

Socio-Economic Status of the Limboo Community in Sikkim

*Dissertation Submitted to Sikkim University in Partial
Fulfilment of the Requirements for Award of the
Degree of*

MASTER OF PHILOSOPHY

Submitted by

PURNA HANG SUBBA



**DEPARTMENT OF ECONOMICS
SCHOOL OF SOCIAL SCIENCES
SIKKIM UNIVERSITY**

6th Mile, Samdur, Tadong, Gangtok, Sikkim, India

2016



सिक्किम विश्वविद्यालय

(भारतीय संसद के अधिनियमद्वारा स्थापित केन्द्रीय विश्वविद्यालय)
गुणवत्तापूर्ण प्रबंधन प्रणाली ISO 9001:2008 हेतु प्रमाणित संस्थान

SIKKIM UNIVERSITY

[A Central University established by an Act of Parliament of India in 2007]
An ISO Quality Management System 9001:2008 Certified Institution

Date:.....02.02.16

DECLARATION

I, hereby declare that the issues and matter raised in this thesis entitle “Socio-Economic Status of the Limboo Community in Sikkim” submitted to the Sikkim University is my own and original work. Any content or any part of this thesis has not been submitted to any other institutions or for any academic purposes and it is also not been presented by anyone.

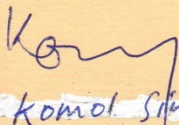
This is being submitted in partial fulfilment for the requirements of degree of **Master of Philosophy** in the Department of Economics, Schools of Social Sciences, Sikkim University.

Purna Hang Subba

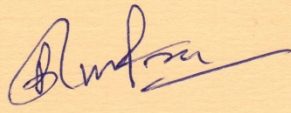
Roll Number: 14MPEC07

Registration Number: 14SU15540

We declare that this dissertation be placed before the examiners for evaluation purpose.


Dr. Komol Singh
Head, Department of Economics

अध्यक्ष
अर्थशास्त्र विभाग
Department of Economics


Dr. Rangalal Mohapatra
Supervisor

सिक्किम विश्वविद्यालय
Sikkim University, Samdur, तादोंग, गंगटोक - 737102 सिक्किम, भारत
दूराभाष : 00-91-3592 - 251067, 251403, फैक्स :- 251067/251757

6th Mile, Samdur, PO Tadong 737102, Gangtok, Sikkim, India
Phones : 00-91-3592-251067, 251403, Fax - 251067/251757
website : www.sikkimuniversity.in/www.sikkimuniversity.ac.in
Email : sikkimuniversity@gmail.com



सिक्किम विश्वविद्यालय

(भारतीय संसद के अधिनियमद्वारा स्थापित केन्द्रीय विश्वविद्यालय)
गुणवत्तापूर्ण प्रबंधन प्रणाली ISO 9001:2008 हेतु प्रमाणित संस्थान

SIKKIM UNIVERSITY

[A Central University established by an Act of Parliament of India in 2007]
An ISO Quality Management System 9001:2008 Certified Institution

CERTIFICATE

This is certified that the dissertation entitled “**Socio-Economic Status of the Limboo Community in Sikkim**” submitted to the Sikkim University in partial fulfilment of the requirement for the degree of **Master of Philosophy in Economics** is the result of research work carried out by Mr. Purna Hang Subba under my direct supervision. The contents or part of the thesis has not been submitted anywhere for any degree, diploma or for any other academic purposes.

He has given due acknowledgment whatever helps and assistance he has received during the course of this research work.

Dr. Rangalal Mohapatra (Supervisor)

Department of Economics,

Sikkim University

Place: Gangtok

Date: 25/01/16

6 माईल, सामदुर, तादोंग, गंगटोक - 737102 सिक्किम, भारत
दूराभाष : 00-91-3592 - 251067, 251403, फैक्स :- 251067/251757

6th Mile, Samdur, PO Tadong 737102, Gangtok, Sikkim, India
Phones : 00-91-3592-251067, 251403, Fax - 251067/251757
website : www.sikkimuniversity.in/www.sikkimuniversity.ac.in
Email : sikkimuniversitu@gmail.com

ii

ACKNOWLEDGEMENTS

It is my immense pleasure to acknowledge those persons without whose help and assistance it would not have been possible to complete this dissertation.

I consider myself very fortunate to have Dr. Rangalal Mohapatra, Assistant Professor, Department of Economics as my guide. Therefore, I would like to express my sincere and humble gratitude for his consistent and constant guidance, support and encouragement during preparation and completion of my dissertation. I am also thankful to other faculty members of Department of Economics, Sikkim University for their rigorous guidance during course.

I am very grateful to all office staffs of Central Library, Sikkim University, Central State Library, Government of Sikkim and Department of Economics, Statistics, Monitoring and Evaluation, Government of Sikkim for providing me enough valuable and useful secondary material to complete this dissertation.

I shall remain highly thankful to all my family members for their moral, mental and financial support throughout the study. Finally I also acknowledge Shri. S. B. Mangmoo, Deputy Director (Language Section), Human Resource Development Department (HRDD), Miss Chhunu Maya Giri, Assistant Professor, Namchi Govt. College for helping me during my course and all my friends for their immense help and unconditional support.

Sikkim University, Gangtok

Purna Hang Subba

2016

CONTENTS

	Page No.
<i>Declaration</i>	<i>i</i>
<i>Certificate</i>	<i>ii</i>
<i>Acknowledgements</i>	<i>iii</i>
Chapter 1: Introduction	1
1.Introduction	2
1.1. Importance of Tribal Community and Constitutional Safeguards	2
1.2. Tribes in Indian Constitution	4
1.3. Evolution of the Notion Tribe in India	5
1.4. Definition of Tribe	6
1.5. Distribution of Tribal Population in India	6
1.6. Limboo Community of Sikkim	8
1.7. Socio-Economic Problems of the Tribal Community	12
1.8. Research Questions	15
1.9. Objectives of the Study	16
1.10. Hypotheses of the Study	16
1.11. Data Source	17
<i>1.11.1 Sources of Data</i>	<i>17</i>

1.11.2. <i>Type of Data</i>	18
1.11.3. <i>Nature of Data</i>	19
Chapter 2: Review of Literature	21
2.1. Loss of Land of Tribal Community	22
2.2. Changing of Dialects of Tribes	23
2.3. Failure of Developmental Policies for Tribal Community	24
2.4. Food Starvation	25
2.5. Health Situation of Tribes	26
2.6. Socio-Economic Conditions of Tribes	26
2.7. Gender Disparities in Education Level	28
2.8. Historical Evolution of Tribal Community in Sikkim	29
Chapter 3: The Limboos: A Tribe of Sikkim	36
3. Introduction	37
3.1. Limboos: The Indigenous Inhabitants of Sikkim	38
3.2. Decline of Status of Limboo in the Sikkim	41
3.3. Religion of Limboos	42
3.3.1. <i>Life Stages According to Yumaism</i>	43
3.3.2. <i>Shaman-Phedangma</i>	45

3.3.3. <i>Teachings of Yumaism</i>	46
3.4. Demographic Trend of Limboos in Sikkim	47
3.5. Literacy Rate	49
3.6. Economic Background of Limboos	50
3.6.1. <i>Employment Status</i>	51
3.7. Development Policies and Programme for Limboo Tribe and Other Tribes in Sikkim	53
3.7.1. <i>Land Revenue No.1</i>	54
3.7.2. <i>Sikkim ST, SC and OBC Development Corporation (SABCCO)</i>	54
3.7.3. <i>Tribal Sub Plan (TSP)</i>	55
3.8. Income of Limboo Community	56
3.9. Profile of Study Area	57
Chapter 4: Analysis of Result	62
4.1 Methods of Analysis	63
4.2. Result and Discussion	80
4.3. Regression Analysis	89
4.4. Correlation	91
4.5. Logit Model	92

Chapter 5: Conclusion and Suggestions	96
5.1. Conclusion	97
5.2. Suggestions	101
5.3. Limitation of the Study	102
BIBLIOGRAPHY	103-108
APPENDICES	109-121

List of Figures

Fig: 3.1.	Map of Limbuwan Country Before 1642 AD	40
Fig: 3.2.	Map of Study Area in Sikkim	61
Fig: 4.1.	Sample Design	63

List of Tables

Table-1.1: Distribution of Population by Social Group in Sikkim	8
Table:-1.2: District wise Distribution and Comparison of Scheduled Tribe in Sikkim (In percentages)	9
Table:-1.3: Comparison of Percentage Distribution of Tribal Population in Sikkim (1891 to 2006)	10
Table:-1.4: Tribal Community Wise Distribution of APL and BPL Household in Sikkim	11
Table:-1.5: Percentage Distribution of Household by Monthly Income within Tribal Communities in Sikkim	12
Table-3.1: Community Wise Distribution of Population	48
Table-3.2: Comparative Literacy Rate of Limboo Community Verses Different Social Groups of Sikkim	50
Table-3.3: Distribution of Workers, Non-Workers and Work Participation Rate by Sex by Community	51
Table-3.4: Grade Wise Employment Classification of Limboo Community	52
Table-3.5: Distribution of Population by Nature of Activity by Community-State and Percentage Distribution of Population by Nature of Activity within Community-State	52

Table-3.6: Community Wise Distribution of Households by	
Income Category (In %)	56
Table-3.7: Basic information of Area of Study	58
Table-4.1: District Wise Basic Characteristics of the Sample Households	64
Table-4.2: Family Characteristics and Educational Qualification of	
Limboo Sample Households (in %)	66
Table-4.3: Occupational Characteristics of the Sample	
Limboo Households (%)	69
Table-4.4: Basic Living Conditions of the Sample	
Limboo Households (%)	71
Table-4.5: Composition of Monthly Average Income Per Household (`)	73
Table-4.6: Monthly Expenditure Incurred by Household on Food and	
Non-food Items (Comparison of Primary and Secondary Data in `)	74
Table-4.7: Monthly Pattern of Average Expenditure of the Households (`)	75
Table-4.8: Landholding Pattern of the Sample Limboo Households	76
Table: 4.9. Descriptive statistics on the Sample Limboo Households	79
Table-4.10: One Way ANOVA	80
Table-4.11: Mean Expenditure of Family Type of Limboo Households	81

Table-4.12: ‘t’ Test for Equality of Monthly Mean Expenditure	
Between Types of Family	81
Table-4.13: Mean total expenditure of Hindu and	
Other Limboo Households	82
Table-4.14: ‘t’ Test for Equality of Means of Monthly Expenditure	
Between Hindu and non Hindu Family	83
Table-4.15: Monthly mean Expenditure of Small and Large	
Family of Limboo Households	83
Table-4.16: ‘t’ Test for Equality of Monthly Expenditure Between	
Small and Large Families	84
Table-4.17: Mean Monthly Expenditure of Low and High Educated Family	85
Table-4.18: ‘t’ Test for Equality of Means of Monthly Expenditure	
Between Low and High Educated Family	85
Table-4.19: 2X2 ANOVA Test of the Impact [Impact of Education Level,	
Family Size and Region Level on Monthly Expenditure]	86
Table-4.20: Tukey Test for Homogeneity of Groups for Expenditure	87
Table-4.21: Between Subjects Factors	88
Table-4.22: Impact of Family Size, Religion, Family Type on	
Monthly Expenditure	88

Table-4.23: Regression Analysis of Factors Affecting the Monthly Income Level	90
Table-4.24: Pair Wise Correlation Matrix	91
Table-4.25: Logit Model Summary	93
Table-4.26: Estimates of Parameters of Logit Regression.	94

CHAPTER -1

INTRODUCTION

1. Introduction

India, one of the pluralistic and multi cultural countries in the world has rich diversity, multiple of cultures, languages and races. It is second most populous country in the world. The population of country constitutes different social ethnic groups like Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Class and General Castes, as per 2011 census India's total population is 1.21 billion which comprises of 0.62 billion males and 0.59 billion females. India's population grew by 17.7 % in a decade. In India, sex ratio is 940 females per 1000 males. According to 2011, census total literacy rate is 73% which is grew by 8% from last a decade. While male literacy rate is 80.1% and female literacy rate is 64.6% which grew by 5.6% and 10.9% respectively. It has also second largest Scheduled Tribe (ST) population only after Africa (Chhetri, 2013). In India total tribal population is 10, 42, 81, 034 (2011 census) in absolute figure which is 8.6% of total population of country. Total ST male and female population are 50.3% and 49.7% of total ST. Sex ratio in ST has grown to 990 per 1000 males in 2011 from 978 females per 1000 males in 2001.

1.1. Importance of Tribal Community and Constitutional Safeguards

Although ST population is less in number in political and economic frontier, they have played a vital and significant role in societal development. Every tribe has its own intrinsic rich culture, customs, traditions, values which are distinct from others. In this context Sahlins (1968) considers tribe to be an ethnographic heritage from Neolithic times. Tribe possessed magnificent skill and knowledge of art, dance and music, biodiversity, medicine and folk remedies, folk culture, knowledge and protection of plant varieties, handicrafts, design, literature which is called traditional knowledge. Tribes are playing a magnificent role in maintaining sustainable

development by preserving natural resources within which they live. They do not exploit mineral resources which are mainstay of Indian economy as industries and for that matter; capitalism cannot exist without mineral resources. In fact they do not use mineral resources at all but tribes supply abundant industrial labours at low wage rate, especially unskilled (Sen, 1992). Tribes are mainly subsistence cultivators and practise traditional farming. They are eco-friendly farmers because they do not utilise chemical fertilizer, pesticides and other sophisticated tools which can degrade land and environment. Because of their knowledge and protection of medicinal plants further they are helping in keeping ecological balance by protecting several medicinal plants from exhaustion and extinction. Foundation (2001) reported that 83 varieties of trees, 21 varieties of herbs, 18 varieties of shrubs, 10 varieties of grasses and 11 varieties of climber are utilised for medicinal purposive among the tribal people in India.

Excellent knowledge of traditional treatment helps treatment cost-effective for Tribes themselves and for their neighbours. And they are much self reliant in health issues as compared to other ethnic groups (Shankar and Kavita, 2010). India is also known for ethno-botanical richness in the world and this could be possible, arguably only because of eco-friendly nature of tribes. In India there are about 7, 500 plants out of total of 17,000 plants which are used to treat various diseases by 4,369 ethnic communities of India (Loganathan, 2001). Tribes are playing a vital role in preserving and conserving many natural resources like culture, values, traditional farming, green vegetation, medicinal plants etc. from extinct. Perhaps, this fact Constitution of India does not permit to discriminate to weaker section like Scheduled Tribe on basis of their race, caste, religion, culture, place of birth, dresses, etc. rather Constitution has framed and enacted various provisions for their safeguard. Chhetri (2013) advocates

the Constitution also enjoins upon the state to make special provisions of affirmative discrimination for the advancement of any socially and educationally backward classes.

1.2. Tribes in Indian Constitution

Some of the important policies and provisions for STs in the constitution of India are as follows:

Article 15 (4): The State to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Caste and Scheduled Tribes. **Article 16 (4A):** The State to make provisions in matters of promotion to any class or classes of posts in the services in favour of the Scheduled Caste and Scheduled Tribes. **Article 243 D:** Reservation of seats for the Scheduled Caste and Scheduled Tribes in every panchayat. **Article 243 (T):** Reservation seats for the Scheduled Caste and Scheduled Tribes in every municipality. **Article 332:** Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the legislative assemblies of states. **Article 342:** To specify the tribes or tribal communities to be Scheduled Tribes. **Article 339 (1):** Appointment of a Commission to report on the administration of the Scheduled areas and the welfare of the Scheduled tribes in the State. **Article 340:** Appointment of a Commission to investigate the condition of socially and educationally backward classes and the difficulties under which they labour and to make recommendations to remove such difficulties and improvement their condition.

1.3. Evolution of the Notion Tribe in India

It is a fact that tribal population are minority in India which constitutes only 8.6 % to the total population of India but unlike the Scheduled Caste (SC) population they are not discriminated by majority population in our societies. In India approximately 700 tribal groups are found (Chhetri, 2013). The word 'tribe' was introduced by colonial administration. It was part of the universal trend to dichotomize the indigenous people and colonizer, the savage and civilized, the tribal and non-tribes (Singh, 1995). During the colonial period British rulers had to face tribal insurgency and unrest but that insurgency was suppressed by using armed forces by colonial rulers. At same time British government had realised the problems of tribes and to solve those problems the British administration had also passed the Scheduled District Act in 1874 to administer uniform throughout the tribal territories (Sen, 1992). After British government the Constitution of India had recognised Scheduled Tribe as weaker section of society based on their socio-economic condition. Any tribal group becomes Scheduled Tribe only when it is notified by Constitution of India under Article 342 of the constitution (Suresh, 2014). It is very transparent that tribes are socio-economically backward and exploited more as compared to non-tribal people. Weak accessibility of basic needs like food, cloth and shelter are fundamental problems faced by tribes in our country. In addition to this problem, lack of potable water, low level of education, inadequate medical facilities, lack of mode of communication etc. are also main characteristics of tribal community.

1.4. Definition of Tribe

Tribe are often referred to as *Adhivasi*, *Vanyajati*, *Vanvasi*, *Pahari*, *Adamjati* and *Jan Jati* latter being the Constitutional name. Different anthropologists, sociologists and social scientists have been defined term 'tribe' in different ways and there is no specific universal definition of term tribe (Basu, 2000). Naik (1968) asserts that anthropologists are unable to give any appropriate definition for tribe. Many anthropologists have defined a tribe is no different from a caste (Ghurye 1943, 1959; Beteille, 1974; Bailey, 1960). According to Empirical Gazetteer of India "tribe is a collection of families bearing a common name, speaking a same dialect, occupation to occupation a common territory and is not usually endogamous, though originally it might have been so". According to Mazumdar (1958) a tribe is the collection of families or groups of families bearing a common name, members who occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations. In India among many definitions this is much relevant and accepted (Chhetri, 2013). According to Suresh (2014) a social group is usually an identified by a common territory, dialect, cultural homogeneity, social and political organisation. It may include several sub groups.

1.5. Distribution of Tribal Population in India

In brief, in India tribes are scattered throughout the country as non-tribes population. Almost they are found in every states and union territories of India except few states and union territories of country. Four most tribal dominated states are Chhitisgarh, Odisha, Jharkand, and Madhya Pradesh it is followed by North East

“Seven Sister”¹ And other tribal dominated areas are Chotanagpur region, Central India, South India and North India (Census of India 2011). In Punjab and Haryana there is no any tribal population and union territories like Chadigarh, Delhi and Punduchery have not any ST population.

As per the information in Table-1.1 among the North-East, Mizoram has highest percentage of tribal population (94.47%) followed by Nagaland (86.145%). In case of other states Chhattisgarh has comparatively higher tribal population (30.62 %) to Jharkhand (26.20) and Odisha (30.62). Arguably high tribal concentrated regions in India are; North-East region (Assam, Arunachal Pradesh, Nagaland, Manipur, Tripura, Mizoram and Sikkim), Sub-Himalayan region of north and north-west (Jammu and Kashmir, Himachal and Utter Pradesh), Central and eastern region (West Bengal, Bihar, Odisha, Madhya Pradesh and Andra Pradesh), South India region (Tamil Nadu, Kerala and Karnataka) and Western India region (Parts of Rajasthaan, Gujurat and Maharastra). It is very surprise to know in north-east region some of the states are having more than 80% of their population are ST. As per 2011 Census in Nagaland 86.47 percent are tribes (84.51% males and 88.58% females) in Mizoram 94.43 percent population are tribes which comprise 92.96 percent males and 95.93 percent of females and in Meghalaya the total population of tribes is 86.14 percent which constitutes 86.11 percent males and 87.19 percent of females. Similarly in Sikkim 33.79 percent of total population of state are tribal people. 32.58 percent are males and 35.16 percent are tribal female population. Although it is less percentage comparing with previous north-states but it is remarkable comparative to national level.

¹ “Seven Sister” (Sikkim, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura and Meghalaya)

1.6. Limboo Community of Sikkim

Sikkim is one of the smallest states in India both, in terms of population and area. In terms of area it covers only 7096 sq km. According to 2011 census, the total population of the Sikkim is about 6.07 lakh which constitute only 0.05 per cent of the country's population. Population of Sikkim has grown by 12.31 per cent during the last 10 years. Broadly, population of Sikkim can be divided into Bhutia, Lepcha and Nepali community. By Sikkim Schedule Tribe Order 1978 the Bhutia and the Lepcha are declared as Schedule Tribe of Sikkim. Nepali community consist of several sub-communities² and among them the Limboo³ and the Tamang are also categorised as Schedule Tribe of Sikkim in the year 2002 by Indian Constitution (Chhetri, 2013). In the state, ST grew by 13.2 percent in a decade. In fact within a decade tribal sex ratio has increased to 960 females from 957 in 2001 but is less than national level i.e. 991. In North district of Sikkim 65.7 percent population of the district is ST followed by West district (42.1%) South district (28.2%) district population are tribes. Perhaps, in East district tribal population are less than 25 percent.

Table- 1.1: Distribution of Population by Social Group in Sikkim

Social group	Male	Female	Total	Percentage to the total population Of the state
ST	111618	105798	217416	37.39
SC	19683	19063	38746	6.66
MBC	69867	66554	136421	23.46
OBC	69013	65906	134919	23.20

² Sub-Communities: Limboo, Tamang, Bahun, Chettri, Pradhan, Rai, Manger, Gurung, Sunwar/Mukhia, Thami, Jogi, Dewan, Bhujel, Kami, Damai, Sarki, Maji, Sanyasi/Giri

³ Limboo or Limbu or Yakthung or Subba or Tsong

OTHERS	32671	21373	54044	9.29
STATE	302852	278694	581546	100

Source: State Socio Economic Census, 2006

Table- 1.2: District wise distribution and comparison of Scheduled Tribe in Sikkim (In percentages)

Name of district/State	Total Tribal in 1991 (Excluding Limboo and Tamang)	Total Tribal in 2011 (Including Limboo and Tamang)
Sikkim	22	33.8
East	21	Below 25 %
West	20	42.1
North	55	65.7
South	17	28.2

Source: Census of India, 1991 and 2011.

As per Registrar General of Government of India (1991), Census of India, 1991, Government of India the total Scheduled Caste and Scheduled Tribe population were 5.93% and 22 % of total population respectively in Sikkim. But according to State Socio-Economic Census 2006, the percentage of these two ethnic groups has been increased to 6.66 % and 37.33%. The percentage of tribal population has shown tremendous increment because of natural population growth and two more Nepalese communities (Limboo and Tamang) are included in ST in state of Sikkim.

In the year 2002 Limboo and Tamang are designated as ST by Constitution of India. After this declaration, number of tribes is increased remarkably in Sikkim. The Lepcha and Limboos are indigenous as well as real habitant of Sikkim (Subba, 1999). Although this ethnic community fulfils each and every criterion required for consideration for tribal status till 2002 they were excluded from ST category. According to SSEC 2006 projected population of the Limboo community constitutes

56650 persons which are about 9.75% of the total population of the state and 26.05percentage of total tribal population of Sikkim.

Table- 1.3: Comparison of Percentage Distribution of Tribal Population in Sikkim (1891 to 2006)

Community	Total population (1891)	In %	Total population (2006)	In %
Lepcha	5762	18.91	45239	7.77
Bhutia	4894	16.06	76070	13.08
Limboo	3356	11.01	56650	9.74
Tamang	-	-	39457	6.78
State	30458		581546	33.79

Source: Gazetteer of Sikkim, 1891 and State Socio-Economic Census, 2006.

The total number of Limboo male is 29343 and Limboo female is 27307 of the community. The Limboo Community stands second rank just after Bhutia in terms of population among tribal community in state. In Sikkim, for the first time census was conducted in Feb, 1891 (“Gazetteer of Sikkim”, 1894) the total population of Sikkim was 30458. During that time percentage of the Lepcha community was 18.91, Bhutia with 16.06 and Limboo was 11.01 percent. And others were Nepalese. In this census Tamang community has not been registered in the list.

The Limboos of Sikkim are also struggling with several challenges like conversion of religion and culture. They are facing similar challenges, inaccessibility of safe drinking water and food means almost deprived state of basic needs. Still some of the Limboos have believed on shamans and magi co-religion for health treatment. Traditional medication has remained their first preference to care of any diseases. The Limboos of the Sikkim were politically marginalised during colonial period or post colonial period and the consequence is they are facing identity and endogeniety crisis

(Arora, 2007). Because of the peace loving and shy nature most of the community members have been residing in rural areas in which development is completely absent. Even their settlements are away from small scale as well as cottage industries. In addition to this inadequate social infrastructure and absence of credit institutions are serious problems of the community. Their economy is mainly based on primary sector. Low level of literacy rate, high unemployment and mortality rate, less number of government employee from the community, and high poverty rates are major challenges faced by the Limboos of Sikkim. As it is already mentioned although total population of Limboo community in has grew but percentage to total population of state is going down

Table-1.4: Tribal Community Wise Distribution of APL and BPL Household in Sikkim

Sl. No.	Community	BPL households	APL households	Total households
1	Bhutia	2097 (14.19)	12672 (86.90)	14769 (100)
2	Limboo	3074 (28.80)	7598 (71.19)	10672 (100)
3	Lepcha	1794 (22.31)	6247 (77.68)	8041 (100)
4	Tamang	1608 (20.83)	6110 (79.16)	7718 (100)

Source: State Socio-Economic Census 2006

It was 11.01% during 1891 but has fell down to 9.74%. If we compare tribal community wise distribution of Below Poverty Line (BPL) and Above Poverty Line (APL) household, Limboo community possess highest number of BPL household.

Table-1.5: Percentage Distribution of Household by Monthly Income within Tribal Communities in Sikkim

Sl. No.	Community	Household	0-2500	2500-5000	5001-10000	10001-25000	25000-above
1	Bhutia	100.00	15.83	35.51	21.94	18.92	7.79
2	Limboo	100.00	27.48	43.97	17.34	9.12	2.02
3	Lepcha	100.00	19.49	43.17	20.26	13.37	3.72
4	Tamang	100.00	17.18	44.09	22.65	12.80	3.28

Source: State Socio-economic Census 2006

As shown in Table 1.5 among all the four tribes Limboo population has highest percentage share in the low range of income (2500-5000) and lowest percentage in high range of income 2.02% in 25000 and above. As per SSEC, 2006 comparison of four tribal communities on the basis of literacy rate, Bhutia stands on top with 81.09percentage, Lepcha with 80.77percentage, Tamang with 78.61 percentages and Limboo with only 76.52 percentages.

1.7. Socio-Economic Problems of the Tribal Community

Tribes are the weaker section and impoverished in society. In India central as well as state government are taking special provisions for them but they cannot escape from some serious and unsolved problems. For instance, the tribe of Srikakulam district, Andhra Pradesh facing land alienation problem. When non-tribal settlers lending money at higher rate of interest for long time, tribes fall in debt burden and to payback debt they concede their land (Rao et al, 2006). Displacement is also one of the serious problems for tribal people in our country and this is caused by development projects. At least 55% of tribespersons⁴ are displaced by various projects

⁴ Tribespersons: Tribal people.

like irrigation systems, hydro power project, road construction, mining, construction of large scale industries etc (Saxena, 2006). Besides above mentioned problems low level of literacy rate and dropout rate, inaccessible health services and safe drinking water, poor environmental sanitation and hygiene, social barriers preventing utilisation of available health care services and vulnerability to specific diseases like G-6PD deficiency, *Yaws* and endemic disease like Malaria are unsolved problems (Suresh, 2014).

In each and every sphere tribespersons are facing different challenges including in agriculture sector. The tribe farmers are comparatively getting less income from their land vis-a-vis non-tribe farmers. Although their capital investment is much higher than their counterparts and it shows they are willing to increase their productivity, return is much lower than other farmers (Phansalkar and Verma, 2014). Apart from these, contemporary tribes are struggling with challenges like malnutrition and food crisis. Starvation is such a big obstacle for innocent tribe it has become painful for them because it takes lives on a significant scale. For example in Jharkhand 35 members of the Birhor tribe died because of starvation in 2008 and Birhors are the primitive tribe of region (Khera, 2009).

Even during British period weaker sections had faced lots of problem especially in religious field. All the primitive tribes have their own religion, faith and believe but some of the adherents, during the colonial period, joined other (Christian) religion (Preet, 1994). Because of conversion of religion, their culture and identities have been lost. In addition to this, problem related to disease, medical system, medicinal practice, diagnosis treatment and health rights are serious hindrance for tribal development.

The reserved forest is gradually increasing in India and this is because of government demarcation and declaration of new forest area as reserved area. Central as well as state government are doing this by enacting various forest Acts. It is a folly to say such policies have always positive impact in society because such policy also possesses disadvantages. Forest policy almost always hits the primitive tribes since, they are a part of the forest and their entire livelihood is based on it. Tribes of northern coastal Andhra Pradesh were practising 'Podu' (shifting cultivation) but mercilessly converted their cultivable land into reserved forest (Rao et al, 2006). The Kolam, Naikpods and Gonds are other tribes of Andhra Pradesh who became victim of forest policies adopted by state government. Even today tribes like Sauriya Pahariya, most of them do not know whether country is independent or slave (Narayan, 1986). It clearly shows that majority of tribes in nation are far from transportation and communication and they are far from general prosperity of nation.

In India tribes are scattered throughout the country as non-tribes. Roughly tribal dominated areas are Chotanagpur region, Central India, South India and North-Eastern region including Sikkim. Conversion of religion, Land alienation, displacement, starvation deaths, malnutrition, identities crisis, and destruction of natural habitat are common phenomenon faced by the tribal societies. In addition to this, inaccessibility of health services, safe drinking water, unemployment, low level of literacy rate, indebtedness and exploitation by non-tribespersons are fundamental challenges faced by innocent tribes in our country. Thakur (1988) also stated that due to detribalisation and modernisation some of the primitive tribes are vanishing. In North-East region every state has almost equal literacy rate more than on an average 70 percent. But if it is in case of tribal of North-east then only 'Mizo' has 60 percent of literacy rate while most of the others tribes have low. Whatever government

policies are implemented for tribal development those policies are not successful. Anthropologists concerned with the planning for the development of the tribe are finding some gap between plan and real development (Narayan, 1986). Because of failure of those policies the gap between tribes and non-tribes communities is widening. Since from the beginning of India got independent, the policy maker, planner and academicians are working to improve the socio-economic conditions of weaker sections but have remained as it is. Not only at national level but also state forest reserved area is also increasing and Tripura gives a pertinent example. In 1908-09 the forest reserved area was only 52sq km, and within 30 years it increased to 1,373sqkm (Sengupta, 2013). On the other hand agricultural production and yield rate of the Reang tribe decreased and also food availability substantially declined in Tripura. In contemporary world modernisation kills traditional culture and interest. Conversion of religion is serious problem facing by most of tribes in north east region. In Sikkim some of the Lepcha tribes are already converted into 'Foreign Religion'⁵. And 'Mizo' of Mizoram state have adopted Christianity (Narayan, 1986).

1.8. Research Questions

- What kinds of variations (district wise) do occur in the economic aspects of the Limboo community?
- What factors led to such district wise variations among the Limboo community?
- What factors led to their economic backwardness? (In terms of per capita income)

⁵ Foreign Religion is Christianity

1.9. Objectives of the Study

- To study the district-wise current economic condition of the Limboo community.
- To study the intra-district and inter district variations of the economic aspects of Limboo community.
- To study the factors of economic backwardness of Limboo community.

1.10. Hypotheses

- H_0 : District wise monthly mean expenditure of the Limboo households is not different.
- H_a : There is monthly mean expenditure among districts is different.
- H_0 : There is no difference of monthly mean expenditure between types of family.
- H_a : The monthly mean expenditure of joint family is equal to mean expenditure of nuclear family.
- H_0 : The mean monthly expenditure of Hindu family is equal to the mean monthly expenditure of Limboo non-Hindu family.
- H_a : Mean monthly expenditure is not equal.
- H_0 : No difference of monthly mean expenditure between two family size (Small and large).
- H_a : there is difference of monthly expenditure between two size of family.
- H_0 : mean monthly expenditure of the low average education of the family is not different from the mean monthly expenditure of the high educated family.

- H_a : there is different in monthly mean expenditure of low educated family and high educated family.
- H_0 : There is no impact of education level, family size and region level on monthly expenditure.
- H_a : There is significance impact of education level, family size and region level on monthly expenditure.
- H_0 : There is no impact of family size, religion and family type on monthly mean expenditure.
- H_a : There is significance impact of family size, religion and family type on monthly mean expenditure.
- H_0 : Average education, income, religion, and education of head do not have any influence on the chance of spending on alcohol.
- H_a : Average education, income, religion, and education of head do have influence on the chance of spending on alcohol.

1.11. Data Source

The information required for the present work has been collected from primary data and in addition to primary data the information from published sources have been also collected.

1.11.1. Sources of Data

Primary data have been collected with the help of a questionnaire written in English and local language to make it convenient for the respondent to understand and answer the questions properly. Since Limboo tribes are scattered in all four districts of Sikkim with unequal concentration, three villages from each district (Mulukey, Bering and Dugalakha from Rhenock block in East, U/Thambong,

L/Thambong and Okharey from Daramdin block in West district, Mangsila, Namok and Samten from Mangan block in North and Lingmoo, Niya and Rangrang in South district) have been selected purposively (where concentration of Limboo community is more) making a total of 12 villages are surveyed. Further from each village 5 Limboo households have been selected randomly. The required information was obtained through direct interview method. Hence a total of 60 Limboo households from four districts of Sikkim are being selected.

Further secondary data have been collected on the following information from various sources;

- State Socio-Economic Census 2006 and 2011 (Sikkim).
- Land and Revenue Department Government of Sikkim.
- Bureau of Economics and Statistics of Sikkim.
- Sikkim Gazetteer 1894
- Census Data, Government of India, 2001, 2011

1.10.1. Type of Data

Data collected are of cross section: primary data from 60 Limboo households distributed over the four districts as shown in the sample design have been collected.

The reasons for selecting the areas are:

The total population of Mulukey village, Sudunglakha (GPU) in Rhenock block is 1800 out of this the Limboo population is 329 (18.27%). Similarly in other two villages of Rhenock block, the total population is 2868 in Bering, Linkey (GPU) and 2010 in Dugalakha, Taza (GPU) out of which the Limboo population is 334 and 84 persons respectively. Similarly the total Limboo population of Upper Thambong is 630 (22.40%), Lower Thambong is 1149 (44%) and Okharey is 225 (6.79%) of

Daramdin block in West. Three villages of Mangan block in North district are Lower Jusing with total Limboo population of 2090 (65.33%), Nomok with 174 (13.41%) and Paksep with 335 (16.11%). The total Limboo population of Upper Kolthang is 173(9.07%), in Lower Niya Brum 477 (11.76%) and in Upper Rangrang 303 (7.72%) of Yangyang block in South district.

1.10.2. Nature of Data

Since the present study is related to economic aspects of Limboo community, the collected information is on following issues;

- Basic information of the household (family type, size of family).
- The composition of household (sex wise, occupation wise, age wise, education wise).
- Type of house (Kuchcha, Pucca, RCC).
- Land holding; Land (cultivable, uncultivable), system (Tenant/ Leased/ Contract) and individual household land holding pattern (in hectare).
- Area, Production, Productivity; Area under particular crop (food crop/ cash crop/mixture), cropping pattern (simple/multiple cropping) and quantity produced (for each crop) within a year.
- Sources of income; Income from agriculture/ farm, non-farm income like income from government services and private sector, (permanent/temporary/contractual/adhoc), income from business (temporary or seasonal/permanent).
- Expenditure pattern; Expenditure on food, clothing, education, housing, health and expenditure on others.

- Access to public utilities like; Schools/Colleges/Universities, Primary Health Centre/others, Banking institution, Market and other Public infrastructure.
- Debt burden, if yes, sources (formal/informal).

The details of research design and methods of analysis are presented in chapter 4.

CHAPTER -2

REVIEW OF LITERATURE

Review of Literature

Tribal development is very complicated task and negligence of this core issue of a particular state or nation definitely have some severe consequences on the socio-economic and political condition at micro level. This chapter basically focuses on the empirical works carried out on various tribal communities at different places of India as well as abroad. Historical evolution of the tribal community, path of their development, the causes and consequences of their failure to participate in the mainstream development process and several past and current initiative of their development at local and global level at different geographical location (different states of a particular country and different countries). Many researchers tremendously have worked on tribal economic aspect. But very limited empirical studies have been done in Sikkim.

2.1. Loss of Land of Tribal Community

Kunhaman (1985) studied the intra regional variations in the level of economic development of the hill tribe of Kerala and it is found, that the landlessness is very high among the tribal households of northern districts (Part of Malabar district) while it is negligible among the tribal households of southern district. The average area per household among southern tribe is much higher (double) than that among the northerner. Further the portion of uncultivable to cultivable land within the land held by tribal are very high due to their forceful eviction towards inferior quality land. There is near complete disappearance of shifting cultivation and traditional crops are replaced by commercial crops. Again there is divergence between general wage rate and the wage rate obtained by tribal. The low wage rate is due to landlessness, illiteracy and excessive dependence on agricultural labour market. Cox

(1990) opines that people think Nepal is ethnically harmonious country but in reality conflict between ethnic groups is continuously going on. And this is happening because of land reform policy. Some upper caste (Hindu) dominated minor caste like the Limboo, the Chepang and the Tharu. Land alienation policy has not helped, rather hurt a lot of minorities. Fitzpatrick (2011) focused on economic condition of Limbu community of Manengkhe village, east Nepal. Study finds community were cultivating cash crop like cardamom, it was their main income source and they were rich enough. Their income was above, on an average, subsistence level. But when other non-Limbu communities migrated to that village ownership of land was shifted and community started to lose their land. Gradually the economic condition of Limbu community of that village started to deteriorate. The study found change in ownership of land was main reason for economic backwardness.

2.2. Changing of Dialects of Tribes

Driem (1990) studied the Kirati languages which are spoken in eastern Nepal and western Sikkim. According to author Kirati languages includes the languages Limboo, *Yakha*, *Yamphe*, *Yamphu*, and *Lohorung*. The study has demonstrated that synonyms used by the Limboo and other Kirati groups are close historical relationship between them. Furthermore study explored the phonology of Limboo language has changed due to two reasons and they are first the merger of Tibeto-Burman language and second are due to *Gorkha* conquest or the influence of the Indo-Aryan language (Nepali) in homeland of the Limboo. It is also stated that the influx of large number of Indo-Aryan in the middle of Kirati homeland several indigenous Kirati groups have become minority. It is stated restructuring of Limboo phonological system was consequence of Gorkha conquest in their homeland and ultimately changes have

occurred in word-internal. Similar to Limboo language the phonetics has also changed in other Kirati languages.

2.3. Failure of Developmental Policies for Tribal Community

Kulkarni (1980) has studied on tribal population in rural Maharashtra specifically in the rural areas of Dhule, Thana, Nasik and Chandrapur districts. Basically study has explored constraints of tribal development which needs careful attention for implementation of policies. It is stated that majority of tribal workers are cultivators and agricultural labourers. Developmental policies for tribal agriculture should be introduced in such an area where tribal cultivators are in majority. It is also stated the legal provisions which are framed by state government to prevent land alienation held by tribal people is sufficient. On top of those provisions for restored land alienated is also introduced but it has not been implemented. State government has also passed resolution against the over using of forest and government waste lands but that resolution badly harm to the majority of tribal people. Imperative efforts to be needed to provide drinking water as well as irrigation since most of the tribal population are directly depend on cultivation. Further the State Tribal Development Corporation (TDC) has done excellent job in reducing weaker section exploitation by private traders. It is also highlighted that an effective implementation of various policies like Employment Guarantee Scheme can do a lot to improve the condition of tribal agricultural labourers and small farmers. It is said to accelerate the pace of tribal development, Tribal area sub-plan has to implement properly. Rao *et al.*, (2006) have advocated that government should not focus only on land alienation problem rather it should concentrate on human capital, infrastructure, food security and employment generation for tribal development. It is also focused on tribal women empowerment through various mediums like Self Help Group (SHG). The important thing pointed

out is that indebtedness is a major vulnerability and if government really seeks to clear this problem in tribal community then number of the institutional credit should be increased.

2.4. Food Starvation

Sengupta (2013) made significant study on sifting cultivation system of the Reang tribe of Tripura. The Reangs were cultivating shifting cultivation and their food was up to subsistence level but government tried to settle them by implementing land and forest related policies. But it created and widened disparity among the Reang tribe. Government forced them to practise settled cultivation but it could not sustain tribe throughout the year. And it is observed that if government really intends to solve problem of food crisis then tribe should be allowed to resort to shifting agriculture which seems to be the best among any other kind of cultivation. For practising such cultivation there should not be any restriction for possessing land and on traditional forest. Singh (2002) made a remarkable study on food crisis faced by the tribal population spread almost all over the country which is caused by drought and this situation can be solved by execution of complex measures. Khera (2009) conducted a study on starvation deaths of Birhor tribe of Jharkhand. 35 members of community died because of food crisis and it happened due to government negligence. After this incident Supreme Court of India ordered to cover all the famine-vulnerable communities fully by Antyodaya Scheme. Chakravati (1986) throws a light on unfinished struggle facing by Santhal, share cropper in Purnea district of Bihar in the year 1938-42. Violence broke out between share cropper or agricultural labourer and their land owner. It was the consequence of failure of Indian National Congress's policy related to agrarian issue with its programme for attaining independence.

2.5. Health Situation of Tribes

As per Opler (1963) different kind of diseases which are found in tribal societies is due to malnutrition, imbalance diet and lack of inappropriate behaviour towards their physical, social and economic matters. A significant study has been done by Datta (2001) tribal people have intensive knowledge regarding existing medicinal plants in Indian forest. They supply raw materials to medicinal industries but tribes do not get prevailing price rather traders exploited them by purchasing at low price. State government can save and encourage them by fixing the rate for their traditional medicine. Other NGOs can also take participation in promoting their medicinal plants by exploring it in international market. Tarafdar (2008) conducted a remarkable study on right to health of tribal in Jhargram district of West Bengal and it revealed that villagers were reverent towards deities related with health disease and treatment. But this is generally diminishing due to impact of modern medical system. Secondly tribes were not very much dependent on sub-centre due to various above stated reasons. They were reluctant to visit Physical Health Centre (PHC) due to irregular facilities. Due to modernization the tribe people are losing their traditional resources and treatment regarding health and disease.

2.6. Socio-Economic Conditions of Tribes

Shankar and Kabita (2010) have studied on varying ecological, socio-economic and socio cultural condition of three tribes namely Garo, Khasi and Jaintia of Meghalaya. Economy of these tribes was directly dependent on forest from where they used to collect fuel wood and use for domestic purpose. Because of their poorness they could not afford commercial fuel. These communities are facing many challenges like weak access to capital assets, health and educational facilities. Most of the society members are engaged in extraction, processing and marketing of non-

timber forest products. Many tribal ecological zones including eastern ghat of our country are facing the problem of malnutrition which is due to food crisis. Study also finds tribal habitation and economy are completely based on forest but in India every year 1.3 million hectares of forest are losing as shown by satellite data. Generally, the tribal people are blamed for this but according to Government Committee report unsuitable government policies on forest related issues are responsible to a large extent for this. Environmental degradation, forest reserved area, industrialisation and hydro projects are major responsible factors for displacement of tribal people. Apart from this immigration of non-tribal population and exploring tribal area for commercial exploitation can also displace innocent tribes. In eastern ghat industries, small scales as well as Multi National Companies have been set up with intention to explore natural resources. Conservatively it is estimated that 10 million of tribal people are displaced. To solve these problem policies for rehabilitation need to be formulated immediately. In addition to this, mining is being one of the major problems for tribal development because it destroys their entire social, political and economic status. Similarly globalisation has also brought negative impact in tribal societies as thousands of tribes have lost their livelihood by way of negative consequences of the rapidly growing processes of globalisation.

Srivastava (2010) has highlighted that tribal live differently with other non tribal communities. And tribespersons live in deplorable conditions. Because of high illiteracy rate, unemployment, hunger, deprivation, illness, stagnancy loomed high on them. Those tribal areas are always full of natural resources and diversity. This natural richness attracted the powerful outsiders and they came with intention of siphoning off the local wealth. Exploitation of marginalised tribespersons by other non tribal community and even by some tribe money lenders was basic problem

facing the tribal communities in Andra Pradesh. Now tribes have become aware and they can defend themselves against any kind of abuse, harassment or exploitation. Chaudhary (2010) Under National Rural Employment Guarantee Scheme (NREGS) had provided many schemes like Kapildhara to prevalent wage workers. It is noted that wage work was an important source of livelihood for landless and near landless villagers. The wage rate paid to men and women were different, even it varies from season to season and village to village. Public Distribution System (PDS) was smoothly working in Pathai village for tribal welfare by distributing basic food grains at reasonable price. And most of the villagers were Below Poverty Line (BPL). The villagers borrow money from informal sources like money lender, land lord, relatives, Sahukar etc. Although formal sector like financial institutions charge low interest rates compared to informal sources but most of the farmers preferred later. In a village because of introducing several schemes like Kapildhara and National Rural Employment Guarantee Scheme (NREGS) the economic status of the villagers has increased. Quality and quantity of household increased and impact of the external forces was positive.

2.7. Gender Disparities in Education Level

Ghosh (2007) analysed issues related to gender gap in literacy and education among the Scheduled Tribes in Jharkhand and West Bengal by using gender disparity index. Ho and Maholi tribes from Jharkhand and Lodha from West Bengal have been considered. Enrolment and ratio of tribal girl children has also encountered. It is stated that cultural practices, poverty and other social barriers are main factors that influence tribal people. Besides these factors there are some external factors like inadequate infrastructure facilities for girls, introducing a uniform pattern without considering need of specific area or group etc as well as internal factors like imparting

poor quality of education and lack of motivation are also responsible for poor performance in reducing gender disparity in education. According to author the female literacy rate among tribes in Jharkhand and W.B. is low but gender disparity is high comparing with other tribes in respective states. It is also found that gender disparity among tribes in these states is high at higher level of school education. The enrolment number of tribal students immediately comes down after primary level. The trend of good percentage of dropouts of males and females at higher level is still going on. It is also explored the percentage of tribal children those who are never enrolled in school in very high in these regions. Informal institutions like Ashram schools are considered as effective institutions for meeting the educational need of tribal children. According to 2001, census of India in Sikkim 67.7 percent of Scheduled Tribe population (excluding Limboo and Tamang) is literate with male literacy rate of 73.8 percent and female of 60.2 percent. There is a gap of 13.6 percent between male and female.

2.8. Historical Evolution of Tribal Community in Sikkim

Thakur (1988) says that before the British came to Darjeeling this small, beautiful and forest covered hill was inhabited by primitive and indigenous tribe called Lepcha. Construction of various buildings, transport infrastructure, cottages and houses, conversion of forest land into tea garden meant speedy development converted the hill into urban area and displaced Lepcha community from their original land. Most of the community members migrated into the Illam district of east Nepal and few were left along with British. This is how the Lepchas dispersed and disappeared from Darjeeling hill. Lepchas are primitive inhabitant of these two regions like in Sikkim and even history of Sikkim starts from the time of Lepcha king 'Turve' who ruled Sikkim about six hundred years ago. Pre-agricultural level of

technology, extremely low level of literacy and near stagnant population are basic features of under-developed tribes like Birhor, Robha, Toto, Lepcha and Lodha in West Bengal. The Lepchas of the Darjeeling apart from the cultivation of staple food like rice, maize, wheat and millet, also grow cash crops like cardamom, ginger, potato and orange. The Lepchas cultivate orange in large scale, even for commercial purpose. Some community members sell their art of carpentry on construction site in town area and very few percentage of population engaged in service. But it is also stated that businessmen exploit them by monopolising orange market, carpenters are replacing by other carpenters coming from far and near villages. Most of the services holders are engaged in teaching profession and very few number of Lepcha population are engaged in technical field due to lack of education. Community keeps very less interest in doing business because they do not think of tomorrow, they have very poor knowledge of economic value of their activities and insignificant percentage of community are engaged in some sort of business. The Lepchas are poor as agriculturist and monetarily as well. In community more than 90% of farmers are marginal having annual income Rs.500 only. 70% of them have landed property below 5 acres and landless population are also there and 60 percentages of them are in debt. Their main sources of income are agriculture and bit from business activity. Services holders are little bit better off economically and rest of the population are economically poor but former are landless. Formal education is required for job which they generally lack so they cannot get job. The labour force in agriculture is excessive of the land and capital available, daily labour do not get job throughout the year and idle labour are problem of the day is clearly discernible among the Lepcha community. And their expensive social life and religion drive them into deficit and ultimately they are compelled to sell their land for loan repayment or to meet up

expenses. And it is common phenomenon in Lepcha communities of Sikkim and Nepal as well. Bentley (2006) has studied on the Lepcha tribes living in India (Sikkim and Darjeeling, district of West Bengal), Nepal (Illam) and South-Western Bhutan. Foning (1987) and written sources the Lepcha people were first described as a 'dying race'. Meaning the Lepchas are vanishing in terms of culture as well as ethnic community as a whole. In the study author has considered three social aspects viz religion, demography and modern education. In a study it has explored during an ancient time the traditional Lepcha religion was altered by Buddhism and in the recent decades it is replacing by Christianity. Immigrants of labourers in the Dzongu, homeland of Lepcha and speaking their respective languages ruined Lepchas' typical mother tongue. It is also mentioned that modernisation and increasing education level is also equally responsible for vanishing entire community. Lepcha people agree that it is important requirements of certain level of education for survive. It is arguably said that there is an inverse relationship between increasing education level and practicing traditional values and interest. In ancient Buddhism and recent Christianity religion have been introduced new values, belief and interest among the indigenous people of Sikkim. Modern education was one unavoidable fear because it brings new idea and values by which access to traditional local culture and loss of sense of belonging. Finally it is also stated demographic transformation is also one factor for vanishing or dying Lepcha.

Arora (2007) carried out a significant study on tribes of Sikkim. The Lepcha tribes of Sikkim are politically, socially, economically and educationally backward than other communities in Sikkim. The Limboos were politically marginalised in Sikkim and they could not bargain effectively with either colonial power or post colonial government for proactive laws. And all the Schedule Tribes of Sikkim

(excluding Tamang) are facing identity crisis. Similarly Chhetri (2013) emphasized tribal and development policies in India in general and Sikkim in particular. Study does not include the Limboo and the Tamang in tribal community because these two communities are yet to be benefited from their tribal status. The tribes of Sikkim are little bit different than other tribes of country; they are much educated and have good number of white-collar job. The government of Sikkim has given 12 reserved seats out of 32 for the Lepcha and the Bhutia tribes, because of this reservation system number of employment have also increased. Due to old law like Revenue No.1 some of member of tribal communities possess more than 100 acres of land in Sikkim because of this law tribes have not suffered land alienation problem as much as faced by other tribes of the country. In Sikkim tribes are also actively participating in administration building whereas tribes in other part of country do not have much involvement. Status of tribes in the state is somewhat different and better condition as compared to tribes of other states as well as country. Suresh (2014) highlighted tribal development in India through five year plans which are implemented by central government of India. The various programmes for tribal development have been launched after independence. In spite of having such policies some of tribal communities' members are facing critical unsolved problems. Low literacy and high dropout rates, poverty and consequent malnutrition, variation of the nutritional status of various tribes varies from tribe to tribe are also discussed. Chaudhary (2010) did a study on the economy of tribe of Pathai in Shahpur district, Madhya Pradesh. It is stated that their entire economy is depended on primary sector like agriculture farming, wage work, cattle rearing, selling of firewood etc. And share cropping land, land in rent, land on contract, wage work were basic feature of their economy. In farming they were practising traditional method although modern farming system has

introduced in our country but not in Pathai village. The percentage of fertilizer and tractor user farmers was very low. Farmers use traditional instrument for cultivation. Most of tribespersons of Pathai preferred to cultivate Kharif crop than Rabi crop. And very less number of farmers used to sell food grain. The tribal economy is mainly based on agriculture sector, wage work, marketing of firewood another forest related work. And only few tribal people are associated with tertiary sector. Public Distribution System (PDS), National Rural Employment Guarantee Scheme (NREGS) and Self Help Group (SHG) are remarkably helping for tribal economy. And change in their economic life has also influenced their social life.

Subba (1999a, b, 2009, 2012, 2013) studied on economic status of the Limboo tribe in Sikkim found that most of the community members are engaged in agriculture. Some of them are small and marginal farmers, landless farmers are in society, while others are agricultural labourers. Daily workers and carpenters are significantly contributing in their economy. Generally farmer practise double or mixed cropping and apart from the agriculture livestock rearing and cultivation of horticultural crops are practised. Agriculture stands as mainstay of their economy but their economic condition is not satisfactory. The community expenditure exceeds their income and suffer budget deficit, on an average. To bridge this deficit they mortgage their land. Although they are capable as well as potential enough but they are reluctant to do efficient work. They do not follow either economic plans for cultivation or systematic planning in their life and activities. Improper education, lack of guidance and opportunity lead to their rigidly stagnant economy. In addition to above mentioned problems, excess drinking habit of 'Thi' (Homemade alcohol), socio-religious function and lack of management capacity are also major responsible factors for rigid economy. Limboos are comparatively poorer than others in terms of

economic condition. The reasons like political and administrative suppression by the other ruling class for 333 years, socially and economically exploitation by other, lack of political and social awareness etc. are major responsible factors for their poorness. Very few members of the society are engaged in government services and maximum government employees are employed in lower post. Limboos share only few percentages (5.60%) of government employees while others are 94.40%. and they are economically and educationally backward as compared to other segments of the total population. The study also reflects some social aspects like culture, food and origin of Limboo community and explores basic concept of 'Yumaism' and mythology of the Limboo tribes meaning origin of the religion. The 'Phedangma' (shamans) while they perform social ritual they recite oral myth (Mundhum) which are not composed by man rather they are instructed by almighty goddess 'Tagera Ningwaphuma'. There was no book on religion (Yumaism) of the Limboo till 1961. I.S.Chemjong had started work on it by recording verse of Mundhum of Phedangma. In 1961 Chemjong had published religion book with name of 'Kirat Mundhum: I.S.Chemjong 1961'. Today several works have been done.

In India tribes are scattered throughout the country as non-tribes. Roughly tribal dominated areas sketched as Chotanagpur region, Central India, South India and North-Eastern region including Sikkim. Different researchers have done remarkable work on different aspects of the tribal concerns. And many studies have found land alienation, displacement, starvation deaths, malnutrition, identities crisis, etc. are common phenomenon in tribal societies. In addition to this inaccessibility of health services, safe drinking water, unemployment, low level of literacy rate and exploitation by non-tribespersons are fundamental challenges faced by innocent tribes

in our country. Some of researchers also stated that due to detribalisation and modernisation some of the primitive tribes are vanishing.

CHAPTER-3

THE LIMBOOS:

A TRIBE OF SIKKIM

The Limboos: A Tribe of Sikkim

3. Introduction

It is very difficult to say who were and who is original inhabitant of Sikkim but officially declared that the Lepchas or Rong were original habitant of Sikkim. Other than Lepcha they all are migrated from somewhere else like Tibet, Nepal, Bhutan and India. The Kham-pa or Kham-ba, commonly called Bhutias were migrated from Tibet while Limboos of Sikkim were migrated from *Shigati, Penam, Borbu, Khyongtse, Samdumbling and Gyangtse*, places in Tibetan province of *Tsang*, South of Tangpo. This is a reason why the Limboos are also known as *Tsong* by Bhutia (Risley, 1894; Das, 1896). The term Limboo means Archers (Subba, 1999) and it is commonly used in Darjeeling and Sikkim hills. Similar to this (Mainwaring, 1898) also gives the meaning of ‘Limboo’ for Lepcha *Tsong*. The Limboos are called “Chung” by the Lepcha (Hooker, 1854). But history gives enough evidences to prove that Limboos are original inhabitant of Sikkim. The word ‘Limboo’ literally denotes to the people those who are residing in other side of mountain range (Driem, 1987). It is also believed that Yakthungba means Yak headers. The Limboo language is descendant of *Kirati* branch of *Tibeto-Burman* language. According to Spring (1995) Limboos’ script shows more similarities with the Lepcha and Bhutias scripts. But later on it was influenced by the ‘Devnagari Script’. Like the Lepcha, Limboos also follow worship of nature, believe and practice traditional healing and shamanism. In fact they follow the principles of ‘Yumaism’ religion. But large number of them has become Hindu and also the small portion of Limboos is being converted into Christianity in the Darjeeling Hills and Sikkim (Subba, 1999). Basically they are agriculturists, pastoralists and labourers. Very few numbers of Limboos are engaged

in Government service sector. Like the Lepcha and Bhutia, Limboos also practise polygamous and trend of bride price. Presently Limboos are living in Darjeeling, Kalimpong, Assam and Nepal. In case of Sikkim, Limboos are scattered in all the multi-ethnic villages of Sikkim but majority of them are residing in West district of Sikkim.

3.1. Limboos: The Indigenous Inhabitants of Sikkim

The Limboos regarded themselves the indigenous inhabitant of Sikkim and Eastern Nepal (Limbuwan). The Limboos are also known by Yakthungba and Subba which literally denotes an officer with both administrative and military authority in Limbuwan (Subba, 1999). Limbuwan was extended from Arun watershed in the west (which is eastern part of present Nepal) to Teesta river (present west Sikkim and part of south Sikkim in the east). The successor of the Prithivi Narayan Sah conquered Limboos' land (Limbuwan) and incorporated into state of Nepal. The Limbuwan (present eastern part of Nepal) country was within the territory of Sikkim at the time of consecrating of the first king of independent country Sikkim in 1641 or 1642. It is believed that a petty Limboo king, name of 'Phurumpho' was ruling the Yoksum area (first capital of Sikkim) whose fort was at Ting Ding Gang and that is why he was known by 'Chung Chung' Mapon by the Bhutias, meaning the youngest king (Subba, 1999). In the Limbuwan country where ten petty Limboo kings were ruling over their respective areas accepted the kingship of 'Phuntshog Namgyal' (first king of Namgyal Dynasty in Sikkim). The first king was consecrated at Yoksum, Limbuwan area which is now in West Sikkim. May be because of this the name of independent country remained the Limboo word "SONG KHIM" or "SUKHIM" meaning New House or Happy House (Subba, 1999). In this regard others believe that third wife of second king of independent country was daughter of 'Yoyo Hang' who was petty

Limboo king of Arun area. Second king had asked to his third queen to name their new palace that time she named that “SONG KHIM” meaning New House in Limboo language. But later on it converted as “SUKHIM”. This is how name of state Sikkim has set. By looking entire history of Sikkim it will not be injustice to say the Limboos are also original inhabitant of Sikkim. During 1835 when British annexed the Darjeeling Hills, officers commented that ‘they were the practically uninhabited accepting a few hundred of Lepchas and Limboo’ (Malley, 1907). As Subba (1999) says in *The Limboos of Eastern Himalaya*, 1999 “The Limboos and Lepchas are the aboriginal inhabitants of Limbuwan, inhabiting the Limbuwan area a part of it was retained by Sikkim i.e. the west, the south and part of the north district of Sikkim.”

During the tenure of successor of Gyurmed Namgyal *Sirijanga Teyongsi* of Yangrok *Sinam* started to flourish Limboos' literature and religion with the use of *Sirijanga script*. *Sirijanga Teyongsi* used to say he was an incarnate of King *Sirijanga* of Limbuwan who had invented Limboo script. In Limboo language 'Teyongsi' means incarnation. At the same time the Namgyal Dynasty had constructed *Sangachelling* Monastery for spreading Buddhism for Lepchas and Limboos. Fortunately or unfortunately *Sirijanga Teyongsi* also came into west Sikkim and he also started to spread Limboo literature and religion with name of 'Yumaism'. The news of arrival of *Teyongsi* and his work annoyed Lamas (religious leader of Buddhism). Later on *Lamas* caught *Teyongsi* and killed him then officially Limboo literature and *Yumaism* suppressed in Sikkim (Chemjong, 1961). During the suppressed period language, literature and religion were maintained by Limboo priests namely *Phedangmas, Sambas, Yebas and Yemas*. Although religion was under suppressed the people did not leave to worship in their respective houses without 'Manghim' (Limboo temple). Almost after 234 years (1741-1975) started to flourish Limboo literature and religion (Subba, 1999). It was first time in the year 1983 the Limboo temple was constructed in Mangsila, North Sikkim and it is followed by number of constructions in every district of Sikkim.

3.2. Decline of Status of Limboo in the Sikkim

Considering the entire history of Limboos in Sikkim we can state that the original rulers of independent country (present Sikkim) were must be the Lepchas or Limboos or both the races. The Limboos believe that they had their king namely 'Chung Chung'. After the consecration of Namgyal Dyanasty the status of Limboos started to decline. During reign of *Phuntshok Namgyal* the Limboos were made only

head of district or councillor (Risley, 1894). After having the treaty “LO-MEN-TSONG SUM” was signed by Lepcha, Bhutia and Limboo during 1641-42. Limboos did not get chance to develop as other two treaty parties during that time. And even in a contemporary world the Limboos of Sikkim has left behind. By knowing this fact the earlier the rulers of *Namgyal* Dynasty of Sikkim had given some special privileges to Limboos and they were enjoying those facilities till Sikkim merged into Indian Union. But during the time of merger entire history of Limboos was ignored by administration of Mr. L.D. Kazi (First chief minister of democratic Sikkim). Meanwhile administration recognised only three ethnic groups namely Bhutia, Lepcha and Nepali but he ignored the Limboo and their privileges by including them in Nepali community. In addition to this H.H. Risley has also destroyed the history of Limboos in Sikkim by stating that Limboos were migrated from Tibet and Nepal (Subba, 1999) while writing “Gazetteer of Sikkim” in 1894.

3.3. Religion of Limboos

Like the other ethnic communities follow their religion, Limboo community has its own religion called *Yumaism*. It is believe that this religion was developed during immemorial time. It has been passing through generation after generation amongst the Limboo tribes as an oral tradition. In the latter half of ninth century *Ubahang* (849-65 A.D.) was king of Limbuwan and he was propounded this religion amongst the Limboos. He was followed by his successors; King *Mabohang* (865-882 A.D.), *Sirigunga Hang* (882-925 A.D.), *Yongjanga Hang* (925-?). In Yumaism Shaman is known by *Phedangma* who acts priest as well as performs during social ceremony. During an ancient time they had maintained religion but latter on learned scholars like *Sirijanga Teyongsi* (1704-1741), *Lalshore Sendang* (1840-1925) and

Imansing Chemjong (1904-1976) propounded the religion especially in Sikkim and West Bengal. Yuma religion now has been developed and spread throughout the Himalayan regions of Sikkim, West Bengal, Assam, other North Easter States of India, Nepal, Bhutan, Maymar, Singapore, U.K. Canada and U.S.A. as well. In the world about 4, 00, 000 Limboos are the followers of the Yuma religion. In case of Sikkim almost 45, 000 (14.22%) of the Limboos are adherent of this religion (Subba, C. 1965; Subba, J.R. 1999; 2005; 2008).

Generally Yumaism religion has divided into four stages of development and they are as follow;

1. In Its infancy Yumaism was Mythological and is in practice even today. (2) In its Youth Yumaism took to Nature's Worship. (3) In its middle age Yumaism consisted of worshipping Gods and Goddesses and its form is Theological. (4) In its matured age religion searches for the essential elements and tends to be Philosophical. (In details see Subba, 2005)

3.3.1. Life Stages According to Yumaism

The Yuma religion believe in eighteen life stages since from the day of conception. From the beginning various prayer and worships are done on these life stages which has been discussed and highlighted in many literatures. In the time these different stages worships are done for the better health and well being of individual in their entire life. These life stages are as follow;

(1) *Toanayonara* (Earthworm form): the life stage from day of conception to two months stage in mother's womb; (2) *Sumnarakthok* (Round form): the life stage of third month after conception in the mother's womb; (3) *Linarathok* (Bow form): the life stage of the fourth month after conception in the mother's womb; (4) *Nyanarathok* (fish form): the life stage of the fifth month after conception in the

mother's womb; (5) *Monasamtingsa* (human form): the life stage of the sixth month after conception in the mother's womb; (6) *Toareba* (for male): the life stage from birth to fourth day of the child; *Toarema* (for female): the life stage from birth to third day of the child; (7) *Tangdhangsa*: the life stage from third day (for female) and fourth day (for male) to the first tooth emergence stage (up to sixth to eight month); (8) *Hachasa*: the life stage up to the emergence of front teeth (up to eight to ten month); (9) *Tanglinghangsa*: the life stage up to joining of forehead bones (fissure on the top of the cranium called Numbrolag) (fifteen to twenty four month); (10) *Hinja Pi-cha*: the life stage up to eight years of age; (11) *Choprookpa* (for boys): the life stage up to youth stage (9 to 18 years of age); *Choprookma* (for females): the life stage up to youth stage (9 to 18 years of age); (12) *Nalinggen thangben sa*: Youth stage (for male); *Sisaagen menchin sa*: youth stage (for female); (13) *Nalingsang* (for male): the life stage from marriage engagement to marriage; (14) *Yembitcha* (for male): married man; *Manchhuma* (for female): married woman; (15) *Kappoba* (for male): man of 60 years of age and above; *Kappmona* (for female): woman of 60 years of age and above; (16) *Tumbhaksa* (for male): man or woman 60 years age and above with good manner, good character, polite and religious minded; *Tumbhakma* (for female)-do- (17) *Tumyanghang* (for male); man or woman of 40 years age or above who knows about the Limboo social, religious, cultural, traditional rites and custom; *Tumyanghangma* (for female):-do- *Yehang* (for male) man or woman of 40 years age or above who knows about the Limboo religion, social, cultural and traditional rites, customs and capable of advising and guiding the bhedangma priests; *Yehangma* (for female)-do- 18. *Tuktuken Tumyanghang* (male): Very old man or woman who officiate the Limboo social, religious cultural and traditional function; *Tuktuken Tumyanghangma* (for female)-do. These life-stages serve for detection of the

developing of the child in the womb, time of womb worship, doing different worship rites in one's life, conducting types of death rituals which differ on the stage of death of individual (Subba, 1999; 2005; 2008).

3.3.2. Shaman-Phedangma

In Yuma religion Shamans are generally called Phedangma and they perform all kind of shamanic and priestly functions in Limboo society. Shaman oral traditional sacred while they are performing. There are nine types of Phedangmas are as follow; (i) *Muhikhum Ongsi*, (ii) *Phejiri Phedangma*, (iii) *Somboko Samba*, (iv) *Yeboko Yeba*, (v) *Yeboko Yema*, (vi) *Yuma Sam*, (vii) *Sammundhum*, (viii) *Yepmundhum* and (ix) *Sidapangda*. All the Phedangmas are not equally in power and they their functions are also different. From above mentioned (i) to (v) *Phedangmas* are incarnate they can perform shamanic function as well as priestly but (vi) to (viii) they cannot perform both but they work as priest in *Mangkhim* (Limboo temple) and last one (ix) is herbalist. All Phedangmas have different costumes and function in society (Subba, 1998; 1999; 2005). According to Jung (1933) "Shaman's spirit leaves his body and goes on a visionary pilgrimage, during which he experiences sickness, fortune, death and rebirth. His experiences are similar to Christ's passion but also parallel the soul's after-life voyage towards rebirth in *Tibeten* Buddhism, the Egyptian Book of the Dead and many others religions". The Yuma religion followers believe that *Phedangmas* are those who act as intermediate between their goddess and normal people and *Phedangmas* communicate myth for adherent. The Limboos believe that *Phedangmas* are their spiritual advisor because they can understand Limboos' mythology. There is vast difference between Shaman and priest, the society worships certain deities in certain ways during that time priest becomes ordained as function carried out that Ritual. But shaman's powers are symbolized in his own familiars, deities of his own

personal experience (Subba, 2009). In case of *Yuma* religion *Phedangma* performs both shamanic as well as priest function in society. Many *Yuma* religion followers believe that in the early development of *Yuma* religion *Phedangma* might have translated some visions into ritual performances and thus brought the inner experience into outer life of the people themselves. This was the beginning of a religion. That is how religion began. In contemporary world almost every tribal society practices the shamanism.

3.3.3. Teachings of Yumaism

Like other religions follow various principles; *Yuma* religion has also six principles which are as following down;

1. Good *Karma* (work): In *Yuma* religion it is believe that the soul of dead to join the ancestors or in *Sangrampedang* (heaven) one should do a good work and have blessing of Almighty Goddess and it is down by praying daily Almighty Goddess. (2) To Earn Good *Karma* / *Nuyambok*; it deals with the individual's moral. This religion teaches to be kind to all living beings, love fellow beings, and feel grateful to one's savoir, never jealousy to others, respect parents and *Mangs* (deities). It also teaches never practice plundering, quarrelling, fighting, murder, lying, and backbiting and always looks after orphans and poor. (3) The Almighty goddess and other gods and goddess can be seen only through our inner eyes, which could be developed through knowledge, intelligence and wisdom. (4) *Tagera Ningwaphuma* (Almighty Goddess) is a source of energy, light or power or source of creation; Universe, every living things and non-living things exist in the universe. (5) Clean mind is the essence of life. Every individual should practice self-control, simplicity, purity, uprightness,

generosity and heroism and. (6) Avoid sin by having deep faith and believe on religion.

3.4. Demographic Trend of Limboos in Sikkim

In Sikkim for the first time Census was conducted in the Feb, 1891(Gazetteer of Sikkim 1894). During that time total population was 30458. Among these the total Lepcha population was 5762 Bhutia 4894, Limboo 3356 and remaining others are Nepalese. In this census Tamang community has not registered in the list. As per the State Socio-Economic Census 2006, Sikkim the total Limboo population is 56,560 accounts for 9.74% of the total state population and standing on fourth position in terms of population. But in case of within tribal communities it is second largest populous community comes only after Bhutia in the state. Out of their total population, 51.80% is male and 48.20% is female population. The percentage of Limboo male and female to the total male and female population of state are 9.69% and 9.80% respectively and it is almost same proportion share to total state population. The number of female per thousand male are 931 which is slightly higher than state sex ratio of 920. But it is much lower than sex ratio of Bhutia with 966, Lepcha with 974 and in Tamang community with 930 females per thousand males in state. According to State Socio-Economic Census 2006 in the North District the Lepcha community is highest with the population of 14, 370 to the district total population and in percentage it shares 37.47%. Bhutia community is second highest population with 24.04% followed by Limboo community in third position with 12.04% to the district population. Similarly Tamang stands in fifth position with only 4.99%. In North District Sex Ratio is 928 females per thousand male. Sex Ratio of Lepcha community is 975, Bhutia community is 955, Limboo community is 898 and

Tamang community is 939 which are higher than Limboo community in North District. In East District Bhutia community with a population of 37,818 is second largest community in the district. It shares 14.44% to the total district population. Tamang community comprises 7.61% of total population of district and maintaining sixth position. Similarly Lepcha contributes 4.89% in to total population it is immediately followed by Limboo community in tenth position with 4.79% of total population in East Sikkim. In East District 896 females per thousand males is registered. Sex Ratio of Bhutia community is 958, Tamang with 930, Lepcha with 981 and Limboo is 926.

In South District Bhutia community with 10.01% is third largest community of the district. Tamang community with 7.8% share of total district population. Limboo community accounts for 7.44% of the total population of district. With a population of 7260, Lepcha community is in ninth largest community in South District which is 5.12% of total district population. In South District 943 female per thousand male is registered. Sex Ratio of these communities is Bhutia 954, Tamang and Limboo at 927 each and Lepcha at 988.

Table- 3.1: Community Wise Distribution of Population

Communi ty	Total Population (%)		Male		Female		Children	Sex Ratio	
	1891	2006	1891	2006	1891	2006		1891	2006
Bhutia	4894 (16.06)	76070 (13.08)	1966 (16.96)	38891 (12.84)	1960 (18.55)	37179 (13.34)	968 (11.65)	996	956
Lepcha	5762 (18.91)	45239 (7.78)	2362 (20.38)	22945 (7.57)	2399 (22.71)	22294 (7.99)	1001 (12.05)	1015	972
Limboo	3356 (11.01)	56650 (9.74)	1255 (10.82)	29343 (9.68)	1159 (10.97)	27307 (9.79)	942 (11.34)	923	931

Tamang	-	39457 (6.78)	-	20439 (6.74)	-	19018 (6.82)	-	-	930
State	30458 (55.56)*	581546 (37.8)	11589	302852	10563	278694	8306 (1.42)	911	920

Source: Gazetteer of Sikkim, 1894 and State Socio-Economic Census, 2006

*Proportion of ST to total population of State excluding Tamang.

As per SSC, 2006 Limboo community is largest community in West District. This community shares 21.45% of total district population. Fourth largest community in the district is Bhutia community with 11.15% of total district population. Lepcha is sixth largest community with 7.87% and Tamang community accounting for 4.58% of the total population in West District. 943 female per thousand male is estimated in district. Estimated Sex Ratio among four tribal communities in the district is Limboo at 939, Bhutia at 977, Lepcha at 944 and Tamang 937.

3.5. Literacy Rate

As per State Socio Economic Census 2006 the literacy rate of Sikkim is 80.66 which is increased from 68.80%. It is found that literacy rate among all the social groups, 'Others' social group has highest literacy rate of 85.66% it is followed by OBC with 82.52%. Literacy rate of ST and SC are having 79.38% and 77.47% respectively.

From the below table it is very clear there is remarkable gap in literacy rate among Limboo community and other social groups. Limboo community has literacy rate of 76.52% which constitute 83.03% of male and 69.32% female are literate. In case of Schedule Tribe, it has 79.38% of Literacy rate comprising 85.14% male and

73.28% female are literate. In the state 'Others' social group has highest literacy rate of 85.52%

Table-3.2: Comparative Literacy Rate of Limboo Community Verses Different Social Groups of Sikkim

Social Group	Male	Female	Total
ST	85.14	73.28	79.38
SC	82.92	71.85	77.47
MBC	84.93	74.17	79.71
OBC	88.19	76.58	82.52
Other	88.65	80.88	85.66
Limboo	83.19	69.32	76.52
State	86.03	74.76	80.66

Source: State Socio Economic Census 2006.

In 'Others' community 88.19% male and 85.66% female is found which is much higher than literacy rate of Limboo.

3.6. Economic Background of Limboos

As the Indian economy Limboos' economy is also based on agriculture most of the Limboos are agriculturist. Generally they practiced mixed farming, they grow various crop along with horticultural crops. Similar to this livestock rearing is part of their economy. Apart from this to hunting and fishing are done casually. Most of the Limboo farmers are small and marginal. Some of them are landless as well as agricultural labourers. Landless farmers borrow land from other landlord (Limboo as well as non-Limboo) for cultivation. Marginal as well as large farmers follow traditional method. Absence of modern technical tools, chemical fertilizers, pesticides and HYVs seeds are fundamental feature of their cultivation. Their economy is also

dominated by daily labour like agriculture. The livelihood of large number of Limboos is also dependent on handicrafts.

Although some of the Limboos are employed in secondary as well as tertiary, the economic condition of this community is not satisfactory (Subba, 1999). Because of their income meagre, community expenditure exceeds income which is economy deficit. To bridge this gap they mortgage their land and in this way they are unable to repay their debt within a mentioned period and ultimately they lose their land forever.

3.6.1. Employment Status

The table 5 reveals entire picture of workers, non workers and work participation rates of four tribal communities as well as State. As per SSEC 2006 State level work participate rate is estimated 36.32%. Among the four tribal communities in Sikkim, Bhutia community has highest work participation rate of 37.96%. It is closely followed by Tamang community with 37 %. It is also found that Limboo community has lowest work participation rate with 34.28 and Lepcha with 34.72.

Table-3.3: Distributions of Workers, Non-Workers and Work

Participation Rate by Sex by Community

Community	Workers			Non-workers			Work participation rate		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Bhutia	18027	10851	28878	20864	26328	47192	46.35	29.19	37.96
Lepcha	9532	6177	15709	13413	16117	29530	41.54	27.71	34.72
Limboo	13195	6223	19418	16148	21084	37232	44.97	22.79	34.28
Tamang	9682	4919	14601	10757	14099	24856	47.37	25.86	37.00
State	142352	68859	211211	160500	209835	370335	47.00	24.71	36.32

Source: State Socio-Economic Census, 2006.

As per the employment survey, government of Sikkim, 1994-95 the total Limboos households constitute about 10.71 per cent of the total households of Sikkim. They are educationally as well as economically backward as compared to total population. If we take employment basis it stands in very bottom position. The number of employment in government sector is very low and most of them are employed at the lower post.

Table-3.4: Grade Wise Employment Classification of Limboo Community

Employment Class	Limboo (%)	Others (%)	Total
Class I officers	7 (0.03)	352 (98.05)	359
Class II officers	33 (0.18)	750 (95.78)	783
Class III employees	524 (2.89)	9183 (94.60)	9707
Class IV employees	450 (2.48)	6797 (93.79)	7247
Total	1014 (5.60)	17082 (94.39)	18096

Source: Bureau of Economics and Statistics, Govt. of Sikkim 1994-95

Table-3.5: Distribution of Population by Nature of Activity by Community-State and Percentage Distribution of Population by Nature of Activity within Community-State

Community	Limboo (%)	In %	State (%)
Population	56650 (9.74)	100	581546
Student	18988(9.87)	33.52	192361 (33.08)
Farmer	11810 (12.09)	20.85	97714 (16.80)
Agri. wage labourer	1241 (14.84)	2.19	8365 (1.44)
Non-agri. wage labourer	1376 (8.17)	2.43	16851(2.90)
Salaried State Govt.	1982 (6.70)	3.50	29603 (5.09)
Salaried Central Govt	263 (5.05)	0.46	5207 (0.90)

PVT	558 (4.87)	0.98	11459 (1.97)
Business	310 (2.47)	0.55	12538 (2.16)
MR Employed	801 (8.17)	1.41	9805 (1.69)
Self	773 (5.18)	1.36	14934 (2.57)
Contractor	181 (8.24)	0.32	2197 (0.38)
Unemployed	2227 (8.31)	3.93	26811 (4.61)
Others	16017 (10.60)	28.27	151163 (25.99)

Source: State Socio-Economic Census, 2006

3.7. Development Policies for Limboo Tribe and other Tribes in Sikkim

According to State Socio-Economic Census 2006 Sikkim has 2, 17, 416 tribespersons, which accounts 37.39% to total population making largest social group of State. This percentage includes Bhutia, Lepcha, Limboo and Tamang. At present state has 89 revenue blocks where Schedule Tribes are found in majority. Tribal development and their welfare, State as well as Central Government have introduced many policies and development programmes. These policies and programmes also privilege to other weaker section of society. Whichever, policies and programmes have been lunched are related education development, economic development, social development and also related to cultural development. In the state Department of Social Justices, Empowerment and Welfare is apex authority to look after policies and programmes. The following functions are to be supervised by Department;

1. All matter connected with the welfare of STs, economic betterment schemes, educational development scheme, facilities for vocational training vocational organisations connected with welfare of STs. (2) Pre-Matric scholarship

scheme for ST/SC/OBC. (3) Post-Matric scholarship scheme for ST/SC. (4) Up-gradation of Merit Scholarship for ST/SC students. (5) Tribal sub-plan for STs. (6) ST, SC and OBC Welfare Board. (7) Monitoring and evaluation for STs. (8) Sikkim ST, SC and OBC Development Corporation (SABCCO). (9) Implementation of ST Prevention of Atrocities Act, 1989.

3.7.1. Land Revenue No.1

In Sikkim government has strictly implementing Land Revenue No.1. According to this law Tribal people (only Bhutia and Lepcha) are not allow to sale their land to other non-tribe people. Although Limboo and Tamang are also designated as ST in state but they cannot purchases land of Bhutia and Lepcha. In fact main motive of this policy is to save tribal people from land alienation but Limboo and Tamang are not eligible to enjoy the benefit of policy. According to notification No.5/GOS/9/ (15)/SWD/WD dated 19.8.2003 reserves 33% of seats for tribal in government jobs and in professional courses. For getting job five years age relaxation is also given to STs. For their political advancement out of 32 seats, 12 seats are reserved for STs (only Bhutia and Lepcha) in Sikkim Legislative Assembly. Except five years of age relaxation in job obtaining, Limboo and Tamang tribes are not given right to enjoy the whole benefits. Latter two tribal groups have only one reserve seat in State Legislative Assembly.

3.7.2. Sikkim ST, SC and OBC Development Corporation (SABCCO)

The government of Sikkim in 1996 created Sikkim SC, ST and OBC Development Corporation. SABCCO focuses on special development and financial needs of the ST, SC and OBC. It provides loan at reasonable as well as concessional

rate for income generating activities and development. Corporation lends financial aid to commence following activities; (1) Agricultural and allied activities like purchase of agriculture machinery and implements, goatary, poultry, dairy, piggery, cardamom, ginger cultivation etc. (2) Artisan and tradition occupation such as handicraft, carpet weaving, tailoring, black smith, beauty parlour, gold smith, etc. (3) Technical trade's self-employment such as iron fabrications, Xerox machine, dry cleaning, photo studio etc. (4) Small business such as general provision store, grocery shop, readymade garments. (5) Transport services such as commander, Jeep, Tata trucks, Maruti vans etc. (6) Conversions of building into Guest-House and restaurants.

Apart from the above mentioned programmes and policies central government has also introduced Integrated Tribal Development Area Programme (ITDAP) for tribal development. It was launch in every state where the tribal population is more than 50% of population in an area. In Sikkim it was implemented in all 77 blocks of three districts and whole of North Sikkim (Chhetri, 2013). In the state another 54 revenue blocks are also proposed to include in ITDAP where 30% of population are tribes.

3.7.3. Tribal Sub Plan (TSP)

During fifth Five Year Plan (1974-79) Tribal Sub Plan was introduced by Government of India for tribal development under the recommendation of an expert committee headed by Prof. S.C. Dube. The committee was framed by the Ministry of Education and Social Welfare in 1972. In Sikkim it was implemented in 1979-80 and covering all four districts of State (Chhetri, 2013).

3.8. Income of Limboo Community

Table- 3.6: Community Wise Distribution of Households by Income

Category (%)

Sl. No.	Community	Household	0-2500	2500-5000	5001-10000	10001-25000	25000-above
	General	10901 (9.75)	952 (4.68)	3534 (7.72)	2839 (12.00)	2647 (15.85)	929 (17.37)
	ST	41200 (36.84)	8164 (40.09)	16812 (36.75)	8468 (35.78)	5830 (34.91)	1926 (36.01)
1	Bhutia	14769 (13.21)	2338 (11.48)	5245 (11.46)	3241 (13.69)	2794 (16.73)	1151 (21.52)
2	Lepcha	8041 (7.19)	1567 (7.70)	3471 (7.59)	1629 (6.88)	1075 (6.44)	299 (5.59)
3	Limboo	10672 (9.54)	2933 (14.40)	4693 (10.26)	1850 (7.82)	973 (5.83)	223 (4.17)
4	Tamang	7718 (6.90)	1326 (6.51)	3403 (7.44)	1748 (7.39)	988 (5.92)	253 (4.73)

Source: DESME 2006, Government of Sikkim.

As per State Socio-Economic Census 2006, in Limboo community 14.40% household of the total households are having below Rs 2500 monthly income of State. This community has households numbering 4693 which constitute 10.26% of total households in the income group of Rs 2500 to 5000. In this group of income 'Others' community shares 7.72% to the total households. Income group of Rs 5001 to 10000 General community has 12% whereas Limboo possesses only 7.82%. 15.85% of

General and only 5.83% of Limboo households are in income bracket of 10001 to 25000. The General community has 17.37% of households are having monthly income of Rs 25000 and above but in case of Limboo community, it is only 4.73%.

3.9. Profile of Study Area

The Area of the study is being selected Sikkim. In this state 36.39% of the total population is Scheduled Tribe which makes highest social group in state. Scheduled Tribe consist of Bhutia, Lepcha, Limboo and Tamang. Present Study is based on Limboo community which are concentrated in every district of Sikkim. In East District total Limboo population is 12856, which is 4.79% of district population comprising of 4.72% male and 4.87% female. West District shares 21.49% to the total district population in numbering 28706. The Limboo male population is 21.52% and 21.45% female of total population in district. Similarly in North District total Limboo Population is 4619 which is 12.04% of total district population. In South District 7.44% is Limboo population in district while in absolute number it is 10548. In particular survey was conducted in four villages of four districts. In East district out of 9 blocks, Rhenock block was chosen purposively further 3 GPUs are selected and in every GPU one village is selected from that village 5 each Limboo households are taken randomly for sample. They are (1) Mulukey village from Sudunglakha (GPU)⁶, Bering village from Linkey Tarathang (GPU) and Dugalakha village from Taza (GPU). In West district Daramdin block is considered into account and 3 chosen GPUs and villages are; Upper Thambong village in Upper Thambong (GPU), Lower Thambong Village in Lower Thambong in Lower Thambong (GPU) and Lower Okherey village in Okherey (GPU). From North district Mangan block, 3 GPUs,

⁶ Gram Panchayat Unit (GPU)

(Mangsila Tingchim, Namok sawyem and Singhik Sentam) and 3 villages (L/Jusing, Namok and Pakshep) are purposively selected. From these villages 5 each total 15 Limboo households are randomly selected. Similarly in South district out of 8 blocks, Yangyang Rangrang block is selected for sample in which Limboo population is more comparative to other blocks. From this block 3 GPUs namely Ligmoo-Kolthang, Niya-Manzing and Yangyang have been randomly selected further 3 villages (Kolthang, L/Niya brum and U/Yangyang) from every GPU are also randomly selected for sample. Basic information of selected areas is as follows;

Table- 3.7: Basic Information of Area of Study

Basic Info	Name of District			
	East	West	North	South
Name of Name of village/ Ward	a. Mulukey b. Bering c. Dugalakha	a. L/ Thambong b. U/Thambong c. L/Okharey	a. L/Jusing b. Nomok c. Paksep	a. U/Kolthang b. L/Niya Brum c. U/Rangrang
Name of GPU	a. Sudunglakha b. Linkey-Tarathang c. Taza	a. U/ Thambong b. L/ Thambong c. Okharey	a. Tingchim-Mangsila b. Namok Sawyem c. Singhik-Sentam	a. Ligmoo-Kolthang b. Niya Mangzing c. Yangyang-Rangrang
Total Household in GPU	a.334 b. 516 c.345	a. 572 b.477 c.632	a.575 b.235 c.396	a. 340 b.697 c. 657
Total population	a.1800	a. 2813	a. 3199	a. 1906

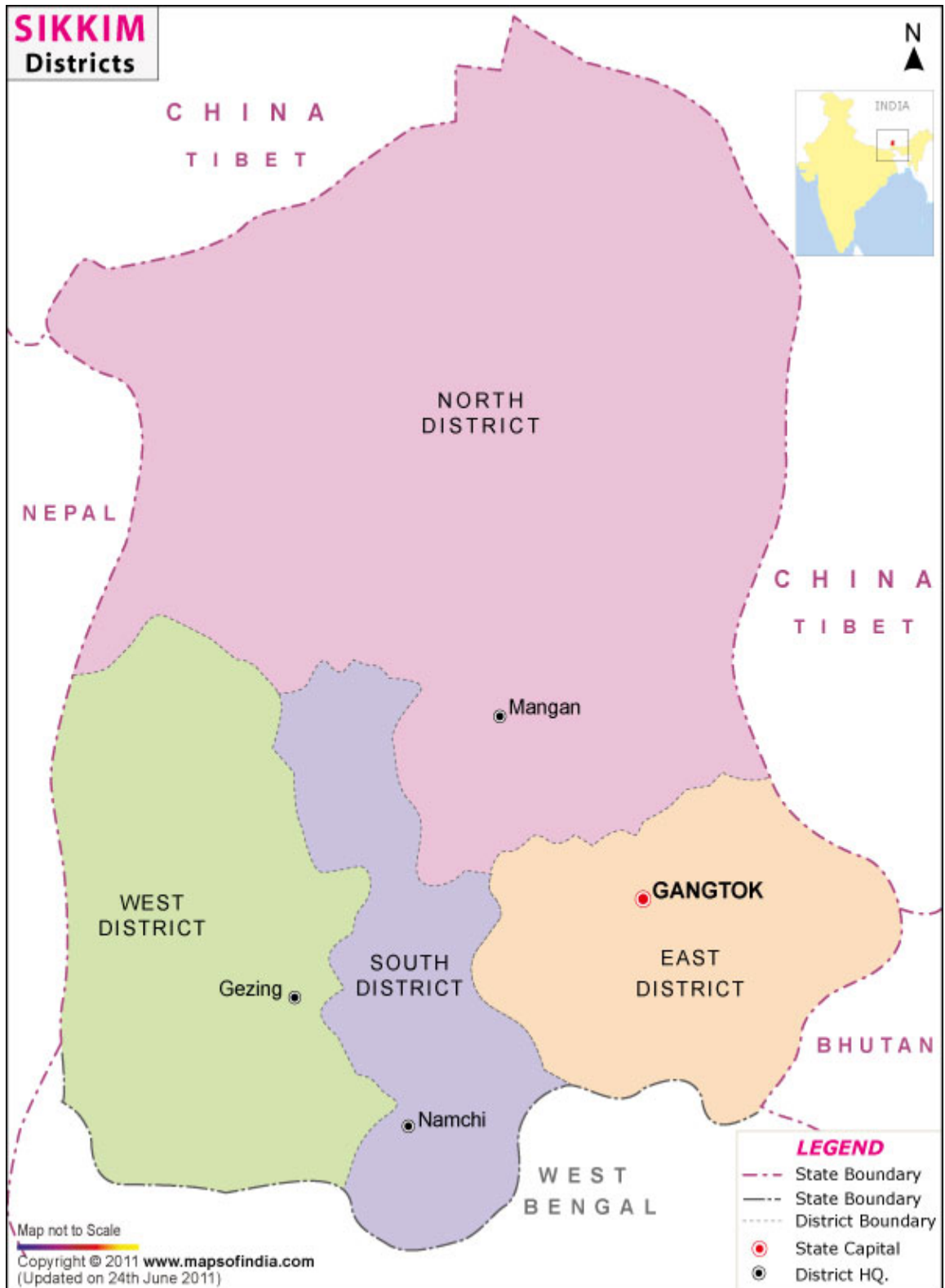
	b.2868 c.2010	b.2615 c. 3309	b. 1297 c. 2079	b.4054 c. 3922
Male (%)	a.883(49.06) b.1487(51.85) c. 1044(51.94)	a.1473(52.36) b.1296(49.56) c.1692(51.13)	a.1646(51.46) b. 667(51.03) c. 1097(52.77)	a.978(51.31) b.2099(51.78) c. 2031(51.78)
Female (%)	a.917(50.94) b.1381(48.15) c.966(48.06)	a.1340(47.64) b.1319(50.44) c.1617(48.87)	a.1553(48.55) b. 640(48.97) c.982(47.23)	a.928(48.69) b.1955(48.22) c.1891(48.22)
Sex Ratio	a.1039 b. 929 c.925	a.910 b.1018 c.956	a.943 b.960 c.895	a.949 b.931 c.931
Total BPL Household (%)	a.160(26.06) b.294(29.46) c.142(23.77)	a.148(25.87) b.124(26) c.240(20.09)	a.254(26.96) b.90(20.00) c.116(19.70)	a. 167(25.88) b. 450(34.15) c.307(24.51)
ST Population (%)	a.439(24.39) b.832(29.01) c.653(32.49)	a.1644(58.44) b.1197(45.77) c.2742(82.86)	a.2637(82.43) b.1155 (88.37) c.1401(67.39)	a.573(30.06) b.1213(29.92) c.856(21.83)
Limboo (%)	a.329(18.27) b.334(11.64) c.84(4.17)	a. 630(22.39) b.1149(43.93) c.225(6.79)	a.2090(65.33) b.174(13.41) c.335(16.12)	a.173(9.07) b.477(11.76) c.303(7.72)
Literacy Rate	a.82.42 b. 77.18 c.78.47	a.82.50 b.85.07 c.77.29	a.76.62 b.75.90 c.78.19	a.78.55 b.75.55 c. 81.39
Pucca (%)	37 (11.08)	49(10.27)	84(14.61)	34(10)

Semi-Pucca (%)	232(69.46)	324(67.92)	239(41.57)	210(61.76)
Katcha (%)	65(19.46)	104(21.80)	252(43.83)	96(28.24)
No. HHs* with no toilet (%)	69 (20.66)	146 (30.61)	276 (48)	50(14.71)
Workers	119	877	1550	563
Non-Workers	305	1727	1649	1110
Work participation Rate	28.07	33.68	48.45	33.65
Student (%)	114 (6.33)	849 (32.46)	1050(32.82)	508(26.56)
Farmer (%)	400(22.22)	613 (23.44)	1309(40.91)	464(24.34)
Unemployed	20(1.11)	90 (3.44)	48(1.50)	26(1.36)
No. Of Households with more than Rs 25, 000 per month	5(1.49)	8(1.04)	5(0.86)	7(2.05)

Source: DESME, 2006.

*Households

Fig- 3.2: Map of the Study Area in Sikkim



Source: www.Mapsofindia.com.

CHAPTER- 4

METHODS OF ANALYSIS

AND

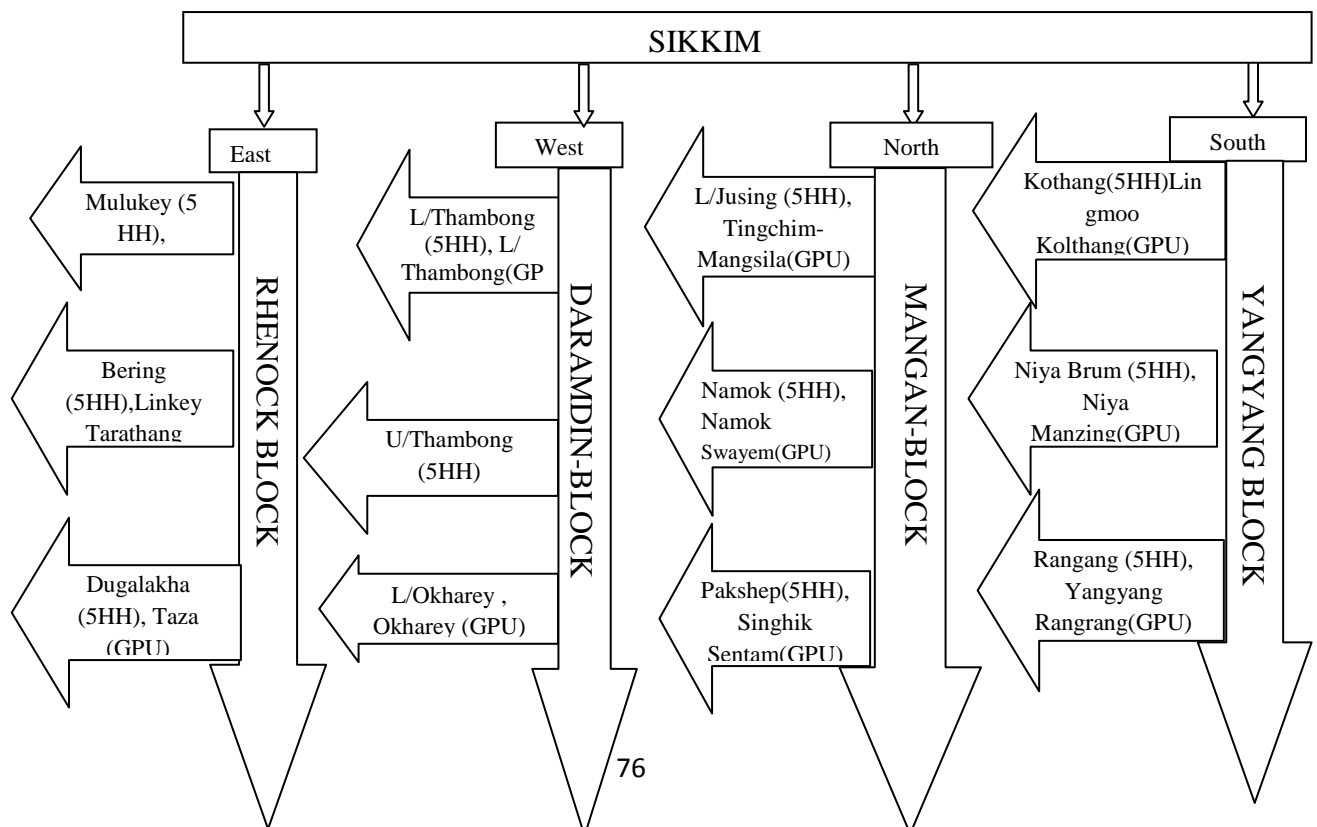
INTERPRETATION OF THE

RESULT

4.1. Methods of Analysis

Since tribes are keys to the preservation of natural ecosystem, focusing on the issues of socio-economic problems that the tribes are facing is an important policy dimension both at micro and macro level. Since the present work briefly focuses on the current economic condition of the Limboo community, one of the tribes in Sikkim, primary data has been collected from 60 Limboo households across the four districts. In East district Mulukey, Bering and Dugalakha villages have been selected purposively. In West district Lower Thambong, Upper Thambong and Okharey villages have been selected as the sample villages. Similarly Lower Jhusing, Nomok and Pakshep villages in North District and Kolthang, Niya Brum and Rangang villages in South district have been selected. From each village 5 Limboo households have been selected randomly. Hence, a total of 15 households have been chosen in each district. The details of the sample design are shown in the flow chart.

Fig. 4.1 Sample Design



While conducting field survey the basic information on household, types of house, economic aspects of households; employment status, income, sources of income, land holding, monthly expenditure pattern, household assets, indebtedness have been collected. Partially government benefits, demography profile and educational profile have been also covered through questionnaire prepared both in English and local language (Nepali and Limboo). The detailed questionnaire is attached in the appendix. The Table-4.1 is presented with basic household characteristics of the sample households.

Table-4.1: District Wise Basic Characteristics of the Sample Households

Basic information	District						State Total HH
	East	West	North	South	Total	Limboo HH in State	
No. of HH	15	15	15	15	60	10672	111830
No. of Male	40 (50.6)	46 (50.5)	43 (51.19)	42 (48.23)	171 (50.14)	29343 (51.79)	302852 (52.03)
No. of Female	39 (49.4)	45 (49.5)	41 (48.81)	45 (51.72)	170 (49.85)	27307 (48.20)	278694 (47.92)
Avg. family member per family	5.2	6.06	5.6	5.8	5.6	5.3	5.2
Avg. no. of People < 18 years	2.13 (40.50)	1.06 (17.58)	1.8 (32.14)	2.26 (39.08)	1.8 (31.96)	2.41 (45.58)	2.16 (41.71)
Avg. no. of	3.13	5	3.8	3.53	3.86	2.88	3.04

people > 18 years	(59.49)	(82.41)	(67.85)	(39.08)	(68)	(54.41)	(58.52)
No. of Hindu HH and population	14 (93.33)	0	11 (93.33)	14 (93.33)	39 (65)	45894 (81.01)	348794 (59.98)
No. of Christian HH and population	1 (6.67)	0	1 (6.67)	1 (6.67)	3 (5)	4272 (7.54)	44413 (7.63)
No. of Other HH and population	0	15 (100)	3 (20)	0	18 (70)	6484 (11.44)	188339 (32.38)
Avg. age per HH	32.23	34.02	29.63	26.98	30.71	NA	NA

Source: Primary Data and Secondary Data (SSEC 2006).

Note: figure in bracket shows percentage.

As per the information available by the State Socio-Economic Census (2006) out of 111830 households in the state 10672 households belong to the Limboo Community (only 9.5% of households of the State). Among the total Limboo households population 56650, (51.8%) 29343 are male and 27307 (48.20%) are female. Of the total Limboo population in the state 81% belongs to Hindu followed by 7.54% from Christian and rest 11.44% of total Limboo population belong to other like Yumaism, Budhism etc.

As per the sample data the average number of male persons in the four districts are; East (50.6%), West (50.5%), North (51.19%) and South (48.28%). It shows that percentage of the average number female is less in South district in

comparison to other three districts. However, the sample data in all the four districts shows gender equality. The average number of people below age 18 per household is approximately 2 and above 18 it is around 4. It means in every family half of population are legally not in earning stage. This is one of the indicators for excessive economic dependence on family head and result is that the families remain economically poor. In regard to the distribution of households on the basis of religion, the sample Limboo households in East, North and South except West district where the sample Limboo households belong to non Hindu and non Christians. This also confirms the secondary state data provided in the column 7 of the Table -4.1. The most interesting information is that the average age of the Sample Limboo households varies between 27 years and 34 years.

Table- 4.2: Family Characteristics and Educational Qualification of Limboo Sample Households (%)

	East	West	North	South	Avg. Total	Limbo oo	State
No. of Joint Family	3 (20)	10 (67)	7 (47)	2 (13)	22 (37)		
No. of Nuclear Family	12 (80)	5 (33)	8 (7)	13 (87)	38 (63)		
% of family with male head	11 (73)	13 (87)	15 (100)	12 (80)	51 (85)		
% of family with female head	4 (27)	2 (13)	0	3 (20)	9 (15)		
Average. No. of married	2.33	3.6	2.67	2.33	2.73		

person in family	(44)	(60.43)	(47.6)	(59.77)			
Avg. No. Of unmarried person in family	2.93 (55.69)	2.4(39.56)	2.93(52.38)	3.46 (59.77)	2.93	3.05	2.87
Avg. No. Of illiterate per HH	0.7 (13.9)	1.06 (17.58)	1.33 (22.98)	1.27 (21.8)	1.09	1.06	0.87
Avg. Education of the HH(years of schooling)	5.53	8.08	5.88	5.04	6.13	4.26	4.33
Avg. Education of head of the HH(years of schooling)	3.87	7.06	4.13	3.26	4.58	NA	NA
Avg. No. Of person per HH with Primary School (K.G-5)	1.47	1.13	1.06	1.4	1.26	1.95	1.72
Avg. No. Of person per HH with Jr. High School (6-8)	1.6 (30.38)	1.07 (17.58)	1.27 (21.84)	2.3 (36.78)	1.56	0.79	0.84
Avg. No. Of person per HH with Sec. and Sr. Sec (9-12)	0.87 (16.46)	1.6 (26.37)	1.27 (21.84)	1.06 (18.39)	1.2	0.50	0.72
Avg. no. of person per HH with graduate and above	0.27 (5.27)	1.2 (19.78)	0.73 (13.64)	0.27 (4.60)	0.61 (10.85)	0.10 (1.98)	0.35 (6.73)

Source: Primary Data and Secondary Data (State Socio-Economic Census 2006)

As per Table-4.2, out of 60 sample households 22 (37%) families belong to joint family and 38 households (63%) belong to nuclear family. Since the people are peace loving, they prefer for nuclear family because it reduces the family disturbance which is created due to many socio-economic factors secondly the people have house comparatively small in size which does not accommodated a bigger family. Therefore, nuclear family is more preferred. Among all the districts more joint

families are found in West (10 families) followed by north. From the field experience (while collecting data) it is realised that the Limboo households in the West have comparatively higher income than the other households of other districts. Similarly the households in west have comparatively more Pucca house which favours prevalence of joint family. It can be concluded that the structure of house (Kutch/Pucca) in a larger may influences the type of family (Joint/Nuclear). As far as the gender of the head of the households is concerned out of 60 households, 51 families have male head of the households i.e. 85 % of the total sample households are managed by male head and only 9 households are owned by female head. This reveals the fact that in Limboo community adopts patriarchal structure of the family where the male person is given priority over female in managing the day to day affairs of the households. It is also believed by the community that the families manage by male heads is more advanced and gets more social status than female counterpart. However, the fact is that women are respected in all affairs of households' activities. The important fact is that the educational status of the Limboo families is very gloomy. For example on an average one person is illiterate irrespective of the structure of the family and location of family. If we compare the literacy rate with Sikkim and India, it is cleared the only 28 persons are illiterate and in the state 16 % are illiterate.

Hence it is clear that out of 60 household (sample) 60 persons are illiterate i.e. 18% of the total population of 60 households are illiterate. This shows that the illiteracy rate of Limboo community is comparatively more than the state illiteracy rate. One interesting fact is that the average education of the Limboo community is 4.26 (years of schooling) compared to the state average of 4.33 (years of schooling). But the sample data shows higher average years of schooling. It may be due to the

fact that the households do not feel any financial burden for sending up to secondary school. But when it comes to higher education the state average is much higher than Limboo household. It means the dropout at higher level of education is much higher in Limboo community. This is the prime factor for Limboo tribe to remain engaged in agriculture and other manual work. Since higher education is a prime factor for getting a job at government or industry, the Limboo tribe fails to get this. That may be one of the reasons why they do not get employment in government Sector. This kind of situation hints us the fact that through government at State level is successful in bringing higher literacy rate through Sarva Siksha Abhiyan, it fails seriously in front of higher education front. Due to low economic status and higher per capita expenditure on higher education the poor people in general and the Limboo Community in particular keep them aloof from getting their children being highly educated. The consequences is that many people remain simply literate without becoming fit for getting a better earning opportunity either at private or government level. As per the survey households on an average only 5% of the households are graduate and above. This really a gloomy situation needs greater attention by the policy makers both at micro and macro.

Table- 4.3: Occupational Characteristics of the Sample Limboo Households (°)

	East	West	North	South	Total	Limboo	State
No. Of person engaged in primary sector*	1.53 (29.11)	1.73 (30)	2.2 (36.9)	2.14 (36.78)	1.9	1.35	1.10
No. Of person engaged in Secondary sector**	0.26 (5.06)	0.2 (3.3)	0.06 (1.19)	0	0.13	0.04	0.13
No. Of person engaged in service sector***	0.66 (12.65)	1.33 (24.2)	0.66 (13.09)	1 (8.08)	0.91	0.34	0.52
No. Of working population**** per HH	2.47 (46.83)	3.2 (57.5)	2.86 (50)	2.53 (44.82)	2.76	1.81	1.88
No. Of not working person# per HH	0.66 (12.66)	1.13 (19)	0.19 (13.09)	0.6 (1.19)	0.64	0.21	0.23
No. Of non workers## per HH	2.3	1.4	2.3	2.8	2.2	3.48	3.31

	(44.3)	(23.1)	(40.50)	(50)			
No. Of HH with head of family is working	3 (20)	6 (40)	5 (33.33)	2 (13.33)	16 (26)	NA	NA

Note: *Primary sector includes farming, farm labourer, daily wage work, other manual works other than the farming activities (Manson, engaged in MGNAREGA work, work in construction etc) others field and person whose work is related to natural resources.**Secondary sector includes business, driving, local traders, especially works related to manufacturing. *** Service sector includes all kind of job; government, private, semi govt and job in any institution. ****Working population means working in fields; agriculture, industry, doing jobs, contractor, business and works for earning. # Not working means those who are physically and mentally fit but sitting idle. ## Non worker means persons who are restricted by certain barrier like old age, study, unhealthy from doing work throughout the year.

The occupational characteristic of the sample households have classified as: primary, secondary and tertiary sector. Primary occupation includes farming, farm labourer, daily wage work, other manual works other than the farming activities (Manson, engaged in MGNAREGA work, work in construction etc). Secondary occupation includes business, local trade and other self employed activities. The service related occupation is permanent employment in Govt. or non Govt. job.

As shown in Table-4.3: On an average 3 persons in a household are in working category and out of it approximately 2 persons are engaged in primary sector which include farming and non farming casual labour activities bringing comparatively less income. For example the average wage rate in primary sector is 100-150 where as the average wage rate in industry is much higher. That indicates the family households have less income as more people are engaged in primary sector. Out of the four districts the primary sector employment is more in north and south as this districts are lagging with industries and non primary sector activities. As far as the service oriented occupation is concerned west district has comparatively larger employment than others. Type of occupation especially excessive dependence on

agriculture (hence low earning) is another factor that adds to the low economic status and backwardness of Limboo Community. Lack of industries and less educational qualification creates a vicious circle within which the Limboo tribe remains trapped and unable to come out of it even if attempt is made. Thus, it would be appropriate to say that “Limboo people are poor because they are poor”.

Second thing is that in almost all families the non working population (student, children below 14) are around 2 per family. This shows that family earning concentrates on agriculture and few members are supporting financially the entire family with large number of dependents. That is why the economic standard gets stagnant.

In brief it is observed that on an average the Limboo households have more working people in (primary sector) than(industry and service sector) and on an average 2 persons in a family remained as non working population group i.e. they do not earn and cannot earn. Hence the dependency ratio is 5:2. This is an indicator of economic backwardness.

Table-4.4: Basic Living Conditions of the Sample Households of the Sample Limboo Households (%)

	District				Total	Limboo(over all in State)	State
	East	West	North	South			
No of Pucca HH	3 (20)	7 (46.67)	7 (46.67)	2 (13.33)	19 (31.67)	1562 (14.63)	32634 (29.18)
No semi Pucca*HH	1 (6.67)	1 (6.67)	2 (13.33)	5 (33.33)	9 (15)	5466 (51.21)	52817 (47.22)
No of Kutchha HH	11 (73.33)	7 (46.67)	6 (40)	8 (53.33)	32 (53)	3644 (34.14)	26379 (23.58)
No of HH having	14	14	14	13	55	7182	85103

Latrine**	(93.33)	(93.33)	(93.33)	(86.67)	(91.67)	(67.30)	(76.10)
No of HH connected to main road	5 (33.33)	6 (40)	8 (53.33)	13 (86.67)	32 (53.33)	3490 (32.70)	26727 (23.89)
No of HH access to market	4 (26.67)	8 (53.33)	8 (53.33)	2 (13.33)	22 (36.67)	NA	NA
Access to school	12 (80)	10 (66.67)	6 (40)	7 (46.67)	35 (58.33)	NA	NA
No of HH with 3 rooms	6 (40)	2 (13.33)	5 (33.33)	4 (26.67)	17 (28.33)	7089 (66.42)	66830 (59.76)
No of HH with 4 rooms & Above	9 (60)	13 (86.67)	10 (66.66)	11 (73.33)	43 (71.67)	3583 (33.6)	45000 (40.23)

Source: Primary Data and Secondary (State Socio Economic Census 2006)

The basic living condition facilities are summarised in Table -4.4 out of 60 households 19 households are with Pucca, 9 with semi Pucca and 32 are kutcha. This directly shows the low economic status. Secondly almost 50 % of total households do not have access to school. This also reveals the fact low education level for the Limboo community.

The average number of rooms per families is around three which is an indication that many families having small population showing existence of nuclear family. Further the size of rooms is very small (10x10 ft) which does not allow living of more than one comfortably. Even three rooms are not sufficient for a member of nuclear family.

However, one good indication is that almost 92% of households have own latrines in their house. But when it comes to market access, only 36 % of all the households have good linkage to the main market. Hence, this shows the fact that

Limboo households are lagging behind linkage to educational institution access to market and living quality houses. This shows the backwardness.

Table-4.5: Composition of Monthly Average Income per Household (₹)

District	Agriculture	industry	Service	Other*	Total
East	83.3	77.3	9933.3	2919	12369
West	227.7	350	2835	31193	32048
North	5510.5	0	3112.3	1424	10047
South	283	0	795.6	91.8	1170

Source: Primary Data and Secondary (State Socio Economic Census 2006)

Table-4.5 presents the composition of the monthly income of the households. The household in the West have highest monthly income Rs 32048 followed by East and the least monthly income belongs to South. However, in East the major income comes from service sector even though the number of persons engaged in service sectors is less than one person (on an average). It means the earning from service sector is very large compare to other sector. In West the major source of monthly income comes from others (like house rent, selling timber, wood, bamboo etc). Households in North earn more in service sector. But in case of South District the earning from service is very low. It may due to the fact that Limboo are not original inhabitants. Hence they are not highly educated do not have government job at higher level and also do not have permanent land. This ascribed to low income. As per the secondary data, the district wise monthly expenditure of the household on various items shows that 43% of the total expenditure is incurred on food followed by the expenditure on others (maintenance, electric items, expenses on entertainment, jewellery etc) 31 %.

Table-4.6 Monthly Expenditure incurred by Household on Food and Non Food Items (Comparison of Primary and Secondary Data in `)

District/Social Group/State	Food	Clothing	Education	Other	Total
East	16300 (45.55)	2350 (6.59)	4775 (13.34)	12335 (34.47)	35780
West	24700 (37.43)	3475 (5.26)	2319 (35.14)	14623 (22.16)	65989
North	27600 (43.54)	3165 (4.99)	10133 (15.99)	22484 (35.47)	63382
South	14300 (50.24)	2809 (9.87)	6408 (22.51)	4941 (17.36)	28458
ST	67178624 (43.82)	1224031 1 (7.98)	24886786 (16.23)	44628120 (29.10)	15331384 0
State	19126472 8 (43.40)	3306892 (7.53)	80048142 (18.16)	13622072 9 (30.90)	44074049 2

Note: figure in bracket shows %.

The district wise data shows that the percentage of total expenditure on food is highest in South district (50.24%) followed by East district (45.55%) and it is least in West district (37.43%). But comparatively the percentage of total expenditure on education is 18% in State level and for Scheduled Tribe of state is only 16%.

Table-4.7: Monthly Pattern of Average Expenditure of the Households (₹)

Average expenditure on	District				Limboo(Total Limboo in State)	State
	East	West	North	South		
Food*	3533 (55.32)	5166 (46.04)	3767 (39.48)	2566 (52.76)	1327	1710
Clothing	574 (8.98)	888 (7.91)	534 (5.59)	291 (5.98)	230	296
Education	574 (8.98)	3086 (27.50)	2544 (26.66)	1192 (24.51)	383	715
Health	365 (5.71)	1034 (9.21)	699 (7.32)	173 (3.55)	NA	NA
Social Rituals**	274 (4.29)	283 (2.52)	1277 (13.38)	287 (5.90)	NA	NA
Alcohol***	608 (9.52)	177 (1.57)	234 (2.45)	190 (3.90)	NA	NA
Others#	458 (7.17)	586 (5.22)	486 (5.09)	164 (3.37)	NA	NA
Total	6386 (100)	11220 (100)	9541 (100)	4863 (100)		

Source: Primary Data and Secondary (State Socio Economic Census 2006).

*Food includes all staple foods, cereals, seafood, edible nuts and seeds, edible fungi, edible tubers, edible legumes, edible plants, eggs, dairy product, meats breads, confectionary food, processed food, sweet food, dried food etc. **Expenditure on Social Rituals includes expenses on; healing rituals, birth day party, attending wedding party, funeral, housewarming, and all kind of certain and uncertain social circumstances. ***All type of alcohol like liquor and country liquor or homemade alcohol (Thi).

They are habituate of taking alcohol and Limboo tribe uses homemade alcohol during social events as compulsory and they offer it instead of tea for their guest which shows respectful and prestige toward guests. # Others means life maintenance like electricity bill, TV recharge, mobile recharge expenses on entertainment, jewellery, miscellaneous, conveyance etc.

The sample data shows that out of total monthly expenditure of households in East district spend around 55% on food where as only 8.9% spend on education. The percentage of expenditure on alcohol even exceeds the percentage of expenditure on education. This pattern is similar in all the districts. In case of West district percentage on food is 46%. This shows the low preference for education and preference for food and alcohol.

As per the secondary data states 51.10% of the total Limboo community in the state consume alcohol where as it is 37.15% for the state. This shows how strongly the Limboo community spend around 40% of the total expenditure on unproductive purposes.

Table-4.8: Landholding Pattern of the Sample Limboo Households

Land Details of Surveyed Households	District				Total
	East	West	North	South	
Total HH	15	15	15	15	60
Total land (in decimal)	4224	2185	2711	915	10035
Avg. size of land holding of HH (in decimal)	281.6	145.66	180.73	61	167.24
Total Cultivable	2083 (49.31)	1260 (57.67)	1943 (71.67)	735 (80.32)	6021 (60)
Total Uncultivable	2131	925	768	220	4044

	(50.70)	(42.33)	(28.32)	(24.04)	(40)
No. of HH cultivate only Food Crop	8 (53.33)	10 (66.67)	4 (26.67)	9 (60)	31 (51.67)
No. of HH cultivate only Cash Crop	1 (6.7)	0	3 (20)	0	4 (6.67)
No. of HH cultivate both	3 (20)	3 (20)	5 (33)	3 (20)	14 (23.33)
Area under Food Crop (in decimal)	878 (20.78)	926 (42.37)	335 (12.35)	555 (60)	2694 (26.84)
Area under Cash Crop (in decimal)	87 (2.05)	54 (2.47)	227 (8.37)	25 (2.73)	463 (4.6)
Total Irrigated	1159 (55.64)	919 (72.93)	756 (38.90)	525 (71.42)	3359 (55.78)
Total Un irrigated	924 (44.35)	341 (27.06)	1229 (63.25)	210 (28.57)	2704 (44.9)

Source: Primary Data collected by author

Note: 100 dcml=1acre.

Land holding pattern is one of main factor to determine economic status of state or community. As presented in Table-4.8 in the sample surveyed of 60 Limboo community households, the total land holding is 10035 decimal which constitutes 6021 decimal (60%) of their land is cultivable and 4044 decimal (40%) land is uncultivable. Limited land access as well as landless household is also observed during the field survey. The sample Limboo households are having average size of 167.24 decimal. As per the data East district has highest average size of land holding where as South district with 61 decimal has lowest average size of land. Out of 60

households 31 households (60%) cultivate only food crops, 4 households (6.67%) cultivate only Cash crop and 14 (23.33%) households are cultivating both. From the data it is also reveals that even few number of Limboo households do not cultivate any of crops. The Limboo households much emphasis on food crops cultivation and less on cash crop. Over all 2694 decimal (29.84%) of their land is in food crop cultivation and 463 decimal (4.6%) land is under cash crop cultivation. It has been also known that 3359 decimal (55.78 %) of their cultivable land can be irrigated while 2704 decimal (44.9 %) of cultivable land cannot be irrigated.

Methods of Analysis on the basis of research questions objectives and hypotheses framed in the introduction chapter primary data from 60 Limboo households from four districts of Sikkim have been collected through a scheduled. The sample size has been restricted to sixty because of time limitation in the course. Large scale study at greater details is thought to be taken at higher study. Statistical tools such as 'F' test, 't' test, Tukey test of homogeneity, 2X2 ANOVA, Linear Regression and Logit Regression have been used at appropriate context to find the result. The details of the results have been presented in the following.

Table-4.9: Descriptive Statistics on the Sample Limboo Households

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
Monthly Toexp (Rs)	60	13657	1092	14749	3226.82	2816.26	2.25	5.27
Famsize (person)	60	10	2	12	5.68	1.97	.74	1.18
Ownland (dcml)	60	1500	0	1500	167.25	217.335	4.18	23.90
Seremply (No)	60	5	0	5	.93	.778	2.79	13.16
Avgyrsedu (yrs)	60	12	1	13	5.53	2.671	.58	-.16
No.of male	60	8	0	8	2.83	1.54	.77	.82
No. of fem	60	5	1	6	2.83	1.35	.58	-.21
Monthly Toincome	60	89905	95	90000	13908.67	23090.21	2.04	3.29
Edofhead (yrs)	60	15	0	15	4.72	4.08	.28	-.98
Valid N (listwise)	60							

Basic statistics on different information have been presented in Table-4.9. The mean expenditure per Limboo households is Rs 3227 with a standard deviation of

2816. Average size of Limboo households is approximately 6 persons. Average owned land per household is around 1.7 acres. Mean total annual income is approximately 14000.

4.2. Results and Discussion

In order to know whether the mean monthly expenditure of the Limboo households among the four districts is different, one way ANOVA test was conducted. As per the result presented in Table-4.10 there exists a significant difference of mean monthly expenditure.

H_0 : There is no difference in the monthly mean expenditure among four districts.

H_a : There is monthly mean expenditure among districts is different.

The ANOVA test at 5% level of significant shows that the null hypothesis is rejected i.e. P value $0.023 < 0.05\%$ hence there is significant difference of mean expenditure among the four districts.

Table-4.10: One way ANOVA

	Sum of square	df	Mean Square	F	Sig
Between Groups	72718732.59	3	24239577.53	3.43	.023*
Within Groups	395228042.40	56	7057643.61		
Total	467946774.98	59			

Note: *5% level of significance.

H_0 : The monthly mean expenditure of joint family is equal to mean expenditure of nuclear family.

H_a : There is not equal in mean expenditure between two family types.

Test shows that at 5% level of significant (the P value, $0.07 > 0.05$), the null

hypothesis is accepted that is there is equal monthly mean expenditure of these two family types. That means the family type does not play any role in the differences in the monthly expenditure of the Limboo family.

Table-4.11: Mean Expenditure on Family Type of Limboo Households.

Famtyplevel	N	Mean	Std.Deviation	Std.Error Mean
JF	20	4130.95	3347.445	748.511
NF	40	2774.75	2431.211	384.408

Table-4.11 shows the mean expenditure of different type of Limboo household family. The ‘t’ test with equal variance assumption shows that the mean expenditure of joint family is different from that of the nuclear family. Table 4.12 shows the Levene’s test for equality of variance.

Table-4.12: ‘t’ Test for Equality of Monthly Mean Expenditure Between Types of Family

		Levene’s test for equality of variances		t-test for Equality of means						
		F	Sig	T	Df	Sig. (2-tailed)	Mean Difference	Std.Error Difference	95% confidence interval of the difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower
Toexp	Equal varian	2.337	.132*	1.791	58	.079*	1356.20	757.226	-159.553	2871.953

ces assum es										
Equal varian ces not assum es			1.612	29.349	.118	1356.20	841.451	-363.870	3076.2 7	

*10% level of significance

Table-4.13 shows the mean monthly expenditure of Hindu and other family.

H_0 : The mean monthly expenditure of Hindu family is equal to the mean monthly expenditure of Limboo non-Hindu family.

H_a : Monthly mean expenditure of Limboo Hindu and non-Hindu family is not equal.

Table-4.13: Mean Total Expenditure of Hindu and Other Limboo Households

	Relglevl	N	Mean	Std.Deviation	Std.Error Mean
Toexp	H	40	2479.13	1605.91	253.91
	OTH	20	4722.20	3975.46	888.94

After conducting the test it can be concluded that P value is 0.003 (Table-4.14) which is less than 0.05 hence t test of testing difference of the monthly expenditure between two religious groups shows the rejection of null hypothesis.

Table-4.14: ‘t’ Test for Equality of Means of Monthly Expenditure Between Hindu and Non-Hindu Family

		Levene’s test for equality of variances		t-test for Equality of means						
		F	Sig	T	Df	Sig. (2-tailed)	Mean difference	Std. Error Difference	95% confidence interval of the difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower
toexp	Equal variances assumed	21.16	.000	-3.116	58	.003*	-2243.07	719.969	-3684.25	-801.90
	Equal variances not assumed			-2.426	22.15	.024	-2243.07	924.49	-4159.58	-326.57

*5% level of significance

Table-4.15 Monthly Mean Expenditure of Small and Large Family of Limboo Households

	Famsizelevel	N	Mean	Std.Deviation	Std.Error Mean
Toexp	1.00	16	2478.25	2641.22	660.31
	2.00	44	3499.02	2857.38	430.76

Table-4.16: ‘t’ Test for Equality of Monthly Expenditure Between Small and Large Families

		Levene’s test for equality of variances		t-test for Equality of means						
		F	Sig	T	Df	Sig. (2- tailed)	Mean Differen ce	Std.Err or Differ ence	95% confidence interval of the difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower
Toexp	Equal variances assumed	.569	.454	-1.247	58	.217	-1020.77	818.32	-2658.82	617.27
	Equal variances not assumed			-1.29	28.67	.20	-1020.77	788.39	-2634.01	592.47

H_0 : No difference of monthly mean expenditure between two family sizes (small and large).

H_a : There is difference of monthly mean expenditure between two sizes of family.

Table-4.15 shows the results that the P value is $0.217 > 0.05$. Hence null hypothesis accepted, this means the mean monthly expenditure of small family is statistically not different from large family.

Table-4.17: Mean Monthly Expenditure of Low and High Educated Family

	Edulevel	N	Mean	Std.Deviation	Std.Error Mean
Toexp	1.00	32	2141.59	1296.42	229.17
	2.00	28	4467.07	3522.87	665.76

Table-4.18: 't' Test for Equality of Means of Monthly Expenditure Between Low and High Educated Family.

		Levene's test for equality of variances		t-test for Equality of means						
		F	Sig	T	Df	Sig. (2-tailed)	Mean difference	Std.Err or Difference	95% confidence interval of the difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower
Toexp	Equal variances assumed	17.17	.000	-3.47	58	.001*	-2325.47	668.60	3663.83	-987.12
	Equal variances not assumed			-3.30	33.37	.002*	-2325.47	704.10	-3757.38	893.57

*5% level of significance

H₀: Mean monthly expenditure of the low average education of the family is not different from the mean monthly expenditure of the educated family.

H_a: There is difference in mean monthly expenditure between low educated family and educated family.

Since the P value is $0.001 < 0.05$ (Table-4.18) hence the null hypothesis is rejected. That means there is statistically difference in mean monthly expenditure between low educated and educated families.

Table-4.19 2X2 ANOVA Test of the Impact [Impact of Education Level, Family Size, and Religion Level on Monthly Expenditure]

Source	Type III sum of Square	Df	Mean Square	F	Sig.
Corrected Model	214375489.192	14	15312534.942	2.717	.006
Intercept	371884367.450	1	371884367.45	65.996	.000*
Regionlevel	31049842.144	3	103449947.381	1.837	.054*
Famsizelevel	8424296.003	1	8424296.003	1.495	.028*
Edulevel	48859688.236	1	48859688.236	8.671	.005*
Regionlevel*famsizelevel	29860992.619	3	9953664.206	1.766	.167
Regionlevel*edulevel	28773389.685	3	9591129.895	1.702	.180
Famsizelevel*edulevel	27706.723	1	27706.723	.005	.944
Regionlevel*famsizelevel* Edulevel	15787567.529	2	7893783.764	1.401	.257
Error	253571285.792	45	5634917.462		
Total	1092687523.00	60			
Corrected total	467946774.983	59			

2 factors 2 level ANOVA test have been conducted to analyse the impact of education level, family size and religion level on mean monthly expenditure. The result shows that region level, family size level and education level has significant impact on the mean monthly expenditure. But all the interaction effects are insignificant.

Table-4.20 Tukey Test for Homogeneity of Groups for Expenditure

(Dependent variable: expenditure)

	N	Subset	
Regionlevel	1	2	1
South	15	1897.20	
East	15	2385.33	2385.33
North	15		4225.47
West	15		4399.27
Sig.	.942	.108	

Tukey test is conducted to know which districts homogeneous groups are as far as mean monthly expenditure is concerned. South and East fall in one group and East, North and West district is a universal group have similarity with both the groups. Means for group in homogeneous subsets are displayed.

Table-4.21: Between Subject Factors

		Value label	N
Famsizelevel	1.00		16
	2.00		44
Relglevel	1	H	40
	2	OTH	20
Famtypelevel	1	JF	20
	2	NF	40

2X2 ANOVA Result of

Table-4.22: Impact of Family Size, Religion, Family Type on Monthly Expenditure

Source	Type III sum of Square	Df	Mean Square	F	Sig.	Partial Eta Square
Corrected Model	102879143.280 (a)	5	20575828.656	3.044	.017	.220
Intercept	587963530.289	1	587963530.298	86.970	.000*	.617
Famsizelevel	2965500.076	1	2965500.076	.439	.511	.008
Relglevel	44645104.859	1	44645104.859	6.604	.013*	.109
Famtypelevel	256898.434	1	256898.434	.038	.046*	.001

Famsizelevel*relgleve l	18031.243	1	18031.243	.003	.959	.000
Famsizelevel*famtypl evel	.000	0				.000
Relglevel* Famtyplevel	20898901.250	1 0	20898901.25	3.091	.05**	.054
famsizelevel* Relglevel* Famtyplevel	.000	0				.000
Error	36506731.703	5 4	6760511.698			
Total	1092687523.00 0	6 0				
Corrected total	467946774.983	5 9				

**5% level of significant.

Further 2X2 ANOVA analysis on studying the impact of family size, religion family type on monthly expenditure shows that religion, family type and religion with family type have significant impact. Around 11% changes in expenditure is explained by religion level% by the interaction effect. However, family size has no impact on the mean monthly expenditure. This may be due to fact that the bigger family size has more no. of children.

4.3. Regression Analysis

The most important objective of the study is to know the factors of the

backwardness the monthly income of the households has been taken as the proxy for backwardness. Further since alcohol consumption constitute a significant share of the total expenditure and alcohol consumption makes a poor, unhealthy and physically weak. Hence the low income of the individual households is taken as proxy of backwardness. The factors of the low income will also be treated as the factors of backwardness. Hence two things have been done first a sample regression analysis have been done for monthly income of the households as dependent variable and average education, land size, education of head of family type have been considered as independent variable. The regression results have been presented in the table as follows;

Empirical Regression Model

$$Y_i = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + U_i \quad \text{-----(1)}$$

Y_i = income of the household

X_{1i} = education of the head of the family

X_{2i} = no. of persons employed in service sector of the family

X_{3i} = owned land by the family

X_{4i} = Average education of the household of the family

U_i = error term for the observe

$i = 1, 2, 3, \dots, 60$

Table-4.23: Regression Analysis of Factors Affecting the Monthly Income Level

Model	Beta coefficients	Significance level
Constant	5.279	.000

Avgyrs of education X ₁	.335	.002*
Service employment X ₂	-.015	.957
Ownland X ₃	.002	.055*
Education of headX ₄	.144	.085**
F Statistics	8.279	.000*
R Square	.765	
Ln (monthly income) Dep var		

*5% **10% level of significance.

As per the regression Table-4.23, average years of the education, own land and education of the head has significant impact on the monthly income. Around 77% of the variation in income is explained by all the regression. However, service employment does not have any significant impact on the percentage change in monthly income.

4.4. Correlation

From the correlation analysis it is seen that total monthly expenditure of the Limboo households is significantly correlated to average education, total income, and education of the head.

Table-4.24: Pair Wise –Correlation Matrix

	Total expenditure	Average year of schooling	Total income	Education of head	Size of family
Total expenditure	1				

Average year of schooling	.527** .000	1			
Total income	.633 .000	.573** .000	1		
Education of head	.413** .000	.604**	.492** .000	1	
Size of family	.125 .340	-.009 .944	.169 .196	-.142 .279	1

4.5. Logit Model

The second part is using the logistic regression model to know the factors of alcohol consumption. From the raw data it is clear that the maximum amount of alcohol expenditure in a month per family is Rs. 2000 and minimum is 0. The mean percentage of total expenditure spent on alcohol is 31.9% and maximum mean % of total expenditure on alcohol is 30.7% with minimum of zero.

The decision to drink alcohol or not depends on an unvaluable index A_i^* , which depends on explanatory variables such as;

We express the index

$$A_i^* = BX + U_i$$

BX is the matrix of the product of coefficients and independent variables.

I = the individual

u = error term

It is reasonable to assume that

$Y_i = 1$ (a person drinks) if $A_i^* \geq 0$

$Y_i = 0$ (a person does not drink) if $A_i^* \leq 0$

$$\Pr (Y_i=1)=\Pr (A^* \geq 0)$$

$$=\Pr [(BX + U_i) \geq 0]$$

$$=\Pr (U_i \geq - BX)$$

The logit model assumes that the probability distribution which can be written as

$$P_i = 1 / 1 + e^{-Z_i}$$

P_i = Probability of drinking ($y_i = 1$)

$$Z_i = BX + U_i$$

The probability that $y=0$ is given by $1/P_i = 1/1+e^{Z_i}$

Now $(P_i/1 - P_i)$ is simple odd ratio in favor of drinking

$$P_i/1 - P_i = 1 + e^{Z_i} / 1 + e^{-Z_i} = e^{Z_i}$$

Taking log we get

$$L_i = \ln (P_i / 1 - P_i) = Z_i = BX_i + U_i$$

$$L_i = \beta_0 + \beta_1 X_{1i} + \beta_2 \ln X_{2i} + \beta_3 d_1 + \beta_4 X_{3i} + U_i$$

Where, X_1 = Average year of education

X_2 = Ln (income)

d_1 = Religion dummy

X_3 = Education of head of family

U_i = error term

Table-4.25: Logit Model Summary

	Cox and Snell R Square	Negel Kerke R^2
1	.67	.72

Hence the covariant of the logistic regression are taken as average education, total income, education of the head of the family and religion of the family. The religion of the family (Hindu and non Hindus) taken as categorical variable. In the logistic regression the case processing output shows 60 observations have been included (N=60).

The Omnibus Tests of the model coefficient gives general test of how well the model performs. From the model summary Table-4.25 Cox Snell and Nagel Kerke R Square value gives an approximation about how variance in the dependent variable can be explained with the hypothesis model. As per the value it shows 67% to 72% variation in the dependent variable due to the model.

In the classification Table the summary of the result of prediction about the alcohol drinking habits based on average education, log of income, religion dummy, education of head and interaction effect of average education and log of income. The model correctly predicts 70% of the non alcohol drinkers and 66.7% of the alcohol drinkers. Overall prediction is 68.3%.

Table-4.26: Estimates of Parameters of Logit Regression

Variable	Beta coefficient	Exp(B)	P Value
Constant	-5.65	.003	.140
Avgyear of edu	.007	1.007	.992
Ln(income)	.66	1.93	.023*
Religion dummy	1.69	5.101	0.5
Edu of head	-.330	.719	.010*
Avg.edu.log(income)	.017	1.017	.819

The last Table-4.26 gives the Beta coefficient for the independent variables along with their significant. Positive beta coefficient for average education, income,

religion dummy and the interaction effect shows higher chances of a drinking habit with increase in those variables. Whereas education of the head shows negative beta coefficient meaning increase in education of head reduces the chances of alcohol drinking habit. The exp (B) shows that increase in 1 year of schooling increases the habit of a drinking by 1.007 among those entire coefficients.

Bibliography:

1. Arora, V. (2007) Assertive Identities, Indigeneity, and Recognition as a Tribe: The Bhutias, the Lepchas and the Limbus of Sikkim, *Indian Sociological Society*, Vol. 56, No. 2, PP 195-220.
2. Bailey, F. G. (1960). *Tribe, Caste, and Nation: A Study in Political Activity and Political Change in Highland Orissa*, Manchester, Manchester University Press.
3. Basu, S. (2000). Dimension of Tribal Health in India, *Health and Population: Prospective and Issue*, Vol. 23 No. 2. PP 61-70.
4. Betellie, A. (1974). *Six Assays in Comparative Sociology*, Delhi, Oxford University Press.
5. Bentley, J. (2006). Change and Cultural Revival in a Mountain Community of Sikkim, *Bulletin of Tibetology*, Vol. 43, No. 1, PP 59-79.
6. Bhasin, V. (2011). Settlement and Land-Use Pattern in Lepcha Reserve-Dzongu Zone in Sikkim Himalaya, *India, Biodiversity*, Vol. 2, No. 1, PP 41-66.
7. Cambell, A. (1870). On Lepcha, *The Journal of the Ethnological Society of Landon*, Vol. 1, No. 2. PP 143-157.
8. *Census of India Registrar General and Census Commissioner*, (Government of India, New Delhi 2001).
9. Chakravati, A. (1986). The Unfinished Struggle of Santhal Bataidar in Purnea District 1938-42, *Economic and Political Weekly*, Vol. XXI, No. 42, PP 1847-1865.

10. Chaudhary, S. N. (2000). *Tribal Economy at Crossroads: Changing Pattern of Tribal Economy and its Implication: Case Study of a Betul Village*, Rawat Publication, Jaipur, India.
11. Chemjong, I. S. (1961). *Kirat Mundhum*, Champaran, Bihar, Rajendra Ram.
12. Chemjong, I. S. (1965). Reprint 1982. *Kirat Mundhum Khahun*, Darjeeling, West Bengal.
13. Chettri, D. P. (2013). Tribal Population and Development Policies in Himalayan State of Sikkim: A Critical Analysis, *International Journal of Humanities and Social Science Invention*, Vol. 2, No. 5, PP 08-18.
14. Cox, T. (1990) Land Rights and Ethnic Conflict in Nepal, *Economic and Political weekly*, Vol. 25, No. 25, PP 1318-1320.
15. Das, K. K. (1896). The Limboo or Kirat People of Eastern Nepal and Sikkim, *Journal of Buddhist Text Society of England*, Vol. IV, Part-IV.
16. Datta, S. K. (2001). Marketing of Wild Medicinal Plants: Tribal Economy in India, *Economic and Political weekly*, Vol. 36, No. 38, PP 3598-3602.
17. Driem, G. V. (1987). *A Grammar of Limboo*, Mouton de gruyter Berlin, New York, Amsterdam.
18. Driem, G. V. (1990). The Fall and Rise of the Phoneme/ɾ/ in Eastern Kirati: Sound Change in Tibeto-Burman, *Bulletin of the School of Oriental and African Studies, University of London*, Vol. 53, No. 1, PP 83-86.
19. Fernandes, W. (2012). *Tribal Customary and formal Law Interface in North-East India: Implication for Land Relations, Land policies for Inclusive Growth*, Concept Publishing Company. Pvt. Ltd, New Delhi.
20. Fitzpatrick, I. C. (2011). *Cardamom and Class- A Limboo Village and its Extension in Nepal*, Vajra Publication, Katmandu, Nepal.

21. Foning, A. R. (1987). *Lepcha: My Vanishing Tribe*, Delhi Starling Publishers.
22. Foundation, M. R. (2001). *Twelfth Annual Report*, Chennai, Reliance Printers.
23. Ghosh, A.K. (2007). The Gender Gap in Literacy and Education among the Scheduled Tribes in Jharkhand and West Bengal, *Indian Sociological Society*, Vol. 56, No. 1, PP109-125.
24. Ghurey, G. S. (1943). *The Aborigines, So Called, and Their Future*, Delhi, Oxford University Press.
25. Ghurey, G. S. (1959). *The Scheduled Tribes (2nd Ed)*, Mumbai, Popular Book Depot.
26. Government of Sikkim *State Socio Economic Census 2006*, (DESME 2006).
27. Hooker, J. D. (1854). *Himalayan Journals*, Murray, London.
28. Jung, C. G. (1933). *Modern man in search of a soul*, Harcourt, Brace and World, New York.
29. Khera, R. (2009). Starvation Death and Primitive Tribe Group, *Economic and Political Weekly*, Vol. 43, No. 52, PP 11-14.
30. Kuhaman, M. (1985). The Tribal Economy of Kerala an Intra-Regional Analysis, *Economic and Political weekly*, Vol. 20, No. 11, PP 41-47.
31. Kulkarni, S.D. (1980). Problems of Tribal Development in Maharashtra, *Economic and Political weekly*, Vol. 15, No. 39, PP 1598-1600.
32. Loganathan, N. (2001). *Ophthalmic Conditions by the Traditional Ophthalmologist*, Paper present in the NSMP held at Tiruchirappali, PP 20-21.
33. Mainwaring, G. B. (1898). *Dictionary of Lepcha Language*, Berlin, Germany.
34. Majundar, D. N. (1958). *Caste and Communication in Indian Village*, Asian Publishing House, Bombay.

35. Malley, O. (1907). *The Bengal Districts Gazetteers: Darjeeling*, Bengal Government Printing Press, Alipore, West Bengal.
36. Naik, T. B. (1968). What is a Tribe: Conflicting Definition in *Applied Anthropology in India* (Ed) L. P. Vidyarth, Kitap Mahal, Allahabad.
37. Narayan, S. (1986). Tribal Youth: Problem and Prospect, *Indian Anthropologist*, Vol. 16, No.1, PP 41-47.
38. Opler, M. E. (1963). The Cultural Definition of Illness in Village in India, *Human Organisation*, Vol. 22, No. 1, PP 29-31.
39. Pant, S. K. (2010). Tribal Economy at Crossroads: Needs for an Appropriate Intervention in *Tribal Economy at Crossroads* (ed) S. N. Chaudhari, Rawat Publication, New Delhi.
40. Phansalkar, S. J. and Verma, S. (2004). Improved Water Control as Strategy for Enhancing Tribal Livelihoods, *Economic and Political Weekly*, July, PP 3469 - 3 476
41. Preet, S. (1994). Tribal Problem: A Gandhian Prospective, *Indian Anthropological Association*, Vol. 24, No. 2, PP 29-38.
42. Rao, S. L., Deshingkar, P and Farrington, J. (2006). Tribal Land Alienation in Andra Pradesh Processes, Impacts and Policy Concerns, *Economic and Political weekly*, Vol. 41, No. 52, PP 5401-5407.
43. Risley, H. H. (1894). *The Gazetteer of Sikkim*, Calcutta, Bengal Secretariat Press.
44. Sahlins, M. D. (1968). Culture and Environment: Study of Cultural Ecology in *Theory in Anthropologist: A Sourcebook* (ed) R. A. Manners and David Kaplan, Landon, PP 367-73.

45. Saxena, N. C. (2006). The Resettlement and Rehabilitation Policy of India in *managing Resettlement in India: Approaches, Issues and Experiences* (ed) M. Mathur, Oxford University Press, New Delhi.
46. Shankar, R. and A. Kavita (2010) Socio-economic Conditions of Tribes in India in *Tribal Economy at Crossroads* (ed) S. N. Chaudhary, Rawat Publication, New Delhi.
47. Sengupta, M. (2013). Shifting Cultivation and the Reang Tribe in Tripura, *Economic and Political Weekly*, Vol. XL111, No. 40.
48. Sen, R. N. (1992). Tribal Policy of India, *Indian Anthropologist*, Vol. 22, No. 2, PP 77-89.
49. Singh, K. S. (2002). Famine, Scarcity and Economic Development in Tribal Area in *The Tribal Situation in India*, PP 360-366.
50. Singh, K. S. (1995). Schedule Tribe in India: A Profile, Papered for the World Bank, Asian Development Research Institution, Delhi.
51. Sing, R. V. (2006). *Dairy Cooperatives and Tribal Development*, Kalpaz Publication, Delhi.
52. Singh, U. P. (2008). *Tribal Health in North east India, A Study of Socio-Cultural Dimensions of Health Care Practices*, Serials Publication, New Delhi.
53. Spring, R. K. (1995). '1826: The End of an Era in the Social and Political History of Sikkim', *Bulletin of Tibetology*, Vol. 31, No.1, PP 88-92.
54. Srivastava, V. K. (2010). On Tribal Economy and Society in *Tribal Economy at Crossroads* (ed) S. N. Chaudhary, Rawat Publication, New Delhi.
55. Subba, J. R. (1998). *The Philosophy and Teaching of Yuma Samyo*, Gangtok, Sikkim.

56. Subba, J. R. (1999a). *The Limboos of Eastern Himalayas with Special reference to Sikkim*, Sikkim Yakthung Mundhum Saplopa, Gangtok, Sikkim.
57. Subba, J. R. (1999b). *History, Culture and Customs of Sikkim*, Gyan Publishing House, New Delhi.
58. Subba, J. R. (2009). *Mythology of the People of Sikkim, Yumaism and Mythology of the Limboo Tribes*, Gyan Publishing House, New Delhi.
59. Subba, J. S. (2012). *Yumaism, the Limboo Way of Life A Philosophical Analysis*, Yakthung Mundhum Saploppa, Gangtok, Sikkim.
60. Subba, J. R. (2013). *Origin and Development of Religion 100 Questions Answered in Ymaism.*, Sikkim Yakthung Mundhum Saplopa, Gangtok, Sikkim.
61. Suresh, D. (2014). Tribal Development Through Five Year Plans in India-An Overview, *The Dawn Journal*, Vol. 3, No. 1. PP 794-816.
62. Tarafdar, P. (2008). Right to Health: The Tribal situation, *Indian anthropologist*, Vol. 38, No. 1, PP 77-89.
63. Thakur, R. N. (1988). *Himalayan Lepcha*, Sandeep lall, Mehra Offset Press, Chandni Mahal, New Delhi.

APPENDIX I

Table: 1: Four most tribal dominated states with North East “Seven Sister” in India in percentages:

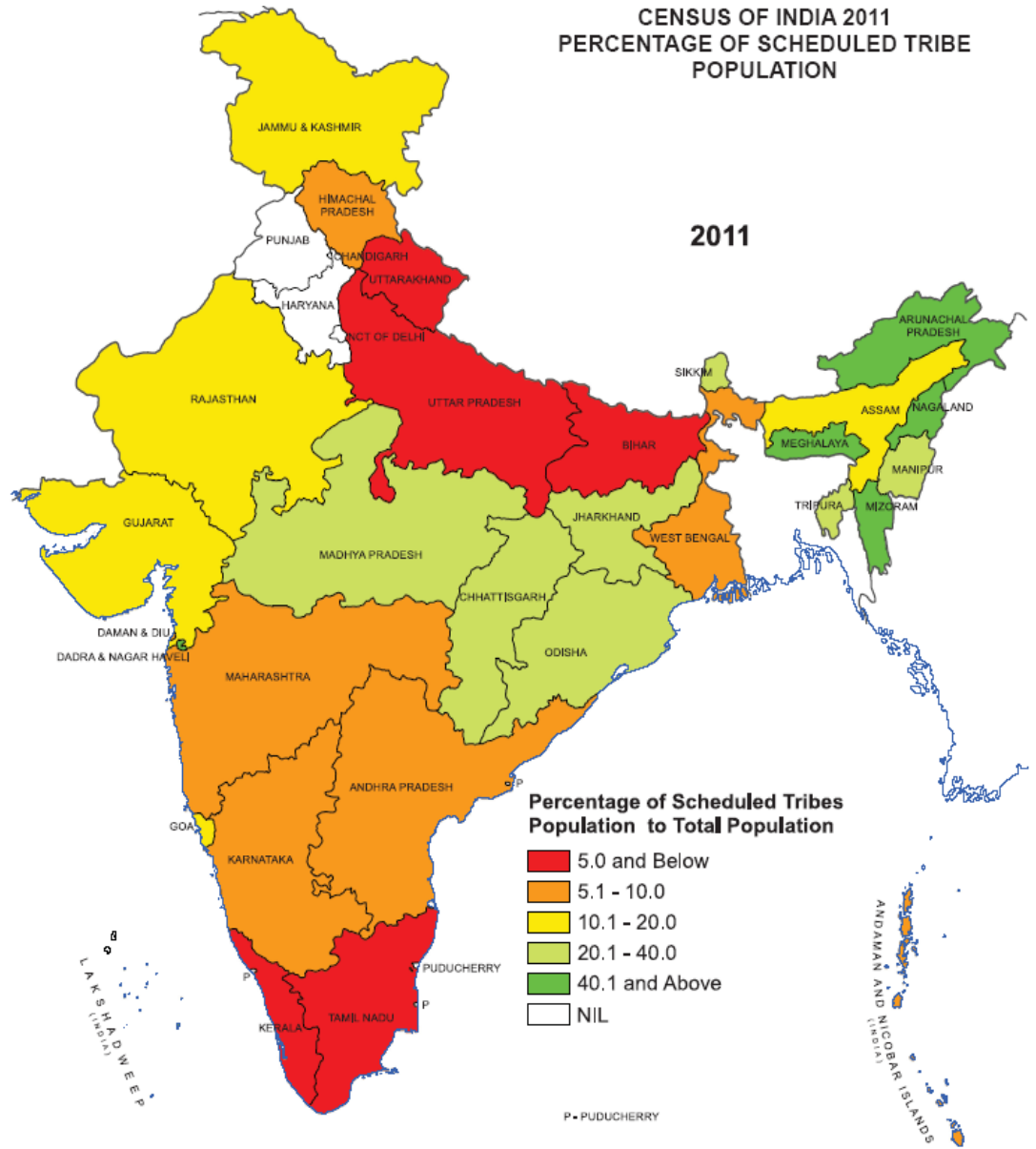
Name of State	Total population	Total Male	Total Female	Total Tribal	In %	ST (Male)	In %	ST (Female)	In %
India	1210569573	623121843	587447730	104281034	8.61	52409823	8.41	51871211	8.82
Chhattisgarh	25545198	12832895	12712303	7822902	30.62	3873191	30.18	3949711	31.06
Odisha	41974218	21212136	20762082	9590756	22.84	4727732	22.28	4863024	23.42
Jharkhand	32988134	16930315	16057819	8645042	26.20	4315407	25.48	4329636	26.96
Madhya Pradesh	72626809	37612306	35014503	15316784	21.08	7719404	20.52	7597380	21.69
Sikkim	610577	323070	287507	206360	33.79	105261	32.58	101099	35.16
Arunachal Pradesh	1383727	713912	669815	951821	68.78	468390	65.60	483431	72.35
Nagaland	1978502	1024649	953853	1710973	86.47	866027	84.51	844946	88.58
Manipur	2570370	1290171	1280219	902740	35.12	450887	34.94	451853	35.29

Mizoram	10972 06	555339	54186 7	103611 5	94.43	516294	92.96	519821	95.93
Tripura	36739 17	1874576	17995 41	116681 3	31.75	588327	31.38	578486	32.14
Meghalaya	29668 89	1491832	14750 57	255586 1	86.14	1269728	85.11	1286133	87.19

Source: Census of India: 2011.

APPENDIX II

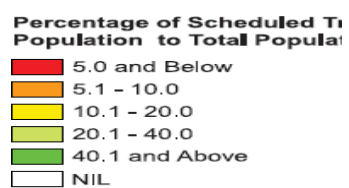
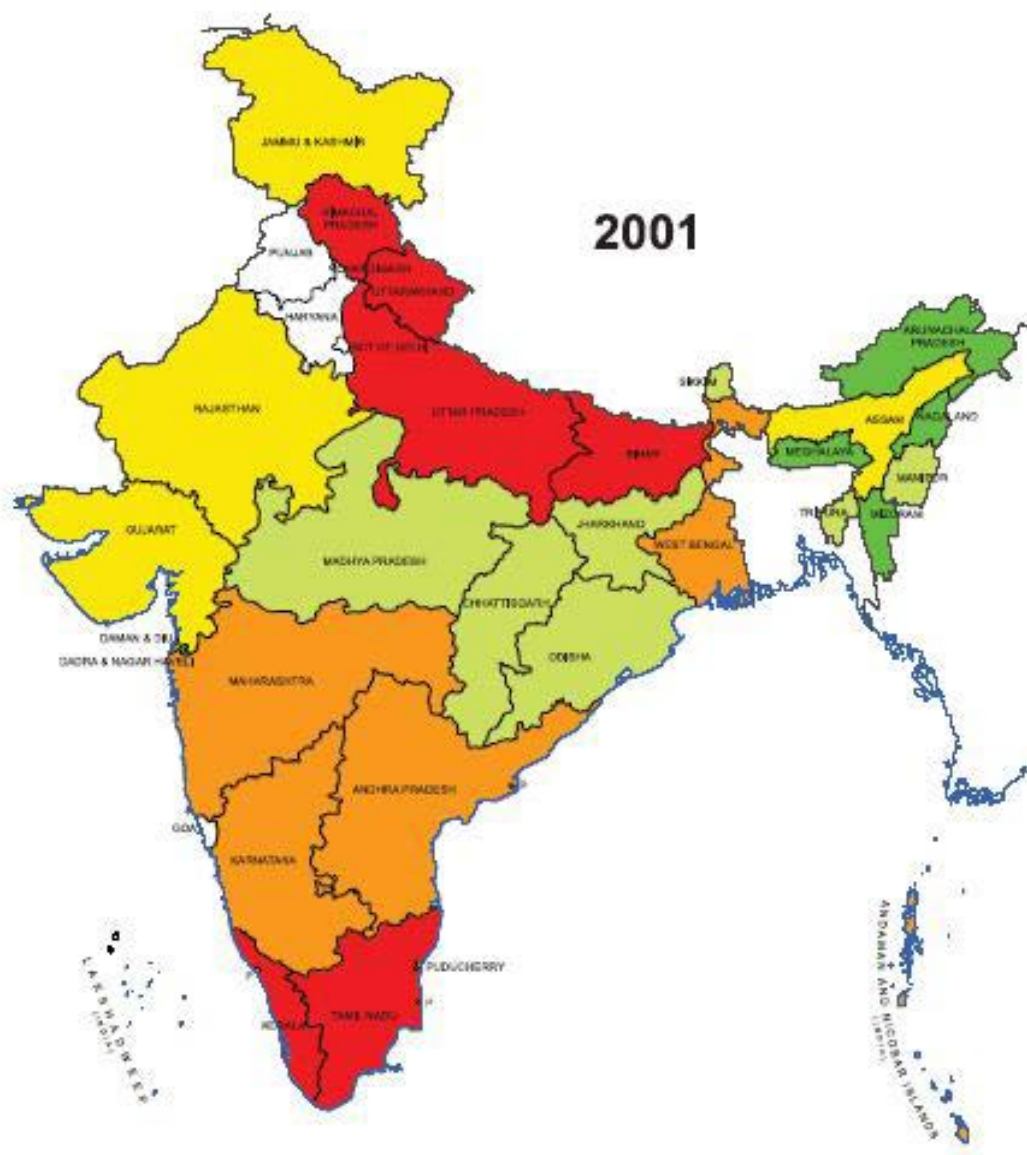
1. Map of India



Source: Census of India

2. Map of India

Census of India 2001
Percentage of Scheduled Tribe
Population



Source: Census of India

APPENDIX III

Questionnaire on Limboo Community of Sikkim

This questionnaire is meant for getting some valuable information on Limboo Community. This information will be used only and only for academic purpose.

1. Basic information:

1.1. Name of head of the family:

1.2. House No:

1.3. Ward No.

1.4. Name of Village:

1.5. Name of Gram Panchayat Unit (GPU):

1.6. Block:

1.7. Rural

or Urban area

1.8. District:

1.9. Religion

1.10. Age of head of the family

1.11. Occupation 1.12. Educational qualification

2. Household Profile:

2.1. Family structure

: Joint Family-1

Nuclear-2

Sl. No.	Name of the family member	Relation with the family head	Age/year	Marital status	Birth place	Educational (in year) of schooling completed	Professional courses	Sex
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								
12								

13								
14								
15								

Code :

Relationship to the head of the household:

Head-1, Husband-2, Wife-3, Son or Son-in-law-4, Daughter or Daughter-in-law-5, Grandchild-6, Other-7

Sex: Male-1, Female-2

Marital Status: Married-1, Unmarried-2, Widow-3, Widower-4, divorcee-5

3. Type of House:

3.1 Straw Thatched hut-1 Kutcha-2, Brick-3, Pucca-4, Other -5

3.2. Number of Rooms 3.3. Size of room

3.4. Own house Yes No 3.5. Details of homestead Land:

Own Government grants

Occupied Others

3.6. Road connectivity or access of road to house Yes No

3.6.1. If not, distance from house Km Time taken

3.6.2 Whether electrified? Yes No

3.6.3 Telephone connection Yes No

3.7. Sources of water

(a) Spring (*Dhara*)-1 (b) Stream (*Kholsa*)-2 (c) Pond-3

(d) Community tank-4 (e) Private tank-5 (f) Any other

3.8. Water Supply

(a) RMDD (Govt)-1 (b) Private Connection-2 (c) Others-

3.9. Do you have sanitation facilities? Yes No

3.9.1. If yes, type (a) Open Space-1 (b) With specific tank-2

(c) With sock pit-3 (d) Others-4

3.10. Main Source of Fuel used in the household

(a) Wood-1 (b) Coal-2 (c) K.oil-3

(d) Cowdung-4 (e) LPG-5

4. Economic Aspects

4.1 Occupational Structure of the family Household

Number of the persons engaged																			
	In Primary Sector								In Secondary Sector				In Tertiary Sector						Total
	Agriculture		Horticulture		Livestock		Others		Business		Others		Govt.		Private		Others		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Total persons engaged																			

4.2. Subsidiary Occupation

Agriculture-1 Govt.Services-2 (permanent-2a
 Temporary-2b Adhoc-2c Contract-2d) Business-3
 Private sector Job-4 Other-5

4.3. Employment status

Name of employ	Relation to head	Government sector				Private sector			Monthly income
		Regular	Temporary	Contract	Adhoc	Regular	Temporary	Contract	

4.4. Additional Source of Income of the family monthly/annual (in Rs):

Employment sources	Duration of work (in month)	Per day earning	No. Of. Person engaged
1.Cultivation			
2.Livestock			
3.Agricultural Labour			
4. Horticulture			
5.Ploughing			
6.Manson			

7.Fishing			
8.Day labour			
9. 'Thi' (home made alcohol)			
10.Painter			
11.Plumber			
12.Carpenter			
13.Household Industry			
14.Trade and Commerce			
15.Government sector			
16.Private sector			
17. Others			
Total			

4.6. Money from selling assets (In Rs).....

5. Details of Land Holdings

5.1. Do you have land? (a) Yes (b) No

5.1.1. If yes, total amount in area..... acre

5.2. Categories of Land Owned

(a) Barren..... (b) Water logged..... (c) Uncultivable land.....
 (d) Cultivable land..... (e) Area under Agricultural use..... (f) Area under single
 crop..... (g) Area under Multi crop.....

5.3 Net Sown Area Under Cultivation.....

5.3.1.

Leased out land..... 5.3.2 No of fragmented plots cultivated.....

5.3.3 Extent of scattered of the plots (a) Low (b) Medium
 (c) Very high

5.4. Out of net sown area

(a) Area under irrigated..... (b) Area un-
 irrigated.....

5.5. Tenancy details

5.5.1 Land area leased in for cultivation Yes No

5.5.2 Number of land owners from whom land is leased in.....

5.5.3 Out of them number of absentee landlord.....

5.5.4 Cause for leasing in land

(a) Landless (b) Interested to cultivate more
 (c) More profitable (d) Any other

5.6. Land Records

5.6.1 Do you have *Parcha*? Yes No

5.6.2 Do you pay revenue? Yes No

5.6.3.If yes amount..... (In Rs) per acre

5.6.4 If not, what is the reason

5.7. Land Transaction

5.7.1 Have you purchased land in last 5 years? Yes No

5.7.2 If yes, how much and what purpose?..... and.....

5.7.3 Have you sold land in last 5 year? Yes No

5.7.4 If yes, how much and what purpose?and.....

5.7.5 Who purchased land?

(a) Own tribe (b) Other tribe (c) Non-tribe

(d) Any Other

5.7.6 What was the value of land? (In Rs).....

6. Area, production under the crop

Sl. No	Name of the crops	Sowing season	Harvesting season	Area Hectare /acre	Total production (in quantity)	Market produce (in quantity)	(in Rs)
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
14							
15							

7. Expenditure Pattern (Monthly) (Rs)

Expenditure on food	Expenditure on Clothing	Expenditure on Health	Expenditure on Education	Expenditure on Social rituals	Expenditure on 'Thi' (alcohol)	Expenditure on Others Wear and Tear Charges

8. Level of technology and constraint

8.1 Whether HYV seeds are used? Yes No

8.2 If not, what is the reason?

(a) Lack of money/high cost-1 (b) non-availability-2

(c) Lack of information-3 (d) Preferred for traditional seeds-4 (e)
 Poor output-5 (f) Any other reason-5

8.3 Total quantity of fertilizers used (including manure)

Sl.No.	Crop name	Fertilizer name	Quantity used (Kg/Acre or Hectare)
1			
2			
3			
4			
5			
6			
7			
8			

9. Sources of irrigation

(a) Canal/stream-1 (b) River-2
 (c) Exclusive rain water-3 (d) Others-4

10. Input cost (in Rs)

	Name of crops					
Input items						
Ploughing						
Seed						
Fertilizer						
Irrigation						
Pesticides						
Sowing						
Harvesting						
Threshing						
Storage						
Hired labour						
Others						
Total						

11. Households Assets

11.1. Livestock:

(a) Bullocks..... (b) Cow (c) Buffalo..... (d) Goat
 (e) Sheep..... (f) Pig..... g. Others.....

12.2. Poultry

(a) Hen..... (b) Duck.....

12.3. Building Yes No 12.4. Radio 12.5 Tape recorder
 12.6.T.V 12.7 Computer 12.8 Laptop 12.9.
 Motor bike 12.10. Car/Other..... 12.11.Others.....

12 Indebtedness

12.1 Are you indebted? Yes No

12.1 If Yes,

Sl. No.	Source (code)	Purpose (code)	Year of taking loan	Principal amount	Rate of Interest	Repayment date	Outstand with interest

Source Code: Bank-1, Co-operatives-2, Money lenders-3, Friends/relatives-4, Others-5

Purpose Code: Agriculture-1, Household Industries-2, Fishery-3, Livestock-4, Construction-5, Family maintenance-6, Ceremony-7, Others-8

13. Benefits received from state government in last 5 years.

Sl. No.	Name of the scheme	Year of the receiving benefits	Name of the beneficiary	Relationship to the head	Name of item/amount	Any incremental benefits to the total income of the family
1						
i)						
ii)						
iii)						
2						

i)						
ii)						
3						
i)						
ii)						
4						
i)						

13.1. Do you think this scheme/policy is useful to you? Yes No

13.2. Did you face any problem in receiving the benefit? Yes No

13.3. If yes, what type?

(a) Not getting information at proper time (b) Late release (c) Improper distribution
 (d) Not sufficient (e) Any other

14. Health

14.1. Generally which is your first point of contact in case of illness?

(a) PHC/Sub Centre-1 (b) Other government facilities-2
 (c) Traditional doctors-3 (d) Private facilities-4 (e) Others-5

4.2. Live birth in the family within a year

Name	Date of birth /age	sex	Place of delivery*	Personnel who conducted delivery**	Survival at Present(Y/N)		IMR=Do/B Lx1000 DO=death of children under 1 year of age, BL=No. Of live birth
					Baby	Mother	

*Home-1, Government hospital-2, Private hospital-3, PHC, Others

**Trained-11, Untrained-12

14.3. Mortality in the family within a year

Name	Age	Sex	Was it a natural death/unnatural death/other causes, Name of disease	Medicine used		
				Traditional	Other	Not at all

Thank you very much for your kind cooperation.

Name of Respondent.....
Contact No.....