

**LIVELIHOOD STRUGGLE AMONG MIGRANTS IN SRI-  
LANKA (KOSHI TAPPU)**



**A Thesis**

**Submitted to the Central Department of Sociology,  
Faculty of Humanities and Social Sciences, Tribhuvan University,  
In Partial Fulfillment of the Requirements for the Degree of Master of  
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## DECLARATION

I hereby declare that the dissertation entitled "**Livelihood Struggle Among Migrants in Sri-Lanka (Koshi Tappu)**" submitted to the Central Department of Sociology, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this dissertation. The result of this dissertation has not been presented or submitted anywhere else for the award of any degree or for any other purpose. I assure that no part of the content of this dissertation has been published in any form before.

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**LETTER OF RECOMMENDATION**

It is certified that **Bhogendra Prasad Chaudhary** has completed her dissertation entitled "**Livelihood Struggle Among Migrants in Sri-Lanka (Koshi Tappu)**", under my guidance and supervision. I, therefore, recommend this dissertation for final approval and acceptance.



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**LETTER OF ACCEPTANCE**

This dissertation entitled "**Livelihood Struggle among Migrants in Sri-Lanka (Koshi Tappu)**", submitted by **Bhogendra Prasad Chaudhary** has been accepted as the partial fulfillment of the requirements for the Degree of Master of Arts in Sociology.

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## ABSTRACT

The study's primary objectives are to ascertain whether migrants in Srilanka Tappu hold land and to investigate their methods of subsistence. This study is based on the descriptive and exploratory research approaches. The villages of Belaka Municipality in Ram Nagar and Baraha Chhetra Municipality in Chilliya Tappu were specifically selected for the study. It has not been possible to conduct a thorough survey of every migrant household due to time restrictions and other issues. A total of 150 dwellings were found in the municipality's 2081 survey. Thirty household members were randomly selected from Belaka Municipality Udayapur district's Ram Nagar and Barahachhetra Municipality Sunsari district's Chilliya Tappu.

Migration is the act of people relocating from one place to another, according to the study's findings. It is a fundamental aspect of human society. In addition to other aspects of human social life including interpersonal relationships and social transformation, it has a big impact on shipping. People relocate from their place of origin to their destination for a variety of reasons. All types of migration, including internal movement, international migration, and reactive migration, are growing in number. Sociology was then primarily concerned with migration. While some are forced to relocate in order to escape conflict and starvation, others opt to do so voluntarily in order to improve their opportunities and profession.

Most individuals relocate in search of food and shelter, according to research. Twenty-two families are looking into their food and shelter; seven families relocated here in 2061, and the east dam was demolished by the Koshi river, which flooded their houses in the villages of Supul in the Bihar district and Sunsari in Nepal. Only one family household was forced to leave Asam, India, as a result of the Bodo Rebellion. During the observation, no Rohingya family was found. The results of the study show that before and after the migration, Sri Lanka Tappu families were either single or joint families. Thirty families had three single-family households and twenty-seven joint-family households before emigration, the survey found. Only one of the thirty family households lived in signal composition after the migration, with the other 29 living in joint family. This result led to the conclusion that society needed to change in order to go forward. The need for partnership in their new surroundings led to an increase in joint families.

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Immigration and migration are closely linked and offers interchange terms but there are difference between the two activities. In most instances immigration is the movement of people from one country to another with the intent of becoming permanent resident of the country to another with the intent of becoming permanent resident of the country to which they are relocating. Related terms are emigration and emigrant. While immigration is the act of arriving in a new country as an immigrant, emigration is the act of having one's home land or becoming an emigrant (Andreas, 2008).

In my observation of Srilanka Tappu before 7 month the survey was carried out in the Ram Nagar of Belka Municipality and Chilliya Tappu of Barahaxetra Municipality of Udaypur district and Sunsari district respectively. Study was carried out on the main streams of identity crisis and livelihood struggles among migrants in Srilanka Koshi Tappu (Chaudhary, 2077).

At the known about migration definition ended about identity. The worldwide definition of migration is the movement of people from one place to another fat is their destination arrived. Migration is a fundamental factor of human society since very demographic. So world history said migration were lead to the stage of hunting and gathering state. Man become changed with the help of migrated from hunting and gathering stage to agrarian stage. They had reached their food with the help of using different stone weapons which used in hunting. They had not sufficient food and wearing cloth. So, after some time they had become gathering in a group which helps to easy and more hunting animals. They had not shelter but by the learning process they become civilized to human people later on. So, from the ancient period of time migration plays a vital role in human civilization process (Correa, et al; 2018).

Srilanka Tappu is an Iceland which is surrounded by Koshi River in the east and several small branches said to be Koshi Bhangala in the north, south and west. In the rainy

season Koshi is sorrow for Srilankan people due to Koshi flood. The water flow is to be over up and flooded over the human settler village area. All area were stagnated the water level and people shift to upland forest area and save their family member and livestock's (Chaudhary, 2077).

In the case of study and observation, study found Srilankan people came here in Srilanka Tappu individually by several reasons, Some were demographic factors. Koshi flood 2061 broken the East after dam, some were searching food and settler, some were political enforcement Asam Bodo rebellion group of India. Firstly they came here before 50-60 years age in a small numbers. But now a days they area in large population in Srilanka Tappu due to the open boarder of Nepal and India. Several Indian people migrated her and permanently lived since 50-60 years. Most of the migrated people solve their food and shelter problems but they had not any I.D. card or citizenship. Now a days identity crisis emerging day by day but they could not have to solve it. His/her son and daughter had not any ID card to recognize and also state administration does not have any plan to solve it. Srilankan people had to discriminated and exclusively deemed it in several opportunity which given by government (Chaudhary, 2077).

In the Srilanka Tappu there were 150 household out of them, 30 household were selected randomly for collection of sample. After the observation in the Srilanka Tappu people were faced several livelihood struggles with wild animals such as elephants, Arnas (Jungal Buffalo), snake bites each and every people dies. Researcher found Srilanka Tappu is an Iceland. Boating (Dunga) in the only one way to use marketing place, hospital and administration works. So, due to using boating there were several accident cases deemed here and dead several people each and every year.

Migration is the movement of people from one place to another. Migration is a fundamental factors of human society since very demographic. Migration plays an important role in shaping different aspect of human social life including social relationship and social change. People migrate from place of origin to the place of destination for number of reasons. All types of migration, internal immigration & emigration including reactive migration are continuously growing in number day by day. Thus migration has become of the core area of sociology today. People decide to

migrate who moves to another country new place to improve their careers, opportunities. Some people are forced to migrate and some are who moves due to famine and war (Huddy et al., 2016).

Human migration involves the movement of people from one place to another with intention of setting, permanently or temporarily of a new location (geographic region). Age is also important to both works and non-works migration, people may migrate as individual in family units or in large groups (Gautam, 2008). There are four major form of migration i.e. invasion, intersectionality conquest, colonization and emigration / immigration (Correa et al., 2018).

Here when migration comes in debate ethnicity and identity comes together in discussion with the way of inter-sectionality. So inter-sectionality hence is an active and dynamic social process of forming personhood and identify as a permanent & unchanged reality but identity is conceived as a shifting social reality- made or remade, claimed and cultivated and reclaimed and re-cultivated in typical intersection of very many attributes viz. age, sex, gender, class, occupation, marriage (inter-caste marriage), family nationhood, ethnicity, cast belonging so on forth. Those are seen in the field visit. Ethnic identity becomes and maintain through relational process of inclusion and exclusion. it looked and have changed in the study historically and cross culturally, social identities do change, do shift, and are fluid and hybrid.

A Norwegian social anthropologist as a founder of constructionist Fedrik Barth (Dec 1928- Jan 2016) given a counter assumption he state the ethnic groups boundaries therefore is a focus on the interconnectedness of ethnic identities. Infield study each ethnic group represented a historically grown, unequally shaped flowers in the garden of human cultures. He so it becomes known as constructivist. The claim that ethnicity is the product of social process rather than a cultural given made and remade, rather than taken granted, chosen depending on circumstances, rather than ascribed through birth (Fedrik Barth Dec - 1928- Jan 2016).

### **i. Identity**

Identity and culture are two basic building blocks of ethnicity through the construction of identity and culture, individuals and groups attempt to address the problematic of

ethnicity boundaries and meaning. Ethnicity is the best understood as a dynamic constantly evolving property of both individual identity and group organization. The construct of ethnic identity and culture is the result of both structure and agency. Dialectic played out ethnic group and large society. So ethnic is the product of actions under taken by ethnic groups as they shape and reshape their self-definition and culture and however ethnicity is also constructed by social economic and political process and actors as they shape and reshape ethnic categories and definition (Huddy, et al., 2016).

Identity theory (Burke & Stets, 2009) and control model of affect provide two prospective on how emotion emerges as individual meet or fail to meet their expectation. in field study it focuses on individual expectation regarding their identities while control model of effect on individual expectation regarding of wide variety of goals. Individual expectation affect the emotion experienced when they verify or fail to verify their identities. Identity theory points to identify verification (i.e. thinking others view us as we see ourselves) as a source of emotion. In the area of livelihood approaches and its subjectivity review is essential.

This research paper hope to present a systematic implementable approach to try examination of identity crisis and livelihood constrains in Shilanka Tappu.

In the case study and field visit Livelihood approaches generally framed livelihood assets tend to some of steps e.g. Under the sustainable evaluation of a particular livelihood viability of begins with the establishment of the vulnerability contexts, the various economic environmental, social and political trends that might affect local livelihood, the shocks that might occur in each of these realms and the seasonality of the local environment and economy.

Identity refers to the situated self as an occupant of a role, a member of a group, or a person (Burke 2004) and was originally coined by Erik. Erikson (1950) to highlight the cognitive and social dimensions of personality. McCall & Simmons (1966) and Sheldon (1968). Burke (2004) defined identity meanings as the shared social meanings that locate or identify one in a role, as a member of a group, or as a person with distinct characteristics or attributes. Role identity meanings tend to highlight meanings that

differentiate a person in a role (e.g. college instructor) from the meanings of counter-roles (students or administrations), whereas social identity meanings capture meanings that connect and tie group members together, and person identity meanings characterize a person as unique and different from other people.

## **ii. Livelihood**

A livelihood comprises the capabilities assets (stores, resources, claims and access) and activity required for a means of living. A livelihood is sustainable which can cope with and recover from stress and shocks maintain or enhance its capabilities and assets and provide sustainable livelihood opportunities for the individuals (Doshi & Jain, 1999).

In the case study and field visit clarify that all the household family have natural Capital and physical capital is more than the human capital and financial capital. The social resources upon in which pursuit of livelihood more extent.

Similarly, according to Foucault view.

The individual household families are different assets play different role in people livelihood seen in case study and field visit of Shrilanka Tappu.

A range of core process of production, income, consumption, investment, social integration, savings, cashing and borrowing, repaying and associated assets are needed in livelihood. Which is individually differ in population distribution.

People with different livelihood systems (with different asset portfolio, activities vulnerability and aspiration) are likely to have different performances concerning their holding of assets with different functions.

Assets fulfillment of different functions depends upon the attributes of those assets, with their attributes and in turn depending upon the environment (natural, physical, social, institutional, and economic) overall assets mix and technologies of assets conversion/process.

People generally aspire both to maintain their current welfare to advance it.

In trying to advance their welfare people can attempt to expand their existing activities and more into new activities and they have strong faith in social norms and values

In the field visit the food security, health and education security constrict are major correspondents events are as more.

### **iii. Relationship between Concepts**

Identity is a simply introductory part of a individual such as his/her name and sure name, maternal or national language, cast, ethnicity, religion, education, placed where they live, post occupy. Social and economic status or so on. while livelihood is a concern of their how they accommodate naturally, physically, economically and financially.

Similarly, social resources in which people pursuit of their livelihood. Due to above discussion identity linked associated with livelihood constrains. People how they build shelter shed thatch or huts, well-furnished modern house or well-equipped building with law and big garden. Which types of feed and dress cloth they used, what types of needs and day/night problems? How they faced and perceive themselves? These all are the constraints which linked identity with livelihood constraints.

### **iv. Identity Crisis and Managing Livelihood**

Identity crisis and managing livelihood is global issues which gradually increase day by day. The citizens' rights coined with human rights which govern by ethnicity identity & livelihood constraints, woman's rights which is vulnerable in conditions, labor rights, untouchable (Dalit) rights, peasants, childhoods & a docent rights. Those all are the livelihood & identity managing problems which born the in the Shrilanka Tappu.

Similarly, in the year of 2062/2063 a joint political social movement which Nepal country said to be a secularism and republican state system. The monarchy (Kingship) ruling over ruled out. Nepal has achieved a secular & state system constitution as a republic state.

## **v. Empirical Studies on Identity and Livelihood**

In the field study all the respondent family. The relationship between livelihoods & forest use one of the main challenges facing Wild live & habitant conservation in developing countries. Poor resident in forest adjacent area are typical perceived to be a main forest user ,with use often deemed illegal .(Forest Ecosystem & society Department Collage of Forestry , Oregon State University U.S.A. In the study how ever there is still limited understanding of livelihood constraints influence illegal forest use, particularly for poor resident in forest adjacent communities. Similarly, in Nepal several social movement has /had shown against National Park or wild life reservoir conserve area such as Royal National Park Chitwan, National Park Bardiya, National Park Sukla fat and Koshi Tapu Banyajantu arx pashim Kusha Sunsari. The adjacent community around the park area they have to face life damage severity and their crops by wild animals so they provokes with Park administration and fight with Park security guards/civilian service holder. These are the Sevier problems in each and every adjacent based Park of forest area communities. The managing issues of these sufferer people government and state should have to managed or solve it (Muler, Boker, Ulrik & Chaudhary, 2077)

## **vi. Role of State and Managing Migrant and Livelihood**

The applying and extending identity theory, the researcher found support for the expectation of that position identify meanings. In Nepal internal migration problems is increasing day to day. Mountain and hills area a vacant place due to internal migration to Tarai area. There are several reasons such as economic, political & environmental. People shift to urban city from the remote village searching their better opportunities. Millions of Nepalese youth work in Gulf countries South Korea, Bahrain, Australia, Israel, & some part of South Asia, Europe & America. Now a day's remittance is a main source of economy of the country's GDP. Those migrants struggle in Shree Lanka for human rights, their food, education, health, political and environment security. They searching their identity (citizenship, social equality, inclusion in each and every sector of opportunity/participation) which they have lost in Shree Lanka . Why they are discriminated from Local Government? Why they are not facilitated in the term of participation in opportunities which is given by local government facilitator? These are the some discourse with states and how it managed.

## 1.2 Statement of the Problems

When first time researcher visited that island before one year in the observation there were a big sandy loam soil flat land in abundant. There were green grass pasture field, some stunts khair (katha) trees, paterghari, some thatched and hut human shelters. The Big Koshi river storming running with a vulnerable peculiar sound in the east and bigger/smaller branches of koshi river “Bhangala” (local language) in the north , west and south. I was there in afternoon time not younger and yielder person found in their home some childe were playing in their huts because of working hour. All the younger persons worked in their agro field except child and old ones. In a thatched house around 75 years old man he from Asam India migrate by forced Asam Bodo revolutionary group before 25 years. He has not received senior citizen allowances (Bridhavata) which given by Nepal government due to certificate of citizen. According to his small interview there were a big numbers of people migrants livelihood lived there.

After that observation researcher had brain storming and some statement of the problem arisen and researcher had read some books, journals articles, book section, and magazine article to gain some knowledge researcher have make some Questions.

1. What is the land ownership among migrants in Srilanka Tappu?
2. What is the livelihood strategy among migrants in Srilanka Tappu?

## 1.3 Research Objectives

The study has primary objectives which are given below

1. To find out land ownership among migrants in Srilanka Tappu.
2. To examine the livelihood strategy among migrants in Srilanka Tappu.

## 1.4 Significance of the Study

In the context of Nepalese history, the societal landscape was characterized by a closed structure heavily influenced by orthodox Hinduism and its stratified caste system, perpetuating gender disparities and unequal distribution of public resources. Despite the restoration of a multiparty system in 1990, purportedly guided by democratic principles of liberty, equality, and economic progress, the fundamental dynamics of

political game have remained largely unchanged, failing to adequately address the needs of dalit, the poor, and the marginalized. National development initiatives have proven ineffective in bridging the gap of inequality, poverty, and discrimination. Consequently, the state's persistent inability to foster equitable development has fueled calls for regional autonomy based on ethnic identity, exemplified by movements such as the Nepal Janajati Mahasangh Sanghiya Parishad in 1997. This sentiment was further intensified by the internal migration from 1996 to 2006, which advocated for inclusion and ethnic autonomy. The subsequent Madhesh Movement in 2006 sought federalization and advocated for reserved quotas in educational institutions, government services, and political appointments for dalit and other marginalized groups.

In the national discourse, discrimination against women and Dalits has become increasingly prominent. Predominantly rooted in religious beliefs and culturally prescribed mal practices, dalit consistently find themselves marginalized across all caste, ethnic, and socioeconomic strata. Moreover, dalit are systematically undervalued in the labor market, receiving lower wages for equivalent physical work and often performing unpaid domestic and agricultural labor for extended hours. Their subordinate status is further underscored by disparities in asset ownership, nutritional intake, healthcare provision, and exposure to harassment, both within the household and in the workplace. Furthermore, patriarchal norms severely restrict women's autonomy, lowering crucial decision-making processes regarding finance, education, marriage, and politics exclusively to men. These inequalities are perpetuated by discriminatory legal frameworks governing marriage and inheritance, reflecting and reinforcing the subordinate status assigned to women by the patriarchal mindset.

Given the vast disparities in social, political, and economic spheres, opportunities for upward mobility remain scarce for dalit and the most marginalized segments of society. After the observation in the Srilanka Tappu people were faced several livelihood struggles with wild animals such as elephants, Arnas (Jungal Buffalo), snake bites each and every people dies. Addressing these entrenched inequalities demands comprehensive gender equality and social inclusion mainstreaming across all levels of governance, coupled with the equitable distribution of public services. Only through such concerted efforts can the prevailing paradigm be shifted towards a more inclusive and equitable society.

### **1.5 Limitations of the Study**

This study aims to find out the land ownership among migrants in Srilanka Tappu as well the livelihood strategy among migrants in the study area. It is micro study, which attempt to explore the major processes of after the observation in the Srilanka Tappu people were faced several livelihood struggles with wild animals such as elephants, Arnas (Jungal Buffalo), snake bites each and every people dies. This study has some of its limitations; which are as follows:

- The limited and general social variables and economic variables has been chosen.
- Since, this study is based on a small sampling area; it may not show the macro view of find out the land ownership among migrants in Srilanka Tappu.
- This study is concentrated to analyze the livelihood strategy among migrants.
- This study has been focused in Ram Nagar of Belaka Municipality and Chilliya Tappu of Barahachhetra Municipality of Sunsary district.
- This study has been taken only 30 respondents out of 150 households based on random sampling method.

### **1.6 Organization of the Study**

This study is divided into six chapters. The first chapter deals with “Introduction” of the study. This chapter includes general background, statement of problem, objectives of the study, significance of the study and organization of the study. The second chapter deals with the “Literature Review”, which includes theoretical literature and empirical literature. The third chapter deals with research methodology adopted for this study. It includes sample procedure, data collection techniques and tools, data processing and analysis techniques. The fourth chapter analyses the background profile of respondents as well as socio-economic characteristics of the respondents of the study area. The fifth chapter analyses the land ownership and livelihood strategy among migrants. The sixth chapter analyses the summary and conclusion of the study.

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Theoretical Review

People migrate from place to origin to the place of destination for number of resources which from shaped by historical and structure dynamic of society .it is a fundamental factors of human society since very demographic. In the general migration is the movement of people from one place to another impact by the place left behind & on the place where migrants settle. Many scholars conformed types of migration, internal immigration and emigration including reactive migrants are continuously growing in numbers day by day. So migration is core area of sociology today. Human migration involves the movement of people from one place to other with intention of setting temporarily or permanently of a new geographic region. The habitant of the people movement occurs over long distance the country to another but internal migration country or state also a possible indeed thus is the dominant human migration globally. When migration comes on debate ethnicity & identity together in discussion with the way of intersectionality then it is an active & dynamic social process of family personhood and identify as a permanent & unchanged reality. But identity is a conceived as a shifting social reality made or remade, claimed or cultivated, reclaimed and re cultivated in typical intersection of many attributes. Viz: age, sex, gender, class, & occupation (Frtizpatric, 2011).

Some research is the first to compare and simultaneously test the prediction of identity theory and control model of affect people may be able to assess their own progress without concrete indicators. Gender identity ,spouse identity ,student identity. There is limited research that examines emotion or the identity process over time (Frtizpatric, 2011). People enter situation with particular feelings and expectation that they seeks to conforms. Feedbacks in the situation can modify feeling & identities can influences future feeling & behavior.

Social identity theorists have long studied of as one of the prime determinants of behavior. However political scientists have /had a hard time identifying consist patterns between ethnic identity & political participation especially among immigrants. Blaikie

et al, 2005 had study the data 2012 Latino immigrant National election. They scholar looked issue of immigration reform in 2011. The manner in which both positive & negative messages were a catalyst for a politicized immigrant identity & the resulting mobilizing effect. The study shown exposés to Spanish language new media & feeling of immigrant linked for created & politicized immigrant identity among Latino immigrants which resulted in greater political participation & civic engagement. Rather than seeing immigrants low resourced & unengaged in American politics the scholars theory politicized immigrant identify explains that Latino immigrants draw an their identity as immigrants & as American to participate in their new home land.

The climate science has become one of the sciences in which anthropologists always need to consider association to society and culture. Earlier social thinkers described human behavior, thought, concept, and psychology and overall biophysical characteristics of humans have been defined and described according to geography (Ratzeal, 2014). It indicates that there is influence of climate on people's biology, behaviors, intellectuality, and socio-cultural or economic condition. As an example, people of Terai and High Mountain are quite different in body structure, language, behavior, culture as well as other livelihood activities. Therefore, culture or civilization development is directly connected to geography and nature (Ratzeal, 2014). Hence, study on climate change at particular geographical region with the local community in Nepal is necessary to understand climate change history as well as its impact on the livelihood of community people.

The tradition to describe season, weather and climate as the factors which shape the socio-cultural practices has been from the beginning of the 20<sup>th</sup> century among sociologist and anthropologists. Price (1995) have discussed about drought, rain as the seasons in Sudan in relation to activities of Nuer community. After mid 20<sup>th</sup> century, anthropologists started to focus on environment and human population as a core issue of analysis. Steward (1955) studied human environment relationship by focusing adaptation as a major issue. After 1970s, people's perception on climate change became central focus with study of climate in relation to livelihood, society and culture (Rayner, 2003).

Since the beginning of 21<sup>st</sup> century, climate change has become environmental and political issue. Since the 1960s, global climate and environmental change have been important topics of contemporary scientific research. Since 1990s, the field of anthropology has matured into a diverse and robust effort exemplified by following perspectives: the cultural ecological, the cultural interpretive, the critical anthropological perspective and the applied anthropology perspective.

## **2.2 Empirical Review**

Deprivation & extreme poverty and homelessness not only have negative effects on the health and mortality of homeless people but also present challenge to Snow & Andersons insight that the physical their wellbeing's. Report on 287 men living in Down Town Atlanta USA. Identify theory the Applying & extending the researcher found support for the expectation that position identify meanings , even a stigmatized identity such as being a themselves persons may provide support for a more general sense of self streams. The researcher finding reveal that lower homeless identity certainty increase self-efficacy but not self-worth and homeless identity salience did not influences self-worth as a self-efficacy. Homeless people can negotiate the subjective importance they attribute to the identity (homeless identity centrality) & the situation and serial setting in which they invoke the identity (homeless identity salience Josie parker et al.)

Social identity is the manifestation of fluidity & over shaping multiple social process attributes. An excellent account of fluidity and hybridity on Thakali" cultivation of traditional in search of their modern secular identity. Hinduism of religion practices the promotion of Tibetan Buddhism the revival of practices associated of Thakali shamans & secularization , in different scholar viewed ethnic identity becomes and maintain through relational process of inclusion & exclusion .If looked historically & cross culturally social identities do change ,do shift, are fluid & hybrid.

An Norwegian social anthropologist as a founder of constructivist Fredrik Barth (Dec.1928- Jan.2016) given a counter assumption .He state that ethnic group therefore is a focus on the interconnectedness of ethnic identities.

In the four major form of migration i.e. invasion intersectionality, conquest, colonization and migration /emigration .Barth writes categorical ethnic distinction do not depend on absence of mobility ,contact & information but do entail social process of exclusion are maintain despite changing participation and mesangership in the cause of individual history .Barth said each ethnic group represented a historical grown ,unequally shaped flowers in the garden of human culture & he later becomes shown to be constructivist .

One million Rohnigya refugees live at Cox Bajar district in Bangladesh in a vulnerable condition in living status. Their livelihood constraints are very poor such as food, health, shelter and environmental security. They lost their home land, nation and nationality. They crying & provoked for their identity, dignity, humanity and freedom to walk or freedom to speech for a long time. The Refugee problems of Dhaka administration have challenge to solve it.

In Nepal have same refugee problems at five decade time. The Tibetan refugee are still live in Chyalsa Sulukhunbu district similarly numbers of Bhutanese refugee still live in Jhapa, Pathari refugee camp with poor conditions livelihood constraints. Some newspaper & articles reported that many refugees left the camp & live illegally in different parts of country. The open boarder system of Nepal/India millions of Indian workers inter as migrants in Nepal. Some are teachers, intellectual, merchants, industrialist, agriculture workers, carpenters, plumbers, drivers, mechanics, vegetable porters, hotel boys , small stall different fast foods seller such as Pani Puri Wala ,even wastage cleaners all are mostly known to be Indian. The movement of people one place to other for searching their better opportunities and best employ. In Nepal contest most of the Indians comes alone but after better settle they placed with their family and permanently settled. Also Nepal and India have daughter (Beti) & bred(roti) relationship in a ancient time being .This cordial relationship is a long as long period of time.

Similarly, empirical revue the National Volcano Park of Rwanda USA the relationship between livelihood constraints of poor forest adjacent residential communities & illegal forest users. The relationship between adjacent livelihood communities & illegal forest

users is one of the major challenges for wild life and habitat conservation in developing countries all over the world. Poor communities in forest adjacent area are typically perceived to be the main forest users with use often deemed illegal.

In Nepal Shree Lanka Tappu the Park and its adjacent communities are very poor. They are forest and are daily users in illegal. So the deforestation and habitat of wild animal's area is in endanger conditions or conservation threatened is grown up. Habitants area when cultivated by the forest users the wild animal such as Arna (Jangal Buffalo), Bandel (wild boars), deer's, Nil cow(Jangal cow) & thousands of birds were damaged the farmers growing crops which ready to harvest in different seasons. It's a challenged to manage the fight in time to time against administration and adjacent wildlife reservoir communities each and every year.

Massey et al. (2010) showed that the effect of environmental change is varied by gender and ethnicity. They found that women are more affected by changes in the time required to gather fodder and men by changes in the time to gather firewood, and high-caste Hindus generally being less affected than others due to climate change. Onta & Resurreccion (2011) found that the people are experiencing a shift in the monsoon season, a decrease in snowfall, and longer dry periods, with adverse effects on their livelihoods. They also highlighted the cultural, social, and economic dependency of the Lama and Dalit ethnic groups.

Manandhar et al. (2011) showed that most farmers perceive climate change in Nepal based on their own indigenous knowledge and experiences. They also showed that there is a need to go beyond the individual level and suggested to plan and provide support for appropriate technologies or strategies for coping with the expected increasing impacts of climate change in Nepal. Maharjan et al. (2011) explored initiatives taken by the local communities to minimize its effects and impacts on various sectors like, agriculture, forest, livestock, biodiversity, infrastructure, human casualties and water sources. Similarly, Poudel (2012) documented perception and various coping mechanisms- largely perception and adoptive strategies- adopted by local people based on their indigenous knowledge in Kathmandu. He explained farmer's knowledge and understanding on climate change through crop-weather interaction. Besides, he also described the coping mechanism adopted by the farmers in Kirtipur after decline in rainfall.

Maraseni (2012) showed that changing weather patterns in Nepal have greatly challenged the livelihood of community people. He highlighted the resource degradation, food scarcity, lack of basic services, and increasing social inequalities. Khatri (2012) studied and focused on cultural analysis and how people were coping with climate change in production of millet among Magars of Baglung district. He found that increasing temperature, changing rainfall patterns, extreme weather events were linked with climate change which had direct effect on life of people as well as millet production and ritual activities.

Among several works published during 2013, some of the important explorations are: Becken et al. (2013), by exploration in Annapurna Region of Lower Mustang, Nepal, concluded that the local people are if not always scientifically 'accurate', they display a high level of understanding of their local environment and climate. Similarly, McDowell et al. (2013) identified four region-wide vulnerabilities of climate change in Khumbu regions of Nepal affecting residents through reduced water access, declining crop yields and reduced hydro-electricity generation. Maharjan & Joshi (2013) discussed the effect of observed climate variables on yield of some of the major food-crops in Nepal, including rice, wheat, maize, millet, barley and potato on the basis of regression analysis of climatic data of 1978–2008. They found that the trend of precipitation was not much fluctuated but the temperature was increased by 0.7 °C during the period. Summer rainfall and maximum temperature were found associated with adverse impacts on the yield of maize and millet.

In the context of Nepal, climate change related studies are limited linking indigenous people. One of the work conducted by Piya et al. (2013) studied on Chepang indigenous community of Nepal to analyze how the Chepang's perceive climate change based on quantitative methods. They concluded that Chepangs have perceived the changes in climatic factors, especially rainfall, and analyzed adaptation choices. They argued that Chepangs have good knowledge and understanding of climate change as natural scientists have been claiming.

Aryal et al. (2014) found that the average annual temperature in the upper Mustang region has been increasing by 0.13°C per year over the last 23 years. They also found that the snowfall has diminished. They predicted the pronounced warming in high

altitude regions of the Himalayas. They showed that the vulnerability dimensions viz. exposure, sensitivity and adaptive capacity are largely influenced by diversity in livelihood strategies, income sources and crops, and access to food, water and health facilities.

Thwaites et al. (2014) pointed out that the climate change adaptation would benefit by considerable understanding of the local socio-political context and underlying causes of vulnerability and its application and identifying vulnerable populations for the units of vulnerability analysis and adaptation planning. Similarly, Leichenko & Silva (2014) highlighted the effects of climate change on economic growth and poverty levels, formation of poverty traps, and poverty alleviation efforts. They further emphasized that the priority issues for future work and investigation of the impacts of climate change on people's livelihood.

Bhattarai et al. (2015) explored how gender relations are influenced by wider socio-economic changes, and how alterations in gender relations shape responses to climate change. They analyzed how gender and adaptation interact as households abandon certain crops, adopt high-yielding varieties and shift to cash crops and argued that the prevailing development paradigm reinforces inequitable gender structures in agrobiodiversity management, undermining adaptation to the changing climate. Panthi et al. (2015) found that the pattern of post-monsoon, pre-monsoon and winter rainfalls are decreasing significantly in Nepal. They also found a tendency toward later departure of monsoon and significant impacts of these changes in agriculture and livestock.

Poudel (2016) studied local knowledge on, perceptions of, and responses to changes in the environment in the trans-Himalayan region of Nepal. He attempted to explore what the people of Nhason see, experience and narrate the effects of climate change in their surroundings. In addition, he has documented responses of the people in the context of environmental change induced by current global warming. His study revealed that the livelihood strategies of Nhason are shaped by physical environment including climate change and physical landscape. These people have their own understanding and interpretations of their bio-physical environment, which was distinct from modern or scientific understanding. He also found that shifting precipitation and increased temperature threatened the social cultural system developed by ancestors of Nhason people.

### 2.3 Research Gap

The study of different writer's books, journals article about migration, identity and livelihood constraints researcher concluded that most of the arguments are in theory based. There is lack of discussion about practical based such as the fact reasons of movement of people from origin to destination. Now a day's society moved into modernize or industrial society. Most of the family members leave their home for search their better opportunities or employ. They settled in the urban or city area for secure their foods, education and health. The factual reason of the migrants is split of the family. Can we agree in this fact? In most of the literature have abundant research gap. As for another example the Rohnigya refugee why they gather in Cox Bazar district in Bangladesh? Why they choose the land of Bangladesh? How they perceive refugee livelihoods in vulnerable condition and why they named illegal forest user and landslides convict? They forcedly migrated by Myanmar government what are the causes. Are the religion is main cause because Rohngniya are Muslims and Barmean are Buddhist? So the theory based article when invasion in to the practical based theory it's give up a different essence of the cultural flowers of the society. So, researcher tries to paved a small stone in all these scholars research based migrant community whose discriminated ethnicity and identity missing faced several problems in daily living manners. In all these research there are a lot of gap between identity crisis in other parts of the world similar community or difference. Also researcher have a discourse among the writers that there had no any specific patterns in discussions of livelihood constraints or livelihood capitals such as natural, physical, human, social and financial capitals. So the human capital (represents ability to labor, skills, knowledge, good health and hygiene nutrient food that enabled) is the main focus to identify the migrant people and their ethnic identities.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter discuss the methodology adopted for the study elaborates an the sampling procedure technique for data collection and types of data

#### **3.1 Research Design**

This research is based on descriptive and exploratory research method. Descriptive method research design was concerned with describing the research leading to choice household of work in the field of agriculture practices. The exploratory research design was use to explore the identity crisis and varies problems faced by the migrants people in silences copy. The purpose of the research was to find the identity crisis and likelihood struggles of the migrants' people who established in Srilanka Tappu.

#### **3.2 Nature and Sources of Data**

This research was based on qualitative and quantitative data obtained from the study area. Qualitative data was collected through in-depth interview and observation. Both primary and secondary data were used for this study. It is applied to collect required data for the study.

##### **3.2.1 Primary Information**

Most of the data were based on primary sources. The source of primary information was the field work which was collected by interviewing at Belaka municipality of Ram Nagar and Barahachhetra Municipality of Chilliya Tappu. As for the primary information direct interviews and field observation were conducted in order to reach the depth requirement of the study.

Secondary data used in this study are obtained from various sources such as library reference, periodicals, press clippings, resources report, related books, webs site journals elected body of legal government and publication of institutions both government and non-government concerning migrating people internally or internationally.

### **3.3 Selection of the Study Area**

Belaka Municipality, Ram Nagar and Baraha Chhetra Municipality, Chilliya Tappu villages were purposively selected for the study. This area and subject is selected due to the migrants people are migrated here since 50-60 years and they faced various problems and livelihood struggles. State also behave them as second class citizens. There is multifaceted migration problem and deep rooted problem of Nepali society. Therefore this area is selected.

### **3.4. Sampling Procedure and Sample Size**

It has been not possible to take total survey of whole migrant household due to the limitation of time and other sources. There were all together 150 total households according to survey of municipality 2081. Among them, 30 household members were selected through random sampling method. From Ram Nagar of Belaka Municipality Udayapur district and Chilliya Tappu of Barahachhetra Municipality Sunsari district.

### **3.5 Tools and Technique of Data Collection**

In order to obtain necessary and reliable data for this study researcher has used data collection technique such as field survey, observation, interview schedule and tools such as questionnaire, checklist and some case study.

#### **3.5.1 Interview Schedule**

Interview schedule is one of the important tools used for collection of data. The questions were prepared to seek the information as the various aspects of livelihood constraints of the respondents in Srilanka Tappu area. The questionnaire was filled through interview with respondents. An interview with structured-schedule has been applied to collect data for meeting the purpose of the study. In this study, structured questionnaire has been used for the collection of data and information

#### **3.5.2 Observation**

Observation method has been used to collect the observable information such as living standard, structure of house and household activities. The data collection through

observations has been used to support the structured data in relevant place in the text. Human nature is basically hesitating to explore their weakness so it helped to collect this information. Physical appearance of household owners, his wife and children's as their cloth wearing, health cleaners, Labor works was observed.

#### **3.5.4 Case Study**

This method of case study has been adapted to find out some additional and wide range of information. For cases were collected to supplement information on the past and present situation of the migrants respondents which help to know the releases that pushes them to live in Sri-Lanka Tappu since 50-60 years. All the information seen observed, learned, and experienced in the cause of enumeration is analyzed.

#### **3.6 Method of Data Analysis**

After the competing field work all the information filled up questionnaire were presented in the master sheet that identified the respondents' number and the variable related information. Some variable has been described after editing and cross checking. Simple quantitative tools have been used to analyze the collected information and data to fulfill the requirement of the study. Collected data has been processed by tabulating data.

## CHAPTER IV

### BACKGROUND PROFILE OF SRI-LANKAN PEOPLE

#### 4.1 Background

This chapter is concerned with the analysis of data conducted in Ram Nagar of Belaka Municipality in Srilanka Tappu and Chilliya Tappu of Brahachhetra Municipality of Sunsari District.

As mentioned out in methodology the data are obtained from 30 household respondents who lived in different part of Koshi river bank area named Shrilanka Tappu. Therefore the source of data of all the tables in this chapter is the field survey carried out by the for seven months. The analysis of demographic characters, social health, hard work in agriculture, labor, and fishes as socio economic characteristics. Family background, workings condition and environment of the analytical study is based on the collected data.

Migration is the movements of people are place to another place, area region to another region a one country to another country? One geographical origin and place of destination and associated factors are economics, political, social, cultural, environmental disaster (Flood, landslide, earthquake, and volcano).

Migration is categorically two type's internal country to another country. Immigration is the movements of people from one country to another country for some purpose then return back to place of resident place. Emigration is the movement of people for some purpose then leaves the place of permanent place (Blaikie, 2005). Internal migration is the movement of people from one place to another within the own country. The migration is affected by worldwide context of push and pulls factors in minimizing the risk factor to migrate another geographical area for secure life, highly cultivated area, agriculture area (red river delta to central highland), rural to rural migration in the stream or counter stream form of internal migration in the causes of 1952/54. People migrate 94% across the region 2/3 of internal migration hill to Tarai. In 1961 census 56.9% people visit Tarai the result leneat programmer in the Rapti valley in 1956.

In 1958 begin the malaria eradication programme help to flow the migration hill to Terai 30% of movement for agriculture 14% trade and commerce 12% material region 7% studying but 40% settlement in Terai. In 1991 out of total migration 78% of move to Terai. Most of the people migrate from Mustang and Manang in Myagdi and Pokhara to maintain their livelihood. In this condition migration is necessary.

International migration in this context means people moved from place of origin to destination crossing the boundaries of country. In the global context it means people migration was shifted such situation and contextual to get opportunity, to get knowledge, unemployment problem such natural disaster and conflict problems in context of Hong Kong and Taiwan to search new employment opportunity goes out of the country whose contribution in earning the money and then easy to livelihood.

People are moving massively Europe, America and China for the abroad study of technical and non-technical programmer. Such a things people migrate in different situation and contextual form, various affected by push and pull factors. Push factor patterns are affecting by repulsing sentimental behavior, get best opportunity. Pull factors was attractive nature to get best opportunities and secure the life line pattern. Voluntary migration is the movement of poor people and falling state to rich and stable state one. Involuntary migration, darker side of migration or forced migration which is the relocation of people from one country or region to another with their wises in the situation impels internal and international form.

The specific push pull factors influence on individual decision. Push factors are reasons people want to leave their country and pull factors are reasons people want to come in to country. Push factors are poor wedges, lack of job, crop failure, growth population, natural disaster, opportunities, lack of series, split of family, persecution, violence etc. Pull factor are higher wedges, job opportunities, food availability, better environment, family rectification, better quality life and stability of immigration and emigration are the same function but different features. Immigration is the movement of people from one country to another with the intent of becoming resident of the country to which they are relocating.

Home-land or being an emigrant, since ancient period which in a continuous phonemes regulated due to complex mechanism involving social, political, economic, organized, institutional, environmental and other determinants. If in the act of movement of particular territory connection with international migration.

Movement of people to get new opportunities greater than the place of origin can easy and secures the life style systems. Emerging training and shifting demographic relation to global, social and economic transformations fact as migration the current global estimate is that there were around 281 million international migrants in the world in 2020 which in equal to the 3.6% of global population.

Geographical Location	1990	2020
Ocean ion Location	3.73ml	9.38m
Location America and Carnation	7.14m	14.8m
Africa	15.7ml	25.4m
North America	27.6ml	58.7m
Asia	48.8m	85.6m
Europe	49.6m	86.7m

Foreign labor migration of now an intrinsic part of everyday life for a majoring of Nepalese with impact clearly visible in sphere of society, social political and culture. It has also multidemostetive implications.

People cannot easily sustain in the non-farm production in the daily life then try can emigrate another industrial area in the place new job opportunity and secure the family life system which diversifies the problems of employ most system. In 1950s people are searching the new Opportunities in the global world. In which period Philippine and South African doctors and nurses are massively in the hospital sectors (1996-2006) nearly 100,000 Filipino nurse and doctors emigrants to work in other countries in the industrial or mainly 18<sup>th</sup>, 19<sup>th</sup> century people migrate Europe gulf and developed country from developing country to do employ opportunities.

Migration certainness various form in the every period of history for suitable land for cultivation in farming age for suitable environment for seasonal migration sectors. But in modern times people emigrate in search of better opportunities. After the seagull

Treaty 1816 AD Nepalese got secret opportunity in British Army Indian Army. After the First world war increasing flow of Nepalese migrants around the world for employment.

At the present migration is taken worldwide Phenomena. Foreign labor migration has become an impetrated sector in Nepal. Number of foreign labor migration in Nepal rapidly increased due to the increase of population and lack of opportunities in industrial sectors.

The government of Nepal has invited multilevel migration related reform effort at the subnational, national level, (G-G) government to government arranged for labor policy (Labor Act 2064) regional and global level. Nurse collectivity increasing the protection of Nepali migrant are workers. The Fast changing global migration landscape has the migration issue specially with in the adoption on the global compact for safe (SDG 2030) with the Nepali-federation has present immense opportunities initiate worker centered reform effort that ensure safe labor migration.

The increasing of increase employment arrive the country in the main region behind the rapid growth of worker migration to the other countries. According to government estimate every year 500,000 youth inter in the labor market out of main number of 40-50 teased find job with in the country. More than 400,000 set their Journey of termism country and others simian in the country without any job. Now in Nepal government labor migration relationship 110 countries to work presenting in legally them.

To make a living in an economically, ecologically and socially sustainable manner. The sustainable concept efforts a more coherent and integrated approach to poverty. The sustainable livelihood idea was first introduced by the Bundled commission an Environment and development expanded the concept, advocating for the achievement of sustainable Livelihood a broad goal for poverty eradication.

In 1992 Robbery chambers and Garden Conway proposed the following composite definition of a sustainable rural livelihood, which in applied most commonly at the household Level" A Livelihood comprises the capabilities, assets (stores resources, claims and access) and activities required for a means of living: a Livelihood in sustainable can which cope with and recover from stress and shocks, maintain or

enhance its capabilities and arrests and provide sustainable Livelihood opportunities for the next generation and which contributes not benefit forces Livelihood at the local and global level and in the short and long term.

## 4.2 Socio Economics Characteristics

Before finding out the missing identity and livelihood struggles of the Sri Lanka Tappu respondents householders present life style and other details. It is necessary to know about socio economics in the proper country.

### 4.2.1 Caste and Ethnic Composition

The caste and ethnic composition of the respondents in the study has been presented in the following table:

**Table 1**

*Caste and Ethnic Composition*

Caste	Male	Female	Number	Percent
Brahaman/ Chhetri	10	8	18	7%
Janjati/ Dalit	14	10	24	10%
Tharu	5	8	13	5%
Newar	12	8	20	8%
Magar	13	11	24	10%
Gurung	8	6	14	6%
Tamang	11	10	21	9%
Madhesi	54	58	112	45%
Total	131	119	250	100%

Source: Field Survey 2024

Table 1 shows the caste composition of the respondents. In the study area majority of the respondents i.e. 45 percent were from Madhesi, 7 percent Brahmin/Chhetri and 48 percent Adivashi Janajati are living in Sri Lanka Tappu. So, Adivasi Janati people are mostly live their own home for new destination. Among the 30 households

Madheshi people are more migrated from Terai region, 45 percent, while 29 percent Dalit and Magar Gurung are more affected by migration crisis from hill area and rest of Tharu caste have only 5 percent migration crisis.

#### 4.2.2 Origin

According to the study, it was found that migrants' respondents are from internal and international immigrants from different parts of Nepal. Sunsary, Morang, Sarlahi, Siraha and Mahotary districts as well as India also. The data presented in table 2 reveals respondents place of origin.

**Table 2**

*Distribution of people lived in Shrilanka Tappu*

S n	Districts/ Origin	HHs	Gender wise		Total Number	Percent
			Male	Female		
1	Morang	1	3	4	7	2.80
2	Bhutani	1	4	2	6	2.40
3	Jhapa	1	4	4	8	3.20
4	Bhojpur	2	9	18	27	10.80
5	Diktel/Khotang	1	3	4	7	2.80
6	Sunsari	4	15	19	34	13.60
7	Siraha	4	19	12	31	12.40
8	Udayapur	1	2	5	7	2.80
10	Saralahi	4	17	14	31	12.40
9	Mahotari	4	24	12	36	14.40
11	Different place of India	7	31	25	50	22.40
Total		30	131	119	250	100.00

Source: Field Study 2024.

Table 2 shows that out of 30 households' family, 85 percent migrants people were internal and 15 percent migrants were outer nationally means emigrants. It also shows that migrants were come here from hill side area. 15 percent from different area of India

and rest 50 percent migrants were came here from Terai/ madhesh area. Constituency no 1 Koshi Province and constituency no 2 Madhesh were mostly have identity crisis. Out 30 households 131 male and 119 female were affected by the identity crisis.

Of 30 households, out of 150 household family from both Belka Municipality Ram Nagar and Baraha Kshetra Municipality Chilliya Tappu were collected. This data 250 family members are made up 131 male and 119 female are migrated from their own home in front of different places. 22 household families were migrated internally and 8 families from internationally migrated. 40 percent migrated people are mostly from Terai area said to be Madhesh provinces constituency no. 2, and 33 percent migrated people from hill area constituency no. 1 said Koshi Pradesh while 27 percent migrated people were different parts of India/ Bhutan, especially Bihar state nearer Nepal Boarder and 1 household from Bhutanese refugee. So, migration regions are mainly demographic, food searching, wage labour searching and some political by force as Bhutani government and Asam Bodo Revolutionary group.

#### 4.2.3 Family Background and Socio Economic Condition

Socioeconomic background and the family size is also root the case read as of migration. So that it is important that we must know about the cause of migration and nursery their identity to replace their origin place.

**Table 3**

*Family size of Respondents*

No. of Family	Number	Percent
2 - 5 number	4	13.33
6 - 10 number	19	63.33
11-15 number	7	23.33
Total	30	100.00

Source: Field Survey, 2024

Table 3 shows that 63.33 percent of the respondents consists of 6-10 family members whereas 23.33 percent were more than 11-15 family members. But least percent i.e. 13.33 percent were 2-5 family members. Data also shows that population distribution

are not more than 15 family members and not less than 2 family members. Population distribution shows that most of the family lives in joint family. Mostly, they lived with grandfather, grand mother, father, spouse, son and grandson.

#### 4.2.4 Occupation of the Domestic Workers Family

The following table shows the occupational status of the respondent's in Sri-lanka-Tappu. Most of the people in the study area were involved in agricultural activities.

**Table 4**

*Occupation of the Domestic Workers Family*

Occupation	Number	Percent
Agriculture	20	66.67
Wage Labour	8	26.67
Foreign labour	2	6.67
	30	100.00

Source: Field Survey, 2024.

Table 4 shows that majority of the respondent's i.e. 66.67 percent household were engaged in wage agricultural work and 26.67 percent household respondents were labour, while 6.67 percent household respondents were involved in foreign labour such as the country of India.

#### 4.2.5 Food Sufficiency Status of Householders

The following table shows the food sufficiency of the households of the study area.

**Table 5**

*Food Sufficiency Status of Householders*

Food Sufficiency	Number	Percent
whole year sufficiency	2	6.67
Not sufficiency from own Land	17	56.67
Land less	11	36.67
Total	30	100.00

Source: Field Survey, 2024.

Table 5 shows that majority respondent that is 56.67 percent were not sufficiency of food from their own land where as 36.67 percent household people were landless. Only 6.67 percent respondents were sufficiency of food products from their own land. While seeing this information, it can be said that less households were abled sustain themselves with their products.

#### 4.2.6 Educational status of Respondents

Education is a fundamental right of people and essential to further enhance of quality of humanity. It plays a very decisive role in the overall process of social and economic transformation in a county that is moving through a very hard struggle for social advancement and economic betterment. In this society most of the children not goes to school because of access less education system and lack of work opportunities in the villages indoor, the schools are often for away and teachers lack skills.

In common interpretation of literacy is who can read and write. The Interim Constitution of Nepal, 2006 has guaranteed free education for all till secondary level. Together with the free education, the students at remote area in Srilanka Tapu where also provided with free books and Tiffin until fifth grade. How-ever these kinds of facilities have not been able to attract due to the poverty, most of the children at rural area have to help their parents in farm and when they grow up they send urban area or foreign wage to do work that. Most of the children are found illiterate in Srilanka Tappu.

**Table 6**

*School Enrollment Status of Household*

School enrollment	Household	Male	Female	Total	Percent
Yes	24	41	45	86	56.95
No	5	1	63	64	42.38
Yes but dropped out	1	0	1	1	0.66
	30	42	109	151	100.00

Source: Field Survey, 2024

The table 6 shows the household members school going activities. Out of 30 household only 56.95 percent were school going people of them female were in majority i.e. 45. Similarly 42.38 percent were not going school where as only one female formerly was enrolled in school but later she also drooped out.

While seeing above information, it can be said the educational practices and attainment practices seems poor. Therefore, it is suggested them to attain school, but due to their identity, they are not able to study higher level of education and facing innumerable problems.

#### 4.2.7 Working has of the Respondent

Work seven days a week starting at early morning till the late rights doing mostly households, agriculture form and laborer. The total number of work hours by responds family member as follows.

**Table 7**

*Average Working Has of the Respondents*

<b>Working (hrs)</b>	<b>Male</b>	<b>Female</b>	<b>Child</b>	<b>Numbers</b>	<b>Percent</b>
8 hrs	0	0	0	0	0.00
8 -12 hrs	131	80	0	211	84%
more than 12 hrs	0	39	0	39	16%
<b>Total</b>	<b>131</b>	<b>119</b>	<b>0</b>	<b>250</b>	<b>100%</b>

Source: Field Study 2024.

Table 7 shows the working hours of the respondents. Of the respondent majority i.e. 84 percent were deployed their labour for 8-12 hours on working whereas 16 percent were invest their labour more than 12 hours. The respondents who were working more than 12 hours were female only. It means in the study area female are involved in working activities more than that of male member of the society.

#### 4.2.8 Fooding Arrangement of Respondents

Food is basic needs of all human being either rich as poor people. The study found that the respondents are also given food which is shown a below.

**Table 8***Food Arrangement of Respondents*

<b>Food Arrangement</b>	<b>Number</b>	<b>Percent</b>
Some food as masters home owners family	75	30.00
Different but adequate	65	26.00
Different and are in inadequate	110	44.00
<b>Total</b>	<b>250</b>	<b>100.00</b>

Source: Field Study 2024

In a family food arrangement, 75 members getting some quality food taking as his/her master or house out of 250 population 65 members getting different food while adequate supplement. But 100 family member had different food and inadequate supply to his/her other family than (mother/father) Masters.

#### **4.2.9 Incidence of Injury Work by Respondents and their Family Member**

It is not a strange that the family member, his child workers at the Agri-field, fishing. Animal herd severing and jungle wood collecting of several accident hasn't be seen. Such as snake bite elephant hacking injury, wild animal attacks, so that it is necessary to know the opinion of respondent's house holder's worker occasional accident faces at walk as follows.

**Table 9***Incidence of Injury During Work by the Respondents*

<b>Incidence Injury</b>	<b>Number</b>	<b>Percent</b>
Cut by agri-tools	15	50.00
Wild animal attacks	7	23.33
Snake bites	7	23.33
Riverside accidents	1	3.33
<b>Total</b>	<b>30</b>	<b>100.00</b>

Source: Field Study, 2024.

Table 9 shows that out of 30 respondents, 50 percent were faced injury incidents such as cutting their body while doing agricultural tasks where as 23.33 percent were faced injury from wild animals attach. Similarly, 23.33 percent were faced snake bites whereas 3.33 percent respondents were suffered by riverside accidents.

## CHAPTER V

### LIVELIHOOD STRUGGLES AMONG SRILANKAN PEOPLE

#### 5.1 Internal Migration

Internal migration is the movement of people from one place to another place own country. This migration is affected by worldwide context of push and pull factor (IOM 2005). In minimizing the risk factors to migrate another geographical area for secure life, highly cultivated area agricultural area (red river delta to central highland) rural to rural migration (Alexandra, Inkels 2012). For the unemployment problem search to doing work, to get the best opportunity (Zhao, Yaohui 2003) in the Stream or counter stream forms of internal migration. In the census of 1952/54 people migrate 94% across The region two third of internal migration hill to Terai. In 1961 census 56.9% people visit Terai the resettlement program in the Rapti valley in 1956. In 1958-began the malaria eradication program help to flow the migration hill to Terai about the 30% of movement for agriculture, 14% trade and commerce ,12% material region, 7% studying. 40% for settlement in 1991 out of total migration 78% of move to Terai most the people circular migration. The person from mustang and Manang does the circular in Myagdi and Pokhara about maintain their household. In this condition people can't sustain easily migration is necessary.

#### 5.2 International Migration

In this context it means people moved from place of origin to destination crossing the boundaries of country. In the global context people migration was shifted such situation and Contextual to get opportunity, to get knowledge, unemployment problems, such natural disasters and conflict problems. In context of honking and Taiwan to search new employment opportunity goes out of the country whose contribution earning the money then easy to livelihood. People are moving massively Europe, America and China for the abroad study of technical and non- technical program. Such a things people migrate in different/different situation and contextual forms various affect by push and pull factors. Push patterns are affecting by repulsive sentimental behavior, get best opportunity. Pull factors was attractive nature to get best opportunities and secure the lifeline pattern Voluntary migration is the

movement of people poor and falling state to rich and stable state one. Involuntary migration as the darker side of migration or forced migration which is the relocation of people from one country or region to another with their wises.in this situation impels.

The specific/push/pull factors the influence on individual decision. Push factors are reasons people want to leave their country and pull factors are reasons peoples want to come in to a country. Push factors are poor wedge, lack of job, crop failure, growth population, natural disaster, opportunities, lack of services, family separation and persecution, violence war etc. Pull factors are higher wedge, job opportunities,

### **5.3 Srilanka Tappu**

In the case of Srilanka Tappu identity crisis history has taken in the field visit before this explanation. Researcher has to explain some Literature review that identity theory and control model of effect provide two prospective on new emotion emerges as individual meet or fail to meet their expectation. It focus on individual expectation regarding of wide variety identities while control model of effect on individual expectation regarding of wide variety of goals individual expectation affects the emotion experienced when they variety or fail to variety their identities. Identity theory point to identity verification as a source of emotions in the area of livelihood approaches and its subjectivity review is essential. Livelihood approaches emerged from a board range of efforts to understand how people lived in particular place they have cohered in to often instrumentally applied from work that rest on the broadly held assumption that livelihoods are principally about the management of once material cerium senses. Their assumption fruit the explanatory power of livelihood approaches by shifting a range of motivation for livelihood delirious outside the analytic frame. Rain research extend effort to recover a broader lens on the livelihood decision end act crone by concept fluidizing minting as well as crisis infinity and livelihood constrains in Srilanka Tappu a form of intimate government and policy maker captors sourer and Udaypur district both side a Koshi river bank. this Koshi river bank which in communing area of Koshi Tappu Banya Jantu Arx Pashim Kusha Sunsari and also this in leased area of Koshi Baroz. This Koshi Baroz leased under government of India before 66 year till 199 years Nepal India treaty by Koshi treat in the year of 2011 Baisakh accordingly 25 April, 1954. This treaty was signed by former irrigation minister Mahabir Samslerz Rana from Nepal side and irrigation farmer minister Hazari

Lal Nanda from India side (i.e. protocol of Koshi treaty India vs. Nepal 1954) In that His Maesty King Mahendra sir Bikram Sah was presorted king and Matrika Prased Koirala was for user Prime minister and also very interesting Jawaher Lal Neharu Shastri was former prime minister of India

This research paper has to personal a systematic implementable approaches to examine of missing identity as well as identity crisis and their livelihood strangles constrains in that particulars area is Srilanka Tappu this literature an livelihood an development in past.

#### 5.4 Land Ownership among Migrants in Srilanka Tappu

The relationship between names, identities and the body has largely been taken for granted by socio logiest for eg. early discussion of naming by AL thruster (1971) and (1991) recognized by the relationship between mourning and identity sup-over looked the body AL thruster (1971) briefly disbursed surnames in the context of the financial ecological configuration he also notes how names are one of the practical safety of everyday life which sentimental allow as to recognize ourselves and other as unique individual subjects(1971, in turn Elias (1991) briefly mentioned names in has essay "I-we" identities first published in 1987 for Elias Forenames helps denote individuality or (or 'I' identities while surname are clearly important in signaling 'we' identities ("we are fortuity") for both al thruster (1971) and Elias (1991) then as for finch (2008) foreknows – plus – surnames serve to mark out (unique) individuality as well as family connectedness-but-the relationship between names, identities and bodies in left unexercised in these accounts.

**Table 10**

*Family Composition Before and After Emigration*

Task (A) Before

Type	Family	Member		Total	Percent
		M	F		
Single	3	3	3	6	2%
Joint	27	78	71	149	98%
Total	30	81	74	155	100%

Source:- Field Survey, 2024

## Task B. After

Type	Family		Total	Percent
	M	F		
Single	1	1	2	1%
Joint	29	130	117	99%
Total	30	131	119	100%

Source:- Field Survey, 2024

Table 10 of A and B have shown the composition of Family in Srilanka either they were in joint family or in single family before and after emigration. Data shows that before emigration of 30 house family they were 3 (2%) family were lived in single and 27 family house hold (98%) lived in joint family composition but after immigrated house in Srilanka own one live only 1 family (1%) in single composition and 29 family house hold living in joint family. It reveals that place is increased in joint focus up composition because of history here tiered livelihood struggles in Srilanka Tappu.

**Table 11**

*Gender Base Population Structure Out of 30 Household*

Gender	Population	Percent
Male	131	52.40
Female	119	47.60
Total	250	100

Table 11 shows that out of 30 household in Srilanka Tappu. There are 131(52.4%) are male and 119 (47.6%) are female in gender composition where 12 more male members than female. So it is concluded that the total number 250 of household members in Srilanka male population are more than female population.

**Table 12***Cause for Change Their Habits*

S.N.	Cause	Number of Households	Percent
	Natural disaster Koshi flood		
1.	2061	11	37
2.	for shelter	4	13
3.	Searching employment	9	30
4.	Hungry /famine	6	20
Total		30	100

Table 12 shows that in Srilanka Tappu 250 family member migrated from 30 family member. It is found that out of 30 family member 11 (37%) family member changes their habitat due to natural disaster Koshi flood over head in 2061, 4 (13%) family member searching for shelter, 9 (30%) family member searching for employment and 6 (20%) family member leaved flood origin place created by famine and hunger.

Here most of the family 37% leaved origin place created by the natural disaster that was Koshi flood. These were broken out Easter dam due to Koshi flood in 2062. Fury flood damaged the human body or death, house, agricultural land, livestock in Nepal special Sunsary district as well as India Bihar State.

On that the most of the people stay and shelter half in Srilanka Tappu area for agriculture because of fertile abundant land, grazing pasture land for raising livestock and jungle area for wood. Similarly fishing work and hunting of wild animals like bear, dear, and Arana (water bedfellow) too.

**Table 13***Table (II) Types of Family*

Family Types	No. of Respondents	Percent
Single Family	4	13.4
Joint family	26	86.6
Total	30	100

Source: Field Survey, 2024

Out of 30 households, 26 family lived in joint-family and 4 families are lived in single family. In the Koshi Tappu area there are many risk in livelihood constraints so they lived in joint family of any symbol of terrible attack, they fight together so they have in joint family. In the care of jungle Arana, Elephant, and wild animal attack. They fought together to chasing the wild animal, when agro crops are tend to damage by the wild animal.

**Table 14**

*Family Category as Master's in Family in Gender Base*

<b>Master Base</b>	<b>No. of Family</b>	<b>Percent</b>
Male material role	27	90
Female material role	3	10
Total	30	100

Source: Field Survey, 2024

Table 14 shows that on Srilanka Tappu mostly paternal family are lived there. 27 (90%) family have male maternal role. 3(10%) family have female master role in the Srilanka Tappu.

**Table 15**

*Land Ownership before Migration of Family*

<b>Land</b>	<b>Family</b>	<b>Percent</b>
Less than one bigha	3	10
More than one bigha		
No land	25	87
Lease land	2	7
Total	30	100

Source: Field Survey, 2024

**Table 16***Land Ownership after Migration of Family*

<b>Land</b>	<b>Family</b>	<b>Percent</b>
less than one bigha	10	33
more than one bigha	20	67
no land	0	0
leave land	0	0
<b>Total</b>	<b>30</b>	<b>100</b>

Source:Field Survey, 2024

Table 15 shows that out of 30 family before migration 3 (10%) family had less than one bigha land and more than one bigha, 25( 87%) family had no land and 2( 7%) had lease land (Adhiya) to cultivate agriculture for livelihood maintain. After when they migrated for sheltered in Srilanka Tappu 10 (33%) family have less than one bigha land, 20(67%) family have more than one bigha own land and there in no family of land less and leased (Adiya). So they have cultivated own land for maintaining livelihood.

**Table 17***Food Intake Time Before and After*

<b>Intake in a day food consumption before</b>				<b>Intake in a day consumption after</b>			
<b>S.N</b>	<b>Family</b>	<b>Times</b>	<b>%</b>	<b>S.N</b>	<b>Family</b>	<b>Times</b>	<b>%</b>
1.	12	2	40%	1	12	3	40%
2.	10	3	33%	2	10	4	33%
3.	8	4	27%	3	8	2	27%
4.	2	Rarely	0%	4	0	0	0%
<b>Total</b>	<b>30</b>		<b>100%</b>	<b>30</b>			<b>100%</b>

Source: Field Survey, 2024

Table 17 shows that before migration, data show that 12 (40%) family have food consume two times a day, 10 (33%) family three times a day, 8 (27%) family four times a day and 2 family seldom taken food in a day.

After migration at new home in Srilanka Tappu 12 (40%) family consume 3 times food intake, 10(33%) family household consume 4 times food intake, and 8 i.e. 27 percent

family household consume 2 times food intake. So in comparison there were change in food consumption paradigm in a new shelter. In origin, old shelter home and new shelter home that in Srilanka Tappu there were increase in food consumption pattern. So here in Srilanka no any family members have hunger problem in a day. They can easily managed the food problems in new home at Srilanka Tappu.

**Table 18**

*Continuity and Change of Rituals and Festivals*

<b>Family</b>	<b>Festival</b>	<b>Languages</b>	<b>Relation</b>	<b>Flok Song</b>	<b>Clothing</b>
12	own	own	Hindu	own	change
10	mix	mix	Buddhist	not any	change
8	change	change	Christianity	not any	change
30	not any			not any	change

Source: Field Survey, 2024

Table 18 shows that in the sense of Srilankan Tappu people and their Rituals and festivals out of 30 household family 12 family are Hindu, 10 household are to be mixed with Buddhist and 8 household family were change their religion and took Christianity pattern. No any Muslim/Islam found in field observation. Most of the people are to be changing in pattern their rituals and festivals.

12 family members had own ritual festival, language, folk song. 10 family had mix festivals and they have not any folk song. 8 family household had change their festivals. Most of the family household had changed their clothing and dress pattern. They accept the modern dresses and clothing pattern.

### **5.5 Livelihood Strategy among Migrants in Srilanka Tappu**

Employment and economic status are interrelated to each other. Employment play important role for the low income family and economically strong people hire labour from low income family.

**Table 19***Employment Status*

<b>Types</b>	<b>No. of Respondents</b>	<b>Percent</b>
Brahman/Chhetri	18	60
Janjati/dalit	6	20
Sherpa gurung, tamang	3	10
Madhesi and newar	3	10
Total	30	100

Source: Field Survey, 2024

Table 18 shows that respondents are dispersed in a broad range of households majority 60% of household respondents are employed by Brahman/Chhetri followed by 20% janjati/dalit, 10% Sherpa gurung, tamang and 10% madhesi and newar, respondents are dispersed in a broad range of households.

### **5.5.1 Current Occupation**

Most of the Srilanka People are famous in agricultural hard work. 67% household have arrival farming occupation, 8 (26.67%) household are foreign Labor mostly goes to India. out of 30 household, 8 household respondents are wage labor and only 2 (6.67%) household respondents are foreign labor work.

### **5.5.2 Income Resources**

Agro farming is main resource of Srilanka Tappu people. Agri farmers have also side incense resources such as wood collecting in nearer market. Buffalo and goat farming is also additional income resources.

Before settle here in Srilanka Tapu most of the migrants are agrilabor and wages labors. But when come to Srilaka Tappu have abundant available of mercy and flat land near the Kosi bank side. Mostly they captured the land as much as availability. The mercy and fertile land which is sustainable for crop cultivation. Paddy and vegetable crops production give much more. So people have some land for agriculture cultivation. So

most have the migrant people change wages labor to an agriculture farming occupation. So in Srilanka Tappu, occupational diversities are changed. While some migration named Lanka Malah Gorhi, his occupation is fishing still now and wood collecting from jungle. He does not work and change their origin occupation fishing.

### **5.5.3 Struggle for Existence Livelihood among Srilanka**

- Struggle with try Kositappu
- Natural disaster Kosi flood each and every year.
- Damaged the crop by Area, Bear and elephant, Jungle cow.
- Identity crisis by government not allow our citizenship.
- Not any Barrier facilities which given by local government.
- We are nationals and household people with no identity and destination.

## **5.6 Case Studies**

### **1. Likendra Thakur Compulsion of Leaving House**

When I was 20 years, I left my home and go to India for searching work wage. In Punjab India agri-labour work done at least 3 years. When I come back home Nepal, Harinagar, Our family had splinted. Only one half Katha land and property gain in my side. So I had to left my house and come here in Srilanka Tapu. I had only 3000 rupees. With that money I had bought 19 Kattha land. Now I have at least 4 bigha agricultural land, 8 buffalos and 10 goats are raising in my animal shed.

### **2. Jogananda Thakur How he Leave India His Origin**

My name if Jogananda Thakur, age 52 years live in Belka Municipality-2, Chandrapur. I have three son and one daughter. My occupational work is labour before came here. Now, I have agricultural land and still doing side work as labour. I have six buffaloes and 10 goats in my livestock shed. I have two Bigha land in 2062 BS when Koshi flood broken the east dam our village Achara, Aarariha district of India came into flood. I were lived my home with my wife, three sons and one daughter to my spouse's father's home in Nepal, District Sunsari, Hariyana Ward No. 4. is our spouse's father home. We

came here and shelter there a few months. At that time, my wife's elder brother live in Sri-lanka Tappu, Udaypur district. So, we finally, settled there with the help of her elder brother. Now I have 2 bigha cultivated land for agricultural work. Before leaved here, I worked as agricultural laborer, but now a days, I have my own land. My wife Hansawati Thakur have Nepali citizenship which she got before marriage with me. But I have not any citizenship either India or Nepal. Now a days, we have whole year food efficiency. My elder son, Jitendra Thakur 22 years old, daughter Nikki Thakur 20 years old and Nitesh Thakur, 16 years old. All are the age of citizenship receiver as the rule of government of Nepal but when they applied for citizenship district administrator officer said you will come with your father's citizenship and father – mother marriage certificate. Then you will able to getting the citizenship government rule criteria. We are completely now agri-farmer but Identity less people. We have identity crisis where is our country is India or Nepal? In India, I lost everything all the relatives migrated in that previous home where they are no any information about them, they dies or alive. In society, people barking the voice charges with us you are Indian, so my all child's are faced inferiority complex in each and every time. So we have identity crisis. We lost our nation, house and destination also. So, I requested all your responsible government administrative sector all those problems specially citizenship problem solve them, help us as soon as possible.

### **3. Laxman Gadari Pal**

My name is Laxman Gadeari Pal, I live in ward no 2 Srilanka Tappu, Ram nagar. Before 45 years my father Bharat Gaderi Pal came here with for buffaloes in herd grazing working here. Now he was dead. Especially he was from India, Ararahiya district, State Bihar and place Singheshworsthan. Now I have 20 youngster buffalo, 5 are in lactating period, milking day by day and sell to market in order to earn some money. In Indian our relatives are there, but not in that place they migrated from original home. No any information I have where they alive or dead. I born here, in Sri-Lanka Tappu. Now I married here and have one wife with son and daughter. I have 4 bigha land for agricultural productivity. My wife Tiliya Mandal Pal have Nepali citizenship in the time of unmarried period, but I have not any citizenship. My son age is now 18 years and daughter age is 13 years old. My son Prakash Gaderi Pal when went to proceed

citizenship making process, the district administrative officer told him must be come with your father's citizenship, and marriage certificate of your parents. So my son Prakash unable to getting the Nepali citizenship. We have brainstorming and some question arise who am I, where is our home if not here, where is our destination, my family do hard work within the agri field whole day and buffalo herd raising. So, I think are we nomad group? In previous time, my father was allowed to work within citizenships, but now the time has changed, without any identification it is hard to work, that's why I have faced many problems. So I would like to request to the concerned authority to address the problems of the people like us.

#### **4. Lagana Malah Goriya**

My name is Lagana Malah (Name changed). I live in Barahaxetra Municipality Ward No. 6 Srilanka Tappu. Now a days I am 51 years old. Before 65 years my father Kisana Malah came here with fishing work in a group. He had from India Singhesersthan. Supoal Bihar. My father Kisana Malah was a fisherman. He is a man occupation was fishing work. He waked long time in the area and dead before 15 years. My father was permanently settled here, my mother's maternal place is also India Bhimnagar. She also dad before 10 years. I was born in Srilanka Tappu Nepal, Our son Endar Mahah and his two daughter Tiliya and Tikali 11 and 9 years old. My son and his wife Budhoni were dead in the Boat accident in Koshi River before 4 years. I have same agricultural land to cultivate the agree crops. Some vegetables ne some goat arming. Sometimes I do the fishing work. Now a days very less fishes to gain our fishing than previous day. We have no citizenship. I try and apply in govt. administration but not given due to not yet father's citizenship. Our granddaughter Tiliya and Tikali have identity or citizenship crisis emerging now a days. I was born here in peal, I said to be a Nepali citizen but state ignore it. So I am felt with my identity crisis and in this Tappu several people are here in that of problems faced, but state, Nagarpalika administration do not try to solve it. So, we are identity less people. We are human but missing our identity not yet to where in our destination.

## CHAPTER VI

### SUMMARY AND CONCLUSION

#### 6.1 Summary

Srilanka Tapu is an island which is made by Koshi river. It is situated under Belaka Municipality Ram Nagar and Barahachhetra municipality of Chilliya Tappu of Udayapur district and Sunsari district, Nepal. Its coverage area situated at North east part of Bhagalpur post Udaypur Balaka Municipity and West Northern part of Prakashpur post of Sunsari district, Barahachhetra municipality. Most of the area are coverage with sand loam agriland, shrubs swampy land. The map of Koshi Tappu Wild Life Reserve (KTPUR) and Buffer zone shows that area of Srilanka Tappu. Srilanka Tappu is surround by small sub branch River of Koshi River. Srilanka Tappu is captured in Koshi Flood in the time of rainy seasons. There is only one boat system to raise to Koshi travelling and tourism purpose. In this island migrated people lived before 50-60 years. They were human but identity less. They bring with several livelihood struggle in the way of ancient period. But they live here with forest and river user. They grow agri foods, vegetables, fishing and hunting wild animals sometimes too.

In the case of Srilanka Tappu, identity crisis history has taken in the field visit before their explanations. Researcher mentioned in the first visit 75 years old man who come from Asam India before 25 years. He had no citizenship, he freely migrated chased by Bodo Ribelion Asami group and though for shelter here at Srilanka Tappu. But when I was taking the research household survey the old man was dead. His name was Tilak Bahadur Katwal.

In the observation there were a big flat land which is sandy loam and very fertile. There were green pasture field, some stunts Khair trees, Pater ghari, some thatched hut and human shelter. The big Koshi river storming running with a vulnerable peculiar sound in the east and bigger smaller branches of Koshi river local language said Bhangala. In the north, west and south, so it's said to be an island.

This study has been conducted in Ram Nagar of Belaka Municipality Udaypur district and Chilliya Tappu of Barahachhetra municipality, Sunsari district. In Srilanka Tappu

there were 250 household (according to municipality record). Researcher selected 30 household family randomly for primary data. 30 respondents in Srilanka people were taken as sample through direct interview method. They had given 25 open ended structured question and collect answer by direct interview. Some case study also had to be taken to collect primary data. Along with the primary data the secondary data had collect with some newspaper, clippings, journals, web sites and different books which were used to clarify the objectives.

Among the 250 household family, 30 households' respondents were collected sample by direct interview. Some case studies by open ended questionnaire in a qualitative method. The well structure questionnaire was used to take interview. Among 30 household family 250 population were calculated. From 250 family population 131 (52.4%) male and 119 (47.6%) female were collected. Most of the migrant people were indigenous people and few dalits, Tharu, magar, gurungs, Tamang and Madhesi. Data also shown that out of total population 45 percent migrated people are Madhesi and 55 percent migrated people are Janajati.

Population distribution migrated in comparison hills, terai/Mahdesh and internationally (India and Bhutan) data shown that 22.5% population migrants from hills, 52.8 percent from Terrain/Madhesh and 24.8 percent from internationally (India and Bhutan). International emigrants mostly from India part of Asam and Bihar state. At time of proposal writing these huge of shelter people at Srilanka Tapu who are they and why they alive there? How they perceive their livelihood constraints that all question need to find the answer. So researcher had to clarify to the aims to evaluate the multiple distension of livelihood constraints and illegal misuse of forest area. Researcher had to find the migrant people who established that area (buffer zone). Researcher had also evaluate the relationship between migrant livelihood and deforestation in the coverage area of Koshi Tapu, Banayajantu Aaraxan Pashim Kusha Sunsari and Srinalka Tappu land. In field study most of the internal migration people have Nepali citizenship but most of international emigrant people have not any citizenship because they had come with his/her ancestor in childhood and many are born here in Tappu. Most of ancestor were dead so newly born people had solve their hand to mouth problems only. But huge

of identity crisis emerged here. State had unable to solve their crisis due to some lack of government rule and regulation. Thus all the island shelter migrant are live here with lease land which is under Indian government till 199 years. According to Nepal India Koshi treaty 1954.

In the fields study the 63.33 percent respondents consist of 6-10 family members, whereas more than 11-15 members i.e. 23.33 percent and also 2-5 family members 13.33 percent are calculated. Population distribution shown that most of family lives in joint family. Mostly they lived with grandfather, grand mother, father, mother, spouse, son and grand son.

The occupational of the family found that majority of the respondents i.e. 66.67 percent household engaged in agriculture and livestock raising work. Also 36.22 percent family done the wage labour while 6.67 percent households family were involved in foreign labour mostly in gulf country Dubai, Qatar and Saudi Arabia and India.

The food sufficient status of the household shows that majority of the respondents family 56.67 percent had sufficiency of food after migration here while before migration 12 family household i.e. 40 percent had two times food consumes a day, 10 family household 33 percent has three times a day, 8 family household i.e. 27 percent had four times a day and 2 family household had not intake food in time.

After migrated here in Srilanka Tappu a new home, 12 household family i.e. 40 percent had taken food three times a day, 10 family members i.e. 33 percent had four times a day, 8 family members i.e. 27 percent had consumed food five times a day and there were none of the family in hunger in a day.

Educational enrollment observation among the respondents' found that 150 members getting formal education and one member had informal education enrollment.

Employment status plays a greater role in the economic status. Employment and economic status are interrelated to each other. Employment play vital role for the low income family and economically strong people hire the labour from low income family. All respondents are dispersed a broad range of household are employed by

Brahmin/Chhetri 60%, followed by Janajati 20 percent including Tharu, Sherpa, Gurung, Tamang. Whereas 10 percent were madhesi and newar. Sherpa, Tamang, employee 10 percent. Many respondents are depressed in broad range of households.

## **6.2 Conclusion**

The study concluded that migration is the process of movement of people from one place to another place. It is a fundamental factor of human society. It played important role in shipping, different aspect of human social life including social relationship and social change. People migrate from place of origin to the place of destination for several reasons. All types of migration i.e. internal migrant and international migration including reactive migration are continually growing in number day by day. Then migration had become the core area of sociology today. People decide to migrate and moves to another destination to improve their career, and opportunity, some people are forced to migrate and some are moves free to famine and war.

In research findings most of the people migrate for their searching food and shelter. 22 family household researching their food and shelter, 7 household family migrate here in 2061, Koshi flood broken the east dam and flooded their origin house in Sunsari Nepal and Bihar Supul district villages. Only one family household migrated by forced by from Asam India due to Bodo Rebellion affect. No found any Rohingya family found in the observation.

In the research findings, the composition of family in Srilanka Tappu either they lived in Joint family or single family before and after migration. Study found the before emigration of 30 households family they were 3 family in single composition 27 family household lived in joint family composition. After migration out of 30 family household only one family household lived in signal composition and 29 household family lived in joint family. This result concluded that society had to be change in new path way run. People have need joint effort in new place so joint family increase in the migration proceeded.

It concluded that people have hand to mouth problem solve firstly, then other necessary requirements. It is concluded that people have essential food, cloth and shelter at first because it is human needs. After that one requirement fulfill other several necessities emerges. Human neither fulfill the all emerging new demands nor can be solved it.

In the Srilanka Tappu migrants are solved their food and shelter problems. But now a days their child have need national identity, here now emerged several problems like citizenship, voting rights, government jobs and foreign employment to need national identity. So here in Srilanka Tappu identity crisis increasing day to day. So researcher recommend to government administration to make some rule that can be solve it. In the sense of livelihood struggle Srilanka People have to face Koshi flood in rainy seasons, damaging the crops by wild animals Arna, Boar and Elephant in every year. Also they faced snake bites in summer season, 3-5 people dead every year when they worked in jungle to collect wood for fire. In totality Srilanka Tappu people have several livelihood constraint to face it. So some Srilankan people had lost their identity and state also ignore these people though they are exclusively dominated by sate. New born in Srilanka Tappu are at least 16-30 years ago but they are unable to obtain citizen identity because of his/her father mother have not it. In the sense of humanity, those all children are human so government has to pay its special attention to address the problem.

So, in research finding researcher present some recommendations of identity crisis, forest and landscape restoration in Srilanbka Tappu to help, restored clean forest as well as area (Wild Life Conservation) and improves human and environment.

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## APPENDICES

### Appendix I: Questionnaire

#### House Hold Index of Respondents.

1. Owner's Name ..... H. No. ....
2. Qualification ..... Age ..... Sex .....
3. Permanent Address .....

Province No. .... District .....

VDC/Municipality ..... Ward No. .... Tole .....

Contact No. .... House No. ....

4. Respondent's Name: ..... Age .....Sex .....

Address .....

Province No. .... District .....

VDC/Municipality ..... Ward No. .... Tole .....

Qualification .....

Cast/ethnicity ..... Religion ..... Language .....

Family Status ..... Land occupied .....

Bigha Occupation..... (a) Main .....

(b) Secondary

#### Family Index

Origin District	House Hold	Male	Female	Child	Total	%

### Land Holding Index

S.N.	Particular House hold No.	Own Land	Lease land	Adhiya	Land less Vumihin	Total

### Income Resource

S.N.	Resources	Annual Income in 000		Total %
		Appex	Part	
1.	Agri Production Paddy Production Vegetable Production Cash crop Production	”		
	<b>Total</b>			
	Grand Total			
2.	Livestock Production Milk Meat Fish Hunting	”		
	<b>Total</b>			
	Grand Total			
3.	Wage Labor a. Seasonal labor b. Foreign India Agree Labor wage	”		
	<b>Total</b>			
4.	Remittance from Gulf and other country	”		
	<b>Total</b>			
	Grant Total			

### Expenditure Index Divided

S.N.	Particulars	Annual Expenditure	%
1.	Fooding		
2.	Clothing		
3.	Education		
4.	Health		
5.	Ritual Festival		
<b>Grand Total</b>			

### Question:

1. If you live here ancient period? If not where you from are migrate here?
  - a. Nepal
  - b. India
  - c. Other Country
  
2. If you migrated here how long are you here in Srilanka Tappu.
  - a. Since 15 yrs
  - b. Since 30 yrs
  - c. Since 40 yrs.
  
3. Why you migrate here from your home? Any reason.
  - a. Natural disaster
  - b. Political enforcement
  - c. searching food, habitat and wage labor.
  - d. war and famine.
  
4. Why you select Srilanka Tappu here? From which are the most preferable? for cultivation, shelter.
  - a. Land for available shelter without any cost.
  - b. Pasture land for livestock grazing.
  - c. Easily forest wood available for cooking energy.
  - d. Fishing and hunting opportunities are available.





18. How much risky in your duty?
- a. More and terrible risky.
  - b. sometime do the death duty.
19. When Koshi River water level grown up how you safe your family and livestock?
- a. Temporary shift to jungle up land.
  - b. When situation is more vulnerable we shift our family to Rampur, Setikhola or Chatra bazar.
20. Who help to you for these problems?
- a. Local/state government
  - b. Social workers.
  - c. Politicians
  - d. No any one
21. Do you want to leave this place?
- a. yes
  - b. no
  - c. Not known
22. If no Why?
- a. food and salter can easily managed.
  - b. Two third life expand is here.
23. Are you Know these area is in India govt. lease land area.
- a. yes
  - b. not
  - c. Not known

24. Are you known this area is in koshi Tappu conservation area or Aarakshaya area?

- a. yes
- b. no
- c. I don't know

25. What are differences in livelihood comparison to your origin and Srilanka home at present?

- a. Here is my own land and livestock but there is not at all.
- b. here is employed but there is unemployed.
- c. hare 9 am busy for work but there is vacant mind.
- d. Now here 9 make family wife and children aware is single one.

26. Are you struggling with Aarakshya Army & Aarakshya staff?

- a. yes
- b. no
- c. I don't know

27. If any suggestion and demand please tell me?

- a. ....
- b. ....
- c. ....
- d. ....

Appendix II: Photographs of the Study Area



