

# CHAPTER ONE

## INTRODUCTION

### 1.1 Back Ground

Nepal is a mountainous kingdom which is located in between two big countries Tibet an autonomous region of the peoples Republic of China and the Republic of India. It lies in 26° 22'N to 30°27' North and longitude 80°4' East to 88°12'. It's length is nearly 885 km east to west and average breath is about 193 north to south. It is land locked Country with varied topographical terrain covering an area of 1, 47,181 sq. km. Out of which about 15%, 68%, and 17% of its land is covered by mountainous. Hills and rest by plains, low lands river valleys. Geogarapycally, the mountainous region is covered with snow over the year. Like Mt.Everest, Kanchanjunga and Makalu which lies to the north of Mahabharat range.

The middle lands generally known as the hilly region lies north of Mahabharat range and south or the main Himalayas which is backbone of the country. Mahabharat range and the Chure range there are low valleys known as the Duns. Inner Tarai lies between Mahabharat range and north part of Chure range. The plains land is called Tarai which lays Chure hills to Indian border. The Tarai lands are rich alluvial soils for crops production. The total population of this country is 2,32,51423 according to the census record 2002. Where 1,15,87,502 are male and 1,15,67,921 are female.

Nepal is multi-racial country. Where many distinct and diverse peoples are living in the country. The people can be divided into two major groups, Tibito-Burman and Indo-Aryan. Especially the

mountainous region is settled down area of Tibeto-Burman language speaking people who are more influenced by the Tibet culture than others. Middle hilly region is settle down area of Tibetan originated people and Tarai originated people cast group. The Tarai is the area of the Indian originated people which lies southern part of Nepal.

Nepalese people are categorized into three different types of communities which are original Nepalese tribes, Indo Nepalese tribes and Tibetan Nepalese tribes. In this country the original Nepalese tribes and other ethnic group have been settling down from the ancient period. Other two ethnic groups also found in Nepal who are migrant people. The original Nepalese communities consist of two groups, Major ethnic groups are Gurung, Rai, Limbu, Magar, Newar , Tharu, Tamang and later include tribal sub groups such as Satar, Danuwar, Rajbansi, Majhi, Kusunda and chepang. (Toni Hagan, 1961)

Geographically Nepal can be divided into three major cultural zones such as Mountain cultural zone, Hill cultural zone and Terai cultural zone. The Nepalese people who live in mountain area are usually Sherpa, Bhutia, Lhomi, Lhopa and Mugali etc.

Dilli Ram Dahal describes, “This cultural zone can also be called the Himalayan region. This region is basically inhabited by Tibetan-Mongoloid people with Tibetan language, religion, and culture.”(Dahal: 1979).

There is a great deal of ethnic diversity in hill cultural zone. These people speak different ethnic languages. According to Dahal, “This zone is basically inhabited by the peoples of the hill Nepali caste groups and indo-Mongoloid people, in some areas a few Tibeto-Mongoloid peoples are also noted” (Dahal 1975).

After the eradication of malaria, the Tarai has become a meet point of various ethnic groups from the hill and mountain areas.

According to Bist “The Hindus of the Terai differ from those of the hills in number of ways. They are considerably more orthodox in their beliefs and achieving to the classical Hindu Pattern as closely as possible. (Bista: 1967).

As we know different ethnic groups have been settle down who have used their own native language and have followed their own culture. Mongolian people and indo–Aryan people have been living from ancient period. Thus, Nepalese people are belongs to different groups of indo-Aryan and Tibeto-Burman families came here in different periods and built up the Nepali culture. They belong to various races tribes, caste, and clans. However, they have different customs and tradition they are living together from many periods ago.

Bajracharya writes that: “There is great diversity in cultural background there is great diversity in language and there is considerable diversity in religious beliefs and practices” (Bajrachrya 1973, 2).

Hindus, Buddhists, Muslims and other religious groups have been appearing since ancient period. According to Hinduism, people are categorized into different cast system such as Brahmin, Chhetri, Vaishya and Sudra with the socio-hierarchy.

Wright’s chronicle and document of Jayasthiti’s time speak of him as a “Legislator who codified the whole structure of the Nepalese society in a strictly orthodox Hindu frame”.

The social and religious laws and customs of Nepal, in which civic regulation, classification, measurement of land and weights and measures and division of cast system were based, were codified, (Thapa, 1996).

According to great king Prithivi Narayan Shah “Let everyone realize that it is a common garden of all 4 varnas and 36 castes” (‘Sharma 2051 B.S.).

Later in the code of 1854 king Surendra Bir Bikram Shah classified Nepalese people into many groups such as:

1. Wearers of the holy cord (Aristocrat) : Upadhyaya Bahun, Rajput (*Thakuri*), Jaisi Bahun, Chhetri, Deubhaju, Madhesi Brahman, Sanyasi and lower Jaisi.
2. Non-enslavable alcohol drinkers: Gurung, Sunuwar, Magar, Newar castes.
3. Enslavable alcohol drinkers: Bote, Chepang, Kumal, Hayu, Tharu, Garti.
4. Impure but touchable: Kasai, Kusule, Dhobi (Newar), Kules, Muslim, Millechha (European).
5. Untouchables : Kami, Sarki, Kandara, Damai, Badi, Pode and Chayame.

Nepal is a country with multi-racial, multi-lingual, multi-cultural and multi-religious. There are 59 different ethnic groups where are four main family groups including 93 kinds of languages (NEEFIN).

This study area of Taranga VDC lies in the south-western part of Surkhet district which is head quarter of mid-western of Nepal. Raji

people are oldest ethnic group of Surkhet district. It is 36 km. far from Birendra nagar. Taranga

VDC has more population of Raji settlement than other districts VDC of Nepal. It has dominated by Chhetris and Dalits caste but also Brahmin, Newar, Magar, Gurung and Thakuri are living there. They live found almost all part of Nepal. They are scattered all along the between Mahabharat and Chure region of Nepal. Nowadays they are declining their cultural activities. This group of people are endangered group of Nepalese whose settle down is especially in inner Tarai of Nepal. They live in the mid–western region of the country with Dang, Bardiya, Kailali and Surkhet. Total population of Taranga VDC is 5,308 among them only 184 Rajis are living in study area. The Raji, with flat cheeks, narrow eyes, medium height and with sparse hair on face are minority indigenous people of Nepal.

They have own native Raji language but also speak Nepali language. They have been celebrating most of Hindu festivals except their own social cultural pattern. Raji economy is traditionally associated with farming. Their agrarian structure, cropping system are traditional. Beside their social and cultural activities are also traditional and native.

## **1.2 Statement of the Problem**

Nepal has been known as the cast diversity country from ancient period. According to census record 2002 have also perceived the Rajis as one of the minority groups found mostly in Taranga VDC -4 of Surkhet. Raji people are associated with poor health. Illiterate, unemployment and over loaded Nepalese Raji people are facing so many problems. Despite too many efforts directed towards their upliftment, Indigenous people status is still poor due to the traditional insight of society and lack of

awareness in adequate improvement in the existing laws. There are small group of ethnic such as Bankariya, Raute, Chepang and kusunda are still passing primitive life style. Their livelihood is still like hunting and gathering group of the stone age. Few indigenous communities' economic, social status is advanced. Raji people are also the ancient cast group of inner Tarai who occupationally have been deprived, backward, neglected and endangered group.

They have been living in the rural area with in disadvantageous condition and lower marginal agriculture land. They have been working agriculture sector but can not get enough food. Still they have been searching Githa, Tarul and Vyakur for their food to substance livelihood. Mostly they use their knowledge and skill for their surviving like boating and fishing in the side of the river bank.

They are not able to pay of admission, unable to buy book and copy for their children so their educational levels and literacy rate is very low. Most family are not able to send their children to school for education. They are deprived for job opportunities. So they are in below the poverty line. They have no employed in government service and have no access and awareness in health, education, and local development etc.

They are excluded from socio-economic, cultural, educational, political and all kinds of facilities. Raji ethnic groups have still own traditional norms, values and belief that affect the status of women. Those people have not involvement in politics and they have busy hold activities.

The development programme implemented by the government and Non-governmental agencies cannot reach to the indigenous people of Taranga. In this context Taranga VDC word no 4 of Surkhet where

majority of habitants are Gurung, Kami, chhatri and Brahmin. Raji people are fully interdependent with other caste in this ward because their socio-economic condition is very poor than other caste group. On the other hand, they have no enough land for agriculture and their traditional occupation is in a decline stage. The major sources of their income are agriculture, fishing, boating and laboring. VDC license system of fishing has deprived them their traditional occupation of fishing. They have boat making problem due to the community forest. Some Raji are engaged daily life looking for animal husbandry. The empowerment process of Raji community needs to include awareness and access to the existence for their poverty reduction and rural economic development. Nepal has developed several policies and institutional bases to tackle the issues raised indigenous nationalities but implementation of this policy is not acceptable. So the present research work is centered to the following statements.

1. What is the identification of Raji people?
2. Socio- cultural and economic status of Raji people?
3. What kinds of problems they are facing?
4. What kinds of help do they need to improve their disable condition?

### **1.3 Objectives of Study**

The main objective of this study is to find out the socio cultural and economic status of Raji people of Taranga VDC 4 of Surkhet District. The specific objectives of study area are as follows.

1. To analyze the social status of Raji community of the study area.
2. To find out economic status of Raji community.
3. To explore the cultural status of Raji community.

4. To recommend suggestion for the upliftment of Raji community.

## **1.4 Significance of the Study**

Raji people are deprived, backward, neglected and endangered group of Nepalese society. They have living in this village with disadvantageous situation. This study helps to know about Raji community of Taranga VDC in Surkhet district. Raji society is a part of Nepalese society. There are large numbers of the households living in this area. Socio-economic condition of Raji community has not been studied yet. This study focuses in Rajis' social, economic and cultural figure. So it is important to know their socio-culture and economic condition. This study is to find their ways of living occupation, tradition, religion, festivals and other aspect of Raji people. There are own original religion, social-cultural, norms and values, traditional knowledge and skill. It is great important for all the development planners, development agencies and government for rural development

The study will be helpful for the student who are interested to study about Raji community. It will be also very important to government for making social planning, rural development planning and reducing social inequality. It is valuable to know their social problems for INGO, NGO and any organization which only uplift their living standard.

It is helpful to policy maker and development planners to improve their socio-economic status of Raji community. Indigenous knowledge and skill are important for rural development. These knowledge and skills can be turned into economic opportunities to help the indigenous people towards think inclusive in the main stream economy. This study will be helpful to improve the indigenous knowledge and technology which is appropriate for rural development.



## **1.5 Limitation of Study**

This study is only concerned with socio-economic status of Raji community of Taranga VDC. The present study has some kind limitation such as time, Money and others. This present study is mini-research which is prepared for the partial fulfillment of the master degree in rural development. The sampling population adopted in this study is very small. Therefore, it can't be the representative of Raji indigenous nationalities of whole country. This research is conducted only with the primary objectives as a case study in small area which will not reflect other secondary objectives only the socio-economic aspect of Raji people of the study area.

## **1.6 Organization of the Study**

This dissertation has been divided into 8 chapters. The first chapter is an introductory chapter which includes background of the study of the problems, objectives of the study, rational of the study, definition of terms and organization of the study

Chapters two is related with methodology which includes rational of the selection of study area, research design, nature and sources of data, universe of study, methods of data collection, house holds survey of observation, key informant's interview and focus group discussion methods of analysis.

Chapter three describes the theoretical review of previous study and application of present conceptual frame work to.

Chapter four includes the setting of Surkhet district and study area of Taranga VDC which includes, location climate, land, forest, river,

population, composition with religion, mother tongue, social structure and infrastructure facilities.

Chapter five presents socio status of Raji people i.e. origin, settlement, structure of home, physical appearance, dress and ornament, language, composition of sex of study area, classification of age group, classification of education, marital status, family type, family size, dependency ratio, health and sanitation and social relationship with other cast.

Chapter six deals with the culture status of Raji which includes birth, Chhaiti, Nawaran, Pasni, hair cutting, marriage and death rituals, religion and festivals.

Chapter seven deals with economic condition of Raji's which includes type of land, land ownership, occupation, agriculture, fishing, boating, animal husbandry and cause of economic backwardness.

Chapter eight deals with summary, conclusion and recommendation.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

Nepal is multiracial, multilingual, multicultural and multi religious country. Various ethnic groups live in the hilly region of Nepal. They can be divided into two distinct groups according their racial and linguistic affinities the Gorkah or Parbatias who speaks and indo Aryan language Nepali, and the speakers of Tibetan–Berman group of dialects.

Nepal is a county of rich ethnic, linguistic, religious, and cultural geographical and diversity. This plural features have help to bring together and unit people of different groups, but at the same time, they have serve to divided people into different groups with distinct identities. The territory of Nepal is habituated by people both Mongoloid and Caucasoid stock. The Caucasoid in filtration into Mongolite areas, which began in Nepal or Kathmandu valley during lichhavi times, continued in the Gandaki region during the medieval period and ended in the koshi region in the modern period. Thus, while this issue continues to be disputed, there was little doubt that various indigenous nationalities (Adibashi Janajati in khas-nepali) Inhabited of the territories of present day Nepal prior to the arrival of the caucused of the khas (Gurung 2004).

There are different types of languages, costumes, economy, settlement pattern and other culture in the Nepal. Some researcher has given some information in their study. Some foreign and Nepali scholars have studied about Raji but aren't enough to obvious the whole structure of Raji. There are many literatures on indigenous nationalities group of Nepal. Some foreign sociologist and anthropologist began to study on

different indigenous nationalities people after the establishment of democracy in Nepal.

C.F. Hamendorf is the first anthropologist has studied, "The Sherpa of Nepal", 1964 which encouraged other sociologists to study the ethnographic in Nepal.

Bernard Pignede lived seven month in Mohoria Village of Parbat district with Gurung in 1958. The Gurungs(1966). He had given a detailed ethnographic description of Gurung culture and their daily life in his book "The Gurungs".

Calpon (1970) has studied about conflict between Cobler and priests of western region of Nepal in his book "Priest and Cobler" which is a study of social change in Hindus village of western Nepal.

Johan Reindard introduced Raji tribe of south west Nepal in the book spirit possession in "The Nepal Himalayas" on the title of Guruwa Puja study on Raji. Again he has written about the migration. The Raji are being affected by the heavy emigration from the hills to lying Tarai region recently after habitable by malaria control.

Anthropologist Dor Bahadur Bist defines in his book "People of Nepal (1967) he has focused on the majority of difference ethnic groups but there is no separate little for Raji.

Sher bahadur Shai has described in his book "Raji jati ek chhoto chinari" on the title of socio-economic study on Raji of Surkhet. He has defined fishing and boating is the main traditional occupation of Raji. But nowadays, they are following agriculture as their main occupation.

According to Madhusudan Pandey has written his book “Nepalka Janjatiharu” giving part of Nepal which their life style are still passing primitive live style but nowadays they have been started agriculture system.

Goma Giri writes in her M.A. thesis about “Nepali Ra Raji Bhashako Tulanatmak Addhyan”. She has studied about only the comparative study of Nepali and Raji language. Her study was concerned on the chhinchu VDC of Surkhet. Her finding is that different dialects are spoken in the ethnic group of Nepal, among them Raji language also belongs to with a Tibeto-Burman language.

Dr. Rajesh Gautam and Ashoka Thapa also described the ethnographic features of Raji tribe in the book “Tribal ethnography of Nepal” (1894). They describe the physical characteristics of the Raji in this way “The Raji resemble Mongoloids in facial feature, though they possess brown or very dark skin. They have elongated fore heads, broad, noses some times depressed at the roots, but not so as to make the face flat, they have very little hair on their faces, though beards are seen to be grown frequently, but always thin and sparse. Moustache growth is very scanty.” Generally the moustache grows in patches on both ends of the upper lips. Their body structures also indicate their mongoloid character, however, in comparison to other Tibeto-Burman speaking mongoloid tribes, this feature is extremely less among the Raji.

Again they describe the settlement are of the Raji in his book:-“The largest settlement of these people in Nepal is in the district of kailali in Buruwa village lying in Khailad VDC and Lakhrayan village within Lalbhoggi VDC. There are more than 60 to 70 Houses in these places.

Another Raji settlement is in the hilly areas of Solda and the outlying hill villages. Besides these places, they inhabit areas in Dang Deukhuri also.

The national census of 2001 A.D has given the total population of ethnic (indigenous nationality) 37.2 % out of the total population nearly 25 million. 59 indigenous nationalities have been officially identified, how ever there are also some indigenous nationalities who have not been identified or who form less than 0.1% of total population. The population growth rate of indigenous nationalities (2.53%) is higher than the national average of 2.07% more than 54% of them are in the age group of 15 to 59 years (NEFIN, 2005). Still now discussing is about indigenous of Nepal. A total of 61 Aadibashi Janjati were identified in the report prepared by the task force formed by His Majesty Government for the establishment of the foundation for the upliftment of nationalities, and duly submitted in 1996 A.D.

According to the “Dictionary of sociology, 1919” the term socio-economic status means:-“In as seem of social stratification, it refers to combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for assumption that these are distinct social classes”.

The task force report explains basis for the identification of the 61 nationalities called Janjati. Accordingly, a nationality or Janjati or as per the report’s own relevant contained, is that community who has its own mother tongue and tradition culture and at doesn’t fall under conventional four fold varna of the Hindu varna system or the Hindu hierarchical cast structure.

According to task force report each indigenous nationality or janjati has the following characteristics:

- A distinct collective identity.
- Own language, religion, tradition, culture and civilization.
- Own traditional egalitarian social structure.
- Traditional home land or geographical area.
- Written or oral history.
- Having 'We' feeling.
- Has had no decisive role in the politics and government of modern Nepal.
- Who are the indigenous of native people of Nepal ;and
- Who declares itself as "Janjati"

From a national legal perspective 'indigenous' and 'nationalities' have been defined synonymously in Nepalese law; the National foundation for Development of indigenous Nationalities ACT 2058 BS defines "Indigenous/nationalities" as groups or communities with their own mother tongue and tradition, distinct cultural identity, distinct social structure and oral or written history." The Nepali "Janjati" or "Indigenous Nationalities" are spread out almost in every part of the country. As per the newly enacted National Foundation for Development of indigenous Nationalities ACT 2002 A.D. "Adibasi Janjati utthan Rastriya Prathisthan, 2058 B.S." in Nepali", His Majesty's Government has identified fifty nine (59) indigenous groups where four main family groups including 93 kind of languages.

They have been cauterization of based on their geographical habitations of this 59 identified Janjati of Nepal. Among them, 18 types of indigenous nationalities live in mountain region, 24 in hilly region, 7 in

inner Terai and 11 in Terai region ethnic groups are scattered in different part of the country.

Indigenous Nationalities of Nepal identified and recognized by His Majesty's Government of Nepal.

**Mountain Region :-**

1. Baragaunle	7. Lhomi (Singsawa)	13. Thakali
2. Bhutia	8. Lhopa	14. Thudam
3. Byashi	9. Marphali Thakali	15. Tingaunle
4. Chhairotan	10. Mugali	16. Topkegola
5. Dolpo	11. Siyar	17. Sherpa
6. Larke	12. Tangbe	18. wallung

**Hill Region:-**

1. Bankariya	9. Hayu	17. Newar
2. Baromo	10. Hyolmo	18. Pahari
3. Bhujel	11. Jirel	19. Rai
4. Chepang	12. Kusunda	20. Sunuwar
5. Chhantyal	13. Kushbadia	21. Surel
6. Dura	14. Lepcha	22. Tamang
7. Fri	15. Limbu	23. Thami
8. Gurung	16. Magar	24. Yakkha

**Inner Terai Region :-**

1. Bote	5. Majhi
2. Danuwar	6. Raji
3. Darai	7. Raute
4. Kumal	



Terai Region :-

1. Danuk (Raj bansi)	6. Meche
2. Dhimal	7. Rajbansi (Koch)
3. Gangai	8. Satar/ santhal
4. Jhangad	9. Tajpuria
5. Kishan	10. Tharu

Source: - Nepal Rajpatra (Nepal Gazette), February, 2002.

NEFIN has used the following major and subsidiary criteria to categorized into these 59 indigenous nationalities into five group's major indicators;

1. Literacy rate
2. Housing unit
3. Land holding, and
4. Other economic assets.

Subsidiary indicators:

1. Education level (Graduate and above) and
2. Population size

NEFIN identified five categories of 59 indigenous nationalities on February 28, 2004 based on the on the composite index, using the above indicator,

Categories of indigenous Nationalities

A. Endangered group;-

1. Raji
2. Kusunda
3. Hayu
4. Bankariya

- |           |              |
|-----------|--------------|
| 5. Meche  | 6. Kusabadia |
| 7. Raute  | 8. Kisan     |
| 9. Lepcha | 10. Surel    |

B. Highly marginalized group:-

- |                    |            |
|--------------------|------------|
| 1. Majhi           | 2. Siyar   |
| 3. Lohmi           | 4. Thudam  |
| 5. Dhanuk          | 6. Chepang |
| 7. Satar (Santhal) | 8. Jhagad  |
| 9. Thami           | 10. Bote   |
| 11. Danuwar        | 12. Baramu |

C. Marginalized group :-

- |               |              |             |
|---------------|--------------|-------------|
| 1. Sunuwar    | 2. Tharu     | 3. Tamang   |
| 4. Bhujel     | 5. Kumal     | 6. Rajbansi |
| 7. Gangai     | 8. Dhimal    | 9. Bhote    |
| 10. Darai     | 11. Tajpuria | 12. Pahari  |
| 13. Topkegola | 14. Dolpo    | 15. Free    |
| 16. Mugali    | 17. Larke    | 18. Lohpa   |
| 19. Dura      | 20. Walung   |             |

D. Disvantaged group:-

- |                      |                     |
|----------------------|---------------------|
| 1. Chhairotan        | 2. Tangbe           |
| 3. Tingaunle Thakali | 4. Bargaunle        |
| 5. Jirel             | 6. Marphlli thakali |
| 7. Gurung            | 8. Magar            |
| 9. Rai               | 10. Byansi          |
| 11. Limbu            | 12. Sherpa          |
| 13. Yakkha           | 14. Chhantyal       |
| 15. Yolmo            |                     |

E. Advanced group:

1. Newar

2. Thakali

Nepali scholars have studied about Raji but are not enough to manifest the whole structure of Raji. Detail study and research work are not found here about the Rajis in Nepal but some researcher has given some information in their study.

There is some of the literature of indigenous people but it is a shortage of endangered groups like as Rajio society. Some foreign and Nepali scholars have studied about Raji but aren't enough to manifest the whole structure of Raji. There are different types of language, costumes, economy, settlement pattern and other culture of Raji in different areas. There are also different cultures in between VDC Uttarganga and Taranga VDC in Surkhet. Raji people are an indigenous groups with own cultural and social identity, so for their socio-economic condition, indigenous knowledge and skill is not famous due to the lack of sufficient information and study.

### **Some Efforts for the Uplift of Indigenous Nationalities**

HMG\N has tried to focus on the issue of indigenous nationalities since the Eighth Five years plan. The Eight plans aimed to uplift indigenous Nationalities by implementing number of welfare program but also plan were not able to benefit the diverse range of indigenous nationalities across the country.

The Ninth plan included special policy and programs related to Indigenous Nationalities, the objective were to empower these groups economically, socially communally, involving and raising the overall culture status. The objective of Ninth plan was economic inclusion of

poor and marginalised groups formed one of the four main pillars adopted.

The tenth plan various programme were being implemented to uplift of indigenous people. The long term vision of the Tenth plan was to upliftment of indigenous Nationality communities. Indigenous groups to achieve their all-round development in the area of economic growth, education, social and cultural upliftment, by main stream in ethnic diversity and main streaming them into development of the basis of equality. The policies and implementation strategies formulated to realize the object were to provide development opportunities that are unable to participate actively in the development main stream.

National foundation for development of indigenous nationalities was establish according to the provision of national foundation for development of indigenous nationalities act 2002 for social economic and cultural development and upliftment of various indigenous nationalities of Nepal and for there equal participation in the main stream of national development.

The main activities such as culture preservation comprise several linguistic and socio-economic empowerment programmes were started for marginalized indigenous nationalities groups. However, the foundation is still in its infancy and a lot more work necessary to be done.

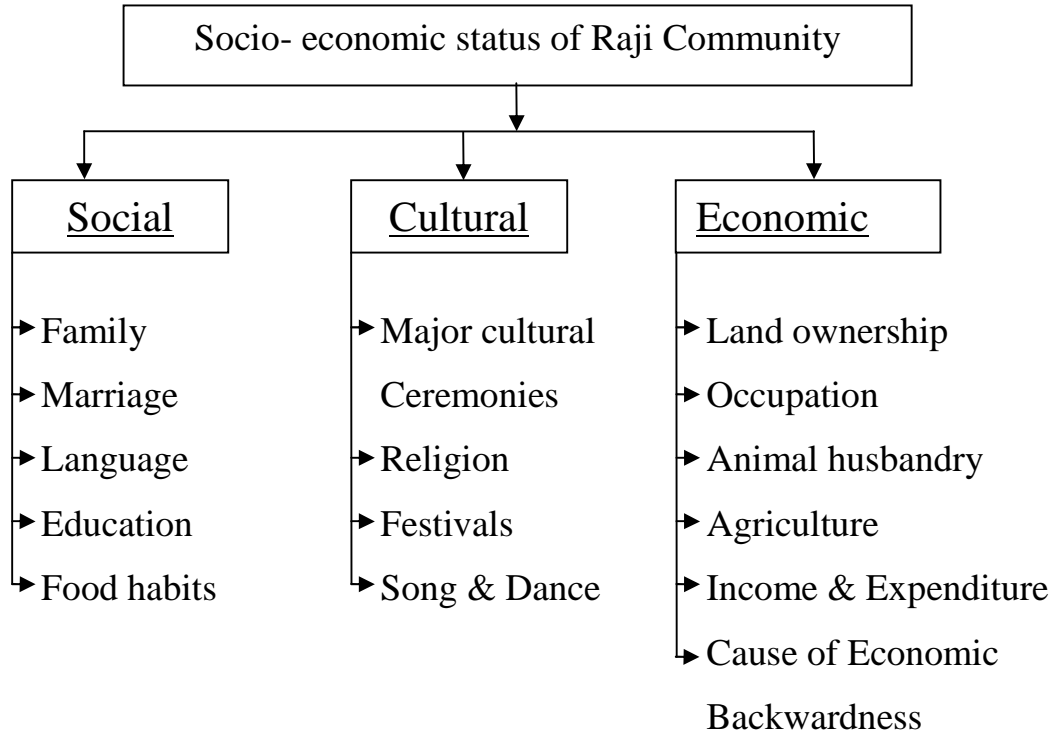
Nepal of Federation of indigenous nationalities (NEFIN) is an umbrella organization of organizations representing the 59 indigenous nationalities, which works towards the upliftment and empowerment of indigenous communities of Nepal.

National Human Religion Action Plan (NHRAP) has started increasing employment opportunities, promotion of indigenous technology and knowledge and the enactment of human rights for indigenous peoples. The programs are through local bodies and NGO's at the community level.

NEDIN is committed to make overall development of indigenous nationalities. However, the formulating and implementing the programmes relating to the social, educational, economic and cultural development and uplifting of indigenous nationalities.

### Conceptual Frame Work

To find out socio culture and economic status of Raji in Taranga VDC of Surkhet district, the frame work is below.



Conceptual frame work is a frame designed to achieve the objectives. Socio-cultural and economic status affects development process. Development can change social pattern as family, marriage, education and food habit of Raji people. They are interrelationship each another. The conceptual frame work of this study gives a picture of socio–economic status of Raji people.

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

This chapter discusses about the methodology employed by researcher to obtain relevant qualitative and quantitative data. This chapter deals with the research methodology employed to collect the data needed for the present study. This chapter discusses the selection of the study area, research design, nature and source of data, universe of study, data collection, household survey, observation, key informant's interview, group discussion, analysis of data and limitation.

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

This study area was Taranga V.D.C word no 4 of Surkhet district which lies in the mid-western part of Nepal. It is around 36 km. far from district head quarter. This study area word no 4 of Taranga VDC was chosen for study.

To study the socio-economic status in Raji community of this VDC is more suitable. It is easily availability of universe of study for this research study and easily reachable for researcher to collect primary data for study of Raji community.

#### **3.2 Research Design**

This study is based on ethnographic research. It is related with socio-economic and cultural status of Raji. This study is mainly based on both types of research design i.e. descriptive design has been applied for their cultural status of Raji community. Major cultural ceremonies i.e. birth, marriage, death, religious and festival on this study. This study is also exploratory in nature because it explores their types of land, land

ownership, occupation, boating, wage labour, agriculture and annual income and expenditure.

Systematic collection of information from respondents collected through questionnaire to understand these objectives of the research. The research is mostly primary research and on the basis of actual facts and data taken from field survey.

### **3.3 Nature and Source of Data**

In this research, primary as well as secondary sources were used for data collection. Primary data were collected from the field survey with the help of questionnaire. The secondary data was obtained from government sources, books, dissertations, reports, research articles, journals and unpublished literature.

### **3.4 Universe of study**

Taranga VDC ward no 4 was selected for the study. There were 25 households with 123 populations of Raji people. The whole household was included for the study (According to field survey).

### **3.5 Data Collection Tools and Techniques**

The data for the present study were generated from the primary data, house survey, observation, focus group discussion, structure-questionnaire were applied. Check list prepared to collect relevant information from Raji community. The tools and techniques to collect necessary data were described as follows:



### **3.5.1 Household Survey**

In this research, household survey was conducted to obtain quantitative data information such as age, sex, educational status, landholding system, occupation, family size, marital status, health and sanitation and food habit of Raji ethnic group.

### **3.5.2 Observation**

Observation is one of the essential research tool in anthropology and sociology. Both participation observation and non-participation observation are used ritual to collect key information. Cultural activities such as marriage, Chhewar (*hair cutting*) and death ceremonies, settlement of village, structure of house livelihood, dress pattern and sanitation etc. are also observed. Dashain, Tihar, Religion and festivals were observed by non-participant observation.

### **3.5.3 Interview**

This technique was also used to collect information. Interviewing was two way conversations between an interrogation and informant. Interviews were conducted on the basis of semi-structural questionnaire with household heads during the house hold survey.

### **3.5.4 Key Informant's Interview**

key informant's interview was conducted to those people teacher, local leader of VDC, social worker, and health worker are member of key interview were concerned in only socio-economic indicators. Narayan Pandey age 45(Primary teacher), Om Bahadur Mahatara age 40 (VDC Ex

chairman), Dan Bahadur Gurung age 51 (social worker), and Kousila Gurung age 45 (Health post worker) were selected as detail interview.

### **3.5.5 Group Discussion**

The focus group discussion was held in Raji community with participation of man and woman. We had discussion with Adult generation and young generation to find out their socio-economic condition. Each household were involved in group discussion. It was found that they are facing without socio-economic problem.

## **3.6 Analysis of Data**

Collected data has been analyzed mainly descriptively as well as statistically. The data obtained from field work manually processed with simple tabulation. Demographic Information obtained on marriage, Population composition, economic status, income and expenditure are descriptively and statistically analyzed in simple tabulation by process of percentage and number the statistical tool and techniques are used in the study.

## **CHAPTER FOUR**

### **DESCRIPTION OF THE STUDY AREA**

This chapter consist of a short description of Surkhet district, general introduction of Taranga VDC, population composition, cast and ethnicity, religion, mother tongue, natural resources with geographical features and physical developing activities of the study area.

#### **4.1 District Introduction**

Surkhet district is one of the important district of Bheri zone of mid-western development region. It is a small valley of Nepal which lies between the Mahabharat range in the north and Siwalic range in the south.

Geographically, it is located in 28°20' to 28°58' latitude north and 80°59' to 82°2' longitude east. It is situated on the height of range 198 meter to 2367 meter from the sea level. 84 percent of the area is covered by hills and the valley plains cover 16 percent area. The total area of Surkhet district about 2451 square km of area. The climate of the district is subtropical. The Surkhet district has divided into three geographical areas, Churia range, Mahabharat range and valley plains. It has a subtropical types of the climate and the mean temperature very between an average 19°C and 35°C. Average rainfall is 404 mm.

This district consist of one municipality, fifty village development committees and 11 as Ilakas. Birendra nagar is the head quarter of the district. Geographically, the border of this district are Salyan in the east. Doti and Aachham in the west. Aachham, Dailekha and Jajarkot in the north and Kailali, Banke and Bardiya in the south. Birendra nagar is the

head quarter of this district which passes the Ratna Highway linking Kathmandu.

The population is about 288527 among them 145710 are female, which in the percent 50.50 and 142817 are males, which is 49.50 in percentage major caste found in Surkhet district are Chhetri, Magar, Kami/Sunar, Brahmin, Thakuri, Damai, Tharu, Sarki, Sanyasi, Gurung, Newar, Muslim and others.

The below table shows that majority of the population is Chhetri.

**Table 4.1**  
**Population Distribution of Surkhet District by Sex**

Sex	No.	Percent
Male	142817	49.50
Female	145710	50.50
Total	28527	100.00

Source: CBS, 2001.

**Table 4.2****Population Distribution by Ethnic Group of this District**

S.N.	Name of ethnic group	Total	Percent
1	Chhetri	80095	27.76
2	Magar	59379	20.58
3	Kami/Sunar	52224	18.10
4	Brahmin	35576	12.33
5	Thakuri	13128	4.55
6	Damai	11022	3.82
7	Tharu	5973	2.07
8	Sarki	5857	2.03
9	Sanyasi	5210	1.80
10	Gurung	4594	1.59
11	Newar	1731	0.60
12	Muslim	1212	0.42
13	Others	12526	4.30
	Total	288527	100.00

Source: CBS, 2001.

The above table shows that majority of population is Chhatri which are 27.76 percent, Magar are 20.58 percent, Kami/Sunar 18.10 percent and Brahmin are 12.33 percent. Thakuri is 4.55 percent, tharu is 2.07 percent, Sanyasi is 1.80 percent, Gurung is 1.59 percent, Newar is 0.60 percent, Muslim is 0.42 percent and other caste is 4.30 percent.

## **4.2 Physical Setting of Taranga**

Taranga VDC is situated south-western part of the district. It is 36 km. far from Birendranagar headquarter. It has 129 km. square area. This VDC linked with Kunathari VDC in north, Tatapani VDC in west, Bardiya district in south and Hariharpur VDC in east.

Taranga VDC is divided into 9 wards. The total population of this VDC is 5308 among them 2671 are male and 2637 are female. Total household are 963. It is back warded rural area. This VDC is dominated by Chhetri and Dalit caste. But also Brahmin, Newar, Magar, Gurung and Thakuri are living there.

Raji people are the main indigenous tribe caste of this area. After the eradication of malaria, other caste groups such as Brahmins, Chhetries, Magars and Sunar have migrated from hill area. Brahmin and Chhetri formulated dominant role among society.

Geographically, this VDC is regarded as forest area and favorable to husbandry. The Chhetri are ethnically the major group of this VDC. The Raji are 9<sup>th</sup> position in this VDC. Agriculture livestock is the main occupation of this VDC's people.

### **4.2.1 Natural Resources**

Taranga VDC is located in sub-tropical climate zone on the basis of climate. The land, forest, water and climate are the important natural resource of Taranga VDC.

Taranga VDC has variety in climate. Winter, in all places is cold. Some place have a cold climate all the year round climate is very extreme in this VDC. Maximum and minimum temperature here in June which

almost 33° and the temperature in December range from 18° to 20° with cold. Rain falls is more in summer but almost dry in winter (Taranga VDC Office Profile, 2002). The climate of Taranga VDC is different in it's small geographical boundaries in the southern part of this VDC is Chure region within huge population stay in this area. Dense forest is in northern, western and eastern part of this VDC.

Land is one of the utilized natural resources in the study area. People living in this VDC are mostly dependent on agriculture. Land distribution is not same in this VDC. Ward No. 3, 4 and 5 are located in near by Bheri river bank. These wards are plain which is important for the agriculture production. So, all land is Phakho Bari where maize, wheat and dry rice are the main crops but production is not satisfactory. There are many hills in Taranga VDC. The surface is rugged and sloppy in the hills when rain falls in heavy the top soil of hills is washed away. People are involved in agriculture activities but also there is not any irrigation facilities due to the geographical causes.

Another important natural resource of the VDC is forest. Sal, Simal, Khayar, Sajha and Tuni are available there. The forest has a lot of in herbs such as Kurilo, Amala and Harro. Timber and herbs are valuable natural resources. There are many kinds of wild animal like tiger, jackle, deer, bear, leopard and monkey etc. live their in this forest. There are different types of birds done, parrot, eagle and crow. There are different types of flora and faun with beautiful birds flora and fauna is decline from this forest due to the hunting.

Similarly, forest is used for the various activities such as fuel/wood to cook food, furniture building and to cultivate land. Due to the increasing of population and demand for cultivated land, the forest is

decline and deforestation day to day. Many people are incroching the jungle to cultivate land and cutting down the trees for the firewood, for making houses and to make furniture. People are also cutting and burning down the trees to plant crops. But many people do not understand the values. Therefore, land slides occur in many places and damaging houses and their agriculture field. Recently these people also has tried to project the community forest.

Water is the most important natural resources for human being life. Major Bheri river is following in middle parts of this VDC. "Battise khola" is very popular of this area. These resource are very useful for irrigation and drinking water but it is not use for irrigation and drinking water. This area has not been water supply to drink. Bheri's water, small natural tap and kuwa are using for drinking water. This VDC is very rich in water resource. Most people don't have good drinking water facility. There are may be possible to make water mills, irrigation, fish keeping, swimming and rafting.

#### **4.2.2 Physical Development Activities**

Taranga VDC is 36 km. away from district headquarter of Birendra nagar. It has now improving some sectors of development infrastructures in much better way comparing to the past few decades.

Educated people get knowledge which helps them to live in better position being civilized. This VDC has 11 government schools which 1 proposed high school end other primary schools.

Health post facilities is also available to the people in this VDC but government has not been able to establish hospital and provide doctors. For the major situation of the patient, the people of this VDC are referred



to Surkhet district hospital. Health post is providing the service to the sick patient. Generally, people have to buy medicine from the medicine shops. Health post treats simple diseases or wounds. It don't provide the service as that of hospitals. But "prevention is better than cure" some people use solar energy to light, to listen the radio, to read and write.

There is not any cottage industries in the VDC. Young people go to the different parts of the India as for work (Village Profile, 2003). People of this VDC are running to construction road and other infrastructure. Still now, there is not link any road from district headquarter.

### **4.3 Population**

The total population of the Surkhet district is 288527 among them 145710 are female and 142817 are male. The composition of total population of Taranga VDC is 5308 with 963 household. The population is composed of 2671 males and 2637 females. The total population of Rajis of Taranga VDC is 184 shows (CBS, 2001).

**Table 4.3**  
**Ward-Wise Population Distribution by Sex**

Ward No.	Households	Male	Percent	Female	Percent	Total	Percent
1	124	389	14.60	358	13.60	747	14.10
2	67	190	7.10	204	7.80	394	7.40
3	130	343	12.90	327	12.40	670	12.60
4+	181	442	16.50	455	17.30	897	16.90
5	179	487	18.20	462	17.50	949	17.90
6	131	358	13.40	375	14.20	733	13.80
7	76	235	8.80	225	8.30	460	8.70
8	50	142	5.30	147	5.70	289	5.40
9	25	85	3.20	84	3.20	169	3.20
Total	963	2671	100.00	2637	100.00	5308	100.00

Source : CBS, 2001.

+ Sample Ward.

The above table shows that most populated ward is ward no. 5 where 17.9 percent people live of the total population. Second position ward is ward no. 5 where 16.90 percent people live of total population. Among them ward no. 2 is lowest population where 7.40 people are living. According to the census of 2001, the total population among them 50.32 percent are males and females are 49.68 percent.

#### **4.4 Composition of Ethic Castes of Taranga VDC**

Taranga VDC has a very divers population group are living in there. The following table shows the caste and ethnic composition.

**Table 4.4**  
**Composition of Ethnic Castes of Taranga VDC**

S.N.	Ethnic/Caste Group	No. of Population	Percent
1	Gurung	399	7.50
2	Sunar	110	2.10
3	Chhetri	1518	28.70
4	Brahmin hill	322	6.20
5	Sarki	97	1.80
6	Kami	1197	22.50
7	Sanyasi	301	5.70
8	Badi	13	0.20
9	Thakuri	440	8.30
10	Damai/Dholi	263	5.00
11	Newar	12	0.30
12	Magar	432	8.10
13+	Raji	184	0.10
14	Rai	11	0.21
15	Other	9	0.17
	Total	5308	100.00

+ Sample Caste

Source : CBS, 2001.

The above table shows that Chhetri have dominated in the first position having 28.7 percent. Followed by Kami with 22.5 percent and Thakuri by 8.3 percent. Respectively Magar have 8.1 percent, Gurung have 7.5 percent, Brahmin have 7.2 percent, Sanyasi have 5.7 percent, Damai have 5 percent, Raji has 3.5 percent. Raji people get 9<sup>th</sup> position in

population distribution of Taranga VDC. In total Kami, Sarki, Badi, Damai, Sunar are in majority of this VDC.

**Table 4.5**  
**Population by 5 Years of Age Group and Sex Composition**

Age Group	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
0-4	404	15.10	389	14.7	793	14.9
5-9	421	15.70	438	16.6	859	16.2
10-14	385	14.40	359	13.6	744	14.0
15-19	286	10.70	330	12.5	616	11.6
20-24	242	9.00	241	9.1	483	9.0
25-29	190	7.10	198	7.5	388	7.3
30-34	151	5.60	135	5.1	286	5.3
35-39	141	5.20	127	4.8	268	5.0
40-44	85	3.10	108	4.0	193	3.6
45-49	108	4.00	99	3.7	207	3.9
50-54	79	2.90	78	2.9	157	2.9
55-59	61	2.28	49	1.8	110	2.0
60-64	53	1.98	40	1.5	93	1.7
65-69	41	1.53	26	0.97	67	1.3
70-74	12	0.44	12	0.45	24	0.45
75 & above	12	0.44	8	0.30	20	0.4
Total	2671	100.00	2637	100.0	5308	100.00

Source : CBS, 2001.

Above table shows that 50.32 percent people of this VDC are male and 49.68 percent people are female. Among them 59 age group has male are 15.70 percent and female are 16.60 which is the highest population

and 75 and over age people are 12 male or 4.44 percent and female are 8 or 0.3 percentage which is lowest population.

#### **4.5 Religion**

Religion is one of the important parts of the population analysis. It affects the social culture and nature of the people. The population by religion in the study area is mainly composed of Hindu, Buddhist and Christian etc. The following table shows population by religion in Taranga VDC.

**Table 4.6**  
**Population by Religion**

S.N.	Religion	Number	Percent
1.	Hindus	5175	97.50
2.	Buddhist	26	0.50
3.	Christian	107	2.00
	Total	5308	100.00

Source : CBS, 2001.

According to above table shows 97.5 percent Hindu, 0.5 Buddhist and 2.0 percent are Christian. Raji people are included as the followers of Hindu religion. They worship Hindu gods and they celebrated various Hindu festival such as Dashai, Tihar and Chaite Dashai. But also they have own culture practice and social norms and values.

#### **4.6 Mother Tongue**

Mother tongues are divided in Nepali, Magar and Raji. The following table shows population by mother tongue in Taranga VDC.

**Table 4.7**  
**Population by Mother Tongue**

S.N.	Mother tongue	Number	Percent
1.	Nepali	5117	96.41
2.	Raji	174	3.2
3.	Magar	17	0.3
4.	Others	63	0.1
	Total	5308	100.0

Source : CBS, 2001.

Above table shows that 5117 people speak Nepali language which is 96.4 percent, 174 people speak Raji language which is 3.2 percent, 17 people speak Magar language which is 0.3 percentage and 3 people speak other language which is 0.1 percent.

Raji have their own mother tongue language. The languages of Rajis belongs to the Bibeto-Burman clan. Thus viewed, the language of Raji is mere akin to Gurung, Magar and Sherpa Language. Almost all of the Raji in Taraga VDC, order Raji people use their own mother tongue language with their family members. Few younger Raji people understand the language but hardly use it and do not practice this language.

## **CHAPTER FIVE**

### **SOCIAL STATUS OF RAJI**

Nepal is a country of ethnic diversity with culture plurality. Population of Taranga VDC is also characterized with under this heading, history of Raji, family structure, social life, marriage and education will be covered for the purpose of study.

#### **5.1 History of Rajis of Taranga VDC**

According to key informant's, the Raji of Taranga VDC does not have strong facts about their ancestral history. It is not yet confirmed that from when, where and how the Raji came into being whatever information is supplied to this effect, none of them are based on factor evidences. Some of them claimed that their ancestral home was situated in river bank of Bheri which lies Surkhet and Jajarkot boundaries. Some Raji people came to Taranga VDC from Bade Piple of Jajarkot by boating in Bheri river. In ancient period, they were used hunting, boating and fishing. There is not any special written document about the origion of Raji people. There Thur (*clan*) are Ghatyal, Roilayal, Chinchayal, Gothyal, Digyal, and Samjyal Raji in the study area.

According to Dr. Rajesh Gautam and Thapa's (1994) book "Tribal Ethnography." There is a interesting story about their origion of Raji. There were two Rajput brothers at time of creation. The elder brother was found of hunting, so he began to live in the forest. Thus, elder brother to live permanently in the forest as he could fulfill his desire to hunt from that time, the elder Rajput brother settled permanently in the forest and began to call himself Raji.

According to field visit, some Raji people say that they are always Raji (*helping/willing*) to do boating for cross the river.

## **5.2 Physical Appearance**

Raji are dark-hued, flat nose and small forehead. When one looks at a Raji, it will be obvious that this person is surely of some mongoloid tribes. The Raji are minority indigenous people of Nepal. They are with flat cheeks, narrow eyes, medium height with sparse hair on face. "The Raji resemble mongoloids in facial features, though they possess brown or very dark skin. They have elongated foreheads, broad, nose sometimes depressed at the roots, but not so as to make the face flat, they have very little hair on their faces, though beards are seen to be grown frequently, but always thin and sparse (Gautam and Thapa, 1994).

## **5.3 Dress and Ornament**

The male Raji wear lion cloth, Nepali cap, Dhoro (*patuka*), Shirts, bhoto (*vest*), dhotis (*kachnad*), and waist coat (*saddari*). Female wear gunew (mugiya Dhoti), Ghalek, and different types of blouse.

The ornaments of Raji women are mundries (*earring*), phuli (*nosepin*), bulanki (*nosering*) and silver churies (*Kalli*). Raji people are using their own traditional dress and ornaments. The new generation of male wears shirt, pant and sweater and young girls wear Kurta, Suruwal, blouse and skirt. They also wear silver ornaments.

## **5.4 Fooding Habit**

The Raji community of this area consumes rice, bread of maize and wheat. They use Dindo and bread which is prepared by corn and wheat flour. They eat Dido with meat of fish. On festivals, they prepare home



made Raksi (Tarning). Jand and Raksi are necessary for household head and to welcome their new guests in their festivals. They eat meat of flesh, goat, chicken but don't use buffaloes meat and ceremonies crops and vegetable are also used to prepare drinks like wine and Jand.

## **5.5 Settlement and Housing Condition of Raji**

Raji people live in Surkhet district of Taranga VDC ward No. 4. According to key informants, these people are living since the early period of fore father. Sort of the castes background people like Brahamins, Chhatries, Magars and Dalit are setting in their area.

Raji people normally prefer to live in groups. The house are made up of mud, wood and branches. Most of them live in house are made of Thatches. The walls of the houses are made of mud and wooden planks. Huts are found in cluster. They have not their special store room, kitchen and bed room. The houses are so designed that spaces allocated for rearing goat, buffaloes and other animals. They are not careful about the use of wood in designing a house. The flower and walls of the house are painted by yellow mud mix with cow dung. They are used open ground for toilet purpose. The following table shows the housing condition of Raji people.

**Table 5.1**  
**Housing Condition of Raji People of Study Area**

S.N.	Types of houses	No. of House	Percent
1.	Hut	22	88.00
2.	Thached roof	3	12.00
	Total	25	100.00

Source : Field Survey, 2008.

The above table shows that out of 25 households among them 88 percent houses are huts, 12 percent houses are thatched roof houses. The Raji people who are living in huts are absolutely poor, than those living in the thatched roofs. They are plastered with mud and cow dung. It found that the most Raji people house are Hut and Thatched roof in sample area. On the basis are of types of houses, it can be inferred that the general economic status of the Raji people in the study area was weak. Raji families are very poor. Economic status is weak and low standard level on the basis of types of houses in the study area.

## **5.6 Population**

Raji people of Nepal are minority group. The largest population of Raji in Nepal is found in this study area in Surkhet after that in Bardiya and Kailali district. They prefer living in areas where their population are relatively high. Out of the total population of various caste group, Rajis population is very small compared to others. Household survey were done in 25 households of ward No. 4 of Taranga VDC. The total population of this VDC is 5308, among them 123 people live in the study area. Distribution of Raji population according to sex is shown in the following table.

**Table 5.2**  
**Distribution of Sex**

S.N.	Sex	No. of House	Percent
1.	Male	66	53.66
2.	Female	57	46.34
	Total	123	100.00

Source : Field Survey, 2008.

The total male population of Raji is 66, which is 53.66 percentages and the female population is 57, which is 46.34 percentage, out of the total 123 Raj population. Male population is the higher than the female population in the Raji community. The population of Rajis according to their age group is shown in following table.

**Table 5.3**  
**Distribution to Population of Raji by Age**

S.N.	Age group	Male	Female	Total	Percent
1	0-4	4	6	10	8.0
2	5-14	17	12	29	23.5
3	15-44	32	31	63	51.0
4	45-59	8	5	13	11.0
5	60 & over	5	3	8	6.5
	Total	66	57	123	1000.0

Source : Field Survey, 2008.

The above table shows that the population of age group 0-4 is 8 percent, 5-14 is 23.5 percent, 15-44 is 51 percent, 45-59 is 11 percent and 60 above is 6.5 percent. Total male population is 66 and total female

population is 57. Similarly, 51 percent, people active in earning people which is maximum categorized age group.

## 5.7 Family Structure

Family is a social institution in society. According to R.M. Maciver and C.H. Page (1990), "The family is a group defines by sex relationships sufficiently precise and enduring to provide for the procreation and upbringing of children."

We can say that family is a socially recognized unit of people related to each other by kinship, martial and legal ties. Family plays a tremendous role influence on the individuals, his behaviors and his actions. Baby child learns various social values from the early childhood through the family.

Nuclear family is small group composed of parents and immature children which constitutes a unit part from the rest of community. Joint family is also known as undivided family. These family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouse. There are only two types of family based on numbers. The following table shows the family types of Raji community.

**Table 5.4**  
**Types of Families**

S.N.	Type of family	No. of House	Percent
1.	Nuclear family	23	92.0
2.	Joint family	2	8.0
	Total	123	100.00

Source : Field Survey, 2008.

Above table shows there are 23 households families living in nuclear family which is 92 percent and joint family are 2 households which is 8.0 percent.

Raji mostly live in nuclear family, which includes father, mother and children. The family structure of the study area has changed from joint family to nuclear family, due to the decline of economic condition and population growth. They do not have get enough land for cultivation and not sufficient to feed all the members of the large family. However, this exists only as long as the household head is a live. After his death, the family breaks up into smaller nuclear units.

## 5.8 Family Size

Family members of household is divided into below five, above five, and more than 10 for this study. The following table shows the family size.

**Table 5.5**  
**Family Size of Households**

S.N.	Family Number	HHs Number	Percent
1.	Less than 5	15	60.0
2.	5 - 10	8	32.0
3.	Above 10	2	8.0
	Total	25	100.00

Source : Field Survey, 2008.

The above table shows that a household of family members up to 5 is considered as a large households, which is 60 percent while 8 household of family members from between 5-10 is a medium which is

32 percent and family members of 10 and above is the small family members which is 8 percent.

## 5.9 Marital Status

Marriage as a suitable permanent bond between permissible mate. Marriage is a social institution in this context, who are not married are called unmarried and who have married are called married. The following table shows the marital status of households.

**Table 5.6**  
**Marital Status**

S.N.	Martial Status	Number	Percent
1.	Unmarried	58	47.1
2.	Married	62	50.5
3.	Widow	1	0.8
4.	Widower	2	1.6
	Total	123	100.0

Source : Field Survey, 2008.

The above tables shows that unmarried people are 58 or 47.1 percent which present children. 62 people or 50.5 percent are married, 1 people or 0.8 percent people is widow and 2 people or 1.6 percent are widow among 25 sampled household.

## 5.10 Education Status

Education is key matter of life, which helps for uplift of human life. Education helps people to bring change in society. It is important for to learn to solve problems to cooperative with other and to support rural development. Education is one of the basic needs and fundamental rights

of the people in this contemporary world. Information on the educational status of Raji people in the study area was collected from sample households. The information thus collected was analyzed in terms such as literacy status of household heads and education status of Rajis in general flow of Raji children to different types of level.

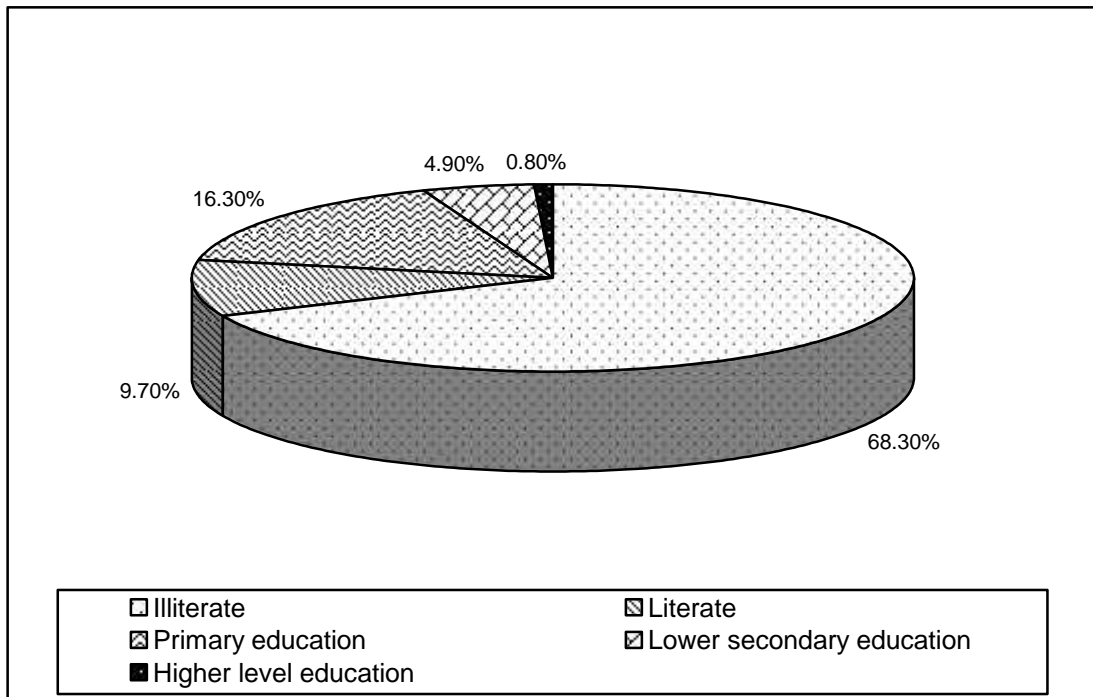
The total educational status of education of Rajis of the study area shows as given below.

**Table 5.7**  
**Level of Education**

S.N.	Education	Male	Percent	Female	Percent	Total	Percent
1	Illiterate	39	58.2	45	80.1	84	68.30
2	Literate	10	14.9	2	3.6	12	9.70
3	Primary education	12	17.9	8	14.3	20	16.30
4	Lower secondary education	5	7.5	1	1.9	6	4.90
5	Secondary education	-	-	-	-	-	-
6	Higher level education	1	1.5	-	-	1	0.80
	Total	67	100.0	56	100.0	123	100.0

Source : Field Survey, 2008.

**Figure 5.1**  
**Level of Education**



The above table shows that the illiterate of females is higher than males. 84 people or 68.30 percent are illiterate and 12 people or 9.7 percent are literate, 20 people or 16.30 percent are studying in primary school, 6 or 4.9 percent people are containing in lower secondary education, 1 people or 0.8 percent who have passed secondary education and continuing his studies at the higher level education. The total population is 123, among them 27 students go to school study. Due to the poverty Raji community are unable to send their children to school.

The above figures shows that the literacy rate of household heads are 68.30 percent which can not be considered as a matter of satisfaction. The gender wise analysis presents some factors about the education of Rajis 58.2 percent males and 80.1 percent females are illiterate. Of them



14.9 percent males and 3.6 percent of females are literate. It can be inferred that the literacy of Rajis was also dependent on the literacy program.

According to the data, it shows that although 16.30 percent of total children are studying in primary level, only 4.9 percent are studying the lower secondary education and 0.80 percent are studying in higher level education. It is found that some Raji people send their children to school to get education. The gender wise ratio of Raji girls and boys also shows that participation of government school is very low. There are 18 boys and 9 girls. Rate of boys is greater than that of girls in the study area.

### **5.11 Language**

People of different caste use different language in Taranga VDC. Brahmin, Chhetri, and Dalit speak Nepali language. Magar language is also used by the community of Magar. The Raji generally speak their own language. Raji have their own independent language. The language of Raji belongs to the Tibeto-Burman clan. Raji language comes under the Tibeto-Burman groups it is not written form. Older people use this language with their family members. Few young Raji people do not practice this language. All Raji use their own language as their the study area indicates that only the older generation of Raji speak their language whereas the majority of younger generation understand the language but hardly use it in day to day life and few young Raji people do not practice this language.

Some words and their translation in Nepali and English are given below:

<u>Raji Language</u>	<u>English</u>	<u>Nepali</u>
Mal	No	Nai
Na	I	Ma
Nang	you	Timi
Hairo	us	Hami
En	this	Yo
Aan	that	Tayo
Bawa	bird	Charo
Miko	eye	Ankha
Silau	nose	Nakha
Layu	tounge	Jibro
Pusu	kneep	Ghundo
Ti	water	Pani
Mele	fire	Aago
Kis	hip	Kammar
Chau	son	Chhoru
Groms	daughter	Chhori
Naha	fish	Machha
Tarning	wine	Raksi
Kroi	hook	Balchhi
Black	vegetable	Sagpat
Gawa	mango	Aanp

## **5.12 Social Condition of Raji Women**

Raji women are engaged in household activities, child rearing and tacking care of them. Women and children also can be found busy in the agriculture field. They go to the jungle to bring grass for animals and some times go to the stream for fishing. They work hard at their small

piece of land. There is no hard and fast rules for division of labor in the Raji community. Both men and women work equally. Social status of Raji women is very low than other caste society. They are found very careless about health. They are lack of education, political awareness and social awareness.

## **CHAPTER SIX**

### **CULTURE AND RELIGIOUS FESTIVALS**

#### **6.1. Some Major Life Cycle Ceremonies**

Nepal is secularism country. By nature human beings are social animals. They live in society, they express their ideas and feelings to other members of their community. We live in society, we should follow rules and regulation of our society. In his life time he performs many ceremonies beginning from his birth to death which are indicated by his religious, social traditions and norms. According to our traditions and customs we celebrate different festivals in Nepal. The life cycle ceremonies of the Raji community of the study area are described below.

##### **6.1.1 Chhaiti Rituals**

There are certain methods for purifying in many societies. If a woman delivers her baby the Sudheni (*Traditional mid-wife*) care for mother and child. After the birth of the baby the mother is kept in a separate room. Where, any body does not to go accept the traditional mid-wife. Those people who have contact her and her child must take a bath and sprinkle water with touched a piece of Gold. It is called Sunpani chharkane. Generally after 6 days the mother takes bath and her baby is also bathed. The house is purified by through the use of cow dung and soil. Baby father's sister is sprinkled cow urine with water over the body and room of house for the purification. The baby's birth a religious ceremony is performed which is called Chhati.

Relatives are invited and offered to feast. The naming of newly born child is not on a fixed day. The name is selected on the basis on the

basic of the incident of birth day like mangle (*borning Tuesday*). If the baby is female, then she will call mangali.

### **6.1.2 Nwaran**

Raji people have some restriction when the baby is born. If the baby is boy Nwaran done after 11 days and if the baby is a girl Nwaran is done after 9 days. Cow urine is sprinkled and purification is done by brothers- in –laws (*Jawai chela*). Jawai is the special priest of Raji people. They do not use Brahmin in their cultural ceremonies. After the Nwaran she goes to her mother’s house and she stays there for many days. The relatives come and visit her. They bless her to have a good healthy baby probably a son. Relatives provide her with delicious and nutritious food. The baby is loved and kissed by all.

### **6.1.3 Pasni (*Bhat Khuwaune*)**

If the baby is female, then it will be done in the 5th months after the birth. But if the baby is male, then pasni will be conducted in six month. Grand mother and father feeds the firstly rice to the child. Relatives and neighbours are invited in this time. They celebrate according to their economic status.

### **6.1.4 Hair Cutting**

Raji are not the sacred the thread wearing tribe people. So they don’t perform Bratabandha. It is necessary to first cutting hair from their mother’s brothers (*Maternal uncle*). Uncle cuts the whole hair with a knife made silver. After taking bath, they put on new clothes. In this ceremony relatives take alcoholic drink Rice and meat of pork and chickens.

### 6.1.5 Marriage Practice of Raji Community

“Marriage is a universal institution which admits man and woman to family life. It stables relationship in which a man and woman are socially permitted to have children. The right to have, children is employing the right to sexual relationship in which between wife and husband” (Bhusan and Sachdeva 1995).

There are mainly two arranged and love marriage in this society. Arranged marriage is the common and favourable of this society. A marriage can be arranged by parents when the children are young. First the bridegroom parents visits the house of girl carrying wine and mutton flesh. It is accepted by the girl’s parents then eats and drinks together. They fixed date about the time of marriage. In the marriage day the bridegroom who wears new clothes like as new shirts, waist coat (*Sadari*) and dhotis (*Kachhad*). Middle man carries new clothes and ornaments for the bride. After reaching bride’s house bride’s parent wash the feet of bride groom. It is called Godadhune. The bridegroom goes to the house of the bride with Janti. Janti is goes wedding party from bridegroom’s house to bride’s house with various types of bands. Janti eat and drink during marriage process. The groom places Sindhur on the forehead of the bride then they are pronounced married. This process ends by putting Tika on bridegrooms’ head by the grooms’ parents. The next day both the parents of the husband and wife meet together. The bride family usually provides cloth and other gifts. She is brought to the groomshouse. After two days married couple again goes to the bride’s old house. After this process is completed. Love marriage means that boy and girl are ready to marry each other without the permission of their parents. This marriage is becoming popular among Raji community of young generation.

### **6.1.6 Death Rituals**

Death ceremony is also one of the essential ceremonies of the Raji community. When some one dies, every relatives and neighbours are called off. They help to take the dead body towards the cremating place where last rites take place. After the death, the corpse is tied in three different places to a ladder made of green bamboo pole. When they reach the bank of Bheri and dig a burial pit and where the son lights the body by placing fire on the mouth of dead body, which is known as Dagbatti. The sons of the dead person shave the hair, beards, moustaches and wears white clothes. The men who are stay and conduct various rituals activities after they shave their head are called Kriyaputri. This goes on for 9 days then the Jawai chela come and purify the Kriya Putri. If dead person has not son, brothers do these activities. They clean the house. At last they eat and drink. During these activities they do not use Brahmin priest.

## **6.2. Religious Festivals**

Nepal is multi-cultural country. Raji worship Hindu gods and goddesses. They celebrate almost all Hindus festival etc Dahaain, Tihar, Chaite and number of other festival. Some important Rajis festivals are as follows.

### **6.2.1. Dashai**

Dashai is the greatest Hindu festival, which is celebrated for 15 days. The Raji people celebrate Dashai festival. All the Raji people manage foods and drinks in his festival. They put Tika on their forehead by elders and take blessing from them. They wearing new clothes and drinking are the main features of this festival.

### **6.2.2 Tihar**

Raji people also celebrate the Tihar. They worshipped cow and Buffaloes within Dharm Raj Puja. In This festival, sisters put Tika on forehead of their brothers and take food to eat. Most of the Raji people eat and drink on this period.

### **6.2.3 Fagu Purnima**

This religious festival is also called Holi. The main day of its celebration is Falgun shukla Purnima. This festival is popular in Raji community. Although the festival more importance in Hindu society.

### **6.2.4 Maghe Sankranti**

Maghe Sakjaranti is the first day of magh month. On this day Raji community eat Tarul, Sagarganji and Pumkins. On this day Raji people goes to the Bheri River and take a bath in river after than worshipping their Pitri. They eat, drink and dance.

### **6.2.5 Bhadra Sakaranti (*Gheeu Khane Sakaranti*)**

It is the first day of Bhadra month. It is most important festival for Raji community on this occasion, they worship Deupal, Sunpal and Rajuwli goddess near by the river. So these people believe than Guruwa and they worship Guruwa to save their any problems. Raji people have close relationship with water. They worship water to protect them from ancient period. This festival falls on first of Bhadra which is called New Year of Raji, before celebrating the Bhadra Sakaranti every house prepares bread, alcoholic drink made by rice. On that time they go to for bath and take.



## **6.2.6 Song and Dance**

Songs and dances are the important parts of Raji people. Raji also sings the songs in their language.

### **6.2.6.1 Mangal Gan**

Mangalgan is a traditional song which they sing on special marriage occasion. Mangalgan song is in own dialect. Raji people also sing the Mangalgan in their own language.

### **6.2.6.2 Sorathhi, Kucha and Sigaru Nach**

The most popular dance of Raji community is Sorathi It is organized on a special occasion of Dashi, Chhaiti, pasni and other festivals. At that time male Raji persons make up them with female dresses and ornaments and they also wear tie Madal on their waist.

Especially they play the Kuchha dance during the period of their Kulyan Puja. At that time, they make the round shape of the dancers, Raji women wear Ghangro on their hand too.

The singaru dance is popular in Raji community. Singaru dance refers to the dance where the Tappa, Khaijadi and Pinjada dance are danced by the male persons with female make up. Rajis also play these dances but they sing these songs in Nepali language rather than their own Raji language.

## **CHAPTER SEVEN**

### **ECONOMIC STATUS OF RAJI**

The economic status of any community in rural areas can be measured by their assets. Economic status plays a important role in our community. People want to become a good status in community. Indicator of economic status are landholding, crop production, types of house, animal husbandry, occupation and Hand craft in the rural areas.

#### **7.1 Land Ownership**

Land is the most important factor for the rural area. Raji people do not have large ownership of the land in the ward No. 4 of Taranga VDC. The size of the landholdings in the study area is unequally distributed. Most of the households have their own land but they have not got permanent land documents.

They do not have enough land to produce sufficient crops. The main crops are maize, wheat, dry rice and mustard etc. They produce some ground nut and sweet potatoes on their small peace of land. They don't have produce in large quantity thus have no commercial values. They have only phakho bari. It does not get irrigation facility. The whole production system depends on the monsoon. Different types of crops and vegetables are produced in these lands. Their agricultural production can hardly support them for a few months. They have own small scale of land of the study area and land production plays vital role in their survival pattern. They grow some crops in a traditional way.

The Table below shows the landholding size of the sample Raji households.

**Table 7.1**  
**Distribution of Landholding by Raji Households**

S.N.	Land size (Kattha)	Khet	
		No. of households	Percent
1	Land less	3	12.0
2	1-4	0	0.0
3	5-9	5	20.0
4	10-14	7	28.0
5	15-19	6	24.0
6	20 and above	4	16.0
	Total	25	100.0

Source: Field Survey, 2008.

Note : 1 Kattha = 0.0339 Hectare approximately.

The above table shows that the landholding size of sample households is low and there is no any khet. They do not have enough land. There is difference in size of land holding of Raji households. Out of the total 25 households, 3 household are land less which is 12 percent. They are fishing, boating, laboring and cultivating in their villagers' land. 5 households or 20 percent households have their land between 5 to 9 Kattha, 7 households or 28 percentage households have their land between 10 to 14 Kattha, 6 households or 24 percent households have between 15-19 Kattha and 4 households or 16 percent households have more than 20 Kattha. the average landholding position of in habitants of this area is low. Most of Raji people of this area do not have enough land to cultivate.

## 7.2 Occupation

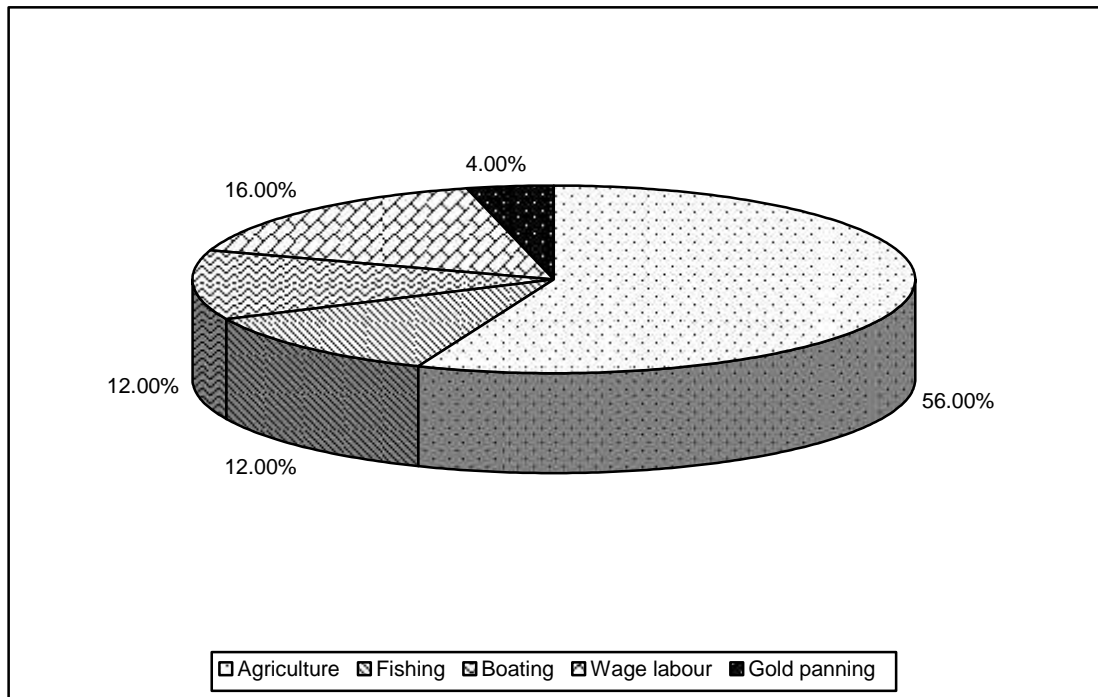
The economic status of Raji community is poorer than other community. They have only pakho bari and have not production sufficient to meet annual requirement of Raji people. They are working both traditional and as well as non-traditional occupation in the present time. Occupation is the major source of life and it always determined her/his unique identification among society. The following tables shows involvement of the Raji people in different occupation on the basis of priority.

**Table 7.2**  
**Classification of their Primary and Secondary Occupation of the**  
**Households**

S.N.	Main occupation	No. of HHs	Percent	Secondary occupation	No. of HHs	Percent
1	Agriculture	14	56.00	Agriculture	4	16.00
2	Fishing	3	12.00	Fishing	11	44.00
3	Boating	3	12.00	Boating	5	20.00
4	Wage labour	4	16.00	Wage labour	5	20.00
5	Gold panning	1	4.00	Gold panning	-	-
6	Service	0	0.00	Service	-	-
7	Business	0	0.00	Business	-	-
	Total	25	100.00	Total	25	100.00

Source : Field Survey, 2008.

**Figure 7.1**  
**Occupational Status of Respondents**



Source: Field Survey, 2008.

Agriculture is the main occupation of the Raji people of the study area. But agricultural production is not sufficient for their livelihood. So Raji people involved in subsidiary occupation in various types of job as well as fishing, boating and wage labor work.

The above table shows that some specific information on the occupation of Raji people. Agriculture is the major source of income. 14 households or 56 percentage households are following agriculture as their primary occupation. 3 households or 12 percent households are involved in fishing, 3 or 12 percent households are involved in boating, 4 or 16 percent households are involved in wage labor and 1 household or 4 percent involved in gold panning.

These primary occupation is not sufficient for them to survive. So they have to follow some secondary occupation which are in the above

table. They cannot totally depend on the agricultural production thus engage themselves on other activities. 4 households follow agriculture as their secondary occupation, 11 households are involvement in fishing, 5 households are in boating and 5 households are involved in wage labor. The table and figure present some specific facts about the economic activities of Rajis. Although Raji people are Indigenous inhabitants of boating and fishing sector for most of them fishing and boating is not the main occupation.

### **7.2.1 Agriculture**

Nepal is a agricultural country. Almost 80 percent people are dependent in agriculture activities. It is one of the most important economic source of Nepalese people. According to respondents and key informants, the household of the study area is not sufficient to food by their on production. Most of the people of study area are seasonally participated in agriculture but also thus engage themselves on other activities due to the small land. Agriculture is the major occupation of the Raji people. Wheat, maize, dry rice, mustard, sweet potato and ground nut are major agricultural production produce by the households in the study area. Lack of the irrigation, productivity of the land is low. Most of the households is borrowed agricultural production from market and local land lord.

Raji people had to more than 2 bigha of land per households in the past but now they do not have even average 8 Kattha per households in total. Other culture group of people came to settle down here and bought the land of Raji community with at low price. They take loan from other caste people at a high of interest at the time of food shortage, festivals and illness of the family members. According Kalthe Raji who is 75 year

old, he brought loan when his family was illness. After sometimes, he could not pay within the fix time, as a result he sold their land to the land lord at a low price. They only use local organic fertilizer but they do not know about chemical fertilizer so that production is not sufficient. They have been using plough, kodali (*mattock*), kutlee (*small mattock*), Hasiya (*sickle*) and Khurpa for different types of purpose in agriculture.

### 7.2.1.1 Major Crops

Maize, wheat, dry rice, beans, cereats and gram are popular crops of this study area. Dry rice is also popular foods of this community. Maize, wheat and maize are used to make Raksi and Jand. They used in feast and festivals.

**Table 7.3**

**Amount of Production Per Unit Land in the Study Area**

S.N.	Crops	Area	Quantity of production
1	Maize	In one Kattha	10 to 15 Pathis
2	Wheat	"	15 to 20 Pathis
3	Dry rice (Ghiya)	"	15 to 30 Pathis
4	Mustard	"	2 to 5 pathis
5	Beans, Dal and Cereals	"	about 4 pathi
6	Groundnut	"	10-25 Pathis
	Total	"	61 Pathis in average

Source : Field Survey, 2008.

The above table shows that, in a Kattha maize, wheat, dry rice, mustard, beans, dals and careals have between 10 to 15, 15 to 20, 15 to 30, 2 to 5 and 4 pathis respectively. In a Katha groundnut special products their place. They also produce such as cucumber, shake ground, raddish and garlic.

### 7.2.1.2 Sufficient of Food Crop

The sufficiency of food crop production shows that their involvement in agriculture is one of the subsistence level. They grow food is not enough for their survival. They have to depend on other sources of income to fulfill their need. The following table shows the food sufficiency of the households of the study area.

**Table 7.4**  
**Sufficiency of Food Crop Production**

S.N.	Food sufficiency	No. of Households	Percentage
1	Below one months	11	44.0
2	1 to 4 months	8	32.0
3	5 to 8 months	4	16.0
4	9 to 12 months	2	8.0
5	12 and above month	-	-
	Total	25	100.0

Source : Field Survey, 2008.

The above tables shows the weak status of the Raji people. The do not have sufficient to fulfill their needs because 44 percent people can not produce for a month in a year. 8 or 32 percent household produce for a 4 months in agricultures production, 4 or 16 percent households produces for a 4 months and 2 or 8 percent households produces 1 year in agricultural production.



## 7.2.2 Animal Husbandry

Animal husbandry is the another subsistence pattern of this community. Most of the people of this communities are involved in agricultural and animal husbandry. It is one of the important economic activities of Raji people. Oxen are kept for agricultural propose, cows and she buffaloes are for milk, goats, chickens are for both meat and money. This study area is surrounded by various types of plant, which serves as an ideal place for livestock farming. Raji people little profit through in livestock farming but they do not improve little livestock for commercial purpose.

**Table 7.5**  
**Types of Livestock Found in the Study Area**

S.N.	Types of live stock	Number	Percentage
1	Oxen	30	10.0
2	Cows	42	14.0
3	Buffaloes	14	4.7
4	Goats (He and She)	64	21.3
5	Chickens & Others	150	50.0
	Total	300	100.0

Source : Field Survey, 2008.

The above table shows that there are 10 percent oxen kept for agricultural propose. There are 14 percent cows are kept for milk and dung. 4.7 buffaloes are kept for milk and curd. There are 21.3 percent goats kept for to earn money and meat. The above table shows that most popular livestock item is chickens as there are 50 percent of the total household only rearing hens.

Chickens and goats are highly used within the family organic fertilizer, meat and economic sources. The Raji people sell their livestock to meet their expenditure.

### **7.2.3 Fishing**

Fishing is the most popular occupation of Raji people. Fishing is the old and traditional profession of these people. Now days, these people have been fishing, hunting, food gathering and boating in this study area. They are popular for boating. Raji people go to the near by river and use the primitive weapons for fishing. Female group of Raji participate in fishing. Raji are all season fisherman but they do not go to bank side of river during period of the heavy flood of river. Their fishing activities take place in the Bheri river. They have known about different types of fishes like Gardi, Shahar, Bham, Asala, Bhoti, Chepte, Jhinge, Gadela and Katle etc. as the common fishes in the Bheri river. They use the following equipments to catch fish.

#### **7.2.3.1 Using Hooks**

They use and go to fishing different types of hooks, if they needs to feed the fish. Earth worm or small fish is keeping with hooks. Hooks throwing towards the bottom of the river or it goes below the surface of the river. When fish sees the food then it tries to eat. The hook caught in the fish neck, which help to catch the fish.

#### **7.2.3.2 Using Nets**

Raji people are very skillful in fishing. They are seen involved in fishing job from dawn to dusk for a few decades ago. Raji used to go out for hunting but lack of forest this occupation does not carry much significance these days. Most of them, are engaged in fishing job which

has substantially helped then their livelihood. These people have been fishing, boating and food gathering. It is seen that Raji people go to for fishing in the Bheri river and Battise khola. They stop fishing in the rainy season because of the heavy flood of the river.

They tied gall on of plastic with net. It in the throw in the river when the fish wants to go a head after than slowly net is left in river when the fish wants to go to a head it will trap. Some times, they used medicinal plants and diverting the water course in another direction in small stream. They have to exchange fish with crops other wise it is difficult to sell.

#### **7.2.4 Boating**

Boating is one of the main traditional source of the Raji people. They earn a good amount quantity of crops. They have to pay the tax to VDC. Local people provided them 4 pathis of corn, 4 pathis of wheat and other local crops per year 3 household are only boating in their place. A single boat is mostly used for fishing. A big wooden boat can safely take more than 15 men at a time.

#### **7.2.5 Gold Panning**

Gold panning is also a traditional occupation of Raji people. Few years ago they used to gold panning but new only one households practice this work. Dane Raji (*age 62 years*) said that it is very difficult to do this work. Nowadays anybody do not want to this work so that it will be end in the near future.

### **7.2.6 Wage Labor**

Raji people are involved in wage labor. They do not have sufficient to meet their food. Sample household have unskilled labor, they get only unskilled work and earn some money. They work in agriculture sector. After than go to the Kullumanali of India. Mostly women and the girls are participated in agriculture. They do not have special knowledge in other fields such as business and technical work.

### **7.2.7 Hand Craft**

The Raji people produce different types of hand craft for their daily use. All the needed things like fishing net, boat, plough and Namlo are produced by them. Elderly people make these things at leisure time and it is not produced only for house use but also to earn money.

There are many hand craft production in this study area. These productions has helped them to lively hood. According to key informant's Raji are skillful in hand work. They make various types of materials by using their hands and materials only. But in making some materials, they use some simple instrument like mat and plough.

### **7.2.8 Division of Labor**

There is no hard and fast rules for division of labor. Both men and women are equally involved, jobs like fishing and to go to jungle. Households chores such as cooking, rearing the cattle, collecting fodder are done by women. Fishing is done by both male and female. Children and elderly people also work in the field. These all the family members help for living. Raji women go to the jungle to collect Tarul, Vyakur and Githa. It can be said that Raji community is a cooperative institution.

Many works are done by the Raji in groups. They work altogether in cultivating of the field. The cooperative communicative works on the basis of "labor exchange."

### **7.3 Income, Expenditure and Saving Condition of Raji People**

The economic condition of Raji people of the study area very low. Agriculture, fishing, labor wage, animal husbandry and boating are the main source of income. Food production is not sufficient because per had land holding is small. There is no facility of irrigation. They depend on the monsoon to do agriculture. There is lack of irrigation, fertile land, modern knowledge, modern technology and chemical fertilizer. They have been starting agriculture but also they do not have known about modern agriculture system. They do not have improve seeds pesticide and other related things.

They do not have got job opportunities and any government service. Only in manpower is their wealth. But also whatever they can earn from labor and husbandry is their only one source for livelihood. The following table shows the annual income of Raji people of study area.

**Table 7.6**  
**Distribution and Annual Income of the Respondent by Household**  
**Income**

S.N.	Yearly income Rs. ('000)	Number of Respondents	Percent
1.	1000-5000	8	32.00
2.	6000-10000	5	20.00
3.	11000-15000	8	32.00
4.	16000-20000	4	16.00
	Total	25	100.00

Source: Field Survey, 2008.

Above table shows that estimated annual income of the respondents 8 or 32 percent respondents have between Rs. 1000 to Rs. 5000 annual income, 5 or 20 percent respondent earn between Rs. 6000 to Rs. 10000 in annual income, 8 or 32 percent have between Rs. 11000 to Rs. 15000 earn annual income, 4 or 16 percent respondents have between Rs. 16000 to Rs. 20000 earn annual income.

They are poor, underdeveloped, uneducated and back warded people. So the government has to provide them with some special program to uplift them. They can not spend money for the children to study in school. The annual estimated expenditure pattern of the study area is given below.

**Table 7.7**

**Distribution of Respondent by Households Expenditure**

S.N.	Yearly expenditure (Rs. '000)	No. of Respondents			
		Food	Clothes	Medicine	Education
1.	1000-4000	5	7	7	18
2.	5000-8000	8	18	2	6
3.	9000-12000	3	-	16	1
4.	13000-16000	6	-	-	-
5.	17000-20000	3	-	-	-
6.	20000 and above	0	0	0	0
	Total	25	25	25	25

Source: Field Survey, 2008.

Above the shows expenditure situation in fooding in 25 households surveyed. Raji people spend their major income to buy food grain. 25 households spend from between Rs. 1000 to Rs. 20000. 7 household spend between Rs. 1000-4000 and 18 household spend between Rs. 5000-8000 in a year with clothes.

7 households spend between Rs. 1000 to Rs. 4000, 2 household spend between Rs. 5000 to Rs. 8000 and 16 households spend between Rs. 9000 to 12000 on medicine.

18 households spend Rs. 1000-4000, 6 households spend Rs. 5000-8000 and 1 household spend 9000-12000 on education.

#### **7.4 Causes of Economic Backwardness**

Economic status plays a very important role in the development of the community. Various factors which negatively influence to economic

backwardness. The major causes of economic low status of Raji community in Taranga VDC are as follows:

1. Lack of education : Raji people are more illiterate in study area. They have many problems to management skill. Illiteracy is another major obstacles of Raji community.
2. Lack of land : They have small area of land which is not sufficient for agriculture production. They are being helped by wage labor and animal husbandry.
3. Traditional agricultural system : They use traditional method of agriculture cultivation. They have lacked modern technology, improved seed and chemical fertilizer their agriculture product.
4. Lack of generating income : They do not have any knowledge and skill about the improved vegetable, farming, husbandry and commercial goat rearing. They are became passive in generating income activities.
5. Lack of Health facilities : They have no money for balance diet. Poor economic condition, they have lack of time and education. So they can't get health facilities.
6. Lack of awareness program : Lack of practical implementation of local government monitoring, evaluation mechanisms in the government, local bodies and community level in order to effectively implement empowerment programs are not lunched.
7. Lack of loan : They cannot do generating income lack of money. So that loans should be provided to the Raji people without any interest. They wanted to any work but they have not got money. So that they are going to economic backwardness.



# **CHAPTER EIGHT**

## **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **8.1 Summary**

Nepal is ecologically and culturally a heterogeneous country of the world. Different types of caste and ethnic group live in different area of our country. They have belongs to different races, tribes, custom norms and values. There are 59 indigenous nationalities people in our country (NEFIN). Among them Raji people is a endangered, back warded, uneducated people who live inhabit in the inner Tarai. Most Raji people live in mid-western region of the country which in the hills or the southern fertile plains. They have settled in Surkhet, Kailali, Dang, Bardiya and Aachham district. They also live in India. According to census of 2001, the population of Rajis is 2399. There population was 3274 in the census of 1991 (Gurung, 1998: 56). They speak a unique dialect of the Tibeto-Burman family. Purbia, Doteli and Bundale are said to be the three language of Raji (Gautam and Thapa, Ibid, 1997).

The study area of Taranga VDC, lies in the south-western part of district headquarter. It is 36 km. far from Birendnagar. Study area is the ancient and more population of Raji settlement of the Surkhat. This VDC is dominated by Chhetri and Dalits caste. But also Brahmin, Newar, Magar, Gurung and Thakuri are living there. Raji people are living in different area of our country where as 123 Raji people live in Tarang VDC Ward No. 4.

This study has focused on finding socio-economic status of Raji people, their life ceremonies, culture, education, population and festival.

This is a descriptive and exploratory research. So census method has been used. Data are collected by participated observation, unstructured interviews, group discussion, household survey and structured questionnaires. These methods are used for collecting the primary data. Secondary data have been collected by the article which are written about the Raji community. Data have been analyzed descriptively and statistically. They have performed various types of life cycle ceremonies such as birth, Chhatri, Marriage, death, etc.

The Rajis, with flat cheeks, narrow eyes and medium height and with sparse hair on face, are minority indigenous people of Nepal some say that like names "Raute" or Majhi. The male Raji wears shirt, Bhoto (*vest*) Dhaties (*Kachhad*) and waist coat. Female wears mugiya dhoti, Ghalek and different types of blouse. The ornaments of Raji women are mundries, phuli and bulaki. New generation of male wears shirt, paint and cap, young girl wears kurta, suruwal and blouse.

Raji community of this area use maize, wheat and rice. They use Dhido and bread which is prepared by corn and maize. They eat meat of flesh, chicken, fish and goat but do not use buffaloes meat and ceremonies crops are also used to prepare wine and jand.

There are 25 households and 123 population. Among them 53.66 percent males and 46.34 percent female. 92 percent living in nuclear family, only 8 percent family living in joint family. Out of the 25 households 88 percent houses are huts and 12 percent households are thatched roof house.

68.30 percent Raji people are illiterate, literate population are 9.70 and 22 percent children go to the school. Raji are very backwardness in the field of education in previous days. They were not educated because

there was not school but now some children go to the school. The culture of Raji influenced by Hinduism. According to their custom, a woman who has given birth kept in a separate room, where any body does not go except. The new born is given a name by the Parents at some time during its first year. The baby's birth a religious ceremony is performed which is called Chhaiti on the six day.

There are mainly two arranged and love marriage in this community. A marriage can be arranged by parents when the children are young. First the bridegrooms' parents visit the house of girl carrying wine, and pork meat. It is accepted by the girl's parents then eat and drink together. They fixed date about the marriage time. The bridegrooms' who worn as new clothes like as new shirt and, waist coat and kachhad in marriage day. Middle man carries new clothes and ornaments for the bride. Bridegroom goes to the house of bride with Janti. Janti eat and drink during marriage process.

Dead are buried after a ceremony of lamp lighting. The purification ceremony 3 to 9 days. If dead person has not son, brother do these activities. Kriyaputri saves their head, purification is being done by Jawaichela. They do not use Brahmin.

Raji people of the study area celebrate, Dashai, Tihar, Maghe Sahkaranti, Phagu Purnima, and Sakaranti. But Raji people of study area especially celebrate the Bhadra Sankranti, Deusi, Bhailo, Sorthi, Kuchha and Toppa are famous in these community. They worship such as Sunpal, Deupal and Rajuwal. They wanted to worship their gods and goodness, they go to the forest or bank of river.

The economic condition of the Raji people is very poor. The main occupation of Raji people of study area is involving in farming,

husbandry, labor wage, boating and fishing. Many Raji people in farming, but also they do not have a plenty of land. 12 percent households are land less, 20 percent household less than 9 Kattha, 28 percent household less than 14 Kattha, 24 percent households less than 19 Kattha and 16 percent households more than 1 bigha. The average land holding position of inhabitants of this area is low. This study area are serving under food deficiency.

There are 56 percent of people involving in field of agriculture, 12 percent people are involving in fishing, 12 percent people are involving in boating, 16 percent people are involving in labor work and 4 percent people involving in gold panning. All the households do not sufficient piece of land nor cultivate on other land.

The daily wage of these labor workers are Rs. 100 per day which is not enough to feed the family. They do not have satisfactory income and have no saving. All females of this community work is house taking care of children. They are adopt at collecting Githa, Vayakur, and Tarul from jungle. They also work in agriculture sector with along together male people. They are engaged in household activities. Some times go to the river bank for fishing and hard work in small piece of land. Now they have realized the essential of education and to uplift their living standard.

## **8.2 Conclusion**

The study of socio-economic condition of Raji community living in the Taranga VDC of Surkhet district has the following conclusions.

1. Raji people belong to the group of mongoloid racial but also they celebrates all the Hindus festival like Dashai, Tihar, Maghe Sakaranti, Fagu holi, Chaite Astami and other festivals.

2. Their socio-economic and culture system is adopted from Aryans and they belongs to indigenous caste in the social hierarchy. They have own cultural practice, socio-economic status and they still believe in supernatural things.
3. They have low level of education and awareness. They are not aware of education and are not sending their children to school. So literacy rate of children is very low.
4. The economic condition of these Raji community is very low. They have not any trades and service to improve their life style. They are keeping husbandry for the propose of milk, meat and organic fertilizer. Male people of many families go to India earn money and labor work in village.
5. They have a small piece of land is not sufficient for production cultivate agriculture system has not been improved yet. They don't have good skill and knowledge about agriculture technology. Wage labor is not sufficient and guaranteed for them.
6. The social status of Raji women is very low than the other caste society. The wide spread poverty is the most threading constraint on the improvement of Raji community socio-economic status. Raji people are living in absence of education, awareness and lack of social awareness. So that they are backward.
7. There are no employment opportunities for the Raji people of the Taranga VDC. The study shows that there is less access to upliftment programs for the Raji people at the local level.

### **8.3 Recommendations**

1. Great number of school age children are still out of school. The government should be provided them a special scholarship, technical education and other necessary economic assistance. Literacy programs should be implemented for Raji community. Government should develop a system of program monitoring, supervision and other support for the enrollment and retention of Rajis children in main streams schools.
2. Government should be supported and provided help to work for the welfare of Raji people. Traditional art and technology should be protected and it is necessary to transfer appropriate technology. They are using primitive wooden small canoes, nets and hooks. So modern lights boats are compulsory for them to provide ferry service, appropriate technology which could help them to catch easily fish and it will help them to increase their economic status.
3. The government should be good opportunities and reserve seat in various government post which help them to improve their social status.
4. INGOs and NGOs must give priority to various support program in this community such as social awareness, interaction, workshop and seminar so that it will help to manage and development.
5. They are found very careless about health. So informal classes on health and sanitation should be provided them.

6. Government should be encouraged and highly prioritized for occupational training such as Rafting training, bee keeping, animal, husbandry and herbal training.
7. They are involved in agriculture sector but they do not have know modern agriculture so government should be designed to teach skills to generate income through improved vegetable farming by utilizing local resource, improved seeds, pesticides knowledge is needed for the income generating training.
8. To encourage income generating activities for the endangered Raji people such as goat rearing program, improved vegetable farming. It should be commercial good rearing training included information on reproduction, goats, dieses and practical knowledge and feeding. It will help to poverty alleviation among communities and increase their living standard and improve the economic condition so it will sustainable development in the rural area.
9. There is lack of national policy for the upliftment of endangered Raji people policy makers, local government organization and non-government organization should be alternative strategies of development in and their role in decision making process.
10. Government has to prioritize the promotion and protection of such occupation and technologies with the participation of the community itself. The implementation of the related legal provisions and the projects for their upliftment are not satisfactory.

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8. What do you grow as seasonal crops in your land ? How much do you produce ?  
a) Muri                      b) Pathi
9. Is the production sufficient to meet the annual requirement of family ?  
a) Yes                      b) No  
If no then How long ? Month .....
10. If not, what other occupation support this problems ?
11. What is your forefather's occupation ??
12. Do you have interest in traditional occupation ?  
a) Yes                      b) No
13. Do you think such traditional occupation should be taught to your children ?  
a) Yes                      b) No
14. If no why ? Give 3 causes
15. What is the main source of income ?  
a) Traditional occupation      b) Job      c) Agriculture
16. What do you spend more money for ? Annual expenditure :

S.N.	Name of items	Annual Cost
1.	Food	
2.	Clothing	
3.	Health	
4.	Education	

17. Don't you think one day your occupation will be danger ? How ?
18. What kinds of problems do you fell in your occupation ?
19. What do you think should be done to uplift your status ?

20. Do you have any pet animals ? No. of live stocks.

S.N.	Types of animals	No	Remarks
1	Cattle		
2	Buffalo		
3	Pig		
4	Gaot/Hen		

### SOCIAL STATUS

1. Types of house :  
 a) Hut      b) Thatched      c) Cemented
2. How many festival do you celebrate in a year ?  
 a)            b)            c)            d)            e)            f)
3. What mother tongue do you speak ?
4. Do you have your own food habit ?
5. Do you have your traditional dress pattern ?
6. System of medical treatment.  
 a) Hospital      b) Traditional      c) Dhami
7. Why you could not sent your children to the school for study ?
8. Do you think your children should have education ?  
 a) Yes            b) No
9. If yes, How much do you expect ?
10. If no why ?
11. Is there any assistance for studies government/any organization ?
12. What is your village politics and the function ? Do you participate in these politics ?
13. VDC provides you any facilities ?
14. Do you knowledge about development ?  
 a) Yes            b) No

15. Do you know that works have been done by various NGOs institutional and government ?  
a) Yes                      b) No  
If yes, have you benefit by it ?

### **CULTURAL STATUS**

1. How do you perform birth ceremony pattern ?
2. Did you celebrate you hair-cutting ceremony ? If yes, how do you do it ?
3. Which type of marriage have you done ?  
a) Arrange                  b) Love                      c) Other
4. How is your marriage system ?  
a) Monogamous    b) Polygamous    c) Like of other
5. What do you think about window marriage ?  
a) Good                      b) Bad
6. What do you thinking about family planning ?
7. Any other noticeable cultural traditional in your community ?
8. Do you prefer inter cast marriage ?  
a) Yes                          b) No
9. Which god do you have worship ?
10. Do you have any change in your religious aspect at present ?  
a) Yes                          b) No
11. What do you expect from the government uplift your socio-economic condition ?
12. If you have any comment and suggestion in this regard, please ?

### **Key Informants Interview**

1. What is their status in this society ?
2. What may be the cause of their escaping from traditional occupation ?
3. Is their income sufficient for their livelihood ?
4. What sort of change have you seen in their cultural and occupation behavior ?
5. Has the social custom been a barrier for their social mobility ?
6. What do their youngsters want in the context of their traditional occupation and culture ?
7. What are the major festivals in this society ?
8. What are the main sources of income and occupation in "Raji" society ?
9. What are the major festivals in this society ? Do you have any suggestion about "Raji" upliftment ?