

**A SOCIO-ECONOMIC CONDITION OF KATHARIYA THARU**  
**(A Case Study of Ghodaghodi Municipality of Kailali District)**

**A Thesis Submitted to**  
**Central Department of Sociology**  
**The Faculty of Humanities and Social Sciences**  
**In Partial Fulfillment of the Requirement for the**  
**Master's Degree of Arts in Sociology**

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**LETTER OF RECOMMENDATION**

This is to certify that this thesis "Socio-Economic Condition of Kathariya Tharu" under my guidance and supervision for the partial fulfillment of the requirement for degree of Master of Arts in Sociology. I recommend this thesis for the final evaluation and acceptance.

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**LETTER OF APPROVAL**

This is to certify that this thesis "Socio-Economic Condition of Kathariya Tharu" submitted by Som Nath Chaudhary to the Central Department of Sociology, Tribhuvan University, Kirtipur, in partial fulfillment of the requirements of master of Arts in Sociology is found satisfactory in scope and quality. Therefore, this thesis is accepted as a part of the degree.

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## DECLARATION

I hereby declare that this dissertation entitled "Socio-Economic Condition of Kathariya Tharu" is my own effort and that it contains no materials previously published. I certify that, to the best of my knowledge, my thesis does not infringe upon anyone copyright violate any proprietary right and that any ideas, technique, quotation or any other materials which have been borrowed from other scholars have been acknowledged in accordance with the standard referencing practices.

I declare that this is a true copy of my thesis, including any final revisions as approved by thesis review committee.

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Som Nath Chaudhary

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## **ABBREVIATIONS/ACRONYMS**

AI	:	Appreciative Inquiry
D M	:	Dialectic Method
GPS	:	Geographical Position System
HSEB	:	Higher secondary examination board
KTH	:	Kathariya Tharu
NO	:	Number
NGO	:	Non Government Organization
INGO	:	International Non Government Organization
PM	:	Participatory Method
RTT	:	Recorded Text Test
SLC	:	School living certificate
UN	:	United Nations
VIZ	:	Visualize
VDC	:	Village Development Committee
(%)	:	Percentage

# CHAPTER-ONE

## INTRODUCTION

### 1.1 Background of the Study

Tharu are one of such communities possessing indigenous identities. Tharu are the oldest inhabitant group in terai. Usually they live very close to the heavily forested regions. Most of the large compact Tharu settlements are found in tropical malaria areas. It is said that most of these lands (Terai) were originally cultivated by the Tharu and in course of time cleverer people came and got the better of them. It is also said that there were a few Tharu kings in terai. There are ruins of an old fort in Sakauragarh in dang valley that said to have been built by the Tharu king Dangai-Bhusai (Bista, 2004).

Tharu are mostly found in Terai extending from Koshi in the east to Mahakali in the west and some parts of inner Terai. The language between them is also dominated by different races; such as in the east, their language is mostly dominated by maithali language and in the west it is dominated by Hindi and Abadhi languages. So they speak a language mixed of Prakrit, Bhojpuri and Magadhi. The Tharu people have dark complexion, muscular slim body and an average height of 5.2". (Bista,1971).

Tharu are peasant farmers they are very hard working people. They live at the edges of forest. Tharu by nature seem sincere and simple minded people. They are educationally disadvantaged community. Only small percentage of children completes school education. Girls show little interest in going to school, because of most parents can't afford the expenditure of education. Some Tharu are economically quite well. They educated and culturally will expose. Due to the difficulty with Nepali Language especially in the early grades of the primary school, makes learning an uneasy task.

Tharu populate the entire length of the Terai region of Nepal. According to population census 2001, the total population of the Tharu in Nepal is 1,533,879, which is 6.75 percent of the total population of Nepal and ranks 4th order majority of total population. 1,334,546(6%) of Nepal's population speak Tharu language (census 2001.). Tharus are the largest ethnic group of terai and constitute 12.6% of the total

population. Thus Tharu is one of the most exploited, under privileged and backward ethnic group of Nepal. (Bista, 2004).

Tharu are innocent, shy and relatively timid people. Some of the settlement of Tharu was deep in the forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non-Tharus. Tharu are not good in business or home economics. They are often in dept since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hills will lend them money to purchase food and then continue to compound the interest. Eventually the hill men acquire the Tharu's land and the Tharu is rejected to landless status.

Although the slavery system was abolished many years ago, Tharu are sold and bought still now and they are compelled to live as a bounded labor and Kamaiya as in medieval period. Because of general illiteracy, lack of awareness about their right as citizen and a feudal system of economic exploitation, they are submitted to the lower status in the society.

### **The Kathariya Tharu People**

The Kathariya Tharu language spoken mainly in some villages in Kailali District of Far-western Development regions of Nepal .The Nepal Kathariya Tharu, still not identified as a separate language, (culture) may be classified as a member of central group of Indo Aryan language family. Tharu is one of the ethnic groups of Nepal. This ethnic group lives mainly in the low land referred to as Tarai (Madhesh). It is subdivided in to different clans, namely KochilaTharu, ChitwaniyaTharu, DagaureTharu, RanaTharu and Kathariya Tharu. Each sub-clan speaks a slightly different form of speech. Such forms are normally identified as KochilaTharu, ChitwaniyaTharu, DagaureTharu, RanaTharu and KathariyaTharu. According to the census of Nepal, 2011, Tharu as a whole (with its dialects) is spoken by 1,529,875 speakers as their mother tongue.

The Tharu ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Tharu refers to a large ethnic group scattered in most of the terai region of Nepal. Actually there are many language groups under the

umbrella term Tharu. "Out siders generally view the Tharu as one homogeneous group. The Tharu, however recognize many different sub- groups distinguished by clan, region, cultural differences and language." (Webster 1993,4).

As cited in Eichertopf and Mitchell, 2012).The major well- Known among these groups include Dagaura, Rana, Kochila/Morangia, Chitwaniya including Kathariaya. Elderly and well informed persons in this speech Community are proud of informing their origins in katihar district in India. they claim that this speech community is a community of one caste and one ethnic group. Marriage tends to occur mainly within the same speech Community. There is also a trend of intermarriage with Rana, dangaura, Nepali and others. (Regmi,2014)

Kathariya Tharu is an ethnic community. There are a number of clans in this Community. The main clans include Mahato, Kathariya, Rawat, Badayak, Badauka, Rarane, Dahiwane, Badawahi, Kusmi and Rana. (Regmi, 2014).

Boehm, (1997:27) reports that most of Tharu people practice their traditional religion, however many claim to be Hindu.

Van Driem, (2001: 1167) notes that most of Tharu practice an indigenous form of animism in which shamanism, ancestor worship and tattooing play pivotal roles. Kathariya Tharus in general follow Hinduism.

In 1991 census of Nepal, the literacy rate in Tharu ethnic Community was 27.7% It reached 53.7% in 2001 census (Gurung, 2005).

In 2011 census, the literacy rate in terai Janajatis is recorded as 62.48% (Chapagain, 2014).However generally speaking Literacy particularly in the Kathariya Tharu speech community is not encouraging. Especially women are still deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.

The main occupation of Kathariya Tharu is agriculture. This community now a days is also engaged in different occupations like business, civil services and small industries. This community is fond of hunting, fishing and gathering wild plants.

The survey was mainly conducted in four villages. Namely Sisaiya (Ghodaghodi- 11), Tapa (Ghodaghodi- 11) Jabalpur(Ghodaghodi-11)and Kota (Ghodaghodi-12) in Kailali district of Nepal.

I was attempted provide field-based information about the Kathariya Tharu culture and language mainly in the domains of culture resources, traditional, economy,culture proficiency(way of heredity)and multi-religion patterns of culture use, culture vitality, culture transmission, cultural attitudes and cultural development.

## **1.2 Statement of the Problems**

Nepal is very rich country from caste, language, culture, traditional and rural resources point of view. Majority of people live in the rural areas. Therefore rural areas is very important from traditional and cultural point of view. But there is caste system in Nepal yet. Suppressed access to economical, educational, political and is limited Nepal, is mainstream political, social, cultural life is dominated by upper caste Hindu groups. Because of social hidden apartheid Kathariya people are suppressed, marginalized and discriminated from various opportunities. Kathariya particularly more vulnerable socially and economically due to lack of information low level of literacy and access to relevant services. Exclusion of indigenous people (Janajati) are challenges of the state. Solving this types of problem the nation needs incoming democracy. Now the main agenda of the New Nepal is progressive, inclusive justice Nepal. It has been need to authority to carry them out. The government introduced special program for the Kathariya, focusing on the alleviation of literacy, cultural linguistic and poverty.

The Kathariya Tharus main problems are culture vitality, culture transmission and language transmission. The social economic upliftment of Kathariya Tharu people are poor. The Socio-Economic Condition, Culture vitality, culture transmission, religion transmission and language transmission are major aspects of the study. These problems influence on the social, cultural and economical life of Kathariya Tharu are inter dependence with other high caste because they are perform various types of occupation, activities i.e. agriculture, business, civil service, driving etc for their own livelihood and substance. They deprived from educational opportunities, lack of

employment, poverty and level of standard of life are major problems that are saved by Kathariya Tharu.

### **1.2.1 Research Questions**

1. What is the Social Condition of Kathariya Tharu ?
2. What is the Socio-Economic Condition of Kathariya Tharu ?

### **1.3 Objectives of the Study**

The main Objectives of this study is to describe the Socio-Economic Condition, Socio-Cultural Situation of the Kathariya Tharu Caste, which has been categorized as an Indo-Aryan language of Nepal. The main Objectives of the study are as follows:

- a. To describe Socio-Economic Condition of Kathariya Tharu.
- b. Analysis of Socio-Cultural Process of Kathariya Tharu.
- c. To Analyze Social Process of Kathariya Tharu.
- d. To Find Out Their Occupation and Study About Their Life Style.

### **1.4 Significance of the Study**

The study area is Ghodaghodi Municipality ward no 11 Sisaiya, ward no 11 Tapa, ward no 11 Jabalpur and the ward no 12 Kota of Kailali district. This Study provides field-based information about the Kathariya Tharu Socio-economic condition, culture and language mainly in the domains of economic resources, cultural resources, traditional culture proficiency and multi religion patterns of the culture use, culture vitality, culture transmission, culture attitudes and cultural developments.

We mainly deal with the people (i.e Kathariya) their Social economic condition and culture, occupation, rituals, festivals, fooding, clothing, entertainment, political condition, caste/ethnic group and literacy. Similarly geographical location are also discussed in this study.

This Survey provides background information about the socio-economic condition, culture, language of Kathariya Tharu and people including the purpose and goals of the study.

This survey attempt of the real status of Kathariya Tharu people as the research is also from the Kathariya people hoped that “Socio-Economic condition, Socio-Cultural status of Kathariya people” will help in formulating and projects for the development of this community. It will be used who have directly or indirectly indented to involve the Janajati movement. The overall this study was an important sample for the social science researcher interested to communities which may have very little relevance for suggesting the status of people. Therefore, this study will provide the basic information about communities to formulate plans and programs and for socio-culture development of the kathariya people.

This study review that no substantial study has been carried out to fathom the depth of features of the language and culture in the Kathariya Kharu speech community. Thus, this survey is highly essential to figure out the socio-culture, socio-economic condition of the Kathariya Tharu. .

Kathariya Tharu is a separate form of culture. Thus it has to be immediately identified and recognized by the concerned authorities for the preservation and development of this form of culture in which life crucial knowledge of the speech community has been embodied. Most importantly this form of culture has to be identified in order to lay a foundation providing the cultural rights of the Kathariya Tharu .So that they will be included in the overall fabric of the nation.

## **1.5 Organization of the Study**

This study report has been organized in to five chapters. Chapter 1, Provides background information about the culture ,economic condition and people including the purpose, goals,objectives and significant of the study, in chapter 2, Provides the literature review, review of theoretical literature,review of past study, conceptual framework of the study used in the survey point and origin of tharu kathariya people. Similarly, Chapter 3 deals with the research methodology used in the study of Kathariya speech community. In chapter 4, provides introduction of study area, physical setting, geographical location, climate and environment, population structure, natural heritage, household of study area, population and sampling, population structure, land tennure, occupation of the respondents, education attainment, respondents profile, gender identification, family structure and size, ornament and

dress, ritual, festival, entertainment and food. In chapter 5, I present the summary of the study and conclusion. The annex includes socio-cultural questionnaires, basic information and some group photographs of the socio-economic and socio-culture consultants involved in the survey of Kathariya Tharu.

## **CHAPTER-TWO**

### **REVIEW OF THE LITERATURE**

#### **2.1 Review of Theoretical Literature**

##### **ORIGIN OF THARU**

There are many controversies about the origin of Tharus. Scholars have been able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have derived their origin through etymologies and some tried to trace their origin through a legend.

The first western scholar to give some information on the Nepalese Tharu is Francis Bachanon Hamilton. While describing Eastern Nepalese Terai, he said that the Tharu caste resembling in its manners the Gangai of Morang, composes the great part of the population on the plain.

Bista, (1967) writes: Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villagers of Tharuwan are found in small clearings in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as elephants, rhinoceros, bear, tigers, mosquitoes and poisonous snakes and insects.

Some scholars have mentioned the Tharu relation with the Shakya dynasty among the Newars of Nepal. Lineage has also been noted with the Kirats of Bengal in India. Acharya, (1972) mentioned the origin of the Tharus from around the Himalayan region.

Physically and especially in facial features, the Tharus look like they stem from Mongoloid stock. They speak an Aryan language. In ancient times, the Tharus may have accepted Buddhism but later they were influenced by Hinduism (Pyakurel, 1982).

Quoting from NES field view, Rajaure, (1977) pointed out the Tharus with slightly Mongoloid features to intermarriages, which have taken place over two to three

generation. He sees them as strictly Indian and no connection what so ever with the Nepalese origin. Risley and Knowles, (1982) also found the Mongoloid style features predominant among Tharus.

They consist of number of historically endogamous groups, differing from each other in language and cultural practices and in the extent of their cultural assimilation and cultural diffusion into the Hindu caste of society. Each group is localizing in a particular area, from which it derives its name: thus the Danguara are so called because the main center of their population is the Dang valley. Given the current state of research, it is very difficult to enumerate all the sub-categories of the ethnic group of Tharu, some of which consists of no more than a few thousand individuals.

A legend indicates their origin from Rajisthan in north-western India. According to this legend the Tharus came from the Thar Desert of Rajisthan in India and hence named as Tharus. Most of them sincerely believe that they came from Rajasthana in Indian at the time of the Islamic invasions. So some of the communities are seemed to be interested to be called descendents of Rajput Chhetri.

When the Muslim invaders captured Rajputana and murdered men and women of Royal courts, the princess and many other royal women attendants fled away into the forest of Terai. The royal women living inside forest for many years accepted their male servants as a new husband. The offspring of these Rajput women that were born out of the liaisons between the Rajput women and their servants gave birth the breed known as the Thrau. This derivation seems to be a pure hypothesis, which serves only trace their point of origin to the south (Adhikari, 2056).

The Tharu KalyanKariny Sabha of Nepal cites the following Tharu subgroups in its constitution, describing them as Upajati-Rautar, Garwaliya, Gaurihar, Chitawaniya, Bantar, Lamopuchhuwa, Khawash, Mahawat, Dangawariya, Kaishanaut, Kochila, Katkhalla, Mairwot, Mardanya, Kanpata, Kathariya.

Few foreigners bothered to collect information on these mysteries of Tharus who were not considered as original inhabitants and were counted within the groups of Indian origin. These foreigners were not ready to accept Tharu as a unique group, considering them to be a tribe of very inferior rank of Hindu caste system. Thus in

most of accounts written by the foreigners the people of the Terai especially Tharus were mentioned as one or two paragraphs only. All of these short descriptions bear the same type of hearsay accounts about Tharus they are one of the major tribal people with dark Mongoloid complexion, having a good knowledge of black magic with craft and sorcery and able to live in the highly malarial plains since they are immune to malaria (Regmi, 2035).

In this way, many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution. Since different cultural and racial differences exist among Tharus of Nepal, their origin may stem from somewhat different circumstances.

Pyakurel, (1982) had carried out his fieldwork in the eastern Chitwan, the main concern of his study was to explore how variability in settlement pattern affects the process of integration and economic modernization of farm people. The research was focused on for Tharu villages that represent different location and compositional situations in the Chitwan district of Nepal. One between the two major findings of his study, which differs from what generally thought, is that village location (centrality) is a more important condition factor reinforcing the manifestations of ethnicity than is the ethnic composition of the village (Homogeneity/diversity). It means that households in centrally located villages (irrespective of their homogeneity/diversity) are too more isolated areas-as the finding of the study tells.

Dahal, (1984) in "Rural Poverty in Nepal" used secondary data on land tenure, income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. He found that population growth, low minimum landing and lack of employment, opportunities poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over the poor, were determinant of poverty in rural Nepal. Getting appropriate solution for this entire framework is seen socio-economic development.

Edson, (1988) in their micro level study on the fuel wood problem in Bachhauli VDC showed three important aspects of fuel wood use viz consumption pattern of fuel wood in household of different ethnic group and tourists lodge, assessment of demand

and supply of fuel wood and response of the people towards the growing scarcity of fuel wood. They found average per capita fuel wood consumption kg/year. They also conclude that the present will lead to depletion of adjacent forest. A 10-month study carried out from 1977-1978 by Milton and Binney, (1980) in Padmapur village showed average crop damage by wildlife of about 48%.

Tharu village is cluster of several families, related to each other by affined consanguine relationship and all live with each other by religious or economic ties. A Tharu community or village can be related by blood and marriage relationship. Such multiple relationships can be regarded as the strength of group and regarded as the strength of cooperative live through mutual obligations (Gurung, 1990).

Kantakar studied national and per capita income, resources and productivity, saving and investment, manpower utilization, food and nutrition, health, education, social welfare and social security, status of women and child development is both and economic and social process. The process of social and economic development involves a variety of interrelated factors leading to change. The factors may operate singly or in combination through a number of different models of casualty. For example, marked reduction in the birth rate in a country with a previous high birth rate could start a chain of effects concerning several socio-economic aspects.

Neupane, (1997) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment low participation in decision making are the causes of poverty and which are social norms.

Stuart, (1955) wrote the most hopeful approach to the concept of cultural change would seem to regard the process as selectively accumulative in time and cyclical in character and cultural forms are as inescapable as they are in all living things on the basis of these theories it may be concluded that social and cultural change refer to all the changes going on in the Tharu society. It is a change in the institutional and normative structure of society.

Rajaure, (1977) viewed that due to geographical cross-cultural and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put these cultural variations into the major two groups-less influenced by other cultures and more influenced by other cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardia belongs to first group while the Tharu of east-Jhapa, east Koshi region, Bara and Pars and farwest-Kailali, Kanchanpur belongs to latter group. There was no interaction in significant degree between Tharu and non-Tharu in the time before the eradication of malaria. In (1957) as few absentee non-Tharu landlords who had controlled over most of the land in Dang valley, used to come down only for few months in winter of a year while the Tharus were working there as their tenant farmers for the whole year. But there occurred great interaction between the Tharus and the non-Tharu, the immigrants from the hill, after the implementation of malaria eradication and land reform programs, which proved very helpful and beneficial, to hill-people proved less fruitful and unfortunate to the Tharus. They were the people of different natures and attitudes. Tharus prefer disciplined manner- are peaceful and obey the rules of society while the hill people in the other hand are a freedom loving people with a material spirit-dislike to remain under the control or domination of others. So the first impact that took place in Tharu villagers, after the immigration of hill people, according to Rajaure's finding was the decay and neglect of the village-level rules, consumes and disciplines, which had been imposed up till then by the committee of the Mahaton and Tharu households chiefs.

Guneratne, (1994) studied about Tharu class and concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication established continued to reproduce themselves as societies and moral communities distinct from one another, the elites began to reconstitute themselves as new sub-units of social reproduction. They established marriage ties with their class fellows in other groups, and then came to share symbolic forms based on a common education and assimilation to Nepalese culture and their material culture and styles of consumption began to diverge from that of the poorer status within their local societies. Modernization, in other words, acted to homogenize the upper levels of Tharu society.

In 1969 Prof. A.W. Mac.Donald published an article on two Dangaura Tharu Festivals, which had observed in Dang valley of Midwestern Terai region. This article was the first to present the Tharu festivals of Nepal in a truly anthropological perspective.

Sharma, (1985) has done the anthropological study of festivals of Tharu in Dang and conclude that Tharu have their own type of culture. Festivals of Tharu are a part of Tharu culture. Due to the contact with other outside people as well as Hindu emigrants from hill, Tharu culture has been highly influenced by Hindu Culture. Their festivals have socio-cultural importance and have undergone some significant changes. For e.g. food habit, dress pattern, way of observing various festivals and say of living.

## **2.2 Review of Past Study**

Dispute of an ancient India Bajjigat state now Bihar state, Champaran, Majapharpur and Darbhanga district of India. Who had entered in to forest of Nepal. According to other hand God Lord Buddha's father Sidhdodhan's palace (kingdom) place at around Tilaurakot there are thick resident of tharu people. So we guess Sidhdodhan is also tharu caste or tharu caste is son of Sidhdodhan. ( Bhattarai, 2060).

Origin of tharu caste still mysterious. Resident in east Mechi to West Mahakali of Nepal. Some scholar says the tharu's ancestors are mongoloid and some are says Rajput genetic. (Dhungana, 2050).

Terai region in Nepal east Mechi to West Mahakali and hilly region of valley in Dang, Surkhet, Udayapur, Chitwan district of inner terai (Madhesh) and all districts of terai region, There is residents of tharu. Tharu varna baisya, gotra kasyab, religion hindu, bouddha, mothertongue tharu, occupation agriculture and animals rearing and regidencial country Nepal and India. ( Chaudhary, 2055).

The Tharu are spread out in the Terai regions and their rituals, customs, norms, values beliefs are not exactly alike, as has been seen from the preceding matter, but today, they are beginning to change for the better and are getting a bit more organized among themselves with the development pace of the world growing faster. Today, these Tharu people are gradually merging into mainstream and applying medical and

educational ideas into their long standing and stagnant socio-cultural structure (Gautam, 1994).

Dr. RishiKeshab Regmi studied the ethnographic study of Tharus of Nepal in which he describes about festival, religion, lifecycle ceremony etc, in 1978. The book entitled 'EkSrot Tin Dhara' has been helpful to study the relationship of man and environmental relation. The same theory can be applied to the case of Tharu of Pahalmanpur Kailali District. At first their number was limited, after thousands of years they paid their attention to the fertility of land for subsistence. Thus the same one group has been found living in different parts of the countries of Nepal.

Divorce is frequent among Tharu. There is no ceremony or ritual for divorce. If a woman moves back with her parental family the husband cannot legally forced her stay with him. Traditionally the husband could only ask for a refund of the bride, prize and repayment of some of the marriage expenses. A divorced Tharu women does not loose ritual status unlike Brahmin and Chhetri women although, some Tharu disapproved of a frequent divorcing women (Rajaure, 1988).

In Nepal the Literacy rate (5 or above) is 65.9% of which male Literacy rate is 75.1% where as female Literacy rate is 57.4% ( Census of Nepal,2011).

Kathariya Tharu is one of the unclassified forms of the speech .like RanaTharu and Dagaure tharu (Thakur and Regmi, 2013).

Kathariya Tharu may be classified as a member of central sub- group of Indo Aryan family.

Genetic affiliation of Kathariya Tharu along with Dagaure and slightly adapted from (Yadav, 2003 and Ethnologue, 2012).

Wikipedia, (2014) has recognized seven varieties of Tharu namely: Dagaure Tharu, Kathariya Tharu ,Rana Tharu , Chitwaniya Tharu , kochila Tharu, Buksha Tharu and sonha tharu. These culture are adapt by the Tharu people the inner and outer Tarai of Nepal and neighboring parts of the states of uttarakhand, utter pradesh and Bihar in india. Tharu cultures are strictly Indo-Aryan culture without known remmants of anything more ancient.

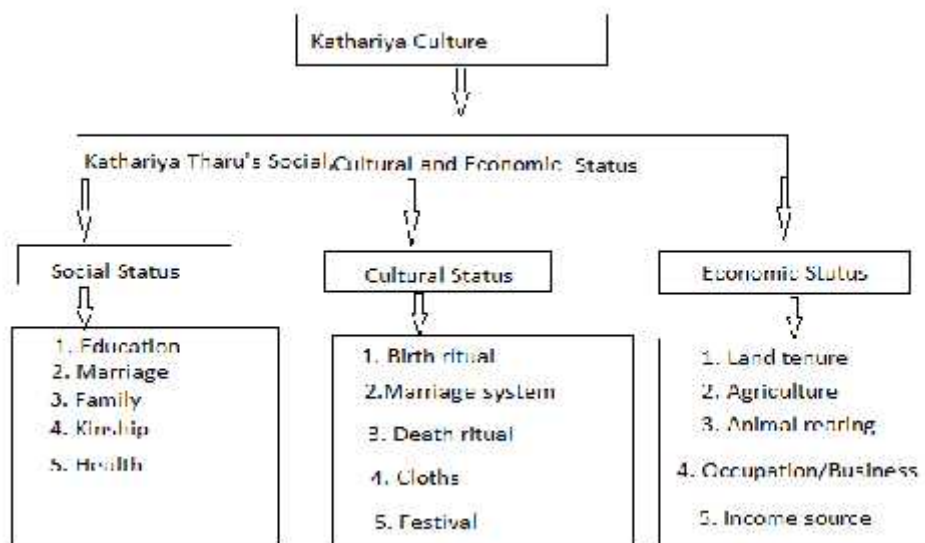
Historically, Nepal is a multinational country. However, central burro of statistics data is provided that one hundred twenty- three caste/ ethnicity based on population census.The Tharu (THR) as a whole (with its dialects) is spoken by 1529875 speakers as their mother tongue (Census of Nepal, 2011).

### 2.3 Conceptual Framework

Review of literature has sufficiently provided the sources for the identification of theoretical foundation along with the basic principle of Kathariya Tharu. On the other hand, different parameters are taken into consideration according to need of the various objectives. Hence, following conceptual framework has been operationalized in this study.

This conceptual framework is helpful to analyse the cause of socio-economic condition of Kathariya Tharu and researcher will try to link up the different conceptual approaches that may help to describe the social, economic, and cultural condition. It will further help to analyse the research work from the functional framework. The researcher has been adopted.

**Figure 1: Conceptual Framework of Kathariya Culture**



The conceptual framework figure:1 depicts the main basic of the Kathariya Tharu's social, cultural and economic condition. The focus is on how patriarchal socio-cultural practice influence the society based activities on the basis of the conceptual framework focuses on the cause the social, cultural, economic study of the Kathariya Tharu.

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

Methodology is the way the work is done. It includes the series of the methods. Basically, research is described as an active diligent and systematic process of inquiry aimed of discovering, interpreting and revising facts. The more systematic methods give the actual result for the study. The term research is also used to describe a collection of information about a particular subject too. One can also define research as a scientific and systematic search for pertinent information on a specific topic. So the application of procedure for research is known to be research methodology. The methods for the study include research plan and design, description of sample, data collection procedure and data analysis plan (Kothari, 1989).

#### **3.1 Rational of Site Selection**

In this survey I selected the central point of Ghodaghodi Municipality Ward no: 11 Sisaiya, ward no:11 Tapa, ward No: 11 Jabalpur and ward no:12 Kota of Kailali District. I am resident of Ghodaghodi Municipality of Kailali district Therefore I selected this survey point.

#### **3.2 Research Design**

Research design indicates a plan action to be carried out in connection with proposed research work that aims to combine relevance to the research purpose with economy in procedures. This study is based on primary data and secondary data i.e. personally meeting the candidates, and collect data information from recorded file and is focused on qualitative research design. The study has been based on descriptive and analytical research design.

This study attempts to identify the socio-culture status of Kathariya Tharu people. This research is slightly descriptive as well as analytical it means that the due to information will be collected for the field survey in Ghodaghodi Municipality ward no:11 (Sisaiya), ward no: 11 (Tapa), ward no:11 (Jabalpur) and ward no:12 (kota) in Kailali district and analyze to get the answer of research question. To accomplish the

study of information based on the qualitative interpretation were the collocated from the data.

In the study of Ghodaghodi Municipality ward no:11(Sisaiya) there are 80 household of Kathariya Tharu , ward no:11(Tapa) there are 120 household of Kathariya Tharu , in ward no:11(Jabalpur) there are 14 household of Kathariya Tharu and ward no:12(Kota) there are 115 household of Kathariya Tharu. Raut, Mahato, Kathariya, Badayak, Badauka, Rarane, Dahiwane, Badawahi, Kusmi and Rana Kathariya people live in this area (Record of Municipality).

### **3.3 Sample Size and Sampling Procedure**

This study is based on the Ghodaghodi Municipality which has got twelve wards. In this study at first, researcher collected data from Kathariya tharu village of Sisaiya, Tapa, Jabalpur, and Kota. It is located in 11 and 12 wards. Researcher went to visit the Kathariya Tharu people village for months then researcher went to the respondents home to identify the respondent's family culture and economic condition. When researcher will fulfil that needed to be selected those kinds of respondents who are easily available.

Sample size is a count of the individual samples or observations in any statistical setting, such as a scientific experiment or a public opinion survey. Though a relatively straight forward concept, choice of sample size is a critical determination for a project. Too small a sample yields unreliable results, while an overly large sample demands a good deal of time and resources.

The sample size is an important feature of any empirical study in which the goal is to make inferences about a population from the sample. It is act of choosing a number of observations to include in a statistical sample. It is simply the number of observations in sample. The total number of the sample size of this study will be 80. Convenience sampling will be used for the study. It is a types of non-probability sampling made up of people who are easy to reach. Sampling will rely on data collection from the population. Convenience sampling is chosen by the researcher because it is easy way to reach and less costly. Convenience sampling is a type of non-probability sampling that involves the sample being drawn from that part of population that is close to

hand. It will be done by asking questionnaire to the peoples of Kathariya tharu about the Kathariya tharu culture and economy system in Ghodaghodi Municipality. which helps to know about the Kathariya Tharu culture and economic conditions.

The four different villages population of this study is sampled by using purposive sampling. The research I have chosen four different villages of Ghodaghodi Municipality In Kailali district by using random sampling or Observations sampling some case study also including in the study.

### **3.4 Nature and Sources of Data**

In order to achieve the objectives of the research, relevant data were collected from the primary data and secondary data sources. In primary data sources; the Kathariya Tharu's Economic condition, who related person their Socio-culture, Socio-economy of own society. In facts were collected from the Ghodaghodi Municipality, ward no 11 and 12 of Kathariya Tharu people. Sample methodology to be adopted of data collection using questionnaire format and checklist were discussed, presented and communicated. During the period of data collection, special attention was given and was considered to discuss with Kathariya Tharu people. The data information and facts were collected from Kathariya tharu village of Sisaiya, Tapa, Jabalpur and Kota through the technique of direct observation and individual discussion. In the secondary sources; Kathariya Tharu Samaj records and Tharu Kalyankari Shabha records, related documents and other information which helps to study about the Kathariya Tharu's socio-economic condition were studied. And about one month intensive field work was carried out in march 2019.

This study was based on primary and secondary data of information. Primary data was collected for finding the Kathariya Tharu people. Social economic Situation, socio-culture, culture vitality and culture transmission of Ghodaghodi Municipality ward no:11 and 12 of Kailali district through prepared questionnaire, face to face interview and Observation. On the other hand secondary data was collected from the published and unpublished report.

### **3.4.1 Primary Data**

This study basically will be based on primary data, primary data was collected from the different primary data collection techniques. The primary data was collected from the sampling field survey and primary data was collected from actual field using observation. The structured questionnaire is conducted in 2018 by researcher himself.

### **3.4.2 Secondary Data**

The secondary data will be collected from the news paper article written, post-interview, the sampling report of Kathariya Samaj Nepal, report of Municipality, Published and unpublished report.

### **3.5 Data Collection Tools and Techniques**

Primary data will be collected by the sampling, interview and questionnaire. Primary method of data collection is the method in which the information is collected first hand from the environment or research area. Secondary data will be collected the records of study area. Secondary methods of data collection is the method in which the information is collected from records of Kathariya Tharu Samaj Nepal. Here interview, observation and questionnaire method is used to collect data. The questionnaire method has been used in this study. The questionnaire has been used from various articles and self study. Questionnaire was used to get qualitative information. But some important quantitative information is also collected the respondents of questionnaire survey are the sample numbers and group managers of the program. The research procedure are: Administration of questionnaire, data processing and data analysis.

There are mainly two methods of data collection one is qualitative and another is quantitative, both methods will be used for collecting data from the field. Instruments will be used to collect the necessary data which are described subsection. In my study, all the techniques mentioned below were applied to obtain as much information as possible which is discussed below, the following techniques were applied to collect the data.

### **a) Interview**

In the process of interview researcher interviewed 80 female and male person. Those person related to Kathariya Tharu society and culture. Related intellectual, matured and well known person were asked to fillup the questionnaire as well as direct and indirect from the question were asked in orther to get the information regarding their interest of Kathariya Tharu's socio-economic condition and socio-culture condition.

Interview is conducted from letters, professionals, Intellectual, matured by included both Kathariya and non-Kathariya. Being very familiar and conscious about past as well as present Socio-economic, Socio-cultural condition of Kathariya related them to more. Gaya Prasad Kathariya age of 38, Bholu ram Kathariya age of 37, Pandit ram Kathariya age of 35, Nand ram Kathariya age of 39, Gujana Kathariya age of 30, Kanaihlal Kathariya age of 38, Arjun Kathariya age of 38, Parbesh Kathariya age of 30, Ram kisan Kathariya age of 45, Jwala Prasad Kathariya age of 60 and Suraj Kathariya age of 34 will be selected as key informants took detailed interview and suggestions about the different angles of entire change socio-culture status of Kathariya People. Key questions will be asked them to about the culture, cultural vitality and culture transmission, festival, rituals and changing patterns of livelihood strategy.

### **b) Observation**

Observation methods are powerful tools for gaining insight in to the situations and are a more useful means of gaining understanding about the phenomena and processes involved in a given situation. Similarly, it allows the researcher to access the context within participant act, behave and interact in their natural setting or situations (Dunn, 2000). Hense, direct and indirect observational method has been conducted for the collection of data in this study. Observation method plays a vital role both to understand the situation, facts, systems, behavior etc and also to check and justify the answers given by the respondents by their facial expression, body language, outlook etc. and help to justify and answers provided by them and further facilitate to understand and judge whether the information is truth or not to a large extent. In this technique direct observation on field was done. Participant condition about Kathariya tharu socio-culture, socio-economic condition and other facilities is consider.

Researcher had stay at the village of Kathariya Tharu people about month. During this period of time researcher had made semi participant observation to stay as a Kathariya tharu people. Researcher participates in Kathariya Tharu social activities gathering. It made on opportunity to be close with the different ages of Kathariya tharu people. It further help me to the collect data from informal observation. So the observation in different place was possible. Main observations of the Kathariya Tharu society. In process of information collection, some physical aspects were also observed. Basically this observation was related to condition of Kathariya Tharu socio-culture, socio-economic and religion.

Participant observation is one of the main ways of obtaining primary data research is familiar with the kathariya people of the study area for more than a deeds. Therefore he already has some knowledge about these people the field survey conducted for one month. House structure, settlement pattern, dresses and ornament, festival, Fooding, occupation, house painting, economic condition, social condition and political condition are knowledge about the Kathariya Tharu communities.

### **c) Records Files**

Each study points of Kathariya Tharu community. Socio-economic condition of Kathariya Tharu people contains of file in the Kathariya Samaj Nepal and Tharu Kalyankari Sabha. These file are consigned to the records rooms of Kathariya Samaj Nepal in bundle of several cases. After taking the permission of the Kathariya Samaj Nepal, The Kathariya tharu socio-culture and socio-economic condition case study research based file were seen. Much time, energy and patience were needed to locate segregate and go through the individual files. In the case file different information were found such as enrollement, socio-economic, socio-cultural etc. The Kathariya Samaj Nepal records files of each case gives a lots of information.

### **3.6 Validity and Reliability of the Study**

There are some aspects of measurement to evaluate our works, objects and situation from qualitative and quantitative perspectives. Among them validity and reliability are the major ones. If the tool of measurment can assess what it is supposed to

measure, It is considered valid. Similarly, if the measurements have consistency from one observation to the next, it is considered to be reliable (Frankfort, 2000).

At the same time, the subject of validity and reliability are complex and controversial. Since the integrity of qualitative research depends on attending the issue of validity and reliability, It is important to discuss how valid and reliable an investigation is. In this regard, I have designed a qualitative study to explore the Kathariya Tharu socio-culture, socio-economic condition and Identify the factors that cause Economic condition of Kathariya Tharu, Where it concerns to the accuracy and truthfulness of its findings. The researcher is the primary instrument while collecting and analysing the data. The reliability and the validity of the study therefore depend upon the researcher's quality. Hence, an important aspect in qualitative method is that the data is produced in the relationship between researcher and the informants. Therefore, it is because there are different ways to present the same event and experiences. Present study has only tried to focus on the Kathariya Tharu's socio-economic condition and socio-cultural conditions.

### **3.7 Data Analysis**

Data collection through various methods are used and rechecked to avoid the possible error and the mistake of the data and to include the validity and the reliability of the data. Generally, little quantitative explanation has been included and much focus has give in the qualitative explanation. Showing at the relationship of the data and its nature collected by the primary and secondary sources have been analysed quantitatively and qualitatively. However, very few qualitative explanations and it reflects to the natural, as well as exact interpretation of the respondent's own views.

Data analysis, as the core of a research gives an overview of the study analysis and interpretation of the findings. Thus, it is a process of bringing order, structure and interpretation to the mass of collected data and where it finds the meaning in data that gives an answer to the particular research questions in qualitative design. In other activities phenomena were read, re-read and compared to create familiarity and contradictory information.

This research is survey based research so it would be easy to interpret the analysis mentioned above those two method are used to distribute questionnaire out of total 80 respondent were distributed in person to respondents and collected from them after reasonable time. After receiving the raw data the next step is to input data in the table.

According to the research design in this study descriptive method will be to present the collected data after completing the field survey data will be co- operate during field visit period and tabulated as per the need of report mirror more of order to make their report more precise, maps, figure and charts have been enclosed with this dissertation similarly chapter, subchapter have been divided.

### **3.8 Limitation of the Study**

This study based on the primary data as well as secondary data collected in Ghodaghodi Municipality, ward no 11 and 12. So, its result may not be representative for the whole Kathariya Tharu people of country. This study only focuses on the Kathariya Tharu people of Ghodaghodi Municipality of wards 11 and 12. The findings of the research may not be universal as the conclusion drawn from the research is only parts of the whole Kathariya social reality. The studies has been undertaken to examine the extent of the socio-economic situation, socio-cultural situation of the Kathariya Tharu and to identify their culture and language for the sociological studies one months fieldworks is not a sufficient time. But due to the practical reasons like limited budget, the fieldwork included in the very few time of duration and it also have some limitations occurred.

The Limitation of this study are as follows:

- a. The study is based in primary and secondary data. The reliable depends on it.
- b. Due to the small size, it may not fully represent Nepalese Kathariya Tharu community whole.
- c. The study has covered only the Kathariya people of Ghodaghodi Municipality ward no 11 and 12 of Kailali district.

- d. Because of the constraint of the time, i used only four tools: Socio-economic, socio-cultural questionnaire A and B only in four points in the Kathariya Tharu speech community.
- e. Multi-religion questionnaire tools could not be used in Jabalpur, one of the survey points in Kathariya Tharu.
- f. Recorded text test (RTT) were not employed in the survey.

Its findings may or may not be applied in all Kathariya Tharu society of Nepal.

## **CHAPTER- FOUR**

### **STUDY AREA AND THE SETTING**

This chapter deals with the collected information in an organized and analysed form. Analysis and interpretation of data is an important process in very research. After editing the raw data, necessary data are presented in the form of table, percentage and figure. Finally, the data are interpreted through tables and chart, digram. This chapter deals with the view of the respondent and analysis of the researcher.

#### **4.1 Introduction of Ghodaghodi Municipality**

##### **4.1.1 Geographical Location**

In geographical perspectives the Ghodaghodi Municipality is located on plain lowland area of Kailali district. It is surrounded by Thick forest. It is one of the most famous area of kailali, its location is mid northen part of Kailali district. According to GPS it is  $080^{\circ} 53' 13.4''$  east and  $028^{\circ} 42.05' 8''$  north. It begin to east Sukati river along to west Aamkhoiya thick forest. It is divided in to 12 wards. It has famous tourist area of Ghodaghodi lake, Ghodaghodi temple and bio-diversity of lake side area. The tharu caste is main resident of this Municipality.

##### **4.1.2 Climate and Environment**

This Municipality is located on terai region of mid Kailali of Nepal. Here is tropical types of climate and environment. In summer season there is very hot and winter season there is very cold. In winter season the rain is rarely raining but in summer there is rain very heavily. In the months of Mangsir, Paush and Magh, that time is very cold and Chaitra, Baishakh, Jesth, Aasar, Sawan and Bhadau is very hot month of the year. In average there are hot.

##### **4.1.3 Natural Heritage**

In the Ghodaghodi Municipality. There is famous tourist area of Kailali, which is known as Ghodaghodi lake, Ghodaghodi temple, Bio diversity of lake side area, Sonpal fountain, River, River site picnic sport Akhaphute, Thick Forest, Wild animals and some plain grass land etc.

##### **4.1.4 Infrastructure of Development**

In this Municipality area, There are facilities of means of transportation and all roads are in gravel. The main roads are in pitch. Some market areas roads are ready to

convert in to the pitch. The telephone, telecom, internet service are available all area of Municipality. In this Municipality today's development is better than past development. Here are some famous schools and colleges. They are some Governmental and private. In this Municipality there are facilitated hospital and health clinic. There are also facilities of electricity.

#### **4.1.5 Population Structure**

In the Ghodaghodi Municipality, the total population of residents is 75,965 according to population census of 2011. The males are 38,742 or 51% and females are 37,223 or 49%. The total household number is 12,661.

##### **a) Ward Based Population**

According to population census of 2011. The total population of ward 11 is 6,327 and ward 12 is 5,518. In ward 11, the males are 3,227 or 51% and females are 3,100 or 49% and ward 12, males are 2,814 or 51% and females are 2,704 or 49%. The total households of ward 11 are 1,083 and ward 12, are 892. The ward based population is given on the table.

**Table no. 1: Ward based population of Municipality**

Ward No	Household No.	Male	Female	Total
1	1,393	4,109	3,947	8,056
2	1,130	3,639	3,497	7,136
3	880	2,610	2,508	5,118
4	1,003	3,048	2,929	5,977
5	760	2,325	2,233	4,558
6	1,023	3,150	3,027	6,177
7	1,140	3,334	3,203	6,537
8	1,148	3,640	3,497	7,137
9	983	2,972	2,855	5,827
10	1,266	3,874	3,723	7,597
11	1,083	3,227	3,100	6,327
12	892	2,814	2,704	5,518
<b>Total</b>	<b>12,661</b>	<b>38,742</b>	<b>37,223</b>	<b>75,965</b>

Source: Central statistics Department (2011)

According to table no: 1, The total number of household is 2,450 and total population is 37,520. The male are 18,385 or 49% and female are 19,135 or 51%.The largest number of population is ward no: 1 and lowest number of population is ward no: 5.

### **b) Age Group**

The age group of population is given in the following table.

**Table no: 2. The population based on age group**

Age Group (In Year)	Number	Percentage (%)
Under 5 years	16,712	22
5 - 14	14,433	19
15 - 24	15,953	21
25 - 39	13,674	18
40 - 59	12,154	16
60 (above)	3,039	4
Total	75,965	100

Source: Central statics Department, 2011.

According to table no: 2.The age group of under 15 population is one third of the total population or 41%. It is indicates that the rapid increasing rate of the population and the above age of 60 is lowest number of age group or 4% (percentage).

### **c) Caste**

This Municipality has some main caste groups. They are Brahmin, Kshetri, Tharu, Magar, Damai, Kami, Sarkiand other. The caste based population is given by the table.

**Table no: 3. Caste based population structure**

Caste	Number	Percentage (%)
Tharu	56,214	74
Brahmin	7,596	10
Kshetri	4,558	6
Magar	2,279	3
Damai	760	1
Kami	2,279	3
Sarki	1,519	2
Other	760	1
Total	75,965	100

Source: Central statics Depart, 2011.

According to table no: 3. The total number of population is 75,965 and the Tharu caste is largest number of population, which is 74%(percentage) of total population. It indicates that the tharu population is largest population of Municipality. Then Brahmin caste is second large population of the Municipality. Which populated is 10% (percentage). So on Kshetri is 6%, Damai 1%, Kami 3%, Sarki 2% and Other is 1% (percentage) of the Total population.

#### **d) Religion**

In Ghodaghodi Municipality. There are mainly observed three religion. They are Hindu, Islam and Christian. The religion based population is given by the table.

**Table No: 4. Religion based population structure.**

S.N	Religion	Number	Percentage(%)
1	Hindu	71,830	94.55
2	Christian	3,370	4.43
3	Islam	256	0.33
4	Other	509	0.67
Total		75,965	100

Source: Central Beuro of statics, 2011.

### e) Mother Tongue

The different types of caste live in there. They have different types of own mother tongue. Which is given by the following table.

**Table no: 5. Mother tongue based population structure.**

Mother Tongue	Number	Percentage(%)
Tharu	56,214	74
Nepali	17,343	22.83
Other	2,408	3.17
Total	75,965	100

Source: Central statistics Depart, 2011.

Table no: 5 indicates that the largest population mother tongue is Tharu, second is Nepali and Other. The Nepali mother tongue is official language But there is different types of mother tongue.

## 4.2 Household of Study Area

### 4.2.1 Population and Sampling

Among 11 and 12 wards of Ghodaghodi Municipality. Sisaiya, Tapa, Jabalpur, Kota of Kailali. Where Kathariya people reside have been taken for depth study. There are 329 households respectively in the wards no.11 and 12 to field survey. The Total households 329 of Kathariya. There are 2,005 population of the Kathariya community. Kathariya's households are selected have been simple random and the study unit at households level.

The selected households are the 100% of the households. There are 30% nuclear and 70% joint family of the Kathariya community.

### 4.3 Population Structure

**Table no. 6: Household of respondent's population structure**

Gender/ Age	Number	Percentage(%)
a) Gender		
Male	922	46
Female	1083	54
Total	2005	100
b) Age Group		
0 - 14	622	31
15 - 29	401	20
30 - 44	461	23
45 - 59	441	22
60 Above	80	4
Total	2005	100

Source: Field Survey, 2019.

In table no: 6 present that, The 329 household's the total number of population is 2005, Its average of family shape is 1003 member. The male number is 922 or 46% and female number is 1083 or 54% of the total population of household.

The age group of classification of 329 household total population is 2005, under 14 age group number is 31%, 15-29 age group number 20%, 30-44 age group number 23%, 45-59 age group number 22%, and above 60 age group is 4%.

Generally 15-59 age group population is creatives of economic status and under 15 and above 60 age group is totally neutral of economic condition. According to this case the child dependent is 31% and old age dependency is 4% sum of total is 35% percentage indicate of the survey.

#### 4.4 Land Tenure

**Table no. 7: Respondents Land Tenure Condition.**

Land Area	Number	Percentage(%)
Less 5 Kattha	26	8
5-10 Kattha	66	20
11-19 Kattha	82	25
1-2 Bigha	96	29
More than 2 Bigha	59	18
Total	329	100

Source: Filed Study, 2019

Table no: 7 Indicates that the total household of respondents has their own land. But in this case maximum of people have land 1-2 bigha and 25% (percent) of household land is under 1 bigha and some family have more than 2 bigha land.

#### 4.5 Occupation of the Respondent

The main Occupation of Kathariya Tharu is agriculture. This community, now days, is also engaged in different Occupations like Farmer,Teacher, Business, Health worker, Social worker, Civil services and small industries. This community is found of hunting, fishing and gathering wild plants.

Occupation determines the wants of the respondents and it will help to know their requirement in the allocation of the socio-economic condition, social culture of kathariya tharu in Ghodaghodi Municipality. So it I important to know about occupation of the respondents.

**Table no. 8: Occupation of the respondents**

S.N	Occupation	Number	Percent (%)
1	Farmer	60	75
2	Teacher	5	6
3	Health worker	2	3
4	Social worker	12	15
5	Civil servie	1	1
Total		80	100

Source: Field Study, 2019

Table no:8 It can be analyzed the fact that most of the respondents are engaged in the occupation of farming. 75 percent of the respondents are involved in farming and it can be analyzed that most of the income sources of Kathariya tharu is farming and from the above data we can find that less number of the respondents are involved in the teacher, civil service, social work and health sectors. It can be analyzed that less of the income source of the Kathariya tharu is other sectors.

#### **4.6 Educational Attainment**

Qualification determines the level of understanding of the respondents. Qualification is one of the most important statuses o the people living over there. So qualification is one of the most important factors to understand the status of the people living over there and it will also help to know the importance of the Kathariya tharu's socio-economic, social cultural condition of Ghodaghodi Municipality.

**Table no. 9 Educational attainment**

S.N	Respondents Edu	Number	Percent (%)
1	Under SLC	21	26
2	SLC	25	31
3	+2(HSEB)	20	25
4	Beachelor degree	12	15
5	Master degree	2	3
6	Above Master	-	-
Total		80	100

Source: Field Study, 2019

Table no: 9 It can be analyzed the fact that most of the respondents are literate and attain education and we can find that less number of the respondents are get master degree which is total of 2 percentage and 12 percentage of beachelor degree. Most of the respondents are get slc and +2(HSEB) which is total respondents of 31 and 25 percentage and some of respondents areattain under slc. It can be analyzed that most of the respondents are attain average of education. In over all the respondents educational condition is average good.

#### **4.7 Respondents Profile**

On the surveyed sample of 80 respondents, 39% of the respondents were female and 61% of the respondents were male, 95% of respondents spoke Kathariya mother tongue and 5% of respondents prefer Tharu, Rana, Nepali language. 95% off the respondents used to speaks Kathariya Tharu language and almost more than 5% of the respondents are used to speaks Tharu, Rana, Nepali and other.

#### **4.8 Data Presentation and Analysis**

##### **4.8.1 Family Structure and Size**

The basic social and cultural units in the Kathriya Tharu are patriarchal joint or nuclear family. A Kathariya household consists of persons by blood. The male members are generally grandfather, father, uncles, and brother's and son. The basic

social-culture unit in the Kathariya's community is patriarchal, joint and nuclear family. The family size of the respondents are joint family. Among the total 156 households of Kathariya respondents in the study site. The population of Kathariya respondent is shown in the table below.

**Table no. 11: Family Structure of Respondents**

S.N	Family Structure	No. of Family	Percent (%)
1	Nuclear	99	30
2	Joint	230	70
Total		329	100

Source: Field Survey, 2019

The above table indicates that majority of sampled live in joint family system out of the total 329 sample families 99(30%) are nuclear families where as there are 230(70%) joint families. So we can say that populations of joint families are more than nuclear family in the Kathariya Community in the study area.

#### **4.9 Gender Identification**

It was found that among the respondents 49 people were male and 31 people were female. It is positive that male respondents were larger in number than most other issues.

**Table no. 10: Gender Identification**

Gender	Number of Respondents	Percent (%)
Male	49	61
Female	31	39
Total	80	100

Source: Field Survey, 2019 Analysis of data presentation

#### **4.10 Ornaments and Dress**

The Kathariya speech community has different types of clothing. They give name of their clothing to worn of nature and make clothing is also namely to worn of their

nature. They are not wear only cloth they are also wear a ornament (Jewellery) But female are used jewellers more than male. The men during ancient time used to wear Kamij, Dhoti, Kot, Topi, Kulhi(cap), Jhala(shirt), Bhiguwa, Rumal and The males jewellery are Neck bij, fingers ring and ear's goldrings (sun ko mundra) etc and women wear Nanga, Angiya, Chuniya, Chaubandi choli, chonchi in the nose similarly, they put on Bir (ring) Ringiya, Jhumka in the ears and takala, sutta and kansari in the necks. They also put on pauchari, Mundri, Kaaruwa and Kati in hands. They are found of wearing churwa, kada and pairi in the legs. In this ethno linguistic cultural community, the women wear Nahanga and Choli, a special dress for women themselves.

Photograph:1 Presents a Kathariya women displaying Nanga (Sisaiya, Ghodaghodi Municipality 11)



**Photograph 1: A kathariya women displaying Nahanga.**

## **4.11 Ritual**

The Kathariya community have many Rituals. Their main ritual are birth ritual, marriage ritual and death ritual etc. The ritual of Kathariya speech community which house have newly born child at that house there are not go to other houses persons. If they have been gone to that house they do not touch the child or mother. If they touch them, they should not touch own children or own house persons until take bath. After they take bath, they could go in the home. This types of ritual in the Kathariya tharu community.

### **4.11.1 Birth Ritual**

In this ritual the Kathariya speech communities members are do not go to newly born child's house. If they are go there they are taking bath before they go to in their house. The newly born child houses members are also do not touch the newly born child. If they are touch him/her (child) they should take bath. The newly born child day that house members and all caste group (Gotra) does spile (Potnu) their own Devata room and Kitchen room and they make golden water (soonpani) and scattered golden water all over the house. When child is born at that time the child is sleep on the Naglo with paddy then the child is give to his/her mother. They are celebrate chhathi when the girl child was 6<sup>th</sup> days and boys child was 7<sup>th</sup> days. All the family members and Relatives, caste group are called for chhathi days and they saw the child face and give present (Gift) and that days they also wear cloths the child. All family members and caste group (Gotra), Relatives are do not eat fish and meat while they did not celebrate child's chhathi. Thus after some days the child is bring outside of the room and birth ritual is finished.

### **4.11.2 Marriage Ritual**

The Kathariya speech community had been married only their own caste group. If they did married another caste they do not eat that's house food, water and don't go to their house. The Kathariya speech communities when they did married first up all father and mother go to search boys and girls for their sons and daughters bride or bridegroom. This work by Aaguwa. They do first engagement their son or daughter. At that time the boys house members (father/mother) go to the girls house. But in the

engagements girl's house members and relative are go to boy's house and this time they are change their relative relation. After the engagement some days later the boy's house members go to the girl's house give them gift (Sagun). The female are go to give the Sagun. The Bhuja, sweet (Meethai), fish are symbol of Sagun. The girl's house members invite their relatives to eat the Sagun item. After then when comes to the marriage months. The boy's house members go to the girl's house to give marriage. The girl's house members are give marriage after then both houses members are prepared (ready) to marriage.

When the marriage begin at first they go to the jungle to Kastheyi and they bring to Bel trees log (fire wood) and which trees log bring, that's Bel trees methodologically worshiped and cut then bring to marriage house and that Bel logs are put on the Devata room. That's Bel trees methodologically worshiped God Ganesh, Kul Devata by Guruwa (priest). After then by that woods they begin to prepared oily bread and Kachariya. After finished that prepared work the priest (Guruwa) again worshiped the Kul Devata by put on bread and Kachariya then they give to eat all participate as a Prasad. Then again the boy's house members are go to girl's house to give Kutauna as a Sagun. While they give Katauna at first the Sikahar was decorate by flowers, the Dalaiya with sikahar and the rice,oil,termicpouder and nut are in the Dalaiya with bukuwa. The Bukuwa is put on the body of bride. After then another morning the Bukuwa is begin put on the bridegroom's bodies and this time they also sing marriage song (Mangar). The bridegroom's sister and brother-in-law put on Bukuwa and same members relatives are put on Bukuwa on the bodies of bride. Thus after Bukuwa time they taking bath and then they do Nichhawar, after Nichhawar the bridegrooms brother-in-law wear the cloths over bridegroom's bodies and this time they tide knife or shord in the bridegroom's body (Kammar). Thus the bridegroom get ready and they going before Janti they give Dhal (Gaida ko Khak) to wear bridegroom's mouth and the gun is given the bridegroom's father and bridegroom's mother give the milky rice to the bridegroom and other members are give food to the Janti. Then bridegroom's brother-in-law lift the bridegroom to his solder to ride the horse and the bridegroom go to the Janti (Barat) with his friends and relatives.

In the Janti (Barat) the bridegroom do not directly go to the bride house. They stay (stop) two or three hundred meter away from bride house and then the bride's house

members go to bring the Janti and comes to the bride house. The bride's house members are to welcome to the Janti by diyo kalash with delwa. In the bride house they give food to janti and bridegroom then success the work of Paw pooja, and after Paw pooja they give farewell food to Janti and the bride's farewell time they go to Sangai bhiraiya (Dulhi lai bidai garda sangai bhiraiya jane garchhan). After then the coming bridegroom's house in front of the Doli the bridegroom's sister brother-in-law welcomed to new bride by Badhai Nach then in front of the Kul Devata they give milky food to bride and bridegroom and they dancing and singing all the night, then another days morning if the bridegroom is smallest over the bridegroom's house calling his sister and brother-in-law are dancing and after then they give food to bheraiya and farewell them and that days all the relatives are comes to bless them happy conjugal life and give congratulation and they celebrate the party. Thus the marriage celebration is complete. But now a days the marriage system of Kathariya Tharu communities has very changed. They married also other caste and now days they go to Janti by means of transportation like Jeep, tractor, bus, car etc.

#### **4.11.3 Death Ritual**

In the Kathariya speech community, when somebody is death at that time they call all of the villagers and their relatives to the funeral and they worshiped the death body then they bring to the dead body on the grave (Chihan) and the dead bodies big son is burn to fire on the dead body. Then who sit the Kriya he dives five times in to the water and he blowing to the Ash with the water and all relative male person cutting hair. Which son sit on the Kriya he is bring Ash in to the house and sitting Kriya. Thus twelve days of mothers and thirteen days of father's to give food (Rotipani) and the Ashes blowing in to the sacred Pilgrims Rivers and thus the death ritual is finished.

#### **4.12 Festival**

##### **4.12.1 Maghi**

In common with the other sub-groups of Tharu, Maghi is the main festival in the Kathariya speech community. It is observed for two days: the last day of the month of Paush and the first day of the month of Magh to well come the New Year. In this

festival, new clothes are worn, houses are cleaned up and delicious food is eaten. Relatives are invited and they are offered fish, mutton, chicken, and pork with locally prepared alcoholic drinks, singing, and dancing are the special features of this festival.

#### **4.12.2 Pachaiya or Gurya (Nagpanchami)**

Nagpanchami (Pachaiya) Gurya is the most important festival in the Kathariya Tharu speech community. In this festival they worship the Nag Devata and they put on milk names of Nag Devata. In this festival Girls are made Gurhi (Gainekira) by cloths. They are made bread and they give five or seven bread eating of Gurhi and with bread they gives some sweet foods and sweet and suger. They prepared various types of food, which is called paraga. In the evening of day at 6:00 pm villages all boys and girls goes on the river and taking Gurhi and paraga baths. After Gurhi and paraga baths boys and girls are scattered water to eachother then they eate various types of sweety food to eachother and they take baths and go to home. Thus this types of celebration in this festival.

#### **4.12.3 Aitawar**

Aitawar is the one of the main festival of Kathariya Tharu speech community. In this festival they take brata hole day of Sunday (Aitawar). Methodologically they worshiped the God. In the evening time of the day the Guruwa (Priest) read the mantra and made water milk. The house of head of villages (Bhalmansha) also made Khayar, Jamuna, Khajur and Bel patra (leap) and the every houses of villages mens that water milk, and also Jamun, Khayar, Khajur, Bel patra bring together broom put on water and then that water spray on the own field. Thus according to the traditional ways (bleve) the field of paddy does not damaged. Thus the ends of this festival celebration.

#### **4.12.4 Dasiya(Dashain)**

The Dasiya (Dashain) is also main festival of Kathariya Tharu Community. This festival they also called Majhli Bahiniya. In this festival they worship the Kopindo (Bhuru). The time of worship the Kopindo they does traditional dance and sing song. In this festival, new clothes are worn, houses are cleaned up and delicious food is

eaten. Relatives are invited and they are offered fish, mutton, chicken and pork with locally prepared alcoholic drinks.

#### **4.12.5 Diwari (Dipawali)**

Dipawali is the also main festival of the Kathariya Tharu speech community. This festival they also called Sajhali Bahiniya. In this festival ceremonies they invite their sister, daughter, Anti (Phoopu) who got married. They are symbols of God Laxmi and in this festival they are worn new clothes, houses are cleaned up and delicious food is eaten. Relatives are offered fish, mutton, chicken, and pork with locally prepared alcoholic drinks.

#### **4.12.6 Charai**

The Charai is also main festival of the Kathariya Tharu speech community. This festival celebrate the welcome of the Basant ritu. In this festival the girls are go out in the home in morning time near far from the villages, in the garden, school or forest and this place they are dancing and singing & eating various types of food all the day. In the evening time priest (Guruwa) and head of villages (Bhalmansa) goes to their to bring them at home. Until Guruwa and Bhalmansa does not goes to their they does not come back at home and their food and breakfast bring with their home member. In this day their home member (mother, anti) are prepared the various kinds of food. After these all kinds of food prepared. The select of this kinds of prepared food like oily bread, rice and dal (Dal-Bhat) curry of vegetable their home female member bring their at evening time goes there and worship the God.

#### **4.12.7 Bhajihar**

The Bhajihar (Banbhoj) is one of another festival of the Kathariya Tharu speech community. In this festival they worshiped the Bandevi. This festival celebrates the trice of year. This festival celebrates the out of the village all the day. They does dance and singsong. They goes to block the road and got money from the traveler and they give traveler some types of food to eat.

#### **4.12.8 Hori (Phagui)**

Another important festival is Holi (locally pronounced as Hori, Phagui). It is called Chumni Bahiniya. According to traditional tell (story) when Holika destroyed by fire in this occasion they celebrate with happiness of this festivals. This festival starts from the end of the month of Magh and the beginning of the month of Phalgun. They collected the Guitha from every houses of villages until full moon. In evening time of the full moon of the day villages every houses of single person goes to digging the Simal's tree and they play drums and they worship the Simal tree to put on sweet and rice (Chamal) and they eaten sweet and rice. Then they bring simals tree on the Maruwa and they begin to Hori dance go to every house of villages. At the other morning the newly bridegroom go to his wife house to play Hori with different colour. It is called Phaguwa day. They play Hori for eight days and the begin of eight days the boys are playing Hori to girls and at the evening the girls are play Hori with colourly water and muddy water. This day they called Khakharhara and finally the end of festival Hori. As in Maghi, new cloths are worn, houses are cleaned up and delicious food is eaten. Relatives are invited and they are offered fish, mutton, chicken and pork with locally prepared alcoholic drinks. Besides they also celebrate and observe all the festival of Hindus. In this community, there is a special tradition of painting the houses distinctly and traditionally.

**Photograph 2** Presents a house with traditional paintings in the Kathariya speech community.



**Photograph 2: A house with traditional paintings in Tapa, Ghodaghodi Municipality 11**

#### **4.13 Entertainment**

In the Kathariya speech community, they take entertainment on different place and time for example: Marriage, Bratabandha, festival, picnic (banhroj) ceremonies etc. They entertainment in Banna Nach Hori, Banagita, Bairasur-gita. These Nach (dance) and songs are singing , and dance does different place and time. They danced in dasain, Hori, dipawali, Charai, Maghi etc. When someone sadness they sing Bairasur gita (song) to make them happy. In the forest they sing bangita (forest song) for entertainment.

Bairasur song: Dhire chalo dhire chalore Hari kuiya pan Bharni, Aathore Anga mor dehiya marar shicha bandra Kalwarmor chalne sikar.

Hori song: Aayo bol haya mohe Niduwala Barshame hori Aaya Gujariyare, dahiya legen uthai duniya, duniya dudha dudha bate.

#### **4.14 Food**

Simply they eat dal, Bhat, Tarkari, roti, khir, thechha, machha, masu etc. Their morning foods are dal, bhat and tarkari and afternoon food are morning prepared Bhat (rice) and evening time they eat roti and tarkari (curry) and they eat meat twice or thrice of week. In the festival they prepared various types of food and first time they worship the own God (Kul devta) and they eat own-self. They also drink milk and dahi.

## **CHAPTER- FIVE**

### **SUMMARY AND CONCLUSION**

This chapter of the study has consist summary of the study and conclusion.

#### **5.1 Summary**

The Kathariya Tharu language spoken mainly in some villages in Kailali District of Far-western Development regions of Nepal .The Nepal Kathariya Tharu, still not identified as a separate language, culture may be classified as a member of central group of Indo Aryan language family. Tharus one of the ethnic groups of Nepal. This ethnic group lives mainly in the low land referred to as Tarai (Madhesh). It is subdivided in to different clans, namely Kochila Tharu, Chitwaniya Tharu, Dagaura Tharu, RanaTharu and Kathariya Tharu. Each sub-clan speaks a slightly different form of speech. Such forms are normally identified as Kochila Tharu, Chitwaniya Tharu, Dagaura Tharu, RanaTharu and Kathariya Tharu. According to the census of Nepal, 2011,Tharus as a whole (with its dialects) is spoken by 1,529875 speakers as their mother tongue.

The Tharu ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Tharu refers to a large ethnic group scattered in most of the terai region of Nepal. Actually there are many language groups under the umbrella term Tharu. "Out siders generally view the Tharu as one homogeneous group. The Tharu, however recognize many different sub- groups distinguished by clan, region, cultural differences and language.

The major well- Known among these groups include Dagaura, Rana, Kochila/Morangia, Chitwaniya including Kathariya. Elderly and well informed persons in this speech Community are proud of informing their origins in katihar district in India. they claim that this speech community is a community of one caste and one ethnic group. Marriage tends to occur mainly within the same speech Community. There is also a trend of intermarriage with Rana, Dangaura, Nepali and others.

Kathariya Tharu is an ethnic community. There are a number of clans in this Community. The main clans include Mahato, Kathariya, Rawat, Badayak, Badauka, Rarane, Dahiwane, Badawahi, Kusmi and Rana.

The most of Tharu people practice their traditional religion, however many claim to be Hindu and The Tharu is also practice an indigenous form of animism in which shamanism, ancestor worship and tattooing play pivotal roles . Kathariya Tharus in general follow Hinduism.

Generally speaking Literacy particularly in the Kathariya Tharu speech community is not encouraging. Especially women are still deprived of formal education even though attempts have been incessantly made to improve the situation of literacy in this speech community.

Kathariya Tharu is one of the unclassified forms of the speech .like Rana Tharu and Dagaaura Tharu. They may be classified as a member of central sub- group of Indo Aryan family.Genetic affiliation of Kathariya Tharu along with Dagaaura Tharu.

The seven varieties of Tharu namely: Dagaaura Tharu, Kathariya Tharu, Rana Tharu, Chitwaniya Tharu, Kochila Tharu, Buksha Tharu and Sonha Tharu. These culture are adapt by the Tharu people the inner and outer Tarai of Nepal and neighboring parts of the states of uttarakhand, utter pradesh and Bihar in india. Tharu cultures are strictly Indo-Aryan culture without known remmants of anything more ancient.

The main occupation of Kathariya Tharu is agriculture. This community now a days is also engaged in different occupations like business, civil services and small industries. This community is found of hunting, fishing and gathering wild plants.

The main goal of this survey was to look at the Socio-economic, socio-culture situation of Kathariya Tharu, an Indo-Aryan culture of Nepal. The survey has gathered a good deal of information about the domains of culture resources, multi-religion, culture vitality and Culture transmission and culture attitudes in the Kathariya Tharu speech community.

Moreover, the survey has also attempted to collect information about the dreams and plans of the speech community for the development of the Kathariya Tharu culture.

## 5.2 Conclusion

To conclude Kathariya Tharu is a separate form of culture. Thus it has to be immediately identified and recognized by the concerned authorities for the preservation and development of this form of culture in which life crucial knowledge of the speech community has been embodied. Most importantly, this form of culture has to be identified in order to lay a foundation providing the cultural rights of the Kathariya Tharu. So that they will be included in the overall fabric of the nation.

This survey attempt of the real status of Kathariya Tharu people as the research is also from the Kathariya people hoped that “Socio-Economic Condition and Socio-Cultural status of Kathariya people” will help in formulating and projects for the development of this community. It will be used who have directly or indirectly intended to involve the Janajati movement. The overall this study was an important sample for the social science researcher interested to communities which may have very little relevance for suggesting the status of people. Therefore, this study will provide the basic information about communities to formulate plans and programs for socio-economy and socio-culture development of the Kathariya Tharu people.

This study review that no substantial study has been carried out to fathom the depth of features of the economic, language and culture in the Kathariya Tharu speech community. Thus, this survey is highly essential to figure out the socio-culture, socio-economic condition of the Kathariya Tharu.

Kathariya Tharu is a separate form of culture. Thus it has to be immediately identified and recognized by the concerned authorities for the preservation and development of this form of culture in which life crucial knowledge of the speech community has been embodied. Most importantly this form of culture has to be identified in order to lay a foundation providing the cultural rights of the Kathariya Tharu. So that they will be included in the overall fabric of the nation.

Kathariya one of the indigenous population of Nepal. The districts of Kailali, and Kanchanpur are the native stronghold of the Kathariya. The largest population of Kathariya is found in Kailali and Kanchanpur districts followed by Kailali and

Kanchanpur districts. The social-cultural status of Kathariya and their way of the miserable economic, social cultural condition of Kathariya's.

Kathariya as an ethnic group has been dominated by other higher caste People. The younger generation people hesitate to speak Kathariya language and mention themselves as Kathariya due to feeling of domination by so called higher caste. The social status of Kathariya is going day by day in miserable condition. The type of increasing day by day social-cultural change status is a serious problem of societies.

The present study was limited on its objective .it was helpful as a guideline for the teacher, NGOS/INGOS and government policy maker and who ever want to conducted research in future. This study was limited in the comparative study of social-cultural and economic status of the indigenous caste Kathariya's at the Ghodaghodi municipality, Kailali.

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Sex (a)  Male (b)  Female (c)  Other

10. Age group

i) 15-34 ii) 35-60 iii) 60+

11. Are you Literate?

(a) Yes (b) No

12. (If 'yes') How did you learn to read and write?

(a) Formally (b) Non-formally

13. (If 'formally') what year/level did you complete?

(a) Primary (b) Lower Secondary  
(c) Secondary (d) Higher (specify highest degree)

14. Marital Status

(a) Married (b) Unmarried

15. (If married) Do you have any children?

(a) Yes (b) No

16. (If yes) How many children?

(a) Single (b) Two (c) more than two

17. Caste: .....

18. Ethnic Group: .....

19. Religion:

(a) Hinduism (b) Buddhism (c) kirant  
(d) Christianity (e) jain (f) Islam  
(g) Shamanism (h) Other

20. Your Mother tongue's name

(a) (Given by respondent): .....

21. Name given by the nonnative speakers for your language

(Tapaiko bhasha nabolne manchhele Tapaiko bhashalai ke bhanchhan?)

22. Are you involved in any types of groups if yes

Name of the group	Nature of the group	Your position
1:.....	.....	.....
2:.....	.....	.....

23. What is the type of your family?

(a) Joint (b) Nuclear

24. Do you have polygamy system in marriage?

(a) Yes (b) No

25. What are your main festivals?

a).....b)..... c)..... d).....

e)..... f)..... g)..... h) .....

26. Who does the decision in household matter?

(a) Only by male (b) by both male and female

(c) Only by female

27. What type of domestic animals are you rearing and in how many numbers?

Types of animals number

Cows/ Oxen (b) he buffaloes (c) She buffaloes

(d) Goats (e) Chickens (f) Others

28. How much land do you own? In Bigha and Kattha.

(a) Khet (b) Bari (c) Landless

29. Food sufficiency from own land

(a) Less than one month

(b) One to three months

(c) Three to six months

(d) Six to nine months

(e) Nine to twelve months

(f) Surplus to sell

30. What are the major crops you cultivate in your land?

(a) Paddy

(b) Wheat

(c) Maize

(d) Mustard

(e) lentil

(f) Others

31. What is the type of your house?

(a) Two storey brick house

(b) One storey brick house

(c) Mud with Zine roof.

(d) Mud with grass roof

(e) Phus (khar)

32. What are the sources of your income?

(a) Agriculture (b) Business (c) Others

33. Do you own any of the following machinery equipment?

(a) Tractor

(b) Motor cycle

(c) Water pump

34. Information on literacy (persons) qualification

(a) SLC above

(b) Eight and above

(c) Literate

(d) illiterate

35. Is there a toilet in your house?

(a) Yes

(b) No

36. (if yes) what is the type of your toilet?

(a) Best

(b) Medium

(c) Low

37. Is there hand pump/tap in your house?

(a) Yes (b) No

38. Do have information about family planning?

38.1 Have done permanent family planning?

(a) Yes (b) No

38.2 (If Yes) who did the operation ?

(a) Male (b) female

38.3 Are you using temporary device of family planning?

(a) Yes (b) No

38.4 (if 'yes') who is using?

(a) Male (b) female

39. What fuel do you use to cook in your name?

(a) Fuel-wood

(b) bhuse Chula

(c) Bio-gass

(d) Kerosene

(e) Others

40. What types of trees have you planted in your land?

(a) Fruits (b) Fuel wood (c) wood/log (d) fodder (e) ornamental

41. Do you bring fodder and firewood from forests?

(a) Yes (b) No

42. ('if yes') How long that enough for?

(a) One months (b) Six Months (c) Year

43. What do you think about forest conservation?

a) It is very important to conserve the forest

b) It is important to conserve the forest

c) It is not necessary to conserve the forest

44. If it is important how can it be conserved? Suggest some measure.

## **Annex B: Socio-culture Questionnaire B.**

### **Participatory Methods**

There are 20 participants for this questionnaire. It can be done with less than 8 people in the group, but is for more reliable with more than 10 people. There should be several women and men in each group. It is also best to have people of all ages (15 years and older) in the group, with several older, middle aged and younger subjects.

Appreciate enquiry

45. Describe something you saw, heard or did that made you proud of your culture?

Or that made you happy to see used in that way.

46. How can we take these good things and make them even better? Improve them?

Build on them? What are your dreams for your culture?

47. Now you have the chance to begin making plans to make these dreams come true.

Which of the dreams do you want to begin making plans for right now?

48. Where is your origin place?

49. What is your group?

50. When from the paradise started to come to your village?

51. What effect do you face from other migrants?

52. What is the effect of modernization upon your culture?

53. When did you start to use modern technology in agriculture?

54. How do you celebrate life cycle ceremonies, and festivals?

55. How do you spend your daily life?

56. What types of change do you feel in your life cycle ceremonies, and festivals?

57. What type relation do you setup with other caste?

58. How is the wage rate for male and female for the similar type of work?

59. If your family be sick, where do you consult primarily?

60. How did your origin and development?

61. How did develop your culture?

62. How did change your culture and society?

63. What pattern of your settlement?

64. What kinds of your social life?

65. What did your living standard?

66. What are your ethnic and subdivision?

67. What are your family structure?
68. What types of your social organization?
69. Which language do you speak?
70. What are your main festival?
71. What type of your entertainment?
72. What source of your entertainment?
73. What are you clothing?
74. What are your fooding?
75. What are your marriage ritual ?
76. What are your religious condition ?
77. What are your Economic condition ?
78. What are your political condition ?

## ANNEX C: Key Informant Interview

Basic information of the socio-economic, socio-cultural consultants involved in the survey of Katharuya Tharu.

S.N	Name	Sex	Age	Education	Village	Municipality	Ward No.	District
1	Gaya Prasad kathariya	M	40	L	sisaiya	Ghodaghodi	11	Kailali
2	Bholu Ram kathariya	M	37	L	Sisaiya	Ghodaghodi	11	Kailali
3	Suresh kathariya	M	29	L	Sisaiya	Ghodaghodi	11	Kailali
4	Balakh Ram kathariya	M	52	L	Sisaiya	Ghodaghodi	11	Kailali
5	Ram Bilash kathariya	M	52	IL	Sisaiya	Ghodaghodi	11	Kailali
6	Sant Ram kathariya	M	68	L	Sisaiya	Ghodaghodi	11	Kailali
7	Shiv prakash kathariya	M	45	L	Sisaiya	Ghodaghodi	11	Kailali
8	Mahendra kathariya	M	32	L	Sisaiya	Ghodaghodi	11	Kailali
9	Yam Bahadur kathariya	M	32	L	Sisaiya	Ghodaghodi	11	Kailali
10	Laxman kathariya	M	74	IL	Sisaiya	Ghodaghodi	11	Kailali
11	Pushpendra kathariya	M	20	L	Sisaiya	Ghodaghodi	11	Kailali
12	Janaki kathariya	F	36	L	Sisaiya	Ghodaghodi	11	Kailali
13	Uma kathariya	F	24	L	Sisaiya	Ghodaghodi	11	Kailali
14	Rekha kathariya	F	26	L	Sisaiya	Ghodaghodi	11	Kailali
15	Sabitri kathariya	F	32	L	Sisaiya	Ghodaghodi	11	Kailali
16	Bhajori kathariya	F	60	IL	Sisaiya	Ghodaghodi	11	Kailali
17	Rampati kathariya	F	50	IL	Sisaiya	Ghodaghodi	11	Kailali
18	Mira Devi kathariya	F	40	L	Sisaiya	Ghodaghodi	11	Kailali

19	Nirmala kathariya	F	30	L	Sisaiya	Ghodaghodi	11	Kailali
20	Kulmaya kathariya	F	16	L	Sisaiya	Ghodaghodi	11	Kailali
21	Nand Ram kathariya	M	40	L	Tapa	Ghodaghodi	11	Kailali
22	Rogahi kathariya	M	45	L	Tapa	Ghodaghodi	11	Kailali
23	Garbhu kathariya	M	47	L	Tapa	Ghodaghodi	11	Kailali
24	Ghanshyam kathariya	M	35	L	Tapa	Ghodaghodi	11	Kailali
25	Kanaih Ram kathariya	M	35	L	Tapa	Ghodaghodi	11	Kailali
26	Gujana kathariya	F	30	L	Tapa	Ghodaghodi	11	Kailali
27	Sujata kathariya	F	24	L	Tapa	Ghodaghodi	11	Kailali
28	Gunja kathariya	F	24	L	Tapa	Ghodaghodi	11	Kailali
29	Rupa kathariya	F	24	L	Tapa	Ghodaghodi	11	Kailali
30	Munni kathariya	F	40	L	Tapa	Ghodaghodi	11	Kailali
31	Devi kathariya	F	45	IL	Tapa	Ghodaghodi	11	Kailali
32	Sarra kathariya	M	36	L	Tapa	Ghodaghodi	11	Kailali
33	Ram Prasad kathariya	M	40	L	Tapa	Ghodaghodi	11	Kailali
34	Kundan sing kathariya	M	40	L	Tapa	Ghodaghodi	11	Kailali
35	Ram kumar kathariya	M	40	L	Tapa	Ghodaghodi	11	Kailali
36	Indra Devi kathariya	F	41	IL	Tapa	Ghodaghodi	11	Kailali
37	Sumitra kathariya	F	29	L	Tapa	Ghodaghodi	11	Kailali
38	Tara kathariya	F	28	L	Tapa	Ghodaghodi	11	Kailali
39	Bhole kathariya	M	32	L	Tapa	Ghodaghodi	11	Kailali
40	Sima Devi kathariya	F	29	L	Tapa	Ghodaghodi	11	Kailali
41	Arjun					Ghodaghodi		

	kathariya	M	38	L	Jabalpur		11	Kailali
42	Parbesh kathariya	M	30	L	Jabalpur	Ghodaghodi	11	Kailali
43	Bholaram kathariya	M	49	IL	Jabalpur	Ghodaghodi	11	Kailali
44	Maharaj kathariya	M	52	IL	Jabalpur	Ghodaghodi	11	Kailali
45	Shir Bahadur kathariya	M	33	L	Jabalpur	Ghodaghodi	11	Kailali
46	Denuram kathariya	M	36	L	Jabalpur	Ghodaghodi	11	Kailali
47	Ram prakash kathariya	M	29	L	Jabalpur	Ghodaghodi	11	Kailali
48	Ratiram kathariya	M	47	IL	Jabalpur	Ghodaghodi	11	Kailali
49	Ram Bahadur kathariya	M	33	L	Jabalpur	Ghodaghodi	11	Kailali
50	Bijaya kathariya	M	24	L	Jabalpur	Ghodaghodi	11	Kailali
51	Phaguram kathariya	M	40	L	Jabalpur	Ghodaghodi	11	Kailali
52	Mukesh kathariya	M	28	L	Jabalpur	Ghodaghodi	11	Kailali
53	Birendra kathariya	M	26	L	Jabalpur	Ghodaghodi	11	Kailali
54	Senuram kathariya	M	40	IL	Jabalpur	Ghodaghodi	11	Kailali
55	Parmila kathariya	F	35	L	Jabalpur	Ghodaghodi	11	Kailali
56	Anarkali kathariya	F	40	IL	Jabalpur	Ghodaghodi	11	Kailali
57	Jamuna Devi kathariya	F	37	IL	Jabalpur	Ghodaghodi	11	Kailali
58	Phulti kathariya	F	35	IL	Jabalpur	Ghodaghodi	11	Kailali
59	Partibha kathariya	F	30	L	Jabalpur	Ghodaghodi	11	Kailali
60	Nimshahar Devi kathariya	F	30	L	Jabalpur	Ghodaghodi	11	Kailali
61	Ram kisan kathariya	M	45	L	Kota	Ghodaghodi	12	Kailali
62	Jwala Prasad kathariya	M	60	L	Kota	Ghodaghodi	12	Kailali

63	Ramu kathariya	M	55	IL	Kota	Ghodaghodi	12	Kailali
64	Satalsing kathariya	M	65	IL	Kota	Ghodaghodi	12	Kailali
65	Mukesh kathariya	M	32	L	Kota	Ghodaghodi	12	Kailali
66	Prem kathariya	M	32	L	Kota	Ghodaghodi	12	Kailali
67	Ram prakash kathariya	M	35	L	Kota	Ghodaghodi	12	Kailali
68	Shiv prakash kathariya	M	30	L	Kota	Ghodaghodi	12	Kailali
69	Suraj kathariya	M	34	L	Kota	Ghodaghodi	12	Kailali
70	Raj kumar kathariya	M	27	L	Kota	Ghodaghodi	12	Kailali
71	Shiv kumar kathariya	M	35	L	Kota	Ghodaghodi	12	Kailali
72	Shiv Narayan kathariya	M	26	L	Kota	Ghodaghodi	12	Kailali
73	Dhurba kathariya	M	40	IL	Kota	Ghodaghodi	12	Kailali
74	Bholu ram kathariya	M	35	L	Kota	Ghodaghodi	12	Kailali
75	Bal Bahadur kathariya	M	40	L	Kota	Ghodaghodi	12	Kailali
76	Rupa kathariya	F	22	L	Kota	Ghodaghodi	12	Kailali
77	Shyampati Devi kathariya	F	27	L	Kota	Ghodaghodi	12	Kailali
78	Puja kathariya	F	24	L	Kota	Ghodaghodi	12	Kailali
79	Prem kumari kathariya	F	46	IL	Kota	Ghodaghodi	12	Kailali
80	Maya Devi kathariya	F	28	L	Kota	Ghodaghodi	12	Kailali

**Annex D: Some group photographs of the socio-cultural consultants involved in the survey of Kathariya Tharu.**



Group photograph 1: Sisaiya, Ghodaghodi Municipality11 , Kailali.



Group photograph 2: Tapa, Ghodaghodi Municipality11, Kailal



Group photograph 3: Jabalpur, Ghodaghodi Municipality 11, Kailali.



Group photograph 4: Kota, Ghodaghodi Municipality 12, Kailali.