

CHAPTER I

INTRODUCTION

1.1 Background of the study

Social stratification is a horizontal division of society into high and lower social units. Social stratification refers to arrangement of any social group of society into a hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratifications. Social stratifications is an institution that touches many features of life including wealth, politics, carriers, families, clubs, communities , lifestyles or inferior relatives to one another in socially important respects. It is said that the process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as social stratification (Rao, 1990).

Nepal has a diverse ancient cultural heritage. The Nepalese caste system is the traditional system of social stratification of Nepal. The caste system defines social classes by a number of hierarchical endogamous groups often termed Jat. This custom is only prevalent in the societies of the Khas / Parbatiya, Madhesi, Newars. Since the unification of Nepal in the 18th century, Nepal's various indigenous "Janajati" tribes as well as a few Madhesi castes have been incorporated within the caste hierarchy by the Hindu Elites. In Hindu religious books have been defined man as four Varna. They are Brahmins, Chhetri, Baishya and Sudra. Among them Sudra indicates Dalit.

Dalit community is the most marginalized and disadvantaged group in the Nepalese society. This is the manifestation of historical fact that the exploitative Hindu caste hierarchy of Nepali society compelled Dalits to be excluded in every sphere of their living. They are socially exploited, politically powerless and under-represented and economically poorest segment of the society.

According to the constitution of Nepal (1990) and the interim constitution (2007) every citizen of Nepal deserves equal right in Nepalese society. However in practice, owing to the deep-rooted traditions and customs, there exists discrimination and inequality among and between the various strata of people. Some of the strata are known as so called

'mainstream strata' and heavily exercise civic, economic and political power of state and governance on their own. On the other hand, some of the strata are oppressed, suppressed and exploited by their own countrymen and 'mainstream strata'. These oppressed strata of people are marginalized and excluded in the development process of Nepalese society. Out of such exploited, excluded and oppressed strata, Hill Dalit of Nepal is a major marginalized group of Nepalese society. The Hill Dalit constitutes approximately 7 percent of total inhabitants of Nepal. Unless and until the inclusion of these marginalized and excluded strata in development and decision making process is not insured, the goal of national integration will remain unattainable.

It is widely recognized fact that economic change can play decisive role to change the structure of a society, a community or a group. Dalit is no exception in this connection. Market economy has penetrated each and every corner of our society. This has brought up different level of social and economic changes. In this process, traditional occupations and social relationships are changing rapidly. In this connection, it is very enviable to investigate the nature and pattern of such overwhelming change. Without understanding these changes, it is not viable to develop realistic framework that aims at mainstreaming and uplifting the Dalit population in Nepal. Hence proposed study tries to include the agenda of excluded and disadvantaged group through relevant research initiative. It is expected that the research on 'Continuity and Change in Traditional skills and Technologies Among Hill Dalit of Nepal: A Study Based on Kami, Damai and Sarki of Kaski District will effectively contribute to further policy debate on national integration and social harmony of Nepalese society.

Damais is one of the ethnic group, it has own culture, belief, and tradition and they have own profession tailoring. They sew and mend clothes of the villager's people and engage in marriage ceremony for musical band. The Damai castes of people are basically Hill dweller and engaged in tailoring and also in music. They migrate from hills to Tarai. On certain occasion like that of marriage, they perform musical bands. Since their requirements are not fulfilled from this occupation. They supplement their income from the wage earning.

Total population of the Damai in Nepal is 390,305 which is occupy 1.72% of total population and 10,594 population of Damai occupy in Gorkha District among them 202 population of Damai is settle in Srinathkot VDC which is the large number among other Dalit population in Srinathkot VDC .

Eventually, the purpose of this research is to contribute the understanding of the traditional occupation and the changing pattern of traditional occupation of Damai people of Srinathkot VDC.

1.2 Statement of the Problems

Nepal is a small country in the world but rich in caste, language, culture, tradition, and religion. It is known that Nepal is multicultural, multiethnic, Multilanguage and multi religious country. Due to ethnic diversity of people, their own type of culture and tradition has played the important role to build the nation. Majority of the people are live in village, so rural life is thought to be important from tradition and cultural point of view. According to census 2011 more than 125 castes live in Nepal among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries in different periods of time.

According to CBS data 26.5% of Nepalese people are below poverty line. In this condition some cast and ethnic groups are bound to give up their traditional occupation. They are unable to meet their basic need (food, clothes and shelter). The development programs implemented by government and non-government agencies could not reach to the needy people.

They practice primitive farming system. There is no irrigation facility. The landowner ship is less than the other part of VDC. The production of food grains and income from tailoring profession is not sufficient to maintain livelihood for the whole year. So some youngster goes to India and other nation to earn money. Some of them work as wages labors in the nearby villages. The rate of the wage labor is very low. They get full time employment in agriculture in peak season such as plantation and harvesting. There is not any cottage industry in the vicinity. These factors reflect the depth of poverty of Srinathkot VDC of Gorkha. There is co-relation between poverty and living standard.

There are less educated people. There is lack of awareness programme, education related to health, local development etc.

Various studies show that Dalits of Nepal have the smallest or marginal landholding. They are economically deprived, socially oppressed and politically excluded in the development process. Traditionally Dalit worked as artisan, mason, carpenter, painter, builder, labor, tailor, tiller, musician, iron-worker, shoe maker and mender, producing and manufacturing different types of goods from metal, wood, lather and forth. But now a days the growth of economic-commercial-industrial activities, development intervention and urbanization, a sizable number of Dalit are shifting their primary source of livelihood into service, business, sales, skill and non skilled labor (domestic and foreign) as well. With respect to the Dalit of Nepal, various authors, researchers and social reformers have expressed their concern through their writings. But the empirical studies on occupational mobility, preference, satisfaction, and Dalit perceptions towards their own skill technologies are still lacking.

Although different studies and research have been made in this regard but very few has been done in case of Damais of Central region, especially of Gorkha, There is no documentation about the Damai ethnic group of Srinathkot VDC of Gorkha and their religions, cultural, social and economic condition. So the researcher is trying to present the research in the Damai community of Srinathkot VDC and their different aspects. The research questions are as given below: Hence, following key research questions has been addressed through this research:

-) What is the major source of livelihood among the study population?
-) What are the major Skill technologies among the study population?
-) What occupations and technologies are still sustained in the sway of change?
-) What are gender specific perspectives of the study population toward their traditional occupational skills?
-) What are the factors that fostered shift in their traditional occupations?
-) What role does traditional skill technology play in the livelihood and daily life of the study population?

1.3 Objectives of the Study

The general objective of the study is to find out the socio-economic condition of the study population Srinathkot VDC. The specific objectives as follows:

- a. To study the traditional occupation of the sample households.
- b. To study the factor responsible for the changes in traditional occupations.

1.4 Importance of the Study

The study of Damai community is very important because it is the discriminated and neglected caste of Nepalese society. But they are still existing alongside of country and reforming traditional occupation to serve high caste people. As the society is Changing and is being complex day by day, they are facing big challenges to protect their culture and tradition. They are the indigenous people of Terai, inner Terai and Mid-Hill. To understand the unique culture of study population, the present study is an attempted for providing the systematic analysis and fill of the gap in the field of social study of the community.

There is more ethnography study in Nepal especially of Gurung, Serpas, Magar, Tamang, Rai, Limbu, Tharu, Mushar, Sarki etc but it is less in case of Damai community. Present study will be helpful to the many researchers for study of Damai community in future. This study focus on the Srinathkot VDC of Gorkha District where there is large number of Damai with their own culture and tradition. So that researcher tries to find out about the traditional occupational along with the change in pattern of traditional occupation in Damai community. It saves the time to do the present situation analysis to implement the program and also useful to all academicians, interested individuals and the development of the social workers.

1.5 Organization of the Study

This dissertation consists of five chapters. The first chapter deals with the introduction of the topic under study. Under this chapter background of the study, statement of the problem, objective of the study, importance of the study and organization of the study are

included. The second chapter is about 'Literature review' which include conceptual review and review of previous study.

Third chapter related to the research design, rationale for selection of the study area, universe and the sample, nature and source of data, tools and techniques of data collection, method of data analysis and limitations of the study.

Chapter four includes the general description of the study area and use socio-demography, socio-educational and economic characteristics of sample households. It also deals with discussion of the available data of social condition: age groups, literacy/ educational status, marital status, family type, family size, family head, economic condition, women's status and cultural condition.

Chapter five is concerned with the main heading of data presentation and analysis. The traditional occupation, opinion about other occupation, reason to follow the traditional occupation and reason for changing traditional occupation are discussed.

Chapter six is concerned with summary of finding, conclusion and recommendation. At the end of this study; references and annex (which includes interview schedule) has been presented.

CHAPTER II

LITERATURE REVIEW

2.1 Conceptual Reviews

Dalits are those groups of Hindu people who are kept at the lowest rank of the caste hierarchy. The four fold hierarchy of Hindu society comprises of Brahmins at the top, then Kshetris, Vaishyas and the Shudras at the bottom. Dalits are considered as belonging to Shudra Varna. The word "Dalit" was used for the first time by "Simon Commission" in 1927 in British India to refer to the group of people of Shudra Varna whose touch was not accepted. In Nepal, this word was used by Dalit activists and organizations from 2024 B. S. The literal meaning of Dalit is "oppressed", "exploited" or "subjugated" which is devised as they are oppressed by the higher caste. National Dalit Commission has defined the term as "the community known as so called untouchables (Pani Nachalne ra Chhoichhoti Halnu Parne) by Hindu Varnashram System and the Civil Code 1910 B.S., discriminated in the society and excluded from social, economic, political, educational and religious life and also from the national mainstream are Dalit people". The Old Legal Code, 1854, defined the group as Pani Nachalne Chhoi Chhito Halnu Parne, meaning those groups from whom water is not accepted and whose touch requires sprinkling of holy water to purify them. National Dalit Commission has listed twenty two Dalit castes living in Nepal. Out of these twenty-two castes, only five castes: Gandharwa, Damai, Sarki, Badi and Vishwokarma are found inhabiting in hill regions and are termed as Hill Dalits. Regmi (1971:23) notes that in the hill region of Nepal occupational castes were generally limited to tailors, leatherworkers, blacksmith, goldsmith (Damai, Sarki, Kami, Sunar) etc. But the number of occupational caste group in Nepalese Terai is larger along with dairymen, gardener, washer men, oilmen, carpenter, traders, shopkeepers, etc.

Steward (1955) described the relationship of culture, environment and technology in the book, theory of cultural change, in which:

-) If culture is simple, it is more affected by nature, and if culture was complex, it is less affected by environment.

-) Technology was developed in same ratio of adaptive strategy of human group's in particular environment.
-) Cultural was affected from surrounding situation and at same time it was also affected to others.

In Nepalese society, traditionally, castes like Damai, used to play a number of instruments for occasions such as marriage and rice feeding programmes of elite upper caste people. However, with many villages now having television, radio and even a local FM station, such accounts are declining gradually. The minstrels, Gaine, used to play instruments like Sarangi but even the Gaine are declining in number.

The decline of the village artisan is in progress in Nepal at different rates depending on the particular occupation and location involved. The historical context of the process is such that those most vulnerable to this change are least able to find new opportunities outside wage laboring. The condition under which artisan production takes place, production within the household working directly for a particular client, are hardly conducive to resisting pressure either individually or to an even greater extent collectively. But these same conditions plus possessions of even a tiny amount of land mean that the household is unlikely to migrate completely, whilst elements of protective patronage exit.

In the situations of change, women often have to take on dual responsibilities of continuing caste-based occupations and maintaining the household. When men give up their traditional occupation on account of its low ritual status or inadequate returns, the entire burden of occupational work often falls on the shoulder of women. Many men migrate to towns leaving behind their families. The women continue their contribution in terms of services or craft, but for want of male help, they face the choice of losing their clientele or coping with a doubled work burden. Thus, women's contribution to occupational continuity is carried out within patrilineal limits and under the impositions and control of caste.

The Damais or tailors practice their traditional 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 occasions and ritual of their clients. They also provide their services to clients in the traditional Jajmani or Bali. This is a system, in which the Dalits have to serve the higher castes, and in return, they get grains during harvest once in a year. Normally, they get very less paying as compared to their labor. Although, the system remains strong in most of the villages, it seems almost disappeared in Gorkha. However, traditional occupation of the Dalits still can be found in Gorkha. The occupations are declining because of two main causes: it has been greatly affected by modernization, and; most importantly, its low social prestige. Most Dalits discard their occupation, although it has handsome earning even at the present time.

Changes in Nepal's state and social structure, along with the rise of mass media, continue to impact the lives of Damai musicians and the music that they play. Since their establishment in Nepal beginning around the 14th century, the Damai's social status has become that of an untouchable occupational caste along with the Gandharba (Gaine) musicians, the Badi (musicians), the Sarki (tanners) and the Kami (blacksmiths). Though caste purity laws were removed from the Nepali legal system in 1963, caste remains a significant part of social reality.

The demise of the patronage system, while in theory a step toward greater social equality, has had a significant economic impact on the Damai. With their major source of income from musical events removed, many Damai have adopted other more lucrative professions. Some have become full-time tailors, leaving their villages for Kathmandu or other larger cities. Others, especially those in Kathmandu, have abandoned the Panchai Baja for the Band Baja. One reason for this may be that the clarinet, trumpet snare and bass drum band receive more than twice the income of the traditional ensemble. However, while this is true in the villages where bands must be called from far away, the situation can sometimes be opposite in Kathmandu where bands are plentiful. Several people in Kathmandu mentioned the expense of a Panchai Baja as a deterrent from hiring this type of band for their functions, though they preferred the sounds of Sahanai,

Dolakhi and Damaha to the clarinet, trumpet, snare and bass drums. Also, mass media, especially the national broadcasts: Radio Nepal and Nepal Television, are contributing to the loss of regional variation as groups try to please their audiences with the latest modern folk (Lok, Adhunik) hits and do not compose as many of their own songs.

Damai people, a lower caste group of Nepal has settled in almost region in every District of Nepal. The total population of the Damai is 3, 90,305, which is 2% of the total population of the country according to the data of the CBS of 2011. The number of male and female distributed is 1, 88,329 and 2, 01,976 respectively. The population of Damai region wise is, it is highest in western Development region (28%) and lowest in Far Western Region (16%) and District wise, Kaski District has the maximum population inhabitant and Mugu District has the lowest population of Damai (11). The position of the Achham District is the 2nd largest for Damai population inhabit (14,709). In the study area of the Srinathkot VDC there is 202 population of Damai inhabitant according to CBS, 2011.

2.2 Review of Previous Study

For the purpose of the study of this subject, literature review of various writers is reviewed. The literature is reviewed from the thesis presented by the former students, reports and paper presented in seminars, bulletins, journals, and information published by various concerned agencies and books in the concerned topics. He summary of outcome of some of these studies has been illustrated here.

Adhikari.J (1996) in a case study in central Nepal noted that members of the occupational caste to be employed in traditional occupation had been declining. The reason for declining involvement in traditional occupation were not only the difficulty in obtaining charcoal from the forest but it was also because of easier availability of tools produced from factories on a mass scale. But Sharma et al. (1994) in the context of caste-based occupation found that a few living in or close to urban centers make a direct living from their own traditional skill. They also arrive at the similar conclusion that Kamis are hard hit by the availability of factory-produced farm implements, Damais by the availability of readymade clothes and Sarkis by availability of cheapest foot wears. If these people so

desired, perhaps they could be employed into the factories which are rendering their services less used.

Bista, Dor Bahadur (1967) gave a small description in the book people of Nepal. In the book Hamro samaj by Janak Lal Sharma (1955), there found the word damai in different pages. There is no any description of Tribe Ethnography of Nepal about the damai although there is the description of certain castes like Gaine, Sarki and Kami.

Caplan (1970) Urbanization is playing the role in changing the economic situation of marginalized groups and Dalits. The monetization of economy has had brought Cobblers less dependent to Priests. The traditional plough system was noticed to be declined and Cobblers were found to be working outside the village for cash. This shift is because of the improper distribution of resources to all racial people, (ibid). Many people are frequently turned to migration towards urban areas as a solution of their economic crisis. For many members of tribal groups in Nepal, migration in the Gurkhas has/had meant an amelioration of their economic situation,

Caplan (1972) has, thus, examined the shift in the economic and political links between the two groups – high caste 'Priests' and untouchables 'Cobblers' -in the hills of Western Nepal through national innovations like new methods of communication, roads, airfields, radio telegraphs, educational facilities, New Legal Code (equal rights to all citizens) ,etc. Traditionally, there was high dependency of Cobblers to Priests for loans of grains and cash an in return; they used to give either lands or their services as ploughman or agricultural laborers. In later time the relation between these two groups is changed and the dependency of the Cobblers upon the Brahmins has lessened considerably.

DFID, 2005: People need the opportunity to participate fully in the life of their community if they are to flourish and realize their potential. But certain groups in society are systematically excluded from opportunities that are open to others because they are discriminated against on the basis of their race, religion, gender, caste, age, disability, or other social identity. Socially excluded people are often denied the opportunities available to others to increase their income and escape from poverty by their own efforts.

So, even though the economy may grow and general income level may rise, excluded people are likely to be left behind, and make up an increasing proportion of those who remain in poverty. Poverty reduction policies often fail to reach them unless they are specifically designed to do so.

Dube (2001:155) has described the women's role in context of occupational continuity. She explains that women's work contributes substantially to the occupational continuity of a caste group. It is, of course, true that the growth of new professions and open recruitment to occupations have been important aspects of social change in any caste-based society. In the caste-linked occupations, the work of women, carried out as members of households – the basic units of production and servicing – is the indispensable. It is difficult for weavers and potters to carry on the complex processes of their craft without continue help of the women and children of the household, who in turn have well-defined tasks. Women can also take on aspects of men's work: it is not usual for the women in potter's family to establish contracts with clients and go to the market to assist with selling goods. Similarly, basket weaving is a joint activity. These illustrations underscore the fact that occupational continuity depends in large measure on women.

Hitchcock (1996) explained in his book, the Magar of Banyan Hill, due to the limited agriculture land, the Magars have joined foreign and Nepal Army as alternative pattern of survives. People adapt new way of life style and left their old one. At present day they are involved in different types of alternative occupation

Jha (2012) the study of the Terai Dalits, a case study of five VDCs of saptari VDCs districts of Nepal, the major objectives of the study were the overall socioeconomic conditions of the Dalits communities. He found that there Dalits are discriminated in the society and treated as untouchables. In this area the major problems of the Dalits is they are living unhygienically. The status of the Dalits communities is far from the satisfactory, such they fall ill frequently apart from their backwardness He Dalits are extremely poor. They lack saving habits. Most of them have just small huts to protect themselves from the rain and in from the sun. On an average the Dalits families possess land, their own or

rented not exceeding ropanies, which is too heir social sectors .They either landless or they have too small piece of land.

Ortner (1978) was another famous anthropologist who studied the Sherpa society though the symbolic theory in her book, Sherpa through their ritual have made an effort to apply symbolic theory to examine the relation between the rituals through symbolic object emphasize certain cultural orientations. In the rituals process, people (actor of that culture) are conveyed and realized these meaning which, as they participate in such rituals or religious, ceremonies in the appropriate structure of consciousness.

Parajuli B.K. (2009) a study based on kami, damai & sarki of Kaski district, the main objective is to find the continuity and changes in traditional skills and technologies among hill dalits of Nepal.

Seddon (2007) in his book Nepal a state poverty has examined the root cause of poverty and inequality in Nepal. His book has been written from the socio-economic point of view. Analyzed the prevailing social inequality, he argues that it is due to the combination of social as well as the structure of the agrarian economic of traditional form. Nepal poverty is at accelerating stage. To justify the facts he advances his argument as: "Although social discrimination on the basis of caste, ethnic and gender differences play a significant part in maintaining social inequality in Nepal, nevertheless the roots of social inequality and therefore of social deprivation, lie within the structure."

Stirr, A (2007) says, "Changes for the better are occurring in Damai musical society along with the rest of Nepal". In the past fifteen years it has become increasingly acceptable for women to sing and dance in public, and several Damai women have become well known as singers of Lok Geet (folk songs). Non-Damai or partially-Damai musical groups have begun to adopt the sound of the Panchai Baja, including it in the composed Lok Geet featured on Radio Nepal and in Nepal Television music videos; thus, the musical practice is becoming less associated with untouchability, and gaining status as a Nepali national genre. Thus, the social status of the Damai as a group, and the popularity of the music that they play are affected by many factors which vary according to location and individual situations. The musicians, residents of central Nepal, take great

pride in the music that they make and hope to continue their traditions; it is their views of what constitutes the traditions that vary.

The study of the traditional occupation and change in pattern of traditional occupation of Damai people of Nepal is not found in detail or in short so far. No one has still given an interest to study about this caste.

CHAPTER III

RESEARCH METHODOLOGY

This chapter includes the method of research design, selection of study area, nature and source of data, population and sampling, tools and technique of data collection and method of data collection. For this purpose, a set of interview schedule has been designed to elicit demographic, social, economic, and culture data. The research methodology for the study purpose include following:-

3.1 Research Design

This study is aim to assess the traditional occupations of the sample households. For attaining the goal of present study, descriptive and explorative research design has been followed. Descriptive research design is fact finding investigation with adequate interpretation.

3.2 Rationale for the Selection of the Study Area

Srinathkot VCD is a heterogeneous native village and discrete familiar with culture, tradition, economic and social condition. There are large settlements of untouchable caste "Damai" than other castes. Damai have its own culture, superstition and their profession. By the unlimited development of modernization concept, western culture technology increasingly effect on the stereo type belief among occupational caste group and replaced by another culture. Similarly from the traditional occupational point of view, Damai are partly marginalized discriminated by upper caste.

3.3 The Universe and the Sample

At present there are 86 households of Damai in Srinathkot VDC ward no. 5 and 9 of damai guan according to the population census 2011. The selected number of households for the study is 43(53%) of the universe based on vulnerability.

3.4 Nature and the Source of Data

This study has used both primary as well secondary data. The secondary data has been taken from different source like VDCs records, newspaper, magazines and other unpublished reports and desertions official data and information.

3.5 Tools and Techniques of Data Collection

Primary data is collected from the household survey, observation and key Informants interview. The secondary data is collected from the concerned authorities, institution, books journal, newspaper and books. The data from the present study were study was generated from the following techniques.

Household's Survey

Basically, household's survey was conducted to obtain quantitative data such as population characteristics, sex, education status, landholding size, livestock number and type, family type, social position of the sample households marital status, economic condition etc. it help researcher to familiarized with community and further made easy to Dalit interview.

Key Informants Interview

Key informants interview was conducted to those people applicable to literate and intellectual matured persons include both Dalits and non Dalits, Being very familiar about both past and present status of the study population that helps to gain more information about them.

Observations

Observation is one of the essential research tools in any research works.

As the researcher herself is a permanent resident of the study area, it was easier for her to observe the overall activities of Damai people. The observation had been applied to get the reliable information for the study. Being the observation is as a key technique, it gives more truthful information of the subject matter. This study applied economic activities

relation to other caste groups, participation on social work in the society and adoption of the traditional occupation.

Focus Group Discussion (FGDs)

FGDs with different groups of the study population were done. Men and women of the study population, mixed groups, youths and children were organized. Formal questions were asked and interaction was made during the discussion. There was active participation of all sectors of participants, key informants, and targeted groups. Some common and some different answers on the traditional occupation and change in pattern of traditional occupation were discussed.

3.6 Method of Data Analysis

Analysis is the careful study of the available fact so that obtained from various sources that are scanned and tabulation under different heading. The table and rearranged data has been analyzed by the help of suitable stable statistical and simple mathematical tools. In this study descriptive and explorative method has used to present the collected data, after completing the field visit period, data has edited and tabulated as per the need of report mirror. Moreover, in order to make the report precise, map, figure and chart have been closed with this dissertation. Similarly, chapter, sub- chapter have been divided in this dissertation.

3.7 Limitations of the Study

Like other research work, this research work has following limitations.

- a. This study is focused on the traditional occupations of Dalit in Damai community in Srinathkot VDC of Gorkha District only not other aspect.
- b. It does not include other ethnic group: Gurung, Magar, Brahman, Chhetri and other untouchable caste (Kami and Sarki) etc. who are living in this place.
- c. Being dissertation, not a professional researcher, detailed research may not be possible due to lack of resources, time, budget and skills so that only of VDC is taken for study.

- d. All the data mention in this study based on primary as well as secondary data. Primary data is collected from household survey, observation, key informants interview and focused group discussion method and secondary data has its own limitations.

CHAPTER IV

THE SETTING AND THE SAMPLE

4.1 Physical Setting

Gorkha district is situated at the west of Gandaki zone in the western region of Nepal. Chitwan, tanahu and dhading surrounds Gorkha districts in south. Gorkha is divided into 66 VDCs, 13 illakas and 3 constitutional electoral areas. The height of Gorkha is followed by 228M to 8163M from the sea level. It is famous historical place (Gorkha durbar) and manakaman temple.

Srinathkot VDCs a heterogeneous native village with discrete cultural, traditional, economic and social conditions. Gorkha and surrounding valleys are lying in this area. Some crops such as potato, wheat etc. are cultivated. Brahman, Chhetri, Newar, Tamang, Magar are the main ethnic of this area. Tourists' trekking route, and grazing fields, Tamang culture and Gumbas' art can provide amazing entertain to human being in this area. Srinathkot VDC as the study area is heterogeneous native village and discrete familiar with culture, tradition, economic and social condition. Cultivated lands, forest, favorable climate, relatively dense population, are general characteristics of the area cereal crops, floriculture, citrus fruits, apple apices ad gardens are attraction of this area. Sloppy area, alluvial planes along with small terrain valleys made by Budhi Gandaki, Chepe Darurali, Marshyangdi, Trishuli, and Shyar Rivers lie here. Different cultures of Gurung, Tamang, Sherpa, Damai, Magars and Hindu and Buddhist culture along with monastery available here.

4.2 Land Use

The overall area of Gorkha is 3610 square kilometer, following grazing land 49848 ha, forest 105330 ha, arable land 4535 Ha, snow, river, mountain, rock etc. 1392239 Ha. Out of 455358 ha arable land only 40631 Ha is cultivated. Irrigation facility is available only in 12% of the cultivated land.

4.3 Socio-Demography

4.3.1 Population

According to the Nepal Census 2011 taken by CBS, the total population of this district is 288134 out of which 153727 female (53.3% and 134407 male (46.7%). But Civil Survey had taken by DDC in 2011. Gorkha, it records that the total nos. And average HH size is 4.9 no per HH. Migration rate is 1.5% and immigration rate is 0.35%. The population density is 80 person/ Sq. KM.

4.3.2 Caste and Ethnicity

Rai, Sherpa, Brahman, Chhetri, Magar, Tamang, Gurung, Newar Kami, Damai, and Sarki are the main caste and ethnic groups at Gorkha. Tamang are the major ethnic group, they have own language, culture and tradition. They live in eastern part of the district. They are mainly affiliated in agriculture, services and transpiration of goods after the Tamang, Newar majority is high in Gorkha. Fujel, Nareshwor, Taklung and Namgung VDCs are their main habitants following other part of Gorkha. The occupations of Tamang and Newar are trade, livestock and agriculture. They have own language, culture and customs.

4.3.3 Infra-Structures and Services

Gorkha district lies in the hilly region. Due to scattered settlement, geographical difficulties the basic services are lacking in this district due to difficulties in constructing the infrastructures.

4.4 Socio-Educational Characteristics of Sample Households

The socio-economic characteristics include family size, educational status of respondents, types of family, condition, reason for split of joint family, family head, and landholding size of respondents cultivated land and food sufficiency and occupational status of respondents.

4.4.1 Age Groups

Indeed, age and sex are important demographic factors. Age of an individual denotes one's mental and physical maturity, Roles and responsibilities and status in the family and in the society. Age makes difference in working hours, types of works, mental and physical awareness, responsibility and involvement in decision-making. The following table shows the age composition of the respondents.

Table 4.1

Distribution of Respondents by Age

Age Group	No. of Households	Percent
20 to 30 years	7	16.27
30 to 60 years	26	60.6
40 to 50 years	2	18.6
50 to 60 years	2	4.6
Total	43	100

Source: Field Survey, 2016

The table 4.1 presents the general information about the percentage distribution of the respondent by age. The largest percent of the respondents were from the age groups of 30 to 40 years of age which composed of about 60.5%. In the same way the least were from the age group of 50 to 60 years that composed of about 4.6% of the total respondents.

4.4.2 Literacy/ Educational Status

Education is the eye of the person and society that helps to recognize who they are. Educational level affects the way of living, their economic status and the use of new tools and technology for survival. Society depends upon educational condition of individuals. Before Rana Regime, general people were not permitted for education. So, they are backward in every field of life, which factor made them as poor.

Damai group is also a backward caste that has also less access in education because of their poor economic condition and unknown about educational benefits; there is huge number of illiterate persons. But now a day, there is somewhat awareness about

education and other modern activities in the community. Educational status of Damai household was presented in the table below:

Due to the deliberate denial of schooling to indigenous nationalities in the past, most of the cast, lower cast people and the girls have been deprived of educational opportunities. Due to the social discrimination, majority of the interest in respondents were deprived of educational opportunities. Although there was less interest in education for women in the past but now there is a little bit improvement. So among 43 respondents of the study area 26 have said that they could read and write whereas 17 of them lack reading and writing skill. The following table shows the educational status of respondents.

Table 4.2

Distribution of the Respondents by Literacy/Educational Status

Literacy/Educational Status	Number of Households	Percent
Literate	26	60.5
Illiterate	17	39.5
Total	43	100
Primary	11	42.3
Secondary	7	27.0
Intermediate	6	23.1
Bachelor	2	7.6
Total	26	100

Source: Field Survey, 2016

The table 4.2 shows that 60.5% of the respondents of the study area are literate where as 39.5% of them are illiterate. Here literate mean those people who can read and writes. Illiterate means those who couldn't read and who have not got any formal or informal educations.

Similarly, the above table 4.2 shows that 42.3% of the total respondents got primary level education. 27.0 % got secondary education. Similarly, 23.1 % of the respondents got intermediate and 7.6% got the bachelor level education of the sample households.

4.4.3 Marital Status

Marital status makes difference in respondents' status as it is through marriage that people change their status from the status of daughter to daughter in law, which increases their responsibility regarding decision making. In the life of a woman marital status is an important indicator as it increases role expectations like child bearing; caring etc. Early marriage is prevalent in the study population which has created problems in socio-economical, occupational, educational and other aspects of their living.

Table 4.3

Distribution of Respondents by Marital Status

Marital Status	No. of Households	Percent
Married	26	60.5
Unmarried	3	6.9
Widow	7	16.3
Separated	5	11.7
Divorced	2	4.6
Total	43	100

Source: Field Survey, 2016

The table 4.3 shows that about 60.5% of the sample respondents are married, only 6.9% are unmarried and 16.3% of the total respondents are widows. It is found that as in every community marriage ceremony is an important event and we found various forms of marriage in this community such as arrange marriage, love marriage, intercaste marriage, widow marriage, etc.

4.4.4 Family Type

The family plays vital role as primary group of society. It is the first school of learning for a child. How the child is brought up determines his attitude and behavior. The number of family type determines the nutritional status, educational status and other basic needs of life of its member.

Damai are also limited the same family structure as others. The eldest male is the head of the family. The whole family runs in his leadership. Authority of the property goes to the son after death of his father. The relation between husband and wife established according to the social system. Damai most probably prefer joint family system but now a day this type of family system is breaking up and nuclear family system is seen. The following table shows the family structure of the respondents.

Table 4.4

Distribution of Sample Households by Family Types

Family Types	No. of Households	Percent
Nuclear	28	65.1
Joint	15	34.9
Total	43	100

Source: Field Survey, 2016

As the table 4.4 clearly states the 65.1% of the respondents have lived in nuclear family pattern whereas 34.9% of the respondents live in joint family. In conclusion, we can say that the tendency to live separately after marriage has developed and they are moving towards nuclear family structure. The people of new generation do not like to stick to the norms and values of the joint family. Moreover, marriage is the major factor to change the family structure of Damai community as in the other, after marriage both new bride and bridegroom usually settle in new place independently. So the percent of the nuclear family structure is found greater than the joint family.

4.4.5 Family Size

The family size is the total number of family members living together in a single household. It is an important tool for measurement of socioeconomic status, educational status and occupational status of the family. Large families have comparatively difficulty in their daily living comparison to small family size for fulfillment of their basic needs and have better economic status.

Table 4.5

Distribution of Sample Households by Family size

Size of the family	No. f Households	Percent
1-2	8	18.6
5-8	31	72.1
Above 8	4	9.3
Total	43	100

Source: Field Survey. 2016

The Table 4.5 shows that most of the sample household has 5 to 8 members. The data on family size reveals that majority of the household 31 (72.1%) have between 5-8 member of the family, 18.6% have between 1-4 member of the family and rest have i.e. 9.3 percent have above 8 family member. Average household size of the sample is 6.13 which is higher than the national average size of the family member in Nepal (5.45). In the field survey, highest family member in one household of sample is 16 and lowest family member in one household is 3 in Srinathkot VDC of Gorkha District.

4.4.6 Family Head

Every household has its own family head. The whole family runs in his leadership. It may be either men headed or female headed family. We can see that male headed family has comparatively better socio economic status than the female headed family. Due to restricted women's access to work and education, and hence women do not participate in labor market as freely as men do.

Table 4.6

Distribution of Sample Households by Family Head

Head	No. of respondents	Percent
Male	32	74.41
Female	11	25.58
Total	43	100

Sources: Field Survey, 2016

Table 4.6 shows that 74.41% of the household are male headed family where as 25.58% are female headed family of the study area. It clearly shows the society we study is male dominated society. The implication is that female-headed households are poorer than male-headed households.

4.5 Economic Condition

4.5.1 Landholding Size of the Sample Households

Landholding Size of the sample Households determine more for those who depend on agricultural wage labor. And account for those who are living below the poverty line. Many of these households also own some land, but in holdings that are so small or unproductive that their owners derive a greater share of their livelihoods from their own labor than from their own land. Land plays a dual role in rural area: aside from its value as a productive factor, land ownership confers collateral in credit markets, security in the event of natural hazards or life contingencies, and social status. Those who control land tend to exert a disproportionate influence over other rural institutions, including labor and credit markets.

In the Srinathkot VDCs, only 16(40%) of the sample households have their own cultivated land and 24(60%) household do not have their own land. Among the 43 household only 16 household of land pattern are presented in the table.

Table 4.7

Distribution of the Sample Households by Land Pattern

Ropani	No. of Households	Percent
Less than one ropani	27	62.8
1-5	10	23.3
Above 8	5	2.3
Total	43	100

Source: Field Survey, 2016

Above table 4.7 reveal that among 43 of the sample household, 23.3% household have between 1-5 Ropani, 11.6 % of the household have between 5-8 Ropani and rest 2.3% of the household have above 8 ropani. Among the household maximum cultivated land have less than one Ropani and minimum land have one Ropani.

4.5.2 Number of Livestock and Poultry Farming

The sample household of Srinathkot VDC tamed only those types of animals which do not require extra feedings because of their poor economics condition. They tamed animals and birds in a limited number due to lack of education and training in modern farming and animal husbandry. We can see the domestic animal for their family purpose rather than occupational one.

Table 4.8

Distribution by Number of Livestock

Description of animal	No. of animal	Percent
Buffaloes	23	11.27
Cows	10	4.90
Ox	6	4.41
Duck	53	25.98
Hen	39	19.11
Goat	65	31.86
Pig	8	3.92
Total	204	100

Source: Field Survey, 2016

Above table 4.8 shows the out of 204 animal. For meat purpose they rear 31.86% of the goat. Similarly Ducks, hens and pigs are 25.98%, 19.11% and 3.92% respectively. For milk purpose they rear buffaloes and cows which are 11.27% and 4.90% respectively. 4.41% has reared Ox for the purpose of land ploughing which are limited in compare to the land they used for cultivation.

4.6 Women's Status

The women's status is a key variable in the exploration of the social status. Women's status plays an important role in raising the economic status of the family. Study shows that social adjustments is high in the family with educated and women's empowered family. Moreover, the study also shows the tendency of occupational divergence is high in relation to higher education of the women as it acts as a revolutionary force to liberate them from their subjugation and exploitation.

4.6.1 Households by Decision Making Role in the Family

Autonomy is the ability to obtain information and make decisions about one's own concern. It facilitates access to material resources such as food, land, income and other forms of wealth, and social resources such as knowledge, power, prestige within the family and community. Women's autonomy in health-care decision-making in the family is important for better maternal and child health, economical status and its outcomes and as an indicator of women's empowerment. Gender-based power inequalities can restrict open communication between partners about family decisions as well as women's access to basic needs and other rights and responsibilities. Evidence from other developing countries show that women's age and family structure are the strongest determinants of women's authority in decision making. Older women and women in nuclear households are more likely than other women to participate in family decisions.

The socio-cultural context conditions the relationship of women's individual-level characteristics to decision-making, and autonomy is a key intervening mediator between women's status. Women have little autonomy in many cultures, so it is important to get a better understanding of the determinants of their decision-making autonomy and variations across regions and socio-cultural contexts.

Table 4.9

Distribution of Households by Decision Making Role in the Family

Sex	No. of Respondents	Percent
Male	29	67.44
Female	14	32.55
Total	43	100

Source: Field Survey 2016

Table 4.9 shows that 67.44% of the households, male have the decision making role. 32.55% female take part in decision making of the sample household. It shows that in majority of the sample households male has the decision making role.

4.6.2 Households by Women’s Occupational Status

Women’s economic empowerment is a prerequisite for sustainable development and pro-poor growth. Achieving women’s economic empowerment requires sound public policies, a holistic approach and long-term commitment and gender-specific perspectives must be integrated at the design stage of policy and programming. Women must have more equitable access to assets and services; infrastructure programmes should be designed to benefit the poor, both men and women, and employment opportunities must be improved while increasing recognition of women’s vast unpaid work.

Table 4.10

Distribution of Households by Women’s Occupational Status

Occupation	No. of women	Percent
Tailoring	20	80.0
Shopkeeper	4	16.0
Foreign (labor)	1	4.0
Total	25	100

Source: Field Survey 2016

Table 4.10 shows that 80.0% of women of the sample households are involved in tailoring. 16.0% are involved in shop and 4.0% are involved in foreign for earning purpose. It shows that majority of the women of the sample households are involved in income generating activities.

4.7 Cultural Condition

4.7.1 Religious and Festivals

In the study area of Srinathkot VDC, majority of the sample households are Hindu. These people perform many cultural activities under the Hindu. Although they are not allowed to enter the temples they have their own Deuta or Kuldeuta in their house. Their ancestral god is lord Shiva. They celebrate festivals as per Hindu religion. The main mela and prava's celebrated in the study area are Nwagi prava, Bayu puja, Budhabarae puja, etc they sacrifices buffalos, goat, hen, duck, Pig, their panchabali and other festivals. There are mainly two temples found Devithan temple and Kuthinath temple. They worship God like Mahadev, Bishnu and Bhagwati according to key informants Makhan Pariyar.

The study shows that 90.69 celebrate all the festivals as pre Hindu religion. Son in law, Nephews are their priest in the religions programme. There is one church, where Christian goes. The Christian celebrate all the festivals and the deeds are according to the pasture.

Table 4.11

Distribution of the Sample Households by Religion

Religion	No. of Households	Percent
Hindu	39	90.69
Christian	4	9.3
Total	43	100

Source: Field survey, 2016

Table 4.11 shows that 90.69% follows Hindu religion. 9.30% are Christian. Hindu follows the all the rituals according to Hindu religion & Christian goes to Church and follows according Bible.

CHAPTER V

CONTINUITY AND CHANGE IN TRADITIONAL OCCUPATION

The Damis or the tailors practice their traditional caste occupation of tailoring along with agriculture. It is reported by the FGD participants that they are less engaged in agriculture because of their saleable profession such as tailoring in the market. In addition, they play musical instruments in various social and ritual occasions of their clients. They also provide their services to clients in the traditional Jajmani or Balighare system on an annual contract. Furthermore the key informants had narrated that the Damais were also engage in the profession of Katuwali and sewing traditional garments such as choli, daura-surbal, thaili, etc. Very few of them had reported of being involved in the governmental and non-governmental service too.

5.1 Occupational Status of Respondents

According to the CBS, 2011 population of the sample household in Srinathkot VDC is 202 but now actual 184 population because some household migrate from their due to natural disaster. From the economic point of view independent (group) population is one which is able to maintain its livelihood by its own labor or effort. It includes the population of age group 15-59. Dependence population is those who can't maintain its livelihood. The occupational pattern is presented in the table.

Table 5.1

Distribution of Respondents by Occupational Status

Occupation	No. of Respondents	Percent
Tailoring	20	46.51
Musical band	17	39.53
Wage labor	4	9.30
Business	1	2.3
Government job	1	2.3
Total	43	100

Source: Field Survey, 2016

Table 5.1 shows that 46.51% are involved in tailoring, 39.53% are involved in musical band, 9.30% of the sample household has adopted wages labor as their main occupation, 2.3% each are adopting business and government job.

Though the caste-base occupation is gradually declining, this is one of the major means of livelihood of the sample households even today. The study has shown that the ancestral traditional occupations of the study are highly influenced by the caste based functional division of the occupation.

5.2 Reasons for Adapting Traditional Occupation

Dalits peoples are also called artisan group who are engaged in a variety of traditional occupation. The historical context of the process is such that those most vulnerable to this change are least able to find new opportunities outside wage laboring. So they are still adhered to their own traditional occupation. Dalits are excluded from leadership positions in civil society organizations and political parties, as well as in trade, industry, science and technology. They have hardly been able to make inroads into the apex of political institutions in terms of holding central-level leadership positions of political parties. They are excluded from all institutions of governance, and from academic and professional leadership in the education sector. The table below depicts the reasons for adopting traditional occupation.

Table 5.2

Distribution of Respondents by Reason for Adopting Traditional Occupation

Occupation	No. of Households	Percent
Own occupation	13	35.13
Easiness	10	27.02
Modernized wages system	9	24.32
Lack of other job opportunity	5	13.51
Total	37	100

Source: Field Survey, 2016

Above table 5.2 shows the 35.13% of the household saying their view to adopt traditional occupation as their culture. 27.02% of the respondents felt their skill easier than others to adopt their own traditional occupation. 24.32% of the respondents said it is better because of change of wages system from balighare (crops as wages) to modernized system of payment and 13.51% of the total respondents gave reason of lacking of other job opportunity.

5.3 Involvement of Study Population in New Occupation

Dalits groups embraced activities in both agricultural and non-agricultural sectors when traditional occupations did not bring expected returns or when they could not compete with factory-produced goods. Non-traditional occupations were diverse, and included agricultural wage labor, regular job or service, farming, retail store, hotel/restaurant and construction businesses. Occupational mobility towards more gainful jobs was, however, limited. The distribution of sample households by involvement in different occupation is shown in below table.

Table 5.3

Distribution of Sample Households by Involvement in New Occupation

Occupation	No of Households	Percent
Foreign employment(wage labor)	2	33.33
Government Job	2	33.33
Businessman	1	16.67
Private job	1	16.67
Total	6	100

Source: Field survey, 2016

Above table 5.3 shows that 33.33% of the sample households are adopting foreign employment. 33.33% of sample households have involved in Government job, likewise 16.67% households are doing their own business, 16.67% household's member gone for private job.

5.4 Reasons for Adopting New Occupations

Historically, Dalits have been practicing their traditional skills and selling it to their clients to make a living. But it has been already clear from the previous table that there is significant change in the occupation over the time. Household heads were found involved in agriculture, foreign employment, agriculture, Sewing clothes, Wage labor, and playing musical instruments. The distribution of respondents by reason for adopting other than traditional occupations is shown below.

Table 5.4

Distribution of Respondents by Reason for Adopting New Occupations

Reason	No. of Households	Percent
Socially discriminated	30	69.76
Lack of organized work	8	18.60
very low profits	5	11.62
Total	43	100

Source field survey 2016

Table 5.4 shows that in the study area 69.76% don't like to follow traditional occupation because it is socially discriminated occupation. 18.60% of the respondents feel that it is not organized. 11.62% says that the reason for disliking the traditional occupation is due to low profits. It shows that dalits people are giving up their traditional occupation because they feel socially discriminated in performing it.

5.5 Traditional Occupation of Sample Households in Changing Perspectives

Traditional sample people are tailor, wage labor and panchi baja beater thought the country. But the sample people who are inhabitant in Srinathkot VDC. They follow mainly tailoring and wage labor discussed as following.

5.5.1 Tailoring

Basically this dissertation depends in the interview with respondents observation by dessert them self. The dissertant as local it is found only the older generation who were

mostly involved in tailoring now according to the key informants (Makhan Pariyar) say that young people have to idea about tailoring, only older people do this work in the Srinathkot VDC, 50% of the households have their own income sources is tailoring. Because of long generation gap and changing of time the now generation are going to dropouts this profession and like to engage business, government job and foreign employment.

5.5.2 Surrounding Environment

In the research area, the study population is 184, they are dominated by the Brahmins, Chettries community and other influenced their own culture. Even Damai people have also wanted to follow upper cast behavior; gradually the Damai people left their own traditional identify and enter into competitive manner. In this way they are going to drop out of tailoring and beating panchi baja as professional culture. Damai people feel dominant if they do so.

5.5.3 Dominance by the Modern Tailoring Techniques and Modern Instruments

Society has been changed. Development and technology has changed the concept and the wages system of the sample households.. In ancient time the Damai people had monopoly but the development of technology in various sectors such as communication, transportation, etc are more responsible to dropouts their traditional work. But the way of payment has been changed. These facts attract those people who are depending upon professions Damai.

5.6 Opinion of Respondent towards Government Upliftment Programme

Dalit people have been socially boycotted or alienated. They even can't enter into public places. Along with child marriage and marriage of unequal status (fake marriage), the number of people engaging in intercaste marriage is on the rise. In this situation, the dalits not only have to suffer, but also face banishment from the village because of the several reasons. The dalits have been also victims of labor exploitation from the higher caste as considered to be their guardian. Till today they have been compelled to carry on the

occupation based casteism. For the upliftment of the study population in every aspect, the respondent opinion is presented in the table.

Table 5.5

Distribution by Opinion of the Respondents towards Government's Upliftment Programme

Opinion	No. of Households	Percent
Should implement the Damai concerned Programme	20	46.6
Proper education	12	27.9
Laws against discriminations	5	11.6
Financial support	4	9.3
Reservation	2	4.6
Total	43	100

Source: Field Survey, 2016

Above table 5.5 shows that 46.6% of the respondents said that government should implement the oriented programme for their upliftment of the socio economic status. Likewise 27.9% of the respondents said that giving proper education is better way, 9.3% gave the opinion of to focus on income generating activities like handicraft, animal husbandry and small cottage industry. 11.6% has focused on movements toward abolishment of the untouchability and awareness programme. Only 4.6% of the total respondents said that reservations to make self sufficient professionally to upliftment of the socio economic status of them.

SUMMARY AND CONCLUSION

6.1 Summary

The study found that most of the sample household have 5 to 8 member the family size reveals that majority of the household 31 (72.1%) have between 5 & 8 member of the family. 18% have between 1-4 members of the family and test have i.e. 9.3 % have above 8 family member. In the field survey, highest family member in one household of Damai is 16 and lowest family member in one household is 3 in Srinathkot VDC of Gorkha District.

The study found that general information about the percentage distribution of the respondent by age. The largest percent of the respondents were from the age groups of 30 to 40 years of age which composed of about 60.5% years that composed of about 4.6% of the total respondents.

The study found that the 65.9% of the respondents have lived in nuclear family pattern whereas 34.9% of the respondents live in joint family. In conclusion, we can say that they tend to live separately after marriage has developed and they are moving toward nuclear family structure. The people of new generation do not like to stick to the norms and values of the joint family. Moreover marriage is the major factor to change the family structure of the community as in the other. After marriage both new bride and bridegroom usually settle in new place independently. So the percent of the nuclear family structure is found greater than the joint family.

In the field survey 90.68% follows Hindu religion where as 9.3% follow Christian. The reason for changing religion to Christian is due to disease condition and poverty.

The study found that 60.5% of the respondents of the study area are literate whereas 39% of them are illiterate. Here 'literate' means those people who could read and write and 'illiterate' means those who could not read and write and who have not got any formal or informal education.

They were deprived of the access to higher level education. Only 42.3% of the respondents got primary education and 27.0 % got secondary educations. Similarly, 23.1

percent of the respondents got intermediate and 7.6 % got Bachelor level education. This shows that majority of the Damai of study are have got higher education. No respondent is found who has passed master level among the respondents of the study area as it is clear from the table no. 4.2.

The study found that among 43 household, 23.3% household have between 1-5 Ropani, 11.6% of the household have between 5-8 Ropani and rest 2.3% of the household have above 8 Ropani. Among the sample household maximum cultivated land was no one household have received rented land to cultivate. The high caste people do not give their land to cultivate because they unlike to take crop production for consumption purpose which is untouchability deep rooted in the society for long time.

67.44% of the sample households, male have the decision making role. 32.55% female take part in decision making.

The study found that main occupation of the household was tailoring in the study area. 46.51% are involved in tailoring. 39.53% are involved in musical band. 9.30% of the sample household has adopted wages labor as their main occupation. 2.3% each are adopting business and government job. 80.0% of women of the sample households are involved in tailoring along with their husband. It seems that they are helping their husband and family in income generation activities.

In the study area 50% households said that Government should implemented the community oriented program to uplift the socio-economic condition of community households give their view to provide proper education, 10% households said to facilitate financially and rest are says all the human sprits should be against the untouchability and protection to make self sufficient professionally to uplift/development in every aspect of their life.

The study found that 62.79% of the male are involved in their family profession among male population 16 out of 43 households, 13 of the female are involved in the profession among 21 female populations. Rest percentage of male (7) and female 8 are not involved in their family profession. In the study area male population is most active than female population. It is clear that less number of female populations is involved in their

profession due to it has own constrain (child care, household activities and so on than male population.

6.2 Conclusion

Traditional occupation of the sample household in the Srinathkot VDC Gorkha District is the subject matter of the study. It is try to find out the traditional occupation and changes in its pattern according to modernization of Damai of this area. The traditional occupation is affected by the modern development of transportation, communication, modern tools and techniques and skilful manpower started tailoring and beating music. The tailoring machines and musical instruments are modern and dealing techniques are advanced with compare to instruments of Damai. Although these fashionable products are founds in the Srinathkot of Damai people have not yet gained such skilful techniques and modern instruments for tailoring and beating music. They have no financial support to develop their skill and buying modern instruments for tailoring and music. So, their traditional occupation is going to be replaced by modern one.

The serious constraints behind the gradual disappearance of the traditional occupation are because of the reluctance by the youth to the traditional occupation. Among the Dalit, the low level of literacy rate is sharply declining educational attainment in higher levels, especially the females have serious constraints in overall Dalit empowerment. The reformation in the traditional socio-cultural setting are sought more with education and awareness. Moreover, the education among the Dalits have two dimensional effects; first change in attitudes and behavior within Dalit themselves and second change in the inter community culture. For both conditions Dalit education plays vital roles, and thus policies interventions are required to elevate the educational status of Dalit in Nepal. There is need of an institution to preserve the traditional skills available in the study area, or else they may have chance to disappear from the society. Due to the caste based discrimination the study of population does not want to continue the traditional skill technologies. Most of the household are waiting for the Government uplift programme.

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ANNEX
STATUS OF TRADITIONAL OCCUPATION AMONG DALITS:
A STUDY OF DAMAIS OF SRINATHKOT VDC IN GORKHA,
DISTRICT

Interview schedule

Name of the family head:-

Name of the respondents:-

Address:-.....VDC ward Tole

1. Family background:-

1.1 Caste:-

1.2 Religion:-

1.3 Family size -:Total Male Female

1.4 Family structure:-

S.N.	Relationship with the respondents	Sex	Age	Marital status	Educational status	Occupation
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

1.5 Family type:- a) Nuclear b) Joint

1.6 Sources of income:-

a)

b)

c)

d)

e)

1.7 Do you have land in your name?

a) Yes

b) No

If yes, how much land?

..... Ropani Rice field (khet)

.....Ropani Millet Field (Pakho)

1.8 Have you given your land for cultivation to other?

a) Yes

b) No

.....Ropani Rice field (khet)

.....Ropani Millet Field (Pakho)

1.9 Have you taken others land for cultivation?

b) Yes

b) No

If yes, how much land?

.....Ropani Rice field (khet)

.....Ropani Millet Field (Pakho)

1.10 Have you reared cattle?

a) Yes

b) No

If reared

S.N.	Type of Cattles	Numbers
1.		
2.		
3.		
4.		
5.		

2. Traditional occupations:-

2.1 List yours traditional occupations

a) Traditional occupations of the women

i)

ii)

iii)

iv)

v)

b) Traditional occupations of the men

i)

ii)

iii)

iv)

v)

2.2 Which of the traditional occupations are adopted by your family?

S.N.	Relationship with the respondents	Type of traditional occupation
1.	Respondent self	
2.		
3.		
4.		
5.		

2.3 What do you get as wages by adopting traditional occupation?

a)

b)

c)

2.4 Are you able to fulfill the need of your family by adopting the traditional occupation?

a) Yes

b) No

2.5 Beside traditional occupation which other occupation do you follow?

2.6 Do you wish that your future generation to follow the traditional occupation?

If yes; why?

- a)
- b)
- c)
- d)
- e)

If no; why ?

- a)
- b)
- c)
- d)
- e)

2.7 Has anyone of your family member has gone out for occupation?

a) Yes

b) No

If yes

S.N	Relationship with the respondents	Place/ Country	Occupation
1.			
2.			
3.			
4.			
5.			

2.8 What kind of support has the government has lunched to uplift your economic status?

- a)
- b)
- c)
- d)
- e)

3. Social relationship-:

3.1 Is there caste division in your caste?

- a) Yes
- b) No

3.2 List the sub caste with the classification if any

S.N.	Sub caste	Classification
1.		
2.		
3.		
4.		
5.		

3.3 What kind of culture do you follow from birth to death?

- a)
- b)
- c)
- d)
- e)

3.4 What kind of marriage system is found in your family?

S.N.	Relationship with respondents	Type of marriage
1.		
2.		
3.		
4.		
5.		

3.5 What kinds of customs do you follow during marriage of your family member ?

- a)
- b)
- c)
- d)

e)

3.6 Who are your priests?

a)

b)

c)

d)

e)

3.7 Do often other dalits and non dalits get part in your family weeding ceremony?

a) Yes

b) No

3.8 Do you have separate managements for other dalits and other non dalits in such programme ?

a) One place

b) Separate

3.9 What religious culture do you follow during birth of a child in your family?

a)

b)

c)

d)

e)

3.10 Who will help you in your religious, weeding and other programmes?

a)

b)

c)

d)

e)

3.11 What temples are found in your locality?

- a)
- b)
- c)
- d)
- e)

3.12 Do you go to the temples?

- a) Yes
- b) No

3.13 Are you allowed to worship in the temple of your locality ?

- a) Yes
- b) No

If no; why ?

- a)
- b)
- c)
- d)
- e)

3.14 Do other people take the Prasad offered by you?

- a) Yes
- b) No

3.15 What kinds of local festivals are celebrated here?

- a)
- b)
- c)
- d)
- e)

3.16 Who will take part in the funeral of your community?

- a)
- b)
- c)
- d)
- e)

4. Women's status

4.1) Who has the decision role in your home?

- a)
- b)
- c)

4.2) Do you take the advise with your wife/husband before you decide?

- a) Yes
- b) No

4.3) Do you have any women in your home for works for income generations?

- a) Yes
- b) No

If yes what kind of work does she do?

S.N.	Relationship with the respondents	Types of work
1.		
2.		
3.		
4.		
5.		