

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the study

The population of Nepal is 26,494,504 people based on the 2011 census, with a population growth rate of 1.596% and a median age of 21.6 years. Female median age is estimated to be 22.5 years, and male median age to be 20.7 years. Only 4.4% of the population is estimated to be more than 65 years old, comprising 681,252 females and 597,628 males. Sixty one per cent of the population is between 15 and 64 years old, and 34.6% is younger than 14 years. Birth rate is estimated to be 22.17 births/1,000 population with an infant mortality rate of 44.54 deaths per 1,000 live births. Life expectancy at birth is estimated to be 67.44 years for females and 64.94 years for males. Death rate is estimated to be 681 deaths per 100,000 people. Net migration rate is estimated to be 61 migrants per 100,000 people. According to the 2011 census, 65.9% of the total population is literate. ("World Population Prospects, the 2012 Revision". un.org.)

There are three main racial types: Caucasoid, Mongoloid and Dravidian. Caucasoid or colloquially Aryans includes Khas or Parbhaiyas (Bahun, Chhetri, Damai, Kami, etc.) as well as major portion of Newar and Madhesi communities. Dravidian racial intermixture is seen among Madhesis as well as few indigenous Terai groups. Mongoloid consists of various indigenous nationalities speaking Tibeto-Burman languages like Magar, Tharu, Tamang, Gurung, Rai, Limbu, Sherpa, Thakali, etc. However, decades of shared living among the three races has resulted in racial intermixture and heterogeneity among the racial make-up. Caucasoid-Mongoloid intermixture is especially prevalent among certain Khas groups (like Thakuri, Chhetri, Kami), certain Newar groups (most notably among Uray and Jyapu, among others. Caucasoid-Dravidian intermixture is prevalent among the various Madhesi castes.(ibid).

Khas and East Asian looking (Mongoloid) people comprise the Nepali-origin people in the hills. The mountainous region is sparsely populated above 3,000 m (9,800 ft), but in central and western Nepal ethnic Sherpa and Lama people inhabit even higher semi-arid valleys north of the Himalaya. Kathmandu Valley, in the middle hill region, constitutes a small fraction of the nation's area but is the most densely populated, with

almost 5 percent of the nation's population. Nepalese society is multilingual, multireligious and multiethnic. (ibid)

The Khas (Brahmin, Chhetri), Mongoloids people are people of Nepali origin living in the mountains, hills and valleys of Nepal. The Maithali people such as King Janak and Goddess Sita of the Mithila region of Eastern Terai-Madhesh are the native Madhesi people of Nepalese origin. The Tharus of the Western Terai-Madhesh are considered indigenous to the Western Terai region.

Nepal is a very complex diversified country in socio-economic and cultural aspects of society. People are multi-culture, Multi-ethnic, multi-racial and multi-linguistic. However, CBS 2001, provided data one hundred cast/ethnicity. Moreover, national Dalit Commission is listed 22 cultural groups within the dalits.

This research study will mainly concentrate on the Lepcha community which is mainly migrated from Sikkim of India and become a geo-social aspect of eastern Nepal; illam. To get the identity and information about Lepcha, it is very important and necessary to have study the literature and studies of Lepcha in Sikkim and adjacent periphery countries.

During the early stages of the development of their civilization, they settled near the river Teesta and Rangeet and dense forest of the Himalayas and the region known called 'Dzongu'. Their language is also called cha Lepcha and is of Tibeto-Burmese origin. Their script was introduced by five Lepcha stages (i)Targey (ii) Sayoon (iii) Goley (iv)Tungrab and (v) Dorring. According to Mr. K.P. Tamsang, the lepcha alphabet was invented by Thling Menselong, who was an administrator to the earliest lepcha king. The third ruler of Namgyal Dynasty, Chador Namgyal invented these scripts according to the Gazetteer of Sikkim. It seems that the scrip was invented by the Lepchas and further improved by the Namgyal, king of Sikkim in the 17th century. (Sedem Bhutia,2015.)

As per census of 2001 there are 116,571 foreign born citizens in Nepal out of which 90% are Indian origin followed by Bhutan, Pakistan and China. This number does not include the refugees from Bhutan and Tibet. (Subedi, Bhim Prasad, 2007).

According to Bulu Mukurung 2066 BS., Lepcha community had identified 44 sub clans as given: 1) Karthak, 2) Juribu, 3) Namlok, 4) Ronggong, 5) Simik, 6) Sitling, 7)

Syangden, 8) Ethongmu, 9) Kunchudangmu, 10) Tangsangmu, 11) Namchumu, 12) Molhomu, 13) Yukchumu, 14) Lamsammu, 15) Odungmu, 16) Gamchmu, 17) Taknalmu, 18) Tansongmu, 19) Nomchomu, 20) Puthangmu, 21) Posommu, 22) Barafmu, 23) Mungmungmu, 24) Morangmu, 25) Lamdungmu, 26) Loksommu, 27) Singdyangmu, 28) Barfong Aaden, 29) Emimu, 30) Punongmu, 31) Sadamu, 32) Namchyomu, 33) Lingdamu, 34) Salekuchhomu, 35) Sugomu, 36) Ganchhamu, 37) Pugongmu, 38) Taknyalmu, 39) Denchyomu, 40) Snadhyangmu, 41) Sommu, 42) Sadayu, 43) Talommu, 44) Gormu.

Among many migrated ethnic group of India, Lepcha is a one and endangered ethnic group in Nepal. This study will try to fulfill the gap of the importance of study of Lepcha at Pashupatinagar of Illam district of Nepal.

## **1.2 Statement of the problem**

Lepcha in Nepal are very small in number and minority ethnic group. As every country has accountability to keep record of their ethnic society, this research study will support to keep update information about the Lepcha community along with their socio-economic status mainly educational, health and economic status and community development practice of Lepcha community in Pashupatinagar of Illam district.

Diversity in unity, unity in diversity is the basic feature of Nepalese society in its history. By different context, however very beginning to till now, there have not been any accident regarding the ethnic violence; it is a glorious aspect of our culture. However, there is cast system in Nepal. Minority ethnic communities are constantly suppressed, marginalized and discriminated from various opportunities. Most of minority ethnic groups are socially and economically more vulnerable due to lack of information, low level of literacy and access to relevant services. Solving this type of problem, the nation needs inclusive democracy.

After restoration of democracy, many people have raised voice for the self-identity and awareness traditional thinking and occupation also. This Lepcha community is ongoing rapid change, although there is lack of social research in respected community of Pashupatinagar VDC, but the present study has focused on the following questions related with researcher subjects:

- 🚩 What are the major occupations of Lepcha community at Pashupatinagar?
- 🚩 How is their present socio-economic status?
- 🚩 What types of changes occurring?
- 🚩 What are the existing problems among them?
- 🚩 What role they are playing in social development by Lepch community who are less in number comparing with other castes people?

### **1.3 Objectives of the study**

The general objective of this study is to find out the socio-economic conditions and community development practices in Lepcha ethnic people at Pashupatinagar VDC in Ilam district.

The specific objectives of the study area as follows:-

- i) Assess the health determining factors in Lepcha ethnic community.
- ii) Assess the income determining factors in Lepcha ethnic community.
- iii) Assess the education determining factors in Lepcha ethnic community
- iv) Examine the community development practice in Lepcha community

### **1.4 Significance of the study**

Nepal is a country of ethnic diversity. There are many different ethnic groups and these groups have their own dialects and culture which is different from each other. The socio-economic study of each ethnic group of Nepal is extremely important for the introduction of Nepal itself to the world. In this way, many people around the world want to know about our country and community. This study will help to know about Lepcha community of Pashupatinagar VDC of Ilam district. In this village, Lepcha people who migrated from Sikkim, Bhutan and India has passed several generations and become a local ethnic group

This survey attempts to provide the real status of Lepcha community as the Researcher is also local inhabitant. In this community, no recent study has been preform on this topic in Pashupatinagar VDC. This study provides the basic information about Lepcha community and their religious customs and practices social activity and socio-

economic status for social development. It will be too helpful theoretically as literature to the forth-coming researcher and those who are interested to accumulated knowledge about Lepcha community.

### **1.5 Limitation of the study**

As of this research study is a part of master's degree dissertations for academic certification, it could not include overall aspects of Lepcha community, Because of the limitation of time, resources and manpower. This study shrinks within very narrow pavement of research as given below.

- a) The study will concern only the Lepcha community of Pashupatinagar of Ilam district.
- b) The study will be very specific study only concentrated the educational, health and economic aspects of Lepcha at ward no 4- Lalikharka, 6-Mehabote and 8-Rungsung village of Pashupatinagar of Ilam district.
- c) The study will not cover over all status of Lepcha because of the limited period, cost availability and other research resources like work force, tools etc.

### **1.6 Organization of the study**

Organization of the study has made the subject matters in different chapter. Therefore, this research report divided into five different chapter and topics to make the study easy to draw the attention of readers towards it.

The first chapter is about introduction of the study, which contains introduction of the study, introduction of the study area, significance of the study, statements of problems, objectives of the study, limitations, conceptual framework and organization of the study.

Chapter two is about literature review of selected topic of the study. In the contained literature review, first explains the theoretical review of subject than empirical study of subject in glocalization (Globalization and localization) order and at last occlusion from theoretical and empirical literature review.

Chapter three is about methodology adapted to prepare this study. It contains research methodology, research design, nature and sources of data, universe/ population of study,

sampling design, sample size and sampling procedure, data collection methods and tools, data processing methods and analysis methods.

Chapter four is about interpretation and analysis of finding. This chapter describe and analysis all collected data by valid and relevant methodology tolls and technique. Data's are not merely describing the statement of information it gives open platform to further discussion. It presents data to with supported evidence or time of reasoning.

Chapter five is summary, conclusion and recommendation. It includes summary of collected information, conclude with the base of objective and give recommendation for further study and implementation plane and policy for target group.

## CHAPTER TWO

### LITERATURE REVIEW

This chapter present some available literature review related to this research topic. Including the meaning of adaption and various agricultural technology adaption practices around the world is included in this chapter. This study of literature review is both theoretical and empirical are included on one heading. Included literature reviews are arranged fires global study and local study (Glocalization Method).

#### 2.1 Terminology

**a) Dalit-** In the past, the word Dalit was used to refer to all those groups who were oppressed but in the contemporary Nepali categorized within the Untouchable cast. (Kisan, 2005)

**b) Janjati-** Group of people, each of which has a common and distinguishing linguistic and cultural background and form one constituent element of a larger group ( As a nation). (Dictionary)

#### 2.1 Literature of global area

Famous Scholars Katar Singh from Indian society stated that, rural development itself a very compulsion phenomena but first effective outcomes must be seen in freedom, basic need, self-esteem, of local peoples. So, socio-economic aspect is a globally significant aspect which can give a glimpse of every community member's situation.

Socio-economic situation is a general phenomenon. It is also one of the subjective, Value loaded and contextual universal factor. Socio-economic means relating combination and interaction between social and economic factors. Situation is complex subject matter of many components/elements including social, economic, political, religious, demographic and other aspects. It is certainly not early to take to access the social and economic situation of people. The trend of socio-economic situation means system of so social stratification. It refers to combination of various phenomena, aspects, variables and economic index of rank which used in research studies. The term is often

used to deal with stratification in a community in global scenario. With the need for the assumption that these are distances social classes. (Oxford Dictionary, 1989)

Social interaction among ethnic groups is common whenever and wherever economic gains are to be achieved. This social interaction has not resulted into assimilation because of social and cultural differences between the groups in spite of inhabiting the same neighborhood (Veena Bhasin, Indai).

The majority of the Bhutia inhabitants are descendants of immigrants from Tibet and Bhutan in the 17th century who played an important role in establishing the kingdom of Sikkim. The majority included traders, peasants and Buddhist monks as well as aristocrats who helped in the formation of kingdom and Tibetization of the Lepchas. The Lepchas were shy and peace loving people who avoided aggression in any form. Tibetan Bhutias were attracted to Sikkim's vast empty land, green valleys, rich forests, ample water supply and good climate in comparison to cold climate, their bare and inhospitable mountain plateau. Valleys of South Sikkim are favorable for the cultivation of rice. Tibetans who migrated into Sikkim in the thirteenth century started amalgamating with the indigenous population of Lepchas and practically assimilated in the course of time. The Lepchas who were animists were attracted by the rich Buddhist religion and cultural tradition of Bhutias. As the area was resource rich and Lepchas were less apprehensive of being dispossessed. Intermarriages of Lepcha - Bhutia resulted in the formation of Sikkimese Bhutia (Ibid).

In the assimilations state, the immigrants tend to part with their original cultural practices to assimilate with the dominant groups by adopt-ing their customs and cultural practices. They try to merge by sharing their behavioral pat- tern and intermarrying into the dominant group. The consociationalism means association be- Ethnic Relations Among the People of Sikkim tween equals. In this state the ethnic group tries to preserve their distinct cultures, institutions and identities. The interaction between such groups is more or less on equal footing. They are socio-politically organized and are represented proportionately in key positions (Ibid).

It can be argued that the present political boundary of Nepal, especially in the east, dose not demarcate exactly a region whose population is numerically dominated by the originally disparate ethno-linguistic groups who are now categorize as 'Nepallis'. Nor is it



as all clear that the whole of the Nepali 'diaspora' community is descended from emigrants from Nepal: in Sikkim, for instance there were probably villages inhabited by Limbus and Magars (Peoples now often classified as 'Nepali'), as well as the autochthonous Lepchas during the seventeenth century (Hutt,M).

The first and the foremost primogenitors of the Lepchas, Fodongthing and Nazaongnyo were created by God from the pure, virgin snows of Kingtsoomzaongboo Choo's pinnacles and sent them down to live, prosper and spread all over the fairy land of Mayel Lyang that lies on the lap of Kingtsoomzaongboo Choo that is Mount Kanchenjunga. (Tamsang, K.P.,1983).

Sikkim is the 'Mecca' of three major ethnic groups' naimly the Lepcha, Bhutia and the Nepalis. Though the Lepchas are the original inhabitants of Sikkim today, after many centuries the nigrants who had moved to Sikkim comprises the two major enthic groups of Sikkim. When Bhutias and the Nepalis came to Sikkim they brought their culture along with them (Andrew A. & Rai L.).

During the early stages of the development of their civilization, they settled near the river Teesta and Rangeet and dense forest of the Himalayas and the region known called 'Dzongu'. Their language is also called cha Lepcha and is of Tibeto-Burmese origin. Their script was introduced by five Lepcha stages (i)Targey (ii) Sayoon (iii) Goley (iv)Tungrab and (v) Dorring. According to Mr. K.P. Tamsang, the lepcha alphabet was invented by Thling Menselong, who was an administrator to the earliest lepcha king. The third ruler of Namgyal Dynasty, Chador Namgyal invented these scripts according to the Gazetter of Sikkim. It seems that, the scrip was invented by the Lepchas and further improved by the Namgyal, king of Sikkim in the 17th century (Sedem Bhutia S., 2015).

Bhasin in her book "Ecology, culture and change Tribals of Sikkim himalays" he has made a study on the long term change in the Lepcha economy, where by agriculture system, as agriculture is their primary occupation. (Bhasin, M.K. & Bhashin, V.1995).

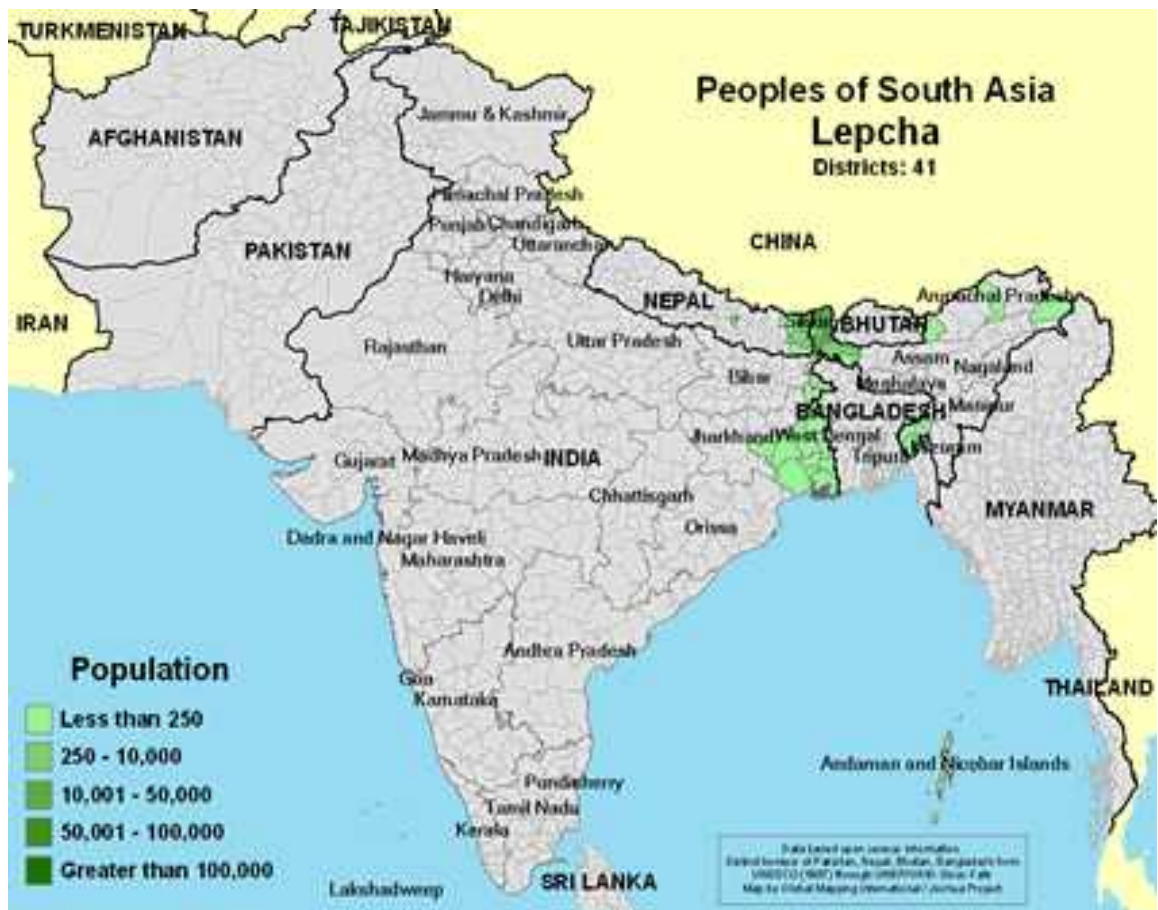
Sonam Rinchen his book "the Wealth of Sikkim" he has made the different valuable information regarding the different communities living in Sikkim including Lepchas (Lepcha, S.R. 2005).

Rajesh Verma in his book “ A Guide and a Hand Book of Sikkim” explain the historical aspects of Lepchas of Sikkim and focused on the political side of the Lepchas history, where he states after the last named Panu(king) the name Thekung Thek comes up prominently as the leaders of Lepchas (Verma, R 2002).

Jhshuaproject has studied the current dispersion of Lepcha ethnic people around the South Asian region.

**Figure no.: 1**

**Distribution of Lepcha ethnic group around South Asian Region**



Source: [http://joshuaproject.net/help/data\\_sources](http://joshuaproject.net/help/data_sources)

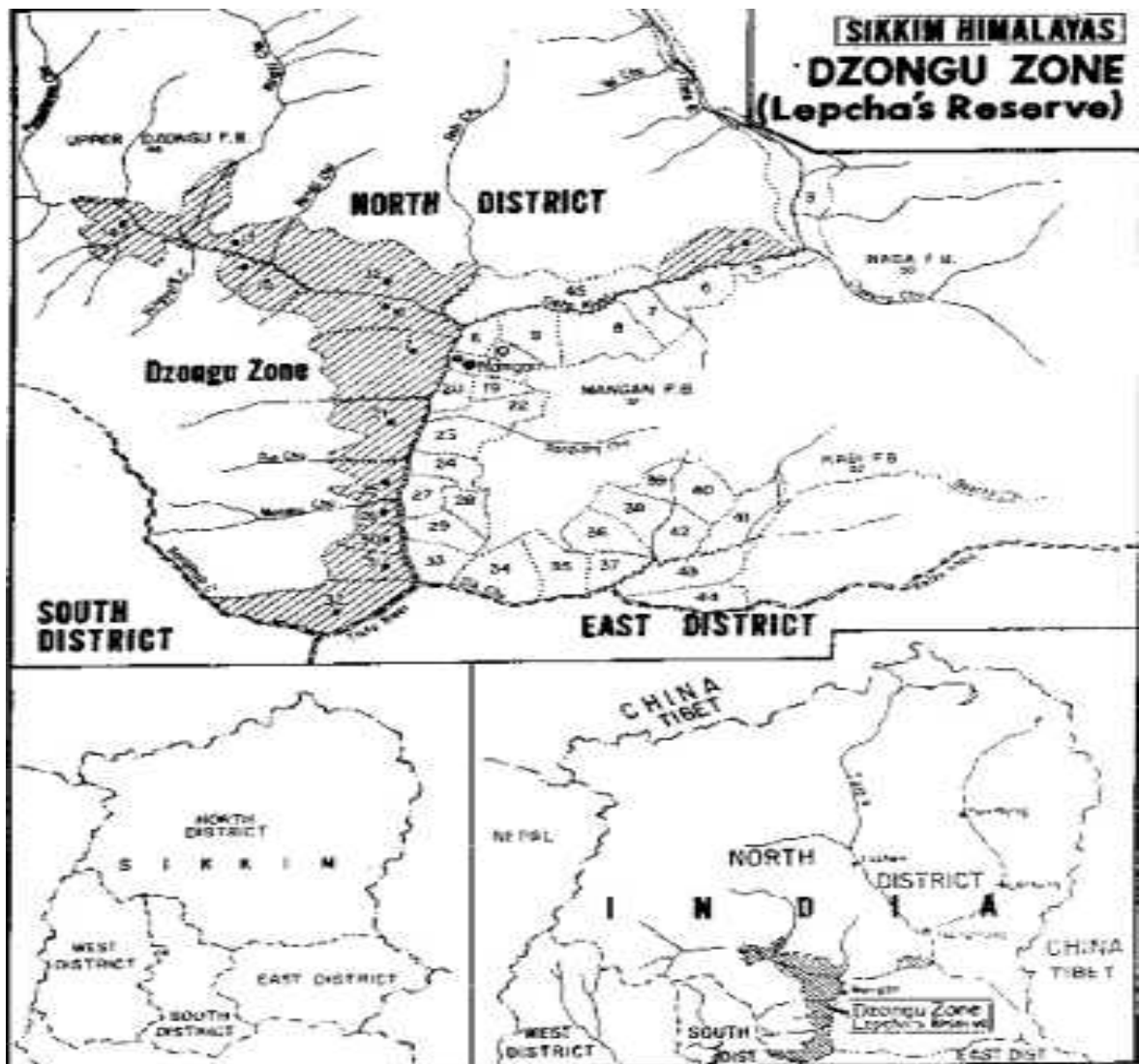
Even though Lepch are migrated ethnicity from Sikkim or india it has unique identity in Nepal mainly eastern hill of Nepal like Illam, Pahchthar, Taplajung. This ethnic people are listed at the list of minority ethnicity in the Nepalese constitution too.

National census report can be a trustable document to consider present population counting of Lepcha community people.

In Sikkim Lepchas appear to subsist fairly well in the mixed communities, to a very great extent adopting the habits, culture and even the language of their neighbours; they share with them the religion of Lamaism, which is the official religion of the state. In India they constitute only a tiny minority of the population of the districts; they appear to have lost almost all corporate unity they have practically completely forgotten their own language and it would appear that none of the children round Kalimpong at any rate can speak anything except Nepali ([www.saiompublications.com](http://www.saiompublications.com)).

Figure no.: 2

Graphic map of Lepcha Reserve in Sikkim



Sosource : Ethnic Relation Among the People of Sikkim, Veena Bhasin, Department of Anthropology, University of Delhi, Delhi 110 007, India.

In order to meet the Lepchas who live closest to a traditional life, one must travel to the Dzongu, the Lepcha Reservation in remote North Sikkim, where they currently live a quiet life as cardamom farmers. However the cardamom harvest has diminished in the past four to five years and change is coming to the Dzongu, forced in part by the change in economic circumstances brought by the loss of the cardamom cash crop,<sup>4</sup> but also by the advanced schooling of the current generation of Lepchas, who describe themselves as 'the first educated generation' and have different aspirations than their parents. This younger generation face a choice: a future outside Dzongu working in Sikkim in government jobs or self-created businesses, or return to Dzongu after their schooling and create a new economic future there by working the land differently to their parents (K. Little<sup>1</sup>, 2008).

It can be argued that the present political boundary of Nepal especially in the east does not demarcate exactly the region whose population is numerically dominated by the originally desperate ethno-linguistic groups who are now categorized as 'Nepales'. Nor is it at all clear that the whole of the Nepalli 'diaspora' community is descended from emigrants from Nepal: in Sikkim, for instance, there were probably villages inhabited by Limbus and Magar (Peoples now often classified as 'Nepali'), as well as the autochthonous Lepchas, during the seventeenth century (Hutt M.).

A proportion of those who might be categorized as 'Nepali' by non-Nepalis, and who do use Nepali in their everyday discourse, still consider other 'Nepalese' languages to be the language of their household, while the majority of 'Nepalis', 'Gorkhas', and Lhotshampas' who are long-term residents of India and Bhutan are not Nepal-born. (Ibid. Hutt.M).

### **3.2 Literature of National area**

The population of Nepalis estimated to be 26,494,504 people based on the 2011 census, with a population growth rate of 1.596% and a median age of 21.6 years. Female median age is estimated to be 22.5 years, and male median age to be 20.7 years. Only 4.4% of the population is estimated to be more than 65 years old, comprising 681,252

females and 597,628 males. Sixty one per cent of the population is between 15 and 64 years old, and 34.6% is younger than 14 years. Birth rates estimated to be 22.17 births/1,000 populations with an infant mortality rate of 44.54 deaths per 1,000 live births. Life expectancy at birth is estimated to be 67.44 years for females and 64.94 years for males. Death rates estimated to be 681 deaths per 100,000 people. Net migration rates estimated to be 61 migrants per 100,000 people. According to the 2011 census, 65.9% of the total population is literate (Wikipedia: Ethnic).

Endangered Groups (10) Population Location within Nepal Kusunda 162 (0.00%), Bankariya 44 hill (mid-west), Raute 658 (0.0%) inner Madhesh and far west, Surel 149 hill (east), Hayu 1,821 (0.01%) hill (east), Raji 2,399 (0.01%) inner Madhesh (mid and far west), Kisan (Kuntum) 2,876 (0.01%) Tarai (Far East), Lepcha (Lapcha, Rong) 3,660 (0.02%) hill (far east), Meche (Bodo) 3,763 (0.02%) Tarai (far east), Kushbadiya Kuhbadia) 552 (0.00%) Tarai (mid-west).

Endangered (indigenous) nationalities have demanded for land from the government for their living. Twenty-five representatives of ten identified endangered nationalities met with Minister for Local Development Purna Kumar Sherma and put such demands on Sunday. The representatives have stated their problems to the Minister after their visit to various districts organized by the National Foundation for Development of Indigenous Nationalities (NFDIN) under the Ministry. The endangered ethnic groups are Raji, Kusunda, Raute, Kushbadiya, Bankariya, Suri, Kisan, Meche, Lepcha and Hayu. Their representatives were taken on a tour of five districts of Nepal – Illam, Jhapa, Dhankuta, Chitwan and Pokhara (Monday, December 13, 2010 Kantipur National daily news article)

As per census of 2001 there are 116,571 foreign born citizens in Nepal out of which 90% are Indian origin followed by Bhutan, Pakistan and China. This number does not include the refugees from Bhutan and Tibet (Subedi, B. P., 2007).

Dor Bahadur Bista has mentioned Nepalese social structure where caste system is the basic social foundation of our society. He states that the development of Nepalese society is only possible when the caste system is set absolutely free of its fatalistic tendencies (Bista, 1990).

Bhasin in her book “Ecology, culture and change Tribals of Sikkim himalays” he has made a study on the long term change in the Lepcha economy, where by agriculture system, as agriculture is their primary occupation (Bhasin, M.K. & Bhashin,V.,1995).

**Table no.: 1**

**Number of population and hhs of Lepcha in the context of Nepal**

<b>S.N.</b>	<b>Household</b>	<b>Total population</b>	<b>Male population</b>	<b>Female population</b>
Nepal	NA	3445	1749	1696
Illam	NA	3313	1542	1771
Pashupatinagar	21	89	44	45
Pashupatinagar VDC ward no.- 4,6 and 8	21	89	44	45

\*VDC profile 2071 B.S.

Source: CBS.Caste Ethnicity Population. 2058 B.S..CBS Nepal.

Pahari Hill Hindus of the Khas Gorkha tribe (Bahun and Chhetri castes) and the Newar ethnicity dominated the civil service, the judiciary and upper ranks of the army throughout the Shah regime (1768–2008). Nepali was the national language and Sanskrit became a required school subject. Children who spoke Nepali natively and who were exposed to Sanskrit had much better chances of passing the national examinations at the end of high school, which meant they had better employment prospects and could continue into higher education. Children who natively spoke local languages of the Terai and Hills, or Tibetan dialects prevailing in the high mountains were at a considerable disadvantage. This history of exclusion coupled with poor prospects for improvement created grievances that encouraged many in ethnic communities such as Madhesi and its

subgroup Tharu in the Terai and Kham Magar in the mid-western hills to support the Unified Communist Party of Nepal (Maoist) and various other armed Maoist opposition groups such as the JTMM during and after the Nepalese Civil War. The negotiated end to this war forced King Gyanendra to abdicate in 2008. Issues of ethnic and regional equity have tended to dominate the agenda of the new republican government and continue to be divisive (From Wikipedia, the free encyclopedia).

Different sociologist/anthropologist both foreign and non-foreign has carried out study about Lepcha community. Among them, Dor Bahadur Bista is the indigenous pioneer scholar who has given a lot of contribution in the field of ethnographic study. His book 'people of Nepal', and 'Sabai Jat Ko Phoolbari' is masterpieces of literature on ethnography.

Neupane(2000), carried out the detail study of different caste groups categorized into different blocks ladders viz. Brahmin, Newar, Kirant and Dalit to shade the light on contemporary socio-economic condition directly based on the caste orthodox. Neupane also states that the dalits including Kami, have been excluded from access into different institution of government as well as private organizations. He also has tried to give same inventory notes and data about the caste and ethnic groups including dalit such as Kami, Damai ,Badi etc.

### **Figure no.: 3**

#### **Distribution of cast and ethnic groups in Nepal**



Source: World Bank, and Department For International Development (DFID). 2006. Unequal citizens: Gender, caste and ethnic exclusion in Nepal - Summary. Kathmandu: World Bank, Department For International Development. Figure 6, page 18.

Dalit community as racial community who is most backward in social, economic, educational and political as well as religious sector due to racial discrimination and Untouchableables and are abstained from enjoining the human dignity and social justices (NDC, 2005).

In the caste society, inter-caste marriage is theoretically impossible, but in certain circumstances, it does occur. The basis of relationship, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule on the other hand, a woman and man who have a sexual relationship with a man and women of inter cast will be driven away and treated as socially outcaste. It means the status of women, men remains lower caste. It is unlikely to marry with inter caste because we lose our social status. If this happen, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2006)



Prem Bahadur Bishwakarma (March 12, 2006, the Rising Nepal) in his article "Education of castes discrimination stressed" stated that 'discrimination prevailing among the caste of the society cannot be illuminated until we cannot eradicate illiteracy, poverty and backwardness.' He further mentioned that education is compulsory to be capable and skillful therefore, there should be system of reduction of reservation for Dalit so that they can be easily educated.

Parajuli (2000) has undertaken the brief study of Kami people of Baglung VDC about Sankritization process initiated later period of imposed from of legal code 1854 and geared up after establishment of democracy 2007, and alternatively been closed relation and living together within the same community with upper caste groups like Brahmin, Chhetris, Kami people reluctantly tried to claim upper caste groups status to have upper prestigious in different ways i.e. imitation modification, avoidance etc.

The new constitution allowed space for another major development- the growth of civil society organization, especially those based on ethnic and cast identity. The post-1990 period, witnessed the dismantling of the old projection of a 'single Nepal culture' based on that of upper - caste Parbatiyas. Self- chosen terms like Janajati, vulnerable, deprived groups emerged to replace terms like "tribal" Matwali and "Sono Jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectation remained unchanged. Therefore, the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plan, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game (Bhattachan, 2003).

Social stratification on the basis of caste, ethnic group and gender inequality plays a significant negative role for maintaining socio-economic equality in Nepal. In the same way the structure of the poor subsistence agrarian economy of traditional form is also a root foundation of poverty. In that thematic assumption there are so many ethnographic studies have been under taken in our country from core to peripheral destinations. All of these studies have focused on demographic behavior, socio-economic, educational and cultural changes of ethnic group in Nepal (Bista, 2030 Bs.,p. 96).

# **CHAPTER THREE**

## **RESEARCH METHODOLOGY**

Methodology is a set of methods and principles used to perform a particular activity and method is the application of fundamental of science to the field of rural development. This chapter will described about the research design, selection of data, nature and sources of data, data collection tools and techniques, problems in data collection and analysis and presentation.

### **3.1 Research design**

This research study is a case study of Lepcha community and their socio-economic status at Pashupatinagar VDC of Ilam district. Main data's are obtain from the field study of respected area and other supportive data's are referenced from secondary sources like publish books, journal, newspapers, articles and previous research thesis /dissertation district profile, magazine, official records etc. Primary data are collected from the field by purposively selected sample. Accomplish this study, questionnaire method, focus group discussion, checklist questionnaire also applied to reveal authentic information to satisfy the objective of this study. Model questionnaire, topic of focus group discussion and checklist questionnaire are attached in the annex part of this thesis report.

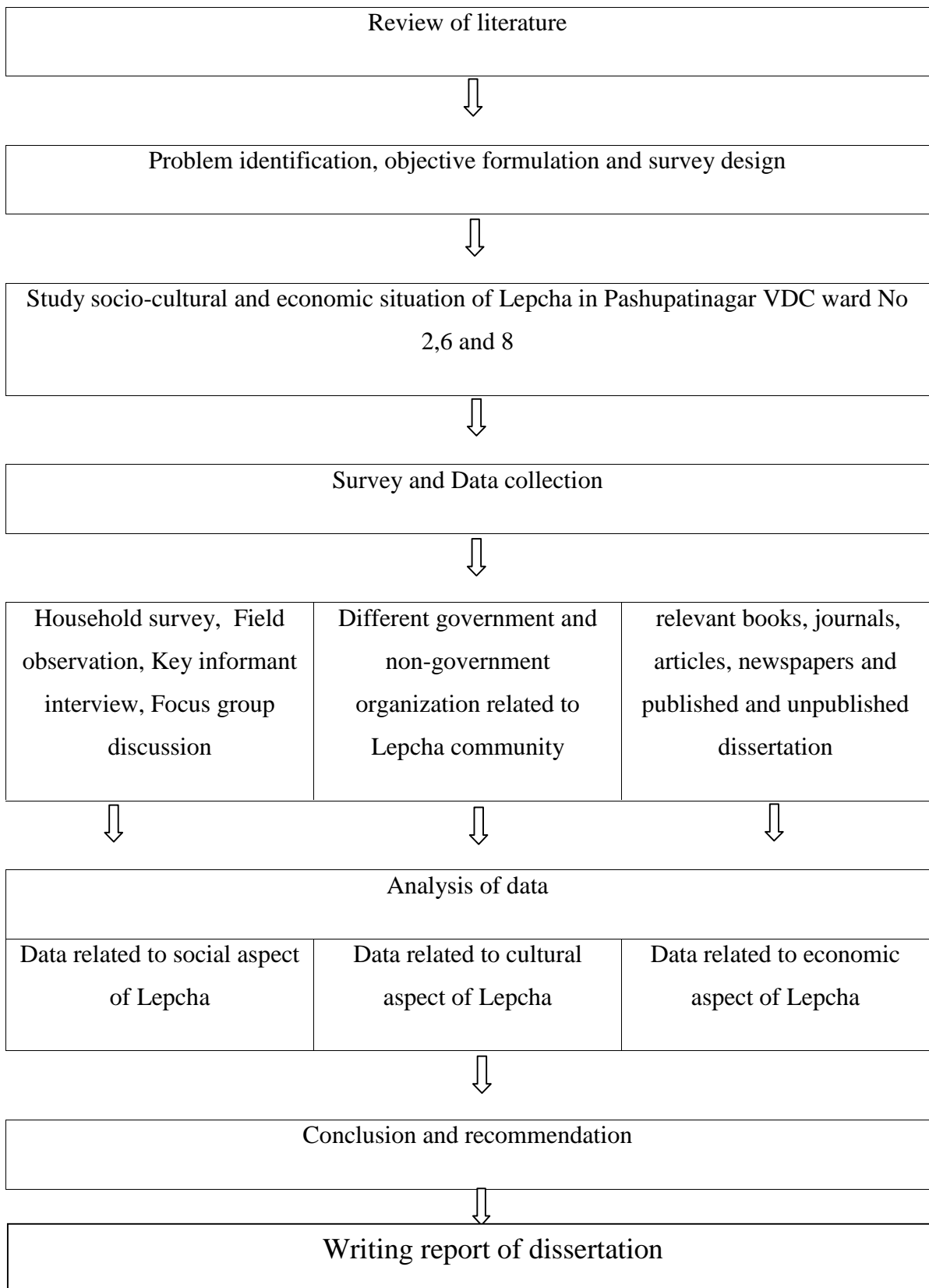
Descriptive and analytic method is used to illustrate and analysis of both primary and secondary data in this thesis. Case story method is adapted to describe the experience, feeling and cultural practices of the Lepcha living in Pashupatinagar VDC of Illam district and this study tried to describe existing socio-cultural and economic status of Lepcha community.

### **3.2 Research framework**

This research study is well-arranged work according to the valid research discipline. As it is an organized study, it set a conceptual methodological research framework presented below.

**Figure no. : 4**

**Research methodological framework of study**



### **3.3 Nature and source of data**

This study is depending on the primary data to analysis the socio-cultural and economic status of Lepcha community. Primary data area collected from the household survey, focus group discussion, checklist questionnaire, field visit, key informants interview and.

Secondary data area collected from the, books, relevant literature, different internet websites, journals and other available sources like, VDC profile and DDC profile, about the related subject. This secondary information's are mostly used in theoretical and empirical literature review and some are used in data analysis chapter.

### **3.4 Universe / population of study**

The current census of CBS present the total population of Nepal is 26,494,504 with the 54,27,302 household. Out of this population Illam district occupies 3,36,067 population with 73,842 household.. In regard of Lepcha, within the South Asian region the total number of Lepcha are 3,90,020. ([http://joshuaproject.net/help/data\\_sources](http://joshuaproject.net/help/data_sources)).. The study area Pashupatinagar VDC has total 21 household of Lepcha with 89 population. This study is conducted by taking universe of household from Ward no. 4- Lalikharka, 6-Mehabote & 8- Rungsung, along with 21 household and 89 populations comprising 45 female and 44 male. Census method is used to select the sample.

### **3.5 Sampling design, sample size and sampling procedure**

Out of total population of Pashupatinagar VDC, the actual population of Lepcha ethnicity is 89, with 44 male and 45female. Lalikharka ward no. 4, Mehabote ward no. 6 & Rungsung ward no. 8 area is a part of Pashupatinagar VDC, where the dense population of Lepcha ethnic people. For this study, out of total 21 household all in all household are taken as sample household and purposively 11 male and 10 female and 12 literate and 9 illiterate area selected as sample respondent. Sampling table is presenting below.

**Table no.: 2**

**Population and sample size**

S.N.	Description	Number	Literate	Sample respondent (%)	Illiterate	Sample respondent (%)	Sample total
1.	Male	44	6	28.57%	5	23.81%	11
2.	Female	45	6	28.57%	4	19.05%	10
<b>Total</b>		<b>89</b>	<b>12</b>	<b>57.14%</b>	<b>9</b>	<b>42.86%</b>	<b>21</b>

**3.6 Data collection methods and tools**

Respecting the rule of research-Principle, this study used both primary and secondary source of data to collect information. Different tools and technique are used to get varied information scattered around theoretical knowledge and practical experience related to research topic.

**a) Primary Data Collection Techniques and Tools**

Techniques

- Questionnaire Survey
- Interview
- Focus group discussion
- Observation

Tools

- Structured Questionnaire
- Interview Schedule and Checklist
- Checklist
- Checklist

***i) Household survey questionnaire***

Structured questionnaire was prepared to generate the realistic and accurate data from Lepcha ethnic group. The researcher fills up the questionnaires by conducting face-to-face interview with sample respondent at the field.

## **ii) Key Information Interview**

Some of the primary data are collected from the key informants by using semi-structured interview with the help of main questionnaire. The local people from study area Ram Kumar Nepali, Monika Nepali and different other caste's educated people 1, Dhakanath Ghimire (Primary School Teacher) 2, Hom Bahadur Karki (Local politician) 3, Renuka Sapkota (Health Volunteer) the questions to satisfy the objectives of this study.

## **iii) Field Visit and Observation**

Field visit and observation method are also used as an important tool of the data collection, which is incorporated in the field study to find out their real situation use daily life, social pattern, economic condition and life style. Researcher myself is a local residence of study area. Frequent field visit and brother-hood relation played important role to achieve authentic data.

## **iv) Focus Group Discussion**

For the purpose of focus group discussion, 30 respondents are selected purposively from the universe in order to draw qualitative analysis. Out of 30 sample respondents, they are divided into three groups comprising in 10 each. Three focus group discussions are conducted in three different topics 1- Socio-economic condition of Lepcha at Lalikharka, Rungung and Mahelbote village of Pashupatinagar, 2-Religious customs and rituals of Lepcha at Pashupatinagar, 3- Role of Lepcha Communities in social Development process.

Qualitative information such as expression, capacity of decision-making and implementation practices of social and national law are obtained from focus group discussion, key informant interview and semi-structured interview and field household observation.

## **b) Secondary Data Collection Techniques and Tools**

Secondary data's are obtained from published and unpublished relevant books, booklets, articles, records, journals, newspapers, brochures, email and internet of related topic and subject matter as well as secondary data's are taken from NTB, NPC, CBS, DDC, VDC, MoCTA, VOIToF–Nepal, VDC profile, DDC profile and other tourism related institution and organization.

### **3.7 Target group**

The target population of this study area is Lepcha who are migrated from Sikkim and Darjeling of India is a endangered ethnicity of Nepal. There is no vital social discrimination and prejudice is the study area within and between case in Lpecha community and other community. Those respondents who are interviewed were proposively selected from households leader were well known about existing problem of respected community.

### **3.8 Data processing methods**

Collected data from primary and secondary sources are processed to meet the objective of the study. Household questionnaires are arranged in accordance to drill social, cultural and economic facet of Lepcha at Pashupatinagar VDC. Collected answer from questionnaire are describe and analysis according to the respondents opinion. To support the opinion of respondent, cross-matched the information revel from key informants interview and focus group discussion. Data collected from primary and secondary method are processed by 3R rule (Reduce, Reuse and Refuse) to make easy to understanding readers about empirical and theoretical facts.

### **3.9 Method of data presentation**

After the processing and the data, facts are presented with the help of simple tabular form, bar-diagram, pie chart and case study method. The sample statistical tools like percentage, ration, table average, figure etc .socio -Economic condition, social discrimination, social relation, economic problem are descriptively analyzed. Social condition and economic condition are simply analyzed with the help of comparative method within information. Most of data are calculated and tabulated with simple percentage form to simplify the information.

## **CHAPTER FOUR**

### **DATA ANALYSIS AND PRESENTATION**

This chapter covers the main information collected by various tools and technique of research principle. Collected information are processed by using 3R (Reuse, Reduce and Refuse) method to reveal the fact about research topic and satisfy the research objectives. All the data's are arranged according to the objective categorically. Data are presented and describe meaningfully to fulfill the objective of research question. To simplify the research analysis data and information's are presented in according to their best-fit nature like; table, figure (pie chart, bar-diagram picture), trend line and flow-chart. To assess the determining factors of socio-economic status Lepcha community, below illustrated the factors that determine the health status, economic status, educational status and social development activity of Lepcha ethnic groups in Pashupatinagar VDC of Ilam district. .

#### **4.1 Introduction of the study area**

This village is one of the renowned village of Ilam districts. It is located at eastern part of Ilam, adjacent of Indian city of Darjeeling. This village is about 800 km far from Kathmandu the capital. It is bordering village of international boundary of India and Nepal. It is nearest neighboring village are Nayabajar VDC in the west, Jogmai VDC in south, Suryodaya Municipality in north. The main crops of this village are wheat, Maize, Millet, Tea, Ginger and Paddy. Cauliflower, cabbage, tomato, potato, onion, garlic, runner beans, pumpkins, carrot, eggplant, bitter guard are the other vegetable production of the study area. It is a distinct district for tea production internationally. As it is a part of Ilam district it has uniqueness of 'Five 'Aaa' production viz. Alainchi (Cardamom), Aamlisho (broom), Aadua (Ginger), Olan (Milk), Aakbare Khurshani ( Chili).

It has only one 10+2 school, one secondary school, 9 primary school and 6 boarding (English school) serving local citizen to enlightenment of education. Electricity facilities are available at this VDC. 80 percent of village is using electricity facility. Similarly, 65 percent of Villagers are using telephone service of telephone as landline along with cell phone. It has only gravel road to transport goods, people and services.



It has one blacktopped road linked to District center Ilam and Market center Pashupatinagar VDC. Main black topped highway is directly link with Kathmandu the capital city. This road called Mechi Rajmarga. Four other gravel roads linked this VDC with other adjacent VDCs. This VDC have one banking institute (Global IME) servicing banking facilities. Only two of tea gardeners' cooperatives and three financial co-operatives serving to villager's financial activity.

Pashupatinagar VDC has its own land use system. Agricultural, forest, roads, rivers, mines, settlement, Grazing land, barren land are its land use features. Out of total land 60 percent land covered by agricultures crops, 20 percent covered by forest, 9 percent covered by settlement and 4 percent covered by too steep cliff of rock, 5 percent covered by river and river sand. Some other use of land as irrigation cannel, road, lake, spring, water tank, public ground etc., but its percent is less than two.

**Table no.: 3**  
**Profile of Pashupatinagar VDC**

<b>Title</b>	<b>Description</b>
Area	28.33 Sq. Km. ( Approximately)
Population	30,000 Approx.
Adjacent village	Jogmai VDC, Suryodaya Municipality, Nayabajar VDC
Administrative center	Ward no.-4
District	Ilam
District center	Ilam Municipality
Main crops	Rice, Maize, Wheat, Millet
Main vegetables	Tomato, Potato, Cabbage, Radish, bitter guard, Cucumber, coriander, beans, runner beans, pumpkin etc.
Educational service	Available
Electrification Available	Available
Telephone Service	Available
Security Service	Available
Road Service	Highway, Gravel and rough road available

Source: Field survey, 2016.

Out of total household 40 percent of households are Brahman, 30 percent of households are Janjati, 25 percent of households are Chhetri and 5percent of households (HHs) are Dalit. Brahman is the majority cast at study area. Other minority castes are

Chhetri, Newar, and Tamang. Magar, Sarki, Kami, Damai, Lepcha area other marginal caste. Among this ethnic group only Newar, Rai, Limbu, Lepcha and Tamang are speaking own mother language, rest of other ethnic group speaking Nepali language. Among those ethnic group there are Hindu, Kirati and Buddhist religion. Tamang are Buddhist, others are Hindu religion. Hindus are celebrates Deshain, Tihar, Janai Purnim, Sharoswati Puja etc festivals. Buddhist celebrates Lohsar, Buddha Jayanti, and Maghe Shakarenti etc. festival. All of the religion has their won birth, marriage, death custom perform on their won traditional way.

Being very far from Kathmandu it has only one bituminoid road links to capital city of Nepal crossing through this village. It has high fertile land to cultivate vegetable and crops. Cool and fair weather supports this village to product organic and valuable product like 'Aalainche' and other vegetable and crops. It has high potentiality of producing off-season vegetables depending on its water resources, climate and soil construction.

Besides of its production it has cool and fair climate is very good to attract tourist from plain Terai and nearest part of Indian city (West Bengal).It has great potentiality of village tourism activity promoting local culture, local product and panorama.

## **4.2 Health determining factors in Lepcha community**

Health is one of the key indicators to assess the socio-economic status of a community or ethnic society. Good health and healthy behavior of a person demonstrate higher socio-economic condition. Healthiness is special condition, which is derived from several other factors like food habit, water source, waste management, toilet use, food sufficiency, health awareness activity etc. which are describe below individually to assess the healthiness of Lepcha ethnic group in Pashupatinagar of Ilam district.

### **4.2.1 Practice of treatment system by Lepcha community**

Healthy ness of a person is mainly depends what kind of treatment system dose he adopt. Mostly traditional health treatment systems like; Dhami, Jhankri and Janne- Manche are guided from the superstition and faith of people. They fetch the life of people on risk frequently. Comparatively modern treatment system is much more successful to make healthy life of people.

**Table no.: 4**

**Most preferred treatment system adopting by sample respondent**

S.N.	First priority	No. of respondents	Percent
1.	Modern medical system	11	52.38%
2.	Ayurveda	4	19.04%
3.	Traditional Therapy	2	9.52%
4.	Dhami/Jhankri (spiritual)	4	19.04%
	Total	21	100%

Source: Field Survey, 2016.

The above mention table shows that, most of HHs has practicing modern medical system. At least 52.38 percent of total HHs prefers modern medical system but remaining 47.64 percent still using traditional types of medical system. Out of them who area still adopting traditional treatment system, 19.04 percent are practicing Ayurveda, 9.52percent practicing traditional Therapy and 9.52 are adopting traditional Therapy like 'massage' and 19.04 are remain superstitious by depending on spiritual healing practices as Dhami/Jhankri. Even though the literacy rate is higher Lepcha community still trust in spiritual beliefs and customs. Several times such practice put Lepcha people in deep problem related to health like; child-delivery, High-blood-pressure, Low-blood-pressure and Heart attack. Several times people die because of sudden shock of pressure or heart attack, they tag such incident as 'dueuta lagako'. However, in overall higher percent of Lepcha adopting modern medicine system.

Modern medical treatments practices are increasing due to enhancement of health-post facility in study are and effective involvement of women health volunteers members. It seems that spiritual treatment system is still deep rooted in Lepcah community. It is necessary to make aware and educated people to practice modern medical treatment system for healthy life. Religious belief, lack of transportation to reach health post immediately and lack of education of housewives are the key determinant factor to affect health status of Lepcha community.

#### 4.2.2 Source of water use by sample household

Water is necessary for a person to every living creature. People animals and plants need water to be surviving. People need healthy water to drink because of sensitive digestive system. The types of source and cleanness of water affect the health condition of people in a community or society. Healthy drinking water results the healthy life. Drinking water supply area managed to provide healthy water to people. Consumption of healthy drinking water presents the rank of social status of HHs or person. Assessing the water using practices can trace the healthiness of Lepcha ethnic group at the study area.

**Table no.: 5**

#### **Drinking water source among sampled HHs.**

<b>Type of drinking source</b>	<b>Frequency HH</b>	<b>Percent</b>
Tap	18	85.71%
Pond	3	14.28%
Spring	-	-
River /rivulet	-	-
Well	-	-
<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field Survey, 2016.

Above tabulated data shows that 85.71percent of households are using drinking water from tape either privet or public. Few years before, most of the villagers, including Lepcha community were using drinking water from rivulets and ponds. 14.28 percent of Lepcha are still using drinking water from pond that calls 'Cuwa' locally. Nobody from Pashupatinagar or sample respondent are using spring water, river water and well water for daily use. Because of hilly settlement, no ground well is possible to dig.

Now a day's, increasing health awareness, increasing investment in local development projects and increasing educational practices changes the traditional behavior of unhealthy water-source using practices. Still about 3 percent Lepcha are using unhealthy type water source. Such practices make Lepcah people sick frequently. Sometimes such practice spread the death of people from epidemic like diarrhea. It needs to educate and

facilitate to use safe drinking water. Lack of education, awareness and limited development project direct related to public health are the most determinant factors of health status of Lepcha community at the study area. Diminishing of water sources, lack of VDC fund to construct water supply channel, deforestation and soil erosion are the main cause to limit the uses of safe drinking water at study area.

#### 4.2.3 Food habit of Lapecha Community

Food is main source of energy for human being. The kind of food, quantity of food, and frequency of food determine the healthy life of people. By observing, the food habit can assess the healthiness or hygienic fooding habit of Lepcha ethnic group in study area Pashupatinagar of Ilam district.

**Table no.: 6**

**Frequency of food having per day by Sample household**

S.N.	Frequency daily meal	No. of Sample HHs.	Percent of HHs.
1	Four times or above daily	5	23.80%
2	Three times a day	9	42.85%
3	Two times daily	7	33.33%
4	One time a day	-	-
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table show that most of Lepcha people are having food three times daily. In an individual event of sample respondent analysis, 23.80 percent of Lepcha are eating daily four times or above daily in average. Nevertheless, in grouping analysis total 100 percent respondents are eating food two or more times daily. No any sample respondent Lepcha people are unable to eat two times daily.

Most of the Lepcha are working in field as farmer as their daily activity. Such work need huge amount of calories and vitamin. About one-third of sample respondent could not able to eat enough as per their need. This is one of the most important factors to determine the health status of Lepcha community. To increase the food taking frequency it need to increase their income. Increase in income is depend on unit of land, types of land, input in land, advance technology and appropriate portion of fertilizer . To enhance

the health status of Lepcha community comprehensive program should launch in study area.

#### 4.2.4 Variety of food consuming

Healthy life not only determines by how often people use food a day; it mainly depends on what type of food the people are eating on their daily menu. Eating unhealthy and low calorie food not provides enough nutrition to people. To assess the health status of Lepcha community it need to analyze what type of food consuming by sample household within a week.

**Table no.: 7**

#### **Types of food mostly consuming by sample household in daily use during one week**

S.N.	Types of Food	No. of Sample HHs.	Percent of HHs.
1	Cooked rice	21	100%
2	Dal (pulse)	18	85.71%
3	Green vegetables	18	85.71%
4	Dried food	5	23.81%
5	Industrial food	10	47.62%
6	Processed food	8	38.10%
7	Others	-	-
<b>Total</b>			<b>100%</b>

Source: Field survey, 2016.

Above tabulated data show that in mutually exhaustive event 100 percent of sample respondent are eating cooked rice in their daily menu. 100 percent sample respondent contains dal at daily food menu. Similarly 23.81percent respondent include dried food ( like dried green leaf, Mula ko chana, Aalu ko chana ), 47.62 percent include industrial food (like chaw-chaw, macaroni, noodles, soybeans etc.) and 38.10 percent of respondent use processed food like fermented vegetables (Gundruk, Sinki), Yogurt, Ghee, Maseura, Dalmoath-Vujeya, Pappad, Rakshi, Jand etc.

Almost all of them are eating cooked rice (Vaata), which is good source of carbohydrate and sugar. Similarly, dal contains full of vitamins, green vegetables and dried food are enrich with vitamins. Processed food and industrial food which contains

low vitamins and calories are using by less percent of sample respondent. In overall most of the villagers are using nutrient food even thou the frequency of food taken are less than two or below. From this fooding habit, the health status of Lepcha community could conclude that not bat. But increasing trend of modernization and influence of advertisement by suppliers the trend of using industrial and fermented food are increasing which is one of vital aspect to determine the healthy life of Lepcha people. To discourage such practice of people it need to increase health awareness and education in respected community.

#### 4.2.5 Use of health information technology

This is the era of information technology and communication. There are various medias are in use to share information about health and hygiene as radio, TV, internet, newspaper, books, letters, friend, relatives and neighbor. Below are describing the media from where Lepcha ethnic people of Pashupatinagar area acquiring health information for healthy lifestyle.

**Table no.: 8**

**Main information media to receive health information by sample respondent**

S.N.	Types of Media	No. of Sample HHs.	Percent of HHs.
1	Radio	10	47.62%
2	T.V.	6	28.57%
3	Newspaper	2	9.52%
4	Internet	1	4.76%
4	Market and fair	1	4.76%
5	Neighbor and relatives	1	4.76%
7	Others	-	-
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table show that radio and television is the main information Medias from where Lepcha community gets information about health. 47.62 percent of respondent are using radio to get health information. Out from total sample respondent, 28.57 percent of

respondent are opinion that they are getting health information from television. Similarly, 9.52 percent sample respondent use newspaper, 4.76 percent of sample respondent use internet to get health information, 4.76 percent respondent is getting information from market and fair and 4.76 percent of sample respondent are having health information from neighbor and relatives in village or community. 9.52percent respondent is still depending on traditional information technology.

Most of the people use radio and television as main health information source. Few educated and well economic base Lepcha people are using internet and newspaper as health information media. To deliver the health information at study area, it needs to use radio, television and anecdotes from relatives and neighbors. Health information media is one of the most important health-determining factors in study area.

#### **4.2.6 Toilet using practice**

Human waste is very harmful to human life. Several times it generate epidemic to human society. Healthiness of people depends on whether people are using toilet and how the toilet is constructing. Safe toilet serves people to live healthy life. By knowing whether Lepcha community are practicing toilet or open defecation and whether they build toilet or not could assess the healthiness of respected ethnic society in the study area.

**Table no.: 9**

#### **Types of toilet in sample household**

<b>S.N.</b>	<b>Types of Toilet</b>	<b>No. of Sample HHs.</b>	<b>Percent of HHs.</b>
1	Flush	21	100%
2	Pit	-	-
3	Ditch	-	-
4	Temporary	-	-
5	No toilet	-	-
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.



The given table shows that all sample household in sample area having toilet. 100 percent of sample household are having flush type modern and healthy toilet. Previously used pit toilet, ditch toilet, temporary toilet are converted now in flush modern healthy toilet.

All of sampled Lepcha household are using toilet to defecate. All of sample households built modern safe toilet. As the Pashupatinagar village is open defecation-ban executed village. Toilet using practice is very healthy in the study area

Having toiled is not a healthy practice of people. It depends on whether people are using toilet or not. Using toilet and washing hand with soap reduces the incidence of seasonal and epidemic disease. Toilet using practice is one of the greatest factors that determine the health status of people and community most of the places of Nepal as well as the study area. Toilet using habit of Lepcha in the study area also determines the health status of respected community.

**Table no.: 10**  
**Defecation practices by sample respondent**

<b>S.N.</b>	<b>Description of practices</b>	<b>No. of Sample HHs.</b>	<b>Percent of HHs.</b>
1	Toilet	19	90.48%
2	Open defecation	2	9.52%
3	Other	-	-
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows that 90.48 percent of Lepcha sample respondent are using toilet to defecate. It is the vast majority of sample. Still 9.52 percent are habituate to open defecate. The old and uneducated people are still practicing open defecation. Some of them argue that when they enter toilets it smell too strong, so they prefer to open defecate.

Even most of people are practicing toilet defecation. Still some uneducated and elder aged people are neglecting the healthy defecation practice. It needs to aware people to safe defecation for healthy life. Defecation practices are one of the major determining factors of health status of Lepchah community.

#### 4.2.7 Menstruation practice

Menstruation is an important period of female. Practices and behavior on it plays vital for healthiness of family. How menstruation period is adopting by women and other male member play important role to know the healthiness of respected ethnic people. Assessing the practice and concept on menstruation would reveal the healthiness behavior of Lepcha community.

According to the key informant Renuka Sapkota: the menstruation practice in Lepcha community is healthy in general. They do not follow the untouchability practice like most of the Hindus women do during menstruation period. They take a bath and clean cloths daily during period. Young girl and women use commercial pad, but others are using clean cloths. Very few women are neglecting healthy practice during period. Such healthy practice prevents women from several harmful diseases. Such practice paly vital role to determine the health status of Lepcha people in the study area and it is health-determining factor for Lepcha women too.

#### 4.2.8 Waste management practice

Waste is the main cause of various disease and sickness. Poor waste management practice invites dangerous sickness in family and community. By assessing the waste management practice of household and agricultural, determines the health condition of Lepcha ethnic community at Pashupatinagar of Ilam.

**Table no.: 11**

#### **Household waste management practice**

<b>S.N.</b>	<b>Household waste management practice</b>	<b>No. of Sample HHs.</b>	<b>Percent of HHs.</b>
1.	Throwing in kitchen yard	14	66.67%
2.	Fill in ditch	-	-
3.	Composting	-	-
4.	Well manage	4	19.05%
5.	Others	3	14.29%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows that 66.67 percent of sample household are not practicing safe management of household waste. None of sample respondent manage household waste by dumping in ditch and make compost fertilizer from household waste. 19.05 percent of sample household are practicing well scientific waste management system. 14.29 percent of sample household are feeding household waste to cattle, pigs or goats. 80.96 percent of sample household are not practicing healthy household management system.

Household management practices also one of the important factors to determine health status of Lepcha community at study area. Unhealthy waste management system like throwing in the open field and kitchen yard and filled in ditch without covering is dangerous to health of family and community. Such practices make Lepcha people sick or unhealthy. To improve the health condition of Lepcha community, it needs to regulate and treat household waste in appropriate scientific procedure.

#### 4.2.9 Health awareness activities

Healthiness of people depends on the health awareness activity in a community or society. Health awareness activity supports people to live healthy life by providing practical and theoretical knowledge. By analyzing the health awareness activity and program, held on respected community can assess the healthiness condition of its villagers or community member.

**Table no.: 12**

#### **Frequency of health awareness activity practicing in Lepcha community**

<b>S.N.</b>	<b>Frequency of health awareness activity in Lepcha community</b>	<b>No. of Sample HHs.</b>	<b>Percent of HHs.</b>
1	At least once a week	-	-
2	Once in fortnight	-	-
3	Once a month	10	47.62%
6	Once in 6 month	2	9.52%
7	Annually	9	42.86%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Given tabulated data presents the health awareness activity that area participating by sample household. Most of the sample household as 47.62 percent is participating health awareness activity once a month. 9.52 percent of household are participating such activity once in 6 months only. None of household is participating health awareness activity once a week or once a month. The rest 9.52 percent sample household are participating on health awareness activity once a year only.

Considering higher frequency of participating in health awareness activity means more health knowledge for livelihood. More or less all of sample household are participating health awareness activity in respected Lepcha community. However, frequency of such activity is not satisfactory for healthier life. Weekly health awareness activity should be project to Lepcha community in order to make them alert from seasonal disease, epidemic, spreadable illness and other chronic disease.

#### **4.2.10 Nutritional practices**

Nutrition is very important to be healthy for human live. Portion and frequency of nutrition in a meal derive the healthiness of a person. By assessing the knowledge and practice of nutrition can identify the health status of Lepcha community of the study area Pashupatinagar of Ilam.

**Table no.: 13**

#### **Knowledge of nutrition by sample respondent**

<b>S.N.</b>	<b>Opinion of sample respondent towards nutrition</b>	<b>No. of Sample HHs.</b>	<b>Percent of HHs.</b>
1	Yes	11	52.38%
2	No	4	19.05%
3	Can't say or Don't know	6	28.57%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Given tabulated data shows the knowledge about nutrition of sample respondent. 52.38 percent of sample respondent opinions that they are know and understand the

nutrition but 19.05 percent of sample respondent opinions that they do not know the nutrition. 28.57percent of sample respondent are confused with the term nutrition. Some of them could not say what is meaning of nutrition, some are known a little, and some are known well but could not express in word what nutrition is.

Frequently occurring health awareness activity in the community of Lepcha are able to provide some general knowledge of nutrition. The literate sample respondents are well known about nutrition in Lepcha community but the illiterate people have not enough knowledge about nutrition and nutritional foods. To establish the healthier livelihood it need to educate people by formal or informal educational classes and provide regular health awareness program in the study area.

By the focus group discussion, the information about nutritional food and their benefits are extracted from the study area. The Lepcha communities are consuming several typical nutritional foods including general food item popular in respected society. Lepcha people are preparing several nutritional food dishes like Jwanu pani, Puwa, Fulloura, Satu etc. in their cultural customs like marriage, feast, festivals and other ritual customs.

### **4.3 Income determining factors in Lepcha community**

Economic status of a community or ethnic group depends on several income related aspects like personal property of people, his occupation, annual income, population structure, housing pattern, laborious habit, expenditure pattern, saving pattern, workable manpower etc. Here, researcher effort to assess the determining factor to influence economic aspect of Lepcha community in Pashupatinagar of Ilam district by taking some aspect illustrated below.

#### **4.3.1 Land holding unit**

Land is the main source of production factor in agriculture. Those who have higher unit of land they are able to earn more income generally. High unite of land presents high level of socio-economic status in most of the community. To assess the economic condition of Lepcha below tabulated figures shows the land holding status of Lepcha ethnic group people in Pashupatinagar of Ilam district.

**Table no.: 14**

**Land holding unit at sampled HHs**

<b>S.N.</b>	<b>Quantity of Land in Ropani</b>	<b>No. of Sampled HHs</b>	<b>Percent of sampled HHs.</b>
1	Below – 10	8	38.10%
2	11 - 20	7	33.33%
3	21 – 30	2	9.52%
4	31 - 40	2	9.52%
5	41 - 50	2	9.52%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows that highest 38.10percent of sample Lepcha household are with less than 10 propane land. Similarly, next to this level 33.33 percent has 11 to 20 ropani land. This two category accumulated 71.43 percent of sample respondent who has below 20 ropani land. Other sample household who has high unit of land is 9.52 percent who has 21to 30 ropani, 9.52percent who has 31 to 40 ropani land and 9.52 percent who has 41 to 50 percent land. Last three categories, which occupied 28.56 percent, have 21 to above 50 ropani land. Most of the sample household has less unit of land where as less percent has high unit of land.

Land unit simply demonstrate the economic status of Lepcha community. However, some family who has high unit of land they could not earn enough money than less unit of land and utilize advance farming technology. The people who has high unit of land could not earn much because of lack of input facility, terrine landscape, lack of irrigation, lack of work force and not available of fertilizer and seed in time. The sample household who has less unit of land are suffering from deprived livelihood because of huge manpower and limited land unit, lacking the knowledge of advance farming technology, lack of investment in seasonal and off-seasonal farm product and lack of irrigation and unavailable of fertilizer on time. However, land unite is major economic condition determining factor within Lepcha community. To enhance the economic condition of minority Lepcha ethnicity it need to support hardware and software inputs in agriculture

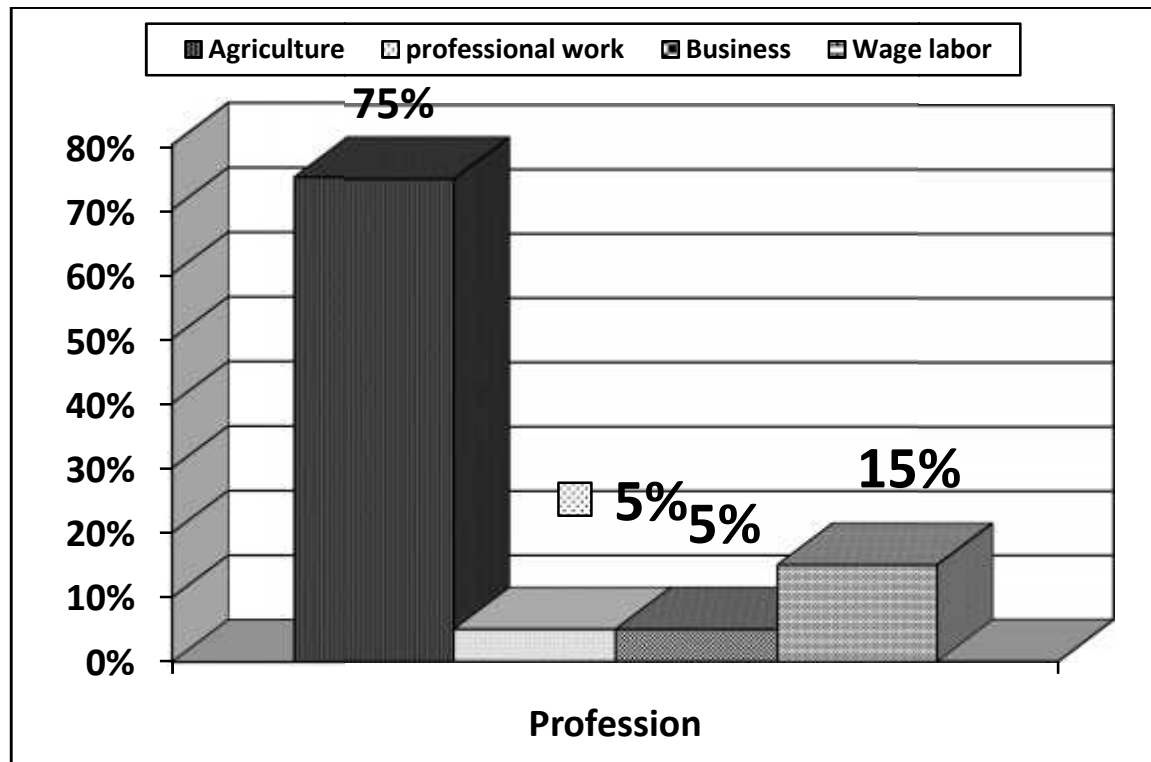
along with skill development training to make able to generate external income generation activity at the study area. If new technology adopted they can cultivate large amount of land with limited work force. In other hand, those who have limited land they are not able to produce to fulfill yearly demand of family. Land size is only not a means or factor of agricultural production, it is varies with agricultural-transforming. Utilization of modern technology is one aspect of agricultural transformation. This problem could be solved by adopting new farming technology and comprehensive input in agriculture.

### 4.3.2 Main occupation

Profession of villagers determines the level of income. Different occupation can earn different amount of money. It is depending on the types and level of skill one has. Assessing the variety of occupation Lepcha ethnic people practice the economic status could be outline.

Figure no.: 5

Profession of sample HHs



Source: Field survey, 2016.

Above table shows that 75percent of villagers having agricultural business. 5percent are involving in professional work like carpentry, plumbing, teacher etc. In addition, 5percent of villagers having small agro-based business.15 percent of Lepcha sample respondent are working as agricultural labor in tea garden to utilize leisure time and earn yearly shortcoming food. Those who are involved in business are also mainly base on agricultural product because of lack of other industrial activity. Wage labor is higher than other professional leaving agriculture aside.

Most of the villagers in the study area are having agricultural occupation and agriculture related business like wholesale of crop, retail of crops, diary etc. Except than this, only few percent of sample Lepcha respondent are involved in different types of business as main occupation like grocery, furniture showroom, construction hardware shop etc. providing different amount of income, main occupation is also one of the most important factors to determine the economic condition of Lepcha community at the study area.

#### **4.3.3 Annual income of**

Whether, socio-cultural and economic aspects both are interlinked with each other. There is a positive correlation and mutual relationship among these tow vary variables. However, it couldn't be ignore that economic situation is a significant aspects from every point of view that is why? Low income produces low investment that causes low production that causes low surplus and that causes defiantly trapping in vicious circle of poverty. Therefore, situational analysis of income/expenditure can be taken by key variables for identify actual socio economic situation and cultural practices of each community. Therefore, in this research study sampled HHs is taken as respondents to analyze their income/expenditure respect with annually.



**Table no.: 15**

**Annual income of sample HHs**

<b>S.N.</b>	<b>Annual Income</b>	<b>HHs</b>	<b>Cum % of HHs</b>
1	Below 50,000	2	9.52%
2	50,000-1,00,000	9	42.85%
3	1,00,000-1,50,000	3	14.28%
4	1,50,000-2,00,000	3	14.28%
5	2,00,000- Above	4	19.04%
	<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows that 9.52 percent of sample Lepcha respondents are living under 50,000 Rs annual household income. These are the minority in number and having low unit of land. 42.85 percent of sample respondent are earning yearly 50,000 to 1,00,000. This is the majority group in income category. The percent of annual income earning sample household between 1,00,000 to 1,00,000 and 1,50,000 to 2,00,000 is 14.28 percent and 14.28 percent. 19.04 percent of sample household are earning above 2,00,000 yearly. This category sample household falls in rich family. This family has high unit of land and utilization of land for high value crops like Alainchi, Aadua, Aamliso, Milk etc. There are three category of Lepcha household mainly devised. First who earn below 1,00,000 are in low class which are in 52.37 percent which is the majority class. Second class is middle class, who they earn 1,00,000 to 2,00,000 are in 28.56 percent. And the third class is higher economic class who earn yearly 2,00,000 Rs. This class occupies 19.04 percent of total sample respondent.

The fewer percent of sample respondent who has high annual income per household are having high unit of land or productive land or high value crop farming agricultural practices. To earn much from minimum land need to adopt advance-farming technology, maximum utilization of land and intensive farming practice. Basis of income, it could conclude that farming practices, type of land and unit of land determine the income level of Lepcha respondent at Pashupatinager of Ilam. Income level is one of the most prominent factors to determine the economic condition of Lepcha in study area. To raise

economic status of Lepcha it need to facilitate to promote modern farming practice, maximum use of land source and high value crop farming activity.

#### 4.3.4 Employment generation activity

Employment is one of the factors that manipulate the income of people in society. Varsity and wide employment opportunity provides the chance to work more people and earn money. More employment activity and opportunity represents the high economic status of a society or community. By analyzing the employment activity around study area, the economic status of Lepcha ethnic group could determine.

**Table no.: 16**

#### **Respondent's opinion on employment generation activity in study area**

<b>S.N.</b>	<b>Employment generation activity</b>	<b>No. of Sample HHs.</b>	<b>Percent of Sample HHs</b>
1	Industries	12	57.14%
2	Professional works	8	38.10%
3	Business	15	71.43%
4	Wage labor	19	90.48%
5	Commercial farming	16	76.19%
6	Skill work	14	66.67%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above tabulated data presents the opinion of sample respondent on income generation activity in the study area. Highest 90.48 percent of respondent opinion wage labor as main income generation activity at the study area. Similarly 76.19 percent opinion commercial farming, 71 percent opinion business, 66.67 percent opinion skill work as main income generation activity at study area. Lest percentage of respondents (38.10) is, opinion on professional works and 57.14 percent are opinion about industries as main income generation activity. Most of respondents opinion wage labor, business and skill work as main income generation activity and lest respondent opinion professional works,

industries and skill work is the main income generation in the study area Pashupatinagar of Ilam.

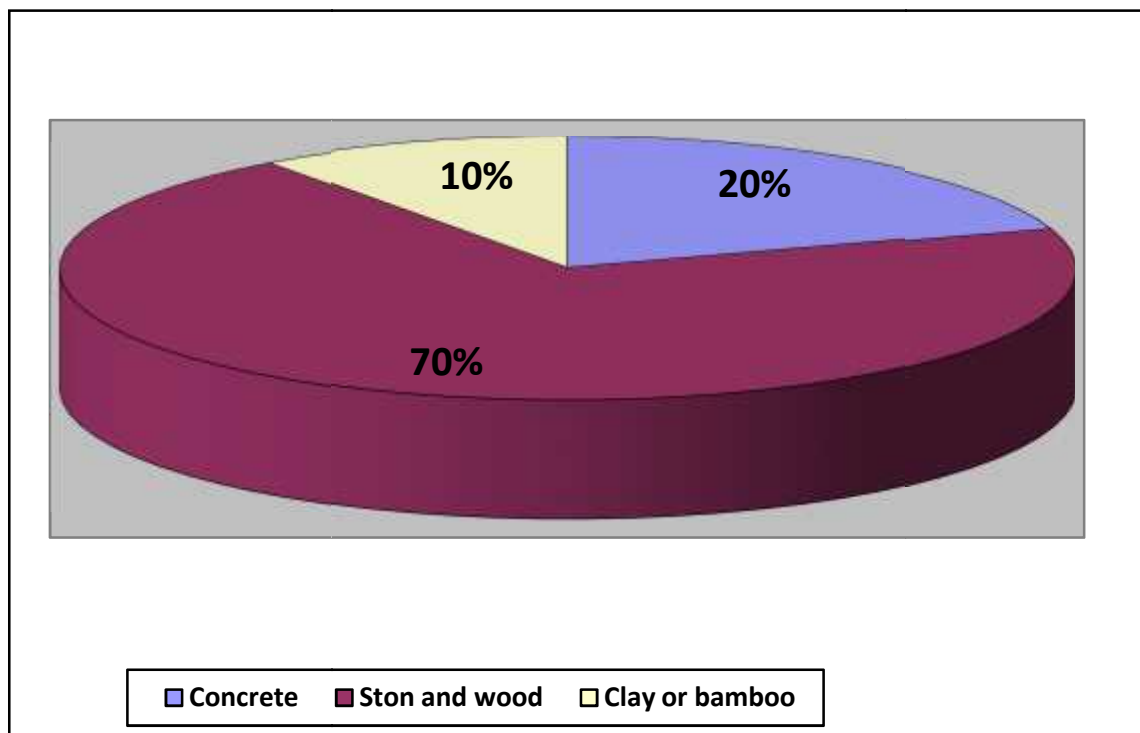
Income generation activity determines the income opportunities and it is main factor to determine income or economic condition of respondent. In the study area, there are many tea factories and agro business potentiality like Alainche, Aamlisho, Aadua, Potato, Milk, Akabare Khursani, Cherito etc. production and sale. Income generation activities are also some of the prominent factor that determines the economic status of Lepcha ethnic people in the study area.

#### 4.3.5 Types of Houses of sample respondent's

Types of houses of villagers present the social and economic status of family member. By studying the pattern of household own by sample respondent at Pashupatinagar assess the economic status of Lepcha in the study area. It is one of the important economic determining factors within Lepcha at Pashupatinagar.

Figure no.: 6

Types of Houses of sample HHs



Source: Field survey, 2016.

Above table, shows that out of total sample household 70 percent houses are made of stone and wood. 20 percent households are made of concrete and 10 percent of sample households are made of mud and thatch. This housing type shows that 70 percent of family are in middle class in society. 20 percent respondent houses are built by concrete are rich family and 10 percent houses that built by mud are houses of poor family.

People who have high income built good and strong house for safety of family as well as gain high social status. Those people who do not spend much make general house made of local available material like stone, wood and galvanize steel. The poor people could not spend for house and normally they built house from cheaper or wastage materials available locally. In the study area, Pashupatinagar of Ilam Housing pattern is one of important factor to determine the economic status of Lepcha ethnic people.

#### 4.3.6 Family structure

Family structure is one of the main factors that determine the economic status of respected community or ethnicity. Below table presents the family structure of Lepcha ethnic group in Pashupatinagar of Ilam district.

**Table no.: 17**

#### **Distribution of Family Structure in Sample Households**

<b>S.N.</b>	<b>Types of family</b>	<b>No. of HHs</b>	<b>Percent</b>
1.	Nuclear	11	52.38%
2.	Joint	6	28.57%
3.	Extended	4	19.05%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field Survey, 2016.

Above table shows that sample household among Lepcha, maximum family are nuclear type families. 52.38 percent sample household are joint type. Other largest family type is joint family. This category occupies the 28.57 percent of sample household. Minimum number type family is extended families that are in 19.05 percent. The higher numbers of

family are nuclear type including altogether than joint and extended. Such practice presented the need of family member in social and farming practice in study area.

The world family signifies the establishment of kinship on the basic of blood relation, who are tied-up by strong relation with each other. As indispensable unit of society, family prolongs and continue society and the social activities. In nuclear family, the family structure is unitary and family members are few in number. It means there are only husband wife and their dependent small son and daughters. This sort of family indicates family of small size and one generation. Joint family on the other hand is wide and all encompassing, which includes three generations or grandfather, grandmother, son, daughter in law, grandson and granddaughters. Joint family specially give the sense of oriental conventional family structure because in our society. In the field study, this area generally contains three types of families in Lepcha community. As describe above most of the family have farming profession. In this profession, need a lot of work force to cultivate and care agro product. Those samples household who has large unite of land and small unit of workforce could not earn much. Ant those who have enough work forces and a lot of land could earn much more than others could. However, those who have lot of work force but small amount of land are in bad economic condition because of huge investment in feeding and caring of family member. Thus, the family structure is also one of the important economic status determining factors of Lepcha community.

#### **4.3.7 Annual saving practices**

Saving is one of a main indicator that shows the difference between investment and outcome. Yearly income of a household only shows one aspect of economic activity. Wellbeing of a family is mainly depending on the annual saving of household. More saving means secure life and high economic status. By analyzing the saving attributes of Lepcha, the economic condition could be assess or annual saving in on factor that determine the economic condition Lepcha ethnic group in the study area.

**Table no.: 18**

**Saving habit of sample respondent**

<b>S.N.</b>	<b>Saving attributes</b>	<b>Frequency</b>	<b>Valid Percentage</b>
1.	Yes	6	28.57%
2.	No	13	61.90%
3.	Don't know/ can't say	2	9.52%
<b>Total</b>	<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows that most of the sample respondent 61.90 percent are not regularly saving money for their future use. 21.57 percent of sample respondent are opinion that they are saving some portion of yearly income. However, 9.52 percent of sample respondent could not say that whether they save regularly or not.

Normally saving depends on income and expenditure. Most of the Lepcha are not saving regularly. Depending on the income from farm product, yearly twice or three times they able to get money by sale of harvested crop. Some time, they had to spend a lot for basic need like food, health and input materials like fertilizer, seed and farm labour, could not save any amount, contrary of it, sometime they have not to spend much for household expenditure and able to save for future. Saving is irregular event for most of the sample respondent. Some, who has much land and high yearly income, are saving a certain amount of money for future needs. Some respondents are doing not understand the word of saving. They earn some and spend on household need. Daily needs are standing after every income of the poor people who has low unit of land, unproductive land, traditional farming practice and high number of population in household. Saving provides the financial support for difficult time and for further investment.

Those who are able to save are in good economic condition and those who do not save regularly or do not save at all are not in safe economic condition. Thus, saving is one of the major economic condition-determining factors for Lepcha ethnic group in the Pashupatinagar of Ilam.

#### 4.3.8 Loan practice

Most of the economic activities area running by loan or debt from different organize and non-organize sector. Income and saving of a family is derivate by loan accessibility and interest rate. To determine economic status of Lepcha community, loan practices is very important factor to describe or analyze.

**Table no.: 19**

#### **Source of loan receiving by sample household**

<b>S.N.</b>	<b>Degree of satisfaction</b>	<b>Frequency</b>	<b>Valid Percentage</b>
1.	Bank	5	23.81%
2.	Co-operatives and finance co.	2	9.52%
3.	Local Money lender	9	42.86%
4.	Friends and relatives	3	14.29%
5.	Neighbor	2	9.52%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above data presents the loan-receiving source by sample respondents of Lepcha ethnic people in the study area. In mutually exclusive event of sampled respondent 42.86 percent are receiving from local moneylender. Other 23.81 percent receiving by banks and 14.29 percent are receiving by friends and relatives. Lest 9.52 percent are receiving from local co-operatives and similarly percent of sample respondents are receiving loan from neighbors.

People who are in need of money use different source to have loan for business or household expenditure. People from rich family generally use to get loan from organized sector like banks and finance companies. Middle category people use to get loan from local co-operatives and close friends under their trust and faith. Poor and nonprofessional who are illiterate are not habituate to get loan from organize sectors. They hesitate to go banks and cooperatives. Normally they get loan from relatives and local moneylender. In the study area that are getting loan from banks are categories as rich family, who

receiving from co-operatives and friends are middle class and who are getting from money lender and relatives are poor family. It shows that loan receiving also one important factor that determines the economic status of Lepcha ethnic people in Pashupatinagar VDC of Ilam.

#### 4.4 Education determining factors

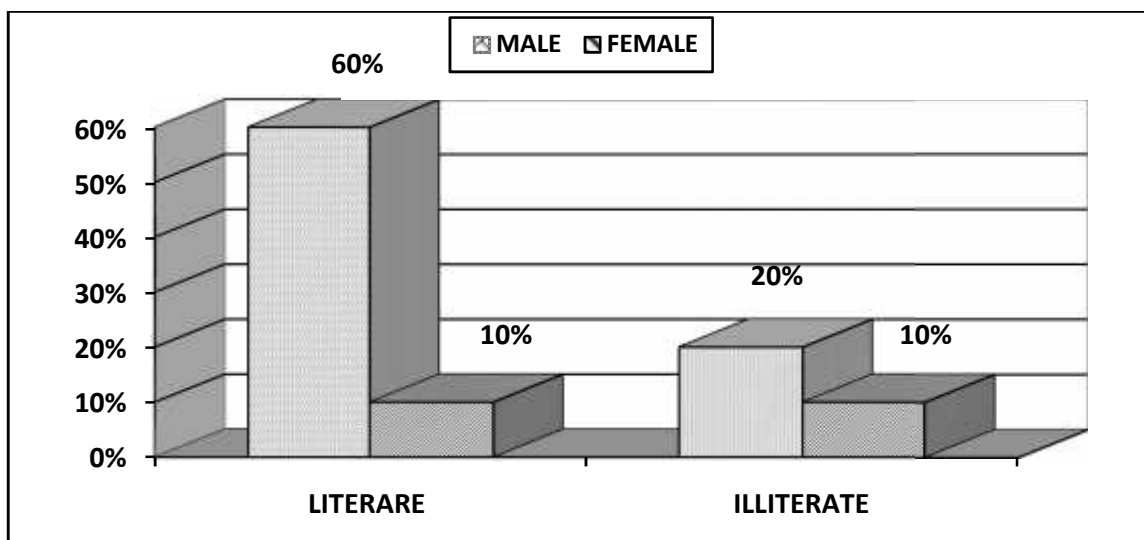
Education is the main factor that determines the socio-economic aspect of respected social member. Education directly effect to life of villagers. Education drives people to adopt and practice various radical philosophy and activities to make life easier and comfortable. Education is an element of human development indicator and the light of life. Every country development depends on the educational standard of the people. To assess the socioeconomic status of Lepcha at Pashupatinagar of Ilam, some of prominent factors that derivate the education of a respected society describe below.

##### 4.4.1 Education of sample respondent

Education is the main aspect of developed society. Higher literacy rate and good education derive a community or ethnic society towards peace and prosperity. Educational attributes of Lepcha ethnic people can be assess by the rate of educational achievement by sample respondent from study area.

Figure no.: 7

Educational Status of sample HHs leader



Source: Field survey, 2016.



Above figure, shows that 60 Percent of male sample respondent are literate where only 10 percent of female sample respondents are literate. In illiterate category, 20 percent of male are illiterate whereas 10 percent of sample female respond are illiterate. The percent of sample female respondent on both literate and illiterate category is equal. However, the percent of male literate and illiterate area in huge difference.

Most of the male members in Lepcha ethnic groups are having good opportunity to go to school. However, some of them are not able to grab the opportunity of schooling by personal problems or economic condition of household. Only very small portion female are having educational opportunity. Mostly, female members are not allowed to go freely out from house. There are a lot of household work are pending for female member. Previous generation of sample household are also strict in social customs and rituals. Their thinking on female education is not useful for maternal family; investment on female education is not productive than male. Education is one of the main aspects of human development but because of traditional belief and low income to household expenditure, female member are not able to get schooling. Behalf of male education, who are not interested to study, those who are dull in educational activity and some who are not able to go school because of household work burden are remaining illiterate. Those household leaders who are literate are giving priority to education and those who are illiterate less interesting to schooling of their children. The educational attributes of respondent is very important factor to determine the educational attributes of Lepcha community at the study area.

#### **4.4.2 Educational institute in study area**

Education of a society or community depends on the activity and availability of educational institute. To assess the educational aspect of Lepcha ethnic group, it is very important to analyze the existing institutional activity in the study area.

**Table no.: 20**

**Educational institute within the Lepcha community**

<b>S.N.</b>	<b>Educational institute</b>	<b>Frequency HH</b>	<b>Percent</b>
1.	Primary school	3	
2.	Secondary school	1	
3.	Higher secondary school	1	
4.	Informal educational classes	2	
5.	Tuition centers	-	
6.	Language training centers		
	<b>Total</b>	<b>7</b>	

Source: Field survey, 2016.

Above data shows, the educational institute exists in the study area of Lepcha community. There are 3 primary school in 3 villages (Lalikharka, Rungung, and Mahelbote) of Pashupatingar VDC. There is only one secondary school and one higher secondary school with in excess of Lepcha of the study area. Except the formal educational institute there are 2 informal educational class are running frequently to educate people who do not have direct excess on formal educational on normal time of a day.

In the study area, educational institutes are not in very good access range of Lepcha people. It is difficult to attain class for student. Some of students have to travel one to two hours from home to school and vice versa. Pahupatinagar VDC itself has one higher secondary school for all of the villagers. Even the educational institute is far, students are travelling long distance to achieve education light of life. Educational importance is very much for the parents to students. This area of Nepal is well known for forward for educational attainment since long time. People, who do not have access of formal educational activity, are fulfilled by frequent informal educational classes. Such classes are lunched for aged people and young housewives. Such informal classes contribute to increase literacy rate in the study area. The number and verity of educational institute manipulate the educational attainment of a society or community. Available

educational institute in the study area determines educational status of Lepcha of Pashupatinagar of Ilam district.

#### 4.4.3 Yearly educational expenditure

Educational attributes of people depends on how much one spend on it. Higher educational achievement means high expenditure in education. By analyzing the yearly expenditure of sample household on education can assess the educational liking in the study area that represent the socio-economic condition of respected ethnic group.

**Table no.: 21**

#### **Yearly educational expenditure by sample household**

<b>S.N.</b>	<b>Yearly educational expenditure</b>	<b>Frequency HH</b>	<b>Percent</b>
1.	Below - 10,000	3	14.28%
2.	10,000 to 20,000	6	28.57%
3.	20,000 to 30,000	6	28.57%
4.	30,000 to 40,000	5	23.80%
5.	Above - 40,000	4	19.04%
	<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table shows the yearly expenditure in education by the sample household of Lepcha community. 14.28 percent of sampled household are spending only 10,000 below for their children. The household who are spending yearly 10,000 to 20,000 are 28.57 percent, 20,000 to 30,000 are same 28.57percent and 30,000 40,000 are 23.80percent. Only 19.04 percent households are spending above 40,000 for child education. In total, 80.94 percent of household are spending yearly 10,000 to 40,000 in education.

Expenditure in education determines the education priority on respected society. Who gives value to education they are spending much for that. Present trend on education is Lepcha community in Pashupatinagar is good enough. Still some household are unable to spend enough for children's education because of low income and work force need in

farming activity. Yearly expenditure in education is also one determining factor of education in the study area.

#### 4.4.4 School going practice

Education is very important factor for social development. However, educational institute and expenditure on education are not only influencing factor of educational status of society. School going practices such as regularity and active participation in educational activity also play vital role to achieve educational status within society.

**Table no.: 22**

**School going practices of children in the opinion of Sample respondent**

<b>S.N.</b>	<b>School going behavior of children</b>	<b>Frequency of sample HHs</b>	<b>Percent of sample HHs.</b>
1.	Regular	20	95.23%
2.	Frequently	1	4.76%
3.	Rarely	-	-
4.	Don't know/ can't say	-	-
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above tabulated data presents the opinion of respondents on school going practices of Lepcha children in Pashupatinagar of Ilam. 95.23 percent of respondent opinion that their children are going school regularly. 4.76 percent of respondent opinion that their children going school frequently.

Maximum percent of respondents are sending their children to school even though the schools are far from house. Ego to get education is seems very high on children too. They do not have enough time to do school assignment due to travel time to go to school and home. Nevertheless, school-going practice is very high in the study area. School going practice also determine the educational status of Lepcha community in the study area. Those children who attended, most of the class of school having good education than those who are miss the class. Regular class provides detail knowledge about chapters and

course. School going practice is one of the important factors that determine the educational status of Lepcha ethnic groups in Pashupatinagar.

#### 4.4.5 School dropout attribute

Educational attainment can assess by the school going practice of students mostly. However, this is not only dependable information to assess the educational status of a community or society. School going practice also manipulates by the drop out attributes of school going student.

**Table no.: 23**

#### **Respondent's opinion on school dropout attributes**

<b>S.N.</b>	<b>Respondent's opinion on dropout attributes of children</b>	<b>Frequency of sample HHs</b>	<b>Percent of sample HHs.</b>
1.	Regular	6	28.57%
2.	Frequently	8	38.10%
3.	Rarely	7	33.33%
4.	Don't know/ can't say	-	
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above tabulated data describe that the opinion of sample respondent on school dropout attributes of students. 28.57 percent of respondent are opinion that their schoolchildren are dropping out school regularly after every enrollment. 38.10 percent of respondent are opinion that schoolchildren are frequently dropping out school after enrollment. Slightly less than that, 33.33 percent are opinion that their schoolchildren are rarely dropping out school. Regularly schools dropping out attributes are less than frequently or rarely dropout attributes 71.43 percent.

School dropout shows the educational importance by parents or students. High dropout ratio present the less the importance on education and low dropout shows the high importance for education. Thus, the school dropout attribute is one major factor to determine the educational status of Lepcha ethnic people of Pashupatinagar in Ilam district.

#### 4.4.6 Educational activity

The educational activity play vital role to raise awareness on education. Different types of educational activity are provides importance and usefulness of education. Educational activity is determining factor of educational status of a society or community. To assess the educational status it is necessary to analyze the educational activity practicing in Pashupatinagar of Ilam district.

**Table no.: 24**

#### **Respondents pinion on educational activity in the study area**

<b>S. N.</b>	<b>Description of educational activity</b>	<b>Frequency HH</b>	<b>Percent</b>
1.	Debate	13	61.90%
2.	Quiz	15	71.42%
3.	Essay competition	10	47.61%
4.	Literary activity	18	85.71%
5.	Others	6	28.57%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above table describes that the respondents opinion of sample respondents on educational activity preforming in Lalikharka, Mehalbote and Rungsung village of Pashupatinagar, Ilam. In exhaustive event from 21 samples, 61.90 percent respondents are known of performing debate competition as educational activity in Lepcha community. 71.42 percent opinion that they are known to preforming the quiz competition as educational activity. 47.61 percent of sample respondent opinion that they are known the essay competition are preforming as educational activity. 85.71 percent of respondent opinion that they are known to performing literary activity as educational activity at study area. Only 28.51percent of respondents are known preformed other educational activity like documentary show, road drama, campaign, workshop and seminar etc.

Educational activity has different aspects. Debate competition, quiz competition, essay competition, literary events and other activity are popular type of educational around the

study area. Villagers are involved or known various types of educational activity performed at their area. Such activity provides wide range of education to villagers from health, information to entertainment. Most of the Lepcha respondent are participate or known such educational activity at their community. Thus such type of educational activities are also determining factor of education of Lepcha at Pashupatinagar of Ilam district.

#### 4.4.7 Skill building / training activity

Education has various aspects as theoretical and practical. Practical knowledge of know how is also one important factor or education. Assessing the practical knowledge of income generation activity could assess the educational status of particular society. Practical knowledge about different occupation determines the educational status of Lepcha community at Pashupatinagar of Ilam district

**Table no.: 25**

#### **Involvement of respondent HHs in training at local level**

<b>S. N.</b>	<b>Description of educational activity</b>	<b>Frequency HH</b>	<b>Percent</b>
	House construction	4	19.05%
	Forest management	8	38.10%
	IGAs	7	33.33%
	Health volunteer	2	9.52%
	<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field Survey, 2016.

The given tabulated data are clearly shown that 38.10 percent of sample respondent are participate in forest management training in study area. Very few, 9.52percent of respondent respond that they are involve health volunteer. 19.05 percent sample respondent respond that they are participate in house construction training. About one third of total sample are participate in income generation activity like house wiring, tailoring, off-season vegetable farming, animal husbandry etc. In total, all of the respondent are participate one or another training activity.

Having participation on such, skill-building activity builds the opportunities to generate income. Such activity is a productive part of education. Above data, shows that the entire sample respondent from the study area are having different training knowledge. Training skills is one important factor to determine educational aspect of particular society. In Pashupatinagar of Ilam, different type of training knowledge is other determining factor to assess the educational status of Lepcha community people. By increasing the different applicable and useful training activity, the educational status could enhance.

#### 4.5 Social development practices in study area

Social development is a multidimensional phenomenon. It encompasses cultural practices, ritual customs as well as food habit, clothing to speaking of words too. Society is changing gradually impressed by internal factors to external factors. Internal factors like local attribute behavior, cultural practices and external factors like language, culture and living style of other people different then a society.

##### 4.5.1 Cultural practices

Development of a society or community depends on its cultural practices. Advance, radical and just cultural practice fosters the social development activity in a society. To assess the development practice of Lepcha community it needs to assess the practicing attributes of cultural activity and customs.

**Table no.:**  
**Practicing cultural practices within Lepcha community**

S. N.	Description of cultural practices	Frequency HH	Percent
1.	Dashain	21	100%
2.	Tihar	21	100%
3	Buddha Jayanti	21	100%
3.	Manghe Shankranti	21	100%
4.	Balachaturdashi	21	100%
5	Christmas	2	9.52%
<b>Total</b>		-	-

Source: Field survey, 2016.



Above table shows the cultural practices celebrating by Lepcha community people in the study area. Mutually exclusive event of the sample respondent presents mainly celebrating Buddha jayanti as their main religion. Besides, of this that all of the respondents are celebrating Dashin, Tihar, and Maghe Shankrati Balachaturdashi etc. this are the greatest festival in Hindu religion. Only 9.52 percent of sample respondent opinion that they celebrating Christmas as main festival.

There are only two religious groups, as Hindu and Christian are existed in the study area. Hindus are celebrating most of well-known festivals like Dashin, Tihar, Maghe Shankranti, Balachaturdashi, Maha Shivaratri, Janai Purnima etc. this cultural customs are celebrating with relatives and friends with besting and sharing of different typical nutrient full food dishes like Sell-roti, Meat, yam and seasonal fruits for those who keep fasting for prayer. Such festivals give opportunity to unite with villagers and relatives. They can exchange happiness and grief, and way out to solve problems and difficulty within household or in community. Mutual celebration of fest and festivals increase cooperation and goodwill within community and people. Lepcha are mainly migrated from Sikkim of India that has higher and longer then Nepalese social development practice. Such practice helps people or society to go forward towards peace and prosperity. Thus, the mutual celebration of cultural practice is other important factor to determine the social development activity by Lepcha community.

#### **4.5.2 Involvement on VDC budget allocation meeting**

Social development practice depends on the investment on local development activity. Annual budgeting of local government for village development is important to allocate the budget for different social activity of ethnic group or society. Social development activity of Lepcha would depend on the involvement of Lepcha people in VDC level budget allocation activity. Assessing the participation attributes of Lepch on VDC budget allocation can identify the social development practice and attitude of Lepcha in the study area.

**Table no.:**

**Opinion of sample respondent on involvement on local budget allocation**

<b>S. N.</b>	<b>Description of educational activity</b>	<b>Frequency HH</b>	<b>Percent</b>
1.	Regular	8	38.10%
2.	Frequently	5	23.81%
3.	Rare	4	19.05%
4.	Non-involved	2	9.52%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above tabulated data shows that 38.10 percent of sample respondent opinions that they are frequently involve in local budget allocation meeting. 23.81 percent of sample respondent are involve frequently in budget allocation meeting. Similarly 19.05 percent of sample respondent are rarely participate to annual budget allocation meeting of local government. 9.52 percent of sample respondent opinion that they are not involve budget allocation meeting. Comparatively 61.91 percent of sample respondent are regularly or frequently participate to allocation of local development budgeting meeting. Whereas 28.57 percent are not involved, ore rarely involve in budget allocation meeting.

Most of the Lepcha sample respondents are actively participate to local budget allocation meeting. They are aware in importance of local budget allocation for local development or community development. More than one quarter of sample respondent are still out from social development activity by active participation. Because of farm work burden, lack of education, unusual time and distance of meeting is found as reason of not participating in local development budget allocation meeting. To include most of Lepcha people in local budgeting activity need to arrange meeting at equal distance for all villagers, raise awareness of importance of local budget allocation and launch informal educational class to illiterate member.

### 4.5.3 Involvement in village development activity

Lepcha are minority ethnic group in nation but they are distinguishing number in the study area. The involvement of Lepcha on varies development activity determines the role of Lepcha ethnic groups in local development practices.

**Table no.:**

**Involvement in village development program/meeting by sample HHs**

<b>Description of program</b>	<b>Frequency HHs</b>	<b>Percentage</b>
VDC's program	8	38.09%
School Program	4	19.05%
Mass- media Politics	2	9.52%
Community Forestry	2	9.52%
NGOs	3	14.29%
Not involve in any program	2	9.52%
<b>Total</b>	<b>21</b>	<b>100%</b>

Source: Field Survey, 2016.

The above given table shows that, member from Lepcha ethnic group are involved in different development activity. 38.09 percent of sample respondent are involve in VDC program. 19.05 percent of sample respondent are involve in school meeting or program, 9.52 percent and 9.52 percent of sample respondent opinion that they are involved in mass-media politics and community forestry programs. 14.29 percent of sample respondent are opinion that they are involved in different programs sponsored by NGOs and INGOs. 9.52 percent of sample respondents are not involved in any development activity.

Those Lepcha member who are educated and well aware about social development are taking participation in different types of development activity but the illiterate and unaware poor people are still not able to take part in developmental activity. Root of this factor is seems that the selection of participation from educated and active people by organization or local government. Those who do not participate development activity could not contribute for local development, they almost indifferent in such activity. Such

practice will not support equal social development. It needs to encourage illiterate and silent people to participate local development activity by active and educated member.

#### 4.5.4 Respondent's response on social development

Social development is a very important aspect that enhances the life style and livelihood of a community. Social development is multi-dimensional phenomenon. Most of people are involved in social development process knowingly or unknowingly. Exchange and sharing of goods to participation of cultural practices are comes within the bound of social development. Assessing the opinion of Lepcha of Pashupatinagar about social development could initialize the social development practice in study area.

**Table no.:**

**Respondent's response towards social development**

<b>S.No.</b>	<b>Opinion of respondent on social development</b>	<b>No. of sample respondent</b>	<b>Percent of sample respondent</b>
1	Known	11	52.38%
2	Unknown	8	38.10%
3	Don't know/ Can't say	2	9.52%
<b>Total</b>		<b>21</b>	<b>100%</b>

Source: Field survey, 2016.

Above given table show that 52.38 percent of household opinion that they know about social development. Less than half percent of sample respondent, 38.10 percent are unknown about social development. Very small portion of sample 9.52 percent are do not understand and cannot say about social development.

Social development fosters the socio-economic condition of people. Those people, who know social development, are preform to implement it in practice to change socio-economic life own as well as community. That person who does not known about social development are not able to effort community development because they are unknown that progress of a person or family cumulatively enhance the overall community development. It needs to make aware and known to Lepcha ethnic people about social development to raise socio-economic condition of Lepcha at the study area.

#### 4.5.5 Support to income generation activity

Community development is a multidimensional concept. Respected community and country could not do it itself. Various INGOs/NGOs are supporting to uplift and enhance community development effort. Developed country are supporting directly or indirectly by local NGOs and social organization. This support is transforming to deprived community by different way like credit support or capacity development and infrastructure development.

**Table no.: 26**

##### **Organizational support to income generation activity to sample HHs**

<b>S.N.</b>	<b>Valid</b>	<b>Frequency HHs</b>	<b>Valid Percent</b>
1.	Govt. Nepal	15	71.43%
2.	Sana Kishan Bank	7	33.33%
3.	Aama Samuha	10	47.62%
4.	NCDC	5	23.81%
5.	Money Lender	9	42.86%
<b>Total</b>	<b>Total HHs</b>	<b>-</b>	<b>100%</b>

Source: Field Survey, 2016.

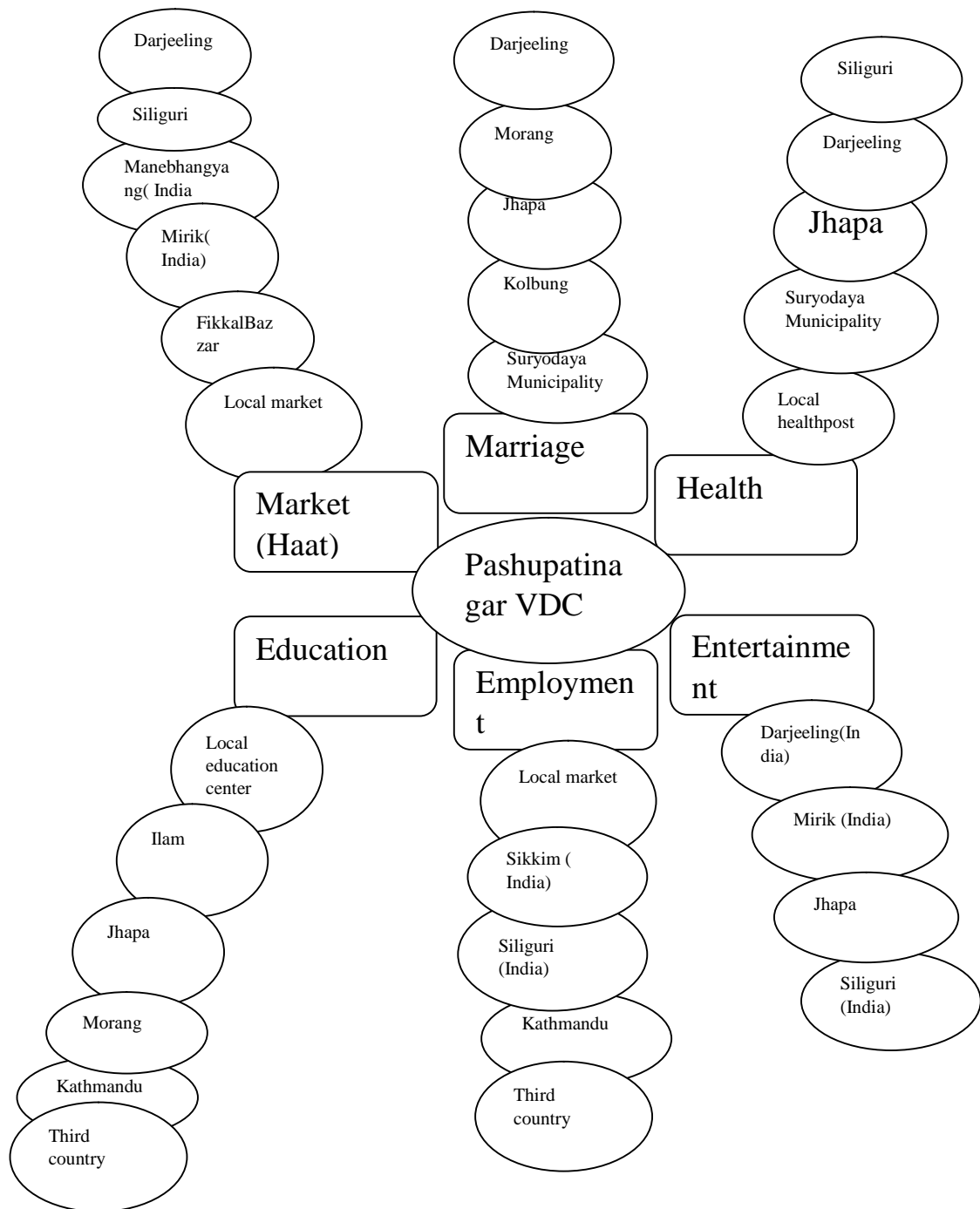
The above table shows the credit support data to respondent by mutually exclusive event of sample respondent. 71.43 percent households are getting developmental activity support by Nepal Government. 33.33 percent of respondent are getting support from Sana Kishan Bank. Similarly 47.62 percent of sample respondent opinion that they are getting support from Aama Samuha of local community. 23.81 percent of respondent getting support for development activity by NCDC (local NGO) and 42.86 percent of Lepcha are supported development activity by local people.

Lepcha people are very actively participating for development activity. They are effort to get support from different organizational sector to interested individuals. They are accumulating developmental support from local NGO's to financial institution. Organizational sector are involving for public welfare activity as their social responsibility. The social development activity depends on the support of organized or individuals of the study area.

**4.5.6 Mobility map of Lepcha ethnic people.**

**Figure no.: 8**

**Mobility map of Pashupatinagar**



Source: Field survey, 2016.

Above given mobility map shows that the social relation of Lepcha community with adjacent geographical periphery. Lepcha are going to get educational services from

local school to third country like Norway, Canada, USA etc. similarly they have family relation with local people to Jhapa, Morang, Siliguri of India up to Sikkim. They are travelling for health services from Local health post to Jhapa, Darjeeling and Siliguri. Similarly, they are travelling to purchase household needs from local market to Indian city Siliguri. People of Lepcha are travelling for e from Darjeeling to Siliguri for entertainment activity as sight-seeing to watching movie. They are involve different employment activity like wage labor to professional worker. They spread up to third countries from local market for employment activity. Such widen mobility of Lepcha presents the intensive and important role for development activity by extending and collecting vivid social development activity.

#### **4.5 Key informant interview**

##### **1. DhakanathGhimire ( Primary school teacher)**

DhakanathGhimera is health assistance from study area. He is staying at Lalikharka since 0000. He is well known about status and determining factors of socio economic status in Lepcha community.

Related to health, he describes several important aspects of Lepcha ethnic people in the study area. Lepcha people were not very alert about hygienic lifestyle. They are not totally out from spiritual belief and superstitions. They pray several gods and goddess as their clan deity. They are still giving priority to witch doctor treat of several illnesses. They are rarely going to regular checkup in pregnancy period. Nutrition pattern also not so balanced. Some people, who are from have family are taking enriched nutritional food or balanced nutritional food. Nevertheless, people from poor family could not maintain the nutritional food. Those people who have to work hard are not able to get nutritional food. Traditional fooding practice is not bad on Lepcha community. They are eating different types of dishes in different feast and festival. Sell Roti (made from rice), Fuloura (made from pulse), Mashaura (made of Yam or rooted vegetables), boiling yam (roots of different plants) are some example of traditional food they are consuming as nutritional food.

They are frequently consuming alcoholic beverage in feast and ritual custom. Such practices sometimes put Lepcha people to face serious disease like cancer and diabetes. Female health practices are also not so

## **2. Mr. HomBahadurKarki ( Local politician )**

Mr. HomBahadurKarki is a local politician from Nepal Communist Party Unitary Marks and Lenin from Pashupatinagar village. He is well known about the socio-economic status of Lepcha community. He reveal many important aspect of Lepcha ethnic people and their socio-economic attributes.

Mr. Hom says that Lepcha people are adopting Buddhism religion but they equally practicing culture and customs of Hindu religion since they reside in study area. They are migrated from Sikkim mainly. They are still having good family relation with the people from their origin place.

Lepcha are honest and hardworking people. Most of them are involving in agricultural activity. They are planting high value crops like Aadua, Alainchi, and Cherito for high income. Most of Lepcha are in good economic condition. Some of Lepcha people are involving in foreign employment service. They are celebrating fest and festivals using alcoholic beverage. Some of Lepcha are heavy drunker and they loss healthy life and huge amount of yearly income is vain. Such attributes sometimes raise individual quarrel and violence in society.

They are health consensus people. They are keeping their house compound and kitchen yard very neat and clean. Nevertheless, they are not disposing their household waste in scientific or healthy way. All of the Lepcha are built toilet for defecation but some of old and illiterate people are still prefer to open defecation rather than using toilet.

Lepcha people are very actively participating in most of developmental activity initiated by local government. They are giving high priority to education and social awareness activity.

## **3. RenukaSapkota ( Women health volunteer)**

RenukaSapkota is local women health volunteer. She has in-depth knowledge of health and socio-cultural activity of Lepcha ethnic people.

Mrs. RenukaSapkota says that Lepcha people have male dominant culture. Male of Lepcha are working mostly outside of house. Farming to marketing and cultural practices are controlling by male member. Female are involving in household and reproductive activity.

Lepcha women are helpful and cooperative. They are supporting villagers by providing small financial support to physical labor, either they are from rich family or from poor. They are celebrating religious customs with full dignity. They are forward in dancing and singing among other cast's women.

Most of Lepcha women are giving priority to education. Some illiterate are actively participate in informal class to learn read and write. Most of women are using mobile phone now days. Educated female are using social networking sites to mail domain.



## **CHAPTER - VI**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **7.1 Summary**

Nepal is a land of immense diversity ecologically; it is divided into three parts such as Mountain, Hill and Terai. Nepal has a composite population stemming from various racial stands. It is unity in diversity, which is uniqueness of Nepal. Nepal is country with poor economy and even the country is under development in many sectors. People belonging to the same ethnic group different in terms of language food habits and clothing's according to the geographical variation of the country. Among various ethnic groups in Nepal, Lepcha is one of the minority ethnic groups in Nepal which is mostly migrated from India and become local people.

This study is focusing on socio-economic determining factor of Lepcha people of Mahelbote, lalikharka and Runglung village of Pashupatinagar VDC of Ilam district. The objectives of this study assess the determining factor of socioeconomic status ( Social, Economic and Educational) of Lepcha. Various books, websites, journals and articles have been reviewed before carrying out the field work.

For collecting data, household survey with the help of printed set of questionnaire has been prepared. Similarly, interview, focus group discussion, key informant interview and observation methods were applied to get authentic primary data. Households are selected by purposive sampling techniques. Teachers, health worker, local NGO representative are selected for key informant interview to extract reliable information about the socio-cultural, economic educational and health information of Lepcha ethnic people.

Pashupatinagar of Ilam is selected as the study area, which is the densest Lepcha ethnic people settlement area. Total 21 household are living in the three villages Runglung, Lalikharka and Mahelbote of Pashupatinagar VDC.

Lepcha are minority ethnic people in Nepal. Lepcha people have their own traditional language, dresses and ornaments and cultural practices but they are leaving their all uniqueness in their original location. Now they are adapting Hindu cultural

practice and social customs. Some of Lepcha family has adopted Christian religion recently. The Lepcha had their own language and cultural practices but their language is disappearing influenced by Nepali language. There are various types of kinship in Lepcha community (Bulu Mukarun). From the sample 21 respondent 9.52 percent are poor family earns below 50,000 per year, 71.41 percent are middle economic class family earns yearly 50,000 to 2,00,00 and 19.04 percent are high economic class family who earns more 2,00,00 Rs. annual. 70 percent of houses of Lepcha respondents are built of stone and wooden material. 52.38 percent of Lepcha family are living in nuclear family where others are in joint and extended type's family. Male literacy rate is 60 percent whereas female literacy rate is only 10 percent. There are only 14 educational institutions are serving including one higher secondary and one secondary school. About 62 percent of Lepcha people are participating in local budget allocation meeting. From government to individuals are supporting to development activity for Lepcha people in the study area.

## **7.2 Conclusion**

This present thesis work is assessing the health, economic, and education determining factors of Lepcha ethnic people in Pashupatinagar VDC of Ilam district. Primary data are collected by household survey questionnaire, focus group discussion and key informant interview from the study area to fulfil the objective of study. As Lepcha are minority ethnic people, they are only 21 household in 3 village of Pashupatinagar VDC (Rungsung, Lalikharka and Mahelbote) of Ilam district. Following conclusion are extracted from the collected data to satisfy the objective of the study.

1. Treatment system practicing by Lepcha is one of the health determining factor where 52.38 percent of sample respondent practicing modern medical treatment where 19.04 percent are still practicing spiritual treatment of disease.
2. 85.71 percent of respondent are using safe drinking water from tap but still 14.28 percent of sample respondent are using unsafe drinking water from pond.
3. All of the sample respondents are eating at least twice a day. Out total sample, respondent 23.80 percent are eating more than four times a day. Such attribute presents the healthy food habit of Lepcha in the study area.

4. 71.43 percent of Lepcha having less than 20 ropani land and rest 28.56 percent have more than 21 ropani land. All of Lepcha respondent are having land for agriculture practice and they are not in very bad economic condition.
5. 75 percent of Lepcha respondents are performing agricultural activity as main income source, other 15 percent are involved in wage labor, 5 percent are in business and 5 percent are in professional work. In overall economic condition of Lepcha is not miserable.
6. Only 9.52 percent of respondent are earning below 50,000 yearly, 71.41 percent are earning 50,000 to 2,00,000 per year and remaining 29.04 percent are earning more than 2,00,000 yearly.
7. 70 percent of sample respondent have stone and wooden made house, 10 percent of respondent have clay and bamboo houses and 20 percent of respondent have concrete house.
8. 52.38 percent of respondent are living in nuclear family, 28.57 percent of respondent are living in joint family and 19.05 percent of respondent are living with extended family.
9. 33.33 percent of respondent are getting loan from organized bank or financial institute, 66.66 percent of respondent are still depend on unorganized source for loan support.
10. 60 percent of male sample respondent are literate where 20 percent of male respondent are illiterate where 10 percent of female respondent are literate and 10 percent of female respondent are illiterate.
11. Only 7 educational institutes are in the study including 1 higher secondary school, 1 secondary school, 3 primary schools and 2 informal educational classes.
12. 14.28 percent of respondent are spending below 10,000Rs. For education, 80.97 percent of respondent are spending 10,000 Rs. To 40,000 and 19.04 percent are spending more than 40,000Rs. Per year.

13. 98 percent of the sample respondent are celebrating regular cultural practices and customs of Hindus religion, only 2 percent of respondent are performing Christian religious customs.
14. 80.96 percent of sample respondents are involving in local budget allocation meeting where 9.52 percent are not involve and indifference in such development activity.
15. 71.43 percent of respondent at opinion that government is mainly supporting for development activity.

### **7.3 Recommendations**

First of all, to fulfil basic needs is fundamental right of human beings. Minimum necessities include food, clothes and shelter. In this regard economy plays vital role in one is life. Only after the fulfilment of basic needs human being can stimulate other creative activities.

Being a case study following recommendations are provided for the improvement of their socio-economic status.

- ) Government should provide scholarship, free-education, non-formal classes to literate them.
- ) Some educated people are not getting the job opportunity so they do not take interest in seeking the education. Therefore, to take the positive thinking about education the government should give the opportunity to them in different local institutions.
- ) Government should start the health awareness activity regularly in the study to manage household waste.
- ) Government should increase number and variety of educational institute in the study area.
- ) Government should take step to preserve their language.
- ) The government should encourage the local NGO's and INGO's to run their development programs in this area.

- ) The agriculture pattern is traditional, thus some sort of incentive type of farming scheme should be introduced in the study area.
- ) Due to the lack of training, many young people of the study area are unemployed. Therefore so proper training for mobilization of internal resources is required.
- ) Government and other social development stakeholder are need to keep actual record of Lepcha in Nepal and launch special program to preserve them.
- ) Along with government privet and NGO\INGO also should work for social development of Lepcha ethinc people.

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**Annex-I**

**Questionnaire:**

Demographic feature

**A. General Information**

Place of interview----- Ward no. ----- Tole-----

Name of **respondent** -----

Sex ----- Age----- Marital status

Religion ----- Occupation-----

**B. Social Characteristics**

Member of family:-

S.N.	Full Name	Relation of head	Age	Sex	Education	Occupation	Marital status

**a) Family:**

1. Which type of family do you belong to?

- a. Joint family      b. Nuclear family      c. Unitary family

2. How many members are in your family? -----



3. If you belong to nuclear type of family, what is your opinion to split out of joint family?

- a. Do you like authority of need?      b. Quarrel among their wives.
- c. Burden on earning members.      d. Others.

4. Who is the household haead in your family? -----

**b) Marriage:**

1. Which type of marriage have you done?

- a. Arrange      b. Love      c. Court      d. Other

2. What is your opinion about inter caste marriage?

- a. Positive      b. Indifferent      c. Negative

If negative, why?

- a. They are lower than your caste.      b. Against the rule of our religion
- c. Against the tradition of your culture.

If positive, why?

- a. They are also accepted caste.      b. They equal with other?
- c. Human being is equal and same blood.      d. Others specify-----

----

3. Has any one of your family member, married with other caste groups?

-----

4. In your lineage to which generation is it banned to married to marry.

- a. From father side      b. From mother side

5. Have you performed the marriage of your son/daughter under age?

a. Yes

b. No

6. In your opinion, what age should be the eligible age for marriage?

a. Boy,-----

b. Girl,-----

7. In your family does any member marry with divorced woman?

-----

8. In your opinion, should women re-marry?

a. Yes

b. No

If yes, under what circumstances.

-----

----

If no, under what circumstances.

-----

---

9. What type of dowry have you carried?

-----

10. What is your opinion about dowry system?

-----

11. How many ritual customs do you celebrate since birth to death in your ethnicity?

a.

b.

c.

d.

e.

f.

g.

h.

### C) Economic characteristics

1. What types of land do have?

S.N.	Types of land	Ropani	Bigah	Own	Rented land

--	--	--	--	--	--

2. Number of livestock's raise

S.N.	Name of Livestock	Number	Annual Income
1.	Cows		
2.	Buffaloes		
3.	Goats		
4.	Hans		
5.	Pigs		
6.	Ducks		
7.	Other		

3. Annual expenditure

Name of Item	Annual (Rs.)

4. Do you have visit India? Why?

- i. Lack of food grain.
- ii. Lack of job opportunity
- iii. Meet friends and relatives
- iv. Other

5. How far your community people travel for work? -----

6. Do you have enough money to cultivate the land for product of grains?

- a. Yes
- b. No

If no. from which source do you get it?

- a. Land holder's
- b. banks
- c. Money holders

7. If you receive money from landlord, what rate of interest per month is fixed?

- a. 2%
- b. 3%
- c. Other

8. For which purpose do you take loan?

- a. To solve the household problems.
- b. To pay education fees and for stationary
- c. Other

9. If you do not return (pay) back the money within the time what does landlords does?

- a. Increase the interest?
- b. Capture the land and house?
- c.

Others

10. Till now, how much money have you borrowed?

Please mentioned have -----

#### D) Occupational characteristics

1. What is your main occupation?

- a. Agriculture
- b. Indigenous knowledge
- c. Others

2. Do you follow the traditional occupation? Why?

a. Because it is our covenantal occupation. b. Because of lack of job opportunities.

- c. More profitable than others
- d. Others

3. Why do you not like to follow the traditional occupation?

- a. Because, economically it contribute very low profit.
- b. Lack of the organized work

c. Because, socially it has low value.

4. What was your father and grand fathers' occupation?

- a. Agriculture
- b. Indigenous knowledge
- c. Government job
- d. Other

## **Annex- II**

### **Focus Group Discussion questionnaire**

#### **1. Questionnaire for Focus group discussion:**

- 1) Where is the original location of Lepchah community?
- 2) How long you are residing on this place.
- 3) What could be the causes behind this migration?
- 4) What benefit the Lepcha community got from this migration?
- 5) What language they mostly use?
- 6) What is the traditional occupation of Lepcha community?
- 7) What kind of health treatment system they are practicing?
- 8) How Lepcha communities perceive the educational activity?

#### **3. Questionnaire for Focus group discussion:**

- 1) What kind of social activity Lepcha are preforming at Pashupatinagar?
- 2) What is the role of Lepcha communities in local government of at Pashupatinagar?
- 4) What is the main contribution in social development by Lepcha community?
- 5) What kind of activity does Lepcha community expect from other ethnic community to sustain their livelihood?
- 6) What kind of support do Lepcha need from local government for their better future?

## **Annex- III**

### **Key informant interview checklist**

- 1) What do you know about Lepcha community?

- 2) What are ritual custom do Lepcha celebrate in your knowledge?
- 3) What dress and ornaments dose they were traditionally?
- 4) What is the main economic activity of Lepcha community?
- 5) What role dose Lepcha communities play in social activity?