

CHAPTER-I

INTRODUCTION

1.1 Introduction

Nepal, characterised as an agriculture country has population of 26,494,504(Census 2011) is one of least develop contries in world that is known for its low per capita income of \$ 472(IMF 2013). Low level of literacy rate, high mortality rate, high birth rate, and pervasive poverty are its characterstcs. The large propotion of its population are under poverty line. The population under poverty line is 25.16 % (CBS 2011) but the data is not accurate that how many janajati, Madhesi and Dalit people are under poverty line. Income inequality is the main feature of the country that effects on the consumption pattern of the people. This raises the gap between the poor and the rich in the country.

Nepal is a landlocked country of extreme diversity in terms of ethnicity, language, religion, society, culture and economic developed as well as topography. According to 2011 census record more than 126 cast ethnic groups and 123 languages are found. Chhetri is the largest caste/ethnic groups having 16.6% (4,398,053) of the total population followed by Brahman-Hill (12.2% ; 3,226,903), Magar (7.1% ; 1,887,733), Tharu (6.6% ; 1,737,470), Tamang (5.8% ; 1,539,830), Newar (5% ; 1,321,933), Kami (4.8% ; 1,258,554), Musalman (4.4% ; 1,164,255), Yadav (4% ; 1,054,458) and Rai (2.3% ; 620,004).

Nepal covers 0.03 percent area of World and 0.3 percent of Asia. That is on the southern reigion surrounded by two giant countries; India and China. The total area of Nepal is 147181sq.km that is located between 26⁰22' to 30⁰27' north latitude and 84⁰4' to 88⁰12' east longitude. The averae length from east to west is 885 km and its average breadth is 193 km.

All societies are characterized by inequality, Nepal is no exception. So it is a nation of village inhabited by diverse ethnic groups, speaking different langue, holding different faiths and having different culture, different economic system. Apparently, Nepalese society is a mosaic soociety and and it is rich in its culture diversity. So the entire ethnic groups of Nepal can be divided into three communities as: original Nepalese, Tibeto-Nepalese and Indo-Nepalese races. The original Nepalese tribes include several ethnic groups that have existed in the country from ancient period. The other two groups infiltrated into the country later. The original Nepalese community constitutes to major sub-groups such as Satar, Danuwar, Rajbanshi, Sunwar, Kusunda and Majhi (ibid, p.56-60).

Since Nepali society is a multi-ethnic, multi-cultural and multi-lingual country, one can find a lot of indigenous people in Nepal. They have inhabited Nepal for thousand of years but unfortunately, they are still marginalized wherever they are. They also

have known as first peoples, natives, nomads, tribal, aborigines, and minority and so on. However, there are many such a types of people or tribes in Nepal who have been left behind in the main stream of development. They are still living in primitive stage and unable to meet their basic needs (food, cloths, shelter etc.)

The Doney are one of the Indo-Aryan tribes of Nepal. They live in upper slopes of the hills mainly Sindhupalchok, Kavre, Sindhuli, Lalitpur, Nuwakot, Makwanpur, Udayapur, Dhading and Chitwan district, also known as the upper Mahabharat range. Moreover, the population of Danuwars is in large number also in Sindhupalchok district. They are still living in a semi-nomadic life with miserable conditions. Their socio-economic condition is too poor and education and politics is far from their access. And geographically, they are isolated.

Their occupation is agriculture but it is insufficient to sustain life. However they are still dependent on the agriculture for additional food supply (Ribolli, 2000). These people have their own language, culture, and behavior patterns. They are god-fearing, honest and humble followed by superstition and ignorance.

This study is a focus on socio-economic status of Doney of Sindhupalchok district. Although the Danuwars of Sindhupalchok are the study conducted in Bhimtar VDC which is too remote with low density population of Doney. The study area lies to the North-West of Araniko Highway, the district headquarter of Sindhupalchok.

Human being is paramount living creature animate which explores opportunities and expects to get improvements or betterment of life. In the process of exploring opportunities, they gain knowledge, skills, and experiences which is used for further developments. At any moment of human development in history exploration of possibilities are made which support towards theoretical discourses with reflections of past learning. Unless a solution is provided, human beings have made continuous efforts for positive changes of their life. Accordingly, they came from wild life to farm, industrial, social development crossing different stages.

Considering human adaptation as coping mechanism through technological, organisational and ideological means, this study emphasises the adaptation of Socio-economic strategy by an ethnic group known as Doney living in Doon ecological zone along Indrawoti river basin ecosystem of Bhimtar VDC over time. Major focus of the study was Socio-economic strategy adopted by the Doney as their tradition and changes occurred in their living strategy adopted by them in the context of social and natural milieu that abiotic factors, biotic factors, cultural factors and external factors including corresponding adaptive strategies adopted in the past, present and future strategy to be adopted.

The term Socio-economic can be used in many different ways. In particular, Socio-economic means to ensure food security and attend daily needs goods of family/households through earning. A Socio-economic in its simplest sense is a means of gaining living. It has also been termed as a means of supporting one's existence, especially financially or vocationally. It is understood as job, work, which provides income to live on, especially paid work. Synonyms are sustenance, subsistence, employment, occupation, trade, business, or living, income, source of revenue, means of support, maintenance, funds, or a means of living (Allora Comprehensive Eng-Eng-Nepali Dictionary). According to World English Dictionary, it denotes occupation or employment.

Socio-economics essentially revolve around resources, technology, social relationships. These resources cannot be disconnected from the issues and problems of access and changing political, economic and socio-cultural circumstances. Socio-economics are also about creating and embracing new opportunities and learning experiences. While gaining a Socio-economic, or attempting to do so, people may, at the same time, have to cope with risks and uncertainties, such as erratic rainfall, diminishing resources, pressure on the land, changing life cycles and kinship networks, epidemics, chaotic markets, increasing food prices, inflation, and national and international competition. These uncertainties, together with new emerging opportunities, influence how material and social resources are managed and used, and the choices people make.

The Doney are an indigenous mongolid ethnic group in Nepal, who call themselves Rai and Doney. They have their own religion, culture, tradition and language. They follow the Kiratism and Nature worshiper as their way of life. They have been residing mainly in the Doon hilly region and inner terai region since the time immemorial. They have the high density of population mainly in the Udayapur, Sindhuli, Kavre, Sindhupalchok, Makwanpur, Dhading and Lalitpur. In the recent time, they are migrating and have been settling in Terai. According to national census 2011, the population of Doney 84,115, this is 0.31% of total population. Out of it female are 44129 and male are 39986. Out of the total Doney population (84115), 7278 (9%) are in urban, and 76837 (91%) in rural areas. Among them, a total of 3659(4%) are in mountain, 38607 (45%) are residing in hills, and 41849 (51%) in *terai*. The population distributed in the regions are as follows: 26951 (32%) in eastern region, 56957 (68%) in central region, 133 in western, 43 in mid-west, 41 far-west.

This is a study report on socio-economic of Doney community, one of the ethnic groups (indigenous nationality) of Nepal. The study intends to bring information regarding the Socio-economic of Doney of Bhimtar VDC, Sindhupalchok district,

which is a hill district. Information collected from various sources both primary and secondary have been analysed and produced this study report.

The aim of this study is to highlight the income, consumption(expenditure) patterns of Doney community of Bhimtar VDC, Sindhupalchok, Nepal. also attempts to examine and understand to the extent possible their socio-economic realities and underlying concerns that are responsible for causing an impasse they are yet to overcome. The socio-economic and basic requirement such as cloth, food, education, health and selture of Doney's have also been analysed and incorporated. On the other hand, very few rich people are luxurious life. The people marginal propensity to consume (MPC) of the poor is very high and saving is almost zero. This situation leads to continue the unequal distribution of income. In the process, various levels of participation were sought. This chapter comprises background, statement of the problem, objectives, significance, conceptual framework, limitations and organisation of the study.

1.2 Sustainable Socio-economic:

The Socio-economics approach originates in the development of richer understandings of the dimensions of poverty, such as the sustainable human development approach adopted by UNDP, and the concept of capitals and capabilities of Amartya Sen. In some quarters (FAO) this is now being referred to as people-centred development (PCD). In the definition used by the UK's Department for International Development (DFID):

Sustainable development is key issue in the world today which depend on sustainable Socio-economic. A Socio-economic comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A Socio-economic is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

Sustainable Socio-economic security is a precondition for a stable human population, a prerequisite for good husbandry and sustainable management, and a means of reversing or restraining destabilizing processes, especially rural to urban migration sustainable Socio-economics are seen as a means of serving the objectives of both equity and sustainability. Sustainable Socio-economics also provide the resources and conditions for the enhancement and exercise of capabilities. Redefining the WCED panel definition, they proposed following working definition of sustainable Socio-economics which gained more popularity in the field.

A Socio-economic comprises the capabilities, assets and activities required for a means of living. Socio-economic is sustainable which can cope with and recovers from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable Socio-economic opportunities for the next generation, and which contribute net benefits to other Socio-economics at the local and global levels and in the short and long term.

Human capabilities are important for managing Socio-economic and sustainable Socio-economic for human population which helps for optimum and best utilisation of existing resources. It is basic strength for human being in evolving their Socio-economic strategy. With the capabilities human population can adapt sustainable Socio-economic strategies of individual households and communities maintaining ecosystem.

1.3 Statement of the Problem (Situation)

The problem of developing countries is poverty and economy of Nepal is dependent on agriculture caused by low level of income, unemployment, corruption, lack of policy implementation, unequal distribution of income. Most of people live in rural areas where the quality of the rural people is very poor. Even after the government plan, economic development, living standard is still unchanged. Therefore our countries very weak economic and resources are main causes of income inequality and poverty.

As stated above, the Doney is one of the indigeneous tribes of Nepal. The Doney have contributed equally to the well being of motherland as other Nepalese. In Sindhupalchwok district, Doney are the oldest indigenous tribes of this area having their own tradition and culture. The contemporary picture of Sindhupalchwok is not complete, if we neglect the contribution of Danuwar people.

After 1950 A.D., many things changed in Nepal very rapidly through the development activities, but the Danuwars have been neglected in all aspects of development.

The Doney are still living secret and as an agriculture life dependent on the farming and food gathering especially in Sindhupalchwok district. The Doney live in upper hill near jungle and are agriculture. There is not productive land but steep slopes, as a result, there is not sufficient production of food to maintain livelihood for the whole year. There is neither cottage industry nor income generating activities. Many of them have not yet got land certificate and citizenship certificate too. According to report (2011) of the Nepal Doney Association, aged over to receive citizenship certificate 95% Danuwars have no certificate. They are unknown (no awareness) about

health education, civil rights, family planning and local development etc. Many of them are illiterate and unemployed. Due to the growing population, uncultivated land, illiteracy, unemployment. Destroying by flood and slide and lack of adequate sources of livelihood their living condition is deteriorating day to day.

The study will mainly raise the following questions to address the problems seen in Doney community in Sindhupalchok.

-) What are the economic conditions of the Doney tribes in Sindhupalchok?
-) Do they have their own indigenous skills and resources of livelihood?
-) Why the Doney people of Sindhupalchok district live in condition?

Undoubtedly, any human group residing in different parts of Nepal like mountain, Doon, hill and terai are not an exception to such global trends. For instance, much of the plain areas was under forest and was sparsely populated until the beginning of the twentieth century. Due to malaria eradication, resettlement programmes, construction of highways and bridges combined with other pull and push factors, the terai forests started to be cleared for settlement. As a result, the land-hungry hill migrants outnumbered the indigenous people of terai and inner terai (Ghimire, 1998; Shrestha, 1990). On the other hand, conservation policy of the government combined with administrative procedures and developmental interventions have led to the erosion of the indigenous peoples' customary right to natural resources which is vital for their survival (Poudel, 1998).

The constitution of Nepal has accepted that, Nepal is characterised with multi-ethnic, multi-lingual, multi-religious, and multi-culture (constitution 2063). Unfortunately, all of these castes, ethnicities, language, and culture have not been fostered in equal footings. The Dalits, women and the ethnic groups are marginalized from the mainstream of national development process due to the discriminatory practices exercised on the basis of gender, caste, ethnicity, geography and religion from centuries. As a result the discriminated groups are lagged behind in the social, economic and political spheres. As result, Nepal is facing a serious problem of conflict and political instability which have strong correlation between the patterns of insurgency, poverty and discrimination.

Nepal is rich in terms of natural resources and human power, which could be utilized in its development activities. Due to the geographical landscape, natural beauty of Doon/Himalayas, hills and flat land, cultural and bio-diversity, there is ample opportunity of tourism development. The human power could be utilized in the

development activities through promoting of existing knowledge and skills of different group of peoples. There are plenty of natural herbs and industrial raw materials, which could be protected, promoted and used for human uses.

Unfortunately, Nepal has fallen into one of the least developed countries in the world, where majority of people are compelled to live in poverty, drought/lacking and miserable condition. As there are not enough employment opportunities, an atmosphere of frustration, dissatisfaction is taking place in the country, which may be ascribed as leading to the conflict. Behind the creation of such situation, past state authority and policy adopted by them is fully responsible. Nepal is a multi-ethnic, multi-lingual, multi-cultural nation of which the development of the nation depends on all these factors.

The ethnic groups, Dalits, women are the disadvantaged groups of Nepal. The ethnic groups comprise more than 37.2% of the country's total population. Despite comprising such a large segment of the population, the groups have been systematically marginalised and discriminated by the policies, laws, and activities of the state. This is particularly with regard to state adopted unitary regime policy adopting one language, one culture policy neglecting diverse cultures and languages. The language is not only for communication among each other but it plays a vital role in development like acquiring information, sharing ideas/experiences, capacity development which leads towards leadership development and participation in the development process. Religion and cultural practices are connected with their social, economic activities. Often discriminatory policies were adopted on accessing education, accessing resources and decision making process. As a result, many are disadvantaged in the political, economic, social, cultural and educational sectors.

Poverty is more widespread in rural areas and that it is deeper and more severe among women, ethnic groups, Dalits and those living in backward areas. Different evaluation has stated that the fall short was due to the absence of effective policies for ensuring social and economic inclusiveness, resulted the poor and deprived communities could not come to the mainstream of the development process.

The state has not adopted proper way of addressing the causes of the diverse cultural groups as a serious issue. The diversity of nation has not adequately been emphasised or addressed in Nepal whereas the advent of globalization, the unique characteristic of the ethnic groups such their mother-tongue, indigenous knowledge and skills, tradition, customs and distinct culture have been undermined, mainstreaming of them has not been exercised satisfactorily. Though much assurance, commitments have been shown by different governments, political parties during vote, no remedial actions have been materialised.

In Nepal, National planning (Five year Plan) system was adopted in 2013. Presently 12th (interim plan) plan is being implemented and implementation period is almost completed. Though the past plans were focussed on physical infrastructure, tourism, industries, employment creation, economic growth, and poverty reduction, no satisfactory achievements have been made against the plan. Instead of reducing poverty was increased, gap between rich and poor was widened, social discrimination (caste, gender, ethnicity, rich and poor) was not controlled, corruption was in increasing trend, no employment opportunities was created, no improvements were seen in marginalised groups of people life. There was no sign of good governance.

The National Foundation for Development of Indigenous Nationalities (NFDIN) Act 2058 has been promulgated for social economic and cultural development, uplift and equal participation of indigenous nationalities (ethnic groups) in the mainstream of national development. Following the Act, NFDIN recognised 59 ethnic groups of Nepal as indigenous nationalities, who are enlisted under the Act. Doney is one of the groups among 59. However, there are still many groups are left out from the enlistment. With aiming to support Indigenous Nationalities (INs) in their development process NFDIN Office has been established and taken its small initiatives. Specifically, NFDIN has given focus towards language, culture protection, promotion, income generation activities, education (scholarship for students from poor family and curriculum development in mother tongue) for enlisted groups. But the initiation is very small in the comparison of the problem. The groups which are out of enlisted under NFDIN act are still neglected from taking part in their development process.

Despite being a part of the Nepalese society, the Doney community have been systematically marginalised and discriminated by the policies, laws, and activities of the state. As a result, majority of them are disadvantaged in the political, economic, social, cultural and educational sectors.

The umbrella organisation of Indigenous Nationalities “Nepal Federation of Indigenous Nationalities (NEFIN)” has classified Indigenous Nationalities (INs) into 5 categories and the NFDIN has recognised and brought into practice while formulating its plan/policies and implementation. The categorised 5 groups that are: 1) endangered groups; 2) highly marginalised groups; 3) marginalised groups; 4) disadvantaged groups and 5) advanced groups. Doney are falls under highly marginalized groups. Major composite indicators of classification are taken as: literacy rate, housing, land holding, occupation, language, education level (graduate and above) and population size. (NFDIN)

Studies and research have pointed out that the outcome of this history of exclusion is a situation where Dalits, ethnic, women continue to be treated as second-class citizens. So, many of them face persistent violation of their human rights and fundamental freedoms. The World Bank's report on gender, caste and ethnic exclusion in Nepal, examines poverty outcomes using indicators of economic well-being, human development, 'voice' and political influence. The report says 'Political poverty is manifested in the main political parties' failure to increase participation of the marginalised and disadvantaged groups in governance institutions'.

Nepal Living Standard Survey presented that absolute poverty was decreased from 31 to 25 during the 10 years period due to various reasons: opportunity encasement and flow of large amount of remittances into the country. However, during the same period the difference between the rich and poor (gini coefficient has increased from 0.34 to 0.41) was seen increased. (Interim Plan, NPC). High incidence of poverty was found among *dalits* (46%), hill ethnic groups (44%) and Muslim (41%). The condition of Doney was unknown which could be still miserable.

There is difference between rich and poor household's income, consumption, expenditure and saving patterns. The rich households receive high level of income and enjoy luxurious life but poor people are socially excluded group. The poor people are deprived from the consumption of national facilities and opportunities provided by the government.

1.4 Objectives of the Study

The general objective of the study is to obtain knowledge about the Socio-economic status adopted by Doney community in terms of what and how they have adopted for their living strategies in the past, present as well as possible strategy for future. What were their challenges, experiences learnt and on the basis of the learning/findings what remedial actions could be recommended for improvement in their living, etc. The objective had to be met by carrying out a case study and analysis of Doney community present socio-economic status study of Bhimtar VDC.

The specific objectives of the study are as follows:

- © To compare the socio-economic condition of the Doney and other ethnic

1.5 Significance of the Study

This study has tried to understand the living situation of Doney of Bhimtar VDC, Nepal. It could be helpful in recording basic information of one of the little exposed

ethnic group's situation and their Socio-economic issues. This study has covered the common issues of them rather than individual issues of each individual Doneys. The Doneys' population is 84115 and is scattered in more than 56 districts. They are settled in all five development regions and three ecology regions (*tarai*, hill, doon, mountain). The experiences and issues of the Doneys settled in different areas may differ from one another. So there is sample opportunity of study in different aspects in the different districts and geographical regions.

1.6 Organisation of the Study

The study is on the following format: the first chapter is the introductory chapter. Chapter II presents a review of the existing philosophies of socio-economic condition. This chapter also covers the review of various literatures/documents related to the study. Chapter III explains the methodology of the study which includes rationale of the study, research design, and sources of information, data processing/analysis, and limitations. The methodology also includes the tools/technique used. Chapter IV presents a background of the study area. General socio-economic and geographical setting of the study area is sketched in the chapter. The central purpose of Chapter V is to obtain the objectives of the study through analysing, and discussing of the data. This evaluates the situation of target groups in terms of their living strategies, natural resources. The chapter has attempted to evaluate the Socio-economic pattern and also include the evaluation of the implications of the local policies on the Socio-economics and adaptive strategies of the households belonging to Doney community and other ethnic. Chapter VI includes conclusion and recommendations.

1.7 Limitation of the Study

The study has following limitations:

- i. This study is focused only Socio-economic condition of Doney community, in Bhimtar VDC of Sindhupalchok district.
- ii. The findings of the study may not represent the other parts of Doney community.
- iii. This study is based on primary and secondary data. So any distortion of the reality from this study may be due to the biasness of the respondents.
- iv. Only economic variables such as income, income and wealth inequalities is analyzed.

CHAPTER-II

LITERATURE REVIEW

2.1. Concept of Literature Review or Relevant Works

Literature review of relevant work/documents is a very essential step to develop ideas as well as analytical framework for the study. It provides knowledge, ideas and concepts required to address the issues systematically. This chapter reviews previous works relevant to this study which include general overview of studies carried out in Nepal and outside Nepal. Similar studies with the respective community (Doney) carried out in Sindhupalchok, kavre, udayapur, sindhul, makwanpur were also reviewed.

Prior to the field information (primary information) collection, a thorough study of different documents related to the Doney and Socio-economic strategy including socio-economic, political issues were made. Particularly, the study documents, publications that were available and of relevance to Doney community were studied and the information incorporated in the study report. National census report, research/study reports carried out by different scholars, journals were studied under literature review and analysed, and compared with the field information.

Several studies have done on and about Danuwar community. Many foreign scholar and Nepali sociologist and anthropologist, economists have research about it. Some of them reviewed and presented thier opinion here to understand the socio-economic trends of Danuwar caste.

2.2. Review of the Theoretical Approaches

Geography and ecology zone is basically the study of the relation between society and environment. The discipline looks at how society shapes, alters and increasingly transforms the natural environment, creating humanised forms until a complex natural-social landscape results. The relation between society and nature is a complex of interactions which call for abstraction and theorization. There are several levels of generalization: metaphilosophy, philosophy, theory and practices. All are divorced from real geographical phenomena and material practices by mental processes of simplification, generalization and essentialization (Peet, 1998). Metaphilosophy is the link between world views and cultures as well as thinking organised around philosophical concern. Thus meta-philosophy refers to attempts at thinking the fundamentals of existence: the presence of god, the meaning of life, the truth of thought, the emancipation of humanity (HL Koirala).

Johnston (1984) says that the philosophy is an abstract way of thinking and any practitioner of an academic discipline undertakes research within a framework provided by a philosophy of that discipline. It involves the consideration of methods of reasoning and argument and therefore, the philosophy of a discipline or group of disciplines, involves the study of the ways in which work is conducted within the disciplinary boundary. The central element of a philosophy is its theory of knowledge which provides answers to the fundamental questions. Four aspects of knowledge are covered by epistemology: its nature- what it is that one believes; its type- such as knowledge by acquaintance and knowledge by description; its objects – the facts that are the subject matter of knowledge; its origins (Johnston). Ontology, which is the theory of existence or what can be known, allocates with epistemology in the philosophical framework. Therefore, every disciplinary philosophy contains a framework of both an epistemology and ontology together with methodology indicating rules and procedures of how information can be collected and organised. No research takes place in a philosophical vacuum. Harvey (1969) emphasized that geography must take both methodology and philosophy into account and concluded that methodology without philosophy is meaningless.

According to HL Koirala the philosophies suggested over the centuries that can be categorized as follows:

Empiricist approach: its epistemology is that we know through experience and ontology is that the things we experience are the things that exist. The methodology for this approach simply requires a presentation of the experienced facts. Most disciplines have originated with empiricist practices, which prevailed during the late nineteenth and early twentieth and human geography was no exception. It was based on collection and organisation of materials about places and was widely used in the development of two schools of thought (environmental determinism and possibilism) relating to physical environment and human activities on the earth's surface. The presentation of two sets of information through empiricism helped to continue a debate on the supremacy of one on the other till 1960s when the theoretical and quantitative revolution influenced the philosophy and methodology of the subject subsequently.

Positivist approach: It is based on the epistemology that knowledge is gained through experience, which requires that the experience be firmly established as verifiable evidence on which all will agree. Its ontology is thus one of agreed evidence and its methodology is one of verifying factual statements by what is often known as 'scientific method'. Therefore positivist approach is involved with the making of empirical generalization, statements of law-like character which relate to phenomena that can be empirically recognized (Johnston, 1984). Social philosopher August Comte, the proponent of positivism, believed that the scientific methods could be

applied to the social phenomena; it can be the basis for predictions and realization of causal variables. After Second World War, there was much influence of the positivist concept of science in human geography. The quantitative revolution provided statistical tools and techniques to verify the fact as well as testing of hypothesis strengthening thereby the concept. As a result even today, certain aspects of the approach are emphasized as mandatory steps for research such as measurement, data collection and statistical testing of hypothesis. All the important theories (central place theory, land use theory, industrial location theory, urban social theory and spatial interaction theory) developed in the discipline are inclined to the positivist approaches.

Humanistic approach: its epistemology is that knowledge is obtained subjectively in a world of meaning created by individuals and its ontology is that what exists in that which people perceive to exist. Its methodology involves the investigation of these individual worlds and it emphasizes individuality and subjectivity rather than the replicability and truth (Johnston, 1984). The basic feature of humanistic approach is its focus on man as a thinking being and its aim is not to increase predictive and explanatory power but to improve understanding. Idealism, behaviouralism, phenomenology as well as existentialism are some of the common approaches in the line of humanistic thinking.

Most of the researches undertaken by human geographers seem to follow three main approaches that are: positivism, humanism and structuralism. Although approaches like postmodernism, post-structuralism and feminism are also being adopted by some geographers, these are yet to gain wide acceptance because of absence of well defined epistemologies. There is therefore debate as well as conflicts among human geographers in adopting the most relevant philosophy in their research. Some of the followers of a particular approach are prepared to accept certain elements of other approaches, while most have remained firmly aligned to a single approach only. Johnston (1996) questions whether the approaches they represent be accommodated in a single or pluralistic approach in human geography, or must they remain in the possession of separate, irreconcilable approaches?

Positivism is much harder to integrate with the others, because of its emphasis on objectivity and empirical generalizations. The focus of positivism and humanism can however be amalgamated (mixture) as per the nature of the study. Johnston mediates the negotiation by arguing that although individuals are not relevant in the process of unfolding the general pattern, the use of quantitative approaches in manipulating data and humanistic approaches in understanding relevant decisions may be justified. In the same way, human geographers interested in the study of the details of space and place

may operate within the frame of a theoretical structure and may use elements of other approaches to achieve the links (HL Koirala).

In the background stated above, the present study attempts to take advantages of all the three approaches: positivism to generalize the phenomena, humanism to analyze the individual decisions and structuralism to understand the structure, process and pattern of phenomena operating in the area.

Living being has intimate relationship with the environment for their living. Accordingly, human adaptation to environment has been a subject of enduring interest throughout human civilization. In the eighteenth century, the determining role of environmental factors was not emphasized. Rather, more emphasis was given to the self-maintaining system of nature. Malthus (1798) was a noteworthy figure among the social thinkers having such a view. Turgot (1798) was also another noteworthy figure among the social thinkers having a similar view. Turgot (1727-1781) and Robertson had talked about the adaptive response of mankind to their environment (quoted in Moran, 1990).

In his book "The Origin of Species (1859)" Charles Darwin propounded the theory of natural selection. According to the theory, those organisms which are able to survive and reproduce in a given environment, are well-adapted and perpetuate themselves to the days to come while the less adapted species will be in insignificant numbers and disappeared.

Ernst Haeckel (1868), who coined the term ecology, also mentioned and stressed the process of adaptation in the definition of ecology which is as following:

Ecology is the totality of relations of organisms with external world, with the organic and inorganic conditions of existence; what we have called the economy of nature, the mutual relations of all the organisms which live in a single location, their adaptation to the environment around them, the transformations produced by their struggle for existence (Heyward's words, 1994:26).

Similarly, Marx has opined –in the first instance, these real (flesh and blood) men are physical organisms with physical needs. Like all other natural organisms, men, in order to survive, must enter into a metabolic (capable of change) relationship with nature. Men survive and develop only by interacting with nature, and this interaction, being the basis of their life process, is indispensable under any social circumstances (Marx, quoted in Zetlin, 1968:97).

Marx argued that men, however, unlike all other animals, do not simply take from nature what they need for maintenance of life; they produce their means of subsistence

reducing their immediate dependence upon natural conditions. He has regarded labour activity of men not merely as adaptation but a conscious and purposeful transformation of natural conditions. Marx's materialist approach is relevant to sharpen the framework of analysis in this study i.e. the interaction of men with nature determine the character of social relationships, while the character of their social relations determines the mode of interaction with nature. In other words, the mode of production in material life determines the general character of the social, political and spiritual processes of life (Marx, *ibid*).

Unlike the dialectic interplay between social factors and environment, the theoretical approach known as environmental determinism developed by Ratzel and Semple, maintained that all aspects of human culture and behaviours are directly caused by environmental factors. For instance, the Tasmanians, who lived on an Island not unlike the one inhabited by the English made no ships and the Arabs who had wandered that vast lonely desert for thousands of years were monotheist.

The environmental possibilists view that environment does not directly cause specific cultural developments; the presence or absence of specific environmental factors place limits on such developments by either permitting or forbidding their occurrence. Kroeber (1939) has given a seminal example of Indians of north-western America. They could not adopt maize cultivation as practiced by their southern neighbours because of the frost, while the maize required frost-free season of at least four months.

According to the argument of Toynbee in his book "A Study of History" (1947) the development of human civilization (culture) could be explained in terms of their responses to the challenges posed by environment.

The model of cultural ecology proposed by Steward (1955) is often thought as a milestone regarding the adaptation of local people to their environment. Instead of accepting or rejecting earlier approaches, he posited that there is dialectic interplay between certain features of culture and specific environmental factors. According to Steward (1955), the cultural cores are the constellation of technology, demography, economic arrangement and social organisation which has more adaptive significance. The Shoshone Indians of Great Basin Plateau, for example, used simple technology like digging sticks to exploit the scarce and scattered resources in the semi-desert areas. Due to the simple technology, they could not get sustainable and sufficient food supply which led to their flexible group formation, lack of permanent leader and the size of the group.

Geertz (1963) applied and developed Stewardian model somewhat differently. He compared the demographic features, mode of subsistence, labour demand and system instability in terms of the type of ecosystems. He demonstrated the demographic

disparity between Java (480 person/sq. km.) and outer islands (25 persons/sq.km.) due to differing patterns of adaptations employed in the two regions, which, in turn, is related to their environment. In Java, there is fast moving river system that carries large quantities of nutrient-rich sediments from the fertile young volcanic slopes down into the paddy fields, while in outer islands there is slow-moving river system carrying only light sediments. The former river system has offered few opportunities for Swaha cultivation demanding large amount of human labour whereas Ladang (Swidden) cultivation is practised around the slow-moving river system that requires relatively less amount of human labour resulting in low population density and scattered settlements (Simkhada).

Harris (1966) came in the scene bringing another more materialistic approach in cultural ecology. He argued that the technological means of adaptation is the prime mover of cultural evolution. In his book, cow, pigs, war and witches (1968), Harris has shown that Hindu's reverence' towards cow is determined by their ploughing technology and the existing environment. Thus, Harris has attempted to show functional adaptation of Hindu culture to their environment (Rambo, 1983; Orlove, 1980; Milton, 1997, etc.).

It is necessary to mention that religion/rituals excluded by Julian Steward from his concept of ecologically adaptive cultural core was seen by Rappaport as playing a vital role in regulating the Tsembaga population and other components of the ecosystem.

After the adoption of ecological approach, it was thought that the tendency in social/cultural anthropology to study societies as if they were isolated and self-sufficient systems was ended. However, Rappaport also demonstrated the Tsembaga population less affected from outside World, while anthropological study of any human population is not expected to overlook the broader outward linkages of the population, which is an integral part of an open system rather than close system (Moran, 1990; Bennet, 1976).

Scudder and Colson have studied the Tonga tribalists' adaptation after their resettlement following the construction of Kariba dam in Kenya. Prior to their relocation, they were well adapted to the climate and land features. The dam flooded their home territory and the government forcibly resettled them. As a result, they required new resources and methods of agricultural production and cope with the shocks and hazards of new habitat and new set of tribal neighbours, all of which required a series of psychological, socio-cultural and biological adjustments. Due to the consumption of new food and vegetables, the mortality rate was increased after the resettlement (quoted in Bennet, 1976:100).

Showing the importance of human factors along with international causes, Iijima (1984) has attempted to show that a fairly well-established mode of ecological adaptation will be very difficult to restore the older orders if the impact from the outside is too big to the native people and society. The Tibetan speaking seminomad Dolpo and the Thakalis in the upper Kaligandaki valley used to subsist themselves by agriculture, pastoralism and trade in the unfavourable natural settings. The Dolpo used to exchange food grains and other materials with the Thakalis and the Thakalis purchased salt in return, and had monopoly on salt trade. The Dolpo people used to graze their cattle in the Tibetan pasture during the snowfall in the winter. But after 1959, the Chinese government closed the border and consequently, several Dolpo people along with the livestock died of the cold that also severely inflicted the economy of Thakalis.

Paulik (1971) attempted to show the nature of socio-natural systems under modern conditions of macro-social forces and relations. During World War II, the American demand for fish caused the initiation of fishing industries on a commercial basis in the Peruvian Coast. Following the war, the American demand collapsed and Peruvians developed a fishmeal and oil industry as substitute. The new field gained an economic boom and unprecedented development of dockage and processing facilities all along the arid Peruvian Coast.

As the enterprise became rapidly overcrowded, over-exploitation of fish resulted in the decrease of the available stock. Since the birds of the coastal strip also depended on the anchovy food, and since men had collected the guano for fertilizer, the new fishing industry threatened the guano industry by reducing the food of the birds. The people dependent upon guano industry, as a result, began attacking the birds, which further threatened the guano industry. Consequently, the government began a sanctuary policy, which worked well (Simkhada).

Similarly, the government formulated restrictive rules and regulations to protect the fish supply and instituted ways of harvesting the right amounts of fish and guano to maximize and sustain the yield. Due to the meteoric rise of fishery business in the 1950s, it became the source of almost 55 percent of Peruvian foreign exchange. As foreign nations had been involved in the system by purchasing the fishmeal and other products, the Peruvian masses started to go hungry. Furthermore, the fishmeal began to be processed in the United States into human foods, which is then sold back to Peru. The markets causing severe fluctuation of the income of the fishing population largely governed the sale (Simkhada)

Orlove (1980) has mentioned McCay's study of adaptive strategies among Forgo islanders. They adopt, according to McCay, intensification and diversification responses to a period of decline in the nearby fisheries and outside intervention by

governmental agencies which made the environmental problems more severe. Similarly, Orlove has also cited Forman's study of the Raft Fishermen in Brazilian village. As the study has been carried out from the perspective of Orlove's actor-based model of adaptation, Forman has shown why the fishermen retain raft fishing where boats, which would permit larger catches, are also available. The study examines the local population by placing it in the context of extra-local economic and political systems. If the change in fishing techniques took place, the local elite would be able to dominate the fishermen even more thoroughly than they currently do. Moreover, the fishermen accurately perceive that they would have an absolutely as well as relatively smaller share of the total catch even if shifting the boat fishing increased the catches (Simkhada)

Describing different types of adaptation, Hardesty (1977) opines that the focus of anthropologists should be on the adaptive response of individuals or groups by means of cultural behaviour. He has specified that human adaptation takes place through three kinds of cultural behaviours, viz. technological, organisational and ideological. They help humans adapt in at least four ways: 1) by providing basic solutions to environmental problems, 2) by improving the effectiveness of those solutions, 3) by providing adaptability, and 4) by providing awareness or recognition of environmental problems.

After World War II, colonialism took the development and the process of modernization, which the capitalist societies of the west went through, has been replicated globally. Because of this global wave, the so-called underdeveloped societies are facing outward intervention more and have not developed as expectedly. Some theorists have critically commented about these global phenomena (Simkhada).

Baran (1982) has dealt with the morphology of backwardness and regarded the development and underdevelopment as a two-way street: the advanced capitalist countries expropriating economic surplus from backward countries with whom they traded and later colonized while the underdeveloped countries adding the ascendancy of the west. Baran stressed on the deterring internal production structure and paralysing effect of western capitalist countries on the backward countries by enkindling aspiration, envies and temptations (Simkhada).

Similarly, Wallerstein (1974) argues that analysis must begin with the social systems regarded as totalities. According to him, in history there are only three identifiable sorts of social systems: closed local economies, world empires and world economies. Describing the historical development of world capitalist system, he has classified the countries in the world in three categories in terms of specialization and exchange viz. centre, periphery and semi- periphery. While Frank (1967) sharpened the Baran's analysis and expanded, formalized and popularized the theory of dependency and

underdevelopment. With the example of Latin America (Chile and Brazil), he has shown the chainlike expropriation of economic surplus by the capitalist metropolises. The chain stretches from poorest landless labourers, up through landlords, regional elites, national elites and finally joins the and underdevelopment are the two faces of the same coin. In other words, the underdevelopment of the Latin America is not due to the survival of traditional social structure and lack of capital. On the contrary, underdevelopment was and still is generated by the very same historical process, which also generated economic development; the development of capitalism itself (Simkhada)metropolitan capitalist centres. His fundamental argument is that 'economic development

2.3 Overview of Relevant Literature

Probably, Kirkpatrick, with his book 'An Account of the Kingdom of Nepal(1811) is the first scholar who writes about Nepal and encouraged others to establish a tradition to study in Nepal. The other foreign scholars, mainly, such as Hodgson(1848), Hitchcock(1966),

Caplan (1970), Ortner (1979), Macfarlean (1979), Blakie, Cameron, seddon (1980) etc. have made a study on Nepal and Nepalese societies whose contribution are also most valuable for us.

After the establishment of democracy in 1951 foreigner as well as Nepalese scholar began to study on the different fields of Nepal. Especially, when the sociology course was started to teach in Tribhuvan University in 1981. It provided further more encouragement the scholars to study about Nepal and Nepalese society.

In the Nepalese context of scholar, DorBahadurBista is the firstpioneering scholar who made and attempt to draw an ethnograppicture of danuwar giving some information on their origin ,biliefsthe socio-economic status of the Danuwar in detail.

Soveet, Preem in his book ' TheHappyness in Wilderness' (1992) also mentions about cultural pattern &interesting aspects of Danuwar with a naturalistic pointof view. He writes-"in the mid-hill region,roundaboutnmidmahabharat hill there is an ethnic group which is secret.They live as free as a bird &happy as nature.They don't feel any hardness&troubleness on their poor & natural life&keephappy always"(soveet,p 1992)

Gurung, G.M.one of the pioneering scholar, whose efforts to recognize the Danuwar are important contriibutions. He ,in hisbook'TheDanuwar:As study in continuity & change'(1989) presents their social profile in terms of their ecological setting, economy religion & social organization in relating to their changing life & it gives deep information how Danuwars are still facing food shortages each year & are being exploited by the moneyleader.But it is not specific study in nature.The another book,written by Gurung,'Report from a Danuwar village(1995)is another important

work in which mainly analyzes the ethnics background & socio-cultural economic adjustment of the Danuwar. This analysis is based on his field notes.

Similarly, *People of Stones: The Danuwar of Central Nepal* (1985) by N.K. Rai, is another pioneering work in those respects. One can understand about subsidiary economy of the Danuwar, their traditional modes of subsistence, history of land tenure, cropping patterns etc. in detail from this book. A latest study has been done by Manandhar B.P. (2000) who also made an attempt to explore the Danuwar of Sindhupalchok through ethno-biology. Likewise, the different travel account research reports & books on the Danuwar such as field trip report to Danuwar in Lalitpur by Dor. Bdr. Bista; Danuwar Development Program Bulletin has helped in understanding the different aspects of Danuwar of Nepal.

Thus, although there are numerous scholars & researchers who have done study on Danuwar from different angles in different situations & places but there is no separate literature & publication on the socio-economic study among the Danuwar people especially in Sindhupalchok. Even though an attempt was made by Gurung G.M. (1995), it is quite appreciable contribution for Sindhupalchok but it is also not a specific study in nature. However, this research will be purposefully different.

2.4. Empirical Studies (Field Experiences)

Field survey was conducted for five weeks during September-December 2011. At the beginning (September), it was rainy season, which was not suitable from the point of weather. However, the remaining seasons were suitable for field survey work. Though it was off season for agriculture farming, the majority of Doney families were depending on daily wages for their living and it was also near the major festival season (Dasain, Tihar, Udhali, etc). Given this, majority of the Doney were engaged in various wage labour activities. Keeping in view such circumstances, the field survey was carried out without hampering the informants' work. Accordingly, meetings, interaction activities were held in the morning and evening with the consent of the concerned people. The researcher also hired local assistants from the community itself in the survey area to cope with the difficult situation and to ease the situation for household survey. Further, these assistants were helpful in organising the focus group discussions and the interviews with the key respondents.

The work initially intended to cover at least 20% of the entire Doney population of Sindhupalchok. But due to various constraints including time it could not do so. Only 10% population has been covered. The proposed study area included ward 5 of Damauli (Byas VDC) of Bhimtar VDC, Sindhupalchok district. The size of the study had to be reduced. However, considering the difficulties faced by the researcher during the field work due to unforeseen situations, the two *toles* of Damauli VDC that have been covered are found to be sufficient so far as the aims and objectives of the

study are concerned. In addition to Sindhupalchok, similar information were collected from Nawalparasi, Chitwan and Sarlahi districts as cross-check.

From the field visit there has been acquired some significant knowledge on several issues related to Doney community. The respondents were very cooperative during field information collection when they knew the purpose, the process of the study and became curious about the information. This made the work of the researcher easier. As once or twice some researchers had already visited the study areas before, the people of both the areas knew about research to some extent. Particularly, in Baireni of Sindhupalchok, a researcher (Subba) had visited 23 years (1989) years before. So, more or less the people were aware about research and about how to provide information. The people were enthusiastic to share information. The people were even very curious about the issues of research and shared their ideas freely and positively.

The respondents did not hesitate and refuse to share their personal knowledge and information during the time of information collection. A brief talk before the task to convince them that the information shared would not be **divulged** and secrecy would be maintained, worked positively. Both male and female respondents including children and the elderly from the communities participated in the interaction.

As most of the Doney households were living below poverty line, some of them were found to have a tendency to hide property or to reduce their income. In certain cases, some correction/modifications were made of individual information by cross-checking in group and focus group discussion on the basis of their knowledge about the matter. Interesting results occurred in the evaluation of shelf status: some of the households expressed themselves to be very poor and as having no property, but the other informants divulged their actual economic situation. In sum, it can be said that the interaction with the people in the local environment was by and large fruitful and the moments passed there were exciting, joyful and memorable.

2.5. Conceptual Framework

Man-environment interaction or the understanding of how human beings adapt to their environment is a subject of long-lasting intellectual exercise. Different models and approaches have been used in anthropology as well as in human ecology to describe subsistence economy, human behaviour and cultural features in terms of environmental influences (Rambo, 1983; Moran, 1990, Hardesty, 1977; Milton, 1997; Anderson, 1973, etc.). Environmental determinism is one of the several popular approaches in this regard. According to the deterministic school, all aspects of human culture and behaviours are caused directly by the environment in which they live (Rambo, 1983; Miller, 1979). Environment is, of course, the base for both human

existence and creation of all cultural features; however, all of them are not determined by environmental factors. The argument of this school is based on a simple idea (Milton, *ibid.*) and at the same time it is not specific.

Unlike determinists, Environmental Possibility view that environmental factors limit the adaptive possibilities for a given culture but do not determine which adaptations or choices a society makes. They recognise the importance of such environmental features as climate, topography, and available natural resources. They also give greater stress to historical and cultural factors. To sum up, though Environmental Possibilism is safe from the misleading generalisation like that of determinism, it lacks any predictive or explanatory power (quoted in Rambo, *ibid.*).

Similarly, cultural ecology primarily advocated by Steward (1955) focuses on the relationship of specific cultural features to a group's adaptation to its local habitat. Unlike Kroeber (1939), who had emphasised that various cultural adaptations were possible within a given environment, Steward argued that the role of environment goes beyond merely permitting certain cultural adaptations and that there is a degree of inevitability in such adjustments. According to him, certain features of cultures like social organisation, economic arrangements, demography and technology (cultural core) have more adaptive significance. In similar lines, Geertz (1963) has comparatively depicted the different patterns of adaptation between the ecosystems of Java and outer islands.

The cultural ecological model is, therefore, a powerful and effective strategy for human ecological research, and it offers new understanding of how traditional and small-scale societies are effectively adapted to their environment. However, this model is appropriate in studying isolated societies where a stable relationship can be established between static population and unchanging environment.

Harris's approach (1968) in this regard is rather distinct. He asserts that technological means of adaptation to the environment is the prime mover for cultural evolution. According to his view, mode of production and reproduction (infrastructure) determines the structure and superstructure (ideology). This approach may be useful to interpret cultural riddles, which can be applied in limited circumstances.

Another popular perspective is systems perspective, which focuses on the relationship of specific human populations to specific ecosystem. Vayda and Rappaport (1968) who are the advocate of this approach, view that the ecosystem, rather than the culture, constitutes the fundamental unit of analysis and cultural traits are studied in terms of the contribution they make to the population's adaptation to its ecosystem. However, in this era of unprecedented developmental interventions and administrative expansion at local, national and global level, such less affected close systems are

rarely found. Moran's (1990) view in this regard is note-worthy i.e. the system including human beings has considerable linkages with the rest of the world and is an open system which is constantly influenced by external factors. Similarly, Bennet (1976) has stressed on the inclusion of social milieu in the ecological study. The concept of environment has been extended beyond the physical into social i.e. other people are regarded as a milieu, which influences human behaviour and with which humans must cope. Hence, the social environment must be given a weight equal to the physical in ecological theory (Bennet, 1976:1). In other words, survival or adaptation of local population is equally contingent upon external factors such as the process of modernisation and market forces along with biotic and abiotic factors.

Similarly, the world system theorists view that the expansion of the capitalist system over the past centuries effectively and entirely penetrated even the most isolated sectors of the underdeveloped world. Therefore, the economic, political, social and cultural institutions and relations we now observe are the products of the historical development of the capitalist features of the national metropolis of these underdeveloped countries (Frank, 1994). This standpoint also highlights the influence of external social system (world system) to the national economic system. The dependency theorists, following the same line, have shown the unequal and exploitative relationship between the developed metropolis and underdeveloped satellite. Coming nearer home, Blaikie et al (1980) opine that Nepal is incorporated with the world capitalist system via India and the western region, similarly, is the periphery of the central region of the country.

Even though above mentioned perspectives are taken into consideration a single perspective is not adequate to carry out the research. The environment or surroundings of a human population includes both natural and a social aspect (Nanda, 1987; 148; Bennet, 1976; Paulik 1971). Before 1950, anthropologists had emphasized more on the ideological and structural studies while the tendency switched to the ecological studies later on (Netting, 1977). As anthropology is an integrating discipline par excellence (Kroeber, quoted in Anderson, 1973), progressively wider and more inclusive frame of reference has naturally been followed (Netting, *ibid.*). In the present study, both social and natural milieu of the Doney community is taking into consideration to understand their adaptation.

Different scholars both national and foreign have carried out various ethnographic studies in Nepal. Among them Bista is that indigenous pioneer, scholar who has given a lot of contribution to the field of ethnographic study. His book "People of Nepal" is one of the master pieces of literature on ethnography. He has discussed about lots of ethnic groups in his book.

Similarly, "Sabai Jatko Phulbari" (Bista, 2030) is another book of his, in which he has given the ethnography of different people. Bista has given a short ethnographic study of the people of Chamar in his book, "Mechi Dekhi Mahakali Samma" (2031, vol-I,

II, III, IV). However, there is also lack of detailed information about the socio-economic status of Chamars as well as other untouchables.

Macfarlane and Gurung (1990), both have studied on “Gurungs of Nepal”, which is a mile stone work in the field of ethnography. In this book different aspects of Gurungs, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Nepali (1965), in the book “The Newars”, has given an ethnological study of the Newars, a Himalayan community of Nepal. The book has given a good ethnography of Newars in different aspects.

Caplan (1970), has studied village of eastern Nepal, where he studied the changing relation between members of indigenous tribes, the Limbus and the high caste Hindu groups, the Brahmins.

Regmi (1971), has studied on “Dhimal”. His work is also a milestone in the field of ethnography. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Gurung’s (1989), “The Chepang”, Regmi’s (1990) “The Gurung”, and such other different scholars’ different books have been written as the ethnographic studies. They all have tried to give ethnographic picture of Nepalese society. But very few works have done on untouchable castes.

Shephord (1982) has written the book “Life among the Magars”, in which, the writer describes the socio-economic as well as cultural/religious factors of magars.

Regmi (1990), in his book “The Gurungs, Thunder of Himal”, has prepared across cultural study of a Nepalese ethnic group, the Gurungs. He has described the bravery and glorious culture of Gurung.

Tamang (2051 B.S.), has published a beautiful book “Tamang Jati” which is an example of ethnographic study in Nepal. In the book Tamang has mentioned about the life activities of Tamangs and their changing process of social life. He has just touched the Chamar in his book.

Subba (1995), in his book “Culture and Religions of Limbu”, has given a detailed account of the Limbu culture and religion.

Halmberg (1996), in the “order in Parabor” has described the mythiritual and exchange among Nepal’s Tamangs very nicely.

Luitel (2055 B.S.), has studied on the nomadic Raute in mid-western and far-western of Nepal. His book is one of the milestone works in the field of ethnographic studies. The social life, their hierarchy, religion and festivals, social change etc. are analyzed in the book. According to Luitel, there is less or more change in their custom and daily life.

Similarly, Gautam and Thapa’s (1974) books such as “Tribal Ethnography” (vol. I & II) etc. are also excellent references of ethnography. These books have traced some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar, Charar (Sarki) etc. – the so called untouchable castes – are described in those books. Gautam and Thapa

have argued on Chamar (Sarki) adding further “the Chamar (Sarki) is an occupational tribe and can be found in most areas of Nepal. Due to their profession, they are as widely spread out as their kinsmen the kami and Damai.”

A research prepared by Sharma, Chhettri, & Rana (1994) entitled “A Modest Study of Current Socio-economic Situation of the Lowest Status Caste and Tribal Communities in Nepal”, is a book in which all types of problems of untouchables are well presented.

Some heart touching types of discriminations based on caste are given in the book. For example one is given below:

“An untouchable teacher in kailali was not sent away from his village school to Dhangadi on deputation because he ordered the students of higher castes and untouchable caste, to sit together in luncheon provided under the nutrition food program. The school inspectors were satisfied with his technique, quality, but the head master, a Brahmin who did not accept this value, influenced the District Education Officer against the teacher later, the luncheon program itself was dropped” (Sharma, Chhetri & Rana, 1994).

The above example shows that there is so much discrimination against the untouchables and a through study should be done on them. But, unfortunately this is not happening. Unless their real situation is carried out, exploitation and discrimination on untouchables remains for ever.

Although, special books are not available, some students of master degree of T.U. have written some dissertations on the untouchable.

Subedi (1985), Pokharel (2054), and Adhikari (2059) have prepared thesis on “Badi”, an untouchable caste of Dang and Nepalgunj, whose traditional profession is prostitution. In the research work, researchers have given the socio-economic status & the cultural patterns of Badi.

Chhetri (1985) has prepared a thesis on “Gaine”, a singing caste of Nepal and Shrestha (1987) has also written on the same caste group. In these books, the cultural tradition of the “Gaine” is described and these two books are limited in Kaski.

About Sarki, Khanal (2002) and Shah (2001) have written the thesis, in which they have described the socio-economic, cultural as well as demographic aspects of the Sarki ethnic group.

Pokhrel (1997) and Pokhrel (1998) have written the thesis about “Musahar”, who are known as achhut (untouchable) and their social status is very poor in Nepalese society. The researchers have provided some socio-economic status of Musahar in changing situation.

About livelihood strategies of occupational communities (Damai & Kami), Rai (2004) has prepared a thesis in which he has drawn the picture about the occupation of Damai & Kami. Similarly, K.C. (2001) has drawn a comparative study of achievements in mathematics of primary level students of Chhetri, Tharu and Kami in Surkhet district. But Joshi (1999) has written on “Socio-economic Profile” of the Damai people of the Tanahu district.

Dhaubhadel (2001) has prepared a thesis on “Socio-economic Dimension and Fertility Behaviour of Bather Women”, in which he has concluded that there exists an inverse relationship between socio-economic dimension and fertility behaviour of Bather women.

About Poda, Chapagain (1987), has written a thesis on “An Ethnographic Study of the Poda of Kirtipur” which belongs to Achhut (low caste) in Newar community. They are living in miserable condition in Nepalese society. Similarly, Paudel (2055) has prepared a thesis on “Poda Jatiko Samajik Tatha Arthik Avastha” which is limited in certain notion and area.

Khatri (1999) has prepared a thesis on “An Ethnobiology of the Lohars” in Darchula district in which he has presented some glimpses of the Lohar community.

Aryal (2060), has prepared a thesis on “Teli Jatiko Samajik Tatha Arthik Avastha”, whose traditional profession is coiling. In the research work, he has given the socio-economic status of Teli in the Mahottari district.

About Jhangar, Ghimire (2055) has written a thesis on “Jhangar Jati Ek Adhyan” and Adhikari (1999), has prepared thesis about “Fertility Behaviour of Jhangar”. Similarly, Timalsena (2005) has written about “Gender Discrimination of Jhangar” in the Sunsari district.

Lamichhane (2052), Baral (2053) and Pokheral (2058) have conducted a study about “Danuwar Jatiko Samajik Tatha Samskritik Avastha”. Similarly, Bhattarai (2005) has written on “Ethnography of Danuwar Community” in Nuwakot district.

About Dum, Shrestha (1998), has written on Socio-economic dimension and fertility behaviour of the women in Biratnagar sub-metropolitan city. Similarly, Thakur (2059) has prepared on “Dum Jatiko Samajik, Samskritik Tatha Arthik Avastha Ek Adhyayan” whose social status is very poor in Nepalese communities. Their traditional profession is to clean the dirty places like toilet.

Mandel (1999), has written a thesis on “Sex Preference and Fertility about the Khatway communities”, who are minorities in the Nepalese society. In the research work, Mandel has talked of their sex preference and fertility practices.

Karma (2002) has prepared a thesis on “Age at Marriage and Fertility about Dusadh” which is limited in sarlahi district, in which the researcher has portrayed the marriage and fertility behaviour of the Dusadh people.

Some foreign writers have tried to write about untouchable castes, but they all are not based on ethnographic studies.

Caplan (1972), “Priest and Cobblers” is an example which is a study about social change in a Hindu village of western Nepal. About the untouchable, Caplan has said, *“Although untouchables consider themselves Hindus, they are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by members of clean castes. Untouchables are, however, necessary to the proper function of the caste system, since they provide service which clean caste persons are precluded from performing.”*

In the same books Caplan describes, “*Untouchables may not use the wells in the village, although they have access to the springs, they may not enter the houses of the high castes; indeed they may not even sit at the doorway.*”

Similarly, Macdonald (1975) has written a book “*Essays on the Ethnography of Nepal and South Asia*”, in which he has written about some untouchable castes.

This Study is focused on socio-economic status of Danuwars in Sindhupalchok District. The terms socio-economic status means "in a system of social stratification, it refers to a combination of various social & 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 his assumption that these are distinct social classes".

Based on the conclusions from the reviewed literature the following socio-economic variables were identified & included as the variables of the Danuwars.

Social Aspect: Age, sex, marital status, family size, education, religion, language, health & sanitation.

Ownership, annual income expenditure, indigenous skill.

According to Oxford Dictionary Socio-economic means relating to a concern with interaction of Social and Economic factors. ‘Status’ is complex of many elements including economic, political, social, religious and other relationship. It is certainly not easy tasking to assess the social and economic status of people. Socio-economic status means “In a system of social stratification it refers to a combination of various social and economic factors of rank which are used in research study. The socio-economic status of people is not entirely dependent upon the circumstances of age, ethnic life style, geography and number of other variable imposed by the wide national society in terms of legal framework.

“Indigenous” means someone or something born or produce naturally in a land or region and another meaning to this term is someone or something is native or belonging naturally to the term is primarily used of aboriginal inhabitants or natural products (Murray et al, 1989:876).

A definition as used by ILO (convention No. 169, concerning the working rights of Indigenous and Tribal Peoples, 1989) applies to : Both tribal peoples whose social, cultural and economic conditions distinguish them from other sections of the national community and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations and to peoples who are regarded as indigenous on account of their descent from the populations which inhabit the country at the time of conquest or colonization.

About the origin of Doney tribe there is no any clear answer in historical yet. But according to mother tongue is called Donya and their original habitual place is called Doon area.

According to chair person of Doney Sama(NDDS), Kanchha Doney, the historical land of Doney Inner *Terai or Trijuga phat, Katari, Risku, Marin khola, Pachkhal, Bhimtar, Makwanpur-Hetauda, Dukuchhap* and so on. They are settal before 2000 years ago in this inner Terai, Kachhad and Doon region. Their mother tongue and religion identy are Doney and Pray of Nature (Prakriti Pujak) and their origion is Doon rigion. But doney are rapidly transferming into Hinduism form animist.

2.6 Studies held in Nepal

Basically, study of human adaptation in Nepal is centred in the Himalayan region. The mode of human adaptation has been agro-pastoralism in this region. Due to the unfavourable environmental conditions, the inhabitants of the Himalayas have involved in the trans-Himalayan trade (Fricke, 1989).

Goldsteins' study (1977) in Limi village of Humla is about the role of social and cultural factors on ecosystem. He has shown how marriage choices are part of a negative feedback loop regulating population to resources and significance of this for developmental trends. In Limi, 20 out of 53 marriages were polyandrous which included 54 male, an average of 2.35 males for female. Due to such marriage practice, 31% of women of reproductive age are excluded from reproduction. Such fraternal polyandry i.e. two or more male siblings sharing one wife, had adaptive significance to preserve the productive resources of corporate family intact across generations and to reduce the labour problem which was of paramount significance to carry out agriculture, pasturalism and trade simultaneously (Simkhada).

After the change in Chinese policies in 1959, Tibetan refugees migrated to India, which aroused interest of the people of India and Kathmandu towards wooden eating bowls traditionally made in Limi and sold to Tibet. Due to the new opportunity, nearly 25 percent of the younger brothers left the natal family marrying with surplus women of reproductive age which resulted in population growth threatening both the economy and environmental stability of the area.

Sacherer (1977) has emphasized the adaptation of Sherpa to the harsh environment of Rolwaling valley. The Rolwaling valley is situated above 3000-3500 meter from sea level and covered by the fog during ten months of a year. They used to rear yak, involve in trans-Himalayan trade and cultivate barley. In 1870's potato was first introduced there and they readily adopted it. During 1946 to 1951, pressure of Tibetan refugees increased there and due to resource constraints they socially regulated the newcomers. Fortunately, Dooneering and tourism flourished after 1951 and they did not lose opportunity to make benefit from them. In 1960s, due to the political pressures emerged in border area, Nepal government banned foreigners to enter there. As a result, they had to earn Socio-economic from potato cultivation and yak breeding

which compelled young boys to adopt celibacy. In 1972, the area was reopened for the foreigners again which resulted in profound increase in their cash income from portering and Dooneering. Moreover, the Sherpa girl started to go to Kathmandu for working in carpet factories in hope of finding young boys there. To sum up, Sacherer has vividly shown the history of settlements and resource fullness and flexibility of the high altitude dwellers to adapt in the changing social and ecological context (Simkhada).

Similarly, Stevens (1993) has conducted a diachronic study of local response of the Sherpa to the shifting political, economic and environmental conditions in Khumbu. He has focused on the adaptation of the Sherpas in terms of economy, land use practices, crops, livestock raising and community resources management in changing ecological setting. They have experienced external pressures like repercussions of wars, pressure of refugees, tourism, government's new policies regarding land and resource use, and impact of Sagarmatha National park. Because of these outside factors, they adopted high yielding variety of potato and took advantage of tourism and Dooneering. Their creativity, resourcefulness and adaptability has also, according to Stevens, long characterized their response to changing economic, political as well as environmental conditions.

The socio-political and economic situation and the strategy adopted by the people are impacted by the state's policy. It depends on power relation. Lionel Caplan (1970) has studied a village called Indreni cluster in Ilam district of eastern Nepal. He has examined the changing relations between members of indigenous tribes, the Limbus, and high caste Hindus. The focus of the study is on the differential rights and interests in lands of the two groups. Particularly, Caplan has shown how the cunning Brahmans ate up the Limbus' khat lands.

Referring to Caplan's study, Manish Gyawali (The Kathmandu Post, page-6, Thursday, July 2012) argued that the country remains one in which people of Aryan descent have amassed incredible political power. Historically, power was dispersed. A little over a century ago, for example, the Limbu were the most powerful group in eastern Nepal. However, as Lionel Caplan explains in his book "Land and Social Change in East Nepal: A study of Hindu-tribal relations", the Limbu gradually lost economic and political power to the Aryans, especially the Brahmin. The important thing is that even though the erstwhile Limbu kingdom was militarily subdued in the 1770s, faraway Kathmandu never established absolute dominance over the area. The Gorkha state was careful not to push things too far with the defeated but still powerful Limbu region. Thus, the region was given many freedoms that were not given in other areas that Gorkha conquered. Culturally, the area remained well outside the mainstream of Hindu practice, but Gorkha made no serious attempt to change this (Manish Gyawali).

Similarly, Charles McDougal (1979) has explained in his study "The Kulunge Rai" how the land reform policy was imposed abolishing Kirat kiptat system from which Kiratees were deprived from their rights over their land. The kiptat system had ensured rights of Kiratees in Kirat land. The land ownership was in groups and not as individuals. Kiratees were adopting shifting cultivation (slash and burn system) where, once they cultivated land was left for few years and cultivated another place. Particularly Kiratees were cultivating in the slop land. So the outsiders were cultivating the flat land with the permission of Kiratees. However the land ownership right was ensured in Kiratees. As the outsiders (out of Kiratees) did not have rights over land, they started to lobby/advocacy to the centre for bringing land reform act. Together with the land reform act (1965), the fertile and flat lands were registered in the name of outsiders and the Kiratees were limited in the sloppy land. As the people were depending their living on agriculture products, due to the loss of fertile land, Kiratees lagged behind together with losing rights over traditional land.

The studied a village, IDoney, in 1983 following Boserup's model. He attempted to show interrelationships between population and resources arguing that population growth can generate dynamism and economic prosperity rather than problems or poverty. It was possible mainly because of the resourceful adaptive choice. Dahal examined the adaptation of the inhabitants of Doney in three levels: individual, household and community. They were adapted to their changing condition by intensifying agriculture, adoption of cash crops, increased use of marginal lands, development of other sources of income and various kinds of fertility control.

There is a dearth of studies on the adaptation of plain dwellers of Nepal, even though several ethnographic accounts are available. Bhattarai (1994) has attempted to study the adaptive strategies of terai people – the Rajbanshis. The situation faced by the Rajbanshi is to an extent different from the Sherpas of the Himalayas for Sherpa had monopoly on the benefit from tourism. Traditionally, Rajbanshis involve in agriculture supplemented by livestock keeping. Due to population growth, malaria eradication and huge migration from the hills and Doons along with Indians, the simple and shy Rajbanshis are losing their grip on the resources once used freely in the past. They have adapted to the changed scenario by intensifying and diversifying their agricultural activities and involving in off-farm activities as well.

Blaikie et al. (1980) have shown that the underdevelopment of Nepal is caused by three reasons as: 1) failure of productive organisation, 2) non-progressive quality of Nepal's political and administrative structure, and 3) transnational and international dependency relationships between the centre and periphery.

At the transnational level they note, the dependency relationship is manifested in semi-colonial experience of Nepal vis-a-vis the British and later, Independent India.

At the intra-national level, constraint is manifested in the existence of dominance and dependency relationship between Kathmandu on the one hand, and the outlying are of Nepal on the other. They have regarded above reasons responsible for the lack of adequate development despite the construction of the roads in the western regions.

Mishra (1987) has seen the underdevelopment of Nepal somewhat differently. Drawing a broader conceptual framework, Mishra views that underdevelopment of Nepal should be seen as a historical process which may be characterized by (a) increasing incorporation within the capitalist world and regional system in terms of labour, commodities and capital; (b) increasing loss of capacity to reproduce indigenous means of subsistence production; (c) emergence and growth of the comprador bourgeoisie and state class and their alliance with the feudal and other traditional structures; (d) serious problems of familial, community-based, regional and national integration arising out of peripheralization and marginalization on the one hand and the successful resistance kept up by the state, the feudal elements and the comprador bourgeoisie to mass-based political-developmental forms on the other. He argues that the penetration of the world capitalism has further increased in recent years. As a result, encroachment upon and incorporation of lesser cities, towns, villages families, communities and ethnic groups with the world capitalist system are resulted in the intensification of underdevelopment of the countries like Nepal who do not protect their indigenous production system [Simkhada]

State adopted policy has played a vital role in Nepal's backwardness and today's instable situation. Particularly, after the unification of Nepal, the state adopted policies, which were not suited to the environment. For instance, the state adopted the fourfold caste systems which divided the people into different strata. Their roles were assigned discriminately like Brahamin, Chhetri, Vaishya and Sudra. In particular, the Sudras were more deprived of rights. They were skilled workers, who required encouragement for their skilful work, but were extremely discouraged and considered as low cast (Sudra). Actually, they could play a major role in development of the country by inventing new things and industrialising Nepal. Similarly, there are various indigenous ethnic groups having different languages, cultures and practicing various knowledge and skills. If the groups are encouraged by promoting their knowledge, and skills, the entire people would benefit through the traditional knowledge, skills and cultures. Instead of this, the state adopted unitary ruling system and banned and discouraged the traditional languages, cultures and skills.

CHAPTER-III METHODOLOGY

3. Methodology

Methodology is a set of rules and procedures which plays a vital role in carrying out a qualitative research work. This indicates how research and arguments are to be conducted within the framework of disciplinary research philosophy. It deals with information collection, processing, organisation and analysis techniques. The use of methodology allows accumulation of a disciplinary store of knowledge and the results of works aimed at comprehending a particular topic which are accepted as valid because they were collected within the criteria of epistemology and ontology that are part of the relevant theory. The study intends to adopt methodology practically as a general research design and relationally as a key interrelated component of scientific practice. This chapter will discuss the research design, rationale of the selection of the study area, nature & source of data, sampling, data collection procedure & interruption of data.

3.1. Rationale for the Selection of the Study Area

Doney community is one of the most marginalised groups in the country which is deprived of mainstreaming in the national development process. Various political changes have taken place in the history of Nepal, but no differences have come about in the situation of Doney. After the peoples movement of 1990, there was hope that the marginalised and disadvantaged would enjoy their rights and be involved in national development process, but that could not happen. Except some fundamental rights like freedom of expression, nothing important happened to the disadvantaged populations. Even after the second popular movement of 2006, almost six years have elapsed and no remarkable steps have been made towards addressing the issues of the marginalised.

However, there is some hope as the state has initiated debates on social inclusion and state restructuring as well as abolishing some of the discriminatory provisions of the constitution. For instance, Nepal has been declared a republic federal and secular state. The state has also ratified ILO Convention No. 169, which is an important tool for ensuring IPs rights. As a major outcome of the second people movement Constituent Assembly (CA) election took place. The tenure of the CA was for two years, however it was extended to four years. The CA was dissolved on 27 May 2012 without making a new constitution. This has brought dissatisfaction among the people. As there is vacuum of constitutional legitimacy, debate, conflict are taking place among political parties, and civil society in the country. There is uncertainty of government, affecting the development plan and their implementation.

The CA was the dire need for and marginalised peoples to get their issues addressed. Prior to holding the CA elections they had demanded with the government that they be allowed to have their own representations in the CA according to their own traditional systems, and in line with the provisions made by international instruments. This was ignored by the government. However, the marginalised groups had remarkable numbers in the CA for the first time in the history of Nepal, although, representing not the community but the political parties. However, eventually, nothing was achieved by the people from the CA even after four years.

Doney community have their own traditional lifestyle have been marginalised for centuries in the country. They have their own culture, economic system and their way of life is different from the other communities of the national population in ways of making a living, language, customs, etc. But due to the neglect by state policies, the community is in the shadows and their custom, culture, language and traditional occupations are endangered. Together with the changing environment, they are compelled to leave their original places and their traditional occupation. As a result their identity is on the verge of extinction.

The Doney culture and traditions are not only an asset to them but also the asset of the nation. If the culture is lost, one of the country's identities will be lost. So, we need to protect and promote the community and their culture. But, except for minor studies on Doney cultures, no appropriate study, researchs have been carried out on the different aspects of Doney community. So, efforts have to be made to study their entire society including their living strategy and appropriate policies should be brought and be implemented by the respective authorities for the protection and promotion of Doney's identity. This proposal "A study on Socio-economic Strategy of Doney" has been prepared to carry out the Socio-economic strategy of Doney Community.

This study intends to trace out the Doney's adaptation process to their Socio-economic strategy and immediate ecological setting. Today, no human populations are found living in isolation. They are somehow interlinked with local, regional, national and global networks through development interventions, viz. administrative expansion, infrastructure development, imposition of conservation policies, etc. This study has, therefore, attempted to analyse a human population Doney's from different standpoints.

This study is related to one of the often-ignored minority ethnic groups, who are thought to be in severe crisis. From the viewpoint of humanity, social justice and equity, this study has raised substantive issues on the basis of the findings of research.

Instead of merely following the Socio-economic strategy, this study has also covered concerns about socio-economic, cultural, demographic, developmental and

environmental aspects. Anthropologically, such a study of a human group, which is in a transitional phase, is interesting. On the one hand, this study has theoretical import; on the other, it has also included information having practical utility. Above all, not only the Doney themselves but also different NGOs, INGOs, Government of Nepal and its line agencies, planners, teachers and students of relevant areas may find interesting material from this study.

Based on the nature of the study, bhimtar VDC of Sindhupalchok district selected for the study. This location lies in the mid hill region known as upper Mahabharat range where majority of Danuwar people live in. The Doney of this area are considered as one of the most backward indigenous ethnic group who are living a semi-nomadic life with a miserable condition. According to CBS bulletin (2011), there are altogether 84,115 populations in Nepal & out of them 4526 are in Sindhupalchok. Total household no. 892 but Doney household 650.

However, this area was selected for the following reasons:

-) The researcher is of same district & more familiar on Doney as a member of a NGO of which main working area is the same
-) There are still some Doney families residing in cave or stone shelter in these VDCs that inspires anyone to find the reality.

3.2. Research Design

Research design is an overall plan for the activities to be undertaken during the course of a research study. It is a clearly planned procedure for carrying out the research for which many things need to be planned in advance. The research design includes the basic elements as: a) information to be collected based on the problem, b) methodology, c) data gathering, d) analysis, and e) report writing.

For this study, exploratory-cum-descriptive research design has been employed, which is appropriate to dig out the situation of Doney in terms of strategy adopted by them to adapt to their different social and environmental contexts. This study intends to explore the present situation including problems and causes of the problems and the patterns of change in both their immediate social and natural environment. The study is descriptive in nature which is helpful to describe all the observed and perceived socio-economic facts of Doney of Bhimtar VDC, their economic activities, occupations and relationship with natural resources.

The present study specially highlights the socio-economic status of Doney. For primary data collected from interview, field observation and secondary data to analyze the socio-economic status of Doney Peoples. Similarly get maximum information about socio-economic condition, family background, education status, income level, expenditure level which has been analyzed with other ethnic group.

3.3 Background of the Study Area:

Sindhupalchok district lies in the Central hill-Region of Nepal. It is located between the 27⁰ 27' to 28⁰ 13' North and longitude 85⁰ 27' to 86⁰ 06' east and elevation ranges from average dept from east to west is 49.38km and average lenth from north to south is 53.6km and the total area of the district 2542 square k.m(1.73%). The study area of Bhimtar VDC is situated in Melachi\Nawolpur Highway. In the area famous Bhisen Doney Than is located in central, Indrawoti River in south. The total population is 4526 of the Bhimtar VDC, out of which 2084 are males and 2442 are female and the total households are 892 households(CBS2011) in Bhimtar VDC.

In this study area, female literacy rate is less than male. So, this study has been focused on socio-economic condition rather than other community development aspects. That is why this study is totally based on Doney's socio-economic condition.

3.4 Sources of Data and Information

The study was based on both primary (first-hand) and secondary information which were gathered by visiting, observing and interacting with the people directly concerned. The secondary information taken from reviewing relevant documents/publications were collected from District profile, VDC profile, NGOs research documents, CBS population census and relevant literature available in libraries. The data collated from primary and secondary sources were processed and analysed, issues were prioritised and a draft report was prepared. To verify the reliability of information and data collected, an attempt was made to cross-check the information by asking the same question to other respondents.

3.5 Sampling Procedure

Sampling is an essential part of the research which is a collection of items from a population or universe. Accordingly, random sampling method was adopted to find out the sample households for information collection, which was done through using social maps drawn with the participation of the Doney's dwelling in the river basin. Their settlements were scattered along the bank of Indrawoti River and were close to the river. 17% population of the VDC population were taken as sample population for information collection. Before sampling data available from census were analysed to locate the study area.

3.6 Tools and Techniques Used

After the literature review, primary level information was collected by visiting the community and observing, interacting with them. Information collected from these sources were supplemented by information collected through key informant interviews and cases studies. The study relied on the informants' own perception and information provided about existing practices. Participatory tools and techniques were applied while gathering information as key tools. However, other relevant tools and techniques like appreciative inquiries, case studies, and observation were also used. The following tools and techniques were adopted:

1.6.1 Primary Data collection

a. Household Survey:

The household survey was conducted in the studied area in sampled households of Doney community using semi-structured questionnaire. The interview had been taken with the respondents available at the time of survey at home. Necessary information on social and economic characteristics of the household was collected through household survey applying additional techniques whenever necessary.

b. Observation:

Social aspects economic activities food habits, house type, living standard, working style in different types of occupations and other activities were studied through semi-participant observation.

c. Focus Group Discussion (FGD):

Qualitative information such as expression capacity decision making and implementation practices etc. are obtained from FGD. This conversational interaction was held with a group of people of homogeneous age, sex, social class and status. Thus two focus group discussions were conducted in different economic level Doney to find out their social and economic conditions. One was conducted with low income level people and other is mid income level group. Checklist was prepared are used for conducting focus group discussion.

3.6.2 Secondary Data Collection:

Secondary data are collected from available literatures, CBS, VDC, annual reports, newspaper and NGO's working in Bhimtar VDC .

3.7 Data Processing and Analysis/Interpretation

The data collected through different techniques as discussed above needed editing and tabulation before their analysis. In the first stage, information was carefully edited for any missing and incomplete answers. The household information collected through questionnaire was coded and tabulated using data processing software Microsoft word. The quantitative information was produced in tables with all the questions and answers as per the questionnaires used in different chapters of the report as per requirement.

Data analysis that follows data processing is a crucial aspect of research. The task of analysis is to bring order out of the notes to pick out the central theme of the study and to carry them across the written works (Baker, 1994). It involves organisation of the primary numerical information collected through different methods, the secondary data and making sense of the qualitative data. The universal approach (description, classification and connection) as elaborated by Kitchin and Tate (2000) was adopted in making sense of the qualitative data collected from the field.

Description is explanation and generalisation of the reality was to acquire the intended knowledge helped by the analysis of data using both qualitative and quantitative techniques. Various techniques – descriptive, discourse and statistical analysis supported by tables and figures were used to achieve the objectives and to verify the propositions.

CHAPTER-IV DESCRIPTION OF STUDY AREA

4.1. Location of the Study Area

Nepal is divided into 14 administrative zones, which are divided into 75 districts. The 14 administrative zones are grouped into five development regions. The development regions are: 1) Eastern Region is located at the eastern end of the country comprising three zones: Sagarmatha, Koshi and Mechi zones, 2) Central Region include three zones as Bagmati, Narayani, and Janakpur. It is located in the east-central part of the country; 3) Western Region is located in the west-central part which comprises three zones that are Dhawalagiri, Gandaki and Lumbini; 4) Mid-Western Region comprises Karnali, Bheri and Rapti zones; 5) Far-Western Region is at the western end of the country comprising two zones: Mahakali and Seti zones.

4.1.1 Bhimtar VDC, Sindhupalchok district:

The location selected for the study is Bhimtar VDC, Sindhupalchok district. Bhimtar VDC, Sindhupalchok district which falls under Bagmati zone, central region is a hilly district. Chautara is district headquarter of Sindhupalchok.

Sindhupalchok district lies in the Central hill-Region of Nepal. It is located between the $27^{\circ} 27'$ to $28^{\circ} 13'$ North and longitude $85^{\circ} 27'$ to $86^{\circ} 06'$ east and elevation ranges from average dept from east to west is 49.38km and average lenth from north to south is 53.6km and the total area of the district 2542 square k.m(1.73%). The study area of Bhimtar VDC is situated in Melachi\Nawolpur Highway. In the area famous Bhisen Doney *Than* is located in central, Indrawoti River in south. The total population is 4526 of the Bhimtar VDC, out of which 2084 are males and 2442 are female and the total households are 892 households (CBS2011) in Bhimtar VDC.

The Sindhupalchok district borders Rasuwa and autonomous Tibbat of China in the north, Dolakha, Ramechhap and autonomous Tibbat of China districts in the east, Kavre, Kathmandu and Ramechhap districts in the south and Rasuwa and Nuwakot district in the west. The elevation of the district (Sindhupalchok) ranges from 1418m from sea level. Sindhupalchok is the only district having borders with 6 other districts of Nepal an China, viz, kavre, Kathmandu, Rasuwa, Nuwakot, Dolakha and Ramechhap. The geographical boundaries of Sindhupalchok are rivers: Indrawoti, Melamchi, Sunkoshi, Bhotekoshi and Dudkoshi are major rivers flowing in Bhimtar VDC district.

Sindhupalchok was formally linked by Araniko Highway with Kathmandu to china border. This highway in the district runs through Kathmandu, Baktapur, Kavre and sindhupalchok. To the south runs Melamchi Highway, linking Kathmandu with Melamchi, Tipeni. Besides a few mule tracks and criss-crossed motorable roads connecting the highway with the villages, a number of foot trails also exist in the district with numerous suspension and locally constructed bridges.

The District Population of Sindhupalchok by CBS 2011 had a total population 287798 comprising a female population of 149447 and male of 138351. Consisting of a total of 66,688 hhs, average family size is 4.2 and population density of the district is 113/sq km.

Different linguistic and cultural groups of people are live in the district. Bahun, Chhetri, Kami, Damai, Magar, Tamang, Majhi, Sherpa, Newar, Doney are the major caste and ethnic groups living in the district. Hindu, Bauddhist, Muslim, Christchin are the religious groups. There are also ethnic groups following Shamanis (nature worshipper). Doney, Darai, and Magar follow their own traditional culture.

4.2 Climatic Conditions

Nepal has a great variety of topography, which is reflected in the diversity of weather and climatic patterns. The country experiences subtropical, warm temperate, cool temperate, Taiga and Tundra types of climate from south to north with the increasing altitude. The study areas also experience similar climatic pattern.

Sindhupalchok (hilly area) is characterized by cool temperate climate. The climate of the district varies from sub-tropical to mild temperate, depending upon the elevation ranging from 1418 meters with the temperature ranging from less than 38° celcius.

In the case of the study areas, as the selected district Sindhupalchok is in the hills, it is characterised by varying temperature. The lower slopes of Sindhupalchok experience warm temperate climate, the higher areas above 2000 m are characterized by cool temperate climate and the hilltops (2325 m) have cool and dry climate suitable for grasslands.

Usually, the area experiences four distinct climatic seasons: dry summer, rainy monsoon, dry autumn and winter. However, the temperature is modified by the altitude as well as the nature of slope. Monsoon is the major source of rainfall although small amounts of rainfall occur during winter season due to the influence of western winds. The higher areas experience occasional winter snowfalls. The variation of climate even within a small area is significant, which favours different agricultural activities.

4.3 Soil Characteristics

The observation of soil characteristics shows variation in colour, depth, texture and in the amount of rocks and stones. However, the only basis to evaluate the soil characteristics of the area was through observation. It defined land capability as the inherent capacity of the land to be productive, and sustain under specific management methods.

4.4 Demography

The study district (Sindhupalchok) is characterised by multi-caste/ethnicity which is common in Nepal. Various caste/ethnic groups as Doney, Majh, Magar, Gurung, Tamang, Damai, Kami, Chhetri, Bahun, Thakuri, Bhujel, Sanyashi, Sherpa, Newar, Helmo etc live in the district. Of the ecological zone or study area, the basic social/cultural characteristics are as follows:

Bhimtar VDC has altogether 9 wards (lowest administrative unit under VDC). Most of the area of the VDC lies in a valley alongside the Indrawoti river. In the VDC, there a total of 892 hhs with a total population of 4,526 comprising 2,442 females and 2,084 males (CBS 2011). Major caste/ethnic groups residing in the VDC are Bahun, Chhetri, Kami, Damai, Newar, Majhi and Doney. Doney are living in wards 1, 2, 3, 4, 5, 6, 7 and 8 consisting a total of 650 hhs with a total population of 2,574 comprising 1,300 females and 1,274 males (VDC profile 2065 BS). The study area selected was ward-1, 2, 9 of Bhimtar VDC. The ethnic composition of the ward is Chhetri, Brahmin, Newar, Damai, Majhi and Doney.

Table No. 4.4.1: Family background of Doney and Other ethnic groups

S. N	Age group	Doney		Majhi		Other		Remarks
		Female	Male	Female	Male	Female	Male	
1	Below 15 years	55	46	56	45	35	30	
2	16 to 60 years	73	62	77	68	76	63	
3	60 and above	12	8	13	7	13	9	
	Total	140	116	146	120	124	102	

Source: Household survey, 2013

As Doney have intermingled with the Majhis who have adopted fishing occupation they are connected. Doney call themselves Raidanuwar, Rai and Danuwar or Doney.

According to NDDS, during the meeting with Doney community, some of them said that Doney and Raidanuwar are the same and Doney is a word of mother tongue of Danuwar but Doney community is different to Terai Danuwar and Kachhad Danuwar, they said Doney is different from Danuwar. Accordingly, there was not marriage relation between Doney and Terai Danuwar. In particular, there was marriage relation between Doney of Sindhupalchok and Kavre, Udayapur, Lalitpur, Nuwakot, Sindhuli, Makwanpur, Dhading, Chitwon districts.

On the other hand, the Raidanuwar of Sindhupalchok, Kavre, Udayapur, Lalitpur, Sindhuli, Makwanpur, Dhading, Nuwakot said that Doney and Terai Danuwar are separate culture and linguistic groups and they do not have marriage relation. Similarly, the Doney Samaj and Danuwar Jagaran Committee said that as Doney and Danuwar are separate groups, there is no marriage relation between them. Some of the Kachhad Danuwar are known as Terai Danuwar and some are Danuwar. There is marriage relation between Kachhad Danuwar and Terai Danuwar but they no any relation with Doney. This has created confusion about the true identification of Doney and other groups who are intermingled with them. This confusing situation has definitely impacted on finding the actual population of the Doney community.

According to national census 2011, the total population of Doney was 84115 which constitutes 0.31% of the country's total population. Out of the total population, 2084 are males and 2442 are females. Both the Terai Danuwar and Doney groups accept that their population is intermingled with each other.

The Total Population of Bhimtar VDC is 5371. The Male No. Is 2679 and No. Of Female is 2692. The total population of Doney is 2574 in Bhimtar VDC. The population of Bhimtar VDC has been such in caste wise following table:

Table 4.4.2: Total Population dristribution according to caste/ethnic group of Bhimtar VDC

S.N	Caste	Female	Male	Total
1	Braman	239	231	470
2	Doney	1300	1274	2574
3	Majhi	1057	1077	2134
4	Newar	56	47	103
5	Chhetry	36	43	79
6	Pariyar	4	7	11
Total		2692	2679	5371

Source: VDC profile 2065

Figure 4.4.1: Total Population distribution according to caste/ethnic group of study

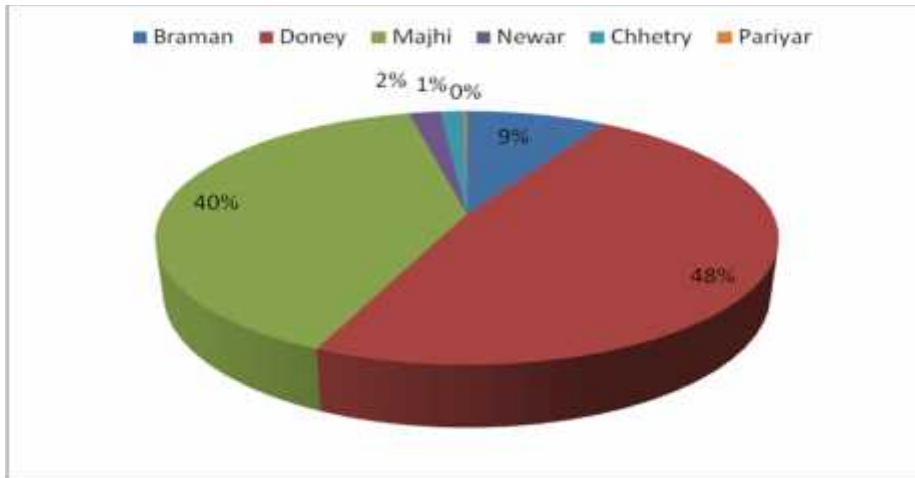


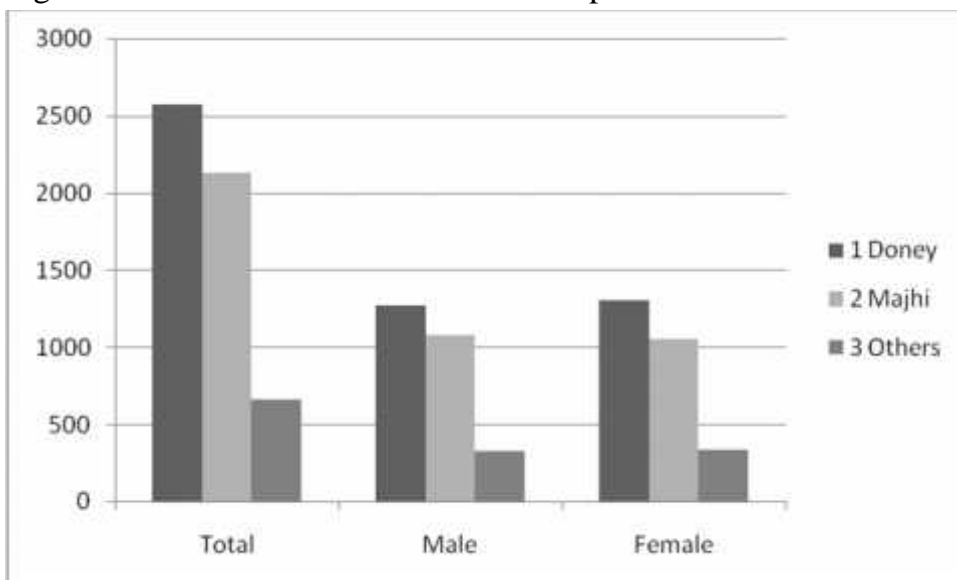
Table 5.1.2 and pie chart shows that Doney are occupying 48% of the total population of Bhimtar VDC. Which is 1st largest ethnic group of Bhimtar VDC. It shows the population of Doney is more than other five ethnic group of Bhimtar VDC and the least population is of Pariyar(Dalit) which occupies only 0.2% of the study area.

Table 4.4.3: Classification of Ethnic Group

S.N	Caste	Total	Male	Female
1	Doney	2574	1274	1300
2	Majhi	2134	1077	1057
3	Others	663	328	335

Source: VDC Profile, 2065

Figure 4.4.2 Classification of Ethnic Group



The above table and fig. 5.1.2(II) shows that the high population have Doney which is 2574, and second is Majhi which have 2134 and Others ethnic(Braman, Chetry, Newar and Dalit) are 663 in the Bhimtar VDC.

4.5 Sample Population

The Doney community is settled in 5 VDCs, viz Bhimtar, Phatakshila, Jyamire, Thangpaldhap, Melamchi. Among the settlements, Bhimtar has higher population of Doney. There is settlements of Doney in Bhimtar in ward No. 1, 2, 3, 4, 5, 6, 7, 8. During the study period there were high population of three different ethnic 1, 2, 9 ward for study a total of 150 HHs (50 in Doney, 50 in Majhi and 50 in other ethnic).

A total of 892 household were in Bhimtar VDC. Among the total household 17% household were taken for the sample survey randomly.

Table 4.5: Population of Sampled

S.N	Ethnic Group	Total no. Household	Sample of survey Household	Remarks
1	Doney	450	50	
2	Majhi	325	50	
3	Others	117	50	
Total		892	150	

4.6. Socio-Economic Status of Doney Society

4.6.1 Ethnic Identity

Doneys are one of the ethnic groups in Nepal having their own language, culture, traditional settlement on river banks and adopting traditional occupation as fishing, Witchdocter, gathering, hunting, agriculture, animal husbandary. They live in the river basins of *terai*, inner *terai* and southern hills of Nepal. The people living in the river basins of inner *terai* and hills and involved in witchdocter service, fishing and hunting are known as Doney.

There exists a great deal of confusion between Doney and Terai Danuwar. They are different from each other. Though Doney and Terai Danuwar are unlisted as separate indigenous nationalities under National Foundation for Development of Indigenous

Nationalities (NFDIN), there is seen confusion in a few cases as these groups are intermingled. They are living different places and they behave as separate groups.

Physically, structurally, and occupationally Doney and other ethnic group of inner terai are similar. They of them live in the river basins and their traditional occupations are fishing, agriculture.

The elder Doney's shared their hearsay that their forefathers were come from Bara, Simraungad (southern *terai* of Nepal) and resided along Indrawoti, Jhigu Khola, Chaku Khola, Triyuga, Bagmati, Kamala, Narayani rivers. According to Bal Krishna Doney (70 years), a resident of Nuwakot, his grandfather had migrated from Trishli river basin.

4.6.2 Physical Appearance

Doney's are one of the ethnic groups who to a large extent look like the Mongoloid peoples having flat nose, dense and coarse hair, thin moustache and sparse hair on the face and body, small eyes with the eye-brows, eye-lashes and epicanthic fold on the upper eye-lids. They have round chin but their cheeks are relatively less round. Doney's bear semi-melanide features who are neither as dark as melanide races, nor wheatish as the Indo-Mongloid stock. It is difficult to define their appearance accurately. This may be so because their facial contours resemble semi-Mongloid and semi-Dravidian characteristics. The Doney's within the Tharu and Majhi (inner *Terai* ethnic group) fold who ethnically belong to the Mongoloid stock with a little dark skin. They are strong, muscular and active though they are simple and shy in nature. They may have been shy due to the geographical condition of their habitat, their way of life and nominal contacts with outsiders.

4.6.3 Mother Tongue (Language)

Doney's have their own language called Doney (Donya) mother tongue which falls under the Indo-Aryan language family. The language is spoken; however it has no written script (literature). Doney language is an independent language of the Indo European family. It has borrowed vocabularies from other languages like Sanskrit, Majhi, Bhojpuri, Tharu, Kumal and Nepali. Balkrishna Pokharel has put this language under Andhamagadhi branch. Bandhu says that Doney is one of the languages of Magadhi Prakriti.

As it is an Indo-Aryan language, it shares linguistic affinity to a large extent with other Indo-Aryan languages on South Asia. Along with this, it is an endangered language too. It is not mentioned in the census report of 1991. Although Doney's have

been living in Nepal for quite a long time, the census has not recorded their language. About 50000 Doney language speakers but the census did not include them.

Large numbers of speakers of Doney language are gradually shifting to other languages, namely Nepali. Large No. Of Doney speakers, who are scattered in different geographical regions, do not use their language as native language and for daily interaction. In place where the number of native speakers is low there is a pragmatic difficulty in regular interaction. This is the situation the Doney are now facing. Many Doney of other districts have also been sharing this common experience. However, linguistic identity is considerably strong in those villages where the number of Doney population is still significant. They interact in their own language. Their language is alive in their family and society without any outside intervention. It is a general feature of a language to show certain inclination towards the language by which it is surrounded or with which it is in contact frequently. In this context, Doney is inclined more or less to Bhojpuri and Tharu languages in *terai*, whereas its inclination in the hill region is towards the Khas Nepali language. So Doney language, too, has many dialects. Dialects may vary from place to place. But the fundamental linguistic entity of its grammar makes them look almost identical, while vocabularies may vary more. Doney linguistic area is necessarily bilingual. All children immediately come into contact with non-Doney speakers, e.g. Nepali if he is brought up in the hills or he knows Tharu and Bhojpuri if he is brought up in the *terai* area.

In the study area though Doney have their own language, all the Doney speak Doney language at present and the majority of them speak Khas-Nepali language now-a-days.

All most Doney of Sindhupalchok, Kavre speak their mother tongue and pronouncing Khas-Nepali language with little difficulty. Particularly, women and children do not speak Khas-Nepali fluently. Similarly, in Kavre (Baluwa VDC) even elders (old) people know few words of their mother tongue. A few married women who have come from Udayapur, Makwanpur Nuwakot can speak Doney language, the rest of the Doney do not know their language. Khas-Nepali has become the major spoken language in Doney community.

4.6.4 Settlement Pattern

Doney community has its own settlement pattern which has been impacted by various factors like culture, geographical location, government policies, socio-economic situation, etc. Accordingly the settlement pattern of Doney includes not only the geographical location and position of houses such as clusters or scattered and so on,

but it also includes the whole way of living such as housing condition, dressing pattern, food habits, etc.

Traditionally Doneys have lived along the river basins and surrounding areas. Though Doneys settled nearby or with other community like Majhi, Darai, Tamang, Magar, Gurung, etc, generally Doneys have settled closely among themselves. In the study area (Bhimtar VDC) Doney settlement comprises of their own group. As occupationally closer to Majhis, they are settled with Majhis in some places. In the case of Sindhupalchok (along the Indrawoti river basin) Majhi and Doney are living together adopting the same occupation as fishing, gathering.

Generally, rivers flow at the bottom of the hills, so the areas do not become cold as high hilly areas. As Doneys' settlements are along the river basin, areas which are warm, accordingly their houses are built in simple ways or they live in a hut. The Doneys live in houses with thatched roofs, a few have CGI sheet, some have tiles (clay tile) and Zink. The walls of the houses are made of stone, bamboo and wooden planks. Mud floor is common in Doney houses. Because of their extreme poverty, they are not found to be properly settled and ordinary facilities like separate rooms, shed for animals are almost absent except in a few families. All the family members live in a single room. Many of them have kept their cattle on the inside of the house in a low lying room under a thatched roof attached to the wall of the house.

Majority of family have small huts with thatch roof covering. But some Doneys have CGI sheet roof and very few families have started to construct cement (RCC) roof. Most of the houses are of one floor. The walls of houses are made of stones, mud, bamboo and wooden.

The utensils they use are the usual round bottomed pots called *kasaundi* made of aluminium, iron device or a sort of frying pan, and *ghaito* or water pitcher made of mud. According to the informants, now-a-days use of pressure cooker is increasing. Silver and steel cup, plate made of silver and copper are also used. Some other utensils to make (distill) local liquor 'Jand, raksi' are also used.

4.6.5 Dressing Pattern

As the traditional occupation of Doney is fishing, hunting and agriculture, they have to spend much time in the farming. Accordingly, they usually wear light clothes. Though they have typical dress, traditionally the male put on white towels, loincloth, daura suruwal, dhaka cap, waistcoat and shirt while women wear blouse, cholo, Phariya, patuka, sari. Females are simply adorned. Due to the effect of environment, generally the young girls wear *kurta shuruwal*. The Doneys wear trousers, jackets, pants and other items available in the market. Even during the marriage ceremony, the

traditional dress comprising *Cholo, sari and barko* is not worn these days. On account of their overall poor economic condition, generally the Doney people wear clothes of the very ordinary and low quality type.

4.6.6 Ornaments

In the study areas, few Doney women and men wore ornaments. The women who were wearing ornaments, their ornaments consisted of *Tilhari, Phuli* on their noses, pate sun *jhumkae Bulaki*, dongri, hasuli, laket, *Bala* on their hands or wrists and the *Pote Mala* (glass heads necklaces) on their necks are worn. All these ornaments are not worn by modern Doney females; they are used only by aged and old females.

4.6.7 Festivals

Doneys have faith on supernatural beings and are nature worshipers (animistic). They have their own customs, and festivals. However they celebrate Dashain and Tihar festivals by worshipping bio than puja, kul puja, cow in Tihar. The other festivals celebrated by Doneys are Maghe Shankriti, and Saune Sakranti. Special and seprate their own festivals are Bhumi puja, Nwangi, Sanibare, Aitabare puja, gaurati puja, chaite dasain, Mansire purnima, Baishakhe purnima etc.

4.6.8 Family

Though during the study the Doneys shared that their ancestors were living in joint families, nowadays people of the new generation prefer a nuclear family. Accordingly, young people (son and daughter-in-law) separate from their joint family after marriage. The people were of the view that, the young generation have got opportunity of exposure and learnt new customs which does not match with older ones. They do not respect the older people's values, thoughts, and way of life, and the elders also do not like the young people's behaviour and the practices they have adopted. As result, conflict takes place between the young and the old, so they prefer to live separately. In the study area there are two types of families in the Doney community viz. nuclear and joint family.

Looking at the information from the study area, 74 percent of the households are nuclear while joint family comprises 26 percent. In the case of individual settlements, There are a no factual figures of past family types, however, according to the informants particularly the elders they reported that in comparison to the past the number of nuclear families is increasing day by day. The reasons behind such change are effect of external environment as the young generation is exposed to and adopts outside cultures, discarding old cultures, which resultes contradictory thoughts, values between young and old people. This is leading to quarrels between mother-in-law and

daughter-in-law, son and parents. Similarly, due to the impact on traditional occupation, the increasing scarcity of resources is also conducive to the growth of the nuclear family. The increasing rate of migration in search of opportunity has also supported in breaking down the joint family.

4.6.9 Marriage Patterns

Marriage is one of the social institutions. It has created family and social networks connecting different families and places. Through the family networks relations and interactions are carried out among different cultures and practices. The Doneys of Bhimtar VDC of Sindhupalchok have marriage relations is different districts. Usually, they have undertaken arranged marriages which have connected them to kavre, Sindhupalchok, Lalitpur, Udayapur, Nuwakot, makawanpur and Chitwan.

Table 4.6.9: Distribution of marriage by age group

S. N	Age group	Doney		Majhi		Others		Remarks
		Hhs	%	Hhs	%	Hhs	%	
1	10 to 15 years	7	14%	9	18%	9	18%	
2	16 to 25 years	30	60%	35	70%	25	50%	
3	25 and above	13	26%	6	12%	16	32%	
Total		50	100%	50	100%	50	100%	

4.6.10 Mijar System

Mijar system is the Doney community's most remarkable traditional social institution which is similar to the Badhghar in the Tharu community. The term Mijar is derived from the Doney mother tongue. Mijar means the chief of Doney village. To maintain order in every society, there should be some mechanism to exert power. It is quite natural that there are disputes and misunderstandings in any society, which have to be resolved for the well-functioning of the society. The Doney Mijar plays a vital role in this regard. Though there are Ward chairperson and members to do such work at present, the Mijar is more effective than the morden political representatives. The Mijar works as a religious leader as well. The Mijar used to deal with other groups. The Mijars are locally selected for a particular village. The local Mijar is regarded as a honoured personality, who maintains order in the village and works as a ritual representative in the Than *Puja*. The Mijar can be reselected/ elected again based on leadership, trust and performance. In a system of Doney community all the villagers

should be working without get wages in a occasion of festival, marriage, farming in a Mijar's home.

4.6.11 Political Status of Doney

Politics is the major area of concern for the poor, marginalised and indigenous nationalities of Nepal. Political participation means participation in decision making and influencing policies/governance. The population of Doney's comprising 0.31% of the country's total population, have been systematically ignored, marginalized and discriminated by the policies, laws and activities of the state. As a result, many are disadvantaged in political, economic, social, cultural and educational sectors. Studies and research have pointed out that the outcome of this history of exclusion has resulted in a situation where many indigenous nationalities continue to be treated as second class citizens within the state. In this context a significant number of indigenous nationalities face persistent violation of their human rights and fundamental freedoms. World Bank's report on 'Gender, Caste and Ethnic Exclusion in Nepal' examines poverty outcomes using indicators of economic well-being, human development levels and voice and political influence. The Report says "Political poverty is manifested in the main political parties' failure to increase participation of IPs and other disadvantaged groups in governance institutions" (World Bank, 2006: XVIII).

According to National Census 2068 BS (2011), the total population of Doney's is shown as 84,115 which constitute 0.31% of the country's total population. But the "Doney Samaj" (representative organisation of the Doney community) does not agree with the data. The Doney community claims that their total population should be more than that. As their identity "Doney" is mixed with Rai and other Hindu castes, no accurate date has been presented by the national census. Their language and religion have also been ignored by the census (Doney Samaj).

Together with the development process, particularly road and bridge construction, the Majhi, Doney and Other ethnic were displaced from their traditional places and deprived of their traditional occupation. The Majhi and Doney are displaced from the Indrawoti river bank of Sindhupalchok and Kavre districts and have become landless. These groups were dependent on fishing and agriculture and on forest products from the surrounding jungles.

CHAPTER-V DATA PRESENTATION AND ANALYSIS

This chapter deals with social, cultural, demographic, and Socio-economic features of the Doney who are living in Bhimtar, Sindhupalchok. The study focuses on social, cultural practices and Socio-economic systems adopted by Doney community and the other ethnic and analysis challenges they face for their survival.

The study has tried to analyse their traditional occupations, present status and future strategy in terms of living strategy considering the utilisation of resources and the changing patterns of occupation and Socio-economic of Doney community.

5.1 Educational Status of the Study Area

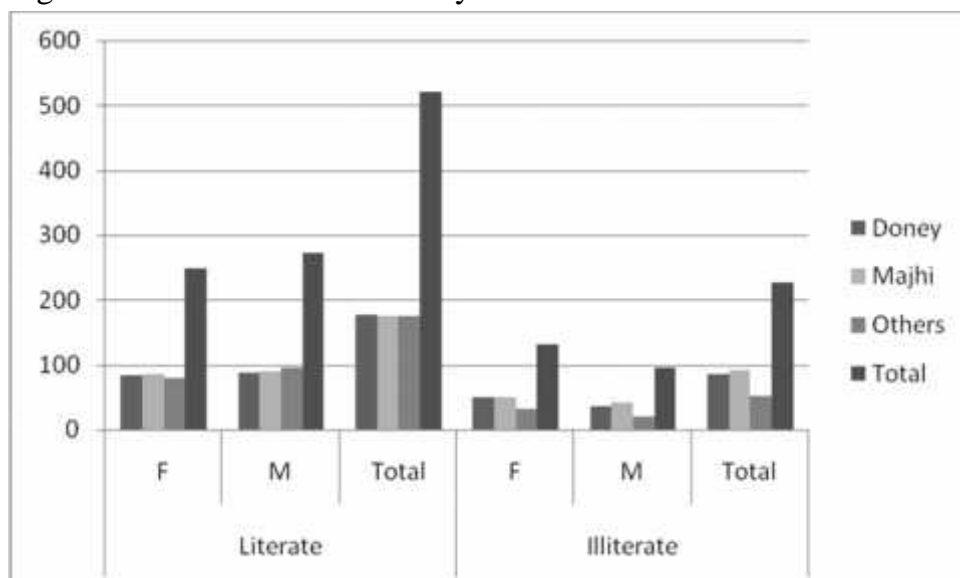
In the study area, still a large percentage of Doney particularly the majority of the older Doney are found to be illiterate. Some of them who are literate have only acquired education below Grade 5. Very few Doney students in the study area have passed SLC. Some are studying in higher secondary level, but there is not even a single graduate level student. Illiteracy is pervasive still. Those who go to school, many of them drop out sooner or later without completing their study.

Table 5.1.1: Education Status by Caste

SN	Caste	Population age 6 and above	Literate			Illiterate			Remarks
			F	M	Total	F	M	Total	
1	Doney	256	83 (11%)	88 (12%)	176 (23%)	50 (7%)	35 (4%)	85 (11%)	
2	Majhi	266	85 (11%)	90 (12%)	175 (23%)	50 (7%)	41 (5%)	91 (12%)	
3	Others	226	80 (11%)	95 (13%)	175 (24%)	31 (4%)	20 (3%)	51 (7%)	
Total		748	248 (33%)	273 (37%)	521 (70%)	131 (18%)	96 (12%)	227 (30%)	100%

Source: HHs survey, 2013

Figure 5.1.1: Education Status by Caste



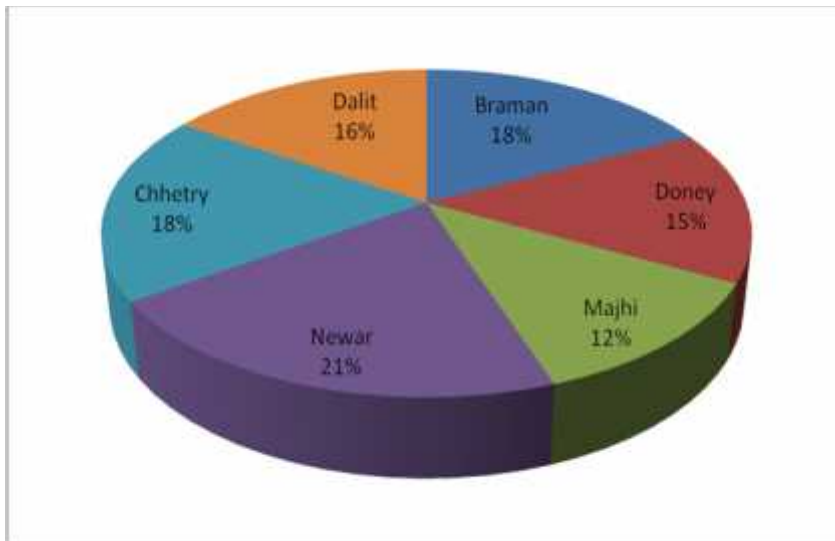
The above table and graph shows that the total population of age group 6 and above of the study area is 748. Out of the total population, 248(33%) are found to be literate of female and 131(18%) illiterate. Similarly, 273(37%) male are literate and 96(12%) are illiterate.

5.1.2: Castewise literate information

S.N	Ethnicities	Literature percentage
1	Braman	71%
2	Doney	61%
3	Majhi	48%
4	Newar	84%
5	Chhetry	75%
6	Dalit	64%

Source: VDC profile 2065

Figure 5.1.2: Castewise literate information



In the above table and pie chart shows the caste wise literate percentage. There are 15% Doney are literate, 12% Majhi, 21% Newar, 18% Chhetry, 16% Dalit and 18% Braman. In the table we also observe that highest literate ethnic group is Newar and lowest literate group is Majhi, which have 12%. It shows that Doney and Majhi are backward from education.

5.2 Economic Status of Doney

Nepal is a rich country in terms of social, cultural and natural resources. Despite having a lot of resources and development opportunities, Nepal has become one of the least developed countries, where the majority of the people are compelled to live in poverty, illiteracy and poor health. The state is not able to create employment opportunities. This has created an atmosphere of frustration and dissatisfaction which can be said is the reason for the conflicting situation. For such a situation the past state authorities and their policies are responsible. Since the past rulers adopted discriminatory policies imposing cultural homogenization policy, leading to a creation of dominating power relationship in terms of government's resources. A limited group of people have captured political power. The poor and marginalised groups (women, dalti, indigenous peoples, and backward remote area people) do not have a leading role in the major three organs of state apparatus, i.e. judiciary, legislative and executive, which means they have no participation in decision making process. They are deprived of access to and control over productive resources of which once they were owners.

The marginalised are not only denied of their rights to their language, culture and identity but also over natural resources, including land, water, forest, pasture and

mines in their respective traditional homelands. Government policies relating to land, forests, education, language and religion have had negative effects on the IPs. The *kipats* (traditional land ownership) of the IPs were abolished by the government and the state took under control of such *kipats* in the name of land reform by promulgating a Land Reform Act 2021, which was not in favour of ethnic (IPs) groups. Similarly, the forest act has severely affected the IPs.

In Sindhupalchok after the construction of Araniko Highway linked to Melamchi highway and Bhimtar Nawolpur-Agriculture Highway including bridges on Indrawoti and several other suspension bridges in the district, the traditional occupation of Doney particularly fishing almost ended. After that Doney started agriculture, particularly corn, paddy cultivation and animal husbandary in addition to their fishing occupation. Together with road facility and growth of population, groups other than Doney also started fishing using poison, bombs (blastings), electricity, etc for fishing which caused loss of fish in the rivers. Due to deforestation and degradation of land, flooding, and landslides also destroyed fish and other fauna.

Nowadays, the men within economically active age groups have migrated to different places within and outside the country. Out of the total 748 population (150 sample households), a total of 96 (13%) migrants from 90 hhs were recorded in the study area during the study. Among them migrated abroad (particularly Arabian countries), gone Kathmandu and had gone to the district towns. Besides, for short periods of time they migrated to surrounding areas in search of employment. The destinations of the migrants in the country were Kathmandu, Terai, west region, east region.

Affects of the Government Policy and Practices:

According to the local government act, local government (DDC, VDC) can decide on mobilising resources at local level as income source generating. Accordingly, DDC, and VDCs have authority to use local resources including water resources. As fishing was the traditional occupation, the Doney were protecting the fishes. The Doney and Majhi community thinks to kill only the big fish is religious and leave the small ones but other people kills every kind of fish using poison, thus affecting the bio-diversity. They were fishing with specific devices like net, hooks and not taking small ones (protecting fingerlings). No poisons or blasts were adopted while fishing. But, when other people started fishing, they are using poisons and blasts. Because of these practices, fishes are not found as earlier. So, presently fishing and sailing have been taken by others, which in fact had to be done by the Doney. Ecology has been destroyed and fish have become extinct.

5.2.1 Occupation for Living Strategy of the Study Area

Traditionally, Doney reside on the river basin in the hill and inner *terai*. Accordingly, their survival is traditionally linked with rivers. However, in the present context their survival strategy is being changed and they have adopted different occupations. Before the construction of bridges and highways, they were involved in government service from which they used to earn cash. Despite various restrictions and problems, they depend largely on fishing till now. Gathering, a mode of production, was their significant way of food production but it is disappearing gradually.

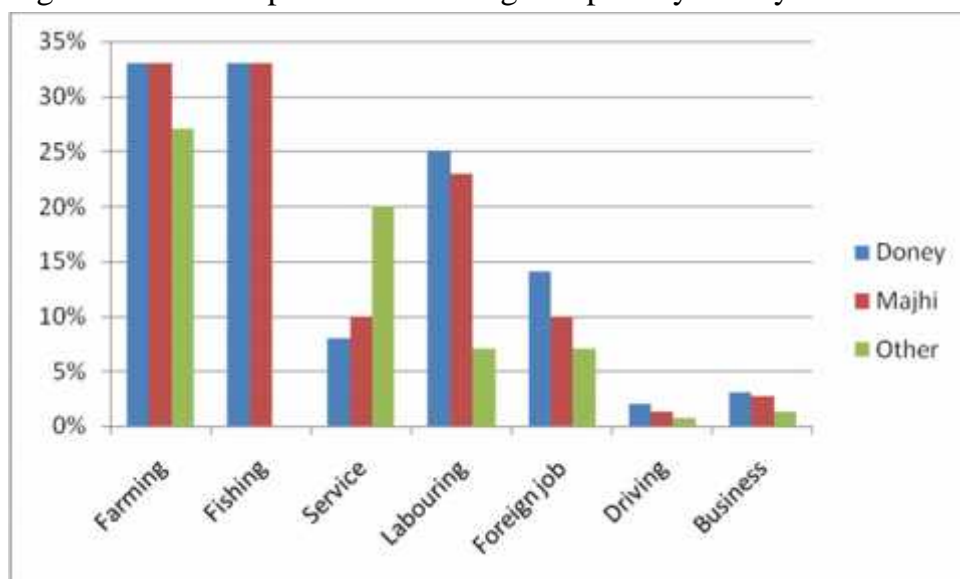
The households in the research area adopt multiple occupations. Most of the households are involved in farming, which is followed by fishery, service (lower position job), wage-labour, labour in foreign country, driver, etc.

Table 5.2.1: Occupations for Living Adopted by Doney and other ethnic

SN	Occupations	No of HHs				Remarks
		Doney	Majhi	Other	Total	
1	Farming	50(33%)	50(33%)	40(27%)	140(93%)	Total hhs =150
2	Fishing	50(33%)	50(33%)	0(0%)	100(66%)	
3	Service	12(8%)	15(10%)	30(20%)	57(38%)	
4	Labouring	37(25%)	35(23%)	10(7%)	82(55%)	
5	Foreign job	20(14%)	15(10%)	10(7%)	45(31%)	Labour work
6	Driving	3(2%)	2(1.34%)	1(0.66%)	6(4%)	
7	Business	5(3%)	4(2.66%)	2(1.34%)	11(7%)	

Source: HHs survey, 2013

Figure 5.2.1: Occupations for Living Adopted by Doney and other ethnic



The above table shows the Doney, Majhi and Other ethnic as being involved in multiple occupations at the same time. Majority of households have agriculture as

major occupation. Most of the households 140 (93%) hhs have a small plot of land where they cultivate and produce grains. Wage labour is another strategy for their living 82(55%) hhs, followed by foreign employment 45 (30%) hhs, fishing 100(67%) hhs, 57(38%) hhs have joined service. A few 6 (4%) hhs adopted the driving profession and 11 (7%) hhs are involved their traditional ethnic skills. One of the factors vital for Doney, Majhi and others adaptation of multiple occupations is the type of their habitat. Secondly, their exploitative technology for production is another responsible factor. Finally, the historical factor may not be less significant.

The Doney of Sindhupalchok are still adopting traditional occupation to some extent. Total hhs are adopting agriculture and fishing. Wage labour adopters are 37 (25%) hhs. Similarly, Foreign employed were 20 (14%) hhs. Service holders were 12 (8%) hhs in Bhimtar, Drivers were 3 (2%) and 5 (3%) were Traditional ethnic skills.

5.2.2 Farming

The Doney and majhi of the study area follow both traditional and non-traditional modes of subsistence. Traditional occupations like ferry service and collection of crop residues are no longer in existence. Farming, fishing, wage-labour, traditional skills, keeping birds and animals, low paying service (small jobs) have been adopted as major living strategies. But other ethnic occupation is adopted different type like government service and farming.

The majority of Doney, Majhi and Others are involved in agriculture and agriculture labour. As they have a very small piece of land, and as most of it is dry land, they cannot survive on the produce from their lands. Even that limited land was divided into small pieces with the increase in population. It seems that the Doney of Bhimtar VDC did not make any efforts towards getting additional land. Most of the households are dependent on their ancestors' land. Even that too has been sold by some of the hhs to solve their economic problems. So they have limited land, which is not adequate for their living and they are compelled to go in search of agriculture labour and other labour work. Some of them are continuing their traditional occupations like fishing, . A few people have adopted masonry work (house building, plastering), and a small number of people paint houses.

Table 5.2.2: Information on Grain Production:

SN	Types of crops	Production(in Muri)			Consumption(in Muri)			Sales(in Muri)		
		Doney	Majhi	Other	Doney	Majhi	Other	Doney	Majhi	Other
1	Paddy	45 (56%)	15 (49%)	20 (55%)	35 (65%)	25 (69%)	22 (69%)	10 (38%)	-	-
2	Maize	5(6%)	4(12%)	4(11%)	4(7%)	4(11%)	4(13%)	1(3%)	-	-
3	Wheat	2(2%)	-	1(3%)	2(4%)	-	1(3%)	-	-	-
4	Mustard	1(1%)	-	-	1(2%)	-	-	-	-	-
5	Vegetable	25 (32%)	10 (33%)	9(25%)	10 (18%)	5(14%)	3(9%)	15 (56%)	5 (100%)	6 (100%)
6	Pulse	2(2%)	1(3%)	1(3%)	1(2%)	1(3%)	1(3%)	1(3%)	-	-
7	Other	1(1%)	1(3%)	1(3%)	1(2%)	1(3%)	1(3%)	-	-	-
Total		81	31	36	54	36	32	27	5	6

Source: HHs survey, 2013

The above table shows that production of agriculture in different major crops like as Paddy, Maize, wheat, Vegetable etc. Most of the hhs grow Paddy, Maize and Vegetable. Similarly, they mainly consume Paddy and Vegetable. Paddy and Vegetable are salling production in the Doney community than other ethnic. Specially Doney and Majhi community are used Paddy, Maize, Wheat and Mustard for making *Jaad(Mor)*, which is used daily and perhaps in ritual and festival but other community used only for food.

5.2.3 Housing Patterns

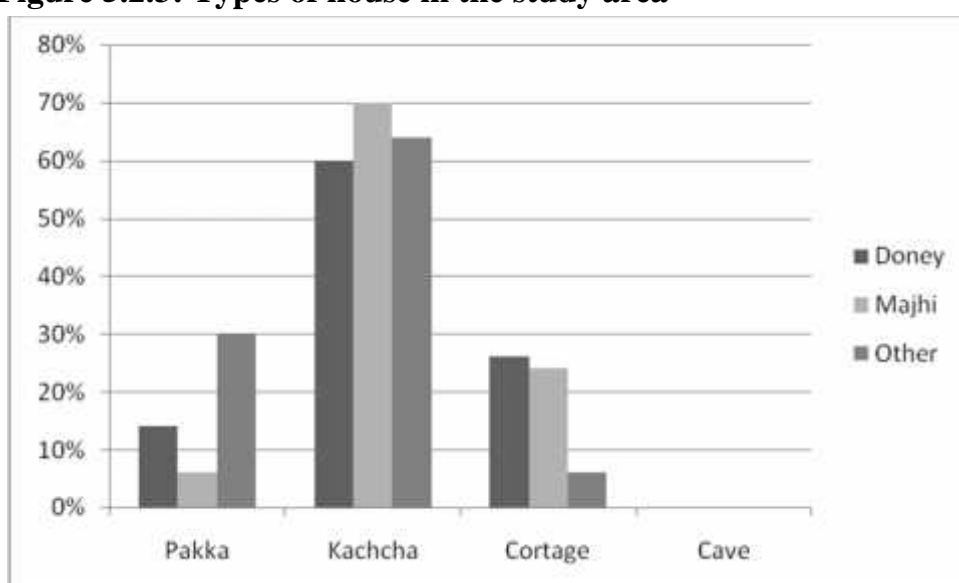
This title gives us the information about the socio-economic status of the study area. It is also observed poverty situation of the sample households form the structure and condition of their houses. Types of house of Respondend hhs in the study area area pakka(stone,mud with zink roof/permanent), Kachcha(stone, mud with dry-grass roof/semi-permanent), cortage(only with sticks of bomboo etc/non-permanent) and cave(natural house).

Table 5.2.3: Types of house in the study area

S. N	Types of house	Households			Percentage			Remarks
		Doney(50hhs)	Majhi(50hhs)	Other(50hhs)	Doney	Majhi	Other	
1	Pakka	7	3	15	14%	6%	30%	
2	Kachcha	30	35	32	60%	70%	64%	
3	Cortage	13	12	3	26%	24%	6%	
4	Cave	0	0	0	0%	0%	0%	
Total		50	50	50	100%	100%	100%	

Source: Household survey, 2013

Figure 5.2.3: Types of house in the study area



The above table and graph shows that most of the sample households have made with stone and mud with thatched in the roof. Pakka houses are 14% hhs in Doney community, 6% hhs in Majhi community and 30% hhs in other ethnic. Most of the houses are Kachcha, in that tital 60% hhs in Doney, 70% hhs in Majhi and 64% hhs in other ethnic. Remaining 26% hhs in Doney, 24% in Majhi and 6% hhs in other ethnic in the types of cortage houses. And Cave (natural house) is nill in the study area.

5.2.4 Animal Husbandry

Together with farming, Doney's keep few domestic animals which provide manure for cultivation, help in ploughing land, and provide income from the sell of animals.

Animals are also kept for meat, milk, dung and ritual functions. However, the main purpose of keeping animals by Doney's are for manure, ploughing and financial support (income). But the majority of them have very few (2 or 3) animals. Buffalo is kept for manure and earning money from sale and milk. A few hhs have buffalo. The reason behind it may be the high economic value of the buffaloes. Cattle are kept for manure and producing oxen. The number of oxen in the sample households is very few. Particularly, oxen are kept for ploughing the land. As tractors are available everywhere, most of the hhs use tractors and there is less use of oxen for ploughing. So there is decrease in the keeping of cow and oxen. Goat is kept for manure, meat and income. Mainly Majhi are kept pig for meat and income.

Some households keep both animals and birds. However, they are not expert in animal husbandry. These animals and birds have religious, economic and, to a less extent, agricultural values. They are also a source of meat. Birds are offered to the witch-doctor. The domesticated animals kept by the hhs of the study area mainly cattle, hen, buffalo, duck, pigeon, pig and goats.

Table 5.2.4: Information on Livestock

S. N	Livestock	Doney(50hhs)			Majhi(50hhs)			Other(50hhs)		
		Prod.	Cons.	Sale	Prod.	Cons.	sale	Prod.	Cons.	sale
1	Cow /Oxen	100 (20%)	50 (17%)	50 (25%)	50 (11%)	50 (17%)	-	50 (14%)	-	50 (20%)
2	Buffallo	50 (10%)	50 (17%)	-	50 (11%)	50 (17%)	-	50 (14%)	-	50 (20%)
3	Goat, Sheep	150 (30%)	100 (33%)	50 (25%)	100 (22%)	50 (17%)	50 (33%)	100 (29%)	50 (50%)	50 (20%)
4	Hen, Ducks	200 (40%)	100 (33%)	100 (50%)	150 (34%)	100 (33%)	50 (34%)	150 (43%)	50 (50%)	100 (40%)
5	Pig, Wildbore	-	-	-	100 (22%)	50 (17%)	50 (33%)	-	-	-
6	Other	-	-	-	-	-	-	-	-	-
Total		500 (100%)	300 (100%)	200 (100%)	450 (100%)	300 (100%)	150 (100%)	350 (100%)	100 (100%)	250 (100%)

Source: HHs survey, 2013

Among animals, some respondent families keep a small number of birds. In particular, they keep chickens, duck and pigeon. These birds have cultural and to a less extent, economic values. Birds, buffalo, goat are also source of meat for them. Birds are offered to the witch-doctor. The pigeons, hen, ducks, goat are kept by the families of study area used in worship.

5.2.5 Vegetable Cultivation

Doneys have simple food habits. Though, in earlier days, Doneys ate their food with fish, nowadays they have rice, lentil) and curry. Generally the majority of Doneys have rice and curry with soup and chilli. Accordingly, they cultivate some vegetables as per the season. Generally, they produce snake gourd, lady's figure, yam, bitter gourd, gourd, greens radish, onion, garlic, potato, cucumber, pumpkin, cauliflower, cabbage, chilly, tomato, and brinzal. But it is produced in a very small quantity and not by each and every household.

5.2.6 Food Sufficiency

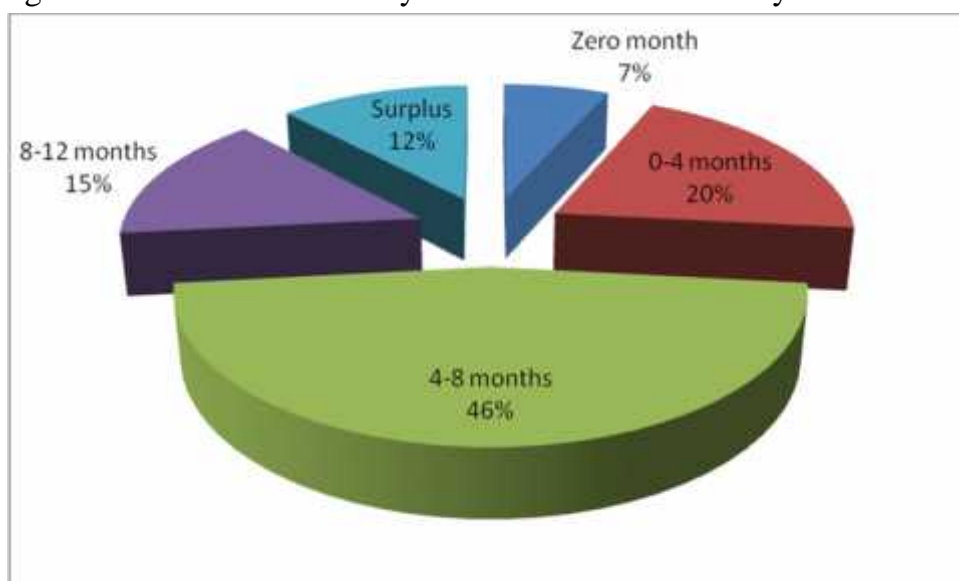
The poverty of people is determined by the level of food production and consumption. It was try to find out wherether the aannual production of food grain was sufficient the daily requirement a year. So their farming land are dividing a small peaces but where as the population in growin rapidly but cultivate land area is limited. Doney, Majhi and Other community production of crops would not the requirement. Following table shows the food sufficiency of household of Bhimtar VDC.

Table 5.2.6: Food sufficiency of households in the study area

Food sufficiency	Household	Remarks
Zero month	10 (7%)	
0-4 month1s	30 (20%)	
4-8 months	70 (46%)	
8-12 months	22 (15%)	
Surplus	18 (12%)	
Total	150 (100%)	

Source: Household survey, 2013

Figure 5.2.6: Food sufficiency of households in the study area



The table and pie- chart shows that 10(7%) hhs are purchased food overall year or landless and their food production is zero month. 30(20%) hhs food sufficient is zero to 4 months. 46% hhs have food sufficient 4 to 8 months. Similarly, 15% hhs have 8 to 12 months food sufficiency and 12% of total hhs are surplus in food. It was observed the deficient hhs compensating their need from labour wages, agro-labour, loan borrowing and credit purchasing, foreign employment, relatives, neighbors and money lender. So it proved that various people of Bhimtar VDC victim with poverty.

5.3 Government infrastructure develop pattern

The government infrastructure develops directly effect in economics system of the society. It changed the life style of the people. The government infrastructure develops refers to recomodation by the government for school and college, Huspital and health center, Road, Bhetnary service, Banking and coopration, social community building, Facility of drinking water, Local market, VDC building, Electricity and development programmes.

In the study area there are no enough government infrastructure develops. Acording to respondend of study area there is not any higher secondary school and hospital in the whole VDC. The following table shows the condition of government infrastructure develops in the study area.

Table 5.3: Condition of government infrastructure develop in the study area

s.n.	Infrastructure	Number	Remarks
1.	School and college	6	School
2.	Hospital and Health center	1	Health center
3.	Road	1	Agriculture road
4.	Bhetnary service	No	Non
5.	Banking	10	Cooperation
6.	Social community building	12	Temple
7.	Facility of drinking water	Yes	Not sufficient
8.	Local Market	1	1 hour far from village
9.	VDC building	Yes	
10	Electricity	Yes	

Source: Household survey, 2013

In the above table observed that there is not enough government infrastructures develop in the Bhimtar VDC. In a condition of school that is not sufficient with the comparison of school age Childs number, there is not any higher secondary school and college. In that case students of Bhimtar VDC facing the high problem for education. Similarly, there is only one health center in a whole VDC. Road is only agriculture road. There is drinking water facility but not sufficient and not pure. It makes the people illness, infection.

5.4 Wage Labour

After the loss of traditional occupations and opening of opportunities with road accessibility and urbanisation, Doney and Majhi have been involved in different occupations. Particularly, after the construction of highway and bridges, social mobility have increased in the areas. That was and still is conducive for industrial development. Simultaneously, other infrastructure and social development has taken place. On the other hand, due to the penetration of market forces, new items and expenditures are increasing. Therefore, some Doney have started to work in industries, hotels, and lodges. The people of the study area are also engaged in service. As they are illiterate, they are confined to subordinate jobs mostly on daily wage basis.

In Nepal, various political changes have taken place time to time. These changes have also led to change in government policies and plans. After the peoples' movement of 2046 BS, the constitution 2047 BS (1990) promulgated by the state for the first time accepted Nepal as a multi-caste/ethnic, multi-cultural, multi-religious,

and multi-lingual country. As the indigenous nationalities (ethnic groups), dalits and women were marginalised from the development mainstreaming from centuries, the 8th Five year plan provisioned development mainstreaming program strategy for them. Government has adopted affirmative action (positive discrimination) policy. Accordingly, a few people from Doney community are employed in lower positions like peon, and guard/office helpers.

After the construction of highway and bridges, urbanization has speeded up on the sides of the highway. Construction of private buildings, roads, schools, etc. is increasing in Banepa, Kathmandu and in surrounding rural market areas. Doney of the study area are involved in agriculture farming, building construction as wage labours. Out of the total sample 82 (55%) hhs reported that they occasionally worked as wage-labourers. During the agricultural season, they go to work as wage labourers in the field of neighbouring landowners.

5.5 Land Ownership

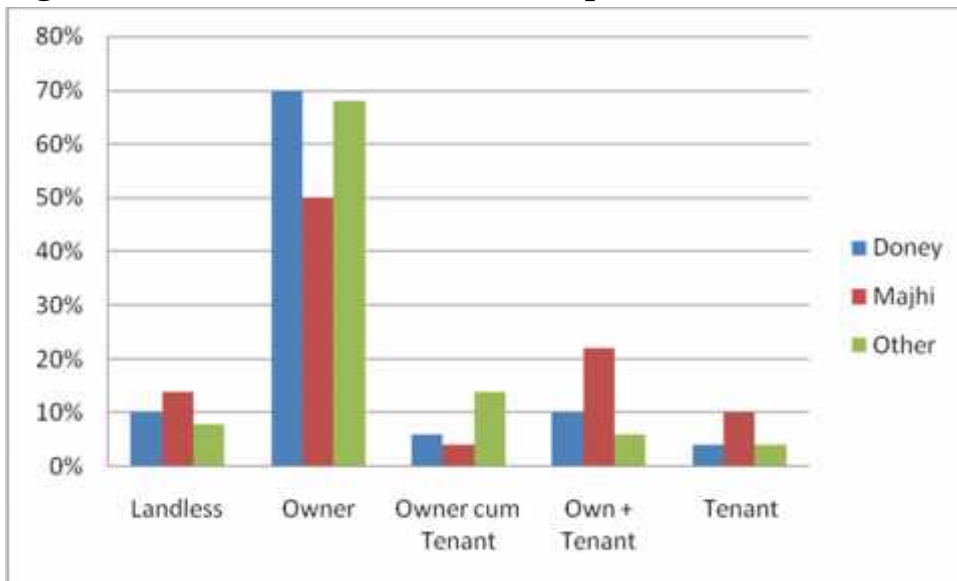
In the study area there are we found owner are or not the Doney community hhs, Majhi and Other ethnic group. In the types of land ownerships are Owner, Owner cum Tenant, Own + Tenant, Tenant and Landless, which castewiew distribution are given in the following table.

Table 5.5: Distribution of Land Ownership

SN	Type of Tenure	HHs			Remarks
		Doney	Majhi	Other	
1	Landless	5(10%)	7(14%)	4(8%)	
2	Owner	35(70%)	25(50%)	34(68%)	
3	Owner-cum Tenant	3(6%)	2(4%)	7(14%)	
4	Own + Tenant	5(10%)	11(22%)	3(6%)	
5	Tenant	2(4%)	5(10%)	2(4%)	
	Total	50(100%)	50(100%)	50(100%)	

Source: HHs survey, 2013

Fig 5.5: Distribution of Land Ownership



The table shows that Landless 5(10%) households are Doney, 7(14%) hhs are Majhi and 4(8%) hhs are other ethnic. There are 35(70%) hhs of Doney, 25(50%) of Majhi and 34(68%) of Other ethnic have cultivate their own land. Similarly, Owner cum Tenant land have 3(6%) hhs of Doney, 2(4%) hhs of Majhi and 7(14%) hhs of other ethnic. Own + Tenant land cultivation have 5(10%) hhs of Doney, 11(22%) hhs of Majhi and 3(6%) hhs of Other and Tenant land have 2(4%) of Doney, 5(10%) of Majhi and 2(4%) of Other ethnic. Actually, the Doney are peasants involved in subsistence farming.

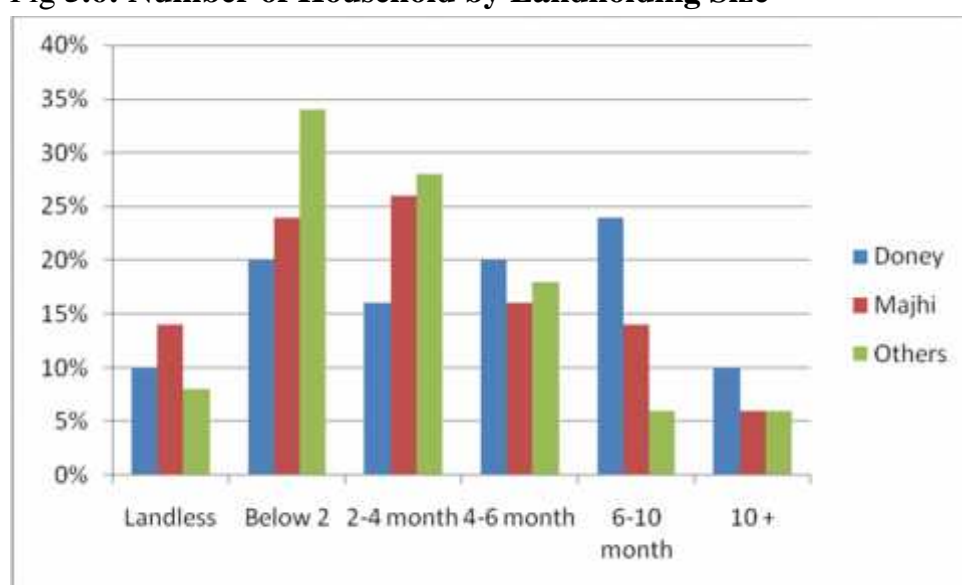
5.6 Land Holding size

In the study area, most of the people's main occupation is agriculture. Therefore the size of farming land and land ownership are the main indicators of economic status of Doney and Other ethnic. However, there is extreme inequality in the distribution of land. The land is categorized into three forms, i.e. Khet, Bari and Pakho. Most of the poor families don't have Khet. They have only small pieces of land (Pakho and Bari), and few of them have Khet. The following table shows the unequal distribution and holding of land among the sample households.

Table 5.6: Number of Household by Landholding Size

SN	Quantity of land owned (in Ropani)	Households			Remarks
		Doney(50 hhs)	Majhi(50 hhs)	Others(50 hhs)	
1	Landless	5(10%)	7(14%)	4(8%)	
2	Below 2	10(20%)	12(24%)	17(34%)	
3	2-4	8(16%)	13(26%)	14(28%)	
4	4-6	10(20%)	8(16%)	9(18%)	
5	6-10	12(24%)	7(14%)	3(6%)	
6	10 +	5(10%)	3(6%)	3(6%)	
Total		50(100%)	50(100%)	50(100%)	

Source: HHs survey, 2013

Fig 5.6: Number of Household by Landholding Size

The table shows that a total of 5 (10%) hhs of Doney, 3(6%) hhs of Majhi and 3(6%) hhs of other ethnic owned more than 10 *ropani* of land. Similarly, 12(24%) hhs of Doney, 7(14%) of Majhi, 3(6%) of Other have 6-10 *ropani*. Then, 10 (20%) hhs of Doney, 8(16%) hhs of Majhi and 9(18%) hhs of other have 4-6 *ropani*. 8 (16%) hhs of Doney, 13(26%) hhs of Majhi and 14(28%) hhs of Other ethnic owned 2-4 *ropani*. Most of hhs have below 2 *ropani*, there are 10(20%) of Doney, 12(24%) of Majhi and 17(34%) of Other ethnic. And After all 5 (10%) hhs of Doney, 7(14%) of Majhi and 4(8%) of other ethnic are landless. Some of the landless are cultivating public and share land.

Generally, Doney's grow rice (paddy), maize, millet, wheat, soybean, lentil (pulses), pea, etc. They produce leafy vegetables, coriander, cabbage, pumpkin, radish, beans, etc. to fulfil their daily needs for vegetables. Generally, potato, onion are not grown in their land and are purchased from the market. Except for grains, they rarely store vegetables for the future.

5.7 Annual Income

The Annual income is the major factor of socio economic status of Doney and Other ethnic. To illustrate the further characteristics of Doney and Other ethnics, their annual income is investigated. The respondent could not say their exact annual income so various source of their livelihood were asked and total annual income derived from different source to them then that agriculture itself the other income source that they do have is nominal and minor source or not sufficient for their livelihood. Besides agriculture, wage labour and foreign employment are the major source of income in the study area. There are other side income sources like services, animal husbandary, wages labour, business etc. These sources of income are supposed to contribute substantially to the study area. The source of annual income of Doney, Majhi and Other ethnic community is shown in the following table

Table 5.7: Annual income of Doney and Other ethnic

Income Level (rs)	Doney	Majhi	Others
less 1000	6(2%)	7(2%)	2(1%)
1000-5000	14(5%)	12(4%)	9(3%)
5000-10000	32(11%)	24(8%)	12(4%)
10000-15000	30(10%)	26(9%)	18(6%)
15000-20000	22(7%)	34(11%)	25(9%)
20000-25000	29(10%)	38(12%)	45(15%)
25000-30000	45(15%)	45(15%)	47(16%)
30000-35000	38(13%)	48(16%)	53(18%)
35000 above	79(27%)	68(23%)	82(28%)
Total	295(100%)	302(100%)	293(100%)

Source: HHs survey, 2013

In the table it shows the respondent income in different topics of income in interval level of money (in rs). It shows the annual income of Doney, Majhi and other ethnic group. Above table shows that the estimated annual income of hhs in the study area the Doney have low income in less Rs.1000 is 6(2%) hhs, 14(5%) in Rs.1000 to Rs.5000 and 79(27%) hhs in 35000 above, similarly Majhi have income is 7(2%) hhs in less Rs.1000 and the income is 68(23%) in 35000 above, and Other ethnic have low income in less Rs.1000 is 2(1%) hhs and 82(28%) hhs in Rs.35000 above. Other income in different topics shows in the above table.

In this section, household income source of Doney and Other ethnics are agriculture, wage labour, service, skill, business, and livestock and so on. The different categories of household income explain by above table.

5.8 Annual Expenditure

The respondend of Doney and other ethnic people's expenditure in study area is very important for socio-economic study. They could not say their exact annual expenditure but they give nearly imformation about annual expenditure. The total annual expenditure derived from different topics is collected in terms of money. According to respondend they spend money in different topics such as food grain own land, food grain purchase, festival & marriage, clothing, education, health and other (oil, spices, salt, electri and water, and other kitchen goods, kerosene, smoking, drinking etc.). The following table shows estimated annual expenditure of household in different topics of study area.

Table 5.8: Annual expenditure of Doney and Other ethnic groups

Expenditure Level(rs)	Doney	Majhi	Others
less 1000	20(6%)	21(6%)	20(6%)
1000-5000	38(11%)	34(10%)	30(9%)
5000-10000	56(16%)	46(13%)	66(19%)
10000-15000	59(17%)	61(17%)	55(16%)
15000-20000	64(18%)	62(18%)	47(14%)
20000-25000	37(11%)	56(16%)	50(14%)
25000-30000	38(11%)	37(10%)	43(12%)
30000-35000	26(7%)	20(6%)	32(9%)
35000 above	12(3%)	15(4%)	5(1%)
Total	350(100%)	352(100%)	348(100%)

Source: HHs survey, 2013

In the table it shows the respondend expenditure in different topics of expenditure in interval level of money (in rs). It shows the total annual expenditure of Doney, Majhi and other ethnic group. Above table shows that the estimated annual expenditure of hhs in the study area the Doney have low total annual expenditure level is less Rs.1000 is 20(6%) hhs and 12(3%) hhs Rs.35000 above, similarly Majhi have total annual expenditure in less 1000 is 21(6%) hhs and the expenditure is 15(4%) in Rs.35000 above, and Other ethnic have low expenditure is 20(6%) hhs in less Rs.1000 and 5(1%) hhs in Rs.35000 above. Other expenditure in different topics shows in the above table.

In this section, household expenses of family's are on food grain own land, food grain purchase, festival & marriage, clothing, education, health and other expenditure(oil, spices, kitchen goods, meat and fish, electry, water etc). According to following table expenditure is in monthly & daily household expenses. The different categories of household spending explain by above table.

5.9 Saving and Loan transaction pattern

5.9.1 Saving

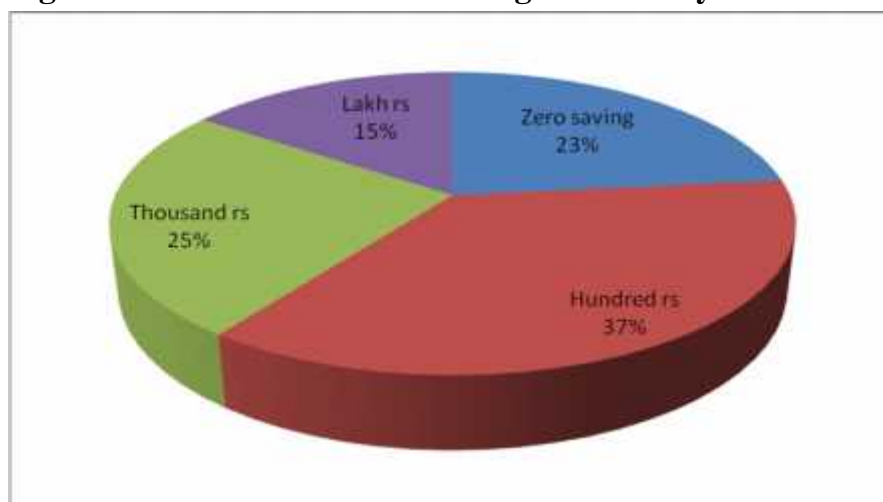
In this section, household saving of family's refers to respondents who income of different sources and expenses their income then how many remain their income. It means income and production that is remaining with consumption. Source of income are agriculture, wages labours, service, skill, livestock etc. Expenditure pattern are food grain own land, food grain purchase, festival & marriage, clothing, education, health and other expenditure. Saving condition of low and high is depends on family size, income, economic knowledge, attitudes, culture, festival. The different categories of household Saving explain by following table and pie chart.

Table 5.9.1: Distribution of Saving in the study area

Saving Class	Respondent hhs	Remarks
Zero saving	35(23%)	
Hundred rs	55(37%)	
Thousand rs	37(25%)	
Lakh rs	23(15%)	
Total	150(100%)	

Source: HHs survey, 2013

Figure 5.9.1: Distribution of Saving in the study area



The above table and pie chart shows the monthly & daily household saving nature of Doney, Majhi and Other ethnic. Their saving categories is 23% hhs in zero saving, 37% hhs saves of hundred rs group, 25% hhs saving their income in thousand group and 15% hhs save Lakh rs group respectively. It analyzed that there is poverty, uneducation, lack of economic knowledge, depend on only agriculture, no job

opportunity in other side, no habit for saving. It causes the low saving and no saving of hhs.

5.9.2 Loan transaction

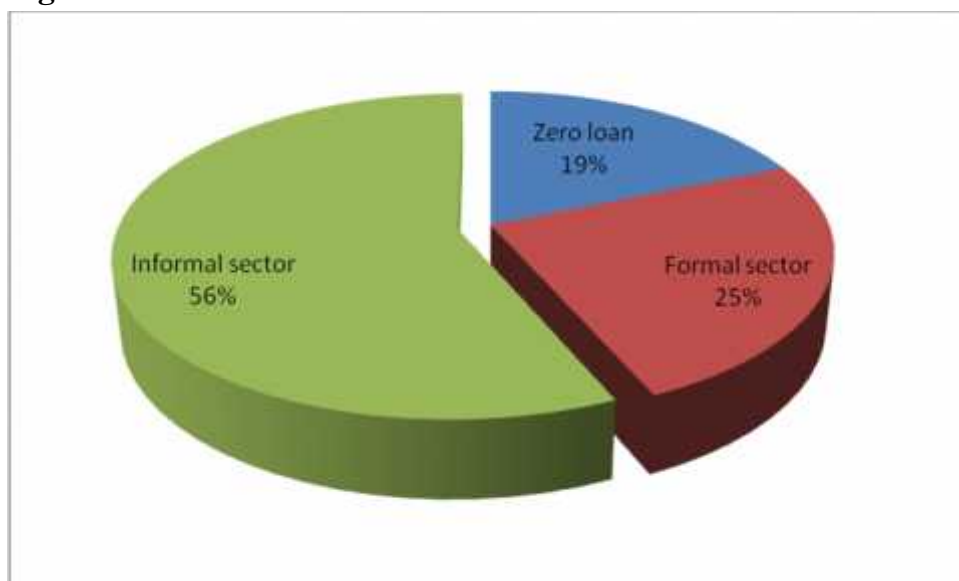
In this section, household loan transaction systems are various types, like as locally, ethnic, cultural, formal, informal. According to Bhimtar VDC study source of loan transaction are formal and nonformal enactive. Nowadays different communities, educated and local political leader and investor are encourage for loan to establish formally there. In this study we have, traditional skill and thinking slowly change in modern technology and economic system adopted Bhimtar VDC people. They want to change their lifestyle, and poverty. Therefore they want to take loan for saving their income. So they are for invest they want take loan. Therefore there is change the economic patters. And also we have in the study there is involve in loan transaction the other ethnic group than Doney and Majhi. Following table shows the loan transaction of Bhimtar VDC.

Table 5.9.2: Loan transaction status of Bhimtar

Source	Respondend hhs	Remarks
Zero loan	28(19%)	
Formal sector	37(25%)	
Informal sector	85(56%)	
Total	150(100%)	

Source: HHs survey, 2013

Figure 5.9.2: Loan transaction status of Bhimtar



The above table and pie chart shows the loan transaction of Doney, Majhi and Other ethnic. Their loan categories is 19% hhs in zero loan or not involve in loan transaction, 25% hhs are have a loan transaction in formal sector and half and above hhs 56% hhs involve in informal sector loan transaction repectively. It analized that there is poverty, uneducation, and lack of economic knowledge, depend on only agriculture, no job opportunity in other side, no habit for saving. It causes the low saving and no saving of hhs. In that case loan transaction is becomes high.

CHAPTER-VI CONCLUSION AND RECOMMENDATIONS

6. Conclusion and Recommendations

6.1. Conclusion

The study has been conducted to find out socio economic status of Doney of Bhimtar VDC of sindhupalchok. Due to various and limited time and factors to fulfill the studies aspects of Doney is disable ethnic .The Doney community is one of the most marginalised ethnic groups of Nepal having their own language, culture and traditional occupations as agriculture and fishing. They do not have decisive role in decision making level, and they are marginalised from the mainstream of the national development process. They have lagged behind in all spheres of development process.

This study shown that annual income status of Doney is same as Majhi but little different with other ethnics. Economic condition of the sampled household of the Doney community occupation, size of land holding, land ownership, food sufficiency, annual income, agriculture, livestock, labour, foreign job, service and other various sources of income has been taken as perspective of the study. Study area is near to the Indrawoti river side is a plain slope land of southern parts, head quarter of Sindhupalchok, Chautara. The Doney's major occupation and source of income is agriculture and subsidiary income source are daily wage labour and animal husbandary. In the off farming season, they were engaged in fishing and wages labour.

They are nearly sufficient food for a year but they spent alot of food to prepare *Jand* and *Rakshi* rather than their daily meal. Only 22(15%) hhs produced adequate quantity of food grain for one year. 12% have food sufficiency surplus. Similarly 46% have 4-8 months food sufficiency. 7% household are no food grain or they purchase food over year. It is also found that total annual expenditure title like education, health, food, festival, marriage and other. In the study area the Doney have low total annual expenditure level is less Rs.1000 is 20(6%) hhs and 12(3%) hhs Rs.35000 above, similarly Majhi have total annual expenditure in less 1000 is 21(6%) hhs and the expenditure is 15(4%) in Rs.35000 above, and Other ethnic have low expenditure is 20(6%) hhs in less Rs.1000 and 5(1%) hhs in Rs.35000 above. Therefore directly agriculture has no economic value except for subsistence. Thus every year, the Doney community falls victim in the cycle of poverty.

The study find out Land holding size of Doney on landless is 10%, Majhi 14% and Other ethnic 8% hhs. But in other hand over 10 ropani land holding size of Doney is 10%, Majhi 6% and Other ethnic 6% hhs. It analyzed Majhi community are highest in landless and Doney have little enough in land than other community. Doney are highly involve in agriculture and animal husbandary than other community. Similarly this study analyzed about the tittle of income, expenditure, saving and Loan transaction of Doney and other ethnic.

The people of study areas are still following the traditional activities. Their main occupation is agriculture, secondary occupation is fishing and daily wage labour. They are still backward by education and adopting new techniques. Their knowledge towards health and sanitation is very poor. At present the parents in the Doney and other ethnic group households have changed their attitude towards education. Since, they are sending their children to school. The people are not educated, so, their life style, livelihood is not changed up to now, they are poor in cleaning own house in this area. There is a hope that a new generation of Doney community will get educated when the people educated they will not follow the traditional belief and change their attitude. They are modified from traditional activities and that make changes in economic status. Economic status of Doney is pulling down due to lack of ideas and techniques. They are very co-operative to each other, now a day's cooperation among each other is slowly decreasing. The Doney people are hard working people, but their economic condition never gets better, because they are not managing their income. So they were backward than other people/community. After analysis of above datas about Bhimtar VDC of different ethnic community and Doney peoples faced more problems to live. Similarly they have Lack of knowledge, skill, production, how to generate the income, use of modern technology, agriculture supported programme, agriculture market, not enough of development infrastructure. Economic income status is very low it cases the poverty zone.

6.2. Recommendations for Future Strategy

The study finding the following strategy, policy, recover recommendation can be suggest.

Doney community is one of the most marginalised groups in the country, who are on the verge of extension. Their identity is endangered. They have been losing their traditional occupation, cultures, language with the passage of time and changing environment at national and international level. The state is also a major responsible actor in negatively changing the situation of the Doney, particularly the past rulers who employed unitary rule and discriminatory policies for two and a half centuries. This led to the Doney being marginalised in the national development process. As result, they have lagged behind in all spheres (socially, economically and politically). A nation's economic and political development depends on its human development; therefore, until and unless the Doney and all caste/ethnic groups are granted equal opportunities, neither national development nor peace can be imagined. As the state authority is primarily responsible for national development and in bringing and

implementing appropriate policies, the authority/government responsible should pay more attention to addressing Doney's economic and living status issues, which are as follows:

During the interaction with Doney's, all the informants were not clear about their future improvement and how they would improve or who would be responsible for the solution to their problems. Many of the participants said that they will continue their existing practices like small agriculture farming and wage labour. Some of the youth said that they would try for employment abroad. They were not expecting that the government and others would support them in improving their life. However, they were suggesting that if government gave employment (job) or land for farming, it would improve their socio-economic life. And similarly suggest they are conscious the poor economic system like income generate for controlling expenditure, skill occupation to encourage participating management approach. They spend their major sources of earning on the feasts and drinking *Jaad Raksi*. Therefore the awareness for change bad habits and bad culture should be thrown by education. Similarly marriage, festival expenditure should be minimizing of Doney community.

Discrimination and social exclusion even with sufficient asset based chronically/poor lack social capital and access to key 'networks' discrimination further causes market segmentation-low returns on assets and limited access to services and credit. In fact, the state is primarily responsible for ensuring basic needs for the people in the country. The present situation of Doney community should be addressed by the government by adopting appropriate policies and programs so that Doney community and other ethnic of Bhimtar VDC will have opportunity for their Socio-economic improvement as well as their development mainstreaming. As majority of the Doney's are living in poverty, illiteracy and are deprived from getting access to resources and decision making process, they lack information. They are not aware about national policies and programs. So they require all the information about the policies, programs and opportunities, which should be ensured by the government and other responsible actors.

There are some economic differences among Doney's of different places due to difference of topography social and environment. If the lands were plains and irrigation system would be available economic condition may be high. In the beginning, in this study area's Doney people are involved in farming. They are involved in farming as well as daily labour work. They are leaving their traditional occupation. The Doney people are hard worker, but their economic status is poor/low. From the study findings following recommendations were provided for the improvement of their socio-economic condition.

-) Education is important component for development process of the society. So there is some special education, health and sanitation, livestock farming and farming related to programme lunched by I/NGO's to be provided and to send Doney children to the school.

-) Training and to support economic oriented to income generation should be lunched to up grow the economic status.
-) Irrigation facility is most important part of farmers in this village. It would support them to grow cash crops and vegetables by salling these cash crops to Pachkhal, Banepa and Sipaghat Bazar or Bhimtar Local Bazar and they could earn money. If the people's and if income level is high, the economic status would be standard and change in life style.
-) Estsblished land adminietrater and land agriculture
-) Caste differentsetion, livestock,rental market participation in rural
-) The agriculture pattern is old. Thus some sort of intensive types of farming scheme should be encouraged in this area. JT and JTA must be sent to their help regularly so that they could be convinced about intensive type of farming.
-) The implementation of small farmer programme will be more fruitful for the Doneys and other ethnicics of Bhimtar VDC.
-) Government should provide low interest loan for animal husbandry programmes implement appropriate and effective system.
-) The barior of economic: Geographic, Vegetation, basic infrastructure, remoteness. It should be eleminated by indroducting effective policy.
-) Human resource capital management: Target on the lack of education, poor health, consequent limited productivity in the labour market as the determinants of low income and poverty.

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