

LIFESTYLE CHANGE OF DHIMAL COMMUNITY

(A Case Study of Buddhashanti Rural Municipality, Jhapa)

**A thesis submitted to the Department of Sociology
Mahendra Ratna Multiple Campus for the
partial fulfillment for the Master's
Degree in Sociology**

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2075 (2019)



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LETTER OF RECOMMENDATION

The dissertation entitled **Socio Lifestyle Change of Dhimal Community : A Case Study of Buddhashanti Rural Municipality, Jhapa** has been prepared by Jaya Prasad Bhandari under my supervision.

I forward it with recommendation for approval.

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ACKNOWLEDGEMENT

I would like to express my sincere gratitude and deep appreciation to Mohan Singh Thebe, Head of the Department of Sociology, Mahendra Ratna Multiple Campus for his inspiration and support during the research work. I owe gratitude to my supervisor, Madhav Gartaula, Lecturer in Department of Sociology, Mahendra Ratna Multiple Campus Ilam, who provided me valuable scholarly guidance and extended his kind co-operation, encouragement, direction and suggestion without which this work would never have completed.

I am also indebted to all the lecturers of Department of Sociology, Mahendra Ratna Multiple Campus for providing me encouragement and inspiration for my research work. Moreover, I am also thankful to the authorities of Dhimal Caste Development Centre who provided me required data and materials without which this thesis would be incomplete.

Similarly, I would like to thank all the Dhimal families of Buddhshanti Rural Municipality for they had unhesitatingly provided their information and views during the field work.

Last but not least, I would like to thank CM Khanal from Khanal Communication, Birtamode for computer typing, designing, photocopying and binding of this research work.

Jaya Prasad Bhandari

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ABBREVIATIONS

AD	:	Anno Domini
BC	:	Before Christ
CBS	:	Central Bureau of Statistics
GDP	:	Gross Domestic Product
GI	:	Galvanized Iron
HHS	:	Households
HRD	:	Human Resource Development
i.e.	:	That is
INGO	:	International Non Government Organization
JTA	:	Junior Technician of Agriculture
NGO	:	Non Government Organization
Pop	:	Population
VDC	:	Village Development Committee
Viz	:	Videlicet, Meaning namely

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Situated on the lap of majestic Himalayas and sandwiched between two vast and most populous countries in the world 'India and China', Nepal is a tiny land of 147181 sq. km. in area. Roughly the shape of the jagged brick, the country is 885 km long from the east to west and its width averages out a 193 km from north to south. Nepal is a land locked and hilly country where 77 percent land is covered by rock, snow, barren mountains and sloppy hills etc., while only 23 percent land is of plain type (HMG 2030; cited in Nepalese Culture, Society and Tourism 2000). Nepal's history is closely related to its geographical location separating the fertile plains of India from semi-desert like plateau of Tibet. Culturally and linguistically the country formed a boundary between the mongoloid people of Tibet and their Tibetan- Burmese language and the people of India plains and their Indo-European language (Dhakal and Diwas, 2000). Nepal is a country of multilingual, multi-religious and multi-ethnic society. The national committee of nationalities noted that Only 59 indigenous nationalities have so far been legally recognized under the National Foundation for Development of Indigenous Nationalities (NFDIN) Act of 2002. The identified groups in different ecological regions: 18 groups from the mountain, 23 groups from the Hill and 7 groups from the inner Terai and 11 groups from the Terai of them, the CBS could record only 41 *Janajati* groups with their population size and the population size of other 17 groups is not available (Dahal, 2003: 91). The 1992 census identified 29 castes in the Terai, 29 in the Hill and only 2 in the Mountain as their origins (K.C, B.K., 1995: 313). Though the 2001 census listed 103 groups, technically only 100 groups are identified. The three unidentified groups listed are: 1 Aadibasi/Janajati, 2. Dalit/Unidentified Dalit and 3 unidentified caste/ethnic (Dahal, D.R; 2003 : 93). However, 125 ethnic groups are reported by census 2011 (CBS, 2011 : 25).

The Dhimal is an indigenous ethnic group of this region. They are recognized as a distinct group from the Hindu caste structure and are related like the Gurung, Magar, Rai, Limbu, Tamang, Tharu etc. (Bist, 1972). Chemjong (1996) and Diwas (1982) have considered the Dhimal as the Kiranti group of the mongoloid race. The linguists

or Chatterjee and Benedict considered the Dhimal's language is from the Kirat branch with complex pronominalized to the Tibeto Burman (Dahal, 1979: 23). Their own oral traditions suggest that they are the brothers of the Rai, Limbu, Koche and Meche. The physical features and the complexion of the Dhimals indicate that they are the Mongoloid people.

The nature and character of these people is reputed to be shy at first, but after acquaintance boisterous and inquisitives. They are pacific toward their own people and their neighbors and appear totally free from arrogance, revenge and cruelty. Bodes and Dhimals are more like the mountain people in their straight forwardness and honesty (Hodgson, 1847).

Dhimal people are regarded to be the oldest ethnic group of east Nepal. They are chiefly found in the districts of Jhapa and Morang districts, both situated in east Nepal. Nation wise distribution of Dhimal people demarcates the geographical area of their settlements as east of Tsiang (Lohandra) river, west of river Mechi, north of Babiya Birta Leti Govindapur and south of the border of Malhaka (Regmi, 1991). They call 'Eastern Dhimals' to the Dhimals staying towards the eastern part from Maikhola, and western Dhimals who are staying towards the western part of Maikhola. In this way, they distinguish themselves making the border of Maikhola (Gurung, 2005: 21).

The national census of 1952 taken on the basis of mother tongue shows the number of Dhimal people as 5671. In the census of 1961 made on the basis of mother tongue, the total population of Dhimal was recorded as 8,188 including 3529 in Jhapa and 4,659 in Morang district. The nationwide census taken in 1971 has not however, recorded the Dhimal population separately. (Regmi, 1991: 30). The national census of Nepal 1991 recorded 16,781 population of Dhimal which covered the 0.09 percent of the entire population. At the time of the latest census of 2011, Dhimal's population reached 19,537 with annual average growth rate of 1.52 percent during the last decade 1991 – 2001 where the sex ratio was 98 (CBS, 2003 : 119). According to census 2011, total number of Dhimal reached to 26,298 of which urban population comprises 6,572 and rural population 19, 726 (CBS, 2013: 37)

Two main varieties of dialects of the Dhimal can be distinguished, namely, the eastern and western, which are mutually intelligible and spoken by the Dhimals living in the

areas divided by the river Mai. The eastern dialect has been greatly influenced by the Rajbanshi speech. The western dialect, on the other hand, has been in close contact with Tharu (Regmi, 1991: 45).

The Dhimals have special kinds of dresses suitable to their physical features and geographical environment. As the Dhimals live in comparatively warmer place, they wear scanty dress exposing most parts of their body. The males wear a loin cloth (Langauti), vest (Bhoto) and cap (Topi). Dhimal men usually wear these days Nepali dress called Daura (double-breasted shirt), Suruwal and cap (Topi). The Dhimal women, however still wear 'bona' (a black plain cloth with red or white stripes on the border)- this is five to six feet in length and is hand-woven, covering the body from breast to the knees and they use this without 'Cholo' (blouse). Different names have been given to it according to its design, for example, Itangi, Petane, Pataloi, Chamuthi and Dabona. These days some Dhimal women are seen in sari and blouse, especially in marriage ceremonies (Regmi, 1991: 53). They also use 'Kuchani Bona' (readymade bona /Product of factory) due to the lack of time to weave clothes (Nepali, R.K, 2035). With the increasing number of outsiders coming in to the area and encroaching upon their traditional territory, they seem to have developed a stronger feeling of group identity than they had before. They consider themselves more progressive and advanced than Tharus living in the neighborhood (Bista, 1967:170).

Until some time ago they were rather nomadic, practicing shifting cultivation. But this kind of activity has stopped completely for some time as there are few areas left where they can move around. They grow and eat rice, wheat and barley. They supplement their diets by hunting and fishing occasionally. They do not keep many cattle, sheep or goats nor are they very fond of milking. But there are a few people nowadays who keep bullocks for ploughing and for pulling carts (Bista, 1967: 171). Almost all of the population (99.34 %) has 'subsistence economy' 98.2 percent of them are mainly agriculturists. So they are engaged for about nine months in agricultural activities, but they also pursue some subsidiary occupations to add to their income, and thus they maintain a balance between the income and expenditure. They generally pursue fishing in their spare time (Regmi, 1991: 62).

The sources of income for Dhimal society are mainly the products of agriculture. They save some cash by hunting, fishing and weaving the clothes for them. Therefore,

we can call agricultural income as direct income and other saving and hidden income as indirect income. They help meet the domestic expenditure though they do not promote the economic activities in other spheres (Regmi, 1991: 93).

They are very backward in every sector of development in Nepal. They are not found in the high-level government posts. Most of them do the labour jobs for their livelihood. Only a very few of them are educated and have found in an uncountable number in the high government ranks (Gurung, B.P, 2004: 23).

For Dhimal boys or girls anyone within their community except a member of the same lineage is a potential partner. The parents show very little interest in the choice of mates for their children. Bodos and Dhimals practise junior levirate as do other groups in the area. Dhimal and Bodo Marriages are arranged entirely according to the choice of the couple involved. Boys and girls enjoy freedom of movement and association with each other as long as they wish. Once a boy and girl agree to marry they run away quietly from their houses and hide for a day from their parents (Bista, 1967: 171). It was a strict prohibition and punishment to the inter caste marriage in this caste in a long time back but this system also has been slackening slowly these days (Gurung, B.P, 2005 : 26).

The Dhimal women are not allowed to attend their cultural fairs except in the 'Dhongdhonge' Mela. At this time the Dhimal women attend the fair with nice make-ups and dressess. The widow Dhimal women can't be recognized by dress like in the hilly widow in white dress in the hill, who is easy to find out (Gurung, B.P, 2005 : 26).

The 'Majhi' is remembered to be the leader or the main man in the village. He arranges to operate all these kind of religious festivals and fairs and the 'Dhami' is the main priest to operate the religious rites in the worship. They call 'Ojha' also to the Dhami. In the corner of their house, they keep the worshipping place of their patriarchs (Ancestral God), which are called the Kuldevata. They don't allow touching any outsider at that place. Because they think that, if some outsiders touch it, the family members in the house, many be attacked from the evil spirit's sickness or by some divinely misfortunes (Gurung, B.P. 2005: 25).

Some Dhimals are deigning to enlist Brahmin priests for their birth and death rites and the names of the younger Dhimals are getting Sanskritize (Bista, 1967: 71). There's no difference to say them the Hindu. They celebrate, Dashain, Tihar, Saunesakranti, Maghe Sakranti, Holi and etc. which are in fact, the Hindu festivals. Besides, they celebrate some other communal festival such as Nwangi, Parwa, Dhungdhunge and etc. as well (Gurung, B.P, 2005 : 25).

Dhimal language is the language spoken by Dhimal people. It is not represented by any script. So there are no written records or books in this language. When necessary they use the 'Devnagari script' (Regmi, 1991: 45). The latest census 2011 recorded the 19300 Dhimal population on the basis of mother tongue which covers the 0.072 percent of the entire population (CBS, 2013).

1.2 Statement of the Problem

Sometimes people develop speculative stories which are difficult to assess without very thorough and systematic and yet they are to interesting to ignore altogether. Such is the case with the Dhimal story of their being the same people as the Limbus of the far eastern hills (Bista, 1967). Among the various ethnic groups, Dhimal is an important but minority group of east Terai which was contributed 0.09 percent (19537) out of the total population 2,315,1,423 of Nepal in 2001 (CBS, 2004 : 25) and 26,298 people in 2011 (CBS, 2011).

Among the ecological zones, the mountain and hill have been the losing regions and the Terai has been the gaining region; the net losses in the mountain region constituted about 21 percent of the native born population in 1981, 11 percent in 1991 and 15 percent in 2001. In the hill region, the net loses constituted about 6 percent of the native born population in 1981, 9 percent in 1991 and 8 percent in 2001. The resulting net gain for Terai was of the order about 11 percent of the native born population in both 1981 and 1991 and 10 percent in 2001 (CBS, 1995, 2003). This volume of migration indicates the high excess of socio-cultural tradition of hill and mountain caste or ethnic groups on the Dhimal's socio-cultural tradition are in endangered condition. Like many countries of Asia, Nepal too is culturally and ethnically a multi-ethnic and a multi-lingual society. The predominant group in Nepal today, both in numerical and political terms, is that of Hindus, with the many smaller

ethnic groups of various sizes and geographical provenance forming its minorities (Sharma, P.R, 2004: 204).

Most ethnic minority groups of Nepal are said to be of a pale-mongoloid stock, speaking dialects of the Tibeto-Burman language family. These groups at least some of them, are believed to have come to Nepal earlier than the Hindus, some from the north, and the others from the east. The exact number of such ethnic minorities in Nepal has not been specified in official terms. In fact, the census of Nepal does not allow the counting of people on the basis of their castes or ethnicity (Sharma, 2004: 204). The census report at present recognizes merely the existence of linguistic minorities, but even in this regard it carries many flaws in the enumeration process. In fact, a like ward attitude is known to exist in official circles towards minority languages. There was already a predominant role played by the Nepali language in Nepali historically, and the need to also accord the smaller languages and meaningful place in the national life in the changed context of the new times has been slow to dawn. Some of the more developed minority languages, which can boast a fair amount of literature, have begun raising voices for recognition. These voices are only likely to grow in value and pitch in the coming years. An ostrich-like attitude towards these languages may not be a helpful solution for ever (Sharma, 2004: 205).

Ethnic issues have come to be as one of the most pressing problems facing many countries of the world in modern times. These concern basically the question of examining relationships between diverse groups of people characterized by distinct races, cultures and religions living within the political boundaries of a state. The notion of distinction, apart from being evident in some of the objective and tangible facts, is present far more strongly in the perception held by the groups about themselves or in the opinion of others who hold them to be different. The nature of relationship between groups and categories of people varies in each country and is determined by such variables as its historicity political process and the many socio-economic configurations within it. This relationship is seen to range from a relatively harmonious form to one of a conflicted type marked by open hostility and antagonism. Thus the status enjoyed by different groups and social categories with regard to their various social, political economic and demographic rights in different countries does vary widely. The level of resentment against it also differs from country to country, acquiring its own emotional pitch and color (Sharma, 2004: 206).

Today the Dhimal and Bodo or Meche people consider themselves closer to each other both in origin and in their economic lives than with any other people. Certainly they do not like the 'Pahadi Brahmin and Chhetris' who exploit these simple people. The Rajbansi, the Tharu and the Satar although more numerous than themselves, are not as much of a threat to them as the Brahmin-Chhetri 'Pioneers' from the hills. They live entirely off the land, which is one of the most fertile in the country. A majority of them are landless wage earners or tenant cultivators of absentee landlords. A few are comparatively well off in ownership of land and cattle (Bista, 1967: 170).

The Dhimals are mostly poor. They are landless more at this time. They are backward in education. They have only forty percent literacy rate. In schooling level, school going students seems big but once fails in test or SLC; school leaving number goes very high. Campus or University going number is still very a few. According to government of Nepal record, no Dhimals are gazetted officers and in respected high posts in government civil servants. Even though Dhimal people reside in Terai region of Nepal, they are backward socially and economically. There is no significant involvement of Dhimal people in political and social activities and other decision making agencies. The government has not brought the social inclusion policy of Dhimal nationality in Nepal. Some of the non-governmental organizations are bringing some programs to uplift the social status of Dhimal community, but the position of them is still more or less same as before. The economic status of Dhimal people is also miserable in the society. They are living in high level of poverty due to many reasons. They are dependent on traditional agriculture system with fewer or no land holdings. They are not escaped from the traditional agriculture. Additionally, the level of education is also low among the Dhimal communities. Due to it, their life style has not changed since a long time period. The Dhimal nationality is very reach in cultural varieties. However, no significant effort has been made to protect and promote their cultural heritage on behalf of government so far. As a result, the Dhimal people are compelled to live as second positioned people in Nepal.

1.3 Research Questions

The study tries to find the solutions to the following research questions:

- i) What type of life style do Dhimal People have?
- ii) What is the socio-economic status of Dhimal community?

- iii) What is the main occupation of Dhimal people?
- iv) What is the earning level of Dhimals?
- v) What is their status of education?
- vi) What is the population structure of Dhimals?
- vii) How do Dhimals observe different festivals and rituals?
- viii) How is Dhimals lifestyle changing economically, socially and culturally?

1.4 Objectives of the Study

The general objective of the present study is to analyze the change in life style of Dhimal community of Buddhhashanti rural Municipality of Jhapa District. The specific objectives are:

- i) To examine the life style change of Dhimal Community
- ii) To examine the socio-economic status and change
- iii) To examine the influence factor of changing Dhimal community

1.5 Significance of the Study

In Nepal, very few studies have been conducted regarding the socio-economic, demographic and political condition of backward ethnic group and locality so far. A country's prosperity depends upon the development of each social setting and every unit within the country. So, studies should be conducted in each and every social group and in each and every part of the country for the all development of the nation. Hence, this fact becomes more important in a country like Nepal where different groups of people are inhabited with diverse ethnicity, economic status, culture, religion level of education and so on.

This study is basically focused on the issues of Dhimal as a minority ethnic group of Nepal. They are backward in social, economical and political sector such as education, social service, government service, representation in any political parties as well as development process. Their representation is very low in the state and they are far from the main stream and live on shadow. They are very limited in number. Their life is in hazardous condition due to the high pressure of others people especially hill migrants. They are deprived from the utilization of development and government services and facilities. Hence, this study has to examine the various socio-economic, cultural, demographic and political characters and social setting. This study can be

very helpful to identify the characters which play more significant role to determine their social behaviour and factual life in different groups. The main significances of this study are as follows:

- This study can be the most important to find out the socio-economic, cultural, demographic and political status and its relation with each other of Dhimal community of Jhapa district.
- The findings of this study can be very useful for planners and policy makers on behalf of government as well as non-governmental agencies to launch the suitable policy and programmes because this study has searched not only the root causes of their problems but also the best relevant way to promote their cultural tradition, traditional skills and socio-economic as well as demographic condition.
- It may be very useful for social activist and related organization who are engaged to improve life style of backward communities.

1.6 Limitations of the Study

The present study is confined to Dhimal Community of Jhapa District. Within Jhapa District, the study is limited to Dhimal households of Budhashanti Rural Municipality only. Due to the resource and time constraint, the present study is confined to Dhimal households of Ward No. 3 of Budhashanti Rural Municipality and only 60 households are included in the study. From 60 households, 60 Dhimal heads are taken as the respondents and the study is carried out. The study is accomplished in a small area of a rural municipality. So the findings of the study cannot be generalized in the national contest.

1.7 Organization of the Study

The present study is accomplished in six chapters as mentioned below :

Chapter I, Introduction, includes the background of the study, statement of the problem, objectives of the study, significance of the study, limitations of the study and organization of the study.

Chapter II is the Review of Literature and includes the study of different books, journals and research works previously accomplished on the concerned subject matter..

Chapter III, Research Methodology, describes about the research design, nature and sources of data, study area and sample design, questionnaire design, data collection, procedures of data analysis and parameters.

Chapter IV, Demographic Situation of the Study Area, introduces the study area in terms of different demographic indicators.

Chapter V, Analysis and Interpretation, analyzes the data under different sub-headings so as to derive the conclusion.

Chapter VI presents the summary and conclusion of the study and makes some Recommendations for the future.

CHAPTER-II

REVIEW OF LITERATURE

2.1 General Review

Colonial ethnographers of British India identified the Dhimals as an aboriginal tribe and categorized them as non-Aryan. Their facial features, language and religious practices are close to those of the Limbu people of the northern Hills. They also show the characteristic habits, quick temper and aggressiveness of the Limbu people. However, they have their own language, culture and customs. Dhimals consider themselves of Kirati descent. They consider the Rai, Limbu and Koch people of Hills as their brethren.

According to Hodgson (1847) the Meche, Bodo and Dhimal tribes are of the same race; however, comparison of language does not support so close connection, he added. He stated that "... but it is difficult to suppose the Bodo and Dhimal languages other than primitive". He also stated that the Dhimals are "nomadic cultivators of wild. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and also beyond the herdsman's state, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not entirely broken connection with the precedent condition of things. They never cultivate the same field beyond the second year, or remain in the same village beyond from four to six years". He again identified the barter system for the few things which they require and do not produce themselves.

Their animistic religion is very close to the Kirant religion. They worship nature and other household gods. Hodgson identified their religion as the religion of nature, or rather, the natural religion of man have neither temple nor idol; their cultivation as shifting cultivation; and "this race assure him that they once had chiefs when they dwelt as a united people in Morang".

The religion, as identified by Hodgson, is very much different from Hinduism as they have neither temples nor idols. "Altogether, their religion belongs to the same primitive era as their habits and manners", Hodgson added.

According to the 2001 census in Nepal, Dhimal population was 19,537. In India, the 2001 census reports Dhimal as one of the smallest community in the country, totaling a number of approximately 981 people who continue to speak their native Dhimal language. In Nepal they live in 24 villages of Mechi zone in Jhapa District and 51 villages in Koshi zone, Morang District. In India, they reside in 16 villages, namely Naxalbari and Hatighisha in Darjeeling district, West Bengal. (George 2007).

Dhimals are cultivators, although the frequencies of labourers, including agricultural labourers or to some extent tea garden labourers, may not be overlooked. These days the Indian Dhimals are exclusively concentrated at Hatighisha and Maniram Gram Panchayat of Naxalbari Police Station under Darjeeling district of West Bengal, India. However, sporadic occurrences of Dhimal population may have been seen outside the above-said areas but within Darjeeling district of West Bengal. Even this diminutive group sometimes misleads as vanishing races by some amateurs. Their counter-part of Nepal, with whom they have a marital relation and belong to the same (biological) population, have better numerical strength, socio-economic and educational attainment of their own, the Dhimals of Nepal receive much importance in various writings of Nepali scholars. On the other hand, the Indian Dhimals have been neglected by the government and others in any field of development. Anthropological documents on the Indian Dhimal is yet to be received; some sporadic documents by amateurs and some field-based study by trained scholars in a part of Dhimal population may be available but all of them cover social-cultural-linguistics aspects only, and physical or demographic data on the entire population are literally absent. Dhimal women are good at weaving and have their unique dress among the ethnic peoples of Nepal (<http://en.wikipedia.org/wiki/Dhimal>).

2.2 Review of Theoretical Literature

2.2.1 Symbolic Interaction Theory

Symbolic interactionism is a micro-level theory that focuses on the relationships among individuals within a society. Communication—the exchange of meaning through language and symbols—is believed to be the way in which people make sense of their social worlds. Theorists Herman and Reynolds (1994) note that this perspective sees people as being active in shaping the social world rather than simply being acted upon.

George Herbert Mead (1863–1931) is considered a founder of symbolic interactionism though he never published his work on it (LaRossa and Reitzes 1993). Mead's student, Herbert Blumer, coined the term "symbolic interactionism" and outlined these basic premises: humans interact with things based on meanings ascribed to those things; the ascribed meaning of things comes from our interactions with others and society; the meanings of things are interpreted by a person when dealing with things in specific circumstances (Blumer 1969). If you love books, for example, a symbolic interactionist might propose that you learned that books are good or important in the interactions you had with family, friends, school, or church; maybe your family had a special reading time each week, getting your library card was treated as a special event, or bedtime stories were associated with warmth and comfort.

Social scientists who apply symbolic-interactionist thinking look for patterns of interaction between individuals. Their studies often involve observation of one-on-one interactions. For example, while a conflict theorist studying a political protest might focus on class difference, a symbolic interactionist would be more interested in how individuals in the protesting group interact, as well as the signs and symbols protesters use to communicate their message. The focus on the importance of symbols in building a society led sociologists like Erving Goffman (1922–1982) to develop a technique called dramaturgical analysis. Goffman used theater as an analogy for social interaction and recognized that people's interactions showed patterns of cultural "scripts." Because it can be unclear what part a person may play in a given situation, he or she has to improvise his or her role as the situation unfolds (Goffman 1958).

Studies that use the symbolic interactionist perspective are more likely to use qualitative research methods, such as in-depth interviews or participant observation, because they seek to understand the symbolic worlds in which research subjects live.

Constructivism is an extension of symbolic interaction theory which proposes that reality is what humans cognitively construct it to be. We develop social constructs based on interactions with others, and those constructs that last over time are those that have meanings which are widely agreed-upon or generally accepted by most within the society. This approach is often used to understand what's defined as deviant within a society. There is no absolute definition of deviance, and different

societies have constructed different meanings for deviance, as well as associating different behaviors with deviance. One situation that illustrates this is what you believe you're to do if you find a wallet in the street. In the United States, turning the wallet in to local authorities would be considered the appropriate action, and to keep the wallet would be seen as deviant. In contrast, many Eastern societies would consider it much more appropriate to keep the wallet and search for the owner yourself; turning it over to someone else, even the authorities, would be considered deviant behavior.

2.2.2 Functionalism

According to functionalist perspective, also called functionalism, each aspect of society is interdependent and contributes to society's functioning as a whole. The government, or state, provides education for the children of the family, which in turn pays taxes on which the state depends to keep itself running. That is, the family is dependent upon the school to help children grow up to have good jobs so that they can raise and support their own families. In the process, the children become law-abiding, taxpaying citizens, who in turn support the state. If all goes well, the parts of society produce order, stability, and productivity. If all does not go well, the parts of society then must adapt to recapture a new order, stability, and productivity. For example, during a financial recession with its high rates of unemployment and inflation, social programs are trimmed or cut. Schools offer fewer programs. Families tighten their budgets. And a new social order, stability, and productivity occur.

Functionalists believe that society is held together by social consensus, or cohesion, in which members of the society agree upon, and work together to achieve, what is best for society as a whole. Emile Durkheim suggested that social consensus takes one of two forms:

- Mechanical solidarity is a form of social cohesion that arises when people in a society maintain similar values and beliefs and engage in similar types of work. Mechanical solidarity most commonly occurs in traditional, simple societies such as those in which everyone herds cattle or farms. Amish society exemplifies mechanical solidarity.

- In contrast, organic solidarity is a form of social cohesion that arises when the people in a society are interdependent, but hold to varying values and beliefs and engage in varying types of work. Organic solidarity most commonly occurs in industrialized, complex societies such those in large American cities like New York in the 2000s.

The functionalist perspective achieved its greatest popularity among American sociologists in the 1940s and 1950s. While European functionalists originally focused on explaining the inner workings of social order, American functionalists focused on discovering the functions of human behavior. Among these American functionalist sociologists is Robert Merton (b. 1910), who divides human functions into two types: manifest functions are intentional and obvious, while latent functions are unintentional and not obvious. The manifest function of attending a church or synagogue, for instance, is to worship as part of a religious community, but its latent function may be to help members learn to discern personal from institutional values. With common sense, manifest functions become easily apparent. Yet this is not necessarily the case for latent functions, which often demand a sociological approach to be revealed. A sociological approach in functionalism is the consideration of the relationship between the functions of smaller parts and the functions of the whole.

Functionalism has received criticism for neglecting the negative functions of an event such as divorce. Critics also claim that the perspective justifies the status quo and complacency on the part of society's members. Functionalism does not encourage people to take an active role in changing their social environment, even when such change may benefit them. Instead, functionalism sees active social change as undesirable because the various parts of society will compensate naturally for any problems that may arise.

2.3 Review of Empirical Literature

Ethnic issues have come to be as one of the most emerging problems facing in many countries of the world in modern time. These concern basically the question of examining the situation of diverse groups of people characterized by distinct races, cultures and religions living within the political boundaries of a state. There are various literatures regarding the studies and findings available about the ethnicities.

However, limited studies are found regarding Dhimal ethnic community associated with their socio-economic and demographic situation. This may be due to the lack of necessary data and less attention of researchers to the minor ethnic population. Some of the studies reviewed from available publications associated with the Dhimal ethnic communities of Nepal are outlined below.

Hodgson (1847) was the sole Westerner to investigate and publish on account of Dhimal. According to him, Dhimal, Bodo and Koch are some ethnic lineage; they worship nature, their worship place is not temple but image of God and Goddess carved for worship.

Though Hodgson has not concerned himself with classifications, succeeding scholars have used his linguistic sketches to postulate the genetic relationship of Dhimal to other languages. Because of the paucity of research on Dhimal and the difficulty of easy classification, linguists have tried to lump it in with a variety of subgroups. Grierson and Konow (1903-28) have classified it under the Eastern Subgroup of Complex Pronominal Himalayan Languages. Similarly, Shafer (1955, 1966) and Egerod (1974) have grouped it in with the unclassified Bodic languages.

With the increasing number of outsiders coming in to the area and encroaching upon their traditional territory, they seem to have developed a stronger feeling of group identity than they had before. The sources of income for Dhimal society are mainly the products of agriculture. They save some cash by hunting, fishing and weaving the clothes for them. Therefore, we can call agricultural income as direct income and other saving and hidden income as indirect income. They help meet the domestic expenditure though they do not promote the economic activities in other spheres (Regmi, 1991: 93). They are very backward in every sector of development in Nepal. They are not found in the high-level government posts. Most of them do the labour jobs for their livelihood. Only a very few of them are educated and have found in an uncountable number in the high government ranks (Gurung, B.P, 2004: 23).

Dalton (1872) states that the Dhimals are indigenous people of Assam Valley and they have close relation with Kochari and Bodo ethnic groups. Hunter (1876) in "Statistical Account of Bengal" states that census report distinguishes between these peoples (Dhimals and Meches or Bodos), and returns the number of Dhimals at 873.

Later on he wrote a brief note on Dhimal culture which are, as per Hunter, is a condensed form of Hodgson's work.

Grierson (1926) in 'Linguistic Survey of India' classified Dhimal language as 'Eastern Pro-nominalized group' of 'Pro-nominalized Himalayan Group' under 'Tibeto Himalaya Branch' of 'Tibeto-Burman subfamily' which may be categorized under 'Tibeto-Chinese group'. He also stated that "In the Pro-nominalized group the influence of the ancient Munda language is far more apparent". Endle (1911) placed Dhimals under Northern groups of Kachari family along with Kachari, Rabha, Mech, Koch and others. Later on Das (1978) examined the same and opined the possibility of same ethnological relationship between these tribes.

Chaudhuri (1999) identified Dhimals as a backward community having tribal origin and "acceptance of *Mallick* or *Maulik* title as well as adoption of Hindu religious practices is the stereotype for not considering them tribe. But the strong argument in favour of non-inclusion of the Dhimals in the list of Scheduled Castes and Scheduled Tribes of India could be their migration to the neighboring countries like Nepal and Bhutan at the time of enumeration", they added.

Roy (1999) in his unpublished M. Phil. Dissertation noted the prevalence of 'barter system' in Dhimal community of this region. Some recent studies on vernacular language (Bandyopadhyay 2004; Chakladar and Biswas 2004; Bandyopadhyay 2004) also exhibit the above stated characteristics, many of which are typical tribal characters of their own.

Moitra (2004) identified a close affinity between Dhimal and Toto languages; he even calculated the separation of Toto from Dhimal, by gruto-chronological analysis, as 800-1200 AD. Royburman (1959) in his thesis on Toto also highlighted the same by stated "there is one variant of Toto myth of origin which refers to the Dhimals as the mother group. (Toto) assess the very close affinity exists between the language of the Totos and the Dhimal" but, he added, "as, however, I do not possess any scientifically assessed data, I do not propose to enter into the realm of social psychology". King (1994) after his linguistic survey, opined that its (Dhimal) closest relative appears to be Toto (IIAS 2007). Similarly, O'Malley (1907) in his 'District Gazetteers of Darjeeling' classified Dhimals as non-Hindu Koch or Rajbansi and identified their (Dhimal) habitat as "marshy tract, formerly covered by dense malarias jungle, in

which aboriginal tribes of Meches, Dhimals and Koches burnt clearings and raised their scanty crops of rice and cotton on a system, if system it can be called, of nomadic husbandry”.

Saniyal (1880), states that the Dhimals’ main occupation is agriculture and hunting. Dhimals’ dwelling places are Jhapa and Morang in eastern Nepal. Dhimal priests are known as Dhami and Ojha who work as the leader of Dhimal community. Sannial (1880) found hunting and pastoralism as their main source of occupation. He states that the village was headed by a headman called *‘Mondal’* and magico-religious practices by *Dhami, Deushi and Ojha*.

Bista (1980), states that a few years ago, Dhimals did agricultural work from one place to another, they did not stay in one place or they were known as nomad people. They have own traditional villages committee and their main person is known as "Dewniya or Majhi". They have their own priest who holds his own community to perform different religious activities. Dewniyas are also known as jumping doctors.

According to Regmi (1991), Dhimals entered into Nepal prior to 1000 BC, before than Aryan people in Northern sub-continent of India and East-North Himalayan Region. Dhimals are one of the branches of Kiratis.

According to mythological view, Dhaule king came to attack to Madesh with armed force. Some of the places of Madesh were defeated by him. However, Madhesi people chased Dhaule king away, but some of the kins of Dhaule forgot the way of Madesh and compelled to settle down there. The kins of Dhaule who resided in Madesh finally became Dhimal (Diwas 1982).

Sannial (1880) study Dhimals found hunting and pastoralism as their main source of occupation. He also stated that the village was headed by a headman called *‘Mondal’* and magico-religious practices by *Dhami, Deushi and Ojha*.

Chairman of Dhimal development committee of Nepal Mr. Ram Bahadur Dhimal, in his writing "The History of the Dhimal Part-1" claims that the historical lands of Dhimal people are Letang, Warangi, Dhimal Dhura (Kechobodh) Buddijhar, Laxmijhar, Tilajhar, Nagardubba, Ra-Samby, Ra-Dhampal, Bhudisimal, Bhegteni, Damak, Urlabary etc. He claims that Dhimals have lived in the inner parts of Kachhad Madhesh for the last 5000 years. Dhimals are kins of Mongols which are separated

branches of Kirant. During the period of Mahabharat, Kaurav and Pandav fought between each other. In that period Dhimals had settled down in inner parts of Kachhard Madhesh in Nepal.

Regmi (1991) states that Dhimals' linguistic, social structure and identification are related to their own traditional values, norms, and culture. They are devoted to Hinduism.

Dhimals are, according to genetic classification, of Grierson and Konow, one of the Complex Pro-nominalised Himalayan Languages of the Tibeto-Burmese family. Shafer includes it is the Bodic division of Sino-Tibetan family. S.K. Chatterjee describes it as one of Himalayan Group of Tibeto-Burmese. Paul K. Benedict quotes it as Abor-Miri-Dafla (Mirish) languages of Tibeto-Burmese Branch belonging to the Sino-Tibetan family (Dhimal Folk life Study, Royal Nepal Academy, 1972/73).

Dhimals have small population popularly known as one of the oldest indigenous caste of Terai Region. Since the very ancient time, the Dhimal has been coming living west up to Koshi River to east Mechi River along the Mahendra Highway. The study done by professor Tulasi Diwas in his " Dhimal Folklife, Religion and Culture" published by Royal Nepal Academy in 1982 AD on the auspicious occasion of Silver Jubilee clearly states that the Dhimals were living in 14 VDCs of Morang district and 13 VDCs of Jhapa district in that time. Among them they used to live in Haraicha, Kaseni, Dangihat, Bahuni, Keraun, Bayarban, Amardaha, Rajghat, Letang, Madhumalla, Babiyabirta, Gobindapur etc of Morang and Damak, Gauradaha, Topgachhi, Arjundhara, Anarmani, Shanishare, Dhaijan, Duhagadhi, Shantinagar, Bahundangi, Jyamirgadhi, Dhulabari etc of Jhapa district. They have been distinctly separated east of the Kankai Mai River as the Eastern Dhimal and west of that river living in Jhapa and Morang districts as the Western Dhimal in Nepal since past to present.

The Dhimals are mostly found in eastern part of Nepal, densely in Morang and Jhapa, then a few populations in Ilam, Sunsari, and Kathmandu districts. A few Dhimal people have migrated across the borders in West Bengal and they are still settling down in Malabari, Patajot, Bandarbasti, Chengadhari, Chokhujot villages in West Bangal to Assam permanently.

Tamang (2007), in his study report regarding Dhimal Ethnicity, concludes that Dhimal people are being converted from Hindu religion to Christian with the expectation of getting some money due to their poor economic background. The poor housing system, low level of education, poor health condition and higher fertility of women indicate that Dhimals' socio-economic condition is miserable.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

Research design is the planned structure and strategy of investigation conceived so as to obtain answers to research question. It refers to the procedure for the collection of data and its analysis. The research design adopted in this study is exploratory as well as descriptive in type. The study is mainly focused to analyze the socio-cultural, economic, demographic and political condition of Dhimals to portray their present life style to arrive in generalized conclusion. The study is based on not only quantitative but also qualitative method due to the nature of topic.

3.2 Study Area and Sample Design

The selected area is located in Budhashanti Rural Municipality Jhapa district. There are 4772 households, of which Ward No 3 consists of 1880 households and there are 131 households of Dhimals. Ward No 3 of Buddhashanti Rural Municipality is selected purposively as the study area since this ward consists of more Dhimal households as compared to other wards. The households are selected randomly based on the recent voters' list. A total of sixty households (48.78 %) are taken randomly as the sample of the study.

3.3 Nature and Sources of Data

The study is more qualitative than quantitative. The data collected are analysed quantitatively and qualitatively too. Both primary and secondary data are used in the study. Primary data are collected from key informants of Budhashanti Rural Municipality of Jhapa District. Such data are collected on the basis of sample design viz. household survey, questionnaires and interview.

The basic source of primary data is household survey. So the data are collected from the field work with the help of a well structured questionnaire, personal interviews, key informant interviews, case study and participant observation. The heads of Dhimal households are the main participants, who provided the required data for this study. Households are selected on the basis of sample type.

3.4 Data Collection Techniques

3.4.1 Questionnaire Design

The design of questionnaire for this study is based on socio-cultural, economic as well as demographic and political factors which are directly or indirectly concerned with the living standard of Dhimals. Separate questionnaires are designed for each part of the clusters. Household questionnaire is designed to HH heads. So far, separate individual questionnaire is designed for the CMW of 15-49 years age. Questionnaire for key informants and topic for the group discussion are also designed based on the objectives of the study.

3.4.2 Interview

The respondents are personally interviewed to get the required information for the study. The qualitative data are collected through the personal interviews.

3.4.3 Observation

The activities and the cultural rituals of the Dhimal people are closely observed and the relevant information are noted. The cultural and religious activities Dhimal people perform are closely observed. The findings of the observation are included in the analysis of the study.

3.5 Validity and Reliability of Data

The data collected are cross checked and their validity is tested. In case of any doubt on the validity of the data collected, the sources are consulted and made the data reliable.

3.6 Procedure for Data Analysis and Presentation

First manual processing of the data is carried out through cross validation and citing. The data thus collected are computerized, presented and analyzed by employing some statistical tools like tabulation, percentage, frequency distribution, statistical graphs and charts and OLS regression. The results obtained from statistical tools are interpreted as far as practicable.

CHAPTER-IV

DEMOGRAPHIC SITUATION

The study of demographic characteristics is considered to be very important because it is not merely the population factor but throws light on economic, social, educational, employment and other conditions of the society. The study of demographic situation also helps to analyze the economic status of study group as compared to other groups in the study area.

4.1 Dhimal Households in the Study Area

The population of Dhimals is found in Ward No. 3 of the rural municipality. Table 4.1 shows the total number of households and the number of Dhimal households in the study area.

Table 4.1 Total No. of Households and Dhimal Households

Total Households	Dhimal Households	
	Number	Percentage
1880	129	6.86

Source: Field Survey, 2019

Table 4.1 shows that 6.86% of the households in the study area are Dhimals. In the study area, there are 1880 households altogether and Dhimals are 129 households.

4.2 Population

4.2.1 Ethnic Population

Buddhashanti Rural Municipality is the land of diversity of caste/ethnic groups where nearly 20 ethnic groups reside. According to Buddhashanti Rural Municipality report, different ethnic groups residing in Buddhashanti Rural Municipality as a whole and their population are presented in table 4.2.

Table: 4.2 Population by Caste/Ethnicity

Caste Group	Population	Percentage	Caste Group	Population	Percentage
Brahmin/Chhetri	14516	56.87	Sharki	213	0.83
Bishwakarma	1710	6.71	Muslim	188	0.74
Limbu	1556	6.10	Sunuwar	146	0.57
Rai	1298	5.09	Kumal	84	0.33
Newar	1286	5.04	Gurung	81	0.32
Darji	757	2.97	Majhi	52	0.20
Magar	681	2.69	Lepcha	44	0.17
Dhimal	639	2.50	Bengali	33	0.13
Tamang	555	2.17	Marwadi	32	0.12
Rajbanshi	516	2.02	Sherpa	29	0.11
Khawas	331	1.29	Ghale	8	0.03
Madheshi	307	1.20	Danuwar	4	0.01
Tharu	243	0.95	Kisan	5	0.02
Sanyashi	207	0.81	Satar	3	0.01
			Total	25524	100.00

Source: Buddhashanti Rural Municipality, 2018

Table 4.2 indicates that out of total population 25524, Dhimals are only 639 (2.5 %). This clearly indicates that Dhimals are one of the minority castes in Buddhashanti like other ethnic groups. The population of Brahmin and Chhetri is the highest which occupies approximately 57% of the total population and Satar ethnic group is the lowest, which occupies 0.01% of the total population. Dhimals' population is ranked 8th position in Buddhashanti Rural Municipality.

4.2.2 Population Composition

The study of population composition is considered to be significant matter because it shows the economic, social, education, employment and other condition of the society. The population composition is the important characteristic of population. On the basis of population composition, economic, educational, social, political and developmental policies can be formulated in the society. The following Table 4.2 reveals the composition of population of Buddhashanti Rural Municipality by caste and sex.

Table: 4.3 Population Composition by Caste and Sex

Cast Group	Households		Population					
			Total		Male		Female	
	No.	%	No.	%	No.	%	No.	%
Brahmin/Chhetri	2681	56.18	14516	56.87	7428	56.99	7088	56.72
Bishwakarma	319	6.68	1710	6.71	861	6.60	849	6.84
Limbu	296	6.20	1556	6.10	782	6.00	774	6.19
Rai	251	5.26	1298	5.09	647	4.96	651	5.21
Newar	238	5.00	1286	5.04	669	5.13	617	4.94
Darji	131	2.74	757	2.97	399	3.06	358	2.86
Magar	131	2.74	681	2.69	347	2.66	334	2.67
Dhimal	129	2.70	639	2.50	321	2.55	318	2.46
Tamang	114	2.39	555	2.17	297	2.28	258	2.07
Rajbanshi	105	2.20	516	2.02	277	2.13	239	1.91
Khawas	65	1.36	331	1.29	167	1.28	164	1.32
Madheshi	50	1.05	307	1.20	158	1.21	149	1.19
Tharu	45	0.94	243	0.95	112	0.86	131	1.05
Sanyashi	39	0.82	207	0.81	106	0.81	101	0.81
Sharki	36	0.75	213	0.83	99	0.76	114	0.92
Musalman	36	0.75	188	0.74	91	0.70	97	0.78
Sunuwar	32	0.67	146	0.57	82	0.63	64	0.51
Kumal	17	0.36	84	0.33	41	0.31	43	0.34
Gurung	16	0.34	81	0.32	41	0.31	40	0.32
Majhi	13	0.27	52	0.20	23	0.18	29	0.24
Lepcha	9	0.19	44	0.17	24	0.18	20	0.16
Bengali	5	0.11	33	0.13	19	0.15	14	0.11
Marwadi	5	0.11	32	0.12	19	0.15	13	0.10
Sherpa	5	0.11	29	0.11	15	0.12	14	0.11
Ghale	1	0.02	8	0.03	5	0.04	3	0.02
Danuwar	1	0.02	4	0.01	2	0.02	2	0.02
Kishan	1	0.02	5	0.02	1	0.018	4	0.03
Satar	1	0.02	3	0.01	1	0.018	2	0.02
Total	4772	100.00	25524	100.00	13034	100.00	12496	100.00

Source: Buddhashanti Rural Municipality, 2018

Table 4.3 shows that the total number of households in Buddhashanti Rural Municipality is 4772. Among them 129 households are Dhimal households which is 2.70 percent of the total households and rest 4643 of households are other caste/ethnic groups which is 97.30 percent of total number of households of Buddhashanti Rural Municipality. Total Dhimal population of Buddhashanti Rural Municipality is 639 (2.5%) where male and female are 321 (2.46%) and 318 (2.55%) respectively. Bramhin/Chhetri has the largest population occupying 14516 (56.87%) people and 2681 households (56.18%).

The number of male and female of Dhimal are 321 (2.55%) and 318 (2.46%) respectively. The number of males has exceeded females by 3 only in Dhimal community. In addition to Bramhin/Chhetri and Dhimal, other ethnic groups in Buddhashanti Rural Municipality are Bishowkarma, Limbu, Rai, Newar, Darji, Magar, Tamang, Rajbanshi, khabas, Madhesi, Tharu, Sanyasi, Sarki, Muslim, Sunuwar, Kumal, Gurung, Majhi, Lepcha, Bengali, Marwadi, Sherpa, Ghale, Danuwar, Kisan and Satar who occupy 6.71%, 6.1%, 5.09%, 5.04%, 2.97%, 2.69%, 2.17%, 2.02%, 1.29%, 1.2%, 0.95%, 0.81%, 0.83%, 0.74%, 0.57%, 0.33%, 0.32%, 0.2%, 0.17%, 0.13%, 0.12%, 0.11%, 0.03%, 0.01%, 0.02%, 0.01% of the total population respectively.

4.3 Sex Composition of Dhimal Population

Sex composition is an essential feature of population which determines several demographic and social matters. The balance of sex affects the social and economic relationship within a community. The two sexes play partly contrasting and partly complementary roles in the economy and society. The following Table 4.4 demonstrates the composition of Dhimal ethnic group according to sex.

Table: 4.4 Sex Composition of Dhimal Population

Total Population	Male		Female	
	Population	Percentage	Population	Percentage
639	321	50.23	318	49.77

Source: Buddhashanti Rural Municipality, 2018

Table 4.4 shows the sex composition of Dhimal community of study area (Ward No. 3) of Buddhashanti Rural Municipality. It is clear from the table that the male

population is more than the female population in Buddhashanti rural Municipality. The Total number of Dhimal males and female are 321 (50.23%) and 318 (49.77%) respectively.

4.4 Sex Ratio

Sex ratio is the demographic concept that measures the proportion of males to females in a given population. It is usually measured as the number of males per 100 females. If the ratio is expressed as in the form of 105:100, where in this example there would be 105 males for every 100 females in a population.

The ratio of males to females in a population is an important factor in determining behavior in animals. We propose that sex ratio also has pervasive effects in humans, such as by influencing economic decisions. Using both historical data and experiments, we examined how sex ratio influences saving, borrowing, and spending in the United States. Findings show that male-biased sex ratios (an abundance of men) lead men to discount the future and desire immediate rewards. Male-biased sex ratios decreased men's desire to save for the future, while increasing their willingness to incur debt for immediate expenditures. Sex ratio appears to influence behavior by increasing the intensity of same-sex competition for mates. Accordingly, a scarcity of women led people to expect men to spend more money during courtship, such as by paying more for engagement rings. These findings demonstrate experimentally that sex ratio influences human decision making in ways consistent with evolutionary biological theory.

The sex ratio shows the balance of sexes in a population. The sex ratio of two sexes in a population is expressed as the number of males per 100 female or vice-versa. It shows the equilibrium between both sexes of population. It is obtained by dividing the total number of male by the total number of females and multiplied it by 100. Sex ratio more than 100 is regarded an excess of males over females and sex ratio below 100 is regarded an excess of females over males. The following Table 4.5 shows the sex ratio of different age groups of Dhimal in the study area.

Table : 4.5 Sex Ratio of the Dhimal Population

Age Group	Total Population	Male	Female	Sex Ratio
0-4	12	5	7	71.43
5-9	19	9	10	90.00
10-14	23	12	11	109.69
15-19	25	13	12	108.53
20-24	23	14	11	127.27
25-29	24	11	13	84.67
30-34	26	16	10	160.00
35-39	22	10	12	83.33
40-44	21	9	12	75.00
45-49	10	4	6	66.66
50-54	13	9	4	225.00
55-59	11	6	5	120.00
60-64	12	8	4	200.00
65 above.	7	4	3	133.33
Total	250	130	120	108.33

Source: Field survey, 2019

The sex ratio of any group of population is affected by part of fertility, migration and morality. Table 4.5 shows that the sex ratios of Dhimal population of study area in different age groups. It shows the population of both male and female from the age group from 0- 4 to 65 and above. The total number of male population in the study area is more than that of female population. As per Table 4.5, males in the age groups of 10-24, 30-34 and 50-65 above exceed female. On the other hand, females exceed in the age groups of 0-9, 25-29, 30-34 and 35-49 years. The highest sex ratio is in the age groups of 50-54 i.e. 225 males per 100 females. The Lowest is in the age groups of 65 and above i.e. 60.00 males per 100 females in study area.

Among various age groups, the age group 30-34 has the highest population (26) and the age group 65 and above has the lowest population (7) in the study area. The highest number of male (16) is found in the age group 30-34, where as the age group 25-29 has the highest number of female (13). Similarly, the age groups 45-45 and 65 and above have the lowest number of male (4); and the age group 65 and above has

the lowest number of female. The population of different age groups of study area shows that there is domination of working population where 189 people come under the category of active population and only 61 people are dependent population among the Dhimal population in the study area.

4.5 Age Composition

Age is an important demographic variable which provides the information of person in different age groups at a particular period. It shows the gap between a person about the economically active person and the number of dependents. It has been said that age structure records the demographic and to some extent the socio-economic status of a population in the study area.

4.5.1 Median Age

Median age is defined as the age which divides the population into two equal parts, half above the median age and half below the median age. The age distribution of Dhimal population in study area is given in Table 4.6.

Table 4.6 : Age Group and Median Age

Age Group	No. of Persons (f)	Cumulative Frequency (cf)	Percentage
0-4	12	12	4.8
5-9	19	31	7.6
10-14	23	54	9.2
15-19	25	79	10.0
20-24	25	104	10.0
25-29	24	128	9.6
30-34	26	154	10.4
35-39	22	176	8.8
40-44	21	197	8.4
45-49	10	207	4.0
50-54	13	220	5.2
55-59	11	231	4.4
60-64	12	243	4.8
65 - above	7	250	2.8
Total	250		100.00

Source: Field survey, 2019

Table 4.6 shows that the median age of Dhimal population of study area is 28.5 (see Annex) year of age. This means that more than half of the Dhimal population of the study area is in the age group of below 28 years. Apparently, below 28 years of age is considered young people, between the age group 23-60 years are considered as physically matured and above 60 years of age is considered as aged people. The Dhimal population of the study area is still young with 31.6 percent below the age of 20 years.

4.5.2 Dependency Ratio

Dependency ratio is an important aspect of age composition and it measures the dependent categories of people in the society. Dependency ratio shows the proportion of economically active and inactive population. In Nepal, the age group 0 - 14 are considered as economically dependent people and in the same way the age group 60 and above are also considered as economically as the same category. The age group 15 - 59 are known as a productive population. There are three kinds of dependency ratios.

1. Youth/Young dependency ratio.
2. Old dependency ratio.
3. Over all dependency ratio.

The numbers of persons below 15 years of age are considered as youth dependents. On the other hand, old dependency ratio is the proportion of person aged 60 and over per hundred economically active population. The aged persons are considered as economically unproductive persons. Overall dependency ratio is the proportion of total number of youth and old persons over per hundred economically active populations. Following Table 4.7 shows the percentage of economically active, non-active and dependent population in the study area.

Table 4.7 : Economically Active, Non-Active and Dependent Population

Age Group	No. of Persons	Percentage
0-4	12	4.8
5-9	19	7.6
10-14	23	9.2
15-19	25	10.0
20-24	25	10.0
25-29	24	9.6
30-34	26	10.4
35-39	22	8.8
40-44	21	8.4
45-49	10	4.0
50-54	13	5.2
55-59	11	4.4
60-64	12	4.8
65 - above	7	2.8
Total	250	100

Source: Field Survey, 2019

Table 4.7 shows the percentage distribution of economically active, dependent population and youth and old dependency ratio of Dhimal community in the study area. Economically active population consists of 84.8 percent out of total population in the study area. Whereas, 12.4 percent and 2.8 percent people are young dependents and old dependents respectively in the study area. In study area, total dependency ratio is 17.92 percent.

The Dependency Ratio is calculated using the following formula.

$$DR = \frac{\text{Dependants (\% of Children under 14 Years + \% of People 65 Years and above)}}{\text{\% of Economically Active Population (15-64 years)}} \times 100$$

Where,

DR = Dependency Ratio

$$\text{\% of children under 14 years} = \frac{54}{250} \times 100 = 21.6\%$$

$$\% \text{ of people 65 years and above} = \frac{7}{250} \times 100 = 2.8\%$$

$$\% \text{ of economically active population} = \frac{189}{250} \times 100 = 75.6\%$$

Applying the above formula,

$$DR = \frac{21.6\% + 2.8\%}{75.6\%} \times 100$$

$$= \frac{24.4\%}{75.6\%} \times 100$$

$$\therefore DR = 32.27\%$$

The value of dependency ratio implies that approximately 32.27% population of Dhimal is dependent and 67.73% is active population in the study area. Since the dependency ratio among Dhimal people is not so high, there is not the serious problem of poverty in the study area.

4.6 Marital Status

Marriage is important in human life. The study of marital status is an important part of fertility analysis. It affects the rate of fertility and mortality. Fertility study indicates that the groups that have a tendency to marry early may have a high fertility rate and vice-versa. Low fertility rate is the indicative of development. This study tries to find out the marital status of the single community i.e. Dhimal community of selective study area, which is shown in the Table 4.8.

Table: 4.8 : Marital Status of the Dhimals (15 years of age and above)

Marital Status	Total No. of Population	Percentage	Male		Female	
			No.	%	No.	%
Unmarried	97	49.49	40	46.51	57	51.82
Married	81	41.33	40	46.51	41	37.27
Widow/Widower	16	8.16	5	5.81	11	10.00
Divorced/Separated	2	1.02	1	1.17	1	0.91
Total	196	100	86	100	110	100

Source: Field Survey, 2019

Table 4.8 shows that the unmarried females are higher than unmarried males in the study area. The unmarried females are 51.82% and that of unmarried males are

46.51% of the total 110 females and 86 males in the study area. Among the people males are 40 and females are 41, which represent 46.51% and 37.27% of the total 86 males and 110 females. A total of 16 people are noticed as widow/widower representing 5.81% males and 10% females. There are only 2 persons are found to be divorced in the study area.

4.7 Educational Attainment by Sex in Dhimal Community

Education is one of the variables to measure the social status of any society. It helps to bring awareness and change in the community. The level of education is the indicator of socio-economic status of particular community. Education is a means through which human being may bring a better life. Education attainment is more marked for the younger age groups than the older age groups. It will not only help the individual for personal development but it also provides knowledge and skills which can be applied in the economic development of the country.

In the study area, most of the aged Dhimal are found to be uneducated who have little knowledge about the value of education. However, new generation of the Dhimal people are conscious of education. Table 4.8 presents the status of education among the Dhimal people in the study area.

Table 4.9 : Educational Attainment of Dhimals by Sex

Level of Education	Population					
	Total	%	Male	%	Female	%
Graduate & above	9	3.60	6	3.97	3	3.03
Secondary	35	14.00	17	11.26	18	18.18
Basic Level	116	46.40	68	45.03	48	48.49
Literate Only	50	20.00	30	19.87	20	20.20
Illiterate	40	16.00	30	19.87	10	10.10
Total	250	100.00	151	100.00	99	100.00
Total literate	210	84.00	121	80.13	89	89.90

Source: Field survey, 2019

Table 4.9 shows the educational attainment by sex in Dhimal community Buddhashanti Rural Municipality. The total number of literate people is 210 (84%) out of 250 persons. Among them 116 persons (46.4%) have attained basic level

education, 35 persons (14%) have attained secondary level education, 9 persons (3.6%) have attained graduate level and above and 50 persons (20%) are literate only. Forty persons are identified as illiterate in the study area which occupies 16% of the total population. Still some children of Dhimal community are found either dropout the school or not attending the school due to the lack of awareness about the importance of education or due to the poverty. The poor Dhimal people are found making their children engage their household work.

It is also observed that the number of females has fallen below males in each category of education except in secondary education level. 18.18% females have attained secondary education, whereas only 11.26% males have attained the secondary education.

CHAPTER-V

DATA ANALYSIS AND INTERPRETATION

5.1 Size of Family

Family is the basic and universal social structure of human race. It fulfills various needs of the members. Table 5.2 presents the family size of the sampled Dhimal population.

Table: 5.1 Size of Family of Dhimal Community.

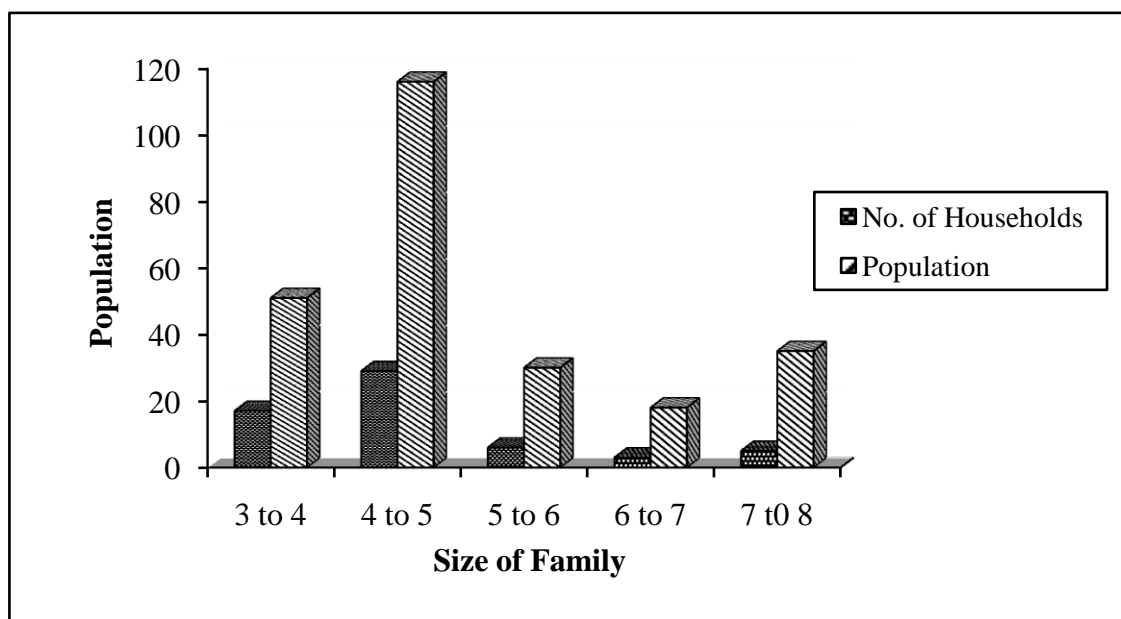
Size of Family	No. of Households	Population	Percentage
3-4	17	51	20.40
4-5	29	116	46.40
5-6	6	30	12.00
6-7	3	18	7.20
7-8	5	35	14.00
Total	60	250	100.00
Average			4.17

Source: Field survey, 2019

Table 5.1 shows that the average family size of Dhimal in study area is 4.17 persons ($=250/60$). It shows approximately 80% percent of households have 4 or more persons in their family and 20% percent households have less than 4 persons in their family. Keeping in a view of relatively low agricultural income of Dhimal people, it is essential to take effective plans and programmes towards Dhimal community about family planning, because this size of family is harmful for the Dhimal people in the present contest.

The number of households and total population by size of family of Dhimal in the study area has been represented through Figure 5.1 with the help of bar diagram. It is observed from the figure that 29 households have the family size 4-5 and there are only 3 households with family size 6-7. Seventeen households have the family size 3-4, six households have family size 5-6 and five households have family size 7-8. Likewise, similar pattern of population distribution as number of households by size of family can be observed in the study area.

Figure 5.1: Family Size of Dhimal Community



5.2 Attitude of Dhimals towards Family Planning

Family planning is the essential issue for the decrease of fertility. It depends upon the education and awareness of couples in families. Family planning also affects the socio-economic status of particular society. The study has tried to find whether Dhimals are aware of the drawbacks of big families and necessity of family planning. Only the educated people in the study area were found aware about the importance of family planning. However, the educated people are also found not adopting family planning. Uneducated people were not found to be aware about family planning in the study area due to different superstitions, religious beliefs and lack of education. Table 5.3 demonstrates the reasons of respondents not practicing the family planning.

Table 5.2 Reasons not Practicing Family Planning

Reasons	No. of Families	Percentage
Lack of Knowledge	28	46.67
Fear of side effect	14	23.33
Religious belief	7	11.67
Other	11	18.33
Total	60	100.00

Source: Field survey, 2019

Table 5.2 shows that there are 46.67 percent of the total households who do not have knowledge about family planning, 23.33 percent households have fear of side effects, 11.67 percent households have religious belief, and 18.33 percent families have other reasons behind not practicing family planning. So, this study reveals that the highest percentage of respondents have no idea about family planning. Some few households have knowledge about family planning in Dhimal community.

5.3 Social Customs and Tradition

In Nepal, there are many ethnic groups having distinct culture and traditions. Among them, Dhimals also have own culture, customs and traditions, which are different from the other ethnic groups. The customs and traditions of Dhimals are outlined below.

5.3.1 Religion

From the time of birth to death, the Dhimals are disciplined in the full of religious rituals, traditions and culture such as *devi-devata*, *bhut-pret*, *nag-nagin*, *gram-dakni* and the natural elements. There is the belief among Dhimals that when devi and goddess are displeased, it results in the deaths and diseases among the community. It is a strong belief among the Dhimals folks even today. Should these deities be kept happy and well propitiated then they shower their devotees with blessings. They believe that their god who is their father is *Dan ta warang* and mother is *dan ta berang*; the creator of the whole universe. He is worshipped as the *adi Shakti* meaning primordial force or energy. *Grampuja* is done where uncastrated goats, fowls and hens are offered as blood sacrifices. From birth to till death the Ojha warrang is responsible for the rituals. This person is skilled in these rituals and ceremonies.

Dhimal people celebrate different feasts and festivals. They spend a lot of money in the name of celebrating such festivals. They spend a lot of money in alcohol during such festivals. These festivals are celebrated for months (last long days) that cost much time and money. Some festivals of Dhimals fall during *Jestha* and *Ashar*, which is the most important time for farmers (because it is paddy plantation time). That directly and indirectly affects socio-economic condition of Dhimal people.

5.3.2 Culture

Birth

The Dhimal people have their own culture on birth of the children. Immediately on hearing the news of a woman's pregnancy; the ojha warang (priest) begins to offer prayers to the gods so as to ward off the evil spirits that may try to attack the child. The birth of a son/daughter causes observation of birth population for 7 days.

Nwaran (Birth Ritual)

Dhimal people observe the naming ceremony on the third day if the baby is female and on the fourth day if it is male. The household and the child are purified together by the ojha who simultaneously names the child also. A feast follows and there are many people invited from the surrounding areas. In this way the child is named and receives common sanction to be part of the Dhimal tribe from then on.

Pasni (Rice Feeding)

Rice feeding 'pasni' is also prevalent among Dhimals and is done in the same way as other Hinduised tribes do. The mama (maternal uncle) presides over this occasion and the child is fed its initial solid food.

Marriage

In the Dhimal communities arranged marriage, elopement marriage, chori marriage, jari marriage and widow marriage are prevalent. The two most common forms of marriage are elopement marriage (love Marriage) and arranged marriages (Supari Bibaha) are practised among Dhimal community.

Elopement Marriage/Love Marriage

These occur when the bride is tricked into eloping with the groom. It is not a solo effort by the bridegroom only but a concentrated effort by his kiths and kins, friends and well-wishers. They separate the girl during a fair or Jatra, hat bazar or during the famous local fair from her family. The Dhimal people believe that a girl touched by a boy can be claimed by the lad, and then this is followed by the girl being told or requested to follow the boy's party. But if she denies their request, then they literally drag her to a house or a place she should get married the boy by being anointed with the 'Tika'.

Arrange Marriage/Arica-nut Marriage

The arrange marriage is that where boy and girls are arranged in marriage in the day as determined by ojha warang. In this marriage, the matrilineal lineage and the families of similar gotra must be avoided. The boy's relatives along with the lami (middle man) go to ask for girl's hand and this is done in the traditional way by offerings alcohol, betel nut and other gifts. After all the talks have ended positively, the boy in adherence to the old traditions, places some money as an advance, at the feet of the prospective in laws and pays respect by bowing and then pushing the previously offered gifts for ward. Once these are touched by the girl's folks, it is taken as a gesture at acceptance and permission to marry. And, marriage ceremony will be arranged later.

Death Rites

When a Dhimal dies, his/her body is kept for one night before burial. The body is laid out at full length and then carried to the spot chosen as a grave. The officiating ojha warrang is given one rupee. He is supposed to purchase the grave from the spirits of the place. After the body has been buried, the ojha warrang may either keep the money or throw it away carrying out as he does so. This is the money with which the grave land is purchased. The grave is dug deep and long and the body is laid full length in it, the toes pointing to the sky, the hands upon the breast, with the fingers of one hand clasping the fingers at the other. Leaves are scattered over the body. The very rich bury their dead in a coffin, in which they also place a little of each kind of grain. Earth is piled over the body, on top of which a monument of stone is erected, usually bearing on it the name of the deceased and the date of death. If the grave is near a road, it is normally so designed as to make a convenient resting place for passing travellers and tree is planted with which to give them shade. A man and woman are mourned for 12 days. At the conclusion of the death ritual, they organize a feast which is administered by the Mahat (Priest). They sing for the dead "Go now where your forefathers and for mothers have gone before". Nowadays some Dhimals are mating their dead and, following the Hindu custom, consign the ashes to the nearest river.

5.4 Major Occupations

Nepal is an agricultural country. Most of the people are farmers. In the study area also, a large number of economically active population are engaged in agriculture. It is the backbone of the economy of this village. Majority of Dhimal people are engaged in agricultural occupation but they cannot produce sufficient food so as to maintain their needs of food round the year due to the traditional agricultural methods. Some of their agro-based activities are seasonal. There are many barriers for increasing the production. These are lack of irrigation, improved seeds, fertilizer, insecticides, pesticides, improved tools, agricultural loans and technology. Number of population of Dhimal in the study area engaged in different occupation is mentioned in Table 5.3 and its graphical presentation in figure 5.2.

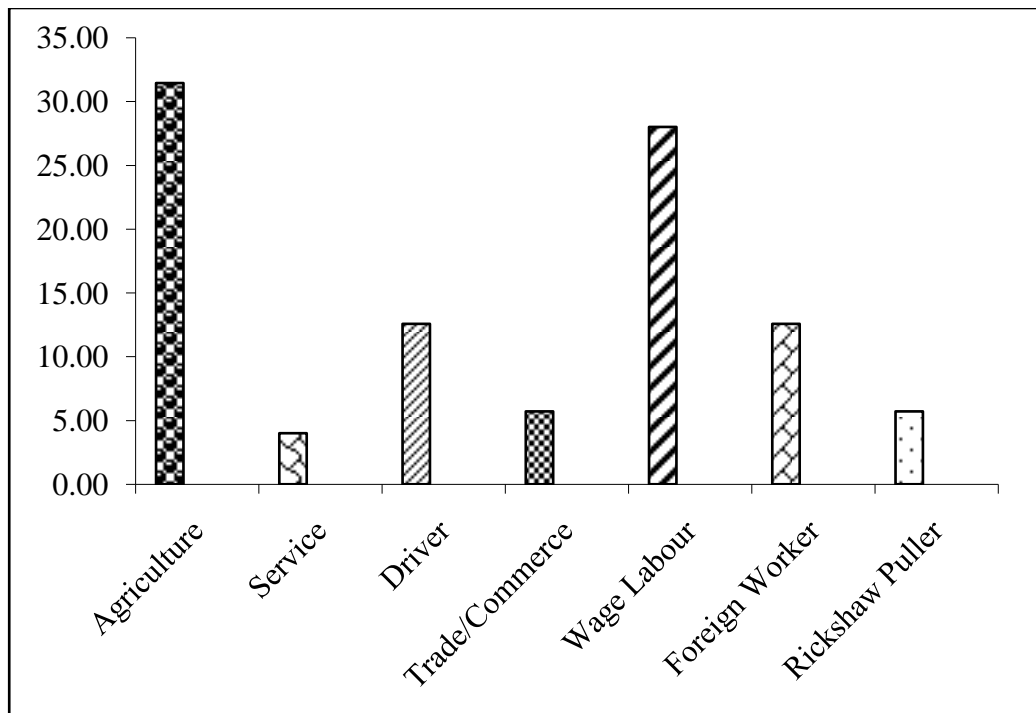
Table 5.3 : Distribution of Dhimal People by Major occupation

Occupation	No. of population	Percentage
Agriculture	55	31.44
Service	7	4.00
Driver	22	12.57
Trade/ Commerce	10	5.71
Wage Labour	49	28.00
Foreign Worker	22	12.57
Rickshaw Puller	10	5.71
Total	175	100.00

Source: Field survey, 2019

Though Nepal is an agriculture dominated country, there is no domination of agriculture among the Dhimals in the study area where only 31.44% of the total population are engaged in agriculture. Almost 28% of the total population are found engaged in wage labour and 12.57% Dhimal people have gone to foreign countries for employment. Similarly, 2.57% Dhimal people are vehicle drivers, 5.71% are rickshaw pullers, 4% are employed in service like school teachers, civil servants, private banks and cooperatives and 5.71% are engaged in trade/commerce. The proportions of Dhimal people employed in different types of occupation have been portrayed through the pie-chart in Figure 5.2.

Figure : 5.2 Distribution of Dhimal People by Major Occupation



5.5 Size of Land Holding

In Nepalese context, land is the major indicator of economic status. It is important and permanent property. The economic condition is mainly influenced by the size of land holding. The people, who have more land, have high social and economic rank in the society.

The possession of land is greatly valued, not simply as a factor of production but as regular source of income and security of Dhimal community. The land holding size of Dhimal people in study area is given in the Table 5.4.

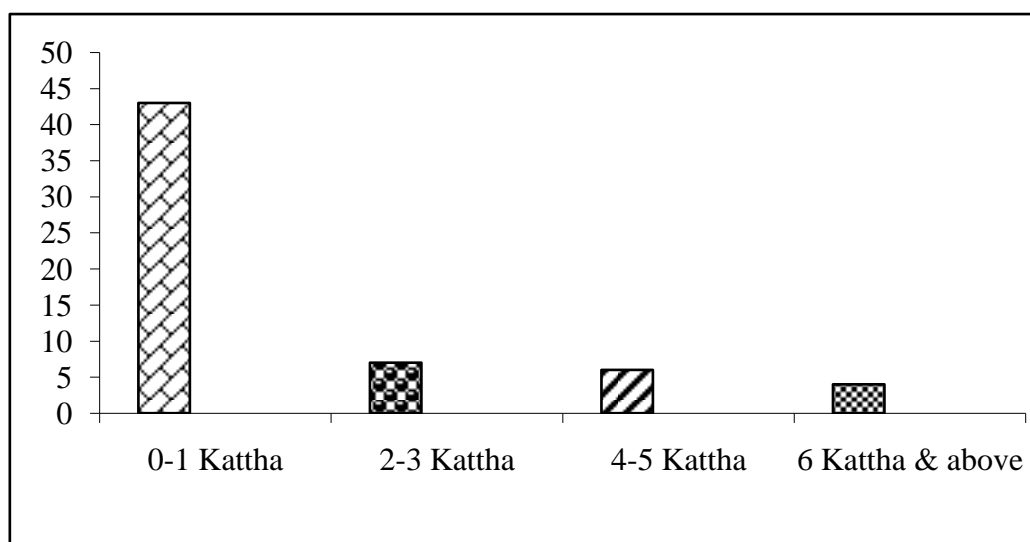
Table: 5.4 Distribution of the Land Holding Size of Dhimal

Area in Kattha	No. of households	Percentage
0 - 1 Kattha	43	71.67
2 - 3 Kattha	7	11.67
4 - 5 Kattha	6	10.00
6 Kattha & above	4	6.66
Total	60	100.00

Source: Field Survey, 2019

Table 5.4 shows that most of the Dhimal households have small size of land i.e. 1 Kattha or less which covers 71.67% out of total 60 selected households. Similarly, 11.67 percent households have 2-3 Kattha land, 10 percent households have 4-5 Kattha farming land and only 6.66 percent households have 6 Kattha and above farming land.

Figure: 5.3 Distribution of Land Holding



5.6 Land Ownership

Land ownership is the most important indicator of economic status. Dhimal people are one of the indigenous people of Buddhashanti Rural Municipality. The total land holding of people in Buddhashanti Rural Municipality is very insignificant. The pattern of land holding system is fundamentally of three types in the study area. The study attempts to find whether the Dhimal households own land or not. The three types of land holding are owned and operated, tendency and land rented out. The type of land ownership of Dhimal community is given below.

Table: 5.5 Types of Land Ownership of Dhimals

Type of land ownership	No. of household	Percentage
Owned and operated	53	88.34
Owner cum tenant	3	5.00
Owner cum cultivator and land rented out	4	6.66
Total	60	100.00

Source: Field Survey, 2019

Table 5.5 shows that 88.34% of the total households of Dhimals have their own land and cultivate themselves. Five percent households have their own land and cultivate other's land also and only 6.66 percent households have their own land and rented out of others too.

5.7 Crop Production

Since Dhimal people have low land holdings, the production of crop is not so satisfactory. In addition to this, the farming method is not modernized yet. So, crop production in Dhimal community is insufficient to feed them though they grow variety of crops traditionally. The Dhimal households are found growing paddy, maize, wheat, pulse, mustard and potato. The following Table 5.6 portrays the annual crop production of Dhimal households in the study area.

Table: 5.6 Annual Crop Production of Dhimal Community

Quantity of Production (In KG)	No. of households						
	Paddy	Maize	Wheat	Pulse	Mustard	Potato	Total
0 - 50	5	1	4	10	3	2	25
51 - 100	4	4	2	-	-	2	12
101 - 150	3	3	-	-	-	-	6
151 - 200	6	2	-	-	-	-	8
201 - 250	3	1	-	-	-	-	4
251 - 300	3	-	-	-	-	-	3
301 - above	2	-	-	-	-	-	2
Total	26	11	6	10	3	4	60

Source: Field survey, 2019

Table 5.6 shows the annual crop production of Dhimal community in Buddhashanti Rural Municipality by 60 households. Paddy is found to be the major crop production in study area. However, all selected households are not found cultivating paddy in the study area.

Only 26 households cultivate Paddy because of the insufficient irrigation facility. Eleven households cultivate maize only and 6 households cultivate wheat only. In total, 43 households are found cultivating food stuff (paddy, maize and wheat). Rest 17 households are found cultivating pulse, mustard and potato. While analyzing the

production of paddy, 5 households produce less than 50 kgs, 6 households between 150 and 200 kgs and only 2 households produce above 300 kgs of paddy annually.

5.8 Surplus and Deficit of Food Production

The poverty of people is measured by the level of food production and consumption. During the study period, it was tried to find out whether annual production of food grain is sufficient to meet the daily requirement for one year or not. The cultivated land area is limited. Therefore, the crops production of community did not meet the food requirements of rapidly growing population. The average of food sufficiency of Dhimal community has been presented Table 5.7.

Table 5.7 : Food Sufficiency of Dhimal Community

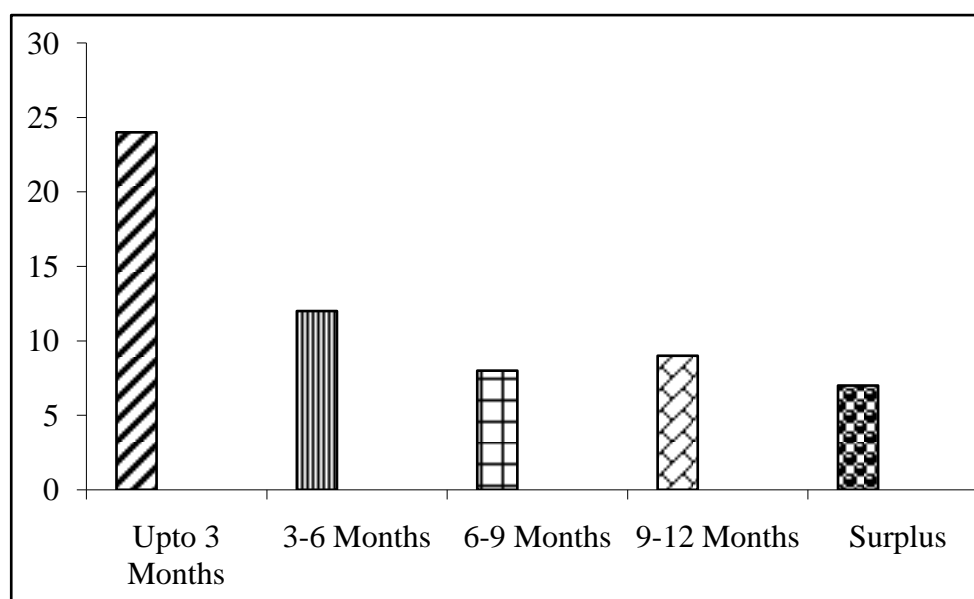
Food Sufficiency	No. of households	Percentage
Up to 3 months	24	40.00
3 - 6 months	12	20.00
6 -9 months	8	13.33
9 - 12 months	9	15.00
Surplus	7	11.67
Total	60	100.00

Source: Field survey, 2019

Table 5.7 shows the food surplus and deficit of Dhimal community. Forty percent of households are fed by their food up to 3 months. They are deficit in food for 9 months a year. Twenty percent households can be fed by their food 3-6 months. These households have food deficit for six months. Only 13.33% households can be fed by their food 6-9 months. Remaining 3 months in a year are the food deficit periods. Nine households (15%) can use their food produced in their land for consumption for the period 9-12 months and 11.67% households have the surplus in food production. Due to the deficiency in food production, Dhimal people are compelled to take loans from village money lenders to meet the food requirements.

The percentage distribution of food deficiency and surplus of the Dhimal households in the study area has been presented through pie-chart in Figure 5.4.

Figure: 5.4 Food Sufficiency of Dhimal Community



5.9 Annual Income and Expenditure

Income is the major factor to measure the economic status of Dhimal community. To find out the economic condition of Dhimal, their annual sources of income were investigated. Agriculture and foreign employment are the main sources of income of Dhimal community in the study area. The sources of annual income of Dhimal community are shown in the table 5.8.

Table: 5.8 Source of Annual Income and Expenditure of Dhimals (Rs. in 000)

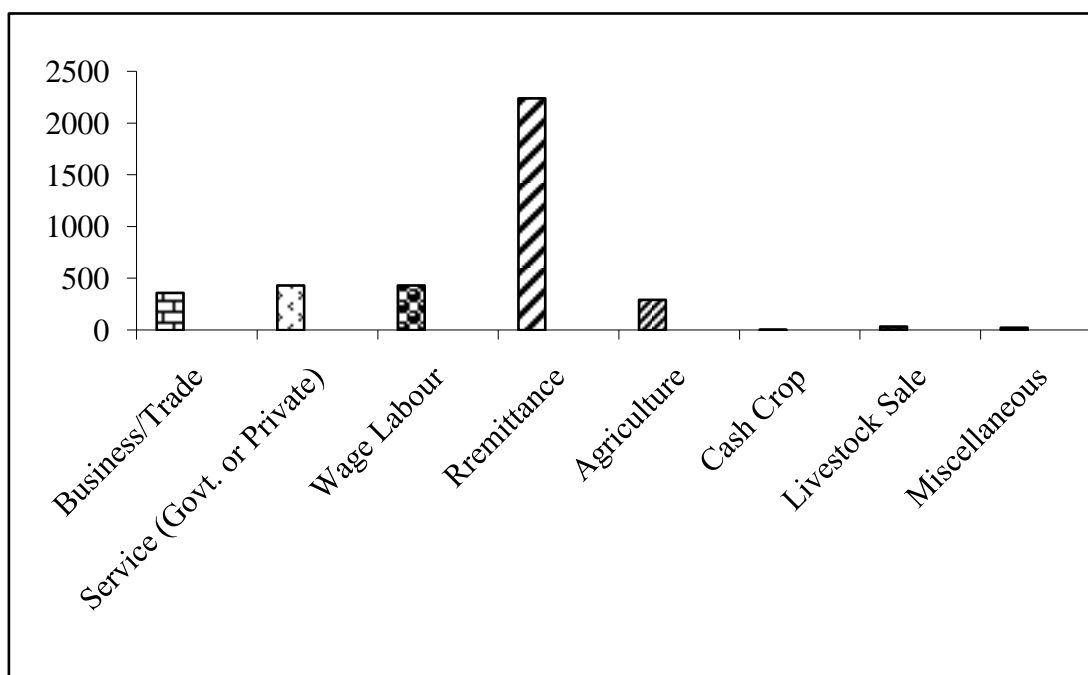
Income		Expenditure	
Source	Amount	Particulars	Amount
Business/Trade	360	Food	3158
Service (Govt. or Private)	432	Clothes	474
Wage Labour	432	Health	80
Remittance	2240	Education	90
Agriculture	293	Fuel/Electricity	70
Cash crop	5	Transportation	50
Livestock Sale	35	Miscellaneous	40
Miscellaneous	24		
Total	3821		3962

Source: Field survey, 2019

Table 5.8 shows that the greatest income source in study area is remittance (Rs. 224000 per year). Similarly the income from service and wage labour is Rs. 432000 each. The annual income from business is Rs. 360000 and it is Rs. 293000 from agriculture. The income from livestock sale and cash crops are minimal i.e. Rs. 35000 and Rs. 5000 respectively.

$$\begin{aligned} \text{Average Annual Income} &= \frac{\text{Summation of Total Income}}{\text{Total No.of Households}} \\ &= \frac{3821000}{60} \\ &= \text{Rs } 63683.33 \text{ per HH per Annum.} \\ &= \text{Rs } 174.47 \text{ per day } (63683.33 \div 365). \end{aligned}$$

Figure: 5.5 Source of Annual Income of Dhimals

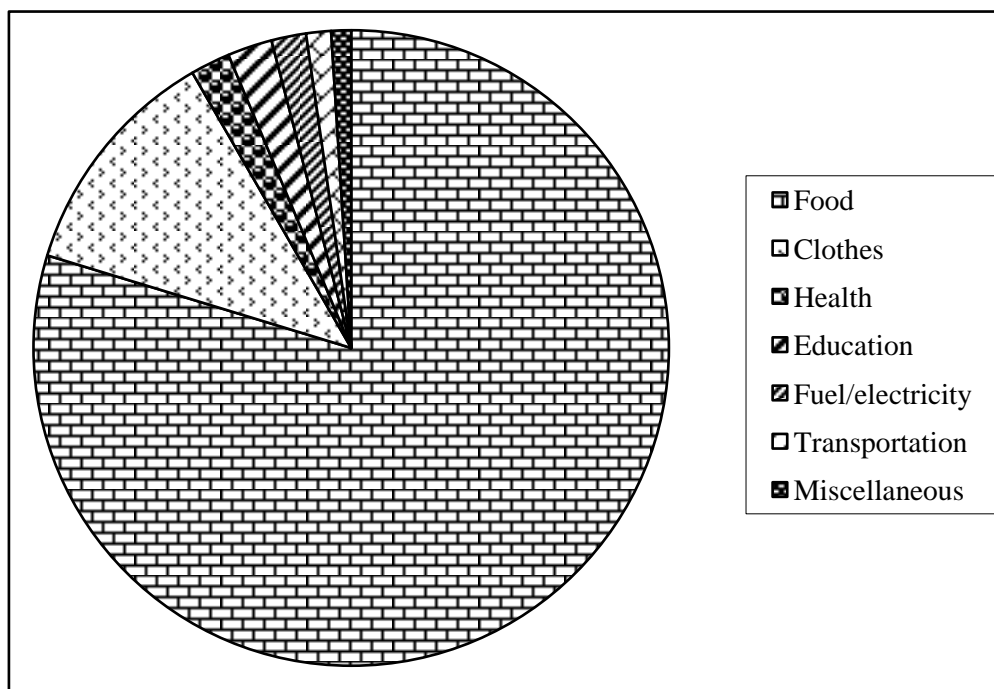


As per table 5.8, the geatest amount of expenditure in the study area is on food (Rs. 3158000 per year). the expenses on clothes is Rs. 474000 per year and it is Rs 90000 on education. Similarly the expenditure on health, fuel/electricity, transportation and miscellaneous are Rs. 80000, Rs. 70000, Rs. 50000 and Rs. 40000 respectively.

$$\begin{aligned} \text{Average Annual Expenditure} &= \frac{\text{Summation of Total Expenditure}}{\text{Total No.of Households}} \\ &= \frac{3962000}{60} \\ &= \text{Rs } 66033.33 \text{ per HH per Annum.} \\ &= \text{Rs } 180.91 \text{ per day } (66033.33 \div 365). \end{aligned}$$

There is deficit in the income and expenditure of the respondents in the study area i.e. average expenditure per day is Rs 180.91 and average income per day is Rs 174.47.

Figure: 5.6 Expenditure of Dhimals



5.11 Housing Pattern

Housing pattern also measure the socio-economic status of people in the society. The housing patterns of Dhimal are traditional type. Literally, the residence places of Dhimal are known as 'Dera' in Dhimal language. Besides the dwelling house, there are other houses such as granary, farm house, granary cum guest house etc. Different housing patterns of Dhimal community of Buddhashanti Rural Municipality are given in table 5.9.

Table 5.9 : Housing Pattern of Dhimals

Types of House	No. of House	Percentage
Bamboo, mud and thatched roof	24	40.00
Wooden, bamboo, mud with G.I. sheet	16	26.67
Wooden, bamboo, cement with G.I. sheet	18	30.00
Bricks, RCC building	2	3.33
Total	60	100.00

Source: Field survey, 2019

Table 5.9 shows the housing pattern of Dhimal community in the study area. It shows that 40 percent of total households are constructed by bamboo, mud with thatched roof. 26.67 percent households are constructed by wooden, bamboo, mud with G.I. sheet. 30 percent households are constructed by wooden, bamboo, cement with G.I. sheet. Only two households which are constructed by bricks (building house) and that cover 3.33 percent of the total households of Dhimal community in the study area.

5.12 Animal Husbandry

Animal husbandry is important not only for their economic boost up but also for cultural and nutritional purpose. The Dhimal people of Buddhashanti Rural Municipality keep livestock primarily to fulfill the necessities of milk, meat and compost manure. In addition to this, oxen and buffaloes are used to plough land, and chicken are used either for meat or for sale.

Table: 5.10 Types and No. of Domesticated Animals

Types of animal	No. of animal
Cow/Oxen	35
Buffaloes	8
Goat	22
Pigs	36
Chicken/Duck	210
Total	311

Source: Field survey, 2019

Table 5.10 shows that out of the total domesticated animals 311, 210 are chicken and Ducks which occupies highest number of the total domesticated animals of Dhimal community in the study area. Similarly, cows and oxen occupies 35 numbers and number of buffaloes are 8. Likewise, number of Goats and Pigs are 22 and 36 respectively.

5.13 Socio-economic Characteristics of Dhimal

Dhimal people in the study area are found with poor socio-economic status. There are many reasons for low socio-economic condition of Dhimal community. The causes of low socio-economic status of Dhimals as noted by the respondents in the study area have been presented in Table 5.11.

Table: 5.11 Causes of Low Socio-Economic Status of Dhimals

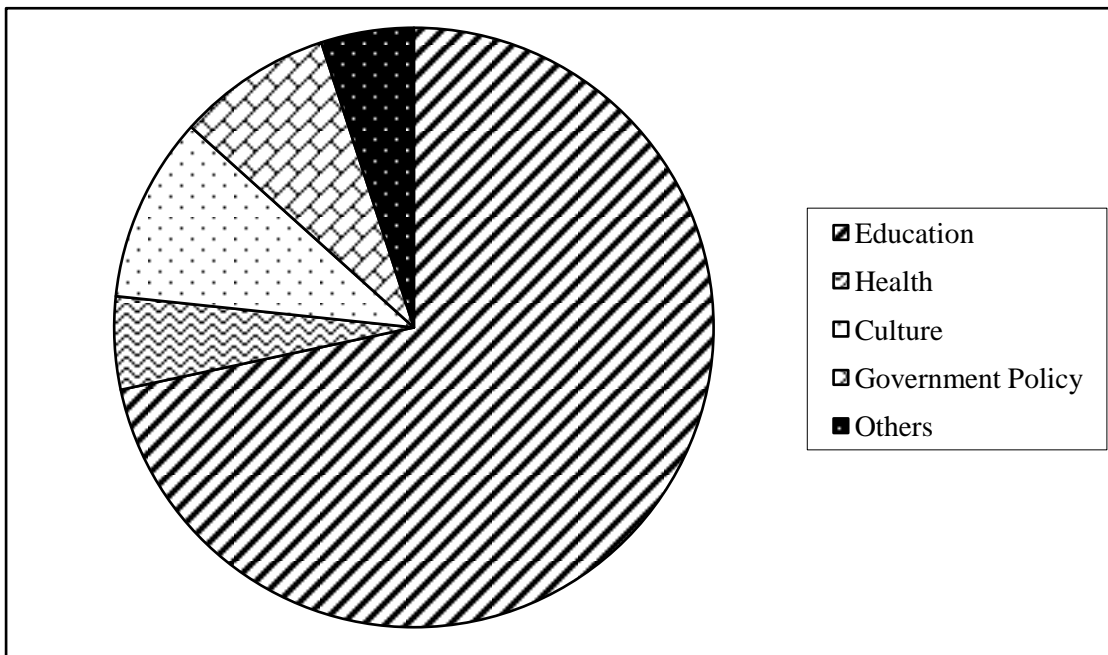
Causes	No. of respondents	Percentage
Education	43	71.67
Health	3	5.00
Culture	6	10.00
Government Policy	5	8.33
Others	3	5.00
Total	60	100.00

Source: Field survey, 2019

Table 5.11 shows that, the higher percentage i.e. 71.67 percent respondents answered that the main reason of low socio-economic status of Dhimal is the education. 5 percent respondents replied that health is the cause of their low socio-economic status, 10 percent of respondents answered that culture, 8.33 percent respondents answered that other reason is the causes of low socio-economic status of Dhimal community.

Following pie-chart in Figure 5.6 presents the causes of low socio-economic status of Dhimals as responded by the sampled household members in the study area. Of the total respondents, 71.67 % respondents have opined that lack of education is the cause of low socio-economic status of Dhimals.

Figure: 5.7 Causes of their Low Socio-Economic Status of Dhimals



5.14 Responses from Respondents on Socio-Economic Condition

Different ways to improve the socio-economic condition of Dhimal people as suggested by the respondents in the study area have been presented in the Table 5.12.

Table: 5.12 Respondents' Suggestion to Improve Socio-Economic Condition

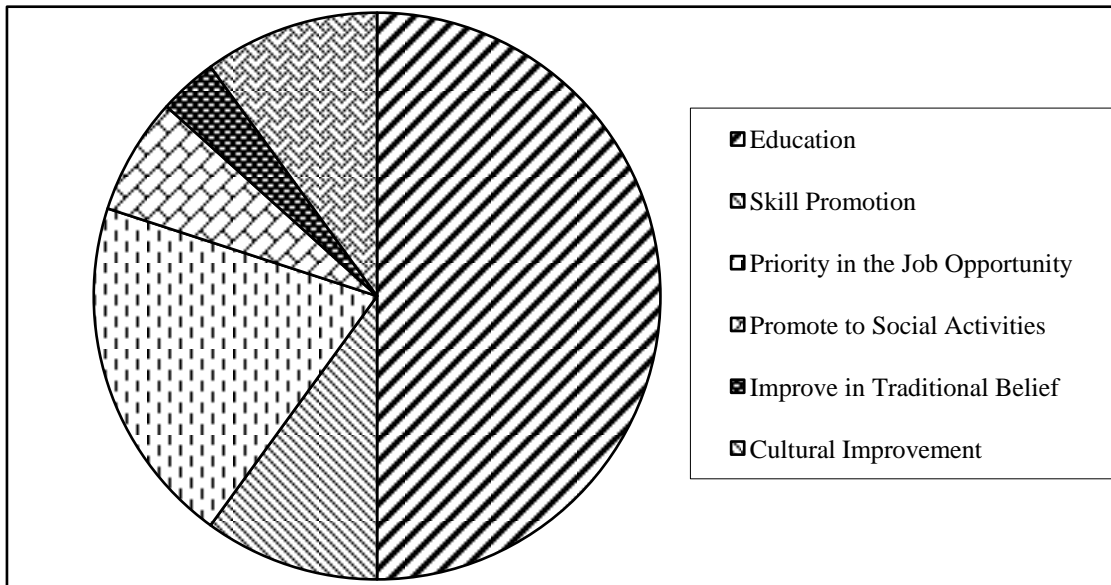
Suggestions	No. of Respondents	Percentage
Education	30	50.00
Skill promotion	6	10.00
Priority in the job opportunity	12	20.00
Promote to social activities	4	6.67
Improve in traditional belief	2	3.33
Cultural improvement	6	10.00
Total	60	100

Source: Field survey, 2019

Table 5.12 shows that most of the respondents suggested promotion of education is inevitable to improve the socio-economic characteristics of Dhimals, which covers 50% of respondents. Ten percent respondents answered that skill promotion would help promoting socio-economic status of the concerned people. Twenty percent respondents suggested that priority in the job opportunity, 6.67% respondents suggested that promote to social activities, 3.33% respondents suggested improve in traditional belief and 10% respondents suggested that cultural improvement would improve socio-economic characteristics of Dhimal community.

Pie-chart of Figure 5.8 shows the percentage distribution of respondents regarding the ways of improving the socio-economic status of Dhimals in the study area. The highest percentage of the respondents (50%) has opined that good education would help to promote the socio-economic status of Dhimal people. The other ways to promote Dhimals socio-economic condition are skill promotion, priority in job, promoting social activities, improving traditional beliefs and cultural improvements, which occupy 10%, 20%, 6.67%, 3.33% and 10% respectively.

Figure 5.8 : Responses from respondents on Socio-economic condition



5.15 Life Style Change of Dhimals

Dhimal community has been changing in different aspects. Their typical culture and tradition has been intermingled with the other cultures and traditions of ethnic groups with whom they have been settling in the society. The change in Dhimal lifestyle can be discussed under the following sub headings :

Social Changes

Socially, Dhimal people are rapidly changing. They mix up in the social activities with other people and have gained their own status. Earlier Dhimals used to live within their own community. Nowadays, they have modified their social activities and even within their own community, they perform different social activities which are different from their traditional ones. The Dhimals are found participating in different activities like social festivals, festivities, different construction works like roads and schools and many other social issues like other ethnic groups.

Economic Changes

The economic status of Dhimal people has rapidly been changing. With the expansion of education, transportation and communication, they have updated themselves and have an access to the modern facilities. They are engaged in any job or have their own business or any income generating activities. Many of the Dhimal youths are in the foreign employment in the Gulf countries. Even in the domestic service, some of them are found working as the school teachers, civil servants or have jobs in private sectors.

They have been capable of sending their children to the schools where they have to pay a handsome amount for their education.

Political Changes

Dhimal people are getting politically aware day by day and now they are seen participating in different political activities. They have an access to the local government. Some of them are elected in the local level in the last election. Some of them are found to be the political workers of different political parties. They have attained the responsible posts like Ward Chairman, President of Ward Party Committee etc.

Psychological Changes

Dhimal ethnic group is one of the gentlest ethnic groups of Nepal. They are straight forward and positive in their thoughts and manners. Words in their faith are stronger than any black and white document. So they take faith in their activities and believe others easily. Trying to mix up with other ethnic groups, they have been cheated many times in the past and now they have been aware of the possible cheatings in their straight forward behavior. They are aware of their cultural inheritance and tradition. They believe that to be a Dhimal is a matter of pride. They have a strong sense of their identity.

Changes in Human Attitude

Dhimal people are the gentle people with positive attitude. They take anything for granted positively. Even people of other ethnic groups in the community consider Dhimal people as the gentlest people and they have a kind of credibility. Dhimals do not have the mentality of rebellions or revolutions. They believe in their own efforts and try their best.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The present study has been summarized as:

- ❖ The necessary data have been collected through household survey, questionnaires and interview.
- ❖ Ward No 7, 8 and 9 of Buddhashanti rural Municipality are the study area of the present study.
- ❖ One hundred and thirty one households were of Dhimals out of 1880 households in the study area.
- ❖ Out of 129 Dhimial households, 60 households were taken as the sample in the present study.
- ❖ The parameters like sex composition, sex ratio, age composition, dependency ratio, marital status, educational attainment, size of family, social customs and tradition, major occupation, land holdings, land ownership, crop production, food situation, annual incomes, housing pattern, animal husbandry and income inequality are analyzed as the necessary parameters to represent the socio-economic characteristics of Dhimals in the study area.
- ❖ The average family size of Dhimals in the study area is found to be 4.17 persons. Approximately 80 % of the households have 4 or more persons in their family.
- ❖ All the household heads are found not adopting the family planning devices such as vasectomy and mini lap to control growing population. More than 45 % of the respondents are found to be unaware about family planning.
- ❖ The sex ratio is found to be 108.33 in the study area.
- ❖ The percentages of illiterate males and females are 19.87 % and 10.10 % respectively (Table 4.8).
- ❖ Dhimal are found adopting their traditional culture, customs and religion.
- ❖ Though Nepal is agriculture dominated country, only 17.21 % of Dhimal people are found engaged in agriculture, 37.71 % Dhimal people are wage labors and 18.03 % are found engaged in foreign employment.

- ❖ More than seventy percent (71.67 %) household own up to one Kattha of land which implies that Dhimals are found to be poor in land holdings though 88.34 % households have their own land.
- ❖ In Dhimal community, there is the dominance of traditional cropping such as paddy, maize, wheat etc.
- ❖ Only 11.67 % households have the surplus in food and rest 88.37 % households are in deficit in food.
- ❖ Remittance occupies highest percent (58.62 %) of total annual income in the study area, where as agriculture covers only 7.54 % of total income in the study area.
- ❖ There is domination of poorly housing pattern in the study area. Forty percent houses are made of bamboo, mud and thatched roof.
- ❖ Dhimals are fond of keeping chicken and ducks in animal husbandry. More than sixty five percent (67.52 %) of Dhimal households are found keeping chicken and ducks as pet animals in the study area.
- ❖ The distribution of income among the Dhimal households is found to be unequal. Top 8.4 % of the households have received 15.7 % of the total income and bottom 14.4 % households have received 4.8 % of the total income. The Gini Coefficient of income distribution among the Dhimal households is found to be 28.13 %.

6.2 Conclusion

The present study reveals that Dhimal people in the study area are backward socially and economically. They have still their own traditional culture and superstition. The average family size of Dhimal households is more than 4 persons, which implies that there is still high growth of population due to lack of education.

There is domination of male in the composition of population as indicated by the sex ratio (males to females) of 108.33 in the study area. The size of land holdings implies that there is prevalent of poverty among Dhimal people. The level of education is not so satisfactory, which is not helpful to generate income through the utilization skills and knowledge. Nearly 40 % people in the study area generate the income through wage labor. The houses of majority of Dhimals are made of bamboo and mud; and

these are thatched roof, which also indicate that Dhimal people are economically very weak.

The income is unequally distributed among the Dhimal people in the study area. The magnitude of Gini Coefficient and high marginal propensity to consume are also the indications of poverty among the Dhimal people in the study area.

6.3 Recommendations

Dhimal is one of the nationalities and indigenous ethnic groups of Nepal. This community is strong in culture as well as self customs but weak in social and economical aspects. On the basis of this study, some recommendation can be forwarded to formulate policy and strategy for the social, economic demographic and political development of the Dhimals which are as follows:

Language and Cultural Tradition

To preserve Dhimals' own language and cultural tradition it is necessary to conduct awareness programmes, seminars and identification program of own and others' culture. Educational system should be such that develop the concept of cultural tradition preservation on students. In addition to this, the medium of teaching should be Dhimals' own language in school level education. For its development curriculum and text book have to publish in Dhimal language.

Education

To increase the access of Dhimals in education, following activities should be done :

- Conducting of different awareness programmes about the importance of education.
- Improvement/promotion of economic condition of Dhimal people.
- Search for new sources of employment.
- Opportunity of free education in higher level for Dhimal students.
- Establishment of campuses and colleges in local areas.
- Separate quota for Dhimals in technical education (i.e. staff nurse, doctor engineering, etc.).
- Modernization in traditional skills (i.e. weaving clothes)
- Mother tongue as a medium of instruction.

- Transformation of current structure of the state to the concept of federation system.

Health

Still Dhimals believe on *Dhami, Ojha, ghost and speel*. Because of the lack of education and low socio-economic status, they go to *Dhami, Ojha* rather than hospital. To access their ability in health service, the following activities should be conducted.

- NGO & INGO should conduct awareness programs towards health service.
- Free health services should be provided for poor Dhimals in hospital.

Government Service

The following activities should be conducted to increase their access in government services:

- Reservation of fixed quota in government services.
- Education as fundamental right for all Dhimal people.
- Restructure the current state in to the system of federalism.
- Reservation of fixed quota in technical and vocational education.
- Impartiality and transparency in public service commission to recruit in government services.
- Eradication of the problems and difficulties that make Dhimals enable to participate in free competition.
- Emphasis on special education for Dhimal people.
- Adoption of new policies to increase their access in education.

Economic Status

The following activities should be done to improve and promote socio-economic status of Dhimal people.

- Awareness programmes should be conducted among Dhimal population related to saving.
- To improve cultural practices and lessen the expenditure spent in celebrating festivals they should be made aware.
- Opportunity should be created to be educated for all Dhimals.

- Special quota should be preserved for Dhimal students in technical and vocational education.
- Separate and fixed quota should be preserved in government services for Dhimal people.
- Skill developing trainings and special programmes should be conducted to promote income of women and men in rural areas.
- Employment opportunity should be ensured for educated Dhimal youths to motivate newly coming generation towards education.
- To enhance technical improvements in farming, government should;
 - Produce agriculture technicians (i.e. JTA)
 - Provide agriculture training for peasants.
 - Manage agricultural materials
 - Provide hybrid seeds.
 - Promote the irrigation facility.
- Employment-oriented trainings should be provided by identifying unemployed youths.

Politics

The following activities will be helpful to increase their participation in political parties:

- To conduct awareness programmes and to make them aware that it is difficult to solve political issues being detached from politics.
- To boycott the tradition of getting chance just to become political activists, ward members, etc.
- To conduct awareness programmes to make them known about the Importance of politics.
- To provide opportunity for Dhimals to be representatives in VDC and parliament
- To provide opportunity for intellectual Dhimals to become members of School Management Committees.

Population Management

Really Dhimal population is increasing rapidly like others. There are different reasons behind this. They are less aware of the negative impact of the population growth

because of poor socio-economic status. Although most of the Dhimals are aware of the likely disadvantages of having multiple children, they are unknown about the concept of family planning and contraceptives use. Similarly, they are unable to identify and point out the long term effect of population growth. Though they want to give birth less no. of children, they don't know how to control birth rate. No one has conducted programmes which will make them able to understand and use contraceptives to control population growth rate. Therefore, they are obligated to give birth to multiple children. But at present they can take advice about family planning and contraceptive use from

Female Community Health Volunteers (FCHVs) which will be fruitful to control population growth rate.

The following activities should be done to control population growth rate:

- Information should be provided about family planning and contraceptives use.
- NGO and INGOs should conduct awareness programmes.
- Their access in education should be increased.
- New source of employment should be searched.
- Their socio-economic status should be promoted.
- Information should be provided about contraceptives use.
- The accessibility of contraceptive devices should be increased
- The society should be transferred from agricultural to non-agricultural sector to make society less dependent on farming.
- The environment should be created to discuss about contraceptive devices.

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Appendix I

Questionnaire

1. Who is the head of your family?
 - a. Father () b. Mother ()
2. How many members are there in your family?

Total:..... Male:..... Female:...

Please mention general information of your family members.

SN	Name	Age (in yr.)	Marital Status	Educational Status

3. What is the main occupation do you have?
 - a. Agriculture () b. Business () c. Labour ()
4. If you are labour, where do you go for labour?
 - a. village () b. Market () c. Others ()
5. If you are businessman, What types of business do you have?
 - a. Vegetable () b. Foreign goods () c. Hardware ()
6. What amount of land do you hold in your family?

i) Bigha Kattha Dhur ii) No land
7. If you are farmer, What types of crops do you harvest?
 - a. Maize () b. Corn () c. Paddy ()
8. If you have surplus. What could you do with that?
 - a. Sell () b. Preserve for the coming year ()
9. How many Livestock do you have presently?
 - a. Oxen () b. Cows () c. Buffaloes ()
 - d. Goats () e. Pigs () f. Chickens () g. Others ()
10. In order to earning money, do you go for labor work?
 - a. Yes () b. No ()
11. If yes, where do you go for looking for job?
 - a. Neighboring side () b. Within district ()
 - c. Within country () d. Foreign Country ()

34. If that ritual ceremony is more expensive than what do you think about that?
a. Remain as usual () b. Change ()
35. If you want to change that rituals, to what extend would you like to change?
a. completely () b. Partially ()
36. What are the main causes to make low socio economic status of Dhimal in the society?
a. education () b. Health ()
c. Culture () d. Government policy ()
e. Others ()
37. What do you suggest to improve socio economic status of Dhimal?
a. Education () b. Skills Promotion ()
c. Priority in the job opportunity () d. Promote to socio activities ()
e. Improve in traditional belief () f. Cultural improvement ()

Appendix II
List of Respondents

S.N.	Name	Address
1	Tikaram Dhimal	Budhashanti-3, Jhapa
2	Dhan Maya Dhimal	Budhashanti-3, Jhapa
3	Sabina Dhimal	Budhashanti-3, Jhapa
4	Ganga Dhimal	Budhashanti-3, Jhapa
5	Bishnu Prasad Dhimal	Budhashanti-3, Jhapa
6	Kanchan Dhimal	Budhashanti-3, Jhapa
7	Alisha Dhimal	Budhashanti-3, Jhapa
8	Bhawana Dhimal	Budhashanti-3, Jhapa
9	Rekha Dhimal	Budhashanti-3, Jhapa
10	Devika Dhimal	Budhashanti-3, Jhapa
11	Harka Bahadur Dhimal	Budhashanti-3, Jhapa
12	Radhika Dhimal	Budhashanti-3, Jhapa
13	Soniya Dhimal	Budhashanti-3, Jhapa
14	Anita Dhimal	Budhashanti-3, Jhapa
15	Susmita Dhimal	Budhashanti-3, Jhapa
16	Manisha Dhimal	Budhashanti-3, Jhapa
17	Bhumika Dhimal	Budhashanti-3, Jhapa
18	Sonu Dhimal	Budhashanti-3, Jhapa
19	Sabita Dhimal	Budhashanti-3, Jhapa
20	Smarika Dhimal	Budhashanti-3, Jhapa
21	Sarmila Dhimal	Budhashanti-3, Jhapa
22	Sita Dhimal	Budhashanti-3, Jhapa
23	Sanumaya Dhimal	Budhashanti-3, Jhapa
24	Ranmati Dhimal	Budhashanti-3, Jhapa
25	Sovadevi Dhimal	Budhashanti-3, Jhapa
26	Bhabindra Dhimal	Budhashanti-3, Jhapa
27	Misha Dhimal	Budhashanti-3, Jhapa
28	Hem Kumar Dhimal	Budhashanti-3, Jhapa
29	Asmita Dhimal	Budhashanti-3, Jhapa

3.0	Jharmna Dhimal	Budhashanti-3, Jhapa
31	Dik Kumari Dhimal	Budhashanti-3, Jhapa
32	Ramala Dhimal	Budhashanti-3, Jhapa
33	Chandra Dhimal	Budhashanti-3, Jhapa
34	Sarita Dhimal	Budhashanti-3, Jhapa
35	Bina Dhimal	Budhashanti-3, Jhapa
36	Dipak Dhimal	Budhashanti-3, Jhapa
37	Pramila Dhimal	Budhashanti-3, Jhapa
38	Manju Dhimal	Budhashanti-3, Jhapa
39	Shanta Dhimal	Budhashanti-3, Jhapa
40	Manmaya Dhimal	Budhashanti-3, Jhapa
41	Dhanmaya Dhimal	Budhashanti-3, Jhapa
42	Matirani Dhimal	Budhashanti-3, Jhapa
43	Sanchrani Dhimal	Budhashanti-3, Jhapa
44	Radha Devi Dhimal	Budhashanti-3, Jhapa
45	Ramala Dhimal	Budhashanti-3, Jhapa
46	Kalpana Dhimal	Budhashanti-3, Jhapa
47	Muna Dhimal	Budhashanti-3, Jhapa
48	Kumari Dhimal	Budhashanti-3, Jhapa
49	Salina Dhimal	Budhashanti-3, Jhapa
50	Dipika Dhimal	Budhashanti-3, Jhapa
51	Ram Kumari Dhimal	Budhashanti-3, Jhapa
52	Prem Kumar Dhimal	Budhashanti-3, Jhapa
53	Renuka Dhimal	Budhashanti-3, Jhapa
54	Bed Kumari Dhimal	Budhashanti-3, Jhapa
55	Binita Dhimal	Budhashanti-3, Jhapa
56	Rinku Dhimal	Budhashanti-3, Jhapa
57	Moti Dhimal	Budhashanti-3, Jhapa
58	Pramila Dhimal	Budhashanti-3, Jhapa
59	Shashi Dhimal	Budhashanti-3, Jhapa
60	Gaurimaya Dhimal	Budhashanti-3, Jhapa

Appendix III
Photographs



Place of Dhimal Worship



Dhimal Residence



Dhimal Woman Weaving



Prem Dhimal and his wife at their hotel



Dhimal woman selling 'Chatpate', a fast food



Dhimal woman in her grocery



Dhimal man carrying goods in a city safari



A fresh house run by Dhimal