

CHAPTER – ONE

INTRODUCTION

1.1 Background

Nepal is a multi-ethnic, multi-cultural, multi-religious and multi-lingual nation. Pluralism and diversity are its unique and notable features. The constitution of the Kingdom of Nepal, 1990 has put forward a conceptual design to uplift the living standard of the disadvantageous nationalities and communities belonging to any ethnic group. Color and creed by removing all shorts of existing economics and social inequalities and to set up and develop their healthy social life based on justice and morality consolidating the national integrity, Preserving people's identity and cultural diversities by developing their language, literature, art, script, religion and culture and by creating special opportunities for Education, Health and Employment. It has been now a major responsibility of His Majesty's Government to work meaningfully for the upliftment and development of indigenous caste people.

Four decades have been already passed since the country initiated planned development program. During those past years, nominal welfare and development programs were implemented which found to be not effective for the development of people's confidence and not to assist to explore their potentials. These programs couldn't expand the area and possibilities of overall national development in effective way. After the introduction of planned framework, the population has more than doubled from 8 million (1952/1954) to over 18 million (in 1987). (CBS,1994) There has been some growth in food production but per capita availability of food

grains is declining. While there has been rapid expansion in physical infrastructure such as roads, an electricity, most people still live a number of days walking distance from the nearest road and access to power supply is even more restricted. Public sector expenditure has increased substantially over the years and yet eradication of poverty and improvement in the standard of living of the majority has not been satisfactory. Today Nepal is ranked as one of the poorest countries in the world (World Bank 1989).

The most compelling critique of Nepal's past development efforts came from King Birendra when, on 16 December 1985, he called on the nation " to undertake the pledge to provide for all Nepalese the basic needs of food, clothing, shelter, health, education, and security" (NPC 1987). This emphasis on the issue of basic needs clearly underscores the fact that eradication of poverty is still the single most important development problem facing Nepal. Whatever the achievements in other areas, the need to bring about rapid improvements in the living standard of the people cannot be side tracked because, as long as endemic poverty continues unabated, it will continue to be a "major cause and effect of environmental problems "and "growth is absolutely essential to relieve great poverty" (WCED 1987).

Distribution and movement of population in Nepal reflect the regional imbalances in resources and difference in development parameters. Traditionally, Two third of Nepalese population inhabited the hill mountain region. The rising pressure of population and agro-economics problems in the hills has led to substantial changes in the regional shares of population in the past two decades. In 1981, 44 percent of the total population was in Terai is compared with 35 percent in 1971. The steady movement of

population from the Hill Mountains to Terai is reflected in regional growth rates. In the last intercensal decade, the hill mountains population grew at a rate of 1.61 percent per annum while the Terai region experienced growth rates exceeding 4 percent. The high growth rate in the Terai was a result of migration; both internal as well as international. The density of population in the country is 102 people per km². Crude density is high (193/km²) in the Terai and low (75/km²) in the hill mountains.

Density on cultivated land, however, is exactly the opposite. Agriculturally productive, fertile and wet areas have a higher concentration of population. Therefore, the eastern half of the country is more densely populated than the western half. The 1991 census reveals that intra and inter-regional migration involved over a million people in the intercensal decade. Emigration from Nepal to India is still considerable but the trend, on the other hand, is rising. The Terai has, therefore been the destination of both internal and international migration.

This has resulted; that Nepal is being a home of different people migrated from northern and southern part having settled here. Hence the country became a common place for living of different ethnic people who use their own language. Therefore, it is obviously said that the development of the nation is correlated with the development of ethnic people, who covers the more population of country. In the last eight five-year Plans. Few efforts to uplift and develop the socio-economic status of the ethnic people have been implemented. The method and process of implementing the development programs for those ethnic people were found to be disadvantageous having certain weakness such as:

-) Lack of development of necessary intuitional structure.
-) Failure of the centrally formulated development programs to draw the attention of the beneficiary communities
-) Widespread feeling of the indigenous community that the centrally designed program of their upliftment was only a gesture of compassion.
-) Lack of adequate attention towards human resource development and
-) Lack of appropriate evaluation of conventional knowledge, skills and life-style of the indigenous people, the outcome of these efforts could neither meet the expectation of the planners and policy makers nor of the indigenous caste people.

Consequently, nobody could ever feel that the nation was moving against the respecting the sentiments of the indigenous ethnic people. The implemented development programs plans and policy in the name of modernization has failed to benefit all areas usually.

It has been a platitude in the development debate in this country that development programs could not be launched effectively in Nepal owing to the lack of resources both in material and human terms. Insufficient infrastructure and the absence of skilled manpower are regarded as serious constraints. Social awareness and commitment towards rapid socio-economic transformation is yet to take root to the desired extent. While this cannot be denied out of hand, the fact remains that the country faces the colossal task of creating equitable social order with limited resources and infrastructure support.

Among the caste/ethnic spread all over the country Danuwar is one of the backwarded community. The population of Danuwar is 48,110 in National census 1991 which is 0.26% of the total population. At present Danuwar were spread to most of the districts of the country. They use both mother tongue and other language. Danuwar using mother tongue were 23,721 in which 11,830 male and 11,891 are female. Which is 0.13% of the total national population. The numbers of Danuwar using both mother tongue and other were 50,754 in which 24,458 male and 26,296 were female. The figure is 0.28% of total national population from this point view we can easily calculate that 0.15% of Danuwar use other language also.

Danuwar people prefer to live near by riverbank as well as quiet and silent places. These people were found to be very backward in the field of education health, politics and economy. If there is not studied of their social pattern whose population existing in little number. They may be soon disappearing from our society. There has to be explore or study on these people. Hence this study includes on Danuwar people of Dudhuli VDC of Sindhuli District.

1.2 Statement of the Problem

Nepal has comprises of different ethnic groups. They have their own language, culture and life style. Danuwar is one of the nationalities having its own identity as it to others, danuwar were rich in their folk culture. They have there owned specific rituals, festivals traits etc.

Which were even in existence. The culture of danuwar has represented a part of the nation. But these days, culture of danuwar is going to be slowly disappearing.

The danuwar tribe are very backward by their economic status and literacy rate in comparison to other tribes. Their indigenous knowledge system as well as culture decreased rapidly. Some socio-economic anthropological and cultural studies have been carried out about this tribe. They are still timid and reside at a separate place they live on hand to mouth condition because they do not have much land to cultivate. Due to the continuous interaction with other groups they have been losing their own culture and social identity.

Many sociologists and anthropologists had researched, studied and explored about the caste/nationalities over the country whereas there is at least a number of scholars who have studied on the changing pattern of the ethnic group. Among them they have illuminated the nationalities like danuwar; whose population exists is least. Similarly, there has been not any rigid programme run by the government for the development and upliftment of those people. Whatever the present status seems is due to the process of changing by diffusion process. It is the process that:

*diffusion is the process by which an innovation spreads. The diffusion process is the spread of a new idea from its source of invention or creation to its ultimate users or adopters. (Grabb Edwards 1996)

*diffusion is the process of being concerned with acceptance, over time of some specific item and idea or practice by individuals groups or other adopting units linked to specific channels of communication.

To a social structure and to a given system of values or culture (Kirby, 1989) for this reason this dissertation was concentrated for the study explore and research of social, economic the political status of danuwar. For the research, the following research question will be carried out:

- a) What is the historical background to social, economic and political participation of danuwar?
- b) What type of concepts did they have about the evolution of danuwar ?
- c) What are the social status and the life style ?
- d) How they celebrate their traits and rituals ?
- e) How danuwar carried out their traditional, indigenous and religious activities ?
- f) Demographic study of danuwar
- g) How is their educational status
- h) What is the traditional and present profession of danuwar ?
- i) How is their economic status
- j) Land pattern of danuwar.

1.3 Objectives

The main objective of this study is to investigate and to document in details of the past and the present status of danuwar of dudhauli village development committee. At present this community is also effected by modernization. To measure the changing pattern in different field of the

society this research has been setup. These changes affected all components of their living pattern. The present study aims to investigate their economic, social the political information through case studies. So as to make the study precise, specific and manageable the study is set up with following specific objectives in specific:

-) To identify the impact of modern commercial agricultural system on the danuwar community.
-) To investigate the local indigenous knowledge and practices in modern production system.
-) To identity and to analyze the impact of existing modern agriculture system.

1.4 Background of the Study Area

This study which is focussed on the Danuwars, of Dudhauri VDC, who were found to be backward in every field. Lack of education, strictly followers of tradition, ignorance is the main factors causing to be backwards other caste groups dominate them in every field. Usually Danuwar have not their own land. They have to work in others land for their livelihood. Due to the less income and illiterate Danuwars were count to be a minimal thing not to be human.

As the time being, Modernization has affected on Danuwars. Without any analysis and justification, the following of modernization may be harmful or some where may be fruitful. So to investigate the truth that what is happening in their community, this study has been selected to measure their economic, social and political changes since to present. The meaning

of modern development is not only the growth of the facilities and infrastructures as well as economy but also the consideration of human capabilities and improvement in socio-economic sectors.

1.5 Scope and Limitation of the Study

The scope of the study is that it will provide some useful information about Danuwar community. Every thing has its own limitation. The study has also some limitations. They are as follows:

- 1) This study is limited in the Dudhauri VDC of Sindhuli district therefore the findings of the study may or may not be generalized to other area of the country.
- 2) This study is academic study. So a large area could not be incorporated in the study because of certain limitation viz. Time money etc.

1.6 Significance of the Study

As the study attempts to draw on socio-economic changes profile of Danuwar. It is hoped that it may certainly represent the living condition or the way of life among Danuwars of Dudhauri VDC of Sindhuli district.

However, this study has selected only one ward No. 6 of Dudhauri VDC. The variables for this study include age, sex, education, marital system, population, family size, occupation, size of farming land and farming system, land ownership, income and expenditure, indigenous skills, life cycle ceremonies and political participation.

It is conceptualized that these selected variables will help in identifying the way of economic social and changes among Danuwar.

CHAPTER-TWO

LITERATURE REVIEW

2.1 Literature Review

Nepal is called a land a different ethnic group which unifies the people of different origins and cultural background. Among the minorities of Nepal, the Danuwar is one of the major group with distance cultural and social identity. Till now their ethnic Significance is not dominant due to lack of sufficient information and studies. Few study has been done on Danuwar community. But this type of socio-economic study is the first attempt that directly deal with the socio-economic characteristic of Danuwar community of Dudhauri VDC. So this study will be helpful to understand the overall scenario of Danuwars of Dudhauri VDC of Sindhuli district. Some of the information about the previous works of Danuwars and likewise work related with the minorities groups of Nepal have been reviewed from different sources.

Nepal is a land of different ethnic groups, which unifies the people of different origins of different cultural backgrounds. Among the different ethnic groups, Danuwar is also one of the major groups with a distinct cultural and social identity. Till now their ethnic significance is not dominant due to lack of sufficient informations and studies. Some of the information about the previous works of Danuwar has been reviewed from different sources.

‘The word danuwar’ indicates the group of people, which inhabits at the Dune, i.e. lower valleys. Further to elucidate Danuwars someprevious

works have been reviewed. In a study (Poudel,2025 B.S) some cultural information about the Danuwar tribe has been described. According to him, among the Danuwars of east the groom is “stolen away” by the bride’s people as soon as he arrives there. Then other marriage formalities are completed.

In the some manner Upadhyaya also gives some ethnic information about the Danuwar community and reports that they are very strict in their custom and belief. Women are more laborious than men. The system of child marriage and polygamous marriage is common among Danuwars. They are illiterate and poor (Upadhyaya 2027 B.S).

Sindhulia (2027 B.S) written about the original inhabiting place and ancestral history of Danuwar. He described that during the 14th century Danuwar’s ancestor Rhupal Singh, who ruled after the sixth generation of Nanya Dev, ruled the Simaraungad state. At that period they came to Nepal (that part is now called Sindhuli district) by the heavy attract of Turkisthani Gayasuddin Tuglak. After that they started to rule that part with the partnership of Nepal. He tries to justify this argument with different evidences. They believed in Tantrism and Dhami, Jhakri. He further classifies the Danuwar in three groups. The first group wears sacred thread (as Brahmins and Chhetries) and is the most superior. The second group does not were sacred thread and has no social restriction for drinking liquor and does not eat pork and buffalo meat. The third group is the lowest on and drinks liquor and eats pork and buffalo meat.

Bista (1972) explored the Danuwar community along with other peoples of Nepal. He mentioned the total population of Danuwar is 12,000

and their place of inhabitant is in the east of Chitwan. He arranged the Danuwar social framework with Majhi and Darai tribes. He has also given the various information about the socio-cultural customs of Danuwar. The most common type of marriage among the Danuwar is by mutual agreement, that is, a boy and a girl usually between 29 and 30 years of age decide between themselves to live as husband and wife. There is also a system of capturing a girl and marriage by arrangement, but it is not so effective among Danuwar. In the cases of mutual agreement marriage, boy must pay forty rupees to his father-in-law, before the marriage is socially recognized.

Danuwar living in the eastern Terai have adopted the system of paying dowries to their son-in-law in imitation of Rajputs and Brahmins in that area. Some others have adopted the system of paying bride price of 100 or 200 rupees. When a woman leaves one husband for another the amount of compensation but the first husband decreases by half each succeeding time.

Koirala (1996) write about cultural system of Danuwar along with, other Nepalese ethnic groups. Walter (1973) has reported 15,727 Danuwar in Makwanpur, Sindhuli and Kabrepalanchok. He placed Danuwar along with Tharu, Majhi, Darai and other as an awalia ethnic group. Kuegler and Kuegler (1974) surveyed the Danuwar Rai languages and reported that they speak Indo-Aryan language. The team organized by Department of Information, HMG of Nepal (1974) reported that Danuwar are people of neighboring region in the Terai forests and inner Terai. Majpuria and Gautam (1994) shortly noted the marriage custom of Danuwar along with the marriage customs of different Nepalese ethnic groups.

Bista, (1967) has traced the Bansawali of Danuwars as descendants of Mangol kirathangba. According to him, kirathingba had ten sons. Among them Thangdaba's younger son, Thirokpa's descendants were Danuwars.

Sharma (2037 B.S) also gave short introduction of danuwars along with the different Nepalese ethnic groups. He reported three different types of danuwars namely Rajhan Danuwar, Rai Danuwar and Tharu Danuwar. Badal (2055) Noted that Danuwar is one of among the different types of Tharus.

Likewise some of the sociologist/anthropologist has focused their research on social change. Caplan Loinel (1970) has studied about the relation between bramhm-limbu of eastern mountain region on their land use system. According to him, Brahmans and Limbus are linked as creditors and debtors, landlords and tenants, farmers and agricultural laborers. These two groups are interdependent in a political context as well. The political hierarchy created two centuries ago by Brahman dependence on limbuland grants gradually collapsed and was replaced by one in which the brahmans have become the most powerful group. The relationship between the limbus and the brahmans are change, which are taking place in these relationships, are presented essentially from the stand point of the limbus. This is because factors such as the ratio of limbus to brahmans or any other dominant Hindu group, the availability of land, the impact of government legislation, or the existence of economic alternatives to agricultural vary from one locality to another. In other words the magnitude of their 'variables' and the manner of their combination are not same every where. This means that the degree and pace of change differ from one settlement cluster to another.

Similarly sherry B. Ortner, one of the anthropologists has made research in the sherpas of Himalayan region. According to him, the sherpa family consisting of husband, wife and their unmarried children constitutes a social and economic unit of great independence, the sherpa family is not permanently embedded in a wave of close kinsfolk, from the movement of its establishment as a separate unit, a married couple stands by itself, responsible to no one and relying on no ones support. (Blaikie 1880)

He says that, it is important, however to be clear about the relationship between image and reality. Sherpa families are, at least implicitly, imbedded in social networks, are responsive to the obligations entailed by that relationship, and will often speak in terms of the importance of those networks as potential source of aid and support.

James F. fisher has researched in Thakali of northern part of Nepal on their social, cultural and economic development and changes. He has published his articles and highlight of social change and development of the specific village of Thak of Mustang district. The Thakalies are culturally a Tibetan group of people belonged to a small area known as Thak khola or Thak satsae (Thak in short) surrounding the kali Gandaki river in the district of Mustang in Dhaulagiri zone in west Nepal.

Furer – Haimendorf, who had visited Thak in 1962, visited the area again after fourteen years and observed ‘the majority of the Thakalies of Tukche had moved to pokhar and other places in the middle ranges, and Tukche had the appearance of dying town. The situation is not grave as depicted by Furer-Heimendorf, but the fact remains that Thakalies are proliferating to all corners of Nepal. Thakalies are seen as a very mobile

and dynamic community, actively interacting with the host society rather than passively submitting to the socio-cultural forces of changing in the urban life. The motion of adaptation as used here would be in a line with “a growing consensus amount anthropologist that the nature of man is best described” as neither totally active nor passive but interactive. Operation within the many constraints which his physical and social environments impose, his seeks to over come the problems confronting him choosing amount perceived available options”.

The main reason for migration in Nepal seem to be the economic disparity, between regions created by a rapidly changing man-land ratio, the low productivity of soils, the lack of alternative employment opportunities in the hills, and the perceived economic and social advantages in the lowlands by the migrants.

Kemna (1989) were some of the scholars who studied about the social changes and development. According to them the early nineteenth century saw an improvement in communication and transport based on the administration of the Hulak system of locally organized portage and the establishment of a series of staging posts manned by locals and operating under the supervision of administrative offices situated at strategic points along the trails.

Many of the ‘Urban’ centers now developing were thus not only administrative centers and strategic garrisons but also nodes in a transport network, whose major function was to move arms and munitions efficiently, and as swiftly as possible in the difficult hill country, to where they were

needed. As the small towns of the region grew they began to act as local market centers and also to produce their own goods.

Tansen has a darbar and market place, and also a mint, wherer copper pieces are coined and that of cotton cloth of various sort are made and sold in considerable qualities in this neighborhood by the Gurung, a tribe who abound through out province of Palpa: he also noted that the city of pokhara is large and well inhabited, it is famous for its copper manufactures and it has large annual fair, at which there, as well as supplies of grain and all production of district are sold (Old field – 1880). Although Tansen and Pokhara were probably the most important of the hill towns at this time, other smaller urban centers were developing.

Kharel, (2049) has made an ethnographic study of social change among the Athapahariya Rais of Dhankuta. Rajure (1978) explored the socio-economic condition of Tharus of Dang, Deokhuri. Rai (1982) reported the socio-economic status of Loharang Rais of Pangma Panchayat. Pyakuryal (1982) evaluated the sociological condition of four Tharu villages in Chitwan district in his Ph. D dissertation work. His study was mostly concerned with the ethnicity and rural development. Dahal (2036 B.S) and (Divas 2039) had Studied the different aspects of Dhimal. The term organized by ministry of labour and social welfare, HMG of Nepal (2039 B.S.) reported some socio-economic information's about the least developed community's people like Satar, Dhimal, Bantar, Darai, Kumal, Bote and Magar of Jhapa, Morang, sunsari Chitwan, Nawalparasi and Palpa. The aim of the study was to observe the employment improvement for the least developed (backward) community. According to the literatures, people like Danuwar of Nepal were "Savage", "Primitive" or "Traditional" for the 18th

century's civilized European. But Charles Darwin showed linear history of barbarism to civilized person. He said that today's civilized person has a history of barbarism.

Karl Marx introduced a new idea that the oppressive nature of a "civilized person" makes people "barbarous". And over the years, these "barbarous" people developed culture of silence for their survival. (Freise, 1968) Frank Boas developed a school of cultural history in anthropology. He did not mention disadvantages people as barbarous. Margared Mead found out functional root to cultural history. But Bronislaw Malinowski rejected this school and tried to understand disadvantage people like Danuwars differently. He compared the cultural value of the disadvantaged people with the mainstream socio-functional structure and found their indicators to call other people "barbarous". In this sense, Danuwars are not barbarous but the people of value system.

Why these barbarous people are unequal in the society? Different sociological theory has described its reason. Karl Mark (1818-1883) gave financial reason. Max Weber (1864-1920) provided two reasons like status and social prestige of an individual or society. Emile Durkheim (1858-1917) supported Max Weber's idea for the creation of social inequality.

A new perspective came after 1950s. Ralf Dahrendorf put the idea that social inequality is the bi-product of authority relation within social or organizational settings. Gerhard Lenski in the 1960s said that differential access to power produced social inequality. Nicolas Poulantzas promoted his thought that social inequalities exist because of the polarization of social position and function or work activity of a particular group. Erik Olin

Wright came to the conclusion that the work activity itself creates bourgeoisie and proletariat at different levels of society. Frank Parkin gave a new idea those traditional beliefs; customs and habits of a domination society make people like Danuwar unequal. Finally, Anthony Giddens concluded that functional relations differentiates people into menial and non-menial, authority relation divides them into powerful and powerless, cultural factor separates them into have's and have-nots and other social institutional legitimize the oppressive oppressor's relationship.

According to the historical analysis of human social development the nationality is defined as “a historical structure of human community, which is one step forward than the tribe and one step backward than the nation and having a common language, area economy and culture (Barbeskina, 1985). Generally, the people having common life style as well as some remains of matriarchal society and backward caste of people is known to be the nationality. In context of Nepal, except khas, other caste for example: Gurung, Magar, Rai, Newar, sherpa, chepang etc were taken to be nationality (Mager, 2054).

The above theoretical frames of social inequalities provides an understanding that Danuwars are not disadvantaged community people by choice but they are the bi-product of large socio-structural pressure including-economy and authority. It is this community, I wanted to understand their context and see its connection with the socio-economic changes in particular. There are some specific characteristics of the nationality. They were common life style, division of labor, nor under the nation and own religion. (Gelner, 1991) the expansion of commercial activities in both hills and Terai following road provisions and other

developments involved, the established groups as well as individuals from other groups, who had particular advantages, and who were not disqualified on any of their access dimensions mentioned above. In this way, though the events of development/modernization, the research found the several change in Danuwar community of Dudhau: VDC, ward no 6 some of these changes are benefited for Danuwar, while some are harmful. This research has already set up some objectives to identify what changes takes place with them through the passes of time.

CHAPTER – THREE

RESEARCH METHODS

3.1 Rational of the Study Area

This study which is focused on the danuwars, of dudhauri: VDC, who were found to be backward in every field. Lack of education, strictly followers of tradition, ignorance is the main factors causing to be backward. Other caste groups dominate them in every field. Usually danuwars have not their own land. They have to work in other's land for their livelihood. Due to the less income and illiterate, danuwars were count to be a minimal thing not to be human.

As the time being, modernization has affected on danuwars. Without any analysis and justification, the following of modernization may be harmful or somewhere may be fruitful. So to investigate the truth that what is happening in their community, this study has been selected to measure their economic, social and political changes since to present. The meaning of modern development is not only the growth of the facilities and improvement in socio-economic sectors.

The development cannot be sound without empowering and encouraging backward poor, underprivileged groups and their traditional skills and productions. Development generally marginalizes and peripheralizes local people interms of labor. Commodities and capital. In Nepal, modernization and westernization has highly effect in the urban as well as rural areas also.

The people of beyond the capacity were also highly influenced by modernization. Whether they have or have not, they use to follow others. This system creates the big problem in saving. As Nepal is one of the developing countries, the main part of the development programs was under the foreign aid. To minimize the foreign aid and to maximum utilization of such aid, we have to think more and more before the implementation whether it is fruitful to the beneficiaries or not.

There are two major difficulties associated with aid, from the point of view of economic planning and development in Nepal. The first is related to the determination of aid investment by strategic and political consideration, at least on the part of the major donors, and the second to uncertainty in the timing and nature of aid allocations from the many smaller donors (around twenty in Nepal) – which makes the problem of incorporating such foreign aid into an integrated long term national planning framework immense. With regards to the ‘strategic’ or ‘political’ role of aid, it is crucial to recognize that.

3.2 Research Design

It is most necessary to make a research design before processing the research. It helps in collection, presentation and analysis of data and also helps to get the reliable conclusion. In this study, analytical and descriptive, both type of method of research design has used. In analytical research the data collected in economic, social, political and cultural changes of danuwar was tabulated whereas life history, settlement history, racial identity etc were described according to descriptive research applied. The data collected were of qualitative as well as quantitative.

In this study, both the primary and secondary data were used. The primary data was get by the method of observation, interview and household survey, which was followed by the check list and questionnaire method. As for secondary data, it was collected from the literature, books, publications etc which was written by the sociologist/anthropologist. The secondary data might be collected from the records of village development committee (VDC), Schools, district development committee (DDC).district administrative office (DAO) and the records kept by NGO's. If it was difficult to get information about Danuwar through secondary data, in that condition, primary data was considered as the main source of data.

3.3 Samples Selection Method

The research focuses on the impact of development and social change in Danuwar of the selected area. This included the collection of data on social, economy and politics of Danuwar. Hence to get the reliable data the sample method was to be used.

In this study, Duanaul: village Development committee of Sindhuli: district was selected. The Danuwar people were scattered in the different district of Nepal. They had been found in about 55 districts scattered throughout the low hills of eastern Nepal and in the Terai in addition to those found in kathmandu valley.

Within the Sindhuli: district, Danuwar people were mostly found in Dudhauri: VDC. Hence, this VDC has been chosen as a study area. The VDC is divided into 9 wards. In which the huge density of Danuwar people were found in ward no 6. This VDC was chosen because of the previous

knowledge and interest. There was lack of study and research about the Danuwar on their changing pattern of social life.

The total number of 65 households of Danuwar lives in ward. No 6 of Duahauli: VCD. Among them 46.15 that are about 30 households was taken as a sample selection this sample selection was taken by lottery method. The respondent (head of the house) of each selected households was be asked by the checklist as well as questionnaire. The motive of this questionnaire is to collect data about social, economy and political changes of Danuwar.

3.4 Method of Data Collection

The information about the socio-culture, economy and politics of Danuwar were collected by household survey, scheduled questionnaire, checklist, interviews etc. the most effective way for the collection of data was observatory and the formal/informal interviews, which were be taken from the selected respondent.

3.4.1 Observation Method

For the collection of data, observation method was used. By the help of this method, it was helpful to get the knowledge about the habitat and other necessary information about Danuwar. Similarly, by the application of observation method. It was reliable to get the data about the structure of house, agriculture system, animal husbandry, clothing and wearing of ornaments, structure of the village, economic condition etc.

3.4.2 Household Survey

In relation to the household survey method. The scheduled and non-scheduled questionnaire were used for the research. According to questionnaire the headperson of the selected household was choosing as respondent. The questions about the population distribution of Danuwar, occupation, and family size, types of family, land pattern. Animal husbandry, literacy, political participation etc were asked. As well as by using non-scheduled questionnaire the information and data about the ethnic history, social and cultural organization, aricultural system, interrelationship between each other was collected.

3.4.3 Interview

For the interview also, scheduled and non-scheduled interview were applied. The collection of data in this method was done with the help of checklist, which had been prepared before. The interviewee in this method were the oldest people of Danuwar. Schoolteacher and other who have the knowledge about this nationality. In this method. Firstly the appointment was fixed with the respondent. The data about the ethnic history. Social and cultural activities, economic condition and political participation were collected by the process of question with the respondent.

3.4.4 Analysis of Data

The data collected in this study were firstly classidied according to their nature. The qualitative data such as verbal replied were noted in the questionnaire were defined in descriptive way whereas the quantitative data were presented with the help of table. Statically, come of the tools were used such as mean, average, percentage, ratio etc. which helped to understand the report clearly with no doubt.

CHAPTER – FOUR

THE AREA AND THE PEOPLE UNDER STUDY

4.1 Study Area

The combination of nine wards has formed a single village development committee. The VDC chairman and other ward members were responsible to carry out the development programs within the VDC on behalf of government policy. In course of implementing the different development programs, the ethnic people were probably excluded and out of welfare activities.

Dudhauri VDC has 1344 households of Danuwar having 65 households in ward no. 6 mostly found in Khiriyani village. This ward has composed of Brahmin, Chettri, Danuwar, Tamang, Newar. Literacy rate of the ward is 55% in which male and female literacy rate is 25% and 30% respectively. Some skilled manpower found in this ward were:

Table 4.1: Skilled Manpower of Ward No 6 the Study Area

Health assistant	Carpenter/mason	Dhami/jhakri	Blacksmith	Driver	Teacher
1	6	4	10	3	2

Source: VDC survey 2006

Local resident has established one flow mill and one saw mill in this ward. The irrigated land in this ward is 60.30 hectare whereas non-irrigated land is 35.20 hectare. Main food crop cultivated were rice and maize.

Tomato, potato and some other vegetables were cultivated as cash crop, which they sell in local market and sometime bring it to cities. Regarding the education, a higher secondary school was established in Khiriyani village.

4.2 Physical Setting

It is necessary to show the clear picture on setting, social demography, natural resource and development activities in the study area for the prior information and to analysis the collected data in properly. The structure of society and culture are directly or indirectly effected by the geographical setting, climate, natural resources and resources used by the human society of that place. Similarly, it is also found that the society and culture were not static. It is dynamic process in which developing and changing occurs with the contact and the settlement of different caste and community people.

Sindhuli district covers 54 VDCs and 1 municipalities lies in the Junakpur zone the major occupations of the people of this district were agriculture and animal husbandry whereas the city people have there owned trade business. (district Profile, 1994).

Dudhauri village development committee the study are, is located to the east part of the Sinahulimadi is one of the 54 village development committee of Sindhuli district.

It has now developing in its infrastructure such as irrigation, health, education, communication and agriculture as well as market access. A lot of I/NGOs were working here. The program implemented by those I/NGOs

along with government has played a significant role to change the life standard, attitude and behaviour of Danuwar in this VDC.

4.3 Location of the Study Area

The structure of land patter in this VDC is not uniform that is higher in northwest part and lower in southeast part. The average maximum and minimum temperature of Dudhauri VDC is 32^{0c} and 16^{0c}. Because of the hot climate and the malaria epidemics, there were only the Danuwar living in the besi from their generations. But right after the eradication of malaria in the 1960 other non-Danuwar began to migrate in this place. Now the place has become a home of many ethnic groups such as Magar, Tamang, Newar, Brahman and Chettri.

Dudhauri VDC is surrounded by many other VDCs. They were ladavir, Tadi, Harsahi. The natural boader of Dudhauri VDC is rivers and the hills.

4.4 Social Demography

The total population of Sindhuli district is 276941 in which male and female composites were 137724 and 139217. There are 47703 households having average household size 5.8 and the density of the population in this district is 250.16 per sq. kms.

The district is inhabited by various ethnic and caste groups such as Brahmins, Chhetri, Newar, Tamang, Gurung, Rai, Limbu, Magar, Bhujel, Gharti, Danuwar, Majhi, Gaine, sunuwar, Shanyashi, Tharu, Raute, Damai, Kami, Sarki, Sherpa, Pahari, Hayu etc. (DDC Profile, 2005).

The population of Danuwar in this district is 12238. Although the people have their ethnic language, most of the people use Nepali as a common language. The population of Dudhauri VDC is 7735 in which female population is slightly more than male that is the number of female and male is 3877 and 3858 respectively.

This VDC has 1344 households having average household size 5.8 and population density with 540 per sq. kms. The birth rate of male and female is 0.92% and 0.68% whereas the death rate of male and female is 0.18% and 0.15% respectively.

The literacy rate of Dudhauri VDC is 95% having male 60% and female 35% literate. There were few skilled people living in this VDC occupying their relating jobs. (DDC, Profile)

4.4.1 Historical background of Settlement of Danuwar in Dudhauri VDC

Danuwar began to settle in Dudhauri VDC from Lichhivi regime (250-878). During the medieval period, The history of Danuwar tells that they were Doon-dwellers. Basically, they were immigrated to Nepal via Simraungadh back in 14th century (Nepal: Ministry Communication, 1975). Though there are three divisions of Danuwar such as Rajan, Tharu and Rai.

Rajan Danuwar were thread-wearers who were “priests” of their community they followed traditional Brahmin path in food habit (no chicken, and no alcohol). Tharu Danuwar came to the middle in their caste hierarchy Unlike Rajan and Tharu Danuwar eat chicken but not pork. The household head did not drink alcohol nor allowed liquor at their homes.

Rai Danuwars was similar to Kiranti for their food habit. They ate chicken, pork and drank alcohol.

They had their own language, which has Bhojpuri root. Danuwar have their homogenous community. They prefer to live together with their community. They looked like Darai, Majhi and Tharu, who have black complexion and moderate height. They are quite, gentle and honest people. They believe in Jharphuk (faith healing). Under this process they believe that a person could be changed into a tiger and again back to normal person if they follow the right mantra (secret words).

4.5 Occupation

The subsistence of the people of Dudhali VDC is based on agriculture. The major food crops grown in the area are paddy, maize, millet and wheat, in which paddy occupies the dominant position. Tomato, potato and green vegetables are the cash crop grown in this VDC. Besides the people have occupied business, factory, service, daily labor and various other works as secondary occupation. The people having agriculture as major occupation have labor, service, business, service, factory etc as major occupation have agriculture as secondary occupation or vice versa. The people of this VDC have not enough food for the year. They are very least people having food for the year.

Table 4.2: Food Situation During the Year (in percentage)

Food enough/consume within the year				
Remains	Just a year	Nine months	Six months	Three months
20	32	13	19	17

Source: Field survey 2006

Table 4.3: The Major Occupation with Other Sub Occupations

Agriculture	Dairy production, poultry and goat farming, agricultural contract, kut business
Business	Teas shop, cloth, shoes, fancy, cigaratee, insecticide and veterinary shop, photo studio, barbar shop, tailoring, blacksmith and goldsmith, driving
Service	Governmental and semi-governmental service and some private services
Factory	Foormill, ricemill, iolmill, furniture factory, cinema hall and hotels
Labor	Construction work and agricultural labor.

Source: VDC survey, 2006

Paddy, maize, wheat, millet and buckwheat are the major food crops grown whereas potato and tomato are the major cash crop grown in this VDC. Some of the people having vegetable farming as major occupation were also can be found in this VDC because of the developing of knowledge on vegetable farming in recent days. The VDC have some skilled persons in different field which is shown as below.

Table 4.4: Ward Wise Presence of Skilled People in Dudhali VDC

S.N.	Personality	Wards									Total
		1	2	3	4	5	6	7	8	9	
1	Overseer/Engineer	0	0	1	1	0	0	1	0	0	3
2	Health assistant	0	0	0	3	3	0	4	1	0	11

3	Carpenter/Mason	4	7	3	12	20	5	14	6	9	80
4	Dhami/Jhakri	2	4	1	1	5	0	0	4	2	19
5	Driver	3	2	5	8	5	26	7	8	8	72
6	Teacher	1	2	4	15	4	5	17	7	8	63
7	Veterinarian	0	0	1	0	1	0	1	0	2	5
8	Dairy master	0	0	2	1	0	0	1	0	3	7
9	J.T.A.	0	0	1	2	0	0	0	0	1	4
10	Blacksmith	0	3	7	11	2	16	10	16	6	71
Total		10	18	25	55	41	52	55	42	39	337

Source: VDC survey, 2006

4.6 Natural Resources

4.6.1 Flora and Fauna

Forest is the main natural of Dudhauri VDC. There are two types of forest, government forest and community forest. The forests has cover about 32% areas of the VDC, in which 12% area covered by governmental and left 20% area is covered by community forest.

Climatic contrasts are reflected in natural vegetation. Sal (*Shorea robusta*), Bakaino, Chilaune (*Schiima walichii*), Banyan tree, Bo tree, Harro, Panauri, Sallo, Champ, Koiralo, Eucalyptus, Sisso, Badahar, Sugandhakokila, Camphor, Simal. Simtara etc are the main flora found in these forest. Some of the species such as camphor. Yellow sandalwood. Eucalyptus, Silky oak tree, Sisso (*Dalbergia sisoo*), Sugandakokila, Bhdahar, Ultra sambaed tree etc were introduced in this VDC by some I/NGOs.

Besides this, various fruit plants are found in this VDC. Since the soil condition of this VDC is mostly laterite and dry, the fruits plant like Guava, Lemon, Pears, Mango, Jackfruit, Banana, etc are found both in forest and public land.

Leopard, Rabbit, Jackal, forest cat etc are the main fauna found in this VDC whereas some of the reptiles such as Snake, Lizard, Squirrel etc are also found. Some of the birds like, Crow, Parrot, Dove, Eagle etc are easily found in this VDC.

4.6.2 Agricultural Land

The land of Dudhali VDC can be divided into three categories. Khet land which have well irrigation facility and cultivated during the year, Bari or Pakho which have not irrigation facility and have to depend on monsoon for cultivation have only once cultivation during the year. The land near the bank of river is known as Khet whereas the land having a slopy step hill and somewhere flat dry land is known as Bari or Pakho.

The VDC has contains a suitable land for agricultural purpose is 1156.17 hectare which is 62.32% of total land. In this agricultural land, 35% is irrigated and left 28% is not irrigated. The left land of VDC is covered by forest and grazing land having 770.32 hectare and 25.30 hectare respectively. Deforestation has been a matter of major ecological concern in recent years. Increasing need for agricultural land to feed a growing population and livestock which the land resource system cannot sustain, excessive grazing, the annually increasing need for domestic fuel, and wanton felling of trees for short-term gains have all contributed to a rapid

rate of destoration. Ninety-eight percent of rural and 83 percent of urban energy consumption is derived from fuelwood.

The major food crop cultivated is paddy, maize, wheat, buckwheat, millet etc and the cash crops which is the main income generating from agriculture are potato, tomato and vegetable farming. The major job of people of ward no 1,2,3,4 and 8 in this VDC is vegetable farming because of having well knowledge with them. They more chemical fertilizer, insecticide and pesticide in their field which cause the finding of various unknown diseases among them. Therefore, some of the farmers who were serious on their valuable life have now initiating their farming system in organic way.

There are a lot of households who cannot survive a year depending on their agricultural products. About 20.18 percent households have sufficient amount of agricultural production by which they can live a year easily and left amount after consumption they sell in the market.

Livestock raising is also an important part of subsistence farming, which is the source of manure, power (energy, fuel), milk, meat etc. Mainly buffaloes, cow, ox, goats, chickens are the major species of livestock raised in the study area.

4.6.3 Water Resources

Though the study area has been facing the problem of scarce water resources, Imar, Kaldhara Kamala khola are the main permanent source of water. Kamala khola flows through side of VDC.

For drinking water, people use to collect water from natural water sources found throughout the VDC along with the drinking water taps which were jointly made by district irrigation office and drinking water authority. Some of the drinking water taps in this VDC were made by Nepal Red Cross Society with providing pure drinking water to keep people healthy. They have formed a user's group in every reservoir who has to pay a certain amount of money in other to use the drinking water.

CHAPTER – FIVE

ANALYSIS AND PRESENTATION OF DATA

5.1 Introduction of Study Area for Analysis

During the period of field work a total of 30 out of 65 household of Danuwar were randomly selected in ward no 6 of Dudhauri VDC scattered throughout Khiriyani village. The study is mainly concentrate to measures and observe the changing of Danuwar community from past to present in the field of economy, culture and politic.

The total number of Danuwar houses present in study area at Khiriyani respectively having the variation of family size.

Table 5.1: Settlement of Danuwar

Population		Literacy rate		Type of house			Average family size	
Male	Female	Male	Female	Temporary	Permant	Hut		
80	70	90	60	18	-	12	5.8	

Source : Field survey 2006

The house of Danuwar is found to be mostly made of raw brick with tile or zinc sheet roof. The traditional one is that made of raw brick with straw roof having two story of low height. But these types of houses were going to be disappearing. The main occupation of Danuwar is known to be agriculture since 3-4 generation. Most of the agricultural land holding by them were on lease. Thus the production should be divided into two part, one half for landowner and one half for self. Therefore, there is not

sufficient food for Danuwar to live. Hence, daily paid labour in various jobs are the secondary occupations on Danuwar.

They were much believed on god and traditional medicine. Some of the Danuwars were famous as Jhankri (traditional Healer). When the people get ill or something wrong on his body, he will be taken to those Jhankri and get traditional method of medicine. If he will not well after then they brought to health center or hospital. In Danuwars community even the delivery cases takes place in own house with the help of family members. The people don't know about the nutritional food. The small born baby has to grow without good care and nutrition. Anyway, they are strong consuming their production food. The people always busy working in the fields. Most of the male worked in field whereas female used to take care on children and other household works. They have twice a day work in field that is morning and evening. Generally they use to take their meal at noon. Because of their hard working people, they usually drink Jhad (made of maize of rice) with their meal.

5.2 Economic Change

The term economy measures everything in the monetary unit and economic status means the level or standard in terms of economic condition. Economic growth is one of the factor measures the development. Economic growth also has been discouraging. Real growth in gross domestic product (GDP) of whole nation increased by only 3.2 percent between 1974/75 and 1979/80 and 4.9 percent 1976/80 and 1984/85.

The change in per capita GDP has been even more discouraging. Throughout the seventies and eighties, it has been less than 2 percent per annum. In 1988, the per capita income level was about dollar 160 (World Bank 1989). More recently the growth rate in output has increased slightly.

However, in 1988/89, the economy was virtually stagnant because of the continuing trade and transit problem with India. The high variations in output from one year to another also emphasize the role played by a weather-dependent agricultural sector. The share of the agriculture sector has dropped from about 70 percent in early seventies to about 60 percent in the mid-eighties.

Savings and investment rate also do not indicate significant improvements in recent years. Both saving and investment ratios have been falling since 1984. The domestic resource mobilization picture is indeed quite discouraging. Since, Nepal is an agricultural country and its population about 75% have depend on agriculture, the study on economic change on Danuwars is mainly focused on agriculture sector with its other component supported in economic growth.

5.2.1 Agriculture System

During the field study, it is found that agriculture is the main occupation of Danuwar. Every respondent has almost same answer that they have agricultural occupation since they're past generations. They don't have any job opportunity. They have grown limited varieties of food such as maize and paddy since they have holding least amount of land, the produced food is not sufficient for them. The land is of three types, one is Khet,

another is Bari and the last one is Pakho. The land having well irrigated facility near by river is called to be Khet, land without irrigated facility and have to depend on rain water is called as Bari and the terrace land where nothing could be grown is called as Pakho.

Table 5.2: Average Land Holding

S.N.	Types of land in Kattha						
1	Household	Khat	Bari	Pakho	Total	Irrigable	Non-irrigable
2	10	10	5	3	28	10	8
3	15	5	2	-	7	5	2
4	5	8	9	-	17	8	9
Total	30						

Source : Field survey 2006

Having lack of knowledge and dominated by other caste people played a vital role on Danuwar not to learnt about new technologies. Ignorance along with their sincere and straight forward had benefited to other caste people. In the past time, there is no modern agricultural system introduced. Only the traditional system was applied in the field. Most of the lands holed have no irrigation facility. They used to cultivate only once a year that is planted with maize and paddy in the Khet. The left land Bari and Pakho is used for nothing because of lack of irrigation facility. The people don't have knowledge on vegetable farming. At that time, they use to exchange their produced maize and paddy with the merchant came form Sindhuli madi to get potato, green vegetables etc.

In recent, Danuwar were more famous for the vegetable production in Dudhauri area. Particularly, they produced potato, tomato and some other vegetables. Danuwar have occupied about 60 percent of vegetable supply in the vegetable collection center. Dudhauri which is send to Katari, as well as mrichaiya. The recent Danuwar have applied the modern agricultural system partly with traditional one. Since they have hold a least amount of land, they take land on lease paying a certain amount. There are two types of rules found in leasing of land. One is paying amount and the other is paying produced food. Among this both types, second one is found more than first. This is because the most of the Danuwar can't pay amount instead of food.

In this relation, they have to pay Rs. 3000-4000 per ropani Khet to the landowner. And one, who takes land in the understanding between sharing of food in half, had to pay every crop they take mostly Khet in lease. They mostly prefer to provide land on the agreement of sharing of produced food, which is more benefit. They use to provide fertilizer, from whom they takes all seasonal crops and they don't provide fertilizer form whom they takes a single crop, paddy potato, tomato and paddy were grown in Khet wheras wheate, millet, buckwheate, maize were grown in bari.

Potato and tomato are the main income source or cash crops in Danuwar. They produced those crops in large scale for selling purpose other some green vegetables also they used to sell.

Since they have apply the modern agricultural system, the productivity has a increased as before. In Khet, they cultivate two crops of potato and three crops of tomato during the year. But in Bari, it is not

possible to cultivate the crops during the year due to the lack of irrigation facility and have to depend monsoon, the rate of productivity and Bari were different on same crops, which is shown in the table below. Market selling of those goods is mainly local market and sometime they brought to a Katari and Mirchaya. Now a day, the wholesaler business people used to buy potato from their land immediately they harvest. This make Danuwar not to go to search for market as well as save of valuable time.

Table 5.3: Productivity of Land at Recent

production of major crops/ropani of land						
Khet				Bari		
Paddy	Maize	Potato	Tomato	Wheat	Maize	Tomato
250 kg	420 kg	1260 kg	969 kg	100 kg	210 kg	410 kg

Source: Field survey 2006

In the past time, the people used to tilt their land with plough and human labor using kodalo kodali. But now, tractor is mostly used to tilt the field. Where there is access of tractor, the used it otherwise they used plough and sometime by human labor. Using of tractor is more chief than other method of tilting. Rent of tractor is Rs. 200 per an hour while rent of a pair of ox is cost Rs. 200 per a day.

The work efficiency is far difference that a tractor can tilt a ropani land in an hour whereas a pair of ox can tilt a ropani of land within a day. Tractor can tilt the soil in very fine but the ox can't do this. Therefore, from every point of view the people have accepted the new technology.

Table 5.4: Agricultural Practice and Their Output at Present

Agricultural system		Tilting method		Status of production		Food enough	
Traditional	2	Human labour	4	Increase	25	Yes	20
Modern	8	Plough/Tractor	20	Not increase	5	No	10
Both	20	Tractor	6				
Total	30		30		30		30

Source: Field survey 2006

Above table shows that a person who followed the traditional method of agriculture system has less production than those of applying both traditional and modern agriculture systems. Regarding the modern agriculture system, they use hybrid seed of different varieties of vegetables whereas themselves preserved major food crops such as paddy, wheat, maize, potato with good condition at their home. Sometime they have insufficient seed. At that time they purchase from the market.

Table 5.5: Source of Seed and Fertilizer

Prepared	Purchase from market	INGOS support	Government support
18	12	0	0

Source: Field survey 2006

The above table has shows the clear picture on the I/NGOs and government activities on agriculture sector. Whatever the program has launched by those sectors, that couldn't touch to the grass root level.

5.1.2 Training

Training is one of the important factor helps to build the confidence to work efficiency. Danuwar have not any training on income generation in there past generations. They don't know the value and importance of training. In the past time, few people were found who had gone to India for job opportunity but not for training. After returned from there, they have not encouraged of working because of old age. They spent their whole life over there. The people who went to India don't like to come back because of the poverty in the village.

In the past, there were not any training opportunities. Lack of establishment training institute is the major factor effecting on Danuwar. Other caste people dominated them therefore, they were always out of training opportunities. Nobody listen his or her sound. Hence the Danuwar were found to be not skilled at past time.

But now the time has changed. The people were aware because of education. Everybody knows the value of education and training. They were looking after the different training opportunities. The recent youth people have get different type of training on agriculture, forestry, nursery management, construction work, transportation etc. The Danuwar have trained in construction work since the great earthquake in 1990 B.S. At time themselves forcedly made them their damaged house. Most of their houses

have been changed into new one. The roofing with zinc sheet and tile changed presence of straw roof at their house. At the time of making house, the workers were of their own family members and relatives. They don't need to spend money or hire the skilled manpower.

There were 2 HHs out of 30 HHs found who have get training on agriculture. The training was on horticulture development, seedling germination, manure preparation etc. Those training they have received from I/NGOs along with the governmental office. According to field study, the people having training produced more than that of without training. Other trained manpower were found in transportation sector the youth were very aggressive to get training on various sectors.

The Danuwar were lack of indigenous technology. They have only found of "Parma System". Accounting to this system, one served to other in free of cost mainly at the time cultivation and harvesting.

Table 5.6: People Having Different Training

Agriculture	Tailoring	Driving	Teaching	Health	Family planning	Have not training
5	3	3	2	1	2	14

Source: Field survey 2006

Recent day, Danuwar have more job opportunity as compared to the past. The people having Daily labor, driving vehicles, vegetable selling, mason work, carpentry work, service holder, teacher etc where found in the studied area. With the relation to other people, they changed their tradition

pattern of living. Some of the Danuwer who have least amount of land used to go in brick factory to earn money. This is the seasonal job otherwise they worked in their field and daily wage work within the village.

During the field study, few Danuwar have training on driving tractor. The tractors were mostly used for field in the season otherwise they use it for carrying of goods for local transportation. This job has a very good income. Some other Danuwar were used to live in Kathmandu working in factory and driving vehicles.

5.1.3 Barter System

Nepal is known as agricultural country. More than 95 percent of its people based on agricultural in the past which is now reduced in 75 percent (Census 2058). Lack of modern technology, people used to produce mostly perishable and relatively homogeneous products. This urged them to exchange goods with each other, which they need. Earn and save of money was rarely found in past time in Danuwar community poverty of those Danuwar is the outstanding characteristic of traditional agriculture. The causes of poverty are resource constraints and technological stagnation. Both of which limit production. The scarcity of land with Danuwar encourages the intensive use of labor, especially family labor, to obtain high crop yields: but the productivity of labour is reduced. The problem of low labor productivity in traditional agriculture is exacerbated by technological stagnation. Although wages in the modern sector tend to be higher, due to labor market dualism, the number of workers in traditional agriculture remains abundant due to rural isolation and constraints on rural-urban migration such as the risk of prolonged unemployment in the urban sector.

A low level of per capita income in traditional agriculture is an inevitable consequence of low labor productivity. Most rural households are restricted to only a very small plot of land, or none at all in the case of landless laborers. The distribution of wealth and income in the rural sector is directly correlated with the distribution of land.

Therefore, distribution of unequal land and unknown with modern technology, follow Danuwar in barter system. The homogeneity production is main constraint, which they can't survive. They need many other things, which they don't have. Thus, to fulfill their wants and needs, barter system is found to be very useful in the past. According to one of the informant, Mr. Sitatram Danuwar 60, a resident of Khiriyani village, Danuwar have left this barter system since two decades. Some of the goods used in barter system at past time were mostly of agricultural productions. He has shared some of his memories on barter system used at his time. At that time, Danuwar used to exchange maize, paddy and wheat in order to get utensils made of soil, potato, chili, onion etc with the merchant from Daudhali, Katari who usually come to Danuwar community.

Table 5.7: Barter System in Past Time:

Goods produced by Danuwar	Exchange with merchant
1 pathi maize	5 mutha mustard leaf
1 pathi maize	5 mutha garlic/onion
4 mana paddy	200 gm ginger
1 pathi maize	1 pathi potato
1 pathi maize	1 pathi chili
1 mana paddy	1 man besar (yellow powder)
2 pathi maize	3 utensils made of soil

Source: Field survey 2006

Recent days, this system is not found among them. Since the goods have monetary value, this system was highly effected. Now Danuwar prefers to take commodities on purchase with money not by exchange goods. The major cause of disappearing barter system is that Danuwar have learned and accepted agriculture as main occupation with application of modern technology by which they produce various types of goods. Therefore they don't need to exchange as well as since there is a certain value of goods, they used to think on profit or loss. If they exchange one kilogram of potato exchange with one kilogram of maize, this is not equilibrium because potato is expensive than maize. These days, Danuwar are popular in vegetable farming. They have covered about 40 percent of production in Dudhauri VDC. This is due to there encourage and learn with other. Therefore Danuwar likely to leaves it in present time.

5.1.4 Cooperative

It seems that cooperative is one of the effective organization to support the people of under poverty line by economic and social development in the least development countries. Cooperative is a simple, dynamic and effective way to uplift the life standard of the multiple people under the poverty line. In context of Nepal, if we go back to see the history of cooperative, the government policy and program were only limit within the paper in every five-year plan. The people of elite group have used cooperative as their business to get more profit and within the night they became a rich person. Therefore, the program could not able to reached among those poor people. As a result, the cooperative program is found without the direction and program.

After the democracy in 2046 B.S. in Nepal, government has initiated and established a national cooperative development board in 2048 B.S. Cooperative organization is not an institute for a person or agency: it is medium which benefits the community as a whole. It is difficult to implement the programs in front of the people, until they don't realize the importance of cooperative.

In Nepal, illiteracy and poverty of the people, is the main factor causes the people unable to understand the advantage and disadvantage of cooperative. Cooperative is very important for the rural development. There are many challenges in agricultural sector for the development of rural area. Provide a leadership to uplift the economic and social status of grass-root people is the main aim of cooperative.

In the past, whatever happened in the cooperative, now we have developed it. The establishment of different types of cooperatives in Dudhauri has a remarkable change among the people. Dairy cooperative vegetable cooperative, saving and credit cooperative are established in Dudhauri VDC. In absence of cooperative in the past, people don't get the real value of their products; they don't know about saving and credit etc. At that time, Danuwar were highly cheated by the person, who bought their agricultural product. Some examples were, $22 \times 3 = 66$ and carry 5, $13 \times 5 = 65$ and carry 3 etc. which should be carry 6 in both case. This type of puzzling game made those people rich soon, but those ignorant Danuwar being poor day by day.

These days, established of various cooperatives have change economic and social life of Danuwar. Saving and credit cooperative has

much impressed on them. Most of the women of the family were member in this cooperative. Every member has deposit Rs. 25 or Rs. 50 per month in his or her account. Under the cooperative rules and regulation. They get loan with certain interest. The take loan in every season for cultivation and return it after the harvest. But in the past, people used to lend the money from the moneylender with high interest by deposited their house, land etc. this is only the way of benefit to the moneylender rather than other's.

Table 5.8: Involvement of People in Different Co-Operatives

Money save it				Co-operative member			Economic status		
Home	Bank	Co-operative	Not save	vegetable	Sewd	Not member	High	Medium	Low
6	2	16	6	2	15	13	2	27	1

Source: Field survey 2006

5.1.5 Animal Husbandry

In the agrarian life, human has very close relation with the animals. To the millions of hindus at home in Nepal and beyond the cow is a highly revered animal. Man shares her milk along with her calf as if he were calf himself. He would not rear a cow for any other motive such as supply of meat. Rearing and worshipping a cow is an act of piety-dharma-be it a milch or barren, young or old, healthy or diseased. A house with a cow is a blessed and the most cherished dwelling. Blessed therefore is also the human being who rears a cow.

This concept from the past is not changed even now. All the cattle have played an important economic role. As part of the total ecological system is not acceptable. Regarding the economic value of cattle, Marvin Harris, a famous anthropologist, on the sacred cow, developed a theory. According to him, cow love is not emotional but rather is practical, and he has sought to apply his evolutionary explanation to solve the controversial problem. He considers western attitudes on the cow question from a western agribusiness economy viewpoint.

He argues that from an energy utilization point of view, the traditional Indian society is doing much well than the US. He sees a materialist, not a spiritual, relationship between man and the cow a relationship that results in adaptive cultural mechanisms and behavior.

Cow protection in India thus has an adaptive economic utility as an ecological pressure for equilibrium. He also thinks that the vedic hindus killed the cow and ate beef freely. But once they realized the economic importance of the cow they placed a taboo on slaughtering cows (1997:253)

Similarly, other animals were of same importance. But cow produce traction animals, milk and dung and when they die, they provide food for one untouchable caste. The veneration of cows is a corollary to their ecological role in maintaining a balance between resources and the human-animal organism. Because of a lots of important of animals along with the cows, having economic and religious value, Danuwar used to keep different animals from the past.

Table 5.9: Types of Animals Keeping and Its Purpose

S.N.	HHs	Cow	Oxen	Buffalo	Goat	Duck	Chicken	Objective of kept animals			
								Milk	Meat	Field use	Selling
1	8	3	2	10	54	3	39	6	6	5	3
2	9	32	15	8	62	0	70	22	3	24	1
3	13	12	4	3	23	0	7	8	1	8	1
Total	30	47	21	21	139	0	116	36	10	37	5

Source: Field survey 2006

Table 5.10: Animal Feed

	HHs	Grain	Dana	Flour	Leaves	Fodder	Grazing	Straw
1	8	6	0	5	6	2	0	6
2	9	23	0	22	20	1	0	23
3	13	6	0	7	9	1	0	9
Total	30	35	0	34	35	4	0	38

Source: Field survey 2006

In the past, Danuwar have kept their cattle in the corner of the kitchen but now they have built a small cottage for the cattle live. This is the most remarkable thing found in Danuwar community. For animal feed, they don't feed Dana because of its high cost. Which they can not afford and due to the lack of fodder plat with them they don't feed it too. The people were now well known about the vaccination of domesticated animals even they give the anti-rabies vaccine to the dogs.

5.3 Socio-Culture Change

The society is not static. Introduction of new technology and its extension and diversification of economic and cultural activities urge people change from traditional to modern. This section focuses on the changes in the culture of Danuwar. The study mainly focuses on how is the culture, what effect the culture change, is the changes good for them, do they have saving etc. The main purpose of this case study is to show, how the indigenous knowledge, tradition and culture are modernized.

5.3.1 Family

Family is the base of the society in which all social institution depends. In the past Danuwar were live with joint family having of two-three generations. But these days, breaking of joint family into nuclear family is found in their community. Nuclear family has consisted of husband, wife and their children. They have preferred nuclear family in order to joint family, because of many weaknesses. In a joint family, low status of women, less care on children, economic problem etc, is the major cause faced by the people. The family is headed by head (old person) cases no introduce of modernization. In a joint family, every member has to strictly obey the rules and regulation of the family head.

In recent days, the main cause found in the forming of nuclear family is the economy and freedom. Person who is literate and aware don't follow the traditional matter urge them to separate from their family. And a person who has a good income doesn't want to live with a joint family. He doesn't

want to expend his income on other members of the house. He think on his owns children for their future, which tends him to separate from his family.

Table 5.11: Present Situation of Family Pattern

HHs	Joint family	Percentage	Nuclear family	Percentage
8	1	12.5	5	62.5
9	4	44.44	11	81.81
13	3	23	6	46
30	8	26.66	22	73.33

Source: Field survey 2006

Comparatively, nuclear family is advantageous to the Danuwar. This has built up the sprit and encourages doing various works. The life standard of nuclear family is found good. The children have get good education and care by their parents. Since the formation of nuclear family in Danuwar community, the economic condition along with their exposure is good. They don't have any prohibition on their interest, which helps them to develop themselves as other caste group. Since they have paternal family, the head of a family is the male. All members of the family respect the father and the family is supervised under him.

But at present, female are seems to be more clever and forward than male. In every household work and economic activities, female were forward than male. The baby born by the inter-cast marriage has put the father's caste.

5.3.2 Language

Danuwar people use Nepali as a first language because of the more influence and relation with Brahmin, Chettri and other caste. Though, they have their mother language called as “Nagrig” which is not in practice at present. There were the sign of evidences of writing the matter in the stone plat (abhilekh) in the past. The scholars have wrote many literatures and abhilekh (Written on stone plate) found of past time also gives us the evidences that they have their own language. We can get their language in the old tamasuk, applications and letters.

Since the country has been declared as Hindu nation and its common language is Nepali, Danuwars have also use it which effect on the disappearing of their own language. It has been found form the study, that there were a few persons who can speak their language. But they can't able to write and read their language because have not available of their script or any religious books.

In the study area, most of the married women can speak their language who were of other village/place. It tells us that their language is not completely disappear but the problem is that they could not get their script and religious books upto date. Some of the youth in the study area were keen to preserve their language. They have asked to listen news on their language and teaching on children. The youth people were found to be serious as to the old one on preserving of their language. Today, with the market economy infiltrating into every village, it is impossible to have a complete life inside of an ethnic society.

During the field study, an informant Mr. Bisham Lal Danuwar, resident of Khiriyani village is found to be work on preserving of their language. He is aware to preserve their language. He belongs to the National Danuwar community working in the field of uplifting of the Danuwar community within the nation. At present, the association is working on the searching of the script book, religious matter, inquiry with old person.

5.3.3 Naming Ceremony

It is one of the common ceremonies celebrated within the Danuwar. In every caste people, they have their own rituals and values of celebrating this ceremony. This ceremony is carried out between five to seven days of the birth of a child. Male relatives with shaved heads and female with colorful dress compulsorily attended the naming ceremony. They used to go with 4 to 5 manas of paddy and a five rupee note. All the invitees piled the paddy and rupee in a place of the child-giving women's house and took part in the weaning ceremony, in return, the child-giving woman had to give "Andrebjoj". A big meal: usually rice and chicken. All the married and unmarried male as well as female relatives had to trim and polish their nails and take a holy bath even if they were not invited to the big meal. The priest was given six manas of rice and Rs. 25 for naming a girl child. But in the case of male child it was ten manas of rice.

These days, people have minimized the expenses on this ceremony. They invite very few persons of close relatives. They celebrate this ceremony very simply just to preserve their tradition rituals. But all the ritual work was carried out by the purohit as it in the past.

5.3.4 Marriage

Marriage is a next important ceremony after the birth. It is also said to be biological needs for a human. Different society and caste people have different marriage system. Legal marriage age in Nepal are 18 years for female and 21 years for male, but 16 years for female and 18 years for male with parent at guarantee are accepted by civil code (Muliki Ain).

In the date back, in a Danuwar community they have usually two types of marriage took place. The first was theft marriage and the second was love marriage. In both types of marriage, male had to take initiative. In this sense, it could be said that female had no choice for her groom. Whatever may be the case, there was a ritual called Reet. The purpose of the Reet was to ensure social legality of the marriage. Reet was done after two or three days of the marriage. The male side took initiatives. In the first step, there was a dialogue between the bride and groom side. A mediating person took responsibility for this task if both the bride and the groom side accepted the marriage, there was a tradition that a groom had to pay Rs. 81.00 for the father of the bride. This money was called Dudueli Bhaag (a share of the mother of the bride for her breast-feeding).

In some cases, the groom side depending on the financial position had to give rice, corn and bread to the bride side. Those things were used to feed for Janti. Then there used to be a Reet for marriage. In this Reet, there was Tikatal and Dhogbhet with the bride and groom's family there was no custom of Dowry system.

It has been now completely change in marriage system in Danuwar culture Disappearing of Reet system and the emergence of Dowry system is the notable point found in Danuwar community. The celebrating of bhoj in the past is also in course of changing. Most of the Danuwar used to have a party with plate system in marriage ceremony. The practice of inter-cast marriage in the present time indicates that they were in changing their tradition things, which were not right for them. The early marriage in the past has also changed into post marriage or in the age between 20 to 25.

5.3.5 Kinship

There are mainly three types of kinship found in Danuwar community in the past. They were by blood relation, friendship (miteri) and by marriage. The culture of “miteri” was very famous among them. They have strong belief on this culture. As a friend in is a friend in deed, Danuwar used to deep beliefs on miteri. They made the miteri of another village and sometime within the village. There were some causes of making miteri. They were, if there is a quarrel between a person of one village to another, appearance of similar faces, similarity of feelings and interest etc. This friendship can be made between any caste. It is found in the field area, that one has about 9 miteri relationship.

At present time, other kinship are of found to be same value but there is a change in miteri culture. Miteri is not so importance for the present Danuwar. Due to effects of modernization the beliefs on miteri are decline day by day.

5.3.6 Feast and Festivals

Feast and festivals are the common rituals of Danuwar culture. They expend their income mostly in those ceremonies. On each and every ceremony, there is a compulsory to take meat, alcohol and other foods. Thus they could not save money. The people were very enjoyable and not take care on their future. Whatever they have, they expend on food. When they need money, they used to lead from moneylender with certain amount of interest.

They have many festivals during the year. They have got a presence of strong beliefs and value on their Kuldevata. Bishnu, Shiva, Surya, Navagraha, Panchadevata, Bhagabati, Durga, kali, Taleju Bhawani, Rajdevi, Rajyalaxmi, Kankalnidevi, Gadimai, etc were worshiped as their Kuldevata. All of gods, they have worship were belongs to Hindu religion which confirms that the Danuwar belongs to the Hindu religion.

They have some strong beliefs that if they worship their Kuldevata, their family will be happily live. The meaning of celebrating festivals is that, getting relief, to make children happy and continuing of tradition. In each and every small or big festivals they have spend more money.

Now a day, the new generations have changed their customs in partly. They don't like to celebrate many types of festivals the poverty of Danuwar is due to the more expnses of festivals. Though the young people have understand it, they have left many of the unnecessary festivals such as Aaitabare, Budhabare, Sansari, Mangalbare and scarifies a cock to the god when a child is ill etc.

The people were now very much aware on their economic development. They don't want to spend money for unnecessary festivals. The past experience is as an example in front of which makes them poor. During the year they don't have any festivals in the month of Ashar, Poush and Falgun.

Table 5.12: Festivals Celebrating During the Year with Their Average Expenses

S.N.	Month	Festivals	With their average expense NRs
1	Baishak	Chandi purnima	586
2	Jestha	Jestha puja (chema juja)	258
3	Ashar	-	0
4	Shrawan	Shawane shankranti	304
5	Bhadra	Janai purnima, Teenj	366
6	Aswin	Dashain	5140
7	Kartik	Tihar	1700
8	Mangshir	Dhanne purnima	428
9	Poush	-	0
10	Magh	Maghe shankrani	448
11	Falgun	-	0
12	Chairtra	Chaite dashain	472

Source: Field survey 2006

5.3.7 Death Ceremony

There are different rules and regulation on the death ceremony in different village. In the previous time, the other cast people were not used to participate on the funereal ceremony in the death of Danuwar. But now there is not any restriction and anyone could participate depending on his or her own interest.

On the last day of death ceremony (Kriya), they have celebrated bhoj with their all relatives and village people. They have faced with financial problem at this time. Anyway they have to celebrate this rituals taking loan in the previous day, which makes them overtime poor. Now they don't do so. There are some rules made by them in present context that every Danuwar have to support by donate the bereaved family. In this regard, they have made the rules according to the presence of household in the village. Since the modern medicine, ther was decrease in death rate as compared to early time. In the villages of study area, there are some rules made for supporting the bereaved family at the time of death of the family member. These changes were carried out according to there past experience.

5.3.8 Status of Women

The role of women is very important to run the house in systematic and properly. Females were prohibited to go outside the village in the past. The have not contact with other people. Due to this, they were afraid of strong people. When they saw strange people in front of them, they used to go inside the house until the strange gone. In such way, females were banded to expose outside.

At present, it is almost change there is not bias between male and female. Every work is done by both. The male also serves his wife in household works whereas the female also serves by working in the field, selling of goods etc the decisions were not made by single. Women have get opportunity to go outside for different training and visit during the study, is found that female were more clever then male.

5.3 Political change

Nepal has a political instability from the past. The people were found to be pessimist because of many political changes within a short period in Nepal. People use to take politics as a very dirty game in sense of corruption, lack of peace and security, human right exploitation etc, which pushes the nation in backward. The minimal participation of ethnic people in politics is the symbol of dominant on such people.

In the past, Danuwar were far from the politics along with any leadership. Since they have a problem of hand to mouth, they have not time and interest to take part in politics. Also nobody encouraged them for involvement in politics or any other leadership organization. It tends them to be live in a dark without any political information and changes. They were forced to vote in other's choice. They don't know what is election and how to choose a good leader? After the modernization takes place these Danuwar were fond to be interested in politics. They have got ability to choose their leader by themselves.

This section deals with the involvement of Danuwar in politics and other leadership organization. Since the women status has been found high

in this community most of the women of each household were being member of saving and cooperative organization. This ward has a ward chairperson elected from Danuwar community belongs to the CPN-UML.

The study has found that the people were not satisfied with recent politics. By sharing the views with some old person, according to their experiences, they said that Panchayat period is more fruitful and advantageous than recent democracy system. Some of the political workers have also same opinion.

This is a great lesson to have learnt by the government that is in the power. There is not interest of young person to involve in the politics. Lack of job opportunities for the youth urge to think like this

In the time of election, they decide their vote by themselves with their own decision. They don't vote by source and force. They select candidate by his/her nature not by political party. In this multipart democracy system, there are many political parties formed. Every party has its own views on development. Anyway people have to choose one of the parties influenced by their views. To get reliable data, different tools were applied used for measuring of political interest of the people.

Table 5.13: Political Interest of the People

	HHs	Not interested	Satisfactory	Activist
Total	30	18	8	4

Source: Field survey 2006

The table gives the picture that 60% have not interest on politics, 26.66 have satisfactory result and 13.33 were the activist. In the past, there is no one activist can be found from the Danuwar community in the political field.

Table 5.14: People Supporting the Political Parties

	HHs	NC	CPN-UML	RPP	Not Mentioned
Total	30	5	9	6	10

Source: Field survey 2006

NC: Nepali Congress

CPN-UML: Communist party of Nepal-United Marxism and Leninism

RPP: Rastriy Prajatantra Party

UPFN: United People's front Nepal

CHAPTER – SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is the nation with geographical variation. It is divided into three parts according to the land pattern and the flow of river. Administratively, the nation is divided into five-development region, fourteen zones and seventy-five districts. As Nepal has a geographical variation, there is also presence of caste, religion, language and cultural difference. The Nepalese society having different caste and ethnic people were closing related with Mangol, Aryan, Astrick and Drabid of main human branch. There are not equal developments on those caste and ethnic people in economy, social, education and politics. The ethnic people were more or less developed than the untouchable caste but not than the caste community.

Nepal is not a far in the process of social development. In relation of changing of Nepalese society, Sanskritization, Modernization and Westernization are the main effecting factors. Development of Nepal now depends on foreign aid and assistance/supports. About sixty-five percent of the government's development expenditure depends on external sources and this situation may continue the worse in coming future. According to economist Devendra Raj Pandey, Nepalese economy can be compared with a patient, who is being given antibiotic but does not improve. So doctor would stop all medication for a while, make a proper diagnosis and finally resume medication. Accordingly, we development advocators (who

advocate about the impact of development), desperately need to analyze what is wrong with our economy.

Once we know what the problems are, we can resume the aid and implement development programs but the situation of Nepal is a like the beggars can't be choosier-whatever-comes, we'll take it. According to Pyakurel (1997), only thirty percent of development budget trickles down to rural Nepal. we don't know the kind of Nepalese who gets it according to him, without changing the feudal structure of society by the growth of a critical mass of intellectuals; social change is not imaginable.

We have become too dependent on others for development and have forgotten our indigenous efforts and initiatives. There were chaitaies and pati pauwa built in the past before modern development began to be pursued (Dahal and Uprety 1997: 150-151). It is clear from the study that; every development programs have both positives as well as negative consequences in society. The positive results brought by such development seem to be on the favor of backward people whereas ngative results brought by such development are destructive for underprivileged people/group. The general objective of the study is to explore the impacts of intervened development programs on traditional/indigenous village production system where as the main objective of this research were: to find the changing society of Danuwar in economy, socio-culture and politic at present.

In this study, ward no 6 Daudhali VDC was taken to be main study area. The total number of 30 out of 65 households were randomly selected for the study.

During the data collection, both the primary and secondary data were taken. Observation, household survey, interview and checklist were applied as tools for data collection. Analysis and presentation of data were carried out after the classification of collected data according to their characters.

The Danuwar people were more developed than their past generations but not same to the other caste/ethnic people at present time. Since they have a small amount of land, they use to take other's land on lease by paying of crops or by a certain amount of cash. People have introduced modern agricultural system, which they could able to get more products with different varieties, Danuwar have more priority on agricultural sector than other. It was out of imagining for the Danuwar in the past that they will be famous for the vegetable producer in one day. But we know that where there is will there is way, accordingly due to the hard labor, the recent Danuwar have converted their dream into true. These days, they were the most vegetable producer in Dudhali area especially in potato, tomato and some green vegetables.

Cooperative organizations have also played a vital role to uplift the life standard of Danuwar. Today, most of the people were member in different types of cooperative organizations such as dairy, credit and saving, agricultural cooperative etc.

Culturally, Danuwar have left some of the minor festivals, which have not much importance in their society. They were found to be aware on the minimize of expenses on less important things. But at present in the marriage ceremony, they have more expenses than in the past depending on their income and capacity. The main causes of celebrating the festivals were

due to the Kuldebate. There are some opinions among Danuwar that, if they don't celebrate the festivals, their Kuldebate will be angry and have to bear bad news. The emerging of nuclear family indicates that Danuwar have developed the sense of independently live with his own efforts. The people were aware on educating their children. They have understood the value and importance of education. In the past, since they have no education, other people dominated them. The status of women is found to be good in their community women are more clever and responsible for the household work as well as supporting their male.

Politically, they were not interested, but take decision by self. In the study area. Ward no 6 have ward member of Danuwar community. Since the population of Danuwar is dense in this ward, there is not possibility of elect the ward member from other community. This shows the unity of Danuwar. In totality, however the government program has not reach upto them, they have changing themselves according to their past experience and introduce modernization to make their life betterment.

6.2 Conclusion

This study had tried to find the occurrence of changes in Danuwar community of Dudhauri VDC. We have understood and heard that ethnic people were backward in comparative to other caste people. Hence, this study was mainly focused to measure and trace out the reality either its true or not. There were a least numbers of studied found on social changes on ethnic. It is hoped, this study will help to give more relevant matter on impact of development and social change of ethnic people.

It has concluded that government program has absolutely disabled to touch them, however some I/NGOs were found to be involve to developed them. The centrally made government program to uplift the backward people is found to be lack of reality during the study. Those programs have not efficiency to meet their needs. Therefore, government should have to control the I/NGOs within its boundary to meet the objective effectively. In the study area, most of the programs were found to be duplicating by each other. It is due to the lack of communication and understanding between them, resulting the misuse of the finance. In another word, we can say that maximum programs can get to minimum achievement.

Modernization has changed the living standard of Danuwar in the study area. These people were now found to be clever in sense of development. The theoretical definition of modernization theory is – “A theory according to which the changes that occurred in non-western societies under colonial rule where necessary to break down indigenous traditions so that higher levels of social development, or modernity could be achieved; to become modern, new nations must emulate the patterns taken by the united states and western Europe. But in practical, sometime a theory appears with its some unseen weak poing. Golbally, the modernization has created dependency for developing countries on developed country or core countries.

But this theory is found to be not applicable in the Danuwar community of studied area. Danuwar were also effected by modernization, in the sense of development and good economic condition. They were found to be dependent due to the modernization. Introduced of modern agriculture system in their farming practice has increased their production along with

the varieties of crops. They are known as a vegetable producer of Duahauli. The cooperative have also played a vital role in uplifting of their living standard. After the cooperative was introduced among them, most of the Danuwar were being the member of it.

Culturall, Danuwar have left most of the unnecessary festivals having less importance. They have got the knowledge on saving of money. Expense a lot on those festivals were not fruitful for them. They have corrected the weak point on their rituals. Accordingly, at the time of death in the family, they made a rule for every households of that village have to support by donat a certain amount of rupees and rice to the bereaved family. Marriage system was found to be depending on their ability. Once who have good economy celebrate the marriage as modern way. In marriage ceremony, rich person used to give party where as poor one is following as their tradition types.

Politically, Danuwar were found to be interested but at present due to the up down in politics in the nation,, they were less interested. Development of leadership is the notable matter among Danuwar. Th ward member of this study area is of Danuwar idicates that they have also capability of leadership and interest of politics. All of those changes were carried out according to there past experience not by other's force.

However in any circumstances, Danuwar have developing themselves. Because of their strong unity, other people were now hesitating to dominate them. Good economy and unity is the plus point for them to participate in politics and to express own views. It is hoped that Danuwar will be soon developed if it is going as present direction.

6.3 Recommendation

By observing the various culture, tradition and way of life of the Danuwar people of the Dudhali VDC of Sindhuli District following recommendation are suggested in order to improve their socio-economic life.

1. The Danuwar people are found to have been ruthlessly exploited by the literate hill immigrants especially the Brahmin and Chhetries. So, these people should be made aware of economic and social exploitation through the medium of education. They feel insecure from the government.
2. The economic condition of the Danuwar people is bad so the government should pay much attention to uplift their economic condition by providing chemical fertilizer, seeds and by giving them scientific techniques of agriculture and also education.
3. Because of the lack of proper education they are suffering from population growth. Therefore, they should be made aware of the importance of family planning through the occasional lecture, documentary and seminar.
4. Government should take action against the Danuwar's children labour exploitation from local rich people and compulsory education system should be implemented for them to get rid of their poverty and illiteracy. Consequently, it will solve the problems of unemployment. Government should give more incentives to such parents who send their children to school.
5. Modern health facility such as health education should be made available to the Danuwar community.

6.4 Direction for the Further Research

This research is carried out in Danuwar of ward no 6 at Dudhauri: VDC of Sindhuli: district “impact of development and social change in ethnicity. This report may or may not represent the all groups of Danuwar living in the nation. But it is hoped that this study will encourage other scholar to study such aspects to find out the changes occur in different ethnic people who were backward and dominated by others.

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