

Country Technical Note  
on Indigenous Peoples' Issues

# Federal Democratic Republic of Nepal



Enabling poor rural people  
to overcome poverty



**Country Technical Notes on Indigenous Peoples' Issues**  
**Federal Democratic Republic of Nepal**

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## Acronyms and abbreviations

ADB	Asian Development Bank
AIPP	Asia Indigenous Peoples' Pact
AIPP	Asia Indigenous Peoples' Pact
AIWN	Asian Indigenous Women's Network
ANIJ	Association of Indigenous Journalists
AWPB	Annual Work Plan and Budget
CBD	Convention on Biological Diversity
CFUGs	Community Forest Users' Groups
CITES	Convention on International Trade in Endangered Species of Wild Flora and Fauna
Cos	Community Organisations
CRP	Centre for Rural Resource Promotion
DANIDA	Danish Association for International Cooperation
DBS	District Based Supervisor
DDC	District Development Committee
DEPROSC	Development Project Service Center
DFID	Department for International Development
DFO	District Forest Office
DLSOs	District Livestock Services Offices
DoF	Department of Forestry
EU	European Union
FAO/TCP	Food and Agriculture Organisation/Technical Cooperation Programme
FCPF	Forest Carbon Partnership Facility
FPIC	Free, Prior and Informed Consent
GoN	Government of Nepal
GPs	Group Promoters
GSI	Gender Social Inclusion
HRTMCC	Human Rights Treaty Monitoring Coordination Committee
ICIMOD	International Centre for Integrated Mountain Development
IDA	International Development Association
IFA	Indigenous Film Archive
IFAD	International Fund for Agricultural Development
IIDS	Institute for Integrated Development Studies
ILO	International Labour Organization
INSEC	Informal Sector Service Centre
IPOs	Indigenous Peoples' Organisations
JANSEEP	Janajatis Social and Economic Empowerment Project
JEP	Janajati Empowerment Project
LAHURNIP	Lawyers for Human Rights of Nepal's Indigenous Peoples
LDF	Local Development Fund
LDFB	Local Development Fund Board
LFGs	Leasehold Forestry Groups
LFLP	Leasehold Forestry and Livestock Programme
LFS	Leasehold Forestry Section
LRPs	Local Resource Partners
MDG	Millennium Development Goal
MFIs	MicroFinance Institutions
MIS	Management Information System
MOAC	Ministry of Agriculture and Cooperatives
MOFSC	Ministry of Forests and Soil Conservation
MTR	Mid Term Review
NEFIN	Nepal Federation of Indigenous Nationalities
NFDIN	National Foundation for Development of Indigenous Nationalities
NGO FONIN	Non-governmental Organization Federation of Nepal's Indigenous Nationalities
NGOs	Non-governmental organisations
NIWF	National Indigenous Women's Federation
NNIW	National Network of Indigenous Women
NPAFS	National Pasture And Animal Feed Section
NTFP/MAPs	Non-Timber Forest Products/ Medicinal and Aromatic Plants
O&M	Operations and Maintenance
OHCHR	Office of the High Commissioner for Human Rights
PA	Participants Assemblies

PAF	Poverty Alleviation Fund
PAF I	Poverty Alleviation Fund - Phase I
PC	Participants Committee
PCU	Project Coordination Unit
POs	Partner Organizations
PPR	<i>Peste de Petits Ruminants</i>
PRS	Poverty Reduction Strategy
PRSP	Poverty Reduction Strategy Paper
REDD	Reducing Emission from Deforestation and Degradation in Developing Countries
R-PIN	Readiness Plan Idea Note
R-PLAN	Readiness Plan
SL	Sustainable Livelihoods
SLA	Sustainable Livelihoods Analysis
SNV	Netherlands Development Cooperation
TPS	True Potato Seeds
UNDP	United Nations Development Programme
UNDRIP	UN Declaration of the Rights of Indigenous Peoples
UNESCO	United Nations Educational, Scientific and Cultural Organizations
UNICEF	United Nations Children's Fund
VAHW	Village Animal Health Worker
VDC	Village Development Committee
VLAs	Village Livestock Assistants
WHO	World Health Organisation
WUPAP	Western Uplands Poverty Alleviation Project

## **Country Technical Note on Indigenous Peoples' Issues**

### **Federal Democratic Republic of Nepal**

To facilitate policy implementation at the country level, IFAD's Policy on Engagement with Indigenous Peoples (2009) recommended that Country Technical Notes be prepared to provide country-specific information on indigenous peoples, as well as to contribute to the development of country programme strategies and project design. A number of them have been prepared by indigenous peoples' leaders with the support of indigenous peoples' organizations. The Notes are intended as "living documents" to support learning on indigenous peoples' issues.

#### **Summary**

Nepal's Act to establish the Foundation for Development of Indigenous Nationalities, (2002) defines "indigenous nationalities...[as] those ethnic groups or communities, who have their own mother tongue and traditional customs, different cultural identity, distinct social structure and written or oral history". It lists 59 indigenous nationalities, of which 18 from the mountains, 24 from the hills, 7 from the Inner Terai and 10 from the Terai regions. According to the census of 2001, indigenous peoples comprise 38.8 per cent of the 23 million people in Nepal.

Indigenous peoples began to lose their ancestral lands with the territorial unification of Nepal in 1769 through land tenure systems such as *Birtsa* and *Jagir*, and because of nationalization of the forests and the creation of national parks, wildlife reserves, protected land and community forest programmes. Currently, personal landholding by indigenous peoples is low compared with the dominant caste groups.

The economic situation varies among indigenous peoples, who have adopted one or a combination of livelihoods including foraging, horticulture, agriculture and industrial activities. They continue to maintain their social and political structures at different levels. As of 1998, different groups of indigenous peoples have the highest and lowest proportions of people living below the poverty line. The Newars are exceptional because they are highly urbanized and concentrated in the capital city, Kathmandu. The Limbus, who lost their traditional land tenure system called *Kipat* in the 1960s, rely mostly on farming and are the poorest of the poor.

The constitution of 1990 and the current Interim Constitution of 2007 accept caste, ethnic, linguistic and religious diversities, but fall short of giving due rights to indigenous peoples. The first legislation on indigenous peoples was passed in 2002 for the establishment of the National Foundation for Development of Indigenous Nationalities (NFDIN) as an independent organization working as a link between the Government and indigenous peoples. It has a mandate to implement programmes for the development of indigenous peoples and also to make recommendations to the Government on measures to promote the social, economic and cultural development of indigenous groups.

Nepal was the first country in Asia to ratify the International Labour Organization (ILO) Convention 169, in 2007. Although Nepal has so far adopted a large number of international treaties, covenants, conventions and declarations, their implementation has been weak. The ILO Office in Nepal is actively engaged with the Nepal Government and indigenous peoples to ensure proper implementation.

The Nepal Federation of Indigenous Nationalities (NEFIN) and its affiliated 56 indigenous peoples' organizations are affiliated with the Asia Indigenous Peoples' Pact (AIPP). The National Network of Indigenous Women (NNIW) in Nepal struggles for distinct identity and space of indigenous women in the women's movement and gender equality within

the indigenous peoples' movement. At the grass-roots level, there are various traditional and modern indigenous peoples' organizations. United Nations organizations working in Nepal with indigenous peoples are the ILO (which contributed to the process of ratification and implementation of ILO Convention 169) and the OHCHR (Office of the High Commissioner for Human Rights). The World Bank, the Asian Development Bank and numerous bilateral aid agencies and international non-governmental organizations (NGOs) are also present.

IFAD's strategic goal in Nepal is to contribute to the Millennium Development Goal (MDG) of halving the incidence of extreme poverty by 2015 in rural areas. IFAD has identified the poorest, among whom are the indigenous peoples, as its target groups: 4 IFAD projects benefitting Indigenous Peoples are being implemented at the present moment (Western Uplands Poverty Alleviation Project; Leasehold Forestry and Livestock Programme; Poverty Alleviation Fund Project- Phase II; and High-Value Agriculture Project in Hill and Mountain Areas). Legal defence funds have also been set up in Nepal to combat exploitation and protect the rights of indigenous peoples to land. IFAD approved three projects in Nepal under the Indigenous Peoples Assistance Facility: the "Chepang Community Incentives for Sustainable Livelihoods", "Promotion of Indigenous Peoples' Rights in the Constitution-Making Process" and "Empowering Tharu by Promoting Cultural Values".

Among the good practices of international organizations working in Nepal is that they are increasingly consulting indigenous peoples and enhancing the diversity of their organizations by employing indigenous peoples. However, a free, prior and informed consent (FPIC) mechanism still needs to be included in the policies of all international organizations working in Nepal.

## **1. Main characteristics of indigenous peoples living in Nepal**

### **1.1. Definition**

A consultative meeting of indigenous experts and activists organized by the Nepal Federation of Nationalities in 1994 defined "indigenous peoples" or "indigenous nationalities" as:

"(i) those communities which possess their own distinct tradition and original lingual and cultural traditions and whose religious faith is based on ancient animism (worshiper of ancestors, land, season, nature), or who do not claim "the Hinduism" enforced by the State, as their traditional and original religion; (ii) those existing descendants of the peoples whose ancestors had established themselves as the first settlers or principal inhabitants of the present territory of Nepal at the time when persons of different culture or ethnic origin arrived there and who have their own history (written or oral) and historical continuity; (iii) those communities which have been displaced from their own land for the last four centuries, particularly during the expansion and establishment of the modern Hindu nation State and have been deprived of their traditional rights to own the natural resources (communal land known as *Kipat*, cultivable land, water, minerals, trading points etc.); (iv) those who have been subjugated in the State's political power set-up (decision-making process), whose ancient culture, language and religion are non-dominant and social values neglected and humiliated; (v) those whose society is traditionally erected on the principle of equality – rather than the hierarchy of the Indo-Aryan caste system- and on gender equality or women enjoying more advantaged positions – rather than social,

economic and religious subordination of women-, but whose social norms and values have been slighted by the State; and (vi) those which formally or informally admit or claim to be "the indigenous peoples of Nepal" on the basis of the aforementioned characteristics".

The meeting also concluded that all nationalities are not indigenous peoples, but in Nepal all are indigenous. According to the Act for the establishment of the Foundation for Development of Indigenous Nationalities, 2002, "indigenous nationalities refer to those ethnic groups or communities (...) who have their own mother tongue and traditional customs, different cultural identity, distinct social structure and written or oral history" (HMG-N 2002:170). The Nepal Government's definition of indigenous peoples falls short of the definition drafted by experts on indigenous peoples.

### **1.2. History**

Indigenous peoples of Nepal have been living in Nepal since time immemorial. The influence of the Hindu religion, society and culture began to intensify in indigenous peoples' society after the restructuring of the society of the Newars into 64 castes. This caste division was based on division of labour (but not on *varna*, i.e. Brahman, Kshatriya, Vaisya and Sudra) and purity from pollution of water and food. Indigenous peoples of Nepal lost their autonomy and self-rule when Nepal was territorially integrated by King Pritvinarayan Shah in 1769 (Bhattachan 2008). The constitution, laws, rules and regulations have always been predatory to indigenous peoples. In the past, discriminatory land tenure systems such as the *Birta* and *Jagir* allowed the dominant caste, i.e. the Bahun-Chhetris, to own and control lands of indigenous peoples (Regmi 1977; Regmi 1978). The first national legislation that was promulgated in 1854, popularly known as the *Muluki Ain* (Civil Code), was predatory to indigenous peoples because it legally categorized indigenous peoples as the *Matwali* or liquor-drinking caste, second in the four-fold caste hierarchy, and further subdivided into the "unslavable" and "slavable". The first constitution of Nepal was introduced in the 1940s, and since then all the constitutions have been against social, cultural and religious diversity.

Authoritarian regimes prevailed during most of the 240 years, except for brief periods from 1950 to 1960, 1990 to 2002 and 2006 to the present. Nepal is now a federal Democratic Republic. It is a multiracial, multi-caste, multi-ethnic, multilingual, multi-religious, multicultural society. Currently, the Constituent Assembly is making a new constitution. The debates on the restructuring of the State have been polarized: non-indigenous people are against autonomy and self-rule of indigenous peoples, and indigenous peoples strongly support their right to self-determination, autonomy and self-rule.

### **1.3. Population**

According to the census of 2001, the total population of Nepal is 23 million and it is now projected to be about 25 million; indigenous peoples comprise 38.8 per cent of the total population.

Until now, any collective effort made by the indigenous peoples was charged and dismissed by the dominant castes and the rulers as "anti-national", "communal", "secessionist" "disintegrationist" and "parochial". In 2002 the Government of Nepal officially recognized and listed 59 indigenous peoples (*Nepal Rajpatra* (Nepal Gazette), 7 February 2002). In 2009 it formed a task force to identify indigenous peoples in the list. Out of the 59 indigenous peoples, 18 are from the mountains, 24 from the Hills, 7 from the Inner Terai and 10 from the Terai regions. These are shown in Box 1 on the next page.

Table 1 lists the names of indigenous peoples by their size as a percentage of the total population. The ones that are not identified by the census are even smaller than these

smallest groups. Data indicate that most groups of indigenous peoples have small populations (each with less than 1 per cent of the total population of Nepal).

**Table 1: Classification of indigenous peoples by population size, Census 2001**

Population in percent	Indigenous peoples
5 to 8 per cent	Magar, Tharu, Tamang, Newar (4)
1 to 3 per cent	Rai, Gurung, Limbu (3)
0.4 to 1 per cent	Dhanuk, Sherpa, Bhujel, Kumal, Rajbansi, Sunusuwar (6)
0.1 to 0.4 per cent	Majhi, Dnuwar, Chepang, Satar, Jhangad, Gangain, Thami (7)
Less than 0.1 per cent	Dhimal, Bote, Yakkha, Darai, Tajpuria, Thakali, Pahari, Chhantyal, Bote, Baramu, Jirel, Dura, Meche, Lepcha, Kisan, Raji, Byansi, Hayu, Walung, Raute, Hyolmo, Kushbadiya, Kusunda (23)

Source: Adapted from Table 3, IIDS (Institute for Integrated Development Studies) (2002:50).

The population of almost all indigenous peoples is concentrated in their own ancestral lands. In the mountain regions, such as Mustang, Manag and Rasuwa, indigenous peoples comprise 75–95 per cent of the population, but in the Hills and the Terai, indigenous peoples are less than 50 per cent of the population because they are outnumbered by the migrant non-indigenous populations. The indigenous peoples in mountain areas still control their indigenous way of life and the government machinery is in name only. On the contrary, many indigenous peoples of the Hills and the Terai have been losing control over their indigenous way of life because of the influence of the dominant groups through the processes of Gorkhaization, Hinduization, Sanskritization, Nepalization and Westernization.

#### 1.4. Ethno-regional groupings

As mentioned, the 59 indigenous peoples recognized by the Nepal Government are grouped in four regions (see Box 1 below). Their populations are concentrated in and around respective ancestral lands (see Maps 1 and 2 at the end of paragraph 1.6). Hindu caste groups, however, are scattered in all parts of Nepal.

##### Box 1: Indigenous peoples recognized by the Government of Nepal

**(A) Mountain:** (1) Bara Gaunle, (2) Bhutia, (3) Byansi, (4) Chhaintan, (5) Dolpo, (6) Larke, (7) Lhomi (Shingsawa), (8) Lhopa, (9) Marphali Thakali, (10) Mugali, (11) Siyar, (12) Tangbe, (13) Thakali, (14) Thudam, (15) Tingaunle Thakali, (16) Topkegola, (17) Sherpa, and (18) Wallung.

**(B) The Hill:** (1) Bankaria, (2) Baramo, (3) Bhujel/Gharti, (4) Chepang, (5) Chhantyal, (6) Dura, (7) Fri, (8) Gurung, (9) Hayu, (10) Hyolmo, (11) Jirel, (12) Kushbadiya, (13) Kusunda, (14) Lepcha, (15) Limbu, (16) Magar, (17) Newar, (18) Parí, (19) Rai, (20) Sunuwar, (21) Sural, (22) Tamang, (23) Thami, and (24) Yakkha.

**(C) Inner Terai:** (1) Bote, (2) Danuwar, (3) Darai, (4) Kumal, (5) Majhi, (6) Raji, and (7) Raute.

**(D) Terai:** (1) Dhanuk (Rajbanshi), (2) Dhimal, (3) Gangai, (4) Jhangad, (5) Kisan, (6) Meche, (7) Rajbanshi (Koch), (8) Satar/Santhal, (9) Tajpuria, and (10) Tharu.

The Nepal Federation of Indigenous Nationalities (NEFIN) has categorized these 59 indigenous peoples into five groups based on developmental indicators (e.g. literacy and education, income, wealth, land holding and other assets) (see Box 2 on the next page).

### Box 2: NEFIN's categories of developmental stages of indigenous peoples

1. **Endangered group:** Kusunda; Bankariya; Raute; Surel; Hayu; Raji; Kisan; Lepcha; Meche; and Kusbadiya
2. **Highly marginalized group:** Majhi; Siyar; Lohmi; Thudam; Dhanuk; Chepang; Satar (Santhal); Jhagad; Thami; Bote; Danuwar; and Baramu
3. **Marginalized group:** Sunuwar; Tharu; Tamang; Bhujel; Kumal; Rajbansi; Gangai; Dhimal; Bhote; Darai; Tajpuriya; Pahari; Topkegola; Dolpo; Free; Mugal; Larke; Lohpa; Dura; and Walung
4. **Disadvantaged group:** Chhairotan; Tangbe; Tinganule Thakali; Bargaule; Marphali Thakali; Gurung; Magar; Rai; Limbu; Sherpa; Yakkha; Chhantyal; Jirel; Byansi; and Yolmo
5. **Advanced group:** Newar; and Thakali.

However, if we regroup the indigenous peoples based on indicators related to their identity, such as mother tongue, control over ancestral land, traditional religious practices and customary laws, the advanced groups are at the verge of extinction of their distinct identity, some disadvantaged groups have managed to continue their indigenous identity intact and others are losing it to some extent because of the influence from the dominant groups.

#### 1.5. Ethno-linguistic groupings

There are four language families (Indo-Aryan, Tibeto-Burman, Dravid and Proto-Australoid) and more than 125 languages and dialects in Nepal, most of which belong to indigenous peoples. The Rai indigenous peoples have about 40 languages. These languages are in five stages: (i) language with writing culture; (ii) writing culture-oriented languages; (iii) endangered languages; (iv) language at the verge of extinction; and (v) extinct language. Kusunda is one of the languages that is at the verge of extinction (Kainla et al. 1994). The linguists did hard work to collect a glossary and dictionary and to develop grammar of this language. They discovered that the Kusunda language is so unique that it does not fall under any known language families. The imposition of the Khas Nepali language as the only official language, the *lingua franca* of Nepal and the language of educational instruction has resulted in illiteracy, low levels of education and deprivation from information. Consequences are evident, such as lack of representation in decision-making positions in civil service and leadership.

Because of the imposition of the Khas Nepali language as the only language for education (including literacy and basic and primary education), most of the indigenous peoples are either illiterate or have less education. The lowest literacy rate among the indigenous peoples is among the Chepangs (14 per cent), while the Marwadi are the highest with 88 per cent (see Table A-1 in the annexes).

#### 1.6. Location of indigenous peoples

The location of main indigenous peoples is as follows:

The Limbus, known as the Yakthumba, are indigenous peoples of the eastern Hills of Nepal bordering India. Their ancestral land is called Limbuwan, which is in Taplejung, Panthar, and Terathum districts in the eastern part of Nepal.

The Rais, known as the Khambu, are indigenous peoples located in the eastern Hills of Nepal. Their ancestral land is Khambuwan, which is in Dhankutta, Sankhuwasahba, Bhojpur, Khotang and Solukhumbu districts in the eastern part of Nepal. The Rais speak more than 38 mother tongues and each of these linguistic groups identify themselves as separate indigenous peoples such as, *inter alia*, Kulung, Thulung, Chamling, Bantawa, Koyu, Bahing, Loharung.

The Tamangs, also known as the Murmi, are indigenous peoples located around the Kathmandu Valley. Their ancestral land is Tamsaling and it is in Sindhuli, Kabhre, Sindhupalchok, Rasuwa, Nuwakot, Dhading and Makawanpur districts.

The Newars are indigenous peoples located in the Kathmandu Valley. Their ancestral land is Nepa: Mandala and it is mainly in Kathmandu, Lalitpur and Bhaktapur districts.

The Gurungs, known as the Tamu, are indigenous peoples located in the western Hills of Nepal. Their ancestral land is the Tamuwan, which is in Lamjung, Kaski, Gorkha and Tanahu districts in western Nepal.

The Magars are indigenous peoples located in mid-western and western Nepal. Their ancestral land is the Magrat, which is in Tanahun, Myagdi, Palpa, Baglung and Nawalparasi in Pyutan and Rolpa districts in western and mid-western parts of Nepal.

The Sherpas are indigenous peoples located at the lap of Chomolungma ("Sagarmatha" or Mt. Everest") in the mountain region of central Nepal. Their ancestral land is in Solokhumbu district in the central part of Nepal.

The Thakalis are indigenous peoples located in the trans-Himalayan region of western Nepal. Their ancestral land is the Thasang, which is in the Mustang district in western Nepal.

The Tharus are indigenous peoples of the southern plains of Nepal. Their ancestral land is the Tahruhat or Tharuwan in the Terai region of Nepal with heavy concentration in Dang in mid-western Nepal, Kailali and Bardiya in western Nepal and Sunsari in the eastern part of Nepal.

The Rautes are the only nomads located on the far- and mid-western Hill and Terai of Nepal.

**Table 2: First, second and third most populated districts for each of the 59 indigenous peoples (Census of 2011)**

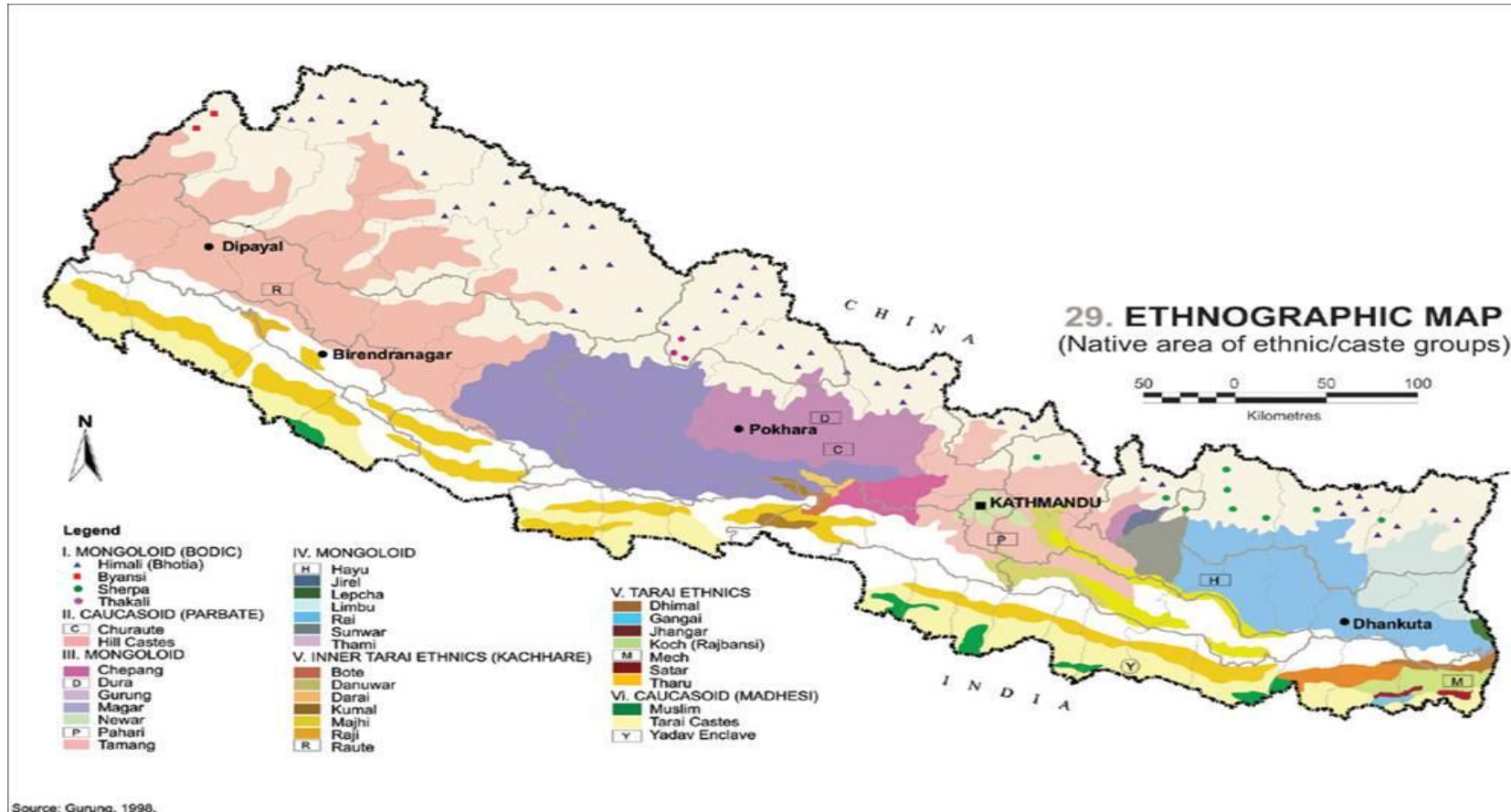
<b>Indigenous nationalities</b>	<b>First most populated districts</b>	<b>Second most-populated districts</b>	<b>Third most-populated districts</b>	<b>Major concentration</b>
1. Magar	Tanahun, Myagdi, Palpa, Baglung, Nawalparasi, Pyutan, Rolpa	Saptari, Syangja, Rukum, Salyan, Surkhet	Udayapur, Sindhuli, Mustang, Parbat, Gulmi, Dang, Rolpa, Arghakhanchi	
2. Tharu	Sunsari, Dang, Bardiya, Kailali	Bara, Parsa, Chitwan, Rupandehi, Kapilbastu, Banke, Saptari, Kanchanpur,	Morang, Nawalparasi	
3. Tamang	Sindhuli, Kabhre, Sindhupalchok, Rasuwa, Nuwakot, Dhading, Makawanpur	Ramechhap, Dolakha	Sankhuwasabha, Bhojpur, Manang	
4. Newar	Kathmandu, Lalitpur, Bhaktapur	-	Ramechhap, Sindhuli	
5. Rai	Ilam, Dhankutta, Sankhuwasabha, Bhojpur, Khotang Solukhumbu,	Panchthar, Okhaldhunga, Udayapur	-	
6. Gurung	Gorkha, Lamjung,	Kaski, Dolpa	Rasuwa,	

	Manang, Mustang		Tanahun	
7. Limbu	Taplejung, Panthar, Terathum	-	Ilam, Dhankutta	
8. Dhanuk	-	-	-	Saptari, Siraha, Dhanusa, Mahottati
9. Sherpa	-	Solukhumbu, Manang	Humla	Kathmandu, Solukhumbu, Sindhupalchowk.
10. Bhujel	-	-	Jhapa	Morang, Tanahun
11. Kumal	-	-	-	Nawalparashi, Gorkha, Chitawan, Gulmi, Tanahun, Dang
12. Rajbansi	-	-	-	Jhapa, Morang, Sunsari
13. Sunuwar	-	-	-	Dhanusa, Ramechhap, Bara, Mahottari, Sindhuli
14. Majhi	-	-	-	Morang, Sindhuli, Ramechhap, Sarlahi, Sindhupalchowk
15. Danuwar	-	-	-	Sindhuli, Udayapur, Siraha
16. Chepang	-	-	-	Chittawan, Makawanpur, Dhading, Gorkha
17. Satar/ Santhal	-	-	-	Jhapa, Morang, Dhanusa
18. Jhagar/ Dhangar	-	-	-	Sunsari, Jhapa, Morang,
19. Ganagai	-	-	-	Jhapa, Morang
20. Thami	-	-	-	Dolakha, Ramechhap, Sindhupalchowk
21. Dhimal	-	-	-	Jhapa, Morang
22. Bhote	-	-	-	Sankhuwashabha
23. Yakkha				Sankhuwashabha, Morang, Dhankuta, Ilam
24. Darai	-	-	-	Chitawan, Tanahun, Nawalparasi
25. Tajpuria	-	-	-	Jhapa, Morang
26. Thakali	-	-	-	Mustang, Kaski
27. Pahari	-	-	-	Kathmandu, Myagdi, Rupandehi
28. Chhantel	-	-	-	Myagdi, Baglung, Gulmi
29. Bote	-	-	-	Chitawan, Tanahun, Nawalparasi

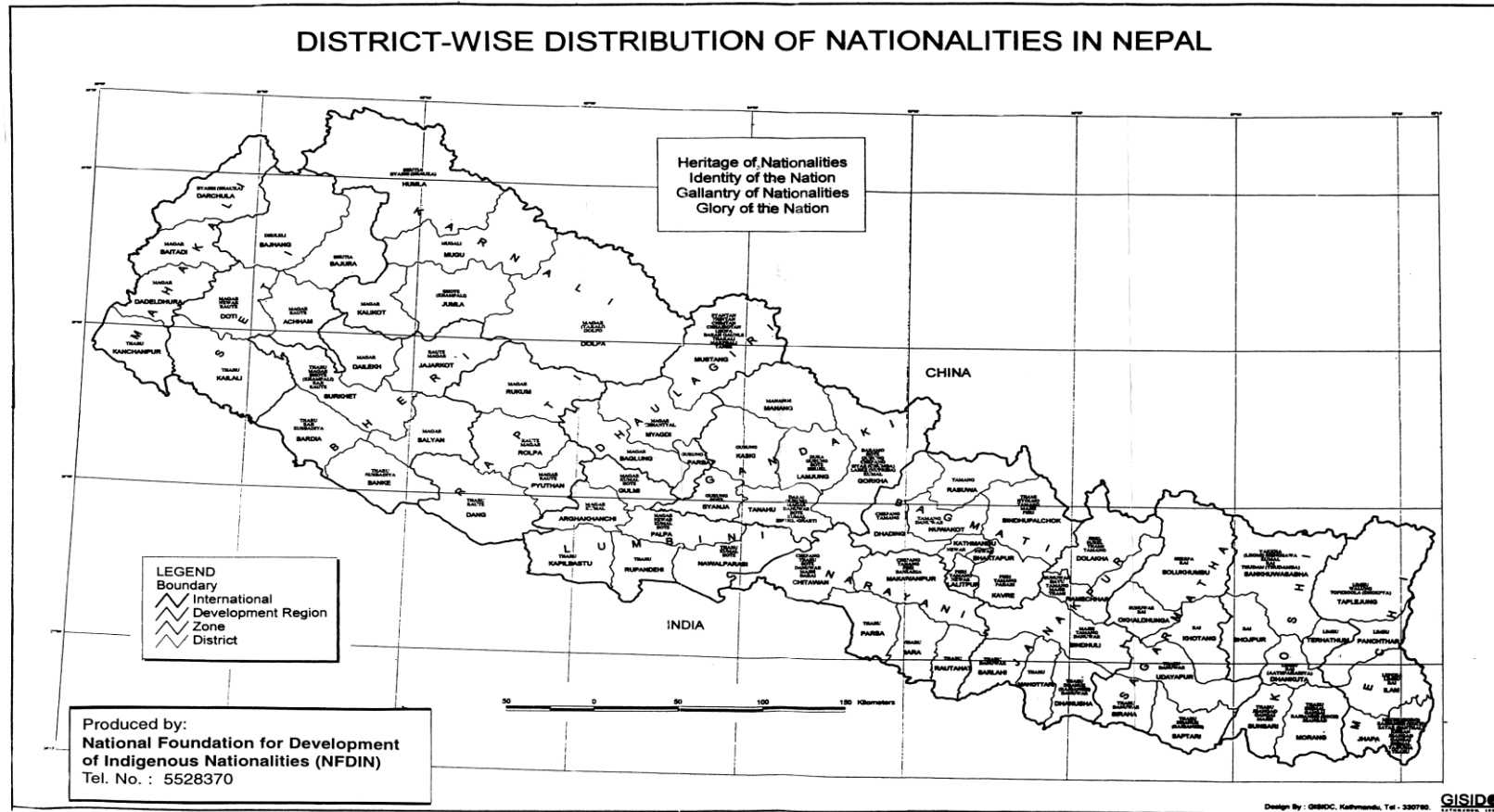
30. Baramu	-	-	-	Gorkha, Dhading
31. Jirel	-	-	-	Dolakha
32. Dura	-	-	-	Lamjung
33. Meche	-	-	-	Jhapa, Sunshari,
34. Lepcha	-	-	-	Ilam
35. Kisan	-	-	-	Jhapa
36. Raji	-	-	-	Surkhet, Bardiya, Kailali
37. Byasi	-	-	-	Darchula
38. Hayu	-	-	-	Sindhuli, Ramechhap
39. Walung	-	-	-	Taplejung, Morang, Kathmandu
40. Raute	-	-	-	Dandeldhura, Doti, Surkhet, Jajarkot
41. Hyolmo	-	-	-	Ilam, Kathmandu, Sindhupalchok
42. Kusbadiya (Pattharkatta)	-	-	-	Kapilwastu, Banke
43. Kusunda	-	-	-	Pyuthan, Dang, Tanahun

<b>Indigenous peoples' groups missed in the Census of 2001</b>				
44. Dolpo	-	-	-	Dolpa
45. Lhopa	-	-	-	Mustang
46. Siyar	-	-	-	Dhading
47. Baragaunle	-	-	-	Mustang
48. Teengaunle Thakali	-	-	-	Mustang
49. Marphalee Thakali	-	-	-	Mustang
50. Chhairotan	-	-	-	Mustang
51. Tangbe	-	-	-	Mustang
52. Larke	-	-	-	Gorkha
53. Mugali	-	-	-	Mugu
54. Thudam	-	-	-	Taplejung
55. Topkegola	-	-	-	Taplejung
56. Lhomi	-	-	-	Sankhuwasabha
57. Free	-	-	-	Lalitpur, Kavrepalanchowk, Makawanpur, Sindhupalchowk
58. Bankariya	-	-	-	Makawanpur
59. Surel	-	-	-	Dolkaha

Source: Task Force Report 1996; IIDS (Institute for Integrated Development Studies) Report 2002.



Map 1: Ethnographic Map of Nepal



**Map 2: Concentration of indigenous peoples by districts**

### 1.7. Economic situation

All indigenous peoples lost ownership and control over their ancestral lands by the 1960s because of the State's predatory land policies, such as *Birta* (the rulers gave ownership of land to individual Bahuns) and *Jagir* (land given in lieu of salary) and of the abolition of *Kipat* (communal/collective land ownership) land tenure system (Regmi 1977; 1978).



**Rai indigenous women of Sankuwasabha selling local yeast cake in weekly market to make their living ( Picture courtesy: Krishna B. Bhattachan)**

The economic situations of indigenous peoples vary enormously – from the Rautes who still make their livelihood through hunting and gathering, to the Newars and the Thakalis who are well advanced in commercial and industrial activities. Indigenous peoples have been adopting either one or more strategies for their livelihood, including foraging, horticulture, agriculture and industrial activities. According to a report prepared by the Institute for Integrated Development Studies (IIDS- 2002), there are seven strategies pursued by the indigenous peoples of Nepal. These are:

- (a) nomads.** The Rautes are the only nomads of Nepal who are still committed to continue their traditional nomadic lifestyle in the forests of far-western and mid-western development regions. They are facing hardship in continuing their traditional way of life because forests are owned and/or controlled and/or managed by the Government, community and non-indigenous individuals. Some of the Rautes have already been settled by the Government and the remaining ones continue to refuse the suggestions of the Government and non-governmental organizations (NGOs) to settle down.
- (b) foraging and horticulture.** The indigenous peoples Bankaria, Chepang and Kusunda rely mainly on foraging for their livelihood.
- (c) foraging, horticulture and agriculture.** Three indigenous peoples (i.e. Hayu, Raji and Thami ) rely on foraging, horticulture and agriculture for their livelihood.
- (d) horticulture and agriculture.** Fourteen indigenous peoples (i.e. Baramo, Bhujel, Chantyal, Dura, Fri, Limbu, Lapcha, Magar, Pahari, Rai, Sunuwar, Surel, Tamang and Yakkha) rely on both horticulture and agriculture for their livelihood.
- (e) pastoralism, agriculture and industrial activities.** Ten indigenous peoples (i.e. Bara Gaunle Thakali, Byansi, Chairotan, Gurung, Jirel, Larke, Siyar, Tangbe, Thakali and Tin Gaunle, ) rely on pastoral, agricultural and industrial activities for their livelihood.
- (f) agriculture.** Fifteen indigenous peoples (i.e. Bote, Majhi, Danuwar, Darai, Dhanuk, Dhimal, Gangai, Jhangad, Kisan, Kumal, Meche, Rajbanshi, Santhal, Tajpuria, Tharu, (Rajbanshi)) rely only on agriculture for their livelihood.

**(g) agriculture and industrial activities.** Three indigenous peoples (i.e. Marphalis Thakali, Newar and Thakali) rely partly on agriculture and mainly on industrial activities for their livelihood.



**Surel indigenous women planting paddy seedlings in Surel villages in Dolakha district (picture courtesy: Dambar Chemjong)**

### **1.8. Characteristics of indigenous peoples**

Indigenous peoples are at different stages in continuing or maintaining their social and political structure (see Table A3 in the Annexes). Indigenous peoples of the Hills and the Terai regions, including Inner Terai, have lost their traditional political system and many parts and aspects of the traditional social structure. For example, the Tharus and other indigenous peoples of the Terai lost control over their ancestral land after eradication of malaria in the early 1950s, and lost their traditional social and political structure with the introduction of the autocratic partyless Panchayat system in 1960. That system had a mission of "One King, One Country, One Language, One Dress", which was a project of homogenization of social and political structures by the dominant caste group. Also, the Limbus of the eastern Hills of Nepal are the last indigenous peoples to lose the *Kipat*, or the indigenous land tenure system.



**The settlement of the Syang indigenous peoples in the Mustang district. (Picture courtesy: Krishna B. Bhattachan)**

The Rautes, the last nomads of Nepal, still control their way of life but have lost control over the forest that they have been living in for centuries. They keep moving from one place to another and making their living by hunting, gathering and bartering their handcrafted wooden products for food grains in nearby villages.

On the other hand, many indigenous peoples who live in the mountain regions have been almost untouched by the external social and political structure. While in the past, imposition of the national social and political structure – which is based on monarchy and Hindu religion, culture and society – has destroyed the social and political structures for many indigenous peoples of the Hills and the Terai, these structures continue for about 18 indigenous peoples of the mountain areas. For example, the Marphali Thakali, Tin Gaunle Thakali, Bara Gaunle and Loba of the Mustang district, which is a trans-Himalayan region, still have full ownership and control over their ancestral land, and their own traditional political, judiciary, social and cultural systems. The Mustang district police chief and officers pay fines to the local community when they fail to attend their meeting. The local body of the Nepal Government can do nothing without consulting with and getting the consent of these communities.

The ancestral territories of each of the 59 indigenous peoples recognized by the Government, and others yet to be recognized, are densely populated.

Many indigenous peoples have faith in animism, some in Bon, some have *Kirat* religion, and many follow Buddhism. The Hindu religion and culture have long influenced some indigenous peoples, and in the last few decades, Christianity has also been expanding among them.

## **2. Poverty among indigenous peoples**

According to the Human Development Report 2011, Nepal ranks 157<sup>th</sup> out of the 187 countries of the world in the Human Development Index.

During 2000–2007, 55.1 per cent of the population lived below the poverty line with an income of US\$1.25 per day, and 77.6 per cent had an income of less than US\$2 per day. During 2000–2006, the national poverty incidence was 30.1 per cent (UNDP 2009: 178).

The following table shows the multidimensional poverty rate (MPI)<sup>1</sup> for Nepal and its two components: incidence of poverty (H) and average intensity of deprivation faced by the poor(A).

**Table 3 Nepal’s MPI for 2011**

Multidimensional Poverty Index (MPI = H×A)	Incidence of Poverty (H)	Average Intensity Across the Poor (A)	Percentage of Population Vulnerable to Poverty	Percentage of Population in Severe Poverty
0.350	64.7%	54.0%	15.6%	37.1%

Source: “Country Briefing: Nepal. Multidimensional Poverty Index (MPI) At a Glance”, Oxford Poverty and Human Development Initiative

<sup>1</sup> The MPI reflects both the incidence or headcount ratio (H) of poverty – the proportion of the population that is multi dimensionally poor – and the average intensity (A) of their poverty – the average proportion of indicators in which poor people are deprived. The MPI is calculated by multiplying the incidence of poverty by the average intensity across the poor (H×A). Source: Oxford Poverty and Human Development Initiative (OPHI) “Country Briefing: Nepal. Multidimensional Poverty Index (MPI) At a Glance”, constructed by OPHI for UNDP’s 2011 Human Development Report (<http://hdr.undp.org/en/>) [www.ophi.org.uk](http://www.ophi.org.uk) Page 1

There is indeed a wide gap between rich and poor among the Bahun-Chhetri and indigenous peoples (with the exception of the Newars) and also within groups of indigenous peoples from the Newars to the Limbus. Indigenous peoples have both the highest and the lowest proportion below the poverty line, as shown in the Nepal Human Development Report 2009: poverty characterized a lower proportion of Newars and Brahman/Chhetri (14% and 18% respectively) than of Dalits, Muslims and Hill Janajatis, whose rates hover between 41% and 46%, significantly higher than the national average of 31 per cent<sup>2</sup>. The Newars are exceptional because they are highly urbanized and concentrated in the capital city (Kathmandu) and other town areas outside the Kathmandu Valley. Because they are engaged in trading activities, their human development index is quite high. At the other extreme, the Limbus, who lost their traditional land tenure system in the 1960s, rely mostly on farming and, to some extent, on the army, and are the poorest of the poor.

As for the Human Development Index, the national one for 2011 is 0.458. Madhesi Brahman and Chhetri, Newar and Hill Brahman have a higher HDI value (0.6 and above)—than that of Dalits and Janajatis, both from the Hills and the Tarai. Muslims have an index value of 0.401 - lower than that for Dalits as a whole, but higher than Madhesi Dalits<sup>3</sup>.

According to the Nepal Living Standard Survey 2003/04, poverty rate amounts to 30.9 per cent, and for indigenous peoples the rate is 35.1 per cent, compared with 18.4 per cent for the "high castes" including 18.8 for the Hill Bahun (Brahman) and Chhetris (see Table 4; also see Table A-3 in the annex).

**Table 4: Nominal per capita consumption and incidence of poverty**

S.N.	Caste/ethnic group	Per capita	Head count (per cent)		
			Poor	Non-poor	Total
1.0	<b>Higher caste</b>	<b>19 1918</b>	<b>18.4</b>	<b>81.7</b>	<b>100.0</b>
1.1	Hill Brahmin/Chhetri	19 812	18.8	81.2	100.0
1.2	Tarai Brahmin etc.	21 625	11.2	88.8	100.0
2.0	<b>Tarai middle caste</b>	<b>10 758</b>	<b>26.5</b>	<b>73.5</b>	<b>100.0</b>
3.0	<b>Janajati (IPs)</b>	<b>16 942</b>	<b>35.1</b>	<b>64.9</b>	<b>100.0</b>
3.1	Hill Janajati (IPs)	19 258	35.7	64.3	100.0
3.1.1	Newar/Thakali	38 419	13.9	86.1	100.0
3.1.2	Other Hill Janajati (IPs)	12 764	43.0	57.0	100.0
3.2	Tarai Janajati (IPs)	10 412	33.4	66.6	100.0
4.0	<b>Dalit</b>	<b>9 905</b>	<b>46.4</b>	<b>53.6</b>	<b>100.0</b>
4.1	Hill Dalit	11.089	44.9	55.1	100.0
4.2	Tarai Dalit	7 604	49.2	50.9	100.0
5.0	<b>Muslim</b>	<b>9 061</b>	<b>41.3</b>	<b>58.7</b>	<b>100.0</b>
6.0	<b>Others</b>	<b>13 890</b>	<b>47.7</b>	<b>52.3</b>	<b>100.0</b>
	<b>Total</b>	<b>15 848</b>	<b>30.9</b>	<b>69.2</b>	<b>100.0</b>

Source: CBS, Nepal Living Standard Survey 2003/04; See Table 10.5 in NIRSS 2006:63.

<sup>2</sup> Nepal HDR 2009 "State Transformation and Human Development", UNDP

<sup>3</sup> <http://hdrstats.undp.org/en/countries/profiles/NPL.html>

Although Nepal is a poor country by such modern indicators (including per capita income), it is indeed very rich in biodiversity and social-cultural diversity.

Because Nepal heavily relies on foreign aid for its development activities, the World Bank and other multilateral and bilateral donors have been helping to achieve poverty reduction in Nepal. The five-year Tenth Plan (2002-2007) was also the Poverty Reduction Strategy Paper (PRSP) of the Nepal Government. It emphasized four pillars: (i) high, sustainable and broad-based economic growth, (ii) social sector and rural infrastructure development, (iii) social inclusion and targeted programmes for the poor, vulnerable and deprived groups, and (iv) good governance (NPC 2003). The positive aspect was that it had a separate plan for indigenous peoples for social inclusion; however, it included ineffective implementation of the strategy, inadequate provisions for indigenous peoples and a silo approach as indigenous peoples' concerns were not addressed in all sectors. Also, during the preparation of the plan, indigenous peoples were not consulted, and their participation in decision-making at all levels was not ensured (Bhattachan and Webster 2005). According to Bhattachan and Webster (2005:12), "...the causes of the comparatively high poverty levels of certain groups of indigenous peoples in Nepal are predominantly structural in nature and include dispossession of land, forest and other natural resources, non-recognition of traditional land-use patterns and land tenure arrangements, discrimination in political, cultural and economic spheres, non-recognition of their mother-tongue languages, customary law, institutions and collective rights".

The main challenges to overcoming poverty of indigenous peoples include: eliminating centralization of power and authority; hegemony of power and authority by a specific caste group (Bahun-Chhetris), sex group (male), language group (Khas Nepali) and regional group (the Hill); mainstreaming gender and other groups with no respect for caste/ethnic, linguistic, cultural, religious and regional diversity; inadequate targeted programmes for development of indigenous peoples and other marginalized groups/communities; and non-implementation of ILO Convention 169 and UN Declaration of the Rights of Indigenous Peoples (UNDRIP).

The indigenous peoples' movement has its perspectives on poverty reduction and elimination of all forms of discrimination against indigenous peoples. These are: federal democratic republic; ethnic, linguistic and regional autonomy with right to self-determination, ownership and control over ancestral lands, including natural resources; and education in mother tongues. The indigenous peoples' movement demands that all power and authority, except for national security, currency and international relations, be with the autonomous and self-governed states. At this historic juncture, there is an opportunity to ensure these rights in the new constitution, which is now in the process of being drafted by the Constituent Assembly, in which 218 out of the 601 members belong to indigenous peoples.

### **3. National legislation on indigenous peoples**

The constitution of 1990 and the current Interim Constitution of Nepal of 2007 accept caste, ethnic, linguistic and religious diversities, but fall short of giving due rights to indigenous peoples. As a consequence, there has been no legislation specific to indigenous peoples. All laws, including those on land and natural resources, have deprived indigenous peoples of ownership, control and use of their traditionally owned, controlled and used ancestral lands.

In 2002, the first law on indigenous peoples was passed. However, it was not about indigenous peoples' rights; rather, it was about the establishment of the Foundation for Development of Indigenous Nationalities. Although the foundation is an independent organization, its link with the Ministry of Local Development and its heavy reliance on the Nepal Government for money has turned it into one wing of the Nepal Government working as a bridge between the Government and the indigenous peoples. It has a

mandate to implement programmes for the development of indigenous peoples and also to make recommendations to the Government on measures to promote the social, economic and cultural development of indigenous groups.

Concerning land, territory and resource rights of indigenous peoples' of Nepal, the UN Special Rapporteur on indigenous peoples' issues has recommended, among others, that:

"Existing initiatives of land tenure reform should incorporate a specific focus on the rights of the Adivasi Janajati [indigenous peoples] over the lands, territories and natural resources they traditionally have inhabited or used, or otherwise possessed, either individually or collectively;

Legislative and administrative measures should be enacted to ensure these rights, including measures entailing a land demarcation and titling procedure; and

Appropriate measures should be adopted to ensure that Adivasi Janajati [indigenous peoples] communities are consulted, through their own representative institutions, in the planning and undertaking of any development project, either private or public, that affects their traditional land use patterns or access to natural resources."

Furthermore, the Rapporteur made other recommendations such as:

"A mechanism should be developed to provide redress to Adivasi Janajati [indigenous peoples] communities and their members for their loss of land or access to natural resources incurred without their free, prior and informed consent;

The National Parks and Wildlife Conservation Act should be amended to include enhanced participation of Adivasi Janajati [indigenous peoples] in the management of the parks and guarantee their access to natural resources on which they traditionally have depended for their subsistence, as well as provide them the opportunity to share justly in the financial and other benefits of the parks." (UN 2009: 23-24).

As stated earlier, indigenous peoples began to lose their ancestral lands with the territorial unification of Nepal in 1769 through land tenure systems such as *Birtsa* and *Jagir* that were exclusively in favour of the dominant castes. Indigenous peoples lost ownership and control over their ancestral land because of nationalization of the forest and establishment of national parks, wildlife reserves, protected land and community forest programmes. Currently, personal land holding by indigenous peoples is low compared with the personal land holding of the dominant caste groups (see Table A-4 in the annex).

#### **4. International treaties, declarations and conventions ratified by Nepal**

**Table 5: Status of ratification of key international instruments by Nepal**

No.	Name of instrument	Signature	Ratification Accession (a)
<b>A. Human rights instruments</b>			
1	Slavery Convention of 1926, 25 September 1926 as amended (23 October 1953)	-	7 Jan 1963 a
2	Amendments to the Slavery Convention (1926), 1953	-	7 Jan 1963 a
3	Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery, 7 September 1956	-	7 Jan 1963 a

4	Convention on the Political Rights of Women, 20 December 1952	-	26 Apr 1966 a
5	Convention on the Prevention and Punishment of the Crime of the Genocide, New York, 9 December 1948	-	17 Jan 1969 a
6	International Convention on the Elimination of All Forms of Racial Discrimination, New York, 7 March 1966	-	30 Jan 1971 a
7	International Convention on the Suppression and Punishment of the Crime of Apartheid, 30 November 1973	-	12 July 1977 a
8	Convention on the Rights of the Child, New York, 20 November 1989	26 Jan 1990	14 Sept 1990
9	Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict, 25 May 2000.	8 Sept 2000	3 Jan 2007a
10	Convention on the Elimination of All Forms of Discrimination against Women, 18 December 1979	5 Feb 1991	22 April 1991
11	Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women, 6 Oct 1999	18 Dec 2001	15 June 2007
12	International Covenant on Civil and Political Rights, 16 December 1966	-	14 May 1991 a
13	International Covenant on Economic, Social and Cultural Rights, 16 December 1966	-	14 May 1991 a
14	Optional Protocol to the International Covenant on Civil and Political Rights, 16 December 1966	-	14 May 1991 a2
15	Second Optional Protocol to the International Covenant on Civil and Political Rights, Aiming at the Abolition of the Death Penalty, New York, 15 December 1989	-	4 Mar 1998 a
16	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, New York, 10 December 1984	-	14 May 1991a3
17	Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 18 December 2002	Not Signed	Not Ratified
18	International Convention against Apartheid in Sports, 10 December 1985	24 June 1986	14 May 1991 a
19	Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others, 21 March 1950 Final Protocol, 1950		10 Dec 2002 a
20	Final Protocol to the Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others	Not Signed	Not Ratified
21	Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography, 25 May 2000	8 Sept 2000	6 Jan 2006a
22	International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families, 18 December 1990	Not Signed	Not Ratified
23	Convention on the Rights of Persons with Disabilities, 13 December 2006	3 Jan 2008	7 May 2010
24	Optional Protocol to the Convention on the Rights of Persons with Disabilities, 13 December 2006	3 Jan 2008	7 May 2010
25	International Convention for the Protection of All Persons from Enforced Disappearance, 20 December 2006	Not Signed	Not Ratified

26	Rome Statute of the International Criminal Court, 17 July 1998	Not Signed	Not Ratified
27	Convention relating to the Status of Refugees, 28 July 1951	Not Signed	Not Ratified
28	Convention relating to the Status of Stateless Persons, 28 September 1954	Not Signed	Not Ratified
29	Convention on the Reduction of Statelessness, 30 August 1961	Not Signed	Not Ratified
30	Protocol relating to the Status of Refugees, 31 January 1967	Not Signed	Not Ratified
31	Convention on the Safety of United Nations and Associated Personnel, 9 December 1994	-	8 Sept 2000 a
32	Forced Labour Convention, 1930 (No. 29)	-	3 Jan 2002
33	Abolition of Forced Labour Convention, 1957 (No. 105)	-	30 Aug 2007
34	Freedom of Association and Protection of the Right to Organize Convention, 1948 (No. 87)	-	Not Ratified
35	Right to Organize and Collective Bargaining Convention, 1949 (No. 98)	-	11 Nov 1996
36	Equal Remuneration Convention, 1951 (No. 100)	-	10 June 1976
37	Discrimination (Employment and Occupation) Convention, 1958 (No. 111)	-	19 Sept 1974
38	Minimum Age Convention, 1973 (No. 138)	-	30 May 1997
39	Worst Forms of Child Labour Convention, 1999 (No. 182)	-	3 Jan 2002
40	Indigenous and Tribal Peoples Convention, 1989 (No. 169)	-	22 Aug 2007
<b>B. Humanitarian instruments</b>			
1	Convention (I) for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field. Geneva, 12 August 1949	-	7 Feb 1964
2	Convention (II) for the Amelioration of the Condition of Wounded, Sick and Shipwrecked Members of Armed Forces at Sea. Geneva, 12 August 1949	-	7 Feb 1964
3	Convention (III) relative to the Treatment of Prisoners of War. Geneva, 12 August 1949	-	7 Feb 1964
4	Convention (IV) relative to the Protection of Civilian Persons in Time of War, Geneva, 12 August 1949	-	7 Feb 1964
5	Protocol Additional to the Geneva Conventions of 12 August 1949, and relating to the Protection of Victims of International Armed Conflicts (Protocol I) . Geneva, 8 June 1977	Not Signed	Not Ratified
6	Protocol Additional to the Geneva Conventions of 12 August 1949, and relating to the Protection of Victims of Non-International Armed Conflicts (Protocol II). Geneva, 8 June 1977	Not Signed	Not Ratified

Source: Human Rights Treaty Monitoring Coordination Committee (HRTMCC), Secretariat: Informal Sector Service Centre (INSEC). [www.inseconline.org/files/documents/Nepal\\_Treaties.pdf](http://www.inseconline.org/files/documents/Nepal_Treaties.pdf)

Nepal is a party to many other instruments including the following:

1. Convention on International Trade in Endangered Species of Wild Flora and Fauna (CITES) (1973)
2. Convention on Biological Diversity (CBD) (1992)
3. United Nations Framework Convention on Climate Change (1992)
4. Kyoto Protocol to the United Nations Framework Convention on Climate Change (1997)

Nepal has accepted many international human rights instruments and/or has made international commitments that are not legally binding, including the Universal Declaration of Human Rights, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities and Declaration on Religious Tolerance, Beijing Declaration and Plan of Action, Durban Declaration and Plan of Action, UN Decade on Indigenous Peoples Issues, and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

In Nepal, indigenous peoples have taken ILO Convention 169 and UNDRIP very seriously as these provide a basis of making dialogue with the government and they help to protect indigenous peoples' rights. The reinstated House of Representatives passed a resolution on ILO Convention 169 on 28 August 2006 and ratified it on 22 August 2007. The Nepal Government deposited the ratification document at the ILO office in Geneva on 14 September 2007 and it went into a year-long preparatory period afterwards. Thus, Nepal became the first in Asia, the second in the Asia Pacific region, and the 19<sup>th</sup> country in the world to ratify ILO Convention 169. It provides several rights, except political rights, to indigenous peoples, including: definition and identification of indigenous and tribal peoples, consultation, participation, land and other natural resources, employment, education, health, media, social security and international contacts. The Nepal Government has yet to send its first comprehensive report which was due in September 2009.

Nepal is one of the 144 countries in the world that voted for the UN Declaration on the Rights of Indigenous Peoples on 13 September 2007 at the UN General Assembly in New York. The UNDRIP provides for several rights including the right to identity, collective rights, rights to self-determination, ethnic autonomy or self-rule, free-prior-informed-consent, territory, land and natural resources, self-determined development, education including traditional education, media, health and so on, all of which are very relevant in the current efforts of restructuring the State through the Constituent Assembly elected by the Nepalese people.

Although Nepal has so far ratified, acceded or adopted a large number of international treaties, covenants, conventions and declarations, implementation has been very weak. The ILO office in Nepal is actively engaged with the Nepal Government and indigenous peoples to ensure proper implementation.

### **5.Regional, national and grass-roots organizations and networks in Nepal**

At the Asia regional level, the Nepal Federation of Indigenous Nationalities (NEFIN) is affiliated with the Asia Indigenous Peoples' Pact (AIPP), and the National Network of Indigenous Women (NNIW) is affiliated with the Asian Indigenous Women's Network (AIWN).

At the national and grass-roots levels in Nepal, there are mainly two types of indigenous peoples' organizations: (1) indigenous or traditional organizations, and (2) modern indigenous peoples' organizations. Indigenous organizations include *Bad-Ghar* ("head man") and *Khyala* ("forum") of the Tharus, *Guthi* ("religious trust based on kinship membership") of the Newars, *Bheja* ("social and religious organization") of the Magars, *Rodhin* ("regular get together in the evening") and *Naalsabha* ("general assembly") of the Gurungs, *Dhikur* ("rotating credit association") and *13-Mukhiya* (13-headmen) of the Thakalis, *Posang* ("political body") of the Marpahali Thakali and so on. Many indigenous organizations disappeared because of the processes of Hinduization and Nepalization, and more recently Westernization and globalization. However some indigenous peoples' traditional organizations, such as *Dhikur* and *Guthi*, have survived and have even been emulated by other castes and ethnic groups. The work and influence of these traditional organizations are confined to social, cultural and religious affairs within their respective communities.



**The Indigenous Peoples Mega Front, Nepal in a sit-In at Kathmandu demanding the establishment of a free, prior, informed consent mechanism, a committee on indigenous peoples in the Constituent Assembly and the implementation of ILO Convention 169 (Picture Courtesy: D. B. Angbuhang)**

Modern indigenous peoples' organizations are expanding at the regional, national and grass-roots levels. These organizations could be categorized in six main groups:

- (1) Indigenous peoples' ethnic organizations that include the Nepal Federation of Indigenous Nationalities (NEFIN), the main umbrella organization that includes all the indigenous peoples, and the National Indigenous Women's Federation (NIWF), an umbrella organization that includes all indigenous women, and their affiliated organizations of each indigenous peoples.
- (2) Indigenous peoples' professional and occupational organizations such as the Lawyers for Human Rights of Nepal's Indigenous Peoples (LAHURNIP), Association of Indigenous Journalists (ANIJ), Indigenous Film Archive (IFA) and Nepal Federation of Indigenous Students.
- (3) Indigenous peoples' NGOs such as Non-governmental Organization Federation of Nepal's Indigenous Nationalities (NGO FONIN) and its affiliated NGOs.
- (4) Indigenous peoples' political parties and organizations such as the Nepa: *Rastriya Party* and *Sanghiya Lokatantrik Rastriya Munch*, fraternal organizations of the main political parties such as various indigenous peoples' liberation fronts of the Unified Nepal Communist Party Maoist, and an informal caucus of the Constituent Assembly Members of indigenous peoples' origin.
- (5) Indigenous peoples' fronts, networks, alliances, etc. such as Indigenous Peoples Mega Front, Nepal and National Network of Indigenous Women (NNIW).
- (6) Indigenous peoples' independent intellectuals.

IFAD may work in partnership with the following organizations at the national level and their affiliated indigenous peoples' organizations for both national and local-level programmes:

- (1) The Nepal Federation of Indigenous Nationalities (NEFIN) and its affiliated 56 indigenous peoples' organizations and other associated organizations. The mandate of the NEFIN and its affiliated organizations is to secure the rights of indigenous peoples by eliminating ethnic, linguistic, religious, gender, social, cultural, political and regional discrimination and to preserve and promote the indigenous way of life, including social, cultural, religious, linguistic and political life. NEFIN focuses on common issues and each

indigenous peoples' organization focuses on their own issues and on common issues. NEFIN's focus is more on advocacy, while affiliated indigenous peoples' organizations focus more on preservation and promotion of their own identity and social and cultural institutions. Its website is: <http://www.nefin.org.np>

(2) The National Indigenous Women's Federation (NIWF), Nepal and its affiliated indigenous women's organizations work to eliminate: (a) all forms of gender-based discrimination, and (b) all forms of ethnic, linguistic, religious, social, cultural and political discrimination against indigenous peoples. NIWF struggles for a distinct identity and space for indigenous women in the women's movement and gender equality within the indigenous peoples' movement. Its website is: <http://www.niwf.org.np>

(3) The National Foundation for Development of Indigenous Nationalities (NFDIN) is an autonomous institution formed by the Nepal Government as a link between the Nepal Government and the indigenous peoples of Nepal. It is mandated to work in the development sector for the development of indigenous peoples. Its website is: <http://www.nfdin.org.np>

### **6. IFAD's work in Nepal with indigenous peoples**

According to IFAD's Country Strategic Opportunities Programme for Nepal (2006), IFAD's strategic goal is to contribute to the Millennium Development Goal (MDG) of halving the incidence of extreme poverty by 2015 in rural areas where more than a third of households are unable to meet their basic needs. Its three strategic objectives are: (i) increased access to economic opportunities by poor farmers and producers in hill and mountain areas, (ii) improved community infrastructure and services in hill and mountain areas, and (iii) reduction of gender, ethnic and caste-related disparities through greater inclusion of disadvantaged groups in development. Also, a cross-cutting theme is to support improvement of local governance and peace building. These are compatible with the four pillars of Nepal's Poverty Reduction Strategy Plan (PRSP): (i) high and broad-based economic growth, (ii) social sector development, (iii) social inclusion and targeted programmes, and (iv) good governance. IFAD has identified four potential target groups: (a) destitute; (b) extreme poor; (c) moderate poor and (d) near poor; each with different characteristics, coping mechanisms and needs. Women, *dalits*, indigenous peoples and other minority groups are over-represented in all of these groups.

IFAD has been working globally with indigenous peoples since it was created in 1978. Its initial focus was on "offering solutions to boost agricultural production and income". Today, IFAD works in partnership with indigenous peoples by providing support for their empowerment, enabling them to address the root causes of their marginalization, strengthening their own voices and ability to claim rights to land and resources, and providing them with legal advice, assistance and training. Legal defence funds have been set up in Nepal to combat exploitation and protect the rights of indigenous peoples and women to land. According to IFAD, "In an innovative project in Nepal, indigenous men and women are being provided with information and training on their rights, and then enabled to assert those rights themselves"<sup>4</sup>.

Four IFAD projects benefitting Indigenous Peoples are being implemented at the present moment (Western Uplands Poverty Alleviation Project; Leasehold Forestry and Livestock Programme; Poverty Alleviation Fund Project- Phase II; and High-Value Agriculture Project in Hill and Mountain Areas).

IFAD may get involved with different indigenous peoples in different ways. It may help and support the indigenous peoples of the mountain region to continue their traditional social and political system and their adaptation to and mitigation of the effects of climate

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<sup>4</sup> see <http://www.ifad.org/media/pack/26/ip.htm>+IFAD+nepal

change. IFAD's experience of working in partnership with the Limbus needs to be expanded to other indigenous peoples of the Hills and the Terai, including the Inner Terai. The priority issues identified by the indigenous peoples' movement in Nepal include: awareness raising, ownership and control of land and other natural resources, continuation or revival of indigenous institutions, self-determination, autonomy and self-rule and the mechanism of free, prior informed consent (FPIC).



**Maize, one of the main foods of the Hill people, stored by Tamang indigenous peoples in the Makwanpur district. (Picture courtesy: Krishna B. Bhattachan)**

### **WESTERN UPLANDS POVERTY ALLEVIATION PROJECT (WUPAP)<sup>5</sup>**

<b>Project type</b>	Rural development
<b>Project ID</b>	1119
<b>Approval date</b>	6 December 2001
<b>Implementation period</b>	2003-2014
<b>Total cost</b>	US\$32.57 million
<b>IFAD loan:</b>	US\$19.9 million
<b>IFAD grant:</b>	US\$360,000
<b>Amount benefiting IPs</b>	Approx US\$24.45 million
<b>Executing agency</b>	Ministry of Local Development
<b>IPs benefiting:</b>	Mostly Bhutia Gurung, Magars and Thakuri

#### **Background and objective**

The Western Uplands Poverty Alleviation Project is the first IFAD-funded project to adopt a rights-based approach.

It aims to reduce the high levels of discrimination against indigenous peoples, especially women, by (i) sensitizing communities and civil servants to human rights issues; (ii) offering incentives to communities that meet specific gender equity objectives; (iii) raising awareness of women's constitutional rights through studies, information and campaigns; (iv) furthering policy dialogue by reporting human rights violations, training people on human rights issues, funding policy reviews and promoting dialogue with community organizations; and (v) establishing a legal defence fund to defray the costs of

<sup>5</sup> Sources: Formulation Report (with Appendixes and Working Papers), July 2001; Appraisal Report, IFAD, September 2001; Supervision Report, IFAD, February 2004; First Trimester Report 2006-2007, January 2007; Phase I Review and Phase II Design Report, July 2007; Supervision Report, December 2007; Review and Implementation Support Mission Report, August 2008; Aide-Memoire of the Review Mission: 29 January-3 February 2009 and 12-28 February 2009

legal actions. The project is also undertaking work in social mobilization, participatory planning and implementation (through the promotion of grass-roots organizations), decentralized development and capacity-building (the project is empowering participants to mobilize their natural, physical and financial resources, to harness external resources and to obtain social justice).

### **Project area**

The project covers 11 upland districts (with a total population of around 1.23 million people) in the two most remote and economically backward regions of Nepal: the far-western and mid-western development regions. Because of the marginalization of people in these regions, an insurgency movement – commonly known as the Maoist insurgency – has been gaining strength in recent years. The project was launched in the districts least affected by the insurgency (Bajang, Bajura, Humla and Jumla), and then expanded to other districts based on their experiences in dealing with the insurgency (Dailekh, Dolpa, Jajarkot, Kalikot, Mugu, Rolpa and Rukum).

The project area spans three agro-ecological zones of the country: the middle hills, the high hills and the Himalaya. The climate ranges from tropical/sub-tropical, cool temperate to alpine. Livelihood systems throughout the project area are varied, characterized by the integration of crop farming, livestock, forestry and off-farm activities. Most families have very small holdings and depend heavily on communal resources, such as waste and shrub land for grazing or forestry land to collect fuel wood and NTFPs (e.g. fodder, fuel wood, medicines, herbs, mushrooms and litter for mulching). Agriculture is practiced with limited use of farm inputs and basic equipment. Survival strategies include agricultural labouring, out-migration, collection of NTFPs, share cropping and petty trading. Livestock provide another important source of income.

Unlike the rest of the Nepali uplands, in the mid- and far-western uplands the proportion of ethnic minorities is small. Only in Rolpa and Rukum districts are there ethnic minority groups of numerical significance, where the majority are Magars. In Rolpa, the Magars constitute the largest single group. Overall, there are 185,702 people belonging to ethnic minorities in the target area (9 per cent of the population) and most are Bhotia (Tibetan-speaking peoples) in the north and Magars.

### **Beneficiaries**

The target group consists mainly of landless, semi-landless and small and marginal farmers – with a particular emphasis on women, occupational castes (*dalits*), ethnic minorities and members of other disadvantaged groups.

### **Project components and activities**

The project is being implemented under very challenging circumstances. The project area is remote with limited transport and communication facilities, extreme weather conditions for about four months in a year and a precarious security situation because of intense insurgency activities leading to the inability of line agency staff to visit the communities. The project has the following components:

**(i) labour-intensive infrastructure development.** An environmentally friendly road 125 km long connecting Jumla to Humla is being built: it will open up the project area and provide access to markets and services, contributing to the region's socio-economic development. In addition, small-scale community infrastructure (e.g. trails and culverts, small irrigation works and school and health infrastructure) is being developed and will enhance the productive base of the communities. Infrastructure development is demand-driven, with villagers prioritizing their needs.

**(ii) leasehold forestry.** Leasehold forestry combines conservation with the incentive of private ownership rights; it is empowering the poor with ownership of substantial resources and group networking capabilities through the direct redistribution of land and

the creation of leasehold forest users groups. These are, by law, self-governing and autonomous entities, thus they can manage, use and sell community forest resources in a planned way and exclude others from using the forest. The project is adopting a participatory approach to implement upland conservation, involving the target group in all aspects of decision-making.

**(iii) non-timber forest product production.** The project is promoting a partnership with the private sector to domesticate non-timber forest product (NTFP) production and undertake contract farming with the target group. A grant is also being used to facilitate the domestication of selected NTFP crops; an NGO is working closely with the private company to conduct trials in four districts.

**(iv) crop and livestock production.** A participatory, demand-led approach is being used also in this component to raise the productivity and sustainability of agriculture in order to increase poor households' food security and incomes. Village specialists are being trained to provide skills and knowledge to farmers, enabling them to improve crop and livestock production. Traditional practices supporting soil fertility management are also being identified and promoted. The project aims to improve household nutrition by educating farmers in health, nutrition and hygiene, and by promoting kitchen gardens.

**(v) health.** The financing of support for local traditional medicine systems is reviving and strengthening local traditional health systems practised by women, based on the use of medicinal plants. Women's skills are being upgraded and a referral system to western medicine is being established.

The project is also financing the establishment of community-based medicinal herb gardens operated by women, thus also raising their income levels.

**(vi) rural microfinance.** This component builds on the cohesion of settlement-based groups to generate income through microfinance activities. The objective of this component is to develop a viable, sustainable rural financial system through the promotion and/or strengthening of village-based community organizations (COs) to deliver savings and credit services at the village level.

The project is making special efforts to target the unemployed, the landless and women.

**(vii) institutional support.** The project will finance: (i) the necessary training to build capacity at the local level, including CO and VDC staff leadership; and (ii) the cost of establishing the project coordination unit (PCU) in Nepalganj and district offices to support the local development fund (LDF) in areas where such funds have not been initiated, or of incremental staff in areas where the LDFs have already been established.

**(viii) gender.** Rural women's economic and social status in the project area is generally lower among the Indo-Aryans and orthodox Hindu groups than among ethnic groups such as the Bhote, the Gurung, the Magars and the Thakuri, where gender equality in ownership, access and decision-making is common.

Among the Burmo-Tibetan groups, polyandry is still practised in many remote mountainous areas. Women there have a long tradition of strong women's groups, and they are more active than men in community development activities. Because men, especially those living in the far-western development region, are frequently absent for trading, herding and seasonal employment, women are responsible for holding the hill and mountain economy together. The proportion of woman-headed households in these areas is significantly high.

To strengthen women's private and public decision-making and political power, the project is increasing the participation of women in the activities under each component. It is supporting women's access to land for leasehold forestry, to productive infrastructure (e.g. small-scale irrigation), private nurseries and microenterprise management.

## Lessons learned

As there have been considerable difficulties in implementing major project components due to the deterioration of the security situation in the project area, it would be appropriate to reduce the scale of activities to a few practical interventions that could be implemented by NGOs / resource organizations with limited involvement of the line agencies.

In respect of leasehold forestry, the activities related to identifying degraded forest lands and their allocation to LFUG group members have proceeded satisfactorily with the involvement of Development Project Service Center (DEPROSC). But the community mobilization for CO formation and LFUG formation were not synchronized and the post-handover support to leasehold groups has been limited.

The small-scale infrastructural development activity is one intervention showing promise. It is able to cater to the urgent infrastructural needs of the community and also has the least hindrance from rebel activities. It provides employment opportunities to the poorest households with the ability to provide labour.

Targeting resource-poor households is important to reduce the economic inequality that fuels the Maoist violence in the project area. At the same time, the project needs to be inclusive so as not to alienate other sections of the society. The project could use the following strategies:

- **Conduct a settlement-level participatory rural appraisal** to understand the resources, constraints and opportunities of the community.
- **Undertake participatory wealth ranking** and categorize the household into three categories.
- **Design interventions that target the bottom poor** and the majority of them would be *dalits* and women-headed households.

The project design indicated its intention of targeting women, *dalits*, landless and ethnic minorities, but it did not provide a strategy to identify these households for any affirmative action to ensure their inclusion. This should be addressed and a **culturally sensitive approach should be developed in relation to ethnic minorities**.

Project implementation cannot be successfully directed from afar without close consultation with the local communities affected. **Community involvement and ownership** is important in meeting project objectives. Therefore, a **participatory livelihood analysis** should be undertaken in villages in the project area, and any proposed interventions should be based on findings and outcomes of these exercises. Mechanisms for participatory monitoring by communities of the innovations they have introduced permit the reallocation of resources in line with potential and needs.

Project implementing staff of all line agencies should be trained to improve their skills in employing suitable participatory tools and techniques, and their aptitude for people-centred participatory community development.

Where possible, the leasehold forestry approach should be integrated with the community forestry framework. **Joint implementation of community forestry and leasehold forestry** in a particular area can ensure the long-term viability of leasehold forestry by minimizing conflicts<sup>6</sup>.

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<sup>6</sup> Two main approaches aiming to cope with forest degradation have been tested in Nepal:

- Community forestry, which consists of preventative measures to protect well-stocked forest areas against over-exploitation; it targets whole communities and concentrates on forest conservation. It has

In addition to credit and technology, the poor need access to tangible resources to provide a measure of income stability to their lives. In this context, the availability of land is important. Further, access to land through lease arrangements must provide secure user rights.

Given the success of efforts to improve livelihood systems by focusing on women, IFAD should **continue to address gender inequality since it impacts significantly on overall household welfare**. Gender should be approached **holistically**, looking at all aspects of social, economic and political life, and the specific roles, responsibilities and expectations assigned to women and men. Mainstreaming gender concerns in the project effectively reduces poverty at the household level.

With regard to infrastructure, it is important to **select technology**, construction materials and designs **on the basis of their future sustainability and ease of maintenance** (e.g. using local materials). In designing irrigation schemes, priority should be given to small schemes that benefit small farmers, rather than rehabilitating larger schemes that are difficult to maintain.

### LEASEHOLD FORESTRY AND LIVESTOCK PROGRAMME<sup>7</sup>

<b>Programme type</b>	Agricultural development
<b>Project ID</b>	1285
<b>Approval date</b>	2 December 2004
<b>Implementation period</b>	2005 - 2014
<b>Total cost</b>	US\$12.8 million
<b>IFAD loan</b>	US\$10.5 million
<b>IFAD grant</b>	US\$1.2 million
<b>Amount benefiting IPs</b>	US\$12.80 million
<b>Executing agency</b>	Department of Forests of the Ministry of Forests and Soil Conservation
<b>IPs benefiting</b>	Janjati: Chepang, Kipat, Kharbari and Newar

#### Background and objective

The Leasehold Forestry and Livestock Programme (LFLP) is the second phase of an earlier IFAD-funded project, the Hills Leasehold Forestry and Forage Development Project.

The overall goal of this eight-year programme is a sustained reduction in the poverty of the target group, through increased production of forest products and livestock. Specific objectives are to: improve household forage and tree crop production; increase household production of small livestock; support viable microfinance institutions; and provide savings and credit services to leaseholders.

#### Programme area

The programme area covers 22 of the 27 districts identified by the Government as a priority for leasehold forestry aimed at poverty reduction. There are large numbers of livestock in the programme area, including 1.99 million cattle, 1.22 million buffaloes and 2.24 million goats. Many villages are remote and lack road access; the terrain is extremely rugged and transport is possible only on foot in many places, making communication difficult.

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achieved impressive results but has not always benefited the poorest households; it only recently included provisions for the most disadvantaged;

- Leasehold forestry, which involves a redistribution of assets in favour of the poor by leasing degraded forest areas to groups of specifically targeted resource-poor farming households.

See: [http://www.ifad.org/evaluation/public\\_html/eksyst/doc/profile/pi/np.htm](http://www.ifad.org/evaluation/public_html/eksyst/doc/profile/pi/np.htm)

<sup>7</sup> Source: President's Report, IFAD (document EB 2004/83/R.25); Formulation Report, January 2004; Appraisal Report, IFAD, January 2005; Inception Report, September 2007; Annual Technical Reports (Zones I and II) for the year 2008 - 2009; Supervision reports 2007 and 2008.

Livelihoods systems throughout the programme area are complex, varied and characterized by the integration of cropping, livestock, forestry and off-farm activities. Most families have very small holdings and depend heavily on communal resources, such as waste and shrub land for grazing, or forestry land for collecting firewood, NTFPs such as fodder, medicines, herbs, litter for mulching, etc. The landless obtain access to communal lands for grazing; most have home gardens and some, through share cropping arrangements or land-leasing, have access to small plots.

### **Beneficiaries**

Some 2.55 million people (480,000 households) living in the programme area are expected to benefit from the programme. The target group will consist of poor and food-insecure households living in hill areas adjacent to degraded forest.

### **Programme components and activities**

In Zones I and II, all field-level staffs were recruited with a pre-fixed selection process that encouraged and gave preference to *Dalit*, *Janajati* and deprived people. As part of the inception process, a "Sustainable Livelihoods Analysis (SLA)" was undertaken to identify key issues and assess opportunities for IFAD to create an effective investment programme focused around leasehold forestry development to reduce poverty among the poorest in the proposed project area. The sustainable livelihoods (SL) framework encompasses the factors that contribute to poverty and vulnerability. Core concepts of the SL approach are: people centred; holistic; dynamic; building on strength; macro-micro lines; and sustainability<sup>8</sup>.

The project is built upon the following components:

**(i) leasehold forestry and group formation.** This component includes various subcomponents:

*District planning and coordination.* This subcomponent will include a mapping and participatory planning exercise to prioritize village development committees, areas, communities and sites for programme implementation. This process will involve a systematic analysis of forest and socio-economic data and selection of priority sites where there are large areas of degraded forest with poor communities living close by.

*Group formation and forest allocation.* This subcomponent will demarcate the potential leasehold forest and establish new leasehold forestry groups.

*Social mobilization.* This will be carried out with women group promoters being the main agents for empowering women. They will receive social mobilization training every six months, allowing them gradually to improve their capacities. As they gain experience, they will be able to give simple advice to groups (e.g. about savings and credit) and households (e.g. about nutrition, mother and child health, hygiene and vegetable cultivation).

*Training activities on land and forest development.*

**(ii) livestock development.** The main activities to be undertaken are goat production, livestock training and services, and livestock implementation support.

**(iii) rural financial services.** The programme will support the savings and credit activities of the leasehold groups through a service provider.

**(iv) programme management and coordination.** This component will assure the coordination of programme activities at regional and national levels, and will monitor programme implementation.

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<sup>8</sup> See: <http://www.ifad.org/sla/index.htm>

## Strategy

The programme's design is based on some key assumptions intended to make leasehold forestry a simpler and more sustainable programme, and one that is within the capacity of government services:

- Leasehold forestry is not an alternative to community forestry, which is a successful approach for forest management, but a complementary approach designed to benefit the poorest groups in the community. In remote hill areas, households may not see many changes in their income levels, but they will have better availability of food, improved nutrition, increased social capital, better access to natural resources and enhanced skills.
- In carrying out the described activities, the programme will seek to mitigate vulnerability, improve access to essential services and resources, support livelihood components (livestock and forestry), and support empowerment by mainstreaming gender among leasehold groups and service providers.

In project implementation, emphasis is given to community participation in programme planning, implementation and monitoring. Gender and ethnic impartiality is maintained and there is a focus on transparency and strengthening service credibility. Participatory and inclusive approaches are used for monitoring and collecting information.

## Lessons learned

Because of the low educational background of the GPs, it is difficult to keep proper recording of the financial transactions of the group. So, **continuous backstopping support from Rural Finance Support Programme (RFSP)** is needed. All the programme concerned authorities, District Forest Offices (DFOs) and District Livestock Services Offices (DLSOs) have provided good support to the social mobilization service and this needs to continue.

The programme design had envisaged implementation of the programme activities without any **technical assistance support**. As a result of this, the programme has been unable to cope with various demands related to studies, reporting, monitoring and evaluation. This has been partly addressed by obtaining funding under FAO/TCP to finance short-term consultants.

Leasehold Forestry Groups (LFGs) need **support in** areas such as **rural infrastructure** (e.g. drinking water and erosion and landslide control measures). During implementation, the DFOs had to take up small infrastructural interventions (one per district). There remains strong demand for small infrastructure, especially drinking water supply, to reduce the drudgery of women, whose workloads have increased as a result of the depletion of water sources and the resultant increase in time and effort required to collect water, and from the additional efforts required to grow and collect fodder for goats supplied by the programme.

The programme implementation during the first three years has shown several instances of interaction of leasehold forestry with community forestry as instances of conflict between these two forest management systems. Because of the current system of forest management in the country, these two systems of forest management are being implemented in a fragmented manner without exploring the synergies. There is a **need for integrated forest management practices that incorporate both community and leasehold forestry management** types in an area. The possibility, practicality and feasibility of incorporating such a system of forest management within the implementation ambit of LFLP will have to be explored, since the poorest strata of the society are the ultimate losers of an inadequate interaction<sup>9</sup>. In order to achieve this, it is recommended that:

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<sup>9</sup> See note 7, and: [http://www.ifad.org/evaluation/public\\_html/eksyst/doc/profile/pi/np.htm](http://www.ifad.org/evaluation/public_html/eksyst/doc/profile/pi/np.htm)

- the Department of Forest (DoF) take a more active position on stimulating the interaction. It could, for instance, provide guidelines on how existing community forest with low crown cover could be converted into leasehold forest and LFLP could provide the required support for such a conversion.
- LFLP resources be used to support this interaction, such as support for revision of the operational plans of Community Forest Users Groups (CFUGs) that agree to hand over part of the community forestry land as leasehold forestry.
- DFOs more actively protect the right of all forest users to be members of and have access to community forest, including LFG members.

*Chepangs* and other **disadvantaged groups** (traditional shifting cultivators) **are to be supported under leasehold forestry**. Their involvement would require substantial facilitation and a diversification of the leasehold forestry approach to cater to their specific needs.

A specific study is to be commissioned to look into the “Chepang issue” and to come up with creative proposals for the possible way forward. There are two options for financing this activity. They are: (i) to request FAO to include such a study in the TCP for supporting leasehold forestry; and (ii) to request IFAD to assist in finding funds for conducting this study.

### **POVERTY ALLEVIATION FUND PROJECT (PAF)– PHASE II<sup>10</sup>**

<b>Project type</b>	Rural development
<b>Project ID</b>	1450
<b>Approval date</b>	13 December 2007
<b>Implementation period</b>	2008-2012
<b>Total cost</b>	US\$113 million
<b>IFAD grant</b>	US\$4 million
<b>Total cost benefiting ethnic minorities</b>	Approx US\$6.78 million
<b>Executive agencies</b>	Poverty Alleviation Fund
<b>Indigenous beneficiaries</b>	Janajatis

#### **Background**

The project is consistent with Nepal’s Poverty Reduction Strategy (PRS), which addresses the issue of inequality and explicitly identifies social exclusion as a fundamental development challenge and sets reduction of the overall poverty ratio as its main objective. Among various community-based programmes at the centre of the effort to rapidly extend the developmental reach to the poorer remote areas of Nepal, the PAF is seen as especially important because of its success, to date, in effectively targeting poor communities and the marginalized within them, improving access to basic services and increasing incomes.

#### **Project area**

The Poverty Alleviation Fund Project – Phase I (PAF I) was designed as a pilot, operating in six districts that were chosen on the basis of their Human Development Index and geographic location (i.e. in hills, mountains and the Terai), and whether they were conflict-affected areas. The project’s second phase uses the same targeting mechanisms and the same beneficiary profiles as PAF I, but is extending its scope nationally in a phased manner, increasing by 15 districts each year.

#### **Beneficiaries**

The beneficiaries are poor and socially disadvantaged community members. The PAF uses targets and incentives to encourage community organizations to include women, *dalits* and indigenous peoples (*janajatis*) as members and beneficiaries and also to hold

<sup>10</sup> Source: President’s report [EB 2007/92/R.28/Rev.1]; Appraisal Report, 24 September 2007; Inception Report, May 2007

positions of responsibility. This focus on participation is replicated from the grass roots up to the Board level, with representatives of excluded groups steering the PAF.

### **Project objective**

The project's development objective is to improve living conditions, livelihoods and empowerment among the rural poor, with particular attention to groups that have been marginalized because of gender, ethnicity, caste or location. The expected development outcomes are: (i) improvements in access to small-scale social and economic infrastructure and services, as prioritized by the beneficiary communities; (ii) generation of incremental employment at the village level, including both short-term participation in the implementation of subprojects and longer-term jobs resulting from economic activities promoted by the PAF; (iii) increases in incomes of beneficiary households; and (iv) greater participation and a stronger voice for citizens in community decision-making.

### **Project components and activities**

The project has five components:

**(i) small-scale village and community infrastructure.** Given the extreme remoteness of many communities and the virtual non-existence of public infrastructure services (basic roads, electricity, water and telecommunication), small investments in infrastructure can make an important difference to poor communities. These investments are to be made according to the needs expressed by the communities (who contribute significant resources), but also with substantial government support (both financial and technical). Consideration would be given to subprojects already included in Village Development Committee (VDC) development plans and/or where the district development committee (DDC)/VDC is prepared to provide matching grants. Examples of most likely projects include engineered trails, footbridges, community meeting halls, schools, health facilities and other small-scale infrastructure that can be managed by community groups or VDCs.

**(ii) income generation projects targeted at the poorest and most excluded groups.** Matching grants would be provided to self-selected groups of poor and excluded peoples for income-generating activities, based on objective criteria including ethnicity, caste, gender and poverty levels. Communities would contribute 10 per cent of the subproject in cash. A proportion of the grants would be reserved for technical assistance to be contracted by communities themselves in areas where they feel such need. Particular attention will be paid to the commercial soundness of the projects to avoid failures of supply-oriented projects. Most likely examples include micro-irrigation, microenterprises, crafts, land productivity, trading and animal husbandry.

**(iii) innovations and special programmes.** In designing the PAF I, the PAF Board and GoN felt a strong desire to roll out a nationwide PAF. On the other hand, they recognized that the PAF would have difficulty responding to demands from 75 districts from the outset. The Board decided that the quickest way to make the PAF a nationwide programme was to start with a number of small districts, build a strong foundation, and then scale up. In order to avoid that other districts would feel excluded, the PAF would support proposals from the communities outside the six initial phase districts, if they merit special consideration because of exceptional circumstances of the community. This special window would also be open to new and innovative ways to address poverty and reach targeted groups.

**(iv) capacity-building.** The component includes the following subcomponents:

*Social mobilization.*

*Capacity-building for local bodies* in financial management, participatory budgeting, social assessments and impact evaluations, and other relevant topics for local

development generally, but with special focus on promoting social inclusion in their planning and service delivery. This component will also provide assistance in clarifying PAF rules and eligibility requirements to enable local bodies to assist groups and communities to access PAF resources.

*Capacity-building for target groups.* This component would focus on developing the skills of the target population on the economic activities chosen by them, such as marketing, transport logistics, financing, quality control, etc.

*Support for microfinance intermediaries.* Nepal already has a number of programmes that support microfinance schemes. However, inadequate investment in strengthening microfinance intermediaries as professional and business-minded organizations has been identified as one of the reasons why the microfinance sector has not been scaled up. This has limited the access by marginalized communities to adequate credit, even where they have their own microfinance schemes, for they tend to be too small to finance any significant business ventures. This component can provide capacity-building support to such intermediaries so as to better serve the target communities and to improve their ability to access financial services.

*Information, monitoring and evaluation system.*

**(v) administration of PAF II.** The PAF will build the capacity of local bodies (VDCs) and district development committees in pro-poor planning and monitoring, and other relevant topics to promote inclusive planning and service delivery for local development.

### Strategy

The core element of the project is participation by groups that have traditionally been excluded by reasons of gender, ethnicity, caste and location. The community-driven development approach adopted by the project focuses on building village-level institutions and transferring decision-making responsibilities and resources directly to communities. Additionally, it supports self-targeting by poor and excluded communities and community mobilization to enhance voice, empowerment and social capital, and it relies on public-private partnership.

## HIGH-VALUE AGRICULTURE PROJECT IN HILL AND MOUNTAIN AREAS<sup>11</sup>

<b>Project type</b>	Agricultural development
<b>Approval date</b>	4 November 2009
<b>Implementation period</b>	2010 - 2017
<b>Total cost</b>	US\$18.8 million
<b>IFAD loan</b>	US\$7.6 million
<b>IFAD grant</b>	US\$7.6 million
<b>Total cost benefiting indigenous peoples</b>	US\$7.2 million (IFAD loan and grant US\$6 million)
<b>Executive agencies</b>	Ministry of Agriculture and Cooperatives
<b>Indigenous beneficiaries</b>	Janajatis

### Background

The project has been designed within the context of the IFAD Country Strategic Opportunities Programme 2007-2012 and its Poverty Reduction Strategy. Both stress the importance of developing economic opportunities by poor farmers and producers in hill and mountain areas, the need to support private sector development within public/private partnerships and the need to reduce gender, ethnic and caste-related disparities through greater inclusion of disadvantaged groups in development.

<sup>11</sup> Source: President's Report [EB 2009/98/R.34]; Project Design Document and Working papers.

### **Project area**

The project focuses initially on two north-south corridors– the Surkhet-Chhinchu-Jajarkot road, with a length of 132 km, and the Surkhet-Jumla road, with a length of 232 km – and the seven districts served by these corridors: *Accham, Dailekh, Jajarkot, Jumla, Kalikot, Salyan* and *Surkhet*. However, as the Government’s road development programme extends the road network further into the project area and links up the three remote and high hills/mountainous districts of *Dolpa, Mugu and Humla*, the project would expand activities into these areas. The areas involved in the value chain development, while linked directly to road access, are also dependent on production potential for high value crops and Non-Timber Forest Products/ Medicinal and Aromatic Plants (NTFPs/MAPs) and the areas where there will be sufficient volumes of these commodities to make marketing them attractive.

### **Beneficiaries**

The overall target group consists of the members of poor and vulnerable households that lack access to resources and opportunities. The most vulnerable among this group are women and members of socially discriminated groups such as untouchables (*dalits*) and indigenous groups (*janajatis*).

### **Project objective**

The goal of the project is to reduce the poverty and vulnerability of women and men in hill and mountain areas of the mid-western development region. The purposes of the project are to integrate rural poor people, especially women and marginal groups, into high-value agriculture and NTFP/MAP value chains and markets; provide better income and employment opportunities as a result of marketing agreements with private agribusiness; and develop a greater ability to respond to market demand and opportunities.

### **Project components and activities**

The project has three components:

**(i) pro-poor value chain development.** The objective of the component is to facilitate mutually beneficial and profitable production and marketing arrangements between producers of high-value commodities and agribusinesses. The strategy for implementing the component is based on an “inclusive business approach” in which the development of a given value chain would be initiated by identifying potential private agribusinesses interested in working with poor rural producers of high-value commodities. The agribusinesses would provide their knowledge of national and export markets and ability to access these markets, while the project would facilitate a cost effective means of accessing the required production through formation and training of producer groups, support and training in production and post-harvest techniques, and investment in infrastructure that responds to constraints and opportunities in the producers’ involvement in the value chain.

**(ii) inclusion and support for value chain initiatives.** The objective of the component is for small poor farmers and other rural producers to benefit from sustainable increases in volume and value of production as a result of improved production/collection, value addition and sales of high-value niche market products and strengthened local capacity for market-driven initiatives. The component has five subcomponents, designed not only to link with the value chain development process of Component 1 but to be mutually supporting. Each is necessary to ensure that the value chains are successfully implemented in an equitable and sustainable manner:

*Group formation and strengthening.* A group development plan would be worked out for each value chain to specify the training and capacity-building programme for groups and cooperatives.

*Social and gender inclusion.* The subcomponent includes four investment activities: (i) skills and vocational training; (ii) inclusion of risk-averse groups; (iii) service provider awareness and training; and (iv) gender/social inclusion (GSI) strategy/tools development.

*Production/post-harvest support.* The subcomponent would facilitate the production of the contracted high-value commodities in the quantities and qualities required. The subcomponent would involve five investment activities: (i) local/district-based NGO contracts; (ii) national NGO contract; (iii) production/post-harvest support facility; (iv) production inputs fund; (v) district-based farming systems/food security facility.

*Value chain fund.* The demand-driven fund, totalling US\$4.3 million, would allow value chain groups to make critical investments to facilitate the production and primary processing/storage of the selected high-value commodities. The range of investments for which the fund could be used would include small-scale infrastructure and equipment required to produce, store and carry out primary processing and simple conversion such as sorting, grading, cleaning, packaging and seed cleaning, as well as micro-irrigation schemes.

*District participation and spatial inclusion.* The subcomponent would help ensure that the project would work effectively within the institutional/government systems in the mid-western development region and respond to regional concerns of equity among districts by channelling investment to difficult-to-access areas with high-value commodity potential – these are often some of the poorest communities in the region. Three interventions are included: (i) district value chain training; (ii) district-level annual review and planning workshops; (iii) district spatial inclusion fund.

**(iii) project management.** The objective is to provide effective technical, financial and contract management of the project within the context of gender- and poverty-targeted value chain development.

### **Strategy**

The project focuses on one dominant intervention – the development of pro-poor value chains – with the other project initiatives directly in support of this intervention: development and strengthening value chain producers' groups, initiatives to promote gender and social inclusion, support for high-value commodity production and post-harvest activities, establishment of a grant-based value chain development fund, support for district operations and inclusion of remote communities, and arrangements for project management. In support of this structure, the project approach adheres to the following guiding principles:

- Drive the value chain process from the demand/agribusiness side and, by so doing, establish the value chains and the participating producers on the basis of a demonstrated, concrete market for the high-value commodities.
- Ensure that the producers become partners in the value chain with the agribusinesses by developing them into cost effective producers that are able to deliver the qualities and quantities required to make the value chain profitable, thereby strengthening their position and improving their bargaining power.
- Create an environment and build robust processes and structures (groups) that enable women, poor and vulnerable households to actively participate in the project.
- Promote sustainability both in terms of institutions and processes.
- Facilitate spatial as well as social inclusion and promote equity.
- Implement the project primarily through local NGOs and local service providers with government/MOAC having overall responsibility and oversight and SNV taking the lead technically in guiding project implementation.

- Facilitate value chain group financing through a combination of sources: agribusiness financing linked to agreed contracts, self-generated savings from group savings and credit schemes, loans from local microfinance institutions (MFIs), a project value chain fund for infrastructure/equipment investment, and a project production inputs fund to establish group revolving funds.

IFAD also approved two projects in 2008 and one in 2011 under the **Indigenous Peoples Assistance Facility (IPAF)**<sup>12</sup>:

- **Chepang community incentives for sustainable livelihoods, 2008**  
**Organization:** Centre for Rural Resource Promotion, CRP Nepal  
**IP Group:** Chepang  
**Grant amount:** US\$15,500  
**Area of project implementation:** Khairang Village Development Committee (VDC) of Makwanpur District of Nepal
- **Promotion of indigenous peoples' rights in the Constitution-making process, 2008**  
**Organization:** Kirat Yakthung Chumlung  
**IP Group:** Limbu  
**Grant amount:** US\$16,000  
**Area of project implementation:** Eastern part of Nepal, also known as traditional homeland of Limbu indigenous peoples (61 villages of nine districts viz Taplejung, Panthar, Ilam, Jhapa, Morang, Sunsari, Dhankuta, Terhthum and Sankhuwasabha).
- **Empowering Tharu by Promoting Cultural Values, 2011**  
**Organization:** New Resource Mobilization Center  
**Area of project implementation:** Saundiyar, Dharna, Dhikpur, Duruwa, Laxmpur, Rampur, Narayanpur, Manpur, Urahari, Uakali, Hapur, Bajuri, Halower, Phulbari, Ghorahi  
**IP Group:** Tharu  
**Grant amount:** US\$ 46,000

This project aims to support Tharu systems and cultural traditions by highlighting sustainability, peace, and prosperity, both within and outside the community. It aims to:

- strengthen the tribal governmental system (Mathau system);
- building strategic alliances with formal government systems;
- promoting the cultural arts through dance, music and video, and
- empowering women through strategic income generation programmes which support environmental and cultural sustainability.

## **7. International organizations working with indigenous peoples**

IFAD has contributed towards empowerment and poverty alleviation by working directly in partnership with Indigenous People's Organisations (IPOs) and also with the Government. The ILO has contributed much in the process of ratification and implementation of ILO Convention 169, and has partnered with many IPOs to secure the rights of indigenous peoples guaranteed by the Convention. The Office of the High Commission on Human Rights (OHCHR) has shown its concern to secure the rights of indigenous peoples. Other UN agencies, including the United Nations Development Programme (UNDP), the United Nations Children's Fund (UNICEF), the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the World Health Organization (WHO), do not have projects or programmes targeted to indigenous peoples nor do they work in partnership with IPOs.

<sup>12</sup> see <http://www.ifad.org/english/indigenous/grants/projects/regions/asia.htm>

Among other international financial institutions active in Nepal, the World Bank and the Asian Development Bank (ADB) have policies on indigenous peoples but their implementation has been criticized by indigenous peoples for not applying the principle of free, prior informed consent (FPIC) and for the limited participation of indigenous peoples in their plans, programmes and projects.

Among the bilateral organizations, the Netherlands Development Cooperation (SNV Nepal) has supported the development of Chepang indigenous peoples since the 1980s, but the amount of support has been minimal. The Department for International Development (DFID) of the United Kingdom was the major donor that provided substantial financial support to NEFIN to implement the Janajati Empowerment Project (JEP) to empower the indigenous peoples. The support was instrumental in expanding organizations of various indigenous peoples, raising their awareness about their rights, and launching a strong indigenous peoples' movement from national to local levels. The Danish Association for International Cooperation (DANIDA) has been directly supporting indigenous peoples' organizations in organizational development and securing the rights of indigenous peoples.

Among the international NGOs, MS Nepal provided support to the *Kirat Yakthung Chumlung* for its organizational capacity development but the amount for support was minimal. The European Union (EU) has supported the Action Aid Nepal in partnership with NEFIN for the *Samarthya* Project to empower marginalized indigenous peoples. Care Nepal has implemented *Janajatis* Social and Economic Empowerment Project (JANSEEP).

## **8. Good practices of the UN and international organizations**

Among international organizations, DFID provided financial support to NEFIN (Subba, Rai and Gurung 2009) to intensify NEFIN's advocacy and livelihood programmes. Their support indeed helped to make indigenous peoples visible at the national and international levels.

IFAD, DANIDA, MS Nepal, EU, Care Nepal and Action Aid Nepal have implemented some projects directly targeted to indigenous peoples; the number of these projects and coverage of indigenous peoples needs to be expanded.

International organizations are increasingly consulting with indigenous peoples and enhancing their organizations' diversity by employing indigenous peoples; they all highly encourage indigenous peoples to apply for any position. However, an FPIC mechanism needs to be established by all international organizations working in Nepal. Involving indigenous peoples at the decision-making level would help to make the projects and programmes more meaningful to the indigenous peoples of Nepal.

## **9. Other issues**

**UN Special Rapporteur's Report:** Professor James Anaya, the UN Special Rapporteur on Indigenous Peoples Issues, officially visited Nepal from 23 November to 2 December 2008 by invitation from the Government of Nepal. In a press release, Prof. Anaya noted, "A long history of oppression and marginalization has excluded indigenous peoples from political representation and decision-making, full citizenship, and economic and educational opportunities; and their distinct cultures and languages have been continuously threatened. Indigenous communities have been forcibly displaced from their ancestral lands and denied property rights, and they often lack access to justice. Indigenous women have suffered additional forms of discrimination and abuse". The Special Rapporteur was encouraged to learn that these conditions are being addressed in the ongoing constitution-making process. "It is critical to secure the rights of indigenous

peoples in the new constitution and to include these peoples in the process leading to a new constitution," he stated. "Indigenous peoples' legitimate demands for self-determination and autonomy need to be adequately incorporated into ongoing discussions about the federal structure that is expected to be embodied in the new constitution". He stressed the need for innovation and flexibility in the development of a federal model that advances the full realization of the human rights of all the country's diverse ethnic and indigenous communities. He underscored the importance of inclusive participation in the discussions about the complex issues involved in the design of the country's new political order. Professor Anaya noted several other pressing matters that should be addressed immediately. Among them is securing the rights to land for indigenous communities, including the implementation of land rights agreements already made by the Government and the consideration of additional groups to be included in the official listing of indigenous nationalities. (United Nations Office of the High Commissioner for Human Rights in Nepal Press Release – 2 December 2008).

**REDD:** Nepal is one of the 25 FCPF (Forest Carbon Partnership Facility) countries with the objective of readiness to Reducing Emission from Deforestation and Degradation in Developing Countries (REDD) by the year 2012 with a total grant amount of US\$3.6 million that includes US\$0.2 million for Readiness Plan (R-PLAN) formulation and US\$3.4 million for R-PLAN implementation. The progress so far includes: Readiness Plan Idea Note (R-PIN) approved, Participants Assembly (PA) signed, position in Participants Committee (PC) institutional mechanism framed, and REDD working group, monitoring and coordinating body and REDD/climate change cell formed. The working group includes NEFIN, but its role is limited.

The objective of the grant is to assist a REDD Country Participant in the FCPF to develop its Readiness Plan (R-Plan). The preparation of the R-Plan would involve (but not be limited to) five activities: (i) prepare a Consultation and Outreach Plan (to be implemented during the implementation phase of the Readiness Plan) and conduct consultations among key entities; (ii) prepare terms of reference for the development of the Reference Scenario of greenhouse gas emissions; (iii) prepare terms of reference for the development of the national REDD strategy, including an assessment of its potential impacts, and any REDD implementation framework; (iv) prepare terms of reference for establishing the monitoring, reporting and verification system for changes in forest cover and changes in carbon stocks at the national level; and (v) prepare terms of reference for estimating investment requirements for, and evaluation of, the REDD strategy. There is indeed no FPIC mechanism taken from indigenous peoples on the R-PIN process.

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## Annexes

### Annex 1: Tables

**Table A 1: Population of indigenous peoples (Census of 2001)**

<b>Indigenous nationalities</b>	<b>Total</b>	<b>4 090 839</b>	<b>4 181 136</b>	<b>8 271 975</b>	<b>36.31 %</b>
<b>Mountain</b>	<b>Subtotal</b>	<b>95 354</b>	<b>94 753</b>	<b>190 107</b>	<b>0.82</b>
1.	Sherpa	77 511	77 111	154 622	0.68
2.	Bhote	9 959	9 302	19 261	0.08
3.	Thakali	6 216	6 757	12 973	0.06
4.	Byangsi	1 094	1 009	2 103	0.01
5.	Walung	574	574	1 148	0.01
<b>Hill</b>	<b>Subtotal</b>	<b>2 967 139</b>	<b>3 071 367</b>	<b>6 038 506</b>	<b>26.51</b>
6.	Magar	784 828	837 593	1 622 421	7.14
7.	Tamang	641 361	640 943	1 282 304	5.64
8.	Newar	620 213	625 019	1 245 232	5.48
9.	Rai	312 363	322 788	635 151	2.79
10.	Gurung	259 376	284 195	543 571	2.39
11.	Limbu	174 760	184 619	359 379	1.58
12.	Gharti/Bhujel	58 023	59 545	117 568	0.52
13.	Sunuwar	48 065	47 189	95 254	0.42
14.	Chepang (	26 685	25 552	52 237	0.23
15.	Thami	11 392	11 607	22 999	0.10
16.	Yakkha	8 132	8 871	17 003	0.07
17.	Pahari	5 803	5 702	11 505	0.05
18.	Chhantel	4 545	5 269	9 814	0.04
19.	Brahmu/	3 441	3 942	7 383	0.03
20.	Jirel	2 582	2 734	5 316	0.02
21.	Dura	2 377	2 792	5 169	0.02
22.	Lepcha	1 935	1 725	3 660	0.02
23.	Hayu	892	929	1 821	0.01
24.	Yehlmo	281	298	579	0.00
25.	Kusunda	85	79	164	0.00
<b>Inner Terai</b>	<b>Subtotal</b>	<b>123 975</b>	<b>127 142</b>	<b>251 117</b>	<b>1.11</b>
26.	Kumal	48 883	50 506	99 389	0.44
27.	Majhi	36 367	36 247	72 614	0.32
28.	Danuwar	26 192	27 037	53 229	0.23
29.	Darai	7 195	7 664	14 859	0.07
30.	Bote	3 881	4 088	7 969	0.04
31.	Raji	1 111	1 288	2 399	0.01
32.	Raute	346	312	658	0.00

<b>Terai</b>	<b>Subtotal</b>	<b>901 813</b>	<b>885 173</b>	<b>1 786 986</b>	<b>7.85</b>
33.	Tharu	774 924	758 955	1 533 879	6.75
34.	Raj ban si	48 234	47 578	95 812	0.42
35.	Santhal/ Sattar	21 515	21 183	42 698	0.19
36.	Jhagar/ Dhagar	20 892	20 872	41 764	0.18
37.	Gangai	15 808	15 510	31 318	0.14
38.	Dhimal	9 646	9 891	19 537	0.09
39.	Taj puriya	6 532	6 718	13 250	0.06
40.	Meche	1 830	1 933	3 763	0.02
41.	Kisan	1 382	1 494	2 876	0.01
42.	Koche	693	736	1 429	0.01
43.	Munda	357	303	660	0.00
44.	Dhanuk	97 507	90 643	188 150	0.83
<b>Unknown</b>	<b>Subtotal</b>	<b>2 558</b>	<b>2 701</b>	<b>5 259</b>	<b>0.02</b>
45.	Adibasi/ Janajati	2 558	2 701	5 259	0.02

**Table A 2: Literacy rate by caste and ethnic groups (Census of 1991)**

<b>N°</b>	<b>Caste and ethnic groups</b>	<b>Literacy rate (%)</b>	<b>Higher education</b>
<b>Indigenous peoples</b>			
01.	Chepang	14.6	0
02.	Bote	22.1	0
03.	Raji	22.2	0
04.	Majhi	23.2	0
05.	Dhanuk	23.6	0.2
06.	Thami	24.7	0
07.	Danuwar	25.5	0
08.	Raute	26.5	0
09.	Tharu	28.3	0.9
10.	Tamang	28.7	0.7
11.	Kumal	30.7	0
12.	Bhote	32.1	0
13.	Jirel	35.1	0
14.	Gangai	36.2	0
15.	Sherpa	36.7	0.3
16.	Darai	37.3	0
17.	Rajbanshi	38.0	0.1
18.	Sunuwar	38.4	0
19.	Dhimal	40.0	0
20.	Magar	40.1	0.9
21.	Lapcha	43.5	0
22.	Rai	45.3	1.1
23.	Gurung	47.4	1.2
24.	Limbu	47.5	0.5
25.	Newar	61.0	24.3
26.	Thakali	62.6	0.2
<b>Other castes</b>			
01.	Musahar	4.5	0
02.	Dusadh	10.4	0
03.	Chamar	10.8	0
04.	Khatwe	12.4	0
05.	Mallah	12.8	0
06.	Badi	20.5	0
07.	Dhobi	21.5	0.1
08.	Kewat	22.9	0.9
09.	Muslim	23.0	1.5
10.	Sarki	25.1	0
11.	Rajbhar	24.1	0.1
12.	Kurmi	26.1	0.3
13.	Sikh	26.4	0.1
14.	Kami	26.7	0
15.	Yadav	27.1	2.5
16.	Kumhar	28.7	0.2
17.	Damai	28.9	0.1
18.	Kuswaha	29.1	0.4

19.	Kanu	30.4	0.2
20.	Gaine	32.3	0
21.	Teli	37.0	1.0
22.	Haluwai	41.7	0.1
23.	Sanyasi	45.2	0.6
24.	Sudi/Kalwar	45.2	1.1
25.	Chhetri	45.8	12.7
26.	Baniya	47.4	0.7
27.	Thakuri	47.5	1.8
28.	Churaute	48.7	0
29.	Bangali	51.5	0.2
30.	Rajput	52.3	1.2
31.	Bahun (H)	62.2	34.9
32.	Brahman(T)	62.4	4.3
33.	Kayastha	65.0	2.0
34.	Marwadi	88.4	2.1

Source: CBS 1991:325-6; Adapted from Gurung 1999:9-10.

Note: Census data on literacy by caste/ethnicity is not yet available.

**Table A 3: Overview on cultural status of indigenous peoples**

<b>N°</b>	<b>Indigenous peoples</b>	<b>Ancestral territory (habitation)</b>	<b>Language</b>	<b>Traditional outfits/ dress</b>	<b>Festivals/ festivities</b>	<b>Ethnological history</b>	<b>Mythology</b>	<b>Customs/ Customary law</b>	<b>Traditional socio-political institutions</b>	<b>Social structure</b>	<b>Tangible cultural heritage</b>
1	Raute, Kusbadia	Invaded by others	Spoken by majority	Used by majority	Limited within the community	Mainly oral/disappearing	Influenced by great tradition (Hinduism)	Fully effective	Fully effective	Egalitarian	Unsafe/encroached
2	Kusunda, Bankariya	Invaded by others	Spoken by minority	Nearly disappeared	Nearly disappeared	Disappearing	Lost/Perished	Partially effective	Nearly vanishing	Egalitarian	Unsafe/encroached
3	Chepang,, Thami, Hayu, Surel	Invaded by others	Spoken by majority	Used by majority	Limited within the community	Mainly oral	Influenced by great tradition (Hinduism)	Partially effective	Partially effective	Ranked	Unsafe/encroached
4	Bhote, Sherpa, Dolpo, Lhomi, (Singsawa) Lhopa, Larke, Siyar, Mugali, Walung, Thudamba, Tangbe, Dhokpya, Byansi, Hyolmo	Inhabited by majority	Spoken by majority	Used by majority	Nationally (throughout kingdom) known (Lhosar)	Somewhat written/ mainly oral	Influenced by great tradition (Buddhism)	Fully effective	Partially effective	Ranked	Fully safe
5	Thakali,, Marphali, Thakali, Tin Gaule, Thakali,, Barh, Gaunle, Chhairrotan	Inhabited by majority	Spoken by majority	Used by a few/nearly disappeared	Nationally known	Somewhat written /mainly oral	Influenced by great tradition (Buddhism)	Fully effective	Fully effective	Stratified	Fully safe
6	Gurung,, Tamang, Lapcha, Jirel	Inhabited by majority	Spoken by majority	Used by a few/nearly disappeared	Nationally known	Somewhat written/ mainly oral	Influenced by great tradition (Buddhism)	Fully effective	Partially effective	Ranked	Partially safe

7	Limbu, Rai, Chhantyal, , Pahari, Phri, Yakkha, Raji	Inhabited by majority	Spoken by majority	Used by a few/nearly disappeared	Limited within the community	Somewhat written/ mainly oral	Indigenous type	Fully effective	Partially effective	Ranked	Partially safe
8	Magar, Sunuwar, Bhujel, Baramo, Dura, Bote, Kumal, Darai, Majhi, Danuwar	Inhabited by majority	Spoken by minority	Used by a few/nearly disappeared	Limited within the community	Somewhat written/ mainly oral	Influenced by great tradition (Hinduism)	Partially effective	Nearly being perished/ vanished	Ranked	Partially safe
9	Gangain, Rajbansi, Tajpuriya, Tharu, Dhanuk (Rajbansi)	Invaded by others	Spoken by majority	Used by majority	Limited within the community	Somewhat written/ mainly oral	Influenced by great tradition (Hinduism)	Partially effective	Partially effective	Ranked	Unsafe/ encroached
10	Dhimal Miche Jhangad Kisan	Invaded by others	Spoken by majority	Used by majority	Limited within the community	Somewhat written/ mainly oral	Indigenous type	Fully effective	Partially effective	Ranked	Unsafe/ encroached
11	Santhal	Mostly displaced	Spoken by majority	Used by majority	Limited within the community	Somewhat written/ mainly oral	Indigenous type	Fully effective	Fully effective	Ranked	Unsafe/ encroached
12	Newar	Inhabited by majority	Spoken by majority	Used by a few/nearly disappeared	Nationally known	Mostly written/ Somewhat oral	Influenced by great traditions (Hinduism and Buddhism)	Partially effective	Partially effective	Stratified	Fully safe

Source: IIDS 2004.

**Table A 4: Human development by caste and ethnicity**

<b>Human development by caste and ethnicity, 1996</b>										
<b>Caste &amp; ethnicity</b>	<b>Life expectancy 1996</b>	<b>Adult literacy ratio (%) 1996</b>	<b>Mean years of schooling 1996</b>	<b>Per capita income (NRs.) 1996</b>	<b>Per capita income (US\$) 1996</b>	<b>Life expectancy index</b>	<b>Educational attainment index</b>	<b>Income Index</b>	<b>Human development index</b>	<b>Ratio to national HDI Nepal= 100</b>
<b>Nepal</b>	<b>55.0</b>	<b>36.72</b>	<b>2.254</b>	<b>7 673</b>	<b>1 186</b>	<b>0.500</b>	<b>0.295</b>	<b>0.179</b>	<b>0.325</b>	<b>100.0</b>
Brahmin	60.8	58.00	4 647	9 921	1 533	0.597	0.490	0.237	0.441	135.87
Chhetri	56.3	42.00	2 786	7 744	1 197	0.522	0.342	0.181	0.348	107.31
Newar	62.2	54.80	4 370	11 958	1 848	0.620	0.462	0.289	0.457	140.73
Gurung, Magar, Sherpa, Rai, Limbu	53.0	35.20	2 021	6 607	1 021	0.467	0.280	0.152	0.299	92.21
Muslim	48.7	22.10	1 358	6 336	979	0.395	0.178	0.145	0.239	73.67
Rajbansi, Yadav, Tharu, Ahir	58.4	27.50	1 700	6 911	1 068	0.557	0.221	0.160	0.313	96.28
Occupational castes*	50.3	23.80	1 228	4 940	764	0.422	0.186	0.110	0.239	73.62
Other	54.4	27.60	1 880	7 312	1 130	0.490	0.226	0.170	0.295	90.94

\*'Occupational castes' mostly include the "untouchables" of the Hills and the Terai.  
Source: CBS 1996; MOH 1991; World Bank 1997; MOF 1997

Source: Annex 3.7 in NESAC 1998:266.