

**CHANGING NOMADIC RAUTES:
TRANSITION AND TRANSFORMATION
(A CASE STUDY OF NOMADIC RAUTES IN NEPAL)**

A Thesis Submitted to:

Tribhuvan University

Faculty of Humanities and Social Sciences

Central Department of Sociology

For the partial fulfilment of the requirement of the

Master in Philosophy in Sociology

By:

Ganesh Bahadur Shahi

Central Department of Sociology, T.U.

M.Phil. Program

2018

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
CENTRAL DEPARTMENT OF SOCIOLOGY
KRITIPUR, KATHMANDU

LETTER OF RECOMMENDATION

This is to certify that Mr. Ganesh Bahadur Shahi has completed this thesis entitled “**Changing Nomadic Raute: Transition and Transformation (A Case Study of Nomadic Raute in Nepal)**.” under my supervision and guidance in the partial fulfillment for the requirement of M. Phil. Degree in Sociology, I hereby recommend this thesis for the evaluation and acceptance by expert committee.

.....
Tikaram Gautam (Ph.D.)
(Thesis supervisor)

Central Department of Sociology
Tribhuvan, University, Kritipur

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
CENTRAL DEPARTMENT OF SOCIOLOGY
KRITIPUR, KATHMANDU

APPROVAL LETTER

This thesis entitled “**Changing Nomadic Raute: Transition and Transformation (A Case Study of Nomadic Raute in Nepal).**” accomplished by Mr. Ganesh Bahadur Shahi has been accepted by the Expert Committee as a partial fulfilment of the requirement for the M.Phil Degree in Sociology.

Expert Committee:

.....
Tikaram Gautama (Ph.D.)
(Thesis Supervisor)

.....
Surendra Mishra (Ph.D.)
(Internal Examiner)

.....
Prof. Madhusudan Subedi
(External Examiner)

.....
Prof. Tulsi Ram Pandey (Ph.D.)
(Head of Department)

.....
(Dean, Faculty of Humanities and Social Sciences)

ACKNOWLEDGMENT

I am very grateful towards my Supervisor, *Dr. Tikaram Gautam*, for his valuable Supervision and support during this study. His remarkable comments and recommendations paved my path towards the improvement of this research paper. At the same time I would like to express my sincere gratitude towards Head of the Department, *Prof. Dr. Tulsiram Pandey* and entire Authority of department for the permission to conduct this research study. I would also like to extend my sincere gratitude to my Internal Examiner *Dr. Surendra Mishra*, External Examiner *Prof. Madhusudan Subedi* for their constructive comments and feedbacks. At the same time I am also thankful to Dean of Faculty of Humanities and Social Science for last approval of this thesis.

I am also kindly thankful to my instructors *Prof. Dr. Chaitanya Mishra*, *Dr. Dinesh Prasain*, *Dr. Pramod Bhatta* and *Dr. Bhim Suwal* for their encouraging inspirations during my M.Phil. Years for successfully completion.

I am indebted to my Mother *Mrs. Kaushalya Shahi* and Sister *Mrs. Gauka Shahi* for all the logistic supports provided me during the staying at remote site for data collection. I would also like to express my gratitude towards my friends *Mr. Narayan Poudyal*, and *Mr. Keshav Thapa* for the continuous support and help during the study and to my fellow friends for their valuable comments and suggestions on the text produced. Additionally, I am very obliged towards former Chair Person of then Bindrasaini VDC, Dailekh *Mr. Sarparaj Shahi*, *Mrs. Satyadevi Adhikari* the Chair Person of Raute Utthan Pratisthan Nepal, local resident *Mr. Bhakta Bdr. Shahi*, local teacher *Mr. Dipak Shahi*, local health post officer *Mrs. Man Kumari Shahi* and my brother *Mr. Suyesh Kumar Shahi* for their kind cooperation on rapport building with Raute. I am very thankful to my entire family, my wife *Mrs. Bhawana Shahi* for her kind passion during my study and my sons *Mr. Heaven Shahi*, *Mr. Himal Jung shahi*, *Mr. Kuber Shahi* and daughter *Miss. Menuka Shahi* for their computing assistance. Last but not the least; I shall be thankful to all *Raute People* for their kind responses towards my queries without any hesitation.

Ganesh Bahadur Shahi

Central Department of Sociology, T.U.

Kritipur, Kathmandu, Nepal

TABLE OF CONTENTS

	PAGE
LETTER OF RECOMMENDATION	I
APPROVAL LETTER	II
ACKNOWLEDGEMENT	III
TABLE OF CONTENT	IV-V
ABBREVIATIONS	VI
CHAPTER- I: INTRODUCTION	1-12
1.1 Background of the Study	1
1.2 Understanding of Key Concepts	4
1.2.1 Nomadic Life	5
1.2.2 Social Transition	6
1.2.3 Social Transformation	7
1.2.4 Globalization	7
1.2.5 Barter System	9
1.2.6 Handicrafts	11
1.2.7 Raute and Duniya	11
3. Research Questions	11
4. Motivation for the Research-Point of Departure	12
5. Significance of the Study	12
CHAPTER- II: REVIEW OF THE LITERATURES	14-22
2.1 Globalization and Expansion of Market	14
2.2 Globalization and Nepal	16
2.3 Globalization and Nomadic Raute of Nepal	18
CHAPTER –III: RESEARCH METHODS	23-25
3.1 Site Selection	23
3.2 Nature and Sources of Data	23
3.3 Selection of Respondents	24
3.4 Data Collection Techniques	24

3.5 Data Analysis and Interpretation	25
3.6 Limitation of the Study	25
CHAPTER-IV: CHANGING PATTERN OF BARTERING SYSTEM AMONG NOMADIC RAUTE: CAUSES AND CONSIQUENCES	26-36
4.1 Recent Nomadic Tendency of Raute and Causing Factors behind it.	26
4.2 Types of Wooden-Handicrafts Made by Raute.	27
4.3 Main Objectives of Making Handicrafts.	27
4.4 Bartering Preference of Raute Now and before 25 years.	28
4.5 Perception of Raute towards the Causing Factors behind the Changing Preference on Barter system.	29
4.6 Perception of Raute towards the Changing Mode of barter System into Monetary Transaction.	30
4.7 Price Fixing Strategy of Raute on Bartering and Selling.	30
4.8 Level of Rigidness on Price Fixing by Bartering or selling.	31
4.9 History of Monetary Transaction among Raute and Causing Factors behind it.	31
4.10 Arguments on For or Against to the Bartering or Selling System by Raute.	32
4.11 Perception of Raute on the Future or Continuation of Barter System.	33
4.12 Perception of Raute towards the Future or Continuation of selling System.	33
4.13 Status of utilization of Readymade Market Pots by Raute and Logics Behind it.	34
4.14 Preference of Raute on Bartering or Purchasing for finished Market Pots.	34
4.15 Opinion of Raute towards the Settled Life Patterns as Duniya.	35
4.16 Proposal of Raute with State (Duniya) for the permanent solution Of their problems.	36
CHAPTER-V: SUMMARY AND CONCLUSION	37-38
5.1 SUMMARY	37
5.2 CONCLUSION	39
REFERENCES	41-44
APPENDIXES: INTERVIEW SCHEDULE AND PHOTOGRAPHS	45-52

ABBREVIATIONS

GOs: Governmental Organizations.

IMF: International Monetary Fund.

INGOs: International Non-Governmental Organizations.

NGOs: Non-Governmental Organizations.

PRP: Poverty Reduction Programme.

RQ: Research Question.

RUPN: Raute Utthan Pratisthan Nepal.

SAP: Structural Adjustment Programme.

UN: United Nation.

VDC: Village Development Council.

WB: World Bank.

CHAPTER- I

INTRODUCTION

1.1 Background of the Study

Nepal is multi-ethnic country with the rich cultural heritage. There are about 126 cast and ethnic groups and one hundred and more languages from Indo-Aryan, Tibeto-Burman, Mongolian family with various indigenous languages (Shilwal, 2011).

Among the ethnic groups existed in Nepal, Raute is only the representative of Nomadic Ethnic Group. Raute usually move in Karnali and Mahakali watershed regions of western Nepal in small and shifting settlement for one week or to one month at one place. They have not changed their rigid lifestyle for decades. They hunt monkeys, gather wild tubers and spices as their regular subsistence but they also make wooden chests, trays and bowls for their own use as well as exchange with outsiders (Duniya) only on kinds (Bista, 1978). However, now a days they are selling on money also being affected by modern market. Because on the one hand Duniya having scarcity of food grains for bartering due to declining farming culture with shifting consumption preferences into ready made products into global market and on the other hand monetary transaction is flexible instead of bartering with food grains only for wooden handicrafts of Raute which are also uncomfortable in handling rather than light and cheap pots easily available at the markets nearer to every settlements of people (Duniya).

According to Emile Durkheim religion is a unified system of beliefs and practices related to sacred things and simple (primitive) societies use to govern by different beliefs of sacred and profane doings in daily life in which sacred refers to the holy realm which is viewed with reverence and the profane doing refers to polluted viewed with inferior and restricted (Durkheim, 1912).

Likewise, Raute are not willing to be settled due to the rooted belief of sacred (Raute) and profane (Duniya). As their belief to be settled as Duniya is to be polluted and against their Raute ethics so that their ancestor (god) will punish them with different bad happenings within their society but gradually absorbing the traits of Duniya (drinking liquor, stitched cloths, readymade pots and foods, modern health treatments, meat of domestic animals, modern means of transportation, bargaining for money, state transfers, night stay out of clan, access to media) which were out of Raute ethics before two and half decades.

According to Jana Fortier population of nomadic Rautes was estimated around 650 but there are probably less than 150 of them still nomadic hunting Raute and they emphasize that they wish to remain full-time foragers and not assimilate into the surrounding farming population (Fortier and Rastogi 2003). As to the field study conducted by researcher the total population of nomadic Raute is only 153 (Field Survey, 14th Chaitra 2073 BS). However, Raute don't like to share the accurate family size with outsiders as their strong social taboos. Rautes are exercising extended family structure with endogamous marriage among three clans Raskoti, Chhatyal, kallyal and speak Tibeto-Barman family of language or locally called Kham language (Fortier and Rastogi, 2003). However, as to this study almost all of them use to speak Nepali language as their survival strategy now a days.

Youbaraj Luitel states the origin myth of Raute recited by then Raute Chiefdom (Mukhiya) Man Bahadur Shahi, "Raute are the descendants of Thakuri one of the manifestation of god Bishnu an ancient period. As to him their ancestor was the second (Mailo) son of then Thakuri among the seven sons belong to him. One day seven brother including father were ready to have meal with separate eight plates but the second son had the meal of father also not leaving for him. By this behaviour all the brothers and father became angry with him and scolded bitterly. Then he went to jungle leaving the home and started nomadic life making wooden crafts as his subsistence. We are the descendent of that Mailo Thakuri (Luitel, 1998)." However, writer suspects with the claim of Raute as the descendants of Thakuri clan because the migratory history of Raute have not proved until now as the Thakuri were migrated from north-western India. Therefore, it can be coincident or exaggeration to match the origin geography of Thakuri and Raute in Fukot of then Raskot Dara of Sinja Regime and they might be tried to inclined them with the Thakuri Lineage to show them as higher social status due to the backwardness because of alienated social tendency of them.

However, recent Raute chiefdom Main Bahadur Shahi recites the origin myth of Raute quite difference than above mentioned literature. As to him they were the descendants of Thakuri Clan of then Sinja State and their ancestor was the elder son or real descendent of then King, but palace intrigue replaced him from throne and enthroned to next son. Due to this, he promised to forgive not only the regime but also the clan as well as settled life announcing himself the King of the jungle (Raute). Therefore, recent Raute also are following the promise of ancestors (respondent Raute Great Mukhiya Main Bahadur. Shahi-80 with researcher Ganesh Bahadur Shahi, 14th Chaitra 2073). Hence, later recitation is quite nearer to reality of Raute origin because no one could take so hard decision to forgive the clan and settled life pattern due to such minor cause of meal but as to the second recitation the palace intrigues may

lead either towards confrontation or frustrations. Thus, nomadism of Raute may be the result of frustration arose by power exercises within regime which have been reflecting as the total rejection of settled life (Duniya) and mechanisms maintained by Duniya with opposite social traits like; nomadic life, only hunting-gathering and bartering for subsistence, prefer on non-stitched cloths, hunting of monkeys against Thakuri ethics monkeys as the manifestation of Bayu Putra Hanuman, gathering only natural tubers, far from the interaction of outer society, practice of only animism, rigid to follow the state rules which phenomenon are unfavourable to Duniya. Regarding the next suspicion of claiming by Raute inclined with Thakuri clan to show higher social status is also needless because neither Raute have been obtaining any social traits of Thakuri nor are aware towards status except the genetic exaggeration of responsibility to safeguard others.

Likewise, still Raute use to claim themselves as the King of the jungle. We can observe this statement by Raute Petty Chiefdom Mr. Suryanarayan Shahi on Annapurna Post regarding the Great Famine facing by them at Parajuli Khola Bends Dailekh “neither monkeys are available in jungle nor government let us to cut woods for handicrafts, due to this my citizen would die at the jungle by hunger (Annapurna Post, 7th April, 2018).” As to this literature he is claiming as King saying Raute as his citizen and sincere towards the responsibility of Chiefdom even in the unfavourable circumstances.

Literatures up to now regarding the study of Raute show that they wish to remain full time foragers and not willing to assimilate into the surrounding farming or settled life.

According to Rajesh Gautam and Ashok Thapa- Magar, historically Raute have been nomadic hunter- gatherer. However in 1979 AD the nomadic Raute from Darchula district were forcibly resettled by the government of Nepal to the middle hills of Dadeldhura district. They were given land but eventually most of them lost it to Settled people (Duniya) and moved back to forest. Due to the change in location and living arrangement many Raute bands took as new name and intermarried with surrounding groups. In Jajarkot there are Raute who have intermarried with surrounding Kami and Damai castes. A big obstacle to integration of Raute is the poor attitude that many villagers have towards the Raute (Gautam et.al.1994).

However, recent Raute Chiefdom (Mukhiya) Main Bahadur Shahi and elder member Bir Bahadur Shahi strongly denied the above mentioned arguments. As to them so called Raute settled at Dadeldhura were not real nomadic Raute but were the animal herder of north- western India (Kumaun, Gadawal) who partially used to reach to Darchula district of Nepal. We never been to there our nomaic roots and dwelling territories are mostly Bajura, Achham, Surkhet, Dang, Salyan, Pyutan, Jajarkot, Dailekh and Kalikot only since the beginning and regarding

the inter-caste marriage also they strongly denied and they take the case of Jajarkot as the manipulated plan to discourage them from the Raute traditions. They feel proud to being Raute without any regression and are not lured towards Duniya lifestyle as such (respondent Raute Great Mukhiya Main Bdr, Shahi and elder Bir Bdr. Shahi with researcher Ganesh Bahadur Shahi, 15th Chaitra 2073). Regarding the obstacles of integration to Raute as the attitudes of Duniya towards them is also not logical because attitudes of Duniya or negative response to Raute becomes obstacle only when they use to be ready to be settled, but as to the literatures up to now and as well as the findings of this field study nowhere they have accepted the proposal of integration or settlement as Duniya.

However, rapid cultivation nearer to their traditional dwelling territories creating barriers to use the wood for their handicrafts by the trend of community forestry and modern market is diverting the consumption modes of people towards sophisticated pots instead of traditional flake products of Raute. At the same time the farming culture on people is on declining mode and food grains for bartering with people is being reduced. Like this these phenomenon gradually replacing the fundamental subsistence pattern 'barter system' of Raute. Due to this they are being compelled to obtain monetary transaction against their ethics. However, neither Raute are ready to accept the changing reality of society spontaneously nor have any option. Due to this, they are on great dilemma of choices between continuation of nomadic Raute life and assimilation into settled life.

Both options are very challenging to Raute because on the one hand they are getting very hesitation and a kinds of surrender to obtain settled life and on the other hand rapid intervention of market, expansion of settlements and community forestry, scarcity of needy woods, regular pressure of national and international agencies for transformation and raising lure on Rautes youths towards state transfers and luxurious life are being burdens for them.

Therefore, Rautes are on the crucial phase of transition and transformation of civilization vs nomadic life.

1.2 Understanding of Key Concepts

Seven key concepts are used for this research: Nomadic life, Social transition, and Social transformation, Globalization, Barter System, Handicraft, Raute and Duniya.

These concepts are significant and important to deal the dimensions of transition and transformation in nomadic Raute through the perspective of globalization as the major catalyst for social changes.

For this concern, the concept nomadic life was relevant to deal fundamental patterns of nomadism and its complexities in general and specific to Raute of Nepal. The social transition and transformation are the major concepts through which the trends of barter system of Raute have been measured in this research.

Globalization as the influential catalyst for social change through the flow of capital, resources, technologies, cultures, political constraints, economic policies, goods or markets, and manpower, any societies of the world in general and nomadic Raute of Nepal in specific also could not be unaffected by this phenomena. Therefore, this concept was the perspective to study the transition and transformation of nomadic Raute.

The concept barter system and handicraft were the major indicators through which the whole dimensions have been measured objectively because barter system of Raute is one of the major fundamental subsistence strategy and wooden handicrafts are the single product of Raute to barter or sell to Duniya.

Raute (nomadic hunter-gatherer ethnic bands of Nepal as official understanding but King of the Jungle as to Raute themselves) and Duniya or World (settled people according to Raute) both are quite unfamiliar concepts for most of the people of Nepal as well as the world but were relevant for this study to analyses the dimensions of transition and transformation being based on the level of relationship between Raute and Duniya in daily life. Different understanding arguments on selected concepts have been operationalized as below;

1.2.1 Nomadic Life

In general understanding nomadic life pattern refers the life style in which bands of people use to roam into different places not being settled within a single place permanently for various purposes; trading, herding animals, shifting cultivation, hunting-gathering to maintain subsistence.

According to Alan Barnard a way of life and human existence that is connected with permanent and more or less regular movements of people between different locations (Barnard, 2007). However, the migrational movements of nomads are connected with clearly defined routes and destinations where the nomads spend equally clearly defined periods of time with the ultimate goal of pursuing economic activities and ensuring their livelihood (Lee, 1965). Three forms of nomadism can be distinguished: nomadic hunters and gatherers, pastoral nomads, and non-sedentary people whose economic activities focus on tinkering and trading (Afshar,1971).

However, this study is concerned with Raute only the hunter-gatherer nomads of Nepal which is on the phase of social transition due to the influence of modern market phenomenon over their fundamental subsistence strategy barter system.

1.2.2 Social Transition

Generally social transition refers the state of society in which people use to encounter with new and multidimensional relations for their survival and get confusion to obtain new dimensions or difficulty to forgive the previous dimensions easily.

Social transition is process or condition by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement (Basch,L. et.al.1994). However, Rautes of Nepal are not immigrants for Nepal but they are getting transitional uncomfortable social compulsions due to the domination of Duniya (settled people) settlements at their traditional territories replacing or destroying the Raute's natural resources of subsistence (Dhimal,2012).

Schlossberg defined a transition as any event, or non-event that results in changed relationships, routines, assumptions, and roles. It is important to note that perception plays a key role in transitions as an event, or non-event, meets the definition of a transition only if it is so defined by the individual experiencing it. In order to understand the meaning that a transition has for a particular individual, the type, context, and impact of the transition must be considered (Schlossberg, 2011). However, Raute have been changing their relationship patter with Duniya (Selled Life) being quite liberal on bartering or obtaining monetary transaction, their routines, nomadic roots and staying time within a locality also is being changed accordingly with availability of logistics and responses of Duniya towards them, they are being compelled to play the rare roles as Duniya due the obligatory regulations by government specially to use the wood and social transfers as the changing assumptions (Shilwal,2011).

While transitions at first people are consumed by their new role. Gradually, they begin to separate from the past and establish new roles, relationships, routines and assumptions opportunities for growth, as well as decline (Goodman et al., 2006). However, in context of Raute, transitional process have been providing declination of sound health and genetic security rather than opportunity due to their hesitation to forgive rigid past or to accept the new challenge in front them which is bitter for them but not optional.

According to Satyadevi Adhikri, The Chaiperson of Raute Utthan Pratishtan, occasional transfers to Raute making lazy them and encouraging to involve into smoking and alcoholing. To safe them such social deviation, it will be better to promote their skill of handicrafts with full responsibility linking to modern market because neither we could assimilate them into us nor could protect them with better option. Therefore, society should be serious towards this matter otherwise they will be extinct being a shameful case for modern civilization (Annapurna Post, 7th April, 2018).

As to the literatures mentioned above, encountering with stranger phenomenon of society Raute are feeling uneasy or they are on the phase of social transition but are being transformed obtaining various new and stranger dimensions to be survived into changing social reality with very hesitation.

1.2.3 Social Transformation

As a common sense social transformation is a process by which society use to leads towards improvement or prosperity obtaining new and advanced knowledge, technology, cultural traits, and politico-economic policies. However, sometimes premature endorsement of new phenomenon society may lead towards destruction in the name of transformation. Regarding the process of social transformation many scholars have discussed with different angles.

Paul, Starr argues the notion of progress or transformation is the continuous unfolding of improvement in society was embedded in Greek philosophy, which influenced the Enlightenment philosophy. As to Starr, alternative enlightenment took place earlier in the Islamic world between 800 and 1200 which did not endure for long time. Writer further argues, Sociology as a discipline was born in the context of the discourse over social progress when European society was exposed to changes induced by industrialization of the nineteenth century such as in the writings of Saint-Simon (1760–1825), August Comte (1798–1857), Herbert Spencer (1820–1903), Alexis de Tocqueville (1805–1859) and Karl Marx (1818–1883), the founding figures of sociology, social change or social dynamics occupied a central place (Starr, 2013). Likewise, Nepalese society also have been passing through the multiple social dynamics or social transformations accordingly with more or less global trends and nomadic Raute of Nepal are also being transformed as to the surrounding societies of them gradually with very hesitation or uncomfortably.

Traditionally, Raute used to take as the sin to have education but now a days new generation of Raue are being influenced by modern lifestyle and education and to have job also (Annapurna Post, 7th April 2018). As to above mentioned literatures transformation is a process of progress and unfolding improvement of society. But Raute are not ready to take these inseparable phenomena as their progress or improvement except declination. This is the great challenge for Duniya (settled people) either to convince them to be assimilated into us or to manage them as to their will accepting a residual rare ornament for us since the long past of human history incorporating their traditional skills with modern market or globalization.

1.2.4 Globalization

Globalization is the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice

versa. This is a dialectical process because such local happenings may move in an obverse direction from the much distanced relations that shape them. Local transformation is as much a part of globalisation as the lateral extension of social connections across time and space (Giddens, 1990).

Being the globalization as the effective factor for social change though its various instruments like; huge flow of capital dispersion, technology, communication, cultural traits, dominant politico-economic policies, marketing strategies etc. all over the world. In this way all the societies of the world even nomadic societies also have been influencing by process of globalization.

As this regards, Nepali society as well as Nomadic Raute Society also being influenced by the process of globalization through expansion of modern market nearer to traditional dwelling territories of Raute destroying and creating barriers to the jungles. At the same time the changing mode of consumption of People (Duniya) as to supply of modern market is falling their subsistence strategy Barter System into bitter risk. Due to this Raute are on the crucial phase of transition (dilemma of forgiving tradition or obtaining new ones) and transformation (obtaining new patterns by compulsion for survival) interacting with components of globalization.

In general globalization refers to the increasing dispersion of the capital, people, information and culture across international borders, a process that has been accelerated by advances in travel and communication technologies. Whatever the vested aims such agencies had in opening them, but today it has been attached with fundamental human rights, individual and group identity and rights, environmental issues which has at least a global coverage because certain issues cannot be limited into nation state territories(Held and McGrew 2002).

There are a variety of definitions and descriptions of globalization, which, though overlapping in many respects, do emphasize different dimensions of the process. Robertson's is one of the first and the most general: Globalization as a concept refers both to the compression of the world and intensification of consciousness of the world as a whole both concrete global interdependence and consciousness of the global whole in the twentieth century (Robertson, 1992).

However, it is in regard to business and economics that the term "globalization" is most frequently invoked. What is referred to here is: "a qualitative shift toward a global economic system that is no longer based on autonomous national economies but on a consolidated global marketplace for production, distribution, and consumption. In which. Distinct national

economies are subsumed and rearticulated into the system by essentially international processes and transactions (Hirst and Thompson, 1992).

Likewise, the primary vehicles for this process have been the increasing the transnationalization of production, and the resulting rise in influence of multinational enterprises, and even more importantly, the explosion in the volume and scope of transactions on international financial markets. In this regard, consider the following commentary on contemporary change in the banking industry: Banking is rapidly becoming indifferent to the constraints of time, place and currency...an English buyer can get a Japanese mortgage, an American can tap his New York bank account through a cash machine in Hong Kong and a Japanese investor can buy shares in a London-based Scandinavian bank whose stock is denominated in sterling, dollars, Deutsche Marks, and Swiss francs (Waters, 1995).

Therefore, globalization is a multidimensional phenomenon which is influencing to every dynamics of human beings and every segments of society with different facets. Therefore, changing dimensions on barter system among Raute to study the transition and transformation process of nomadic Raute society have been analysed being based on market constraints of globalization perspective in this study.

1.2.5 Barter System

Barter system is a trading system in which companies or people trade merchandise and services without using money (Advanced Learners dictionary). Bartering is trading services or goods with another person when there is no money involved. This type of exchange was relied upon by early civilizations. There are even cultures within modern society who still rely on this type of exchange. Bartering has been around for a very long time, however, it's not necessarily something that an economy or society has relied solely on (Homphrey, 1985).

A barter system is an old method of exchange. This system has been used for centuries and long before money was invented. People exchanged services and goods for other services and goods in return. Today, bartering has made a comeback using techniques that are more sophisticated to aid in trading; for instance, the Internet. In ancient times, this system involved people in the same area, however today bartering is global. The value of bartering items can be negotiated with the other party. Bartering doesn't involve money which is one of the advantages. You can buy items by exchanging an item you have but no longer want or need. Generally, trading in this manner is done through online auctions and swap markets (Humphery et al.). However, the later argument is an example of cosmetic bartering for conveniences.

The history of bartering dates all the way back to 6000 BC. Introduced by Mesopotamia tribes, bartering was adopted by Phoenicians. Phoenicians bartered goods to those located in various

other cities across oceans. Babylonian's also developed an improved bartering system. Goods were exchanged for food, tea, weapons, and spices. At times, human skulls were used as well. Salt was another popular item exchanged. Salt was so valuable that Roman soldiers' salaries were paid with it. In the middle Ages, Europeans traveled around the globe to barter crafts and furs in exchange for silks and perfumes. Colonial Americans exchanged musket balls, deer skins, and wheat. When money was invented, bartering did not end, it become more organized. Due to lack of money, bartering became popular in the 1930s during the Great Depression (David, 2011).

It was used to obtain food and various other services. It was done through groups or between people who acted similar to banks. If any items were sold, the owner would receive credit and the buyer's account would be debited. Just as with most things, there are disadvantages and advantages of bartering. A complication of bartering is determining how trustworthy the person you are trading with is. The other person does not have any proof or certification that they are legitimate, and there is no consumer protection or warranties involved. This means that services and goods you are exchanging may be exchanged for poor or defective items. You would not want to exchange a toy that is almost brand new and in perfect working condition for a toy that is worn and does not work at all would you? It may be a good idea to limit exchanges to family and friends in the beginning because good bartering requires skill and experience. At times, it is easy to think the item you desire is worth more than it actually is and underestimate the value of your own item. On the positive side, there are great advantages to bartering. As mentioned earlier, you do not need money to barter. Another advantage is that there is flexibility in bartering. For instance, related products can be traded such as portable tablets in exchange for laptops. Or, items that are completely different can be traded such as lawn mowers for televisions (Wikipedia). Homes can now be exchanged when people are traveling, which can save both parties money. For instance, if your parents have friends in another state and they need somewhere to stay while on a family vacation, their friends may trade their home for a week or so in exchange for your parents allowing them to use your home. Another advantage of bartering is that you do not have to part with material items. Instead, you can offer a service in exchange for an item. For instance, if your friend has a skateboard that you want and their bicycle needs work, if you are good at fixing things, you can offer to fix their bike in exchange for the skateboard. With bartering two parties can get something they want or need from each other without having to spend any money(M.Bloch et al.1989).However, in this study only the traditional kinds bartering(Wooden Handicrafts with food grains) system existed since long

before among Raute of Nepal have been studied and they don't have obtained other forms of bartering discussed above.

1.2.6 Handicrafts

Handicrafts sometimes more precisely expressed as an artisanal handicraft or handmade goods with wide variety of types of works where useful or decorative objects are made completely by hand or by using very simple tools. It is a traditional main sector of crafts and applies to a wide range of creative design activities that are related to making things with one's hands and skill including work with textiles, moldable and rigid materials, papers, plant fibers (Faroghi,2014) Now a day's handicraft as a discipline has incorporated into mass production for commercial purposes with latest innovations on fine arts as well. Therefore, it is being difficult to identify the actual handicraft and assembled handicraft produced by machinery application. However, in this study the wooden handicrafts: Bowel (Koshi), Tanks (Ghyampo), Box (Madhus), of Raute made by very simple a fundamental tools have been incorporated only.

1.2.7 Raute and Duniya

Raute (only a single nomadic hunter-gatherer ethnic band of Nepal) claims themselves as the King of the Jungle and they use to denote settled people by the name of **Duniya**(world).

2. Research Question

Regarding the nomadic rigidity of Rautes and the rapid influence of market economy on their major traditional subsistence strategy barter system, one question that was always on my mind was this: Will Raute be able to continue their fundamental barter system or be compelled to obtain monetary transaction and if not, then why and how? What is the recent status of barter system and the perception of Rautes towards changes and future continuation of nomadic life pattern? Based on this curiosity, my main research question of this project is to know: **Is there role of globalization to change the barter system of Raute leading them towards the social transition and transformation?** Being based on the research question, the following parents of questions schedule were also formulated to meet the research objectives:

1. What are the current and traditional wooden handicrafts for bartering?
2. What are the major changes that have been taking place in the bartering system in the last 25 years onwards?
3. What are the factors behind the changes?
4. How the Rautes have taken the changes occurred on their barter system or are they feeling secure towards their future?

3. Motivation for the Research – Point of Departure

As researcher read a news about Rautes of Nepal introducing them as only a nomadic indigenous human band of Nepal are on the verge of extinction due the dilemma of continuation to their fundamental subsistence strategy barter system with nomadic life (Raute) in spite of various hurdles arose by market economy or assimilate in to settled life (Duniya) against their will. This was extremely surprising to researcher. But after the movement of 2006 different printed and electronic Medias started to highlight the news about Rautes incorporating them into ethnic issues, they visited Presidents, Prime Ministers, Leaders and accepted money, bargaining for money while taking the photos, acceptance of state transfers against their previous stand.

Even though they were strongly denying the settled life offered by government. Since then researcher was curious towards this matter that, why Rautes are being compelled to obtain monetary transactions instead of bartering system? Why they are not willing to obtain settled life? Since the curiosity towards Raute, researcher consulted different literatures and identified the gaps on knowledge about Raute and issues of them.

Literatures regarding to Raute of Nepal has not discussed being based on any theoretical perspective up to now or are only ethnographic description. Due to this understanding of the matter of Raute are only surfaced and not any efforts to address their issues as a systematic plan have been done up to now.

Therefore, it is important to be studied the issues of Raute incorporating with relevant theoretical perspective to understand properly and to guide for applicable policies to address the Raute issues systematically discouraging the trend of making beggaring pot to Raute. For this, researcher has tried to study Raute matters linking with globalization perspective. This was the point of departure in studying the “Changing Pattern of Barter System among Nomadic Raute: Causes and Consequences” to identify the role of globalization on social transition and transformation of Raute. To study this matter researcher have formulated following specific objectives.

1. To find out the changes on bartering patterns of wooden handicrafts by Raute.
2. To find out the causes behind the changing mode of bartering system of Raute.
3. Perception of Rautes towards the changing mode of barter system.

4. Significance of the Study

Still there have not been studied on Raute being based on theoretical perspectives except ethnographic description. Therefore, the study will start the intellectual practice on study of Raute being based on theoretical framework.

Literatures up to now regarding Raute consulted in this study have not linked the dimensions; nomadic life patterns, bartering system, story of origin and mutual interdependency with settled people, changes occurring within Raute social system, changing subsistence backgrounds and perception of Raute towards all phenomenon which are very distinct from the other nomadic groups of the world.

In this study at least the transition and transformation process of Raute have been analysed linking with global phenomenon by market constraints which have been implicated empirically on the traditional subsistence Barter System of Raute as the major catalyst for transition and transformation or social change among Raute, which effort can be significant for the future studies regarding any nomadic life linking with theoretical perspectives.

CHAPTER-II

REVIEW OF THE LITERATURE

2.1 Globalization and Expansion of Market

Human society have been continuously changing since its history. Socio-cultural and economic aspects of human society are the major dynamics of civilization, which are being changed rapidly affecting tremendously on life pattern of human beings either they are civilized or uncivilized.

The catalyst for changes might be various, but the process of globalization is one of the major factor, which have been playing vital role with multiple facets. But globalization, as a central concept is harder to define because of its multi-dimensional character. However, different scholars have attempted to give basic conceptual understanding of globalization which is inextricably linked with the process of social transformation influencing every aspects of social, economic and political development all over the globe. By the process of globalization, world have been changing into a single village or society.

Among many changing globalization has brought in closer to all even distant as well as virgin communities like hunter-gatherer nomads through the expansion of market nearer to them destroying their subsistence mode of economy (Buraway, 2000).

Therefore, globalization is a process of global scale social change on objective as well as subjective dimensions (Robinson, 1998). As to writer, there seems three distinct theoretical approaches to globalization all of which posit globalization as a quantitative process; The process beginning with the dawn of human history, a process associated with modern world history (modernization) that involves the development of capitalism and accelerate quantitatively in the current period and a period associated with post-industrial society and views qualitative definition sees globalization as coextensive with all three approaches but views quantitative change as giving way to qualitative change.

Likewise, A.G Frank argues that globalization is the emerging key concept in the study of 21st century sociology. Although, recent sociologists incorporate it into their study, the fundamental character of globalization resembles to world viable economy and capitalism (Frank, 1998). However, since the Second World War, US came in world leading position. Since then, the term is commonly used by US and the world community. But capitalism began to function since the very beginning human history in the world or since the discovery of US by Columbus

in 1492 and India in 1498, the date of commencement of capitalism. Whatever the veteran sociologists contradict each other, the impact of globalization does not leave anyone from its grip (Wallerstein, 1999).

Likewise, David Washbrook points out two aspects to set up the context of imperial capitalism in South Asia. Firstly, the expansionist dynamics of British and secondly transitional dynamics of South Asia. As to writer, there had been underlying characteristics of capitalism before arrival of British Empire in India (Washbrook, 1998).

However, it is said that after the World War second, state society and market relations were internationally institutionalized. Today there are many strands or the components to manage global social characteristics such as McDonald is one of the new means of consumption which works for food cultural homogeneity (Ritzer, et.al.2000). Likewise, KFC, ZARA, iPhone, Samsung, Nike, Shangri-La, Toyota, Rolex brands also contributing to homogenise the consumer culture.

According to Chaitanya Mishra, there is similarly wide agreement that globalization impinges, by now, on all kinds and level of social structure and processes. As to him the global can't fail to force itself upon the local, even as the global is constructed in dialectics with the local (Mishra, 2012). Therefore, no societies of the world can be isolated or virgin in front of influential strategies of globalization.

According to Grahame Thompson, the beginning of globalization is the end of geography (Thompson, 1997). Likewise, Kenichi Ohmae argues that, by the process of globalization Nation-States are being dependent on the international intervention even to make domestic economic policies losing their self-decisive power due to this most of the developing countries of the world might led towards the failure state(Ohmae,1995).

Michael Mann refers the steps; how Nation –States are being incorporated in to global network crossing the boundaries of Nation-States (Mann, 1997). As to writer, in beginning every Nation –States use to binds by sentiment of sub-national/local(essentially to ethnicity, religion, languages).Transnational or multinational(basically relations use to extend to more than two nations),International(state level relation with multiple nations),Supranational(some institutions like; WB, UN use to play the role of umbrella),Global State(no boundaries of any Nation-States) but sometimes Nation-States become failure to sustain within global state due to different pressures and try to be isolated with extreme nationalist(Mann,1997).Writer has suggested three challenges of weakening the Nation-State due the process of globalization; Environmental danger, Identity politics, Post-nuclear geopolitics which is happening as

problem global warming, Ethnic conflictions in African world and Tussle among Powerful countries in empirical level.

2.2 Globalization and Nepal

Being the globalization a process of influential catalyst for social change in every aspect like; social, cultural, political and economic, Nepal also could not be isolated from the global phenomenon. Many countries of the world including Nepal are receiving both advantages and disadvantages from the global phenomenon.

However, intensity of such advantages or disadvantages varies according to the economic strength of that individual country. About the incorporation of Nepal into global process, there are different arguments by various scholars.

According to Richard Burghart, Nepal had begun economic ties with Tibet and India since post-unification regime as the business policies of P N Shah but his policies didn't long last after his demise. However, the political economy of Nepal gradually started to be influenced by global process and dominant power began to emerge. Beside this there was powerful Mughal emperor in India and Emperors in northern neighbour of Nepal too were highly ambitious and powerful.

Nepali leaders whose long rule made jump them to be a wealthy and powerful man inside the country began purchasing significant level of quantities of foreign products, military uniforms and the equipment, Palace architects, decorative, dresses, consuming goods were imported from Europe particularly from Britain since 1815 AD and Nepalese rulers began accommodating themselves to powerful south (Burghart,1984).

In the Rana Regime foreign goods department was opened in Kathmandu and began importing things from Japan. The rulers of post-unification were luxurious and wanted to show themselves at top level rulers by entertaining such sophisticated livelihood. The trend gradually entered into middle class people in Kathmandu. This economic behaviour, social mobility and ties with the global forces resulted into socio cultural and economic transformation of middle class (Liechty, 2008).

Likewise, Stephen L. Mikesell and Jamuna Shrestha argue that the evidence of payment receipt found at Bandipur shows that the trade connection of Nepal was spread to India and Tibbet during the Rana Regime (Mikesell and Shrestha 1990).As to the Mark Liechty, Bhimsen Thapa brought glasses to build Palace in Kathmandu during his regime from Britain to Nepal via India (Liechty,2008).Writer further claims that, during the Malla regime people of Kathmandu or that times Nepal, used to travel and trade with Tibbet via Nuwakot as their trade route and the glorious history of the great artist Araniko embedded with China also shows that the socio-

cultural and economic connectivity of Nepal with outer world was started since very long before.

Therefore, the process of globalization increased the flow of human, services, information, ideas, technologies and cultures across the national boundaries. However, the intensity of global process expanded in large coverage in Nepal since in the involvement of Nepali youths on World War I on behalf of British-India Company (Burgart, 1984).

Therefore, trends of globalization through all dimensions: foreign capital, people, information and culture as well induced since then and have been intensifying up to now through different incidents; World war II, Democracy of 1950s, Economic liberalization indorsed in decade of 1980s, Restoration of Democracy in 1990s, Maoist insurgency and foreign concerns, Mass movement of 2006 and as its output new promulgated constitution of 2016 in Nepal. The changes of 1950s, 1990s and 2006 were more influenced by different transnational political, cultural, social and economic dynamics.

As the reference, King Mahendra's regressive move in 1960 made efforts to justify blaming anti nationals and foreign agents to the opposition group by enforcing an agenda of Nationalism. Eventually the system of Panchayet led by absolute monarch could not stop the transnational political, social and economic circumstances and overthrown by 1990s movement. Democratic regime, independent judiciary, human right, franchise voting, Monarchy under constitutional provisions were the major agendas the change had set. This open political system made open field to foreign investors, institutions and government an easy way to function within the country. Tourism, craft production, labour migration, foreign investment, and aid increased in a significant level. All these function as agencies of global force inside the country.

According to Chaitanya Mishra, Nepal embedded into world economy formally by the involvement on Structural Adjustment Program (SAP) since 1991. He further writes that, the western capitalist countries collected huge amount of money from the fuel producing countries selling the large scale of weapons showing the need of security to them. Later, the money became invest in so-called poor countries as loan formulating the Poverty Reduction Program (PRP). But, finally by the end of 1980s, such loan receiving countries became bankrupted and unable to pay the loan. Than a new program, Structural Adjustment Program (SAP) was formulated in which loan receiving countries were forced to adapt the policies referred by WB and IMF. As the result many local firms and factories became collapsed being unable to compete with over flow of foreign good and market. Finally, this process also led towards poverty, unstable market, unstable governments, job scarcity, social deviations, as well as

foreign employment in such countries weakening their fundamental backbones of economy and cultures (Mishra, 2014).

Therefore, the main virtue of liberalization as an important facet of globalization is to minimal role of state in market to run freely without state control. Trade liberalization also means removal or reduce of barriers as the exchange of goods between two or more nations with reduction of tariff and non-tariff obstacles. Liberalization assumes that, State regulative market blocks the way of economic development. For this, more priorities are given to develop the infrastructures like; roads, bridges, railways, seaways and airways to make easy access to market. However, without sufficient such infrastructures any market or country will be handicapped and the flow of culture, societal, politics and economy also increases accordingly the construction of such physical infrastructures and increasing export and import.

According to Madan Kumar Dahal, there will be adverse condition on socio-cultural, politico-economic aspects due to the process of globalization, the local products and factories possibly be closed increasing dependency, insecurity, hunger, cultural-political conflicts and poverty etc.(Dahal, et.al,2005). According to Meena Acharya, Nepal is losing her cultural and traditional productions after the incorporation with globalization (Acharya, 2005). Likewise, Jagnath Adhikari argues that, food security in Nepal is being complicated due to reducing of domestic production following the unpractical strategies on farming and increasing consumerist culture being influenced by globalization (Adhikari, 2007).

However, globalization process has not only persuaded the negative aspects but has made capable to Nepalese economy and technology to reach up to the international market and exposure of multiple innovations as well.

2.3 Globalization and Nomadic Raute of Nepal

Transition is a process or condition by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement (Basch,L. et.al.1994). However, Rautes of Nepal are not immigrants for Nepal but they are getting transitional uncomfortable social compulsions due to the domination of Duniya (settled people) settlements at their traditional territories replacing or destroying the Raute's natural resources of subsistence (Fortier, Rastogi 2003).

Although Raute feel that they have always lived as they do today and therefore, may be considered as a historical and non-evolutionary in belief about their society, a general idea of conditions in times past can be gained from some historical documents and reasoned speculation may be made as to Raute origins. The Khas the primary inhabitants of this area since historical times, have been noted in the Purans (ancient Hindu texts) and in the

Mahabharat, one of the classical epics depicting a battle thought to date from about 800B.C. More recently the remains of developed Hindu Kingdom in this area dating around the 14th century have been discovered. One may assume that that Western Nepal has been populated continuously for at least 1000 years and probably longer, the Raute have had some contact, however limited, with Hindu civilization for several centuries (Rainhard, 1974)

Rautes are a nomadic ethnic group officially recognized by the government of Nepal (Shahu, 2003). Likewise, according to Dor Bahadur Bista, Raute are known for their hunting langur and macaque monkeys for subsistence. They also gather wild tubers, fruits, greens and spices on a regular basis. They normally do no gardening, farming or work for others for in tenants or wages labour. To obtain grain, iron cloth and jewellery the trade handmade wooden bowls, chests and trays in local markets. They do not sell other forest products, bush meat or forest medicinal plants (Bista, 1978).

Johan Rainhard writes Raute, the last hunter-gatherer of Nepal have survived into this country is truly remarkable in our current age of diminishing cultural diversity (Rainhard, 1978). Likewise, according to Jana Fortier, Raute the only a handful of societies around the world still practicing full-time hunting-gathering and they are even more special because they hunt with net and axe rather than gun or bow and arrow by this communal hunting technique and share all of their food and other property equally among each other. Politically, they have created the most democratic subculture in Nepal. Those of us living in highly stratified societies could learn much from one of them. For this reason Raute society should be protected and regarded as a precious national treasure of Nepal. Sadly, without any understanding or appreciation for the basic social rules of the Raute's nomadic foraging society, International Development Agencies and the Nepal Government continue to assimilate the Raute in the name of social improvement (Fortier, 2009).

The few nomadic forest tribes left on the planet struggle to protect their traditional way of life in balance with nature and their right to roam in the forests they depend on. One among such tribe is the Raute, the last remaining nomadic people of Nepal. The Rautes live a life that, they have practiced for more than 900 years. Now they are only about 130 nomadic Rautes left. They are on the brink of extinction and have made their last stand in the mid-west forested hill-region of Nepal-a stand against acute deforestation influence of modern civilization and depletion of the natural resources they depend on (Fortier, 2009). However, if the Rautes succumb, the modern world will have lost one more source of knowledge that could help us rediscover our natural roots and the way of life in ecological balance with the endangered forest of the planet (Singh, 1997). Transition is actually a process that extends over time. At first

people are consumed by their new role. Gradually, they begin to separate from the past and establish new roles, relationships, routines, and assumptions (Schlossberg, 2011). According to above mentioned opinions transitions may provide opportunities for growth, as well as decline both. Hence, for the context of Raute, there are also gradually establishing new roles, relationships, routines and assumptions but getting very hard to be separated from their past. On the one hand Raute are being lured towards the modern lifestyle; education, dressing, social transfers, travelling to new destinations not as nomads but as tourist. On the other hand they are not ready to accept any proposal of settled life and demanding the right of free foraging with government or they are on the phase of dilemma in transition.

Furthermore, according to Lalit Bahadur Thapa, Correspondent of Annapurna Post from Dailekh on the title “Raute on great famine; Subsidies made lazy to Raute.” Raute are facing great starvation at the recent temporary settlement near to bend of Parajuli Khola, Dugeshor Rural Municipality of Dailekh. As to him Raute are preferring to their traditional right to Jungle rather than government transfers. At the same time a young guy of Raute Mr. Dipak Shahi is requesting to convince their Chiefdom either to let them to join the school or to manage a teacher for their location and he was hopeful towards future one days will come, when all the Raute will get opportunity for education. For this he is trying to be the Chiefdom of Raute in coming days (7th April, 2018).

However, on the one hand Raute are facing crucial difficulties on their nomadic life but are not ready to obtain settled life pattern easily. On the other hand new generation of Raute are being lured towards the modern facilities enjoying by Duniya.

Therefore, the intervention of development practices and markets constraints are making compelled to Raute either be extinct or be assimilated with settled life.

Globalization is a process of wide dispersion of capital, technology, information, politico-economic models, people, goods and services through different instruments of capitalism. It is linked with process of social transformation influencing every aspects of social, economic, cultural and political development all over the globe. Globalization process came in existence since the starting of the enlightenment movement in Europe and spread all over the world with different facets as to the context of respective society or country.

Market is one of the most dynamic and influential instrument of globalization because with the expansion of market society of the world use to incorporate into global phenomenon directly or indirectly through the supply of goods, services with political, economic and cultural constraints. Now a days any society either civilised or uncivilized and country either developed or under-developed of the world are out of palms of globalization.

Nepal became incorporated into globalization process since 1991 AD with the endorsement of SAP formally in governmental policies but this is not the actual commence date of globalization in Nepal because various literatures have been unfolded various facts regarding the incorporation of Nepal into global process since very long before from the Lichhavi ruling period with the visit of Great Artist Araniko to China and bilateral business or religious relationship with Tibet and India. Thereafter, Bhimsen Thapa brought glasses to build palace from Britain. During the Rana regime established the foreign goods department and began to goods from Europe and Japan.

Since the World War I and II the global process directly reached on public level by the involvement of Nepali youths into British- Gurkha regiment and they indorsed the foreign currency, goods as well as knowledge and cultural traits with them. After the 1950s, Nepal incorporated into global phenomena maintaining the bilateral relation with various countries of the world. Since the decade of 1980s Nepal started to incorporate into global economy by the conceptual dialogue with global economic institutions WB an IMF for SAP and since 1991 formal economic liberalization started in Nepal and global market also became open for competitive market. After this, the globalization is being intensified through policies of economic liberalization in every level and every aspects of Nepali Society.

Due to this intervention of modern market or globalization process not only the remote societies of Nepal but also nomadic Raute society also is being affected losing the fundamental subsistence economies. The traditional way of subsistence of Raute “Barter System” have been facing bitter challenges of survival because of replacement of their products (wooden handicrafts) by the light and cheap pots. Likewise, as the global trends the farming culture of Duniya is also declining day by day and the major bartering component food grains are not available with Duniya for bartering. Raute are being compelled to obtain monetary transaction against their will but they don’t have option.

Raute are obtaining these new phenomenon only for survival as their compulsory option. The change occurred in their society are provisional only not permanent parts of life because they are not satisfied with these changes and have taken as burden. They are accusing to modern market that; it is collapsing their Raute Identity making lazy to their youths with different bad habits.

Recent literatures have been unfolding the news of young generation of Raute, young generation of Raute are being impressed with modern life style of Duniya and requesting for formal education, jobs, cloths, and travel as tourist not to barter. But these arguments are not reliable and loyal for transformation because they have not mentioned even a single word for

permanent settlement as Duniya. Than how can be trusted them and managed them with required opportunities. Therefore, these arguments of Raute youth are only cosmetic not realistic. Furthermore, during the field study by researcher any respondents showed the commitment for the settled life as Duniya. They were asking only for traditional right for jungle and to protect the nomadic Raute life style only which was issue of traditional dignity for them. Therefore, Raute of Nepal are on the phase of transition suffering by dilemma of accepting the changing patterns of subsistence with new dynamics and are not ready to transform as to the changing speed of surrounding social context. Due to this neither they can enjoy the modern opportunities with settled life nor can survive being nomadic Raute as they are claiming. This is a very challenging issue for Nepal as well as whole civilised society because we could not be successes to assimilate Raute in to us in spite of very long endeavours but condition of them is being endangered day by day. If we take this issue as it is, one day will come when all Raute will be extinct being a shame full case for modern civilised societies. Therefore, we should divert our conception of enculturation for assimilation of Raute. As to recent literatures and the empirical study of Raute, we have only a single safe way to address this problem to incorporate their traditional skill into modern wooden handicrafts managing raw woods systematically with marketing provisions. By this process on the one hand they will be engaged in work not getting the leisure time to be involved in bad habits and on the other hand they will sharp their skill as to market and will manage their requirements themselves. Gradually they will be familiar with new trends and assimilated into Duniya spontaneously.

CHAPTER – III

RESEARCH METHODS

This chapter focuses on the methodology that was used in conducting my study. The various data collection tools and techniques implemented for this study, the details about the study area, and the field work experiences, are discussed below. This study was conducted on the basis of a qualitative approach. The fieldwork was conducted from 12th to 18th Chaitra 2073 BS. During the collection period researcher used different types of methods to get information regarding to study. The main method researcher utilized was the in-depth interview. Researcher conducted in-depth interviews with only male member age of above 40 years of the nomadic Raute due to strong social taboo for female members of Raute community not to interact with non-Raute and as the nature of study, only the respondent above the age of 40 years could response about the bartering patterns before 25-30 years. Most importantly researcher did participant observation maintaining the affinal relationship of son-in law with Raute Petty Mukhiya Bir Bdr. Shahi, which is very rare in this kind of research and as the nonparticipant observer researcher observed the handicrafts of Raute, bartering and selling practices with Duniya and daily life panorama of Raute community. In addition for secondary information researcher also visited the Central Library of Tribhuvan University, British Council Library, Keshar Library, Tri-Chandra Library, Library of Nepal Academy and Office of the Raute Utahan Pratishthan and also consulted to different Wikipedia.

3.1 Site selection.

As to the review of the literatures the nomadic roots or dwelling territories of Raute people were the jungles of hilly districts comprising then Mid-western and Far-western development regions; Kalikot, Achham, Dailekh, Surkhet, Jajarkot sometimes up to Dang and Salyan districts also. But during the field work of this study they were at Dailekh District. Therefore, Dailekh district was purposively selected as the study site due to shifting and very short duration of staying (nomadic) life pattern of Raute and researcher encountered with them at Jyamir Khet Layanti of Chamunda-Bindrasaini Municipality ward no.8 of Dailekh District dated 12th Chaitra 2073 BS.

3.2 Nature and sources of Data

Qualitative information regarding the status of fundamental bartering system of wooden-handicrafts have been obtaining by Rautes since long before as their main subsistence and impacts of modern market economy on them were collected through direct interaction with

Raute as Primary sources and books, journals, online articles, newspapers, Wikipedia encyclopaedia, research reports as secondary sources of data. For the primary information in-depth/interview schedules were applied to observe their responses as quasi- participant observer. By the primary source or field work information related to the issues like; types and techniques of handicrafts, changing pattern of bartering with causes and consequences, perceptions of Raute towards the changes occurred on barter system and consequences arise by it.

3.3 Selection of Respondents

The total population of Raute was 153 in researcher's encountering site comprising 48 family households and only 36 male members were above age of 40 years. Therefore, researcher has taken those 37 male members above age of 40 years as universe and among them only 7 members one Great Chiefdom, three Petty Clan Chiefdoms and three other authorities to interact with Duniya were selected as respondents (sample size) for depth study by nonprobability purposive sampling method because on the one hand every individual or females are not allowed to interact with outer people (Duniya) as their rigid social tradition. On the other hand as to the objective, researcher wanted to study the social trends since last 25 years onwards. For this the respondent only above 40 years of age could response properly (Respondents; Great Chiefdom of Raute- Main Bahadur Shahi -80 yrs. Petty Chiefdom Kallyal Clan- Bir Bdr. Shahi-65 yrs. Petty Chiefdom Raskoti Clan- Suryanarayan Shahi-48 yrs. Petty Chiefdom Chhatyal Clan- Dil Bahadur Shahi-51 yrs. Authorities to deal with Duniya- Dhan Bahadur Shahi-56 yrs., Dal Bahadur Shahi-49 yrs., Dipak Bahadur Shahi- 41 yrs.)

3.4. Data Collection techniques

Primary data is as near to the truth that we can get about things and events,(William,2006).This statement of William's is very true, as observing a certain thing or asking about it directly to the targeted groups may get one nearer to the facts than relying on other sources. Secondary sources also have their own importance in providing opportunities to compare information and making analysis more intensive. Both primary and secondary data sources have played a virtually balanced role in this study. Various data collection tools and techniques were implied to gather primary as well as secondary data. Researcher has implemented qualitative methodology for the fulfillment of the demand of this research requirements. **In- depth interview schedule** on recent nomadic pattern of Raute, recent and past mode of bartering, changing pattern of bartering into selling, causing factors behind changing mode of bartering and the perception of Raute towards the changes was formulated and implied to get the answers from respondents. Interviewee were only 7 male members above the age of 40 years because

female members were not allowed to interact with Duniya as to their strong social taboo and only the persons age of above 40 years could response properly about the past bartering patterns since last 30 years onwards.

Hence, researcher maintained the affinal relationship of son-in-law with Raute Mr. Bir Bahadur Shahi the Petty Chiefdom of Kallyal Clan for rapport building as a **participant observer** and gathered depth information as to research requirements. Recent wooden handicrafts and making techniques, activities for bartering or selling of their wooden handicrafts to outer (Duniya) were observed as **non-participant observer**. While interviewing the respondents, the researcher has observed perception and response along with other activities of the respondents towards the queries of researcher and was notified on report.

3.5 Data Analysis and Interpretation

Information collected through field visit and interactions with respondents by researcher have been analysed and interpreted as descriptive manner being all the information in qualitative nature. Same information collection tools were administered to all respondents to get depth information as to the objectives of the study with individual interviews and group interviews. But information from all respondents on same matter were approximately same. Therefore, variable –wise responses of all respondents on same matter have been presented descriptively.

3.6 Limitations of the Study

On this research as the study area or site only the single district Dailekh was selected purposively due to the wandering of nomadic Raute at there at that time. As objective of this study only the Changing Patterns of Barter System among Raute and its causes with perception of Raute towards the changes were formulated. As the research methods only qualitative information were collected only through interview schedule and quasi-participant observation. As the respondents only 7 persons age of above 40 years were selected. Therefore, result drawn by limited site, limited objectives, only qualitative information and only 7 respondents from full nomadic Raute beside already settled at Bhatkanda Dadeldhura District may not be represented and generalised to the situation of already settled and if non settled Rautes beside selected sites.

CHAPTER-IV

CHANGING PATTERN OF BARTER SYSTEM AMONG NOMADIC RAUTE: CAUSES AND CONSEQUENCES.

In this section information collected through field visit and interactions with respondents by researcher have been analysed and presented as descriptive manner being all the information in qualitative nature. Same information collection tools were administered to all 7 respondents to get depth information as to the objectives by individual and group interviews, but information from all respondents on same matter were approximately same. Therefore, the information regarding the dimensions of transition and transformation like; nomadic tendency of Raute causes, changing patterns on making and bartering of wooden handicrafts, making objectives of handicrafts in past and now, changing bartering preferences of Raute, perception of Raute towards the causes of changes on bartering preferences, perception of Raute on the changing mode of bartering into monetary transaction, strategies of price fixing and level of rigidity in both transaction bartering and selling, history and causes of monetary transaction among Raute, recent logical stands of Raute for bartering and selling with perception towards continuation of both systems among them, utilization of plastic pots by Raute and preferences on bartering or purchasing to have it and opinion of Raute to be settled as Duniya and their proposal with Duniya for solution of problems facing by them have been presented as below;

4.1 Recent Nomadic Tendency of Raute and Causes behind it.

Raute is only a single officially recognized nomadic ethnic group of Nepal (Bista, 1978). Raute is only the representative of Nomadic hunter-gatherer ethnic group. They usually reside in Karnali and Mahakali watershed regions of western Nepal in small and shifting settlement for one week or one month at one place. They have not changed their rigid lifestyle for decades. They hunt monkeys, gather wild tubers and spices as their regular subsistence but they also make wooden chests, trays and bowls for their own use as well as exchange with outsiders (Duniya) only on kinds (Bista, 1978). As to the literatures discussed above that Rautes are nomads. To verify matter researcher asked to respondents from where, when and why did they come at the recent site, Jyamirkhet, Chamunda-Bindrasini Municipality-8, Dailekh? Respondents; Bir Bahadur Shahi and Dipak Bahadur Shahi said, "We came here from Kollimohora being Ramagad Dailekh because of scarcity of hunting animals, tubers and too

much warm at previous settlement just before 3 days before then us past few days at Shalma of Surkhet district.”

According to the respondents they had come at recent site Dailekh from Kollimohora of Turmakhandth Rural Municipality-6, Achham just before 3 days being Ramgad Bazar of Dailekh before to come Achham they were from Surkhet. According to them, they left their previous settlement due to scarcity of natural tubers, fruits, mammals at the jungle nearer to past location and too much warm at the bend of Karnali River. By this fact, we can generalise that Raute are nomad and use to roam here and there to manage their subsistence. Especially they use to roam in search of wood for handicrafts, monkeys for hunt, tubers for gather and rural life pattern of Duniya because rural people use to have food grain to barter rather than urban people.

4.2 Types of Wooden Handicrafts made by Raute.

As their regular subsistence Raute use to make wooden chests, trays and bowls for their own use as well as exchange with outsiders(Duniya) only on kinds(Bista,1978). To verify the arguments on literature and study the existing types of handicrafts by Raute, researcher asked to respondents what types of wooden handicrafts they are making now? *Respondents; Suryanarayan Shahi, Dhan Bahadur Shahi and Dal Bahadur Shahi said, “We use to make wooden boxes (Madhus), wooden bed(Khatiya), wooden bowels (Koshi), wooden tanks to store water and Liquor (Ghyampo), wooden Pirka (Bainu), wooden Dadu and Pannyu.”*

As to respondents they use to make wooden handicrafts like; Boxes for barter, Ches t(Koshi) for barter and domestic purpose , Tanks (Ghyampo) for domestic use , Pirka (Bainu) for barter and domestic both purpose, Dadu- Panyu (kitchen utensils) only for domestic use because Duniya rarely prefer these goods . But as to the field observation by researcher wooden bed (Khat,) was not there. When researcher asked orally about this matter, they used to make it up to around 25 years before only for barter because they never used it for themselves as to rigid taboo of their society that Raute should not sleep on bed or if sleep he/she will be liable for sin. They only used to make for barter but nowadays nobody (Duniya) take it due to the availability of modern sophisticated beds. Therefore, they don't make it now a days. They use to make Dadu-Panyu (kitchen utensils) only for domestic use.

4.3 Main Objectives of Making Handicrafts.

Raute make wooden chests, trays and bowls for their own use as well as exchange with outsiders (Duniya) only on kinds (Bista, 1978). But now a days they are selling on money also being affected by market (Fortier and Rastogi 2003).For further clarification on this matter or to study the objectives of making handicrafts by Raute, Researcher asked to respondents what

were the major objective of making handicrafts? Respondents; Main Bahadur Shahi and Bir Bahadur Shahi said, *“We make wooden handicrafts for both objectives domestic use and bartering. But now a days bartering is being harder due to scarcity of food grains with Duniya because Duniya use to fill easy to buy rather than barter.”*

According to respondent mainly they make handicrafts for their domestic use as well as bartering to maintain their subsistence which is their very fundamental authorised ancestral tradition of livelihood as their self-esteem and dignity. However, now a days they are selling their products for money also against to their fundamental ethics due to scarcity of food grains with Duniya because of declining agricultural trends on them. As to them they had the tradition of self-made utensils for long lime because of their strong social taboo as sinful deed to use the finished goods produced by Duniya so that it was against to Raute ethic and would spoil them making luxurious and lazy. Therefore, as its continuation now also majority of domestic utensils have been using made by themselves but light and cheap slate and plastic water pots of modern markets are being useful for them rather than their own flake wooden pots. Until the bartering of wooden handicrafts with Duniya is their major base of livelihood due to this, the major objectives of making handicrafts is for bartering/selling and domestic utilization.

4.4 Bartering Preferences on Raute now and before 25 years with their Handicrafts.

Raute use to barter their wooden handicrafts with only food grains, sometimes with kinds but not to money (Bista,1978).However, now a days Raute use to accept sell their handicrafts for money and are being lured towards the modern lifestyle (Kantipur Daily,10th July 2017). Due to over alcohol, most of them are facing health problems, on the other hand the younger generation of Raute are willing to be changed as to local etic observer Suntali Shahi of Dailekh,Bhairavi (Kantipur daily,10 July,2017). To now the bartering preferences of Raute, Researcher asked to respondents what was bartering preference around 25 years before and is now. Respondents Main Bahadur Shahi and Dhan Bahadur Shahi said, *“As our ethics according to our ancestors we should survive only by hunting and gathering of natural things and animals but due to the lack of sufficient hunting animals and tubers our ancestors started to make wooden handicrafts for bartering with Duniya only on food grains. Gradually we started barter with kinds; Hens, cocks, goats, liquor and cloths as well as plastic pots since around 30 years before. But now a days we are flexible on bartering as to our mutual needs with Duniya.”*

Mainly Raute use to prefer on food grains (Anaj) especially to rice and maize. Sometimes on chicken and goats for meat and liquor for entertain now a days. But traditionally they had not use the domesticated animals, foods or liquor prepared by Duniya because of their strong social

taboos exercised by their ancestors as the strong denial with the settled life. Their ancestor had forgiven not only the right of regime but also settled life pattern obtaining totally opposite to Duniya the 'nomadic life' announcing himself as the 'King of the Jungle or Raute' being disagree with the 'Palace Intrigue' by which he 'The Ancestor of Raute' became replace from his right over regime of then one of the powerful 'Sinja State' even he was the first descendent for throne but his brother enthroned instead of him. Since then Raute have been continuing their different life style than Duniya as to promise and commitment of their ancestor with the sentiment very proud and dignified. They used to take raw rice and maize only even the refined rice also was not preferred. But now a days they are compelled to accept every things due to the changing patterns of society according to modern market (preference on steel, slate, aluminium and plastic pots instead of flake wooden pots; chests, trays and utensils) and scarcity of hunting animals (monkeys), tubers and woods for handicrafts at jungle due to rapid cultivation by Duniya nearer to traditional dwelling territories (jungles) of Raute.

4.5 Perception of Raute towards the Causing Factors behind the Changing Preferences on Barter System.

As to the review of the literatures the preferences of Raute on bartering are being changed as to the changing pattern of Duniya. For this matter to study the causing factors behind it and how the Raute are taking this phenomena, researcher asked to respondents what might be the main factor behind the changing preferences on bartering as to their perception. *Respondents; Main Bahadur Shahi, Bir Bahadur Shahi and Dal Bahadur Shahi said, "We think that to change our preferences is our compulsion not getting the sufficient natural things at the jungles, If we get the chance to enjoy the right on jungle as traditionally, we would be success to maintain our fundamental subsistence pattern but rapid settlement of Duniya nearer to jungles replacing us from our traditional territories. Our new generations also imitating (Dekhasikhi) the cultures of Duniya due to no options."*

According to respondents the causing factors behind the changing preferences on bartering are firstly; scarcity of tubers and hunting animals at jungle due to intervention of cultivation by Duniya with rapid growth on population. Deforestation and conception of community forestry replacing the availability of tubers and monkeys from the jungle. Secondly; changing life pattern of Duniya due to intervention of modern market because people are gradually in business, foreign jobs, daily wages labourers in construction sectors rather than farming by which people don't have enough food grains for bartering. Thirdly; the imitation (dekhasikhi) of Duniya by new generation of Raute because Raute youths are being impressed by life style of Duniya and gradually being lazy or less curious towards their traditional profession of

making wooden handicrafts and walking far distances for bartering carrying heavy flake pots of them . But all above phenomena are the by-products of (Duniyanization or Duniyakaran) globalization which are making compelled to Raute to be melted into Duniya (civilization) without any alternatives changing their preferences on bartering categories; money, domestic animals, sewed cloths, liquors, market pots instead of food grains and un-sewed cloths day by day.

4.6 Perception of Raute towards the Changing Mode of Barter System into Monetary Transaction.

The traditional subsistence economy of Raute, the barter system being changed into monetary transaction day by day. For this matter to study the perception of Raute towards this ongoing phenomena researcher asked to respondent what do they think about the changing mode of bartering into monetary transaction? *Respondents; Suryanarayan Shahi, Dil Bahadur Shahi and Dal Bahadur Shahi said, “We have taken this phenomena as normal not being any options with us becaue, firstly; Duniya don’t have enough kinds for barter due to declining farming culture. Secondly; Raute can’t be rigid only for bartering knowing the reality. Thirdly; it is easy to get everything by money everywhere easily.”*

According to respondents, on the one hand Raute are being compelled to obtain monetary transaction (money instead of food grains for handicrafts) due to the compulsion of Duniya not being enough kinds for barter or Raute are well known about the public trends of non-farming activities by which public themselves have to buy food grains from market and they use to feel easy to pay money rather than full pot of food grains on bartering. On the other hand they are gradually accepting monetary transaction comfortable for daily life because they can buy everything everywhere, if they have money.

4.7 Price Fixing Strategy of Raute on Bartering and Monetary Transaction.

Before sometimes Raute were very rigid on price fixing on bartering and people also used to fulfil their demands due to traditional beliefs that, not to heart the Raute. But now a days neither people use to respect the traditional beliefs nor are able to fulfil their demands due to lack of enough food grains. Therefore, Raute are also being accommodated into changing mode of market. To study the price fixing strategies on bartering and monetary transaction of Raute researcher asked to respondents how they fix their prices while bartering or selling. *Respondents; Main Bahadur Shahi and Bir Bahadur Shahi said, “Previously we used to take the full of respective pots with food grains without any bargaining but since the availability of light and durable market pots Duniya started to provide less preference on our products. Than*

we became compelled to accept bargaining for kinds as well as money. Now a days we are not rigid and use to fix the prices mutually.”

According to respondents they had the tradition of bartering with food grains (Anaj) full of respective handicrafts or pots but now a days it is impossible to be rigid on this tradition. Therefore, now a days they use to fix the price with mutual bargaining either for barter or for sale. As to them they get easy to fix price in bartering because it is very simple to bargain or full pots of food grains as soon as possible otherwise conventional quantity for both party but on selling it is hard to bargain to measure value of handicrafts with money being sincere towards the quantity of food grains can be brought by received money instead of bartering.

4.8 Level of Rigidity on Price Fixing by Bartering or Selling Among Raute.

Both bartering and selling are the economic phenomenon. But level of rigidity on price fixing use to defers on the fluency of mutual transaction. Therefore, to identify the level of rigidity of Raute on both pattern of transaction, researcher asked to respondents how much rigid are they on price fixing by both pattern? *Respondents; Bir bahadur Shahi, Dal Bahadur Shahi and Dipak Bahadur Shahi said, “Previously we used to be quite rigid on bartering but not now because Duniya have options but we don’t have options. Regarding monetary transaction we don’t have any reservation on price fixing because it is new practice for us.”*

As to the respondents traditionally they had strict rigidity on bartering. But now a days it is impossible to be rigid on bartering due to the less food grains or more options with Duniya but no options with Raute. In case of selling Raute don’t have long experience. Therefore, they use to fix the monetary price by mutual bargaining. As to them up to before 25 years around, they used to take full pot of food grain for respective pot which is being bartered with extreme rigidity but now if they remain rigid for full pot or only for food grains Duniya are not compelled to accept this being options with them but Raute don’t have option and happen flexible as to situation.

4.9 History of Monetary Transaction among Raute and Causing Factor behind it.

Gradually Raute are being influenced by money and monetary transaction due to on the one hand they are getting quite relief from the less availability of logistics by bartering. On the other hand they being involved in smoking and Alco holing. According to Satyadevi Adhikari, Raute are being lazy and jobless due the occasional subsidies by state without sustainable plan and they have been involving in alcoholism and smoking taking the governmental transfers (Kantipur, 7th April 2018). All above phenomenon are happening only after the starting of monetary transaction among Raute. Therefore, to study the history of

monetary transaction among Raute and causes behind it, researcher asked to respondents when started the monetary transaction among Raute and why? *Respondents; Main Bahadur Shahi, Bir Bahadur Shahi and Dhan Bahadur Shahi said, "We don't know actual date but after the movement of 2046 BS. The migration of Duniya became rapid towards everywhere even periphery to jungles and newly formulated governments started the concept of community forestry. Community started to block to us to use the jungles as to previous days for hunting-gathering as well as woods for handicrafts. Since then we have been suffering from scarcity of food grains and hunting animals. At the same times different NGOs, a INGOs and Governments offered us for subsidies in cash, Duniya also started prefer on buying rather than bartering and we are also compelled to accept money as the option of bartering."*

According to respondents there was not tradition of monetary transaction among Raute up to 1990 AD. After 1990 AD but the concept of community forestry started thereafter, by which traditional right of Raute over the jungle(to cut the trees for handicrafts and freely gathering of tubers as well as hunting of monkeys for meat) gradually started to be limited and rapid cultivation nearer to jungles hunting animals and tubers for Raute started to decline. At the same time GOs and NGOs started to concern towards underprivileged groups with different packages (Rs.500 in beginning and Rs. 2000 now per head per month by Nepal Government, occasional subsidies on cash or kinds; food grains, goats, cloths, tents, utensils, tools for wood carving, medicines by different NGOs and INGOs). By these phenomena Raute also became influenced or compelled to obtain monetary transaction since then or around before 25 yrs. Now it has been a compulsory phenomenon for Rautes survival strategy willingly or not willingly. Therefore, the expansion of market is the main factor for obtaining monetary transaction for them which diverted the public preferences towards easy and comfortable monetary transaction from quite rigid bartering and the easy convertibility of money to have needy goods everywhere attracted also too.

4.10 Arguments on For or Against to the Bartering and Selling System by Raute.

Raute have been accepting the selling system by compulsion because if it would not have so they would have been accepted the proposal of settlement as Duniy but they are denying it. Even their future is on very risk due to on the one hand declining preference on their products and on the other hand it is impossible to get the right of jungles as previously. On this situation to know the real stand of Raute over bartering or selling, researcher asked to respondent what is their stand for barter system or selling and why? *Respondent; Main Bahadur Shahi and Dipak Bahadur Shahi said, "Obviously our preference is on bartering because it is our tradition and living gifts of our ancestors but we don't have options. Therefore, we are being*

practiced with new and compulsory strategy of survival the selling system looking its positive aspects of easiness.”

As to the respondents Raute have both positive and negative experiences. Firstly, they use to take bartering comfortable due to its simplicity on bargaining and devoted loyalty towards it being the ancestral property since very beginning so that they use to feel proud to sustain it, but hard to carry the bartering heavy and flake goods and food grains from the distant locations. Secondly, selling system is positive due the its facility to buy everything everywhere or nearer to their locations instead of burden of carrying handicrafts and receive food grains from the far distances but it is very hard to bargaining for them due to their less knowledge on accounting and lack of practice to fixing price on monetary value comparing with the quantity of goods can be bought by received money and good could be received by bartering from respective selling handicrafts. Any way more options have to monetary transaction but not to bartering. Therefore, monetary preference is undeniable for Raute.

4.11 Perception of Raute on the Future or Continuation of Barter System.

Barter system among Raute is being impractical due to its limitations as well as changing mode of consumption among Duniya. In this condition regarding the future of barter system. Although Raute are not ready to accept selling system completely, researcher asked to respondents, what will be the future of barter system or will it continue? *Respondent; Bir Bahadur Shahi, Dal Bahadur Shahi, Dhan Bahadur Shahi and Dipak Bahadur Shahi said, “We think by this way barter system won’t be long lasting because of the rapid declining interest of people on their handicrafts but we are on bitter dilemma that what should we do? Because neither we can forgive our tradition nor have any comfortable option with us.”*

According to respondents the barter system would not be continue so long. Because kinds for bartering may not be available everywhere and everybody who willing to receive products of Raute and other thing is that their goods are not being bought for easy use by ordinary Duniya because of heaviness, uncomfortable and expensive than easily available market pots. Therefore, only for sophistication (curio) urban people rarely using those, mostly by buying process rarely by bartering. Due to this changing trend of consumption and exchange barter system can’t be sustained for long time.

4.12 Perception of Raute on the Future or Continuation of Selling System.

Raute have been obtaining selling by compulsion but it is being an inseparable reality of their daily life willingly or unwillingly. In this situation to study the perception of Raute towards the continuation of selling system, researcher asked to respondents do they think the selling system will be continue among Raute also? *Respondent; Main Bahadur Shahi, Suryanarayan Shahi*

and Dipak Bahadur Shahi said, " Not being any option with us we will have to follow it in future and gradually we will be familiar with its advantages."

According to respondents selling system will be continue forever. Because both parties; producers (Rautes) and Buyers (Duniys) are getting easy to selling system rather than barter as to their compulsions (scarcity of food grains with Duniya due to losing culture of farming and Raute cannot survive by losing status of bartering if they ignore money). By the opinions mentioned above we can conclude that, Raute also are being mentally prepared to obtain selling system as their survival strategy.

4.13 Status of Utilization of Finished Pots from the Market by Raute

Now days Raute have been using the plastic and slate pots for their domestic purposes .But traditionally it is against their ethics because they had the tradition of strong denial of goods made by non Raute as to their social taboo of pollution if they use the goods which were restricted for Raute and will be liable for sin. Therefore, to know the current status of utilization of finished pots from the market by Raute, researcher asked to respondents are they using the posts from market instead of their own products and why? *Respondent; Bir Bahadur Shahi, Dhan Bahadur Shahi and Dal Bahadur Shahi said, "Yes we are using the plastic and slate pots from the market. Even this is against our ethics. But on the one hand due to scarcity of woods for us at the jungle we can't make pots easily as our requirements. On the other hand pots of market are cheap and easy to use due to lightness."*

According to respondents Raute also are using the plastic and slate pots due to lightness and easy to use. As to them market pots are not only easy to use but also are cheap than their wooden handicrafts because of scarcity of woods from the jungle due to the barriers arose by the Duniya. Although to use products of non Raute were against of Raute ethics because as to their belief to follow Duniya cultural traits is a kind of sin for Raute and results of it will happen bad deeds; diseases, untimely death and hunger into their society. But restriction to use woods from jungle is making them harder to manage handicrafts as to their needs. At the same time the comfortability, cheapness, lightness and easily availability of market pots have been attracting them spell bounding for utilization.

4.14 Preference of Raute on Bartering or Purchasing for Market Pots.

Rautes have been using the finished pots from the market. Although they used to use only own products for domestic purpose before some time, means they are feeling comfortable to use them because of lightness for carrying and comparatively cheap than their product. To study the preference of Raute either on bartering or on purchasing while receiving pots from market, researcher asked to respondents which option do they fill comfortable while they are taking

pots from market and why? Respondents; Dipak Bahadur Shahi, Bir Bahadur Shahi, Suryanarayan Shaahi and Main Bahadur Shahi said, “We fill comfortable purchasing rather than bartering because on the one hand purchasing is cheap for us rather than barter due to scarcity of woods and harder to carry over for distances. On the other hand it is harder to fix the price on bartering.”

According to respondents Raute use to prefer the purchasing rather than bartering due the cheapness of market pots in comparison with their self-made wooden pots and to get wood is very hard for their use as well as hard to exchange or bargain for bartering.

4.15 Opinion of Raute towards the Settled Life as Duniya.

Raute of Nepal are full time nomadic hunter-gatherer and they are enjoying their lifestyle without any hesitation or regression (Bista, 1978). However, rapid cultivation nearer to forest making very uncomfortable to nomadic Raute replacing them from their traditional territories (Dhimal, 2012). However, Raute felt that they have always lived as they do today and willing to remain as it is in future (Rainhard, 1974). Jana Fortier writes that, development agencies and Nepal Government are trying to assimilate Raute in the name of social improvement but Raute have been taking these efforts as the direct intervention on their tradition (Fortier, 2000). According to Raute Petty Mukhiya (Chiefdom) Suryanarayan Shahi, “neither monkeys are available at the jungles for hunting nor government let us the permission to cut the trees for handicrafts due to this we are on great famine at jungle and we don’t have options for survive. Therefore, my citizen would die at the jungle due to hunger” (Kantipur, 7th April 2018). As to the literatures mentioned above Raute are on crucial phase of dilemma either to stand for their Raute pattern of life or accept the settled life (Duniya) but are very harder to them because on the one hand, if they stand for Raute pattern of life, all the phenomenon happening day by day are unfavourable and on the other hand to accept the settled (Duniya) life pattern also is a kind of suicide as their conception. Therefore, to know the real perception of Raute towards the settled life pattern or are they ready to assimilate into us, researcher asked to respondents are they ready to obtain settled life instead of their very difficult Raute life? Respondent; Main Bahadur Shahi, Bir Bahadur Shahi, dhan Bahadur Shahi, Suryanarayan Shahi and Dipak Bahadur Shahi said, “No actually we don’t like the Duniya life because we are not same traditionally. God or ancestors of us also have ordered to be separate than Duniya to regime at jungles and just like the Duniya we are also very proud towards our Raute pattern of life with full satisfaction. Even though we are facing very difficulties now but we hope it will be fine if Duniya let us access to jungle which is our traditional as well as natural right since the beginning of civilization.”

According to respondents Raute don't like to be settled as Duniya. Because they have the tradition of nomadic pattern of life as to the will of their ancestor to be separated from the Duniya. As to them they have also equal right on jungle to use woods and tubers for their subsistence and feel proud as to Duniya they lure to enjoy and rule over the country and just like that Raute also willing for rule over the jungle with full satisfaction. But Duniya should provide the right of jungles (freely walking, gathering of tubers, cutting the trees for handicrafts and shelters, hunting of monkeys) as the past. Therefore, neither they have the lure of settled life as (Duniya) nor are ready to surrender in front of compulsions raised by modern market constrains but are hopeful towards the better days or provisions of rights over jungle by government.

4.16 Proposal of Raute with State (Duniya) for the Permanent Solution of their Problems.

Raute are facing so crucial problems at jungle but not are ready to accept the settled life, by which it would be possible to manage their problems through different targeted program by state. Now is impossible due to their nomadic life pattern. If it so what can be the proper solution? To study the views or expectations of Raute on this, researcher asked to respondent if they are not ready to obtain the settled life as Duniya, than what might be the easy solution or what is their expectation with Duniya or state? *Respondent; Main Bahadur Shahi, Bir Bahadur Shahi, Dhan Bahadur Shahi, Dal Bahadur Shahi, suryanarayan Shahi and dipak Bahadur Shahi said, " First and last solution is, to provide us the natural right on jungle rather than subsidies and transfers because we are spoiling day by day due such subsidies being involved in bad habits. Neither we can forgive our tradition nor such subsidies are sufficient for us or they are poison for Raute tradition."*

According to respondents Raute are not happy with the provision (transfer on cash by Rs.2000 per head per day) launching by state and other sector because on the one hand such provisions are not sufficient to maintain very nominal requirements (food grains, spices, utensils and cloths) and on the other hand they are being lazy with various bad habits (smoking, Alcoholing) against their ethics due to leisure time and being impressed by Duniya. They are confident that if state or Duniya provide them the traditional rights of jungle without any obstacles, they will manage their subsistence (food grains, spices, utensils, cloths,tubers and meat) easily and happily. As to them this is a best and only a single proper bilateral solution between Duniya and Raute.

CHAPTER-V

SUMMARY AND CONCLUSION

5.1 Summary

Nepal is a multi-ethnic, multi-lingual as well as multi-cultural country. There are more than 126 caste and ethnic groups spread into different ecological zones of country with own fundamental cultural practice. Among them nomadic Raute is one of the rare and only one representative of nomadic hunter-gatherer human band of Nepal.

Raute have been wandering since very long before roaming here and there in the different hilly ecological parts of western Nepal maintaining their subsistence mainly by hunting of wild animal moneys and gathering of tubers at jungles as well as by bartering of wooden handicrafts; boxes, bowls, tanks and other utensils with settled people (Duniya).

But now a days their traditional dwelling territories and subsistence strategies; hunting-gathering and bartering are being harder and declining day by day due to the influence of modern market or globalization shifting the mode of consumption of Duniya into sophisticated light pots rather than flake Raute products. Rapid migration or urbanization nearer to jungles making rare to hunting animals and barriers to use raw woods for handicrafts. So that Raute are being compelled to obtain alternative strategies; buying and selling instead of bartering, cash subsidies against their traditional ethics, having of domestic animals, smoking, alcoholing etc. but with very hesitation not getting any option.

Due to these phenomenon Raute are getting very uncomfortable for daily life and insecure for future or they are on the crucial phase of social transition (dilemma of choices either new tradition or continuation of old but how?) and social transformation obtaining the cultural traits of Duniya as survival strategy by compulsion.

According to literatures discussed in this study social transformation denotes the unfolding progress or improvements of society obtaining the new phenomenon forgiving the past but as the context of Raute transformation is not being improvement and comfortable but being declination and burden for them. Therefore, researcher formulated the research question: Is there role of globalization to change the barter system of Raute leading them towards the social transition and transformation? Main objective of this study was to identify the current and past trends of handicrafts and barter system with changes, causes of changes and perception of Raute towards these phenomenon for the overall understanding of social transition and transformation of Raute society by the impact of globalization.

Qualitative descriptive analytical research methods were implied in this study. Western hilly districts of Nepal were selected purposively being major dwelling places of Raute. For information collection various secondary sources were reviewed and 7 respondents from the 37 male Raute only above the age of 40 years were selected purposively to gather primary information with in-depth interview schedule and quasi-participant information collection tools. The major findings drawn by the information analysis are as below;

Raute are following full nomadic life pattern up to now and they are nomad according to their rigid belief on their traditional ethics. They use to roam here and there in search of hunting animals and tubers as well as woods for handicrafts. They use to make wooden handicrafts like; Bowels (Koshi), Tanks (Ghyampo), Boxes (Madhus), Pirka (Bainu), Dadu and Panyu now for their domestic use as well as bartering or selling to maintain requirements and before 25 years they used to make beds (Khatiya) but not now due to zero demand.

Before 25 years they were rigid on bartering with food grains only but now they are also being changed on bartering as to the changing pattern of society by compulsion. Regarding the changing pattern of bartering Preference, they think the changing interest of Duniya is major and imitation of Duniya by Raute youths is second factor. Raute are using monetary transaction also against their ethics due to the scarcity of food grains with Duniya for bartering and easily useable character of monetary transaction.

Raute use to fix the prices by mutual bargaining with duniya on bartering and selling both but traditionally they used to rigid only for kinds with full of respective pots.

The monetary transaction among Raute started since the restoration of democracy or 1990AD being the society very open rapid cultivation nearer to forest with community barriers for Raute to cut the woods for handicrafts and intervention of NGOs, INGOs and GOs with cash subsidies. Raute are uncertain for the future continuation of barter system due to unfavourable social realities but they are confident about the continuation of monetary transaction due to its ongoing coverage and easiness for all.

Now a days Raute are using the non Raute products plastic and slate pots from market due to cheapness rather than wooden pots as well as lightness for use. They use to prefer on purchasing rather than bartering with their handicrafts because purchasing is cheaper than bartering due to the less availability of woods for handicrafts. Although Raute are obtaining various life patterns of Duniya only being compelled without options due to the changing preferences of Duniya being influenced by modern market tendencies. They are on the phase of crucial dilemma of continuation of Raute life pattern and surrender in front of consequences aroused by modern market intervention in all segments of society even Raute.

But Raute are not lured towards settled life (Duniya) and still they feel proud to remain Raute. As to them all the provisions for Raute launching by state or other sectors are not beneficial for them but ruining their health and culture gradually. Therefore, right to jungle as before is a better solution for them and the main proposal with State or Duniya is, "Let Us Remain The Raute or King of Jungle".

5.2 Conclusion

As to the objective of this study the changes on barter system of Raute have occurred in the pattern of bargaining, pattern of pricing, mode of payment, and preferences of Raute and Duniya. Barter system of Raute was a major subsistence up to few years before but major components of barter system have been changing day by day. The traditionally Raute used to be more dominant or rigid on bartering taking only food grains full of respective pots but now Duniya are dominant and Raute are not rigid only for full of pots and food grains but accept less food grains and other kinds as well as money also. Traditionally bartering preference of Raute was only food grains but now they are preferring money also due to the multidimensional advantages of monetary transaction.

According to Raute the major cause of changes on bartering system is intervening trends of modern market because on the one hand the flow of light and cheap pots replaced their flake products changing the consumption mode of Duniya and on the other hand the rapid migration trends expanded the cultivation nearer to jungle replacing the hunting animals with rapid deforestation. Concept of communal ownership over the jungles created different barriers to Raute for utilization of raw woods for handicrafts and tubers.

Market domination has not only created the problem of subsistence among Raute but also have been falling to Raute's new generation towards the social deviations involving in smoking, alcoholing against their traditional ethics making them lazy and frustrated.

As the perception of Raute regarding all social phenomenon and changing mode of barter system is being only by the rapid domination of modern market or globalization. They are not getting themselves secure in changing trends of society and changing mode of bartering for their present and future in term of their glorious past.

Like this, subsistence strategies, cultural practices and social structures of Rautes are being changed due to the influences of globalization as the form of rapid deforestation, cultivation, expansion of market replacing the fundamental indigenous handicrafts and hunting gathering resources.

Due to this Rautes are being compelled to obtain survival strategies and cultural practices; drinking of alcohols, wearing of stitched cloths, out staying, meat of domestic animals, use of

finished products, use of transportation, buying practice rather than bartering, bargaining for money, Subsidies and transfers by government and other sectors, interaction with Duniya (World) by even females, ready for photos, engaging into public debates and electoral rallies organized by political parties.

Which all phenomenon are against of Raute ethics but are anyway transformation into new tradition. The great social challenges have been arose here; are they (Raute) following to Duniya (world) spontaneously or Duniya (world) is making them (Raute) compelled? If there would be the process of spontaneous socio-cultural adaptation, it would not be any challenges or can be accept as social transformation. But as to the argument of this study they are not obtaining these happenings as their will easily but by compulsion not getting the friendly environment for their hunting, gathering and bartering as their ethics. By this matter we can conclude that neither Rautes are ready to absorb Duniya (world- Globalized) phenomena willingly nor they have the alternatives instead of them (World). Therefore, Nomadic Rautes are on the phase of crucial social transition and declining social transformation.

References

- Acharya, Meena. 2005. *Globalization Process and the Nepalese Economy: It's Impact on Employment and Income*. Nepal Foundation for Advanced Studies. Nepal: Friedrich-Ebert-Stiftung.
- Adhikari, Jagannath. 2007. *Khadya Surakchya: Nepal ko Sandarbham Samajsastriya Chaintan*. Lalitpur, Nepal: Himal Kitab Press.
- Alex D. Tacqueville. 1856. *The Old Regime and the Revolution*. New York: Anchor Books.
- Attali, Jacques. 1991. *Millenium: Winners and Losers in the Coming World Order*. New York. Times Books.
- Barnard, Alan. 2007. *Anthropology and the Bushman*. New York: Oxford University Press.
- Basch, Linda et.al. 1994. *Nations Unbound, Transnational Projects: A New Perspective*. London and New York: Routledge, Tylor & Francis group.
- Bist, Dor Bahadur. 1978. "Encounter with Rautes: Last hunting nomads of Nepal." *Kailash. A Journal of Himalayan Studies* 4(4):317-327. Kathmandu. Nepal.
- Buraway, Michael. 2000. *Reaching for the Global: Forces, Connections and Imaginations in a Post Modern World*. USA: University of California Press.
- Burghart, R. 1984. "The Formation of the Concept of Nation-State in Nepal." *Journal of Asian studies* 44(1):101-125.
- Caroline, Homphrey. 1985. *Barter and Economic Disintegration*. New York: Melville House Press.
- Dahal, Madan K. 2005. *Impact of Globalization on Nepalese Economy*. Nepal Foundation for Advanced Studies. Nepal: Friedrich-Ebert-Stiftung.
- David, Graever. 2011. *Debt: the first 5000 years*. New York: Palgrave Press.
- Durkheim, Emile. 1912. *Elementary Forms of Religious Life*. New York. George Allen & Unwin Ltd.
- Fortier, Jana. 2009. *Kings of the forest: The cultural resilience of Himalayan hunter-gatherers*. New York: Honolulu University of Hawaii Press.
- Fortier, Jana and Rastogi, Kavita. 2003. "Reflections on Raute Identity: Studies in Nepalese History and Society." *Kailash: A Journal of Himalayan Studies* 8(2):317-348. Kathmandu. Nepal.

- Frank, Andre G. 1998. "Introduction to real world history vs. Eurocentric social theory." *ReOrient: Global Economy in the Asian Age*. New Delhi: Vistaar Books.
- Gautam, Rajesh, Thapa-Magar, Ashok K. 1994. *Tribal Ethnography of Nepal, V.2*. India. Delhi Book Faith India.
- Giddens, Anthony. 1990. *The Consequences of Modernity*. London: Cambridge Polity Press.
- Goodman, Paul. 2013. *Growing up Absurd: Problems of Youths in an Organized Society*. New York: Review Books.
- Hannerz, U. 2008. "Nigerian Kung fu, Manhattan fatwa" and "The local and the global: Continuity and change." *The transnational studies reader*. New York and London: Routledge.
- Held, David. 1995. *Democracy and Global Order: From the Modern State to Cosmopolitan Governance*. USA: Stanford University Press.
- Hirst, Paul and Thompson, G. 2002. "The Future of Globalization: Conflict and Cooperation." *Nordic International Studies Association*. London: SAGE Publication.
- Hirst, Paul and Thomson, G. 1999. *Globalization in question*. London: Cambridge University Press.
- Humphrey, Carolyn and Stephen H. Jones. 2013. *Barter, Exchange and Value: An Anthropological Approach*. London: Cambridge University Press.
- Landes, David. 1983. *Revolution in Time*. USA: Harvard University Press.
- Landes, David. 1998. *The Wealth and Poverty of Nations: Why some are so rich and some so Poor*. London: Cambridge University Press.
- Lee, Richard B. 1965. *Subsistence Ecology of Kung Bushman*. USA: University of California Press.
- Lerche, Charles O. 1992. "The Conflict of Globalization." *The International Journal of Peace Studies*.
- Liechty, Mark. 2008. *Suitably Modern: Making middle class culture in Kathmandu*. Nepal: Martin Chautari.
- Luitel, Youba R. 1998. *The Nomadic Raute: A Sociological Study*. Kathamndu. Nepal Academy.
- M. Bloch, J. Parry. 1989. *Money and the Morality of Exchange*. London: Cambridge University Press.
- Mann, Michael. 1997. *Has globalization ended the rise and rise of the Nation-State?* London: Routledge.

- Mikesell, Stephen L. and Jamuna Shrestha. 1990. "Mercantilism and Domestic Industry in West Central Nepal: Significance for Anthropological Study of the Community." *Occasional Paper in Sociology and Anthropology*, 2(4):76-90. Kathmandu: Department of Sociology and Anthropology, T.U.
- Mishra, Chaitanya and Gurung, Om. 2012. *Ethnicity and Federalization in Nepal*. Kritipur, Kathmandu: Central Department of Sociology/Anthropology, T.U.
- Mishra, Chaitanya. 2014. *Pujibad Ra Nepal*. Kathmandu: Phoenix Books.
- N. Afshar Naderi. 1971. 'The Settlement of Nomads: Its Social and Economic Implications.' Tehran: John Wiley & Sons.
- Nancy K. Schlossberg. 2011. 'Transition Theory.' USA: Green State University Press.
- Ohmae, Kenichi. 1995. *The End of the Nation-State: The Rise of Regional Economy*. Tokyo: Simon and Schuster Press.
- Rainhard, John. 1974. "The Raute: Notes on a nomadic hunting and gathering tribe of Nepal." *Kailash: A Journal of Himalayan Studies* 2(4):233-271. Kathmandu, Nepal.
- Ritzer, George and Elizabeth L. Malone. 2000. "Globalization Theory: Lessons from the exportation of McDonaldization and the new means of consumption." in *American Studies* 41(2/3):97-118.
- Robertson, Ronald. 1992. *Social Theory and Global Culture*. London: Cambridge University Press.
- Shahi, Ratna B. 2017. "Transfer to Raute at their Shelters." *Kantipur Daily*, July 10.
- Shahu, Man B. 2003. *Bhramanshil Raute Ko Jatiya Pahichan Ra Paribartan (Ethnic Identity and Changes of Nomads)*. Kathmandu: Global Research Centre.
- Silwal, Manisha. 2011. "Maternal Health Care Practices among Indigenous People of Nepal: A case Study of the Raute Community." M.Phil Dissertation, Department of social science and Education, University of Tromsø, USA.
- Singh, Nanda B. 1997. *The Endangered Raute Tribe: Ethno Biology and Diversity*. Kathmandu: Global Research Centre.
- Starr, Paul. 2013. *A Wasted Crisis? Why Democrats Did so Little to Change Wall Street*. USA: The New Republic Press.
- Suraiya, Farogi. 2014. *Artisan of Empire: Crafts and Craftspeople under Ottoman*. London: IB.Tauris Press.
- Thapa, Lalit. 2018. "Raute on Great Famine: Subsidies Made Lazy to Raute." *Annapurna Post Daily*, 7th April, 2018.

- Thompson, Grahame. 1997. *Globalization and the Possibilities for Domestic Economic Policy*. London: Cambridge University Press.
- Wallerstein, Immanuel. 1999. *The End of the World as we Know It: Social Science for the Twenty First Century*. Minneapolis, MN: University of Minnesota.
- Walsham, Marion. 1962. 'The Mountain Bushmen of Basutoland. Pretoria.' J. L. Van Schaik Ltd.
- Washbrook, David. 1990. "South Asia, the world system and world capitalism." *The Journal of Asian Studies*, 49(3):479-508.
- Water, Mary C. 1995. *The Changing Face of Home: The Transitional Lives of the Second Generation*. New York: Russell Sage Foundation Press.
- Wikipedia (2016) Barter System History: The Past and Present.
<https://www.mint.com/barter.system>

APPENDIX-I: INTERVIEW SCHEDULE

1. Name:.....
2. Sex :.....
3. Age.....
4. Cast.....
5. Recent residing location.....
6. How long before here? Since.....
7. Settlement before this
8. Why did you shift your location? Because of
9. What types of wooden handicrafts do you make.....
10. Do you make for domestic use or sale/barter? If sale/barter where and whom?
11. If barter, what sorts of goods do you like much to receive and why?.....
12. Were the goods and preferences same as to now before 30 yrs.?
13. If no , what might be the causes as you think?
14. If sale, why do you sale? Why not barter only?
15. How do you fix your prices on bartering and selling?.....
15. Are you rigid on your price or mutual bargaining? If rigid/liberal, why?.....
16. Do you think was it existed the selling practice among Rautes since beginning?.....
17. If no, since when did it start? What might be the cause as you think?
18. Which is better for you barter or selling system? Barter/selling, why?
19. Are you satisfied with barter/selling system? Yes/no, why?.....
20. What do you think the barter system will be continue forever? Yes/no,why?

21. Do you think the selling system will be continue forever? Yes/no, why?
22. Would you like to be a permanent seller of your handicrafts being settled as us? Yes/no,why?
23. Are you satisfied with your barterers and buyers? Yes/no,why?
24. Are you using the pots except your products? Yes/no, why?
25. If yes, from bartering or purchasing? Why?
26. If you are not ready to accept settled life. Than what can be the permanent solution of your problems or what is your proposal with Duniya or State?.....

Thanks to All

APPENDIX-II: PHTOGRAPHS

Hunting Net with Logistics.



Raute Boy with wooden handicraft liquor Tank(Ghyampo)



Raute Great Chiefdom(Mukhiya) Mr.Main Bdr,Shahi is making Bowl(Koshi)



Wooden Theki, P anyu and other pot from modern market



Raute Petty Chiefdom(Kallyal Clan) Mr. Bir Bdr. Shahi is making wooden Box(Madhus)



Raute women and girl with Raute armaments and Sheku for rain fall at The Shelter.



Raute Boy near his Shelters



Raute Petty Chiefdom(Chhatyal Clan) Mr. Dil Bdr. Shahi is making handicrafts



Researcher at the research site Chamunda-Bindrasaini Municipality-8, Jyamir Khet, Dailekh with the view of Raute Shelters on the background.



Raute Petty Chifdom(Raskoti Clan) Mr. Suryanarayan Shahi Calling on mobile to Satyadevi Adhikari, Head of RUPN for conformation to response with Researcher

