

**SOCIAL BENEFITS OF LOCAL GOVERNMENT IN THARU
COMMUNITY OF KAILALI**

A Thesis

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In Partial Fulfillment of the Requirement for
The Degree of Master of Arts
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DECLARATION

I hereby declare that dissertation entitled Social Benefits of Local Government in Tharu Community in Kailali District. Submitted Central Department of Sociology, Tribhuvan University in entirely my original work prepared under the guidance and supervision of my supervision. I have made due acknowledgments to all ideas and information borrowed from different sources in the course of preparing this thesis. The result of this thesis has not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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LETTER OF RECOMMENDATION

The dissertation entitled "Social Benefits of Local Government in Tharu Community in Kailali" has been prepared by Parbati Chaudhary under my guidance supervision. I forward this thesis to the assessment committee for final evaluation and approval.

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LETTER APPROVAL

This is to certify that the thesis entitled "Social Benefits of Local Government in Tharu Community in Kailali" submitted by Parbati Chaudhary for partial fulfilment of the Masters of Arts in sociology has been authorized by this department in the required format of the Humanities and Social Science faculty.

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LIST OF ABBREVIATIONS

%	:	Percentage
CBS	:	Central Bureau of Statistics
CDS	:	Central Department of Sociology
GoN	:	Government of Nepal
INGOs	:	International Non-Governmental Organization
IPA	:	Institution for Public Administration
NGO	:	Non-Governmental Organization
NPC	:	National Planning Commission
P	:	Page
TU	:	Tribhuvan University
UK	:	United Kingdom
UN	:	United Nation
US	:	United Stated
VDC	:	Village Development Committee

CHAPTER I

INTRODUCTION

1.1 Background of Study

Local governments are the foundations of democratic governance. They are, in real sense, the governments of the citizens. Local governments are the governments in the neighborhood, and the governments in the doorsteps. One of the widely articulated and accepted definitions of democracy as propounded by US President Abraham Lincoln states that democracy is a system of the people, for the people and by the people (Haney, J. 1944). Here, President Lincoln has put people at the center-stage of democracy. One important way the democracy has espoused this centrality is through its expansion and extension up to the local level. Some democratic countries have embraced the concept of federalism while others have stuck to unitary system of governance (Suhrke, 2014). But all of them have strived to deliver it at doorsteps of communities. As such, democracy and local governance have emerged as twin concepts that are integral and complimentary to each other. Local government is the administration of a particular county or district, with representatives elected by those who live there. A local government is a form of public administration which, in a majority of contexts, exists as the lowest tier of administration within a given state (UK Government, 2016).

Strong argument prevailing across the world is that, the trend of delivering service to the people through the development and strengthening of local bodies has expanded. According to International IDEA, the forces of change fostering democratization at the local level have gathered so much momentum in recent years that they can only be resisted at one's own peril. Democracy has become the legitimate demand of all local communities. Today more than 70 countries in various parts of the world are in the process of implementing political and administrative reforms aimed at decentralizing and strengthening local governance (Sisk, 2001).

Democracy in the true sense, therefore, is a form of decentralized system of governance. While viewing this phenomenon from purely ideological perspective, one has to consider the challenges facing the democratic governments of today – how

their responsibilities have increased day by day along with the ever increasing expectation of the people in terms of efficient, quick and quality of service delivery. One of the logics was it is not possible for the governments in the center to carry out all of their responsibilities, nor be it practical. Therefore, instead of concentrating all functions at one level, the concept of devolving authorities has evolved. It underlines the need for functionaries at local level to carry out functions that need to be fulfilled at that very level (Guneratne.J. and Scott 2008).

In other words, 'the process of handing over the functions of the central government to the local bodies is decentralization.' Analyzing from political perspective, a state can become efficient and effective if more and more rights are handed over to the local elected officials and less and less rights are kept at the center. The works of public welfare and development can be better dealt by the local level in a fast and efficient manner. Governance through the elected local level officials would be in keeping with the principles of democracy and decentralization as well. It improves the state of answerability and accountability, as well as enhances public participation. It helps in local leadership development and maximum utilization of local resources meaning that by strengthening local levels the tenets of democracy can be taken to the people thus aiding to attain its fundamental goals (Goldsmith, M.1992).

In Nepal, too, the concept of local governance is an old one. But the nature and form of its practice have changed over time. From petty village units to full-fledged elected local governments, the journey has been significant. From the administrative outposts practiced during Kirat/Malla era up to Rana regime to the decentralization, devolution and federalism, this journey has seen progressive changes in keeping with the global movement (Bhattarai, 2008).

Presently, the local governance in Nepal has taken the shape of modern global democratic value. After the gap of two decades, the local governance in Nepal resumed through the elections in 2017. It was the first election held under the new constitution. Mayors, deputy mayors, chairperson, vice chairperson, members of municipalities and rural municipalities were elected. It has been two and a half years since the new local governments have started functioning. The new constitution presents the local governments as powerful, functional and autonomous units of government. However, there are still numerous challenges in translating the

constitutional provisions into practice. Local government is the closest government of the local people for their day to day life (Badal, 2019). There is a need to examine the role of local level government in the functioning of democracy at the grassroots. One needs to review development process of local level government in strengthening democracy; assess the impact of democratization on the role, responsibilities, functioning and effectiveness of local governments; evaluate roles and responsibilities of local level government in the changing context; identify challenges of local governments; assess the gap in envisioned role and actual roles of local level governments; evaluate the institutional viability of the local level government in delivering the constitutional obligations and duties; and recommend policy reforms in ensuring the sustainable and viable institutional development of the local level government.

As the Nepal becomes federal state, So, I have studied the benefits of local government in tharu community in this thesis. Local government today provides a comprehensive analysis of the structure, finance, management and democratic framework for local government and an evaluation in a comparative context of the value and effectiveness of the system.

Although there are other models that the municipality may pick, an economic development officer is frequently in charge of an economic development plan. To ensure that the strategy is current with data, it should be evaluated frequently. Every three to five year, plans typically need to be updated to reflect changing community requirements and objectives. An economic development plan often consists of five or more components and is strongly related to a performance monitoring method. The benefits of local government activities that support economic development in Tharu community improving the quality of life by providing well- paying job in the community. People can become role models within their community. People feel empowered through learning new skills. At the local level, the local government handles the issues that rural residents face. It improves democracy. This form of government does a good job of meeting the typical needs of a given town. The state administration continues to be so busy with a variety of duties that it seldom ever has time to address the fundamental issues facing various rural communities. The local government substantially lessens the state government's load of responsibilities.

Promotes local leadership, and members of the panchayat are most suited to deal with issues specific to a rural area. There are numerous reasons why the state or national government cannot do this. Therefore, local leaders use the local government institution to tackle local people's problems. Only through active engagement in programs and plans for development can people's social and economic circumstances really improve. The locals are inspired by their training to face and resolve their own challenges. They grow less reliant on other outside organizations. The grassroots local leaders become more confident as a result. Many municipal leaders extend their careers to become politicians at the state and federal levels, putting their best foot forward. The duties carried out by local governments are essential for improving their own quality of life and that of the residents in their jurisdictions. The local government takes care of the different needs of rural areas, such as building and maintaining roads, providing water, building schools and other educational institutions, enhancing agriculture, etc. It is possible to start new infrastructure and development projects at the local level in order to assess their effects on the system. Successful projects can then be implemented in other local government departments.

In a world where many of its functions are increasingly being performed on an international scale, the role of municipal government has also grown in significance. This economic development approach is in line with the growing global recognition of major cities as the backbones of national economies. Major cities are under pressure to compete on the world stage with other world-class cities as a result of this recognition. In order to draw in investment and the greatest talent possible, urban areas must now meet new needs. They must raise their "quality of place" in order to compete economically and draw the talent they need (Florida 2000). Municipalities today are expected to have a high standard of living and are required to pay greater attention to social and environmental factors than they previously did.

The issues that local governments face are tied to this new world. Communities require both magnets and give-backs to survive in the new environment (Kanter 1995). Magnets are the elements that draw a flow of outside resources, such as new businesses and individuals, who help the area's economy grow and develop by updating and expanding their skill sets. A healthy and educated workforce, a clean environment, a thriving business climate, and a strong social and cultural

infrastructure are frequently cited as magnets. To keep communities together, though, they also need to provide. Communities need a social infrastructure to solve problems and advance the economic and social well-being of all of their members in addition to the physical infrastructure that supports daily life and work (roads, sewage, electricity, and community systems). It's interesting how many of the same things that draw people to a place, particularly a strong social infrastructure, also serve as the glue for that place.

The initiative from a thriving community aims to create communities more quickly that fulfill basic needs, assure inclusiveness, and encourage learning for all (Torjman 2001). Many of the necessary levels can be attained by local governments. They obviously need the help of their levels of government, both in the form of direct grants and indirect aid like information, in order to accomplish these goals. However, there is no denying that local governments are at the forefront of building vibrant communities. Local governments have the power to raise public awareness of the critical social needs in their neighborhoods and the value of social investment. They can encourage greater social responsibility across all sectors, including industry, NGOs, and other tiers of government. They can aid in fostering ties amongst the many groups and industries that make up the community. More crucially, they can launch a number of targeted interventions or flagship initiatives in Oder, in partnership with relevant partners, to address pressing problems like poverty reduction. They can also more effectively integrate the services that they already offer. More specifically, local governments can play a variety of roles in fostering dynamic communities. These include exemplary employer, service provider, investor, leader and champion convener and partner.

1.2 Statement of the Problems

In the Nepalese context, Tharu people suffer from poverty, illiteracy and unemployment. Relating to governmental program activities or local level participation. Tharu people representation is very poor in the whole of Nepal. Especially, Kailali, Kanchanpur, Banke, Bardiya and Dang most of the tharu community were found. Tharus are one of the oldest ethnic group living in the Terai area of Nepal. The status of tharu people is an important factor that affects the social, economic and education development in a country without tharu people participation

the goal of development activities can not be fully attained. Variety of essential services for individuals and businesses in specific areas are handled by local area to give service to local people to their daily life.

Tharu people are more illiterate exploited and poorest segments of the Nepalese population. They are most backward community as educationally, socially, politically and economically. The cause of the backwardness might have been due to various factors. They are mainly depending on agriculture and livestock because they have rare access to employment, training, market area, education and so on. They have less involvement in local government to get government service. They exploited by so called upper castes. Very few people are in government sector, they have not get chance to involvement in government sector because of lack of opportunities as well as knowledge. Tharu people are not get well education to competitive to other castes people that way they do not get job in governmental office. If few people are got chance to work in government office they were get discriminated by their caste and they also dominated them. They never got equal power in local governmental activities program.

The respondent of Khargauli-2 half of them were involved in agriculture and half of them were not engaged. They have adapted other types of occupations to survive. They were involved in wage labor, tailoring, teaching, business (selling vegetable, mushroom farming, and fishing). Some of them are working in India and few of them were in other countries. Among these occupation most respondent are found in agriculture sector and small business that was their main sources of income. In above activities tharu people are involved for their livelihood. Single factor does not played significant role to improve the community. There are several factors such as education, occupation, income, landownership, training, employment, market area, health and so on. If these activities are well maintained and give equal opportunities to all without discrimination than the livelihood is improved automatically. Tharu were also got equal participation in all local government activities.

Today's, tharu people have adapted community strategies in different ways. The present tharu community has totally changed from their past life. They have shifted to non agriculture sector. They have involved local level government program. Those who are involved in local government have get knowledge about development and get

participated to distributing the budget. In that case all people will know the how to developed their community. Because, of local government the administration of a particular district with representative elected by those who live there. These activities in which they are engaged have improved and change their present community from their previous days. In the previous days, they hadn't participation in local level government program but now they all have participated in every program. Their knowledge as well as community condition are also improve from past time. Although, various organization and institutions have continued to extend their hands to help tharu community still they are struggling for their better community.

The Nepali Constitution of 2015 established the present system of local governance, and the local government operation act of 2017 derives the authority and duties of each level of government from the constitution. Local government is the new research and analyzed in Nepal. There are not many researcher researches in this topic. Very few research have found in local government because it have short period of time to established in local community to provides goods and services to local community. In my research I have deals with how Tharu people are socially benefits from local government and what are the impact of local government in tharu community. Local government has not discussed well which I would like to explore through the research questions. A key area of current development thrust is enhancing Tharus participation in local government making process in different spheres of community. Local government plan making process will be one such field, however before recommendation will be made to promote participation of tharus empirical studies that actually examine the social benefits of local government in tharu community. After the establishing the local government in local community there was good things done in their community. This study has attempted to explore and describe social benefits of local government of tharu community in Janaki rural municipality -2 Khargauli kailali districts.

The study is guided by the following research questions.

- 1) What are the programmers of local government related to benefits Tharu community?
- 2) What are the impacts of local government in Tharu community?

1.3 Objective of the Study

The general objectives of the study are to explore and suggest the social benefits of local government in Tharu Community.

- 1) To explore the benefits of Tharu people obtain from the local government.
- 2) To find out the impacts of local government that experienced by Tharu people.

1.4 Significance of the Study

Nepal has multi-ethnic society. Various castes and different ethnic groups are found in Nepal with different language, traditions, cultural variations and religions variation too. Tharu is one of the most important such as running the whole household, looking after the family member, performing the agriculture activities, and also performing the social activities. Tharu people have low access in education and economic than the other group in the society. Every group wants to know about their situation and support in the progress for the improvement of them. It is necessary to know about problems of community.

This study examines the experiences the Tharu people of the Tharu community of Kailali district. The goal of the research was to get in-depth experiences of Tharu people. This study would help to find impacts of local government that experienced by Tharu people. It is expected that this research would be more useful for government, other organization and also all those who are interested to know about social benefits of local government in Tharu community. It would also help the native and other resources in the days to come to the further daily study on the same topics or in the similar field. This study will also be very helpful even for the planners, policy maker, NGO/INGOs in relation to the introduction and execution of development activities. It also helps to identify the actual situation/ problems and may be helpful to solve the hidden problems.

1.5 Organization of the Study

The study has divided into five chapters. The first chapter provides introduction or benefits of local government in various sectors, settlement of the problems, objectives and significance of the study area. The second chapter deals with the literature review

from the previous studies. Theories and research report on the concept regarding the status of tharu people and social benefits of local government in general overview. The third chapter focuses on the methodology procedures adopted in the present study. They include rationale for the selection of the study area, research design, source and nature of data, universe and sampling, methods of the data collection, data analysis and interpretation and limitation of the present study. Similarly, fourth chapter focuses on study area of kailali district and brief introduction Janakigaupalika. The fifth chapter is divided into two sections. The first section deals with summary and second section deals with conclusion.

CHAPTRE II

REVIEW OF LITERATURE

The chapter literature review has been divided in two sections. First section discusses on the reviews on the lens of impacts of local government in people in sociological theories and second section is concepts about history of Tharu People's.

2.1 General Overview

The Terai region of Nepal is home to the indigenous Tharu people. According to the 2011 CBS Census, 6.6% (or 1.7 million) of Nepal's population are Tharu (Nepal Central Bureau, 2011). The Tharu have long lived on the periphery despite being Nepal's second-largest indigenous group (Dahit, 2009, p. 2; Nepal Central Bureau, 2011). Although many academics hold the Tharu to be the region's original inhabitants, their origins are not well understood (Singh, 2006). In the Terai region of Nepal's southern plain, their homes are dispersed between the Mahakali and Mechi zones. The majority of Tharu are found in the districts of Kanchanpur, Kailali, Bardiya, Banke, Dang, Rupendehi, Kapilvastu, Sunsari, Morang, and Jhapa. There are also several sub-groups within the Tharu population with variations in language, dialect, culture and religion (Dahit, 2009, p. 29-37). Tharu also live in Nepal's Bhitri Madhesh (Inner Terai) such as Udayapur and Surkhet districts (Dahit, 2009, p. XIII, Gunaratne, 2002, pp.26-27). This study examines Tharu communities in Bara, Dang, and Bardiya districts. According to the Nepal Census of 2011, the main profession of the people of Bara, Dang and Bardiya is farming. Tharu are the most populous group in Dang and Bardiya districts, but third largest group in Bara (Nepal Central Bureau, 2013). Tharu's main occupation has been agriculture by tradition. Most of the Tharu cultivate or work for landlords. The village government is supported by farming, Bethbegari-free labor provided as community service, and BargharMukhiya culture and customs. These factors are interconnected. The Tharu (Tharuhat) area has been disregarded for ages due to the low, flat land that is plagued by malaria. The Terai's economic potential was investigated following the eradication of malaria. Currently, Terai is the most populous and productive area in the nation.

Farming, Bethbegari-free labor performed as volunteer work, and BargharMukhiya culture and customs all contribute to the village government's financial stability. These elements work together. Due to its low, flat terrain and malarial scourge, the Tharu (Tharuhath) region has long been ignored. The Terai's economic potential was looked into once malaria was eliminated. Terai is currently the most populated and prosperous region in the country.

According to eminent sociologist, Dor Bahadur Bistha, Tharus were migrated from southern desert a like plain land called Thar, thus they were called Tharu. Their settlement areas have been famously known as Tharuwan or Tharahath region. They celebrated a number of rituals and festivals of them maghi a festival of New Year, take place mid-January. It is celebrated with much fanfare for three-days during the festival, special dance, and sacrifice animals. This festival is also celebrated as Mukti Diwas (the day of emancipation). Previously, this used to be the day when the Kamalyas and Kamiaris (bonded-labor) used to get break from their daily chores to make new agreement with their master. On the very day, Tharu communities choose Badghar, the chief of their customary institution for another one year.

They have rare access to employment, education and health and so on. Tharus are more illiterate exploited and poorest segments of the Nepalese population. They are most backward community as educationally, socially and economically. The causes of the backwardness might have been due to various factors. They are mainly depending in agricultural and livestock. They have limited access to government services. They are exploited by so called upper castes.

2.2 History of Tharu Community

Before reviewing other literature available on the factor affecting access to local government in Tharu community, the researcher reviewed literature that provided general background about Tharu groups, their culture, history, and demography. This background information is provided in order to create an in-depth understanding of their study.

Nepal is a small country that lies between China to the north and India to the east, west and south. According to Nepal census, 2011, Nepal's total population is

26,494,504 (Nepal Central Bureau, 2013). Mount Everest and the birthplace of Buddha have been the 24 country's pride and its core identifier to the world. It is geographically divided into three regions: Mountain, Hills and Terai (the plain).

Nepal is rich in its biodiversity and cultural diversity. Multi-ethnic, multi-religious and multi-cultural, this country can be seen as a unique mosaic (Diwasa&Bhattarai, 2009, p.4). However, due to the rapid growth of urbanization, modernization, industrialization and other changes, these cultural traditions and specialties are disappearing (Ibid). These trends are also reflected in the researcher's study of the Tharu. Nepal has been dominated by state-centric nationalism throughout 240 (1768-2008) years of the Shah royal dynasty (Lawoti, 2012, p.7). Nonetheless, people-centric nationalism has been on the rise since the restoration of Nepal's multi-party democracy in 1990 (Ibid). In Nepal, 125 castes and indigenous nationalities have been identified and about 123 languages and dialects are still alive (Ibid, Sarwahari, 2012, p.14). Nepal basically falls under the category of high-context, collectivist cultures, in which community values and collective norms are valued over personal choices (LeBaron, 2003). Indigenous groups, including the Tharu, have shaped nationalist movements that seek access to material resources, autonomy for self-governance, and getting equal treatment as Nepali citizens (Lawoti&Hangen, 2013, p.11). Recent movements and debates, based on ethnicity, language, caste, religion and regional identity have dominated contemporary politics and have reshaped the definition of the Nepali state (Ibid, p.5).

The Tharu are the second largest and one of the most important indigenous groups in Nepal. As of 2011, the total population of the Tharu group was 1,737,470 or 6.6 percent of the total population of Nepal (Nepal Central Bureau, 2013). Tharu people comprise many different sub-groups, some sharing a very similar culture within which 25 there are different sub-cultures (Krauskopff, 1989). Others that live across Terai have some differences in language, culture, and religion. However, the political movements launched by some privileged Tharu for constructing a shared Tharu identity have been successful (Guneratne, 2002, p.198). According to Guneratne (2002), Tharu identity in Nepal exists on two levels. One is the local level, which is well-established, deeply rooted and structured through intermarriages between Tharu sub-groups. The second one is more fluid, a self-reflexive identity that represents

Tharu being in the world, more on national and regional levels (Gunaratne, 2002, p.12).

Tharu themselves claim that they are the “real Nepalese” and the original inhabitants of Nepal, but the traditions about Tharu origins that Tharu recite and remember are not uniform (Majumdar, 1944, p.67). There are three theories about their origins. Considering the Tharu facial features, one theory is that Tharu came from Mongoloid stock (Ibid). According to D.N. Majumdar, Tharu are Mongoloid people, who succeeded in assimilating non-mongoloid features (Majumdar, 1944, p.71). They are thought to have come from Mongolia via the Himalayan route in the seventh century and settled down in Terai. The second theory of Rajput origins claims that Tharu were originated from the Rajasthan area of India as part of the Rajput (Majumdar, 1944). Rana Tharu of western Terai of Nepal and India claim they are Rajput descendants. They believe that after the Muslims attacked and killed the Rajput kings, their surviving wives came to Nepal with their servants and eventually married with them. In order to prove this claim, they point to their tradition of matrilineal supremacy in a household (Ibid). The third theory of Tharu origins holds that Tharu originated from the holy city of 26 Banaras in North India and they are the descendants of Lord Gautama Buddha (Dahit, 2009; Gunaratne, 2002, p.154-156; Singh, 2006). Two main and culturally contrasted Tharu groups, Danguara, and Rana, live in Western and far western Terai. Another Tharu sub-group, Kathariya, mostly live in India and in Kailali district (Krauskopff, 2005). Danguara Tharu live in Dang, Banke and Bardiya districts. Tharu also live in Bengal, Bihar, Utar Pradesh and Orissa states in India (Majumdar, 1944, p. 10).

Some argue that the Tharu community is not a caste but a tribe (Guneratne, 2002; United Nations (UN) report, 2013). However, the Nepali state has classified all of them as one caste group. A core part of Tharu identity is being one of the ancient, indigenous groups in Terai. Tharu is the only indigenous group in Terai who are genetically immune to malaria (Majumdar, 1944). Before 1950, Malaria was a huge threat in Terai, so people of India and Hill of Nepal avoided migrating or even traveling there. But when malaria was eliminated in 1950, people from both places started to settle in the Terai (Ibid), taking over much of the land occupied by Tharu. As a result, many in the Tharu community became bonded laborers for a long time.

Today the systems of Kamaiya (bonded labor) and Kamlari (indentured domestic girl laborers) have been declared illegal. However, restoring land ownership and reconciliation of Tharu laborers remain the unfinished work of Nepal's government and a conflict that needs to be resolved (Bellamy, 2009).

2.3 Theoretical Review

A few guiding theories were examined and reviewed to complete this study. The following theories are applied in this research to analyze the Tharu community and collect data.

2.3.1 Functionalism

Emile Durkheim, developed the theory of Functionalism in the late 19th century. He observed that society is shaped by social facts such as norms and values that are passed on and shared. Durkheim believed too much freedom would result in anomie, Durkheim argued that societies needed social solidarity. Individuals need to feel part of something bigger.

Functionalism theory is based on the premise that all aspects of a society institutions, roles, norms etc serve a purpose and that all are indispensable for the long-term survival of the society. It views society as a complex but orderly and stable system with interconnected structures and functions or social patterns that operate to meet the needs of individuals in a society. The approach gained prominence in the works of 19th century sociologists particularly those who viewed societies as organisms. A social system is assumed to have a functional unity in which all parts of the system work together with some degree of internal consistency. Functionalism is a structural consensus theory that emphasizes the power of society over the individual. It can be described as a top down theory. Society directly affects individual behavior. Functionalists argue that consensus is the basis of society without this agreement society would break down. Society is a social system based on value consensus, individual is socialized into cultures, particular norms and values.

According to the functionalism, the government has four main purposes: planning and directing society, meeting social needs, maintaining law and order, and managing

international relations. According to functionalism, all aspects of society serve a purpose.

Planning and directing society

Social planning involves the drawing up of plans for future action in regard to social institutions and resources. A social plan is designed to meet the needs of a society, which means in many cases, an entire nation. This usage, in which social planning is equivalent to societal planning is generally accepted by social scientists (Myrdal 1959); but social planning is sometimes also used to mean planning by a group as opposed to planning by an individual. Also social planning is sometimes viewed as complementary to, rather than inclusive of economic planning in that case, social planning means the planning of societies noneconomic activities.

Social planning for local government

Social planning is a process that involves local government and community members working together to address social issues and build healthy communities. Integrated with other types of planning, social planning focuses on the people themselves in a community planning context. Local government can include social needs social well-being and social development policies in their official community plans must include affordable housing, rental housing and special needs housing policies. Local government may deliver social planning services in addition to including policies in their official community plans. Some local government feels that tackling the root of community social issues is a key component of the success of their planning initiatives (Roger Kemp.2019).

Maintain law and order

To maintain law and order in the society, there is a great role of the government machinery which includes the administrative and the executive. It is the legislature that makes laws and they need to have a deterrent effect in the society. Laws protect our general safety, and ensure our rights as citizens against abuses by other people, by organizations and by the government itself. We have laws to help provide for our general safety. These exist at the local, state and national levels (CAG Wallis.1953).

2.3.2 Social Capital Theory

Social capital theory contends that social relationships are resources that can lead to the development and accumulation of human capital. For example, a stable family environment can support educational attainment and support the development of highly valued and rewarded skills and credentials. In evolutionary terms, social capital can be defined as any feature of a social relationship that yields reproductive benefits.

At a societal level, this is primarily associated with the work of Robert Putnam (1993,2000) but other literature in this area deals very closely with networks, notably that of Burt (1982) on structural holes. The relationship between social theory and education has been explored in social theory by Coleman (1990) and Bourdieu (1998) and in an international policy context by OECD, exploring the interaction between human and social capital (OECD, 2001). Social capital as a concept is often defined specifically in terms of networks, stressing the norm laden nature of relationships within and between them.

According to savage and kanazawa (2002,2004) human have evolved preferences for companionship in general and specific preferences for cues that signal higher level of social relationships should have been selected in the EEA, we can expect to observe gender differences that reflect the division of labor in foraging societies for example, females can be expected to value and derive emotional satisfaction from membership in small social networks comprising close personal relationships constructed from strong social ties. These types of relationships would be especially adaptive for women by providing assistance in foraging and caring for children.

Social capital proponents such as Robert Putnam (1993b), claim communities with larger stocks of horizontal social capital exhibit better development outcomes. if social capital promotes economic development and effective governance then a logical question is, Can social capital be increased in places where it is low? Putnam's (1993a) study of Italy provides little evidence for the constructability of social capital. A major state intervention (creating system of region government) did little to promote social capital formation in areas where it was weak. Durkheim would agree, social structure changes very slowly and development interventions are unlike to yield

much impact. For many development practitioners and a few theories, higher hopes are pinned on the prospects for social capital and its impact on development outcomes in the community. A few theorists insist on the possibility of social capital where it is weak and point to the role of formal government institutions (Evans, 1996; Skocpol, 1996). They are joined by community development practitioners who attempt to show explicitly what role the state might play in social capital construction.

2.4 The Social Role of Local Government

Local Government is key in leading or supporting the creation of an economic development strategy. The strategy's success will have a direct effect on a community's tax base. The goal is to provide revenue to maintain, grow and improve local infrastructure and community services. An economic development plan helps you realize your community's economic vision and take control of your economic future. It can help bring together community residents with private and public sectors. Together you can choose economic development goals and outline how to accomplish those goals. An economic development plan should outline the economic vision, mission and goal of a community, strategies and specific action that will be taken. Align with your official community plan if you have one or other plans that a community has in the works. Help residents, businesses and local government understand the economic priorities for a community. Effective economic development plans help communities respond to economic challenges and seize opportunities. They support collaboration and co-ordination between neighboring communities (Torjman, S.1999).

Local government can initiate a community's economic planning effort, to build on their official community plan and role of shaping community growth and determining land use. Local government functions that influence economic development and planning include planning include; planning and zoning by law, Taxation, local business support, collaborating between communities and in the larger region. Accessing and using program offered by provincial and federal governments. Advocating for community economic development priorities with government and industry.

2.5 Relationship between Local Government and Local People

Local government and community relations could appear, to the skeptical observer of events in Northern Ireland, as a contradiction in terms. As early as 1922 the unionist government consolidated its grip on local politics through the local government. Act which replaced proportional representation with majority voting redrew ward boundaries and altered the franchise by incorporating property ownership as a qualification for the vote (Dowd et al, 1980). Such actions were hardly those of a government intent on living harmoniously with the minority community. For civil rights campaigners of the late 1960s local authorities epitomized unionist domination and abuse of power. Allegations of discrimination in job and housing alongside gerrymandering of local authoring boundaries and restricted franchise precipitated the civil disturbances of 1968. In the work of considerable violence housing was removed from the remit of local government.

The unity of both local government and community based organizations can be considerably enhanced when these agencies work in partnership with one another different roles will be played by local governments and community organizations in different types of partnership arrangements. Distinguishing among these roles helps allocated responsibilities better among the partner agencies and it is also helpful for scheduling implementation, devising appropriate capacity building programmers and designing suitable accountability mechanisms.

2.6 Empirical Studies of Local Government

Voting is a key element of modern democracy and something which according to Wilson, voters are becoming more a pathetic towards, ' Representative democracy, the argument gone, needs to be supplemented by participatory democracy (Wilson, 1999, p.246). Evidence suggests there is a rising demand in the community for increased involvement in decision making and accountability by governments (Barbaro, 2006. Herriman, 2011) . Therefore, in addition to conducting elections many current forms of democratic government provides the community with regular opportunities during the term of government to participate is decision making. However, unit the 1960s decision were primarily made by those is positions of power people has the opportunity to vote to determine which person or political party would have the power

to make decisions. However, voters had no direct input into decisions being made. Governments providing opportunities for community involvement in decision making become more prominent during the 1960s in London within the release of the skeffington Report (Wilson, 1999).

Nepalese Journal of Development and Rural Studies, volume 16, 2019. The local government for marching more autonomous local bodies with capital to mobilize finical resources and human resources management in their own way. Despite these initiatives and practice, the local government were undermined by the armed conflict (1996-2006) between the Government and Maoist insurgents in 2000s.

The local government Amendment (Planning and Reporting, Act 2009) relates to strategy planning and requires local governments to develop and implement a community strategic plan. The Act stipulates that the community strategic plan must be developed through the delivery of a community strategic plan for each local government must contain the vision and goals of the community gathered through the methods and activities outlined in the engagement strategy. The process promotes social justice principles and allow stakeholders to have a saying the direction of their local government area (parliamentary counsels office 2009).

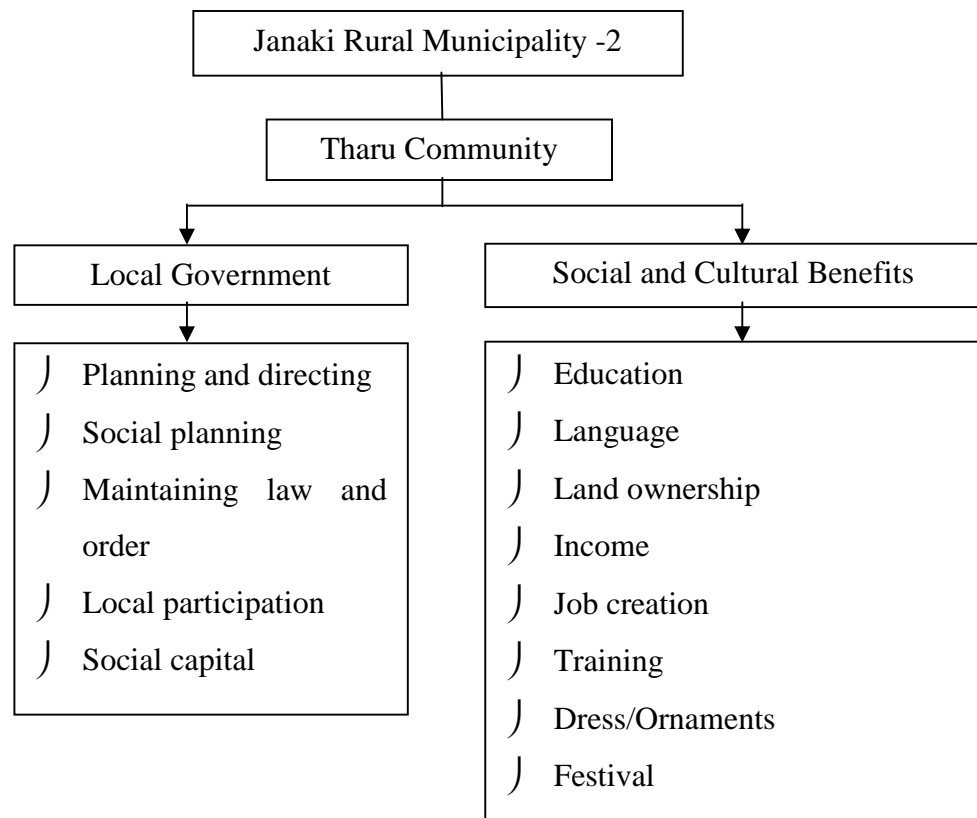
2.7 Conceptual Framework

Based on the review of the available literature, an attempt has been made to develop a conceptual framework for the present study by identifying possible factors impact of social benefits of local government in Tharu community. The framework includes social characteristic and social benefits of Tharu people.

The reviews of some of the relevant studies suggest some factors that impact of social benefits in Tharu community. As we know that local government refers to the authorities and dependent agencies that are established by parliament to provide a range specified services and represent the general interests of a specific area under the direction of a locally elected person. Local government focused to developed local area and participated local people to governmental activities. These are social, educational and economical factors which in turn to developed local government. In view of the finding of the past research studies as mentioned above as well as the

social characteristics and social benefits of the community under study. They have improved their life from their previous days and the local level activities contribution to improve their community educationally and economically.

Conceptual Framework for Analysis of Social Government in Tharu Community



CHAPTER III

RESEARCH METHODOLOGY

Every study needs a systematic methodology to show the better result of the research. So, this chapter provides the details of the research tools used in this study. It is the way to solve the research problems systematically. It includes the Rational for the selection of particular Janaki Rural Municipality as a research area, describes the research design and summarizes the operation definition and operational measures of selected variables.

It will be also provide the details of the nature and sources of data, universe and sampling procedures, techniques of data collection and analysis of the present study.

3.1 Rational of Site Selection

The Local Government is the new research and analyzed in Nepal. Not many people were researched in this topic. Yet, the study, discussion and initiatives from the preparation to the social benefits of local government from Tharu people. Tharus are settled entirely from west to east Terai region of Nepal and majority can be found in especially in the districts (Banke, Bardiya, Kailali, Kanchanpur and Dang). So, In these five districts there was existent of Tharu community which is also impact from the local government. Most of them are found economically poor and disadvantaged from social benefits as well as from different types of service than other group. No, study of local government has been carried out in this area. So, I have selected Janaki Rural Municipality Ward No. 2 of Kailali district for my research study.

As mentioned earlier main objectives of the present study is to describe the social benefits of local government of Tharu community at micro level. For this purpose, Khargauli-2 Janaki Rural Municipality of Kailali district has been selected as a case for the study. The area of this study is about factors affecting access to government resources in Tharu community. It was noticed that there has not been enough study carried out on these ethnic group particularly on impact of local government which was one of the largest rural municipality of Tharu population. The data were analyzed by using a holistic analysis of the Tharu case.

The reason for selecting kalilali district is that majority of Tharu people are lived in this district than other and it is a ditrict where I also live in. The reason for selecting Janaki Rural Municipality Ward No. 2, it is more convenient than other place which are known and easier to collect information as well as data with the people around there and related committee member. It is also a place where I spend my time from my birth to now. The last reason for choosing Janaki Rural Municipality Ward No. 2. I belong from Tharu community and also a resident from Janaki Rural Municipality Ward No. 2. I am well familiar with that area, people and language. So, I can easily collect data and information for the study area. That's why I have selected this area for my study.

3.2 Research Design

The research design is a strategy for gathering and analyzing data. This research is based on descriptive research design. Descriptive research design is applied to accumulate adequate information concerning the nature of the subject matter of the research. It also enables the researcher to assess the opinions and characteristics of selected population without manipulating the environment and to describe the situation as well as events during the research work. The main purpose of this research is to find out social benefits of local government in tharu community of Janaki gaupalika-2 Kailali District. The researcher has to visit the village early morning or in holiday because at the day time people wouldn't be available to give information because of their work. So, it took little more time to collect data from that area.

3.3 Sources and Nature of Data

In this research, both primary and secondary data are used. The primary data are collected from the study area. During the field visit, primary data are collected from interviews, discussion with key informants. The secondary data are taken from the published and unpublished literature such as book, journal, articles, research reports and other different sources.

3.4 Universe and Sampling Procedure

Sampling is the statistical process of selecting a sub set of a population of interest for purpose of making observation and statistical inference about within specific populations. It is extremely important to choose a sample that the inference derived from the sample can be generalized back to the population of interest. For the sample, Janaki Rural Municipality Ward No. 2 Khargauli was selected. At first, I contact with ward chief (Ram Krishna Chaudhary) to get information about Khargauli. He helped me by providing information, addressing their problems and benefits more clearly which they were experienced/faced by local government in that village and till now because no one has researched about local government in this area. There are 350 households in ward no. 2 of Janaki rural municipality. Among them I have selected 30 household respondents for the research and one respondent is selected from each household.

Sampling is a procedure of selecting the respondents among all for this research. For this research simple random sampling methods is used because the simple random sampling means every case of the population are given equal probability of being selected. Simple random sampling involves randomly selecting respondents from a sampling frame. This research method as well as the help of Ram Krishna Chaudhary wards chief of Janaki rural municipality wards no. 2 help to find out the accurate and reliable data, so that their reality can be obtained and easy to gather information. This research is based on interview taken with respondents in Janaki rural municipality ward no. 2 of Kailali district.

3.5 Tools and Technique of Data Collection

Various techniques are implemented to collect relevant information for the study. The nature and dept of the approached data required interview as the main technique for the collecting primary data. Observation is implied regarding the collection of information for physical and environmental assets. It was implied for the validation of responses collected from face-to-face interview.

3.5.1 Interview

Interview schedule is prepared on the basis of research objectives before going to field for data. On data basis of that schedule, interview is performed with the respondent of sample household to collect the required information. A research interview involves an interviewer who co-ordinates the process of the conversation and asks questions, and interviewees respond to all the questions. Interview is an appropriate method when there is a need to collect in-depth information on people's opinions, thoughts, experiences, and feelings. The primary data collected from the interview using the structure and formal questions are interview method, which is the most popular way of collecting information. The interview is taken with the related respondent's. Interview method is an easy task for the fact, reality and data and resource person, therefore, I have selected interview method for data collection.

3.5.2 Observation

Observation is one of the important techniques to collect various types of data at natural level. Observation method will be used to collect the observable information such as participation of tharu people in local level of development activities, their role in local government. The social benefits of local government in Tharu community will be observed to find out the participations of local people in local government activities. The data will be collected through observations will be cross-checked with the information collected through semi-structured interview.

3.6 Methods of Data Analysis and Interpretations

The data collected from the field study are edited and coded in tabular form. They are analyzed and interpreted presenting in figure as far as possible and necessary, simple statistical tools like average and percentage are also used during the analysis.

The entire procedure for this data generation and its analysis is related to the formation of structured interview schedule. It is comprised of the all-relevant interview schedule concerning the social benefits, positive and negative impact of local government. Therefore, the interview schedule has been designed in such a

manner so as to give an overall picture of relative status to the tharu people in term of getting social benefits of local government within this study area.

3.7 Limitation of the Study

The study is conducted as a case study of the Janaki rural municipality ward no.2 for the partial fulfillment of the master level degree requirement in sociology. Therefore, it is not feasible for detailed intensive research due to the lack of sufficient resource with in short period of time. The study is narrowed down in the study area of concerned to only social benefits of local government in tharu community. It is limited to academic purpose only. Main fouce of this study is about what are the social benefits of local government and situation of tharu people in their community. This area is located in Janaki gaupalika-2 Kailali district. Some of the limitations of the study are listed which are as given bellow;

-) This research study area of Khargauli which is located in ward no. 2 which is in Janaki Gaupalika of Kailali district.
-) This study is limited to the academic purpose only.
-) This study mainly focuses about the social benefits of local government in tharu community.

CHAPTER IV

SOCIO-ECONOMIC SITUATION AND SOCIAL BENEFITS

4.1 Socio- Culture Economic Status of Tharu People

Kailali District, a part of Sudurpashim province of Terai plain is one of the 77 districts of Nepal. The district dhangadhi as its headquarters covers an area of 3235 square kilometers. At the time of the 2011 census, Kailali district has a population of 775,709. Make 30% of total population. The rural municipality was established in 2017 while the Nepalese government restructured 753 new local level units cancelling the old thousands of local level units. Janaki rural municipality lies 86km east of Dhangadi. The rural municipality was created merging the four following VDCs Janakinagar, Patharaiya, Durgauli and Munuwa. Total areas of this rural municipality is 107.27 square kilometers (41.32 sq mi) and it is divided in 9 wards, 48,540 individual lived here according to the 2011 Nepal Census.

4.2 Social Characteristics

4.2.1 Age and Sex

Age and Sex are important demographic characteristics. Age of an individual denotes one's mental and physical maturity, role and responsibilities and status in the family and in the society. Age makes difference in working hours, types of work, mental and physical, awareness, responsibility and involvement in social activities. Sex refers to the biological differences that are universal and unchanging. The sex difference also refers to the gender roles. The people of the community take the sexual division of labor as traditionally granted and make gender specific distinctions between what men and women should do. Thus age and sex are the most important personal characteristics. In view of this, age and sex composition of the population of the sample household have been taken into consideration.

The population of the sample household was classified into five age groups; e.g. 0-20, 21-30, 30-41, 41-50 and 51-above year. The classification was based on;

Table 1

Distribution of Population of Sample Respondent by Age and Sex

S.N.	Age group	Male	Female	Total	Percentage
1	0-20	2	2	4	13.33%
2	21-30	3	4	7	23.33%
3	31-40	3	3	6	20%
4	41-50	4	2	6	20%
5	51+above	5	2	7	23.33%
Total		17	13	30	100%

Source: Field Survey, 2021

Table 1 Shows that the total respondents age distribution in the study area. It shows that male of 0-21 years are 2, 21-30 years are 3, 31-40 years are 3, 41-50 years are 4, and 51-above are 5. Whereas female of 0-20 years are 2, 21-30 years are 4, 31-40 years are 3, 41-50 years are 2, 50+above are 2. The table shows that highest proportion of respondent 21-30 age and 51-above age groups (23.33%). It is followed by 31-40 age and 41-50 age groups (20%) and 0-20 age groups (13.33%).

4.2.2 Family Structure

Family is one of the social institutions, concerns mainly with love, affection, sexual relationship, reproduction, child bearing, child care and socialization; everyday belongs to a family either by birth or by affinity. Most of the activities of an individual revolve around his/her family. The Tharu family found is an extended structure and remains so far a period of 2 to 3 generation. The whole family units are headed by the eldest member whose word is law. In the whole Tharu village there are old wise men among them one is selected and made the village representative or a sort of chieftain is called kisan. This person is authorized to again select a group of elders with whom he can sit and discuss various matter pertaining to the welfare of the village and make decision with their help in the form of suggestions and ideas. Ever since the evolution of the family, its several forms also have existed. The sample respondent's family structure was operationally defined as the types of family. So, it

has been taken into consideration. The types of family prevalent of the sample are given in the table bellows;

Table 2

Distribution of Sample Respondent's by Types of Family

S.N.	Types of family	No. of household	Percentage
1	Nuclear	24	80%
2	Joint	6	20%
Total		30	100%

Source: Field Survey, 2021

The above table shows that 80% of the sample household consisted of nuclear family. Nuclear family means the family with husband, wife and their unmarried children. There is 20% of the sample household consisted of joint family. Joint family included husband, wife and their married children living together and having meal in same kitchen. Some of caste/ethnic group (like tharu) still live in joint family.

4.2.3 Marital Status

Marital status makes difference in women's status because it is through marriage that the women change their status from daughter to daughter-in-law which increases their responsibility. In Nepalese context marriage leads women to child bearing; with increasing role expectations the married and unmarried have different status due to this position in Nepal. In the life of women, marital status is an important indicator.

Table 3

Marital Status of the Respondents

S.N.	Marital status	No. of respondents	Percentage
1	Married	24	80%
2	Unmarried	6	20%
3	Widowed	0	0
4	Divorce	0	0
Total		30	100%

Source: Field Survey, 2021

The table no. 3 shows that 80% of the sample respondents, are married, and only 20% are unmarried.

4.2.4 Education Status

Access in the education is an important dimension to access the development of a society. Education helps the human resources development which is interpreted as a process of increasing the knowledge, skill and capabilities of all people in the countries. Such improvement of human resources helps to meet the desired goal in different sectors of development. However, socio-economic and culture aspects of the society can be considered as some of the challenges to get desired goal in the development of education.

Education is the most important element of human development which affects every aspects of human's life; income, living standard, occupation etc. The education attainment level of population is an important indicator of social-development. It plays vital role for the development of people, nation economy as a whole. It is principal mechanism or agent for fulfilling the awareness and change of the people.

Table 4

Distribution of Respondents by Literacy Status

S.N.	Literacy status	No. of respondents	Percentage
1	Non-formal	5	16.66%
2	Primary	-	-
3	Secondary	6	20%
4	Intermediate	11	36.66%
5	Bachelor and above	8	26.66%
	Total	30	100%

Source: Field Survey, 2021

The table reveals that, 36.66% of the respondents were passed intermediate, 26.66% were passed bachelor and above, 20% were passed secondary and 16.66% of respondents were non-formal.

4.2.5 Occupation of Respondents

Occupation status of an individual plays an important role of his/her social identity, so all are known by their working status. The working status of people is also determined the fertility behavior. In view of this, occupation of respondent has been taken as an important characteristic into consideration. The distribution of the respondent's occupation has been presented in the table below.

Table 5

Distribution of Respondent by their Occupation

S.N.	Occupation	No. of respondent	Percentage
1	Agriculture	15	50%
2	Business	6	20%
3	Government work	3	10%
4	household work	4	13.33%
5	Service/ other	2	6%
	Total	30	100%

Source: Field Survey, 2021

According to the above table, 50% respondents were engaged in agriculture and 20% were in business. Similarly 13.33% respondents were involved in household, 10% respondents were government worker and 6% of respondents were involved in service/ other work.

4.2.6 Political Status

Politics is a social work. Political activity can be valuable in itself, it socializes and educates citizens and popular participation can check powerful elites. Most importantly, citizens do rule themselves unless they directly decide laws and policies. Politics is not self interest rather it's a group of people coming together for decision making and helping in building a better community a happier society analyzing problems and its root causes, making plans for their solutions as well as taking care that those problems are executed correctly and provide the desired outcome.

Nowadays Tharu people has also involved in political parties. They work in local level program to improve their community.

It is very important to care about politics because you should know what is going on around you. Also it is important to have a say in what is going on around you. The political decisions people make will affect many lives. Many people see politics as the government and the laws being made, and that is true, but it is way more complicated than that. Every law that is made will impact many. Nowadays Tharu people has also involved in politics because they should know what is going on around them. For example, if a new law is made in their area. They might want to make sure that they and the people around them know that a new law has been made so that no one breaks the law without even knowing it. It is very important to what is happening around them. Most of the Tharu people know their right, responsibility by the help of local government. They also participated in local program which is given by local government.

Table 6

Distribution of Respondent's of Political Status

S.N.	Political status	No. of respondents	Percentage
1	Yes	11	36.66%
2	No	19	63.33%
Total		30	100%

Source: Field Survey, 2021

According to the above table, Out of 30 respondent 63.33percent of people have not involved in any political parties and 36.66 percent people have involved in different political parties.

4.3 Social and Cultural Benefits

4.3.1 Education

Education is the primary sources of knowledge, skill ideas and a key indicator of a communities as well as nations socio-economic growth. It is a powerful tool for improving the lives of society most vulnerable citizens. Although Tharu are the

native people of Terai, they are backward in the field of education. In this context, the thing that should not be over looked is without ensuring the active and equal participation from all castes, ethnic group and gender in the development process of the country seems difficult. In the older generation less people are educated. They were not sent school to their children because of poverty. Now, they know the importance of education. and Tharu people sent all most all children in school to get more knowledge and improve their life. Most of the people think that Tharu are an innocent, shy and relatively timid people due to their illiteracy and little exposure in the national politics. They are socially, politically, educationally and economically excluded to entry in the mainstreaming of the nation.

The local governments has the authority to manage school level education with the central government providing the necessary funds to pay the teacher, buy textbooks and maintain and develop infrastructure. And also providing scholarship to bright students and student whose economic conditions is poor. Local governments have the power to levy taxes to fund education and can redirect school budgets to meet new priorities. They make decisions on a broad range of issues such as what courses to offer, how to set achievement to children. Local government provides an opportunity for the direct involvement of parents and community members in school policy. Local governments are in charge of offering guidance and assistance to the local schools. They are in charge of offering staff training and development, addressing special educational requirements, problems, managing behavior, and creating school policy. They are in charge of establishing a high-quality further education industry that aspires to impart on workers the abilities needed in contemporary society.

Table 7

Education Status

S.N.	School's Name	Items
1	Adarsha Madhyamik Vidyalaya	Furniture (desk/bench/chair) Sanitary items(sanitizer/sanitary pad) Library (book) Snacks Scholarship

Source: Field Survey, 2021

The table show that local government has provide all facilities scholarship, snacks library, sanitary items and furniture for school which is needed.

4.3.2 Language

The Tharu or Tharuhat language are any of the Indo Aryan languages spoken by the Tharu people of the terai region in Nepal. Tharu language is a language spoken in the Tharu community. This language is similar to other language. Tharu language is one of the major language spoken in Nepal. It is essential to state that the Tharu do not have a single language, known as Tharu language as other case tribes, however they speak is what has slowly transformed from their original language to a mixture of the local languages and dialects, combined to form a sort of mixed tongue with its own specially as the mixing developed.

The categorization of the Tharu languages under Indo-Aryan is still up for debate; however they superficially resemble nearby tongues like Kumaoni, Awadhi, Maithili, Bengali, and Bhojpuri. The vocabulary of some tharu households reveals an ancient, "indigenous" basis that may have existed before both Sino-Tibetan and Indo-Aryan settlement. The Tharu language seems to be in a transitional stage within the Indo-Aryan linguistic family.

The Tharu of Kailali speak a language consisting of approximately half of Nepali and half of them Tharu language. They converse among themselves in own language and converse and another caste they used Nepali language. Tharu of Kailali area speak more of the Tharu language than the other language and thus , their speech is more Tharu language than anything else. Among the Tharu of Kailali, I find the use of certain ancient words which have almost become extinct in the Nepali language.

Currently, the political shift from a monarchy to a federal democratic republic has created an intellectual space for the local government to handle the problems of language policy creation by its stakeholders and has created an innovative environment in the planning and language policy sectors. The constitution has given local governments 22 absolute powers for this reason, including the ability to preserve and promote various cultural and artistic traditions and linguistic traditions (The constitution of Nepal, 2015). Although still controversial, new discourses and insights

about language policy and planning have emerged as a result of the political regime's transformation. As a result, how the federal, provincial, and municipal governments manage the nation's linguistic diversity and implement language policy and planning will have a significant impact on the future of Nepal's language policy.

Table 8
Language Status

S.N.	Language	No. of respondents	Percentage
1	Kathariya Tharu	15	50%
2	Dangaura Tharu	10	33.33%
3	Rana Tharu	5	16.66%
	Total	30	100%

Source: Field Survey, 2021

According to above table 50% respondent are kathariya tharu, 33.33% were Dangaura tharu and 16.66% were Rana tharu. Among the tharu of Kailali , I found the use of tharu language is high because in that areas old people they did not understand and speak Nepali language. In ward office all most all staff were understand and speak tharu language. Local people have easy to communicated them, that why they used tharu language while providing services.

4.3.3 Land Ownership

Land is the most important asset and sources of income and employment of every household. It is an area which is used for a particular purpose such as housing, farming, fishing etc. It is also determines economic, social and political status of people in their society. Since they were the only inhabitants in prehistoric times, the landless Tharu spent many years living on public land. They engaged in sifting cultivation since they had a large amount of land. Most of the tharu people are Kamaiya in few year ago. Tharu people have not any land to cultivated crops. They have not even small size of land to build their house. But nowadays governments provide land to live and build their own house. Local government has give land

ownership to that people those who live in government land. While conducting this study the information about the ownership of land of each respondent has collected.

Table 9
Land Ownership Status

S.N.	Land ownership	No. of Household	Percentage
1	2 Kattha	4	13.33%
2	5 Kattha	9	30%
3	7 Kattha	2	6.66%
4	8 Kattha	1	3.33%
5	10 Kattha	7	23.33%
6	15 Kattha	2	6.66%
7	1 Bigha	1	3.33%
8	2 Bigha	3	10%
9	5 Bigha	1	3.33%
	Total	30	100%

Source: Field Survey, 2021

In the above given table, Out of 30 respondent 13.33% households have 2 katha land ownership, 30% households have 5 katha land ownership, 6.66% households have 7 katha land ownership, 3.33% households have 8 katha land ownership, 23.33% households have 10 katha land ownership, 6.66% households have 15 katha land ownership, 3.33% households have 1 bigha land ownership, 10% households have 2 bigha land ownership and 3.33% households have 5 bigha land ownership in that community.

4.3.4 Job Creation

The alleviation of poverty and general economic growth can be facilitated by direct action by local governments. The development of internal market opportunities, for instance, can assist the economic health of any region. Governments can raise public knowledge of the advantages of supporting local businesses as well as the products

and services provided locally. More money stays in the neighborhood when supplies and labor are sourced locally.

By preserving large expanses of land for specific uses, like local businesses, local governments can speed up economic development. The significance of local economies as the engines of regional innovation as well as economic progress is becoming more widely recognized. By forming clusters, which speed up the exchange of commodities, services, and, most critically, information and expertise, innovation is made possible. (Torjman and Levotion Reid2003) For those who are passionate about public service, local government is a fantastic alternative. Giving more than receiving is a common theme in public service, as is prioritizing the needs of the group over those of the individual. Creating a local level initiative with local government. They contribute resources and skills to their community.

Finally, a major impediment to the growth of community enterprise is a lack of access to money (Lewis 1999). The creation of financial solutions might be encouraged by the local government. Through locally based organizations, they can give prospective entrepreneurs loans directly. They can serve as community loan guarantors to provide some financial protection in support of high-risk endeavors. They can provide community loan funds with accessible seed capital, which these funds can then use as leverage to secure funding from other governmental levels, local businesses, individual contributors, and foundations (Evoy 1997).

4.3.5 Income

Income is the opportunity for consumption and saving acquired by an entity over a certain time period, and it is typically stated in monetary terms. Tharu people have adapted different sources of income such as wage labor, small business, tailoring, teaching, agriculture etc. According to the data, most of the tharu people were dependent on agriculture for their income. And other of them was involved in tailoring, business, teaching they were satisfied from their income. Income is the major factor to know the live hood. To illustrate further the economic characteristics their monthly sources of income was estimated.

Table 10
Monthly Income of Respondent

S.N.	Income	No .of Household	Percentage
1	5,000-10,000	5	16.66%
2	11,000-15,000	6	20%
3	16,000-20,000	8	26.66%
4	21,000-25,000	5	16.66%
5	26,000-30,000	4	13.33%
6	31,000-above	2	6.66%
	Total	30	100%

Source: Field Survey, 2021

Above table shows the estimated monthly income of the respondents, 16.66 percent household earn between 5-10 thousand per month, 20 percent household earn between 11-15 thousand per month, 26.66 percent household earn 16-20 thousand per month, 16.66 percent household earn between 21-25 thousand per month, 13.33 percent household earn between 26-30 thousand per month, 6.66 percent household earn above 31 thousand per month. The expenditure is more than income, all food items, health, education and other basic need purchased through that income which they earn.

4.3.6 Training

Training is the process of learning the skills to develop their knowledge. Training has specific goals of improving one's capacity. Training constitutes a basic concept in human resources development and developing a particular skill to a desired standard by instruction and practice. Training constitutes a basic concept in human resources development. Skilled man powers are the most demanded all over the world. Training is highly useful tool that can bring an employee into a position where they can do their job correctly, effectively and conscientiously. Training is the act of increasing the knowledge and skill of an employee for doing a particular job and their social status become high. Some training such as teaching, tailoring, hair-cutting, plumber, health related, vegetable farming, poultry, mushroom farming, pig, goat farming etc.

These kinds of training have helped people to earn money for improving their living standard.

Table 11
Distribution of Respondent's Training

S.N.	Training status	No. of respondents	Percentage
1	Yes	8	26.66%
2	No	22	73.33%
Total		30	100%

Source: Field Survey, 2021

The table shows that out of 30 respondents only 26.66 percent of people have got training in different work such as vegetable farming, pig, goat farming, health related work etc. 73.33 percent of people were not receiving any kind of training which is provided by the local government to local people.

Table 12
Training Status

S.N.	Training	No. of Respondent
1	Tailoring	2
2	Hair- cutting	1
3	Farming(vegetable, mushroom)	1
4	Plumber	1
5	Mobile making	1
6	Health related	1
7	Poultry, pig, goat farming	1
	Total	8

Source: Field Survey, 2021

The Institution for Public Administration (IPA) provides a number of training programs for public servants and municipal workers to satisfy the needs of local government. The main focus of training is on specific topics that are crucial for town

councils and planning commissions, such as municipal planning and zoning, legal issues, economic development, and sustainability. Additionally, we offer annual certification for municipal clerks.

4.3.7 Dress/ Ornaments

Nepal is a multicultural nation with a diverse geography and indigenous communities. Among the indigenous group the Tharu community has its own traditional costumes. In Tharu community Tharu man consists of a Mardani (dhoti) and Pad (kachha- a piece of cloth worn to cover the lower part of the body). Tharu people are generally engaged in agriculture and live in the Terai (plains) regions of the country. It is due to the nature of their occupations and climate the Tharu people prefer wearing short and thin cloths, as they are light and comfortable. While working in the field, and the Tharu men generally carry their gamchha. The costumes and ornaments worn by Tharu women are completely unique compared to other tribes. Colia (choli) is worn as a top, red, black, green, blue cloth jointed together to make Nehaga and Agharan is the cloth worn around the chest area. During special occasions and festival different Jewels made from golds and silver are worn on various part of the body. The different kinds of ornaments worn by Tharu women are "Nathiya" on the nose "Kanphul" in the ear "Hansuli" and "Kanthi" on the neck, "Matha" on the wrist, "Tadia" on the elbow, "Tikuli" on the forehead and "Upairi" on their feet. Tharu women also love to have Godana –a tattoo art made on various part of their body.

Nowadays, all of these kind of dress/ornament were not used in their daily life. Because many of Tharu people are work outside, very few of them were work in household work. In this case they would not wear their own dress. So, Tharu dress is not found easily to wear nowadays. But while establishing local government it is compulsory to wear in local government program. If any program formed in their community all most all of them should wear cultural dress and ornaments to show their cultural dress and ornament to other caste peoples. It is the best idea to Proceed their cultural values and norms.

4.3.8 Religion and Festival

Table 13

Distributions of Respondent's Festivals

S.N.	Religion and Festival	A mount
1	Construction of Temple	50,000
2	Maghi	10,000
3	Holi	5000
4	Chirai	5000
5	Ashtimki	-
6	Dashain	5000
	Total	75,000

Source: Field Survey, 2021

A festival is a celebrated that is typically held by a community and centers on a particular religious or cultural component of that community. Tharu people have their own culture. Many festivals are observed in tharu community. Gurahe, Maghi, Holi, Chirai, Ashtimki, Atawari and Dashain are the most celebrated festival in tharu community. The tharu of kailali (Janaki rurak municipality ward no .2 khargauli) celebrate the Gurahe as their first festival . In this festival Tharu girls make homemade dolls by cloths, and boys make sapka by bankas and they all wear cultural dress and ornament to get together in one particular place. Tharu girls and boys dance together and they eat dry food chana, makai,kerau . On that day local government give local holiday to local people to celebrate Gurahe.

Maaghi

The greatest festival of the Tharu is Maghe Sankranti is 'Maghi' in Tharu language. Maghi is marked by taking bath at the nearest natural water sources like rivers and ponds. 2 to 3 days prior to the festival these people stop all work and being enjoys them. The whole night of poush month's last day, they keep vigil drinking alcohol and dancing. The village priest Bharghar/Valmansha performs the puja here, and it is mostly couples who pray here whether thinking the deity for the child they have or

asking for a child they do not possess. After they pray, they perform dhok at the statue and at the feet of grandfather, grandmother, father, the mother, uncle, auntie and elder brother and sister. On this day, the delicacies like rice pudding with sesame seeds (teel khichri), sticky rice (dhikari), tiluwa laddu, fish and meat are made and served. The festival is known as Maaghi, named after the month on which it falls. It is also considered as the New Year of Tharu community and the households and the villages select their respective leaders, known as Bharghar on this day. Local government also play vital role to choose the Bharghar . Bharghar is the person who led the community in society level. And ward chief was lead of the society in government. Local government provides 10 thousand Tharu communities for maghi festival because it was main festival of tharu community.

Holi

The festival of colors, known as Holi in Nepali is called Faguwa in Tharu language. This day is celebrated with much enthusiasm and joy by spearing both dry and wet colors on each other, spearing water on each other. It is most popular festival of Nepal with colors friendship and love. People are gathering and put color on each other as token of love. On the fagu purnima the Tharu girls/women gone each and every house of their community to play holi, singing songs and dancing and collect donation, this process is called fague. Local government provides 5 thousand to women to celebrated holi and enjoy there day . That day all women free from their household work. All womens were gather together in that day to enjoy and collect donation than they go to picnic and buy some product like ornament, cloth utensils and they distribute equally all of them.

Chirai

One of the festival of Tharu community is Chaiai. This festival is celebrate in western Terai of Nepal only. In this festival tharu girls are permitted to stop anyone on the road and ask for donation of charai. All tharu girls gather one particular place, they play game, sing a song, dance, eating food which prepared from rice flour, wheat flour, eating meat, fish and enjoy all over with their own way. In evening time Guruwa and rest of villager come to received them to back home. This festival carried lots of happiness. It protected values and norms. It is the festival where all tharu

women sharing their happiness and sadness. In this day local government provides them to drinking water and foods they also give money to decorated particular place for chirai.

Ashtimki

Ashtimki is a festival celebrated by the Tharu community in Western part of Nepal. In Nepali language this festival is called Krishna Janmshtami. The people of Tharu community prepare a picture on this day is called Ashtimki. The artwork is made on the wall of the living room of the house of the village elder. The art in painting is believed to be related to the creation the universe. Tharu people fasting whole day and worship Krishna in evening. The incense of pine wood are burnt while worshipping the Krishna and next day they again worship Krishna and take bath and at first they to save some food for their sister and after they eat. But nowadays, In Janaki rural municipality ward no.2 Khargauli tharu people they were not worship in Bharghar house because in that areas local government provide them 50 thousand to constructed the temple. So all villagers were worship there with wearing their cultural dress. It is compulsory to go there in that day that is the rule of the villagers. They were happy to got budget to construct the temple, And they thankful to local government.

Atawari

Tharu community in western Taria district have been celebrating Atawari festival with fervor. The festival falls on the first Bhadra Shuklapaksha followinh Krishna janmaashtami. Tharu community member wish for their sister's good luck and longevity on this festival. The brother observe fasting and even abstain from drinking water for whole day and worshipBhim, a hindu deity, in evening. The incense of pine woods are burnt while worshipping the deity. It is customary to offer various delicacies prepared from wheat flour, rice and bread to the deity and to save some for the sister and for the self. On the second day of the festival, consume crispy crackers prepared from rice flour, cooked peas, pataula among other local cuisines.

Dashain

Dashain is the most important festival among Hindu religion. Celebrated as Dashain, this festival is another major festival of Tharu community after Maaghi and Atawari. During Dashain, Tharu community worship their home deity and village deity, Deuta. The villagers offer clay lamps "diya" and incense sticks to the village deity at the place of worship, as per their culture and tradition, by performing their own native dance "Sakhiya", dress, throughout the month. They make "dain jogin ", the evil eyes at the entrance of each house and granary. The evil eyes are erased and replaced by red and white patches of vermilion. On this festival Tharu prepare special foods and varieties of vegetable fish, chicken, ghoghi etc.

CHAPTER V

SUMMARY AND CONCLUSION

5.1 Summary

The analysis focuses upon the local government in terms of social benefits of local government in Tharu community in comparison to other community. Before summarizing the target issue, social impact of the total household are summarized.

The general objective of the study was to explore the benefits and to find out the positive and negative impact of local government experienced by Tharu people. This study has become limited to the local government and their contributions only on Tharu people. It also identifies the major problems faced by Tharu people. In view of the objective of the study, Janakigaupalika of Kailali district was selected as the site of the study. Ward No.2 was selected for the study. There are 350 households in the ward no. among them 30 respondents has been selected purposively. Out of the total respondents 43.33 percent of them are female and 56.66 percent of total respondents are male.

This research design of the study is descriptive research design. This research has been qualitative by nature. The study has been focused both the primary and secondary data. Primary data have been collected from the field and necessary secondary data are gathered from various resources i.e. from CBS record, different published and unpublished articles, literatures, journals and books.

In the study area, there were two types of family nuclear and joint. Among the 30 respondents nuclear were found in 24 household and joint family was in 6 household. According to the age of respondents 13.33% respondents belong to 0- 20 year age group, 23.33% respondent belong to 21-30 year age group, 20% respondents belong to 31-40 year age group, 20% respondents belong to 41-50 year age group, 23.33% respondents above to 51 year age group. In education, 16.66% are Non-formal, 20% are Secondary level, 36.66% are Intermediate level, and 26.66% are Bachelor level. The occupation of Tharu people has increased their income after establishing local government. They were involved in different sectors of occupation and many of Tharu

people still involving in agriculture. 50% are involved in agriculture sector, 20% are in business, 10% are in government sector, 13.33% are involved in household work, and 6% are in service and other work in my research. Among them the highest percent is found to involve in agriculture than other. The entire households have some land to cultivate the crops. Out of 30 respondent 13.33% households have 2 katha land ownership, 30% households have 5 katha land ownership, 6.66% households have 7 katha land ownership, 3.33% households have 8 katha land ownership, 23.33% households have 10 katha land ownership, 6.66% households have 15 katha land ownership, 3.33% households have 1 bigha land ownership, 10% households have 2 bigha land ownership and 3.33% households have 5 bigha land ownership in that community.

Out of 30 respondents only 8 respondent have got training in different works such as teaching, tailoring, hair-cutting, plumber, health related, poultry, pig, goat farming and vegetable farming and 22 respondent are not involved in any kind of training. Local government provides training to local people to improve their livelihood and maintaining their economic condition. People who have skills and knowledge they should not dependent on other people to get survive. 63.33% of respondent were involved in different political parties and 36.66% of respondent were not involved in any political parties. People involved in political parties than they get information/ knowledge about local level program to developed their community and utilized resource in own community.

Out of 100%, 16.66% households earn between 5-10 thousand income per month, 20% households earn between 11-15 thousand income per month, 26.66% households earn between 16-20 thousand income per month, 16.66% households earn between 21-25 thousand income per month, 13.33% households earn between 26-30 thousand income per month, 6.66% households earn above 31 thousand income per month. They become a member of micro finance. They save their income in that micro finance. The saving groups have assisted them as financially as well as community needs. It has made them of saving habit. Their saving has reached up, they can use it in their difficult situation.

A lot of people wear traditional clothing to show that they are patriotic, connected to their culture and to one another and part of community. In addition to recognizing the

traditional values, that have been passed down from one generation to the next since the beginning of time, wearing traditional ethnic clothing at festivals is a manner of expressing love, respect and regard for one another. The celebration primarily fosters social harmony among the various population groupings. It not only brings people together but also makes sure they stay in touch and carry down their ancient tradition. Local government helps to protect their dress, ornaments and festival by separating budget.

5.2 Conclusion

As this study, the administration of a particular district with representative by those who live there is called local government. The main objective of the study is to describe the social benefits of local government and impact of local government in Tharu community. Tharu are one of the ethnic and indigenous group of Nepal. Most of Tharu people live in western side of Nepal. This study is concentrated to analyze the social benefits of local government in Tharu community, it can be concluded that Tharu people have low participation in local level government program but nowadays most of Tharu people were participation on local level program. They are deprived from their right and responsibilities. They have lower decision making power than their other caste people counterparts. But in present Tharu people totally change their social condition from the past. They have shifted to non-agriculture sector. In their previous days, they were deprived from all right and opportunities but in today's they should know their right and opportunities and they also involved in local level program. They have equal participated in their community program because they were supported by different organization, institutions and local government. The education of those areas respondents is good. Ethnic group of Nepal has provided the Quota system in governmental work. They are not depended on one occupation for their livelihood supporting. They engaged in different occupation of non-agriculture activities for sustaining livelihood is increase day by day, it improved their life has become better than past.

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QUESTIONNAIRE

Individual Survey

- 1) Name of the respondents:-
- 2) Age:-
- 3) Gender:-
- 4) Religion:-
- 5) Marital Status:-
- 6) What about education: Did you go to school? If yes, how many grades did you complete?
 - a. Non- Formal
 - b. Primary
 - c. Secondary
 - d. Intermediate
 - e. Bachelor & above
- 7) What is your occupation?
 - a. Agriculture
 - b. Business
 - c. Household work
 - d. Service
 - e. Others
- 8) Types of Family?
 - a. Nuclear
 - b. Joint
- 9) Is your family member does government work?
Yes () No ()

Question Regarding Impact of Local Government in Tharu Community

- 1) What is local government?
 - a. The administration of a particular district with representative by those who live there.
 - b. The administration of a particular district with representative elected by those who live anywhere.

- 2) Which caste is in the local government such as ward of chair person?
- 3) Who is the elected ward of chairperson from your ward or Rural Municipality?
- 4) What types of service does your ward office provide to you?
- 5) Have you ever taken services from ward office?
- 6) Have you obtained a birth registration certificate of your children from the local government?
- 7) Have you faced any difficulties in earlier period?
Yes () No ()
- 8) Have you ever participated in the local government planning process?
Yes () No ()
- 9) Have you face any difficulties during your visit to obtain the birth registration certificate?
Yes () No ()
- 10) If yes, why did you participate in that planning process
- 11) Have you received any training from the local government?
- 12) Did you receive any income generating training?
Yes () No ()
- 13) Do you know about the budget provision for marginalized community empowerment?
Yes () No ()
- 14) Do you feel that local government has made public services easy to obtain?
Yes () No ()
- 15) Do you feel any differences in the public services that local government provide to the public after revitalization?
Yes () No ()
- 16) Do you feel the discrimination you experienced regarding public services in the past has been reduced?
Yes () No ()
- 17) What were the barriers to receiving the public services in the past?
- 18) Have you involved in mobilization of government resources such as being a member of user's committee?

- 19) Do you think that presence of local government has helped in reducing level of corruption?
Yes () No ()
- 20) Have they allocated budget for local festivals?
Yes () No ()
- 21) Do you have any problems speaking in Nepali language?
Yes () No ()
- 22) Did they use a Tharu language?
- 23) Is local government helping to create jobs for Tharu people?
- 24) Are you involved in any political parties?
Yes () No ()
- 25) If yes, who suggested involving?
a. Self
b. Following member
- 26) What is different now and then?

Final Questions

- 1) Do you have any things left to share?

- 2) Do you have any question for me?