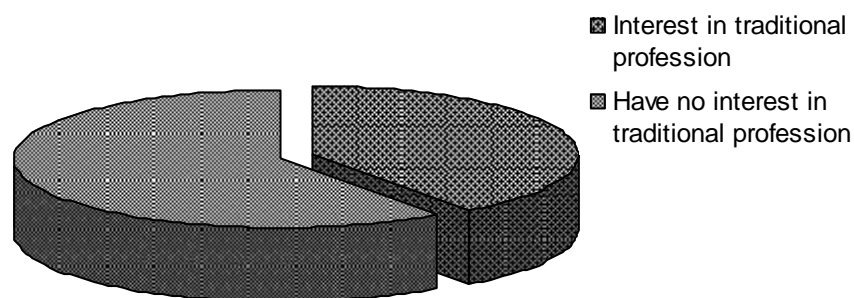
Table no. 5.2.7 **Attitudes of Young in their Traditional Profession**

Attitudes in profession	Number		Total	Percentage
	Damai	Kami		
Interest in traditional profession	5	7	12	40
Have no interest in traditional profession	9	9	18	60
Total	14	16	30	100

Source, Field visit, 2063

Table 5.2.7 shows that 60 percentage respondents have not interest in their traditional profession and only 40 percentages have interest in their traditional profession. This data shows that the young generations are going to diverse from their traditional profession and they want to adopt alternative profession to livelihood strategies. This show that their traditional professions have not social values, economic benefits, lack of market and they have not skilled man power. So they are going to left their traditional profession, values and norms. This can be shown in the following figure.

Figure no 6 **Attitudes of Young in their Traditional Profession**



5.2.8 The Ways of Earning Living

In the traditional society, the Damai and Kami were occupational caste, Damai as tailors/ musicians and Kami as goldsmiths/ ironsmiths. For the Damai and Kami, their traditional occupations namely tailoring and smithing were the main source of earning livelihood. In the past especially among all Hindu caste had their own occupation. The caste groups exchanged their products and services with each other. In this way they earned their livelihood.

Table 5.2.8 The Ways of Earning of the Respondents

Occupation	Population		Total	Percentage
	Damai	Kami		
Agriculture	7	7	14	46.66
Services	1	1	2	6.66
Business	1	1	2	6.66
Painting	-	1	1	3.33
Traditional profession	5	6	11	36.66
Total	14	16	30	100

Source, Field survey 2063

Table 5.2.8 shows that most households of caste groups had their own land and produced agricultural products. Damai were engaged in tailoring for their Bistas (Clients). In exchange they received a fixed amount of food grain. This system of payment is called Bali. Occasionally, they play their popular Pnachai baja as musicians. Similarly, Kamis especially ironsmith/ blacksmiths also received Bali in exchange of repair and maintenance of agricultural implements. However, goldsmiths get cash (any kind) for wages of preparing gold or silver ornaments. No formal Bali system exists between goldsmiths and other caste/ ethnic groups in these two communities.

Only the males were engaged in their traditional occupation and the free time they engaged themselves as agriculture labourers along with their females

and children, so their ways of earning livelihood was limited with in their traditional occupation.

Slowly, socio-economic changes took place in the society. This socio-economic developmental impact changed their livelihood strategy. So, they started involving in other economic activities especially in agriculture, services, business etc. They did not have sufficient land and proper knowledge for agriculture as they were only engaged in their traditional occupation. Due to the socio-economic changes their traditional ways of earning livelihood became problematic. Therefore, they were completed to start small scale agricultural practices as their supportive means of earning livelihood.

5.2.9. Bali System

Dalits work for the land owners and clients get wages interns of grains in annual basis. This system is practicing in the study area. Damai and Kami community provides their skill and knowledge for example Damai sew or mended clothes and Kami make or mended sickle, axe the whole year and in return they get a fixed amount of food-grain. This agreed upon earlier with the Balighare. This Bali system is in practicing in earlier time and it takes a form of a social institution, which is based on compromises.

Bali system is still practicing in Daman area not only Damai caste but also in Kami community. Damai and Kami collect food grain from another community of this area such as Chhetri, Brahmin and Newar. This system helps to establish the social and interpersonal relation between the two communities.

5.2.10 Social Status of Damai and Kami

Discrimination operates the denial of opportunities and rights to certain groups on the basis of race, sex, and caste. Discrimination is a learning process that takes place in circular basis. Discrimination can be either intentional and conscious or unconscious and it can be practiced by an individual, a group of individual discrimination (against certain castes, race and groups). Social discrimination consist social inequalities of various entire social group. Some-

what, some superior caste groups deliberately impose certain legacies. Entry in the name of caste system, caste discrimination is abolished by new civil code 1990 of constitution of Nepal but age-old practices persist in rural areas. Where untouchables often are debarred from sharing public facilities of entrances of temple. Nearly 5 million of Nepalese people are low caste. Dalit are comprises Hindu i.e. Kami, Damai, Sarki, Badhi, Ponde, etc. are also known as untouchable they occupy the lowest rank in the caste system i.e. created and dominated by the one priest class of Brahmins in the name of the caste upper cartelism (Brahmin, Chhetries etc.) get success to discrimination against.

Existing social condition of Daman VDC is positive towards the caste system, which may be exclusively correlated with the direction of Junga Bahadur Rana's code 1854. Historically, in this VDC, Kami and Damai people are neglected, as they comprise into untouchable people i.e. their ascribed status. As being superior castes, Brahmin, Chhetri, Newar, Tamang etc. do not accept water, liquid things and cooked food from Kami and Damai. Traditionally, because they are considered polluted by the contact of them.

In this VDC, educated person more pretended to humiliate the lower caste people in a certain restriction instead of provoking of caste discrimination against caste hierarchy system. Theoretically, educated people say something like that, we must abolish the caste hierarchy system from our superstition society, which beside we could enlarge the propaganda of equilateral society with the society, which promotes the society toward the change itself. In study area, both in the name of societal welfare and house tranquility (large number of so-called upper castes) however, towards castes like Kami, Damai have been discriminated by large number of so-called upper castes, whatever, whenever, however, they want or could?

Real view of Kami and Dalit people, how much have they badly influenced, or effected by deep rooted stereo type belief of untouchability of which Kami and Damai people could not accelerate their social activities in openly manner castes counterparts. Some types of confinement against Kami and Damai

deliberately have been existed in both public and private place by some high caste groups since very beginning. There are temples named Risheshwar, Indrayani Thana, Krishna Mandir, and Kala Bhairav which are located in the study area. Actually, they are local temples. At the same time, Kami and Damai women of the VDC said 'We can't enter into those temples because of warning about prohibition of entrance, 'Most of the opinion of Kami and Damai were that they don't want to enter into the temple because superstition belief god spirit, something like that, humiliate or happen with us. Similarly, Kami and Dami people are prohibited entrance in the temple of western part of Nepal name Doti district, (Himal, 2001, Nov.).

Similarly, in the public place like school has not discrimination to the Damai and Kami people but when Damai and Kami women visit to public taps, they have to leave the tap or gave the way honestly, for upper castes people. In human type of practice has imposed against Damai and Kami people. Similarly in private sectors or place, prominently discriminate against them. They are not permitted to enter into the house of upper caste people and not eat food closely sitting together at one place. Kami and Damai people are obliged to live out side the door or out from the house. Similarly tea-shop is a place where Damai and Kami people have been discriminated. So, they feel some degree of discrimination, and humiliation.

Refusing untouchables entry into Hindu temples is one of the most common form of caste based discrimination in Nepal through the countries including Kathmandu valley. Large number of Dalit (untouchable people) prohibited to entry into the temples. However, the temple is constructed by the direct involvement of Kami, Damai Sarki this kind of discrimination to be particularly outrageous, as they feel, like most Nepalese, that religious practice is a fundamental human need and further that since they are also devote practicing Hindus that access to Hindu temple is their basic rights (Cox,1994). Despite this kind of discrimination however, the majority of untouchables in Nepal continue to follow Hinduism.

In this critical situation a 'Dalit' himself under came into discrimination and exploitation instead of protest against particular castes. They could not courage to enter into temple and house, because, Hindu orthodox claimed to deserve their deities, what religious instruction said, manage within the society. Certainly development of concepts of in certain basis tremendous development of concepts of modernization and urbanization help them to get release from caste hierarchy system as well.

5.2.11 Economic Exploitation and Discrimination

Economically large number of 'Dalit' have been considerably exploited, suppressed, rather discriminated, since the age of the ancient structure of Hindu society itself, managed hierarchy system under which untouchable occupied lower level. So, traditionally they have to perform very specific type of menial occupation, such as metal work, sewing, cleaning of toilet, etc. (which have very lower income) with in society, managed the specific type of occupation by caste division is one of the best hindrance of discrimination of society. One of the basic particular characteristic on the behalf of adopt of traditional menial job comparison with other castes occupation (good income jobs) considerably mention to negative way of economic discrimination. In researchers field visit, motivation lead towards the castes of economic discrimination, exploitation is deep-rooted from religious practices. All of the available means of resources are controlled by high castes people, they reluctantly have enabled to exploit over untouchable castes by using various means of resources. Besides, over whelming rising of exploitation and discrimination economically, socially, Kami, Damai are treated as low level behavior, each these day too. Kami and Damai people's economic and social activities have been badly influenced, so that economic and social structures of Kami and Damai lead to negative determination. In this situation Kami and Damai could not give their decision of economy rather they always subordinate towards upper caste too. Most of the Damai and Kami people have burden of loan from different money holders and land lords of upper castes people. By lending such types of money in high rate of interest land-

lord, money-holder of high castes always exploited, many of poor people in this VDC including Kami and Damai people.

The above scenario, reflects us that positive generalization have been taken place on the behalf of economic activities of Kami and Damai people. However, some what discrimination exists from the certain perspectives to influence of negative, economic activities of Kami and Damai people within the society. Local high caste official still refused to buy milk from untouchables and the untouchables responded by initiating legal proceeding against them (Sharma1991:77). Since, on contrary high caste milk-producers get success to control over local market and obviously make certain advantages from the economic sustainability and development of local people.

Chapter Six

Summary, Conclusion and Suggestion

6.1 Summary

Dalits are economically exploited, made socially untouchable politically devoid of access to all resources and are educationally backward. Damai and Kami are the largest Dalit groups of Nepal in term of population size. Kami are blacksmiths who are along with their traditional caste occupation of making and repairing iron tools, the Damai are practices their traditional caste occupation of tailoring along with agriculture and they also play musical instruments in various social and rituals occasions. The Kami and Damai people are very interesting to do alternative strategies of service instead of making and repairing iron tools and tailoring and beating panchai baja. They changed their traditional occupation into the diverse economic activities like agriculture, wage labour, business etc. The factors for the change were market facilities, imported readymade goods and lack of manpower.

The main objectives of the discussion itself tried to clarify their traditional occupation in changing context of Damai and Kami people are influence by the globalization and modernization on livelihood strategies. Present study also tried to high light the adoptive strategies to survive and attitude in their traditional occupation. Researcher applied various data, techniques i.e. interviews, observation, household survey etc. The study was mainly based on descriptive and exploratory. In Daman VDC, total household of Kami and Damai settlements revels 73 among them 30 households was randomly selected for conduct of study. The household covers 155 populations 20 percentage of Damai and Kami population of sample households are illiterate, the literate populations are 80 percentages but only 13.33 percentage populations passed the S.L.C. level.

Majority of Kami and Damai household have less than 3 ropanies 53.33 percentages household have more than 3 ropanies and 13.33 percentage

household are landless. The people of the study area's people kept some livestock. Mostly they have chicken, goats and pigs. Livestock help to them income generate.

Due to the lack of market, readymade things and skills, their traditional professions are going to problem and they are going to adoption alternative livelihood strategies. 46.66 percentage of households are engaged in agriculture and 36.66 percentage households are engaged in their traditional profession, 9.99 percentage are engaged in service, business, and painting. Majority of the households have very low income this is not efficient to their household.

Most of the changes are seen in their traditional occupation based social institution like Bali system .Along with the institution change their occupation has also diversified. If their occupational involvement is viewed, about 42.10 percentage Damai and 36.66 percentage Kami people are engaged in traditional occupation. This occupational involvement scenario represents their changing livelihood strategies.

6.2 Conclusion

Damai and Kami community are interdependent with other high caste for their livelihood strategies. The traditional occupation of Damai and Kami in Daman VDC has changed due to the development activities and global economic impact. The development of trans communication, the skillful manpower started tailoring and impact of ready made iron tools are going to push backward to these community.

A specific change has been seen in the traditional occupation and social institutions of these communities. The changes and diversification emerged due to the internal as well as external causes. Which have a negative impact on the traditional occupations which further compel them to diversify. The absence of knowledge and skills about new fashion and nature of frequent migration are taken to be the internal causes which have played a vital role in changing livelihood of these groups. Traditionally, their economy had been mainly based on traditional occupation itself but it has changed to agriculture

based livelihoods. At present, the livelihood strategy of Damai and Kami are primarily based on agriculture. They earn their livelihood by involving in agriculture as well as business and local agriculture wage labours. Their traditional occupation is only a supporting means of livelihood. Only those who are commercially involved in their traditional occupation accept it as their primary livelihood.

Kami and Damai people have not such skillful techniques and modern instruments for tailoring, beating baja, and blacksmithing tools. They cannot develop their skill, and buy the modern instruments for tailoring, baja, blacksmithing tools due to their poorness. Also their product prepared with traditional techniques is expensive, unfashionable and unable to deliver timely with compared to modern one. They have no financial support to develop their skill and buying modern instruments for blacksmithing, tailoring and baja. They are going to looking for alternative work in place of their traditional occupation.

6.3 Recommendations

Kami and Damai are traditionally occupation caste group but now days they are marginalized from their traditional occupation. Their traditional earning livelihood, social institutions are changing and their involvement in other economic activities is highly increasing for the livelihood strategy. The points to be considered for improving the overall livelihood strategies condition of Damai and Kami community.

- Social awareness needs to be created both the Damai, Kami and touchable caste so that one does not discriminate against the other.
- Modernize occupation skills of Damai and Kami in creation of self-employment opportunities because for their prestigious job.
- Basic training should be given to those who are not skilled in their traditional occupation and have not the knowledge about new fashion and new design should be provided for those who have lack the knowledge and skill.

- The Kami and Damai people of Daman VDC have not good social and economic status. The government should lunch some programme considering their customs to uplift this community.
- Most of the community depends upon the agriculture and the method of agriculture is primitive type. They should provide the modern agriculture methods and loan.
- They have a very low educational status and feel socially depressed, so for uplifting their capacity building, employment oriented programme should be launched.
- In order to preserve their cultural identity musical instruments like panchai baja should be needed and for this awareness must be from social sector and preferences should be given from the national level.
- Raw materials should be provided to this community to preserve their traditional profession.
- The government should lunch some credit packaged programme in this community.

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Annex – I

Questionnaire

1.

S.N	Name	Age	Sex	Religion	Family size	Martial status	Education

2. Economic Condition – Land -----ropanies, Livestock -----

3. Source of income: - Farming / Services / Business / Job and others

4. Since when have you been settled here? -----B.S.

5. What is your major occupation? -----.

6. When did you start this occupation? -----B.S.

7. Did you take any training? Yes (), No ().

8. How much money earned by the month from this work? -----.

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

Enough (), Moderate (), Hard to maintain ().

10. Do you have interest in your traditional occupation? Yes (), No ().

11. Do you fell humiliation or hate? Yes (), No ().

12. If yes, give the reason.

- By the cause of low income.
- By the cause of low caste.
- By the cause of no land.
- By the cause of the supervision of high caste people.

13. Do you shift from your traditional occupation? Yes (), No ().

14. If yes, which professions do you adoption? -----.

15. There is a custom of working in the Bali system? Yes (), No ().

16. Do you have any organization / institution, which are assisting in the community? Yes (), No ().
17. Do you think your community follows your traditional occupation in future? Yes (), No (), Unknown ().
18. Your traditional occupation is increasing? Yes (), No ().
19. Why your traditional occupation is going in problem? -----.
20. Do you feel is there still a untouchable, touchable disparity notion in your society? Yes (), No ().

Check List

1. Is there Bali system practicing in your society?
2. What are the sources of earning of Damai and Kami community?
3. What is the social status of Damai and Kami in your society?
4. Caste discrimination system is still practicing in your society?
5. What is the economic condition of Damai and Kami community?