

CHANGING STATUS OF THARU WOMEN IN HASULIYA VDC OF KAILALI DISTRICT

**A Thesis Submitted to
The Central Department of Rural Development,
Tribhuvan University,
in partial fulfillment of the requirements for the
Degree of the Master of Arts (M.A.)
in
Rural Development**

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RECOMMENDATION LETTER

This thesis entitled **Changing Status of Tharu Women in Hasuliya VDC of Kailali District** has been prepared by **Bishweshwar Prasad Bhandari** under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVAL LETTER

The thesis entitled **Changing Status of Tharu Women in Hasuliya VDC of Kailali District** submitted by **Bishweshwar Prasad Bhandari** in partial fulfillment of the requirements for the Master's Degree (M.A.) in Rural Development has been approved by the evaluation committee.

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DECLARATION

I hereby declare that the thesis entitled **Changing Status of Tharu Women in Hasuliya VDC of Kailali District** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgments to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of my degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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ABSTRACT

The present research work has been conducted on Changing Status of Tharu Women in Hasuliya VDC of Kailali District. The research work is being conducted in the cluster inhabited by the Tharu indigenous people of ward no. 8 of the Hasuliya VDC , in Kailali. This cluster contains about 48 houses of the Tharu people. The specific objectives of the study are to find out the present social and economic condition in the study area and to trace out the factors those have changed the educational and economic status of Tharu women in the study area.

The research design of the study is exploratory and descriptive the descriptive research design has been applied mainly to collect qualitative information of the socio-cultural, education, health, and political status of Tharu women of the study area and exploratory research design has also been used to collect information on socio-cultural and economic status of Tharu women. This study includes both primary and secondary sources of data. As a sociological study this research concern with both primary and secondary source of data.

The data for the study are collected by using key informant interviews, focus of group discussions and observation.

Most of the traditional hardeners societies are concerned with the low prerogative social position, it is not possible only from within the society or its opposition group like female social members. When the minorities-female had the feelings of their dominance by male social members and organized by themselves, then they can challenge against the male social member. Not only that they could achieve their lost social position. When these minorities' people have got support and became aware about their suppression by other different factors, then these minorities became more conscious and from their group- in terms of women organizations. With the help of these organization and external factor they achieve their goal-increase in social status. When they achieve support from other institution it is easier to reach on their destination.

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ACRONYMS

ADB	:	Asian Development Bank
CBS	:	Central Bureau of Statistics
CEDA	:	Centre for Economic Development and Administration
CEDAW	:	Convent on the Elimination of all forms of Discrimination Against Woman.
CERID	:	Centre for Educational Research Innovation and Development
DNPWC	:	Department of National Park and Wild Life
MOFSC	:	Ministry of Forest and Soil Conservation
MOFSU	:	Ministry of Forest and Soil Conservation
SAARC	:	South Asian Association for Regional Cooperation
UN	:	United Nations
UNFPA	:	United Nations Fund for Population Activities
UNICEF	:	United Nations International Children's Emergency Fund
VDC	:	Village Development Committee

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Nepal, a landlocked Himalayan country, surrounded by India in the east, west, south and by China in the north. Located between latitudes 26°22' and 30° 27' and longitudes 80° 4' and 88° 12' east, with 147181 sq. km. About 83 % of the land mass is occupied by hills and mountains, including the highest peak in the world Mt. Everest. The remaining 17% is occupied by flat land terai in south. The population growth rate of Nepal was 1.4 percent per annum and total population is 266,20,809 (Census Survey, 2011) and per capita income less than \$640. The economy of the country is still largely agriculture-based. The development challenge of Nepal is formidable. The annual population growth rate is 1.4% and around 42% of population live below the poverty line and GDP growth rate is not more than 4.6% (Economic Survey, 2011/12). Nepal being one among the poorest countries of the world, its opportunities for the faster economic growth is limited. We have abundant resources for which the country enjoys competitive advantages. The exotic culture, unique social setting arts and architecture, religion and above all people themselves are the resources, if harnessed appropriately could bring about noteworthy achievements.

According to the CBS (2011), women occupied more than 51% of the total population. Out of them 57.40% females are literate and highly engaged in household affairs along with socio-economic activities. They have major role in household works but they have low decision making power. Women have not yet been involved in equal decision making power with their male counter parts. Male have progressively attained dominance and the female have been pushed down to secondary position. They have been discriminated since their childhood. In adulthood they should follow their husband and in old age they

should remain under their children. They have no liberty to decide freely even in their own way.

Among different castes, ethnic groups and tribal groups, Tharu is one of ethnic groups of Nepal. They encompass 51.50% of the total population. In terms of absolute number their population is 1737470 (6.6%). Among 75 districts of Nepal Tharu people mostly live in Bardiya, Kailali, Dang, Nawalparasi, Chitwan, Sunsari and Bara (CBS, 2011).

The Tharus are probably the oldest group to inhabit in the Terai region. They usually live very close to the dense forest regions. A great number of the villages of Tharu are found in small clearings in the middle of the forest itself. Most of the large settlement of Tharu people are found in tropical and malaria areas, such areas are infected with wild animals like elephants, rhinos, bears, tiger and poisonous snakes. But easily accessible open areas are generally inhabited by migrated people.

The subsistence of market economy of Tharu is agriculture and animal husbandary. They are used to practices ancient means methods in agriculture production and animal husbandary. In these leisure time from their sector they make basket, mat rope, and pottery.

1.2 Statement of the Problem

Nepal is one of the poorest country in the world according to the National statistics 26% people are below absolute poverty line (CBS, 2011). In their conditions there are such ethnic groups who are compelled to change their traditional occupation because they could not meet their basic needs by doing their traditional occupation which is in the changing conditions.

In Nepalese context, women are generally associated with poor health, illiteracy, unemployment and overload of work. The status of women is an important factor affecting the socio-economic development of a country. Without women's participation goals of development are not fully attained. So,

we can say that men and women are two pillars of development. Women's household activities are generally associated with men's outside chores. It is seen that women don't manage the household sphere properly, men will not be able to manage their outside matters enthusiastically. The role of male is interdependent. Women's overall burden is higher than that of male. They have to face unequal social and economic condition. Their status in economic, social and legal aspects is very low in society. The position of women in general is confined only in home management work i.e. cooking, child bearing, nourishing and nurturing, washing clothes and dishes, cleaning and looking after the old people (Luitel, 2008).

This study tries to explore the status of Tharu women of Kailali district In Nepal, most of the women have been compelled to live in poor economic reality. They have enough property however, they have no control over it is mostly determined and mobilized by male. In comparison to the male members of society, females are facing many difficulties participating in development activities. For e.g. patriarchal family structure, poor economic condition of family members and the women's less accessibility to the health are some of the major conditions for women not to be involved in development practices. Traditional social norms and values of the society are some of the barriers for women to development (Shrestha et.al. 1984).

As they work mostly inside the house, their contribution remains invisible. Due to commercial pressure women's indigenous knowledge about agriculture is being developed. It is necessary to be an in depth analysis of Nepalese women and in order to support planning to facilitate the increased integration of women into the development process.

To uplift the socio-economic of Tharu women a numbers of women specific NGOs and INGOs were registered at the social welfare council. Their activities are seemed to be oriented to the availability of funds and priorities which are formulated to uplift the socio-economic status of women.

Different social and other factors help to change the traditional, social and cultural status of Tharu women in the study area. In order to achieve some infrastructural facilities provided by the different institutions launched in, women are compelled to change the form of their traditional, social and cultural status which has been holding for a long time. Not only that the migration of the people to the study area has also influence to Tharu women. On the way of interacting and using infrastructure facilities provided by the institution, they were compelled to change themselves like in some modified from others have totally changed their traditional status.

From sociological point of view, it is important to find out the status of Tharu women that has undergone many changes in Hasuliya V.D.C. On the basis of above mentioned fact, the problem and status is to be understood as ,

1. What is the present status of educational and economic condition of Tharu women in the Hasuliya V.D.C ?
2. To what extent the status of Tharu women has undergone changes?
3. What are the factors affecting the status of changes?

1.3 Objectives of the Study

With reference to the above mentioned declaration and research questions, the general objective of this study is to seek the changing status of Tharu women. The specific objectives of the study are;

1. To find out the present social and economic condition in the study area.
2. To trace out the factors those have changed the educational and economic status of Tharu women in the study area.

1.4 Importance of the Study

The study area is not totally affected by the development program for a long time. Hence, Tharus remained isolated not only from development programs but also from other non Tharu community. Their ways of life is almost sustained from forest products which can be gained from the forest. Females

have no dominant role in decision making through a forest life, education and other socio-economic sectors. Female's social roles and status were being changed over time due to the different factors. Hence, this study is important in the sense that how their roles and status have been changed over time. The situation and social status of women prevailed amidst the complex and determinative role of male in study area.

This study has contributed to find out the changing status of Tharu women in the study area. Not only that, my study contributes theoretically and substantively to the developmental study of indigenous people's and their educational and economic status. This research also has a relevance to those interested in the question of how indigenous women's economic and educational status has been changed over time and space.

1.5 Limitation of the Study

The study has been carried out in a small geographical area. the result may not be extrapolated for other Tharu villages of the country. This study deals only with the Tharu community of Hasuliya village of Hasuliya VDC. The study aimed to focus on the changing economic and educational status of Tharu women of Kailali district. The applied research tool convinced to the local villagers like household survey, focus group discussion, observation, interviewing the local leaders and more knowledgeable person of the society. Therefore, the conclusion and generalizations were drawn from the study would be applicable only in similar situation as that of the Hasuliya village area. Similarly, this research mostly concern to seek its fundamental objectives only.

1.6 Organization of the Study

This study has been divided into five chapters. The first chapter opens with a brief introduction of the research which is followed by the statement of the problem, the main research questions and objectives, significance of the study, conceptual framework of the study and organization of the study.

The second chapter contains review of relevant literature. This chapter includes concise review of works well known in the field of changing status of the Tharu women.

The third chapter includes the research methodology. The fourth chapter present a picture of society, demographic features, literacy level and economy of the village. It also deals with the economic and educational status of women, like change in economic status of Tharu women, decision-making process in agriculture, animal husbandary and households activities, change in occupational status of Tharu women, change in land holding status of Tharu, change in income and expenditure, and change in educational pattern like change in educational status of Tharu women and change in school enrollment of child. In general, this chapter deals with the two different practices, viz; initial status of Tharu women in society and the changing status of Tharu women. This chapter also deals with how Tharu women's status changes over time and space. It deals with how different factors affect and change the status of Tharu women.

And the final chapter presents the summary, conclusion and recommendation of the study.

CHAPTER - II

LITERATURE REVIEW

In this section the researcher has tried to review some of the relevant literature about status of Tharu women. Here, researcher tries to include the general review of the status of Tharu women and other topic which are closely associated with the present study.

2.1 Status of Tharu Women

It is known that the status of women is lower than that of male. Girls work more than boys. Women's burden of work increases with their age. However, their work is not measured as productive work. According to Acharya (2007), it is due to the lack of education, poverty, low social value and norms of religious faith, etc. The gender gap in terms of their economic opportunities and public life and decision making exist in the society.

Status is a complex of many elements including political economic social religious and other relationship. It is certainly not easy assess the social and economic status of Nepalese women. The social and economic status of Nepalese women is not entirely dependent upon the circumstances of being women. But also upon the circumstances of age , ethnic life style, geography and no of other variable imposed by the wider national society in terms of constitutional and legal framework (Chaudhary, 2007)

The women's status, which is only secondary to men, has been so internalized that the identity of women is derived either from that of her father, her husband or her male children. The high ritual and other values attached to male children are against values given to female children. In the past, education was considered not very important for women. Economically and socially women had no prestige in the Nepalese society and their roles was that of the housewife only. This led to a state of limited opportunity for female who have

not been able to make contribution to society because they have been neglected in every sectors (Reejal, 1981).

Women have not been empowered to a participate in the social and economic development in a full-fledge manner. They are excluded from the development process. The deep rooted gender stereotyping pattern role model has consistently inhabited women coming out of traditional cocoons. Recognition of the need to improve the status of women and to promote potential roles in development is no longer seen rather an issue of human rights of social justice only. The pursuit of gender equity remains strongly imbedded within the framework of fundamental human right and gender justices. Investment for women are also recognized not only low level of education and training, poor health, women's quality of life etc. but also limited the productivity that hinders economic efficiency and growth. Hence, promoting and improving the status of women need to be pursued for reason of equality and social justice. It makes economic sense which is a good development practice policy on gender and development (ADB, 2011).

Regarding the status of women in Nepal, the study (UNICEF, 1981) showed a strong relationship between women's level of input in the external economy and decision making process within the household. About the women's activity, Acharya (2007) wrote that in many of the communities throughout Nepal most of the agricultural works and in many cases most of the treating and of the cottage industries are carried out by women. Women's access to paid work is crucial to their self-reliance and the economy of well being of the dependent family members. But access to such work is unequal between men and women. Women's work in different occupation seems almost always with lower status (The World's Women 2005-Trends and Statistics UN p-xxi). Acharya, (2008) mentions convetional social custom is one of the major reason obstructing women for participating fully in economic development. If higher the participation of women for economic development, higher will be the decision making power for women. Through these lines, she tries to show that the main

cause of women's economic backwardness is traditional social custom and values.

Reejal, (1980) asserts that the status of women in Nepal has focused on health status, legal issues, educational status, employment, and on the issues related to women's participation in decision making process. He also analyzed the impact of development on the role and status of Nepalese women.

Shtri Shakti (1980) explained that the public life of women is culturally restricted to the degree that is directly related to the patriarchal social system. This system has confined them to the subordinated position. Religion, ethnicity, law, tradition, history and social attitudes, etc limit women's participation in public life. Subsequently affecting the understanding and practices of development women's work for ten hours in a day as compared to men's 7-8 hours seems a difference. The study also depicts that there is an increase in male's control over decision making (61.7%) and a corresponding- lessening influence of women (28.3%) over this decision. Shtri Shakti preserves the gender biasness of work, load distribution and its impact on the economic status of women. This makes clear that women are socially and culturally oppressed and it is also the main cause of low status.

Equality between women and men can only be achieved if both are equally in position to participate in decision making process. But the reality is, however, still very different. Therefore, continuous support to change towards equal sharing of power and leadership between women and men, within the family and in community at the national and international level is needed (BEIJING 1994 as cited in Dawadi 2005).

Acharya(1997) has said that traditionally in Nepalese society caste and family alliances are predominant factors in social interaction. these factors influence women's status in different ways. Thus the changes in economic factors in Nepal are gradually leading to the changes in the lives of status of Nepali women. Acharya found that in Nepal as in most other developing countries,

there is large disparity in literacy rate between male and female.

Seddon (1987) writing about the occupational status of women in Nepal, said that women are confined to their domestic and subsistence activities. especially in Nepal in rural setting women's main occupation is that of household chores and agricultural activity though, they are not considered as economic activities. the boundary of house works are not clearly defined. In most households women's economic contribution is crucial for its subsistence male's earnings alone are not sufficient.

Writing about the political status of women in Nepal, Chaulagai (2004) said that Nepalese women have been involved in the political movement since the fifties. However, several factors have prevented them from actively participating in local or national politics. These factors include the dominant ideology of patriarchal men chauvinism, criminalization policy, lack of equal right to property, restrictions on women's mobilization, domination of men in all political parties and politics in media are commonly thought to be controlled by the five Ms like men, money, manipulation and media. A study conducted by CERID, (1984) has mentioned various causes of girl's non-participations in the school and the status of female education in Nepal. Poverty is one of the major cause of girl's low participation or non participation in the school. other important causes indicated by the study are the problems of mass illiteracy particularly of rural parents, early marriage, ignorance of parents, lack of community awareness and the constant involvement of female in household chores.

Lamichhane (2005) asserted that status of Tharu women is better than of other women. They occupied the best position among all Nepalese women. They are free in their society. Due to the bride price system and exchange marriage system, women are highly valuable. Guneratne, (2002) described about the poor employment opportunities of the Tharu women. He asserted that most of the Tharus are landless. they have no land of their own rather they cultivate on

other's land. As a result of the most of the Tharu women are bonded labour in houses of rich people. Hence, they have only sources of employment in the household of rich people. They clearly states the poor economic and social status of Tharu women.

According to Shreevastav, (1958) in Tharu community, a women, being more privileged, is not bounded by many restrictive morals. Even sexual intimacy between such relatives as parents -in law, "dewar" and "Vinaju" may not create much harm and may not produce any conservation in the society. In this sense they are more open than that of other relatives in the society. The status of Tharu women is very complex based on a general principle of complementary rather than a domination or exploitation to each other in the field of economic production and subsistence. Traditionally men are supposed to be outdoor workers whereas women are as indoor workers (Rajaure, 1982). He further asserted that Tharu women have no legal right to property though, they are also consulted in decision making, too. If a Tharu women is not consulted for her opinion in a decision making, she threatens her husband saying either she leaves him or divorces him. In Tharu society, women's ritual or social status don't change even divorce or widowhood but it affects men negatively that they have bride price work for wife or exchange with their sister. So it costs expensive for poor Tharus to remarry. Thus, Tharu men and other members of family try to keep women happy. Their involvement in agriculture subsistence production helps Tharu women having high value on a good reliable worker (Malla, 2006).

Gautam and Magar, (1994) focused on Tharu women who have higher status among the *Rana Tharu* as they push plate of food towards their husband after the women finish eating. They push empty plate towards with their husbands with their feet and males were not allowed to enter the kitchen. It shows that rana Tharu women still consider themselves as an ancestor of rajput women and their husband as an ancestor of servant of Rajput women. In this sense, Tharu communities, males were dominated by their own female.

Majumdar (1982) explained dominance of Tharu women, their right property and maltreatment to their husbands as well as their active role in fishing, chasing animals, business negotiation, liberty in choosing their partners and annulling marriage reflect the matriarchal society of Tharu community. The significant role of Tharu women in economic and social sphere of Tharu community can never be underestimated. The women are the sole owner of the domestic animals, the product of the land and the garden while the men have their own family. Sharma, (2044) asserted that Tharu women are the responsibility to manage the family although, man was the head of family affairs. It is women's duty to manage the meal, welcome to the guest, and look after the cattle and clean the seed.

Rajaure, (1981) explained that Tharu women have more alternatives than women from many other Nepalese groups. If their life in their husbands house is not happy or successful, in such situation, they can go back to their parental house. There they can be subsisted on by the food and "kharauni" provided to them in exchange for their labour in the economically productive family.

2.2 Changing Status of Women

The movement for improving women's status all over the world has emphasized the role of education. It is believed that education has brought about a reduction in the inequalities between sexes and uplift women's subjugated position in the society. educated women have higher status in the society. family size becomes smaller as the education is low in Nepal and lowest in SAARC countries. For instance, adult female illiteracy is 88% in Nepal which is very high in comparison to India (World Bank, 1990).

Literacy and educational qualification are the vital indicators of women's social status. These are not only crucial factors for availing of employment opportunities created in the process of modernization but also for communication with the outside world with increasingly educated males within the household (Acharya 1993). Similarly, industrialization and

urbanization also have changed women's socio-economic status dramatically. The full-fledged national movement for modernization that began in the 1960s required the massive participation of female workforce. Thus, women became perhaps unintentionally major contributors to national development. During modernization, women constituted a large part of the Korean labour force. There is hardly any doubt that improvements in contemporary Korea's women's education and employment also have increased women's political consciousness. But these changes have not yet been reflected in increased political participation beyond voting that take the proportion of elected women in the national legislative body. The discrepancy between slowly changing women's attitude towards women's political roles and the more increase in the number of women tilling political role is caused (Lee, 1996).

Kapur (1970) asserts that the change in societal attitude towards employment has occurred because of the economic strains of the time. With this change as well as with the change in the attitude of educated women, employment has increased. Women in the past were driven by poverty to work; i.e. only those who were poverty-stricken took up jobs. Now this thinking has radically changed women who work out of economic necessity or out of their own choice. The process of industrialization has brought about socio-psychological changes in the attitude and values of the people. Especially among them urban population has brought a change in the attitude of the educated women.

In the present context, the cost of living is very high so the added source of income is earned by women's job outside the house which is very helpful, indeed. Once the women have started earning, their socio-economical status has also improved decent standard of living. For these reasons women have started to take up jobs outside while continuing to perform their traditional household chores as housewife. The changing socio-economic conditions of women are taking place. In the modern developing society man doesn't perform a dual role. But the modern society has created such a situation for women that she has to play dual role of working as a women and a housewife (Acharya and Benette, 1992).

Education is potentially an agent for awareness and change and therefore, it is central to the process of empowering men and women. When people gain access to information and learn how to analyse it then they learn the process. They can reflect their own situation creating alternative scenarios and making informed decisions. Gender sensitivity too, should be built into every step of the educational process and should be the principle of self governance and appropriate technology (CEDA, 2010).

Status of women is an important factor which affects the socio-economic development of a nation. As we know that status is not a fixed rigid concept rather it changes with time. Status has been defined in different ways. As cited by the population monograph, the United Nations has given the definition of women's status as "the conjunction of position a woman occupies as a worker, student, wife and mother". The power and prestige attached to these positions and of the right and duties is expected to be exercised (CBS, 1987, p. 243). According to Shrestha (1982) Nepalese society which regard male member as an asset and does not object women's entering into the labour market but expects to receive her play traditional domestic role equally.

Women have been traditionally regarded primarily as consumers but not producers. It is only with the advents of the 1970s that they have been regarded a global resource for development and social change. The term status denotes not only the conjunctions of right and duties as reflected in women's several roles as mother, wife and daughter in-law but also the degree of her subordination in home, her education, and the numbers of son she has. The economic status of her family as measured by number of utility items found in her house, her degree of participation in public life, her role in decision making in family affairs and her perceived status in home and communities (Mukharjee, 1974, p-4).

Women's role has been undergoing rapid change for the last thirty five years. There are more employment opportunities for women than before. These are not evenly distributed throughout the country. Women's legal status has also changed with law moving towards equal rights. It is clear, however the traditional and customary practices in family in property relations are still

common that many women remain unaware of their rights or unable to exercise themselves. there are changing trends in the status of women as a result of national infrastructure development, the prevailing patriarchal system of social stratification in Nepal has influenced the social, economic, religious, cultural, values and roles has functionally created gender discrimination and inequality (Chaudhary, 2007).

Poverty plays the vital role in social restriction on women's mobility. families trade control over women's activities in exchange for increased income. at the same time, export industries trade have heavily feminize work force which ranges from fifty to ninety percent. while many jobs are described by liberal in the west as 'sweets shop exploitation'. the women who work in these units see them very differently. these jobs give young women a space where women are able to escape the supervision of families. the income from job often result in greater decision making power and experience of the wider world can embolden these women speak of for themselves (Deo, 2006).

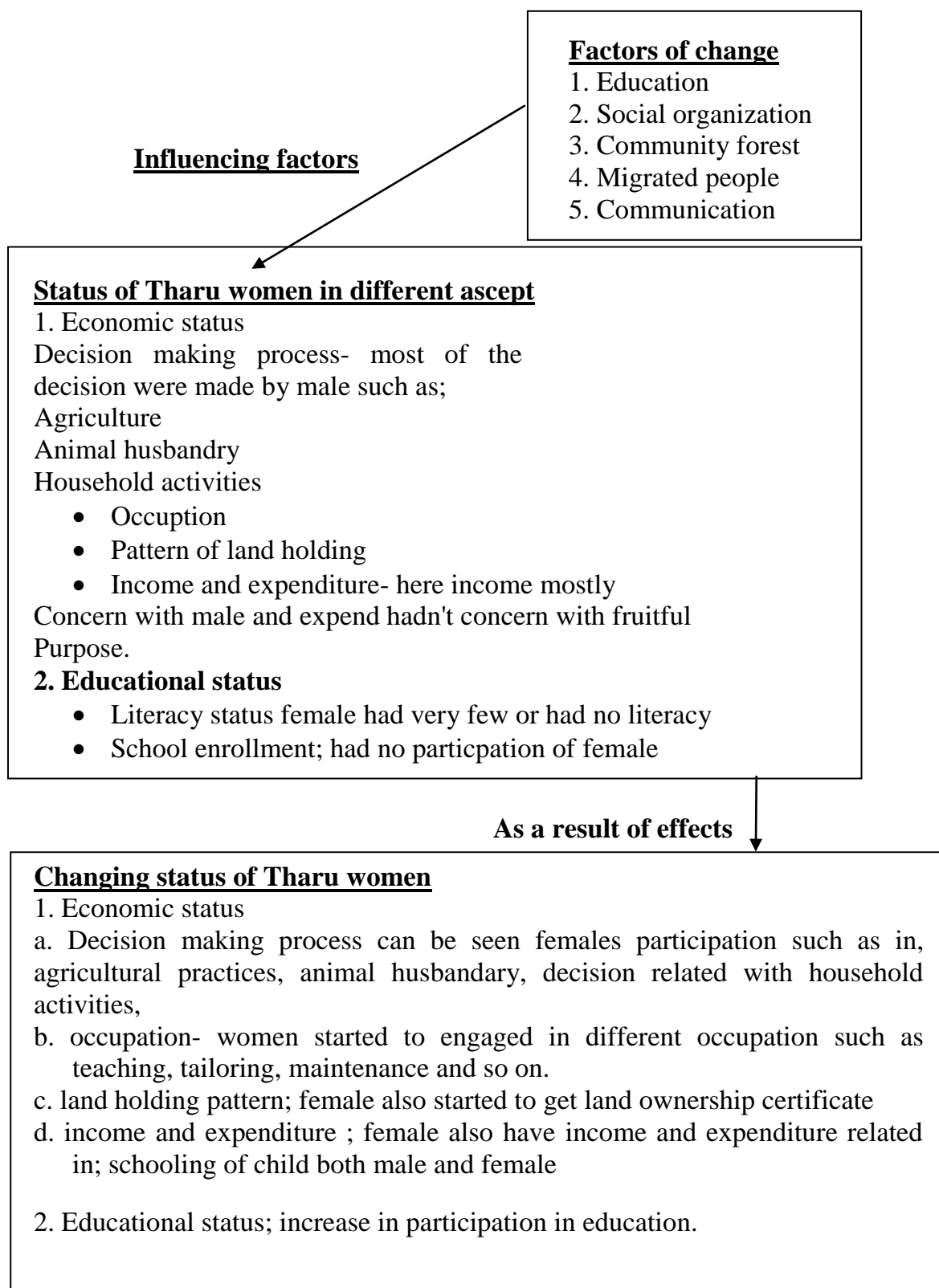
This study is best on changing status of Tharu women. In the past, Tharu women were engaged only in household works. they were not involved in political, education as well as social activities. Now they are engaged in different outside activities such as educational, political and other social activities. at present, their status is highly changed in comparison to that of their previous conditions.

The economic status of Tharu women can be observed as decision making power in agriculture, their occupation, registration of the land in their name, income and expenditure etc. Tharu people's poor household surroundings also represent their economic condition.

We know the political status of Tharu women by observation their participation in different political programs. the involvement of women in different development communities and chief post of VDC also help in recognize their political status. the number of girl's schooling represents the educational status of study area. educational status is also determined by seeing the number of women's participation in night school.

2.3 Conceptual Framework

Figure:1 Conceptual frame work of changing status of Tharu women in the study are presented below:



The above mentioned conceptual framework mostly related to my overall study by presenting the framework in figure 1, we know that is very less participation of women in economic and other social activities. But after the effects of external and internal factors, the pattern of women's participation has been increased. Similarly, in each and every decision making process male dominance is prevalent in the study area. later on, these pattern have almost decreased and increased the space of women in decision making process. Likewise female had not got chances in both formal and informal education. Later on this system can be seen as changed after the influences of different factors.

CHAPTER - III

RESEARCH METHODOLOGY

This chapter contains an outline of the methodology that the researcher has employed at various stages of this study.

3.1 Research Design

The research design of the study is exploratory and descriptive. Descriptive research design has been applied mainly to collect qualitative information of the socio-cultural, education, health, and political status of Tharu women of the study area. Similarly, since the study has tried to explore the factors that have played the role in changing status of Tharu women's, this research has followed an exploratory research design also.

3.2 Rational of the Site Selection

The research work is being conducted in the cluster inhabited by the Tharu indigenous people of ward no. 8 of the Hasuliya VDC, in Kailali. This cluster contains about 48 houses of the Tharu people. There is an on-going research on changing status of Tharu women in this area by different people. In spite of the fact that there is still some sort of lack of studies regarding changing status of Tharu women. Hence, this study tries to fulfill these gaps by including latest data. In addition to it there is no research has been done systematically on the women's status of indigenous Tharu people. This area is thought to be suitable for the present study in the sense that Tharu people have unique social and economic status in comparison to other relative communities, which have now changed in speedy and wide ranges.

3.3 Universe and Sampling

The universe of the study is ward no. 8 of Hasuliya village of Kailali district. out of 254 households, 192 houses are belongs to Tharu so 25 percent of 192 houses, 48 households has been selected by using simple random sampling method. Out of 48 household of Tharu, there are total 118 female. Among them 48 females from each households were selected for this study.

3.4 Nature and Sources of Data

This study includes both primary and secondary sources of data. As a sociological study this research concern with both primary and secondary source of data. In order to investigate the status of women, it was indispensable for the researcher to collect primary data for the present study. On the other hand , in order to find out the changes in women's status, it was indispensable for the researcher to collect secondary sources of data.

The nature of primary data are both qualitative and quantitative. Quantitative data were collected from the respondents and qualitative data were collected by observing the everyday life ways of respondents and analyzing their views about the changing status of women. On the other hand, secondary data were collected from published and unpublished articles, digital data discs, reports, documents, websites, books, thesis of various individuals, library, etc.

3.5 Data Collection Technique

The data for the study are collected by using the following techniques:

a. Interview Survey

The researcher applied the interview method to gather necessary information. The structured interview schedule was used to collect basic information about changing status of Tharu women in the study area. Under this method, the researcher met the respondents, in the spot and took the details information about them during the time of interview with the concerned Tharu women.

b. Key informant interviews

Key informant interviews were conducted during the fieldwork in order to comprehend the history of the traditional, social and economic status of women, their access in education, occupation and other socio-economic sectors. These traditional practices have been affected by the various present development practices and the effects of different factors. Key informant interviews have helped to contextualize the information taken from the study area by using other methods.

In order to meet the basic objective of the research as well as to accumulate data about the status of women in the study area, interviews were taken. Elderly people, political leaders, school teachers, buffer zone chairman, community based organization and various governmental line agencies officials etc. were interviewed for in-depth information pertinent to the study.

c. Observation

In this study the researcher has used observation in a realistic way to know the status of Tharu women. This study also helped the researcher to examine the educational and economic status of Tharu women by observing patterns of their work. Educational status of women could be analyzed through their interaction with the researcher as well as through their participation in school education. Similarly, the researcher has collected data about the economic status of women by observing their basic requirements, their dress pattern, their fooding practices and other related activities.

3.6 Data Analysis and Presentation

The data collected through various techniques were systematically processed and analyzed in terms of different steps. First of all, the data were processed or edited with verification. Secondly, the edited data were categorized as quantitative and qualitative. Thirdly, quantitative data were tabulated with simple tabulation methods. Fourthly, the qualitative data were incorporated with the quantitative data in terms of various topics and sub-topics. Lastly, both types of data were systematized and analyzed with the examination of relationships between

dependent and independent variables.

The quantitative data regarding population, education, age and sex composition were processed tabulate and analyzed with use of simple statistical tool like percentage and so on. The qualitative data on decision making process economic support, interdependency and the relation were analyzed in descriptive base qualitative ways.

The presentation of data on the changing status of Tharu women by groups and the comparison of practices by different age groups and other qualitative and quantitative analysis is to be visualized the changing status of Tharu women of the study area. The presentation of the information based on observation , formal and informal interviews and key informant interviews were used to support both qualitative and quantitative analyses, based on sociological explanation.

CHAPTER - IV

ANALYSIS AND INTERPRETATION OF DATA

In this chapter the basic features of the study area, i.e. physical, social organizational and economic features etc. are discussed.

4.1 The Origin and Historical Background of Tharus

Physically especially in facial features Tharu people look as if they were originated from mongoloid shape and complexion. They speak Aryan language. In ancient time the Tharu might have accepted buddhism as their religion but later Hinduism influenced them during the 13th century when buddhism faded from north india. The Tharu, too, may have gradually converted into hindusm.

The Kailali district constitutes 775,709 (2.93%) of Nepal's total population of which Tharu form the largest group with a population of 70 thousand (CBS, 2011). The various ethnic groups subsumed under the shared ethnoym. Especially Tharu inhabit the terai region of Nepal of which they account themselves the aboriginal inhabitants.

Tharus have greater no of population among other ethnic groups in Kailali. They have been living on the banks of river, forests, malarious valleys and fertile lands of terai from eastern to western Nepal. Some people have named this caste as Mangol, some say Aryan and some claim mixed group as Aryan-Mongol. There are lots of debates found about the native place of Tharu people like who were the Tharus? Where are they from? etc. one of the young informants(from non- Tharu community) said that they were the migrated people belonging to Rajput clan that came from Thar desert in india. He also added about their faith and origin. According to him, Buddhists were located in two different kinds of state-stationary and mobile states. Due to the war, stationary states people migrated here and there from the shakaya republican.

Later on, this people came Tharu, changing from sthivar to thivar and finally became Tharu (Pokhrel, 2065).

According to Sharma, (2011) even though there are 48 sub-ethnics found under the Tharu ethnic groups, other languages like maithili, bhojpuri, and aabadi are mixed in their language which has become their own traditional language. Tharu language has remained in fourth position in Nepal after Nepali, maithili and bhojpuri languages on the basis of the no of people speaking different languages.

About 775,709 people live in Kailali district, out of which 9.02% of the population i.e. 70,000 people fall into Tharu. They mostly live in plain areas. The current people living in the study area dont have any idea about their native land from where their ancestors migrated to this area. They said that despite the harsh climate and fear of wild animals they did not migrate to other areas like india and hills of Nepal.

The Kailali Tharus were related to Rajputs they must probably would have inherited the high value of premarital chastity, a tradition in the brahmanic culture but has this does not held true among the Tharus.

The Tharus of the western and far western regions were found to leave their land and house if they believed that there was an evil spirit affecting their life. Thus they, showed less or sentimental attachment towards their land but among the Tharus in Kailali of study areas families were found who occupied a particular place of land for next generation.

These are some of the many contrasting characteristic among the Tharus in different parts of Nepal which support the origin of the Nepali Tharus might have more than one origin.

4.1.1 Demographic Features of the Study Area

Demographic features reveal that the Hasuliya VDC has around 9 hamlets which consists 2091 households. It has total population of about 11979, in which male are 6281 and female are 5698 respectively(VDC profile). The research is concentrated on small hamlet of Hasuliya-Hasuliya, which comprises of a total 48 households. The total population of the study area is 252, of which 54% is female population and the remaining is male. The average family size is calculated to be 5.25 which is slightly higher than the national average. Table 1 shows the distribution of the studied population by age group and sex composition. The population structure in terms of age and sex composition depicts normal distribution in comparison to that of the other mountain regions as well as other communities lived around the studied area.

According to the population census of 2011 and the data recorded in VDC office, the total population of this VDC is 10508. Among them 5165 are females and 5335 are males. It shows 49.1% in female and 50.76% in male. This VDC is also not exceptional from other Nepalese society in respect of son preference which has become the main reasons of the male population growth in the VDC.

4.1.2 Population Distribution by Age and Sex

Hasuliya has 254 households with a total population of 1372 and among them 647 are male and 725 are female(VDC survey, 2072). A detailed survey of 48 sampled households shows the population structure of the studied community of Hasuliya which is given in the table below.

Table 4.1: Population Distribution by Age Group and Sex of Sampled Households

Age group	Male	Percent	Female	Percent	Total
0-14	33	24.81%	19	16%	52
15-59	94	70.67%	93	78.81%	187
60+	6	4.51%	6	5.08%	12

Total	133	100	118	100	251
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Sources: Field Survey, 2072

The population of 48 household is 251 of them 133 are male and 118 are female. The structure is categorized into three different age structure comprising- 0-14, 14-59, and 60+, young, active and old respectively. Most of the respondents are from adult groups which is the positive aspect of this study area. Young population of below 14 year are considered as the dependent population. if indicates low economic conditions. Similarly, 15-59 years age group is considered as the adult population which is independent and active for the development of any country. Adult population must be taken as most important group because adult population is economically active and more laborious, engertic, passionate and have more capacity to work.

Population of the 48 houses is 251 including 133 male (52.98%), and 118 (47.01%) are female. in the national context, the number of houses are 204 and total population is 1157 among them 580 are male and 577 are female. the total percentage of female is 49.81 and 50.12 (Population census, 2011). the male population of the study area is comparatively higher than the national average of last census. the male population of the study area is increased where as female population is slowly decreased because of early marriage of female.

4.1.3 Social Organizational Features of the Study Area

Before the establishment of different NGOs in the village area, most of the people of this community were dependent upon the rich people for their survival. Even all the social decisions were determined by rich people. In each and every social and cultural activities like festivals and religious rituals local people could not perform without the help of rich people. In every social and cultural activities most of the Tharu people used to borrow loan from the rich people in certain conditions. But they never applied this conditions in their real life, as a result their land was occupied by the rich people. situation is not always same to these people so now they can borrow loan from different NGOs

and INGOs comparatively in low interest rate. after the establishment of local community forest, many income generating activities related to local people are launched in the study area. These socially and economically marginalized people get chances in participation for their own economical and infrastructural development. From these different organizations related to local people, they get help to perform their social, cultural and ritual practices.

Now, along with different income generating activities, local people are involved in different groups for the overall social development such as "Aama samuha", " youth forum", etc. in this way, traditional leading pattern of rich and aged people has been changed by the new social organization where entire social members get chance of participation.

4.1.4 Village Economy of the Study Area

Agriculture is the main occupation of the thru people. In ancient period they were involved in moving cultivation. But now a days they have their own land and do their cultivation themselves. In the past they used traditional farming system but nowadays they started new type of technology in farming system by using machines etc.

The economy of Hasuliya village is based more on subsistence agriculture and less with animal husbandry. Nowadays, Tharu people's animal husbandry has become in crisis due to the lack of grazing land for their animals. However they manage their occupation by feeding straw that they get from their field. though they have very little land they manage their subsistence farming from high production. Soil in Hasuliya is very fertile and rice is the main production. Beside rice, they grow wheat, millet and other vegetables for the fulfillment of their livelihood and cash needs. So they no longer use forest products for vegetables and other purposes. They have divided land into two forms, one is concerned with the wet lands used for rice farming, named as ghol ko khet, (land covered by water) and the other is concerned with the dry lands, used for vegetables and cash crops named tandi dry land). Actually due to the

community forest and government's biased land reform program as well as Tharu people's own traditional thinking, they are still deprived of land ownership right. they do not have land ownership certificate for the land they have been utilizing for a long period of time. In Hasuliya village most of the people have 10 kattha land. which according to them is sufficient to sustain for only 7 or 8 months. for other remaining months they need to supplement by their other occupation like laboring in tandi.

Table: 4.2 : Primary Occupation by Age Group

Age	AG	HL	GW	D	SD	P	C	TLR	Ag L	M w	T	NW	Total
0-14	2	-	-	-	41	-	-	-	-	-	-	9	52
15-59	79	11	8	2	62	1	3	1	6	11	3	-	187
60+	10	-	-	-	-	-	-	-	-	-	-	2	12
Total	91	11	8	2	103	1	3	1	6	11	3	11	251

Sources: Field Survey, 2072

* Age G = age group, AG= agriculture, HL= hotel labour, GW= grocery work, D= driver, SD= student, P= photo studio, C= carpenter, TLR= tailor, Ag L= agriculture labour, Mw= maintenance work, T= teacher, NW= no work

Currently, some people started business and other new occupation and some young females have learned technical training about tailoring and have continued their livelihood from that occupation. Tailoring was not a new occupation for other communities but in case of this study area, it is different occupation which was not followed before in their village history. on the basis of my field work most of the younger generations have interest to go to the foreign nations for the employment. which is also presented by showing table 4.2 no of six respondents are working as labors in non Tharu people's house.

Table 4.3: Total number of male and female in occupation

Sex	Primary Occupation												Total
	Ag	HI	D	Gw	Sd	P	C	T	AL	MW	T	NW	
Male	33	11	2	7	53	1	3	-	6	10	2	5	133
Female	58	-	-	1	50	-	-	1	-	1	1	6	118
Total	91	11	2	8	103	1	3	1	6	11	3	11	251

Sources: Field Survey, 2072

*age G= Age group, AG= Agriculture, HL= hotel labor, GW= grocery work, D= Driver, SD= student, P= photo studio, C= carpenter, TLR= tailor, AG l= agriculture labor, Mw= maintenance work, T= teacher, NW= no work

The data in the table 4.3 shows the total no in the male and female in occupation. there is 58 no of female who are mostly dependent upon agriculture. There are 6 no of male who are involved in agriculture labor. there are 7 male and 1 female are involved in grocery work.

Carpentering and tailoring has become and effecting technical job for the local villagers in the study area. in the study area, only three male members are involved in carpeting occupation from where they manage the basis cash that is needed in their family forcefully.

In order to get some sorts of economy for their livelihood strategies along with their everyday life ways, some of the respondents hold governments jobs like school teacher. some of the farmers grow cash crops, onions, cauliflowers, cabbages , tomatoes, potatoes, etc. and sell these products in the market area as well as to there neighbor from other cast groups. since they have no cash income other than traditional occupations like fishing, gathering forest product and farming, occupations which could only sustain at the time of traditional barter system. but nowadays, such, type of occupation are totally declined and new occupation such as tailoring, metal working, maintenance, wage labor, etc. are being followed by the local people. shifting from the traditional occupation to the new occupation mentioned above, local people claimed that these is

because of the change in social organization as well as influences of outsiders. due to the new employment opportunities and the motivation to the newly development income generating activity, people of study area have gradually lift their traditional occupational practices for their everyday life ways. since the change in traditional occupational practices, local women gradually get chances to promote their social and economic status. table 2 shows the occupation of the villagers to sustain their economic status as well as their subsistence economy.

According to the field survey data 2072, shown in table 2 , there was large number of people who were mostly dependent upon agriculture. with the establishment of community forest, new hotels etc. From the hotel business, some of the local people also get job opportunities in hotels and restaurant. By presenting the data in table 2 and 3, it can be easily realize that hotel and restaurant occupations have been the major economic sources of the study villages, where women are not involved yet. there are two young boys involved in driving vehicles, from where they can easily get economic fulfillment to their family. None of the villagers get chances tourist guiding job opportunities, last but not sufficient, one of the respondents involved in technical business i.e. photo studio, which was so far from the study areas reality ruined by traditional job occupation like agricultural practices.

4.1.5 Literacy Level of the Study Area

Literacy status is measured in terms of self awareness and empowerment among the members of the society. education is the very important aspect of human life. it determines the level of life of person and level of education representing the progress of nation too. it involves with qualitative aspect of any society. it directly affects the various aspects of life-like occupation income , health, social standard and level of quality of life civilization of nation and other aspects of an individual or community and the nation. The literacy level of respondents is given in table 4.4.

Table 4.4: Literacy Level of the Studied Population

S.N.	Type	Male	Percent	Female	Percent	Total	Percent
1	Literate	100	75.18	65	55.08	165	65.73
2	Illiterate	33	21.05	53	44.91	77	34.26
3	total	133	100	118	100	251	100

Sources: Field Survey, 2072

* the children below 5 years not involved in this categorization

The data in table 4.4 shows that total literacy rate of the study area. the total population of the literate population is 165 likewise 100(75.18%) male are literate and 65 (55.08%)are female. there are comparatively higher percentage of male and they are literate. female has higher percentage in level of literacy which makes women's low social status.

Table 4.5: Total Literacy Status of the Studied Population

Education level	Male		Female	
	Number	Percent	Number	Percent
Primary	25	25	16	24.61
Lower Secondary	12	12	16	24.61
Secondary	35	35	22	33.84
Intermediate	18	18	9	13.84
Bachelor	10	10	2	3.08
Total	100	100	65	100.00

Sources: Field Survey, 2072

The data in table 4.5 shows that in the study area there is large number of population enrolled in different level's education. In the primary level there are 25 (25%) male and 16 (24.61%) female, in the secondary level there are 35 (35%) male and (33.84%) females. In this way there are 10 (10%) male and 2 (3.08%) female members in bachelor level. But, when we compare data presenting in table five and table 4.4, we can see female's participation in education is slightly fewer than that of male's participation. Based on this comparison we can link their educational participation with their social status because education is the prime determining factor of social status of people.

4. Land Holding Pattern of the Study Area

People of the study area don't have more than five bigha land. most of the people work as "adhiya batia" (share cropping), in rich farmers land. in this sense agriculture is the major occupation of the study area.

Table 4.6: Land Holding Pattern of the Sampled Population

S.N.	Quantity	Households	Covered by water (dry land)
1	1-5 khatha	15	32
2	6-10 khatha	11	8
3	11-15 khatha	3	6
4	16-19 khatha	3	2
5	1-2 bigha	12	-
6	2 bigha above	4	-
	Total	48	48

Sources: Field Survey, 2072

The size of land holding pattern also represents the level of economic status of Tharu people. the data in table 4.6 represents the major economic activities of the community depend on agriculture production and it is also the major determinants of economic condition. according to the field work out of the 48 households 4 households have more than 2 bigha land , they don't have more than 4 bigha land. 16-19 kataha land having households are only 3, 29 households have less than 15 kataha land. The study area has relatively good irrigated land among other neighboring villages with access to basis irrigation facility. they have got three season crops in each year. most of the people produce paddy crops in two season in each year. they also produce mustard, maize, and wheat in different or same land if it can be accessible for them. most of the households are rearing domestic animals. so their wastes can be used as fertilizer. as data presented in the table six about the land holding pattern of the studied village, we find out the reality that female have achieved higher respect and priority on those family in which they have comparatively less area of land than other family. apart from this female have been slightly

ignored by male member beside the fact that their physical labor on those family had comparatively more land. but now, due to different factors like education, migrated people, transportation, communication, the pattern of differences in social status based on the size of land has been changed.

Table 4.7: Food Sufficiency of the Sampled Population

Food sufficiency in month	Household number	Percent
3 months	6	12.5
4 months	8	16.6
6 months	18	37.5
9 months	7	14.5
12 months	9	18.5
Total	48	100%

Sources: Field Survey, 2072

The data in table 4.7 shows that the food sufficiency of the study area. there are 6 houses which have food sufficiency only for three month. among 48 households, only 9 households have food sufficiency for a whole year. most of the households have no food sufficiency for a whole year. food sufficiency shows the economic as well as social condition of the respondents. the production of only ten kattha (measurement of land) land provides sufficient food for a family of about five members. Those people who have no sufficiency for food from their land are involved in different activities for e.g. as data presented in table seven there are six houses which have food sufficiency only for three months but remaining large number of houses which have no food sufficiency for whole year. those families which have no food sufficiency need some money to sustain their life. so male and female both participate to achieve their basic requirements. in this way there are very few differences found between male and female. on the other hand , those families which have food sufficiency for whole year need not utilize women for labor so there are very low levels of concerned given to the female social member.

4.1.7 Use of Energy Sources

People of Hasuliya community seem environmentally conscious. as this village falls under buffer zone, it is discussed about the importance of conservation. most of the villagers show serious concern about environmental problem. they are sensitive towards the effects of environmental degradation. they have done community plantation and conserving it. they do not go to the forests for cutting grass and firewood collection expect for the public open days. they conserve the forest by farming community forest and making bio-gas plant and utilizing the forest resources in a reasonable.

Table 4.8: Use of Energy Sources

S.N.	Fuel Category	Households	Percent
1	Fire Wood	32	66.67
2	Kerosene	1	2.08
3	Firewood And Gas	3	6.25
4	Firewood And Electricity	7	14.58
5	Firewood And Kerosene	5	10.41
	Total	48	100

Sources: Field Survey, 2072

the data in table 4.8, shows the number of households using different energy sources for their everyday life. 32 no of the respondents are depend upon the firewood for the energy consumption. only 1 house is depend upon kerosene. No of 7 houses are depend upon firewood and electricity. this strongly that the study area is not remained isolated from the agriculture and traditional technology to fulfill their economic requirements.

4.2 Social and Economic Condition and Changes

In this chapter the status of women with their particular reference to the study area is analyzed.

4.2.1 Change in Economic Status of Tharu Women

Economic status of women in the society affects different factors. Economic status of Gurung and Magar is better than that of Brahmins and other women. In Nepalese context, there are more difference in freedom, economic participation and independent roles in decision making and property ownership pattern.

Economic status of women is highly determined by community setting, culture, household role and responsibility encouragement and perception towards women in the community mobility education awareness and training. The structure made by male hence, women is not involved in decision making process. On the other hand women hesitate to participate in decision making due to traditional cultural practices. Tharu women are economically deprived in different aspect. They are spent much more time in non-economic activities. Tharu women have lack of time to involve in income generating activities. They worked much more than male but they get lower economic value in the society. To improve more participation of women in economic sectors different local organization give loan for women in special package.

Economy is the dominant factor of social status in any society. Economic status of women refers to the position and access of women to occupation, decision making process, land holding pattern, income expenditure etc. The occupation of the respondents, process and right of decision making, authority over land holding of the respondents, etc are analyzed under the economic status of women. This refers to the positions and access of women to economy in general and decision making process in particular. Due to different local institutions, INGOs and NGOs are established in the study area are the traditional life style, occupation, decision making power in the different sector is gradually changed.

4.2.1.1 Decision Making Process

Decision making process in a family is the most important factor for social regularity. It reflects the situation and power of male and female in a family. It is one of the most important indicator in gender equality. Being a patriarchal society, most of the family has male members as family head. as a family head he has to manage all the economy and other social activity in a family. In each every household, family heads have to face different problem as in agriculture, animal husbandry, use of income , and schooling of children and so on. Under this problem household male and female member have different decision making role. so it is described different activities related to the everyday life ways of society regarding with economic perspective in decision making role and authority.

I. Agriculture

It was the major economic sources of Tharu people. they have to engaged in agriculture throughout the year for their living. in addition to this, there major occupation is also concerned with the agriculture. in agriculture practices , male and female both are engaged cultivation. but at the same time , they have different roles and practices according to their capacity and access. in decision making process female were inferior to male. Later situation has been changed due to various factors. Due to patriarchal system, the female is deprived from the land ownership certificate. These fact is not only concerned with this study area but remain in all over the country.

Table 4.9: Social Activities Related With Land

Sex	Land purchase	Percent	Land sell	Percent	Selection of seed	Percent	Selection of crops	Percent	Consumption and selling of crops	Percent
Male	20	41.66	20	41.66	31	64.58	33	68.75	19	39.58

Female	10	20.83	10	20.83	6	12.51	5	10.42	17	35.42
Both	18	37.5	18	37.51	11	22.91	10	20.83	12	25
Total	48	100	48	100	48	100	48	100	48	100

Source: Field Survey, 2072

The data table 4.9 shows that female has less access than that of male in agricultural decision making process in land purchase 41.66% decision are made by male and 20.83% by female and remaining are made by both of them. In land selling decision making process, there is also the same criteria mentioned as in land purchase. The practices in seed selection process, 64.58% decision are made by male members and 12.51% by female and 22.91% decision are by both. In this way we can find out the inequality in decision making process in the study area where most of the activities and decisions have been made by male member.

II. Animal Husbandry

Animal husbandry is another major economic source of the livelihood. It is also taken as the major occupation of the Tharu community concerned with day to day activities. They used pasture land for the animal husbandry but it has been gradually banned to them after the establishment of the community forest. Now they domesticate their animal within the household periphery.

Animal husbandry has been playing an important role in Tharu community people for a long time. They have kept domestic animals. They believed that the ownership of a large number of oxen was a sign of well-being which raised the prestige of the owner. These all domesticated animals remain in the name of the head of the male family members. But there is no place for female for the ownership rights of domestic animals. After the establishment of community forest, they have a very little number of domestic animals due to the lack of grazing land. When they are deprived of the pasture land then they needed to serve their domestic animals by themselves. In animal husbandry sectors female have started to get ownership rights. In these senses we can analyze the

situation of change in status of women only when male members come under management position.

Table 4.10: Pattern Of Decision Making In Animal Husbandry

Sex	HHs for decision making to the type of Animals	Percent	HHs for decision making to buying and selling of animals	Percent
Male	26	54.16%	33	68.75%
Female	6	12.5%	5	10.41%
Both	18	37.5%	10	20.83%
Total	48	100%	48	100%

Sources: Field Survey, 2072

Table 4.10 shows the size and the type of animal and their buying and selling by different dominants. regarding size and type of animals 12.5% decision are taken by women 54.16% by male and 37.5% decision are by both. regarding buying and selling of animals 10.41% decision are taken by women, 68.75% decision are decided by male and 20.83% are by both. the data and table 10 clarifies that female has very less access in the process of animal husbandry and its benefit. they were just come into the mainstreaming of participation in animal husbandry but they were remained isolated from its access.

III. Household Activities

In each and every household there have been different roles and responsibilities for the betterment of its system. So each member should play different role according to their ability. Division of labour and politics within the small territory of household also comes in vogue in everyday life. But in most of the society in general and the study area in particular has great difference between male and female even though they have equal capacity. Most of the female were within the small territory of house and they become compelled to face difficult situation out of the household activities.

Table 4.11: Household Activities Of Male And Female

Sex	Use of income		Schooling of child		Health		No. of children		Marriage of child		Division of labour		Social activities	
Male	29	60.41%	22	45.8%	19	39.58%	10	20.83%	29	60.4%	12	25%	27	56.2%
Female	7	14.58%	16	33.3%	9	18.75%	5	10.4%	3	6.25%	22	45.3%	21	43.75%
Both	12	25%	10	20.8%	20	41.66%	33	68.75%	16	33.33%	14	29.16%	-	-
Total	48	100%	48	100%	48	100%	48	100%	48	100%	48	100%	48	100%

Sources: Field Survey 2072

The data in table 4.11 reveals the difference between male and female in each and every household activity. On the basis of data in table 11, in use of income 60.41% decision by male and 14.58% by female and 25% by both. Likewise regarding decision schooling of child 33.33% decision are taken by women, 45.8% by male and 20.8% by both. In health, 18.75% decision taken by female, 39.58% by male and 41.66% by both. In marriage of child 6.25% decision are made by female, 60.4% by male and 33.33% decision are taken by jointly.

Women have comparatively less accessibility in social and household activities. But in the case of division of labour they have comparatively high access. Regarding unskilled labour, female social member has high division of labour than that of male. But in almost other cases male were dominant over female. In the case of health, schooling of child, marriage practices are decided by male member.

It is understood by the above description that the Tharu women have less decision making authority in comparison to male. Their status is complex as presented table 11.their involvement in decision making process is various in different spheres of activities of their day to day life. In some context, Tharu women's decision making power is less due to illiteracy, traditional roles, lack of good knowledge about social awareness etc.

male can be seen as a decision maker in every sector of life. But in other fields

like child welfare and agriculture female has dominant role in decision making. Some decision making roles of women at present days can also be seen in land transactions and social activities. Male member of Tharu community started to take some suggestion with other family members like female before making decision in their family. This type of trend shows the positive signal of change in female's social status.

Nowadays, the concept of the head of the family has also been slightly changed especially in a portion who has high income in families as well as control over the economy of the family. At the same time if there is not any income of wife but husband has a great role in family income such wives are also made head in the family if she has good education.

One of the respondents says that she was married before the age of 15 when her husband has no job. They had a very poor condition. They have father. After sometime her husband went to India to seek job opportunity. He got a job in an Indian company and started to send some amount of money to her. since then her father-in-law gave up all the household responsibilities and handed over responsibility of each activities of household to her. Her husband had one brother who was in the school by them. Gradually they started to live in joint family household composition where she has major responsibility of her family. In this sense, it is clear that when family has a crisis of a responsible person in the family at that time female perform their dominant responsibility in their house. But whenever male has responsibility female did not get chances in decision making practices of family.

4.2.1.2 Occupational Status of Tharu Women

In this chapter the different occupational role of female have been practiced for a long time.

Table 4.12: Total number of male and female in occupation

Sex	Primary Occupation												Total
	AG	HI	D	GW	SD	C	T	T	AL	MW	T	NW	
Male	33	11	2	7	53	1	3	-	6	10	2	5	133
Female	58	-	-	1	50	-	-	1	-	1	1	6	118
Total	91	11	2	8	103	1	3	1	6	11	3	11	251

Sources: Field survey 2072

*Age G= age group, AG=agriculture, HL= hotel labour, GW= grocery work, D=driver, SD=student, P= photo studio, C= carpenter, TLR= tailor, Ag L=agriculture labour, Mw= maintenance work, T=teacher, NW= no work.

The data in the table 4.12 shows the total no in the male female in occupation. Their is 58 no of female who are mostly dependent upon agriculture. There are 6 no of male who are involved in agriculture labour. There are 7 male and 1 female are involved in glocery work.

The table 4.12 clearly identifies that most of the skilled labour occupations are related to male where as female has very less accessibility. Skilled labours works in hotel, maintenance work, grocery, driving, carpentering etc. are mostly dominated by the male social member. But other unskilled labour such as in agriculture, female has highly dominant role. Due to the fact that, we can generalize that female are generally marginalized from their social role. On the basis of data in table 12, female can accumulate comparatively little amount of money than that of male. In this sense from the occupational point of view female's economic status remained in very severe condition.

4.2.1.2.1 Changing occupational status of women

This chapter explains the occupation of the respondents that have been changed over time and how their traditional occupational practices have been changed after a period of time.

Table 4.13: Changing occupational status of women

Previous	Current	Number
Agriculture + House Work	Agriculture + housework + fire wood collection	58
Agriculture	Petty traders	1
Agriculture	Skilled labour (Maintenance work)	1
Student + housework	Teacher	1
Agriculture	Tailor	1

Sources: Field Survey 2072

On the basis of table 4.13 shows that the changing occupational status of women. No. of 58 females are changing their traditional agricultural and household occupation. No of 4 female respondents are able to change their traditional occupation and involve in some of the technical work like school teachers, tailoring, petty traders and maintenance work.

The study area is remained adjacent to the community forest. Due to the development activities related to the community forest, it has direct influence to the study area. After the establishment of community forest, local peoples traditional occupation has been gradually going to be threatened for a long time. Not only that they were deprived from their land used from the long time but because of the limitation of agricultural land they could not fulfill their all kinds of basic requirement from the limited agricultural land. Hence, they started to seek new alternative for their life. On the way of practicing different occupation at the same time many programs are launched in community forest in the name of upliftment of women and marginalized group. Similarly, they have become independent having cash money so they started to join their children at school. Hence, male can only cannot fulfill their all the basic requirement without female's company. In this way, female have started to follow new types of cash based employment opportunity.

Case Study

According to Parbati Chaudhary who recently started to follow tailoring as a new occupation, I asked her why and how she started to follow new occupation. I have mentioned here about her changing occupational practices in her own words in following way:

"I used traditional occupation like agriculture and labour on it. After the establishment of community forest followed by buffer zone, I had crisis in household ingredients because I could not fulfill all the requirement of my house. After the establishment of community forest, we had different opportunities as well as constraints which compelled us to seek some other ways of life. Then there was crisis in my traditional occupation because my working areas have been replaced by the community forest authority. Then community forest launched different property alleviation programs for the people living in buffer zone areas. From these programs I got chances of training opportunity about tailoring. Similarly after the crisis in land I could not maintain my family where my husband was also working in the same area. Then I started to involve in tailoring occupation from where I could easily maintain my household economic activities".

From this fact, we know that females traditional occupation and their status has not only be changed by the social factor but is highly affected by the establishment of community forest as well as other training program.

4.2.1.3 Landholding Status of Women

In ancient time Tharu tribes used to be involved in travelling, cultivation system. They cultivate *Jamindar's* land. *Jamindar* used to provide land to them for certain time and Tharu used to pay them the fixed quantity of crops. The certain quantity of crops paid by Tharu using *jamindar's* land after completing the date of time, they hand over the land to *jamindar* and they shift to another place or *jamindar*. At that time those who had land needed to pay land revenue

to the government. The rate of land revenue was too much high so Tharu did not have their own land. When they knew the value of land they become interested to have their own land in Land Reform Act-2021, the government has implemented the land act rule. This act improved various unsystematized land. After that they got registration of land in their own name. Due to agro-based life style, habit of high expenditure, and high rate of land revenue they lost their land day by day.

Table 4.14: Change In Land Holding Status

Registered Land	Before 10 years	Now
Yes	9	18
No	39	30
Total	48	48

Sources: Field Survey, 2072 (VDC Survey 2072)

The table 4.14 shows the land holding status of Tharu women. Before 10 yrs only 9 female respondents had registered land in their name but nowadays women started to register land in their name. No of 18 female respondents have land ownership certificate. The trend to buy land is increasing. In these days, according to Rita Chaudhary, the concept of single family is growing on, which is also influencing the people of Hasuliya VDC. Tharu youth have negative attitude towards traditional occupation. For the last 10 yrs most of the Tharu youth have been involving in private jobs such as hotel labours, foreign labours etc from where they accumulate money and purchase the land for their household requirements. Such types of land especially are registered in the name of wives. But at present days government has adopted a policy to raise women's status by giving some discount in the registration of land in women's land.

Tharu society is patriarchal society where male has all authority over family. It can be observed in the form of their decision over family about economic problem, education, farming, marriage of their children etc. Moreover, they have registered land in their own name only. But nowadays, concept of male

towards female has been slowly improving.

4.2.1.4: Income And Expenditure

People of the study area have very low economic income and expenditure ratio in comparison with other VDC. When we compare male and female with income and expenditure ratio then female respondents remained in a very poor condition. With reference to their income and expenditure ratio, we can simply generalize the economic status of female in their society. The income and expenditure situation in the study area is given in table distribution of household income in study area.

Table 4.15: Distribution of Household Income in the Study Area

Income in thousand per year	No of Household	Percent
0-20	5	10.41
20-30	4	8.33
30-50	7	14.88
50-75	13	27.08
75+	19	39.58
Total	48	100

Sources: Field Survey, 2072

As a data presented in table 4.15, the total income of household per year, 19 houses are comparatively in good conditions. 13 households have 50-70 thousand income in per year. 16 households have 0-50 thousands income in per year. the income is not only of the male member but it is contributed by the female, too. On the basis of the study those household have good economic condition where female are equally involved in economic activities. Because of the economic contribution, they have gradually achieved good economic and social status.

Nowadays, their expenditure has been changed and it is used for the education and other health sector. Education has helped female respondents to be much more aware about each and every social activity. There are 5 houses and each

has 0-20 thousand income per year. Those family which have no sufficient income to fulfill their basic requirement , need additional income to sustained there life. male and female both involved in outsiders sector to achieve their basic requirements. So female have higher status in those family having low level income. the position if women is comparatively low in families which have more income. They have sufficient income for their basic requirements. They use women only in household in outside sector. So, the status of women is very low in those families which have comparatively high income.

Table 4.16: Changes in expenditure

Priority	Previous Expenditure	No of H/H	Current Expenditure	No of H/H
1 st Priority	Food And Cloths	16	Food And Cloths	12
2 nd Priority	Invest Rituals Ceremonies	10	Education	22
3 rd Priority	Health	6	Health	9
4 th Priority	Education	16	Invest Rituals Ceremonies	5
Total	-	48	-	48

Sources: Field Survey, 2072

In the past, Tharu people of the study area give 1st priority food and cloths, similarly 2nd priority were investing rituals ceremonies. They never had been expending their income in fruitful activities. They expand money of gods and goddesses and indifferent fair and festivals. They do not utilize the money for health and education. Due to the different development programmes launched in this area, the Tharu people of the study area are more conscious. As a result, they have expending income in education, health, and in other sectors. It makes Tharu people to become more practicable in their life ways.

Ultimately, female are now become more aware that increased their internal capability in the face of society.

4.2.2 Change in pattern of Education

Education is one of the major degrees for measuring the social status of the community. It is potentially an agent for awareness and change. therefore, it is central to the process of women's empowerment, education is often seen as a stepping stone for leading a better life. Generally the level of the education is the indicator of overall development of women i.e. access in job opportunity economic, independency , decision making power etc. Which were cultivated in terms of women. The level of education of the respondents of the present study is given in the following table.

Table 4.17: Educational Status of Study Area According to Level

Educational Status	Male	Percent	Female	Percent	Total	Percent
Illiterate	33	24.81	53	44.91	86	34.26
Primary	31	23.30	10	8.47	41	16.33
Lower Secondary	14	10.52	14	11.86	28	11.15
Secondary	33	24.81	24	20.33	57	22.70
Intermediate	17	12.78	10	8.47	27	10.75
Bachelor	5	3.75	7	5.93	12	4.78
Total	133	100	118	100	251	100

Sources: Field Survey, 2072

The data in table shows that the level wise educational status of study area. It is cleared that among total population 33 males and 53 female are literate. female population of the study area are comparatively equal to male's educational level. There are 17 males and 10 female are intermediate level.

Female population of bachelor level is slightly higher than of male population involved in higher education. Due to the above mentioned condition, it is clear that educational status of female have been comparatively increased in the studied population.

4.2.2.1 Change in Educational Status of Tharu Women

Nowadays, the enrollment of women students is gradually being increased day by day in school. due to the establishment of community forest and initiation of its development programs local people in general and Tharu people in particular need to be educated to adopt with the different cultural practices. To adopt the different practices and effects of development program of park, they started to involve in school education. Before the establishment of community forest and its different development programs they were not involved in education. But now the system of education has been changed and most of the female respondents are involved in school education.

Due to the establishment of school in the VDC, the enrollment of children is increasing day by day. Tharu people of the study area are also sending their children to school but they can not help and their children at home. Because they are mostly illiterate.

Table 4.18: Change in Education Status of Tharu Women

Level of education	Before 2000	Current
Primary	36	10
Lower Secondary	3	14
Secondary	2	24
Intermediate	--	10
Bachelor	--	7
Total	41	65

Sources: Field Survey, 2072.

Data given in the table 4.18 shows the literacy rate of female respondents that have been changed. before 10 years only 2 females were in secondary level nowadays, numbers of schooling female respondents of the Tharu community have been increased. The number of females in secondary level is 24 no of 10 females are intermediate level. Before 2000, majority of the schooling female children were remained under lower secondary level but now it has been

changed into the higher education. This education condition shows the consolidated social status of female respondents of the study area that has been changed over time.

In 2000, literacy rate of the Tharu women was 28 percent and average literacy rate was 36% which is less than the average National literacy rate of 39% (population census 1991).

4.2.2.2 Change in School Enrollment of Child of Hasuliya Community

The change in school enrollment of child of the Hasuliya community is shown in table 4.19. The education system seemed good in Hasuliya. The number of students is increasing day by day in school. In the past i.e. before ten years, Tharu rarely used to send their children to school. But now the percentage has increased to son by 5% and daughter by 25%. But it is limited only up to sending schools. According to the school report, the situation has been changed from 20 years. Before 20 years , only 25% of girls used to go school. Now more than 60% girls have been attending their school for the study. Due to several school establishment in the study area the enrollment of Tharu child is increasing day by day. Tharu of the study area are sending their children to school but they can not guide their children because most of the Tharu women are illiterate.

Table 4.19: Change in school enrollment of child of study Area

Children	Before 10 years	Now		
		Now total no	School enrollment	Percentage
Son	80 %	33	28	84.84 %
Daughter	60 %	19	15	78.94 %

Sources: Field Survey, 2072.

The data in table 4.19 shows that there is comparatively low number of female enrolment in school education before ten years ago but now the rate of enrollment have been increased not only in male but also in female numbers. In 2000 only 60% of girl used to go to school and 80% of boy used to go to school

but now out of 78.94% girls has been attaining their school for the study. When we compare data of ten years past and present there are comparatively high degrees of changed found in female regarding the school enrollment. School enrollment is the fundamental issues for the social status because it can easily trace the path of social status of people in each and every society. Likewise, increase in number of school enrollment traces the path of good social status of female in the study area.

4.3 Factors of Change

In this chapter the factors that bring changes in women's social status over time and space in the study area are explained . Here, the dominant factors that bring changes in Tharu women's social status are maintained.

When a society comes in contact with the external factors, the sign of change is observed in it. Development is possible only through changes. A change is not the matter to occur over night. It is not easy to bring about changes in human concept, belief and mentality. To achieve the fact and bring changes in the society, strong efforts should be needed. But so far the concept is concerned there is need of changes in different aspects by different factors.

Table 4.20: Factor of Change that related to Women

Factors of change	No. of household women
Education	12
Community forest	7
Social organization	5
Total	24

Sources: Field Survey, 2072

The data in the table 4.20 shows that different changing factor which is directly related to women's status. Due to establishment of different educational institutions, women of the study area are directly affected. out of 48 household, 24 household is taken as female respondents, among them 12 households are directly influence by education. Likewise, in relation to community forest 7

household, 5 household are directly affected by social organization.

4.3.1 Education

Education brings about a change in an individual which in turn brings great changes in the whole society, too. Education gives awareness to the women. Women with high academic qualification can influence the development of the country and the quality of life itself. Hence, education is an essential factor for change the status of Tharu women. Education should be made equally available for all. formal education is very much necessary to enlighten females mind and to improve their status. So, education is the major factor for improving status of Tharu women in study area.

The people of the study area are not educated. Due to this reason, they have no proper idea about the management of social system. Traditionally male had dominance over female because female had no formal and informal education. They had no any concept of schooling there daughter in school. As a result of that, female were dominated by male from their early stages of life. Parents married there daughter when they were too young that even the daughters don't know about the roles and responsibility of their new houses. But later on, so many educational programs were launched in the study area. the concept of must of the respondents were changed the female education. Women's concept about the society has been changed due to their involvement in education. This makes them easy to read in equal position with male in society and in decision making process. In this way, there social status is being changed over time by their educational system.

4.3.2 Social Organization

Social organization is the major motivating factor to each and every social life of each arena. In the society one can not fulfill her/ his own basic requirements as well as basic requirements of society by themselves. Hence, group activity is the necessary condition to change in and around the society. There is different

type of social organization such as : community forest users groups, women's organization, youth forum, and other outsider institutional organization which has important role to bring the development activity in the main stream. similarly, present social like Nari Chetana Sahakari Sanstha, Hasuliya sakahari Sastha, Sana Kisan Sakahari Sastha, Hasuliya Youth Club, Youth for Change, Shiva Shakti Yuba Club etc. substitute traditional social organization.

With the help of newly emerged social organization Tharu people were trained to practice in different ways in their land cultivation. It brought change in agriculture production as well as change can be seen in land for cultivation. Similarly, in traditional society the social decision has been made by the aged people where he had dominance over each member of society. But now these traditional practices are shifted by the organization of young generation, as well as women's social organization. As a result of these organizations, female members have also got chances in decision making process. These social activities lead women's weak social status into consolidated status in the study area.

There are so many institutions, concerned with the community forest, have also another important role on female's social status. Under these institutions so many programs like, poverty alleviation program, income generating activity, etc..were launched which have special target to women. Hence, these organizations also further enhance the women's social status to positive path of progress.

4.3.3 Migration

Along with the establishment of community forest and the eradication of the malaria in terai especially in Kailali, hilly people started migrating to this area. after the migration of hill people. Tharu people have been interacting with different ethnic groups. In such interaction they are been interacting with different ethnic groups. In such interaction they are accepting numerous techniques and ideas from them, which cause various changes on their social

and economic life style.

The first change , that took place among these people, after the migration of hill people. Tharu are losses some of their land to the people of the other ethnic people and also land is fragmented in to small peaces. thus on the other hand their land holding have been losing and open land for pasturage and dense forest in the vicinity area have encroached by over population due to which they have to face new problem for subsistence. Meanwhile , they adopted new methods in farming system such as using new and improved seeds fertilizer and plantation of summer paddy. So they have been able to yield more grains from same areas of land than before. As the number of people increased in this village different new kinds of task were also increased and the other hand they also come in contract with the people of different occupation. therefore to solve the food deficit problems they ultimately have been changing their traditional occupation. Thus , after the migration of hill people the economic life of the Tharus seems to be quit changing.

As the migration of the hill people started to follow, the event of enter cast marriage. Tharu people have adopted new kind of social and cultural practices. The most important positive on Tharu after the migration of hill people is that of attraction towards educational sectors.

The newly opened educational institution due to the activities of hill migrants not only to help for developing positive attitude but also increased literacy rate.

Migrate people were different socio-cultural backgrounds. they were more open -minded and changeable than that of traditional Tharu people who were the isolated place of forest. when they came in contact with the outsider people, their cultural practices and life style influenced to the Tharu community. However, migrated people have more strictness than that of Tharu in the case of female in household activities. Their other pattern of living influenced much to the Tharu community. Their education system, socialization practices directly influenced to native people. When Tharu came in contact with other people, they started to understand outside environment and follow others social activity. It influenced not only to the women but also to male

respondents.

Tharu people's social practices started to assimilate with other communities. Social activities which make some sort of flexibility in Tharu people. As a result of that, female respondents got chance to challenge male domination by establishing their own social organization like "Nari Chetana Sakahari Sastha" incorporating with migrated women. In this way, the people of migrated people also help to change the Tharu women's social status in the study area.

4.3.4 Communication and Transportation

There is another important factor of change in women's social status over time and space. different development programs brought some sort of changes in each community where it has been practiced. communication and transportation create contact with different community and spread different practices in each and every community where these development practices came in vogue. in the study area, communication and transportation made direct contact with other neighboring community. then it was easy for them to assimilate their cultural practices. Different development programs are also possible only after the communication and transportation. These are the basic infrastructures for the development practices. When the social members have started to use these facilities then they also accumulate different practices and knowledge for the community development. It also brings the concept of modernization and idea of other developed communities. Due to these reasons women went to change their traditional and social status and want to change their male in the face of traditional and cultural practices. They also want to change the biasness among male and female exists even in the same community. In this way, communication and transportation facilities help to change the social and cultural status of women in this study area. Transportation facility has become easier from Hasuliya to Kailali. This has changed the traditional life style of Tharu people.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The basis of the present study is based on Tharu community of Hasuliya village of Hasuliya VDC of Kailali district and analysis the change in the various spears of Tharu women with an emphasis on economy and education , and to find out the some factor responsible for change.

The total hosehold of Hasuliya village is 254 with a total population of 1372. Amongg 254 household, 48 households are selected by simple random sampling for study. The total population of 48 household is 251 and of them 133(52.98%) are male and 118(47.08%) are female. Among them 187 are from adult group.

Discussion in the preceding chapters reflect the changing status of Tharu women in the study area. Traditionally, Tharu community had male dominants in each and every social and cultural arena. This dominance had been changing over time and space due to different social, cultural and institutional factors. Due to the effects of different social, cultural and institutional factor on traditional Tharu people's social and cultural stand, their social and cultural status are largely affected. some of them are continued in another form such as concern with both male and female's prevalence, some are in the process of finding out such as overall dominance of male in decision making process and some have already disappeared out of their practices i.e. access of male in education. thus, due to the above mentioned factor their age long as dominance social and cultural practices have been changing over time.

This study has been conducted with throw objective of exploring the changing status women in educational and economic arena. In this research, efforts have been made to investigate the challenge against the as-long dominance of male

over them. The researcher has examined the changes found in economic and education milieu of Hasuliya village of Kailali. Beside collecting the necessary quantitative and some qualitative data, the researcher has also studied the narrative of villagers through which the study of the status of women, their changes in economic and educational practices and life ways have become more authentic and reliable.

Thus people have their own social and cultural practices. They have been practicing each and every decision making process by their male member. There had less or no social and educational access for the female social member. Male have managed basic economic needs of their family though, there had been more and more contribution made by female. Tharu male as a head of the house determine the role of female for the household i.e. inside the house and some in agricultural works. Female could not decide their own role in house and society. But after the influence of migrated people community forest, education, social organization communication, transportation, female became aware and starts to define against the hard-lined male social members. Before their contact with external factors female have no stand in land, occupation, education, school enrolment, literacy, decision for household activities and other social task.

Formation of different social organization, i.e. Aama Samuha, Hasuliya Youth Club, Harihali Youth Club, Nari Chetana etc. are involved to change their traditional leading patterns. These organization are related to improved women status. Among 251 population 33 males are involved agricultural sector, 55 females are still depend upon agriculture. Due to different factors about 4 respondents started to new occupation like teaching, petty traders, tailoring, maintenance worker etc. 32 the house hold have less than 1 biga land, more than 1 biga having household are 12. Only 4 household have more than 2 biga land.

In the study area there are 6 houses which have food sufficiency only for 3

months. Among 48 households only 9 households have food sufficiency for whole year and rest other households have no food sufficiency for whole year. Those households which have no food sufficiency for a whole year, they need some money to fulfill their basic requirement. And both male and female involved in agriculture labor and other new occupation to achieve their basic requirement. So female have high status in those families in which have low level of income.

Tharu women have no land ownership certificate. Due to male's dominance over land ownership right. There was no place for land ownership right to women. Similarly, though Tharu female have not lacked formal education, male have some sort of informal education. Even female were deprived from this opportunities. After they came in contact with external factors like education, social organization, transportation and communication, migrated people, and community forest etc their age-long practices of male dominance has been changed. At a present day female have also land ownership certificate. Government has adopted a policy to raise women status by giving some discount in the registration of land in women's name. Female have also got participation in decision making process. School enrolment population of female is going to be increased almost similar line with male. Female have also started to involve in different cash based employment opportunities such as tailoring, teaching and maintenance work and slightly female started to mobilize cash for their household requirements. In this way, female's traditional suppressed social status has been changed due to the above mentioned factors because of different task-development, property alleviation, education and so on; both male and female were equally affected. This ultimately made influence to both of these social actors. Then, from this male influenced the females were aware and changed their life style and status.

5.2 Conclusion

Discussions in the preceding chapters about the changing status of Tharu women in economic and educational arena from the life ways of Tharu people of Hasuliya village, Kailali. I reproduce some of the conclusion drawn in the following ways which may or may not reliable to other communities:

- Most of the traditional hardiners societies are concerned with the low prerogative social position, it is not possible only from within the society or its opposition group like female social members.
- Like Marxism, when the minorities-female, had the feelings of their dominance by male social members and organized by themselves, then they can challenge against the male social member. Not only that they could achieve their lost social position.
- When these minorities' people have got support and became aware about their suppression by other different factors, then these minorities became more conscious and from their group- in terms of women organizations. With the help of these organization and external factor they achieve their goal-increase in social status. When they achieve support from other institution it is easier to reach on their destination.

5.3 Recommendation

The study about the changing status of Tharu women, in relation to educational and economic realities of Hasuliya village of Kailali district reproduce some of the recommendations can be drawn in the following ways:-

- The roles of governmental agencies have not been focused. There are many agencies and social organization are playing key roles for improving status of women.
- Most of the Tharu women are dependent upon traditional occupation

like agriculture, collection of firewood household work. So I suggest for the access education in the study area.

- To research the possibilities of government support to small scale projects contributing to improving status of Tharu women.
- The economic status of Tharu women can be uplifted by the diversification of their occupation. So I suggest for the further researcher to find out the various occupations suitable for the study area in the context of the culture and social setting.

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ANNEX-I
HOUSEHOLD SURVEY QUESTIONNAIRE

A. General Introduction of the Respondents

1. Name:
- Village Town:
- Ward No.:
- District:
- Tole:
- Ethnicity:
- Religion:
2. Number of Members in Family:
3. Detail of the Household Member :

S.N.	Name 4	Age 5	Sex 6	Relation with Hh Hand 7	Educational Status 8	Marital Status 9	Occupation 10	Migration from where and when 11
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								

12. Land Holding

Land Holding Types	Own	Renter	Give to Other
Khet			
Bari			
Pakho			
Others			

13. Size of Land Holding Types

Types of Land	Ropani			
	0-5	6-10	11-15	16+
Khet				
Bari				
Pakho				
Others				

14. Major Crops Grown in Your Land

- a. Rice ()
- b. Wheat ()
- c. Maize ()
- d. Millet ()
- e. Potato ()
- f. Others (Specify)

15. Food Sufficiency

Annual	
Six Months	
Three Months	
One Months	
Others	

16. Facility in your Village

- a. Water Supply
- b. Transport
- c. Communication
- d. Market
- f. Others

17. Livestock

Cow	
Buffalo	
Sheep	
Goat	
Pig	
Duck	
Others	

18. House Pattern :

19. Energy Source and Consumption (Compare 10 years ago and now)

1. Firewood:

- a. Fetch from nearby forest []
- b. Fetch from own land []
- c. Purchase from local people []

2. Monthly consumption of Firewood per months

3. Monthly consumption of Kerosene for domestic purpose
liters/months

4. Monthly consumption of L.P. Gas Cylinder/month

5. Monthly consumption of electricityunits/month

6. Is there any charge regarding the consumption fuel (fire wood/kerosene/l.p. gas) in your village during last 10 years?

20. Membership and Participation

S.N.	Name of the Key Information	Address
1		
2		
3		
4		
5		
6		
7		

21. Have you found changes on your educational status?

- a. Yes
- b. No

22. What is the level of your education before 10 years and now?

Level of education	Before 2005	Current
Primary		
Lower Secondary		
Secondary		
Intermediate		
Bachelor		

23. Have your found any change on your child's enrollment on schools?

- a. Yes
- b. No

24. If yes, what are the Factors of change that enforced you?

- a. Education
- b. Community forest
- c. Social organization
- d. Cooperative organization

25. Have you found change on your occupation?

- a. Yes
- b. No

26. If yes, what are the factors of change on occupation?

.....
.....

27. Have you found change on migration?

- a. Yes
- b. No

28. If yes, what are the factors that enforced you to enforce you for migration?

.....
.....

29. Have you change on the communication and transportation facilities?

- a. Yes
- b. No

30. If yes, what are the changes communication and transportation?

.....
.....

OBSERVATION CHECKLIST

- Occupation before 10 years and now.
- Land holding patterns before 10 years now.
- Involvement of local organization before 10 years now.
- Decision making role before and after.
- Enrollment of the school before and after.
- Literacy level before 10 and now.
- Income and expenditure before and now.
- Influencing factors.