

CHAPTER – I

INTRODUCTION

1.1 Background

The social system of Nepal is based on caste system. The people of Nepal are socially segmented along the line of caste, ethnic, groups (Bist1991). The society has a structured and complicated hierarchy based on Hindu religion defined by different norms and values for each caste and ethnic. The code discriminated the people of different caste hierarchy in judicial system and in distribution of the state resources. By putting ethnic groups into the fold of Hindu based hierarchical caste system, the code translated diversity into inequality (Hofer 2004). So many indigenous people felt themselves powerless and low stage. The political system of Nepal did not raise the issues of indigenous people. Nepal's political, economic, and social system has only raised the high caste's status because that system is related with Hindu religion and in decision making place many people are from high caste, like Brahmin and Chhetri. Hierarchical caste system has affected the indigenous people's culture, religion, language and rituals. Indigenous people have lost their own culture religion, language, and identity. They are unable to grab all kind of opportunities like in administrative position, Political power and other natural resources. They have also adopted the Hindu religion and culture forcefully. Social hierarchy, purity and population of castes and foods characterize Varna and caste system (Bhattachan 2011).

Prime Minister Jung Bahadur Rana whose autocratic family rule lasted for 104 years beginning from in 1854 B.S. The process of Hinduziation, Sanskritization and Nepalization were intensified during this period (Sharma 1977). Indigenous peoples were categorized as 'liquor drinking castes: and placed second in the hierarchy after the Bahun/Brahman and Chhetris but above the low caste from untouchable. King's autocratic rule began with king Mahendra in 1960 and it lasted until 1990. He strongly pursued a policy of melting pot formulated as a slogan of "One King, One country, one language, One Dress". Although the autocratic King's regime had ratified convention on the Elimination of All Forms of Racial Discrimination in 1971 but racial discrimination is still continued unabated. Until 1990 indigenous peoples were prohibited to pursue political demands, instead they were confined in social and

cultural cocoons only. During 104 years of Rana Regime, almost all indigenous people had continued to maintain their self rule and customary practices as the state was unable to reach to indigenous peoples due to lack of transportation and communication facilities in most of the parts of Nepal. During the party-less Panchayat period (1960-1990), all indigenous peoples of mountain region and some indigenous peoples of Hill and Terai enjoyed self rule as the state could not reach there not only due to lack of transportation and communication but also due to lack of development programs for indigenous people. During the panchayat period indigenous peoples were not allowed even to have a picnic as the rulers feared that indigenous peoples may politically get organized to demand for self –determination (Bhattachan 2011).

High caste people (Hill Bahun and Chhetri casts), Nepali language speaker and Hindu religious and cultural groups are the dominant groups in Nepal. The high caste people have been culturally, politically, economically, and socially dominant groups in Nepal. Because of caste system many indigenous people are in endangered. They are going to lose their identity, culture and language like Kasunda, Bankariya, Raute, Surel, Hayu, Raji, Kisan, Lepcha, Meche and Kusbadiya. The minority ethnic group the Hayu occupies a small area of Sindhuli and Ramechhap district. Nowadays they are facing many problems in modern society. They have no access to resources, the position of decision making to get economic and social rights. Modernization and urbanization's effect, lack of opportunity, feeling of low caste, migration, adapting other culture, Hayu people are endangered indigenous people and crisis of identity (Bhattachan 2008). To get government job, they change their clan into Rai because, becoming Hayu, they don't get government job. So some Hayu people have changed their clan into Rai from Hayu but now they are getting 500 per month from government. Who have changed clan now they are again going to change their clan into Hayu. But it isn't easy for them, and facing many problems. Hayu students have been facing problem of different caste in certificate and citizenship those have changed their clan. Retired persons have also problem to change their clan into Hayu because they are getting pension becoming Rai and to change certificate is impossible. So Hayu people are becoming Rai and who change their clan they have facing problem to get opportunity, giving by government. Migration also affects their culture when they migrate from the other place they follow other culture. They forget

their language so young generation does not speak their language. They don't know about their culture, rituals etc. According to Ram Bahadur Hayu when they migrate to Sindhulimadhi from Ratanchura village they started to follow Hindu culture.

The government has formed Nepal Foundation for Development of Indigenous Nationalities to formulate, design, and execution of appropriate policy and program for the awareness, to develop economic status, education; their profession, social status development of indigenous people (nefin.org.np 2011). Many NGOs and INGOs has launched empowerment programs to improve the condition of Hayu. The government has adopted the inclusive policy in every sectors and reservation for indigenous people an attempt to bring them in main stream.

1.2. Statement of the Problem

Sociologist and anthropologist have studied only some indigenous people but not of all. There is very less scientific study about Hayu people's culture, language, identities those who have lived in limited area of Sindhuli and Ramechhap district. According to CBS 2058 their total population is 1821. They have their own kind of culture, religion and socio-economic status. It is seen that the most of Hayu people sell the fire wood for their survival. The Hayu people are skillful in rich weaving basket, Langa (a kind of skirt), fishing net, building house, bee-keeping and agriculture. Now they are adapting dynamic occupation for their living (Dangol 2000).

Muluki Ain 1854 did not give equal rights to all people in Nepal. This code divided the people in many stages. Among all Hayu people are placed in enslavable alcohol drinker group (Hofer 2004). So this code did not give equal chances to all indigenous people. Only elite group people became success to grave all kind of opportunity and they dominated indigenous people. Historically the political system of Nepal has focused to the elite group people. From Rana regime this types of trend could be seen. The political system is related with religion. So many indigenous people are not able to save their religion, ritual activities language etc. because of the domination of high caste and Hindu religion. The state had also focused one religion Hindu. One language Nepali and one caste group Brahmin-Chhetri. In panchayat period king Mahendra also focused to develop Hindu religion and Nepali language. That time's

leader did not give equal chance to all people. According to (Bist 1991) Chakari system also dominated the indigenous people. Religion affected the political system of Nepal. So many indigenous people forcefully adapted other culture religion, language etc. So, indigenous people's culture, languages are becoming extinct. Indigenous people hesitated to practice their culture rituals because they felt them low caste. Some indigenous people changed their clan to become high caste and to get job. As Hayu people also changed their clan into Rai to get job even still seems trouble to them.

In the past, their culture, identity, language was in crisis because of the domination of other culture. Now in modern period they have also identity crisis. Modernization and urbanization process they have made them forget their own culture, religion language and compelled them adapt new culture. Due to the development of advanced technology their old occupation is in crisis because their old occupation doesn't compete with new technology. Development of transportation their life style is changing now. The modernization, urbanization, development of transportation, communication also affects their life. Globalization affects to the Hayu people's daily life activities. They interact with other language speaker people and they use other language than their own.

In present context the state has decided to go in federalism system. There is a lot of debate about federalism system. The division of federalism is according to ethnicity, geography and language etc. has raised issues in Nepal now. The Hayu people's population is very small than other people. If there is ethnic federalism, the Hayu people will not get their state. So, coming state's policy must be inclusive. Otherwise majority dominates minorities' and the minorities' people also become extinct in future. So to protect minorities' identity culture, religion, and language seems important to study about Hayu. They are in identity crisis.

Nepal is at the crossroads of state building. The constituent Assembly is now looking into the modalities of establishing a multi-cultural, multi-social, multi-linguistic, multi-religious and multi-ethnic federal state. Nepal has a history of social exclusion that stemmed from its political ideology as a Hindu monarchical state and also caused by the remoteness of certain parts of the country. Social exclusion occurs when a group of excluded from their rights or entitlements as citizens, including rights to attain a certain standard of living and to participation in society as equals. Members of

many communities in Nepal were excluded from exercising their rights on the basis of their social identity – gender, caste, ethnicity and race. The exclusion resulted from discriminatory policies and violence against members of the excluded groups (Manadhar 2009).

Nepal Federation of Indigenous Nationalities (NEFIN) has classified 59 indigenous people into five groups in term of development stage based on landownership, income, literacy and education. Hayu is placed in endanger group. After the restoration of democracy, many people have raised voice for the self, identity and awareness breaking the traditional thinking related to caste and occupation. In Sindhuli district Hayu people are scattered in many village from Ratanchura VDC and other district as Dhanusha, Siraha, and Mahottari etc. In this context, it is important to find out what kind of crisis they are facing . So, it would be a worthwhile to pose a question of to what influential causes they are facing now.

1.3. Objectives of the Study

The general objective of this study is to raise the issue of ethnic identity of Hayu community. The specific objectives of the proposed study are:

-) To describe socio-cultural pattern of Hayu community in the study area.
-) To analysis identity experiences of Hayu people in Sindhuli district.

1.4 Rational of the study

The present study will attempt to investigate the present condition of Hayu of Ratanchura VDC and also their condition in comparison of past few decades. Since any research work or study has not yet been conducted about Hayu community of Ratanchura VDC. This study might be useful to those people who will be interested to study endangered indigenous people; identity crisis as Hayu, Raute, Kusunda etc. In this study I have not describe the economic and social pattern of Hayu people in details even those who are interested to research in this field this study will be useful.

This study may also provide guideline to the development practices over and policy makers to design the policy to uplift the status of Hayu people.

1.5 Organization of the Study

This study is organized into eight chapters, as introduction, review of literature, research methodology, the setting, socio-economic pattern, cultural aspects, identity problem of Hayu and finally summary, findings and recommendations.

In the first chapter, background of the study has been analyzed, statement of the problem and the objectives of the study, rationality of the study and organization of the study are presented. Different books, journals, report and papers related with the study have been reviewed and conceptual frame work in the second chapter. In the third chapter ‘ research methodology’ the site selection, research design, source of data, universe and sampling, data collection techniques, methods of data present and analysis and limitation of the study are analyzed. In the fourth chapter, district overview, introduction of the study village, socio-economic context of the VDC and study village, economic context of the study population are presented. In the fifth chapter, socio-economic pattern in household and individual level informations are analyzed; cultural aspects of the Hayu community have been analyzed as history of Hayu: self reflection, life cycle rituals as birth, pasni, chhewar, marriage, death ritual, pooza and their festivals are describe in the sixth chapter. The seven chapter identity problem of the Hayu community has been presented and final chapter deals with the summary, findings and recommendation of the study.

CHAPTER – II

REVIEW OF LITERATURE

2.1. Identity and Ethnicity

Identity is the self-image which member of any social category construct as members on the basis of identification and of stereotyping both among themselves and among outsiders. Identity tends to be situational multiple (since every social fields consists of many interesting social categories) strategic and subject to historical change (Van Binsbergen, 1997).

Ethnicity is the way in which the wider social field is economically, politically and culturally structured in terms of a multiplicity of such ethnic groups in interaction. Ethnicity is rarely a mere classification system of parallel groups operating at the same level of power, esteem and privilege but usually implies an element of vertical hierarchical subordination ethnic group membership is status position in hierarchy of politico economic power and prestige and ethnicization aims at improving the position of their entire ethnic group (ibid). Ethnicity as a form of social grouping and the social process by which ethnic groups produce their existence as distinct groups and the socio-logic entailed by that process (Gray 2012).

According to Collins Dictionary of Sociology (2000), ethnicity is a shared racial, linguistic or national identity of a social group. Ethnicity can incorporate several forms of collective identity, including cultural, religious, national and sub-cultural forms. According to concise Oxford Dictionary (2005), Identity is who or what somebody or something is, the characteristics', feeling beliefs that distinguish people from other, a sense of national, cultural, personal, group identity, the state or feeling or being very similar to and able to understand somebody or something and crisis means a time of great, danger, difficulty or uncertainty when problems must be solved or important decisions must be made.

Today's time is time of caste identity. Caste identity is became a universal process. Historical origin, deferent identity, right on land and natural resources, cultural and linguistic features and political and legal marginalization are the features to established indigenous people's identity according to UN declaration 2007 about indigenous people's right (Gurung 2069).

Indigenous peoples or nationalities and other minorities are against domination, subjugation, suppression, oppression, depression, compression, exploitation, monopoly etc. by dominant castes (Bahun-Chhetri) religion (Hindu), Language (Nepali) and culture Hindu (Bhattachan, 2008).

Dor Bahadur Bista (1991) made a study of the 'Fatalism and Development', in this study he analyzed the general background of Nepal and its cause to backward Fatalism thought made Nepal backward to development. By the religion Brahman people dominated all ethnic groups. When there is caste system according to Hindu religion Brahman and Chhetri became super and other indigenous people lower caste. Brahman-Chhetri exploits the Hayu people's culture language and their religion.

Ethnic Matwali groups are aware that once they identify themselves as Hindus they will be placed at a low social status and will be at disadvantages. As a result we are beginning to see the assertion of ethnic organization for political and economic rights. There have been some exploitation of this ethnic dissatisfaction by political activists and some members of the various ethnic groups are rallying under the slogan of ethnic rights to fight the high caste Hindu domination. But this development is not unique to Nepal. It is quite common where ethnic minorities feel that they have been discriminated against (Bist 1991).

K.B. Bhattachan (2008) made a study of 'Minorities and Indigenous People of Nepal'. In this study, he analyzed the status of indigenous people and domination of high caste people to indigenous people. They capture political, economic and social right and dominate indigenous people. Indigenous people have lost their identity, culture, language, and religion.

Ethnicity and identity is the main issue of present situation in Nepal. It is necessary to move away from a vague and general notion of marginalization to the specific disadvantages that particular communities face. Federalism was such by many as a solution to ethnic discrimination and marginalization as the basis of self determination and self government (Yash Ghai 2009).

Cultural diversity is often said to be weakened or lost when social and geographical isolation is less encompassing and when mobility, contact and integration with the outside intensifies. Cultural diversity is also lost when geographical and social isolation is shed as in the case of a culture which comes with ambit of a hegemonic

culture. Ethnic group is different and diverse from other group their own myth and ideology is changing in the practice. Now their old cultural boundary has softened, moved away and new ideology has come into being (Mishra 2011).

Ethnic minority members attempting to make their way into the modern world also are prone to experiencing special forms of acculturation. Ethnic minority families are typically very poor and dependent on their children's labour for survival and cannot afford the luxury of sending them to school which tends to be reserved for upper class children. Those that do get an education are therefore from elite families. Ethnic minority members who are able to go to graduate school tend to adopt high caste attitudes, as the permeability in the Nepali caste system offers the hopes of caste mobility (Bist 1991).

A hierarchic attitude is often developed and part of the process essentially requires the rejection of low caste or ethnic background. As a consequence the ethnic community loses the ambitious and mobile, who still have a long way to go to be accepted in a higher caste and which may be possible only for descendants. The ethnic minority member is, therefore, in some kind of social and existential vacuum, having tenuous repressed connections with ethnic antecedents and dubious position within the caste society of the capital. The high caste attitude at that point provides the only immediate and even remotely accessible social reality which again forces the individual into reorienting to a hierarchic caste perspective (ibid).

To address issue of ethnicity policy must be inclusive in language religion, Social justice etc. Nepal is at a critical stage in its history. It needs wise counsel and wise leadership, will to listen to others.

2.2. Caste System and Indigenous People

Different scholars, both national and foreign, have carried out various ethnographic studies in Nepal. The ideas, opinion of these scholars in the process of changing of their clan of different, tribe and caste help the researcher for successful completion of the research work.

Caste as a system of social organization is a hierarchical division of population into a number of ranked groups known as castes. The conception of relative purity of jobs performed by members of a caste is the basis for prescribing its rank in the

hierarchical order. Caste status of individuals is determined by birth. Achieved skills and abilities cannot change one's caste status (Mishra, 2011).

The classification of a community as Matwali has more serious implications than a reference to its drinking habits. Until the abolishment of slavery in 1926 members of Matwali castes were liable to be made slaves, either by being sold as children or by being deprived of their freedom as punishment for a crime. Whereas no Brahmin, Thakuri and Chhetri could become a slave unless he had been expelled from his caste occur of a grave offence resulting in permanent pollution (Haimendorf-1966).

The caste hierarchy of Muluki Ain is divided into five caste groups. The upper three caste groups, the pure castes are separated by a demarcation line from the lower two caste groups, the impure caste groups. Caste interrelationship are codified and controlled chiefly by office holders of the state bureaucracy. (See, Hofer, Andras 2004). The caste system of Nepal is related with pure and impure behavior such as drinking alcohol and touchable and untouchable caste. These types of caste system tendency trace back a specific Nepalese tradition emerging with Jayasthiti Malla's code. The caste system of Nepali society is hierarchical. Society is a web of social relationship and hence social change obviously means change in the system of social relationship.

Caplan (1970) has studied a village of eastern Nepal where he studied the changing relations between members of indigenous tribe; the Limbu and the high caste Hindu group the Brahmin.

Darendorf looked at change rather than equilibrium, conflict than order, how the parts of society contribute to change rather than to stability and conflict and coercion rather than normative constraint (Ritzer, 1998).

Social exclusion is defined as the opposite of social integration, which reflects the perceived importance of being part of society, or being integrated. It is a multidimensional concept. It refers to exclusion in the economic, social, and political spheres. It goes beyond the analysis of resource allocation mechanisms, and includes power relations, agency, culture and social identity. Social exclusion can refer to state or situation, but it often refers to processes and the mechanisms by which people are excluded (Bhattachan 2009).

In the 14th century, King Jayasthi Malla invited five Brahmin as consultant from India and people were divided in 64 horizontal “occupational castes” based on pure division of labor. Although such restructuring was inclusive of all groups of people it was against the traditions and customs of the indigenous peoples. King Prithvi Narayan Shah integrated Nepal territorially. Although, he said that Nepal is a garden of four castes, thirty-six Varna, indicating pursuit of inclusive policy by the state, in reality he left no stone unturned to implement his policy of making Nepal the “Asali Hindustan”. The Muluki Ain (country code) of 1854 restructured Nepali society again by enacting the first ever law applicable in all parts of Nepal. Indigenous people did not belong to the Hindu Varna and caste system but they too were included and placed second in the caste hierarchy. They were further divided in “namasine” (unsalable) and “masine” (salvable) categories. King Mahendra introduced the partyless Panchayat political system (1960-1990) that came with the slogan “one king, one country; and one language, one costume” (Bhattchan 2009).

The eastern hills, which largely comprise the kirats area, were not hierarch zed because the Bahuns did not arrive in the area until much later than their appearance in the Kathmandu vally and regions to the west. They began to trickle through only after reunification of the Kirat region with the rest of Nepal. Most of the Kirats east of Sunkoshi River namely the Jimi, the Rai, the Yakha, the Hayu, the Jirel, the Thami and the Limbu practice their own religion with their own gods and goddess, priests and sprit mediums. Their various gods remained in ascendance even after the introduction of Hindu deities. Among the Kirats of the eastern hills most influenced by the caste system (Bist 1991).

Caste system was prevalent in Nepal in the time of Lichhivi and Malla Kings also. It became as a means of suppression and oppression for certain groups. So caste discrimination is punishable. It is prevalent in Nepalese society even today but in lesser degree. Though the concept of caste is deeply rooted in the mind of the people, they are trying to abolish caste discrimination. Because of education and awareness of people, movement of indigenous people, media and modern technological advancement inclusive police of the nation in all sectors a sense of equality is increasing (ibid).

2.3 Exclusion and Indigenous People

One of the widely accepted factors of marginalization of indigenous peoples and other marginalization communities in Nepal is social exclusion. The cultural discrimination, economic exploitation, social exclusion and political oppression have become the national character of Nepali state politics ever since. King Prithivi Narayan Shah did territorial unification of Nepal but did not unify the feelings and aspirations of non-Hindu communities. They were excluded from the main stream national political life and deprived off the socio-economic opportunities. The structure of Nepali society into a hierarchical segmentation along the line of Hindu caste system with the ritual claim of superior and inferior as well as pure and impure excluded indigenous peoples, women and Dalits from the national social, cultural, economic and political life (Gurung 2009).

The concept of the social exclusion in France, which was later adopted by other European countries, focused on the exclusion then prevailing in Europe and how that affected individual rights and the resulting social disadvantages and tensions. Caste, ethnicity and racism based–social exclusion can be defined, more appropriately, in terms of how states are structured and how they have maintained the relations of power and difference among different communities and group (Pfaff-Czarnecka Joanna et.al 2009).

The Malla rulers of Nepal adopted a Hinduism- based caste hierarchy system in which Brahmin and Chhetri were highest in order. The kings that came after continued the same caste hierarchy resulting in social exclusion of two groups that came lower in the order. The indigenous people who came under the Vaishay category did not have the same privileges and access because of the dominance of the Brahmin/Chhetris. Their traditional knowledge and skills were also pushed to the verge of extinction. Historically, social exclusion in Nepal has been rooted in the Hinduism dominated political and social ideology. The state condoned the discrimination and supported it through structural barriers in access to resources, justice and services by the excluded social groups as Janjatis, Madhesis and religious and linguistics minorities (ibid).

Bahiskar or Bahiskaran are Nepali words that refer to exclusion. Social exclusion is defined as the opposite of social integration, which reflects the perceived importance of being part of society or being integrated. It is a multidimensional concept. It refers

to exclusion in the economic, social and political spheres. It goes beyond the analysis of resource allocation mechanisms, and includes power relations, agency culture and social identity. Social exclusion refers that process and mechanisms by which people are excluded (Bhattachan 2009).

The structure of Nepali state is still exclusionary against marginalized castes and ethnic groups and favours the traditional ruling caste Brahmin and Chhetri. Although Nepal is secular republic, Chhetri hegemony still exists in the Nepal army, Brahmin hegemony in educational institutions, civil and judicial services; Brahmin and Chhetri hegemony in Nepal police, armed police force, foreign services political parties and civil services organizations. Social exclusion is still widespread in Nepal. It remains guided by the state through its structure, organs, institutions, agency and agents and others. Social exclusion can see in the form of discriminations based on caste, race, ethnicity, religion, social norms and values, lack of physical education capacity, lack of economic opportunities and lack of political power (Kisan 2009).

In the civil service indigenous people's representative figure is very less than Brahmin and Chhetri. There are fifty nine secretaries in civil service but only two indigenous people in that position. Civil servants are very important factor to make and implement plan and policies in the country but in this service indigenous peoples' presentation is comparatively very few. In the other services as army, police and armed police force indigenous people's representation is less than the Brahmin and Chhetri (Bohora 2069).

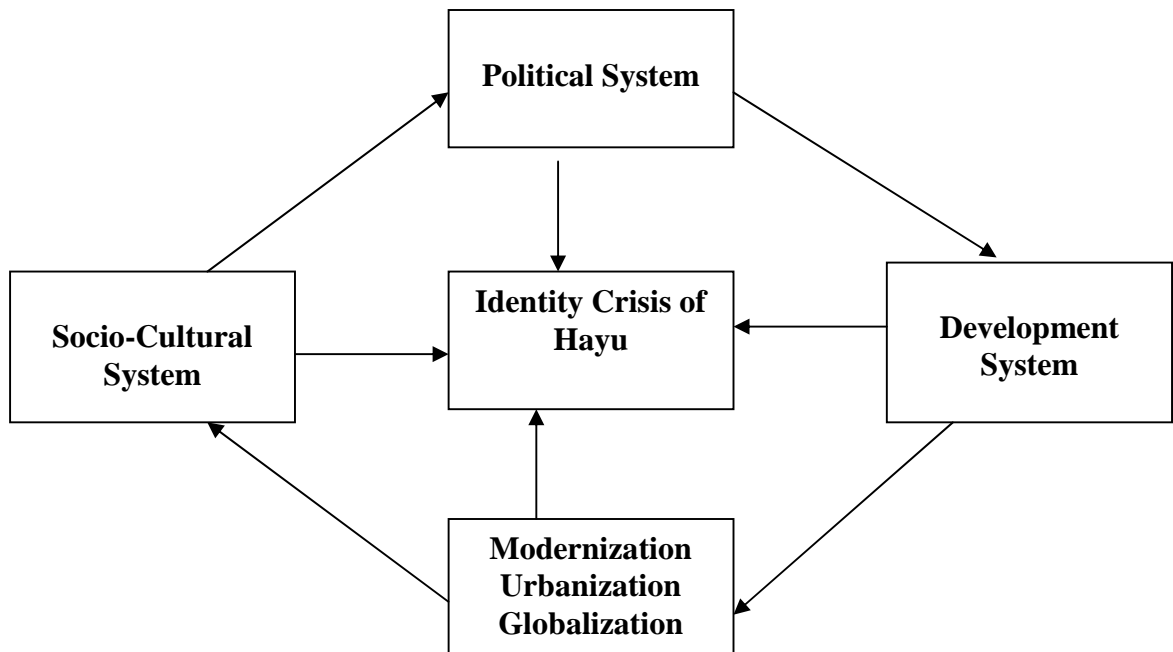
There are many reasons for the social exclusion some are out of their control as mentally and physically disabled but groups as tribes, lower castes or those who inhabit particular regions have not caused their exclusion; their inferiority is the products of social construction by dominant group. The effective units of functioning in the contemporary world are state –societies, or politics, invariably wrongly referred to as nation –states and social exclusion exists within them among groups and communities. Marginalized and low caste people are excluded if there is a caste hierarchy social system exists. Nepali is the only official language in Nepal. But other people whose mother tongue is not Nepali their languages are excluded. So this type of exclusion makes minorities people's language extinct in near future (Oommen 2011).

There are many problems in the indigenous people's life because of exclusion. In the cultural sector there is religious and linguistic discrimination. The state has given priority only Hindu religion and Khas Nepali language, other indigenous people's religion and language excluded and going to extinct. Exclusion also effected in economic and political sector as low literacy, unemployment, poor representation and subjugated in governance (Gurung 2006; 33 cited by Bhattachan 2009).

2.4 Conceptual Framework

The conceptual model shows the interrelationship and mutual dependence between Hayu people and other cast people in Ratanchura VDC. The Hayu people work primarily involved in traditional occupation of weaving basket, bee-keeping and agriculture, to maintain their livelihood. Transportation, urbanization, communication and ethnic movements, role of the Janajati Mahasangh brought remarkable changes in their awareness of the Hayu people. These factors replaced the Hayu people's tradition thoughts. This is how the relationship between the other caste and Hayu people is broken down and their awareness condition is shaped by that change.

Fig. 1 A conceptual Framework for Identity Crisis of Hayu



Political system affects the cultural and ritual activities. There has been a lot of bemoaning about ethnicisation of Nepali society and politics. Most parts of Nepal's history, ethnic politics consisted of one ethnic group consolidating its hold on the state and society and extracting resources disproportionately and discriminating against the language, religions, cultures and lifestyles of numerous other groups (Lawati 2011). In the past history the political system was not appropriate for the indigenous people. 'Nepal's political ideology as a Hindu state remained highly exclusionary. The state's advocacy of particular religion discriminated and suppressed the practice of other faiths. The Hinduism dominated social system favored Sanskrit and Nepali language thereby discriminating against the language of minorities groups'. (Gurung 2007, cited by Pfaff- Czarnecka et.al. 2009).

The process of Hinduization, Sanskritization and Nepalization indigenous peoples were legally dragged into four fold caste hierarchy and indigenous people were categorized as 'liquor drinking' castes: and placed second hierarchy after the Brahman and Chhetris (Bhattachan 2011). The socialization process was according to Hindu religion and affected indigenous peoples' cultural system. Marriage pattern has been changed now. According to old Hayu people their young generation is not interested in old pattern. The young hayu people cannot speak Hayu language. In the study area only two people can speak and understand their language. They have own types of culture and festivals as Dewali Pooza, Devi pooza, cowshed worship (Ghoth pooza) and Sunday worship (Ban pooza) etc. but nowadays young generation is not interested to perform this types of festivals. Only old Hayu people were participate in this types of rituals activities. The changing social system has also affected their culture.

The government of Nepal included for the first time policies and programs related to the development of indigenous peoples, women, Madhesi, Dalits and other marginalized communities in the Ninth- Year Plan. In this plan, the government has admitted its weaknesses to accommodate these communities in the mainstream development programs of the country. But in the practice indigenous peoples and marginalized communities did not participate in the development planning and programs because the government did not consulted them. Poverty reduction is the main strategy of Tenth Five-Year Plan with objectives to improve access to and quality in primary education and provide education in mother language of

communities. But the government did not become honest and serious to implement the development programs for these communities (Gurung, 2009).

Development programs have displaced indigenous peoples and other marginalized communities from their land and territories. The land reform program has made the Tharus into Kamaiyas in western Terai. The establishment of National Parks in Nepal has displaced indigenous Chepangs, Botes, Majhis, Darais, and Rajis communities from their land and territories. Community based forestry development program has deprived many indigenous peoples of customary use rights of forest resources. These types of development system not only has affected the economic life of the indigenous people and marginalized communities but also their traditional knowledge, skills, technology, beliefs and practices became the cause of ethnic identity (ibid).

When a new national plan was introduced and which led to a massive expansion of schooling opportunities. Many of the developmental policies were carried forward at least till the mid – 1980s. Many of the enlarged gaps have been narrowing since but several of the gaps are large too significant. The development system became more centralize and educated people and high caste group can grab the opportunities (Mishra 2011). The ethnic people who are living in the remote village less educated than other people so that they became unable to develop themselves. Nepali society is changing their relation with political, economic and social system. In Nepal when the political system have change from 2007BS, 2036 BS, 2046BS to 2063 BS political thought and social relation have been changing continuously. Nepali society has been losing their old relation of social system and production system. Their old occupation's production is not sufficient for their daily lives. They have left their occupation. Many of people have migrated other place and adopt new occupation. People have adopted new occupation their relation between with own family and society becoming loose. New generation is forming because of education, communication, and transformation of labour etc. That's why new ideology, thought, and occupation have gained by new generation in the present time and traditional identity is going to extinct (Mishra 2067).

The relation between the urban and village of development practice and exchange system of goods, village always depends on the urban area. There is centre and periphery between urban and village. Village people have to depend on the urban in all sectors. There is domination of urban on the village's economic system. The

development activities mainly focuses on the urban area. The influence of urban, domestic production cannot compete with other modern production and technology. So village people' occupation is in crisis today. The development system ignores the local idea and technology then many people have left traditional occupation nowadays (Seddon D.et.al. 2005).

Globalization as a new world economic order is likely to bring more progress, prosperity, and freedom for the all but may even lead to the worsening of all these aspects of some communities. Globalization impacts the Dalits old occupation and traditional technology. Dalits in recent times started giving of their traditional occupation because they face social exclusion and discrimination. Globalization has had both positive and negative effects on the world's social and cultural values and economies. There is no denying that globalization has brought cheer and hope to people opening up a whole new world of opportunities. It has also impacted cultural and social practices of our country. Socialization is a process of change and accordingly a change can be seen in all aspects of our lives, our clothing, food habits, language, religion and social behavior (Sunar, 2012). Globalization also affects the identity of indigenous people. Their language, occupation and cultural aspects are affected by globalization and modernization process.

CHAPTER – III

RESEARCH METHODOLOGY

3.1 Rational of the Site Selection

The Janajatis are a minority group, because they are originally neither Hindu nor Nepali speaking people. So culturally, the majority division has already been shaped as superior-inferior groups. So some indigenous people are going to loss their identity feeling inferior groups. So, the nation needs to have a depth analysis of endangered indigenous people's culture, religion, language & their socio-economic condition. For this reason, the researcher decided to make Hayu-community the study area and analyze the socio-economic characteristics of them as well as their identity crisis problem.

For this reason, Ratanchura VDC of Sindhuli district is selected. The VDC is located the north of Sindhuli Madi the head quarter of Sindhuli district near historical place Sindhuli Gadi. There are a few populations of Hayu people in Ratanchura VDC. The movements of indigenous people in nation impact to Hayu people of Ratanchura village. They are also facing problem of changing their clan. It is also main place of Hayu people. Some of them have migrated from there. Furthermore there are cultural & rituals diversity in Hayu community and they are going to lose their identity. The researcher has selected this Ratanchura village as a study area to describe the consequences of identity crisis among Hayu community.

3.2 Research Design

The research activity is focused to describe the consequences of identity crisis among Hayu community. Basically the study is a description of socio-economic condition as well as cultural aspects. The study has also attempted to describe identity experiences of Hayu.

The field research is based on the socio-economic condition of Hayu people of Ratanchura VDC ward no:-6. Their culture, language, rituals patterns of study population are also described comparison with past & present. The impacts of government policy to indigenous people & indigenous movements of Nepal to Hayu people also analyzed. Both primary & secondary data have been taken as main basis to get the conclusion.

3.3 Source of Data

The focus of the study is to find out consequences of identity crisis of Hayu people. To make the study complete, different secondary source were used to collect data. Social, cultural, economical & infrastructure information of the study VDC is received from 'VDC profile' of Ratanchura VDC prepared by the village office. Different publications ob CBS & NEFIN are also used as source of statistical information. This source is specially used to make overview of study VDC in terms of socio-economic & cultural back ground. Different studies conducted earlier about Hayu people are also used for secondary information.

Valuable statistical information about socio, cultural, geographical & economical on population of district & study VDC is received from the 'District profile' of Sindhuli district. These sources were used to take out some background information of people & their socio-economical, cultural, geographical & their settlement patterns.

The analysis is based on primary data which is located by using data collecting tools & techniques within the sample universe. The primary data are collected from observation, household survey and key informant interviews, so the necessary data for analysis is based on household survey and respondents.

3.4 Universe and Sampling

The study is based on the field work on Hayu people on Ratanchura VDC of Sindhuli District. This village is situated in north of Sindhuli Madi head quarter of Sindhuli district. The Ratanchura village consists altogether 31 Hayu households and other people. Cluster of Hayu were selected for the study, which comprise 31 households.

3.5 Primary Data Collection Techniques

For research, primary data is basic thing. This study has attempted to describe socio-economic, condition, cultural and ritual activities and their problems in identity. Their use of infrastructure, livelihood activities, were observed and conducted within the fieldwork duration. The process of present research is conducted there, time includes 12 days spent in the study area. This duration of spending days 3 types of data generating tools & techniques (i. e, Household survey, observation, key information Interview) were used.

3.5.1 Household Survey

This one of the tools to generate information is used to gather the information of socio-economic background of study households. In the household survey, social background of family members and socio-economic background of the household were obtained. I have taken the information of religions, marital status, age, education status from field survey. The economic background of study households includes employment, income, agricultural production, livestock with their purpose of earning & income obtained from it, access to infrastructural like, fuel, telephone, toilet, health services and other sources of family have taken from survey. Cooperation of local people, local journalists, teachers, students, well known local people, some head of the families, members have made this work easier.

3.5.2 Observation

Observation is one of the important techniques to collect various types of primary data from a natural way for the present study. The whole field work duration that I focused on the observation of Hayu people's live hood strategies, their cultural, rituals, housing tenure, geographical settings, development infrastructures & their relation with other people, also observe agriculture system, social activities, life style, and their living activities. The observation of this field work was done in the field area, participating local people in as free and natural atmosphere as possible. I had gone in the field area to observe their daily work activities, infrastructural facilities and their use in their life. Those types of information helped to collect primary information to make the research complete.

3.5.3 Key Informant Interview

The key informant interviews were conducted informally. Some of the informant on the way, some working in the field & some taking rest in home were made to speak on the subject. I have taken some information from telephone conversation. I had to be careful on this research work so that it would not harm to the respondents activities.

The old aged Hayu people and indigenous leader of Nepal Federation of Indigenous Nationalities who know about Hayu's language, culture, religion, were the key informants in these activities. All together 3 key informants were used to take the information.

3.6 Methods of Data Presentation and Analysis

The success of research depends on effective analysis of collective data. So, the Hayu people's socio-economic conditions data were collected who lived in Ratanchura VDC of Sindhuli district. Primary data were collected from the research area. The collected primary data were classified and verified into the coding language which simplified the data were tabulated separately in different tables and presented in different forms such as tables, charts based on their percentage and average.

The secondary data were presented in narrative forms to draw meaningful report of the study which supported qualitative data. The data tabulation and preparation of report are completed using Microsoft excel & Microsoft word computer programs. In the finding conclusion tables, charts were interpreted using comparative analysis of percentage, average looking at the relationship of the variables.

3.7 Limitation of the Study

This study is an academic work for the partial fulfillment for the requirement of M.A. Degree and it has some limitation such as time, budget and methodologies. This study covered only ward no. 6 Ratanchura VDC of Sindhuli district. The generalization derived from this study may not be equally applicable to the other Hayu village and may not cover the whole situation of the nation.

Time and budget also made the study limited as the field work within the short time period (12 days). The short time field duration may not be sufficient to get necessary information for the study. Similarly, few tools and techniques were used to collect the primary data which may not be sufficient to find out the every detail of information for the study. It was difficult to visit the key informants because of geographical situations and also difficult to make them believe to the researcher. So, the researcher may not able to get fact information. It is a purposive study of endangered indigenous group Hayu but it does not include other endangered group. Although the present study is detailed anthropological study related to identity crisis of endangered indigenous people.

CHAPTER – IV

THE SETTING

4.1 Sindhuli District: An Overview

Sindhuli District lies in Janakpur zone in the central development region of Nepal. Sindhuli district has an area of 2492 sq km which represents 1.69% of the total land area of country. Geographically, this district lays between 26.55 to 27.22 north latitude and 85.15 east longitude. The elevation of the district ranges from 305m to 2787m therefore climate condition varies from place to place due to the altitude variation. This district is also known for being the second heavy rainy place in the country. The average rainfall is more than 269.12mm and average temperature is 15.58 to 26.91c in sunrise and 18.15c to 27.3c in sunset.

4.2 Ratanchura VDC: An Introduction

The Ratanchura VDC of Sindhuli is located at north side of Sindhuli Madi the head quarter of the district. This VDC is located near the historical place; Sindhuli Gadi. There is some thought naming this VDC Ratanchura. Once King Raghav Narendra Sen and Queen of Makawanpur had visited the eastern part through Kavre and Ramechhap and lived this village. When they lived there Queen had lost her bracelet with precious stone (Ratna) so this village has named Ratanchura. There is God of Ratanchuri in this place and people worship in the full moon of Mansir. So this village has named after the God name. Other legend is that in Rana regime people used to live here for three to six month as a Kharka and kept their domestic animals from Khoj or Besi and Gadtir area because there is cool environment. At that time they used to worship Ratnachuriya Mai Devi as God. So, this village is named Ratanchura after the name of Ratnachuriya Mai Devi.

This VDC is surrounded by Jalakanya VDC, Khurkot Bazaar and Tinkanya VDC. This VDC is the historical place of Hayu people. Ratanchura VDC is in north side of Mahabharata Hill and important for the fruit Junar. According to census of 2058 BS, the total population of this VDC is 2650, male 1375, and female 1275 with household of 488. The record of DDC in 2065 BS the total population of this VDC is 3036 and

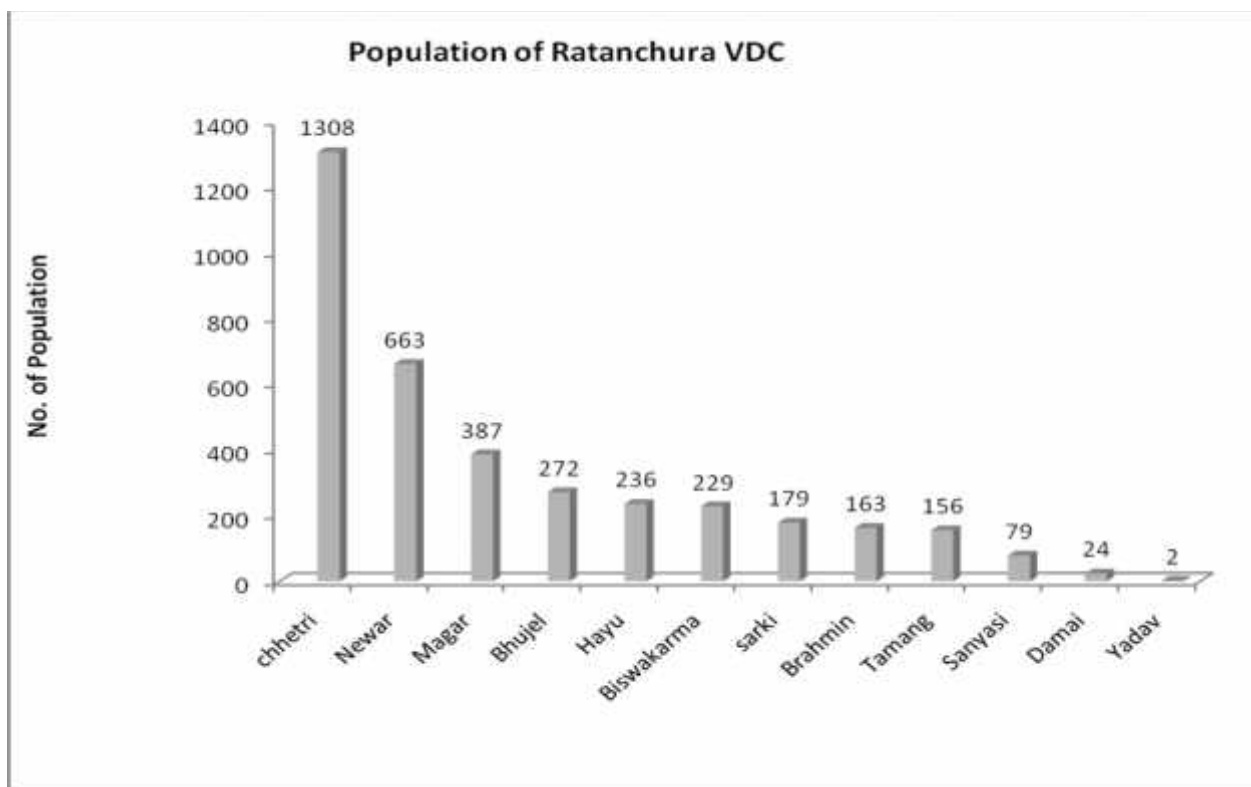
male 1491, female 1545 with household 558. In the Ratanchura VDC 70 percent people involve in agriculture, male 87.9 percent and female 53 percent according to CBS 2058BS. Only 14 percent people are involved in job and own business including male 10 percent and female 3.4 percent.

This VDC is one of the mountains communities from Nepal. There are distinct cultures, linguistic, economic and historical traditions. Different castes people are sheltered in this village. In ward number- 3, 5, 7, 8 and 9 are mainly settled by Chhetri and in ward number 2 Newar, ward number 1 Magar, ward number 6 Hayu in majority. But in all ward there are mixed caste/ethnic groups settled. According to DDC profile the main occupation of this village is agriculture and 70% people are involved and only 14% people are involved in job and business.

4.2.1 Background of the Village by Caste/Ethnicity

The population composition of Ratanchura VDC is shown in the following diagram. There are twelve castes /ethnic is generally distributed in the VDC.

Figure-2 Distribution of VDC population by caste/ethnic



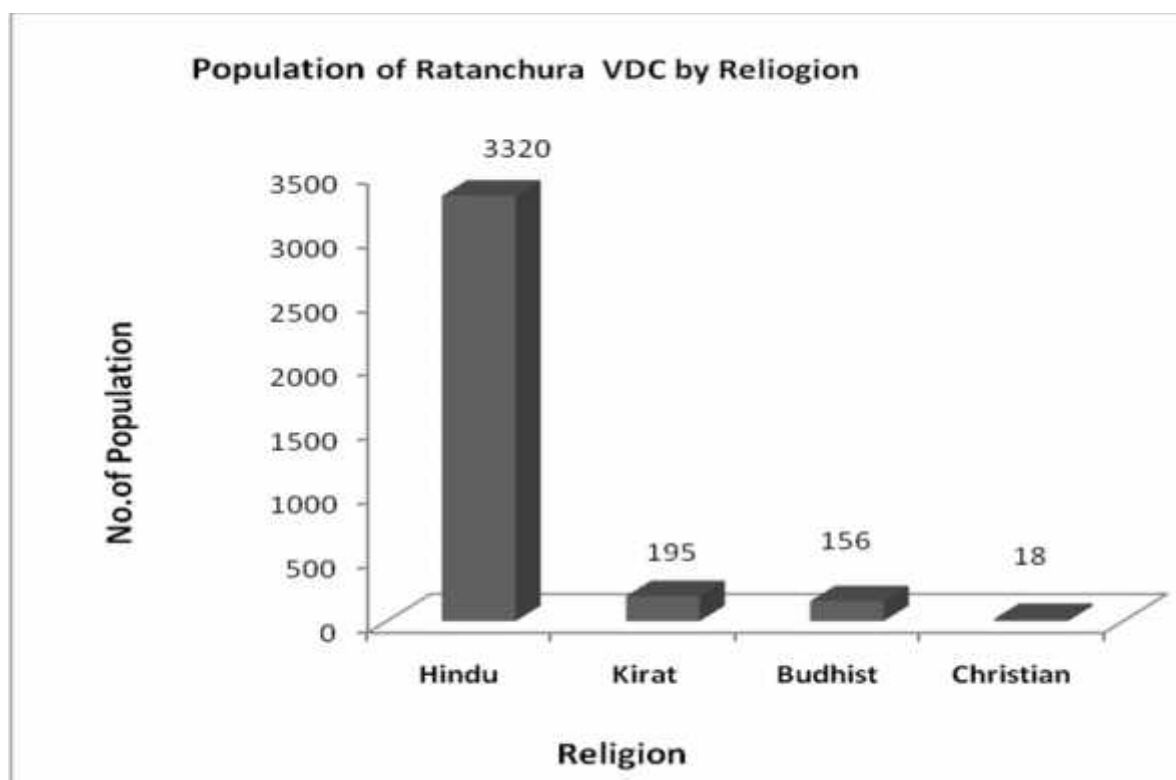
Source: VDC profile 2009

Figure 2 shows that Hayu people are in minorities in their own origin place. They are in the fifth position in the village. To make decision in VDC their representative will be very less than other because of their population size. Population size can play vital role to determine their identity. In this VDC Hayu are not in majority. If they have few population is few their representative will become few in the all sector. If there is no political right they can't talk about their economic and social rights. So, becoming little population their identity is in crisis.

4.2.2 Populations by Religion

In total 3689 population is composed of four religions (Hindu, Buddhist, Christians and Kirat) people. Among this total population majority population 3320 (i.e. 89.99%) are Hindu followed by Kirat 195 (i.e. 5.28%), 156 people are Buddhist (4.22%) and 18 people (0.48%) are Christians. They have their own religious norms, values and customs which are related with their identities.

Figure 3 Distribution of VDC populations by religions



Source: VDC profile 2009.

Figure 3 shows that Ratanchura VDC population is comprised of four religions occupying the majority position by Hindu, followed by Kirat and Buddhist. In the study area, ward no 6 Ratanchura village, there are Hayu, Kami and Chhetri people have lived. In the census of 2058 BS according to DDC profile Hayu people have written Hindu as their religions but nowadays they have written Kirat as their religions. In this way Hayu people are changing their religion when they know about their history. Hayu people are minorities in their own origin place so they cannot protect and promote their social values and norms in their society.

4.2.3 Development Infrastructure

Health Institutions, Educational Institutions, Market Place, Communication, Transportation, Irrigation and electrification is considered as the basic infrastructure of development for the studied households. Their access in these infrastructures and benefits are not as equal.

4.2.4 Health Institutions

In the study VDC there is one sub- health post located at ward no. 6 near VDC house which is made of stone and mud with services. People go to District Hospital to get other treatment which is located at Sindhuli Madi the head quarter of this district.

4.2.5 Educational Institutions

There are two higher secondary schools at this VDC but in the study area there is only one primary school. The students of Ratanchura village go to Khaniyakharka for their further study of lower secondary to higher secondary. From Ratanchura village it takes 45- 60 minute to reach the Khaniyakharka School and it is difficult to the small students. There is difficult to go to school because foot trail is up and down and they have to cross the jungle also. In the summer season it is the problem of landslide.

4.2.6 Market place

Market facilities are another important part for economic development. Many market places are in the district. But in that VDC there is one market area, called Khaniyakharka which is located at ward no. 2. In the study area, there is no market place. People of the study area go to the Khaniyakharka for buying and selling of their goods and productions. It is important market place for these area's people because it is located on the BP highway Sindhuli- Banepa, they can get many things easily there for their daily use. Other market place of this village is Sindhuli Madi, the head quarter of district. In the main festivals for buying things, they go to there which takes an hour by bus.

4.2.7 Transportation and Communication

Transportation and communication is another important parts of the development in the present day development activities. Recently, the Ratanchura village is linked with muddy road which is only used in the winter season. There are no good transportation facilities. People must walk an hour to get bus and it very difficult because the path is up hill. A road track of Ratanchura village is also under construction, which is linked with Khaniyakhark. In the study area, communication facilities are not sufficient. Some few people have the mobile and a lot of people are out of this facilities. In the present situation communication is very important to get information and to get message and send message for the relatives. Now a day's mobile service is available but all family have not the access to buy the mobile.

4.2.8 Others

Banking facilities are not available there. To get these facilities they have to go in the district head quarter Sindhuli Madhi. It is far from the village. To buy and sell their agricultural production they go Khaniyakharka, which market is located near the B .P highway. Till now there is no electricity. They use solar power and tuki (made from Pine tree) for the light.

CHAPTER – V
SOCIO-ECONOMIC PATTERN OF HAYU

5.1 Household Level Information and Analysis

5.1.1 Land Holding Patterns

Land is important resources for the people but in the study area there is not sufficient land for their cultivation. They have few lands. So, they must depend on other income to maintain their daily lives. In total 31 households 58.06% have less than 10 ropani khet and bari in total, 25.80 % have less than 20 ropani fields and only 16.12 % have more than 20 ropani fields in Ratanchura village.

Table: 1 Agricultural land Distribution in Ratanchura village.

S .N	Quantity of Land (in ropani)	No.of households	In percent %
1	0<10	18	58.06%
2	10<20	8	25.80%
3	20<above	5	16.12%

Source: Field visit 2011

Table 1 shows the land distribution of study households. The land is not sufficient for them to maintain their daily lives. Some households buy rice and maize for their food. The land pattern shows that they have not sufficient land to survive easily. So, how can they think about their identity in their society. The lack of land resource also affects to promote and save their identity in real life.

5.1.2 Agricultural Production

In the Ratanchura village, their total agricultural production is 570.5 muri, including 174.5 muri maize, 336 muri paddy and 60 muri millets. There are not sufficient irrigation facilities so the production is not enough. Agricultural production mainly comprises of paddy, maize, millets, wheat and potatoes. In average one household's production is 18.40 muri in this area.

Table: 2 Agricultural Production of the Ratanchura Village.

S.N	Quantity of production (in muri)	No. of households
1	0<10	9
2	10<20	8
3	20<30	11
4	30<above	3

Source: Field visit 2011

Table 2 shows that the quantity of production according to the households of the study area. In total 31 households only 3 households have produced above 30 muri and a lot of households have to buy some rice and maize. Few households' population have sufficiency of their own food crop products. Only three households are able to feed the family for whole year with their own production. Rest of other have food grain deficiency problem in their family. They can feed their family only for few months with their own production. Agriculture production is not sufficient for their daily lives. So, they have no time to think their identity.

5.1.3 Income from other sources

Livestock and labor income are other income sources of the Ratanchura village population. They have kept many types of domestic animals like cow, goat, buffalo, pig etc. Almost all of these livestock are common within the village. The number and types of livestock is according to their landholding size, availability of natural resources and facilities.

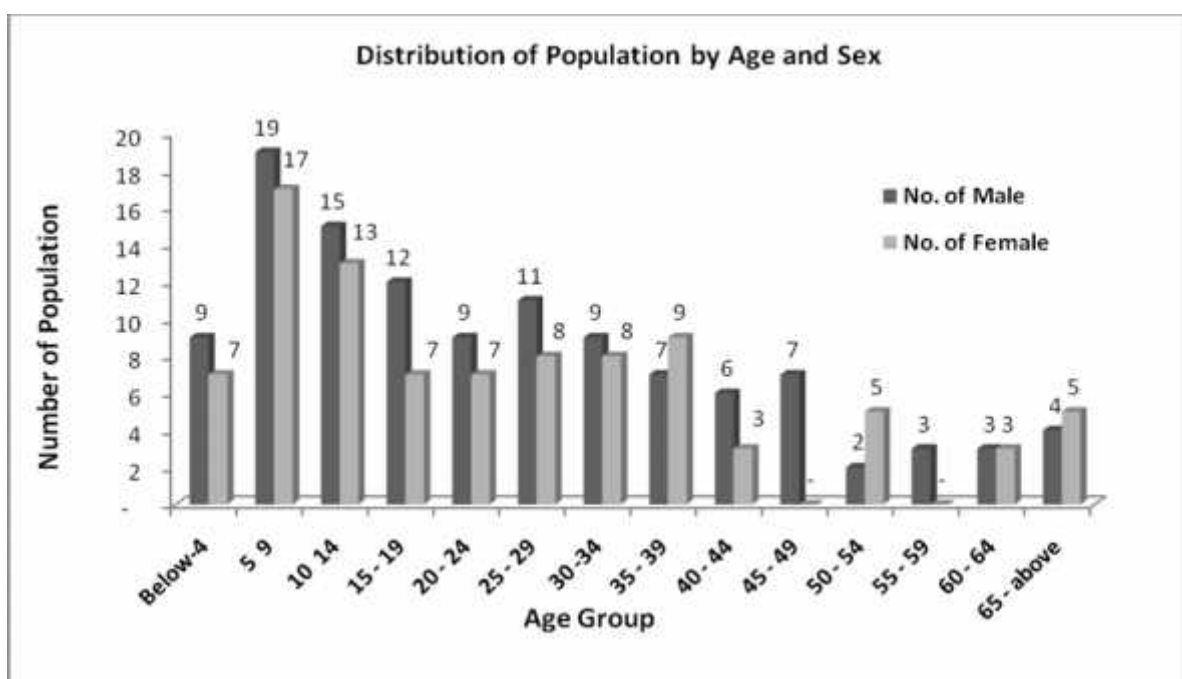
Ratanchura village population has other cash income sources like job, pension and labor including foreign labor, business etc. These sources are not similar within the study area's people. In the study population only 5.77% people are involved in the job and service.

5.2 Individual Level Information and Analysis

5.2.1 Populations by Age and Sex Group of Ratanchura village

The total population of study village, Ratanchura, 208 male populations cover 55.76% (116) of total population size, whether it covers 44.23% (92) by female. The age structure of the population indicates that larger populations are in younger age groups of each sex.

Figure -4 Distribution of population by Age/Sex group



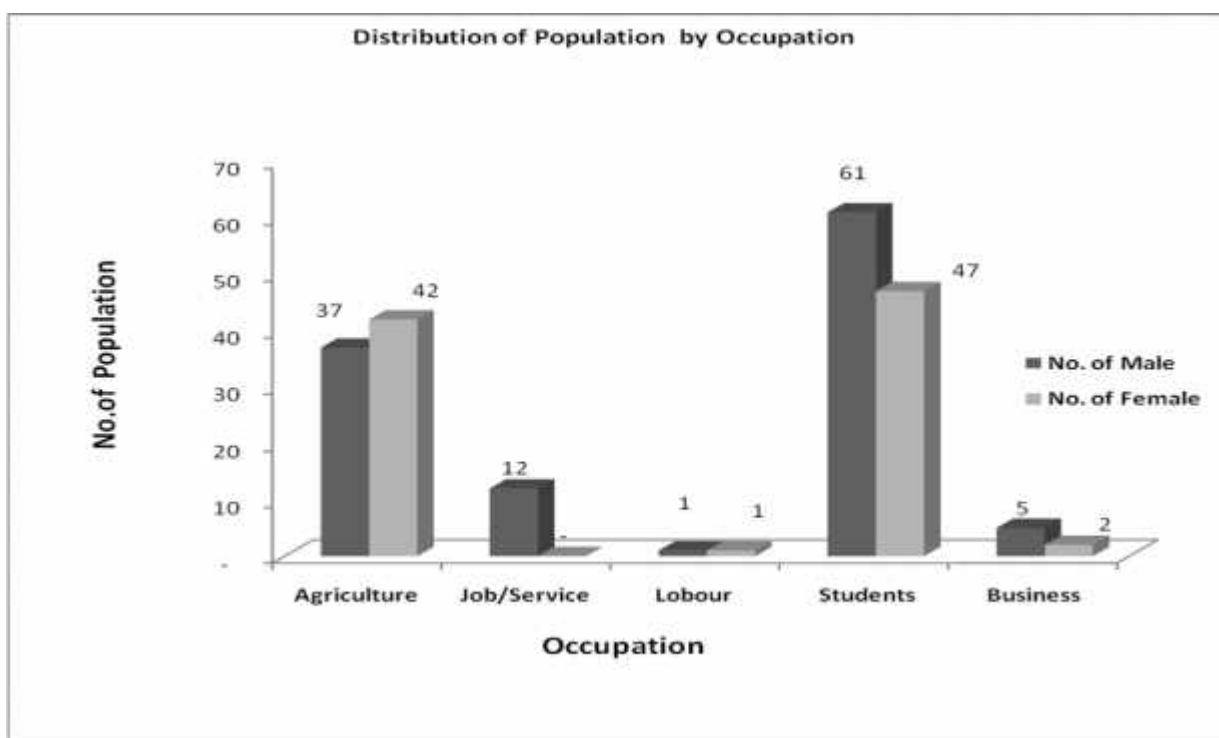
Source: Field visit 2011

Figure 4 shows that more population in the study area is of teen age. It indicates that it is time to empower the generation in their identity issues. It is observed that the teen age people cannot understand and advocate properly for their identity. Teenage people cannot understand detail about identity.

5.2.2 Populations by Occupation

Occupationally of total 208 Ratanchura village majority population 37.98 percent is engaged in the agriculture as main occupation followed by 5.77 percent in job/service, 3.37 percent in business and 0.96 percent in labour. Rest of the other 51.92 percent is involved in studies at school. Employment is necessary for the improvement of people living standard.

Figure -5 Distribution of Study Population by Occupation.



Source: Field visit 2011.

Figure 5 shows that majority people are involve in the agriculture. Now their agricultural production is not sufficient for their daily lives. There is lack of irrigation so they cannot product a lot. If they involve all time to fulfill their needs how can they think about their identity.

5.2.3 Population by Religion

All total 31 household they have told all follow Hindu religion. But I have found that many activities are mixed. Some cultural rituals are their own types and other are according to Hindu.

Table: 3 Populations by Religion.

S.N	Sex	Religion	Number
1	Male	Hindu	116
2	Female	Hindu	92

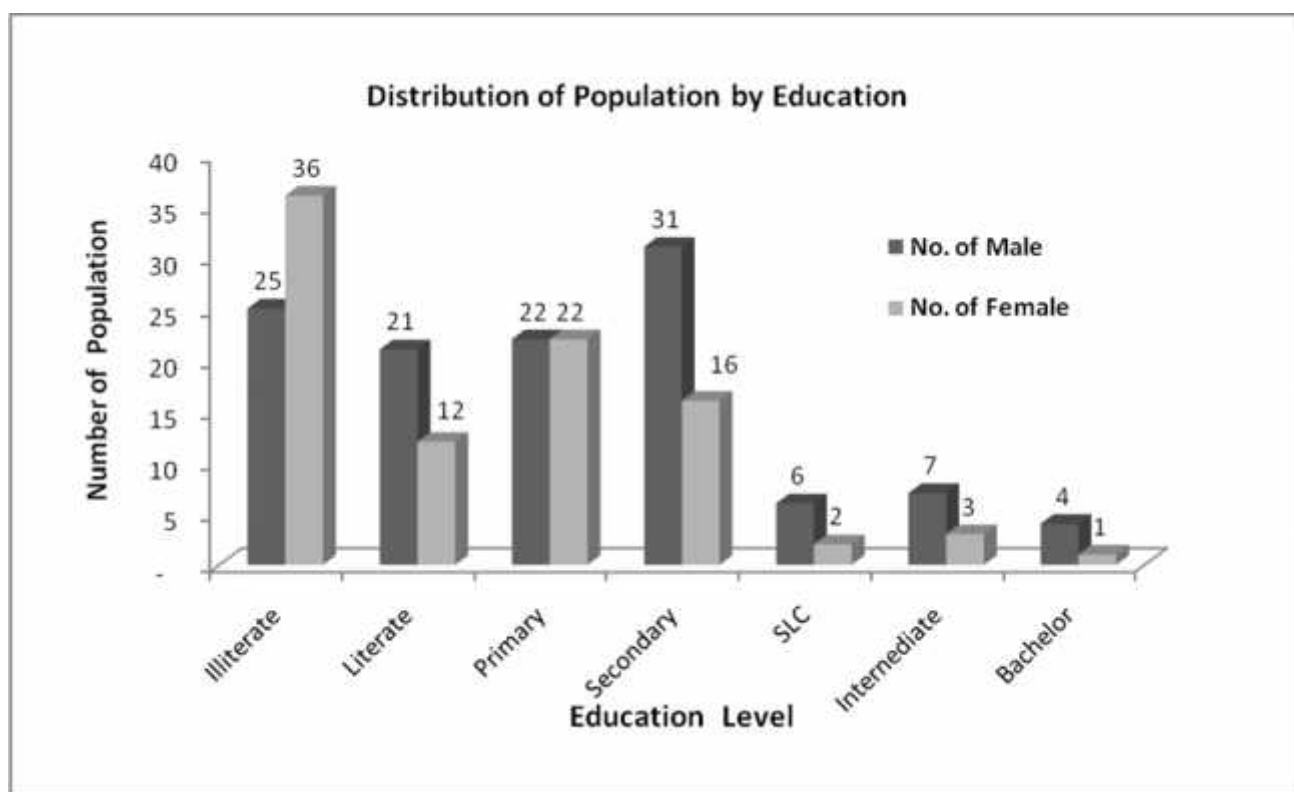
Source: Field Visit 2011.

Table 3 shows total 208 people follow Hindu religion but the strange things I found in key informant interview Hayu are Kirat not Hindu. They have written Hindu in census 2058 but the awareness they are trying to change their religion into Kirat. That's why their religion is in changing process.

5.2.4 Educational Attainment of the Study Area

Education is the important aspect for the social analysis; it helps to describe social status of a particular community. In the study area, educational attainment is not similar among the households. Now new generations of all households have involved in school for the study.

Figure -6 Population Distribution at Educational level Sample Study



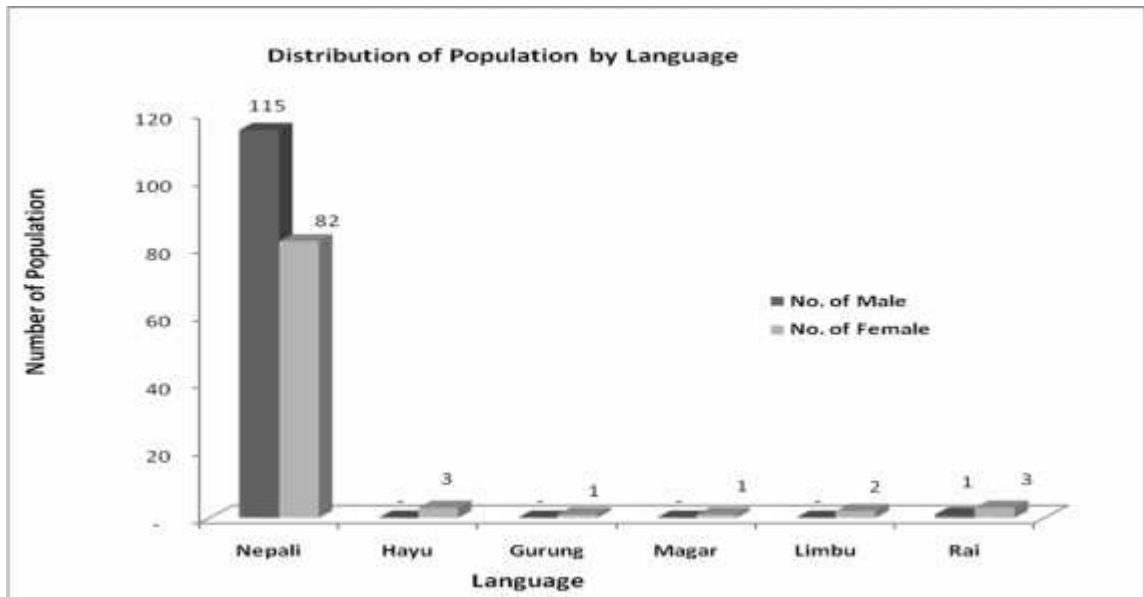
Source: Field visit 2011

Figure 6 show that there are few people who have passed BA and a lot of people are under SLC. So, how can they think and talk about their identity lack of knowledge. There 5 people who have passed BA all are not Hayu but other Limbu also. Hayu people who are educated they have educated spouse from other caste.

5.2.5 Language Speaker of the Study Area

Language is one of factor which determines identity of people. In the study area I have found that many Hayu people cannot speak their Hayu language. Only some three women can speak Hayu language. Other neither speak nor understand their Hayu language.

Figure-7 Language Speaker Distribution of Sample Study Population



Source: Field visit 2011

Figure 7 shows that in the study area there are majority of Nepali language than other languages. Only 3 people can speak Hayu language but there are 197 people use Nepali language in their daily life. With the relation of other people they use Nepali language. They hesitate to use their language in daily life because other Nepali language speaker people are their relatives from past to now. In education sector there is necessary to read Nepali language so they must learn that language and old people do not use to teach their language for their children so that young generation are unable to learn their own language. Gurung, Magar, Limbu, and Rai language are spoken by the female, because they have done inter caste marriage with Hayu. They can speak their mother tongue but not speak and understand the Hayu language. They have not used their own mother tongue. Inter caste marriage also became one factor for not to use their language in daily life. In the study area only two people can speak Hayu language but they have not used in daily lives because other people can't understand that language.

CHAPTER - VI

CULTURAL ASPECTS

6.1 History of Hayu: Self Reflection

As like other ethnic people, Hayus have their own distinct social, cultural, linguistic, and traditional norms and values. It has small population and their culture is not come into practice so that their culture is not well known in national level. Their culture is going to extinct because new generation is forced to adopt other's culture instead of their own. During the time, many Hayus have changed their clan into Rai because becoming Hayu they can't get government job. Many Hayu young people can't speak their Hayu language and they also can't know their ritual practices as well. To develop Hayu culture, language, there is no effective policy adapted. So, endangered culture of Hayu is taken for the study. In order to preserve their socio-cultural practices they have formed 'Hayu Ekta Samaj' in 2057 B.S., since it has been playing vital role to save their culture. In this study their rituals (birth to death), festivals, worship etc are analyzed.

In our whole life cycle, we perform our ritual activities according to our society and culture. In Nepal, many indigenous people have their own types of cultural rituals which are different from each other. In Hayu community they perform their rituals that are very distinct with other culture.

Hayus are endangered indigenous peoples of Nepal. They live mainly in Ramechhap and Sindhuli district and few Hayu finds in other districts like Dhanusha, Siraha, and kavre. The village of Ratanchura in Sindhuli is considering their ancestral place. Physically they have flat nose, squinty-eyed, and short in stature. They have their own unique language and culture. They are nature worshiper though they are highly influenced by Hindus. Their cultures are closer to other Kirats like Rai, Sunuwar, and limbu. According to their mythology, Hayus are the youngest of the five Kirats (i.e. Surel, Sunuwar, Rai, limbu, and Hayu). This youngest brother was left behind while roaming around in search of an appropriate settlement. The brother so left behind had carried a drum. The drum started to play on its own when he reached at Mudhajor of Ramechhap. He considered the sound as an auspicious signal and decided to settle down in that area (nefin.org.np).

So they worship their god in Mudhajor, Ramechhap district. According to another mythology five brothers came from Lanka Palanka to go to Bhot and youngest brother could not walk like other brother and was left behind in Ramechhap district. He settled to him in there then they scattered at other places. According to Sunuwar language the word ha.yu means coming after and saying how ha.yu. After long time the word ha.yu. became Hayu. In this way Hayu are in Kirart families.

Five brothers set off from Lanka palanka to Lashasa (Bhot) to bring salt. On the way, four of them were foregoing and one youngest brother was left behind. Four brothers didn't see the youngest brother and they called him in long tone oh-ho- eee. The long drown syllables at the end of the word ho-eee, changes into a stable form hoiee. This tone changes into Hayu. In this way Hayu caste is named and known the family of Kirat.Sunuwar, Surel, Rai, and limbu are the brother of Hayu. It was said by Ram Bahadur Hayu of Sindhuli district.

Same old Hayu people say that five brothers as Surel, Sunuwar, Rai, limbu and Hayu set of to Lashasa to bring salt from Lanka Palanka. Some of them reached farther from other, the Hayu can't walk so as other brother. The one brother who traveled far more used to keep sign breaking branch of tree, other brothers, who were behind, followed the sign. But in Ramechhap district area, one had gone far more and had kept the sign by cutting tree of banana. The youngest brother arrived there next day. It is interesting that the banana tree grows up next day. So that the youngest brother couldn't identified the sign on the way and he settled there. So that Hayu people call that Ramechhap is their ancestral place.

About the origin of Hayu is not clear now. There is only guess about it. Although it has its own history, culture, rituals, language etc. Only some old Hayu can say legend about their origin. They haven't their script only spoken language is there. Now establishing Hayu Ekta Samaj they are trying to save and develop their culture and find out about their origin. They accept that Ratanchura village of Sindhuli district is their origin place.

6.2 Occupation: In the verse of decline

The Hayu people have not their special occupation. Behind farming they also involve in preparing domestic usual materials and keeping domestic animals. They have knowledge of weaving nanglo, Doko, Dalo, Namlo, hunting, fishing, splitting

firewood, and bee keeping etc. But nowadays the young generation ignore involve in their old occupation. Modernization and urbanization affected them. Due to the access of new market they get easily modern thing for their daily use, which is cheaper, comfortable and luxurious than they have existed. The desire of new generation's attraction towards modern things has not impressed them in traditional work. Globalization has brought change in thinking also. Modern product things have affected the rural areas production. Their traditional productions cannot compete with new production in the market. On the other hand handmade productions are not attractive and cheap than new modern production. Their intense is to involve in new job, earn money to attempt the daily needs. The old Hayus are involving in agriculture to fulfill their daily needs for surviving and the productions have not sufficient for daily needs. Nowadays they are working as wage labor near B.P Highway which is on constructing. All these circumstances show their old occupation is going on to extinct.

6.3 Dress Patten of Hayu is changing

The Hayu people have their own typical dress. Women wear blouse (cholo), Dhoti (sari) and man wear Bhoto, kachhad (loin cloth) and Topi (cap). Nowadays such types of their traditional dresses are replaced by new ones. The young generation wears shirt, pants, kurta, suruwal. Only some old female people wear sari and cholo. According to old Hayu people in the past they would own weave cloth for them to wear. Nowadays they have forgotten and became a story of past to weave. Suitable and new designed cloths have dominated to the domestic production. Modernization and urbanization has really affected their dress pattern. The young generation is unknown about their own dresses. They can only see their dresses which are kept in Dhunrebas village of kamalmai municipality museum of Sindhuli district. It is the symbol of gradually change of the dress pattern of Hayu people.

6.4 Kin System of Hayu: Thriving for continuity

In this study area only some old people know about their clan, sub clan and kin system of their communities. But the young generations have not known their own clan and kin system detail. According to Ram Bahadur Hayu clan and sub clan of Hayu people are as follows.

Table: 4 Clan and Sub-clan of Hayu

S.N	Clan	Sub Clan
1	Dokhum	Rachinge, Balischo, Bhedabare, Sorhabhaiya, Becherescho, kharapunche, pung pung
2	yakhkhum	Isware, Bahundhoko, Phuka, Guhare
3	Kamalischo	Mahabe, Relinge, , Dingticho
4	Walung	Rime, Swajati, Machhane, Mache
5	Osino	Not clear idea on it
6	Dinticho	Not clear idea on it

Source: Field visit 2011

Some Hayu people have changed their caste into Rai from Hayu. According to Hayu people who have changed their caste is for to get government job. They changed their caste in past has brought them problem in nowadays. Their children are in confusion to write caste in their certificate and citizenship. In the present situation their organization has informed them to write their own caste also has problem to get citizenship because there is different caste between parents and children. Being indigenous Hayu, now government has decided to give Rs.500 per person. But who have changed their caste they do not get that incentives. In they have legal problem to change caste.

6.5 Life Cycle Rituals

6.5.1 Birth

After marriage child birth is necessary. In Hayu community, child's birth is in their own home. But they think that child's birth is not inside the home so that the women give birth to child outside of the home because god lives in the home. But nowadays,

some women go to hospital. When the child borns, they give message to their women's parents and they come there to see child carrying alcohol. Before baptizing, mother and child stay on 'Dalan' or varanda. Other people are not allowed to touch them. Before baptism they think mother and child are polluted.

Child's naming ritual is performed on 6th day. Village or their community's leader perform and name the child according to the name of days. In that ritual (urine of cow) called Gahut is sprayed by 'Titepati' (one kind of herbal plant) offered to child and mother. Tika is taken mother and child made by curd and rice. But this ritual is different in other Hayu community. In some Hayu community, in baptising day mother goes to river, tap or pandhero with her own used cloth, sickle and 'Dhuvo'. She takes bath and plants 'Dhuvo' then return home, they plant the herbal grass with the belief that child will grow becoming healthy. Stone and mud are carried from tap and river and touch to the child and they belief that it saves from death spirit and ghost. If child is son cock is cut and if child is daughter hen is cut in baptising ritual. Child's father shows the bow and row to the child so that in life he will become brave and good hunter, but if child is daughter this activity is not done. They worship their ancestor by giving cock's meat. They prepare to wear bhoto to the child.

These rituals and culture are rarely performed nowadays. New generations have adapted of Hindu culture and baptizing is according to Brahmans to name their child. Consulting with Brahmins priest consider to his/her horoscope. New generations Hayu give birth to child in the hospital. Another change is if Hayus have intercaste marriage these traditions are not performed. Young generations less faith in their tradition has brought another problem to keep exist Hayu culture. Globalization of the world made them modern and has ignored to their own culture. In baptism ritual we can see symbolism as to plant herbal plant, to touch child with mud and stone, to show bow and row to the child these activities are their own distinct types of cultural identity. But nowadays adapting other culture, effect of modernization, thought of new generation, migration to other places the Hayu people do not practice their own ritual that's why their cultural identity is in the crisis.

6.5.2 Pasni and Chhewar

Hayu people, perform Pasni of son's in seventh month and daughters in fifth month. In pasni day in the morning mother bath to the child and at first maternal uncle feeds the child with money and other relatives also do same then give cloth, money to the child. They organize feast and enjoy among all.

Chhewar is another ritual cutting hair is done at the age of seven. Maternal uncle cuts child's hair and gives cap (Topi). Child offers sagun to his maternal uncle. Other relatives also give him money and gifts, child's family give them food as meat, alcohol, bread etc. For the daughter parents give her new cloth (sari and cholo) before the age of thirteen. According to old people of Hayu community they have adapted giving new cloth ritual for daughter.

These types of rituals are rarely performed nowadays. In the past they would give money to the child but nowadays they give the child different types of gift which they buy from the market. For the entertainment they use modern types of instruments as deck, loudspeaker etc instead of old instrument as the madal, flute etc. The young generation is influenced by western culture and practices made domination over Hayu culture.

6.5.3 Marriage

Marriage is also important ritual in Hayu community. To start family, give continuity the society marriage is necessary institution. In Hayu community they don't marriage with mamachela and phupuchela. They emphasis on intra caste marriage than inter caste marriage. But in the study area, I found some inter caste marriage also. In the inter caste marriage they do not perform their own types of marriage ritual activities, they careless to perform. The young generation forget and it becomes to extinct.

For the marriage, first of all boys' guardians go to girl's home and talk about marriage. After returning girl's home in boy's home they keep 'Jandha' of millets. If the 'Jandha' becomes good they think that girl is good and if the 'Jandha' is bad they think girl is bad. They decide to marriage if girl is good. They make alcohol and go to the girl's home to ask girl for marriage carrying alcohol, alcohol is called 'pong'. If girl's parents accept the 'pong' they think marriage is fixed and if they do not accept

the 'pong' the marriage is not fixed. When they accept the 'pong' they also fix the date of marriage.

Before wedding, boy's parents borrow meat, rice, alcohol, breads, etc in girl's home which is called 'Changra'. They perform their marriage ritual by brother in law (kutumba). Nowadays these types of rituals are done by Brahman priest and they also decide their marriage by consulting their horoscope. Nowadays their marriage is becoming very expensive they perform this ritual to show their hifi that they are rich and wealthy. Young generations are attracted toward the love marriage or inter caste marriage. Hayu society also has adapted arrange marriage, love marriage, and second marriage. In arrange marriage they used to play 'panchebaja' but nowadays instead of 'panchebaja' they use new electronic materials as loudspeaker, deck etc. Their traditional culture is going to extinct because of modernization, urbanization. When they adapt other culture the young generation forget their culture and it becomes only history for them. They do not believe the symbol of alcohol instead they consult with astrologist. The symbol of alcohol before going to marriage is the indigenous knowledge but new generation do not follow it. Migration has also affected their marriage pattern. The Hayu people who migrate other places for employment they change their clan and married with other caste people. In inter caste marriage they do not consult with their elder people and do not perform their own ritual activities also.

Marriage plays important role in the Hayu community. Arrange marriage and eloping system is also in practice. Arrange, love and remarriage are also existed. In the arrange marriage parents or their relative play vital role. They ask the girl and make decision of marriage is valuable in this community. They perform their rituals which is very important in the community. If they do inter caste marriage, they don't perform their rituals in the marriage ceremony.

If the parents don't permit, the girl and boy get escape marriage. In such a marriage, they live elsewhere and send message to home. When parents ask them to come home they come and perform the marriage ceremony, just as like arrange marriage. In present time, this kind of marriage pattern is in more practice. In the study area, I found inter- caste marriage. Re-marriage is free in Nepali society also. But it is both common and recommended for male and female equally in Hayu society. The divorced Hayu man and woman do not lose his or her social status. So, if he or she

likes to get remarriage he or she is free to do. Especially, widow or divorced women and man can get re- marriage.

6.5.4 Death Ritual

Like as other society, death ritual is different and important in Hayu community. This ritual is strange when people die they call their kutumba and other relatives. They make bamboo stage (khat) and keep the funeral there. They use to bury funeral in their own land digging 5ft hole (khalto). There they keep rice (one mana), white cloth, water (one mana) in pot of chichindo (one kind of vegetable), coin, and stick with funeral, that means death soul would not have to face the problem of hunger and the stick that helps him/her to go to the heaven. They keep sindhur on the head of funeral which sign would make easy to recognize in the heaven by their ancestor. The funeral is surrounded by stone in the grave. If the funeral is of man his head is kept in the east and if woman in the west direction.

When funeral activities finishes other people (malami) take bath and funeral's son's hair is cut by kutummba. Son stays 'kiriya' a (ritual) for thirteen days. In this period they only wear white cloth. They eat food once in a day without salt sitting near river, pandhero for thirteen days and kutumbas help them for the ritual. They separate some cooked meal for their ancestor before they would eat In the fifth day at night Elder son goes to fetch the water to his own relatives home taking bamboo stick and pot his relatives give him water without speaking. Then he pours the collected water into the tomb. Hayu culture is strange that they don't take bamboo stick except rituals. At night, outside of home, they spread the ash, next morning they look there. If they see any sign foot of animal in there they think that the death sprit has been rebirth into that.

At thirteenth day, they cut pig and worship their ancestor with pig's meat and rice in the leaf of banana. They use white tika at death ritual. This ritual is performed by their kutumba, nephew, nice. They give meat and rice to other relatives. Their annual death ritual will finish according to their desire. Some finished 45 days and other finished 6 month a year. But in the Sindhuli district of study area, they finish their annual work month of Magh. If any people died at paush his annual work finished at Magh and in

the other hand if any people died at month of Falgun his annual work finish also at month of Magh.

In this way, Hayu community has own type of death ritual. But nowadays they are affected by Hindu culture and follow the Brahmin chhetri culture. Some Hayu people don't bury the death body they do what other Hindu people do. According to Ram Bahadur Hayu, they follow the rule of Hindu religion as they do not bury the death body and they do not perform the traditional ritual activities, where we can see the symbolic meaning in culture. They migrate other places and they do not have sufficient place to bury the funeral. Instead of burying, they perform funeral activities in the bank of river as Hindu people do. There they do not do their own traditional activities of keeping rice, money, stick etc with death body, asking water at fifth night and poured water into tomb. By adapting other people's culture, new generation has brought problem over their culture. Adapting other's culture, migration, modernization has become the cause of cultural identity's extinct.

6.6 Cultural Festivals

6.6.1 Dewali Pooza

Hayu people perform the Dewali pooza once a year. They cut pig and cock and worship their ancestor. They have own worshiper. They perform their pooza at the main man's home. It is performed at the month of Mansir at Tuesday. Before a week of 'Dewali pooza' they keep 'jandha' which is necessary to worship their ancestor. In the worship day, poozari (who performs all activities) takes bath in the morning and wears clean cloth, worship inside home, where they have made statue of god. In the worship place there is no permission to enter the women. For the 'Dewali pooza' each Hayu people bring black goat and black cock. If they cannot bring goat they give money and that money use to buy goat. Nowadays, instead of goat they bring cock, and duck. After cutting that they prepare meat inside house. They do not through any things outside home because they think that ancestor will angry. All meat is eaten inside home. They think that meat is the 'prasad' of god. They do not give that meat to others also they do not invite their relatives. They only finish by own clan group. They eat meat till 3rd day. If they do not finish they will bury inside home. This ritual is different from each different clan in this community. Some clan group cut pig

at this ritual and other clan group cut duck and cock. They do not involve women in the pooza because they think women have no right to involve there. But nowadays young generation does not give interest in these types of ritual. Only old people have knowledge of worship. If they do not transfer their ritual to young people, the young people forget their culture. In this way Hayu people will lose their identity in future. This is danger for the Hayu community. So, the Hayu people give emphasis to save their culture.

6.6.2 Devi pooza

Hayu community assumes that 'Shreemahankal Devi' is their own god, they called as 'Esta Devi' that means own. To 'Shreemahankal Devi' they call 'Ukchhemi Rani'. They think Ukchhemi Rani fulfills their desire, so they worship this goddess very excitedly. They also think that this goddess save from hunger, poverty, disease etc. Shreemahankal Devi (Ukchhemi Rani) is located at Modhajor village V.D.C. of Sukajor in Ramechhap district. There is a big tree, on the root of tree there is a hole, people think that the hole is the place of goddess. Once a year they worship the goddess, which take 9 day, some Hayu people say it is the main festival of them. To worship goddess they use to play 'Dholak and jhyamta' musical instrument. They worship 'Dholak' as Devi. There are 32 steps (Tal) of Dholak which they play at worship time.

The worship of Shreemahankal Devi starts at Thursday and finishes at Friday. Before start day, poozari takes fasting, morning of Thursday he takes bath and wears clean white cloth. At the evening he worships 'Dholak' and play. They also sing in Dholak's steps (Tal) which they use to sing once a year. That song is about their history. They regain worship that instrument and keep at 'Ghuthi Ghar'. Same as they worship 4th day. In the 5th day don't play 'Dholak' but clean their home and poozari (phoncho) clean the place of Devi and prepare the things to worship. The 6th day is important day of worship. All Hayu people take bath and come to worship. They bring rice, milk, ghee, money, thrisul, tika of gold, nut, sindhur, flower etc. They take out 'Dholak' and 'Jhyamta' from Ghuti house and play goes to worship place. Poozari (phoncho) worships the Devi till worshipping period they play their instrument. They do not use cooked things in worship. In worship period strong wind comes and leafs

start to tremble gives sound at that time sweat comes from poozari's body and he starts to tremble people think Devi comes in his body. They go around the worship place three times. At last they eat the things which are used for worshipping and return home.

In the seventh day they worship at Guthi Ghar and play Dholak and Jhyamta. There is a Pali house near the Ghuti Ghar where they cut white goat and white cock. They sing and dance at night and they do not sleep at that night who involve in there. They cook rice and eat meat and rice as 'prasad' of god. Nowadays they do not do night worship. In the 8th day Hayu people go to their house with singing and dancing after that they return at Ghuthi Ghar. They borrow and through all things in river which they have used at night. In the 9th day they keep stone as a goddess and worship in Ghuthi Ghar. They call it worship of saraswati. They bring rice and ghee to worship goddess and eat there and do not through one piece of rice. At last poozari (phoncho) keeps Dholak and Jhyamta at Ghuthi Ghar. In this way their pooza finishes. In these days they do not do all activities. It is difficult to perform because the song is in hayu language so young hayu people do not understand the language. In this ritual they sing song which is related with their history, it is very important to keep their culture and history alive because there is no a lot of written history of Hayu community so to keep their history alive they must save their historical song. But effect of modernization the young generations have not given attention for this song they are giving emphasis in modern song and they are not trying to learn their song from the elder people who know the song and elder people are not giving interesting to transform their song to young generations also. If they do not save their historical song, they lose their own history after some time.

Some Hayu people think Devi Pooza is their main festival. But now young generations do not belief the spiritual thought and they are affected by modern thought. This festival takes long process and who are far from the Ramechhap district they are unable to take part in that pooza. Their thoughts are changing now only old people know about that pooza. Migration also affects that ritual when Hayu people migrate from there they are unable to involve to that ritual. The young generations do not know to play the Dholak and Jhyamta which is used in Devi pooza in the study area.

6.6.3 Sunday worship (Ban Pooza)

This pooza performs at Sunday, in the forest to worship goddess of forest so they call it Sunday (ban pooza). They perform in the month of Jesth/Asar at Sunday. They go to jungle and worship at cave. They borrow cock, alcohol, bread, rice pudding, milk etc. After finishing the worship they eat cooked things as Prasad of goddess. They give cock to poozari and he cuts the cock and pours blood at stone. The stone is the statue of goddess. The cause of worship is to prevent their domestic animal from death and rain for their agriculture, aspect of enough production from domestic animal, protect from disease etc. They share Prasad of pooza in home. This pooza is different from village to village. But in the study area's young people are not interesting this type of ritual only old people who are involving in agriculture they perform this ritual. If young people do not learn their own types of ritual they lose this culture in future.

6.6.4 Cowshed worship (Goth Pooza)

This pooza is related with goddess of cowshed. Many Hayu people involve in agriculture so they keep domestic animals. They perform this pooza to protect their domestic animals from disease. They aspect the goddess does not become angry with them and also aspect domestic animals give a lot of profit. They perform this pooza in the month of mansir in full moon. Hayu people hope that goddess helps to product a lot of domestic animals. It is performed in the cowshed and main man of home worships the goddess. They establish the stone's statue as goddess. Bread of millets, ghee, is used there. They cook new rice's rice pudding to worship goddess as Prasad. They go around three times the cowshed carrying cock, curd, achheta etc. After that they cut cock.

In this way they perform the cowshed pooza but nowadays new generations do not follow the ritual. The impact of modernization they do not believe the traditional things. The modern thought helps young generations think modern way and they think this types of rituals are traditional but they must save own type of ritual in modern time in modern way. The life style of young generation is changing rapidly and their thoughts are also affected by modernization. In cowshed worship old people belief to the goddess to save their domestic animals but in modern time modern technology is

developed now and they consult with vet doctor about their domestic animals. The available of medicine they use it than to worship the goddess of cowshed nowadays. The modernization also affects in their traditional ritual nowadays. The hayu community has own types of festivals. Before establishing Hayu Ekta Samaj they said that they are Hindu but now they are telling themselves Kirati. But they perform Dashin, Tihar and other Hindu festivals as Hindu people do. They perform these festivals not so excitedly. Hayu community is affected by Hindu religion so adopted this culture. They do not follow all the rule of Dashin and Tihar and other festivals as other people so they are in dilemma which is their festivals. Because of paradox in thinking they have problem of identity.

CHAPTER – VII

IDENTITY PROBLEM OF HAYU COMMUNITY

Hayu People have been facing many problems in their lives. Some problems are common and some are specific according to caste, as cultural and economics. If the nation does not give emphasis to solve the problems the feeling of our culture is not remain in the future. In the study area, Ratanchura village of Ratanchura VDC of Sindhuli district's Hayu community is facing problems are as follows.

1. Language: In Vanish Situation

According to census of 2058 there are 103 castes and 93 spoken languages in Nepal. The main language is Nepali which is spoken by 48.61% of total population of Nepal. But the Hayu language is spoken by only 0.1% people. Mainly Hayu language is spoken in Ramechhap district and some people in Sindhuli district. Many people do not speak their language. In the study area only three people who can speak the Hayu language, came from Sukajor village of Ramechhap district doing marriage. But I found there are other language speakers in the village: Like Gurung, Magar, Rai, and Limbu etc. There are no more practices in speaking their own language nowadays. In the study area new generation does not speak their own language but they use Nepali language in their daily life activities and old people also do not speak the Hayu language in their daily life. They are trying to learn their language nowadays but there is problem to learn Hayu language because there are only three women in the study area who can speak Hayu language. Without practicing the language in daily life they cannot learn the language. They can easily speak Nepali language because it is used daily in their life. Language is the major means of identity of people. That people can use their own language in daily lives it shows their identity. Many indigenous people have not able to keep their cultural identity till now; Hayu community is one of them. They have faced the problem of language because of inter-caste marriage. In the study area some Hayu people have done inter-caste marriage so their children cannot speak their language. Those children neither learn Hayu language nor mother tongue. Table 3 shows that some women can speak other languages like Magar, Gurung, Rai and Limbu. So, their language is in crisis. So, it is very difficult to establish their identity in the modern society.

2. Life cycle Rituals: Modernizing Process

Hayu people performs many rituals like birth, Pasni and Chhewar, marriage etc. These types of rituals show their real identity. In this community, we can see unique types of activities in rituals. As in marriage rituals, they perform many activities. When they go to talk about marriage to girl's house they carry alcohol as present. If girl's parents accept that present they start to talk about marriage. When they return from girl's house they keep 'Jand' (spirituous liquor made from fermented rice) and they think if it became good the girl is suitable and if it is bad the girl is not suitable for marriage. This is very interesting rituals they perform. But nowadays their marriage pattern is going to change. The young generation is interesting in love marriage when they have done inter caste marriage this activities are not performed. These types' unique activities are not performed in the love and inter-caste marriage. In this way they are going to loss identity in near future.

3. Occupation: In Changing Pattern

Hayu people have knowledge of preparing domestic usual materials as Nanglo, Doko, Namlo etc. But nowadays they do not use these types of materials in daily lives. They use modern materials made by plastic. These types of production can't compete with other modern production. So Hayu people left these types of occupation. Many Hayu people are involving in agriculture. Their agricultural production is not sufficient for them. There is lack of modern technique and technology in the study area. Their old occupation could not make their lives easy and fulfill their basic needs. Many people are involving in agriculture and production of agriculture is not sufficient to fulfill their basic needs in their lives. They work in the field only few times in a year and after that they are free. So they have the problem employment. They have no sufficient knowledge of new technology. So many Hayu people depend on agriculture. So their unique types of knowledge and skills in crisis. They need skill.

4. Education as a means of Empowerment: Out of Access

To get education is another problem of the Hayu community. In the study area there areno secondary schools, there is only one primary school so, they must walk half an hour to go to secondary school. In the monsoon season it is very difficult to go to school because the path is very up hill and danger of land slide. Figure 6 shows the education level of Hayu people. In the study area there are no above B.A pass

manpower. This data shows that education status of the study area. There are only five people who have passed BA but all are not Hayu some are other caste as Limbu who get married with Hayu people. So, to save and promote their identity, educated is needed .It plays vital role.

5. Cultural Festivals: In Extinct Position

Hayu people have lot of festivals such as Devi Pooza, Dewali Pooza (ancestral worship) Sunday Worship etc. Devi Pooza is their main festivals and it is existed in Ramechhap district at Sukajor village. There are lots of activities have done and Hayu people are involved whole week in this festivals. In this festival, they worship Dholak as goddess and dance playing that instrument with 32 tal and sing song about their history. This historical song is only sung by old people but young people are unable to sing that song nowadays. The old generation is not transforming the song to their coming generation. In this way the Hayu people are going to lose their distinct types of festivals.

CHAPTER – VIII

SUMMARY, FINDINGS AND RECOMMENDATION

8.1 Summary

In the study of the Ratanchura village, Hayu people are going to lose their own traditional rituals and festivals. The young generations of Hayu people are not interested to keep alive their rituals. In the village, Hayu people cannot speak their own Hayu language. Only three people can speak the language. Other people neither speak nor understand the Hayu language. They modified their culture in present.

In the past government system could not address their problem and were out of access of the resources so they became unable to involve in the main stream of the government. In the 14th century, King Jayasthi Malla invited five Brahmin as consultant from India and people were divided in 64 horizontal “occupational castes” based on pure division of labor. Although such restructuring was inclusive of all groups of people it was against the traditions and customs of the indigenous peoples. The Hayu people were kept in low caste. Not only high caste people but also other indigenous people used to think that Hayu people are low in the caste rank. They think that Hayu people are paninachalne (water untouchable). So, they felt hesitate to involve in all kind of social activities.

King Prithvi Narayan Shah integrated Nepal territorially. Although, he said that Nepal is a garden of four castes, thirty-six Varna, indicating pursuit of inclusive policy by the state. In reality he left no stone unturned to implement his policy of making Nepal the “Asali Hindustan” after that only educated and upper caste people involved in the government activities and grabbed power and opportunities. The indigenous people as Hayu could not chance. So, they were excluded from the opportunities.

The Muluki Ain (country code) of 1854 restructured Nepali society again by enacting the first ever law applicable in all parts of Nepal. Indigenous people did not belong to the Hindu Varna and caste system but they too were included and placed second in the caste hierarchy. They were further divided in “namasine” (unsalable) and “masine” (salvable) categories. King Mahendra introduced the partyless Panchayat political system (1960-1990) that came with the slogan “one king, one country; and one language, one costume. In this way Hayu people are unable to develop their social

status. They feel themselves as low caste people in society. Because of the traditional society's thought and activities they cannot get chances to develop their culture and rituals. So, now their culture and rituals activities are going to extinct.

Economic condition of the Hayu community is very poor. Many Hayu people are involved in the agriculture. They are also involved in making domestic materials and business. Hayu people have knowledge of weaving nanglo, Doko, Dalo, Namlo, hunting, fishing, splitting firewood, and bee keeping etc. But in the present situation their occupation cannot give them sufficient income so they left that occupation. They left their old occupation but they have no knowledge to modify their occupation. So, they are weak in economic condition.

Hayu community has distinct type of cultural practices. They perform much type of festivals as Dhaisain, Tihar and other own festivals. Their main festival is Devi Pooza, Dewali pooza and they perform other many cultural activities as cowshed worship (Goth pooza), Sunday worship (Ban pooza). In this occasion they perform many activities which very different from other culture. Nowadays young generation is not interested in these types of cultural activities. They think that it is the traditional thought. So, their distinct types of cultural rituals are going to extinct.

Educational condition of Hayu people in Ratanchura village is very weak than other people. Their educational status is 43.75 percent under SLC, 29.33 percent illiterate, 15.87 percent only literate (general), only SLC 3.85 percent above SLC, 10+2 4.81 percent and 2.40 percent have passed B.A. In the study area, there are no above B.A pass manpower. There are more people under SLC. This data shows that their educational condition. But nowadays many children of the Hayu people go to school.

Hayu people are living with other people in the society. In the study area there are Chhetri, Biswakarma and other people live with good relation. Their relationship is very good in the economic, social activities and cultural rituals. They respect each other's cultural pattern nowadays.

8.2 Findings

From the study of Hayu people in the Ratanchura village about their origin, development, social and economic condition, their religion, and cultural rituals, I have concluded to the following points.

1. Hayu people are one of the endangered indigenous people in Nepal. Their main place is Sindhuli and Ramechhap, district. They migrate to Sarlahi, Udaypur, Siraha and Kavrepalanchok district. In this district their population is very few.
2. Their life styles, dress pattern, social cultural pattern and language are very unique. But Hayu language is going to extinct. In the study area, Ratanchura village, only three people can speak their Hayu language. Other people neither speak nor understand the same.
3. Before 2046 BS they were not active to conserve and develop their original culture, language and other rituals. When they established their organization "Hayu Ekta Samaj in 2057 BS" then they have declared that they are Kirat religious people. When they established their organization Hayu Ekta Samaj in 2057 BS then after they are becoming aware about their own rights.
4. Hayu people have different types of rituals as worship of Devi, birth and death rituals, marriage system etc. Their important festival is worship of Mahankal Devi. They thought themselves as Hindu before 2057 BS at that time they used to perform their rituals with the help of their own Bhanja (son of the sister) or Jwain (husband of daughter). But nowadays some rituals are performed by the Brahmin priest in the Hayu community. The effect of Brahmin and Chhetri caste they perform the festivals of Dashain, Tihar and Teej etc. So, they perform mix types of culture and some their original culture is odd for the new generation.
5. Agriculture is the main occupation of the Hayu people. Only few people have involved in other occupation as job and business. In the Ratanchura village there is no facility of irrigation and geographically it is very difficult to manage other facilities. In the study area, there is no sufficient land to product grain for them.
6. Many Hayu people are unemployed. They involve agriculture only half time in the year. They have not permanent income source so economically they are weak. Due to the economic condition they are unable to get education and other knowledge so that they are not able to get

opportunities. They have not got job due to lack of access and power. So, Hayu people are backward till now.

7. Hayu people are naturally very gentle, helpful and respect others. Physically they are strong and do hard labor. But they are not strong economically. In the past time Hayu people used to help for other people. They used to plough the field of other or when other people send their daughter to her home the Hayu people used to carry the loads or they work as a potter. So, that their social status is low.
8. Before 2019 BS Hayu people could not get chance to involve in the government job. So, they change their caste into Rai to get job but now they are facing many legal and behavioral problem. The caste name is different between children and parents in citizenship and education documents. To make same caste name in their documents they have to face many legal difficulties.
9. Nowadays they are gradually developing their awareness about rights and their identity. Now they are trying to save and promote their culture, rituals and language. Political and social change makes them aware about changing situation in coming days also.

8.3 Recommendation

From the research and the study in Ratanchura village about identity crisis of Hayu community, I would like to recommend the following ideas for the further.

1. In this study I have tried to analysis the identity crisis of Hayu people based on social-cultural, economic and political system, modernization, urbanization and globalization but there is no sufficient analysis of on the effect of development system, modernization, urbanization and globalization. It is better to analysis Hayu's identity according to these components for further study.
2. Hayu people have many rituals which are different than other culture. In this study I have tried to describe their culture on the basis of interviewing the people but it is not sufficient to analysis their culture. To analysis their culture

in detail the researcher must spend a lot of time in the area by involving in society. We can see many symbolisms in their culture. It is fruitful to further analysis their identity from symbolic approach.

3. In the study area only three people can speak Hayu language and some few can speak Magar, Limbu and Rai language. Due to inter caste marriage what types of identity crisis is appeared in their society. I would like to recommend further research to study identity crisis from cross culture perspectives also.

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ANNEX I
Map of the Study Area



ANNEX II

Household Survey Form

Village/Tol: -

House No:

ward no:

Name of the Respondent:

2. Family Information:-

S.N	Name	Family Status	Age	Religion	Education	Occupation	Marriage Status	Language	Remarks

3. Land

Types of land	Quantity	Share given	Share taken
Khet			
Bari			

4 .Production of Land

Quantity of Production	Maize	Paddy	Millets	Others
Quantity of Selling				
Quantity of Buying				

5. Live Stocks

Domestic Animals	Cow	Buffalo	Goat	Others
Quantity				

6. Usages of Infrastructure

Used Infrastructure	Types	Others
communication	Mobile/ Landline	
Fuel for cooking	Wood/Gas/ Electricity	
Fuel for Lighting	Tukimara/Solar/Electricity	
Toilet	Temporary/permanent	
Health Service	Dhami, Jhankri/ Health post	

Key Informant Interview Questioners

Name: -

Age:-

Address: -

Occupation:-

1. What is the history of Hayu people?
2. What types of kin system is in Hayu community?
 - I) What are the clan and sub-clan of Hayu?
3. How many rituals do you perform in your community and what are they?
4. What type's marriages do you practice in your community?
 - I) What types of activities do you perform in the arrange marriage?
 - II) Remarriage is allowed in your society?
5. How many types of festivals do you perform in community and what are they?
 - I) what types of activities do you perform in Devi Pooza?
6. Mention the causes why Hayu people can't speak their own language?