

SOCIO-ECONOMIC STATUS OF THE DHIMAL'S

(A STUDY OF URLABARI VDC, MORANG)

A Thesis Submitted in Partial Fulfillment Of the Requirements for the Degree of Master of Arts in Rural Development

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Letter of Recommendation

The thesis entitled 'Socio-economic Status of the Dhimals' (A Study of Urlabari VDC, Morang) has been prepared by Mr. Surendra Neupane under my Supervision in partial fulfillment of the requirement for the Degree of Arts in Rural Development in the prescribed format of the Faculty of Humanities and Social Sciences. It is therefore forwarded for evaluation and acceptance.

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APPROVAL LETTER

This thesis submitted by Surendra Neupane entitled " Socio-Economic Status of The Dhimals (A Study Of Urlabari VDC, Morang)" has been approved by this department as the partial fulfillment of the requirements for the degree of Master of Arts in Rural Development

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EXECUTIVE SUMMARY

Nepal is one of the richest countries in the world in terms of Caste and ethnic diversity. The country is a potpourri of ethnic groups and sub-groups speaking 70 different languages and dialects. Nepal is the garden of 4 *jats* and 36 *barnas*. The country has 23 million people with different races and ethnic groups living in different regions representing diverse cultures, languages and dialects.

In the present socio-economic cultural scenario of Nepal, the Dhimals are one of the ethnic groups in a verge of extinction. Their population is approximately 35 to 40 thousands. They mostly use their own 'Dhimali' language. Linguists have categorized their language in Tibeto-Burmese language. The total population of the Dhimals in urlabari V.D.C. is 18,393. They are dependent on agriculture. In leisure time some of them do the temporary job like fishing, weaving clothes, agricultural works and the remaining of them are engaged in the construction of house, rickshaw pulling, carpentry and in petty job in mills. In education, the Dhimals are far behind in comparison to other people. The new generation has attained education up to Certificate and Bachelor levels but the old generations are almost unfamiliar with the educational sector.

This project is an attempt to analyze the various methods of income generating system adopted by the Dhimals in Urlabari. The aim of this research was also to recognize the socio-economic status of the Dhimals. For this purpose, Urlabari VDC of Morang district was purposively selected. There are 50 households in the study area.

Direct observation as well as in interview was used in order to collect data. Facts were collected by visiting the study area and interviewing the inhabitants of that place including social workers and organization working there. Questionnaire was used not only among the

people of the Dhimal community but also with other people who knew much about them so that unbiased information would be available. Besides this, the information was also gathered from the educated person as well as local politicians.

The information that was collected from primary and secondary sources was kept under the separate topic systematically in the course of project works. Some data are represented through diagramme. Data are analyzed and presented after tabulating the collected facts.

The traditional picture of the Dhimals society is that of an agricultural peasant community with patriarchal family system. In this community, half of the households are landless and 52 % possess some land. They are spending their life by doing labor in wage because they have small pieces of agricultural land. They cultivate the land of the other people, plough other field for wages, harvest the corn and work as servants in others' houses.

Some of the Dhimals of study area were found to work in GOs and NGOs. Some educated Dhimals were found to be involved in teaching field whereas some of them working in VDC office. The Youth Dhimals were doing job in Police and Army.

Debt has become the integral factor for this community. 76% are dependent on it. It shows that people take loan excessively to maintain livelihood. They even take it to celebrate festival. The socio-economic upliftment of the Dhimals cannot be achieved by focusing only on agriculture related activities. So, the attention should be paid to other possible income generating activities. Among many other alternatives, utilization of traditional skills for income generation appears as the most promising option for uplifting the socio-economic condition of the this community.

The study indicates that proper arrangement should be made at national and international level to inform tourists about such ethnic and indigenous groups and the places

where they reside. There is high possibility to develop such areas as tourist destination. Employment opportunities should be conducted for them so that human resources will be fully utilized.

Management of irrigation should be done in order to reform the agricultural system; the modern agricultural instrument, seeds and medicine should be made available to them. Bank loan in small scale should be provided without any complicated process.

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Abbreviations

GO	:	Government Organization
INGO	:	International non-government organization
JTA	:	Junior Technical Assistant
NGO	:	Non government Organization
VDC	:	Village Development Committee

CHAPTER I

INTRODUCTION

1.1. General Background

Nepal is a contact zone of various Caste and ethnic groups, languages and culture, which can be known through the study of history. From the historical source and instruments we know that many caste and creed were settled here from the ancient past. To analyze the casts in the context of Nepal, we can find several dynasties such as Gopal, Mahispal, Lichavi and Malla who entered inside the valley simultaneously from outside. Thus, the Kathmandu valley became the melting pot of numerous different cultures through such migration. Similarly, Aryan and Mongolian are also believed to have migrated from outside the valley and that Mongolian entered to Nepal from the Tibetan area. Many historians claim that the Lichavi King Anshubarma had once invited people from different castes and status to attend 'Bhoj' in his Palace so that he could introduce the sense of unity. It also shows that the ancient Nepal was not also free from caste discrimination.

In the present socio-economic and cultural scenario of Nepal, Dhimal is considered to fall in one of those ethnic groups who are in the verge of extinction. Limited only in Eastern Nepal especially in Jhapa and Morang, the Dhimals have their own distinct cultures, which are equally important to the cultural pride of our nation. Therefore it is a matter of great responsibility to enhance such culture of ethnic groups who remains either in shadow or in the direction of disappearance. Culturally important and introduced as an ethnic group of Terai, these Dhimals are 35 to 40 thousands in number (Dhimal Jati Bikash Kendra, 2056.) In spite of using other language in conversation, they mostly use their own Dhimali language. Linguists have categorized their language in Tibet-Burmes language family. Dhimals have different sub casts such as: Dorge, Tahlia, Hadria, Tengwang, Tegre, Tharu, Jhogi etc. In the Urlabari V.D.C. of Morang, the population of Dhimal has covered some area. Besides Dhimals, there are Braman, Chetri, Limbu, Kami, Dhamai, Sunar, Newar, Magar, Tharu, Rajbanshi and Satar.

The Dhimals are the branch of Kirat who settled in North-East Himalayan area of Indian continent before 1000AD. They regard Kirat their nearest brother. Sometimes, they call themselves Kirat. Their appearance and physical structure is also similar to the Mongoloid of Nepal. Other people addressed Dhimals as Kirati of the Tarai region as the Rai and Limbu are called Kirati. (Dahal, 35)

Since the Dhimals do not have their own script, they have been using Devnagari script to record their cultural experiences. In the course of studying the Dhimals, we can find some changes in their cultures and behaviour. After the improvement of transportation, communication, agricultural development, industrial growth, several people migrated to this area. This migration has badly affected the fundamental culture of the Dhimals society and they are subjected to many changes due to outside influence and modernization.

The Dhimals are economically and socially far behind as compared to other ethnic groups because of their extravagant nature and feudal lord system inherent still in their society. These people sustain their life through agriculture, wages, and labour because of their poverty. That is also one of the reasons the Dhimals fall in one of several castes marginalized from the mainstream culture of Nepal.

As we have already stated that the Dhimals are limited only to some of the districts of the Tarai, the Dhimals of study area are the focus of present study. The socio-economic conditions of the Dhimals community of Urlabari V.D.C. are degrading day by day. The existence of their culture is at risk.

1.2 Statement of the Problem

Due to geographical complexities and lack of proper education, Nepal has not been able to make considerable progress in the study of Human development as compared to other nation of the globe. However, Nepali society is aware that they should have pride over their own cultures, languages and therefore should preserve this basis for their identity. Despite such awareness, no considerable progress has been

done to preserve these cultures. This has led to the danger of extinction or disappearance of several minority groups and their cultures.

Despite being a storehouse of various cultures and racial diversity, national unity is one of the prominent characteristics of Nepal. The culture of Nepal is made up with various indigenous people and communities. On the basis of caste, language and culture, the Dhimals have made the extra acquaintance of their own culture and lifestyle that they are still lacking the light of education. Education is the only means that can raise their national identity. There are number of factors that have placed them under erasure. Poor economic background has deprived them from modern education. Population growth, small distribution of land, low production and low wages in their labour are other factors leading to the impossibility of their survival and in the Government services, too, far behind in comparison to others.

Despite rapid spread of modernization there is not any improvement in the living standard of the Dhimals. Apparently, though they seem to have been influenced by current fashion and customs of their neighbors, they have not been able to escape from the problems related with their identity and cultural heritage.

Moreover, this ethnic group does not directly benefit from the national development planning. We cannot see any contextual programme run by any government and non-government organization for their upliftment. Nor we could see much study done on the Dhimals gradually worsening socio-economic conditions though many intellectuals have been showing profound interest in it.

There are no reliable sources prepared so far which can give sufficient information about their socio-economic life. Therefore to get credible information about their problems, an attempt has been made to light on the present socio-economic conditions of the Dhimals in this project work.

The present study has focused on the following research issues related with the Dhimals:

-) Why are the Dhimals still following traditional agriculture system, which does not lead to sufficient production?

-) What types of economic condition are found among the Dhimals of Mangalbare?
-) What sorts of alternative employment including training in new technology, if any, the government or NGO has offered to them?
-) Why don't they involve themselves in social activities?
-) What can be done to increase the number of educated people in their community and to make them understand the value of education in the life of individual in particular and in the existence and pride of community, which has been socially and politically marginalized?

1.3 Importance of the Study

It is necessary to enhance all castes and creed of the very society. Therefore, it is inevitable to improve the social and cultural aspects of every community and to make the slogan of common garden of 4 *jats* 36 *Barnas* relevant, creating such a society where every citizens present their own image and caste system in their own way despite their different cultural background of the Dhimals are one flower among 36 *Barnas*. In that common garden, a single flower has equal importance. That is to say, the Dhimals is important caste among many other castes. In a reaction against westernization i.e. the spread of western culture, every nation from other side of hemisphere is paying attention to preserve and highlight their own culture. In the context of Nepali society we should also pay respect to our own.

We can for instance take the Dhimal community, which has not yet shown its their appearance in the mainstream of the cultures. That is why, it was important to study the social and economic aspects of the Dhimal. I have expected that my study will be great help to the governmental and non-governmental sector.

Various aspects of the Dhimal Community are about to be extinct both in local and national levels.

The Dhimals are important subjects for national and international anthropologist.

It is hoped that this study will help those who are interested in Governmental and Non-governmental sector.

The study of cultural changes of the Dhimals is expected to help potential changes in other economic aspects of the community.

1.4 Objectives of Study

The Dhimals have equally contributed to the national unity and therefore deserve equal national concerns. They are undergoing many social, political, economic and academic problems at present.

The main objectives of this project work is to study the Socio-economic status of Dhimals. The specific objectives are related as: -

-) To focus on the socio-economic and cultural condition of the Dhimal community.
-) To assess the changes occurring in the socio-economic conditions of the Dhimal community of this V.D.C.

1.5 Limitation of the Study

Every social science research is not beyond the limitations and it is not the exception of that. The present study will focus on the socio-economic and cultural condition of the Dhimals of Uurlabari V.D.C., there are no possibilities to collect the data of every Dhimal within Nepal. Therefore, the study is limited within the Uurlabari V.D.C. as a full representation of the Dhimal community. The Present study is not sufficient to submit all aspects of Dhimal but an attempt has been made to identify some of their problems.

1. This study encompasses the socio-economic and cultural status among the Dhimals of Uurlabari V.D.C.
2. This study basically deals with the specific area of the Dhimal's socio-economic and cultural background in a micro level.
3. This study was conducted with financial limitation in a limited time framework.

4. The data were collected using the method of sampling within the Dhimals of 50 households.

1.6 Chapter Plan

This study is divided into six chapters, which are as follows

Chapter-I includes the introduction and general background, statement of problem, importance of the study, objectives of study and limitation of the study.

Chapter-II includes review of literature. In this chapter the review from books, journals, theses and independent studies are taken into account.

Chapter-III includes research methodology. It includes source of data, method of data collection, census method, questionnaire, interview, inspection method, secondary source and data analysis method.

Chapter IV includes introduction to the study area where all the natural resources including transport, communication, electricity, health, education etc are included.

Chapter V is data analysis and presentation; it is the main body of our research. This chapter is divided into two topics. First one is about social status, which analyzes the social status and next is economic status which analyze the economic part.

Chapter VI includes summary and recommendation of the research.

CHAPTER II

LITERATURE REVIEW

Nepal is a land of multicultural, multilanguage and various indigenous people. It is a phenomenon to see the changes in their language, customs, culture and tradition accordingly. There is a frequently quoted statement that Nepal is a flower garden of 4 jat and 36 barna. Actually people from various culture and race live here. A single nation has thus been constructed forming diversity within unity.

Due to all sorts of weather and various cultures different people live here and in the mid-hilly area Rai, Limbu, Gurung, Mangar, Newar used to live. (Dahal 2049)

Nepal was not the fertile land for Research work before 2007BS due to the lack of democracy; they did not give permission to the foreigner to study on different tribal and indigenous people. After the restoration of democracy many national and international wit paid attention to research. In the National side, Dor bahadur Bista (1976), Gurung (1985), Dahal (1985), Regmi (1985), and Diwas (2035) are mostly seen.

Regarding Dhimal community, many intellects have presented their argument and article. And in some of them we can see the slight variation. But the study and research is seen in few number of this marginalized people. So these scholars wrote book, article of this community that is taken for the literature review. Which is as follows:

2.1 Studies Relating to the Dhimal Community:

While studying the indigenous people of Terain, Bista (2034) has studied the 12 indigenous people including Dhimal and published the book 'People of Nepal.' In his book Bista stated that Dhimal are the near brother of Limbu. Dhimal and Bodo have the intimate relationship.

In the same way, According to the Chaterzi and Benedict, Dhimal language is the complex form of Tibeto-bermise family and later included in the Kirat branch.

According to the Hodgson (1880), Dhimals are not the people living in the Nepal but the people living in the north and west of Bengal.

They called Hindu themselves but don't take Hindu deities as regards. (Gurung, 2054)

Sharma (2039) in his book '*Hamro Samaj Ek Addhyan*' quoted that Dhimals' activities and culture match with Rai and Limbu. He also analysed the cultural aspects such as Majhi in Dhimal community, God and Goddess of Dhimal festivals. Sharma has clarified that they are the people who carry their own norms, values and features.

Regmi (1991) mentioned that the word 'dhimal' is originated from word 'Himal' and the dhimal originated from the blood mixture between Rai and Limbu. They entered here from northeast of Nepal.

In the same way Dilli Ram Dahal in his book '*Dhimal Lok Jiwan*' (2036) has written following things on them. Dhimals are the branch of Kirate who came from north and north part of Himalaya of Indian subcontinent before 1000 A.D. They look like mongoloid of Nepal who believe that they are the near brothers of Limbu.

According to the Regmi, there is no any meaning of Dhimal in their language. Dhimals become from Himal. It is believed that they are the family of 'Dhikompa'. Before the arrival of Aryan they used to settle in the eastern Himalaya before 1000 A.D. And in the context of language, eastern dhimals are impressed from the Rajbansi language and western Dhimals are from Tharu language (Regmi 1985).

2.2 Studies Relating to Poverty

Undoubtedly, The Dhimal is a socially and economically backward community. Therefore, literature on the socially and economically disadvantaged groups in general and the Dhimal in particular are very few or even negligible. So, this study mainly focuses on the poverty reduction in the literature Review.

Nepal Rastra Bank (1998) conducted the multipurpose household budget survey to study the employment, income, distribution and consumption patterns of Nepalese household living in rural and urban area. The survey was primarily based on the field studies covering a total of 23 districts and 12 municipalities. Concerning the

estimation of Nepal Rastra Bank, the income level to meet the minimum requirements was calculated as Rs 160.80 per capita per month for hills/mountains and Rs 12.64 for Tarai. The incidence of poverty was found to be highest in the hills concerning out of the total sample of 3662 households, 1489 households (40.7) were found to be below Poverty line. Simple statistical tools like Gini coefficient had also been computed for analytical purpose. Finally the research reveals that is a very poor nation of the world.

Paudel (1986) in analyzing the nature and causes of poverty in the context of Nepal depending upon the secondary data collected from ADB and others, admits that underdevelopment, low per-capita income, unemployment increasing population pressure, low agricultural productivity are the main causes of poverty. The study is descriptive in nature, so there is no use of statistical tools. He concludes his study with recommendation in poverty alleviation such as labour intensive programs, extension of welfare programs, establishment of basic infrastructures population control etc.

Acharya (2003), in his study 'Development of Financial System and its Impact of Poverty Alleviation in Nepal' reveals that majority of targeted credit programs have been unable to cater to the needs of the bottom of 20 percent households directly, because they lack other resources and knowledge to benefit from the saving and credit programs. Indirect impact of these financial developments and credit programs on poverty alleviation is yet to be assessed. The study further finds that Micro Credit programs leave the bottom of 20 percent of the income ladder untouched. Therefore, the author recommends that any serious attempt to eradicate poverty must contain other immediate training and related employment programs for this bottom 20 percent, besides micro-credit and land based agriculture from which only the middle 60 percent can benefit.

Thus, various newspapers, magazine, books and other documents have been reviewed in order to develop the conceptual framework for this study. Present study is an attempt to deal with Socio-economic status of the Dhimals.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Study Area.

The Dhimals are limited in eastern Tarai especially Jhapa and Morang. Uurlabari V.D.C of Morang district is also the main settlement area of the Dhimals. The total population of the VDC is 18393, The Dhimal population represents 2446(13.29%) of it.

3.2 Sources of Data

Primary data are mostly used to complete the project work. Secondary data have also been used in some areas. Interview, Observation method, questionnaire and spot inspection are in the primary source whereas published and unpublished various book, article and newspapers are included in secondary source.

3.3 Technique of Data Collection

Data collection method is the most scientific method for the researcher to approach truth of the related field. The aim of research cannot be achieved in its absence. The following methods are used for the spot survey in this study:

3.3.1 Census Method

This project work is based on each and every members (total 314 population) of total 50 households of the Uurlabari V.D.C. In this study, the census method has been adopted. This method is more appropriate if population right of the study area is small through this factual statistics and news of important aspects of socio-economic and cultural life of any community can be easily obtained. Fifthly households have been used for this purpose.

3.3.2 Data Analysis Method

The news, which was collected from primary and secondary sources, are kept under the separate topic systematically in the course of project work. Some data were represented through diagramme. Data were analyzed and presented after tabulating the collected facts as a quantitative and descriptive study of the Dhimals.

3.3.3 Interview

In this study, direct observation as well as interview is also used in order to collect data. Facts are collected by visiting the study area and interviewing the inhabitants of that place including social workers and organization working there. Questionnaires were used not only among the people of the Dhimal community but also with other people who knew much about them so that unbiased information would come at hand. Besides this, the information was also gathered from the educated person as well as local politicians.

3.4 Tools of Data Collection

3.4.1 Questionnaire

Questionnaires are used in order to collect the data on population, occupation, income, an expenditure and land ownership by visiting the total 50- households of the Urlabari V.D.C.

3.4.2 Observation Form

Quantitative data are important to study the Dhimal's status. The Researcher, being the resident of Morang, on the basis of familiarity as well as observing the socio-economic and cultural aspects, collected the data by spot inspection.

3.4.3 Secondary Source.

Secondary source are also equally important because the study is not complete only by primary sources of data. In addition to this, the news was also collected from the published and unpublished articles, many newspaper, reports and Bibliographies.

CHAPTER IV

INTRODUCTION TO THE STUDY AREA

4.1 Geographical Setting

Geographically, Morang district is located in the eastern Tarai Region of Nepal. Most parts of this district lie in the flat plain. On the basis of area and population, this district is the second largest and most populated among the six districts of Koshi zone.

The area of Morang district is 1914 square kilometers and the shape is almost rectangular. The length of North-south part is 50 km and east-west breadth is 46 km. Jhapa and Ilam districts lie to the east of Morang and Sunsari is to the west. In the same way, some parts of Dhankuta and Panchthar lie to the north and Indian State of Bihar lies to the south. It extends from 26°23' to 26°27' north latitude and from 87°26' to 87°29' east longitude.

Most of the area of Morang district is in the Tarai Region but some of the northern parts are situated in the mountain area. Uurlabari VDC lies in the middle of the Bhawar Region near the dense forest.

This Uurlabari VDC is one of the well-known VDCs among the 65 VDCs of Morang district of Koshi zone. This VDC was established in 2035. Before this, Uurlabari was known as a market, which was under the Madhumalla VDC. Due to the construction of the Mahendra Highway, people used to migrate to the Uurlabari bazaar from the nearest area for the security and development perspective. Eleven VDCs namely Letang, Yangsila, Patigaun, Singa Devi, Bhogateni, Warangi, Ramite Khola, Tandi, Madhumalla, Jante and Kerabari lie in the hilly regions and the rest in the plain areas. Uurlabari, situated in the plain area is the study site of this project work. It is located at a distance of almost 54 km from the district headquarter of Biratnagar. According to District Development Office, Uurlabari covers an area of 10,192 hectares. This VDC is the last one in the north east of Morang district. So, there is the beginning of Jhapa district at the end of Uurlabari VDC and the western border is up to Pathari and the southern border is up to Rajghat VDC of Morang.

People from various castes and creeds have settled here they are Cheetri, Brahman, Rai, Limbu, Dhimal, Tamang, Magar, Gurung, Kami, Damai, Sarki, Sanyashi and Tehli Shah respectively there are some mixed settlements of the other caste. Majority of the people living here are from Cheetri, Brahman, Rai and Limbu. The social structure of this VDC is constructed with the mixture of Aryan, Mangol and the indigenous people (Dhimal and Tharu). The communicative language of all these people is Nepali. Most of the people living here are Muslim, Buddha, Kirat, and Christians. Religiously different people use to settle here and culturally these people celebrate their own feast and festivals. Besides the national festivals, the major festivals people celebrate here are Chiruwa, Asaree Puja, Maghe Sankranti and Chhatparwa. They do have their own customs. Because of the impact of modernization, mostly youngsters wear Jeans, T-shirt, skirt and Kurta-Salwar. Old Dhimals and Tharus mostly wear shirt and Dhoti. Old dhimal women use to wear their traditional dress i.e. 'Bhona' and 'Petani' which are made in their own houses.

The total population of this VDC is 18393 where 9103 are females and 9290 are males of that population, the Dhimals represent 2446 and the total population of Dhimals living in Ward-6 is 314.

The different caste and Indigenous people living in this VDC are as follows:

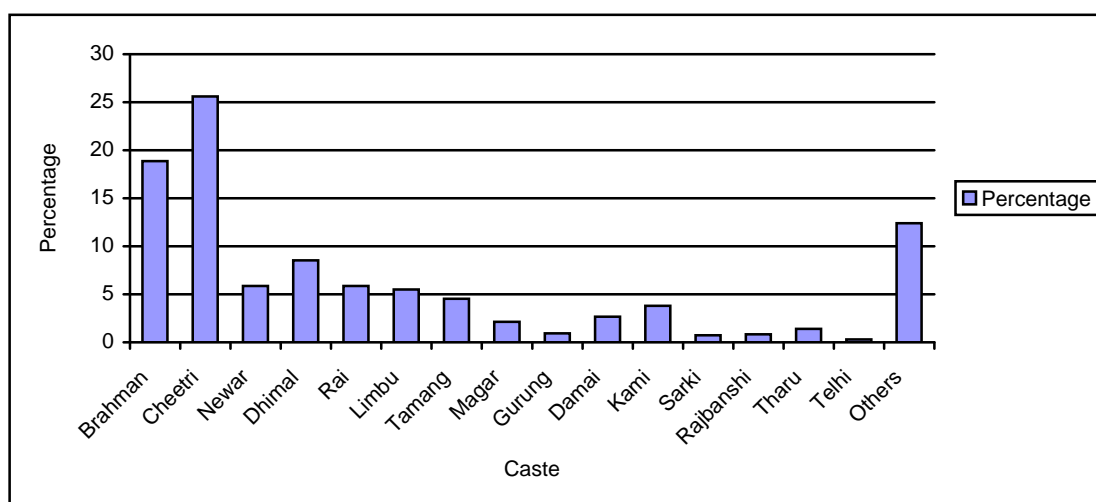
Table1: Population of Urlabari VDC regarding the Castes

Caste/ethnicity	Population	Percent
Brahman	4860	18.88
Cheetri	6591	25.60
Newar	1508	5.86
Dhimal	2201	8.55
Rai	1516	5.88
Limbu	1415	5.50
Tamang	1165	4.53

Magar	554	2.15
Gurung	237	0.92
Damai	690	2.68
Kami	976	3.79
Sarki	186	0.72
Rajbanshi	216	0.84
Tharu	359	1.39
Telhi	77	0.30
Others	3191	12.40
Total	25742	100

Source: CBS, 2002

Fig 1



It is obvious from the table 1 that, the huge population is represented by Chettri, which is 18.58% and next is of Brahmin, which is 21.75%. After that the initial indigenous Dhimal represent 13.29% of it.

4.2 Education

There are 13 to 14 schools running in this VDC. Five of them are government schools, 2 secondary and 3 primary the remaining 6/7 are English schools. In order to obtain higher education most of the students used to go to Biratnagar, Dharan and Kathmandu. Keeping this view in mind, the local community running a campus in Aithabare. It is Urlabari Multiple Campus. There is also a technical college that is Madan Memorial Academy, where Veterinary, JTA, Agriculture, and Sub-overseers including other vocational education are the major areas taught. Students from the northern hilly region and different places of the Tarai come here to study.

4.3 Health

Seven medical shops and a hospital are available here where check-up of different disease and the counseling for family planning as well as the free distribution of medicine are available. General medical facilities are available for diarrhoea, maternal health, and primary check-up. Occasional Vitamin A Programme and National Immunization Programme are also in operation. At this hospital, has been running. In this hospital 9 women volunteers as the representatives of each ward are working there. A MBBS doctor and few-trained Staff Nurses are working.

4.4 Occupational Status

4.4.1 Agriculture

Agriculture is the main occupation of Nepal. The total land of in this VDC, 3500 Bighas is cultivated. The production of paddy is comparatively more because the farmers use to cultivate 2-3 times in a year. The major crops are rice, wheat and maize respectively.

The cultivation of modern vegetable and rearing of animal was found to be rare. But there was a farmhouse in the Trevene Chowk of Magalbare, which was run by the local villagers. They used to keep cows, buffalo, he buffalos, goat, pig, boar etc. The rearing of hen, duck, and pigeon was seen in some Dhimal and Rai Limbu communities. Cows and buffalos were kept for the purpose of milk but pigs, boars,

hens, ducks were kept for business as well as consumption purpose. In the same way oxen, he buffalo were kept for ploughing and pulling carts.

4.4.2 Industrial business

The other occupations of the people of the Urlbari VDC are industry and business. There are two brick factories, TBT bricks Udyog and Shiva Shakti Udyog. The first one has obtained name and fame as well as great reputation in eastern Nepal. There is a demand of bricks from India also. Some of the cottage industries are knitting of saree, hat, Nepali cap and shawl. Besides these making of basket using bamboo, mat, Sukul (mat made by straw) and rope made by jute are the local products. They make it to sell near the Sanischare bazaar and Mangalbare bazaar. In the local market area, we can see the people doing business of grocery, wholesale business, and medical shop, bar, paan shop, cosmetics shop, jewelries shop and the stationary.

4.4.3 Labour

Doing labour work is another occupation of the people living here. People are engaged in doing such labour in the whole year. People mostly do wood cutting, digging mud, harvesting paddy, ploughing, making pebbles, pulling carts and rickshaws.

People are not only doing the labour in their place but they also go to other cities like Damak bazaar, Itahari and Birtamod.

4.5 Transports, Communication and Electricity

Mahendra highway is situated in the middle of this VDC. The highway is almost 10 km inside. Nearly, 110 buses provide regular services to Kathmandu, Biratnagar, Janakpur, Dharan and Birgunj. The graveled way is constructed to go from one ward to another. Rickshaws, cart and tractor are busy in carrying public goods. These roads are constructed with the help of VDC and the public themselves.

In the area of electricity and communication, all wards have got the facility in the same way. Sixteen post boxes are kept all over this VDC. The telecommunication is found to expand its services partially in these wards. Youngsters get quite benefit

because of the opening of cyber in Urlabari bazaar. There are 3-4 cyber in Urlabari and a post office. Most of the middle class families enjoy watching television. There are 2 film halls. The other medium of communication i.e. local newspapers is available at the local stationary. People are update with the news. The national daily newspaper such as Kantipur, Gorkhapatra and Annapurna post are made regular to provider news for the people.

4.6 Drinking water

There is a facility of drinking water in ward no 1,2,3 and 4 but other remaining wards are deprived of the pure drinking water supply by Nepal Drinking Water Corporation. People mostly use the tube wells, wells for daily purposes. They usually take their cattle near river and pond to make them drink the water. The UNICEF and HMG in collaboration with various donor organizations help to construct the source of pure drinking water. Through all these efforts, the poor and underprivileged people frequently use the water of river for daily usage.

4.7 Natural Resources and Heritage

River, Jungle, Birds and soil are the major sources of this VDC. In rainy season, rivers use to deposited mud near the riverbank and make the soil more fertile.

4.7.1 Jungle and wild life

The forest covers the northwest part of this VDC. Mangalbare bazaar, which is in the ward no-6, is near by the community forest. Saal, Sishau and Baroo's trees are available in Mangalbare. Forests have made contribution to economic condition and firewood for the people of this VDC. Production, distribution, selling and preservation of wood are controlled by the government.

Leopard, elephant, deer, jackal, monkey, ass, squirrel and wild buffalo are found in the forest. The dangerous snake Cobra is also available here. In the same way, Dhanesh, Luechee, Sparrow, Starling, Nilakantha, Doves, Peacock and different species of parrot are the birds available here. Local people say that huge wild animals are hardly seen these days. The herbal medicine of the very jungle is being smuggled. On the other hand the wild animals and the herbal medicines are being extinct. Such

situation invites the environmental problem. If such situation is continued, one day the origin and source of water may dry up which will have effect agriculture. To get rid of such situation, the local inhabitants of this VDC have developed relationship with the concerned sector and it is also necessary to bring the programme of alternative energy.

4.7.2 Rivers

The major river of this Urlabari is 'Bakraha'. Which is originated from 'Vikunju dada' It flows to the southern part. This is in the western part of VDC and Mangalbare is on the bank of this river. Mawa is the second largest river of Urlabari VDC. It lies in the boarder between Morang and Jhapa. These two rivers have become the life to the inhabitants. These rivers are sources for fishing, gathering stones, sand and selling it. People get facility to irrigate their agricultural land and also these rivers are the source of income for the VDC. Some times, these rivers make some harm to the people. Nevertheless, people are quite benefited from them.

CHAPTER V

DATA ANALYSIS AND PRESENTATION

A. SOCIAL STATUS

5.1 Origin of the Dhimals

There is a debate among the scholars about the origin and development of the Dhimals. They have their own arguments regarding the origin of this community.

Dahal(1998) States that the , Dhimals are the branch of Kirats who settled in the north and northeast of the Himalya of the Indian sub-continent, probably before the arrival of the Aryan in 1000AD. By observing the ancestry record based on public hearing, these people are the first sons of ‘Thangadangwa’ among the 10 sons of the kirat 'Angawa'. The Dhimals believe Limbus as their own brothers. These two brethren went to ‘Kashi’(holy place) for pilgrimage while returning, younger brother became late. Elder brother became Limbu by cutting the banana and bohari’s tree. The younger brother was frightened by seeing the blackening of ‘bohoree’s tree’ and he cut down banana tree which had already become green.

Sharma (2049 B.S.) in his book ‘*Hamro Samaj Ek Adhyan*’ quoted that the origin of the Dhimals is matched with the story ‘Niva Varema’ which is told by the Rais and Limbus. The Dhimal believe that their first father's name was ‘Tagera Limbu’ and the mother was known as ‘Dhingdhing.’ and Dhimal is their family. The supreme father of Tagera Limbu was Paratma but dhingdhing means to go or departure. Regarding Tagera, is an intimate relationship between the Limbus and the Dhimals.

According to the Ancestry book the Dhimals are the family of ‘Dhikompa’, which is the first son of the ‘Thangdhanwa.’ one of the ten sons of Kirat ‘Hangwa.’ the date of the Dhimals arrival in Nepal is not known yet. They are one of the branches of the kirat who settled in the north side of the Indian sub continent before 1000AD. Hilly area people called Limbu of the Tarai as Dhimals. There is the resemblance of physical structure of Dhimal to Limbu but the Dhimals are not ready to accept that they are the brothers of Limbu. But this argument is accepted by some

scholars and the Dhimals themselves. Further studies will prove this argument. They might be associated with the branch of the Hindu Mangols of Kirat family. Diwas (2035 B.S.) in his book 'Pradarshankari Dhimal Lok Sanskriti' mentioned that due to the physical structure they are identified the branch of as the Hindu Mangol. In the same way, Regmi(2035 B.S) in his book '*Ek Shrot Tin Dhara*' quoted that they are from the ancient Mangol community who settled in the north eastern part of Nepal, and who spoke the Tibet-Burmese language since the time immemorial.

It is said that they entered in to Nepal approximately 3 thousand years ago and it is also estimated that they settled in the Tarai before 700 years ago. When the Tibetians attacked the Bijayapur area before 6 to 700 years on that time some warriors scampered here to live and their issues became Dhimal. But there is not evident about this matter. Rather there is some evidence that the Lichavi people chased the Kirats of the Kathmandu valley and that they ran to the east. We can estimate that the eastern settlers are the ancestors of the Dhimals. This is an evidence to prove that the Dhimal's ancestor has been dwelling here for 3 thousand years.

Some of the people use to say that they lived in Tappu (near Koshi river) before and they had gone to Letang of Morang and Damak of Jhapa through Bijaypur. But there is no strong evidence to support it.

The statements of different scholars regarding the Dhimals' origin and development are as follows:

According to Hodgon (1880) ' The Dhimals did not settle in Nepal. They rather lived in the west and north of Bengal.'

Regmi (2026) stated that the there is no meaning of the Dhimal in their language. The word Dhimal is associated with the word Himal. It is found that they settled in the eastern himal before the arrival of the Aryan near about 1000AD.

Many assumption and arguments are available regarding the name of the 'Dhimal' community.

Shrestha (2025), in his book '*Hami Nepali*' mentioned that in Meche and Kachadi language the meaning of 'Dhi' is water and 'Malo' is settlement. It means

that they lived near the bank of river in order to get the facility of fishing. It may be the Dhimal by spoiling the pronunciation of the ‘Dhemalo.’

Regmi (2035) in his book ‘*Ek Shrot Tin Dhara*’ estimated because of word Himal the word the Dhimal exists.

In the same way, the meaning of ‘Dhe’ and ‘De’ in Dhimal language is partition and meaning of ‘Maal’ is Madesh or Tarai. It is guessed that the Dhimals were originated from the Kirat community of hilly area and migrated to the tarai region.

5.2 The settlement of Dhimal

The Dhimals are especially found in the eastern Tarai of Nepal i.e. Jhapa and Morang districts. In the western side, they are rarely seen in Sunsari district i.e. Itahari. They are the permanent residents of Damak, Tarabari, Jamujharri, Anarbadi, Topgachi, Balubathan, Dhukurpani, Chakpada, Gauradaha, Budhabare, Khalpada of Jhapa district and in Morang they have settled in Urlabari, Mangalbare, Hoklabari, Kasene, Bayarbaan, Belbari, Indrapur, Letang, Kerabari, Haraicha, Mainabari, Bhangbari, Dangihaat, Keroun and Bahune.

The Dhimals are not only limited in one place. There is a rapid migration to the major cities such as to Biratnagar, Itahari, Dharan and Kathmandu. This situation is mostly obvious in young generations. They also venture to Gulf country for job. A number of people go to the Indian states such as Delhi, Kolkata, Siliguri, Punjab and many others.

5.3 The Gotra and Caste of the Dhimals

While taking about the caste, Clan and subcastes there is no uniform opinion or concept some of them have been mentioned here. The senior people says that, the Dhimals who came from western Koshi are called ‘Dhauge.’ In their language ‘Dinga’ means west. It is believed that ‘Dinga’ was later mispronounced as ‘Dangee.’ There is no hierarchy in this caste. They have 14 castes and some subcastes. Dogre, Taleya, Hardia, Nunia, Tengwang, Lather, Rathum, Kaser, Tharu, Jhogi and Beglaite are

castes whereas Dongree and Dinga are known as subcastes. They are categorised as the Tarai settlers Tharu, Majhi and Danuwar.

From the perspective of inhabitation, there is psychic trauma of calling eastern and western Dhimals. The Dhimals living in Jhapa are known as the eastern and those living in the Morang are called the western Dhimals. The caste of these Dhimals is classified from the funeral possession and foods. They are not clear about Gotra. Most of all call themselves from Kashi and Lasha Gotras. It is obvious from this fact they might have arrived from 'Kashi' (Holy place).

5.4 Organization and Association of the Dhimal

In order to preserve culture, tradition and language and to maintain their the Dhimals of Jhapa and Morang, have established an association, which is introduced by the name 'Dhimal Jaathi Bikash Kendra.' The association was established in 2047 BS, which is situated in Damak. The association, which was established after the restoration of democracy, forwarded its programme. In 2050 BS, the association called a conference of the Dhimals in Damak. People believe to strengthen the future programme of the association. In 2051 BS, the conference of Belbari has nominated Karna Bahadur Dhimal (Ex-member of National Panchayat) as President, Ramji Dhimal as Vice-president and Ratna Bahadur Dhimal as Treasurer.

This association also formed the District Programme committee in 2052 BS where in the chairmanship of Pratap Lal Dhimal 11 members were nominated.

According to the regulation of this association the conference should be held in every five years and within every two years span the general meeting should be conducted. To preserve religion, culture, tradition and language and to promote culture they also established a cultural organization 'Dhimal Yuva Sanskritik Pariwar' within the district. In 2057 BS, they had conducted a Central or District Conference. Under chairmanship of Mr. Lok Bahadur Dhimal (Damak) and the female Priti Kumari Dhimal of Sunsari were nominated as the central members. A 11 member committee of 'Majhi' are formed in every village. And the member in the same number is formed at regional or district level.

The 11 members including President in district programme committee had been formed.

The main objectives of the 'Dhimal Jaati Bikash Kendra Nepal' are as follows:

- A) To preserve the extinct language, culture, tradition of the Dhimals and make effort for its protection.
- B) To preserve the rights of marginalized and poor Dhimals.
- C) To maintain a harmony between each indigenous and marginalized people of the society.
- D) To make Dhimals more and more involved in social activities and programme.
- E) To encourage the educational environment by introducing national programmes.
- F) In the above association 'Dhimal Jaati Bikas Kendra,' only Dhimals can take part as members. Other people did not get the permission for it.
- G) The Dhimals should always be aware of their identity and development.

5.5 Brief Introduction to the Dhimals of Uurlabari

The indigenous people of Uurlabari VDC are called the Dhimals. From the historical perspective these people had already settled here before the arrival of hilly people for a long time. While doing the spot observation on their arrival, most of them answered that they came from Letang. Some of them use to say that their ancestry came from Dhankuta.

The total number of Dhimals is 18,393 in Uurlabari VDC. They are dependent on agriculture. In leisure time some of them do the temporary job like fishing, weaving clothes, agricultural works, doing labor work. The remaining of them are engaged in the construction of house, the Rickshaw pulling, carpentry and some petty job in mills. Few people work in the government and non-government organizations of the above mentioned populations there are 1303 males and 1143 females. In education all aspect the Dhimals are far behind in comparison to other people. New

generations have studied upto Certificate and Bachelor levels but the old generations are unfamiliar with the educational sector.

Population distribution of the Dhimals by age in displayed in table 2

Table2: Population distribution of the Dhimal by age

Serial no	Age	Population	Percent
1.	0-5	40	12.73%
2.	6-10	37	11.79%
3.	11-15	52	16.56%
4.	16-25	56	17.83%
5.	26-40	58	18.47%
6.	41-60	52	16.56%
7.	61-75	19	6.05%
	Total	314	99.98%

Source: Field Survey, 2005

It is obvious from table 2 that, the total population of the Dhimals of 50 households is 314 where the number of males and females are 151(48.08%) and 163(51.91%) respectively.

5.6 The Socio Cultural Status of the Dhimal

Every people in society has his or her own culture. The indigenous people are living their own way of life according to the norms and values given by the society. In the same way the Dhimals are spending their lifestyle in their own way. They do have their own norms and values. They have the proper relationship to every aspect of society. Family becomes the more significant subject or issues in their society.

5.6.1 Structure of Family

The Dhimial community is as patriarchal as Hindu. In this community, the main responsibility of family, land, and property belongs to the son after his father's death. The Dhimals used to live in a joint family before but now a days it is not so. Mostly, they live in a joint family when their parents are alive. After their death they live separately. They used to say that due to the urbanization and separation from the joint family the economic condition is diminishing. In the psyche of some educated people they have a mentality that small family is a happy family. Man is the pillar of the family. He manage the house, maintain the economic situation while woman do the household work such as cooking, cleaning the houses, weaving clothes, fishing doing the dishes etc. The uneducated adult son does the agricultural work, bring firewood from jungle, and grazes the cows in meadows and jungles. The main person of a family adjusts the quarrel. If any sort of problem arises in the community, all the Dhimals including 'Maghi' will solve the problem. All the people equally take part in agricultural work. Mostly, the old people stay at home by doing petty job such as weaving the clothes, mat, pasting the walls by mud, rearing the pig, duck, hen, grazing the cows and taking care of grandson and daughter.

The children who are capable of doing job graze the cattle, take care of their younger brother and sister, clean the dishes and bring water from well and tube well. Due to low economic condition, they send their small children to others houses. Thus the condition of family in the Dhimial society is miserable and gradually the number inside family is decreasing. The types of families are shown in table 3

Table 3: Types of families in the Dhimal community

Types of family	Number of family	Percentage
Joint family	20	40%
Neuclear family	30	60%
Total	50	100

Source: field Survey, 2005.

It is obvious from table 3 that majority of the families (60%) are nuclear. The main reason behind it is that these people had plenty of land in the past but later on it was difficult for them to live in a joint family. They were becoming poor day by day and they were also affected by the impact of urbanization and modernization.

5.6.2 Social Relationships among the Dhimals

The Dhimals have the relationship like other caste people. Particularly two types of relationships are found in this community.

- a) Blood relationship
- b) Marital relationship.

These two sorts of relationship build the intimacy in the Dhimal community. In marriage ceremony, they use to look after 3 to 4 steps in ancestry. They give more emphasis on blood relationship like Chhetri and Brahmin. Their festivals are 'Asare Mela', Tihar, Marriage ceremony and others religious festivals. They not only invite their relatives like aunt, cousin, sisters and the relatives from the maternal families also. They lavishly spend their money in hospitality. Within the family relationship there is the trend of Miteri relationship but they do not tie it within their community but outside their caste. These people equally invite the Miteri family as their own in feasts and festivals.

Brother in law have more significant role in relationship. Followed by nephew and niece. Thus in the relationship system of this community both patriarchal and

matriarchal systems are found. The people are introduced as someone's son, husband, wife, brother, sister and so on.

5.6.3 Majhi and Wogha

Because of unique types of society. the Dhimals will make a representative, which is called 'Maghi' in their village. In the critical situation Majhi plays a vital role in the community. Every work in communities is done through 'Majhi' for e.g. to help in disaster, charge fine in fight and to give excuse. In the line of illicit relationship between youngsters, the incident of rape, robbery, quarrel between husband and wife, quarrel in dividing property, Majhi collect 214 people from the Dhimal community and take decision from them to find those criminals and give excuse to the innocent people. In fine Majhi charges both cash as well as goods. By observing the nature of quarrel he will charge cash, goods, hen and pig.

Nowadays the people of this community are being educated. Other Dhimals are also intelligent than Majhi's family and wealthy too. Some of them work from own's political party. As a result they start getting social prestige and the social responsibility added to them .Due to the impact of the government, the importance and work of 'Majhi' is diminishing day by day as mentioned by some of the people of VDC.

In the Dhimal community a management of society is conducted by 'Majhi'. In the same way, 'Wogha' has a main role in the cultural activities of village. 'wogha' also do the treatment and work of medicine. When People get ill they call wogha for the treatment. So, wogha is not only the mediator between man and supernatural factor but also the caretaker of the Dhimal's life and important person who treat through the herbal medicine.

5.7 Fooding

The Dhimals celebrate feasts and festivals with too much amusement. In fooding they usually use Roti, Dal, Rice, Meat etc. They are both vegetarian and non-vegetarian. Goat, hen, duck, pig etc are used time and again. They smoke Surti, Bidi, Tamakhu and Cigarette. Alcohol plays a vital role in the hospitality, feast and

festivals, religious activities, birth ceremony etc. While talking about marriage and engagement they use alcohol and meat. 'Chiraito' is the major food for them. These people give great importance to it. Chiraito has become the acquaintance of this community. They add it to every vegetable and meat.

5.8 Customs and Ornaments

The Dhimals wear their own types of clothes according to the geographical distribution of weather. Male wear traditional 'Dhari' (langauti) 'Tepana' and 'Algee'(barko). Some of them wear shirt and trouser or shirt and 'Langauti.' Women wear three and half-meter clothes without blouse and cover the whole body from chest to under the knee, which is called 'Bona' (petani.) the women themselves make this black petani. But due to the social impact the young women wear sari, blouse, kurta-salwar etc. Students wear other dresses. The old people are preserving their own traditional costumes.

There is a system of wearing different sorts of ornaments. Male particularly doesn't wear any ornaments. The ornaments, used by women are made of silver and guilty. But the present women also wear the golden jewellerys. Women wear different ornaments in different organs such as *Bala* on hand, *har* and *bishmala* on neck, *kanela* and *nadoi* on ear, *nakaludi* on nose, *pat* on arm, *thoka* on wrist, *kahli* on leg.

They are fond of wearing jewellerys. In marriage, party, carnival and in the function. Tattoos are taken as another ornaments, which the Dhimals women use in wrist, leg and neck. These tattoos are not only taken as an ornament but there is a religious fact that it will be taken after the death (Regmi, 1985).

5.9 Behaviour

The Dhimal want Majhi's involvement in law, justice, problem solving, and transaction. The Majhi works as a director to suggest solution to the problems of the community. They have the nature to gather houses in a place and mostly they like to live near rivers, jungles and bushes. The physical structure of the Dhimal looks laborious, simple but they like alcohol and other drink most. They take witch doctor and Nature as God.

In the same way, women are quite coy and they like to involve in another community soon. They have the nature to go anywhere in mass. Because of the change in education, time their behavior is also changing.

5.10 Women

The women in this community are laborious and tolerable. They do not step backward to do any work and equally participate in work as male. They are skillful in fishing, agricultural work, and household work and painting.

They are suppressed by the male though they equally participate in work. women plays an important role in the Dhimal community. Male acts as a pillar of house and pretends to be all in all while woman does the management of fooding, hospitality of the guest, taking care of child and the cleanliness of the house.

In education sector, the Dhimal women are far behind. Some years ago, there was a concept that women of this community must not study. But those concepts are changed because we see the children going to school. The ‘Dhimal Jaati Bikash Kendra’ has conducted adult literacy programme where 8 to 10 women get an opportunity to be literate and another ten women get an opportunity knitting and sewing, training and some of the educated women gets the job in local finance office.

The Dhimal women are economically, socially, and educationally far behind. Their daily life is spent on doing household work. Due to the patriarchal society, women do not get the share of property. For the fulfillment of their wish, they use to keep cows, goats, pigs, chicken, and duck from their mother’s house and they purchase the goods by selling them. The widow marriage is common in this society. There is no obligation to remain as a widow in whole life. And a divorced woman can get marriage. The intention of women concerning their issues are presented in table 4

Table 4: The Opinion towards women in the Dhimal community

S. N.	Particular	Number	Percentage
1.	Women needs rights	25	50%
2.	She does not need right	10	20%

3.	Don't know	15	30%
	Total	50	100%
1.	It is necessary to send your daughter to school	32	64%
2.	No necessary to send the daughter to school	15	30%
3.	Don't know	3	6%
	Total	50	100%
1.	It is good to have a daughter	35	70%
2.	Not good to have a daughter	5	10%
3.	It is ok what ever god gives	10	20%
	Total	50	100%

Source: Field Survey 2005.

The data in Table 4 shows that attitudes towards women are quite positive. 50% responds that women need rights. 30% of them are unaware of it. In the same way, 64% people respond to send their daughter for schooling. 70% of them are happy to have the daughter.

5.11 Structure and decoration of house

The house is made of wood, bamboo, straw and mud and that is a one storied, thatched hut. They make different pictures of Gods and Goddesses, birds, sun, moon and flowers in each wall. In this VDC some of the rich the Dhimal make their houses with thin roof, two wooden stores which have the balcony around it and which is in the Chhetri and Brahmin style. In those thatched huts we find the roof made of straw and tiles. They keep yard in the middle of it. There are different activities in each house. Kitchen rooms and bedrooms are quite different. The house has a single door and inside it has a single room. There is no partition inside it. Small windows with bamboo are made to keep. Kitchen is located outside in front of house and in the corner there is shed, sty and the chicken ware. We can also see the worshipping place in front of house so that the yard is cleaned. In ceremony and festival, people take 'bhoj' sitting in the same yard. Beside these, they dry different consumption goods. Thus, the

structure of house slightly differs from traditional one house. Some of the educated and rich people have completely accepted the modern life style.

Table 5: Types of houses in the study area

S. N.	Types of house	Number	Percent
1	House made with Cement	4	8%
2	House with tin roof	6	12%
3	House with tile roof	10	20%
4	House with straw roof	30	60%
	Total	50	100

Source: Field Survey 2005

It is obvious from the table 5 that 60% houses are with straw roof, while only 8% houses are made up with cement. 20% houses are made up with tile roof and rest of the houses is with tin roof.

5.12 Religion, Language and Literature

In the verbal discourse they mostly speak the Dhimal language. This is quite strange language. In spite of being the indigenous people of the Tarai, the language, which they speak, does not match with those of other indigenous people. While in pronunciation the Dhimal language frequently matches with Limbu language.

There is no written script of their language. They use to switch code or mix the code while speaking their language. They do not have their own script. Linguists have categorized their language in Tibeto Burmese family. Whatever it is, dhimal have been following their own religious tradition and belief. They do not accept the God and Goddess of the Hindus though they are the Hindus. They worship 'nature' as God. Due to the contact with the people of other communities they are accepting the Hindu religions and other Gods and Goddess. However, for the literature, language and culture, many national and international scholars have researched and observed on it but no sign of development can be seen. Though many books and articles were published regarding the Dhimals life but no books and articles were published in the Dhimal language. Any way people made the language, culture and literature alive. They seem much happier to demonstrate dance, drama in their own language. In these festivals they use their own traditional musical instruments. Their major instruments are Dhol, Gomana, Urne, Serenja, Podara, Tumahee, Basule Jhal etc.

During the process of data collection, the researcher collected some of the words frequently used in the community. They are presented in annex.

5.12.1 Festival, God and Goddess

Dhimal community has its own style to celebrate festivals and to worship God and Goddess. Serejat or Asare mela, Nuwange Parwa (Tihar), Maghe Sangranti and Holi are the major festivals.

Asare Parwa Mela

At the end of Asar or before, the rainy season's cultivation begins. There will be the celebration of Asare Parwa mela. This festival is called the rural festival. All villagers collect the cash collectively and celebrate it in certain place. Witchdoctor fixes the date for this festival. It's also called the earth-worshipping day. All male and female dhimal come with new clothes. People sacrifice pig, pigeon, duck, hen, and goat as their wish. Whole family participates in these festivals. They do less shopping but drink wine, alcohol and eat more meat. This is an opportunity to seek bridegroom. This is the most important festival for dhimals.

Nauwangi Parwa

This Nauwangi parwa is done in harvesting time. As asare puja, this is done on Monday or Friday in the place of gram dewata. Besides this worshipping, there is a trend that without worshipping ancestor god kali masan and bereaved soul, the new corn cannot be taken. For this, Dhimal keep dance party, take alcohol, etc.

Parwa parwa(Tihar)

When Hindus celebrate Tihar, at the same time Dhimals celebrate this festival. Mostly the departed soul is worshipped. On the very day, along with cleaning house, yard, barn, they slaughter goat, pig, and duck. They take alcohol and meat. In this festival, they lit candle as Hindu do in Tihar and worship their brother. They also like to call this 'Parwa parwa' Tihar.

Holi and Maghe Sankranti

The Dhimal community celebrate the festival like Maghe Sankranti, Holi etc. They take alcohol and meat heavily. In Holi, as the Hindu of Tarai smear the colour in their friend's and relative's face, they take it as amusement due to the social impact while they celebrate it, they say. These indigenous people now a days celebrate Maghe Sangranti. People eat yam, bageya, cheechir etc. Wogha and Majhi have great importance in this festival.

God and Goddess

Celebrating God and Goddess is quite distinct in dhimal community than Hindu. According to their religious tradition, they mostly worship two Gods.

1) Gram Dewata

2) Kul Dewata

1) Gram Dewata

Gram Dewata is the public God of whole dhimal. All the villagers in mass make 'Thaan' of Gram Dewata on the riverbank, near a huge tree and jungle. In such place, they remember the God's inhabitants where they worship. This is taken as gram dewata. Gram Dewata is taken in different shape like Maharaj, Chamsur, Dharamthakur, Kholthakur, Devberang, Diyaberang etc.

They do not worship idols, donot use color, donot read the holy book but they worship nature as God.

2) Kul Dewata

Kali, Devi and Masan are the Kul Dewata. In the eastern corner of the main house they make the worshipping place, where they worship the Kul Dewata. The unnecessary people may not be given entrance. They sacrifice a pair of hen, duck, goat etc to those gods.

Besides this, they visit different temples of Hindus such as Shiv-parvati, Ganesh, Laxmi and worship as the religious tradition.

5.12.2 Birth Ceremony

In every tribe people have their own birth ceremony. Dhimal community has its own style of birth ceremony. At the time of delivery, the local women gather to know whether son or daughter would take birth, if son would take birth the stomach would be continuously in pain and if the daughter would be born pain is in a certain gap. There is a deep-rooted belief that son has a great value from birth to death. After the birth, mother and child both get bathed and the navel is cut. After cutting navel, they invite 'Ojha' of their community. Ojha cuts hair and with alcohol, he worships the God and gives a name to the baby. If the baby is born on a special day, the name is given to it accordingly and it is also kept according to month, day, festivals etc.

Nowadays, most of them give the Hindu name. When the child is 6 months old, they do 'pasni' to feed rice in some family. But it is not done compulsorily because if the feeding is not sufficient generally they feed them porridge. From 1 month to 6/7 months they feed grain, which is called Umacha Pali Umang in their language.

Tchewar

The day when the first hair of child is cut is called tchewar and they call it 'Devenra' in their language. This work is done for the security of second child after the death of first one. We see the presence of Ojha and he does 'Menra.' The first hair of child has to be cut by maternal uncle and for this they have to pay 1 to 5 Rs to him. There is a belief that if maternal uncle takes money all the sin of child will be transferred to him. They invite all villagers and feed them meat, curd, bitten rice, biramla rice.

5.12.3 Marriage Ceremony

It is compulsory for men to remain in social tradition, To expand generation, men have to do marriage. Marriage is the essential institution of social tradition. And the marriage ceremony of the Dhimals is of its own style. On the context of traditional marriage, there is a trend that 16-17 year old girls get marriage while in the years of 19-20 men get marriage. But due to education and jobs there is a change in above schedule. They do not get marriage in the same caste but the marriage between

‘Sagotri’ can be found. In the same way, they do not make relation in maternal house and sister. Younger brother gets marriage with sister-in-law. No practice of child marriage is there but the widow-marriage is easily seen in this society. They have various type of marriage.

- a) Arranged marriage
- b) Elope marriage
- c) Forceful marriage
- d) Nut marriage

Arranged marriage is done on the agreement and wish of both sides. When male like female, they take two bottles of local alcohol, cigarette, paan and nut to the female’s house as an omen. When the parents of bridegroom do not accept it at the very time marriage between them is not ok. If the omen taken to them is not accepted they take up to three times to bridegroom house. After accepting it in third time they again give them the gora ‘rith’(practice) of ‘Beha Behati.’ In this practice, it is compulsory to keep two-bottle alcohol, two jar homemade jand in this practice. When the bridegroom side tastes the received alcohol, they fix the marriage date and exchange the alcohol. After that the Majhi declares completion of the practice of ‘Beha Behati’ in society. This process is taken as the complete of marriage’s first phase. Then bride has the right over bridegroom. When the bridegroom elopes or the parents do not want to send their daughter to bride's house, the bride claims the expenses or fines them. At the end of marriage, first phase in the arranged marriage, they fulfill the 10 practices (rith) and do marriage. The practices are Dudhaule, Panchaule, Sen Keraule, Gora Ali of Beha Behati, Majhi, Cheaule etc. But today, due to the over expenses and difficulties to fulfill these things, such trend has been spoiling.

Nut marriage (supari)

In this type of marriage, male try to give nut to female. He makes many pretention to give it to her. If the male gets success to give it and female agrees they get married with each other. Nowadays there is no trend of such marriage.

Eloping marriage

In such marriage both male and female are agreed to do marriage. Due to the belief that such marriage will be better than arranged marriage male take female forcefully while going to market or fare and get marriage with her after arranging the time. To follow the rule and regulation they have to arrange the feast after the birth of the child. In the Dhimal society, in such marriage if both side are not agreed they had a system of sending back bridegroom after the years of sexual relationship.

Forceful marriage

The marriage where people forcefully drag female and made wife or the marriage against the wish of female is called forceful marriage. In this marriage, first of all when the bridegroom's parents reject to give their daughter to bride and then male forcefully take her from the market or fare to his relatives home. After both agree Majhi ties their relationship in marriage.

Besides this, love marriage, widow marriage are also existent in Dhimal community. 'Jari Biwah' is also there in this community. In such marriage they steal other's wife and pay the fine and get punishment and make them wife. In the same way, there is also love marriage. Widow-marriage is also prevailing in society. So, a widow should not live alone. To see the marriage culture various types are found but due to the change of society the last type of marriage are out of fashion now a day. The dowry system is not seen in this community.

5.12.4 Funeral Ceremony

Funeral ceremony of the Dhimals is based on their own system. If someone dies, they invite all the relatives and villagers. According to their culture, they bury the corpses but because of the influence of other people they burn the corpses. In some of the sub castes of the Dhimals eg: Tegre and Kaser burn the corpse. All the relatives and villagers gather and bury and burn the corpse near the riverbank. While cremating they worship the corpse by hen, rice and alcohol, leave it there and they also leave the goods, which is used by the deadbody in his/her lifetime. After taking bath, they bring alcohol from the bereaved family home and give all to the funeral procession. After

that all the people return to their own house. The death programme is complete within 5,7 and 9 days. Last day they cut 7 chicken and pig. Witchdoctor (wojha) after the completion of the funeral rite, spray the tulsī water from the copper pot and declare that they all are pure onwards and thus the programme is finished.

The Dhimals call 'Kampapi' to such funeral programme. While doing such work they shave the hair but there is necessity of wearing white dress. Only one son does such work among many sons. While doing funeral programme they do not take salt and oil and meat. But they do not follow such trend up to one years.

B. Economic Status Of Dhimal

While talking on the economic status, each and every nation has their own economic condition. Economy maintains the reputation of a person, family and nation. Every nation uses the available resources, some nation has industry, and factories as the main basis of economy while other have agriculture. Regarding the Nepalese economy, agriculture is the main source, which involves the 92% of people directly or indirectly into it. On the same basis, some efforts were made to study the economic condition of the Dhimals of Urlabari VDC.

The major occupation of the Dhimal living in Mangalbare is agriculture. But at present, few of them are engaged in business, service and in other jobs.

The Dhimals have plenty of land. Gradually due to their extravagant nature and soberness, feudal people confiscated their land and they became the landless. For maintaining daily life they assimilate the occupations such as agriculture, wages and service.

5.13 Pattern of Land ownership

The traditional picture of the Dhimal society is that of an agricultural peasant community with patriarchal family patterns (Regmi, 1991). Based on his 1981 survey, Regmi concluded that the Dhimal is basically an agricultural community mostly based on agriculture land they got it from inheritance. The survey findings after a quarter century has also revealed that agriculture is still the predominant source of living of this community. The pattern of land ownership is shown in the table 6 below.

Table 6: Pattern of land ownership

SN	Landholding (in Katha)	Percentage of HH
1	Landless	48
2	Less than 10 Kathas	18
3	11-12 Kathas	17
4	21-26 Kathas	13
5	61 and above	4
6	Total	100

Source: Field Survey, 2005.

The data in table 6 show that agriculture is their main occupation. But large section of people is landless in this community. Almost half of the households are landless and 52 percent possess some land.

Situation creates the incidence of poverty in the Dhimal community. Only 41% of households have more than 3 Bighas of land. This indicates that there is an unequal distribution of land among the Dhimals.

The high percentage of landless households in this community means that a large percentage of the Dhimals are under hard-core poor group.

5.14 Horticulture

The Dhimalss in the study area do not farm fruits commercially. Some of the it's family are engaged in vegetable and fruit farming. They farm fruits in their kitchen garden in traditional way not from the commercial perspectives. There are 2 to 4 banana trees, jackfruit, sugarcane, lichi, mango tree, guava, gooseberry, nut, and coconut etc. They sell them at near by market. Such fruits are produced not for the self-consumption but for selling purpose. The cause behind the traditional way of farming is due to the lack of knowledge and corns are necessary for them, they say.

5.15 Fishery

The Dhimal are famous in fishing and eating fish. Fishing is their one of the traditional occupation but they do not succeed to follow fishing in modern and commercial way.

Bakraha, Soltee and Sunjhoda are the famous rivers for fishing. In those river, most of the male and female do the fishing and sell it near market. The business of fish helps them to run their daily expenditure.

5.16 Animal Husbandry

Animals have an important role in the context of agriculture. Without animal agriculture is impossible. Being agriculture as their main occupation, they keep he-buffalos, cows, and oxen. They use oxen and he-buffalo to plough the land, to pull the cart and to fertile the land. In every households of this community, Pigs and wild boars are kept. Rearing such cattle help the small income holding Dhimals to maintain their financial burden.

Mostly, there is an important role of the Dhimial women in rearing the cattle. Some kept it as dowry and some kept for self-purpose. They call it 'Jhoithiya'. Women only have right over this 'Jhoithiya' From 'Jhoithiya' they do their personal expenses such as in customs, ornaments, cosmetics. In the same way, from birth ceremony to the funeral procession, there is a need of hen, duck and pigeon. In spite of being popular activity cattle rearing has not completely become the modern occupation.

Table 7: Types of animals kept by the Dhimial

S. N.	Animals	Households	Percentage
1	Cows/ Buffalos	8	8.69%
2	Goat	14	15.21%
3	Ducks, hens, pigeons	46	50%
4	Pigs and wild boar	4	4.34%
5	He-buffalo, oxen	20	21.73%
	Total	92	100%

Source: Field Survey, 2005.

Note: - Here in this table the total number of households are 92 where only 50 households were selected. It is so because there was the repetition of the household to

rear different animals. The house that kept goat also kept the He-buffalo and oxen so the same 50 households are repeating time and again.

It is evident from table 7, that the Dhimals kept different types of animals. Eight houses were found to keep cows and buffalos, i.e. 8.69%, 14 houses kept goat. 50% of them kept Pigeons, 4 houses kept Pig and wild boar and remaining 20 houses kept oxen and he-buffalo.

The households that kept ducks, hen and pigeons are more than other animal rearing households. The people who possess 1-3 bigha of land were found to keep oxen. Cows are kept for the milk selling purpose. In the same way, he-buffalo and oxen are kept for agricultural purpose.

5.17 Making and Selling the Alcohol

Being alcoholic community, they frequently take the alcohol. Without it there is no meaning of their any festivals. Alcohol is used for the hospitality of guest. Due to all this they make alcohol at their own home. It is said that the Dhimal women are laborious. Because they do the work of field and after finishing it they are ready for fishing. By arranging the time they also made alcohol and sell it in the near market.

Women drink less than men drink. They only taste it in the function, which is conveying by the Shueni Dhimal while taking interview. Whatever it is, alcohol business becomes the major source of income for them. But all the Dhimals were not engaged in this business commercially. In the field survey, it was found that 10-12 houses made and sell the alcohol. Other remaining houses made it in the festival and they also bought when there was a demand. Some of them said that due to the expensive price of pot, wood and corns, they did not manage it. Thus, to make and sell the alcohol for Dhimals became the simple business income.

5.18 Industry and Business

Industry

There are much chances of industrial development in future if the natural resources and human manpower are used properly in this VDC. There is a facility of communication, transportation and electricity in the study area. Skilled manpower and opportunity of employment for the Dhimal will be available.

The industries of this VDC are sawmill, ricemill, cellormill, bitten rice mill, furniture industry, cinema hall, biscuit factory, ice-cream factory, knitting of Nepali hat, printing press, brick and tile factory and workshop of all these factories and industries, there are two rice mills and a hat knitting industry owned by the Dhimal. These marginalized people not only depend upon the traditional agricultural system but they are moving towards the business according to the race of time.

In addition to this, some Dhimal are doing job in that industry. In case of cottage industries every house was found to keep the knitting instrument where they made their traditional clothes 'Bona'. Some of them sell 'bona' within their community.

Business

The Dhimals are not business class people. They do the traditional way of agriculture, hunting animals and fishing. They have also started small business. In the process of field observation 2-4 families were found to be engaged in the grocery. In next house there was a cycle repairing center another Dhimal was found to run medical store and another one did the alcohol shop. Thus these 4 families start doing business. On the other hand, the male Dhimals were found to weave the net for fishing, make rope by jute, plough and made the handle of axe and to sell it. While women were found to sell garlic, ginger, chilly and dry fish in the market. From all these activities we can see that they are doing small types of business.

5.19 Wages Labor

They are spending their life by doing labour in wage because they have few distribution of land. They cultivate the land of the other people plough other field for

wages, harvest the corn and work as servants in other's house. Their small children went to other houses for work. Besides this women work for wage labor in local cottage industry such as furniture, hat knitting and biscuit factory. Some Dhimals pull the rickshaw and some work as a 'Khalashi' in bus and caretaker in local film hall. Few ladies, for the purpose of earning some money work in garment factory, carpet and pashmina factory in Kathmandu. Some of them do the painting job. Youths used to go to India and Arabian counties. Some work as carpenters. Due to the urbanisation, there is a rapid construction of houses. So the Dhimal are attractive towards such helping job in construction. In the study area, there are 2-3 furniture and wood industries.

Table 8: The occupation status of the Dhimals

S. N.	Occupation	Households	Percentage
1	Running industry	2	4%
2	Doing business	4	8%
3	Wage labor	14	28%
4	Agriculture, animal husbandry and others	30	60%
	Total	50	100%

Source: Field Survey 2005.

5.20 Services

Few Dhimals of the study area are working in GOs and NGOs. Some educated Dhimals are involved in teaching field where as some of them work in VDC office. In the same way some work in skill oriented job. Youth Dhimals are doing job in police and army. Some of them were found to work in political sector.

The data regarding occupation/services are presented in table 9

Table 9: Occupation and services of the Dhimals

S. N	Particular	Households	Percentage
1	Working in government sector	5	10%
2	Working in NGOs	3	6%
3	Other occupations	42	84%
	Total	50	100%

Source: Field Survey 2005

The data indicate that among the 5 families doing job in government sector 3 are teachers, 1 works in a local VDC office and next 1 work as a peon in a school. In the same way, 2 work in NGO in Kathamandu and 1 in Damak. Remaining other work in agriculture and wage labor.

5.21 Situation of Debt in the Dhimal community

To run the daily life people use to take debt in their community. In the same way, the Dhimals take debt from bank as well as feudal lord. From the field survey of 50 household families, the situation of taking debt is presented below in table 10:

Table 10: Families that take debt and that do not

Debt	Households	Percentage
Yes	38	76%
No	12	24%
Total	50	100%

Source: Field Survey, 2005

While analyzing the people who take debt and who do not take, it was found that 38 households take debt and remaining 12 do not. it is evident that people take debt excessively to maintain livelihood.

5.21.1 Causes of Taking Debt

Due to the low pay in wages, they are not economically capable to run their family regularly. Therefore they use to take debt. The cause of taking debt are shown in table 11.

Table 11: Causes of taking debt

SN	Cause	Households	Percentage
1	To construct the house	8	16%
2	To check up the health	4	8%
3	To celebrate the festivals	10	20%
4	To buy rickshaw	5	10%
5	For different works	11	22%
6	House that do not take debt	12	24%
	Total	50	100%

Source: Field Survey, 2005

From table 11, it is clear that 8 households take debt in order to construct house. 16% people take debt in order to construct house. Another 8% take debt for medical purpose and 20% for hospitality and to celebrate festivals. Another 10% Dhimal settling in the edge of road take debt in order to pull the rickshaw and 22% of them take it to do different works and remaining 24% do not take debt because they have their own business and land.

5.22 Other Properties

A few households have modern facilities such as transport, communication and other equipments. Table- 12 shows the detailed picture of other properties.

Table 12: Distribution of households on the basis of other properties

S. N.	Items	Percentage
1	Bicycle	42
2	Motorcycle	6
3	Rickshaw	3
4	Radio	52
5	TV	23
6	Deck	10

7	Non of the above items	36
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Source: Field survey, 2005.

More than half (52%) households have radio, which is the main source of news and entertainment. Bicycles are possessed by 42 percent and only 6 percent have motorcycles. 10% household has deck. The proportion of households not having the above-mentioned properties is 38.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

The development of any nation depends on socio-economic and cultural aspects of the Dhimal. Dhimal is one of the indigenous communities living from eastern Mechi to western Mahakali. Living in Jhapa and Morang districts, these people have their own language, religion, culture and economic lifestyle.

There is no single argument regarding their origin. Some of the historian tells that they entered into Nepal from the eastern and northern Himalayan regions of the Indian subcontinent 1000 years ago and the others quote that they came from western Bengal and Assam of India. Some suggests that they are the families of the Kirat and Dhekompas and others say that they are from the Bodo family. Being interested to call themselves alcoholics, they are near brother of Limbu as they claim. Due to the resemblance of physical structure with Limbu and the matching with their pronunciation they accept so. Whatever may people say about them, they play the vital role in the construction of Nepali society.

The study of my project work is about Dhimal people who settle in the ward no-6 of Urlabari VDC of Morang district. A little effort has been done to know their socio-economic and cultural aspects.

The total Dhimal living in Jhapa and Morang are approximately 35,40 thousand. (source: Dhimal Jaati Bikash Kendra Nepal). The total population of this VDC is 18393. And the total dhimal population in all VDCs is 2446. There are 314 Dhimals in my study area. When the jungle was cultivated and the programme of rehabilitation came in 1956 BS, these dhimal came and settled in this place (old people says.)

They had plenty of land. The dhimal living here do not have any problem to maintain their life. Due to the high production, other people came here, grabbed land and other property because Dhimals were quite simple in nature. The high daily expenditure is the main problem of their decreasing economy. There is no concept of

saving for future. Because of the traditional system of cultivation, the production is low. In my study area, 12% of the people get the grain from own land and 88% do not maintain life from own land. Because of the obligation, they have started doing agricultural labour, business, and industry, raising cattle. People of Dhimal community are highly dependent upon agriculture for their livelihood whereas a large proportion of them do not have their own land. They labour in other's land on the basis of Adhiya (equal division of Product with the land owner). Educational attainment has been found very low in dhimal community. Of the total 314 persons covered by the study, only 0.7 percent people are found having academic qualification of bachelor or above.

In the same way, the study has found that percent of dependent population is as high as 23 percent. The study has also found that there is a large gap between the poor and non-poor dhimal households in terms of various socio-economic indicators. Average annual income of poor households is less than the average annual expenditure, which shows increasing indebtedness of dhimal community.

One of the major finding of this study is that 49% of total population of dhimal community is living below poverty line. Though the occupation of majority of dhimal is agriculture, the study has shown that 48 percent households are landless. This means that socio-economic upliftment of dhimal cannot be achieved by focusing only on agriculture related activities. So, the attention should be paid to other possible income generating activities. Among many other alternatives, utilization of traditional skills for income generation appears as the most promising option for uplifting the socio-economic condition of dhimal community. They still possess different types of traditional skills. Some of these products are so traditional that it is useful only for their culture. But some products are used in daily life and for other communities also. Although some products like Gundri, Petani, Vhakka (made by rice) etc are highly demanded in local area; they do not seem to be aware of the importance of their skills.

The female in this community do fishing in Solti, Bakra, Tehli, Sunjhora and sell them in near market. Their major festivals are Asareparwa(mela), Parwa parba

(Tihar), Nawange parwa, Maghe sankranti and Holi where they take alcohol and slaughter different animals. Though majority is having deep faith over witchdoctor, some youngsters of Dhimal community have started believing in modern allopathic system.

Dhimal think nature as God and worship Maharaja. They are quite impressed with Hindu religion though they have own kind of religious system. They worship Hindu deities Lord Vishnu, Shiva, Laxmi, Parvati, Durga, Ganesh, Saraswati etc.

On account of language, they speak their own language inside the house. Some educated people speak Nepali language more. Old people, while talking with Chetri and Brahmin, speak Nepali language and mix dhimal language sometimes. 60% of dhimal living here speak in their own language while 40% speak in Nepali language.

The lifestyle is changing according to the change of time. Though they have been successful to preserve their culture but the hospitality and the existence is at stake. On the other hand, whatever change has been seen in education and economic status these aspects are still weak. It is necessary to bring new programme by Nepal Government, GO's and NGO's to improve educational, economic and social condition of dhimal.

Recommendations

1. The importance of education and the long-term benefit from education should be understood by them. Rationality or the awareness regarding education should be developed and adult literacy education should be conducted by Government and also by dhimal's association.
2. Management of irrigation should be done in order to reform the agricultural system; the modern agricultural instrument, seeds and medicine should be made available to them. Bank loan in small scale should be provided without any complicated process.
3. The NGO (Dhimal Jati Bikash Kendra) at Damak bazaar, to buy their product at reasonable price and supply to the market, should establish a supply center.
4. Proper arrangement should be made in national and international level to inform tourists about such ethnic and indigenous group and the places where they reside. There is high possibility to develop such area as tourist destination.
5. Awareness should be created among ethnic people about the importance of their traditional skills, which is also the identity of this community.
6. It is necessary to expand the population education to reduce the rapid increment in population.
7. The skill testing division of CTEVT should test some of their traditional skills and certify at different levels.
8. Special program for dhimal women should be conducted, so that they can solve the upcoming challenges by competing with the women of other community.
9. Employment opportunities should be conducted for them so that human resources will be fully utilized.
10. The Government should forward programmes to strengthen their cultural identity that they are in the verge of disappearance.

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Annex- 1

QUESTIONNAIRES

The questionnaire, which is asked to dhimal in study area regarding socio-economic, cultural status are as follows.

- 1) Where were your ancestors?
- 2) From when you started living in this VDC?
- 3) In which place of Nepal are your relatives living?
- 4) What is the cause of calling you Dhimal? Can you say something about your caste, gotra?
- 5) What is your spoken language?
- 6) Besides your own language, what other language do you speak?
- 7) What is your religion?
- 8) What is your perception on religion?
- 9) On which God, deities do you have faith? Do you worship?
- 10) What are the festivals that you celebrate? Can you say something about it?
- 11) How much do you believe in witch doctor?
- 12) Do you concern doctor when you are sick? Or witchdoctor?
- 13) Which is your God of home?
- 14) What is the size of your family?
- 15) Is it better to live separately or live in Joint family?
- 16) Tell me something about the structure of house, on customs, food in brief?
- 17) Which other Organization do you belong to?
- 18) What methods do you follow when your child take birth

- 19) When will you be happier, in the birth of male child? Or in female baby birth?
- 20) Would you mind to tell me something about marriage? What will you do while doing
- 21) What kinds of marriage are there in your society?
- 22) Tell me something about funeral ceremony?
- 23) Why do you go to market?
- 24) How do you run your family?
- 25) What is your traditional occupation?
- 26) In your community, from which occupation are people surviving?
- 27) How many people are engaged in job, business?
- 28) How much land do you possess? Is it of 'tenancy' or your own?
- 29) What are the main reasons behind your economic condition being worse?
- 30) Which life do you prefer? Urban? Or rural?
- 31) Is your lifestyle changed than before?
- 32) What sort of dress did you wear before and what are you wearing now?
- 33) Is there change in your traditional occupation?
- 34) How many ornaments did you wear before?
- 35) What is your income source? Do you cultivate the tenant land?
- 36) How have you become poor?
- 37) Is it sufficient to run your house by agricultural occupation? What are the skill-oriented businesses?
- 38) Is there trend of doing family planning in your community?
- 39) What is the social organization, which has been helping your community up to now?

40) Is there change in your life style? Tell me something about it?

41) What kind of help is necessary to develop dhimal community?

42) Study regarding Population

Years	Male	Female
0-4		
5-9		
10-14		
15-19		
20-24		
25-29		
30-34		
35-39		
40-44		
45-49		
50-54		
55-59		
60-64		
More than 65		

1. Personal details

Name of Interviewee:

Caste:

Sex:

Age:

Education:

Language:

Religion:

2. Economic Status

a) Is it your land where you made house?

Yes ()

No ()

b) Do you cultivate on Tenancy land?

Yes ()

No ()

c) What is the main income source to run your house?

Agriculture () Labour () Job () Other ()

d) How much land do you have?

- 1) Tenant 2) landless 3) less than 1 bigha 4) more than 1 bigha
5) 1 to 3 bigha 6) 3 to 5 bigha 7) more than 5 bigha

e) Where do you go to work when your income does not fulfill your wish?

- 1) Near village 2) Within district 3) Whole country 4) In
foreign country 5) Other places.

f) Is it sufficient for lodging and fooding?

- 1) Yes() 2) No()

g) Occupation

- 1) Job 2) Agriculture 3) Bussiness 4) Others()

h) Kinds of house

- 1) RCC 2) Wooden 3) Thatched hut

i) Do you send your children to work in other house?

- 1) Yes() 2) No() 3) If yes how many()

j) The description of Animals and Birds.

Cattle	Number
Cow	
He buffalo, Buffalo	
Goat, She-goat	
Pig	
Duck, hen, pigeon	
Other.	
Total	

What is the traditional occupation?

- 1) Agriculture 2) wages 3) Labour 4) Business

3) Have you taken debt?

Yes () No ()

a) From whom have you taken debt?

- 1) Bank 2) Feudal Lords

b) For what purpose have you taken debt?

- 1) To construct the house 2) For treatment
3) To buy a rickshaw 4) For other purpose

4) Condition of health and education

a) Is there health post near your VDC?

Yes () No ()

b) Whom do you consult for the check up the disease?

- 1) Hospital 2) Witch doctor

c) Do you send your children to school?

Yes () No ()

d) Qualification

- 1) Literacy 2) Illiteracy 3) Less than SLC
4) SLC 5) I.A. 6) BA

Annex- 2

Name of the interviewee

1. Bartaman Dhimal
2. Basanta Dhimal
3. Bhanubhakta Dhimal
4. Bijaya Dhimal
5. Birendra Dhimal
6. Chadalu Dhimal
7. Deshbadhur Dhimal
8. Dhan Lal Dhimal
9. Dhulbadhur Dhimal
10. Funchelal Dhimal
11. Ganesh Dhimal
12. Gangabhadhur Dhimal
13. Gopal Dhimal
14. Gopal Dhimal
15. Gopal Dhimal
16. Kasmir Dhimal
17. Keshav Dhimal
18. Khadka Dhimal
19. Kuchulal Dhimal
20. Liladevi Dhimal
21. Mohanlal Dhimal
22. Motilal Dhimal
23. Naina Maya Dhimal
24. Narabhadhur Dhimal
25. Netrabhadhur Dhimal
26. Partaman Dhimal
27. Pradeep Dhimal
28. Prem Dhimal

29. Pretty Dhimal
30. Purai Dhimal
31. Rajkumar Dhimal
32. Rajkumar Dhimal
33. Rambahadur Dhimal
34. Resam Dhimal
35. Saien Dhimal
36. Sakuntala Dhimal
37. Sarana Dhimal
38. Sarba lal Dhimal
39. Shabulal Dhimal
40. Shaktisari Dhimal
41. Shivabahadur Dhimal
42. Sundar Dhimal
43. Surana Dhimal
44. Surendra Dhimal
45. Suresh Dhimal
46. Sweni Dhimal
47. Tekbahadur Dhimal
48. Tshipa Dhimal
49. Tukilal Dhimal
50. Yogendra Dhimal

Annex-3

Frequent Used Words

Dhimal Words	English Words
Aamai	Mother
Awa	Father

Ka	I
Na/ Niko	You
Chee	Water
May	Fire
Sa	House
Dama	Land.
Dhawa	Clothes
Lau	Come
Dane	Go
Gora	Alcohol