

CHAPTER-I

INTRODUCTION

1.1 General Background of the Study:

Nepal is a Republic country situated between People's Republic of China in the North and Republic of India in the South. Nepal maintained its independence through out its history of more than 2000 years. Even during the British colonial rule in India till 1947, it remained a sovereign independent Kingdom. In the northern frontier of the country are stood up many of the highest Himalayan peaks of the world, including Sagarmatha (Mt. Everest). Big mountains cover northern part of the country and as such it nurtures wealthy natural heritage with uncountable number of flora and fauna. The country slopes down to the Gangetic plain with the majority of population dwelling in.

1.1.1 Topography:

Nepal lies along the southern slopes of the Himalayan Range. The territory of Nepal covers an area of 147,181 square Kilometers stretching for five hundred miles from east to west and on average one hundred miles from north to south. The territory lies between 80 and 88 degree East Latitude and 26 and 30 degree North Longitude. The altitude ranges from about 70m above sea level to the highest point of Earth. This variety of elevations gives the country a range of climatic zones encompassing almost all those found on Earth – from sub-tropical jungle to the arctic conditions of the high Himalayas and the arid zones of the Tibetan Plateau. The country is divided into the following three regions ecologically.

1.1.2 Mountain Region:

The Mountain region lies at an altitude of varying from 4877 to 8848 meters above the sea level. The region includes many of the world's highest peaks. This region comprises one third of the total territory of the country and only about 2% of this land is suitable for cultivation. Because of the altitude and cold climate in the region, it is the most sparsely populated area in the country. Sheep and Yak grazing are the main occupations of the mountain people. According to census of 1991, the population residing in this region is 7.3% of the total population.

1.1.3 Hilly Region:

The hilly region is located in the middle part of the country and runs from east to west. It lies between the altitude of 610 and 4877 meters above the sea level. It comprises several attractive pockets, valleys and basins. These areas support a relatively high percentage of hill population. This region has largest land area of the country with about 10% as suitable for cultivation. The main occupation of the population living in the higher altitude is livestock, cottage industry and agriculture of high altitude cereals. In the lower altitude, the cultivation of cereals and cash crops is the main occupation of the people. According to 1991 census report, the region supports 46% of the total population.

1.1.4 Terai Region:

This region extends from east to west along the southern frontier of the country. The Terai, which is an extension of the Gangetic plain of India, forms a low flat land. It includes most of the fertile land and dense forest area of the country. 40% of its land area is cultivable. Water resources and fertile land in this region permit cultivation of a wide variety of crops.

1.1.5 Administrative Division:

Administratively, the country is divided into 75 districts. These districts have been regrouped into five development regions with a view of promoting equal distribution of the resources and development activities. Each district has been further divided into several smaller sectors called Village Development Committees and Municipalities, which are regarded as the grassroots administrative units. A Chief District Officer administratively heads each district. He/she is mainly responsible to maintain law and order and also to coordinate the works of the field agencies of the different Ministries. Similarly, each district has a district court of law to adjudicate the civil and criminal disputes.

1.1.6 Population:

Nepal's inhabitants belong to various racial, ethnic and linguistic groups, ranging from the Aryan to Tibeto-Burmese and Austro-Dravidian. As many as three dozen different and sometimes mutually unintelligible languages of the Sanskrit and Tibeto-Burmese groups are spoken in Nepal; a relatively small country with a population of nearly 21 million. The population is rapidly growing at a rate of 2.1% per year causing population to double about every 30 years. The following table shows the youthfulness of Nepal's population with more than 50% aged less than 19 years.

Table: 1

Youthfulness of Nepalese Population

Age-Group	Male	Female	Total
60+	5.9	5.6	5.8
19-59	42.5	44.6	43.5
0-18	51.6	49.7	50.7
Total	100	100	100

Source: 1991 Census; Central Bureau of Statistics. HMG/N

The great majority of the Nepalese people hold either Hindu or Buddhist faith, or a combination of both. The latest official reports list Buddhists as making up about 6% of the population. There is also a substantial Muslim minority -about 5% mainly living in the Terai and a negligible number of tribal people - essentially animist in their religious beliefs.

Seeing the demographic writing on the wall after a population census in 1988, Bhutan expelled some 100,000 ethnic Nepalese who became [refugees](#) in camps in southeastern Nepal. Overpopulation also drives export of manpower to India, the Middle East, Europe, Australia and North America in search of employment, they called Nepalese [Diaspora](#).

Nepali is the language of official communication, and is spoken by most, but by no means all Nepalese. It is also recognized as the official language by the constitution and is the mother language of the caste Hindus - the Brahmins and Chhetries. Ethnicity is distinctly recognizable by the mother tongues of the various ethnic groups including: Tharu, Newari, Maithali, Bhojpuri, Gurung, Tamang, Magar, Limbu, Bengali, Majhi, Sherpa, Rai, Dhimal and Abodhi.

The 1991 census of Nepal showed that the majority of the population is still illiterate with an overall literacy rate of only 39.3%. Female literacy is considerably lower than male literacy at 24% compared to 54.5% for Nepal's males. This rampant illiteracy among the female population is largely the result of a defective value system that undermines the status of women, and obliges them to carry out excessive labour burden. The following table presents the comparative literacy situation by sex in percentage:

Table: 2

Literacy Situation by Sex

Year	Male	Female	Overall
1971	23.6	3.9	13.9
1981	34	12	24
1987	52	18	34
1991	55	25	39.3

Source: Census 1991. Central Bureau of Statistics. HMG/N.

1.1.7 Economy:

The economy of Nepal is primarily based on traditional subsistence agriculture. Approximately 90% of the populations are rural. The agricultural sector contributes significantly to the national GDP, providing 75% of the nation's export products and using 90% of its manpower. Eighty-one percent of the total population is dependent on agriculture. The industrial sector is small, but increasing significantly. According to Government of Nepal Central Bureau of Statistics, the number of industrial establishments in 1991 was 2,387, providing employment to 318,264 persons (1.72% of the population).

1.1.8 Ethnic and Regional Equity:

[Pahari](#) Hill Hindus of the [Khas](#) 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 [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.

Nepal's 2001 census enumerated 102 casts and ethnic groups. The following table is based on endogamous ethnicity.

Table: 3
Ethnic Groups of Nepal

Caste/Ethnic Groups	Population	% of Total	Caste/Ethnic Groups	Population	% of Total
Khas-Chhetri (Kshatriya)	3,593,496	15.80	Dhagar/Jhagar	41,764	0.18
Khas-Bahun (Brahmin)	2,896,477	12.74	Bantar	35,839	0.16
Magar	1,622,421	7.14	Barai	35,434	0.16
Tharu	1,533,879	6.75	Kahar	34,531	0.15

Tamang	1,282,304	5.64	Gangai	31,318	0.14
Newar	1,245,232	5.48	Lodha	24,738	0.11
Muslim	971,056	4.27	Rajbhar	24,263	0.11
Kami	895,954	3.94	Thami	22,999	0.10
Yadav	895,423	3.94	Dhimal	19,537	0.09
Rai	635,151	2.79	Bhote	19,261	0.08
Gurung	686,000	2.39	Binga/Binda	18,720	0.08
Damai/Dholi	390,305	1.72	Bhediyar/ Gaderi	17,729	0.08
Limbu	359,379	1.58	Nurang	17,522	0.08
Khas - Thakuri	334,120	1.47	Yakkha	17,003	0.07
Sarki	318,989	1.40	Darai	14,859	0.07
Teli	304,536	1.34	Tajpuriya	13,250	0.06
Chamar , Harijan , Ram	269,661	1.19	Thakali	12,973	0.06
Koiri	251,274	1.11	Chidimar	12,296	0.05
Kurmi	212,842	0.94	Pahari	11,505	0.05
Khas-Sanyasi	199,127	0.88	Mali	11,390	0.05
Dhanuk	188,150	0.83	Bangali	9,860	0.04
Musahar	172,434	0.76	Chhantyal	9,814	0.04
Dusad/Paswan/Pasi	158,525	0.70	Dom	8,931	0.04
Sherpa	154,622	0.68	Kamar	8,761	0.04
Sunar	145,088	0.64	Bote	7,969	0.04
Kewat	136,953	0.60	Brahmu/Baramu	7,383	0.03
Terai-Brahmin	134,496	0.59	Gaine/Gandarbha	5,887	0.03
Baniya	126,971	0.56	Jirel	5,316	0.02
Gharti/Bhujel	117,568	0.52	Adivasi/Janajati	5,259	0.02
Mallah	115,986	0.51	Dura	5,169	0.02
Kalwar	115,606	0.51	Churaute	4,893	0.02
Kumal	99,389	0.44	Badi	4,442	0.02
Hajam/Thakur	98,169	0.43	Meche	3,763	0.02
Kanu	95,826	0.42	Lepcha	3,660	0.02
Rajbansi	95,812	0.42	Halkhor	3,621	0.02
Sunuwar	95,254	0.42	Punjabi/Sikh	3,054	0.01
Sudhi	89,846	0.40	Kisan	2,876	0.01
Lohar	82,637	0.36	Raji	2,399	0.01
Tatma	76,512	0.34	Byangsi	2,103	0.01
Khatwe	74,972	0.33	Hayu	1,821	0.01
Dhobi	73,413	0.32	Koche	1,429	0.01
Majhi	72,614	0.32	Dhunia	1,231	0.01
Nuniya	66,873	0.29	Walung	1,148	0.01
Kumhar	54,413	0.24	Jain	1,015	0.00
Danuwar	53,229	0.23	Munda	660	0.00
Chepang	52,237	0.23	Raute	658	0.00
Haluwai	50,583	0.22	Hyalmo	579	0.00
Rajput	48,454	0.21	Pattharkatta/Kuswariya	552	0.00
Kayastha	46,071	0.20	Kusunda	164	0.00
Badhai	45,975	0.20	Unspecified Khas Dalit	173,401	0.76
Marwadi	43,971	0.19	Caste/Ethnicity not stated	231,641	1.02
Santhal/Satar	42,698	0.19			
Total Population				2,27,36,934	

Sources: Nepal Central Bureau of Statistics 2001

1.1.9 Dhimal People:

Dhimal has small population popularly known as one of the oldest indigenous caste of Terai Region. Since the very ancient time, the Dhimal has been coming living west up to Koshi River to east Mechi River along the Mahendra Highway nearby.

This caste has its own language, religion, custom, culture and rituals that have clearly distinguished Dhimal from other castes in the scenario of the world. It has unique features in dresses, language, culture and religion in arts that are quite distinctive than other indigenous and races in Nepal. Dhimal peoples mostly speak their own language in village areas which is called Dhimal Language.

The main origin abode of the Dhimal caste till present study indicates 'Rajarani Pond' which is located at Bhogetani VDC in Morang district. Dhimal dhura, Nagaraduba, Letang are some historical places of the Dhimals. Rajarani and Letang are aborigine places of the Dhimals from where the Dhimals gradually moved for hunting hither and thither in many places in past.

The Dhimal people have an umbrella organization. That is "Dhimal Caste Development Center, Nepal" which was established in 1990 AD to unite all Dhimal people, maintain rights, save religion, costumes, language, culture, social customs then enhance and impart knowledge, experiences, environmental knowledge and public awareness to uplift the organization in a better planned way. It was legally registered in 1993 AD from the government of Nepal, CDO Office, Jhapa and Regd. No.2087 from social welfare council in 1994 AD in Kathmandu. The organization got 6.80 hectores or 10 bigaha lands in 2000 AD from the government of Nepal to manage offices and department for the welfare and development of this organization at Urlabari VDC, Mangalbare in Morang.

1.2 Statement of the Problem:

Dhimal are the group of people of Kirat who lived in North-East Himalayan region of India. They call themselves as Kirati. Their face and physical features are similar to other Mongolian groups of Nepal like Mongolian people of Rai, Limbu are called as Kirati, Dhimal are also called as a 'Madhes Ka Kirati' (Dahal, 2035). Since the Dhimal people have lack of their own script. There are not enough written materials and documents and they use Nepali Language if there is necessary. While studying about Dhimal people we can see slow changes that are undergoing in their lifestyle, culture, social and economic condition. After the development of transportation, communication, agriculture, industry, different people of the country have migrated around the Dhimal community. Thus, though they have high thinking

and perception of preserving their social cultural values. They could not stop changing their socio-cultural values due to the contact with other caste people.

Dhimal People who have their own kind of lifestyle, culture, economic life and social norms and values are far back in economy because of high expenditure nature and advantage taken by the elites of other caste. Due to the cleverness of elites from other caste, they have taken advantage from innocent Dhimal people by changing the name of ownership of land. Thus Dhimal are landless, have to depend on wages, labor and agriculture.

In the study area, there are several ethnic groups including Brahman, Chhetri, Limbu, Gurung, Tamang, Sanyasi, Rajbansi, Majhi, Tharu, Dhimal, Damai, Kami, Sarki, Yadav, Haluhai, Mushar, Newar, Magar, Danuwar and others.

Among them Dhimal is a pristine ethnic group. The total population of Dhimal in Nepal is 19,537 according to census 2001 A.D. Now it has increased rapidly which accounts about 35,000 in numbers. They are found in Morang and Jahapa district. But this study mainly focuses on Uurlabari VDC where the dwelling of this ethnic group is mainly based on Ward No. 9 of this VDC. Since few study has been done in the extent of poverty of the Dhimal community of this VDC, so the major focus of the problem of this research is to find out the present contextual socio-cultural norms and values and their economic condition in respect to their daily activities for their hand to mouth. Furthermore, the study is important to give useful information about lifestyle of Dhimal people and possible ways to preserve their cultural and social heritage.

1.3 Objectives of the Study:

The general objectives of the study are to find out the socio-cultural & economic status of Dhimal people of Uurlabari VDC, Ward No. 9, Morang District. More specifically the study aims to fulfill the following objectives:

- To examine the socio-economic status of Dhimal Community.
- To find out the socio-cultural status of Dhimal Community.

1.4 Significance of the Study:

Nepal is a country of ethnic diversity. There are many different ethnic groups with their own dialect and culture, which differ from each other. The socio-cultural & economic study represents the study of living body of a particular community. The social, cultural and economic study of each ethnic group of Nepal is the most important criteria to introduce Nepal with the rest of the world. In this way many people around the world desire to know about the social, cultural and economic study.

Socio-cultural change is continuous process. Through lot of factors contribution for this Sanskritization has influenced much. King of then Kathmandu, Jayasthiti Malla and King of the Gorkha, Ram Shah made some rules that contributed to make people Hindu (Prasrit 2047).

The great change in the field of technology, communication transportation, education and their interaction with different cultural groups they must have under gone certain changes. Similarly, urbanization, modernization-acculturation, in cultururation, migration and population size has surely affected the social, cultural and economic condition of any society. Dhimal are also affected by these factors and are changing their subsistence economy, occupation, composition, socio-cultural pattern and life style.

The culture of Dhimal is unique. To understand the uniqueness the little effort is made to explore the socio-cultural and economic aspects of their life. On the other hand due to continue contract with other groups and influence of modernization their culture is gradually vanishing. This study is devoted to understand and document the factors and forces responsible for changes in the reference of their culture in the study area.

Thus, the finding of the study may be helpful to highlight the present and past of Dhimal. It is hoped that this study will serve as valuable document at present as well as influence to formulate meaningful policies strategies, programs and projects for the upliftment of the status of Dhimal to achieve the objectives of equality and development. Similarly this will provide database on the ethnic people which will be useful to institutions working in the field of cultural and ethnographic study in Nepal. Therefore it can be said that this study bears on both practical and theoretical significance in nature.

1.5 Limitation of the Study:

Due to the constraints of fund, time and level of research to be conducted the area of the study is limited to only Uurlabari VDC which covers altogether nine wards. In Uurlabari VDC the study was limited to one ward only which is small terms of study area. Since the study is limited to socio-cultural & economic status of Dhimal of Uurlabari VDC Ward No. 9, the information and the findings that come from the research will applicable for further study as well as development actor & researcher. Furthermore, the conclusion and findings no generalized to the whole Dhimal community all over the country who has a different geographical setting and settlement.

1.6 Organization of the Study:

This study is divided into Seven Chapter with different topics. The First Chapter Introduction includes the six sub topics such as General Background of the Study, Statement of the Problem, Objectives of the Study, Significance of the Study, Limitation of the Study & Organization of the Study. Second Chapter is Literature Review. Research Design, Census Method, Nature & Sources of Data, Tools of Data Collection, Data Analysis & Presentation are under the Research Methodology in Chapter Three. Chapter Four deals with Description of Study Area with six sub topic such as Introduction to Morang District, Introduction to Urlabari VDC, Introduction to Dhimal, Origin of Dhimal, Settlement of Dhimal, Population of Dhimal, Ethnicity & Language of Dhimal, Cultural aspects of Dhimal, Organization of Dhimal. So far, the Fifth Chapter Socio-Cultural Status includes ten sub topics such as Education, Health, Cultural Practice & Tradition, Social System, Social Norms and Values towards Kids, Family Structure, Language, Access on Communication, and Representation in Urlabari VDC & School Management Committee. The Sixth Chapter is Economic Status that includes the Land, Occupation, Source of Income, Level of Income and Expenditure, Evaluation of Socio-Economic Status, Impact of Migration on Dhimals & Local Services and Facilities as a sub topic. And, last chapter includes the Summary, Conclusion & Recommendation for the development of the Dhimal Community.

CHAPTER-II

LITERATURE REVIEW

Nepal is a country of various caste and culture consisting of multi caste, multi language and multi-culture. Based on this there are diversities on their lifestyle, language, dress pattern, culture, tradition, customs and rituals but among this diversities unity is characteristics of Nepal. There is a saying from king Prithivi Narayan Shah that Nepal is a country of four castes and thirty six color's common garden. The geographical variations, high Himalayas and mountains and plains in Terai are the basis of Nepal. In all these areas due to the climate and different cultures, different people make their settlement and similarly, in mid hill area Rai, Limbu, Gurung, Magar, Khas, Newar are the major people who have settlement. (Dahal, 2049)

Due to geographical diversity and socio-cultural verities it has provided a right place for anthropologists and sociologists for their study and research. In spite of this advantage, there is no long history of the sociological and anthropological study and research because there was lack of democracy before the dawn democracy of 2007 and no permissions were given for foreigners for the study and research of different ethnic groups. It is only after the dawn of democracy in Nepal that the study and research by foreigners and local people have shown interest.

In Nepal there is some more research and study on the people of different ethnic caste on culture, lifestyle and daily activities. About Dhimal, different national and international scholars have published their speech, reports and writings but there is some differences though on this backward group Dhimal, few research are done. Some foreigners and domestic scholars have done research on the East Terai ethnic group 'Dhimal' and published their reports, writing, books and journals. Some are as follows:

While studying about Terai Ethnic group, at first Dor Bahadur Bista (2034) has studied on Dhimal including other twelve ethnic castes on 'People of Nepal'. In this book Bista describes that Dhimal are very much close brother to Limbu and close relations to Dhimal and Bodo Caste. Similarly, Chatarji and Benedicates quote that due to the difficulty of Dhimal language a Tibeto Burman branch, it is included into Kirat branch of language.

Colonial ethnographers of British India identified Dhimals as an aboriginal tribe and had been categorized them as non-[Aryan](#). Their facial features, language and religious practices are so close to those of the [Limbu](#) people of the [Terai](#). They also

show the characteristic habits, quick temper and aggressiveness, of the [Limbu](#) people. However, they have their own language, culture and customs.

Dhimals consider themselves of [Kirati](#) descent. They consider the Athpahariya Rai, Limbu and [Koch](#) people of Terai as their brethren.

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

Trubner and Co. in 1880 published the same original collection of 1847 in the book entitled "Miscellaneous Essays relating to Indian Subjects, Vol-I" (Hodgson 1880). Hodgson enumerated the number of Dhimals between Konki and Dhorla as below 15,000 souls. Hodgson stated that Dhimal "...do not now exceed 15,000 souls, are at present confined to that portion of Saul forest lying between the Konki and the Dharla or Torsha, mixed with the Bodo but in separate villages and without intermarriage".

Latham (1859) in 'Descriptive Ethnology' identified the place of Dhimals as unfavorable with full of malaria, though, he stated "...yet the Dhimal, the Bodo and others thrive in it, love it and leave it with regret". He believes that Dhimals are separated from Bodos as language, pantheons, marriage ceremony; funerals even festivals of the two are very much different. Latham also identified Hodgson's work as "a model of an ethnological monograph". After that all writings are more or less influenced by and borrowed data from Hodgson's writings. Among them the writing of Edward Twite Dalton (1872) may be mentioned.

Dalton in his 'Descriptive Ethnology of Bengal' identified Dhimals as tribe of Assam valley, clubbed with the Kacharis or Bodo and Mech; and stated "Hodgson describes the Bodo and Dhimal tribe as of the same race and there appears no reason for separating them in a work of this nature as their customs, religion, etc. appear nearly identical."

W. W. Hunter (1876) in "Statistical Account of Bengal" stated that census report distinguishes between these peoples (Dhimals and Meches or Bodos) and

returns the number of Dhimals at 873. Later on he wrote a brief note on Dhimal culture which are, as per Hunter, is a condensed form of Hodgson's work.

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

Dhimal again finds their position in H. H. Risley's "The Tribes and Castes of Bengal" where Risley pointed out that "Dhimal, Dhimal, Maulik, a non-Aryan tribe of the Darjeeling and Nepal Terai ...belong to the same main stock with Koch ... rapidly losing their tribal identity by absorption into the large heterogeneous Rajbansi caste." He also pointed out a marked advanced direction towards Hinduism from nature worship. Risley opined that "they seem likely to disappear altogether as a separate tribe within the next generation" (Risley, 1891).

Bandyopadhyay (1895) in his Darjeeling Probasisir Patra stated that the cultural aspects of Meches and Dhimals are more or less same, even the folklore, Bandyopadhyay collected, indicates the same origin of Dhimals with Koch and Meches.

O'Malley (1907) in his 'District Gazetteers of Darjeeling' classified Dhimals as non-Hinduized Koch or Rajbansi and identified their (Dhimal) habitat as "marshy tract, formerly covered by dense malarious jungle, in which aboriginal tribes of Meches, Dhimals and Koches burnt clearings and raised their scanty crops of rice and cotton on a system, if system it can be called, of nomadic husbandry".

Grierson (1926) in 'Linguistic Survey of India' classified Dhimal language as 'Eastern Pronominalized group' of 'Pronominalized Himalayan Group' under 'Tibeto Himalaya Branch' of 'Tibeto-Burman subfamily' which may be categorized under 'Tibeto-Chinese group'. He also stated that "In the Pronominalized group the influence of the ancient Munda language is far more apparent".

Endle (1911) placed Dhimals under Northern groups of Kachari family along with Kachari, Rabha, Mech, Koch and others.

Later on Das (1978) examined the same and opined the possibility of same ethnological relationship between these tribes.

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

Roy (1999) in his unpublished M. Phil. dissertation noted the prevalence of 'barter system' in Dhimal community of this region.

Some recent studies on vernacular language also exhibit the above stated characteristics, many of which are typical tribal characters of their own.

Moitra (2004) identified a close affinity between Dhimal and Toto languages; he even calculated the separation of Toto from Dhimal, by grutochronological analysis, as 800-1200 AD.

Royburman (1959) in his thesis on Toto also highlighted the same by stated "there is one variant of Toto myth of origin which refers to the Dhimals as the mother group. (Toto) assess the very close affinity exists between the language of the Totos and the Dhimal" but, he added, "as, however, I do not possess any scientifically assessed data, I do not propose to enter into the realm of social psychology".

Gurung (2054), "Though they call themselves as Hindu worshipping they don't take Hindu God and Goddess as much respect."

According to Rishi Keshav Regmi (1991) in his book 'The Dhimals', the word Dhimal came from Himal and they are originated from the cross blood of Rai and Limbu from the centuries where they came from North East part of Nepal.

Karki B.B. (1995) conducted a study on economically disadvantaged Tribe and Caste groups found that unemployment illiteracy, malnutrition and low productivity are the main responsible factors for bringing the deteriorated condition of Dhimal community.

D. R. Dahal, in his book 'Dhimal Ko Lok Jeevan' (2030) has clearly portraited economic, social, religious and dwelling structure of Dhimal community. According with D.R. Dahal, the economic resources of Dhimal ethnic group consists of their land, animal farming, employment, business, production and expenditure. The writer has classified the economic resources in 7 different kinds : Land, Agriculture, Livestock, Business, Labour-division, Assistant sources of income, Expenditure.

Bista (1980) identified Dhimals as nomadic, practicing shifting cultivation until some times ago, they have traditional village councils with a headman called Deonia and the priest who presides over all of the religious function is called Dhami.

Regmi (1991) identified a total of 13 exogamous matrilineal clans and 11 sub-clans within the population.

Gautam and Thapa-Magar (1994) also classified Dhimals as Tribes in their work "Tribal Ethnography of Nepal". In a recent work Bisht and Bankoti (2004) also followed the same trend by placing Dhimals on "Encyclopedic Ethnography of the Himalayan Tribes". There is a continuous census enumeration on Dhimal population (or sometimes language spoken) up to 1951 except 1941. The 1872 census identified

Dhimals as Aboriginal Tribe. The 1891 census headed by O'Donnell identified Dhimals as Forest and Hill Tribes as well as Agriculturalist by occupation. But next census headed by E. A. Gait classified Dhimals as Hindu by religion; even the census stated that they (Dhimals) often called themselves as Rajbansi.

The same trend was carried over by 1931 census headed by Porter. The 1961 census has lost Dhimal data but even it stated Dhimals as Aboriginal tribes as per 1872. After that no single census (1971, 1981, 1991, 2001) have been drawing any traces on Dhimal community or languages, though some very small population even with single household was being considered for the study Now, after a transitional non-recognition period by the Govt. they have been classified as Other Backward Class (OBC) of West Bengal.

The main food among Dhimal caste includes Chiraito. They bring into use a lot of Chiraito. But the thinking can be made that Chiraito is found in Northern Hill area to their settlement. Thus, it can be concluded that in one time, it can be assumed that they might have migrated from North Hill area (Sharma 2037)

Similarly, the book named 'Hamro Samaj Ek Adhyayan' (2039), by Janaklal Sharma, he explained that the lifestyle of Dhimal caste is same to Rai, Limbu as well as Dhimals some of cultural aspect like external character, Dhimals society Majhi, God and Goddess of Dhimal, festival of Dhimal and three Chakra of Dhimal. This proves that Dhimal are one of ethnic group carrying their own features.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design:

As being a sociological and anthropological study and according to specific objectives includes both exploratory as well as descriptive research design. Exploratory research design endeavors to explore the issue concerned with social, cultural and economic aspects of Dhimal and descriptive research design seek to describe the origin and history of Dhimal groups.

3.2 Census Method:

The total population of Urlabari VDC is 25,742 with 12,695 males and 13,047 females. The Total number of household is 5,395 where 4.7 persons live with each household. The total area of this VDC is 27.75 square kilometer where 928 people live in per square kilometer (CBS 2002). Government census of 2001 AD Dhimal population was 19,537 in total which is 0.09 percent of total population. The total population of 200 Dhimal households are 1058 among them 511 are male and 547 are female. The researcher collects the data from area of the Urlabari VDC of Ward No. 9 and there are altogether 200 households & household heads have been taken as a respondent. Hence, census method has been used to collect the primary data.

3.3 Nature & Sources of Data:

This study is based on both primary & secondary data but most of the data used in primary source. The primary data were collected through various methods e.g. interview, observation, household survey etc. Some data were collected through secondary resources.

3.4 Tools of Data Collection:

3.4.1 Primary Data Collection:

The following tools & techniques have been used for the primary data collection, which are described below:

3.4.1.1 Questionnaire:

The structured and unstructured questionnaires used for quantitative and qualitative data collection. The basic socio-cultural & economic data such as population structure, ethnic composition, land and livestock holding, forest resources utilization pattern etc. collected through structured questionnaire method. (Appendix-I)

3.4.1.2 Key Informant Interview:

Interview technique was adopted to obtain the field survey. The key informant interview has been taken from school teachers, VDC chairman, social workers and political leaders. Key informants interview have been taken for the purpose of triangulation of data collected from respondent. (Appendix-II)

3.4.1.3 Observation:

In this research, observation has done in the field for triangulation of data and information provided by the respondents and key informants so that meaningful interpretation of the data made. (Appendix-III)

3.4.2 Secondary Data Collection:

Secondary data has been collected from CBS publications, Local NGOs, VDC Office, Schools, VDC Profiles, DDC Profiles, Health Center, Central Library of T.U., different books and journals, 'Dhimal Jati Bikas Kendra' and published & unpublished dissertation.

3.5 Data Analysis and Presentation:

Different statistical tools are used for quantitative data analysis and descriptive method is used for qualitative data analysis and presentation.

CHAPTER-IV

DESCRIPTION OF STUDY AREA

The study covers the Uurlabari VDC of Morang district which has second high population of Dhimals. Morang is a comparatively developed and facilitated district than others. The East-West highway is across the Morang district from east to west in mid point which plays the crucial role in the development of Morang district. Besides this, it is in the first position to produce the paddy among 75 districts of Nepal.

The Morang district is located in this location from where India lies in the South, Ilam, Panchthar and Dhankuta in the North, Sunsari in the West and Eastern border is limited by Jhapa district. The introduction of Morang District & Uurlabari VDC of study area is presented respectively.

4.1 Introduction to Morang District:

Morang District is a part of [Koshi Zone](#), is one of the seventy-five [districts](#) of [Nepal](#), a [landlocked](#) country of [South Asia](#). Morang district with [Biratnagar](#) as its district headquarters covers an area of 1,855 km² and has a population (CBS 2001) of 9,14,799.

Morang is derived from the name of the [Limbu](#) King Mawrong Mung Hang who established Morang Kingdom in the beginning of seventh century. His capital and fort was at Rongli, present day [Rangeli](#). Morang was then annexed to greater [Limbuwan](#) by King Uba Hang in 849 CE and ruled until 1584 CE when Limbu King Sangla Ing made Morang independent and ruled from Varatappa situated east of Modern Bijaypur. The Ing Dynasty and followed by Sen Dynasty then Khebang Dynasty ruled Morang until 1774 CE. Morang name fell from use after the annexation of all the Kingdoms of [Limbuwan](#) including Morang by King Prithivi Narayan Shah of Gorkha. The last King of Morang was [Buddhi Karna Raya Khebang](#), who ruled from Bijaypur near Dharan.

Morang until its annexation to the [Gorkha](#) Kingdom of [King Prithivi Narayan Shah](#), comprised all the Terai lands east of the [Koshi River](#) and west of the [Mechi River](#).

The name Morang came into use again after the Shah Kings divided the country into administrative districts and Morang was named after the old Morang Kingdom.

Morang is a district on the Southern Terai or plains of Eastern [Nepal](#). Most of the land is taken up by [rice](#) and [jute](#) cultivation, though areas of [Sal](#) forest remain along the Northern part of the district where the plains meet the hills. A large amount of the forest was cleared in the last century and in the process, many settlers migrated to the district from the hills and [India](#). The Morang plains are one of the most culturally diverse regions in Nepal.

Most of the district is rural, though it is also home to [Biratnagar](#), the second largest city in Nepal after Kathmandu. Other minor towns include Urlabari, Biratchowk and [Rangeli](#). It also boasts largest industrial area in the whole country, expanding from Rani Mills Area to Duhabi River. Raghupati Jute Mills and Dhanawat Matches are among the nation's oldest industries. The recent opening of Purvanchal University in Biratnagar, which offers graduate level courses in many disciplines of Arts and Liberal Sciences, is certain to make the place a college town as it attracts college graduates from most of the eastern part of the nation.

The district neighbours [India](#) to the south and the districts of [Sunsari](#) to the west and north, [Jhapa](#) to the east and [Dhankuta](#) to the north east.

Morang District is an east southern district of Nepal and has a diversity of cultures and religions. It has a long history dating from the ninth century.

4.1.1 VDCs in Morang:

There are 64 Village Development Committees in Morang Districts & one Sub-metropolitan city which are given: 1. Biratnagar Sub-metropolitan, 2. Aamgachhi, 3. Amahi Bariyati, 4. Amardaha, 5. Bahuni, 6. Banigaun, 7. Bayarban, 8. Babiyabirta, 9. Bajjanathpur, 10. Bardanga, 11. Belbari, 12. Bhaudaha, 13. Bhogateni, 14. Bhathigachha, 15. Budhanagar, 16. Dadarbairiya, 17. Dainiya, 18. Dangraha, 19. Dangihat, 20. Darbesha, 21. Dulari, 22. Govindapur, 23. Haraincha, 24. Hasandaha, 25. Hattimudha, 26. Hoklabari, 27. Indrapur, 28. Itahara, 29. Jante, 30. Jhorahat, 31. Jhurkiya, 32. Kadamaha, 33. Kaseni, 34. Katahari, 35. Keraun, 36. Kerabari, 37. Lakhantari, 38. Letang, 39. Madhumalla, 40. Mahadeva, 41. Majhare, 42. Motipur, 43. Mrigauliya, 44. Nocha, 45. Pathari, 46. Pattigaun, 47. Pokhariya, 48. Rajghat, 49. Ramitekhola, 50. Rangeli, 51. Sanishchare, 52. Sidraha, 53. Sijuwa, 54. Sinhadevi, 55. Sisbani Barhara, 56. Sisbani Jahada, 57. Sorabhag, 58. Sundarpur, 59. Takuwa, 60. Tandi, 61. Tankisinwari, 62. Tetariya, 63. Thalaha, **64. Urlabari**, 65. Yangshila.

Map of Morang District

4.2 Introduction to Uurlabari VDC:

The Uurlabari VDC is an urban oriented VDC of Morang district which is located from where Rajghat VDC lies in south, Madhumalla and Jante in the north, Pathari in the west and eastern border is limited by Mawa River which also separates the Uurlabari VDC as well as Morang district from Jhapa district. The Mawa River separates Koshi & Mechi Zone also. This river segregates the Uurlabari VDC from Damak Municipality. There is so many service centre and many cottage industries available which are developing rapidly. This place is service centre of Madhumalla, Rajghat, Itahara and Sijuwa VDC. Uurlabari is first ranked 'A' grade market centre in the district.

The Uurlabari VDC lies in area number 9 of electoral constituency. The area of this VDC is 27.75 square kilometer where 928 people live in per square kilometer. The entire population of this VDC is 25,742 with 12,695 males and 13,047 females. The total number of household is 5,395 where 4.7 persons live with each household or family. The literacy rate of this VDC also higher than national figure (53.74%). Approximately, 69 percent people aged 6 years and above of this VDC can read and write. (CBS 2002)

Now, population of Uurlabari VDC is more than 85,000. There are 19 primary schools out of which 12 are private, 8 secondary schools of which 6 are private and 6 campuses with 4 higher secondary, one bachelor's & master's level campus (Uurlabari Multiple Campus) and one technical campus in this VDC. Besides this, there is one Primary Health Center (PHC) for health services and; more than 2000 land line telephone and one extra Department of Postal Service are available as a source of communication. So far, 75 percent people of this VDC consume the electricity. Both tube-well and piped water is available here as a source of drinking water but it is not sufficient for all; only 75 percent people use this facility. The VDC has also a good road facility because the East-West Highway is across this VDC from east to west in mid point. It has 92 km. road with 11 km black topped and 81 km. graveled.

The main rivers are Mawa, Bakraha and Teli which flow though this VDC. People of different castes and ethnic groups are found in this VDC. Mainly there are Rai, Limbu, Dhimal and Jhagad. To forward the VDC, eleven non-governmental organizations are registered (District Profile Morang, 2066).

4.2.1 Natural Resources:

In Nepal, Forests are the main natural resources for the people; the study area is no exception for this fact. Most of the population in the study area depends upon land and forest. However, those sources are used for their daily use and are yet to manage properly to make its maximum use and avoid lot of pressure on it as it is now

for the sake of future use of it. Moreover, the limited and unproductive land has to be under cultivating by arranging measures of checking soil erosion and landslide.

People are residing near by the forest for easily use of fuel. Fodder and timber for construction are the main source for every household. Almost all the habitants are surrounded by forest. According to the information of Urlabari VDC office, about 1500 Bigaha lands are covered with jungle. It is observed and found that the major forest here is of *Sal, Sishau, Simal, Chilaune, Utsis* and *Harro-Barro* etc.

4.2.2 Sources of Income:

The main source of income is agriculture in rural areas. Agricultural income consists of mainly income from agricultural products and livestock. In rural area non-agricultural sectors such as foreign employment, labor, service, business, cottage industries also contribute in total income. 70 percent population depend on agriculture whose income from agricultural products like paddy, wheat, maize, pulse etc.

4.3 Introduction to Dhimal:

Nepal is a blend of a large number of caste/ethnic groups and tribes. Population census of 2001 reported a total of 102 ethnic groups in Nepal. Dhimal is a little known indigenous community of Terai.

Dhimal settlement is mainly concentrated in Morang and Jhapa districts of the Eastern zones Koshi & Mechi. The area is stretched east to west along the foothills around the forest belts. The main area of Dhimal settlement is along the foothill of Chure mountain range and near Dun. Topographically this area is plain and slopped towards the south.

4.3.1 Origin of Dhimal:

The consensus among the concerned people about the origin and baptism of this aborigine is not the same. Accordance with Diwash, Tulashi (2035 B.S.), Pradarshankari 'Dhimal Lok Sanskriti', Kathmandu : Royal Nepal Academy, 'Dhi' stands for the banks of river and 'Malo' stands for 'Lost'. Thus, the name 'Dhimal' stands for the desforted from of 'Dhimalo'.

Accordance with Regmi, R.K. (2042), the word 'Dhimal' is derived from the word 'Himal' because of their migration from the north-east region of Nepal.

The main origin abode of the Dhimal caste till present study indicates 'Rajarani Pond' which is located at Bhogatani VDC in Morang district. Dhimal dhura, Nagaraduba, Letang are some historical places of the Dhimals. Rajarani and Letang

are aborigine places of the Dhimals from where the Dhimals gradually moved for hunting hither and thither in many places in past.

The word 'Dhimal' does not have special meaning in Dhimal language. Other neighboring communities like Tharu and Rajbanshi usually call them 'Dhimal' and Meches call them 'Maiko'. Dhimal people thought they live in the Terai do not like to be called Madheshes (Terai resident). They call the people of the hill as 'Pahade'. Similarly they call the Rajbanshi and Tharu 'Madhese' and 'Deshi' to all the people migrating from the south such as Satar, Mushahar, Bantar, Hari, etc. In the ethnic groups of Brahmin and Chhetri also the clan named Dhimal is believed to exist in the hills.

4.3.2 Settlement of Dhimal:

It has already been mentioned that Jhapa and Morang are the districts of Dhimals permanent settlement. Despite this fact, the information given by the NGO named 'Dhimal Jati Bikash Kendra' on Jan. 1994 AD situated at Urlabri-6, Mangalbare. The settlement area of Dhimal has been classified in the following way:

Maikhola to Mechi Khola, The west of Maikhola to Mawa Khola, The west of Mawa to Dansh Khola, The west of Dansh Khola to Haraincha VDC. The settlement of Dhimal is found at Damak, Gauradaha, Topgachhi and other 24 VDCs and 2 municipalities of Jhapa and Urlabari, Pathari, Rajghat, Keraun, Bayarban, Amardaha and 51 VDCs of Morang. Outside Nepal, Dhimals are also found to be settling in Siliguri, Malbari, Padojot, Bandkhast, Chejaghari, Jokhujol, Jalpaiguri and Asham India (Hodgson, 1980)

4.3.3 Population of Dhimal:

Dhimal has small population popularly known as one of the oldest indigenous caste of Terai Region. Since the very ancient time, the Dhimal has been coming living west up to Koshi River to east Mechi River along the Mahendra Highway nearby. Especially the study done by professor Tulasi Diwas in his 'Dhimal Folk Life, Religion and Culture' published by Royal Nepal Academy in 1982 AD on the auspicious occasion of Silver Jubilee clearly states that the Dhimals were living in 14 VDCs of Morang district and 13 VDCs of Jhapa district in that time. Among them they used to live in Urlabari, Haraincha, Kaseni, Dangihat, Bahuni, Keraun, Bayarban, Amardaha, Rajghat, Letang, Madhumalla, Babiyabirta, Gobindapur, etc. of Morang and Damak, Gauradaha, Topgachhi, Parakhopi, Anarmani, Sanishchare, Dhaijan, Duhagadhi, Shantinagar, Nakalbanda, Bahundangi, Jyamirgadhi, Dhulabari etc. of Jhapa district villages. They have been distinctly separated east of the Kankai

Mai River as the Eastern Dhimal and west of that river living in Jhapa and Morang districts as the Western Dhimal in Nepal since past to at this time.

Dhimals are mostly found in eastern part of Nepal, densely in Morang and Jhapa, then a few populations in Ilam, Sunsari and Kathmandu districts. They live in 24 villages in Jhapa District and 51 villages in Morang District. In India, they reside in 16 villages, namely Malabari, Patajot, Bandarbasti, Chengadhari, Chokhujot, Naxalbari and Hatighisha etc. (Biswas, Subir, 2008)

According to the record of 1921 AD taken by British Sub-continent, the Dhimals population was found 505. According to the census taken by Nepal Government on the basis of Mother Tongue in 2009 B.S., the population of the Dhimals was 5,671, according to the census taken in 2018 B.S. on the basis of mother tongues; it had 4,659 in Morang and 3,529 in Jhapa and altogether 8,188 in Nepal. According to the Members of the Folk-Life Study Team (1972/73 AD), they mentioned the population of the Dhimals was nearly twenty thousand in that time only in Morang 12,315 and rest in Jhapa district. They assumed that by 2034 B.S. the population of the Dhimals would be thirty to forty thousand between in Nepal. Dhimal claims that population is 35 thousands and above but the government census of 2001 AD Dhimal population was 19,537 in total which is 0.09 percent of total population. It shows the settlement of 95 percent of Dhimals only in Morang and Jhapa and the rest 5 percent are found to be working for their survival in other districts.

4.3.3.1 Age and Sex Structure of Dhimal:

Age and sex structure are these factors which indicate not only demographic but also socio-economic status of the people. Demographic and socio-economic factors are interrelated with each other, so one depends upon another, that's why by observing the age sex structure, we can generalize the population structure and its characteristics in the past, present and in future, which help the nation to formulate the suitable policy for the increment of quality of life of people. So, it plays the very important role in the study of population dynamics.

Table: 4

Age & Sex Structure of Population of Dhimal Community under the Study Area

Age Group	Male		Female		Total		Sex Ratio
	No.	Percent	No.	Percent	No.	Percent	
0-4	32	3.03	41	3.88	73	6.90	78.05
5-9	52	4.91	44	4.16	96	9.07	118.18
10-14	62	5.86	69	6.52	131	12.38	89.86
15-19	59	5.58	80	7.56	139	13.14	73.75
20-24	49	4.63	74	6.99	123	11.63	66.22
25-29	46	4.35	49	4.63	95	8.98	93.88
30-34	42	3.97	38	3.59	80	7.56	110.53

35-39	38	3.59	30	2.84	68	6.43	126.67
40-44	37	3.50	37	3.50	74	6.99	100.00
45-49	23	2.17	23	2.17	46	4.35	100.00
50-54	16	1.51	16	1.51	32	3.02	100.00
55-59	15	1.42	14	1.32	29	2.74	107.14
60+	40	3.78	32	3.02	72	6.81	125.00
Total	511	48.30	547	51.70	1058	100.00	93.42

Source: Field Survey, 2010

The table shows the highest proportion of population (13.14 %) in 15-19 years age group where as, the lowest proportion of population (2.74 %) is observed in the age group 55-59 years. The relatively lower proportion of population in the first age groups 0-4 than 5-9, 10-14 and 15-19, 20-24, 25-29 and 30-34 years age groups which may be the result of the decreasing number of children born in the recent past.

The table shows the sex ratios of the study population by five years age groups where the highest sex ratio (126.67) is in the age group 35-39 and least (66.22) in the age group 20-24. The excess of males as seen high at age group 60 and above, that means female are restricted by socio-cultural norm and values to secure many facilities from the society which directly or indirectly affects on physiological and psychological aspects of the women i.e. the main determinants of life expectancy.

4.3.3.2 Dependency Ratio of Dhimal:

Dependency ratio is the ratio of the economically dependent parts of the population to the productive part. This measure indicates the number of dependents per 100 workers and may be computed on the basis of three broad age groups. The age groups are below 15 years, between 15 to 59 years is considered as working age population or active population which either unemployed or underemployed. The population of below 15 years is called young dependents and the 60 years and above is called old dependents. As the same way, the number of young dependents per 100 working population is called young dependency ratio and the number of old dependents per 100 working population is called old dependency ratio. The combination of these two ratios gives the total dependency ratio.

Table: 5

Dependency Ratio of Population of Dhimal Community under the Study Area

Population Division	Number	Dependency Ratio
Young Age (0-15)	300	43.73
Working Age (15-60)	686	-
Old Age (60 & Above)	72	10.5
Total	1058	54.23

Source: Field Survey, 2010

The table shows the 54.23 dependency ratio in total and the same way, young and old age dependency ratios are 43.73 and 10.5 respectively.

4.3.4 Ethnicity and Language of Dhimal:

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

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

4.3.5 Cultural aspects of Dhimal:

4.3.5.1 Clans:

Dhimal people divide themselves into various clans such as Donge, Ding, Talipa, Hardiya, Nuniyas, Lengbang, Bangalaiti, Teghre, Tharu, Rathum, Later, Kasher, Jogi, etc. Some clans like Donge, Ding, Later, Nuniya, have also sub-clans. Though they believe that clan is a minimal exogamous unit, it does not appear, however, to be so in practice. Words like clan and descendant are used for same unit in Dhimal tribe. Every clan has its own taboos. Usually the various clans stand out conspicuously different while conducting death rites.

4.3.5.2 Villages and Houses:

Dhimal people divide their villages into old and new village settlements. Area having a long history of their settlements is called old village and the new settlement

area is called new village. Though the Dhimal villages are almost like any other villages in the plains, it can be located as Dhimal village without difficulties. Some conspicuous features of a Dhimals do not keep any kitchen-gardens. In other words a Dhimal village is a cluster of houses or hamlets ranging between 3/4 to 25/30 at houses at the most.

Dhimal houses are strayed structure with the belts elevated above the ground. They keep their houses very neat and clean and the walls and doors are lavishly decorated with paintings and drawings of sun, birds and flowers. The main house housing the Sakodir (house god) should always be facing towards the east. Their kitchen rooms are either separate or fixed round a corner of the main house. Godowns, cowsheds, pig sheds and poultries are built separately at a considerable distance from the house where they live.

4.3.5.3 Physical Features:

From the point view of physical features the Dhimals belong to the category of Indo-Mongoloid group of people. All the traits and characteristics of the Dhimal people go with those of the Indo-Mongoloid people if cist-Himalayan religion of Indian sub-continent. Some of their ancestral physical features have undergone slight changes due to the effect of different biological and geographical environment they had to live in. The Dhimal people have a dark-brown complexion, black, dense and coarse hairs, very sparsely grown moustache, beard and hair on the body; they have small eyes and thin eyebrows and eyelashes and Mongoloid fold over the upper eyelids of the eyes. Other physical feature of Dhimal is a short and flat nose with a sprawled algae and broad nostrils; medium to reverted lips, long and thin ears, round chin and full cheeks, and athletic body and a height slightly taller than the average height of the Rais and Limbus.

4.3.5.4 Literacy:

Dhimals are mostly poor. They are landless more at this time. They are backward in education. They have only fourty percent literacy rate. In schooling level, school going students seems big but once fails in test or SLC; school leaving number goes very high. Campus or University going number is still very few. According to government of Nepal record, no Dhimals are gazette officers and in respected high posts in government civil servants.

4.3.6 Organization of Dhimal:

The Dhimal people have an umbrella organization. That is "Dhimal Caste Development Center, Nepal" which was established in 1990 AD to unite all Dhimal people maintain rights, save religion, costumes, language, culture, social customs then enhance and impart knowledge, experiences, environmental knowledge and public awareness to uplift the organization in a better planned way. It was legally registered in 1993 AD from the government of Nepal, CDO Office, Jhapa and Regd. No.2087 from social welfare council in 1994 AD in Kathmandu. The organization got 6.80 hectares or 10 Bigaha lands in 2000 AD from the government of Nepal to manage offices and department for the welfare and development of this organization at Urlabari VDC, Mangalbare in Morang. The Dhimal peoples have declared "Rajarani Gram Than" as a sacred abode, mukti kshetra of this caste. It has extended its many sisterhood organizations in Toles, Villages and in district levels. The Dhimal organization is seeking helping hands to fulfill its objectives within the nation and internationally.

Some objectives of the Dhimal organization are:

1. To enhance and promote educational awareness by identifying the needs of the Dhimal communities.
2. To provide proper safeguard on the religion, costumes, language and cultural of the Dhimal people and eradicate ill-cultures, social evil practices, manners and negative aspects of custom and ritual to bring unity, similarity in forms and prosperity.
3. To mobilize the local sources and manpower of the Dhimal communities to run effective organizational economic self-help programs.
4. To participate the Dhimal males and females equally in social economic handicraft, orientation, trainings and in educational activities.
5. To extend the relationship with government, NGOs as well as international organizations to develop and increase the ability of the Dhimal communities and the peoples.
6. To run a forestation, village sanitation and drinking water programs to conserve the environmental and public health communities smoothly.
7. To run animal husbandry, gardening, farming, cash crops, fishing and poultry farm programs to increase and support economic income sources to develop the traditional cottage industries and handicraft to extend co-operatives or job oriented programs.
8. To run child and female education, adult education and literary classes to increase literacy rate, awareness and abilities in works.

9. To involve people in environmental, informal and technological studies to strengthen the organization and its branches.
10. To combat incessantly to achieve equality, fair, justice, human rights and rights of indigenous people, UN declarations and ILO No.169 indigenous rights against racism, discrimination and anarchism.
11. To conserve and develop the language, arts, skills, literature, history, religion and culture.
12. To develop primary level text books in mother tongue of the Dhimal.
13. To develop the leadership in national level from villages, districts, zones and regional levels.
14. To empower the Dhimals in education, communication, job, health and prepare able citizens as time and situational change in local scenario to the world.
15. To conduct research studies on the identities, different problems, and necessities in language, religion, culture, environment and history.

CHAPTER-V

SOCIO-CULTURAL STATUS

5.1 Education:

Education is one of the most important factors which can play the crucial role for the dignity and prosperity of the nation. It directly or indirectly affects the demographic variables such as fertility, mortality and migration and socio-economic variables such as health condition, living standard, income, occupation and so many aspects of human life. In fact, it is only one indicator which can depict the drupe of real image of various socio-economic status of a community.

Table: 6

Distribution of Population Aged 6 Years and above by Literacy and the Level of Education and Sex

Educational Status	Male		Female		Total	
	No. of Pop.	Percent	No. of Pop.	Percent	No. of Pop.	Percent
Illiterate	62	13.3	158	31.9	220	22.9
Literate	405	86.7	337	68.1	742	77.1
Total	467	100.00	495	100.00	962	100.00
Education Level						
Non-formal Education	42	10.4	64	19.0	106	14.3
Incomplete Primary Level	103	25.4	112	33.2	215	29.0
Primary Level	87	21.5	69	20.5	156	21.0
Lower Sec. Level	88	21.7	50	14.8	138	18.6
Secondary Level	45	11.1	31	9.2	76	10.2
S.L.C. and Above	40	9.9	11	3.3	51	6.9
Total	405	100.00	337	100.0	742	100.00

Source: Field Survey, 2010

The Table presents the educational status of the Dhimal people of study area at aged 6 years and above by sex. Out of 962 Dhimals at aged 6 years and above, 77.1 percent population of both sexes are literate against 22.9 percent illiterate. If we compared this with national figure (2001 census, CBS), we get high difference between them (22.9) and national figure, which account 54.1.

If we compare the educational attainment between males and females of this community, male literacy rate (86.7 %) is further position than females (68.1 %) but both literacy rates are seen higher than national figures (65.5 and 42.8 literacy rates for males and females respectively – CBS, 2003).

Out of 337 literate females, the highest proportion (33.2) is found in incomplete primary level (<5 class) and 20.5 percent, 14.8 percent, 9.2 percent and 3.3 percent in primary, lower secondary and S.L.C. and above respectively which indicate the reduction of involvement of females in education with the increment of level of education.

Among the 405 literate males, the highest proportion (25.4) is seen in the incomplete primary level and this proportion is decreased with the increment of the level of education. The rate of reduction with each upper level of education is comparatively higher of females than males which indicate the less favorable condition to gain educational achievement for the females in the Dhimal society.

The relatively higher proportion of literate in primary level may be because of increment in enrolment of young children in schools influenced by government policy, especially after establishing democracy, because then government launched the education for all program with free fee as well as text books. Similarly the proportion of students has declined in upper level may be the cause of high drop out trends of students because, with the increment of ages, their responsibilities have increased in the family as an economic earner. On the other hand, high proportions of students are failed in the final examination in each class or level and then they leave the schools.

5.1.1 Concept towards Child Education:

This study has covered the 200 households of Dhimals under the study area. Out of them, only 149 households have school aged children and cent percent households have enrolled their children in schools. But their children's are enrolled in both private and government schools which is presented in the Table below:

Table: 7

Enrollment of Students According to Educational Institution

Educational institution	No. of Households	Percent
Government School	96	64.4
Private Boarding	39	26.2
Both	14	9.4
Total	149	100.00

Source: Field Survey, 2010

The Table shows that out of 149 households of school aged children, 64.4 percent households send their children in government school. Similarly, 26.2 percent households are enrolled their school aged children in private boarding school and 9.4 percent household are related to the both government and private boarding school.

Before two decade, most of the children are limited in fishing as well as the boundary of household but nowadays, they are not only limited with government school, but also enrolled in private English boarding school which indicates the increment of level of awareness in to the Dhimal people towards the education and its importance.

5.1.2 Level of Household Head's Education and Children's Educational Institution:

Educated household heads are always aware to create the suitable environment of quality education for their children's golden future because they have high decision making capacity about their children's lives due to the educational attainment. They agree to pay something for their children's education who have comparatively higher level of education. The relation of level of household head's education with their children's educational institutions is present below:

Table: 8

Educational Institution of Children by Level of HH Heads' Education

Educational Institution	Illiterate		Non formal Education		<5 Class		Primary		Lower Sec.		Sec.		SLC & Above		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Government	35	61.4	29	80.5	13	56.6	5	55.6	9	75.0	1	25.0	4	50.0	96	64.4
Private Boarding	16	28.1	6	16.7	5	21.7	4	44.4	2	16.7	3	75.0	3	37.5	39	26.2
Both	6	10.5	1	2.8	5	21.7	-	-	1	8.3	-	-	1	12.5	14	9.4
Total	57	100	36	100	23	100	9	100	12	100	4	100	8	100	149	100

Source: Field Survey, 2010

According to the Table, out of 57 Illiterate household heads who have school aged children, 61.4 percent are enrolled their children in government school and this proportion is 28.1 and 10.5 for those who enrolled their children in boarding and both (private boarding school and government school) respectively. Among these seven categorized level of household head's education, the highest proportion (75.0 %) of household heads who have completed secondary level education, have enrolled their children in private boarding school and this proportion is lowest (16.7 percent) for those house hold heads whose level of education is NFE (Non-formal Education) and lower secondary.

The Table also shows that the trend of enrolled children in government school is decreased and enrolled in boarding school is increased with the increment of level

of household heads education which indicate that the household heads of Dhimal Community are conscious their children's education and they are ready to loss something for providing the quality education for their new generations.

5.1.3 Land Ownership and Children's Educational Institution:

The basic foundation of prosperous life is based on the qualities of land and its ownership on the one hand for those who are peasants. So those persons, who have productive and virgin land, able to earn money which help to increase the purchasing capacity of the people and who have purchasing capacity, they can invest a lot of money for their children's quality education.

Table: 9

Educational Institution of Children by Ownership of Household on Land

Educational Institution	Own Land					
	Yes		No		Total	
	No.	%	No.	%	No.	%
Government School	75	61.0	21	80.8	96	64.4
Boarding School	35	28.5	4	15.4	39	26.2
Both	13	10.5	1	3.8	14	9.4
Total	123	100.00	26	100.00	149	100.00

Source: Field Survey, 2010

The Table shows that 123, out of 149 households where are the school aged children, have own land that covers the 82.6 percent of the total. Out of 123, 61 percent households send their children in government school and this figure is 28.5 and 10.5 percent for private boarding school and both respectively. So far, 80.8, 15.4 and 3.8 percent households which have no land, has enrolled their children in government, private boarding and in both type school respectively.

If we compared the enrollment rate of children in private boarding school by ownership of households on land, we get that 28.5 percent who have own land, have enrolled their children in boarding school which is comparatively higher than 15.4 percent who have no own land which indicates higher attraction of people on private boarding school who have own land than landless. The persons, who are landless, are also conscious about their children's quality education but they are compelled to send their children in government school due to lack of money.

5.1.4 Quantity of Own Land of Households and Children's Educational Institution:

The quantity of own land of household determines the children's education because the person who is landlord, has high income. Or generally, the level of income is based on the quantity as well quality of own land in all agriculturist countries. Hence, quantity of land can play crucial role on the issue of children education.

Table: 10

Educational Institution of Children by Quantity of Land of Households

Educational Institution	Quantity of Land (in kattha)													
	<5		5-9		10-19		20-29		30-39		40+		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Govt. School	21	63.6	7	70.0	20	64.5	9	50.0	10	62.5	8	53.3	75	61.0
Boarding School	9	27.3	3	30.0	8	25.8	5	27.8	3	18.8	7	46.7	35	28.5
Both	3	9.1	-	-	3	9.7	4	22.2	3	18.8	-	-	13	10.5
Total	33	100	10	100	31	100	18	100	16	100	15	100	123	100

Source: Field Survey, 2010

The Table shows that 46.7 percent families who have two and above (40 and above kattha) bigha own land; enroll their children in private boarding school and least 18.8 who have 30-39 kattha. However, the persons who have a little quantity of land are also interested to join their children in quality educational institute that means they are aware and conscious about children education.

This Table also shows that the middle class people of Dhimal community based on quantity of their land who have 20-39 kattha, are much who send their children in both government and private boarding school which indicates that they are comparatively conscious than those who have less than 20 kattha own land. But out of the total people who send their children in both, more than 70 percent send their daughter in government school and son in private boarding school which indicates the higher gender discrimination in the society on the one hand and other, they are compelled to do so due to limited source of income.

5.1.5 Level of Income of Household (Family) and Children's Educational Institution:

Economical status of household is measured by level of income of family. It is that factor which determines the purchasing capacity of the people. Those persons who have higher level of income can invest much money for their children's education, health as well as for their quality of life which directly or indirectly affects on the human behaviour and thought. Hence the enrollment of the children in government or private boarding school is determined by their level of income. These persons who have higher level of income as well as higher level of awareness, they

send their children in those educational institutes which provide quality education. So the level of income of the households plays the vital role in their children's education which is presented in the following Table.

Table: 11
Children's Educational Institution by Level of Income of Household (Family)

Educational Institution	Level of income of household (in thousand)											
	<40		40-60		60-75		75-100		100 & +		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Govt. School	12	70.6	24	66.7	17	85.0	19	67.8	24	50.0	96	64.4
Boarding School	4	25.5	9	25.0	1	5.0	8	28.6	17	35.4	39	26.2
Both	1	5.9	3	8.3	2	10.0	1	3.6	7	14.6	14	9.4
Total	17	100	36	100	20	100	28	100	48	100	149	100

Source: Field Survey, 2010

The Table shows that except those persons who have 60-75 thousand annual income, the proportion of enrollment of students has increased with the increment of annual income of households which indicates the positive relationship of level of income with the enrollment of students in private boarding school and negative relationship with government school. So far, the proportion of enrollment in both government school and private boarding school has increased with the increment of level of income of households.

Above mentioned figures indicate that the level of income of households plays the vital role in the children's education. The household heads who have higher level of annual income, ready to pay the large amount of money for their children's education. So they enroll their children in boarding school by paying expensive fee because the result (out put and out come) of boarding school is comparatively strong and qualitative than government school until now. So they are more devotees with private boarding school who have high level of annual income.

5.2 Health:

For the socio-economic development, health plays the vital role because the persons, who are healthy, can do everything without any barrier. But if the proportion of unhealthy people is high in any country, that country has to spend a lot money in their fooding, lodging and clothing as well as medical management. So, for the competent life in any sector, health should be healthy and fit.

Most of the Dhimals have conservative thoughts. They believe on Dhami (priest). Dhames at earlier time were familiar with herb drugs (Ayurvedic treatment). They used herb drugs for the treatment. But they did not teach new generation about herb-drugs (Ayurvedic treatment) because of their narrow and conservative thought. Therefore, new Dhames have no knowledge about Ayurvedic treatment (use of herb-drugs). However, still Dhimals believe on Dhami, Ojha, Ghost and spell. Because of the lack of education and low socio-economic status, they are compelled to go to Dhami, Ojha rather than hospital.

The health condition of the people can be known by observing their usual behaviour. Their level of awareness and healing system during the sickness determine their health condition. The knowledge, attitude and practice of Dhimals on health are presented below.

In Dhimal society, when somebody gets sick he first goes to 'Ojha' (Witch-doctor). If his treatment does not work, he then goes to 'Dhame'. He goes to hospital if Dhame can not cure him properly. Only a few Dhimal people go to hospital or health post directly, without consulting 'Ojha' and 'Dhame'. Though, the number of people who go to hospital without consulting 'Ojha' and 'Dhame' is very few, it is increasing day by day.

During old days no Dhimal people used to go to hospital. All people used to go to the 'Dhame'. But nowadays if his treatment did not work, they go to hospital and this number is increasing slowly. There are two reasons that make Dhimal people go to hospital. One and the first is the level of awareness or education and the another hand the second is that the 'Dhame' at present doesn't have good knowledge of Ayurvedic treatment (herb drugs) and spell. They can not prescribe medicine made of herbs.

The Dhimal 'Dhame' of old days had good knowledge of herb drugs (ayurvedic treatment). They used to cure the sick prescribing herbs-drugs and enchanting spell. The Dhames at present do not have knowledge of herbs-drugs and spell because they were not taught by the olds. So, the Dhames at present do not know about herb drugs and spell.

5.2.1 Age Group and Treatment Center:

Age group may determine the knowledge attitude and practice of people on health because it is assumed that young generations are more conscious and sensitive on their health and they are comparatively known much than old.

Table: 12**Health Treatment Center by Age Group of Household Heads**

Health Treatment Center	Age Group of Household Heads											
	<30		30-39		40-49		50-59		60 & +		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Hospital	9	30.0	24	42.9	15	25.0	9	32.1	4	15.4	61	30.5
Dhami/ Wizard	7	23.3	14	25.0	26	43.3	8	28.6	7	26.9	62	31.0
Both	14	46.7	18	32.1	19	31.7	11	39.3	15	57.7	77	38.5
Total	30	100	56	100	60	100	28	100	26	100	200	100

Source: Field Survey, 2010

The Table shows that out of 200 household heads, 30.5 percent household heads are gone to the hospital only and 31 percent Dhimals go to the Dhami (Priest), Ojha and wizard if they were sick. As the same way, 38.5 percent household heads follow the both health treatment center.

By observing these figures, we can estimate that one third of the Dhimal people have lower level of knowledge about health so they are unable to come out from the traditional practices and superstition. They have no faith on the modern medical treatment system.

The study area is located touching the national east west highway but they are distressed through the traditional values and norms.

The Table also shows that 38.5 percent follow the both treatment of hospital and Dhami, Ojha and wizard. The researcher got that the persons who follow the both healing system, first of all go to the Dhami, Ojha and wizard and then if they were failed to treat their health problem, they go to the hospital for the treatment which indicates the high faith on Dhami, Ojha and wizard, and little faith on medical healing system. As the same way, approximately 31 percent Dhimal people are conscious and sensitive on their health. They don't believe on the treatment of Dhami, Ojha and wizard. If some problems were seen on health, they check up their condition in hospital or with medical personnel.

The Table also shows the relationship between the health treatment center and age group of household heads. Among the 5 age groups of household heads, the highest proportion 42.9 percent household heads whose age group is 30-39, refer the hospital for treatment if somebody were sick and least 15.4 percent whose age is 60 and above. As the same way 43.3 percent household head whose age is 40 to 49, follow the Dhami, Ojha and wizard if they were sick which is the highest figure among the five categories of age group and least 23.3 percent household heads of age up to 30 years follow the wizards, Ojha and Dhami. So far, 57.7 percent out of 26

household heads of age 60 and above, follow the both traditional and modern healing system and this figure is least (31.7%) for those whose age is 40 to 49 years.

By observing this figure, we can say that they are totally affected from young age to up to old age by their traditional and conservative values and norms. However young household heads are comparatively aware and conscious about their health and healthy behaviour so, they follow the hospital if they were sick.

Table: 13
Health Treatment Center by Age Group of Currently Married Women of Reproductive Age (15-49 years)

Health Treatment Center	15-19		20-24		25-29		30-34		35-39		40-44		45-49		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Hospital	4	50.0	6	28.6	14	51.9	6	33.3	3	42.9	4	26.7	2	50.0	39	39.0
Dhami/Wizard	-	-	2	9.5	2	11.1	4	22.2	1	14.3	2	13.3	-	-	12	12.0
Both	4	50.0	13	61.9	10	37.0	8	44.4	3	42.9	9	60.0	2	50.0	49	49.0
Total	8	100	21	100	27	100	18	100	7	100	15	100	4	100	100	100

Source: Field Survey, 2010

By observing the Tables 10 and 11, it is clear that there is no any relation between age and health behaviour of Dhimal people. They believe on super nature power and follow the rule and regulation of Dhami, Ojha and wizard. They are unable to come out in new modern approach and technology of health treatment because of the influence of their traditional values and norms. They go to the hospital when they fail in their healing system which indicates the lower faith on modern treatment system and great believe on witch, ghost spell and so on.

5.2.2 Annual Income and Treatment Center:

The socio-economic status of households depends upon the annual level of income of households. The person who has high level of income, can spend a lot of money to maintain his/her family's basic as well as secondary needs which increases the quality of life of people.

Table: 14
Health Treatment Center by Level of Annual Household Income

Health Treatment Center	Level of annual income of household (in thousand)											
	<40		40-59		60-74		75-100		100 & +		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Hospital	10	29.4	8	17.8	6	22.2	15	42.9	22	37.3	61	30.5
Dhami/wizard	6	17.7	10	22.2	14	51.9	7	20.0	25	42.4	62	31.0
Both	18	52.9	27	60.0	7	25.9	13	37.1	12	20.3	77	38.5
Total	34	100	45	100	27	100	35	100	59	100	200	100

Source: Field Survey, 2010

The Table shows the highest (42.9%) and lowest (17.8%) proportion of household heads who have 75 to 100 and 40-59 thousand annual income, respectively, goes to the hospital for treatment if they were sick. So far, 51.9 percent household heads who have 60 to 74 thousand annual income, faith on traditional healing system and least 17.7 percent who have up to 40 thousand annual incomes. The highest and lowest proportion are 60 and 20.3 percent for those who have 40 to 59 and 100 and above thousand annual income respectively who follow the both hospital and Dhami, Ojha and wizard if they were sick.

If we compared the relation of health treatment center with annual income of household, we don't get any relation that means there is no any positive and negative relation between them. The level of annual income does not determine the level of awareness of Dhimal People.

5.2.3 Drinking Water:

Most of the diseases are transmitted due to the cause of dirty water. So, far the healthy health, water should be clear and fresh.

Table: 15

Sources of Drinking Water in Dhimal Settlements

Source of Drinking Water	Number	Percent
Tube well	192	96.0
Well	8	4.0
Piped water	-	-
Total	200	100

Source: Field Survey, 2010

Out of the 200 household of Dhimals, 96 percent household uses the tube well and 4 percent depends upon the well for drinking water. But Urlabari VDC supplies the piped water for the people but nobody of them uses the piped water.

Table: 16

Arsenic Test of Drinking Water

Test of Drinking Water	Number	Percent
Yes	12	6.0
No	188	94.0
Total	200	100

Source: Field Survey, 2010

The Table shows that out of 200 households only 6 percent has checked the arsenic of the sources of their drinking water which indicates the lower level of knowledge towards the effects of arsenic on health.

5.3 Cultural Practice and Tradition:

The traditional culture of Dhimals is in the verge of extinction. No attempts have been made to preserve the culture. Now a days, some Dhimals are attacked towards Hindu cultural tradition. Because of the influence of Brahmins and Kshatries (Hindus), Dhimals are practicing Hindu cultural traditions (i.e. Satya Narayan Puja → Worshiping to God Vishnu and recitation of holy text, Baitarani → Charity of cow when man is about to die etc.)

During old age, Dhimals opined that corpse should not have been burnt. They thought that if they burnt the corpse, it would be painful to the dead person. Nowadays they have started burning corpse because of the influence of others culture. The text reason to burn corpse is the lack of place to burry the corpse or to build graveyard. Recitation of the text of the vedos (recitation of vedic hymn) has been accepted as borrowed culture.

5.3.1 Religion:

Dhimal people worship the nature but they didn't know about the name of their religion. When the Prithvi Narayan Shah established greater Nepal, then they were compelled to say their religion 'Hindu' due to the pressure of state law and policy. So, they were called themselves Hindus. But now condition has been changed. So, from 2057 B.S. on wards they have been called nature worshipper and their religion has been named 'Prakritik Dharma' (nature worshipping religion). There are two opposing views among Dhimal people regarding their religion. Some people say that their religion is 'Prakritik Dharma' and other say that it is 'Kirat Dharma'.

Dhimals are changing religion day by day and religion change rate is also high. Their economic status is poor. So, they change and practice Christian religion hopping that they'll get money. Nevertheless, religion change rate is constant at present due to the effect of people's war.

Table: 17

Distribution of Dhimals by Religion

Religion	Number	Percent
Kirat/Prakritik	116	58.0
Hindu	80	40.0
Christian	4	2.0
Total	200	100

Source: Field Survey, 2010

Out of 200 household head, only 58 percent mentioned their religion 'Kirat/Prakritik Dharma'. Fourth percent mentioned their religion Hindu but however they are some with those who mentioned their religion 'Kirat/Prakritik Dharma'

because both follow the same tradition and practices. They have been segregated due to the lack of factual knowledge about their culture and tradition. The Table 1 also shows that two percent Dhimals are followers of Christian religion that indicates the devotion of Dhimals towards the new religion.

5.3.2 Festival and Worshipping:

The Dhimal have profound belief in supernatural powers. They are not idolaters. Their religious beliefs and usages can be compared with the religion of Rigvedic Age whose main essence is the supreme power of Nature (Basth, A., 1463: cited in cultural patterns and Economic change, 1985: 161)

Supernatural power is considered as an impersonal force in the Dhimal society. They totally believe that beauty, health, wealth, children good harvest miseries and death are the effect of either the grace or displeasure of supernatural power, they have no conception of images and shapes of those supernatural powers. According to their traditions, these customary beliefs are the outcome of famine, draught bad agricultural produce, causes of death of their cattle and pigs, robbery of wealth and all other misfortunes, which they believe are the functions of these impersonal entities. Their beliefs and religion customs and practices are found in abstract forms and they are not ready to hear any scientific or logical discussion. They believe in fate, good - deeds and charity like their Hindu counter parts. They strongly believe that the maker of destiny or fate is God. To them, derive Gods and Goddesses are all synonymous. They believe that it is by the will of these deities and Gods and when they so like, they become prosperous and prestigious (Regmi, R., 1985: 161)

Dhimal ethnicity celebrates different types of festival and worships which are presented below:

(a) Dhang Dhang Mela (Maharaja Puja):

This Mela (worship) falls in Baisakh. It starts from 2nd Baisakh after worshipping Maharaj (their God) at Rajarani (a small religion place at Letang VDC, Morang).

This worship is celebrated from the month of Jestha to Ashar. It is celebrate ostentatiously by all Dhimal people. In this festivals, they sacrifice chickens, ducks, pigs, pigeons, he-goats to the Maharaja. Similarly, they offer eggs, rice, scent, crimson, nuts, bananas, betel leaves, milk, sweets and an elephant and a horse made of mud.

(b) Sirajatri Puja (Asare Mela):

This worship is held in most of the Dhimal settlement. It is celebrated from the month of Jestha to Ashar. It is also celebrated ostentatiously. They offer

ducks, chickens, pigeons, he-goats and pigs as sacrifice to their principal deities. Beside this they also offer horses and elephants made of mud.

(c) Parba Puja (Worship of Family God):

This worship is held on the forth day of the Tihar (Hindus second main festival). In Dhimal society, Parba is the main family festival. In this ceremony they worship many gods and goddess. But mainly they worship family God Budha Thakur and Laxmi Berang, they sacrifice a pig or red cock to Budha Thakur and a pig or hen to Laxmi Berang.

(d) Saliberang Puja (Worship of Family God):

It is celebrated ostentatiously on the 4th day of the Tihar. They lit 'Diyo' (a small bowl shaped copper lamp) and offer a pair of pigeons as sacrifice.

(e) Nwangi Puja:

This worship is also held collectively in the month of Marga. In this ceremony, village deities, house-held gods and ancestors are propitiated and offered food. They also offer pigeons, chickens, rice pudding and eggs to the gods.

(f) Sansari Puja:

This worship is held during Sirajatri Puja/Asare Puja and Tihar. It is performed either in the jungle or in the field. He –goats, ducks, chickens and pigeons are required for sacrifice to please the deity.

5.3.3 Costumes:

5.3.3.1 Dress:

Dress gives the identity of any ethnicity or it is the identity of ethnic groups. Any types of dress have a long history and it has also a unique and separate character and nature which denotes the civilization of the people. Dhimal ethnic group also has an own dress which is presented below by segregating for male and female separately.

5.3.3.1.1 Dress/Clothes of Male Dhimals:

The clothes used by Dhimal males are as bellow:

(a) Cheutai Dhari (Loin Cloth):

It is a common cloth used by Dhimal males in most of the cases, which is woven at home and made up of readymade cotton thread and colored with Solai (a kind of plant used to color the cloths) at home.

(b) Tepana (Towel):

It is worn by old Dhimal males in most of the cases, which is made up of ready made cotton thread and worn at home and colored with solai.

(c) Bhoto (Vest):

Used by all Dhimal males and made up of readymade cotton thread and woven at home which is black in color.

(d) Askot (Half Coat):

A kind of dress used by almost all Dhimal males in most of the cases, which is made up of cotton thread and self woven.

(e) Genduwal (a kind of Blanket):

It is used as blanket, which is made up of self-produced cotton thread and woven at home.

(f) Charkhaneya (a kind of Blanket):

A kind of blanket, which is made up of readymade cotton thread and woven at home.

Those above mentioned clothes were always used by olds but now a days they are used in feasts and festivals only.

5.3.3.1.2 Dress/Clothes of Female Dhimals:

The clothes used by Dhimal females are presented in the following:

(a) Bona (Sari):

It is also called petani. It is a black plain cloth with red or white stripes on the border. This is 5 to 6 feet in length and is hand - woven, covering the body from breast to the knees and used without the blouse.

There are different types of Bona. Names are given according to their design. For example Dabona (used by unmarried), Itangi-Bona (used by married), Samuthi (used by married), Patloi (used by married), Luda-bona (used by old women).

These above mentioned clothes are used during feasts and festivals and marriage ceremonies. These are made up of cotton thread and are hand woven.

(b) Tepang (Patuki):

It is a piece of cloth about 2 to 3 feet in length. It is used as belt around the waist. It is also called Tepana which is white in color. It is used during feasts and festivals and made up of readymade cotton thread and is hand woven.

5.3.3.2 Ornaments:

Dhimal males do not use any types of ornaments but Dhimal females wear different types of ornaments which are given below:

(a) Neck ware:

There are different types of neck-ware. They are named differently according to their design and all these neck ware are made up of silver. Different types of neck ware are: Bisamala, Gasamala, Harimala, Kathimala, Takamala, Chandrahar, Gulikathi.

(b) Kalli (anklet - ornamental silver ring worn round the ankle):

This ornament is ware in the food and this ornament is only used by the female.

(c) Ear Rings:

There are different types of ear-rings, they are: Nadhoi, Khuntala (hanging ear top worn on the upper part of the ear), Tunjai (small ear top worn on the upper part of the ear), Nadu (hanging ear top worn on the lower part of the ear), these all ear rings are made up of silver.

(d) Pat/Taka:

Hand brands made of silver.

(e) Thoka:

Hand brands made of silver.

(f) Sona:

It is a ear-ring made up of gold.

(g) Nakamundri (nose-ring hung from the septum of the nose):

Worn on nose and made up of gold.

These above mentioned ornaments were used in most of the cases by old women. But now a days Dhimal women wear these ornaments during feasts and festivals and marriage ceremony.

5.3.3.3 Food Items:

The special food items of Dhimal people are as follow:

(a) Sikautisar:

It is prepared from Kanika (bits of rice chipped off during husking). To prepare this food, kanika is cooked at first. Then, juice of mustard plant ash, Chiraito (a kind of bitter plant; swertia purpurascens) mustard oil, spice is mixed with boiled 'kanika'. Then, the leaves of jute are grinded and juice is

thrown by squeezing the grinded leaves then the remaining solid portion of leaves is dried on the sun and it is also mixed with the above mention mixture and made like Dal. Potato pickle and dried fish pickle is also prepared with it.

This food item is necessary whiling offering pinda (rolls of boiled rice prepared to offer the dead ones)

(b) Chichiri:

It is prepared from the rice of a special kind of paddy named Anadi. It is cooked putting the rice in the water vapor. This food item is necessary during Dhangdhang Mela.

(c) Tole:

It is prepared from rice flour. To prepare it, first the flour is fried and different rolls are made mixing water with it and made ready by vaporization. It is necessary to take while visiting father-in-laws home for the first time and during Parba Puja.

(d) Kurung:

To prepare this rice is fried on oil which is used as snack lunch during winter while working in the field.

(e) Bagiya:

It is made of rice flour. First the rice flour is mixed with water and rolls are made and cooked by vaporizing. It is prepared during feasts and festivals.

(f) Lumtola:

It is also prepared by rice flour. To prepare it rice flour is mixed with water and egg - shaped rolls are made then cooked by vaporizing. It is carried while visiting relatives.

(g) Sele (Ring-shaped Bread):

It is also made up of rice flour. To prepare this, rice flour is mixed with water and the mixture (like liquid) is dropped on a boiled oil making ring shaped with the help of ladle, which is prepared during feasts and festivals.

(h) Bhakka:

It is also prepared from rice flour. To make it flour is mixed with water and then the mixture is put on a small bowl and is covered with a cloth then cooked by vaporizing it.

5.3.4 Rituals (Birth, Marriage & Death):

Like most of the human beings, the Dhimals believe that perpetuation of the species depend on mating. They have series of rituals associated with all the events of life cycle which ever birth, marriage and death. These series of rituals are presented below respectively.

5.3.4.1 Birth:

In every human society, the life of the individual begins with birth, and some of the most important rituals and relationships are observed and attained with it, which are also intimately related with the Dhimial society, as elsewhere. The Dhimals have their own conception about the pain suffered by a woman at the time of delivery of a child. They say that if a son is born, the mother suffers from continues labour pain.

The neighboring women usually come to help during delivery. They prevent the woman from sleeping. She has to keep awake, and sleep after normal delivery. When the pain is intense, 'Dangarai' (mid wife) is called to attend her and she helps to laboured woman for delivery (Regmi, 1985: 134)

On the day of child birth, the mother is fed with fried 'Dal' (Pulses) and rice. They say that these two cereals provide the mother necessary nutrition. The first child birth usually takes place in the husband's house. During this time, her brothers also visit her to give all necessary help (Regmi, 1985).

According to the Ramesh kumar Dhimial (Head-teacher, Shree Radhika Lower Secondary School, Urlabari) the 'Naming' ceremony is held on 3rd or 7th day, after the umbilical cord falls off. This falling off generally takes place between 3 to 7 days. On this day, house is smeared with cow dung. Relatives and neighbours are invited. They take the newly born baby to the house where they worship their ancestors. Name is given on the same day. If the baby is born after a long period of his/her parents marriage or after many children who were born and died immediately after birth, they do 'Vakal' (called 'tek' in Dhimial language - promise or perform a sacrifice to the god for the fulfillment of one's wish).

The head of child is saved when he is 5 years old by his maternal uncle. On that day, child's parents organize a party where all relatives and neighbours are invited and given delicious food.

This information of Tara Bahadur Dhimial (Central-member, Dhimial Ethnic Group Development Center) is some different on this issue. According to him, on the day of child birth 'Dhami' (priest) worship as their cultural tradition. If the newly born baby is girls, hen is sacrificed and if the newly born baby is boy, cock is sacrificed (but not killed). On the day of 'Naming ceremony', the Dhami makes a pack

consisting of 7 pieces of rice, 7 seeds of sesamum, 7 seeds of mustard and a little ash and worship it.

He ties this pack with the help of black thread around the waist of the boy. But he makes two packs from these mention things and ties these packs round the arms with the help of thread if the child is girl. Similarly, he ties black thread round the both hands and legs of babies (both son and daughter). On this day 'Dhami' worship their God, and sacrifices the chicken selected for sacrifices on the 'Naming day'. They organize a party and invite 'Majhi' (village leader) and other relatives. Then they are given delicious food and chicken. On this party, the mother of newly born child is the cook.

The Dhimals name their children very interestingly. No astrologer is consulted for this. The newly baby is given name on the basis of the no. of pieces of rice. For this, Dhami (priest) takes some rice with his thumb and index finger from a plate and puts on the floor. If there are 2 pieces of rice, the name starts from 'da' letter and if 3 pieces, the name starts from 'ta' letter.

Dhimal people believe on 10 zodiac groups. They are:

- | | |
|--------------------|--------------------|
| 1. Elong (one) | 6. Tulong (six) |
| 2. Nhelong (two) | 7. Nhilong (seven) |
| 3. Sumlong (three) | 8. Jyelong (eight) |
| 4. Dayalong (four) | 9. Kohalong (nine) |
| 5. Nalong (five) | 10. Telong (ten) |

If the newly born baby becomes too ill, Dhami (priest) cuts 5 hairs from the central part of head on the date of already fixed. He makes a 'Buti' (suar sized of ornament made of sliver or paper, wore with the help of thread as necklace). He puts 5 hairs, 5 pieces of rice, 5 seeds of sesamum and 5 seeds of mustard inside the 'buti'. He does 'tek' (bhakal in Nepali language - promise to perform a sacrifice to the god for the fulfillment of one's wish). The head of child is saved by his maternal uncle when the baby is 5 years old. The child's family organizes a party. They invite their relatives and neighbours, and they are given delicious food. They made charity to the Dhami on that day and the party is finished.

5.3.4.2 Marriage:

Marriage is the public joining together, under socially specified regulations of a man and woman as husband and wife. It is done in different way according to their religion, culture and traditional practice. In the Dhimal society, seven types of marriage are prevalent which are mentioned below:

(a) Supari Bihe (Marriage by Offering Nut):

In the type of marriage, a young man goes to the house of the girl of his choice with his one or two friends. He offers a nut in the hand of the girl. If the girl accepts offer then they are permitted to marry.

(b) Marriage by force:

It is similar to 'Supari Bihe'. If a girl does not accept the nuts presented by the boy, she is forcefully taken to the house of the boy. And the boy weds with her.

(c) Arranged Marriage:

The young boy goes to the house of the girl of his choice. He asks the girl's father for his daughter's hand. If father agrees, they are permitted to marry, after performing some social rites (marriage payments).

(d) Chori Bihe (Love Marriage):

A young boy and a girl who love each other leave their homes and get married each other.

(e) Wadsa Chaka Bihu (A kind of Love Marriage):

It is similar to love marriage. But this time a young girl goes to the house of the boy of her choice and lives there. She then weds him.

(f) Randi Bihe (To Wed with Widow):

Here a young boy weds with a widow of his choice.

(g) Mahachaka Bihu:

Similar to Wadsa Chaka Bihu. Here a young boy goes to the house of the girl of his choice and lives there. He lives for a year then they are permitted to marry.

According to Ram Bahadur Dhimal (District-member, Dhimal Ethnic Group Development Center, Nepal), before 2009 B.S; boys were not obligated to go to ask for the hands of girls. The girls themselves could go and live at the houses of the boys of their choices.

Although the marriage system of Dhimals differs from one society to another, more or less it is similar, no marriage is negotiated and finally settled till the request for marriage is made by the groom's parents for three times.

The boy goes to the house of the bride first with his father, next with his mother and finally with his relatives (kinsmen) and the date is fixed on the third visit. In every visit the bridegroom's party must present two bottles of home-made wine, some nuts, some sweets, some packets of cigarettes and a match-box to the bride's

father. All these things are put on a plate and offered to bride's father. The first visit and offer is called 'Bato Phukaune' (opening way).

On the third visit they organize introduction program between fathers of groom and bride. This program is called 'Bihai Behani' (fathers' introduction program). In this program, groom's father must present two bottles of wine, two pitchers of home made rice beer, 7 nuts, 7 rupees to the bride's father. The groom's party should present a bottle (a bottle made from the outer hard part of a kind of gourd - like vegetable, having wide body and narrow neck) of ale called dudhauili, 2 rupees, to the bride's mother. Similarly one bottle wine and 5 rupees should be presented to the 'Mukhiya' (village chief). Groom's father should bow the Samdhi (bride's father) three times. At last bride's party must present a pitches of home made rice beer to the groom's party. It is called 'Bedangi'.

On that day, bride's party offer delicious food to groom's party. Then on the same day, 2 bottle of wine must be presented from groom's party to bride's party and then they decide the date of marriage on the same day.

5.3.4.2.1 Marital Status

Marriage is a relation of one or more men and women which is recognized by customs and laws and involves certain rights and duties both in the case of the parties entering the union and in the case of children born of it (Edward Westermarck cited in Family Life Education, 2006).

Marriage is the one of the four proximate determinants of fertility because family function is started after the marriage in a country like Nepal where birth without marriage is impossible or rare that mean marriage is a socially approved way of establishing a family of procreation.

Table: 18

Marital Status of Dhimal People at Aged 10 Years and Above by Sex

Marital Status	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
Never Married	161	37.7	184	39.8	345	38.8
Currently Married	253	59.3	256	55.4	509	57.3
Widow/Widower	13	3.0	21	4.6	34	3.8
Separated	0	0.0	1	0.2	1	0.1
Total	427	100.0	462	100.0	889	100.0

Source: Field Survey, 2010

The Table represents the highest proportion (57.3 %) of the population under study, aged 10 years and above are married and 38.8 percent of them are never

married. Out of 427 males at aged 10 years and above, 37.7 percent are never married against 59.3 percent married males. Similarly, out of 462 females aged 10 years and above 39.8 percent are never married against 55.4 percent married females.

It is also clear that only 3.8 percent of the total populations are widowed. The proportion of this status for males is 1.5 percent (13) and for females is 2.4 percent (21) Out of 889 population aged 10 years and above. This difference in the widowed status between males and females may be the cause of higher remarriage trend of males than females on the one hand and the higher the probability of surviving of females than males may be the cause on the other hand. The proportion of separated (0.1 %) is found quite lower than other category of marital status. So far, there is no proportion of Dhimal people in divorce category of mutuality.

Table: 19

Distribution of Married Dhimal Women by using their Cultural Dress

Use of Cultural Dress	Number	Percent
Always	65	65
At Marriage Ceremony	28	28
During feast and festival	7	7
Total	100	100.0

Source: Field Survey, 2010

The Table shows that out of 100, 65 percent married women of Dhimal community always wear their racial dress and rest of the women use their cultural dress occasionally that means mostly they wear sari, blouse or 'kurta-salwar'. Among them 28 percent women wear their dress only on marriage ceremony and 7 percent women are those who use their racial dress during the feast and festival. By observing this figure, we can guess that they are slowly leaving to use their dress and they have high attraction towards the modern and fashionable ready made clothes.

5.3.4.2.2 On the Day of Marriage:

On the day of marriage bridegroom goes to the house of bride with marriage procession (Janti). They reach the village before the sunset. The procession is stopped three times on the way to bride's house. To stop the procession, every group put different things on the way. They stop the way until the procession pay the price of the things put on the way. The procession is first stopped by the young boys of the village, next by the old people, then by the young girls when the procession reaches near the main entrance of bride's house. No ornaments are brought by the procession for presentation to the bride. A small program is organized at bride's home when the procession reaches there. In this program bride and bride-groom exchange garlands.

Then groom and bride take 'Tika' (a mark on their forehead) by their respected person. Now the procession returns to groom's home with bride.

The bride and bridegroom are welcomed when they reach at bridegroom's house. Now the bride should distribute already prepared delicious food wearing 'Tepana' (sari) to all who participate at the procession. Then the bride is taken to her new house performing their cultural tradition.

Note: On the day of marriage the groom must wear turban and the bride must wear 'Petani' (a black plain cloth with red or white stripes on the border, usually weaved by Dhimal women, who wear as sari)

5.3.4.2.3 Types of Compulsory 'Rits' (Marriage Payments):

It is necessary that the groom's party must present 7 bottles of wine, 7 rupees and 7 pieces of nut to the bride's party.

Specially 6 types of 'rits' (marriage payments) are significant, since marriage is not approved socially without such marriage payments in Dhimal society.

The types of 'rits' are as follows:

(a) Tokaragora:

This is a gift to be paid to the mother of the bride. A bottle (made from the outer-hard surface of a kind of gourd – like vegetable, having wide body and narrow neck) of wine is given to her.

(b) Dhanakauri:

This payment includes 7 rupees, 7 pieces of nuts, and a bottle of wine. This 'rit' is paid to the young girls who stop the procession near the bride's home.

(c) Seupa sukagora:

This 'rit' is paid to the father of bride. It includes one rupee plus a bottle of wine.

(d) Pancha:

It includes 2 rupees and two bottles of wine. This 'rit' is paid to the older people who stop the procession.

(e) Majhigora:

It is paid to the 'Majhi' (village leader). It includes a bottle of wine and one rupee.

(f) Dhamigora:

This payment includes a bottle of wine and one rupee. This 'rit' is paid to the 'Dhami' (priest).

5.3.4.2.4 Attitude and Practice on Marriage:

The young people, both men and women, do not have very clear idea about marriage, but the expectations they have shown clearly manifest their recognition of role differentiation within the household. Men say that they want a wife, who would care for them and given them children; and women complement this picture by stating that they want children and a house and a good husband (Regmi, 1985). These mentioned views show the compulsion of marriage in Dhimal ethnic group. Hence, young people do marriage without any matured thinking and they have problems.

Parents do the marriage of their son and daughters in much case but there is some flexibility for the son and daughter to do marriage by self within the caste/ethnic group.

In the Nepalese culture, especially in Hindu caste, daughter is married without any discussion with daughter. She is compelled to accept the marriage because of the pressure of parent and family. She has no freedom to choose the bridegroom by self. But in Dhimal society, there is some freedom to choose their bridegroom. Out of 200 household heads, 99 percent accepts the discussion with daughter before her marriage but only one percent is autocratic and they don't like to ask the daughter about her bridegroom before marriage.

This study has concluded 100 sampled married women of reproductive age during the survey, out of them, 75 percent has entered in the husband's house through arrange marriage and only 25 percent has followed the love marriage.

5.3.4.2.4.1 Inter-caste Marriage:

During old days, daughter who married inter-caste boy was not allowed to visit her parent's home. But now-a-days, they can get married after paying their 'rits' (marriage payment). But the daughter married with inter-caste boy is not allowed to inter the house where they worship their family god.

Table: 20

Attitude of Household Head and Married Women of Reproductive Age on Inter-caste Marriage

Inter-caste Marriage	Household Head		Married Women	
	No.	Percent	No.	Percent
Accept	107	53.5	48	48.0
Reject	93	46.5	52	52.0
Total	200	100.0	100	100.0

Source: Field Survey, 2010

The Table shows the attitude of household head and married women of reproductive age on inter-caste marriage. Out of 200 household head, more than 50

percent accepts the inter-caste marriage but 46.5 percent rejects it. So far, out of 100 married women of reproductive age, 48 percent is positive on inter-caste marriage and 52 percent is in opposition of this view. If we compared the view of both household head and married women of reproductive age, household heads are seen more flexible on the issue of inter-caste marriage. However, the Dhimal people are being positive on this issue.

Table: 21

Universality of Inter-caste Marriage in Dhimal Community

Marriage	Number	Percent
With same Caste	96	96.0
With different Caste	4	4.0
Total	100	100.00

Source: Field Survey, 2010

The Table shows the universality of inter-caste marriage in Dhimal community, among the 100 sampled married women of reproductive age, only 4 percent has followed the marriage with other caste or ethnic groups which indicates the high devotion of Dhimals on the marriage within the same ethnic group. But it doesn't mean that they are totally reject the inter-caste marriage, now they follow it slowly.

Table: 22

Inter-caste Marriage by Level of Education

Marriage	Illiterate		NFE		<5 class		Primary		Lower Sec.		Sec. & +		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Same Caste	34	100.0	20	100.0	14	93.3	9	90.0	9	90.0	10	90.9	96	96.0
Inter-caste	-	-	-	-	1	6.7	1	10.0	1	10.0	1	9.1	4	4.0
Total	34	100	20	100	15	100	10	100	10	100	11	100	100	100

Source: Field Survey, 2010

By observing the Table, nobody has done the inter-caste marriage whose level of education is illiterate and non-formal education (NFE). But this figure has increased with the increment of level of education that means the trend of inter caste marriage is high whose level of education is comparatively high. Hence, we can claim that the relation of level of education and inter-caste marriage is positive in Dhimal Community.

5.3.4.3 Death:

When somebody dies in the Dhimal society, they inform all their relatives and neighbours. The corpse is taken to the crematorium/cemetery putting it on 'Manchauli' (bamboo for carrying a dead body or corpse).

During old age, all clothes and other materials used by the dead were taken to the cemetery but now-a-days only a glass and a plate are taken to the cemetery. Rice is boiled in the name of the dead and that is taken to the cemetery putting on 'Hadi' (flat-bottomed earthen pot for frying maize, etc.). A chicken and wine in a bottle (made of bamboo) are also taken with the corpse.

During ancient time, Dhimal people used to burry the dead. But now-a-days they burry and also burnt the dead. Dhami (priest) worships after the corpse is buried. He offers wine and leaves the chicken near the graveyard. Now the funeral processing returns home. They touch knife, fire and oil to make themselves pure.

Purification convention is performed at one's own convenience. This generally takes places on the fourth day of the death in most of the cases. If the dead is below 6 years, it is performed on the second day.

In Dhimal society, any one son specially the eldest son should observe the mourning (Perform funeral rites). All the sons should shave their heads. The husband should also shave his head if his wife died. They should take bath after shaving. They touch knife, oil, fire put in front of the door and they sprinkle water touched by a silver coin or a strip with the leaves of basil for purification.

On the day of purification Dhami offers and scarifies a chicken, one Mana (about 50 grams) of boiled rice, dried fish, 'Patuwako perka' (rolls made of the leaves of jute) and seeds of cotton putting all the things on a 'Nanglo' (winnowing tray – made from bamboo bands) and dividing into seven pieces. The family members of the dead invite the intellectuals and close the purification ceremony.

The mourner (a person who performs funeral rites) does not speak to inter caste person. He speaks as a one-way-traffic to a person of the same caste. He eats meal taking out only one time from the cooked pot. 'Pinda' (rolls made of boiled rice, offered to dead ones) are offered with chicken in the memory of the dead person before the Tihar falls after a year of the death.

The information provided by Tara Bahadur Dhimal is some different than other key informants. According to him (Tara Bahadur Dhimal, Central-member, Dhimal Ethnic Group Development Center, 2007) the Dhami (priest) is invited to the house where somebody dies. All the neighbours and relatives are informed about the death. They make 'Manchauli' (bamboo for carrying a dead body). It is made colorful tying colorful thread everywhere. Now the corpse is put on the Manchauli and the

Dhami (priest) ties it with 'threads' (*suta* in Dhimal language). The Dhami orders sons of the dead person to perform funeral rites. Any one son of the dead puts fried paddy on the palm of the dead with his left hand facing opposite direction than the direction where the corpse is put, while performing this task a curtain is put between the son and the dead.

Now the Dhami (priest) orders the gathered women to carry soil-dust. He then sprinkles soil dust over the dead person with the help of flower leaves. Now the corpse is taken to the cemetery. The Dhami (priest) walks in the front row of the funeral procession. He walks dropping fried paddy on the way. A Chicken, wine and boiled rice in an earthen pot are also taken with the corpse. When the funeral procession reaches the cemetery the son (any one) puts a coin on the earth and the corpse is put there. The sons of the dead dig a ditch which faces north-south direction. The sons are worshipped with colored rice and flower. Now the corpse is put on the ditch and the ditch is filled with soil first by sons of the dead and next by the funeral procession. Manchauli (material made of bamboo, used to carry the corpse) is put over the filled ditch (grave yard). The chicken is left there coloring it with crimson. Sons of the dead recite the spell "Go to your place, you're no more with us now" putting flower-leaves over the grave. Other funeral participants also recite the same spell. Now the procession returns home.

When the procession reaches to the home, the Dhami (priest) takes the sons of the dead a little far from their house. They take a chicken (of hen category = <- male >) if the dead is women and a chicken (of cock category <+ male>) if the dead is man. Now the Dhami (priest) orders the sons to prepare 'Pinda' (rolls made of boiled rice offered to the dead ones). They pluck some feathers from the taken chicken. A few feathers are mixed with the Pinda and a few are burnt. Now the sons put the pinda on the Jyauralapha (a plate shaped material made from sewing three or four big leaves of a tree). A little wine, water and sent is also mixed with the Pinda. Water, from the same pot of which is mixed with the Pinda, is sprinkled on the yard. The same activities are repeated for seven days. But the Pinda is divided into two parts on the second day of the death and into three parts on the third day and in a similar way for seven days.

The last day is called the day of purification. On that day, neighbours and relatives are invited and they are given a feast. The feast includes chicken (seven pairs of chicken with 'feather plucked chicken' (a chicken of which feathers are mixed with the Pinda). During old days, the feather plucked chicken was not for meat, but now-a-days it is also used for meat. Family members do not eat meat of feather plucked chicken. This feast is called 'Angre Bhoj'. They make charity (gift) to the Dhami and complete the purification process.

5.4 Social System:

The social system of Dhimal ethnic group is different, unique and own type's than others. For their dignity prosperity and identity, they have established some types of social structure and organization which help them to follow and promote their own traditional values, norms and culture. The social system and roles of Majhi, Dhami and Ojha in the Dhimal villages are presented respectively.

5.4.1 Majhi (Village Leader):

Majhi is the village leader. The tradition of choosing Majhi is as old as their civilization. He was regarded as powerful as the king. His order was taken as laws and everyday was obligated to follow it. But it is not compulsory today.

According to the Tara Bahadur Dhimal (key informant, Central-member, Dhimal Ethnic Group Development Center, 2007), a fable related to the system of electing 'Majhi' goes like this: long ago, Dhimal people fought with Aryans. Aryans won the fight and chased them from the west of Nepal. They made a union with Mongols living in the east. Now, they fought with the Aryans again but this time the Aryans did not win the fight. Dhimal people choose a man named 'chau' as their king whose father and eldest brother were killed in the fight. Since the same time the system of electing 'Majhi' (village-leader) started.

The person who is intellectual, educated, respected, honorable, honest and rich is elected as 'Majhi'. After the death of the old 'Majhi' his eldest son becomes new 'Majhi' of the village.

Roles:

'Majhi' should be mediator between and among villagers in case of quarrel. He helps to solve the social problems. To preserve cultural tradition, to lead the society in a right way are other jobs of 'Majhi'.

5.4.2 Dhami (Priest):

After the prestigious rank of Majhi, the Dhami is recognized as the next. In the Dhimal society, the Dhami represents the priestly class. So they are respected and their services are required in various types of community rituals, feasts and festivals. After the death of old Dhami his eldest son will be the new Dhami in Dhimal society. The tradition of electing Dhami started after a long time when the tradition of electing Majhi started.

Works/Roles:

The 'Dhami' performs mainly the social role of religious leader and priest. The 'Dhami' has a prominent role to play in the community shrine of Dhimal society. Dhimal Dhami has to protect all the members of his society through his knowledge and power of magi co-religious paraphernalia from the evil spirits and diseases. During feasts and festivals Dhami worships the deities.

5.4.3 Ojha (Witch-Doctor/Wizard):

The Ojha occupies the next position to the 'Dhami' (priest) in the social hierarchy of the Dhimals. They are witch-doctors.

Works/Roles:

He has to drive out the evil spirit causing the diseases by his power of spelling enchantment. He should cure the ill-people. He sometimes prescribes and distribute medicine made of forest herbs and roots.

5.5 Social Norms and Values towards Kids:**(a) Role of Son:**

Son is the successor of the family in Dhimal community. He helps his father to perform any of his tasks. He has to earn money for family expenditure. Sons have to perform funeral rites at the time of their parent's death. After the death of father the eldest son will be the household head.

(b) Role of Daughter:

Daughters are successors of their mothers. They help their mothers in household works. They prepare meal, clean houses, look after children, weave cloths etc.

5.5.1 Sex Preference in Dhimal Community:

Dhimal societies are just like Nepalese Societies as well as Hinduism because they want at least one son in their family as a generation representative due to the social believes. They take their daughters as second class human beings; so they give birth in high tendency until not to gain son in their lives. If they were hopeless or disappoint to gain son, they follow the polygyny system i.e. husband marriages with other lady, which helps to increase the level of fertility.

During the survey period, the researcher asked a question to the sampled married women of reproductive age (15-49 year). "Do you want to give birth at least a son in your reproductive age?" The response was that out of 100, 86 percent accepted

the need of at least a son in their lives as a basic requirement which indicates the high preference of son in the Dhimal Community. Only 14 percent married women rejected the need of at least one son.

Table: 23

Reasons of Needed at Least One Son in the Family

Reasons	No.	Percent
Continuing Generation	44	51.2
Supporting for Old Age	26	30.2
To Earn Money	16	18.6
Total	86	100

Source: Field Survey, 2010

The Table shows that out of 86 sampled married women who want to give birth at least one son in their reproductive span, 51.2 percent agrees the need of son for continuing generation. So far, 30.2 percent offers the son for taking support in old age. As the same way, 18.6 percent takes the son as a money earner.

These three factual figures indicate the old conservative thoughts of Dhimal parents on the son. They have no knowledge to save money for old age. They do how they able, in their productive age but they forget to save the some proportion of their income for the utility of old age. Hence, they feel the need of at least one son for old age security.

During the survey period, out of 100 sampled married women, the researcher had asked the question – "Do you want to give birth other child in future?", for the 91 who had already given birth. After the, then researcher got that 27.5 percent (25) expressed the need of addition children in their life. The preference of sexes among the 25 mothers who have expressed the need of additional children, are presented below:

Table: 24

Preference of Sexes on Additional Children

Preferred Sex	No.	Percent
One Son	10	40.0
One Daughter	5	20.0
No Preference of Sex	10	40.0
Total	25	100

Source: Field Survey, 2010

The Table shows that 40 percent out of 25 mothers who want additional children, moderates the need of son and only half percent (20%) of this figure needs the daughter which indicates the universality of son in the Dhimal Community. However, 40 percent mothers prefer additional children without any discrimination of sexes.

Table: 25

Frequency of Son and Daughter by Mother

No. of Live birth of Son	No.	Percent	No. of live birth of daughter	No.	Percent
Zero	18	19.8	Zero	20	22.0
One	51	56.0	one	40	44.0
Two	13	14.3	two	19	20.9
Three	6	6.6	three	4	4.4
Four	3	3.3	four	6	6.6
-	-	-	five	1	1.1
-	-	-	six	1	1.1
Total	91	100.0		91	100.0

Source: Field Survey, 2010

The Table shows the preference of sex in Dhimal society. Out of 91 mothers, the number of birth of son is limited only up to four but this limitation is limited up to six on the case of female birth. Moreover it doesn't mean that they want to give birth more daughters in their reproductive life span. They are compelled to give birth more daughters due to the absence of son because they have obligation to bear the son in their society. So, on the hopping of son, it is seen that they have given birth up to seven daughters which indicates the high gender discrimination in Dhimal ethnic groups.

5.6 Family Structure:

The family structure of Dhimals is being changed with time. They lived in joint and expanded family in before but now most of the Dhimals live in nuclear family. Out of 200 households surveyed in Dhimal settlements of the VDC ward no. 9, 64 percent i.e. 128 families (households) are nuclear family and only 36 percent families are joint family which indicates the transformation of Dhimals' family structure from joint and expanded to nuclear or single family.

In Nepal society, the structure of house is taken as a sign of prosperity. That's why, Nepalese people give first priority to make the house when they earn money. We can forecast the economic status of Nepalese people by observing the structure of their house. The structural types of Dhimals house are presented below:

Table: 26**Distribution of Dhimals House by their Structural Types**

Types of House	Number	Percent
With thatched Roof	66	33.0
With tin Roof	123	61.5
Concrete Building	10	5.0
Rented	1	0.5
Total	200	100.00

Source: Field Survey, 2010

The Table shows that out of 200, approximately 61 percent Dhimals have houses with galvanized corrugate sheets (tin) roof. Similarly, 33 percent Dhimals have houses with thatched roof and 5 percent Dhimals have modern concrete building. But approximately one percent Dhimals are those who don't have own houses and they live others house by paying rent.

5.7 Language:

Almost all Dhimals can speak Dhimal language, only 1 or 2 out of hundred can not. Although they can speak their mother tongue they can not speak it correctly. Their language is influenced and interfered with Nepali language.

Table: 27**Efficiency on Dhimal and Nepali Language by Sex at Aged Six Years and Above**

Language Efficiency	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
Nepali						
Can Speak	467	100.0	494	99.8	961	99.9
Can't Speak	-	-	1	2	1	0.1
Total	467	100.0	495	100.0	962	100.0
Dhimal						
Can Speak	451	96.6	481	97.2	932	96.9
Can't Speak	16	3.4	14	2.8	30	3.1
Total	467	100.0	495	100.0	962	100.0

Source: Field Survey, 2010

The Table shows that approximately cent percent people can speak Nepali language but 96.9 percent only can speak Dhimal language. If we saw this figure by sex, cent percent male can speak Nepali language but slightly lower proportion of females (99.8) can speak Nepali language whose age is 6 years and above. So far, out of 467 males aged 6 years and above, 96.6 percent can speak Dhimal language which figure is slightly lower than the proportion of females who can speak Dhimal language. Out of 200 household, only the member of 173 household (86.5) can speak their native language but somebody of 27 households (13.5%) can't do so which indicates the devotion of people from Dhimal language to Nepali Language slowly.

Table: 28**Main causes of Lack of Speaking Efficiency of Dhimals on their Native Language**

Cause	No. of Household	Percent
Out of Home	7	25.9
Inter-caste marriage	5	18.5
No speaking habit at home	2	7.4
Scattered Dhimal settlement	13	48.2
Total	27	100.0

Source: Field Survey, 2010

The Table shows that out of 27 household, somebody of 25.9 percent household can't speak their mother tongue due to the living out side the home. So far someone of 48.2 percent households can't speak their mother tongue due to the scattered Dhimal settlements that indicates the mixed society with the cultural domination. The above Table also shows that there is no speaking habit of their native language at two sampled home that means Dhimals are interested to apply non-Dhimal practices in their daily life slowly.

Table: 29**Use of Language in Public area with Dhimal Language Speaking Person**

Language	Number	Percent
Dhimal	157	78.5
Nepali	6	3.0
Both	37	18.5
Total	200	100.0

Source: Field Survey, 2010

By observing the Table, we can see that only 78.5 percent out of 200 household head uses their mother tongue in public area as a medium language with others who able to speak this language but 3 percent household heads don't use Dhimal language. They use Nepali as a medium language. So far, 18.5 percent household heads use both Nepali and Dhimal language as a medium language if they met the Dhimal language speaker in public area.

Table: 30**Use of Language as a Communication Medium at Home**

Language	Household No.	Percent
Dhimal	104	52.0
Nepali	11	5.5
Both	85	42.5
Total	200	100.0

Source: Field Survey, 2010

The survey shows that out of 200 households, Dhimal language is used as a medium language in 52 percent (104) households only. So far, the proportion of Nepali language speakers is increased continuously. In this community, the members of 42.5 percent households are used both Nepali and their native language in the house which indicates the excess of Nepali language on Dhimal language.

During the field survey, the researcher had asked the question, which language do you prefer as a medium language? The researcher got that out of 200, 13 percent prefers the Nepali language that means they want to use Nepali language in their daily life which indicates the sign of decrease in the amount of Dhimal language speakers day by day.

5.8 Access on Communication:

Development on information technology makes the world narrow. It directly or indirectly affects on socio-economic and cultural status as well as human behaviour. It plays the vital role in cultural transformation. Hence, we can't separate the communication from our life. The accessibility of Dhimals on communication is presented as follows:

Table: 31

Accessibility of Dhimals on Communication Devices

Communication Devices	Number of Household	Percent
Radio	145	72.5
Television	129	64.5
Telephone	18	9.9
Nothing any one	31	15.5
Total	200	100

Source: Field Survey, 2010

The Table shows that out of 200 households 72.5 percent households have radio and 64.5 percent households have access on television but only 9 percent households are facilitated by telephone. So far, 15.5 percent households have no access on any communication devices. By observing this Table, we know that more than 60 percent households of study area have an access on mass communication (radio, TV) but more than 80 percent households are deprived from telephone facilities. They are in facilitated area socially and topographically but they are deprived from modern communication devices due to the economic problems.

Table: 32

Source of Information in Dhimal Community

Source of Information	Number of Household	Percent
Radio	146	73.0
Television	140	70.0
News Paper	32	16.0
From others	25	12.5
No habit of listening news	16	8.0
Total	200	100

Source: Field Survey, 2010

The role of radio as a source of information is high in Dhimal community which covers the 73 percent households. The televisions in second top position as a source of information. As the same way, 16 percent households take the information from newspapers which indicate the less accessibility of Dhimals on printed news. Out of 200, 8 percent families have no habit of listening news that indicates lower level of awareness under the Dhimal community. Communication plays the vital role in socio-economic and political development of the nation. It helps the people to be aware. It also helps to bring the world in close. Hence, by observing the accessibility of people on communication, we can project the socio-economic and political status of the people. So we can't separate the communication from the people's life. It is necessary and compulsion for people in this era. But Dhimal are backward in information technology due to the poor socio-economic status.

5.8.1 Impact of Information Technology Education and Mass Media:

Present information-technology, education, mass-media (Newspaper, Radio, TV and Cinema) have affected Dhimals culture and tradition directly or indirectly which has been in most of the cases beneficial but sometimes it can turn to be harmful too. Today teenagers don't like clothes worn by old people. Fashion has directly left its trace on them. They are interested and attracted towards new fashion and want to use modern fashionable clothes (i.e. Shirt, T-shirt, Vests, Pants, etc.). They want to come into contact with new culture.

Dhimal language is also changing day by day. Different technological terms and words have been borrowed from Nepali and English languages. Teenagers' pronunciation is not exact like that of the old Dhimals. Teenagers prefer eating new varieties of food available in the market than their traditional food items. Teenagers don't like their traditional fashion/dress. They have very little faith in wizards. They are highly attracted toward modernization.

5.9 Representation of Dhimals in Urlabari VDC:

The participation of peoples on politics is needed for the all round development of the nation. People should be aware and conscious about the politics because it helps the people to reach the policy making level. To reach the top level on politics, they should start their politics from grass root level. So, for the development of the Dhimal ethnic group, they should aware about their political rights.

The lower level of administrative unit of Nepal is village Development Committee. Its formation is totally based on democratic process. Urlabari VDC has divided in to nine units which is called ward. Each ward sends the one ward-chairperson and four ward-members with one female compulsory as a representative by election in to the VDC and whole population of VDC selects the one chairperson and one Deputy Chairperson by election.

Total 47 members with a chairperson and Deputy-chairperson make the policy and strategy for the development of VDC. They allocate the budget in different topics of physical construction and social welfare. Now-a-days, each VDC receives one million in each fiscal year. For balanced development of all castes and ethnic groups, their representation should be proportionate which helps to allocate the budget in all parts and every issues of the VDC proportionately.

In the case of study area, Dhimal settlements have been given less priority in the distribution of budget in most of the fiscal year and if budget is distributed. Only very few is distributed for that area. To grab the votes from Dhimals, non Dhimals provide them opportunities just to become either political members or political activities or even ward member or chairperson in a ward. Dhimal people would be given less chances to become political members or chair person in a ward if there was possibility for others to be elected in high political positions, such as chairperson and deputy chairperson in Village Development Committee (VDC).

Urlabari VDC of study area that VDC from where Mr. Kumar Dhimal was elected as a Deputy Chairperson in the latest local election of 2054 B.S. He got the ticket of Deputy chairperson from Nepal communist Party (UML) due to the great pressure of Dhimal People otherwise he didn't get the ticket which indicates the domination of others specially migrants.

Table: 33

Distribution of Urlabari VDC Representative by Caste/Ethnic Group in the 'Local Election of 2054 B.S.'

Caste/Ethnic Group	No. of Representative	Percent	Total Population	Percent
Brahmin/Khsetri	21	44.7	11451	44.5
Dhimal	8	17.0	2201	8.5
Rai	2	4.3	1516	5.9
Tamang	2	4.3	1165	4.5

Limbu	2	4.3	1415	5.5
Newar	2	4.3	1508	5.9
Magar	3	6.4	554	2.1
Others	7	14.9	5932	23.1
Total	47	100.00	25742	100.00

Source: * CBS, 2001, *Population of Nepal: Caste/Ethnicity, Mother Tongue and Religion*

The Table represents the excess of representatives in Uurlabari VDC of study area by caste/ethnic group in the local election of 2054 B.S. According to the record of Central Bureau Statistic (CBS 2001), the population of Uurlabari VDC is 25,742. Dhimals cover the 8.5 percent of entire population of that VDC but their representation in VDC is 17.0 percent. Comparatively, Dhimals of Uurlabari VDC are seen more empowered and aware than the Dhimals of other VDC because they represent the double of their actual proportion in the VDC as a representative member. As the same way, Brahmin and Kshetris are 44.5 percent in Uurlabari VDC but their representation is 44.7 percent of entire VDC representatives. Those caste/ethnic groups which are categorized in 'others' cover the 23.1 percent of entire population of Uurlabari VDC but their representation is only 14.9 percent of total representative members of that Village Development Committee (VDC).

Dhimals of Uurlabari are in further position than other places. Out of total Dhimal population (19,537-CBS, 2001) of Nepal, only one VDC is Uurlabari from where Mr. Kumar Dhimal represents in the VDC as a Deputy Chairperson on the behalf of Dhimal people. Their representation in VDC is also better. They cover the 17 percent of total VDC representatives but they are only 8.5 percent of total population.

5.10 Representation of Dhimals in School Management Committee:

In addition to Village Development Committee, School is also a vital organization of government in root level. For the development of school and its effectiveness, school Management Committee is established. The proportion of their representation denotes their level of awareness, responsibility as well as participation of development. This study covers the School Management Committee of 6 educational institutions of Uurlabari VDC including 4 Primary, 1 Lower Secondary and 1 Secondary school. The study is only focused on government and community school. It doesn't include the private boarding school.

CHAPTER-VI

ECONOMIC STATUS

6.1 Land:

Land plays the vital role to determine the socio-economic status of people especially in agricultural society. It is taken as a sign of prosperity among villagers because those people, who have productive and virgin land much, have high income which help to maintain their quality of life. If we observed with micro analysis of the agricultural society, the level of income and quality of life are high with those people who have land much. Hence, the quantity of land directly or indirectly impacts on the socio-economic development of the people.

Dhimals are the indigenous and landlords of Morang and Jhapa district but now it is seen that out of 200 households, 17.5 percent (35 households) Dhimals are landless; only 82.5 percent (165 households) Dhimals have own land which indicates the increment of proportion of landless in Dhimal society.

The reasons that make Dhimals Landless:

Dhimals' own Cultural Tradition:

Dhimal people spend a lot of money and time to celebrate their feasts and festivals. Even if they do not have enough money and time, they have to take loan/debt to celebrate festivals. On one hand, they don't work during their festivals. So they won't earn money. On the other hand, they spend much money to celebrate festivals even by taking debt, that increases their debt every year and the only way to pay their debt is to sell land. In this way Dhimal people are becoming landless. Given below are the causes of becoming poor day by day:

- Inability to understand others' conspiracy
- Illiteracy
- Unemployment
- Poor economic status
- Inability to identify sources of employment
- Feeling of inferiority complex or lack of confidence
- No access in any government services

Table: 34
Distribution of Land among Dhimals

Quantity of Land	Number	Percent
<1 Kattha	15	9.1
1-4 Kattha	29	17.6
5-9 Kattha	18	11.0
10-19 Kattha	38	23.0
20-29 Kattha	24	14.5
30-39 Kattha	19	11.5
40 & above Kattha	22	13.3
Total	165	100.0

Source: Field Survey, 2010

The Table shows that 9 percent Dhimals' family has less than one Kattha land only which indicates the accessibility of those who have limited land with few amounts. The higher proportion (23%) family depends on 10-19 Kattha land. As the same way, only 13.3 percent families have own land two 'Bigha' and above (40 & above Kattha) in quantity that denotes the less accessibility of Dhimals on land.

Table: 35
Quantity of Land Taking by Dhimal People for Family from Others

Quantity of Land	No. of Household	Percent
<5 Kattha	2	22.9
5-9 Kattha	10	14.7
10-19 Kattha	18	26.5
20-29 Kattha	14	20.6
30-39 Kattha	13	19.1
40 & above, Kattha	11	16.2
Total	68	100.0

Source: Field Survey, 2010

Thirty four percent (68 HHs) out of 200 household, has taken others land for farming that indicates the scarcity of land among Dhimal people. In before time they were landlord of that area but now time and situation compelled them to be a landless. Out of 68 households who have taken others land for farming only 16 percent has taken 2 Bigha and more and lowest quantity, less than 5 Kattha land are taken by 2.9 percent household. However, we feel that they have high scarcity of land.

6.2 Occupation:

The main and ancient occupation of Dhimal people is farming. Females used to participate in farming rarely. Women used to weave cloths at home and men used to go out to work at the field. At the time of leisure, males used to go out for hunting and females for fishing. Now-a-days weaving occupation is decreasing so, females also participate with males in farming. According to Som Lal Dhimal (key informant,

Teacher of Shree Sunpakuwa Higher Secondary School, Urlabari, Mangalbare), a part form farming and weaving, Dhimal people also work as ploughman and herdsman at riches homes.

Dhimals like meat much. They are non-vegetarian. During old days there were no markets from where one could buy meat when she/he wanted to eat meat like present time. So, to get meat they used to go out for fishing and hunting. But it is not widely practiced today. They go out for fishing and hunting rarely. Specially, women and children go out for fishing at their leisure time in monsoon but men rarely go out for fishing. Men go out for hunting which is also taken as their social norm too. At present, people rarely go out for hunting because of deforestation and extinction of wild animals.

Arrows, bows and guns were used as weapons to kill wild animals but they are no more in use at present. Because of the emergency condition in the country, the government has completely band, the use of guns as weapons to kill animals, although it was in use before the emergency condition.

Table: 36

Distribution of Population Aged 10 Years and above by Occupation and Sex

Occupation	Male		Female		Total	
	No.	%	No.	%	No.	%
Agriculture	143	33.5	226	48.9	369	41.5
Student	118	27.6	121	26.2	239	26.9
Foreign Employment	75	17.6	1	0.2	76	8.5
Labour	45	10.5	38	8.2	83	9.3
Household work	23	5.4	37	8.0	60	6.7
Business	7	1.6	24	5.2	31	3.5
Police/Army	7	1.6	1	0.2	8	0.9
Civil Service	3	0.7	1	0.2	4	0.5
Teaching	3	0.7	3	0.7	6	0.7
Carpenter	3	0.7	-	0.0	3	0.4
Weaving	-	0.0	10	2.2	10	1.1
Total	427	100.0	462	100.0	889	100.0

Source: Field Survey, 2010

According to Table the highest proportion of population are in agriculture where 41.5 percent population are engaged and the lowest proportion (0.4%) are engaged in carpenter. Out of 427 males aged 10 years and above, 33.5 percent are engaged in agriculture as the highest proportion but their participation in government services like police/army, civil service and teaching is comparatively very low. As the same way, out of 462 females aged 10 years and above, the highest proportion are

engaged in agriculture but their participation in foreign employment, police/army and civil service is very low.

Comparatively, females' participation in agriculture, household work and business are higher than males but their proportion are dominated by males in foreign employment, labour, defense etc. The Table also shows the excess of males in those work which directly related to cash. However, it is seen that Dhimal females are trying to engage in foreign employment and in defense as well as government services that indicates the moderation of Dhimal females from the house to out with cash related work.

Dhimals use hand-woven clothes that has been in use from old days up to now. Dhimal women weave cloths. Taruni Tana (Clothes used by Chaudhari and Tharu, Ethnic group of Madhesi or Tarai) is by Dhimal women. So, Dhimal women earn money by selling Taruni Tana. But only 2.2 percent females out of 462, are engaged in weaving that indicates the trend of decreasing of weaving occupation within the Dhimal ethnic group. Now-a-days females also participate with males in farming and this trend is increasing day by day in Dhimal community.

The women who were in weaving occupation, are displaced from this occupation due to the lack of market. The new generation doesn't like the traditional dress and they are devotee with the new fashion and design. Hence, the demand of traditional clothes was decreased and they were compelled to displaced from their ethnical occupation. The main causes of women to displace from weaving occupation are as follows:

• **Reasons that affect Weaving Occupation**

- Lack of time for weaving (because most children admit school and have to spend much time in their study.)
- Lack of interest towards weaving occupation.
- Attraction towards new occupations
- Interest of teenagers towards fashionable clothes
- High cost of woven clothes
- Extinction of traditional skills
- Scarcity of market to sell their products
- Attraction towards cap knitting occupation
- Availability of different sources of employment (foreign employment, marketing etc.)

6.3 Source of Income:

The main source of income is agriculture because most of the Dhimals are peasants. They also earn money by selling self woven cloths recently they have started to join new services like teachers, peon at schools and campuses as well as in army/military and police forces, etc. Most Dhimals go for foreign employment. They also earn money by selling domesticated animals and wine.

Table: 37
Main Source of Income of Family

Source of Income	No. of Household	Percent
Farming	109	54.5
Foreign Employment	37	18.5
Labour	28	14.0
Business	19	9.5
Service	7	3.5
Total	200	100.0

Source: Field Survey, 2010

The Table shows that out of 200 households, more than fifty percent households depend upon farming. The second top source of income of family is foreign employment. These both figures denote the transformation of society from agricultural to non-agricultural sector. Dr. Regmi mentioned in his book 'Cultural Patterns and Economic Change'; more than 98 percent of Dhimals are engaged in agriculture. The main cause of reduction of agricultural population is the displacement of people from agricultural to non-agricultural society. The main source of income of 3.5 percent families is service which is the lowest proportion of dependent among the five categories of source of income. However, the volume of foreign employees is increased day by day in Dhimals community.

6.3.1 Status of Agrarian Production and Consumption:

More than fifty percent of household (i.e. families) has mentioned the farming as a main source of income that means more than half of the total households depend on agriculture. By observing the agrarian productivity, we can know the access of people to the new technology and fertilizing system towards the agricultural system. Green revolution has already seen in developed as well as developing countries but on the behalf of Nepalese government and people, that has not done until this period. We are certainly very poor and backward in revolution on agricultural system. If the agricultural system developed, that can directly affects on quality of life as well as socio-economic status positively. The contribution of agrarian products on consumption pattern of the Dhimals community of study area is presented in below:

Table: 38**Contribution of Agrarian Production on Consumption behavior of the People under the Study**

Consumption of agrarian production	No. of Household	Percent
Sufficient for food	78	71.6
Not sufficient for food	31	28.4
* 1 Month (not sufficient)	3	2.7
* 2 Month (not sufficient)	5	4.6
* 3 Month (not sufficient)	5	4.6
* 4 Month (not sufficient)	8	7.3
* 5 Month (not sufficient)	4	3.7
* 6 & above Month (not sufficient)	6	5.5
Total	109	100.0

Source: Field Survey, 2010

*Note : * refers the scarcity of food for month.*

The Table expresses that approximately 30 percent households haven't got the sufficient production for their consumption from farming that means no apply of any types of new technology in farming, only they have done the farming as a primitive system. This figure also shows that 5.5 percent households have sufficient food for less than 6 months from their farming, that means rest 6 and above months they buy grain from others for the fulfillment of food scarcity. So far, 73 percent households have grain scarcity for 4 months. Out of 109 households whose main source of income is farming, only 72 percent (78) households can fulfill their daily need of food from their farming.

By observing the situation of this study area, all people are involved in substantial grain farming system that means they farm of grain only for surviving. They are not oriented in commercial grain farming system until this period. That's why approximately 30 percent households of this community have scarcity of food which directly hampers the people for further progress.

Table: 39**Additional Source of Income of Dhimal Families**

Additional Sources of Income	No. of Household	Percent
Live Stock	53	26.5
Farming	46	23.0
Labour	45	22.5
Business	44	22.0
Foreign Employment	43	21.5
Weaving	29	14.5
Service	14	7.0
Fishing	2	1.0
Nothing	18	9.0
Total	200	100.0

Source: Field Survey, 2010

The Table indicates that the highest proportion (26.5%) out of 200 households depends on livestock as an additional source of income. The farming is in second top position as an additional source of income. Fishing is in last which covers only one percent out of total. So far, 9 percent household has no other source of income except main source. Weaving has no contribution as a main source of income but it contributes 15 percent families as an additional source of income, in Dhimal Community.

6.4 Level of Income and Expenditure:

Economical status is the factor which determined the purchasing power of the people. Many studies have shown the higher living standard with quality of life who have high purchasing capacity and vice versa. Purchasing capacity of people is determined by their income level. Those persons, who have higher level of income, can invest much money for their children education, health as well as for their quality of life.

During the field survey, researcher had tried to find out their level of income and expenditure by observation and deep interaction with respondents. For the easiness of calculation of annual income and expenditure, researcher had allocated the various topics of income and expenditure separately in questionnaire as micro level and he discussed in each topic with them. Some difficulties were seen in collection of data about their income and expenditure. However, the researcher has tried to measure their annual income and expenditure which presented below.

Table: 40

Distribution of Study Households by the Level of Annual Income and Expenditure

Level of Income	No. of Household	Percent	Level of Expenditure	No. of Household	Percent
< 20,000	3	1.5	20,000-30,000	15	7.5
20,000-40,000	27	13.5	30,000-40,000	28	14.0
40,000-60,000	47	23.5	40,000-50,000	43	21.5
60,000-80,000	36	18.5	50,000-60,000	40	20.0
80,000-1,00,000	27	13.5	60,000-70,000	30	15.0
1,00,000-1,20,000	18	9.0	70,000-80,000	15	7.5
1,20,000-1,40,000	17	8.5	80,000-90,000	5	2.5
1,40,000-1,60,000	9	4.5	90,000-1,00,000	5	2.5
1,60,000-1,80,000	6	3.0	1,00,000-1,10,000	8	4.0
1,80,000 & above	10	5.0	1,10,000 & above	11	5.5
Total	200	100.0	Total	200	100.0

Source: Field Survey, 2010

The higher unequilibrium can be seen in level of annual income of Dhimals because it is started 10,000 to 11,67,200 Rs. If we grouped the households by level of annual income, it is seen that 1.5 percent families have less than 20,000 Rs. annual

incomes and the highest proportion are gathered in 40-60 thousand rupees annual income where 23.5 percent families are involved. So far, out of 200 households, 5 percent households have 1,80,000 and above annual income. By observing this figure, it is seen that the proportion of family is decreased with increment of level of annual income and vice versa.

On the other hand, the level of annual expenditure has dispersed in long range. It is started 21,350 up to 10,94,130. The Table 42 shows that the frequency of households is highly gathered in 20,000 to 70,000 Rs. annual expenditure. The highest proportion (21.5%) of households expenses 40 to 50 thousands annually and this proportion is decreased with the increment of level of expenditure.

6.5 Evaluation of Socio-Economic Status:

Socially economically and politically, Dhimal people are poor and distress. They are deprived from so many facilities due to their simple and honest character as well as the poor social and economic status. They are unable to come out from their traditional values and norms. The factual reasons behind the low socio-economic status of Dhimal are as follows:

• Socio-Cultural Tradition:

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

According to Dhimal Ethnic Group Development Center, Manglabare, Urlabari, Morang, Dhimals spend about 15 to 20 million rupees to celebrate their most important festival named Dhang Dhang Mela. About 19,537 Dhimal people (CBS, 2001) spend the above mentioned amount of money in a festival which is celebrated for a month.

The reasons other than socio-cultural tradition that affect their socio-economic status are:

- During such festivals students visit their relatives that affect their educational achievements.
- High drop-out rate at school levels, the reasons for drop-out rate
 - They admit school just for literacy rather than for getting jobs.
 - No suitable environment for education at homes.

– Different negative thoughts are rooted in their society (i.e. Dhimal students can not get jobs being educated, one can not get success in free competition and can do nothing without political links)

- Low opportunity of employment
- Lack of knowledge of advanced technology in farming
- Traditional farming as their main occupation
- Lack of knowledge towards cash crops and inability to get benefit by those who get involved in such occupation.

6.6 Impact of Migration on Dhimals:

Brahmins, Kshetris and Rais are migrating towards Dhimals' native land. Their arrival towards their native land has both positive and negative impact on socio-economic status of Dhimal people. Interaction of Dhimals with such in-migrants has promoted their social status and their awareness level; and has helped them to be empowered with modernization.

According to Dhimals, Limbus used to say that they (Dhimal and Limbu) belong to the same ethnic group. But Limbus did not recommend Dhimals to recruit in Gurkha Rifles. Therefore, Dhimals have complained upon Limbus behaviour which has negative impact on Dhimals' socio-economic status and positive impact on Limbus socio-economic status.

There is negative impact of in-migrants on Dhimals' language. Some children can not speak their native language and those who can speak it can not speak correctly. Their language is more or less interfered by the languages of in-migrants. Because of their contact with in-migrants, they have started to practice Hindu and Christian religions as well as their cultural tradition. Now a days Dhimals have started to follow some cultural tradition of Hindus (Such as Satyanarayan Puja - worshiping of God Vishnu, recitation the text of Vedas, Baitarani, etc.)

Really Dhimals were indigenous inhabitants and were landlords of their areas. Dhimals have been living there for ages. In-migrants, especially from hilly area (i.e. Brahmins and Kshatris) have taken land from Dhimals with the help of administrative issues because they were illiterate. Even today no Dhimals are official matters in any government services. Dhimals were unknown about administrative issues/cases and other legal processes and are still unknown.

In-migrants used to say them that they would help Dhimals' they would be their good and helpful neighbours and they also used to say that the feeling/concept of brotherhood should be developed among them and Dhimal people. Therefore, Dhimal people allowed in-migrants to live in their land. Dhimals were too simple and honest as well as unable understand others' conspiracy. In-migrants took their land with the

support of administration. Dhimals wanted to follow legal process to claim their land but they couldn't return their land because they were unknown about any legal process.

6.7 Local Services and Facilities:

Dhimal youths won't apply even if there is a vacancy in a school or Village Development Committee due to their lack of confidence (inferiority complex). Even if they apply they won't get job because of political and diplomatic conspiracy of in-migrants. It seems that they have lack of confidence.

Dhimal settlements have been given less priority in the distribution of budget in most of the fiscal year and if budget is distributed, only very few are distributed for that area. To grab the votes from Dhimals, non-Dhimals provide them opportunity just to become either political members or political activists or even ward member or chairperson in a ward. Dhimal people would be given less chances to become political members or chair person in a ward if there was possibility for others to be elected in high political positions, such as Chairperson and Deputy Chairperson in Village Development Committee.

CHAPTER-VII

SUMMARY, CONCLUSION & RECOMMENDATION

7.1 Summary:

The study is based on primary data collected from Uralbari VDC of Morang District Ward No. 9 with 200 universe belongs to Dhimal ethnic group. The study has examined the socio-cultural & economics status of Dhimals. The study covers the Dhimals of Uralbari VDC of Morang district Ward No. 9 by taking 200 universe of Dhimal household with census method. The study has included the key informants and leading persons of Dhimals.

The ancient religion of Dhimal people was Hindu. So they were called Hindus but they worship the nature. So, now-a-days, they reject to call them Hindus but there are two opposing views among Dhimal people regarding their religion. Some people say that their religion is 'Prakritik Dharma' and other says that it is 'Kirat Dharma'. But out of 200 household head, only 58 percent respondents have mentioned the 'Kirat/Prakritik' as a religion.

The structure of family is transformed from joint to nuclear. So, 64 percent families are nuclear or single in Dhimal community. Out of 100 married women of reproductive age, 35 percent wears their cultural dress, occasionally.

There are 48.3 percent male and 51.7 percent female with 93.42 sex ratio. The proportion of population is found highest (13.14%) in the age group 15-19 years and lowest (2.74%) in the age group 55-59 years. The total dependency ratio is found 54.23 in the Dhimal community that means 54.23 persons are dependent on 100 working age (15-60 years) population with 43.73 child dependency and 10.5 old age dependency ratio. Out of total 889 population aged 10 years and above, the highest proportions (57.3%) of people are currently married and 38.8 percent are never married. The proportion of widowed is 3.8 percent and separated is only 0.1 percent.

The overall mean age at marriage for women aged 15-49 years, is 18.2 years while it is highest 18.9 year for those women whose age is 35-39 years and lowest 16.1 years is for those whose age is 15-19 years. But the men are married in average age at 21.5 years that indicates the change in marriage trend because in before time, women are married with young men. Total fertility rate (TFR) of Dhimal people is 4.5 that means a Dhimal woman is given birth 4.5 children during her life period which is slightly over than national figure 4.1 (TFR). The average number birth is higher with illiterate respondents than that of literate where the figure of average number of birth

is 3.4 for illiterate women and 1.7 for those women whose level of education is secondary and above.

Out of 100 married women of reproductive age, those women whose occupation is agriculture, the number of birth is spread from 1 to 8 but it is limited on 1 to 4 among those whose occupation is house-wife and business. The crude death rate (CDR) of Dhimals is 9.5 per thousand population which is slightly lower than national figure (9.6) that means 9.5 persons are died among one thousand population in a year. Out of total population 962 aged 6 years and above, 77.1 percent are found literate and only 22.9 percent are illiterate among Dhimals.

The literacy rate of male is comparatively higher than female which figure is 86.7 for males and 68.1 for females. Among the 742 literate population, the highest proportion (29.0%) are found in incomplete primary level, while only 6.9 percent of population are completed S.L.C. and above. Cent percent households which have school aged children, send their children in school. Out of them 64.4 percent households have enrolled their children in government school but 26.2 percent send their children in boarding school and 9.4 percent are those who send their kids in both government and boarding school. 75 percent household heads, whose level of education is secondary, send their kids in boarding school but those whose level of education is non-formal education, send their kids in boarding school in least proportion (16.7%). 28 percent household heads who have own land, send their children in private boarding school but only 15.4 percent households without own land, enroll their children in private boarding school.

Approximately 31 percent household heads out of 200 follow the hospital only and the same proportion is in against this figure who follow the Dhami and Ojha but never go to the hospital.

Out of 200 households, 96 percent uses the tube-well as a source of drinking water and only 4 percent uses the well to fulfill their need of water. Among the 200 household only 6 percent has checked the arsenic of the source of their drinking water. Among 200 households, 72.5 percent households have radio and 64.5 percent households have access on television but only 9 percent households are facilitated by telephone. So far 15.5 percent households have no access of radio, TV and telephone. Out of 200 household heads, the highest proportion (73%) receives news and information through radio and second top position goes to television which covers the 70 percent households but 8 percent household heads have no habit of listening news. 86 percent Dhimals married women of reproductive age out of 100, need at least one son in their life and; they take their son as continuing generation, as a supporter of old age and as a source of money or income.

Out of 200 household heads, 99 percent accepts the discussion and inquiry with daughter before her marriage. Out of 100 married women of reproductive age

(MWRA), 75 percent women have followed the arrange marriage, only 25 percent women are those who have entered the husbands house through love marriage. Out of 200 household head, 53.5 percent accepts the inter-caste marriage. Seventy percent household heads whose level of education is S.L.C. and above, is in the fever of inter-caste marriage. So far, 82 percent married women of reproductive age whose level of education is secondary and above, accept inter-caste marriage but only 23.5 percent married women, who are illiterate, are in the opposition of inter-caste marriage. In fact, out of 100, only 4 percent married women have followed the inter-caste marriage. Due to scattered settlement of Dhimals and high ratio of mixed society, some members of 48.2 percent households out of 27, are unable to speak their mother tongue.

Out of 200 household, Dhimal language is totally used in 52 percent household as a medium language and Dhimal and Nepali both languages are used in 43 percent households but Dhimal language is not used in 6 percent households where only Nepali language is used as a medium language. Dhimals are the indigenus and landlords of Morang and Jhapa district but now it is seen that out of 200 households 15.5 percent (35 households) Dhimals are landless; only 82.5 percent Dhimals have own land but more than 6 percent households have less than 1 bigaha own land. They are being landless due to their own cultural tradition, inability to understand others conspiracy and inaccessibility in any government services.

Out of 200 households, 34 percent (68 households) has taken others land for farming. The main and ancient occupation of Dhimal people is farming but Dhimal women used to participate in farming rarely. Among the 889 population aged 10 years and above, 41.5 percent people are engaged in agriculture as a first position. As the same way, the second top position is covered by students which is 26.9 percent. So far, 8.5 percent Dhimals are engaged in foreign employment, only 1.1 percent people are participating in weaving occupation.

Farming is the main source of income of 54.5 percent (109) households out of 200. So far, foreign employment covers the 18.5 percent households of Dhimals as a main source of income. Among 109 households whose main source of income is farming 71.6 percent i.e. 78 households can fulfill their need of food though agrarian production but 28.4 percent i.e. 31 households don't have sufficient agrarian production for the consumption in their daily life.

Except main source of income, livestock covers the 26.5 percent households as an additional source of income in top position. The second top position goes to the farming which covers the 23 percent households. So far, 21.5 percent households take the foreign employment as an additional source of income. The annual household income of Dhimals is start from 10,000 up to 11,67,200 rupees so far the annual household expenditure is spread from 21,350 up to 10,94,130 rupees. Dhimals are

socially and economically backward due to their socio-cultural tradition, high drop out rate at school level, low opportunity of employment, traditional farming or lack of knowledge of advanced technology in farming, lack of knowledge towards cash crops and so on.

Migration in Dhimals native land has both positive and negative impact on socio-economic status of Dhimal people. Interaction of Dhimals with in-migrants (especially Brahmins, Kshetris, Rais and Limbus) has promoted their social status and their awareness level and has helped them to be empowered with modernization.

The study covers the 6 School's School Management Committee (SMC) of study area. In SMC, the attendance of Brahmin and Kshetris is 57.1 percent as a top position. The second top position goes to Dhimals where they cover the only 9.8 percent of total representation.

7.2 Conclusion:

The main findings of this study are concluded as follows:

- Before a time Dhimals people mentioned the 'Hindu' as a religion but now they don't like to say so. Some Dhimal people say that their religion is 'Prakritik Dharma' and other say that it is 'Kirat Dharma'. However, they are not Hindus; they are the worshipper of nature.
- The trend of changing religion is being increased in Dhimal community due to the lower level of economic status. They change and practice the Christian religion hoping that they will get money from the Christian organization.
- Most of the Dhimal people are economically poor so they live in the normal house with thatched and galvanized corrugate sheets roof.
- The family structure of Dhimal people is being transformed from joint and expanded family to nuclear family with the modernity.
- In Dhimal community, the household heads are males and their roles are prominent in most of the cases but every works and activities are done with prior discussion between husband and wife.
- The devotion of Dhimals on their social dress and food as well as ornaments is decreasing day by day. Due to the effect of education, mass media, cinema, urbanization as well as globalization, they have high devotion on the modern ready made clothes and styles. That's why weaving occupation is omitting rapidly in Dhimal society.
- The level of education of women has played the crucial role to reduce the fertility in Dhimal community. The study shows the decreasing level of fertility with the increment of level of education and vice versa.

- The proportion of Dhimal people enrollment is decreased with the increment of level of education. The rate of reduction with each upper level of education is comparatively higher of females than males that indicate the less favorable condition to gain education achievement for the females in the Dhimal Community. Hence, they are socially and economically backward and distress than males and they are compelled to limit only at home.
- Dhimals want at least one son in their family as a generation representative and as a supporter of old age. So they give birth in high tendency until not to gain son in their lives. It is happened in Dhimal society due to the social superstition.
- On the one hand in migrants, specially from hilly area i.e. Brahmins and Kshatries have taken land from Dhimals with the help of administration and conspiracy; on the other hand they spend such money to celebrate their festivals even by taking debt, that increases their debt every year and only one way to pay debt is to sell land. That's why they are being landless day by day.
- Before a time, Dhimal people engaged in agriculture as well as fishing and hunting but now the trend is changed. They are interested and devoted to recruit in non-agricultural sector such foreign employment, police, army, teaching and other services which give the monthly salary.
- Socially, economically and politically Dhimal people are poor and distress. They are deprived from so many facilities due to their simple and honest character as well as the poor social and economic status. They are unable to come out from their traditional values, norms and superstition up to now.
- In before time, Dhimals were limited only on their family. But now they are starting to involve in social organization as well as politics. They want to increase their access from root level to upper level. But, to upgrade their position in every social and political organization, they are facing the domination of hill migrants in each steps.

7.3 Recommendations:

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

- Awareness programs should be conducted among Dhimal population in terms of school enrollment.

- To improve cultural practices and lessen the expenditure spent in celebrating festivals they should be made aware.
- The current state should be restructured in the federation system and regional, ethnical and dialectical freedom should be given.
- To conduct awareness programs and to make them aware that it is difficult to solve political issues being detached from politics.
- To provide opportunity for Dhimals to be representatives in VDC and House of Representatives on the basis of population.
- To boycott the tradition of getting chance just to become political activists, ward members, etc.
- They are less conscious in Politics. Thus, it is necessary to motivate Dhimal to take part in local politics.
- Emphasis should be given on formal and non-formal education.
- Almost Dhimal people do not go to hospital because of lack of money so, to increase income obtained from agriculture, technological advancement should be introduced in agriculture on the behalf of the government.
- The implication of small farmer program will be fruitful for the Dhimal.
- Government should provide some low interest loan for agriculture production. Government should be focused income generation activities, such as goat farming, pig farming, bee keeping, vegetable farming etc.
- The agriculture pattern is old. Thus, some sort of intensive type of farming scheme should be encouraged in this area. Technicians like (JT and JTA) must be sent for their help regularly, so that they could be convinced about intensive and diverse farming.
- To provide opportunity for intellectual Dhimals to become members of School Management Committees.
- Employment-oriented trainings should be provided by identifying unemployed adolescents.
- Ensure mechanism of social integration through cross-cultural exchange.

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Appendix-I

Questionnaires

SOCIO-CULTURAL & ECONOMIC STATUS OF DHIMALS OF URLABARI VDC, MORANG

1. General Information:

a) Name of the Household Head.....Age.....Gotra.....
Religion.....Language.....Village.....Ward.....

b) Name of the RespondentDate.....

Family Size:

Age	Male	Female	Total
0-4 years			
5-9 years			
10-14 years			
15-19 years			
20-24 years			
25-29 years			
30-34 years			
35-39 years			
40-44 years			
45-49 years			
50-54 years			
55-59 years			
60+			
Total			

2. Where is your origin place?

.....
.....

3. Do you have own land ?

Yes No

If yes, how much land do you have ?

Bigha..... Kattha..... Dhur.....

4. Have you taken others land for farming ?

Yes No

If yes, how much have you taken ?

Bigha..... Kattha..... Dhur.....

5. Food Sufficiency from own land:
 (a) 3 months (b) 6 months
 (c) 9 months (d) 1 year & above
6. What are the means of mass media (communication) in your house ?
 Radio () TV () Telephone () No Access ()

7. Information on Literacy (Persons)

<u>Qualification</u>	<u>Persons</u>
(a) Literate
(b) Illiterate
(c) Non-formal Education
(d) Incomplete Primary Level
(e) Primary Level
(f) Lower Secondary Level
(g) Secondary Level
(h) S.L.C. and above

8. Do you have single (nuclear) or joint family ?
 (a) Single/Nuclear (b) Joint

9. What kind of marriage is yours ?
 (a) Arrange Marriage (b) Love Marriage (c) Court Marriage (d) others

10. Do Dhimal people accept and allow inter-caste marriage ? what happens if son married inter-caste girl and daughter married inter-caste boy ?

11. What activities should be performed when a baby is born ?

12. What do Dhimal people do when somebody dies ?

13. What are the clothes and ornaments used by Dhimal male & female ? At what occasion these things are used ?

14. What are the festivals and worships of Dhimal people ?

15. What is the ancient religion of Dhimals ? How & when did it start ?

16. What are the roles of Dhami, Majhi and Ojha in Dhimal community ?

17. What is the position/role of female at home ? State their role during feasts and festivals.

18. What is the present condition of Dhimals' religion in terms of language and culture ? What should be done for their promotion and protection ?

19. What is your main occupation ?
 (a) Farming (b) Teaching (c) Fishing
 (d) Hunting (e) Weaving (f) Business
 (g) Service (h) Labour (i) Foreign Employment
 (j) Student (k) Nothing (l) Any other (mention)
-

20. Are there any change in traditional occupation such as fishing and hunting ?

21. What are the sources of drinking water ?
 (a) Tap (b) Tube-Well
 (c) Well (d) Others

22. Do you go to the health center ?
 (a) Yes (b) No

23. Where do you go if you were sick ?
 (a) Dhami, Ojha, Wizard (b) Hospital (c) Both

24. Why is the weaving occupation decreasing day by day ? What should be done to preserve and promote it ?

25. What can be done to increase access of Dhimals in education and health ?

26. Do you participate in local Politics ?
 (a) Participate (b) Not participate

27. What are the factual reasons behind the low socio-economic status of Dhimals ?

28. What should be done to improve economic status of Dhimal people ?

29. What is the impact of in-migrants (i.e. people from hilly area, specially Brahmins, Kshetris, Limbus, Rais etc.) upon Dhimals language and cultural tradition ? Are they (Dhimals) deprived from the facilities in which they are entitled in local level because of them (in-migrants) ?

30. Dhimals are said to be the inhabitants and landlords but their land has been taken by hill in-migrants with their conspiracy. Is it true ? What are the reasons that make Dhimals landless ?

.....

31. Livestock Information:

S. No.	Types	Own	Sharing basis	Total
1.	Cow, Oxen			
2.	Buffalo			
3.	Goat			
4.	Hen, Ducks			
5.	Pig, wild bore			
6.	Others			

32. Main Source of Income:

- | | | |
|--------------|------------------------|------------|
| (a) Farming | (b) Foreign Employment | (c) Labour |
| (d) Business | (e) Service | (f) Others |

33. Level of Income & Expenditure in Rs.

Level of Income	No. of Household	Percent	Level of Expenditure	No. of Household	Percent
< 20,000			20,000-30,000		
20,000-40,000			30,000-40,000		
40,000-60,000			40,000-50,000		
60,000-80,000			50,000-60,000		
80,000-1,00,000			60,000-70,000		
1,00,000-1,20,000			70,000-80,000		
1,20,00-1,40,000			80,000-90,000		
1,40,000-1,60,000			90,000-1,00,000		
1,60,000-1,80,000			1,00,000-1,10,000		
1,80,000 & above			1,10,000 & above		
Total			Total		

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APPENDIX-II

Questionnaire for Key-informants

SOCIO-CULTURAL & ECONOMIC STATUS OF DHIMALS OF URLABARI VDC, MORANG

- a) Name of the Village:
- b) Ward No.:
- c) Name of the Respondent:
- d) Introduction of Respondent (if any):
- e) Date:

1. Where is the origin place of Dhimals ?
.....
.....
2. What are the clans and Gotras of Dhimals ?
.....
.....
3. Who is the household head in Dhimal Community ?
.....
.....
4. What are the special food items of Dhimal people ?
.....
.....
5. What are ancient & traditional occupations of Dhimals ?
.....
.....
6. What are the sources of income of Dhimals ?
.....
.....
7. What is your mother tongue ?
.....
.....
8. How much do you earn in a month/year ?
.....
.....
9. What is the appropriate age range for marriage ?
.....
.....
10. Explain about treatment system of Dhimal community.
.....
.....
11. What are the major festivals ?
.....
.....

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APPENDIX-III

Check List

For Observation

1. Dressing pattern of Dhimal
2. Fooding system of Dhimal
3. Rites, Rituals & Celebration of Dhimal
4. Housing pattern of Dhimal
5. Schooling system of Dhimal
6. Sanitation level of Dhimal
7. Agriculture system of Dhimal
8. Occupation of Dhimal
9. Representation in Social Organization
10. Political Participation in VDC & DDC
11. Government facilities available in Dhimal Community

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