

## CHAPTER – ONE

### INTRODUCTION

#### 1.1 Background Of The Study

Nepal is a poor and land-locked country. Tharus are main and largest indigenous ethnic people of terai and inner terai living in eastern to western Nepal. They are also found in the boarder district of India, especially in Champaran, Western Bengal, Gonda, Nainitaal, Gorakhpur and kheri district of Utter Pradesh. According to 2001 census data of CBS, Tharus are more than 15 million. But Tharus have been questioning the credibility of the census 2001 and claiming that there are more than 35 million Tharus in Nepal. ( Dahit, 2063BS)

Especially, in Mid-western and Far-western (Dang, Banke, Bardia, Kailali, Kanchanpur and Surkhet) Tharu girls or women work as domestic servant for two meals a day and a little else. They are known as “Kamalari” which means hardworking girls or women. Bonded labor in which under a year long oral contract and they work for land lord, businessmen, and politicians home.

Actually, the work Kamalari refers to a female person. Kamalari is generally Kamaiya’s wife, but if he has no wife, his elder or younger sister, mother, brother’s wife or any female of the family are compelled to work as Kamalari.

Wives of the Kamaiy, who are bonded at their master’s house are assigned various tasks such as to look after livestock, clean dishes, care children, clean houses are surrounding and to assist agricultural task.

They are assigned very difficult tasks. Which are impossible to accomplish poor ladies,(both married and unmarried) who are involved in agricultural household works are called “Bukrahi” and the women who are totally involved in household (HH) works called Kamalari. What ever activities given them have to be fulfilled what their land lord, businessmen and politicians force them to do, whether HH work or in the out side. Kamalari could do sweeping the countryard/home, washing dishes, pots, making things ready for cooking, cleaning the rooms washing clothes, feeding water to livestock, giving feeder to them, collecting fire-wood, removing dung, carrying water, spreading dung on land, planting seeds and grading rains and so on.

Kamalari also has to look after her landlord’s children to bathe them and other HHs intension, Sometime she is forced to do some extra work like going to the relatives of the master to carry their children on her back, to call his relatives in his house to send them back, to carry loads to their relatives etc. For all of these works she gets meals, a pair of clothes (Blouse, Lungi/Sari, Gatiya, and Ribbon) and some quintals of paddy per year.

In very rare cases Kamalaris have got opportunity and well treated but thousand of the Kamalaris never got to feel their own rights. Mostly girls are sent on the occasion of Tharu’s biggest festival Maghee .But nowadays eradication festivals of Kamalari checking festival. Other occasions are taking place of Maghee.(Chaudhary;2009)

## 1.2 Statement of the Problem

Kamalari system is burning issues of the Mid-western and Far-western terai. This system has prevalent in Tharu's community. Some organizations have been working for eradication Kamalari system for several years. They have been rescuing Kamalari girls or women and rehabilitating them and got some success also. But due to the lack of conscious parents and over ambition of some daughters the implemented program has got constraints.

Kailali, the study area of this research is one of the districts where as Tharu population is greater than other caste. The Tharu were the main inhabitants of this district until early 1950s. This situation changed when the government opened for the hill people by eradicating malaria and executing the resettlement program during the late 1960s. The impact of hill people migration has afforded the indigenous Tharu people on several fronts as they lagged behind in the socio-economic competition with the more education hill people. Due to these compelling circumstances, the majority of the Tharus are losing their land and are becoming poor, landless, bonded labors and became Kamaiya.

Lack of family planning awareness contributed to large families and sending a few daughters a way became the norms. Therefore the norms take long time to change because long term practice in not easy to leave as thinking. Before they were in bondage as kamaiya and then many offered their daughter as HH help to entice the maalik to give them share cropping opportunity. Nepali law has prohibited to be hiring the Kamaiya\Kamalari in 2058 BS. But it is not being well implemented and local government is also not willing to punish them who are hiring

Kamalari or can't punish to wealthy and powerful people. (Chaudhary; 2009)

Although government banned to hire Kamaiya and Kamalaris but didn't settlement for them. So they got many problems for survival them again they were made to return to same practice, they got food crisis, land crisis for settlement. Still many Kamaiyas are struggling for their survival and are made their daughter to send as Kamalari for their feeding.

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

The general objectives of this study is to find out the hidden facts and realities of the condition of the Kamalari at Dhangadhi Municipality in Kailali district

The specific objectives are:

- (1) To explore the origin and reason of Kamalari.
- (2) To assess their present condition.
- (3) To suggest measures to rehabilitate the Kamalari.

### **1.4 Importance of the Study**

Kamalaris are migrat from home to escape from poverty and go away to work as domestic servants at the landowners houses are in bondage. They are desperate to find cash to provide a better life for their family. They borrow money for their basic needs and social events. They are vulnerable to extortion violence, prostitution and enslavement. The employer cheats Kamalari in every aspect of their work and faith. Majority of their Kamalari came from the Tharu group. Kamalari who work along with their family have a shattered life in terms of

widowhood, divorce, rape. Molestation, destitution and prostitution. (Lamichane; 2005)

Nepal is a poor country of the world. The Tharus of Nepal have been living since millions of years in terai region. Kamalari have been exploited in various ways by both Tharu and non-Tharu landlords. Due to extremely low wages for their work, and all kinds of deplorable conditions, poor people can not get out of the vicious circle of indebtedness from generation to generation; So, thousands are Kamalari even they are working master's compulsion.

### **1.5 Organization of the Study**

This thesis is organized in to six chapters in order to make the study more specific, precise and impressive. The first chapter is an introductory chapter which describes background, history of Kamalari in Mid Western and Far Western Region, Statement of the problems, Objectives and Importance of the study. Second chapter is literature review which describes Origin of the Tharu, Poverty, Bonded labor system in Nepal and Abolition of Nepal's Kamalari practice. Third chapter is Research methodology. This chapter contains Research design, Selection of the study area, Sample size, Sources of data collection, Data analysis and Limitation of the study. Introduction of the study area are described in chapter four. Socio-economic characteristics of Kamalari are presented in chapter five. Lastly, Summary, Conclusion and Recommendations have been put in chapter six.

## **CHAPTER –TWO**

### **LITERATURE REVIEW**

The Tharu ethnic group is one of the earliest groups of Nepal which is still socially, economically and educationally disadvantaged and it survives on agricultural labor. Their share in the country's total population is 6.75 percent (CBS,2001).Tharu bonded laborers are concentrated in the Terai region of Nepal and they constitute more than 98 percent of the total bonded laborers(INSEC,1996)

#### **2.1 Origin of the Tharu**

“The extraction of the Tharu is veiled in the haze of undocumented history. It is true that life is not permanent and history is not destination, but it is nevertheless useful to ask, who are the Tharu”( Meyer,1995). There are a number of stories about the origin of the Tharus. And there are many theories forwarded to shed light on their early history. It has, however been a difficult task, for semi- nomadic people leave few tracks behind, maybe some coins and pottery shards. Hence, there are so many questions, so many uncertainties, so few records and so many possibilities about the origin of the Tharu. Some views of different scholars are presented here.

“The Tharu are a jungle tribe according to some, the word Tharu is derived from the Hindi word ‘Thahrey’ “halted”, because they are said to have halted after the alleged flight into the forest. The origin is also traced to the Hindi word tarhua, which is an allusion to the swampy means, resident of the Terai”.(Sharma,1961). “Four sons and five daughters of king Okamukha of Banares, left the kingdom in a huff and moved to

Kapil's Ashram. Kapil allowed them to clear the land and settle there on the condition that the new state be named after him' Kapilvastu'. The Tharus are their descendants and have spread over the entire length of the Terai". (Singh;1982)

The motherland of Tharu is Tharuhat, which is geographically known as Tarai. Tarai is also two types of, I.e, Outer Tarai and Inner Tarai. Both Tarai area is the origin of Tharu. History knows that Tarai was unhealthy because of epidemic diseases like malaria, small pox, cholera, etc. Hill and Indian people were not possible to spend even single night, death was certain. But the regular life of Tharu was not any problem because they had already developed immune power against such epidemic disease. So, Tharus have inherent relation with Tarai and knowledge constructed by them. (Dahit, 2008 ).

The fossils of Ramapithecus in Butwal and Paleolithic, Micro-lithic and Neolithic industries and cultural artifacts have been found in several places such as in Dang, Deokhuri, Tulshipur Dang and Kathmandu valley as well as in Siraha and Mahottari districts. These discoveries placed Nepal among those countries where mankind started to live at around eleven million years ago (Mishra, 1996:73-79). Dr. Kaushik(1994:104) cited by Bhikkhu Ashokakirti ( 1999:102) says, " It seems that the shivalik hill is the original place of homosapiens who diffused to Tibet and Oxas. At least, the Australoid stock might have been originated in India. Therefore, to relate the kirat or other indigenous people of India and Nepal to the shivalik origin rather than Peking men (discovered in 1921) will be more logical and realistic." Here other indigenous people of

India and Nepal mean those people who live in the basin of shivalik hill, name, Tharu, Danuwar, Rajbanshi, Dhanuk, etc.

“Once upon a time, in the remote part, when the king of these parts was defeated by the forces of an invader the women of the royal palace. Rather than fall into the hand of foe, fled in to Jungles palace. From there sprang the Tharu.” (Neville, 1904)

“The origin is the word “Thar” which in the lowest collegial language (but not books) signifies a man of the forest a name which correctly describes the status of the tribe. Consider the name of sprung farm the language of the tribe itseld. An aboriginal name derived from Sanskrit is the fit appellative of an aboriginal, casteless, un Brahman used trib whose customs have been only slightly modified by contact with those of the Aryan invaders. Another tradition is that after the fall of the Buddhist dynasty of kannauj, the Tharu descended from the hills and occupied Ayodhya. (Nesfield,1885)

An analysis titled “The Tharus and their Blood Group” Majumdar(‘1942) found that the Tharu are definitely a Mongoloid tribe. “They cannot be placed in any other constellation of tribes and castes of the province, Indo-Aryan or Australoid. Also the Rajput origin is not supported on the bases of serology. This it is concluded on the basis of the evidence that, the Tharus, a Mongoloid people, or predominantly so, who have successfully assimilated non –Mongoloid physical features as well “ (Majumdar,1942).

The point of origin of the Tharu is “Karbang” of Dang. In a PhD. dissertation Jyanwali as further mentioned that the word “Tharu” might

have been originated from the area of residence. In this regard, they must have migrated to Karbang from India, During the Muslim invasion of India a number of Rajput soldiers were killed. Their wives with their servants and relation moved to the forest to save their honor and dignity. Later on, they married each other and their generation became the Tharu (Jyanwali,199:3)

About Tharu, in the words of Rajaure(1977). “A general Tharu mentality, who are found neither among the hill ethnic groups (Tibeto Nepalese) nor among those of the Terai (Indo Nepalese), makes the Tharus feel content within their own Tharu society and circumstances. This has kept Tharus almost isolated within their own localities and has made them a group relatively unknown to outsider” (Raajaure 1977). “The forest people are comprised of more than one tribe and they may well have from many regions at different times, thus contributing to the diversity of culture, facial features and customs found in today’s population; the environment then molded them over a very long period of time into a special group of people, the Tharu, a people who, therefore, not surprisingly, are comprised of many sub-groups such of the Rana, Tharu, Kochila and others; (Meyer, 1995).

## **2.2 Poverty**

Work Bank (2002) defines poverty as people who lack adequate food, shelter, education, proper drinking water, infectious disease, powerlessness and lack of representation and freedom. They are vulnerable to ill health, economic dissolution and natural disaster. They are often exposed to ill treatment by the state and are powerlessness to influence decisions in their lives.

Poverty alleviation was one of the major objectives of the Ninth Plan. The plan was aimed for the progressive reduction of the poverty rate from 42 percent to 32 percent. However, the poverty rate declined to only 38 percent during the period. The Ninth plan pronounced a 20 year Agriculture Perspective Plan (APP) to reduce the absolute poverty to 10 percent GON has established Poverty Alleviation Fund(PAF) to serve as focal point to carry out the programs envisaged in the Tenth plan and Poverty Reduction Strategy Paper(PRSP). Keeping the progress stratus of the Ninth plan in view, the target is fixed to bring down the percentage of people living under poverty line to 30 percent by the end of the Tenth Plan. (UN,2006)

Nepal is predominantly an agricultural country with nearly 76 percent of her population engaged in agriculture sector, but it contributes only 40 percent to GDP of \$220, Nepal ranks among the poorest countries in the world and about 42 percent of the population remains below the poverty line while this rate has not changed significantly.(ADB,2001)

Indigenous groups are socio-economically disadvantaged than other groups in the society. Tharu community is one of the most numerous ethnic groups in the country and is indigenous to southern terai. In fact they are the tribal groups who are said to have developed natural resistance to malaria. But they remain the least known ethnic group of Nepal, as they ever remained engaged in agriculture.(Gururng,1992)

Poverty is defined by most development agencies in different way in relation to several dimensions of human life such as poor health and lack of education and power in decision making. (Sida,2002). Poverty can be observed in many forms. It may be lack of income or resources, a lack of

coping capacity, lack of basic human capabilities, a lack of institutional defenses or in extreme cases a lack of all of these. In a broader sense, it may be a combination of economic, social and political deprivation. (Late fee,2000).

Poverty is one of the major features contributing to higher illiteracy. The rich tend to receive much more education than the poor, this widens the gap between the rich and the poor. Could,1993, stated that poverty restricts the poor to higher educational ladder, since they have a very restricted access. In Nepal there is a huge gap in resource division between the rich and the poor. As per the study conducted by CERID (1994), Poverty was one of the major causes of higher illiteracy. The poverty enhances higher drop out of mainly girl child, who is more constantly engaged in the domestic works.

Study revealed that the areas of deprivation and poverty and areas of illiteracy overlap furthermore; illiteracy blunts the motivation and efforts through which the poverty cycle could be broken. Illiteracy is not just an absence of literacy; it is a psychological and social force with its own momentum which has the effect of deepening deprivation and poverty.. UNESCO (1978). Poverty is typically more widespread in rural societies than in urban societies. The World Bank estimated that the poverty threshold corresponding to purchasing power parity (PPP) \$ 1 per capita per day. 75 percent of world's poor were living in rural areas at the end of the twentieth century. The World Bank's projections suggest that despite a rapid increase in the proportion of world's population living in urban areas will continue to be 60 percent or more by the year 2005.( IFAD,2001).

Poverty in Nepal is a function of high techniques, in equitable land ownership, low literacy, and simple techniques of production and skill levels incompatible with modern jobs. In many parts of Nepal, the lack of physical infrastructure accentuates the problem of the poor by reducing their access to alternative job opportunities, production techniques and product markets. The World Bank report (1990) underlined the fact that income differentials are found more by access to off- farm income than by differences in land ownership.

Poverty is a widespread phenomenon developing countries, It is a complex issue and has many dimensions such as income based poverty, weaknesses in different aspects of human development and social exclusion. There are various approaches to measure poverty. The concept of absolute poverty, also known as subsistence poverty is concerned with establishing the quality and amount of food, clothing and shelter deemed necessary for a healthy life. It is usually measured by pricing the basic necessities of life, drawing a poverty line in terms of this price and defining as poor those whose income falls below that figure.(Haralambos,1994). In Nepal, per capita income of Rs. 7,696 draws the poverty line which meets daily minimum average of 2,144 kilo calories from food basket and other essential non food items. About 31 percent Nepalese live below this poverty line. (CBS,2005).

In contrast to the concept of absolute poverty, the concept of relative poverty is concerned with relative standard that is standard which are relative to the particular time and place. Relative poverty is measured in terms of judgments by members of a particular society of what is considered a reasonable and acceptable standard of living and style of life

according to the conventions of the day. (Haralamsos,1994). Relative poverty measures define the poverty rate as the proportion of people with disposable income less than 50 or 60 percent of adjusted average national disposable income. A relative poverty line shifts yearly according to the annual medium income of a country. (UNDP, 2005). The Human Development Index (HDI) is a comparative measure of poverty, literacy education, life expectancy and other factors for countries worldwide. It is a standard means of measuring well being. The UNDP has used this index since 1993 to measure the average achievements in a country in three basic dimensions of human development, namely, a long and healthy life, knowledge, and a decent standard of living .(UNDP,2005)

The moral imperative for giving the poor a voice in the poverty debate is self evident. The bonus is that engaging with the poor also leads to better technique diagnosis of the problem and better design and implementation of the solution. Through PPA the poor deepen our understanding of poverty and can influence policymaking. This new approach challenges traditional power relations and calls for a variety of partnerships that require trust, openness, and integrity. Both poverty and policy change are inherently linked to the political process in any country. When undertaken in an environment of increasing the trust. PPAs can present opportunities for a more open dialogue and greater understanding between the powerless and those in power. Such dialogue is the beginning of wisdom and the beginning of a journey that can lead from helplessness to opportunity. (Robb,1963).

Poverty is the main contributing factor of child labors around developing countries and another factor are family disharmony, diminishing family

support, high level of illiteracy among parents, lack of alternatives and lack of political commitment. (ILO, 1995)

The poor have been denied the power and access to resources which leads to inequality of opportunities and makes their life less comfortable and less respectable. Poverty is the conditions of people primarily because of inadequate income, unwise expenditure and social causes (e.g. oppression, exploitation, abuse, domination, discrimination, unequal distribution of benefits and risks) . Due to such input in their life, people could not maintain a scale of living enough to provide for their physical and mental efficiency, some conceptions regarding poverty are the following.

- Poverty lies in the deprivation and detachment from the mainstream life.
- Poverty is the condition lacking income and productive resources sufficient to ensure reliable livelihood sustained living, able to face mentation and medicine expenditure.
- Comparative poverty the poverty as compared to contemporary time and situation.
- Social, religious and ideological practices which are unegalitarian are mainly responsible for the creation of poverty condition.
- Rural poverty is more related to agriculture as a mode of production, as a means to survival and as a way of life. ( Paudel, 2005)

### 2.3 Bonded Labor System in Nepal

In many cases tenants and occupiers of 'Khet' or 'Pakho' land under 'Birta', 'Sunaguthi', 'Chhap' or 'Raikar' systems tenure have been providing porters and labors on the basis of written agreements. The owners of such land should not be deemed to have committed any offence. If such owners were forced tenants and occupiers to supply porters and laborers in the absence of an agreement and if any person submitted a complaint the land owners were ordered to pay wages at the rate of 10 paisas per day and a fine of an equivalent amount was charged. If the tenant did not supply porters and laborers as agreed upon, he should be evicted. (MOL&J, 1965:83)

Tharu girls are after engaged in Kamalari system of banded laborer in which under a year long oral contract. They work for land lord, business people, and civil servant for a wages generally paid in kind. No written formal contracts are signed between employer and parents whom hand over their girls. Though, it is understood that contract will expire or be renewed every year, in most cases the commitment lasts several years. Contracts are made in mid January on the occasion of the Tharu's biggest festival called Maghi. Kamalari who are preferred to girls performed domestic chores and agricultural laborers, including taking livestock to pasture and collecting foods. They often sent to cities for away from their village, even to places their parent can't identify.(Chaudhary;2009)

The vast majority of the bonded laborers who are involved in this system are from the Tharu ethnic group. They are the indigenous people of Mid and Far Western tarai region (MWDR and FWDR) Nepal. Farm workers

are popularly known as Haliya, Haruwa, Kamaiya, Kamalari and Jan. The animal herders are known as Gothala. Charuwa and Gaibar, Bhainsbar or Chebar. The Kamaiya, Kamalari, Gothala and domestic helpers are main forms of bonded laborers prevalent in the region. A number of ethnographic studies are available on Tharu ethnic group. Most of these studies are localized and more concerned with their culture, religion and society. (Mac Donough, 1989; Pyakurel, 1982; and Fjauriya, 1981)

Porters and labors, whether it was written or verbal agreement of 10 paisa per day as wages fixed in 1965, were also equivalent to the forced laborers. All types of khet, pakho (in Raikar, Birta, and Guthi etc). Were supplied forced laborers and consumed on wages at the rate of ten paisa per day. Forced and unpaid laborers were as 'Begari', 'Jhara', and Bethi. Army, Gengrals, Colonels, Chautariyas, kajis, Sardars, Bhardars, Royal priests and preceptors and other personnel's were provided forced and volunteer labor Jhara in case of needed labor work. If any complaint was received, fine of an equivalent amount was imposed, Prithavi Narayan Shah had described Tarai land as superior and revenue yielding and the hill land as inferior. King Srinivas Malla of Lakitpur in 1672 had used compulsory labor for construction of bridges and participation in war. King Jayaprakash Malla (1736-1768) of kantipur had used such labor force for transportation of gunpowder in the factories. All members of the four varnas and thirty six castes living in the area between the trishuli ganga river in the east and the bheri river in the west were imder the obligation to contribute volunteer (Jhara) labor. King Rana Bahadur Shah had permitted freed slaves to wear the sacred thread with due loyalty to

the king . The agrarian economy based largely on custom and tradition in different parts of Nepal is characterized by social and economic relationship. Economic opportunities beyond agriculture were scarce, while caste and tradition have discouraged occupational mobility. Peasants have cultivated land on a customary and hereditary basis. The mobility of civil and military officers, selected groups in the society, ritual gifts on religious or ceremonial occasion to Brahmans were provided Birta and Jagir land. The khat system, as it existed at the time of the Gorkhali conquest, represented an attempt to compromise between the customary rights of a tribal community and the sovereign authority of the state.(Regmi, 1971; 21-49)

Sharma (1999), identified and characterized three types of bonded child labour relationships in Nepal as:

1. Tied-up with family labor contract: Children begin to work for the same employer as the other adults in the households by choice or by compulsion in rural areas of Nepal, especially in the mid and far western Tarai regions, children are required to work for the same employer under the Kamaiya system is linked with the presents annual wage.
2. Children pledged for credit: Lack of assets to pledge as collateral compel many more households in need of credit pledge their labor or the labor of their children as collateral for credit. These children work both in rural and urban areas generally as domestic workers. The wages of such child workers are very low as indebtedness erodes the bargaining power, and the child is forced to work as

long as the debt is not repaid. By any standard, such can also be considered bonded.

3. Deceived or abandoned children: Pushed by deprivation and hardships in the rural areas and attracted by urban glitters and hope for betterment, many children migrate to urban centers and end up working in captivity.

It is commonly asserted that poverty is the root cause of bonded and other forms of child labor. In fact, poverty is only one of many factors that encourage creating and sustaining the conditions that facilitate endemic bondage. Society and socio-economic factors push the laborers on the one hand and the land lords and their agricultural fields pull the laborers on the other. Especially poverty, illiteracy large family size, lack of awareness, helplessness and landlessness are the governing factor for encouraging the process of the bonded laborers in the study area. In Nepal and India, the other key elements behind bonded child labor are the ancient tradition of slavery and debt. Lack of alternative small scale loans for the rural and urban poor and the lack of concerted social welfare scheme to safeguard them from hunger and illness are the causes of such condition of child labor. Non-compulsory and unequal education system, the lack of employment opportunities and living wages for adults, corruption and indifference of government officials and societal apathy are other causes. A final element is caste based discrimination, which is closely intertwined particularly with agricultural debt bondage. ( UNICEF,1996).

## **2.4 Abolition of Nepal's Kamalari Practice**

OHCHR Nepal notes with concern that no concrete steps have been taken to end the practice of Kamalari by which adolescent girls from poor Tharu families are sent to work in private homes, where they are at risk of severe exploitation, including sexual exploitation. This is despite a supreme court order of 10 September, including sexual exploitation. This despite a supreme court order of 10 September 2006 to effectively implement existing law that prohibits child exploitation, including the Kamalari system.

On 6 January 2009, OHCHR Nepal Representative Richard Bennett received a 10 member delegation representing 600 Kamalaries from the mid and far western regions. They are in Kathmandu to campaign for the implementation of the supreme court decision and for the liberation and rehabilitation of all Kamalaries, as well as clarification of the fate of Kamalaris who have gone missing and justice for those who have been subject to sexual or other kinds of exploitation. The campaign is also calling for an end to the practice of contracting Kamalaris during the Tharu festival of Maghi, which is celebrated in Mid-January.

OHCHR-Nepal's Mid Western Regional office has been supporting the civil society network in Dang to end the practice of Kamalari and support former Kamalaris and their families. The support includes enhancing understanding and knowledge of the international human rights framework, sharing advocacy tools, improving information sharing and monitoring emblematic cases of human rights violations (Press Release, 2009).

## **CHAPTER –THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

The research design is adopted in this study in exploratory cum descriptive. It is exploratory because the study aims at exploring the socio-economic conditions and identifying the problems of the kamalari. Thus, this study have been both descriptive and exploratory.

#### **3.2 Rationale of the Study Area**

For this study, Kailali district is chosen which is situated in the seti zone of the far-western development region of Nepal. Due to the increasing urbanization, or migration of hill people, there are growing number of families with both husband and wife employed outside homes. There for, there is a great demand of Kamalari in this municipality. The researcher is another factor contributing to the selection of this area where higher number of Kamalari available. Due to there factors, it was relatively easy to get the respondents for the study.

#### **3.3 Sample Size**

The study have been the situation analysis of Kamalari at Dhangahdi Municipality of Kailali district. This study have been done on 40 Kamalari households and selected randomly for the administration of survey questionnaire. Besides, three Kamalari with different living conditions and socio-economic background have been selected for the comprehensive care study. Similarly, random sampling, quota sampling have been applied to take households survey.

### **3.4 Sources of Data Collection**

Two types of data are used in the present study Primary and Secondary. Primary data have gathered from the field with the help of observation, focus group, questionnaire and case study. Secondary data has been collected with the help of books, journals, articles, newspapers and unpublished reports and documents.

### **3.5 Instruments of Data Collection**

The following instruments of data collection have been used.

#### **3.5.1 Questionnaire Survey**

Structured survey questionnaire will be prepared to collect necessary information on caste, age, family background and conditions of Kamalari. The questions were filled up to collect the required information.

#### **3.5.2 Observation and Field Visit**

Behavior of the masters and physical condition of Kamalari were selected through direct observation.

The data were recorded while observing the households

#### **3.5.3 Case Study**

Case study have been done for independent study of three Kamalari. Case study have been to better understand the causes of their working condition and major problem. Case studies of three girls\women because

of 95 percent of Kamalari in Tharu community therefore researcher have been selected this community.

### **3.5.4 Focus Group**

Focus group is a important way to find out the actual reason of Kamalari system. The discussions is very useful, not only in measuring the incidence of Kamalari working but also as means of learning more about the nature of their work, working load, employer's behavior and their future perspective . There for I had done focus group discussions are held in every ward of the Dhangadhi municipality for the purpose of the study. Focus group discussions shows the identification of the Kamalari as well as to provide some general information, ward representative, school teacher, social workers, NGOs, employers and other knowledgeable persons participated in there open discussion. The discussions are not only in measuring the incidence of Kamalari working but also as means of learning more about the nature of their work, master's behavior and their future perspective.

Check list used for focus group discussion.

1. Present working condition of the Kamalari.
2. Family background of the Kamalari.
3. Causes of work.
4. Cause to change master.
5. Working hours of Kamalari.
6. GO\ NGOs programs for betterment of bonded labors

### **3.6 Data Analysis**

The help of computer program has been taken and simple statistical tools like tables and graphs data analysis. Descriptive method has been used for qualitative data.

### **3.7 Limitation of the Study**

As there are some limitations in my study, the present study is also not devoid of some limitations due to the lack of time and other facilities. However, this study have been focused on situation analysis of Kamalari at dhangadhi municipality and their problems. This study has covered only Tharu Kamalari. So the conclusion drawn from the study might not be conclusive.

## CHAPTER - FOUR

### INTRODUCTION OF THE STUDY AREA

#### 4.1 Kailali District: A Short Profile

Kailali is one of the Tharu majority district of the Seti zone of the Far Western Development Region. Kailali district lies between to the East Karnali River, Bardiya and Surkhet district, west of Kanchanpur and Dadeldhura district, north of Doti district and south of Lakhimpur Khiri, Uttar Pradesh of India.

The average rainfall in this district is 1840 mm. The rain starts from mid-June and runs up to mid-October. The highest recorded rainfall is 2303 mm. The summer season maximum temperature is around 43<sup>0</sup> C in June and July and the minimum temperature is 24<sup>0</sup>C. On the other hand winter season, maximum temperature is 19<sup>0</sup>C in December and January and minimum temperature is 5<sup>0</sup>C (Net). Karnali, Mohana, Khutiya is main rivers of the Kailali and Ghodaghodi Tal is famous Tal.

Because of fertile soil of this district, there is a lot of production rice, wheat, potato, maize etc. Rice and wheat are exported to other part of the nation. There are many small industries in this district. There are to joint the east and west Mahendra highway, Dhangadhi to Dadeldhura highway, Lamki to Tikapur sub-highway, Shukhad to Bhajani sub-highway. Kailali has divided 13 Ilaka, 42 VDC (7 pahadi and 35 Tarai) and 2 municipality (Dhangadhi and Tikapur).

Tharu language is the major speaking language and Nepali and Pahadi are sub-major languages in Kailali district. Many Tharu people cannot

speak Nepali. According to 201 census data of CBS, Tharus are 43.7 percent in Kailali district shows the table no. 1.

**Table No. 4.1**  
**Distribution the Population of Caste**

Caste	Percentage
Tharu	43.7
Ksh etri	17.42
Brahman	10.73
Kami	6.81
Magar	3.88
Thakuri	2.94
Damai	2.10
Others	12.41
Total	100.00

Source: Census, 2001.

Kailali is one of district, annexed into the territory of unified Nepal in 1790 A.D. at that time of the unification movement by the great king Prithivi Narayan Shah. Later on, it came under the sovereignty of British East India Company by the Sugauli sandhi. Treaty following the war of 1814-16 A.D. In 1857, a great military revolt was launched against British East India Company. At that time Nepal helped the British East India Company to support it. By sending large numbers of military troops into action during the regime of the Rana prime minister Janga Bahadur Rana. The British were pleased with Nepal's help on the war time and returned this territory in between Rapti to Mahakali river. Hence this district Kailali is a part of that returned territory (Upreti, 2000).

## **4.2 Dhangadhi Municipality : An Overview**

### **4.2.1 Location and Accessibility**

Dhangadhi municipality is almost 200 km. west from the Nepalgunj. A Pakki motorable road join the Mahendra East to West highway. Dhangadhi is approximately 1 km. from Gauriphanta bazar, Lakhimpur Khiri, Utterpradesh of India. The researcher found many college and campus, almost 30 high school and hundreds of boarding school, seti zone hospital, government officers, industries, development and commercial bank, communication facility electrics temples and Jokhar Taal, hotel and Lodge, I/NGOs etc.

### **4.2.2 Physical Features**

60 years ago, Dhangadhi was a jungle. Now, it has a plain and fertile lands are the main natural resources. Because of the fertile land crop cultivation is easy and productivity is high. There is no properly irrigation system in this municipality. The climate of this area is sub-tropical. Being the part of the tarai, it is not in summer and cold in winter. Soil types in this study area are mainly light to medium-textured sandy loam and sands. It has mixtures of different days such as black alluvial and sandy which is considered as fertile soil for paddy, wheat maize, pulses, green vegetables etc.

### **4.2.3 Settlement Patterns**

Dhangadhi is inhabited by the Tharu (Rana Tharu and Dangaura Tharu). Brahmin and Chhetris came from hill area, they called Pahadiya. It has been learnt that Rana Tharus also used to stay in these municipality but all of them sold their land to Brahmin and Chhetris approximately 40

years back. Those Rana Tharu and Dangaura Tharu left the bazar area and settled down to neighbouring vilages where they had majority. Some Rana Tharu settled down to India where they had marriage relations but Dangaura Tharu do not have the marriage relations in India. There is still a myth that Rana Tharu are the descendants of an Indian princess who fled with her slaves. But Dangaura Tharu does not have such myth. Dangaura Tharus are known as Chaudhary Tharu. They arrived from Dang-Deukhuri approximately hundred years ago. Brahmins and Chetris arrived from Pahad almost 30 years back. Now a days Brahmins and Chhetris are replacing Rana Tharu and Dangaura Tharu of Dhangadhi.

Tharus are by tradition peasant farmers. Some of them are rich landlords and a few in the eastern terai have successfully taken up business. But a great majority of them are very primitive judged by the general standards prevalent in the plains (Bista, 1996). Tharu are friendly, honest and hard working people therefore so called Kishan and other hill people have taken undue advantages of these innocent Tharus. Dangaura Tharus and Rana Tharus have been their own separate language but most of other people can easily understand the Tharu language. Tharu languages has been greatly influenced by various north Indian languages found nearby- Urdu, Hindu, Bhojpuri, Maithili and Bengali. Now a days Tharus can speak Nepali also.

### **4.3 Kamlari in Kailali District**

The Tharu are an indigenous ethnic group which compromise a major part of population in the terai area of Nepal. Tharu girls are engaged in Kamalari system of bonded laborer. They work for zamindar, business peoploe, high level officer etc. According to FNC (Friends of Needy

Children), now a days 1 thousand 9 hundred 98 Kamalari are working in Kailali district shows the table no. 2.

**Table No. 4.2**  
**According to Age of Kamalari**

Age range	Number
(6-10) years	232
(11-15) years	1111
16 years above	655
Total	1998

Source: FNC, 2065 B.S.

## **CHAPTER - FIVE**

### **SOCIO-ECONOMIC CHARACTERISTICS OF KAMALARI**

This chapter is the main part of the study and with background of the Kamalari. Altogether 40 Kamalari were interviewed from Dhangadhi municipality. This chapter discussion has been made under different sub-heading and necessary table have been inserted in the chapter.

The chapter includes the analysis of Demographic, characteristics, family size, place of origin and residence, socio-economic characteristics such as education status, working condition Kamalari, which includes wealth, income.

#### **5.1 Family Background Kamalari**

Table 5.1 shows the family background of kamalari. The age and sex distribution of population, it is all households (HHs) in the studies area. It is presented in table below. The table shown below is the age and sex composition of the population by four age groups.

**Table-5.1**

#### **Age and Sex Distribution of Population of Sample HHs**

Age	Male	Female	Total	Percentage
0-14	61	64	125	36.54
15-30	42	56	98	28.65
31-44	50	52	102	29.83
45-Above	8	9	17	4.98
Total			342	100

Source: Field Survey, 2009.

From the above table we can see that the majority of the populations belong to age group of (0-14) years. Which is considered economically inactive age group? Another age group of (15-30) and (31-44) years, which is considered economically active group .Where as the population is 58.48 percent. The table also shows the old age group 45-over years, this age group also inactive in the society.

## 5.2 Family Size of the Kamalari

The average size of the families of the Kamalari is found to be 8.5, which is very large as compared to the national average of 5.6

**Table 5.2**

### **Family size of the Sample HHs**

Family size	Number of HHs family	Percentage of HHs	Average family size
Less than 5	8	20	8.5
6 - 10	21	52.5	
More than 11	11	27.5	
Total	40	100.0	

Source: Field Survey, 2009.

The table shows that 20 percent of the sampled HHs has less than 5 family sizes, 52.5% of the HHs has 6-10 family size in the family and 27.5 percent of the HHs has more than 11 family sizes.

### 5.3 Family Types

In Nepal, there are two types of family in our society. One is nuclear and other is joint family. Nuclear family means small or happy family and joint family means to lives together grand father, grand mother, uncles and unties etc. or more then ten members in family. There is both types of families are found the study area.

**Table 5.3**  
**Family Types (Nuclear and Joint)**

Family Types	Number	Percentage
Nuclear	25	62.5
Joint	15	37.5
Total	40	100

Source: Field Survey, 2009.

The table no. 5.3 shows that, joint families are more than nuclear families in the households. Because of Kamaiya search for job one place to another place. Kamalari also became from the Kamaiya family. If they are practice the joint family, they have food crisis in a day. It is not possible for the all to work one place, they work at different places. Due to the nuclear family is practiced more than joint family.

### 5.4 Starting Age of Work of the Kamalari

Most of the respondent reported that they started working age of 11 to 15 years. This age of Kamalari can do cooks, washing, herding cattle and agricultural activities etc.

**Table 5.4**  
**Starting age of work**

Age Range	Number	Percentage
(5-10) Years	9	22.5
(11- 15) Years	31	77.5
Total	40	100

Source: Field Survey, 2009.

Above the table no. 5.4 shows age of 5 to 10 years Kamalari than age of 11 to 15 years Kamalari has been working in the domestic work.

### **5.5 Education Status of Kamalari**

Education is the most important factor of making nation. According to (CBS, 2001) nearly 60 percent of the population is illiterate in Nepal. Women have a low social status in Nepalese society in general and more than ex-Kamaiya families. Kamalari are deprived of access to resources, information, knowledge and education. It shows the below on the table education station of Kamalari.

**Table 5.5**  
**Education Status of the Kamalari**

Education Status	Number	Percentage
Literate	17	42.5
Illiterate	23	57.5
Total	40	100

Source: Field Survey, 2009.

Above the table no. 5.5 shows 42.5 percent Kamalari are literate, they could read and write simple Nepali. And 57.5 percent Kamalari are

illiterate, they could only understand Nepali. Therefore majority of illiterate Kamalari are working in master's house.

Nowadays various NGO and INGO have started informal education such as Praudh Sichchha, Balbihani. Some NGO and INGO have been starting formal education to Kamalari. Also Government announced free education for Kamalari.

### 5.6 Status of Parents

Almost 88 percent of the respondents reported that their fathers are alive where as 85 percent respondents reported that their mothers are alive. Twelve percent respondent reported their mother's dead. In the table no.5.6 shows the respondents reported their father's dead than mother's death is high.

**Table 5.6**  
**Status of Parents of Kamalari**

Status	Number	Percentage
Father alive	35	87.5
Father dead	5	12.5
Total	40	100.0
Mother alive	34	85
Mother dead	6	15
Total	40	100.0

Source: Field Survey, 2009.

### 5.7 Types of Houses of Kamalari

Settlement is the combined form of the houses in the area. House is a fundamental necessity of an individual. Whether, he is a bonded labor or

a landlord. Gas, Bas and Kapas (Food, Shelter and Clothes) are the three basic needs may vary according to the socio-economic conditions of the people. Geographical factor may have positive impact on of house types (Tiwari, 1984)

**Table 5.7**  
**Housing Condition**

Housing Condition	Number of HHs	Percentage
Pakka	None	Nil
Kachcha	28	70
Dayniya(Very Weak)	12	30
Total	40	100

Source: Field Survey, 2009.

Tharu houses are of rural nature with isolated form. Mud is the common raw material of the house whether it is small hut or a big house. No pakka house was seen among the study areas. The survey shows that, 70 percent of the house is mud built. Likewise, 30 percent houses are dayaniya (very weak).

### **5.8 Family Income Sources**

Labor is the main source of income of the Kamalari's family. Agriculture labor, Riksa-puller, is the main occupation. A few Kamalari's family has goats, cows duck and chickens that they would sell either in the village or in bazaar area. But the income is not sufficient for their day to day expenditure.

**Table 5.8**  
**Family Income Sources of Kamalari**

Source of Income	Number of HHs	Percentage
Farming	9	22.5
Poultry	None	Nil
Labor	31	77.5
Business	None	Nil
Employment	None	Nil
Total	40	100.0

Source: Field Survey, 2009.

The following table no. 5.8 shows labor is the main occupation of most of most of the Kamalari families; it alone can not sustain the livelihood. Therefore, they have to look for another professional; the most likely one is working as farming. Almost 78 percent Kamalari's family is doing labor. They have no any business, employment poultry etc. It also shows the table, 22.5 percent family is farming.

### **5.9 Working Duration**

Kamalari are changes the master each year as like as Kamaiya. Maghi is one of greatest festival of the Tharu. The month of Maghi is the time to change new master. Once a Kamalari decides not to leave her master, then she can leave her master for one year, i.e. till next Magh. Some Kamalari are only oral contract to work the master's house.

**Table 5.9**  
**Duration of Stay at work Place**

Duration	Number of HHs	Percentage
(0-1) Years	8	20
(2-3) Years	22	55
(4-5) Years	7	17.5
(5-10) Years	3	7.5
Total	40	100.0

Source: Field Survey, 2009.

The present study, table no. 5.9 shows that the majority of respondents have worked as domestic worker for less than three years. 20 percent Kamalari have worked less than one year. This duration also depends on the attitude of the master family. If master's family loved them, this time Kamalari are spend long period. A few Kamalari have been working more than five years. It shows the 7.5 percent Kamalari are working the old master.

### **5.10 Attitude Towards the Job**

In this study that the condition of Kamalari in not according to their expectation. As mentioned earlier, the main reasons behind migration of the Kamalari is to earn more money and solved the problem of family. Due to they are working as a domestic servant. Some master's are good but some master's are misbehavior the Kamalari. Therefore, a majority of the respondents are not satisfied with present master.

**Table 5.10**  
**Satisfied with the Present Master**

Attitude	Number of Respondents	Percentage
Yes	11	27.5
No	29	72.5
Total	40	100.0

Source: Field Survey, 2009.

Out of the table no.5.10, 72.5 percent Kamalari are not satisfied the master and 27.5 percent Kamalari are satisfied with the present master. Therefore, more than Kamalari dislike the Kamalari system.

### 5.11 Types of Works

Duties of Kamalari and their work load are important factors affecting their working condition. Household chores, washing pots, washing clothes, herding cattle and agricultural activities and child caring are the main works for the Kamalari.

**Table 5.11**  
**Duties of Respondent HHs**

Duties	No. of Respondents	Percentage
Washing pots	16	40
Washing clothes	4	10
Herding cattle	-	-
Agriculture activities	-	-
Everything	20	50
Total	40	100.0

Source: Field Survey, 2009.

On the table no. 5.11 shows the working condition of Kamalari. Out of the 40 respondents have more than one duty, 50 percent of the Kamalari are everything doing as like washing pots, washing clothes, herding cattle and agriculture activities etc. Another 40 percent of respondents are washing pots and 10 percent of respondents are only washing clothes. Therefore, the vast majority of everything doing of the respondents is found.

### **5.12 Indebtedness of the Kamalari Family**

Debt was the main cause through which majority of the bonded households were put under bondage. Kamalari's father has always food crisis. It was transferred from one generation to another, its repayment was delayed or not made within the bonded labor's life time. As a result, a father's unpaid loan was transferred to his son for repayment.

**Table 5.12**  
**Indebtedness of the Family**

Taken loan	No. of HHs	Percentage
Yes	24	60
No	16	40
Total	40	100

Source: Field Survey, 2009.

On the table no. 5.12 shows 60 percent of the families of Kamalari are indebted. Because, Kamalari's family taken heavy loan before go to work master's house. And 40 percent of the families of Kamalari are not indebted.

### 5.13 Main Problem of the Kamalari

Majority of there Kamalari come from the Tharu group. They are faced many problems of the master but this field study shows the low wages, misbehave by master and others. The direct question was not designed in this study to judge the employers behaviors.

**Table 5.13**  
**Problems of the Kamalari**

Problems	No. of Respondents	Percentage
Low wages	9	22.5
Misbehave by master	23	57.5
Others	8	20.0
Total	40	100.0

Source: Field Survey, 2009.

The table no.5.13 shows almost 60 percent Kamalari are misbehaved by the master, 22.5 percent Kamalari are complain the low wages and 20 percent are others causes.

### 5.14 Treatment Condition of the Kamalari

Health is the most important part of the life. No healthy, you could not get opportunity. Healthy man and woman can do to work properly. Working hour, risks, quality of food and bedding, work load and medical treatment are related factors which directly affected the health condition of the Kamalari. If they are sickness, they go to visit local Guruwa, Use of local herbs and visit doctor. Now a day, Kamalari are to visit doctor because they could not believe the Guruwa.

**Table 5.14**  
**Treatment of the Kamalari**

Go to visit	Respondents of Kamalari	Percentage
Visit local Guruwa	1	2.5
Use of local herbs		
Visit doctor	39	97.5
Total	40	100.0

Source: Field Survey, 2009.

The table no.5.14 shows the 98 percent Kamalari are visit doctor because they should not believe the Guruwa.

In the 21<sup>st</sup> century, day be day decreasing believe to Guruwa. Out of total 40 respondents who had fallen sick during visit to doctor.

Kamalari families are very poor. They have not paid capacity for treatment expenditure. When they had fallen sick 82.5 percent master was paid for medical treatment. The remaining said it was paid by herself, shows the table no. 5.15.

**Table 5.15**  
**Type of Expenditure of Medical Treatment**

Expenditure	Respondents of Kamalari	Percentage
Paid by Master	33	82.5
Paid by herself	7	17.5
Total	40	100.0

Source: Field Survey, 2009.

## CASE STUDY

### 5.(a) Aarti Kumari Chaudhary

Aarti Chaudhary, 14, a beautiful girl. She was born in ex-Kamaiya family at Hasuliya VDC, Kailali far from the Dhangadhi municipality. She has father, one small brother, grand father and mother escaped other young man. Age of 10, she had worked at Nepalgunj. Her father had taken the heavy loan but she did not know, how should fell the indebt ness. Her father told the master my daughter pays the money. Therefore, she never had a chance to go to school.

Aarti came at Dhangadhi when kamaiya was movement of freedom and self-respect since than she was freedom from the master. When she came in the house, her father was always abuse .Then she runaway to work another master. Now she has been working Brahmin family at Dhangadhi. Her work in this place was arranged by her father because her father was already taken the heavy loan.

Her duty in that house begins at six o'clock in the morning. Then, she prepares morning tea for master and master's family and washes cup, pots. She cooks meal every day. When master and his family ate the morning meal after she eats meal then wash the dirty pots. She did not take the rest for time. She finishes the house work then she goes to cut grass for buffalo.

One day, she came own house for celebration. This time she was telling father, I should not go to work master house but her father did not listen her voice. Another day her master's wife came in her house and pushing

her master's house. She was weeping nobody help her. Her father could not do any thing because he had taken money.

At last she did not satisfy with present master because he is always misbehavior and dominate to her. She wants free from the present master. She also wants abolition the kamalari system but do not know, how long will it take and will have own house and own work.

### **5.(b) Jamuna Chaudhary**

Jamuna Chaudhary is a 16 years young girl. She came from Hasulia-3 Nawalpur at Dhangadhi. She has twenty members family in birth house. She does not know much about her family's land holding and the only. Thing she knows is that the family also used to work as paid labors in other people's farm. Her family frequently faced financial and food crisis. Due to their poor economic condition of their family, her father could not afford to enroll her in school then she lefts the school when she was reading five class .She has became Kamalari linkage with parent contract.

Jamuna is working in a Chaudhary house from last three years. There are four persons in the family. She getup early in the morning and clean the dirty pots and make a tea for master's family. After finishing morning meal then she looks master's small baby. Around 11 am, she washes the pots, pans and dishes. Her duty winds up at around 9 pm after cleaning the house. Frequently, some guests visit that house this day; she can not be free until finish the work.

Jamuna is satisfied with her present situation in that house as the master takes care of all her demand. Her master's wife encourages going to school but she don't interest it. Her master's wife a doctor and takes big medicine shop. When she was sick she went to visit master's wife. Every year, she gets 3-4 new dresses and gets more than ten thousands of rupees. She has never been treated badly and she is quite happy with the environment in that house. Further more, she does not hesitate to complain to her master time to time. She feels good own family than master's family. She is quite familiar with the bazaar and its life challenges for all. Every man does any work for survival of life she told me.

### **5.(c) Sunita Chaudhary**

Sunita Chauadhary is 10 years small girl. She lives at Dhangadhi municipality. She has father, mother, brothers, sister, grand father and grand mother. Her family's income source is farming and labor. Her family does hard labor but hardly to collect the food for two hands and mouth. Her family is joint family due to she makes kamalari. Her father did not send the children go to school.

Two years before, she had worked in Pokhara. At that time she was wash the house, washing clothes, sweeping, washing dishes and utensils. Her mistresses help her in the kitchen. She is small. Sometime she goes to school but after returning home she was busy in the work. Her master only sent the school and did not get any money.

Now, Sushmita has been working another master at Dhangadhi. She also does there washing pots, clothes, cleaning house every day. She gets

Rs.800 per month. She does not think as a big amount in comparison to her work. She does not make a good relation with master's family. If she went any where she asked the master's family. Apart from that, she does not get any other benefit from the master. One the other hand, she helps herself family. She works 15 hours per day. She wants abolition this system but nobody help her. She is making a future plan how get a stable occupation. She is dreaming a new work.

Sushmita is studying three classes. She is telling left this job due to my master in not response the good behavior. Master thinks only a house worker girl.

## **CHAPTER-VI**

### **“SUMMARY, CONCLUSION AND RECOMMENDATION”**

#### **7.1 Summary**

This study has attempted to show the Kamalari system of mid-western and far-western Tarai Region of Nepal, especially Kailali district. Kamalari system has been entrapped since long time. Tharu are the marginalized group of the Nepal. Many NGO, INGO have raised voice against the Kamalari system. Government also announced the Kamalari are free from the master but until they have been working in master's compulsion. Therefore, NGO, INGO and Government of Nepal had spent a millions rupees to abolish the Kamalari system but this program is ineffective.

The Kamalari in Nepal are doing very low wages. Her father or family has taken the heavy loan from the master. Consequently the system of debt bondage and serfdom still exists in many districts. The vast majority of Tharu are bonded laborer in the field study. Who are affected by the system are from the Tharu community which has low economic condition. Tharu are native people of mid and far western Region. Kamalari are the main form of labour found is all sexes and ages. They will be domestic work such as washing pots, washing clothes herding cattle agriculture activities baby caring etc.

The study has attempted to show the relationship between poverty and bonded labor system in Nepal. Nepal is a poorest country of the world. Kamalari also come from the poverty community. They got many problems for survival, they got food crisis for eat and land crisis for

settlement. Due to, still Kamalari's family are sending as Kamalari for their feeding and survival life. Therefore, due to the poverty, they have joined the bounded labor.

The present dissertation is based on the primary sources of data where 40 households were selected from Dhangadhi municipality in Kailali district.

Questionnaire, observation and interview were the main methods of the data collection. A few case studies have been done the depth study in Tharu community of Kamalari.

The study has been organized in to seven chapters. The first chapter deals with conceptual framework and introduction of the Kamalari. The second chapter deals with literature review. The third chapter deals with case study the respondents of the Kamalari. And at last chapter present summary, conclusions and recommendations of the study area.

The finding of this study can be summarized as follows.

- The majority of the Kamalari family's population belongs to age group of (0-14) years, which is considered economically in active group.
- The average size of the families of the Kamalari is found to be 8.5, which is very large as compared to the national average of 5.6.
- In Nepal, there are two types of family in our society one is nuclear and other is joint. It is not possible for the all to work me place. Due to the nuclear family is practiced more than joint family.

- Kamalari are age of 5 to 10 to start work in the master's house. Majority of age 11 to 15 years Kamalari are working in the domestic.
- According to (CBS 2001) nearly 60 percent of the population are illiterate in Nepal. The research study found that Kamalari could only read and write simple Nepali. Some Kamalari were found visiting informal education such as praudh shichchha, Balbihani etc.
- Almost, 88 percent of the respondents reported that their fathers are alive whereas 85 percent respondents' mothers are alive. Remaining 12.5 percent and 15 percent respondents' fathers and mothers are dead.
- Nobody has Pakka house in the study area. 70 percent of Kamalari has Kachchi house and 30 percent of Kamalari has very weak house.
- Labor is the main source of income of the Kamalari's family.
- Maghi is one of the greatest festivals of the Tharu. The month of Magh is the time to change the new master. Thousands of Kamalari are only oral contract to work the master's house.
- The sample study shows that 72.5 percent of Kamalari dislike being domestic workers. Because of facing the challenges of life. Therefore, majority of the respondents are not satisfied with their bad masters.
- Rural people had got sick, at first they saw the Guruwa, nowadays people are getting sick, and they would visit the doctor.

## 7.2 Conclusion

Kamalari are came from the poor family. Their life is taught, hard and tiring. One can surprise by knowing, how Kamalari are solving the hand to mouth problem. However, Kamalari group is predominant the masters. They do not have sufficient clothes.

Kamalaris are made to work unlimited time. Even early in the morning to late night also. Even then couldn't get meals a day easily. They have to do uncertain work but they have to entire household chore such as cooking, cleaning dishes, washing clothes, preparing tiffin for the children, grazing buffalos. They are deprived of their basic rights to survival development participation. It is very difficult to identify the actual data of physical sexual harassment due to sensitive of the victim, they can't share all their problems openly.

Maghi is big festival of the Tharu. On the occasion of the Maghi, poor Tharus are to sent the daughters for two meals a day in landlord, businessmen and politician home. They are worked compulsion of the masters and forced to look for secondary professions. Consequently, a large number of Kamalari are migrating to cities, especially to Kathmandu every year. They are unlikely to leave the place without notice and also better from security point of view compared to the elder workers. In this regard, girl workers are even better for domestic works and are the first choice of the employers. They do not enough income to support their families. Only few Kamalari workers get education facility.

Kamaris practice still exist in the feudal landholding system of Nepal. Bonded child labour is vastly caste/ethnic and age-sex selective.

Majority of the child laborers is belonged to Tharu group due to the reason of landlessness, large family size and indebtedness.

### **7.3 Recommendations**

Based on the findings of this study, following recommendation have been proposed with the light of abolition the Kamalari system and improve the poor condition of backward Tharu community.

1. Parents send their daughters to be Kamalaris as a last resort when they are under extreme pressure to settle down debts, many of them end up being trafficked. Government should take concrete steps to prohibit this practice, search for the missing Kamalaris and provide for rehabilitation to those who have been victims.
2. The campaign is also calling for an end to the practice of contracting Kamalaris during the Tharu festival of Maghi.
3. Nepal government is strongly implement existing law that prohibits child exploitation, including the Kamalari system of despite a supreme court order of 10 September 2006.
4. The government should provide free education for the Kamalari.
5. The government, INGO and NGO should provide vocational training on such as Hair cutting, Silai-Katai, Care giver, photographer etc.

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**ANNEX-I**  
**Central Department of Rural Development**  
 TU, Kirtipur, Kathmadu  
**HOUSEHOLD SURVEY**

Zone:- Seti

District:- Kailali

VDC\Municipality:- Dhangadhi

Questionnaire no.....

**(A) Introduction and Household data**

(1) Name of Kamalari is working household.

a) Name:-

b) Age:-

c) Marital Status:- Unmarried/Married

d) Education:- Literate/Illiterate

(2) Family members:-

Age	Male	Female	Total
0-14 Years			
15-30 Years			
31-44 Years			
45- Above			

(3) Family Income sources

(a) Farming [ ]

(b) Poultry [ ]

(c) Labor [ ]

(d) Business [ ]

(e) Employment [ ]

- (4) Are you satisfied with your job as kamalari?  
If yes, why?.....  
If no, why?.....
- (5) Why did you like to become Kamalari?  
(a) Food problem [ ]  
(b) Linkage with parent contract [ ]  
(c) Other(state) [ ]
- (6) What are the common problems in the family?  
(a) Food problem [ ]  
(b) Indebtedness [ ]  
(c) Others [ ]
- (7) Since how long have you been working at the house of present master?  
(a) 1 years [ ]  
(b) 3 Years [ ]  
(c) 5 years [ ]  
(d) 10 years [ ]
- (7.1) If you were indebted to the previous master, who paid the loan?  
(a) Myself [ ]  
(b) Present master [ ]  
(c) Others (specify).....
- (7.2) Are you satisfied with the present master?  
(a) Yes [ ]  
(b) No [ ]
- (7.3) If yes, what facility do you get from the present master?  
(a) Land [ ]

- (b) Rice [ ]
- (c) Clothes [ ]
- (d) Only sent school [ ]
- (e) Others (specify) .....
- 8) Where do you live at present?
- (a) Master's house [ ]
- (b) Own house [ ]
- (9) If you stay in the house provided by master, what are the reasons?
- (a) Lack of own house [ ]
- (b) Lack of own land [ ]
- (c) Others (specify).....
- (10) What do you do at master's house?
- (a) Washing pots [ ]
- (b) Washing clothes [ ]
- (c) Herding Cattle [ ]
- (d) Agricultural activities [ ]
- (e) Everything [ ]
- (11) Are you sufficient with the facility given master?
- (a) Yes [ ]
- (b) No [ ]
- (11.1) If not sufficient, how do you solve your problem?
- (a) By lending [ ]
- (b) By selling livestock [ ]
- (c) Others (specify) .....
- (12) What is your main problem? Give suggestions also.
- (a) Low wages [ ]

- (b) Misbehave by master [    ]
- (c) Others [    ]

(13) At present have you taken loan?

- (a) Yes [    ]
- (b) No [    ]

(13.1) If yes, mention the amount name of money lender and interest rate also.

- (a) Less than Rs.5000 [    ]
- (b) More than Rs.5000 [    ]

Interest rate also.

- (a) 25 percent of principal [    ]
- (b) 50 percent of principal [    ]
- (c) More than 50 percent [    ]

(13.1) If you are going out what do you do?

- (a) Ask the master [    ]
- (b) Free to go out [    ]
- (c) After work [    ]

(15) If you get better facility, are you ready to leave present master?

- (a) Yes [    ]
- (b) No [    ]

15.1) If not, why?

- (a) Had to complete the year [    ]
- (b) Parent have taken debt [    ]
- (c) Others(Specify) [    ]

- (16) If you are sick, what do you do for your treatment?
- (a) Visit local Guruwa [ ]
  - (b) Use of local herbs [ ]
  - (c) Visit doctor [ ]
- (17) In your t treatment, who will spent money.
- (a) Herself [ ]
  - (b) Master [ ]
- (18) Do you want abolition of the kamalari system?
- (a) Yes [ ]
  - (b) No [ ]
- (18.1) If yes, why?
- (a) Against self respect [ ]
  - (b) Against freedom [ ]
  - (c) Others(specify) [ ]
- (18.2) If not, why?
- (a) Sense of security [ ]
  - (b) Source of Income [ ]
  - (c) Others( specify) [ ]
- (19) How long will it take that you will be no more Kamalari and will have your own house and own work?
- (a) Five years after [ ]
  - (b)Ten years after [ ]
  - (c) Do not know [ ]
  - (d) Never [ ]

- (20) In what age did you start work?
- (a) 5 to 10 years [ ]
  - (b) 11 to 15 years [ ]
- (21) Are your parents alive or dead?
- (a) Father alive [ ]
  - (b) Mother alive [ ]
  - (c) Father dead [ ]
  - (d) Mother dead [ ]
- (22) What types of your house?
- (a) Pakka [ ]
  - (b) Kachcha [ ]
  - (c) Dayaniya( very weak) [ ]
- (23) Are you towards the Kamalari?
- (a) Yes [ ]
  - (b) No [ ]

## APPENDIX-II

### Photographs



**Photo 1: Bounded labour discussing with FNC Officers for abolishing the campaign of bounded labour**



**Photo 2: A Juvenile having hand plaster when got accident in her owner home**



**Photo 3: Bonded labour are taking vocational training which is provided by FNC**



**Photo 1: Bounded labour are in strike before DAO for abolish**

## GLOSSARY

- Tharu: Ethnic group from the western Tarai considered to be of low enslavable status in Nepali caste system, but not untouchable, the vast majority of bonded labourers (Kamalari) belong to this group.
- Kamalari: Hard working female tiller of soil, female bonded labourer.
- Bukrahi: Wife and female of Kamaiya who works long with male labourer
- Blouse: A kind of cloth which is used to wear on the upper body.
- Gatiya: A shawl worn by Tharu women
- Kamaiya: A system of bonded labour, hard working male, tiller of soil.
- Dayaniya house: Made of mud and wood, can easily collapse at any time.
- Birta: Granted land
- Raikar: State registered land cultivable on paying tax.
- Maghi: Great festival of Tharu
- Begari: Unpaid labour
- Kachha: Made by the house mud, wood and bamboo.
- Pakka: Made by the house bricks and cement
- Guruwa: He is Tharu's priest.
- Tarai: Narrow low land strip bordering the Indogange

Rana Tharu: Rana Tharus who are settled in Kailali and Kanchanpur district of Nepal and at the border of U.P. India; the Tharus who think themselves the descendent of Maharana Pratap who was an empower of Chitor Garh, India.