

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Social change refers to an alteration in the social order of a society. It may refer to the notion of social progress or socio cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism. Accordingly it may also refer to social revolution, such as the socialist revolution presented in Marxism, or to other social movement, such as women's suffrage or the civil right movement. Social change may be driven by cultural, religious, economic, scientific or technological forces. (K.Navin,1985)

Social change builds community-based responses that address underlying social problems on an individual, institutional, community, national and/or international level. Social change can change attitudes, behaviors, laws, policies and institutions to better reflect values of inclusion, fairness, diversity and opportunity. Social change involves a collective action of individuals who are closest to the social problems to develop solutions that address social issues. (Harper, 1993)

More generally, social change may include changes in nature, social institution, social behaviors and relations. The structural transformation of political, social and economic systems and institutions to create a more equitable and just society.

While a variety of organizing and advocacy methods are utilized, social change organizations are characterized by activism, cooperation, persistence, and dedication of their members. (Example: An association of people with developmental disabilities working collectively to address issues of discrimination by empowering its members to advocate for themselves and

collectively challenging service providers, government agencies and other institutions to ensure equal access and rights for all developmentally disabled people.)

Social structure, in sociology the distinctive, stable arrangement of institutions whereby human being in a society interacts and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society.

Although it is generally agreed that the term *social structure* refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role, or norm would be more accurate.

Bankariya are the people who are completely marginalized and living a very primitive and savage life in the dense forest of Chure hill between Parsa and Makawanpur districts in Nepal. They have been living in this particular area of Handikhola VDC of Makawanpur district since 85 years. The originality of Bankariyas is same as Prajas because the ancestors and habitats of Bankariyas and Prajas are found same. The total number of population is found 62 only.

They are completely distinct from other social surroundings. But in these days, Bankariyas are aware and very much eager to establish their identification among the modern social environment. They want their coming generations to mingle with the other social activities as well as to protect the dense Chure jungle as their own place of origin and primitive identification. Most of the days, they spend inside the dark jungle for searching food by the help of dogs. But they come down to Handikhola, their old habitat in search of work in the field. These days, because of the ever increasing number of Bankariyas, they have felt the need of Permanent settlement on their own land with durable housing. Some of them had tried to cultivate land but became ineffective because they didn't have instrument for farming. They had no money to buy bullocks, spades and other equipments. So, they ultimately thought it to be the

best way of life to depend on collecting easily available natural resources. 'Politics' has never been any subject of their interest. But indirectly they have been affected by politics. They had no knowledge about violence, movement and frequent strike in the past. They don't think that politics and civil right are necessary things for life but they want to request with government to provide the plot of Muse Dhap as their habitat. The language of Bankariyas is same as the language of Chepang. There is no difference in words in speaking for exchanging their views. The dresses and ornaments of Bankariyas are very simple. The male persons used to wear 'Topy '(cap), pant, shirt,' Suruwal'(trouser), ' Kachhad' (towel use to wear under the west) and sandal as their especial dresses and female Bankariyas wear 'Gunyu', 'Cholo' and 'Patuka' as their special dresses and 'Bulaki', 'Dhungri', 'Bala' or 'Chura' made of silver, brass and plastic and 'Pote' as their especial ornaments. The situation of Bankariyas is very merciful. Neither have they had a pair of clothes nor sufficient food. Aluminum pot for drinking water, Soil pot for water collection, Aluminum Dekchi for cooking food is the properties of that indigenous group. They have no land, skill and equipments for farming. So, they go to jungle in winter and return back at their habitat in summer and make some handmade things like 'Doko', 'Mandro', 'Nanglo' etc. and sell for money at local market for their livelihood. (Moktan,2008)

They have their own religious and cultural behaviours. They follow Hindu religion. All of them worship the head God of their home and this kind of worshipping is called "Dewali" which is often celebrated in 'Saptami', three days before of 'Vijaya Dashami' and lasts for a night in the presence of the head of the family including all the family members. They worship the stone as God and the stone is preserved in old home where their forefathers lived. But, now a day poor Bankariyas celebrate "Dewali" in few years interval. A few numbers of Bankariya sacrifice cock in the remembrances of God Ram over Ravan on the ninth day of Navaratri. After the birth of new offspring, the mother is cleaned with 'Sunpani', 'Titepati', and 'Gaunt' over their body by the head of the

family. The delivered woman is kept in the corner of the room after she bears a child and she won't touch any things until they are cleaned. On the period of menstruation, girls are kept untouched for three days. The appropriate age of 'Chhewar' is 3 to 7 years. In 'Chhewar' maternal uncle shaves their head. When one dies the funeral work is conducted by their priest 'Pande' for 7 to 13 days. Three roots of marriage has been practiced in Bankariyas community i.e. arranged marriage, eloped marriage and snatched / forced / Taany marriage. They also use 'Sagun' three times for marriage. They can marry with any cast except their own. They all believe in local conjurer and want to the faith healer at the time of illness.

The recent studies have claimed that the ancestors of Bankariyas were indigenous people living around the west –northern rocky hills of Makawanpur district for more than 300 years. Raksirang, Khairang, Kankada and Dandakharka are the primitive habitats of their historical past. The recent household survey shows the number of the Bankariyas is only 62 and there were 12 small huts made of Banmara and fodder. They are struggling for food and shelter and education. Some few people have their own land for farming. But it is not enough for twelve month. So, they use to go in jungle for searching and collecting wild food. Definitely Bankariyas parents can't offer proper dresses to their children due to the lack of money. They have also some especial occasion in their life but they don't celebrate with great pleasure due to the lack of money. Now a days also they frighten with other human beings and they don't want any types of interfere in their society and their personal life. They are interested to change their living ways and behavior themselves and new generations are trying to develop new culture and civilization by the help of other helpful people and organization. Many efforts have been made to set up them as social being by DDC Makawanpur .The committee has been supporting economically and technically since 2057 BS. As a result some Bankariyas are sending their children to school these days. This shows their newborn are interested on social change. A women group was formed in

Baishakh 2061 BS. After the endeavor of women forum for Indigenous Development, Kathmandu, a partner NGO with National Foundation for Development of Indigenous Nationalities working for providing supports to their entire development. Local and some national news papers also have published the news and articles about them. Nepal television had also brought the visual program of Bankariyas for general public acknowledgement time to time but it seemed that government had no interest and time to take care of them or no thought about them. (Pandit,2066)

However, different studies and observations had tried to focus on the existing situation in general but they didn't explore in detail about the historical background, their primitive past, socio-economic status and their problems, educational and cultural aspects, their internal feeling and struggle for living in depth. It is because; all those studies were not based on scientific method of sociological and anthropological knowledge. Therefore, many questions related to Bankariyas are to be explored and this study is based on sociological and anthropological norms for historical attempt to discover many unexplored facts about Bankariyas which will be a milestone for the up coming studies about ethnic groups.

It is very difficult to find out and to generalize all the facts about social change condition of them within the short period of time with limit technologies. But I had done as I could. This study is primarily based on the questions such as: how long have been they living? When and from where did they enter to Chure? Which was their original place? What was their lineage? What are the distinctive features about their religion, language and caste? What are their cultural norms and values? How they being changed in present society? So, this research is based on the norms of anthropological and sociological study and undoubtedly will help Bankariya for their introduction to the other social communities and be a part of this civilized world along with their own social and cultural values. This is only possible after the findings of various facts about their historical past. It will ultimately enable them toward socialization

from the current savage life and unsociable activities. Further more it is certain that it will bring much awareness to Bankariya about their unalienable human rights, with complete respect as a social being and a citizen of Nepal. This research is like a mirror to reflect the social change status of Bankariyas very faithfully. This study had been collected all the facts of Bankariyas as indigenous nationalities including their historical, social, political cultural, religious demographic and educational aspects.

## **1.2 Statement of the Problem**

About Bankariyas there are no more research and ethnographic studies have been undertaken yet. For the promotion of Bankariya there is no any program have been lunched. The important question is in spite of the governmental and non-governmental efforts to uplift living standard of rural people, why the Bankariyas people of Nepal are still living in miserable conditions? How social change has been seen in them? Why are they still in bottom line of the development? Why aren't they joined in the main stream of national development? Many programs were proposed and implemented by the government as well as other governmental and non-governmental organizations but those all became meaning less. Although a special fund named of Praja Development Fund (PDF) had been created by the government and spending through Praja Vikas karyakram under various titles for the betterment of Praja community, Bankariyas are still completely unaffected and deprived of these programs.

Bankariyas used to live in Damar (fertile and plain land near the river) of Handikhola VDC in the past. Later they were regressed by the flow of other high-class clever people and compelled to move back to reside near the village and started to mingle with villagers. They have no proper land for cultivation so they use to go collecting wild roots and fruits such as Gittha, Bhyakur, Chuiya, Pangdang, Phayxo, jaluko, Thakal, Karkalo, Banana and hunting birds and wild animal for surviving. Very rare Bankariyas are found to have grown

little amount of crops like maize and millet on the hills. But it is not sufficient for them. They wanted to stay from the access of other social communities however they did not get proper support from the other caste.

The social change of Bankariyas in Nepal especially in Hadikhola VDC is being good. It had been already described that Bankariya is completely isolated distinct group living separately. It is the subject of grave and difficult to explore many facts related to them and factors that influencing on their social change condition, life style, culture, tradition, and their backwardness. Therefore a study of social change of Bankariyas in Nepal is very essential as it may throw the light on social change of this tribe.

This study was focused on the following questions: -

- What was the past social condition of Bankariyas at Handikhola VDC of Makawanpur district?
- What are the changing factors for social change of them?
- How they are being participated from past to present in other communities people?
- What types of present feast and festivals are practiced in Bankariya community?
- What are the social costumes of Bankariyas at Handikhola VDC?
- What type of economic condition is found among the Bankariyas?

### **1.3 Objectives of the Study**

The main objectives of this study was to explain about social change condition of Bankariyas from past to present. It also covered the different aspects like origin, settlement, culture, religion, kinship, rites and rituals and changing behaviors in present condition of Bankariyas .The major objectives of this research are listed below:

- To study the changing factors for social change of Bankariya.

- To explore how they being participated from past to present in other communities people.
- To study about their religious and cultural practices.

#### **1.4 Rationale of the Study**

Bankariya, one of the rare indigenous ethnic groups of Nepal, had been living in the southern jungle of Handikhola-7 and in the northern part of Parsa district. They were in the state of being extinct from among the minority –group of Nepal. This ethnic group was found in Makawanpur district only. So, it is an urgent and very important matter to protect them by implementing some immediate programs.

There are many facts and realities, which are hidden. So, to find out those facts and realities and to support them to be civilized and cultured this type of study is needed.

So, this study can help Bankariyas to uplift their social and individual life style. This study helps to add the name of Bankariya among the other well-studied ethnic groups of Nepal. It is a national heritage because it has saved the historical records of almost vanished Bankariya. It has succeeded to draw the attention of, researchers, historians, anthropologists and other scholars interested to the history of Bankariyas. I have felt that this study also may plus one stone to construct a milestone to explore the social change of Bankariyas.

## **CHAPTER TWO**

### **REVIEW OF THE LITERATURES**

#### **2.1 Theoretical Reviews**

Regarding to the literature of Bankariya, there are some brief articles and news bulletin in local and national newspaper and some factual historical identification has been identified about their primitive origin. There are some authentic and detailed surveys and research about them existed on the basis of ethnography. But only they are not sufficient to study about their past, their culture, origin, social system, lifestyle and ethics. Though, they have been living in the forest for years, sometimes, especially during summer they come down to stay for few months near Twangra Danda located in the southern part of Handikhola VDC Ward No.7. They reside there in their temporarily build small cottages made of simple material as Banmara, fodder, tree branches and dry sticks. They spend the rest of year strolling around the dense forest of Chure hill. Local people have named them as Bankariya since the villagers noticed them in the forest. Recently, Bankariya has been enlisted among the indigenous nationalities of Nepal since 2057 B.S. So, to meet the objectives of study I have derived many ideas and facts written by many notable and prominent figures by professor of sociology, anthropology and researcher like articles, thesis books and bulletin about Bankariya, Chepang and other ethnic communities.

Chepangs, as an ethnic groups of Nepal, have been mentioned even in the letter of late king Prithvi Narayan Shah written to the then collector Mr. Bhagawant Nath saying "This letter is forwarded to collect Ek Ana (one sixteenth part of a rupee) as taxes from the castes listed here. They are Majhi, Danuwar, Kumal, Tharu, Darai, Pahari, Kushahari, Thami, Hayu, Sunuwar and Chepang," (Gurung, 1889).

## 2.2 Empirical Reviews

Those studies which had been done before this research have been accepted here as Empirical reviews. For the proper and deep study of empirical review it provide the guideline for new researcher. It can help them to give support for searching and collecting information with certain ethnic group and making and generalizing the decision. Empirical reviews are the sources of knowledge needed for social change research in certain topic. This research had been done about the social change of Bankariyas. So, those texts have been taken here which were reliable and valid to fulfill the objectives of this research.

Bista (1967), Hitchok (1966) Hamindorf (1974) and Oxford dictionary (1990) have stated that social discrimination on the basis of caste, ethnic and gender difference play significant roles in maintaining social inequality in Nepal. In the same way the structure of the agriculture based economy is also the root cause of poverty. After the introduction of democracy in Nepal, foreign as well as the Nepalese anthropologist and sociologist began to conduct research on different socio-anthropological aspects in Nepal. Among them C. F. Hamindorf was the first anthropologist who had studied the Himalayan people of Nepal. By his book "The Sherpas of Nepal" (1964), he had encouraged other sociologists and anthropologists to establish a tradition on ethnographic study in Nepal. Foreign anthropologist had conducted a study titled "The Magars in Banyan Hill"(1966), Caplan L,(1970) "Land and Social change in East Nepal" studied the changing relation between members of an indigenous tribe population in Himalayan region, the Hindu who have entered their region during the past two centuries, following its incorporation for socio-economy and human relation is the book "Priest and Cobblers" which has studied the changes that have come above in the past two decades in relation between caste and untouchable in a Hindu village in the hill of western Nepal. Particular attention is paid to shift in the economic and political links between the two

groups since 1951, when Nepal was emerged in a country of isolation from the outside world and internal stagnation under despotic regime (Caplan, 1972).

"Chepang and Chyobang are same, where Chyo means rock and Bang means top of the hill. Chepangs believe to have born after the intercourse between holy Simon of a dog and rock. Their ancestors were told to have lived in the cave for years". Gurung further added (1995), "Chepang used to hunt wild animals and birds with arrows and the help of hunting dogs". From this point of view 'Che' means dog and 'pang' means arrow. So, they were found to be hunting dogs and arrows. (Dr. Gurung, 1989)

Another social scientist, also stated the meaning of Chepang was a dog and arrows. "They are called Chepangs because of their habit of hunting equipped by dogs and arrows." (Byanju, 1977)

A social scientist gave different definitions concerning the name Chepang. He preferred "the story of virgin maid who gave birth to a child and placed under a rock to kill to show herself an innocent, the child luckily survived and later became the ancestor of Chepang". Adhikari has further mentioned that Chepangs like to accept them as the late generation of saint "Chyawan". (Adhikari, 1977)

According to another researcher claimed "Chepang to be a pure race emerged out of rock" but Dr.Gurung (1985), mentioned the story of Lava and Kush. Some believe Tharu and Chepang as the offspring of same ancestor because their physical structure and way of living are very identical to each other.

(Rai ,1985)

Nepalese anthropologist, said, " some chepang relates their lineage along with Rai and Limbu of Kirat origin settled in Sunthali of Dolakha district." Some Chepangs claim that they have come from eastern part of Nepal. Bista believed, "Chepang, Thami and Pahari probably have same ancestral origin and emerged out of stone." Toni Hegan's divisions of Nepalese caste support his views. Toni

had divided them into three categories as pure Nepali, Indian Nepali and Tibetan Nepali (qt.in Gurung) and Chepangs are under the pure Nepali. (Bista, 1967)

"The word 'Bankar' means monkey in Nepali and Chepangs want to live freely like monkey and there is no difference between monkey and lazy Chepang group. They were lazy to cultivate the lands. Therefore, the unsocialized and lazy group of Chepang might have called 'Bankar' in bitter word. Like wise, the lazy, uncivilized and free type group of Chepang became Bankariya." (Moktan,2061)

All these research show that "Chepang" or "Chyobang" had been living in Mahabharat hills for a long time. No historical facts ever had claimed them to have non-Nepali origin. They are pure Nepalese. Therefore, they were declared as the indigenous ethnic group of Nepal. The physical features, linguistic characteristics, cultural rites, social behavior, religious performances and surname of Bankariyas and Chepangs are very similar. Bankariyas have very similar aspects of those with Chepangs. Some differences were seen between them and it was mainly because of an isolation of Bankariya and their location of placement. More than 90% of social and economical activities were found to be same between Chepang and Bankariya group. So, it could be imagined that small group of Chepang either willingly or forcibly separated for another place like as jungle of Chure for about the hundred years ago and finally they were identified as Bankariya. (Byanju,1977)

When a low caste became wealthy, it usually followed this up by sanskritizing its style of life and ritual and claiming to be a high caste. Noniyas, Ahirs, Distillers and many others took this beaten trace to high status. (As I have said else where, similar mobility was extremely difficult for untouchable castes who had become wealthy by local standards.) sanskritization was able to resolve the inconsistency between newly acquired wealth and low ritual rank. In the Indian context, it made "passing" possible.

Another consequence, perhaps much more important from a long- range point of view,of the occasional upward mobility of low caste. It had what economist call a “demonstration effect” on all low castes in the region, bringing home to them in a poignant way that they could move out of their own unenviable position. They could, as it were, get their own back on those who had looked down on them. It was as though they suddenly woke up to the fact that they did no longer inhabit a prison. As far the lower castes were concerned, westernization become doubly desirable – it subsumed not only thing valuable in themselves but something which the high castes, mere Sanskritization was no enough. Thus they became more determined to obtain western education and the fruits only it could yield. High caste dominance in education and in the new occupation thus provided the *raison d’etre* for the Backward Classesmovement. It is no accidents that the movement was strongest in peninsular India where only one caste (in the verna sense), the Brahmins, enjoyed preponderance in higher education, the profession and government employment. It is also an area where a wide social and cultural gulf obtained between the Brahmins and others. (Srinivas, 1977)

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Rationale of the Selection of the Study Area**

Bankariya is a small indigenous group of this study area. No scholars have researched on social change of Bankariya of the study area. The researcher is very interested to find out the flows of the social change of Bankariyas so, it was selected (this VDC) as a study area.

#### **3.2 Research Design:**

As the concerned aspect of the problem under the research, was descriptive type of nature, it had been described in past condition, present condition and socialization among other communities peoples of Bankariyas.

#### **3.3 Nature and Sources of Data:**

This study was based on both primary and secondary data but most of the data that used in this study are primary in nature. The following methods were used for collecting data:

##### **3.3.1. Primary Data**

The following sources were used while collecting primary data:

- Discussion and interview with the eldest person of each family to get important information and the scholars of neighborhood were consulted as key informants. The topic was centered on entire condition of past and present history.
- Information related to marriage, kinship, reproductive health, birth, death politics and existing social and cultural norms and values were presented statistically and descriptively.

### **3.3.2 Secondary Data**

The following sources were used while collecting secondary data

- The documents of concerned VDC profile were consulted.
- Valuable notation and important information from research reports and Ph.D. thesis were collected.
- Newspaper, articles, essays, journals, library, literature and statistical information were studied for further comparison.

### **3.4 Universe of the study**

There were only 12 families and 62 members living together. So, for this study census technique was applied.

### **3.5 Data Collection Techniques**

This dissertation was carried out with the help of various data collection instruments namely the interview schedule, key informant interview, observation etc.

#### **3.5.1 Interview Schedule**

The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. But interview schedule represent little difference which lies in the fact that schedules (Performa containing a set of questions)are being filled in by the researcher who are especially appointed for the purpose. So, interview schedule was conducted for collection of the data.

#### **3.5.2 Key Informants**

For the cross checking of the data or to make the data more factual many local inhabitant of Hadikhola's were asked different questionnaire relating to Bankariya.

### **3.5.3 Observation**

Observation also gives the surface background for the research study. we often talk about participant and non-participant types of observation in the context of studies, particularly of social science. So researcher had conducted non participant observation for the collection of the data.

### **3.6 Data Processing ,Presentation and Analysis**

All collected information were orderly enlisted and analyzed. The numerical facts were put in table along with percentage and other information was presented descriptively in order to explore the historical background like place of origin, definition of caste, social stratification, economic condition, educational status, cultural norms and values, religious belief, political awareness and demographic characteristics of Bankariya who are temporarily residing since about 15/20 years in eastern hill side of Twangra river of Handikhola VDC. The researcher applied the tools of research methodology like participatory observation, interview, discussion and interaction among the respondents. So, the numerical data's were presented by tabulation process in meaningful way and the qualitative data's were in compassed systematically and logically.

### **3.7 Limitation of the Study**

Now, it is obvious that this indigenous group of people should be protected without delay. Long lasting and appropriate programs have to be implemented to uplift Bankariya from their poorest and pitiable current situation. To find out the social change of Bankariyas this research was conducted. This research made no limitation for scientist and researchers for extending the study about Bankariya. But generally this study had following limitations:

- The study was conducted under time and financial constrains.
- The study area was chosen only one VDC among the 43 VDCs and 1 municipality of Makawanpur district and whole universe was taken for information.
- Bankariyas have different types of cultures and economic activities. Therefore the generalization may or may not be possible.

## **CHAPTER FOUR**

### **ORIGIN AND DEVELOPMENT OF BANKARIYAS**

Bankariya is an Indigenous group of Nepal. They have their own language, custom, culture and social organization. The survey done in this VDC has proved that they had come here before eighty years. Bankariya is also one indigenous group which had been living in the hill of Mahabharat range as Chepangs. This ethnic group is only one group living in Nepal. This research had been done about social change of Bankariya. So, the researcher had tried to find out their origin, causes after their name, meaning of their caste, their daily life style and culture they practiced. There were no historical books or any script about Bankariya to study. And, no proofs were available for the detail study of Bankariya. So, to study about Bankariya and to flash and generalize the result was very hard. But, the researcher had tried to collect the views of all the respondents, key informants, their second dynasty and the articles of different news paper about their origin and development.

#### **4.1 Origin of Bankariyas**

There is one mythical story about their origin: "Long ago, in those heavenly days, a servant dog of god ram urinated on a stone while assisting in hunting in the jungle. The urine was mixed up with sacred semen and right after it touched the stone a miracle happened. A human was emerged out of the stone. This man who grew up living among rocks was the father of Chepang's ancestors. A Bankariya retold this story but he himself was not conformed about it. (Field Survey,2011)

Another Myth related to Chepang/Bankariya's historic past narrated story of the "Heroin of Ramayan" Sita and Balmiki. Sita gave birth to a baby named Lava and was upbringing under the protection of Balmiki in his hermit cottage. One

day, she encounters with monkeys and was spellbound to see a baby monkey playing with its mother. So, she was to interested to play accordingly with her baby and rush to the cottage. She took her baby out of cradle and played with him, unnoticed to Balmiki. On his arrival, Balmiki was afraid not to see Lava in the cradle. So, because of the fear being cursed by Sita, he immediately created an identical baby out of Kush (a kind of sacred grass) to place in the place of Lava. Sita was surprised to se another baby similar to the first one in the cradle. Then Balmiki assured Sita by telling every thing to accept him as her son. Later, both Lava and Kush moved to different location and named Lavahari Chepang and Kushahari Chepang. In present days, the Bankariyas claim to be the descendent of Lavahari. Whereas, the kusunda nearly vanishing staged were the descendent of Kushhari. These myths narrated Chepang as the descendent from God Ram. Their ancestors used to reside among rocks and rocky hills. In their language, the meaning of Chepang or Chyobang is very convincing. Here, 'Che' means dog or 'Pang' means arrow in their language. It clearly proves that they were called Chepang because of their interest in hunting with dog as a helper and arrow as a weapon. Another etymological meaning of the word "Chyobang" can be divided into two words as 'Chyo' means rock and 'bang' means summit or top of the hill. So, Chyobangs are the people living at the top of the rocky hills and later gradually the word Chyobang changed in to Chepang. All social, cultural, religious as well as physical aspects of each group are same. Some surname of Bankariyas are Bangrange, Rupakote, Kalikote, Barhabanase, Panchbhaiya, Kangila, Jarunge and Brosho. (Acharya,2010)

#### **4.2 Development of Bankariyas**

Twelve Bankariya respondents were asked whether they were Chepang or Bankariya. Regarding to this question, all respondents had unique answer that they were descendent of Chepang. I inquired, if so, "why did you tell Bankariya

yourself?'. About his question some of the elder respondents began to say that "a small group of Chepang displaced in thick forest and started to live isolate for a long time unaffected by human activities, social and cultural practices. Hunting and gathering wild animals, roots, and fruits were their daily routine. They didn't want raising the livestock; neither had they worked in the field as farmer. These were known as laziest. They wanted to survive freely as monkey, and monkey is called Bankar in Nepalese language; and there were no difference between Bankar (monkey) and lazy group of Chepang. Therefore, the socialized Chepang group might have called the group of lazy wild Chepang as Bankar (monkey) in a bitter word, and later it became Bankariya. (Field survey, 2011)

According to a key respondent Mr. Chandra Bahadur Neupane, a resident of Handikhola-7, Neupane Chowk, there are three famous rivers in Deurali danda of Chure hill namely Bankare River, Dhobi River and Choim River flow from both north and south side. A couple of Chepang about seventy years ago stepped ahead for searching the food and unluckily reached Bankare River of thick forest. At the same time, the women gave a new birth, and could not move hither and thither due to weakness and made a temporary residence. Gradually, time was passed, and after some years the same women gave birth to another child, too. The villager had no identification about those strange people. Later, villagers interacted with them to investigate who exactly they were. The couple did not let them know who they were exactly. Villagers started to guess that they should be member of wild man (Chimpanji). When villagers came to know that they spoke as other common people, and started to address them as Bankare due to their residence in Bankare River. When the two Bankare children were old enough to come to the village they were called Bankariya Jetha (the eldest one) and Bankariya Mahila (the youngest one). Jetha Bankariya died in 2061 Ashadh 22 at the age of 76<sup>th</sup> years, were used to live in the hill top of Twangra River where as Mahila died few years ago. Jetha

Bankariya had no children but Mahila Bankariya's family extended in large number and started living with their own offspring in Twangra River near the thick forest of Handikhola VDC. In this way, the Chepang kids became Bankariya. At present, other Chepang who migrated there later also started living with them and known as Bankariya. As the marital relation extended, those people who came to the kinship relation with Bankariya also later identified as Bankariya. Though, all the Bankariyas were Chepang in their origin, they all later willing to be known as Bankariya. It is their current identification among themselves as they were included in the list of indigenous nationalities of Nepal with their own specific name Bankariya.

One notable point about Bankariyas is; they are not other than Chepang. Chepangs and Bankariyas have similarity in every thing. Bankariyas are well known by villagers who are living near them for many years. According to the key informants who are well known about Bankariya, the ancestors of Chepangs and Bankariyas were same because Bankariyas had transferred from their motherland Raksirang, Khairang to Handikkhola. They added, "Chepangs were living together in village for a long period and later when the people of high caste started to migrate on their mother land, the Chepangs started to wander to forest. Some of them resided to isolated area of village near by the forest and some of them displaced to thick jungle. They used to come to village relative time to time but usually lived in the forest. Those people who lived near by the village became to be mingled with high class people gradually were called Chepang. Now, they have own land, home, cattle and identification and coming slowly to be socialized and those people who passed their life for a long time in thick forest as a wild creature said "Bankariya". They have model characteristics of similarities that the clans, surname, language, rites and rituals, cultural norms and values, wedding ceremony and costumes same as Chepang.

According to them (respondents), their grand fathers came down to the Sarikhet via Bharta from Kankada VDC. This dense forest is one morning walk far from Sannanitar to north (a small local market of Basamadi VDC). It is called Kuwa pani and they used to live there. Their father was born there and later on they came to Sannanitar near by the east- west highway to collect the wild roots and fruits. At the same time, during the regime of Juddha Samsheer, they were given 10 rupees by a minister to leave that place and compelled to move to the jungle of handikhola. Later, they were displaced from that jungle of Sannanitar to the dense forest of Handikhola across the Rapti River where they settled down in their simple and temporary huts. They had no idea actually who was behind their displacement.

They further added, after they were forced to leave the previous resident of Sannanitar forest to the plain but the dense jungle of Handikhola across Rapti River, they had a very risky and hard life because they had to face wild animals and natural disaster. They again told that their parents were the first to enter the jungle of Handikhola and gradually other communities entered there to live.

They had an accustomed to live in the dense forest without other human beings. In time to come, other people of high caste and classes of civilized community started to migrate in Handikhola VDC. Gradually the number of new comer became high and number of Chepang became less. Their families were dominated and the new comer high- minded clever people of different classes influenced their simple life. In this way, gradually they displaced to the jungle because they couldn't compete with the new comer by nature. Ultimately, some of them moved farther and farther to the deepest part of Chure jungle where no other human beings could disturb them and some of them used to reside beyond village, but near by jungle. These were some of the factors behind making them wild men. They had no things to do besides collecting Gittha, Bhyakur, chuiya and hunting animals. Separation of the long period from

villager naturally they became as tribal group as Gorilla. Then onwards desire to be named after Bankariya as an indigenous people in every sector.

At last, we can say that Bankariyas, living near Chure range, are one generation/ branch of escaped Chepang from their motherland because of the pressure of other high class people. At first, they visited in jungle and started their own culture and life style according to the environment to live. Later they came to the eyes of other communities and started to copy other's culture and tried but due to the lack of food, education and awareness they were called uncivilized. They were found in "Bankare River" by villagers so, they were called Bankariya. They have no proper and fertile land to cultivate and are seemed lazy like Banker (monkey) so, also they are called Bankariya. Now, we should be clear in one point that the ancestors of the Chepangs and Bankariya's were same and this truth is proved by the same story of Chepang and Bankariyas about their origination.

## **CHAPTER FIVE**

### **Changing Factors For Social Change**

#### **5.1 General Introduction of the Study Area**

This research had been done about the social change of Bankariyas who are living in ward No.7 near Chure range. This place is known as Muse Dhap where they were living and they had demanded the area for settlement with government. In fact, this is not a secure area for shelter because there is Twangra Khola in the right, which may destroy their residential area.

According to the geographical division Handikhola VDC has monsoon type and tropical type climate. In this VDC there is cold in winter and hot in summer and minimum temperature falls into 19°c and maximum temperature rises up to 35°c. There is raining, in summer and dry in winter. Trees are 40-100 meters high in this area. Tiger, bear, deer, rabbit, jackal, monkey, are main animals and dove, peacock, parrot, eagle, nightingale, owl are main birds. Main domestic animals are cow, buffalo, goat, dog, pig and cat and fruits are mango, pineapple, banana, lemon and guavas. Main occupation that found here is agriculture and farming.

#### **5.2. Social Status of Bankariya**

The group of families and people living in a certain area having different religions, castes, cultures, customs, feast and festivals and rites and rituals is known as society. The status of society always depends upon the development of its elements and infrastructures. Social status shows the civilization and development of certain group or community. It also lights the economic and educational progress and development of a society. This research had been done about Bankariya and their social change. Some social change factors are described below:

### 5.2.1 Age-wise composition of Bankariyas

The number of people living in particular area with their special identity is known as Population. It is an important factor of a society. A good knowledge of population composition according to age, sex, occupation is necessary to know the actual social change of any particular society. Age-wise composition refers to the distribution of population according to age. The combination of various castes has made a countable number of populations. According to the census of 2058 the total number of population of Handikhola VDC is 17,770 where males are 8,870 and females are 8,900.

People of 14 different castes are settled at Handikhola. Tamangs have contributed 49.32%, Brahmin 16.41%, Chhetri 15.36% and Praja, Bishwakarma, Danuwar have contributed 18.91% respectively. Linguistically, 49.32% people speak Tamang language and 42.615 people speak Nepali. People who speak Praja, Magar and Newari languages are 7.26, 0.63 and 0.16 respectively (Village Profile of Handikhola). The study group has less number of populations where males are 27 and females are 35.

**Table-1: Age Wise Distribution of Bankariya Group**

Age- Group	Number of Respondents	
	Male	Female
0-20	1	1
21-40	3	2
41-60	1	3
61-80	0	1
81+	5	7

*Source: Field Survey, 2011.*

In above given table-1, the highest population of both male and female respondents was the age group of 21-40 years. According to the above table no.

of male was 5 and female was 7 and the dependent percentage of respondents was 8.33% and rest of them was economically active population.

### **5.2.2 Educational Status of Bankariyas:**

Education is the most vital for human being. It is an important factor for community, society and nation. Mainly in Bankariya community, there is very low literacy rate.

**Table -2: Educational Status of Respondents**

Level of Education	No. of Respondents	Percentage
Literate	7	58.33
S.L.C.	-	00.00
Illiterate	5	41.67
Total	12	100.00

*Source: Field Survey, 2011.*

Among all, 58.33% were under S.L.C, nobody had passed S.L.C and 41.94% of the Bankariyas were illiterate. This showed the poverty of education in Bankariya community. Among literate, males had good percentage and females were backward and among illiterate also, most of the females were illiterate. In fact, Bankariya community was also patriarchal. So, daughters weren't focused to send to school. In the present situation comparison to the past in the educational sector of the Bankariya is little bit grown.

### **5.2.3 Women's Status in Bankariya Community**

One of the determinant factors of social change is the position of women in decision level and ownership of property and power. If the position of women is high or equal the society will be civilized, developed and cultured. Our religion has also focused about women that if women are respected, gods will be pleased in the heaven. The relationship between husband and wife in Bankariya community was better than Brahmin and Chhetri. They had equal respect with each other. In rare cases there was divorce also. Women spent

their time at home for caring children and household works and men utilized their time in agriculture and labour. Women who were capable physically and had time went to jungle for collecting wild roots and fruits. Bankariyas had dowry and property sharing system for daughter and son respectively. Parents who have got daughters become happy because of property and Sagun brought by the groom family but parents who have got sons become unhappy because of the loss of property for marriage. They have the culture to be a sponging in law (Ghar Jwain). In this case the property will belong to wife. In ancient they had traditional life style but now a day they have modern life style because of the modern education.

#### **5.2.4 Inter -Relationship with Other Ethnic groups**

As this study is centered on the social change cultural and educational status of this community now, onward I had analyzed the actual situation relating to this community. Handikhola VDC is composed of different ethnic groups, Bankariya is one of them. To this chapter, I had deal with the inter relationship of this group with other ethnic groups, family structure, kinship, attitude towards population etc. This VDC has multiethnic, multilingual population consisting of Brahmin, Chhetri, Tamang, Sunuwar, Magar Rai, etc. After unification of Nepal, the unified administrative system, '*Aulo Unmoolan*' (eradication of malaria) in Terai, easy access of transportation caused migration from many parts of the country but there was only one cause for Bankariyas which excited to migrate from their motherland and that was the search of food.

In the past they were used to live in dense forest of Chure Hill and there life style was very primitive they collected wild fruits, roots and many herbs from jungle. Indeed, after reviewing many secondary data relating to the Bankariya they were lived separately from other community people. After migrating from Chure Hill to Muse Dhap of Hadikhola slowly they became mingled to the other community people in the name of basic food or searching daily wage work. Gradually they became recognize to the other community people and

different organization NGOs/INGO gave them support of different kind of assistance like Biogas, Goat , Solar System etc. and still many organization have shown the interest towards the upgrade the status of Bankariyas .

The Bankariya community of this area is very backward uneducated and most of them are landless. The tragedy of the Bankariya is that they work for others on daily wages but when they are unable to get any work, they go to the jungle to search wild fruits and to hunt. Thus in this case the basic point of relationship with others is economic.

In the VDC this group is considered as uncivilized and is not accepted as social being. Therefore, they live far from the crowd and want to live alone; they just work outside, mainly as agricultural labour and sometimes '*Gothalo*' (cowherd). But we can easily conclude that Bankariya are in the process of socialization in comparison to the past.

### **5.3 Economic change in Bankariyas**

The primitive source of income and absence of means of exchange make economic lifestyle pre-modern. In traditional economic lifestyle people depend on physical power rather than industrial power. Traditionally the major source of income of Bankariya was jungle. They used to live in forest. They used to collect *Gittha*, *Bhyakur*, *Pangnam*, *Chunya*, etc. for livelihood of their family

The Bankariya are observed to be uninterested in farming, whether knowingly or unknowingly is uncertain [ . . .]. These folks sell the produce of the jungles such as wild oranges, bananas, *kusum*, *ningalo ko tama*, *kurilo*, mushroom, tubers and roots, in local bazaars. From the plants of jungles, they weave *damlo* (halters), *namlo* (thumplines), *doko* (basket), *kokro* (cradles), *choya ko kuccho* (brooms of bamboo stripes), *amliso ko kuccho* (brooms of *amliso* tips), *pichas*, *tukkis*, *gud ko gundris* (mats of *gud*), *bas* or *ningalo ko mandro* (woven mats of bamboo or *ningalo*), *ghum* (head covering for rain), *nanglo* (winnowing fan),

*chakati* (woven round sitting mats), *pat ko dori* (jute ropes), etc. which are also sold in the markets. (Magar,2008)

Since they did not like farming they have to depend on the jungle for their economic activities. They did not have access on modern means of economy. They were not involved in any industries. The lack of market access, low price for their product they could earn only a very few money which was almost insufficient for their living and hence used to eat *Gittha*, *Bhyakur*, *Pangnam*, *Chunya*, etc. So they were living very primitive form of life.

Describing Bankariyas' economic lifestyle pandey in his book writes:

Bankariya tribe has very weak economic status. They do not have income source [. . .]. Bankariya tribe does not have the tradition of animal husbandry. So they have weak economic condition. They say that for animal husbandry money is needed but they do not have money. (Pandey, 2061)

### **5.3.1 Ownership of Bankariya Over Land**

Although Agriculture is the main resource of livelihood in Handikhola VDC, land has become very scarce. The alarming degree of deforestation and the tremendous increase of population have had their cumulative effects on the farmland. Like wise, natural disasters, such as flood, landslides etc are also the causes of decrement of farmland. The main sources of food of Bankariyas living in this VDC were wild roots, birds, animals' fruits etc. They didn't have suitable land to cultivate and were not interested to cultivate too. At present they had limited land where they were living but no legal certificate of land except 2 Kattha because their ancestors used to live in cave and visit to jungle for the search of food. By the interaction with other communities and the people they had realized that they also must have the suitable land for cultivation and shelter. The table below shows the land among Bankariyas.

**Table - 3: Condition of Land of Respondents**

SN	Types of Land	Kattha	Percentage
1.	Legal	2	22.22
2.	Illegal	7	77.78
	Total	9	100.00

*Source: Village profile – 2011.*

Land is the backbone of economy. With out land none can earn money and improve their life standard. On land, we can stand and construct delightful construction. First of all we need land for living and settlement. Table No. 3 is the reality of Bankariya community which showed the land ownership of them. They had only 2 Kattha legal land which occurs 22.22% of the total land. And 77.78% of the land is illegal. Almost, they had 9 Kattha land to live and cultivate which was the least ownership of the land in Nepal accepted by any indigenous group. Out of 9 khatta 9 house hold has 1/1 khatta and rest 3 household has not any cultivable land. This was the cause which made them poor and uncivilized.

### **5.3.2 Sources of Income**

Bankariyas spent most of their time in the jungle searching wild roots, fruits, birds and animals for food and they utilized their remaining time in agricultural activities, labour and other household works. Main sources of income were agricultural activities, wages and running water mills. The foods they grew remained up to 4 months. So they returned to the jungle again in search of food. By this research I want to conclude that they did not have proper source of income for their survival. Bankariyas, who are living in northern part of Chure range, work on daily wages for others and visit jungle for food, daily wages, searching wild roots and making *Doko* and *Mandro* (rural business) are the main sources of earning their livelihood. The sources of income of Bankariya community are shown in the table below:

**Table - 4: Sources of Income of Respondents**

SN	Source of Income	No. of Family	Percentage
1	Agriculture(up to 4months)	10	83.34
2	Water mills (up to 5 months)	1	8.33
3	Labour (whole year)	1	8.33
	Total	12	100.00

*Source: Filed Survey, 2011.*

To fulfill our basic needs and to raise the standard of living, income sources must be strong and sustainable. Above given table showed the sources of income of Bankariya community. Among the total respondents, 83.34% had involved in agriculture for 4months and 8.33% had involved in water mills for 5 months. After that they had to go to jungle for the search of food. And the family which had to work for others for whole year had 8.33% which earns less amount of money by labour.

### **5.3.3 Cattle and Birds**

Bankariya people who are living in Handikhola -7 have one source of income generating and that is cattle grazing. Mainly there were cow, buffalo, goats are the domestic animal. Cows were kept for milk and plugging buffalo for milk and meat and goats for meat Bankariyas are very poor so they don't have there own cattle so they are keeping others animals in this community cattle grazing is also one sector of economy because of poverty they are unable to keep there own cattle . The condition of cattle and birds are listed below given table:

**Table – 5: Cattle and Birds of Respondents**

SN	Cattle and Birds	Number
1	Cows	10
2	Buffaloes	4
3	Goats	30
4	Hens	44

*Source: Field Survey 2011.*

Table no. 5 showed the condition of cattle and birds of Bankariya community which indicated the poverty and inability of them. In village communities, cattle are also back bone of economy. In Bankariya community 10 cows, 4 buffaloes, 30 goats and 44 hens were found in field survey but they were also given to them to make fertilizer for them by rich persons. And other mentionable point is they have given more goat for their economic strength by the different NGO and INGO.

### 5.3.4 Annual Income and Loan

There were limit sources of income in Bankariya community and they are not sufficient to them for living. Sometime they go to work in others fields and sometimes they make Doko, Mandro, Bhakari, Namlo etc at home for earning money. They are far from the city and facilities, so they don't have lots of money as annual income in a year. Sometime they ask loan with other community but they are enable to pay the loan with interest in certain time. The condition of annual income and loan of Bankariya community is given below:

**Table – 6: Annual Income and Loan of Respondents**

SN	Description	Amount
1.	Annual Income	23600.00
2.	Loan	7655.00

*Source: Field Survey, 2011.*

Annual income and loan always indicate the economic condition of certain family and community. According to the table no.6, the total annual income of Bankariya community was Rs.23, 600/- and the total loan was Rs.7, 655/-. There were 12 families and 62 peoples living in Bankariya community. If Rs.23, 600 was divided equally to all each person would get Rs.380.65 and if the loan was divided to all, per head loan would be Rs.123.47. They had taken loan for food, settlement and celebrating festivals. This showed the critical economic status of Bankariya community.

### **5.3.5 Industry and Trade**

As we know that Bankariya is an indigenous group living near Chure range in Handikhola VDC, their lifestyle is not more cultured and not more modernized. That's why this group was far from the town, far from the civilization and far from the modern change. They didn't have good houses, strong economy, machineries and desires to establish any type of industries because they were fighting with hunger and they were busy in search of food. Some time, when they come at home, make Doko, Mandro, Namlo, Bhakari etc. and sell in local market and buy some necessary things which are needed. They have their traditional and old skill to make those things. Now a day some of them are interested to improve their living status. So, they are taking vocational training.

### **5.3.6 Occupation and Employment**

In this competitive era, none can survive without involving in any type of job or occupation. This is capitalist age, so every one has to choose and accept his/her occupation. In Nepal, main occupation is agriculture. But here is one indigenous community which has not any permanent occupation to survive. Bankariyas are those people who have not any certified occupation. None has permanent job and employment. Some Bankariyas are caring other's animals as a cow herd. Some of them work as labour in agricultural months mainly in Jestha to Bhadra. After that, they again return in jungle to search the foods.

### **5.4 Cultural Practice in Bankariya Community**

The base of identity of human beings is the culture created by him. Human society becomes civilized and cultured on the process of practicing. In fact, culture is the creation of physical and social needs. Culture is the way of living which saves the traditional achievements and creates new chapter of civilization. There are various elements of culture. To form a culture the combination of various things are needed. Such as: settlement, food, custom, costumes, rite-rituals, symbols, arts, belief and behaviours, norms and values,

feast and festivals and practice etc. Culture is the sign of development and change and culture is the practice created by human beings to be more supreme and unique than other animals.

The culture being practiced by Bankariyas was created by their ancestors and their ancestors were Chepang. So, the culture which they are practicing was same as Chepangs. Bankariyas passed most of the time in jungle in search of food and shelter. So, they became unable to create modern culture according to the flow of the time. When they came in interaction with other communities then they realized that they were back. Due to the long suffer of jungle and dark faze of their civilization, they were practicing their old and conservative behaviours. Some facts and truths of Bankariyas are described serially below which lights the cultural practice and model of culture of Bankariya community.

#### **5.4.1 Custom**

Each community has its own identical custom and each community has created their customs according to geographical condition. Custom always shows the ethnical effect and uniqueness of culture accepted by every ethnical group. It also deals the origin and development of culture. So, it is very important factor for every cultural group. Bankariya community had also created one custom to regulate their culture.

The Chepang are primarily ethnic religionists. However, they have integrated many beliefs and practices from other religions into their own unique system. Many rituals are performed and a variety of deities are worshipped. An important ritual the Chepang observe is known as the Kulain Puja, which involves the worship of dead ancestors.

#### **5.4.2 Structure of house**

The ancestors of Bankariyas had passed their life in jungle, cave and rock, so they were not so conscious about construction of the house. They had visited

and spent their life by visiting and collecting the wild roots, wild fruits and hunting birds and animals. And now a day also they go to jungle to search food and pass most of the time in jungle. So, Bankariyas are not interested to make good house for shelter. There were 12 small huts made of by Banmara, fodder, tree branches and dry sticks. The houses found there were very narrow and weak. In there language "Kim" means house and their house were "Phariko" type Kim. This type of house is made of by grass, leaves of the trees, fodder and small dry sticks and small blow of the wind also can damage it so, it is also known as temporary house. Like wise, the ancestors of Bankariyas lived in cave and under the tree but their latest generation are living in small temporary huts. (Field survey, 2011)

#### **5.4.3 Food**

Bankariyas were ready to farm after very long time since their entry in this area. So, there was little bit change in their food and feeding style. In previous days, there was wild food, fruits and flesh of the animals to eat. When there was a scarcity of food in jungle, they came to near of village and they also copied farming style of other community. Now a day they are ready to cultivate but there is no fertile land and obliged to go to jungle and obliged to be "Jungali". Because of the food scarcity they collect wild roots, fruits, and hunt animals for food. What ever they grow on sloppy land of Chure remains up to 4 months. So, they eat Bhat, Chiura, fried meat, wine and special food only in special occasion which are provided by NGOs and GOs. Generally they eat Yam, Pangdang, Dhindo, Khole, and Roti in their food.

Their habitat is suitable for raising livestock, but unfortunately, they do not possess enough practical knowledge to be successful. They primarily raise goats, cows, bulls, pigs, and occasionally a few buffalo. For at least half of the year, they eat quite well as a result of their agricultural efforts. However, for the other half of the year, they exist on the products of the forests and remain suspended on the edge of starvation. Some Bankariya hire themselves out as laborers in various areas away from their villages.

#### 5.4.4 Dresses and Ornaments

The male persons used to wear 'Topy '(cap), pant, Shirt,' Suruwal'(trouser), ' Kachhad' (towel use to wear under the west) and sandal as their especial dresses and female Bankariyas wear 'Gunyu', 'Cholo' and 'Patuka' as their special dresses and 'Bulaki', 'Dhungri', 'Bala' or 'Chura' made of silver, brass and plastic and 'Pote' as their especial ornaments.

#### 5.4.5 Language

Bankariyas have their mother tongue or mother language but it is same as Chepang language. This is related to Bhot-Barmeli language. In this community, some of them can't speak and know Nepali language but most of them can speak Nepali. They had their traditional tongue and typical words so; it was difficult to know their language. Because of the interaction with other communities some of them are practicing Nepali language and forgetting their own language. This showed the dark future of an indigenous group Bankariya. One of the frank respondents Kanchhi Bankariya had said some daily used words to researcher which are listed below:

<u>Bankariya Language</u>	<u>Nepali meaning</u>
Aap	father
Dajyu	brother
Aanyo	sister
Wang	stone
Lyam	way/road
Thor	ox
Chyas	bamboo
Gyam	bungalow
Chhe	salt
Kim	house
Phariko	grass

#### **5.4.6 Health and Sanitation**

The concept on health and treatment based on witch doctors, home made medicine, shamanism, and absence of wealth worker make the concept traditional. Traditionally Bankariyan concept on health and treatment was very strong. They had very good knowledge about herbal plants and their use.

Marriage among the Bankarya is an extremely extravagant affair and more complicated than among other Nepalese hill tribes. When a child is born, the mother is considered polluted; the household must observe cleansing rituals for eight days. On the ninth day, the child is given a name. Twenty-two days after birth, the mother is considered purified and is allowed to resume her participation in any social, religious, or community gatherings.

The Bankarya are without a distinct tribal costume, partly as a result of their past nomadic traditions. The men wear loin cloths and vest-like clothes called bhotos, while the women wear saris (wrap-around dresses) and cholos (full sleeved blouses). Bangles made of glass and plastic, along with various hair ornaments, are worn by women to show their marital status.

But in the present scenario many NGOs, GOs has provided free health camp like eye camp, general health check up. So, the health of the Bankariya has little increased than the past. Use of hospital and health post for treatment, increase in use of medicine, no importance on witch doctors and shamanism make concept on health and treatment modern. Only a very few Bankariya believe on the traditional ways of healing system. These days when they fall sick they go to health post and hospital for treatment. They have a huge storage of knowledge about the herbal use but these days they have experienced that after the use of allopathic medicine use of herbal is not workable. It does not mean that they have stopped using herbal rather the frequency of using herbal is highly lowered. Their belief on local conjurers and shamanism is decreased. One of the Bankariya in question why does she follow Christianity? Answer

that the witch doctor in name of healing longs cock & money and to be free she follows Christianity.

Bankariyas are using health posts and hospitals, medicines, their concept on health and treatment has departure from that of past. They are in a dialectical motion that underlies and animates their own thought, a motion that is open-ended and that flows against the current of their own concepts and desire on health and treatment which ultimately lead them towards modernization.

#### **5.4.7 Music and Admiration**

Music is the sweet creation of the abnormal heart and unforgettable experiences. Music is the medicine of patients and boon of God for human beings which treats the people from hostility and tragedy and supports to touch the aim in life. Music also indicates the culture and civilization of community, society and nation. Many cultural norms, rituals behaviours and symbols are framed by music. In Nepal, there are more than 60 indigenous group living. Most of them have their ethnic culture, music and style of respect to the guests. Bankariyas always respect the guests and their seniors and love their junior relatives. There was one leader in their community and he was the honor of any type of special events. They had traditional and folk type musical instruments like Dhyangro, Madal, Flute and Pipeeri. They play these musical instruments in special events, dance for whole night and enjoy themselves.

#### **5.4.8 Feast and Festivals**

People living in this world have their ethnical, traditional and typical feast and festivals in which we get their cultural model, behavior, dignity and tolerance. Every culture has its norms and values, celebrations and rites and rituals. Feast and Festivals is the main organ of culture because culture and cultural values are demonstrated in feast and festivals. In Bankariya community there were various festivals but due to the lack of the money and time they don't celebrate all festivals. They are one indigenous group of Nepal so; they have different

types of ethnic, religious and social feast and festivals. So feast and festivals are described below:

**(a) Chonam (Nwagi)**

Chonam is a special festival of Bankariyas. They celebrate this festival very happily. In this festival, all Bankariyas gather in main witch doctor's home and he reads their holy book by playing Dhyangro and invites the spirit of their ancestors to taste new product. His helpers help him by worshipping their god and goddess. After pray, they enjoy with party and take entertainment by singing and dancing for whole night. Chonam is celebrated on 7<sup>th</sup> day of Navaratri.

**(b) Dashain**

Dashain is our national festival. Bankariyas also celebrate this festival by managing food and money. Different NGOs help them to celebrate Dashain by providing "Chiura" and "Chauchau". They start Dashain from "Ghatasthapana" and put "Jamara". They sacrifice hen in 7<sup>th</sup> day and pigs in 8<sup>th</sup> day. On the day of "Vijaya Dashami", they put "Tika" and "Jamara" from their seniors and entertain by singing and dancing in "Maruni style". But in the past there festival was only Nwagi after migrating from dense jungle to the Hadikhola they accepted Dashain and Tihar as main festival as like Chhonam.

**(c) Tihar**

Bankariyas celebrate Tihar like other communities. On the day of "Gai Puja" they worship cows by feeding flour and oxen also are worshipped on the day of "Goru Puja". And on the day of "Bhai Tika" all the sisters are invited by brothers at their home and celebrate "Bhaitika" with joy and happiness. They cook meat in Tihar. They also go to "Deusi and Bhailo". Now a days they little bit conscious about to protect their culture that's why they expend more money for their celebration by lending money from other community people. But it made so difficult to return that loan.

#### **(d)Others**

There were several festivals celebrated by Bankariyas. They celebrate Saune Sankranti, Maghe Sankranti, Devkul, Chaite Dashain Jestha Purnima etc.in a year.

#### **5.4.9 Rituals**

Every ethnical community has its typical rites and rituals which highlight the culture of them. Rituals are the activities directed by their ancestors according to their ethnic norms and values which help to be socialized. There are various social forms from womb to tomb of human beings. Rituals are always accepted by society as the parts of the social system. Every ritual has different categories and characteristics which are found in society.

Bankariyas have no priests so; they invite witch doctors in each and every ceremony as a priest. They believe in spiritual beings and worship them as god and goddess. Bankariyas have different rituals which are practiced in their community. The main rituals of Bankariyas are birth, marriage, and death rituals. Some of them are described below:

##### **(a) Birth Rituals:**

Bankariyas have three types of birth rituals; they are Nwaran, Pasni and Chhewar. After the birth of new offspring, the mother is cleaned with Sunpani, Titepati and Gaunt over their body of mother and new offspring by the head of the family. The woman is kept in the corner of the house after she bears the child and she is not left to touch any utensils at home until she is cleaned. They celebrate "Nwaran" in 12<sup>th</sup> and 7<sup>th</sup> days for son and daughter respectively by their priest but brother in law is invited in 9<sup>th</sup> day to name their children. Name is kept after the name of the days like AitaRam. Sombahadur, Mangali etc.

They celebrate "Pasni" in 6<sup>th</sup> and 5<sup>th</sup> month for son and daughter respectively. But due to the lack of the nutritious food milk is not sufficient for child so they

feed "Khole" and "Dhindo" before "pasni". Bankariyas are affected by others cultures so, they have started to practice Chhewar festival. Generally "Chhewar" is celebrated at the age between 3-7 years. Mainly maternal families are invited for Chhewar. Maternal uncle shaves the head and gives clothes and ornaments but the poor does not promote it. In this ritual, there is a party at their home. For party, especially wine, meat and bread are prepared. They celebrate with joy and happiness as they can.

**(b) Marriage Rituals:**

Marriage is a very important ritual in human life. It plays a vital role and brings various changes in our life. This is accepted social as well as religious work in society. Our religion has highlighted it as a duty of human beings which makes the relation between two hearts, bone to bone, muscle to muscle, skin to skin and blood to blood. Before marriage, there is no permission to any body to have free sex with them but after marriage they can have free sex as a husband and wife. This is also accepted as a permanent relation and treaty between them to continue the generation. In the ancient time they had basically arrange marriage system only but now they have practiced of different type of marriage system.

Bankariyas have practiced three types of marriage in their community. They are arranged marriage, love marriage/eloped marriage and snatched / forced marriage. It is customary to ask for wine and chicken for the first time. After, they supply "Sagun" three times to the parents of bride. They give permission to groom family to marry when they become satisfied with wine and meat (Sagun).In marriage bride is handed to groom. Both bride and groom are disguised with new clothes in the wedding ceremony. "Topi" is compulsory to groom in the wedding. The dowry system is not practiced as a compulsory system yet because of poverty. Due to the fancy expenditure, the youngster preferred to home elope marriage rather than arrange marriage. If the boy likes girl and girl doesn't adore, in this case the boy abducts the girl waiting in

jungle, field and on the street and get married by force. This is called "Taani" or "kidnap" Marriage also. This custom has been detected to be rare in Bankariya community. Their wedding ceremony has been found with any cast except their own.

**(c) Death Rituals:**

Death ritual is very important in Hindu religion. Bankariyas have their unique style. When anyone dies, the family members and their relatives put gold washed water in his mouth and money on his pocket as they can. This is done hoping that the spirit won't be thirsty and hungry on the way of heaven.

They carry some fire and water for the dead person at the time of carrying corpse towards the hill or river. The corpse is burnt if they are well to do. Whereas, the poor ones are simply buried under the earth. Sons mourn wearing white clothes remaining untouched for 7-13 days with others. This funeral is conducted by their own priest called "Phal or Pande". For burring and burning the dead body head must be kept in the west. When they return at home, the brother in law (Jwain or Bhanij) shaves the head of the maternal uncle. They don't eat salt for five days. Mourn is finished on 13<sup>th</sup> day, but if the economic condition is very bad then they finish their work as soon as possible. They finish their death rituals according to their status in 13 day, in one month, in six month and in one year.

**5.5 Political Condition in Bankariya Community**

Politics is the policy of a country. In broad, the governing system of any country is known as political system from village to town. None can be separate from politics. The politics starts from the birth of a child. He fulfilled his needs by sign when he can't speak. So, politics is related to human life but Bankariyas are very backward in political field due to the lack of the education and awareness. Because of poverty and illiteracy Bankariyas have not known about the political condition of the country and concept of unity. They can't

take part in any type of meeting, conference and rally because they have no leisure time. They are very backward to apply their civil rights. They have no certified and legal land to settle down, most of them have no citizenship, they haven't paid any tax to the government and they haven't utilized their voting right properly. In this situation, they couldn't improve their political condition. Some of the leader goes there to meet them for their expensive vote by taking some sweet words and help of money. Then none returns there after election. Government also announces the help and gives sympathy for their critical position in the media of communication but asks the proof and gives tension for providing citizenship. Like wise, they have been rapped mentally in time to time by government and political leaders. Slowly Bankariya know about the politics that is how only in the time of election political leader use to come and persuade them.

## CHAPTER SIX

### SUMMARY, CONCLUSION, AND RECOMMENDATION

#### 6.1 Summary

Bankariyas are living in Handikhola VDC ward no. 7 near Chure range. This place is 12km. far from Hetauda in the west. Some efforts had been taken to improve their social change by different NGOs and INGOs but they got failed due to the lack of the supervision. So, I am hopeful that this study will help for the research of Bankariya. It was a need to study about social change and cultural basis for the development and protection. Nepal is a multi ethnic county so, it was necessary to study about Bankariya to fulfill the objectives of ethnographic study. For this, I had taken the help of different reference literature, key informants and other information which were suitable for this research. In this way I had selected Handikhola VDC as a study area. There were various sub-castes living in this VDC but I had chosen Bankariya. Primary and secondary data had been collected for this study. There were 12 families living in the study area. So, all the universes were selected for this research. Interview, observation, group discussion and key informant interviews methods were applied for collecting primary data and reference literature, news papers, articles and bulletins were taken for secondary data. The nature of this research was descriptive and explorative.

Bankariyas are in the stream of change. They are acquiring the characteristics that are common to the modern developed society. The ancestors of Bankariyas were no other than the Chepang. Bankariyas do not have their own culture, language, attire; food habit festivals rather they are following of Chepang. Even their mythical tale about their origin is same of Chepang.

The total no. of Bankariyas at present is 67. They are in vanishing stage and looking for help from multi sector. After the interference of state and its tools of modernization their life and culture are changed a lot. Traces of change in

their life and culture are clearly seen. They, too, are not unaffected by the influence of modernization.

The simply built hut and cottage which were made of Syaula (hay, fodder, dried branches and sticks) were their homes.

Their all ritual rites regarding birth, marriage and death were similar with those Chepang. It was more supportive to claim Bankariyas were descendent of Chepang.

They are acquiring the characteristics of more developed society like they are using solar energy, bio-gas plant, telephone, wearing and eating as other people and community. Few of them have citizenship card and land ownership certificate. At present their literacy rate is increasing. Female are in higher position than male for acquiring education. They have vast knowledge about the herbal use but their knowledge is only in memory. It does not have any record. Not only them but their knowledge about herbal use too is in the vanishing stage.

In this way they have departure from past and the departure has created threat to their tradition and history. They are aware about the space and time of their and others. They have access in modern educational institutions, modern industries. They have a sense of nationalism and freedom and hence they are changed.

## **6.2 Findings**

On the basis of collected information and data, the findings listed below:

- ) The ancestors of present Bankariyas were no other than the ancestors of Parja. So, there was no any confusion to categorize Bankariyas as a subordinate group of Chepang.
- ) Their all ritual rites regarding birth, marriage and death were similar with those Chepang. It was more supportive to claim Bankariyas were descendent of Chepang.

- ) The place of origin of Bankariya was the northern Chepang dominated hills as Raksirang, Kakada and Khairang.
- ) Some of Bankariyas had got citizenship. Some of have legalized land certificate.
- ) The simply built hut and cottage which were made of Syaula (hay, fodder, dried branches and sticks) were their homes.
- ) The main feature of this group of people was farming, hunting wild animals, birds and collecting wild roots.
- ) The total numbers of Bankariyas were 62. Out of the 23 were male and female number were 39. Their life was in a state of vanishing and endangered.
- ) The literacy rate was 58.33 % including the children who had just started schooling but nobody had appeared in S.L.C. examination.
- ) Married people were 100 % and unmarried were 0 %.
- ) Seven respondents had got married at the age of 15-24 years.
- ) Smaller number of Bankariyas (1 respondent) had 3-4 children.
- ) Most of them (83.34%) were engaged in agriculture professionally.
- ) They were keeping 10 cows, 30 goats, 4 buffaloes and 44 hens.
- ) They wanted to be identified in the society as indigenous nationalities as well as socialized human beings. Therefore, they had a great expectation to get support from governmental and non-governmental organizations.
- ) Their necessity were found as follows:
  - a) Needs of land ownership.
  - b) Proper house for settlement.
  - c) Trainings to develop modern and traditional skills for employment.
  - d) Some financial assistance for immediate rescue.

### **6.3 Conclusion**

Bankariya are indigenous nationalities of Nepal and they are in vanishing stage. Their awareness about space and time of self and others is increased. They

were displaced to jungle from the same society and now they are returned to society. Their traditional source of income was very primitive. They and their culture are invalid to other people and communities. The rituals and rites, cultures, mythical story about their origin are same as of Chepang which ultimately proves that their ancestors were no other than of Chepang. They claim themselves to be the descendent of Lavahari Chepang (Lava son of Ram and Sita). These days as they are influenced by other community and culture and they are in the process of assimilation which has placed themselves in the position where there is a great absence and emptiness of values at the same time as they are modernized they find a remarkable abundance of possibilities.

Traditional Bankariya economy and culture was very primitive. Their source of income was pre-modern and they lacked the means of exchange. The only source of income was jungle. They used to make *Damlo* (halter) *Namlo* (thump lines) *Doko* (basket), *Kokro* (cradles). They used to sell these products along with wild oranges, bananas, mushroom, and tubers for their livelihood. They were fully depending on their arm/ physical power and animals. They used to believe on local conjurer, shamanism and witch doctors. They used to use home made medicine and there was absence of health workers, in their community. They had no access on modern educational institutions and modern industries. In a way their life was primitive.

These days the economic status of Bankariyas is improved. They have started farming animal husbandry, fishery. They have solar energy for lighting. They are building water sealed toilet and bio-gas plant. They are aware about present. Their educational status is improved than the past. In their society women have better position. They have departure from the past. They have citizenship, land ownership and political awareness. They find themselves in the midst of a great absence of and emptiness of values and at the same time they find remarkable opportunities and possibilities. In a way they are affected by modernization and they are socialized.

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**QUESTIONNAIRE**  
**TRIBHUVAN UNIVERSITY**  
**CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY**  
**UNIVERSITY CAMPUS**

**Model of questionnaire used for data collection:**

1. Full Name of Respondent.....
2. I) Age ..... II) Sex .....
3. Religion ..... 4. Occupation .....
5. Education: ..... 6. Marital Status .....
- 7.

S.N.	Name of Family Members	Age	Sex	Relation to Guardian	Age of marriage	Occupation

8. How many years did you pass by living here?  
 Answer .....
9. How much land do you have?  
 Answer .....
10. If you have land, is it enough to get food?  
 Answer: a) Yes      b) No
11. If yes, how many months?  
 Answer .....

12. If no, what is your alternative source of food to survive?

Answer .....

13. Do you have any certificate of your land?

Answer;            a) yes            b) No

14. Do you have the certificate of Nepali citizenship?

Answer:    a) yes            b) No

15. If no, why didn't you make it?

Answer .....

16. How many children do you have?

Answer: a) 3            b) 4    c) 5    d) more than 5

17. Are they literate?

Answer:    a) Yes            b) No

18. If no, why don't you send them to read?

Answer .....

19. Do you have any kinds of cattle?

Answer:    a) Yes            b) No

20. Do you have Radio or T.V.?

Answer:    a) Yes            b) No

21. What are the sources of income?

Answer .....

22. How much money do you earn in one day?

Answer .....

23. How do you solve your family starvation?

Answer .....

24. What is your surname?

Answer .....

25. Would you mind to say your caste?

Answer .....

26. From where did your ancestor come here?

Answer .....

27. Where did they use to live before coming here?

Answer .....

28. Are Chepang and Bankariya same?

Answer: a) Yes b) No

29. Are the ancestors of both same?

Answer: a) Yes b) No

30. What are your feast and festivals?

Answer .....

31. What type of marriage does your caste perform in practice?

Answer: a) Arrange marriage b) Love marriage

32. Are there any dowry systems?

Answer: a) Yes b) NO

33. What types of clothes and ornaments are compulsory at marriage?

Answer .....

34. What kinds of dishes are prepared for marriage?

Answer .....

35. Who perform the marriage ceremony as a priest?

Answer .....

36. Is there any barrier for women at the time of menstruation?

Answer: a) Yes b) No

37. If yes, what are they?

Answer .....

38. Where are they delivered for the delivery cases?

Answer: a) Health post b) Witch doctors c) Home

39. How are the mother and child purified?

Answer .....

40. What do you do the dead body?

Answer .....

41. Where do you go at the time of illness?

Answer: a) Health post b) Witch doctors

42. Do you have any acknowledge about family planning?

Answer: a) Yes b) No

43. If yes, have you ever used any devices?

Answer: a) Yes b) No

44. Did you lose any children due to any diseases?

Answer: a) Yes b) No

45. What language do you speak at home?

Answer: a) Chepang b) Bankariya c) Nepali

46. Do you go to market?

Answer: a) Yes b) No

47. Has any organization or committee been built for the betterment of Bankariyas?

Answer: a) Yes b) No

48. If government or I/ NGO ask for your betterment, what will you demand?

- Answer: a) land for settlement                      b) building house  
                    c) Program of fundraising    d) School for education

49. What do you feel about changes in your personal life style?

Answer .....

50. If yes, what are the factors made you so change?

Answer .....

51. What is your present necessity?

Answer .....

52. How do you interact each day with    ner community's people?

Answer .....

53. Do you know about politics?

Answer: .....

54. Are you happy being a Bankariya?

Answer:    a) Yes            b) No