

CHAPTER I

INTRODUCTION

1.1 Background

Tharu are the second largest ethnic group of Nepal which covers 6.75% population among total population of Nepal. Ancient tribe people Tharu were settled in the Terai Region from Eastern to Western regions. They are poor in all aspects i.e. economically, socially politically, etc. But now a days they are trying to change their life style in various aspects. Rupandehi is one of the main habitant area of Tharu people. Rupandehi District lies in western region of Nepal in Lumbini zone, which is the birth place of Lord Buddha. In this district Terai region covers more than 95% land and a small part of land covers the Chure hill which is covered by jungle is called char Palako Jhadi. The district covers 1360 sq km area and according to CBS 2001 the total population is 708419. It has 69 VDCs, two municipalities –Butawal and Siddharthanagar, more than eight rivers –Tinau, Rohini, Danab, Danda, etc and about 28600 hectors area covering by the jungle. Butawal and Bhairahawa are well developed industrial towns and Manigram, Pharsatikar, Khaireni, Suryapura, Lumbini, Murgiya, Saljhandi, etc are village bazaars which contribute to develop village economy and change the living status.

Pharsatikar Village Development Committee lies in the western direction from the Bhairahawa and southern direction from Butwal. This VDC is well developed in case of electricity supply, communication, transportation, health, education and bazaar, in addition to these, every Tuesday hart bazaar held there. People can sell their domestic product and purchase goods which they need from the Haat bazaar. Ancient tribe people, THARU are the main habitant of this VDC. Other castes are migrated from hilly area of Nepal and some are from Burma (Myanmar). Tharu are economically, politically and socially dominated by hill people. Tharu people settled on group making their own community in this VDC including ward number 1 and 2.

Nepal is a landlocked country with 23.2 million people where the vast majority of the population is under poverty line. By the report of UN 2000, more than 42% people are living below the poverty line. The government of Nepal has given outmost priority to

the development of rural people. But all development plans and programs have failed to improve the socio-economic condition of rural poor because of lack of people's participation in all stage of development programs.

Nepal is the land of ancient culture and heritage. The footprints of Mahabharata are still seen every where from the north Himalayas to southern Plains. From that time the people of this country who have settled in different parts are responsible to build the complex and unique Nepalese culture. They worship separate gods and goddess and celebrate various festivals according to their culture and traditions.

Nepal, from ecological point of view, is divided into three regions i.e. the Himalayan, the Hill and the Plain. These cultural regions are inhabited by different caste and ethnic groups. The hillculture predominantly, a Hindu culture of twice- born castes, which is known as 'National culture' of Nepal. Moreover, if we analyze Nepali culture anthropologically, it can be divided in to three major types, i.e. group culture, regional culture and national culture. Group culture is the culture adopted by ethnic group as their traditional culture, such as Sherpa culture, Tharu culture, Newari culture, etc. Regional culture is a culture adopted by the inhabitants of specific geographical regions. The national culture refers to the culture of national identification of any nations, such as Nepali culture, French culture, etc., The national culture is a culture, conglomeration of group and regional cultures. Diverse ethnic groups are identified under the 'National culture' as Nepali.

Nepal has a model of mosaic society, with over forty mutually unintelligible groups and further division by caste. It has been wealth of cultural diversity. This cultural mosaic structure gives ethnic identification. People of such ethnic groups of every region have their own traditions, cultures and various ways of life.

Nepal is a country of multilingual, multi-ethnic and multi-caste society. There are 59 registered ethnic groups and many caste groups throughout the country. Ethnic groups population is 82 lakh (37% of total population) in Nepal, (CBS 2001).Among them Tharu is the second largest ethnic group of Nepal. The total population of the Tharu according to CBS 2001 is 1328215, which constitutes 6.75% of the total population of Nepal. According to CBS 2001, total population of Tharu in Rupandehi is 44793.

Tharu are one of the backwarded indigenous people settled in the Terai region. They are basically agricultural peasants and are mostly found on foothills of Chure and Siwalik to lower Himalayan ranges. This region used to be a densely forested area stretching from eastern to western Nepal with only scattered patches of cultivated land.

The whole region is known as Terai, which means plain land area. Thus Tharus are found along the Terai of Nepal and also some part of northern India. Tharu along with the Darai, Majhis and Dhimal are indigenous of Terai region of Nepal. Vast majority of the population is backward and deprived from mainstream of development.

Tharus are innocent, shy and relatively timid people. Some of the settlements of Tharus were deep in the forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non-Tharus. Tharus are not good in business or home economics. They are often in debt since the grain they produce is frequently used to brew alcoholic beverages. Cleverer person from the hills lend them money to purchase food and then continued to compound the interest. Eventually, the hill men acquired the Tharus land and the Tharu is relegated to landless status.

Although, the slavery system was abolished many years ago but are still compelled to live as a bounded labour in practice. Because of general illiteracy, lack of awareness about their rights as citizens and a feudal system of economic exploitation, they are subjected to the lower status in society.

1.2 Statement of the Problem

Nepal is one of the poorest countries in the world. According to the national statistics, 42% people are below absolute poverty line (CBS, 2001). In these conditions, there are such castes, tribes and ethnic groups, who are compelled to give up their traditional occupation because they couldn't meet their basic needs by doing their traditional occupation in the changing condition.

Nepal is a composition of diverse ethnic groups. There are several aspects which illustrate the significance of these races, but we have still failed to throw ample light on their cultural transformation and social trends. Tradition, beliefs, morals, customs, religions, economy, education and history have significant role in the national culture and national building activities. In Rupandehi there are various ethnic groups. Among them Tharu is the oldest inhabitant with its own tradition and culture. From the ancient period they have developed their own customs, arts, morals, beliefs, and socio-economic institutions. Taking the facts into consideration this study attempt to document the social and cultural change of Tharu people.

“Cultural change is a process by which the existing order to society in transformed from one type to another. Cultural change, thus, covers the more or less rapid process of modification in the political construction of a society in its domestic institutions and its mode of territorial settlements, in its belief and system material tools and their use and the consumption of goods on which its socio-economy is based. In the widest sense of the terms, cultural change is a predominant factor of human civilization it goes on everywhere and at all the time.”

Tharu are the true sons of the soil and nature. They have been exploited through generations and centuries. Tharu never protested against all these exploitations and decimations due to their simple nature. Gradually, they went on facing the loss of their economy, society and culture. This study aims to trace the Tharus living style with major emphasis on finding out the socio- economic changes. There are several cases in which the Tharus have changed their traditional way of life and modified their lifestyles. They have faced problems in the new setting. An attempt has been made here to see the change of Tharu culture and society. The term “changing socio-economic status” is used in a broad sense to study family structure, customs, technology, occupation, land size, housing style, festivals and closely related other aspects.

In this context, from sociological / anthropological point of view, it is important to find out the main cases for the change in the Tharu society. On one hand, they are giving up their traditional occupation and their economic condition is prevailing. Therefore, the problem of the study is to understand. the following research questions:

1. What are the main factors affecting Tharu community to change socially and economically?
2. What is the History of origin of Tharu of study area?
3. What are their main income and expenditure resources of Tharu in the study area?

1.3 Objectives of the Study

The objectives of the study are followings:

General objective of the study is to find out the changing socio-economic status of Tharu community of Pharsatikar V.D.C. of Rupandehi district. The specific objectives of the study are:

1. To find out the change in economic status in Tharu community ie. occupation, land, income, business etc.
2. To find out the change in social status of Tharu community ie. education, health, political involvement etc.

1.4 Significant of the Study

As time passes on, Our society is rapidly changing. Much has been written on rural people and even more on ethnic groups of Nepal. About such types of changes, many researchers have paid proper attention and have been conducted by both national and international researchers on this ethnic groups in many aspects (economic, education, health, culture and others). But, very little study was done in socio-economic change of these ethnic groups. In this VDC, no research work of this type has been conducted before.

So, the present study tries to provide an ethnographic description and changing socio- economic status of Tharu of Pharsatikar VDC of Rupandehi district. This study tries to trace out the factors that are responsible for the socio-economic change among the Tharu people.

The economic condition, health and education of the Tharu Village are not good. The village has much potential but the lack of appropriate technique to mobilize the local research, the village remains backwarded in development. The failure of the previous “top down” development approach, there has been a gradual shift among development against to involve more the local population in the planning, implementation and maintenance of the development projects.

The researcher expected following significance from this study:

- The findings of the study will be helpful theoretically as a literature to the forthcoming research and those who are interested to accumulate knowledge about Tharu.
- study result will be helpful to policy and program makers to formulate the most appropriate strategy for making the program more effective and fruitful.

1.5 Limitations of the Study

Each and every research study has its own limitations. This study also has some limitations. This study aim to focus on the changing socio-economic status of the Tharu community of Pharsatikar VDC, Rupandehi. Tharu people are densely populated in ward number land 2 the VDC. So the study is limited in these sectors, which is a small part of the whole Tharu community of Nepal. So the present study may not reflect the socio-economic change of whole Tharu community of the country. Most of the information of this study is based on the data collected by the researchers.

The study intended to focus only changing socio-economic status of the Tharu community of Pharsatikar Village. Thus, other castes and ethnic groups strictly excluded in the study. The study was done within limited resources and time and it may have many weaknesses and can be further improved.

CHAPTER 2

LITERATURE REVIEW

2.1 Origin of Tharus

There are many controversies about the origin of Tharus. Scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have derived their origin through etymologies and some tried to trace their origin through legend.

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

Bista (1967) writes "Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested origins." The great number of the villages, the Tharuwan are found in small clearings in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as Elephants, Rhinoceros, Bear, Tigers, and poisonous snakes.

Some scholars have mentioned the Tharus' relation with the shakya dynasty among the Newars of Nepal. Lineage has also been noted with the Kirats of Bengal in India. Origin of Tharus from around the Himalayan regions. Physically and especially in facial features, the Tharus look like as though they stem from Mongoloid stocks. They speak Aryan language. In ancient times, the Tharus may have accepted Buddhism but later they were influenced by Hinduism, (Pyakurel, 1982). Quoting from Nesfield view, Rajaure (1977) pointed out that the Tharus with slightly Mongoloid features to intermarriage, which have taken place over two to three generations. He sees them as strictly Indian and no connection whatsoever with the Nepalese origin. Risley and Knowles (1992) also found the Mongoloid style features predominant among Tharus.

In this way, many scholars have tried to determine the origin of Tharus. These theories about the origin are only plausible and there is not a single or monolithic

solution. Since different cultural and racial differences exist among Tharus of Nepal, their origin may stem from some what different circumstances.

2.2 Socio-Economic Status of Tharu

The term “socio-economic status” means a system of social stratification. It refers to the combination of various social and economic indexes of rank. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes.

According to concise Oxford dictionary, ‘socio-economic status’ means relating to or concerned with interaction of social and economic factors.

Change is the law of nature which denotes a difference in some period of time what is today, shall be different from what would be tomorrow. In connection with change Mazundar (1961) states “social change may be defined as a new fashion or mode either modifying or replacing the old in the life of the people or in the operation of a society.”

Social discrimination on the base of caste, ethnic and gender difference play significant part in maintaining social inequality in Nepal. In the same way, the structure of the agrarian economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic, behavioral, socio-economic and cultural change in Nepalese people. Dor Bahadur Bista is pioneering who has attempted to sketch an ethnographic map of all ethnic groups of Nepal. He has given some description on different aspects of the socio-economic life of the Tharus, based on field observations.

Dor Bahadur Bista concluded on his book "People of Nepal", (1967). Tharus are by tradition peasant farmers. Some of them are rich landlords and few in the eastern Terai have successfully taken up business. But a great majority of them are very hard-working tenant cultivations whose methods of cultivation in the centre and western Terai are very primitive judged by the general standard prevalent in the plains. Most of the Tharus in Dang and Deukhuri have been very greatly exploited by ruthless jemindars, landlords and revenue agents.

Dor Bdr Bista had studied about slavery system in same book i.e Bandhuesa and Kamaiya pratha. He said that “every year Tharu are buried deeper and deeper in dept

until eventually they are sold to other zemindars trying to cultivate new areas of land.” But today that type of slavery system is legally avoided.

He has studied about family and concluded that in Tharu family joint family system is in common. In joint families the father has full authority over all members of the family.

About Tharus' house he wrote Tharus live in one storey huts with bamboo walls and thatched roofs and are well known for keeping their houses exceptionally clean in spite of the primitive structure of their buildings. The walls of bamboo lattice work are plastered with mud and cow dung both inside and out. As such they are very ill-protected against fires and burglary.”

Dr. Rajesh Gautam and Asoke K. Thapa on "Tribal Ethnography of Nepal", 1994 – concluded that Tharus' main occupation is seen to be agriculture firstly and then livestock rearing. The women catch fish in small rivers, streams and pools using nets. They rear cows, buffaloes, chickens and pigs, while making things they need at home like clothes, baskets and such with fabrics spun from the forest products. The plough, beds, mats, window frames doors are also made by these people. Ropes nets for fishing, cages for using as traps or for keeping domestic animals, leaf umbrellas, etc. are some of these things Tharus are capable of making. Dr. Rajesh and A.K. Thapa concluded that Tharu people are seen to practice an ancient form of sustainable agriculture with the breeding of animals on one side while cultivating the land on other side. Most Tharu families possess 5-6 cows, the same amount of goats, oxen, pigs and a whole lot of chickens.

Bhim Narayan Tharu on his article "Rupandehi Ka Tharu Jati yak Parichaya", (2059) described that Tharus economy is based on agriculture, some people go for fishing on their leisure time. Every household has cows. They plough their field by themselves. Eventually they go for work on field every day.

Guneratne, Upali Arjun (1994) have studied about “Tharu of Chitwan, Ethnicity, Class and the State in Nepal” concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication established continued to reproduce themselves as societies and moral communities distinct from one another, the elites began to reconstitute themselves as new sub-units of social reproduction. They established marriage ties with their class fellows in other groups and then came to share symbolic forms based on a common education and assimilation to Nepalese culture and their material culture and styles of consumption

began to diverge from that of the poorer strata within their local societies. Modernization, in other words, acted to homogenize the upper level of Tharu society.

In 1969 Prof. A.W. MacDonald published an article on two Danguara Tharu Festivals, which had observed in Dang Valley of mid western Terai. This article was the first to present the Tharu festivals of Nepal in a truly anthropological perspective.

Dr. Rishi Keshab Raj Regmi made an ethnographic study of Tharus of Nepal, in which, he described about festivals, religions, life cycle, ceremony, etc in 1978. The book entitled 'Ek Srot Tin Dhara' has been helpful to study the relationship between of man and environmental relation. At first their number was limited, after thousands of years they paid their attention to the fertility of a land for subsistence. Thus the same group has been found living in different parts of the country.

Shree Krishna Sharma (1985) has done the anthropological study of festivals of Tharu in Dang and concluded that Tharus have their own type of cultures. Festivals of Tharu are a part of Tharu culture. Due to the contact with other outside people as well as Hindu immigrants from hills, tharu culture has been highly influenced by Hindu culture. Their festivals have socio-cultural importance and have undergone some significant change. For example: food habit , dress pattern, way of observing various festivals and way of living.

Shiva Narayan Chettri, (1996) studied "Marriage System Among Tharus of Surkhet District" he described that Tharu do not work before three or four days for the celebration of festivals. Only they drink and enjoy in their festivals and other type of ceremonies. Females also drink alcoholic beverages on that occasion.

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

Land and social change in Nepal is a study of the changing relation between members of an indigenous tribal population in Himalayan region and the Hindus who have entered their region during the past two centuries following its incorporation into the kingdom of Nepal, (Camplan 1970)

Sharma, (1997) studied the Bote community and found that by the interaction with the other ethnic groups and casts, a continuous change is occurring in their socio-economic and cultural lives for example most of them have totally changed their traditional dress pattern and now they have started to wear modern types of dresses like

shirts, paints and shoes. The habit of speaking mother tongue is decreasing day by day and they speak Nepali language, instead. Due to economic hardship, they have considerably minimized their interest during the observation of rite and rituals and other ceremonial activities.

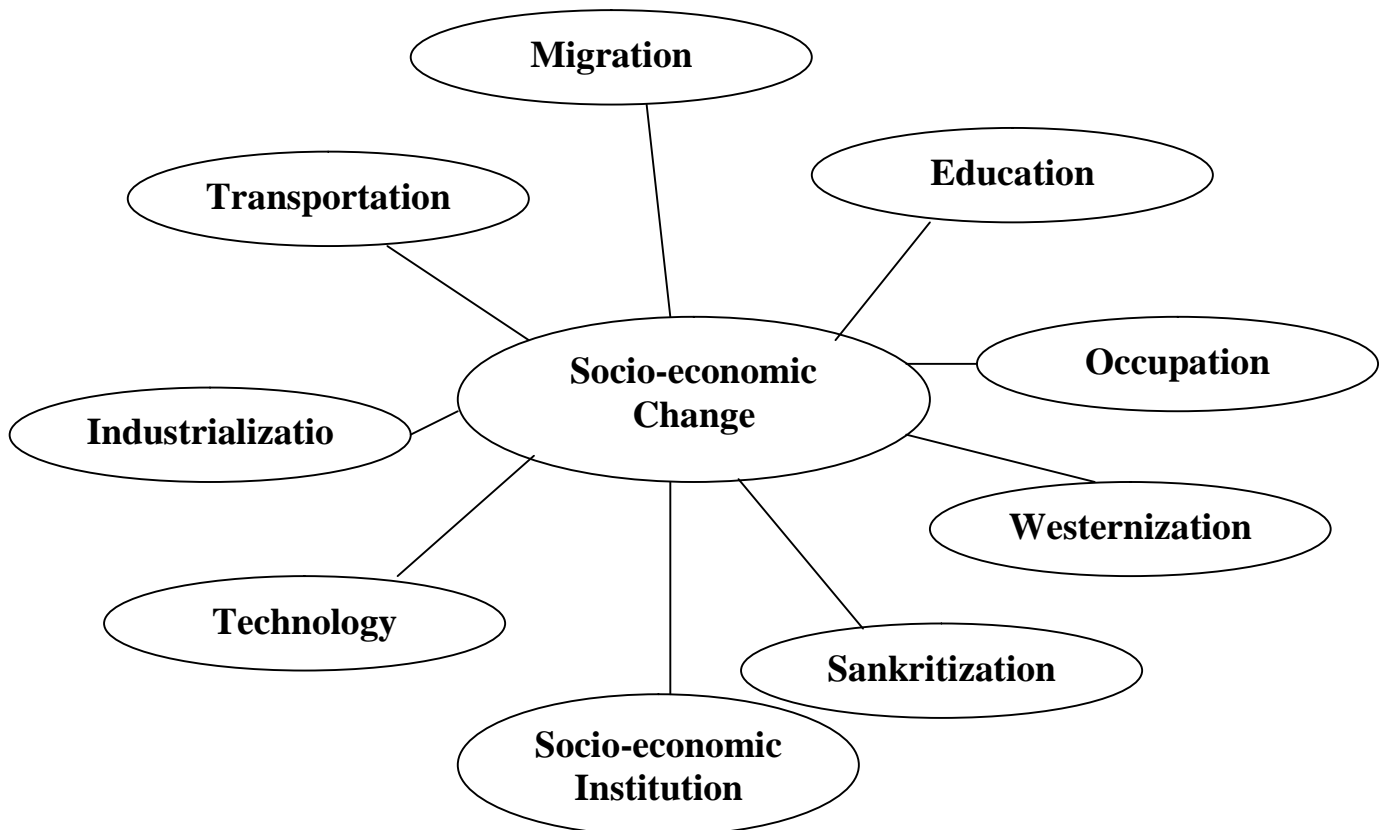
Conclusion:

The studies about Tharu community carried out by various researchers in different time periods in different areas. But very few research studies were taken in the topic socio-economic sector in Tharu community. Most of studies have been taken on the history, culture, festivals, language and other aspects of Tharu community but few researches have been conducted in the socio-economic change in the western region. No research have been made on socio – economic change of Tharu of Pharsatikar VDC. So this present study will be helpful to analyze the changing socio- economic status of Tharus of western region.

Although, this study is a small in most aspects but it will give a figure of the economic status of Tharu and it will be helpful for program maker at rural areas and those who are interested to know more about Tharus.

2.3 Conceptual frame work

Factor affecting Tharu Community on Changing Socio-economic Status



2.4 Definition of Major Variable or Concepts

1. Sankritization – is a process by which caste people imitate higher caste's way of living in order to obtain the pigimage enjoyed by the later.
2. Westernization- is the adoption of cultural pattern,charatenistics of western society change in non-western societies includes the predominance of the nuclear family the rising status of women, and growth of market economy as well as chages in values attitudes and belifes.
3. Migration- the movement of large numbers of people from one place to another
4. Transportation- a system for carrying people or goods from one place to another using vehicles.
5. Occupation- a job or profession/income generation profession.
6. Technology- Scientific knowledge and equipment used in practical life.
7. Education- A particular kind of teaching or training.
8. Industrialization – A country or an area is industrialized.
9. Socio-economic institution- with economically perpose stable social arrangements that perform basic accivites in society, major sphere of social life that are organized to meet basic human needs.
10. Tribe- a pastoral or horticultural people.
11. Guruwa- a faith healer,who treats illness of people by the traditional method which is called “*jhar phuk*”.
12. Ethnic group- a group of people sharing an identity which arises from a colletion sense of a distinctive histry.
13. Linguistic- the scientific study of language.

CHAPTER 3

METHODOLOGY OF STUDY

3.1 Research Design

The study is based on the data collected from the field with the help of field work method as described below. The descriptive and analytical research design were adopted to analyze and interpret the data.

Quantitative data collected from the concerned field. It is descriptive because it portrays the old traditions and customs prevalent in the Tharu community and it also describes the pattern of change in that community. This research is also analytical as it deals with the cases and extent of the changes in the socio-economic system of that community.

3.2 Sampling Procedure

The research study is both analytical and descriptive in nature; it explores many aspects of socio-economic conditions and explains them in the context of rural societies. For this study, simple random sampling technique was used to select respondent, which has been taken into account by lottery method after numbering the households. The respondents were chosen out of nine wards of Pharsatikar VDC ward number one and two are densely populated by Tharu communities, among 220 households (Ward no. One 115 and Ward no. Two 105) of Tharu. In these two wards in study area, total 55 households were selected, taking 30 households from ward no. one and 25 households from ward no. Two. In total 25% of households has been selected.

3.3 Nature and Sources of Data

This study is based on primary and secondary data. Primary data were collected using interview schedule and observation, and secondary data were collected from list or census of school, VDC, NGOs, DDC and other available resources.

3.4 Techniques of Data Collection

3.4.1 Primary Data Collection

The primary data were collected from the field by various methods which are described below:

3.4.1.1 Interview

The structured questionnaire were used for quantitative data collection. The basic socio-economic data such as population structure, occupation, land and livestock holding, education, political involvement, health, resource utilization, etc. were collected through structured questionnaire method. Interview technique was adopted as main method to obtain relevant information from the field. It was conducted with in a number of people in the study area representing different age and sex background. Interviews were taken in their leisure time before or after morning and evening meals.

3.4.1.2 Key Informant Survey

Interviews were conducted to those informants who know Tharu community from near. Among those old Tharu people, teachers and knowledgeable persons who were able to describe their tradition, costumes, and rituals along with their socio-economic condition of early Tharu community were given preference in survey.

3.4.1.3 Observation

The information on methods of different working activities of daily lifestyle were collected by means of observation. The different methods of observations such as participant and non-participant were applied during the time of information collection family stays, report building, household visits, attending different group meeting, the cultural practices were observed by attending their

cultural programs etc. The types of houses and settlement patterns in the communities of two wards were noted and different families with various economic status were observed during the observation period.

3.5 Secondary Data Collection

The secondary data were collected from government organizations, as well as non governmental organizations, group documents, organization documents, schools, health centre, elder persons, political leaders, social workers, village profile, relevant documents, literature and publications related to the study topics.

3.6 Data analysis and presentation

After collecting the necessary data and information, it is checked and verified as the field research manually to reduce errors and tabulated the data in master table they were analyzed. Then the analyzed data were also presented in chart, graph, figure and table.

CHAPTER 4

CHANGING ECONOMIC STATUS OF THARU COMMUNITY

In this chapter demographic characteristic and economic characteristics i.e. size of landholding, type of house, occupation, loan, income, expenditure, etc. of household and respondent are discussed. The study area, Pharsatikar VDC lies in the middle point of Terai Region. The land is plain and cultivated. The main crops production are rice, wheat and cereals. Different types of caste were settled at this VDC. The main caste of the VDC Tharu but Brahmin, Kshetri, Gurung, Magar and other ethnic groups are settled who were migrated from the hill and Burma (Manmar). From social and cultural point of view, this VDC has multicultural, multilingual composition. The main habitant of this VDC is Tharu. Among the total population of this VDC, 6050 were Tharu people. Tharu people are backward in case of economy, social and politics but now a days they are changing positively. They have started modern type of cultivation. They send their children to school. They have started small business such as vegetable, clothes shops, etc. and modern occupation such as tailoring, cycle repairing, teaching, saloon, driving, carpentry, etc. as well as they wear modern dresses such as pant, shirt, kurtha, suit, etc. It seems that they are strongly interested to change their society.

4.1 Population Composition by Age and Sex

In ancient period Tharu were settled in a large number of family members in a small house. At that time about 30 person were settled in a house. This type of joint family is slowly fractioning now. They want to stay in a nuclear family. In study area among the 55 household, only 415 people were settled in nuclear family. It seems that average 7.5 family members settled in one house. It is nearly to National Family Survey result. At study area total population of female is more than male population because in the study area it is found that Tharu society is patriarchal society as they want son in home from newly married couple. Due to this approach they are waiting for son even they get four-five female child.

Table 4.1**Age And Sex Wise Population Distribution of Household**

Age group	Male	Percentage	Female	Percentage
0-5	32	17.4	36	15.5
6-15	48	26.2	78	33.6
16-45	50	27.3	75	32.3
46-60	45	24.5	40	17.2
60+	8	4.3	3	1.2
Total	183	100	232	100

Source – Field survey 2006

The total population of the surveyed household was counted as 415 of which 44.1 percent were male and 55.9 are female. Which indicates female population is more than male population. Generally the proportion of population is declining with the increasing age. However male old age (60+) population is more than female. The proportion of the age distribution of both sexes is highest in the age group 6-15 and 16 -45. It indicates 16-45 age group is the productive group . But this table shows the number of female age is rapidly declining from the 16-45 age group.

4.2 Household Occupation

Occupational structure has special important in statistical framework of manpower planning which is an integral part of socio-economic development. Agriculture is main occupation among Tharu tribe. In ancient period they were involved in moving cultivation. But nowadays they have their own land and do then cultivation themselves. Almost all of then use traditional cultivation but nowadays they started modern type of cultivation by using machine, chemical fertilizer, hybrid seeds, etc. Some people started business and other type of occupation. In a family, most of female were housewives who were busy in making food, childcare, collection of wood, cleaning house and clothes. Sometimes they make mat, basket (Dhakia). But male were busy in field for ploughing, digging and cultivation. Female also were helped in cultivation children were studding at school but in leisure time they also take cattle for grazing and also work at field for helping their parents. Young lady helping child care

to her mother and make food for family. Old person stay at home and care cattle, hen, duck, pigeon, etc. the occupation of house hold is shown from the following table.

Table 4.2
Population Distribution of Household Occupation by Sex.

Occupation	Male	Percentage	Female	Percentage
Agriculture	36	65.45	10	18.1
Government service	2	3.6	0	0
Teacher	2	3.6	0	0
Carpenter	1	1.8	0	0
Labor	1	1.8	0	0
Tailor	3	5.4	0	0
Total	45	81.7	10	18.1

Source- Field survey (2006)

Table 4.2 shows that out of 55 respondents of Tharu in the study area, agriculture is the main occupation 65.4 male and 18.1 female percentage respondent enjoying agriculture occupation. There is less count involved in other type of occupation. Only 3.6% were involved in government service. 5.4% household were involved in tailoring. 1.8% involved in labour and carpenter. There are not any female involved in other type of occupation except agriculture.

4.3 Land Holding Status

An ancient time Tharu tribes were involved in traveling cultivation system. They cultivated Zamindar's land. At that time they were change the Jamindar. Jamindar had provided land to them for a certain time and fixed the certain quantity of crops. The certain quantity of crops paid by Tharu in lieu using Jamindar's land ,after completing the deed of time they handover the land to Jamindar and they shifted to another other place or Jamindar. At that time, who had land, they have to pay land revenue to the government. The rate of land revenue was to much high so Tharu did not the to have own land. When they knew the value of land they become interested to have their own land. After the ‘‘Ukhada Pratha’’ they have lot of land. In 2021 the government has

brought the Land Act Rule. This act improved various un-systemized land, then they got registration of land in their own name. Due to agriculture based life system, habit of high expenditure and high rate of land revenue they lost their land day by day.

The land record of household in study area is presented below in Table 4.3.1 .

Table 4.3
Population Distribution by Land Holding Size in Different Time Periods

Land holding category	2020	%	2046	%	2063	%
Landless	4	7.2	10	18.1	10	18.1
<1 Bigha	1	1.8	12	21.8	20	36.3
1-5 Bigha	7	12.7	22	40	24	43.6
5-10 Bigha	17	30.9	11	20	1	1.8
> 10 Bigha	26	47.2	0	0	0	0
Total	55	100	55	100	55	100

Source – Field Survey (2006)

Before Land Reform Act 2021 they were landlord in Terai region. The table shows that before 2020 there were 47 percentages Tharu who had more than 10 Bigha land but now there is no landlord in Tharu tribe. 43 percentage household are having 1-5 Bigha and 18 percentage house hold are landless. According to intellect Mr Chandra Shekhar Chaudhary and Kishun Chand Chaudhary, "now a days Tharu Kalyan Sava ruled that "if any Tharu farmer having less than 1.5 Bigha land, then they one her allowed to sell" It is hoped that the series of level lessness will be stopped but due to governmental administrative corruption this rule has failed .

4.4 Land Ownership Among Tharu

Tharu society is patriarchal society where male have all authority over family for example decision over family, economic problem, education, social, farming, marriage of their children, etc. as well as they have registered land in their only.

Table No. 4.4
Sex wise land Ownership respondents

Land Registered	Total	Percentage
in male's name	43	95.5
In females name	2	4.4
Landless	10	-
Total	55	100

Source – Field survey (2006)

The above table shows that in study area 10 household were landless and among 45 household, 95.5 percentage males have registered land in own their name but only 4.4 percentage female were having authority on land. In the case of female authority on land- the land was received by dowry.

4.5 Change of Agriculture System

Tharus' economy is agriculture based as they rear cows, buffalo, goats, oxen in large scale. Though, they do not like milk very much but they rear cow for oxen because oxen are only means for ploughing the field. They love oxen very much. They used to keep two couple of oxen in each house for ploughing, one couple for polishing morning another in evening. This is the ridiculous ethnic characteristics. It is thought that ploughing only one couple of oxen whole day they would be tired. It symbolizes that Tharu loves oxen very much as their family member. This type of systems are not found nowadays. Rearing of animals is decreasing day by day due to lack of pasturing land and there are crops in the field throughout the year.

As in all other rural areas of Nepal, the farming practices of the study area is characterized by mixed farming pattern which includes agriculture, animal husbandry, horticulture and growing green vegetables. Agricultural activities are mostly characterized by simple traditional techniques where manual labour and bullock power are extremely used for ploughing, harvesting and threshing. All the Tharu use bullock for ploughing in the field and transportation. A wooden plough with a long iron sheer is used for tilling the land. Other farm tools are spade and hoe for digging and sickles for harvesting. These tools have been used by these people for a long time. The agricultural implements are simple and these people follow most of the traditional methods of cultivation. It seems that the agrarian life of the study area has not changed. Some new

practices are also adopted by these people. They learned from the people who migrated to their place about new techniques of farming. In the past, when the land was in abundance and population size was relatively small. Tharu people used to grow only one crops i.e. paddy. Plantation paddy crop by transplant was not prevalent at that time and people used to grow directly by broadcasting the seeds in their paddy farms. Planting of paddy was done in June-July and was harvested in October –November. For the seven months of the year, the land used to be empty and large flock of cattle were grazed. They used to grow local paddy crops rather than using improved seeds.

The change in farming of Tharu people was taken place after the influence of people migrated from hills. Along with the migrated people, they knew about winter crops and their utilization. These people also started to new practices and scientific cropping system. They learned about maize and wheat. In addition to paddy, they started to grow maizes, wheat and ceralac. These people started to plant paddy by transplanting method rather than using seeds broadcasting method. They started to introduce new kind of improved seeds. Tharu people started to use chemical fertilizer in their farm and they are also using tractor for ploughing. Nowadays they do not leave their land without cultivation all the year. The Dawori is done by tractor after harvesting.

Gradually, production of traditional agricultural, confined only on major crops like paddy, wheat in their field has been shifted towards money, spinner cash crops like green vegetables, chilies, tomatoes, potato, cabbage, etc. Now these kinds of crops are being cultivated in their land for their own consumption as well as for commercial purpose, which has created a sound impact on their health and their economy as well. They started new ideas about earning money as they are applying poultry farming, keeping pigeon, pigs, ducks and goat for the purpose of selling.

They have adopted new farming practices, which helped them in yielding more grains from same area of land. But on other hand, they are unable to make them sufficient in terms of food due to increasing number of population and losing of land. They are facing problems of food because of their large family members and their expensive life style. Despite of substantial production deficit, all household budget regularly include expenditures on a number of consumer goods such as grain, kerosene, electricity charge, spices, soap, salt, tea, clothes, meat, alcohol, tobacco etc. In addition to a household needs they are money on festival ritual, maintenance and repairing houses, agricultural tools etc. So average land holding does not seem to be sufficient in maintaining Tharu family in the study area.

4.6 Income Status of Tharu

The main occupation of Tharu is farming and subsidiary occupation is livestock rearing. Most of the Tharu people in the study area were also found to be engaged in agriculture directly or indirectly. Here directly mean means these engaged in their own farm and indirectly mean engaged in other farms for subsistence.

Most of the landless or marginal land holding households work as wage labour which can be found in the form of tenant, share cropper, permanently hired labour, e.g. ploughman hired for the year, contract labour, semi –attached labour, tied with credit or casual wage labour. Some of the landless and marginal land holding households reported that they do cultivate some amount of land on a sharecropping basis on the land of high-landholding household of Tharu or hill people who usually live in hill districts or elsewhere as government officials. So that their income level is poor. They survive with low monthly income in study area. In the study area higher level service holders were found very low. Only two households have above six thousand monthly income. The monthly income of Tharu in the study area is shown on following table.

Table No. 4.5
Different Income rate of Household

Income Rs	No of Household	Percentage
100-999	4	7.2
1000-1999	16	29
2000-2999	14	25.4
3000-3999	10	18
4000-4999	6	10.9
5000-5999	3	5.4
6000+	2	3.6
Total	55	100

Source- Field Survey (2006)

The level of monthly income plays a crucial role for determining level of a living standard and other economic status. Table 4.4 shows that out of 55 household 29 percentage household have monthly income of Rs 1000-1999 followed by 25.4 percentage household with monthly income Rs 2000-2999 and 18 percentage household had monthly income of 3000-3999 7.2 percent households had less than Rs.999/ per month.

4.7 Priority of Expenditure

Tharu people live in a group, they exchange the needful commodities to each other such as "grain, food, alcohol, etc. They celebrate their festivals in group at that occasion. Mainly they eat meat, alcohol, chiura Bhuja, sweets, etc. In marriage ceremony they spent a lot of rice, alcohol, meat, etc. and due to dowry system they spent a lot of money at daughter's marriage. Sometime ago bride-group were stayed 10-15 days at bride-groom's house at marriage ceremony, but now 1-2 days celebrating is common. They spent a lot of money and food for greeting the relatives. Although Tharu want nuclear family now but most family stay at joint family. They spent their income for food, clothes, education, health to their family member. It shows that Tharu spent their income for consumption is high, which is shown from following table.

Food/Clothes	Education	Health	Invest
1 st priority	2 nd priority	3 rd priority	4 th priority

The expenditure of Tharu people of the study area were consumption of food is first priority. They drink alcohol too much and spend their income in entertainment e.g. marriage ceremony, festivals and other rituals. Their second priority was education, third and fourth priority of expenditure were health and invest. In case of expenditure one type of statement is famous at study area, that is –"where is Tharu there is daru (Liquor)".

4.8 Settlement Pattern

The family size is also greater than the National Family Size. As they are attracted towards nuclear family from joint family system not like earlier periods. In early period Tharu's houses were made by using available tools in the locality like wood, khar/straw, mud. Those type of houses had thatched roof, small windowpane, rooms were not separated. The wall of houses were drawn of different pictures such as birds, animals, gods and goddess. Now they are building modern types of houses made up of bricks and RCC. Nature of houses in surveyed area is shown on following table.

Table 4.6
Nature of Houses of Surveyed Area

RCC	%	Mud	%	Phusko	%	Other	%
27	49.1	28	50.9	0	0	0	0

Source – Field Survey (2006)

Table 4.7 indicates 49.1 percentage houses were RCC and 50.9 percentage houses were mud made. Mud made houses have brick(khapada) roof .

4.9 Loan Having Household

Due to low quality of income recourses and high expenditure, they are very poor. Their main occupation is agriculture. The agricultural production is low. In a few amount they involved in other modern types of occupations. Educationally they are backwarded, therefore, they were exploited by hill people and rich and clever Tharu people. Rich people provide lone for them and take high rate of interest. At the study area the rate of interest monthly 3% is common. They take loan for marriage of children, supply of home need, education of children, etc. The rich people give them loan and take high rate of interest and also ordered to work in field but neither rich person give the wage nor decrease the lone. Due to this type of exploitation, poor Tharu people sunk on loan day by day.

Tharu having agriculture based economy; they are poor, low income and high expenditure. They expend their income in consumption. They don't save their income for safety life. In the study area about 87% have been taking loan more or less.

The loan taking households at study area is shown from the following table.

Table 4.7
Number and Percentage of loan having household

S.N	Loan Category	No of house hold	Percentage
1	Loan less	7	12.7
2	0-50000	25	45.4
3	51000-100000	10	18.1
4	>100000	13	23.6
5	Total	55	100

Source – Field survey (2006)

Out of 55 surveyed households only 12 percentage household have not loan. More than 1 lakh loan taking households were 23.6 percentages. 45.4 percentage households having 0-50000 loan and 18 percentage household, have 51000-100000 loan.

4.10 Tharu's Own Business at Pharsatikar V.D.C.

Pharsatkar is a kind of village bazaar, where there are small shops. There is Hatt bazaar, which held on Tuesday in a week. The local person purchase and sell goods at that bazaar. Some Tharu people exchange crops for their needs. Some one sells rice,

wheat at bazaar in a small amount and buys vegetable, cigarette, sweet and so on. At Pharsatikr bazaar there are densely hill people involved in modern business such as Hotel, grocery Medical store fancy store Hardware, computer institute etc. Among 20 Kirana Pashal, seven medical halls, eight fancy, 15 hotels, only a few amount of these where Tharu were involved which is shown in the following table. In this bazaar Brahmin, Kshetri, Newar, Magar and Gurung caste were involved. There are four higher secondary school , one multiple campus ,three computer institutes, one primary health centre, one post office, VDC Office ,Micro-bus station, Ganapati Co-operative Limited which are situated in ward

No one, therefore, the opportunities of business is high but the main habitant of this place ie Tharus are backward .They sell home product (handi-craft) and agriculture only: such as Dhakia, fish, vegetables, etc. Now they are coming slowly in modern business which is shown in the following table:

Table 4.8
Involvement of Tharu in various type of occupation.

Type of Business	No of Shops
Hotel	1
Medical Store	2
Grocery	1
Fancy Store	1
Tailoring	4
Cycle Repairing	4
Oil Distributor	1
Painting/tent house	2
Total	16

Source – Field survey (2006)

Pharsatikar V.D.C has a small bazaar. But in this bazaar the business of Tharus were very small. Only 16 shops were there in a different category. It shows that now a days they started alternative occupation in substitute of agriculture.

CHAPTER 5

CHANGING SOCIAL STATUS

This chapter aims to discuss on the changing social status of the Tharu community of the study area. Particularly, it focuses on the issues related to education, health, political involvement, communication, women's status and other socio-cultural activities.

5.1 Changing Language Status

Language is most important part of development and human civilization. It creates good interrelation between people or groups. In the study area, most of Nepali language and Tharu language are in use. In previous days Tharu were not able to speak Nepali language. They used to speak their typical Tharu language only, but now due to education and interrelation between hill people and Tharu, they easily understand and speak Nepali language. The status of language study area is shown from the following table:

Table 5.1
Language status of the study area

Language	No of respondents	Percentage
Tharu + Nepali	50	90.9
Only Tharu	5	9.1
Total	55	100

Sources – Field Survey (2006)

Tharu of Pharsatikar V.D.C. speak their own typical Tharu language but they easily speak and understand Nepali language. The table shows that 90.9 percentage household respondent easily speaks their typical language and Nepali language. Only 9 percentage household respondents speak their language as they don't speak Nepali language but easily understood Nepali.

5.2 Changing Family Education Status.

Without education we can not think well development of society.

Before 2016 there was not any school at this place. When Pharsatikar Secondary School was established in 2016 then base of education in this VDC was started. In study area, after 2046 there started several private schools. Now there are four secondary ,one lower secondary and one multiple campus. Now a days most of children from the Tharu family are also going to school. Other casts such as Brahmin, Kshetri, Gurung, Magar easily send their children to school. Some years ago Tharu children did not go to school

Table 5.2

Distribution of Total Population of Surveyed Household by Education Status.

Class	Male	Percentage	Female	Percentage
Illiterate	22	14.5	56	28.5
literate	48	31.7	46	23.4
0-5	35	23.1	53	27
6-10	45	29.8	40	20.4
11+	1	0.6	1	0.5
Total	151	100	196	100

Source – Field survey (2006),

Note- 0-5 Age group is not involved

Due to Several schools established in this V.D.C, the enrolment of students is increasing day by day. Tharus of study area are also sending their children to school. But they can not help and guide their children at home because they are mostly illiterate. The children have to look after the cattle and goats in the afternoon. Tharu girls and boys are good in studies in the beginning. But as they reach class 5 and 6 then dropouts increase because of the growing household responsibilities. The table shows that before class 5, there were 27 % girls studied but after class 5 there were only 20 percent girls remained. In spite of informal education, only 22 percentage were illiterate among the total population of male and female of 55 household. 31.7% Male and 23.4% female are literate. There are few number in higher education from Tharu community.

5.3 Teacher's Record of School Situated at Pharsatikar V.D.C.

In the study area, there are four secondary school and one multiple campus (Yogyodaya Multiple Campus). Throughout the total VDC there are nine schools. The teachers working at these schools are from different castes. Most of teachers are Brahmins, Chhetris and some are from Janjati and Dalits but in a few number from Tharu community. Out of total teachers of VDC, Tharu teachers working is shown in the following table.

Table 5.3
School wise number of teacher in the study area

Name of School	No of Teacher	Tharu Teacher			
		Male		Female	
		No	%	No	%
Pharsatikar Higher Secondary School	35	6	17.1	0	0
Tilotama English Secondary School	25	2	8	0	0
Little Flower H. Secondary School	30	2	6.6	0	0
New Vision Secondary School	25	2	8	0	0
Janajyoti Primary School	5	1	20	0	0
Shankar L. Secondary School	7	0	0	0	0
Kewalpur Primary School	5	1	20	0	0
Gyanjyoti Primary School	5	4	80	0	0
Buddhajyoti Primary School	5	0	0	0	0
Total	142	18	12.6	0	0

Source – Field Survey 2006

Among the 142 teacher at total schools of Pharsatikar V.D.C. only 18 person (12.6%) Tharu teacher were working at teaching profession. There was not anyone Tharu woman teacher at school.

5.4 Tharu Student at the Schools of Pharsatikar V.D.C.

The change of migration in the locality on the field of education is positive, in fact the history of development of education atmosphere in the village is linked with the history of migration of hill people. The education system of this V.D.C. is good today. Tharu students are increasing day by day in the school. Tharu used to send their children a minimum percentage only till before ten years but now the percentage has increased a

lot. But is remained up to secondary level because Tharu are not strongly interested towards education. They are very poor and illiterate so they are unable to understand the value of education. They are affected by traditional beliefs. They do/arrange marriage in early age about below 16 years. Therefore, Tharu students can not continue their further education. The S.L.C. passed Tharu students from the government and private schools since 2056 to 2062 is shown from the following table:

Table 5.4
School wise No of S.L.C. Passed Tharu Student in Different Years

Name of the School	2056		2057		2058		2059		2060		2061		2062	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Pharsatikar H.S.S.	9	0	6	4	6	0	11	3	15	1	13	4	4	1
Tilottma E.S.S	0	0	0	0	2	0	2	0	2	1	3	1	5	0
Little Flower E.H.S.S	0	0	0	0	0	0	0	0	6	1	4	0	2	1
New Vision S.S.	0	0	3	1	2	0	4	2	3	2	2	1	4	3
Total	9	0	9	5	10	0	17	5	26	5	22	6	15	5
Cumulative Total	9	0	18	5	28	5	45	10	71	15	93	21	108	26

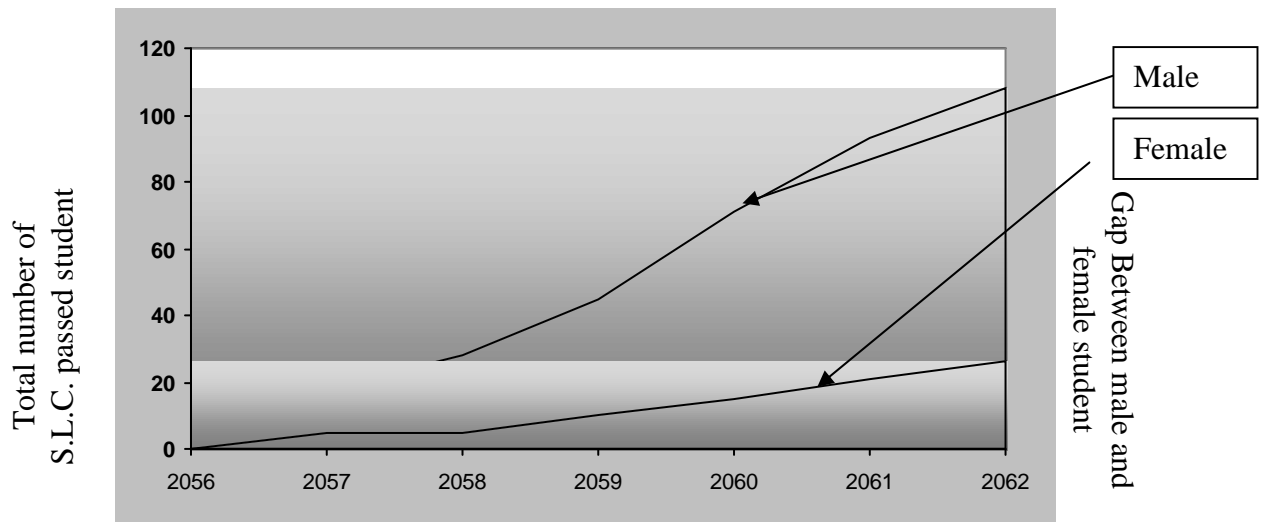
Source- Field Survey (2006)

The table shows that there were slowly increased the number of S.L.C. passed students. The admission of Tharu students at private English medium school is slowly increasing. In the study area, comparatively there is vast different in S.L.C. passed students between Tharu students and other caste .There is also vast difference in a number of S.L.C. passed students between Tharu male and female, which is shown in the following cumulative graph presentation:

Table No. 5.5

Cumulative Graph Presentation of Number of S.L.C. Passed Tharu Student.

Year	2056	2057	2058	2059	2060	2061	2062
Male	9	18	28	45	71	93	108
Female	0	5	5	10	15	21	26



The table shows that the total number of S.L.C. passed student is increasing but cumulative graph indicates there is vast difference between male students and female students. In total, 134 Tharu students passed S.L.C. passed since 2056 to 2062 B.S. Among them, 80.5% were male students and only 19.5% were female students who passed the S.L.C. exam. It shows that female education status is very poor. Responsibility of house working, child care, early marriage are the main causes of poorness of female education.

5.5 Political Involvement

Various types of political parties working in this V.D.C. Pharsatikar were considered in this issue. Since 2018 B.S. political leadership has captured by Tharu leaders at the chairman of V.D.C. Only three Tharu person- Parsuram Tharu, Shahas Ram Tharu and Kishun Chand Tharu were chairmen of V.D.C. since 2018 to 2059. But in this V.D.C awareness of Tharu community in politics is poor. Some rich and clever person among Tharu were awarned to politics but they didn't want to be aware to their society. Politically awarned person took good relation with hill people and other caste but they neglect their own caste. The leader of other castes are also passive to Tharu

community, therefore, in this study area. Tharu were not able to awarded to politics. Now, they are gradually a warned of their right, ethnic identity, women empowerment, involvement of politics and about discrimination.

The political parties working at this VDC and their party committee member as well as Tharus involvement in them are shown in the following table.

Table 5.6

Involvement of Tharu in Political Party committee on the study area

Name of Party	Total member	Tharu Member	Percentage
CPN (UML)	13	2	15
N.C.	11	2	18
N.C.(D)	11	3	27
R.P. P.	11	2	18
Total	46	9	19

Source- Field Survey (2006)

The taable shows that Nepal Communist Party (UML) 15% , Nepali Congress 18%, Nepali Congress(D) 27% Rastriya Prajatantra Party 18% have Tharu's representation in party committee of V.D.C..

5.6 Health and Sanitation

Health is one of the most important indicator of the development. Healthy person commands healthy society. Pharsatikar VDC is a good look at the aspects of health and sanitation. There is concrete road around the bazaar. Drainage is completed and well covered. The study area is surrounded by cultivated land and green garden. One primary health centre and seven medical hall are there. There is no difficulty of illness because of nearer of Butwal Municipality where are good facilitates of child and women hospital (AMDA), Lumbini Zonal Hospital and Nursing Homes. Female child health volunteer are playing good role for promoting health of the community such as immunization, hygiene and sanitation, safe delivery, family planning, etc. Therefore, the health and sanitation is gradually positive in the study area.

Toilet having household in the study area is shown from the following table.

Table No. 5.7**Types of Toilets in Surveyed Household**

Type of toilet	Total Number of Toilet	Percentage
Modern	14	25.4
Khalte	5	9
Toilet less	36	65.4
Total	55	100

Source – Field Survey (2006)

Some years ago Tharu did not make toilet. They went at open field but nowadays they are started to make toilet and some educated person are promoting for toilet make.

Toilet, well sanitation and cleanness are the terms or necessities that give and introduce of having sound condition of village. Tharu community started to make healthy environment in their village. They started to make toilet, safe drinking water and other health related cases. The table shows that at the study area there were 25% modern toilets, 9% khalte toilets and 65% were toilet less households.

5.7 Health Checkup

Tharu community is slowly aware to health .They started to check up their health from the health post. In case of delivery they do not accept medical services. They call for their Guruwa and other experienced local woman for delivering the child. There is a health post and private medical in the study area especially at ward no 1. Uses of health facilities in the study area is shown in the following table.

Table 5.8**Population Distribution by Health Checkup in Different Sectors**

With Guruwa	Percentage	With Baidhya	Percentage	with health worker	Percentage
16	29	0	0	39	70.9

Source – Field Survey (2006)

Among the 55 household 70 % household were checking up their health problems at health post and 45 % household were went to Guruwa for the treatment of illness. About 100% house hold were aware to immunization of children.

5.8 Population of Alcohol Consume And Smoker

An ancient tribe people Tharu were believed on traditional ritual. They ignore to modern society, economy and modern personal behavior till now. Their income is a low amount and expenditure in high. They consume a lot of alcohol and meat in every entertaining occasion. They work hard and drink alcohol daily at evening for refreshing from day exhaustion. It gives up habit for long time .Therefore alcohol user were 80% in the study area which is shown from the following table.

Table No. 5.9
Number and Percentage of Alcohol and Smoke Consumers

	Total Number of User	Percentage
Only alcohol Consumer	10	18.1
Only smoker	2	3.6
Alcohol Consumer + Smoker	32	58.1
Nothing	11	20
Total	55	100

Source – Field Survey (2006)

Among 55 households, 18% were only alcohol drinker, 58% were both alcohol and smoke user, in total 80 % household drank alcohol and smoke.

5.9 Changing Cultural Status

Culture is constantly undergoing change in occurring to environment and due to this formation, it is constantly being adapted to external force but once it is developed, the influence of the natural environment begins to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptation among them consequently being necessitated. The Tharu are spread out in the Terai region and their rituals, customs, beliefs are not exactly alike, as has been seen from the preceding matter, but today they are beginning to change for the better and are getting a bit more organized among themselves with the development of pace of the world growing faster. Today, These Tharu people are gradually merging into the mainstream and applying medical and educational ideas into their long standing and stagnant socio-cultural structure. Indicator of socio-cultural change are changes in family system empowerment, clothing, fooding, festivals, religious, marriage, political, technological etc.

5.9.1 Family system

Tharu are very laborious people. Labor is the base of their life. There is a division of labor among the family members. They all work honestly according to their capacity. Men and women have their tasks based on tradition. Aged people and children are given light work. Some works are given according to sexual differences. For ploughing, building houses are done by men, while women do works like preparing meal, cleaning home. Boys help men and girls help women in society. The work division also is becoming changed because of the change in family type. In the past Tharu lived with in large number in a family. They thought that if a family is large the working pattern is easy in the field and house. But at study area it was found, that is average 7.5 members are living in a family. It shows that Tharu want to go nuclear family. Tharu are seen to respecting their elders whether male and female, all time. In Tharu family the decision over problem or other issues is done by male. Tharu family is patriarchal family. Among 55 households there was found 87% by male decide in their houses, decision by female was only 13 percentages.

5.9.2 Decision over Problem of the family

Tharu family is patriarchal family is which male are commanders of every family. Male decide every thing in the family. Female just only listen. They do not participate in decision over family problems such as marriage of their child, selling and purchasing the good, land, ox, cow, and other economic problems or social activities. In the study area, status of participation on the issues of decision is shown in the following table.

Table No. 5.10
Sex Wise Decision Making Power in the Household

Decision By	Total Number of household	Percentage
Male	48	87
Both Male & Female	7	13
Female	0	0
Total	55	100

Source – Field Survey (2006)

In the study area, among the 55 houses, 48 households (87 percentage) male personnel decided over problem. Only seven households (13 percentage) were by both male and female together decide. No one female decide herself. It shows that in Tharu society, the empowerment of women is loose.

5.9.3 Clothing

Tharu male folks wear a "bhegva" or loincloth with cotton cloth and half or full sleeved "bhoto". Most of these people wear Pheta .The women wear the knee length dress. Which is not much folded in the front and called a "thetuwa"Gunew. The unmarried young girl wear cholya or a blouse. Now a days young girl wear modern cloths: kurtha surwal, pant, etc. and boys wear shirt, pant and which is common.

5.9.4 Fooding and drinking

Most of the Tharu people eat rice with vegetable without soup. They are non vegetarian. They consume more fish, meat, rat, and alcohol (home made).They take breakfast, lunch and dinner in a day all of content of rice. Alcohol is necessary in every festival. Almost male and female drink alcohol at evening after returning from field. Now a days fooding habit is gradually changed. Young boys and girl don't want to eat rat, alcohol and smoke. Many youth groups are trying to control extra expenditures at festival and other ceremonies. They are trying to apply healthy food and food habit in their family.

5.9.5 Ornaments

Tharu women like to decorate themselves with ornaments as in case with women of almost all tribes. These woman wear the mundri on which a silver jhimiliya and hung. On their nostril is a 'phuli' or sometimes a 'natta' is also hooked on. On their arms are bangle- like ornament called 'tra,' which is made from base metal or silver. They wear 'shellac bangles' on their wrist and at the two ends of this set are placed brass or bronze bangles. The fingers on the hands and the toes on the feet are decorated with rings too. The most attractive use of ornaments are made by Tharu women is on the neck, where they hang multi-coloured glass bead or pote necklaces, real or fake muga necklaces. Silver coin necklaces, or just ordinary coin necklaces, silver, brass, bronze necklaces are called suthyu and necklaces made from pices of silver called 'thosyu.' They were

'tika' on their foreheads. It is seen that they use very little ornaments made up of gold. Name of ornaments are 'kura or kalli' worn on the ankles and look like large rings. Trhadiya or armalets, hasuli or necklaces, pachhella or bangles, daarki or earning, kangdhu or girdle nokshakhol or nose ring. Married woman tattoos not only their legs but also on their breasts with elaborate motifs. It is believed that if this is not done that women cook's is not worthy to be eaten. Males tatoos themselves, however, unmarried women are not allowed the luxury of this practices. Nowadays most of the women of this village use modern types of ornaments like chain, necklace, etc. Which are common among the women of other ethnic groups migrated from hilly region. Not only female, male are also wear modern dresses now a days.

5.9.6 Songs and Dance

The stick dance is a special dance of Tharus. After paddy cultivation, they sing and dance a lot. They sing and dance in different ceremonies and festivals. The dances and songs are performed according to season and month. These dances are Ramsari, Jhurma, stick, circle, Thekara, Jhara, Damphu Barmash, Holi and Jhamta. They sing different types of Song i.e. Birahan, Lagani, Sorathi, Barmas, Chaitwoar, Tamura, Jhamta, etc. Now a days Tharu boys and girls dance in modern songs. They play loud speaker and dance in Nepali and Hindi filmi song. They show stage dance in Dashain and other festivals.

5.9.7 Religious Faith

Most of the Tharu people believe in animism and worship spirits. Tharu have their own priest called 'Gurau' which is called 'Gurau' in the study area. They believe that when the god is angry then various disease attack them. The belief 'Bhut and Pret' (evil spirit) is extreme among these simple folks. Their priest 'Gurau' incokes the deities of his patient whenever he treats illness in the family. If anyone falls sick or dies then Gurau goes to the house and blesses them with peace. Traditionally, Gurau is actually a witch doctor of Tharu and religious leader. It is believed that 'Gurau' have developed the power of controlling all evil sprits with his spiritual power and if he will get angry, he could make all the evil spirits attack and destroy them. Thus 'Gurau' is a vital personality in Tharu community.

Tharu people of the community perform several pooja in the agriculture sector. Just before starting the planting paddy seedling (Dhan Ropayi), after finishing the 'Ropayi' and after harvesting the rice plant, they perform 'Nal Pooja'. At these poojas, the work in the paddy field is restricted. The 'Barna' system in Tharu community is frequent. Barna is not working day, i.e. work is prohibited. In 'Sombara Barna' (work prohibited on Monday), ploughing and using cart (gada) is prohibited. By the increasing pressure of migrant against 'Barna', the Tharu community of ward no. 1 are unable to continue this process while ward numbers. 6, 7, 8 of this VDC, it is still alive now. Some, however, don't have any concept of religion and a few are gradually adopting the dominant Hindu system. The religious world of Tharus is heavily influenced by Hinduism. Distinctive religious and spiritual elements do occur, however, even if Tharus call themselves 'Hindu Kinwani' and call upon the services of Brahmins.

Tharu's traditional worshiping method to deities and spirits are gradually in the process of modification due to many factors such as dependency on their groups, mass illiteracy, poverty and close contact with Hindus. Adoption of Hindu religion by some rich Tharus is also due to belief that it helps to intensify their prestige. In most cases, the Tharus are found openhearted to adopt the Hindu culture and religion. In fact, the Tharu religion is dynamic in its character as well as in its form. The changing pattern of religious faith is believed to safeguard them from constant attack of wild animals, epidemics and agencies of evil spirits.

The Tharus have adopted the Hindu ideal as an unattainable goal. They can be seen to abandon things they regard as impure such as hog breeding or to introduce typical Hindu pooja (Satyanarayan pooja). The research found some of the Tharus special culture like, Pitre Aunsi, Godana and Satsara which are distinct from others.

5.9.8 Festivals

The Tharu ethnic group is rich in festivals and celebrate different feasts and rituals. However, in due course of interaction with other ethnic groups migrated from hilly regions, they are gradually accepting some Hindu festivals, which were not prevalent among them in the past.

Traditionally, the most celebrated festivals of these people are Fagu, Jitaa, Maghi or Khichadi, Ananta Chaturdasi, Badki Aitabar, and Pitri Anusi. Among them Fagu or Holy is the most important festival. Actually it is the festival of colors and Tharus start to celebrate from Fagu Purnima and remains for 5 to 7 days. In these festivals, they paint each other with different colors and move from house to house with singing songs and beating Dholak. During this moving, they collect money or rice and finish this festival with panic and on that day they burn new fire in jungle and carry it to their home.

Jitia is another important festival of Tharu woman. It is celebrated in Asthami of Bhadra Krishna Pacchya. In this festival they worship Jita goddess for the better health of their husband and children.

Khichadi or Maghi is celebrated in Maghi 'Sankranti' (first day of Magh Month) and it is celebrated as a new year of these ethnic group and celebration periods may take 3 to 4 days. In this festival Haruwa and Charuwa are free to choose their masters for next year. But now a days this type of choosing system is not found. Chicchand is special dish for this festival. Annanta Chaturdasi and Pitri Anusi are the festivals for long remembrance of the ancestors in Tharus community.

In spite of these traditional festivals, there are some other festivals, which are becoming more popular in these days than before and the methods of celebration these festivals are newly adopted after the migration of hilly people. Here are lists of some such festivals and processes of celebrations, which were not prevalent among the Tharu people in the past but are common in Hindu system.

Dashain : Actually, it is the most important festival of Hindu but it is also popular among the Tharu people. The method of celebrating Dashain is somehow different after the migration of hilly people into this area. The following points show such changes in celebrating this festival area.

According to Chandrashekar Chaudhary (a teacher of Pharsatikar Secondary High School), the tradition of celebrating Dashain was very different before the migration of hill people, Dashain celebration was restricted only the house of Ghar Gotia (the main person of Tharu people of the village where few people used to go receive Tika). But now most of the Tharu people celebrate

Dashain, and receiving Tika in these days has started in each house by family chief. Similarly on Asthami and Nawami, these people started worshipping goddess of power named Mahakali Bhagavati. Hence, such type of changes can be taken as example of influence by the migrants.

Tihar : This is another second important festival of Hindu, which is also common among the Tharu People. The method of celebrating this festival is somehow different from that of other Hindu castes. Conventionally, these people did not use to celebrate Bhai Tika. In this festival, they celebrate only 'Gai Tihar' and worshipping of different things such as jungle, family deity, cow, dhiki, janto, rice store, plough and Bayal Gada. But nowadays, some people started to celebrate Bhai Tika also. This is also an animated example of adopting cross – culture. The other new festivals adopted by the Tharus are Thulo Ekadashi and Krishnastami Thulo Ekadashi falls on Kartik and Krishnastami falls on Bhaddra, Baisakh Purnima, which is full moon festival, is another festival adopted by Tharu from hill migrants.

5.9.9 Birth

Traditionally, when a child was born, his/her naming ceremony was held on any odd day after the third day from birth. These days may be 3rd, 5th, 7th, or 9th day but nowadays the naming ceremony is performed after the eleventh day from the birth. Likewise before the migration of hilly people in their place there was no tradition about birth pollution. But in these days, woman who delivered the child should be kept in a separate place and in this time she would not be allowed to touch any object except those which are given to her purpose for 10 days, which is called birth pollution. The naming ceremony was performed either by their own priest "Gurau" or household head himself but now the naming ceremony is found to be performed by Brahman priest. Similarly, their traditional naming ceremony is found to be performed by Brahman priest. Similarly, their traditional naming system was not systematic, for example: a child was born on Monday i.e. Sombar name of this child would be "Somai Ram Tharu". But nowadays this naming system is not popular among new generation.

Thus, these newly adopted cultural practices such as naming of child after 11 days from birth, obey of birth pollution, use of Brahmin priest and Hindu

naming system are the culture of Hindu caste there fore adoption of such cultural practices are the examples of cultural change to impact of migration of hilly people in their place.

5.9.10 Death Rites

The Tharus of this study site have not any definite rules about death rituals. Most of the people could not say what their actual death rites were. Due to the domination of Hindu system, most of their death rituals resemble with that of Hindu system: such as after death, the corpse is kept on a green bamboo frame, tied and covered with a white cloth. Sons and grandsons carry the dead body first and then the relatives carry. The dead body is carried at the bank of Tinau River and cremated. After the cremation, all members of the funeral party bath in the river. Some thorns are spared and small ditches are dug on the way back assuming that these will act as obstacles for the spirit so that it cannot return. Finally after reaching their own home, all members of the funeral party purify themselves by sprinkling water on their bodies and only then they can enter their house.

Nowadays, the Tharus of this area use Brahmin priest and observe death pollution for a period of 13 days and perform the funeral ceremonies similar to Hindu tribes.

Traditionally, only eldest son used to perform mourning rituals but these days Sons take part in this ritual. Previously, the performance of mourning rituals might not be started from the day of death as like other Hindu caste. It was started only in Paush, Magh or Falgun when the death occurred from Ashad to Kartik. But in these days this traditions which are accepted by these people on death rituals can be taken as example of cultural change due to impact of migration.

The most important change has come in the Tharu People today after the migration of people from hill is that they are losing the confidence about their traditional rituals that can be understood from the following case study.

This example shows they are actually losing their confidence about their old traditional rituals that can be understood from the following case study.

This example shows they are actually losing their confidence about their old traditional rituals. Thus the Tharu people of this study site have changed their different cultural practices towards Hindu system from their traditional ways.

5.9.11 Marriage

Traditionally, there are four types of marriages prevalent among this community in this study site. There are Jamani Bibaha, Maghi Bibaha or arranged marriage, elopement with unmarried women and elopement with someone else's wife. Other traditional feature of the Tharu marriage system is mismatched marriage, widow marriage and settlement of marriage before birth. Parents settle marriage of their unseen children while in gestation and as the child grows up especially girl became pregnant in their own house and later shift to the house of the man of pre settled husband. In mismatched marriage, generally a very young 8 to 9 years aged physically immature husband is married with a more grown up 15 to 16 years old mature wife. Widow marriage was also common among these people because they had to face with manpower deficiency for their farms.

After migration of hilly people, they have avoided most of their existing tradition about marriage. The first impact that took place among these people is totally collapsed of Jamani Bibaha in which parents of newly born boy and girl from those separate family who could tie in marriage relation used to come in to agreement that they would marry their child when they would become ready physically. Therefore, this type of marriage has totally stopped among these groups because hilly people hate such type of marriage and also they taught them such type of marriage was harmful for them. Now a days the expenditure of marriage is decreasing. Love marriage is popular among Younger group. Marriage age is changed. They marriage after 18 to 20 years of boys and girls age. We can see into cast marriage among Tharu community today.

5.9.12 Social Activities

In due course of interaction with different other ethnic people , the Tharu people of this study site have accepted not only new cultural practices but also have increased different activities towards social works, which can be observed as a worth noting impact on them by migrants. Here such type of increasing activities such as participation maintenance of health condition ,construction of village road, local school, temple etc by these people are attempted to describe with some illustration. There were several social or economic groups established for example Aamaa Samuha, Sushasan Tatha Bikash Pratisthan(IGT), Pashupati

Mahilaa Bikaash Bachat Tathaa Rrin Shahakari Sanstha, Naagarik Janachetanaa Samuha, Human Rights worker, Arts club Pharsatikar, Tharu Kalyankaari Sabha, etc. in which Tharu people of study area participated . These group has started various developmental and awareness programs such as banning alcohol, constructing temple, road, saving and credit program. This example shows the co-operation and activities of Tharu and other people of this village.

5.9.13 Development of Ethnic Feeling

Migration of hilly people in this village has created both positive and negative impact on the lifestyle of the Tharu people. Adoption of new kinds of techniques and idea about farming, occupation, increase of social activities, development of education atmosphere, etc. are the examples of positive impacts. However the loss of their native culture and philosophy of life as guided by their tradition, subject towards economic exploitation, etc. are negative impacts. Similarly the migration of hilly people in to this area has also increased the ethnic feeling among the Tharu people. In this section an attempt has been made to describe the change on ethnic feeling among these people by the migration.

Tharu ethnic identity is defined in contrast to that of the hill people, primarily migrants of the dominant Brahmin, Chhetri caste who have settled widely in the Terai. Similarly the development of ethnic felling among the Tharus of this site was started when hill people began to migrate in this area. The Tharu see themselves as the indigenous people of this area in contrast to the recently arrived groups.

Before the migration of hilly people in this village there was no restriction to collect grass from anyone's land. Therefore, people used to collect grass for their domesticated animal from someone's field which was available and at that time not any harmful activities were done by those people. In the beginning time of migration, hilly people were also provided those facilities but when they went to collect grass of fodder from Tharu's land, they used to collect grass along with other crops, vegetable, etc. from their land. Similarly on grazing their animals at the edges of cultivated land, hilly people started to destroy Tharu's crops through their animals. Such type of misbehavior by hilly people compelled them to became clever as well as aggressive. Nowadays no hill people can enter on that land for collecting grass or fodder without permission. Hilly people discriminated

in working time and wage between hilly labor and Tharu labor but now a day Tharu people started bargaining for equal wage and time in work. They want equal participation in politics, developmental activities, etc. These examples shows they are also becoming more labor and aggressive than before.

5.10 Factors of change

When a society comes in contact with external factors, the sign of change are observed in it. Development is possible only through changes. A change is not the matter to occur over night. It is also not easy to bring about changes in human concept beliefs and mentality. For this years and years of efforts may be needed. Some change may occur automatically but so far the concept is concerned, there is the need of changed in different aspects by different factors.

5.10.1 Transportation

The network of road construction was started after an establishment of Bhairahawa Lumbini Bhumigat Jal Pariyojanaa. Now this V.D.C. is joint to the east – west highway (Mahendra Highway) by gravelling road. Transportation is being easy by microbus services from Butwal to Pharsatikar. This has changed a lot in the traditional Lifestyle of Tharu towards easy and fast pace of modernization. However they are not able to change a lot. No doubt, it has brought new way, value and expectation among them.

5.10.2 Migration

Secondly, contact with hill people has also encouraged change in the social and culture of Tharu. Due to the contact with the outside people, there came change in their activities such as way of living, dress pattern, food habit, celebration of festivals, etc. Tharu people of the study area were isolated . Hence, they have their unique type of way of life. But after the eradication of malaria, huge number of hill people migrated to this area and influenced the way of life of Tharu people. So, we can say that the migration is one of the major factor of social and economic change.

5.10.3 Technology

Moreover, the development of technology, the traditional culture of Tharus of study area has been affected. They have ploughed by oxen and he – buffalo. Now, they started to use advanced technology in their field such as tractor, chemical fertilizer and improved variety of seed and animal. By this, they earned much income than before using advanced technology.

5.10.4 Education

Education is an essential factor for development of a society. It also helps achieve up ward mobility. Education brings consciousness and play vital role in developing knowledge and skill of people. In the study area Tharu people started to send their children in school. They strongly understood the value of education. Thus education becomes one of the sources of socio-economic change.

5.10.5 Economic

There are various means of change in Tharu community of the study area, nature of houses, occupation, agriculture pattern, standard of life, health awareness etc. They started saving in a small group such as Ama Samuha, Saving and credit group, Mahilaa Bachat Tatha Rin Shahakari Sanstha etc. It shows economic factor is a strong factor of social change.

5.10.6 Social organization

Different type of organizations are present in that community such as political, social, governmental and user groups. V.D.C. is responsible for changing their traditional judging system. Health post is another factor of changing their traditional treatment system. Agriculture center change their traditional agricultural system by providing improved seed, knowledge of chemical fertilizer. Social organizations make aware them about sanitation, drainage, effect of environmental degradation, saving credit group and user group provided them loan for purchasing buffalo, goats, to make house, toilet, etc.

5.10.7 Modernization

Many people of that area go to the other place, seeking job and labor in the factories in Butwal and crusher industries at Tinau River, which river flows in eastern direction of V.D.C. Tharu people of that area involve in small business. They change their food pattern, dress pattern, language, and nature of houses. They started to participate in social and political sector. It is the effect of modernization which is another responsible factor for change.

5.10.8 Sankritization

They left some tribal feast and festivals and started to observe some Hindus and other caste culture. For example Teej is a festival borrowed from the Hindus which they are in contact with hill people, they gradually adopt culture of Hindus migrated from hill. They started to change their living style dress, style and other habits like hill people.

5.10.9 Nepalization

Nepalization is one important factors of the socio economic change of the Pharsatkar community. The influence of Nepali language has gradually resulted in the loss of their mother tongue. According to intellects, 30 years ago most of the women of that community could not speak Nepali, but at the present most of them can speak Nepali language and all the people can understand this language. By this factor, it is easy to bring them in national main stream.

5.10.10 Westernization

Westernization is another major factor of socio economic change of the study area. Most of them changed their traditional dress patterns and now they have started to wear modern dresses like – shirt, pants and shoes by male and saris, maxi, lungi, cholo by women and girls wear kurtha, suit and frocks and sometimes pants with t-shirt, which are not their traditional dress. We can see some boys playing pool, cricket and celebrating valentine day, New Year in January 1st, Christmas day etc.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

In Nepal there are many ethnic groups distributed in various ecological zones with their distinct types of socio – cultural practices. In Terai region various indigenous groups such as Tharus, Dhimal, Satar, Danuwar, etc are inhabited. Among these, the Tharu ethnic group is one, which possesses the greatest number of population in Terai. They are simple and hard working people. Until the eradication of malaria, they lived alone in the huge tropical forest in Terai and inner Terai Region. After the eradication of malaria and other different activities implemented by the government such rehabilitation program, construction of East West highway, etc. caused large demographic shift from hill and mountain regions to this plain land of Terai. The population of Terai and inner Terai regions increased rapidly due to this migration in Rupandehi District, hill people migrated in large number, which may contribute to gradual change of traditional ways of social, economic and cultural life of the indigenous Tharu people. However, there are large studies about the Tharus lacking different issues but the impacts of socio economic life of Tharus of Pharsatikar V.D.C. Rupandehi have not been studied yet. Thus present study attempts to provide work regarding this field.

The present study area, Pharsatikar V.D.C. is a densely inhabited place of Tharu people. The migration of hill people in the village started only after 1970 (after the Resettlement programme). Before this period, only the Tharus were the inhabitant of this village. Now the total population of the VDC is roughly 9723 out of which the Tharu population is 6050. The village on the southern side of Butwal and Western side from the Tinau River. Traditionally, the Tharus of this village are farmers supplemented by livestock rearing.

After the migration of hill people, Tharu people have been interacting with different ethnic groups. In such interactions they are been interacting with different ethnic groups. In such interactions they are accepting and imitating numerous techniques and ideas from them, which causes various changes on their social and economic life style. The first change that took place among these people after the migration of hill people is loss of some of their land to the people of other ethnic groups and also land is fragmented into small pieces. Thus on one hand their land holdings have been loosing and the open land for pasturage and dense forest in the vicinity area have encroached by over population due to which they have to face new problems for subsistence. Meanwhile, they adopted new methods in farming system such as using new and improved seeds, fertilizer and plantation of summer paddy. So, they have been able to yield more gains from the same areas of land than before. As the number of people increased in this village, different new kinds of tasks were also increased on one hand, and on the other hand, they also came in contact with the people of different occupations. Therefore, to solve the food deficit problems, they ultimately have been changing their traditional occupations. Thus after the migration of hill people the economic life of the Tharus seem to be quite changing.

As the migration of hill people started to flow, the event of inter-cast marriage relationship between Tharu and other tribes has become not a strange deal, and there took a great interaction between Tharus and non – Tharus. As a consequence, Tharu people have adopted new kinds of social and cultural practices, which were not prevalent among them in the past. The most important positive impact on Tharus after the migration of hill people is that of attraction towards educational sector. The newly opened educational institutions due to the activities of hilly migrants caused not only to help for developing positive attitudes but also increased literacy rate.

The Tharus of this site have adopted Hindu religious systems such as adoption of Brahmin priest in different deities and rituals. They accept new ideologies with behavioral modification such as avoidance of liquor drinking, which are mainly in the direction of Hindu philosophy, is the indicators of Hindu domination. They started to observe Hindu festivals such as Dashain and Tihar with giving more priority rather than their own festivals such as Faguwa, Jitia, and Ananta Chaturdasi. They have adopted some Hindu rituals in lifecycle ceremonies too, such as polluted assuming system in birth of child for a period of 11 days, naming by Brahmin priest with Hindu system, reduction in mis-matched and early marriages, performance of mourning

ritual just after the death are such newly adopted cultural practices which were not prevalent in the ancient times. Similarly the Tharus of this village have adopted new types of dressing and ornaments. They have started to participate in social activities more than before on one hand, and on the other hand, due to the fear of hilly people the ethnic feeling among them have also developed. Thus such types of economic, social and cultural changes on the life – style of the Tharu people of Pharsatikar V.D.C. have carried by the migration event.

The Major Findings of this Study are:

This study is based on primary and secondary data collected from the selected households of the Pharsatikar V.D.C ward no 1, 2 of the Tharu community of Rupandehi District. Religiously Tharus are Hindu economically they are poor and backwarded indigenous tribe.

- J The total Tharus household of study area was 115 at Ward no 1 and 105 household at ward no 2 in total 220. Among 220 household 55(25%) households (ward no 1, 30 and ward no2,25) were selected for study.
- J The total population of Tharu in the study area was 415 living in 55 households. Among them, 183(44.1%) were male and 232(55.9%) were female.
- J Out of total population 205(49.3%) were below 15 years and above 60 years in age.
- J Out of total male population, 129(85.4%) male and out of total female population 140(71.4%) female were literate, (above 0-5 age group)
- J Among the 55 household 46(83.6%) were involved in agriculture and 16.4% were involved in other services.
- J Among the 55 household, at present situation 5-10 Bigha land having household was only 1.8%. They were all small farmer. The highest proportion of land having 1-5 Bigha was 24(43.6%) house hold. The landless Tharus were 18%.
- J About 29% household had less than Rs 2000 and 25% household had more than Rs 2000 monthly income.
- J About 45% household had less than Rs 50000 loan and 41% household had more than Rs 50000 loan.
- J There were vast difference between male and female not S.L.C. passed students. From 2056 to 2062, 108 male student and 26 female students passed the S.L.C

- J Among the 142 teachers of pharsatikar, only 18(12.6%) were Tharu teacher.
- J Among four local party committee (46 members) only 9(19.5%) had Tharus' participation.
- J Out of 55 households 39(70.9%) households were went to health posts for treatment and 34.5% house hold had toilet.
- J 80% households used to drink alcohol and smoking.
- J In 13% household male and female decide over problems of the family together. But 87% households were decided by male.
- J Among the 45 land holding household, 2 households (4.4%) had land registered in the name of females. Out of 55 house hold 10(18.1%) house hold were landless.
- J Most of Tharu boys and girls wear modern dresses. They participated other cultural programs.
- J They were going to minus their over expenditure in marriage, festivals and other ceremonies.

6.2 Conclusion

In conclusion, it can be said that the indigenous people of this site, the Tharu have been subjected to changing situation created mostly by migration event by accepting and adopting new traditions, ideas and cultural practices. Which were not prevalent among them in the past. Moreover, after the migration of hill people into this area, both positive and negative impacts can be seen among Tharu people. They have adopted new techniques and ideas about farming system. They are attracted towards new kinds of occupation and educational atmosphere is also developing among them. They are becoming more civilized, healthier and more educated than before.

On other hand, overflow has challenged Tharus in many ways. They have been facing with new problems for subsistence due to exploitation of natural resources which was their niche. Some of their landholdings have been loosing their native culture and philosophy of life-styles as guided by their traditional religion. Their socio-economic and cultural life is heavily dominated by other hilly caste. They are loosing self confidence about their own traditions, language and beliefs. In one hand their ethnic identity is gradually vanishing and on the other hand their ethnic feeling is slightly increasing.

6.3 Recommendations

On the basis of this study some recommendations are made in different topics, which are considered to be useful for the betterment of related sectors and further research. They are as follows:

As Tharus are mainly agricultural people, emphasis should be given to improve their agricultural practice in order to raise their economic condition, for example special program package to improve cash crops(oils, mustard, pulses) cultivation and green vegetables growing involving the local people to identify the problems and priority can be implemented .

The government should provide different programs for these indigenous Tharu people in order to raise self confidence and mutual trust. In fact the government should provide equal treatment to all caste people in regard to develop self confidence and mutual trust among different ethnic groups in order to develop relationship among them. It is thought that to preserve the Tharus' ethnic identity, related sectors should eliminate their feeling of suppression and suffocation by developing self- confidence among these people about their native culture.

They should aware themselves to preserve their own culture and tradition from the attack of other migrants and aware of discrimination, exploitation, human rights, etc. They have to continue positive tradition and culture and should leave disadvantage tradition and culture.

The status of women should be raised in all aspects.

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ANNEX - 1

Topic of Study Schedule

1. General Information

- a) Name of householdAge
- Sex Religion Language
- Ward No. Village
- Education Occupation

2. Family Status

Age group	Male	Female	Occupation	
			Male	Female
0-5				
6-15				
16-45				
45-60				
60+				

Economic Information

3. Did you have any type occupation before this ?

- a) Yes b) No

If yes : What types of occupation was ?

4. What types of domestic animals are you reading and in how many numbers ?

15. Have you loan ?
 a. Yes b. No.
 If yes from wher
 a. Bank b. Group c. Person
 How many ?
 a. < 50,000 b. 1 lakh c. More than 1 lakh
16. What is the main sources expenditure ?
 a. Food and clothes. b. Health c. Education d. Other
17. What types of cash crops do you product ?
 a. Vegetable b. ceralac c. Non
18. What type of animal product do you sell ?
 a. Milk b. Meat c. Other
19. How much income do you have from cash crops ?

Social Aspect

20. Family education status.

Status	Class	Male	Female
Illiterate	0		
Literate			
Primary	0-5		
Secondary	6-10		
Higher	11+		

21. Have you family member get any type of training ?
 a. Yes b. No

22. If yes what types of training getting and when ?

Name of Training

Male

Female

a.

b.

23. Have your family member involve in any types of social institution ?

- a. Yes b. No

24. If yes
- | Name of Institution | Male/ Female | Post |
|---------------------|--------------|------|
| 1. | | |
| 2. | | |
25. Who does the decision in house hold matter ?
- a. Only by male b. Only by female c. Both
26. Have you registered land or business in female's name ?
- a. Yes b. No
27. Do you have any types of communication equipment ?
- a. Phone b. Radio c. Television d. Other
28. how is the wage rate for male and female for the similar type of works ?
- a. Same b. Different
29. What type of toilet have your family
- a. Modern b. Khalte c. Non.
30. From where you consult your sick family member ?
- a. Guruwa b. Health worker c. Other
31. Who help to you at the time of delivery ?
- a. Guruwa b. Health worker c. Other
32. What type of family planning do you have ?
- a. Permanent b. Temporary c. Non.
33. Have you immunized to your under one year child ?
- a. Yes b. No
34. what type of drinking water source you have.
- a. well b. hand pump c. other
35. What types of fuel used in cooking ?
- a. Wood b. Bio- gas c. Bhuse Chullo d. Other
36. Have you smoke ?
- a. Yes b. No
37. Have you drink alcohol ?
- a. Yes b. No
38. Do you involved in social activities ?
- a. Yes b. No

39. If yes, what types of activities
- a. Development
 - b. awareness
 - c. Political
 - d. Entertainments
 - e. Other
40. Do you invite other caste in you festival ?
- a. Yes
 - b. No
41. Have you elected any type of political post ?
- a. Yes
 - b. No
42. Any thing to say ?

ANNEX - 2

Check list used for key Informant Survey.

- Boundary of VDC.
- Total area of land in the VDC.
- Total area of cultivated land.
- Source of irrigation.
- Type of land.
- Farming method in VDC.
- Financial activities.
- Service facilities in the VDC.
- Market facilities.
- Educational facilities.
- History of Tharu.
- Social Institutions.
- Political Involvement of Tharu.
- Women Empowerment of Tharu
- Effects of hill migrants in the VDC.
- Effects of modernization/ Westernization.
- Development activities in VDC.
- NGO/INGO program related with Tharu.
- Changing in celebrating festivals.
- About the causes of change.
- Changing aspects on society.
- Any thing to say ?

ANNEX - 3

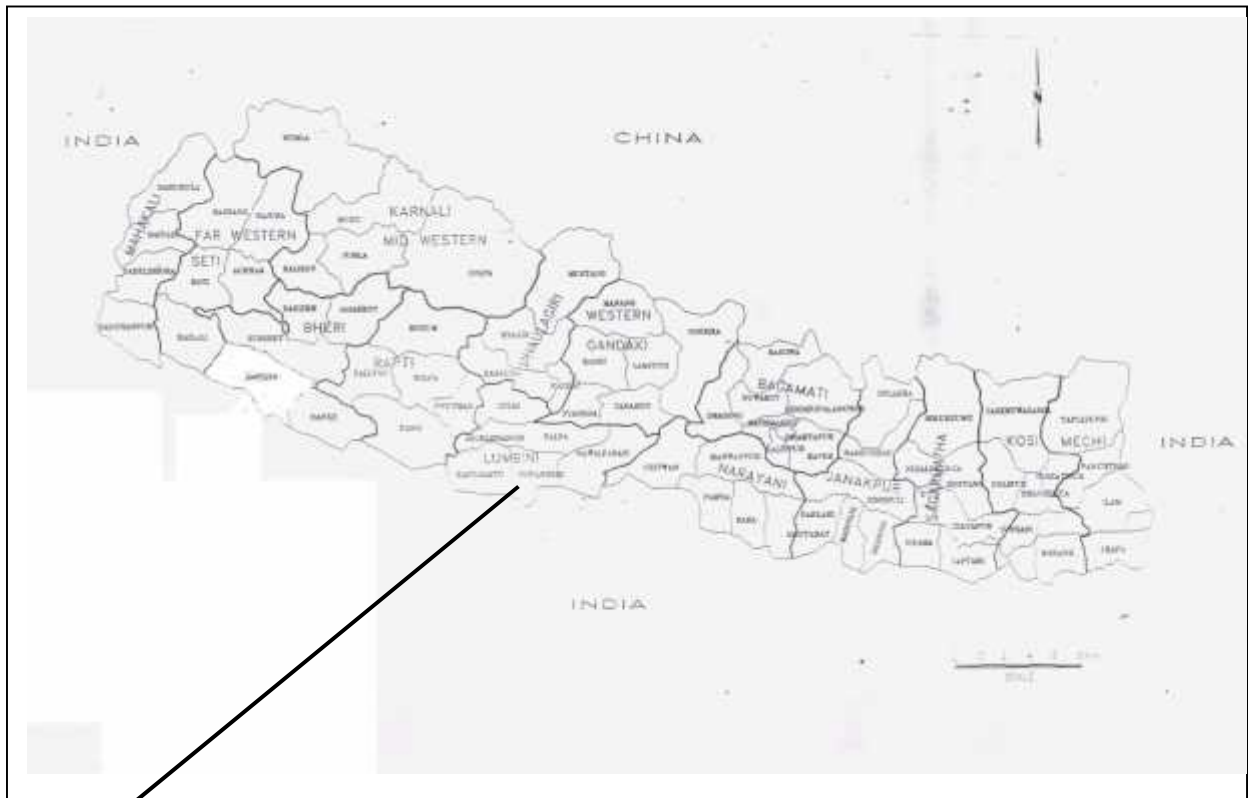


Ethnic Jumra dance of Tharus



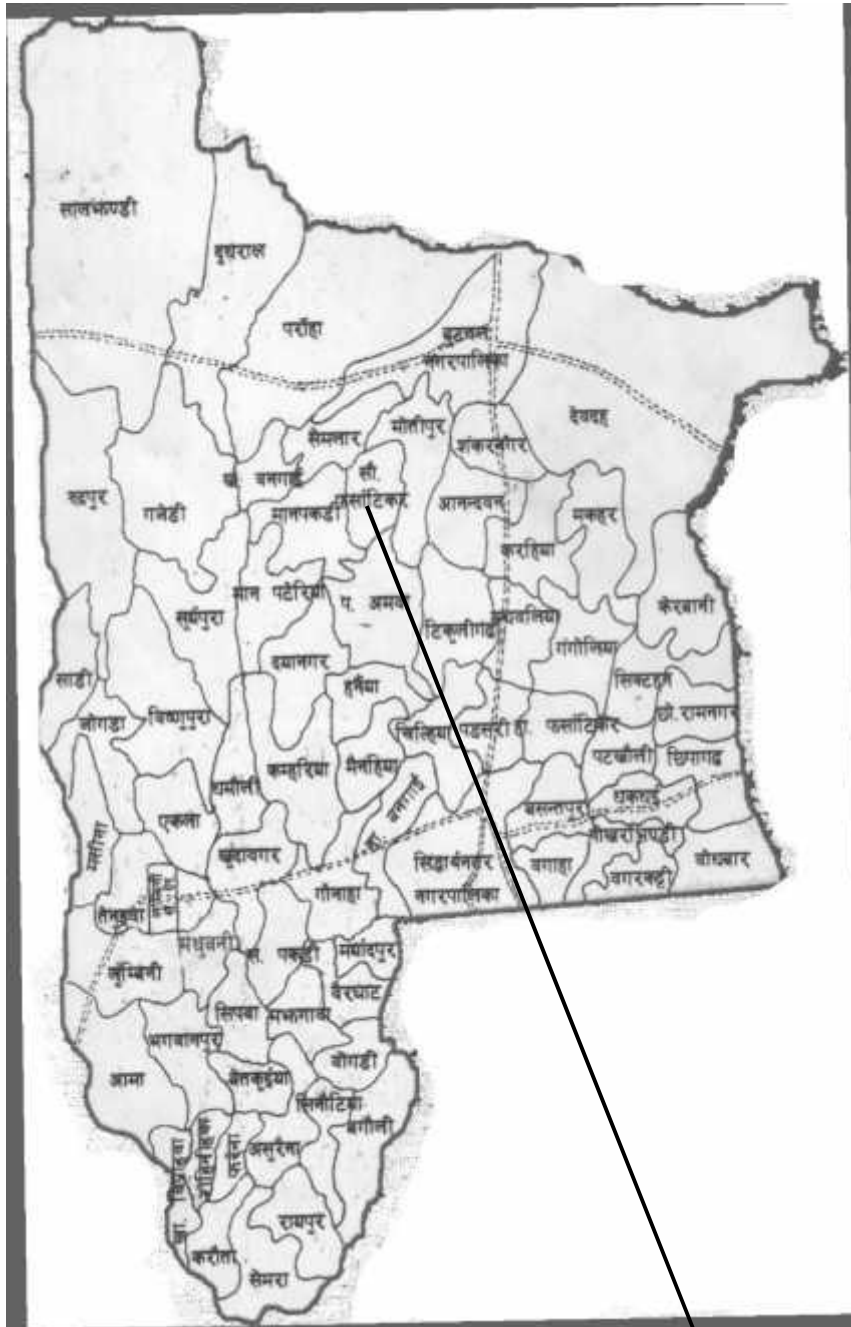
Decked out in traditional attire. Tharu girls take out a cultural pageant.

ANNEX 4



Rupandehi

Rupandehi District



Study Area Pharsatikar VDC

