

# Chapter 3

## 3.5 A Community Neglected by The State: The Minority Pattharkatta and Natuwa of Kapilvastu

### Background

Nepal is a multi-ethnic, multi-lingual, multi-religious, multi-cultural and geographically and environmentally diverse country. It is home to people of various ethnicities, languages and religions. There are 125 ethnic groups who speak 123 different languages in Nepal. Geographically, the country is divided into mountain, hills and tarai. In fact, it is this diversity that is a source of identity and heritage of the Nepalis. And of the various ethnic groups that reside here, one of the minorities are the Pattharkatta and Natuwa communities.

These are ethnic groups or community that have their own mother tongue and traditional customs, distinct cultural identity, separate social structure and written or unwritten history. There are 552 population of the Pattharkatta ethnic group and 291 from the Natuwa ethnic group. The government has enlisted the Pattharkatta as the endangered minority ethnic group but the Natuwa community has not been included even in the national census. They have been listed under Dalits. The Natuwa that have not been counted at the national level live in Kapilvastu. The origin of both these ethnic groups is Bihar of Uttar Pradesh India. They migrated from there to Kapilvastu

in the Tarai of Nepal and started living as squatters in the jungle and river banks.

It's been three generations that both the ethnic groups arrived here. The reason behind absence of house and land for them regarded to be the tendency of migrating to different locations as wanderers. These ethnic groups now spread across various villages in eight local level units of Kapilvastu.

Of the Pattharkatta population, 39 live in Kapilvastu municipality, 12 in Banganga municipality, 21 in Maharajgunj municipality, 24 in Shivaraj Municipality, 125 in Krishnanagar municipality, 19 in Yashodhara rural municipality, 34 in Mayadevi rural municipality and 32 in Suddhodhan rural municipality. Likewise, the population of Natuwa is 31 in Maharajgunj municipality, 22 in Shivaraj municipality, 37 in Krishnanagar municipality, 102 in Mayadevi rural municipality and 56 in Suddhodhan rural municipality.

### Objective of the Study

The major objective of this study is to acquire information about the economic, social and cultural situation of the Pattharkatta and Natuwa ethnic groups. This will shed light on their problems and seek ways to address them. This study

will also inform readers about the status of implementation of the policy and programmes developed by the State for the minorities, Dalit and indigenous nationalities. Another objective of the study is also to find out how are the targeted communities suffering for lack of effective enforcement of the government policy and programmes. As a result, this will draw attention of the stakeholder agencies towards bringing the Pattharkatta and the Natuwa ethnic groups to the mainstream of the State by shedding light on their problems.

### **Rationale of the Study**

The study of any ethnic community gives one the factual information about the historical origin, social customs and traditions, conduct, inquisitiveness, interests as well as the result of cultural assimilation of the community. In this study, the financial situation, profession, language, culture, tradition, health and education of a very highly marginalized ethnic group has been explored. Studying the impact and outcome of globalization to life and society in the present circumstance, and thereby sensitizing the stakeholders is equally important.

It is also essential to bring to light with priority the impact on the highly marginalized community. Also, monitoring and evaluation of the state of implementation of the policy and programmes introduced by the State for these communities is also something that has been widely felt to be lacking. In this context, the need was felt for a study on the initiatives taken in the economic, social and culture sector following the political change in the country. With a focus on these aforementioned issues, an effort has been made to prepare this article on the highly marginalized Pattharkatta and minority Natuwa ethnic group, who live in Kapilvastu district. This study is expected to provide relevant reference materials and an important document not only for the district but for the nation as a

whole to understand the state of the Pattharkatta and Natuwa communities. This sheds light on the present state of affairs of the Pattharkatta and Natuwa community and also provides strong foundation for the development of any policy, project and programmes of these communities.

### **Methodology**

- Study tour
- Discussion
- Interview
- Explanation
- Study of secondary resource materials.

### **Limitations of the Study**

This study is focused on the highly marginalized Pattharkatta and Natuwa communities living in eight local level units including Banganga, Kapilvastu, Shivaraj, Krishnanagar, Maharajgunj municipalities and Yashodhara and Suddhodhan rural municipalities of Kapilvastu district. This study explores the financial, social and cultural aspect of the highly marginalized Pattharkatta and Natuwa communities. Efforts have also been made in the study to look into the state of implementation of the policy and programmes introduced by the State for the indigenous nationalities. The information presented in this study has been collected from both primary and secondary sources. And to get more clarity on the circumstances of both the communities, the research team reached the homes of the concerned communities.

### **Habitat and Population**

The population of the Pattharkatta community in Nepal is found to have increased from 552 in 2001 to .... in 2011. The Natuwa community however is yet to be included in the national census but in the district-wise profile the population of this ethnic group is 291 as per the 2011 census. Apart from Kapilvastu, the people from the Pattharkatta community are also found living in Rupandehi, Nawal-

parasi, Banke, Bardia, Rautahat, Siraha, Saptari and other districts as well. In Kapilvastu of western Tarai, there are 373, 49 in Rupandehi and 93 in Nawalparasi. As per the 2011 census, the population of Pattharkatta in Kapilvastu alone is 373, including 186 women and 187 men. According to this data, they live in Patna of Banganga municipality-10, Taulihawa of Patna municipality-2, Maharajgunj of Maharajgunj municipality, Bahadurgunj of Krishnanagar municipality, Chandrauta of Shivaraj municipality, Pakadi of Mayadevi rural municipality, Lawani and Bhaishawa of Suddhodhan rural municipality. The people from the Natuwa community are 291 of them living in Kapilvastu.

#### **Profession and Financial Condition**

The Pattharkatta community make a livelihood by making and selling traditional hand-held spices grinder out of stones. In some places, they are found begging as a means of living. Those who live in the edge of the jungle in huts and tents still going to collect stones from rivers in the Chure region and then sculpt out attractive stone spices grinder, which they sell in by going from door to door of people. They usually sell the stone grinder for 500 to 1,000 rupees. Now, their income has increased after the government started providing them an allowance of 2,000 monthly after enlisting them under minorities and marginalised community. This has helped to educate children, for medical treatment and also for meeting daily expenses, says Ram Dev Pattharkatta.

In the Natuwa community however the men go to the Jungle and catch poisonous cobra and other species of snakes. Then they take the snakes around the village and town, make them dance and collect money. The women and children of the community beg to manage food including rice, lentil and vegetables for the family. In many places they are found living inside the jungle or in unregistered

land by constructing huts and sometimes under tents in other locations.

#### **Financial, Social and Cultural Situation**

Kapilvastu district that falls under province no. 5 in the new federal structure is a district as diverse as the country. In the latest restructuring of the State, this district has been divided into three constituencies to the House of Representatives and six constituencies to the provincial assembly. People following the Kirant, Hindu, Christianity, Buddhism and Islam etc live here. Likewise, the residents including the indigenous nationalities, Brahmins, Chettri, Dalit, Tharu, Madhesi and the disadvantaged marginalised community live here. The Pattharkatta and Natuwa communities have been living here since three generations and are believed to have migrated from various locations in neighbouring India. These communities live in the lower belt of the Chure region, in jungle edges and also in the district headquarters. They also live around the postal highway and have differing socio-economic and cultural situation.

These groups have no land of their own. As a result, they live in the edge of the jungle or on the road side by setting up tents. Even today many Pattharkatta and Natuwa families follow their family profession for a living. They seem to not change along with time and circumstances. Their financial situation is on the progress side but they are deprived of appropriate housing, citizenship, easy access to health services etc. that are essential for a quality life. Scarcity of safe drinking water, education, nutritious food seems to have become normal for them.

Social and cultural diversity can also be found within the Pattharkatta community. There are 7 sub-castes within this community including Utawa, Chamar, Bhaisa, Baraiya, Badhiya, Patarbhariya and Bangeriya. No member of this Pattharkatta community has completed the secondary education examina-

tion or SEE and there are none in government service. Lately however, the number of children from this community going to school has increased. Currently, 20 students from this community have enrolled at the Sri Adarsha lower secondary school in Bhatdihawa.

## **Tradition and Culture**

### **(a) Birth culture**

Experienced women in the Pattharkatta community serve as the midwife for child birth. All the post-birth activities are carried out by Chamain, or the women from the Chamar caste group. Nevertheless, the women from the community now have started going for regular medical check-up during pregnancy to hospital or health centres. In the community, the Chamain cuts the umbilical cord, oil massage the new mother and provide other services. Earlier, in this community, the new-born used to be named in one month only but now with requirement for birth registration they give the name to the baby in 7 days. But there is no practice of carrying out a religious function for the same. The baby is usually named by the father or mother, or in consultation with the family.

However, in the Natuwa community, the women go to the hospital only if there is a serious problem and using giving birth at home. The chamain uses a special weapon to cut off the umbilical chord. There is also a custom of providing oil massage to the new mother. The name the new born in one month. And while doing so they follow the names of actors or actress of films and choose one by consulting in the family. There is no worshipping during the time.

### **(b) Rice feeding/chhewar**

In the Pattharkatta community, there is a practice of feeding rice for the first time to the baby after she/he is six months old. In local language the function is called Pasni. The baby is not fed rice regularly until the mother can breastfeed

and then only rice, water and condensed milk is fed. They do not organise a feast during the Pasni ceremony due to poor financial condition. The Pasni/chewar custom of Natuwa community is also similar to the Pattharkatta community.

### **(c) Murhan**

In the Natuwa community, there is a custom of organising the Murahan (or shaving bald) after the baby boy grows up and is usually done in the month of Jestha in the Lunar calendar. The barber is called to shave the hair. The Nat women rounds cash around the head of the boy and gives it to the barber. On the day of Murahan, a piglet is worshipped, butchered to organise a feast.

### **(d) Marriage custom**

The marriage custom in Pattharkatta community is different in compared to other community. There are both kinds of marriage, arranged and love. As per the custom of the community, the boy's family go to the girl's family and makes a proposal on behalf of their son, and if both sides agree then marriage is solemnized. The boy's father and the girl's father sit down for a drink with meat. And during this, the marriage will be fixed after the girl's father says, 'Ok I give my daughter to you.' The marriage however takes place only within the same caste group. As there are 7 sub-castes so they can marry with other Pattharkatta sub-caste except the same sub-caste.

In this type of marriage held within their own community, there are practices like going with a proposal to the girl's house, engagement, going with the janti or marriage process to the bride's home, performing the marriage and then sending the groom along with the bride. Other activities including putting the vermilion, feast for the marriage party members and a meeting between the in-laws.

In the love marriage or when the boy and girl elope they do not inform the

parents and the boy convinces the girl or elope on the basis of an understanding. However after this kind of marriage, the village and society gives punishment to both the boys and the girl's side. The punishment however includes a feast by both the side. Otherwise, they would be regarded as untouchable in the society.

In the marriage, there is a practice of hunting wild animals (fox, rabbit etc.) for making a feast. In the traditional custom of Pattharkatta, there is arranged marriage. In the past this community used to practice child marriage but now the custom is slowly declining. Now most of the marriage takes place after the boy/girl have reached 18 years of age. If the boy and girl like one another then the parents arrange the marriage for them. There is no custom of dowry in this community.

#### ***Natuwa community***

This community used to practice child marriage. But nowadays marriage takes place only after reaching at least 18 years old. The ill practice of dowry is not practiced in this community. Instead, the groom side has to pay some cash to the bride's side. The daughter of maternal uncle and nephew can be claimed for marriage. The marriage is performed with the help of priest, with worshipping, putting the vermilion in the forehead, putting the ring and the mangal sutra. After the marriage ceremony has been completed, five lines are marked on a mango tree and a string is tied to it, then the bride/groom are asked to touch the mango tree with their head. Only after this the marriage will be completed. After the marriage is completed, the bride is sent to the groom's home along with a piglet. Then before the marriage party returns home, rice, lentil and meat is distributed based on the number of family members. Then every family takes it home and cook in their respective kitchen. But this practice has now changed, and a feast is organised for the members of the marriage proces-

sion. Then the bride is sent to the groom's house.

#### ***(e) Death rituals***

The death rituals of the Pattharkatta is unique to the community. In case a married person died, then first all the relatives are informed about it and summoned. Then, the body is carried on a bamboo carrier and cremated on the river bank. If a person who is not married dies, then the person is buried in the river bank. After the cremation, the members of the mourning procession are sent home after serving them food. They burn the firewood made up of cow dung and jute plant, and roast wheat flour balls to serve to the mourners and they also eat the same.

There is also a custom of mourning the death for a certain number of days. If the father dies, the sons shave their hair and beard, take a bath and not feed on turmeric powder, salt and meat for seven days. If there are many sons, then only one son will sit for the mourning, who will not eat food that is touched by anybody else and eat plain simple food. The lentil, rice and vegetable curry that is eaten during the seven days is first offered in the name of the deceased. On the 7th day, the mourners from the same caste group are invited for food and free themselves from the day. People from other caste group are not invited as they do not eat what this community has touched during this period.

#### ***Natuwa community***

If any member of the Natuwa community dies then the relatives are called and the body is carried on a bamboo carrier to the river. If the person is married the cremation is done by burning the body to ashes. If unmarried then the body is buried. The sons save their hair and beard and sit for the mourning. Those in the mourning do not eat food that is touched by others. And the mourner eat once in a day during the afternoon, simple

food including lentil and rice. Salt, meat and fish are not eaten during these days. On the 16th day, the mourning period is brought to an end after cutting the nails and shaving the hair, taking a bath, and carrying out necessary rituals with the help of the priest. On the day, they make offerings to the relatives while invite relatives and the members of the mourning process for rice, roti and lentil.

#### **(f) Religion**

The Pattharkatta community are Hindus. They worship the god Bhola Shanker. Once in every three years they worship the Chamariya god after butchering a pig. Natuwa people also follow Hindu religion.

#### **(g) Language**

The Pattharkatta community have their mother tongue. This language is called the Gihariya language but as many of them were brought up in Awadhi culture, they speak Awadhi language. Even though they speak in the Gihariya language among themselves, they use Awadhi when speaking with others. This is gradually leading to the disappearing of their mother tongue.

Natuwa also have their own distinct language, which is called Khada language. But they also speak in Maithili and Awadhi. As no step is taking to preserve their language, it is become endangered.

Overall, in the country though the number of mother tongue has increased the number of mother tongue speakers however is on the decline. In 2001, there were 92 mother tongue while those speaking mother tongue was 48.6 per cent while in 2011 the number of mother tongue reached to 123 but those speaking it was only 44.6 per cent.

#### **(h) Costume/Ornament**

The Pattharkatta women traditionally wear dhoti, blouse and sameej. Also as ornaments, they were fuli, bulaki, earring, bangles, pote, silver kalli and

pauju in the legs. Married women wear vermillion in the forehead. Likewise, the men wear Lungi, Kachad, Kurta Bandi and Pagadi. However, in the present situation, very few people from this community are found wearing their traditional costume and ornaments. With increasing modernity, their costume is also experiencing a change.

Natuwa women wear sari and blouse. As ornaments, they wear Payal, Bichuwa, bangles, fuli/bulaki in the nose and bala in the ears. The men wear pant, shirt, bandi etc.

#### **(i) Festivals**

The Pattharkatta community worship the Bhola Shanker god. Like the clan worshipping, they worship the Chimariya god once in three years by sacrificing a pig. During this occasion, relatives are invited for a feast. If though they do not have their own festival, they follow the Saune Sankranti, Maghe Sankranti, Dashain, Tihar, Chaite Dashain, Holi etc as per the Hindu culture. But due to their poor financial status, they do not spend by seeking loan to observe the festival like other communities.

Natuwa community also celebrate festivals like Dipawali, Dashara, Naag Panchami, Holi, Fagu Poornima, Sripanchami, Rakshyabandhan etc. On the first Sunday of the month of Baisakh in the Lunar Calendar, they eat Kheer and Puri. On Shukla Poornima in the month of Jestha, they workshop the Kardev Bagewari and Baram (Brahma) in the month of Asar.

#### **(j) Health**

The financial condition of the Pattharkatta is weak. Due to this reason, they do not get to eat nutritious food. As a result, the children from this community are suffering from malnutrition. The health of the adolescent and elderly also looks to be very poor. Due to lack of access to safe drinking water they are found suffering from various diseases. As all the

houses are thatched-roof one-room houses, they do not have a separate kitchen. As a result, the smoke from the kitchen is found to be having an adverse impact on women's health.

However, even if people from this community fall sick, they do not go for modern medicine but seek the services of shaman or traditional faith healers. Lately, they are seen going to the hospital but it is not easy for them there due to poor financial situation. Likewise, the married women and men from this community do not use contraceptives a lot. As a result, mothers give birth to many children and thereby have a poor health condition.

The situation of the Natuwa community is also the same. Children are suffering from malnutrition as they given less attention to sanitation and hygiene and eat stale food. Lately, after the government started giving 400 rupees monthly for nutritious food for the children, there has been some improvement found in Suddhodhan-1 of Kapilvastu. And people from these community who trusted only the traditional faith healers have now gradually started going to the health centres, according to Laxmi Natuwa.

### **(k) Education**

National and international laws have secured right of every Nepali to education. The International Covenant on Economic, Social and Cultural Rights advocates for especially free education through appropriate measures for everyone on the basis of equality. Likewise, it talks about equality and accessibility in higher education through progressive realization. Similarly, the Constitution of Nepal recognizes education as fundamental right, and envisages every Nepalis' right to education in mother tongue and for that to run schools and educational institutions.

In spite of all these legal bases, the Pattharkatta are left behind in terms of education. As there are no text books in

the mother tongue of this community, the children have not been able to get education in their mother tongue. Furthermore, the children are not enrolled to schools in the first place and even if they are enrolled there is high drop out. As a result, they have not been able to improve their education standard. Due to poor financial condition, parents don't seem to give priority to send their children to school. The fact that not a single person from this community completing Secondary Education Examinations (SEE) level and nobody in government services clearly tells about their pitiable educational status.

Like the Pattharkatta, the Natuwa community is also lagging behind in education. Their elderly and women are illiterate. Lately, though the number of children going to school has increased it is not sufficient. The elderly Natuwa still follow the profession of making snakes dance to make an income while women and children go from village to village begging. Hence, education does not fall in their priority. However, 20 children in Pragti nagar in Suddhodhan rural municipality-1 have been enrolled at the Sri Adarsha Lower Secondary School in Badihawa.

### **(l) Affiliation to social institutions**

Various organisations have been established for the protection and promotion of the Pattharkatta caste group. There is an organisation named Endangered Indigenous Nationalities Kusabadiya Uplift Association. But here too only the elites have been spending the budget from the municipality and rural municipality. However, majority of the Pattharkatta are not aware about it. They say that they have not been invited to any programme. However, in the recent past, the some social organisations and the Government has been supporting them to attain their rights and well-being. No organisation has been established for the protection and promotion of the Natuwa community. But women from this commu-

nity are affiliated to the mothers' group, where they make little savings. Laxmi Natuwa from Pragati tole in Suddhodhan rural municipality-1 shared that they are now making some savings through the mothers' group.

### **Major Problem**

The marginalized Pattharkatta and Natuwa communities that live in Kapilvastu are behind or left behind in economic, social and cultural terms. The major problems seen in these communities are as follows:

#### **(a) Poor financial condition**

Even though poverty is the problem of the country, poverty is the major problem of the Pattharkatta and Natuwa community. As their family profession is not a good source of income, it has led to the creation of this problem. And furthermore, this subsistence oriented profession of theirs has fallen into a crisis at the moment. Also in the changed context, this community has not been able to adjust itself with the changing circumstances.

Their economic condition is very poor because they don't have a profession that gives them immediate return and neither are they able to run a large-scale business. Furthermore, the custom/culture of the Natuwa and Pattharkatta communities and their habit of drinking and savouring meat every evening is also contributing to their poverty. They do not have any land under their ownership. As they have built their homes on unregistered land and nearby jungles, there is security risk as well. And since they are not represented from the central to the local level, there is nobody to raise their voice or represent them.

#### **(b) Behind in terms of education**

The Pattharkatta and Natuwa communities who live in Kapilvastu have not been able to uplift them educationally. There is not a single person from these communities who has been studying

in the higher education level. Children from these communities are not enrolled to schools and if they are, they drop out in the middle, which has failed to uplift their education standard. After the State began providing them with social security allowance, the children from the Pattharkatta community have been enrolled to schools. But they are still not attracted towards education. The children from the Natuwa community are suffering from poverty. Though they have been enrolled to schools, they are forced to go begging during holidays in order to collect money to buy books, pen and school bag. As a result, this situation is playing a regressive role in their learning activities.

#### **(c) Traditional skills and profession in a crisis**

The family skills and profession of the Pattharkatta community here have reached a state of near-extinction. People from the Pattharkatta community used to collect stones from the rivers in the Chure hills and carve out stone grinders out of it to sell it for an income. However, the use of traditional stone grinders has stopped with the invention of modern mixtures and grinders. Even though a few may be sold but they cannot run their livelihood.

Likewise, the family profession of the Natuwa community is also gradually disappearing. In the past there were not many modes of entertainment in the villages and hence people coming to see the dance of a poisonous snake at the hands of the Natuwa men was significant and hence a source of good income. But with the increase in other modes of entertainment, their family profession has fallen into a crisis, while begging has now become demeaning profession.

#### **(d) Lack of land ownership**

One of the major problems of the Pattharkatta and Natuwa communities is that they do not own arable land. As a result, after their family profession stopped making an income, they are now renting

land for farming. However, the production is not in par with investment. As there are not many industries and factories around, they cannot get other work too. Building homes has also been a problem for them as they do not own any housing plot or land. And hence there is always this terror of being removed from the place where they are currently living.

- **Lack of awareness**

One of the major reasons for the Pattharkatta and Natuwa communities lagging behind economically, socially and culturally is lack of awareness. And as they have not been able to adjust with changing time and circumstances, they are behind/have been left behind. As they are not aware about the policy and programmes introduced by the State for them, they do not benefit from them, and hence remain behind. Likewise, as they spend too much in observing their culture and traditions and in daily food and drinks, they have not been able to uplift themselves economically.

- **Policy problems**

The policy and programmes introduced by the Government of Nepal has also not been able to address the problems of the Natuwa and Pattharkatta communities. The local bodies resource mobilization and management procedures, 2069 (2012) had included specific budget and programme for the indigenous nationalities and endangered communities. However, the latest Budget formulation Guidelines, 2074 (2017) does not make it mandatory to include the target groups and communities in the policy and programmes. As a result, the Pattharkatta and Natuwa communities are likely to be pushed even further away from the mainstream of the State.

### **Initiative for Upliftment**

#### **(a) Social security allowance**

The Government of Nepal has started providing a social security al-

lowance of 2,000 rupees month to every member of the Pattharkatta community, enlisted as endangered minorities. As a result, this has helped to address their minor household needs while children are now being sent to school. But Natuwa caste group, which is in the lowest rung of the endangered minorities, has been enlisted as Dalit. As a result, they do not get the social security allowance. Due to this reason also, their economic condition is getting worse by the day.

#### **(b) Local government's budget, policy and programme**

As per the policy and programmes of the Government of Nepal a minimum of 10 per cent budget had to be allocated for the women and children, and 15 per cent for the indigenous nationalities, people with disabilities, disadvantaged groups, dalit, elderly citizens, Madhesi and Muslim. This was in effect until the previous fiscal year development programme. But with the latest restructuring of the State and enforcement of the Budget formulation directives, 2074 (2017), the policy requirement to invest on the targeted communities has been removed.

The Buddhahumi municipality states in its annual budget, policy and programme for 2075/76 (2018/19) that a policy shall be adopted to provide direct benefits through income generation to the Dalit, women, janajati, Madhesi, Muslim and other marginalised and minority communities along with a policy of poverty alleviation. It also mentions that livelihood programmes would be organised for these communities. Likewise, under the policy related to children and people with disabilities, it talks about adopting a policy to give priority in poverty alleviation to women, children, people with disabilities, Dalit, indigenous nationalities, poor, Muslim and minority communities. Furthermore, the programme says effective health services shall be provided to the poor and the disadvantaged communities.

However, no budget has been allocated in the name of endangered minorities.

Likewise, the Kaplivastu municipality has said in its policy and programmes that emphasis shall be given to the income generation, skills and capacity development of women, indigenous nationalities, Madhesi, Muslim, disadvantaged groups, Dalit etc. But this municipality has also not allocated any separate budget for the endangered minorities.

### Conclusion

The marginalized minority communities of Pattharkatta and Natuwa who live in Nepal are not economically, socially and culturally strong. They have been living in Gajehada, Pateriya of Banganga municipality, Taulihawa, Kudan, Basantapur of Kapilvastu municipality, Maharajgunj of Maharajgunj municipality, Chandrauta, Chanai of Shivaraj Municipality, Krishannagar and Bahadurgunj of Krishnanagar municipality, Pakadi of Mayadevi rural municipality and Pratinagr, Baisaya of Suddhodhan rural municipality.

Along with the change in every sector of the society, the language, culture, customs and traditional skills and profession are in a state of extinction. Problems have also added as a result of these communities failing to adjust as per the changed context. As a result, they have not been included in the mainstream of the State. Furthermore, as the policy and programmes introduced by the State has been limited to papers only, their living standard has not improved.

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### Recommendations

- Their subsistence-oriented profession needs to be made income generation-oriented to make them financial stronger.
- The state should take the initiative to protect and promote the mother tongue of the Natuwa and Pattharkatta communities.
- Provision should be made to provide education in mother tongue so as to uplift their education standard and they need to be attracted towards education through the provision of scholarship.
- Awareness raising programmes need to be organised in order to minimize the practice of excessing spending in course of observing their culture and traditions, and to help them access the health and education benefits provided to them by the State.
- Infrastructure needs to be developed in their locality. And they need to be consulted and if possible participated in the projects run in their locality.
- The Natuwa community also needs to be provided social security allowance by enlisting them as endangered minorities.
- Access to safe drinking water and proper housing and ensuring continuity of children in school.
- They need to be provided with secured land for housing.

### References

- Human Rights year book
- General Knowledge
- Constitution of Nepal (2015)
- International legislation
- Interview with various personalities
- Quotation and statements
- Avenues Television Video report

