

CHAPTER- ONE

INTRODUCTION

1.1 General Background:

Nepal is a small landlocked country situated between China in the North and India in the south, west and the east. Nepal is a multi cultural, multi religious, multiracial and multi lingual country. The country of Nepal is famous for several reasons. It is not only the fact that Nepal boasts of the highest mountain in the world, Nepal also exhibits a remarkable wealth of cultures. Right in the streets of Kathmandu the attentive observer can see a variety of customs as well as hear a variety of languages spoken by visitors from the hill or from the Terai. This is Nepal's unique heritage and wealth a reason to be proud. On the basis of geographical reason, Nepal is divided into three parts as: Himal, Pahad and Terai.

It is a landlocked country with an area of 1,47,181 square kilometers where length is 885 km from east to west and width is 240km from north to south. Nepal is divided into five development regions (far western, mid-western, western, central and eastern development regions), fourteen zones and seventy five districts. The total population of Nepal is 26,494,504 out of this number of male is 12,849,041 and number of female is 13,645,463 (CBS:2068). The annual growth of Nepal is 1.35 percent. The majority of population is Hindu 80.1 percent, the Buddhist is 9 percent, the Islam is 4.4 percent, the Kirat is 3.1 percent, The Christian is 1.4 percent and other 0.6 percent only. Nepal is the country of different caste/ethnic group which unify the people of different cultural backgrounds.

The Nepalese society is the most tolerant society in the world. The people of Nepal embody a great variety of races, religion, castes, cultures and

languages .Such a diversity of Nepali society predates the formation of the present state of Nepal. Geography along with historical processes, seems to have greatly conditioned ethno-regional and cultural formation of the kingdom.

In terms of religions Hindu, Buddhist, Muslim, Christian and other mixed religious groups are prevalent however Hinduism is predominant.

According to Hindu philosophy there are different models of caste hierarchy such as Brahmins, Kshetries, Vaisya and Sudra.The old legal code prescribed by Jung Bahadur Rana in 1854 A.D. classified the castes into four main catagories viz Tagadhari, Matwali pani nachalne chhoi chhito halnu naparne, pani na chalne chhoi chhito halnu parne. The above caste hierarchy was in principles and not in practice in day to day life of the people. In Nepal, over a long period of time its own indigenous caste system has developed to encompass the different ethnic communities untouchables or chhoi chhito halnu parne includes: Chamar, Dusadh, Dhobi, Halkhor, Dum,Tatma, Muslim, Khatwe etc.

Although caste system has been legally abolished since 1963 A.D. with the promulgation of new civic code (Naya Muluki Ain 2020), It still exists as an important reference point of all individuals and in the fundamental social structure of Nepali society.

In Nepal, the caste system is directly derived from its Indian antecedents, which were brought into the Nepali social, religious and legal “Muluki Ain” frame work for the past few centuries, caste has maintained a viable and lasting social existence, which emphasized a distinct division of labor for example certain people became indentified by their caste professions such as cobblers(Sharki), Black smiths(Kami) and Sweepers (Pode).Traditional caste occupation has been passed down by generations

through learned skills and family networks. In fact, for many people, employment is still caste bound, as one other opportunities, which are available to them. Caste is an integral part of identity children are given upon birth, and one, which stays with them until they die. Caste discrimination is now illegal in Nepal. Though we are listening day to day that when Dalit people enter in Temple of Hindus. There is fight between Dalit and non Dalit .So voices are raising loudly to stop feeling of discrimination from many communities.

Nepal has shown religious tolerance all through its history and has never incident like religious persecution on religious riots. Nepal is birth place of Sita and Buddha .So Nepal is symbolic country of peace.

The population of Yadav in Nepal is 10,41000.The yadavs are also called Ahir the name Ahir is derived from 'Abhira' which is a immigrant tribe found in the inscription and Hindu sacred book.The Abhira appear to have been one of the immigrants tribes from central Asia they are spoken of as robbers and foreigners. They claim connection to god Krishna since he was a herdsman. In Nepal all yadav will be called yadav these days.

The yadav are a caste comprising of milkmen, cowherds, cattle, breeders and laborers. The traditional occupation is animal husbandry and selling its products. The Yadav consist of both landowning and landless people. Some Yadavs are businessmen, teachers, doctors, engineers and political leaders. In 2008 Nepal became a federal democratic republican country.The first president was Dr Ram Baran Yadav. He is from Yadav community of Terai.Yadav are living almost all over the South-Nepal as well as all over the country. In Terai districts majority of population belong from Yadav community. The highest concentration is in the Terai region as Janakpur, Birganj, Malangwa, Biratnagar, Rajbiraj. In India the

Yadavs have many languages groups but in Nepal they are using lgs as: Maithali, Bajjika, Bhojpuri, Awadhi, Hindi, Nepali. The Yadav people are living in joint families and most of them are vegetarian but many start eating fish, mutton, chicken and sometimes pork but not beef. Child labor is common among them. The Yadav participate in the local traditional and socio-religious festivals. They have expertise in oral traditions and group singing in praise of the God Vishanu, Hanuman, Krishna or one of the many other gods that they worship .

Social change refers to an alteration in the social order of a society. Social Change may include changes in Social Institution, Economic activities and Cultural practices. Change is natural process nothing will remain same in the course of time. Society is also changing phenomena over any period of time. Changes in Social institution means changes in family ,marriage and kinship like this changes in Economic activities means changes in traditional systems, occupation, source of income and cultural practices generally refers to the manifestation of a culture or sub-culture especially in regard to the traditional and customary practices of a particular ethnic or other cultural group .In the broadest sense, this term can apply to any person to manifesting any aspect of any culture at any time. cultural practices include cultural phenomena like birth rites, festivals. Yadav people celebrate festivals like Chhat, Holi, Dashain ,Deepawli, Maghesankranti, Chuthichan, in past as well as in present .there is not particular change in celebration .It also creates we feeling in youth groups .They share their happiness, sorrow, and problems with each other.They have their mutual relationship, interdependency, unity,integration and solidarity among them .

Finally due to diversity in ethnicity/caste, there is a diversity in culture too.Obviously,Social change and Cultural change are closely linked so

the causes and patterns of Social change and Cultural change may be some how the same because there is interrelationship between Social institution and Cultural practices . It is not possible to study the Nepalese National culture or the culture of all ethnic groups at one time, hence, in this present study the researcher tries to focus on the Continuity and Changes in Social Institution, Economic activities and Cultural practices of Yadav people of Sarlahi District.

1.2 Statement of the Problem

Nepal is a multi-ethnic racial, lingual as well as multi cultural country. In general, culture is used to denote languages, dress, beliefs, moral values ,customs ,tradition and art. Each and every ethnic groups has its own culture ,economic , social and religious beliefs. So every ethnic group have their own type of role in national culture and nation building . Various ethnic groups inhabit Sarlahi District of Mid-Nepal. Yadav people are the oldest immigrants of this area and have their own type of traditional ethnic culture. The Yadav people were selected because they are rich in social-economic-cultural condition. The researcher thought that if we neglect Yadav culture, It will be incomplete in explaining the Nepali national culture as well as the culture of Terai region. This study is an attempt to study on cultural phenomena of the Yadav people in order to provide information particularly in the field of major social institutions such as: Marriage, Family, Kinship, Village, Dress pattern, Food habits, Economy, Religion and Life cycle ceremonies . One objective of this research is to see the continuity and change in Social institutions, Economic activities and Cultural practices of Yadav community.

According to Malinowski “Cultural change is a process by which the existing order of society is transformed from one type to another. Cultural

change thus covers the more or less rapid process of modification in the political construction of a society in its domestic institution and its mode of territorial settlement, in its belief and systems material tools and their use and the consumption of goods on which its social economy is based .In the widest sense of the term ,cultural change is predominant factor of human civilization; it goes everywhere and at all time" (Malinowski,1980 :55)

The definition of socio-cultural change is controversial in Sociological and Anthropological works. The term is used in broad sense in the context of present work, so that it encompasses the way of life, occupation, tradition, customs, norms and values religion and other aspects of this particular group of people or the society. For the present study socio-cultural change have been studied in terms of family,marriage,cultural practices and other closely related aspect.

Among the different ethnic groups and castes Yadav are one of the caste groups of Madhesh in Nepal who have earned reputation and successful farming. Mostly Yadav are living in twenty two district of Madhesh which so called Madhesi. They developed rich cultural tradition in Nepal as well as India.This study attempts to answer the following research questions:

1. What aspects of Social, Economic and Cultural practices are continued and what aspects are changed ?
2. What are the factors for bringing change in Social, Economic and Cultural practices in Yadav community ?

1.3 Objectives of the Study :

The general objectives of the study were to investigate the continuity and change in Social institutions, Economic activities and Cultural practices of Yadav people of Hempur VDC of Sarlahi District more specially the study was fulfilled the following objectives:

- i) To analyze the continuity and change in the Social institutions, Economic activities and Cultural practices of the Yadav people of Hempur VDC of Sarlahi District
- ii) To trace out the factors responsible for the changes in the Social Economic and Cultural aspects.

1.4 Significance of the Study

The country of Nepal is world famous for several reasons. It is not only the fact that Nepal boasts of the highest mountain in the world, but Nepal also exhibits a remarkable wealth of cultures and languages. Right in the streets of Kathmandu the attentive observer can see a variety of customs, cultures, religions, dress pattern as well as hear a variety of languages spoken by visitors from the hills or from the Terai. This is Nepal's unique heritage and wealth, a reason to be proud, Toba, S. So we proudly say that our country is a multiracial, multireligious, multicultural and multilingual. Nepal is a country of ethnic diversity there are different ethnic groups with their own dialect and culture, which differ from each other. The Socio-economic study represents the study of living body of a particular community. The Social, cultural and economic study of each ethnic group of Nepal is the most important criteria to introduce Nepal with the rest of the world. In this way many people around the world desire to know about the Social, cultural and economic study. Socio-cultural change is continuous process. Change doesn't take place suddenly. The changes that took place in Nepali from Bhanubhakta's time till today took more

than six hundred years; so the change is slow, but it was happening all the time. It is of course very difficult to notice change at present because it is neither drastic nor sudden: the wheel of change moves continuously but very slowly. So when someone says, “where is the change, I don’t notice it” he is partially right. To notice the change taking place at present time requires’ trained eyes of a Linguist or Sociolinguist. The great changes in the field of technology, communication, transportation, education and their interaction with different cultural groups they must have under gone certain changes. Similarly, urbanization, modernization, acculturation, migration and population size has surely affected the the Social, cultural and economic condition of any society. Yadav are also affected by these factors. The culture of Yadav people is unique. To understand the uniqueness the effort is made to explore the Socio-cultural and economic aspects of their life. On the other hand due to continue contact with other groups and influence of modernization their culture is gradually vanishing. This study is devoted to understand and document the factors and forces responsible for changes in the reference of their culture in study area. Thus, the finding of the study may helpful to highlight the present and past of Yadav. It is hoped that this study serves as valuable document at present as well as influence to formulate meaningful policies, strategies, programs and projects for the up lift the status of Yadav to achieve the objectives of equality and development.

1.5 Organization of the Study

The research report has been organized and presented in a way that the reader and interested can have though knowledge on the topic.

The first chapter introduces the back ground of the study, statements of the problems, objectives and significance of the study.

Chapter two is allocated for review of literature on various books, articles and reports and documents related with continuity and change in Social institutions ,Economic activities and Cultural practices .

Chapter three includes various methods, rational of the site selection, research design nature and sources of data, universe and sampling procedure, techniques of data collection comprise of observation ,household ,interview ,key informant and case study .Similarly it consists data analysis ,a limitation of the study.

Chapter four deals with the introduction of study site including demography, education, cultural practices, family, religions, occupations, occupations, languages and agriculture and Yadav of Hempur VDC.

Chapter five deals with Continuity and Change in Social Institutions, Continuity and Change in Economic Activities and Continuity and Change in Cultural practices as Marriage ,festivals of Yadav people .

Chapter six deals with Summary and Conclusions .

CHAPTER- TWO

REVIEW OF LITERATURE

Review of literature means reweaving research studies on relevant proposition in the related area of the study so that all the past studies, their conclusions and deficiencies may be known and further research can be conducted. Many Sociologist and Anthropologists have been carried number of research studies on different ethnic groups of Nepal, but a few of them are interested to study about the Yadav people. Among Nepalese scholars, Bista is the pioneer who has attempted to sketch an ethnographic map of various ethnic groups of Nepal in his famous book 'The People of Nepal' (1962). The contribution made by Bista in the form of ethnography covering most of the ethnic groups provides a basic source of information to all the persons interested in this field. When I came to know that a very few researches have been carried out on Continuity and Changes in Social institutions, Economic activities and Cultural practices. Some of them are as follows:

Haimendorf is considered to be the first foreign Sociologist to study the Himalayan people of Nepal. His book *The Sherpas of Nepal* (1964) established an ethnographic tradition in Nepal. He has studied the Sherpa of Khumbu region Solukhumbu district. They have adopted agriculture, trade, tourism as well as animal husbandry for their subsistence.

Hitchok (1966) studied the Magars of Baniyan Hill and found that the population growth rate of this community was higher than the agricultural product to feed them because the land was limited and infertile. The younger males have joined the army to meet food demands of their family.

Caplan(1970) studied in village of Eastern Nepal called Indreni Settlement(Pseudoname)in Illam District.He studied the changing relation between member of indigenous tribe, the Limbus and high caste Hindu groups the Brahmins. Their relationships are understood in terms of their differential rights and interests in land, which is scarce commodity of that region.

Pignede(1993) studied Gurungs in Kaski district and entitled “The Gurungs”. He described the origin of Gurungs(Char Jat and Shora Jat). The Gurungs are agriculturists supplemented by animal husbandry and Indian Army for their livelihood.

2.1. Social Cultural change

Iijima(1963) studied about their Social-Cultural change and Hindulization.She explained in the middle of the 19th century that they were successful in establishing close relationship with the Hindu Rana families, which were dominating the politics and economy of Nepal at that time. Thakali leaders and their descendentants have shown keen interest in Hinduizing their culture. He also reported that seasonal migration ,flexibility of their Thakali origin are main causes for their cultural change .

Gauchan (1985) has explained the Thakali have preserved some of their traditional custom and at the same time, have adopted parts of the latest western culture too. Westernization, therefore is the main process of Social change observable in their society .

Among the Nepalese scholars, Dor Bahadur Bista has contributed in the field of ethnographic study in Nepal. His book 'People of Nepal'(1962) is one of the masterpieces of literature on the Ethnography focused in majority of different ethnic groups.

2.2. Economic change

Tourism cannot provide employment and income to all the people in a destination and hence it cannot be a panacea for economic development. But where there are potentials to develop this sector, there is scope to provide opportunities to a larger number of people, given its labor intensive nature. Although not examined by the present study, it can be said that tourism can also provide income and employment opportunities in other sectors e.g., public transport, wildlife safari, elephant rides, tour guides, restaurants, furniture, and various types of shops etc. In many places local people are able to perform cultural shows, and besides earning incomes some are able to promote their local culture as well (Banskota 2012).

Bhatia, K. (2015), writes that tourism has major economic significance for a country. The income from international tourism provides a valuable source of earnings for both developed and developing countries. According to World Tourism Organization (WTO), among the world's top 40 tourism earners in 1995 about 18 were developing countries. Earnings from tourism occupy an important place in the national income of a country. Bhatia further adds that, the tourism industry is a highly labor-intensive service industry and hence, is an important source of employment. A growing number of Nepali Sociologists are making substantial contribution in Sociological research in Nepal. Despite this massive research work very few Anthropologist and Sociologist have utilized Sociological and Anthropological theory in analyzing the Social reality of Nepali society and culture. Thus,"Continuity and change in Social institutions, Economic activities and Cultural practices "A case study of Yadav People of Hempur VDC of Sarlahi District" is a new venture in itself.

CHAPTER - THREE

RESEARCH METHODOLOGY

Methodology is a vital element of a research work. So it is designed in such away which helps to carry out the study more systematically and scientifically.

3.1. Rationals of the Site Selection

Hempur VDC of Sarlahi District of Nepal is selected purposively as the study area. It is one village development committee of Sarlahi District which is located 3 km west from Malangwa to Nawalpur North to South road. It covers ward no one to nine.

Hempur VDC is culturally and economically important place for Yadav people. The researcher is an inhabitant of Hempur VDC and belong to same caste Yadav. Keeping the above points in mind the Hempur VDC is purposefully selected as the case study research site for the dissertation writing.

3.2. Research Design

As being a Sociological and Anthropological study. According to specific objectives includes both exploratory as well as descriptive research design. Exploratory research design endeavors to explore the issues concerned social, cultural and economic aspect as well as socio-cultural changes of Yadav community and descriptive research design seeks to describe the origin and history of Yadav community.

3.3 . Nature and Sources of Data

The researcher were used both primary and secondary sources of data for required information of study.

3.3.1. Primary Sources of Data

The primary sources of the data were Yadav people of Hempur VDC of Sarlahi district from whom the researcher collected the required data for the research.

3.3.2. Secondary Sources of Data

The Secondary sources for this research were related books, journals, articles, magazines, the theses approved in the department of Sociology, T.U.Kirtipur and many other types of researches.

3.4. Universe and Sampling Procedure

This research is a continuity and change in Social institutions, Economic activities and Cultural practices a case study of Yadav people of Hempur VDC of Sarlahi District. There was no exact hard and fast research on Social institutions, Economic Activities and Cultural Practices of Yadav people. It was not possible for me to give detail information about Yadav people in the research area so I chose simple random sampling procedure that is Fish bowl drawing technique. Simple random method is non-probability sampling technique based on the researcher's judgment. It is mostly used in exploratory research (Upadhyay, 2011). In this method samples are included on the basis of easier access. This study could cover limited number of 20 Yadav people for sample size, out of twenty people ten were male and ten were female and all were S.L.C. pass.

To collect the data, the researcher visited the respondents from the study area and gave stepwise procedures were followed in order to collect required information

-) First of all the researcher went to the field and established rapport and introduced to the authority.

-) The purposes and process were explained to the authority.
-) Twenty informants were selected through simple random sampling i.e. fish bowl drawing technique.
-) The permission was taken to carry out the research.
-) The time was fixed in order to collect the data.
-) The filled questionnaires were collected.

3.5. Techniques of Data Collection

For the purpose of data collection, the researcher was employed questionnaires and structured interview for the Yadav people related to continuity and change in Social institutions, Economic activities and Cultural practices and most of the questioned was created by researcher himself.

3.6. Process of Data Analysis

Data have been processed and analyzed in various forms. This study basically based on qualitative and descriptive designs both quantitative and qualitative ways of data analysis and processing have been employed. However, special priority has been given to the quantitative analysis. Moreover, in course of data analysis various tables, charts etc. have also been properly arranged and enclosed.

3.7. Limitations of the Study

Each and every study were its own type of limitations. This study was carried out as a requirements for partial fulfillment of Masters of arts degree in sociology from Tribhuvan University. The study was restricted in the following ways:

- i) This research was studied the continuity and change in Social institutions, Economic activities and Cultural practices of

Yadav people at Hempur VDC from Sarlahi district, however it is supposed that study were presented the study related to this area. It is micro study, which attempts to explore the social, cultural and economic study of Yadav people at Hempur VDC.

- ii) This study was limited in the border area of Rauthat and Sarlahi district in Hempur VDC. Therefore the findings weren't be generalized among the Yadav communities throughout the country.
- iii) This study is conducted to fulfill the partial requirements of M.A. Sociology. Therefore large area couldn't be in corporate because of certain time and resource constraints limitations.
- iv) It was limited to only twenty informants.

CHAPTER- FOUR

THE SETTING

This chapter gives a brief introduction of the study site and the people covered by the study.

4.1. Hempur VDC : The Study site

Hempur is a village development committee in Sarlahi District in the Janakpur zone of South- Eastern Nepal. Generally, the people of Sarlahi believe that the Sarlahi name comes from the name of Sarlahi Devi temple is situated in Hempur village Development committee in the Sarlahi district. There is a believe if someone goes to the temple at night with a light then that person will die. That is why people still don't go at night to that temple with light .Still there is no residence around this temple. Hempur VDC located just 3 km west of South North of Malangwa to Nawalpur road at the time of the 2011 Nepal census it had a population of 7434 people living in 1240 individual households. Among them the population of male is 3836 and female is 3598.Out of total population, the population of Yadav is largest one which is 3947 . Hempur village development committee further divided in nine wards depending on the population of VDC.

The purpose of village development committee is to organize village people structurally at a local level and to create a partner between the community and the public sector for improved service delivery system.

To keep data, records and to manage administrative works, there is one village secretary. The position is appointed by the government permanently, from whom they receive the salary. The ward members, ward chief and VDC chief aren't available due to lack of local

election. There are eight schools in Hempur VDC among them one is higher secondary school. There is one sub health post as well. Mostly Yadav people of study area drink water from the hand pipe. There is lack of purified drinking water. This village development committee is very back in all type of facilities such as: good schools, health post, road, etc. The literacy rate of male is 43.95% and female is 23.42% (tab-1). The ward wise population of Yadav is 3947, Brahman hill-76, Tamang-2, Limbu 1, Teli 159, Chamar / Harijan / Ram 615, Koiri / Kusbaha-14, Kurmi 480, Sanyasi/Dasnai, Dhanuk -341, Dusadh/Paswan -386, Kewat -1, Barhaman Terai -30, Kathbaniya -23, Mallah -120, Kalwar -155, Kumal -1, Hajam/Thakur -132, Kanu -96, Sudhi -1, Lohar-300, Dhobi -70, Kumhar -384, Halwai -30, Kayastha -28, Baraee -6, Mali-10, Dom -11 and other -5 (tab-7). Though there is not the population of Barhaman hill but the census report shows 76 population which is written by great mistake. There is large no of people who followed Hindu religion i.e. 99.60. The Yadav people of study site mostly speak languages like Maithali, Bajjika, Maithali, Bhojpuri, Tamang and Limbu (tab-5 in Annex).

The main profession of the Yadav people of study site is farming / agriculture. They grow paddy, wheat, maize, barely, etc. Though the main income source of the Yadav is farming but there is great problem of the irrigation, so people of the study area unable to grow much more crops. They are still following old techniques of farming. There is great numbers of unemployed youth and now a days they start to go for foreign employment. So the living standard of Yadav people is increasing and they start living luxurious life compared to the past.

4.1.1. Economic Activities

a) Agriculture :

Agriculture is the main occupation of Yadav people. Agriculture is the main source of income. Yadav people have no any other way to join their hands and mouth except agriculture. There are 1240 household in Hempur VDC. Nearly all Yadav people have fertile land and they grow many types of crops as paddy, wheat, maize, barely, Paddy is the main crop which is grown from Asadh to Magsir like this wheat is grown from Mangsir to Baisakh and maize is gown from Baisakh to Bhadra. They grow vegetables like potatoes, tomatoes, brinjals, onions, cauliflowers, cabbage. From very beginning people adopted profession of farming but still they are following. There is not hard and fast change in their profession. Most of them fully depend on agriculture but nowadays some of the Yadav people also adopt the profession of trade and business.

b) Foreign Employment :

Before many years ago Yadav people fully depended on agriculture and suffered a lot to join their hands and mouth easily. According to time changing, Yadav people also start to change in their profession start going to abroad to earn money. They have earned a lot of money from the foreign employment and now a days they are going to be relatively richer than other ethnic groups. They spend very luxurious life. They are not satisfied in average in average income of Nepalese people. They don't want to be engaged in agriculture. Thus we can easily guess that youth are very interested to go for foreign employment rather than to stay in Nepal. Now a days most of the youth including some women also stay in foreign countries and earn great amount of money.

c) Livestock:

Domestic animals, such as cattle or horses, sheep and other useful animal kept or raised on a farm or a home for profit. The Yadav people kept cow and buffaloes for income generation. In the past, the main profession Yadav was animal husbandry. people kept a lot of cattle and buffaloes to generate income but now a days people are left to kept cattle and some people kept cow and buffaloes for milk. Yadav youth are interested to go for foreign employment rather than keeping cattle because all got education .There is vast change in living standard of Yadav

4.1.2. Education and Health

Education in the largest sense is any act or experience that has a formulative effect on the mind, character, or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits and accumulated knowledge, skills and values from one generation to another.

The literacy rate of Hempur VDC is 33.85% and literacy rate of male is 43.95% and female is 23.42% (tab-1,2) .There are nine schools in, one higher secondary school and rest of eight primary schools among them one primary boarding school .The students of study site go to head quarters of Sarlahi District Malangwa, Janakpur, Birganj, and Kathamandu for higher education .There is not any college/campus .The (Tab no-1,2) show detail ward wise literacy rate of study area. There is discrimination in education system between boys and girls. Guardians don't want to send girls even in community school where as for boys easily ready to send in costly boarding school. They still think that girls have to go others house if we provide higher education then we have to pay a lot of dowry which is very great problem of Yadav people .

Health is the level of functional or metabolic efficiency of a living organism. In humans it is the ability of individuals or communities to adapt and self manage when facing physical , mental and social challenges. There is not proper facilities of health services like hospital ,maternity hospital. There is only one sub health post. People are only getting primary health care from this sub health post. when people suffered from fatal disease they have to go Janakpur, Birganj and Kathmandu for their better treatment .There isn't facility of Ambulance for patient .when people suffer from simple diseases it is very critical for their treatment .

4.1.3. Cultural Practices

Cultural practices generally refers to the manifestation of a culture, especially in regard to the traditional and customary practices of a particular ethnic or other cultural group. In the broadest sense, this term can apply to any person manifesting any aspect of any culture at any time.

Yadav celebrate different kinds feast and festivals most festivals include ancestral as religious ceremonies on the one hand on the other there is great changes in celebrating style in the past Yadav people hadn't a lot of money so they simply celebrate but now a days people go to foreign employment and earn a lot of money and celebrate all festivals in modern way .they get entertainment with drinking gambling ,playing ,making fun and eating delicious food on the other hand gives information about history ,culture and religion .Yadav people celebrate festivals like Chhat , Holi ,Dashain ,Deepawli, Maghesankranti, Chuthichan, in past as well as in present .there is not particular change in celebration .It also creates we feeling in youth groups .They share their happiness ,sorrow , and

problems with each other .They have their mutual relationship ,interdependency ,unity ,integration and solidarity among them .

4.1.4. Infrastructures

Infrastructure is the basic physical systems of business or nation .Transportation, communication, sewage, water and electric systems are all examples of infrastructures.

a) Transportation: Any device used to move an any item from one location to another location. Common forms of transportation include planes, trains, automobiles and other two wheels vehicles like bikes or motorcycles .Being the Terai study area is still very remote because there isn't facilities of public bus ,train as well as for wheelers vehicle except motorcycles .

b) Roads :

A wide way leading from one place to another ,especially one with a specially prepared surface which vehicle can use.There isn't facility of pitch road and gravel road .So the people of Hempur VDC fell very difficulty to go one place to another place in rainy reason .Due to heavy rain patients also face with great problem to go for their treatment .There is not any other road except muddy road and foot path .

c) Communication :

Communication is sending and receiving information between two or more people .The person sending message is referred to as the sender while the person receiving the information is called the receiver.The information Conveyed Can Include Facts, ideas, concepts, opinions

beliefs, attitudes, instructions and even emotions. There is not facilities of communication mobile phone to communicate .

d) Electricity :

Electricity is the set of physical phenomena associated with the presence and follow of electric charge .Electricity gives wide variety of well known effects such as :lightning ,static energy ,electromagnetic induction and elcteric current .Electricity make people work easier and make life comfortable .There is facilities of electricity since 2056 B.S. In infrastructure facilities , people of study area are getting facility of electricity but there isn't certainty of load shedding it is not only problem of study area .It is a nation wide problem .

e) Houses :

House is the very important thing for human being without house human life become uncivilized .In the past Yadav people made house with the help of wood and grass but now a days youths are going to abroad for foreign employment and they earn a lot of money start to make building in place of old house.They start to use modern technology in their house as fan. air cooler, heater and mixture live in luxurious life.

4.2. The Yadav of Hempur VDC :

The number of Yadav in Nepal are 10,41000.Yadav were called Ahir the name Ahir is derived from 'Abhira' which is a immigrant tribe found in the inscription and Hindu sacred book. The Abhira appeal to have been one of the immigrants tribes from central Asia they are spoken of as robbers and foreigners. They claim connection to god Krishna since he was a herdsman. In Nepal all yadav will be called yadav these days. The

Yadav population in study area is 3947 which is great population of the VDC. The ward wise population of yadav people is ward no.1-471, ward no 2-619, ward 3-389, ward 4-287, ward 5-801, ward 6-640, ward 7-462, ward 8-75, and ward 9-203 .They speak languages like Bajjika, maithali, nepali, hindi.

The yadav are a caste comprising of milkmen, cowherds, cattle, breeders and labors. The traditional occupation is animal husbandry and selling its products. The Yadav consist of both landowning and landless people. Some Yadavs are business man, teachers, doctors, engineers and political leaders. In 2008 Nepal became a federal democratic republican county. The first president was Dr Ram Baran Yadav. He is from Yadav community of Terai. Yadavs are living almost all over the South-Nepal as well as all over the country. In Terai districts majority of population belong from Yadavs community. The highest concentration is in the Terai region as Janakpur, Birganj, Malangwa, Biratnagar, Rajbiraj. In India the Yadavs have many languages groups but in Nepal they are using lgs: Maithali, Bajjika, Bhojpuri, Awadhi, Hindi, Nepali,etc. The Yadav people are living in joint families and most of them are vegetarian but many start eating fish, mutton, chicken and sometimes pork but not beef. Child labor is common among them. The Yadav participate in the local traditional and socio-religious festivals. They have expertise in oral traditions and group singing in praise of the God Vishanu, Hanuman, Krishna or one of the many other gods that they worship. Similarly they are good in musical dance and wrestling .In India in some places they are also known to do mock-fighting with swords but in Nepal that is not known(as far as we know).Boys are favored for formal education .They are known to have more faith in Astrology and talismans rather than in the services of a doctor .They are in need to hear about the way of

salvation. The Yadav have not proper facilities to get quality education because yadav are living in Terai and in Terai there isn't University, hospital and road. When we compare living standard of Yadav with Yadav of India then we get far difference between them.

The alternate names of yadav:

Abhir,adar,Adavigolla,Aharwar,Ahir,Ahirani,AhirGoala,Asthanagolla,Ayar,AyarBoricha,Baredi,Barjwari,Chosh,Couli,Dhangar,Erumakar,Goalan,Goali,Gouvali,Gwal,gawli,gayla,Ghasi,Ghosh,Goala,Gol,Gola,Golar,Golkar,Golla,Gollewar,Gop,Gopa,Gopali,Gope,Gopi,Gosangi,Gouli,Gowala,Gullar,Gwal,Gwala,,Hir,Idaiyan,Idaiyar,Iruman,Jaday,JI,Kolaya,Konar,Konarulu,Mokhar,Muniyani,Pillai,Rai,Rao,RaoSahab,RaSahib,Sadgoala,Sd goppe,Sargope,Yadav,Ray,Yadubanshi,Yadava,Yadhava,Yadhava,

Yadukulum

The surname used by Yadav people in Hempur VDC are Ray and Yadav.

Traditionally, Yadav people was fully based on animal husbandry and farming but now a days they got education so leaving their traditional profession they start to go to abroad for foreign employment .So there is vast changes in living style of Yadav people of study area.

CHAPTER -FIVE

CONTINUITY AND CHANGE IN SOCIAL INSTITUTIONS, ECONOMIC ACTIVITIES AND CULTURAL PRACTICES

5.1 Continuity and change in social institutions

5.1.1 Marriage

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a man and a woman are socially permitted to have children, the right to have children implying the right to sexual relations .Marriage is more or less durable connection between male and female , lasting beyond the mere act of propagation till the birth of offspring .

Marriage is also one of the most universal and most important social institution of human society .When a boy and girl get married , they can enter into family life and they are socially as well as legally permitted to have sexual relationship . Marriage gives legitimacy to bear children and raise them.

The system of marriage differs from place to place and ethnic groups to groups and at the same time the type of marriage also differs. Theoretically speaking two types of marriage systems have been found existing in the world. These are:

- (a) Monogamy
- (b) Polygamy
 - (i) Polygamy
 - (ii) Polyandry

In monogamy marriage system, there are one man and one woman. Under monogamy one man marries one woman at a time. In polygamy marriage system, there are one person and many marriages. Polygamy may take two forms: that is; polygamy and polyandry. In polygamy system one man has two or more wives and in polyandry marriage system one woman marriage more than one man , or one wife and many husbands.

Marriage talks are initiated by girl's father, among the Yadav. Two or more than two people from the girl's side go to the boy's house to sort out the matter and observe the potential groom. If the group considers the boy suitable for their relative the girl, then they say so and the boy's parents give the girl's folks a meal and then send them off. After this, more than two people from the boy side go to the girl's house to see her which is called yaguai in yadav community.

The boy also accompanies this group and should he like the girl, then this is expressed to the girl's family who give the boy's group a meal and then send them off. During these meetings, the presentation of the clothes and money is performed, but it is a two – way affair. The next step in this marriage procedure is to investigate whether there is any agnatic link between the families of the boy and girl or not. In the bygone days, the custom was to observe a gap of 5 generations, and thus many such matches had to be cancelled due to the ties in some of their generations, which did not possess the 5 generation interval . This became a hinderance for the Yadav. A marriage in Yadav society is different from that of other societies is that it takes 5 to 7 days for completion.

The first day is started by singing songs, which commences the marriage rites. These songs have themes expressing love, blessings for a bright future after the marriage and such. On the second day at both houses, a

paste, composed of turmeric, oil and pina or filtrate of pressed oil is rubbed on the bodies of the prospective groom and the bride. This rubbing is done by the boy's sisters (younger or elder) or his bhauju(sister in law) . After this rubbing is over, the prospective bride and groom are bathed by the same persons who rubbed them. On the third day, groom, aruwa or glutinous rice, mustard oil and sindur or vermilion are mixed and taken to the nearby water source like the well, along with the boy. The same thing is done at the place where the girl lives and she is also taken like the boy to a water source near her place. They have to perform worship by placing the items mentioned in five small heaps near the water source. This ritual is Matkor in Yadav community, during which the women sing devotional song encircling the boy or the girl as the group moves towards and returns from the water sources. The fourth day is the actual day of the marriage also called janti jane din or day of the marriage. While the boy in his village goes door to door which is called bilauki and some thing happen in girl's house. Where they go to the houses of their neighbors and also the villagers. In this ritual relative or the villagers give the boy and girl things like money, rice grains, paddy and such. On the evening of this day, the 'janti' come to the girl's house and villagers take the groom door to door of the villagers which is called Dura lagaune. from the girl's side welcome the janti and feed them delicious food until they stay there. The first rite is that of presenting tilak. In tilak items presented to the groom, is a dhoti, kamij, rumal and other things that have been promised by the bride's family. This Tilak is somewhat similar to a dowry. Now the couple is taken and seated at the Madva , which is in itself like a small house. This Madva is constructed in many different kinds of ways, by these Yadav folks. While some of them use a solid bamboo to make these structures, others cut the bamboo into pieces and still others use wheat

flour with which they enclose an area which is the Madva, thought of a two dimensional nature .

When the couple is brought to the Madva, the groom presents clothes and ornaments to the bride and she wears them there symbolically. Now it is time for an okhal or wooden mortar, to be brought forward to the Madva. The fathers of the couple come and extract 5 grains of rice and five grains of paddy each from within the mortar. These they wrap in their clothes and knot this end. Those present at this ritual try to observe who is faster in picking those grains and knotting them. Once this is over, the rituals at the madva commence. This ritul is followed by that ritual called sindur halne where the groom and bride are considered really married. Here, five of the bride's relatives screen the bride using a 2 meters long cloth, preferably white.

At this tim, a bowl of curd each is placed in the hands of the bride and groom. Under these bowls are placed dubo, paddy, turmeric, etc. Five members from the groom's side take the curd bowl and all the items under it from the bride's hands and then they sprinkle the bride five times. In this ritual, men and women from both sides are involved. Now the bride's is anointed with oil and the groom now holding the sindur in his left hand and using a wooden spoon with his right hands pours sindur on the parting of hair of the bride. It is believed in the Yadav community that while applying this sindur none of it must drop onto the ground, therefore a wooden bowl is placed under the bride's head to hold the sindur that falls off. This is the ritual that is commonly known as sindur halne literally meaning pouring or putting of the sindur, and it is done five times, repeatedly by the Yadav people. The janti are not allowed to observe this ritual.

Bringing the barber to the madva commences the next step and he makes small cuts on the small fingers of the couple. The blood that oozes out from their fingers is dropped into a paan (betel leaf), banana or khir (rice pudding) . The food item on which the groom's blood is dropped is given to the bride to eat and vice-versa. This ritual is called sineha. It is followed by the groom being presented a new set of clothes by the bride's folk. The groom discards his old clothes, which are given to the barber who has just done the sineha. Now the whole ritual of Madva is over.

Though the actual marriage is over, the janti stay at the bride's house and return only after three days. Prior to the janti returning the groom's folks present betel nuts or supari to the female singers of the bride's village and the bride's female relatives are also given the present of betel and nuts.

On the third day, the janti return with the bride and she is made to stand directly in front of the main door of the groom's house when she reaches there. A basket or tokri is placed in front of her, on which a tortoise bone is placed and then burnt. The heat of this fire is absorbed by someone's hand and then his heat is transferred to the bride's cheeks. Now the bride is allowed to move forward, towards the main door, but she is again obstructed by the groom's sisters and wash the feet of the couple and then take them into the house kul devata. Now the couple has to perform worship here and bow. After this both couple ties in the relation of husband and wife.

5.1.1.1. Marriage System Continuity and Change:

It can be generalized that the Yadav people prefer arranged marriage rather than other type of marriages. However, due to their changing socio-cultural as well as economic conditions, yet no significant change in their marriage form can be observed. But due to their poor economic

conditions, they are bound to bring changes in associated expenditure for the marriage ceremony. Previously many people were invited to attend the marriage ceremony, but now they call for selected people and relatives. So the size of party is relatively small and items of lunch and dinner is ordinary. They have also left many rituals and process followed in their wedding ceremony. Some of the Yadav marriage system is found as traditional but great changes is occurring according to changes in time. Before many years love marriage is highly prohibited but nowadays a little going to be flexible. It is very difficult for the poor father to give hand of his daughter to the boy to ties in marriage life.

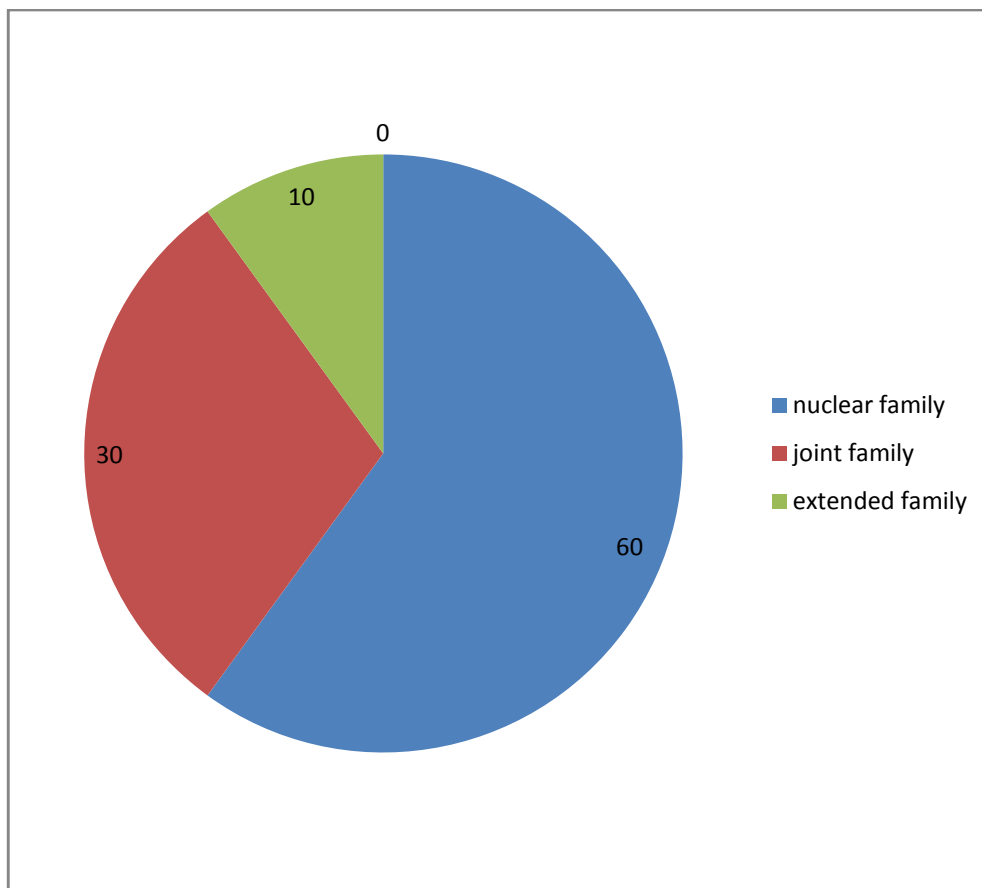
5.1.2. Family :

The family is the most important socio-economic group that consists of group of relations who place their labor and property into common fund and satisfy with their general needs. Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. Family is a group of persons united by the ties of marriage, blood or adoption, constituting a single household, interacting and inter communicating with each other, acting social roles of husband and wife, father and mother, son and daughter, brother and sister creating a common culture. Among the Yadav people of Hempur 20 households were randomly selected for the present study. As per the sampling, observation was made on the family types prevailing which is categorized below:

Type of Family

S.N.	Type of family	No. of family	Percentage
1	Nuclear	12	60%
2	Joint	6	30%
3	Extended	2	10%
Total		20	100%

Source :Field Survey- 2072



Pie-chart

Survey -2072

Nuclear Family:

As stated earlier a nuclear family consists of married couple with or without their unmarried children. In the nuclear family system there is no system of economic cooperation between the brothers and always free from the control of elders. Among the sample household of Yadav people it has been found that 60% household or families are under nuclear family system.

Joint Family:In a joint family, not only parents and children, brothers and step brothers living on the common property, but it may sometime include descendants and collateral up to many generations.

The joint family consists of males having a common male ancestor, female offspring not yet married, and women brought into the group by marriage. All these people might live in a common household or in several households near to one another. In any case as long as the joint family holds together, its member are expected to contribute to the support of the whole and to receive from it a share of the total product. If two or more married brother live together with or without their children, it is called joint family system. Among the 20 households of yadav people of Hempur of Sarlahi district had found that 30% joint families prevailing in the study group.

Extended Family:

Extended family consists of ego, his parents and his wife and his children. In other words, extended family consists of two or more nuclear families affiliated through and extension of the parents child relationship rather than of the husband wife relationship, that is joining the nuclear families of a married adult to that of his parents.

However, out of 20 households, 10% households consist of extended family. So, this type of family system is not so popular in the study area. It means Yadav people don't interested to stay in extended family.

5.1.3. Kinship system

Society is a continuous process in which people are tied with each other by marriage or blood. Kinship is an important organ of the society. In other words we get recognition by biological ties.

According to Maciver "the bond of blood or marriage which binds people together in a group is called kinship "

"Kinship refers to the social recognition and expression of genealogical relationship, both consanguineal " Britaninca Concise Encyclopedia

5.1.3.1 Types of Kinship

a) Consanguineal Kinship:

It is a kind of kinship which is applied to human relationships that exists due to blood ties. It is real kinship. For example the relation between father and son.

b) Affinal Kinship :

The term kinship is applied to human relationship that exists due to marriage ties is called Affinal kinship. For example the relation through biological/sexual intercourse or marriage i.e. husband and wife.

5.1.3.2. Characteristics of Kinship

Kinship system is very important organ of the society in the absence of kinship system society can't be complete. There are some major characteristics of kinship.

- a) Kinship is social recognition of biological ties .
- b) It is a unit of social structure.
- c) It is universal

5.1.4. Factors responsible for Continuity and Change

a) Education: Education is the backbone of society through which people can change in their Social institutions, Economic activities and Cultural practices. The literacy rate of study site is 33.68% .Due to education there is great changes in living standard and whole social and cultural activities.

b) Consciousness: There is not any society which is always stable. Change is the continuous process which is found in whole society. People get education and people become conscious and start to leaving bad things and catch good things which is beneficial for society. Due to consciousness there hard and fast change in living standard as well as social cultural practices of Yadav people of study site.

c) Migration: Migration is the main factor which plays significant role for social and cultural change. People are migrating very rapidly from rural area to urban area. From migration people get knowledge and many kind of facilities depending on places. when people migrate in developed place they get many kinds facilities and easily changed in their Social institutions.

d) Development: There is rapid change in society but not stability in any society. When society transform from one form to another is called development. Due to development there is change in Social institutions.

e) Foreign Employment: From the very beginning Yadav people were uneducated and fully depended on agriculture and livestock. But today they start to go abroad for foreign employment and start to earn a lot of money. Now a days Yadav people have a lot of money and they life style and living standard is very luxurious. They are leaving old professions as farming and animal husbandry.

f) Dowry system: Dowry system is vital problem of Yadav people to develop in society. Due to dowry system there is vast discrimination in boys and girls. It is real practice of society is that family members feel happy when women give birth of her son but when give birth of daughter there isn't happy as son birth. There is certain family in Yadav people who are always in tension who has two or three daughters. Yadav people are being poor day by day due to dowry system. There is great change in social institutions due to dowry system.

5.2. Continuity and change in Economic activities

5.2.1 Occupations:

a) Agriculture: Agriculture is the main occupation of Yadav people. Agriculture is the main source of income. Yadav people have no any other way to join their hands and mouth except agriculture. There are 1240 household in Hempur VDC. Nearly all Yadav people have fertile land and they grow many types of crops as paddy, wheat, maize ,barely. Paddy is the main crop which is grown from Asadh to Magsir like this wheat is grown from Mangsir to Baisakh and maize is gown from Baisakh to Bhadra. Most of them fully depend on agriculture but nowadays some of the Yadav people also adopt the profession of trade and business.

b) Foreign Employment: Before many years ago Yadav people fully depended on agriculture and suffered a lot to join their hands and mouth easily. According to time changing, Yadav people also start to change in their profession start going to abroad to earn money. They have earned a lot of money from the foreign employment and now a days they are going to be relatively richer than other ethnic groups .they spend very luxurious life. They are not satisfied in average income of Nepalese people.They don't want to be engaged in agriculture .Thus we can easily guess that youth are very interested to go for foreign employment rather than to stay in Nepal .Now a days most of the youth including some women also stay in foreign countries and earn great amount of money .

c) Live-stock: Domestic animals ,such as cattle or horses ,sheep and other useful animal kept or raised on a farm or a home for profit .The Yadav people kept cow and buffaloes for income generation .In the past ,the main profession of Yadav was animal husbandry. people kept a lot of cattle and buffaloes to generate income but now a days people are left to kept cattle and some people kept cow and buffaloes for milk.Yadav youth are interested to go for foreign employment rather than keeping cattle because all got education .There is vast change in living standard of Yadav

5.2.2. Factors responsible for continuity and change

a) Foreign Employment: From the very beginning Yadav people were uneducated and fully depended on agriculture and livestock. But today they start to go abroad for foreign employment and start to earn a lot of money. Now a days Yadav people have a lot of money and they life style and living standard is very luxurious. They are leaving old professions as farming and animal husbandry.

b) Education: Education is the backbone of society through which people can change in their Economic activities. The literacy rate of study site is 33.68%. Due to education there are great changes in living standard and whole social cultural activities. People got education and change in their living style. When people got higher education, they easily got good job and start to earn a lot of money.

c) Consciousness: There is not any society which is always stable. Change is the continuous process which is found in whole society. People get education and people become conscious and start to leaving bad things and catch good things which is beneficial for society. Due to consciousness there is hard and fast change in living standard as well as social cultural practices of Yadav people of study site. When people become conscious they start to earn a lot of money and start to living in good manner.

d) Migration: Migration is the main factor which plays significant role for social and cultural change. People are migrating very rapidly from rural area to urban area. From migration people get knowledge and many kind of facilities depending on places. When people migrate in developed place they easily get job and easily changed in Economic activities.

e) Development: There is rapid change in society but not stability in any society. When society transform from one form to another is called development. Due to development there is change in Economic activities. Now a days people left their old profession and start modern type of income generating programs.

f) Dowry system: Dowry system is vital problem of Yadav people to develop in society. Due to dowry system there is vast discrimination in boys and girls. It is real practice of society is that family members feel

happy when women give birth of her son but when give birth of daughter there isn't happy as son birth. There is certain family in Yadav people who are always in tension who has two or three daughters. Yadav people are being poor day by day due to dowry system. There is great change in Economic activities due to dowry system.

5.3 . Continuity and change in cultural practices

In Nepal, as in all countries, festivals are celebrated in slightly different ways and with varying degrees of intensity, depending upon locality, economic and social status, education, religious and family background

And personal inclination [Anderson 1977:16].

Nepal is ethnically, culturally and diverse country. Hence, in Nepal, Nepali people celebrate various types of festivals in different days according to their own manner. Regarding the festivals of Nepal, Anderson writes:

“The Nepalese people say that some where everyday in the little Asiatic kingdom of Nepal there is a festival, and the Gods have provided them with a perfect setting”

[Anderson1977: 19].

No doubt Nepalese people celebrate various festivals according to their culture and tradition. As such they worship various gods and goddesses and enjoy themselves by eating, drinking and merrymaking . Hence it can be said in brief that Nepalese people know how to live in pleasure . The festivals which Nepalese people celebrate are associated with one or the other of the divinities, held sacred either in the Hindu or Buddhist theology. Thus, Nepalese festivals are not only occasions to indulge in

eating , drinking , singing and merrymaking , but also as occasions when one is to devote some part of one's time to the worship of and meditation upon gods and goddesses in different forms and manifestation of one supreme being. The festivals of Nepal are not only religious in character , but also preserve in themselves a very fascinating picture of the great historical, cultural, social as well as economic account of the people . Therefore, the yadav people are also not exception in this case. These people are much interested in their festivals and celebrate various festival according to their own ways. The major festivals of Yadav are described below:

5.3.1. Chhath :

The Chhat parva is celebrated by natives of Mithala region of Nepal and India. This festival is called Surya in Sanskrit, 'Chhat' parva is thanks giving to Lord Surya for sustaining life on Earth and to worship him to provide his continuous blessing to mankind dedicated to God Sun. The Sun, source power of nature , considered the God of energy and Lord of the life- force, is worshipped in 'Chhat' to promote well-being , prosperity and progress. Hindu people believe Sun helps to cure many illness and diseases . Sun is considered source of healing too. Sun is also considered as token of stability and prosperity of family members , friends and beloved ones. Chhat parva is observed for four days from Kartik Sukala chauthi to sukla saptami. This festival falls in October or November in the English Calender. Chhata is also celebrated in Chaitra Shasti, the early summer about March or April, and is called Chaiti Chhat. The Kartik Sukla Shasti Chhat is more popular in Terai region as well as North India. Chhat parva is celebrated for four days. The ritual of Chhat parva includes taking holy bath, fasting standing and worshipping Sun for a long time and offering Prasad and Argha to rising and setting Lord Surya.

Some worshippers observe fasting even without water for 36 hours continuously. The first day is called Naha kha, Naha kha means bath and eat. This is the first day of Chhat puja . People take a dip preferably in the holy river near to their residence and bring home holy water of the river to prepare the offerings. The house and surroundings are fully cleaned. The devotees eat only one meal on this day. Second day is 'Kharna/Lahanda, in this day people observe fasting ending in the evening after the Sunset. Just after the worship of Earth, the offerings of kheer (rice pudding), bananas and puri are distributed. The third day is called Chhat, this is the third day, it is a sukala shasti, this day Sajhiya Arghya ((evening offerings) is done. Whole day people prepare Prasad at home. In the evening whole family accompanies the devotee to a river bank, lake, pond or a common large water body to make the offerings (Argha) to the setting Sun. In Kathmandu, Ranipokhari is opened for Argha that day. In Janakpur, Argha is offered in Ganga Sagar. The devotees offer prayer to the setting Sun. This is very important part of Chhat puja. In the evening people gather together and perform cultural programmes with music and dances . The folk songs sung on the evening of Chhat reflect the culture, social structure, mythology and history of Mithala Pradesh and its vicinity. People sing songs in Maithali, Magadhi, Bajjika and Bhojpuri the main languages spoken in Terai/Madhesh region of Nepal. There are minor distinctions in celebration and pooja performance among the regions and across families but basically all celebrate the same festival with same enthusiasm and charm. Last day is called Paran, bihaniya Argha is fourth and final day of Chhat pooja, the devotees, along with their family and friends, go to the River bank again before sunrise. They make the offerings (Argha) to the rising Sun. The festival ends with the breaking of the fast by the devotees of Chhat parva. Prasad is distributed and gatherings of family and friends end the celebration.

5.3.2. Dashain :

During the month of Kartik(late September and early October),the Nepalese people indulge in the biggest festival of the year.Dashain is also celebrated by Yadav people of Terai region and India.Dashain is the longest and the auspicious festival in the Nepalese annual calendar,celebrated by Nepalese of all castes and creed throughout the country.Thorough out the kingdom of Nepal the Goddess Durga in all her manifestations are worshipped with innumerable pooja,abundant offerings and thousands of animal sacrifices for the ritual holy bathing,thus drenching the Goddess for days in blood.Dashai commemorates a great victory of the Gods over the wicked demons.One of the victory stories told is the Ramayan,where the lord Ram after a big struggle slaughtered Ravan, fiendish king of demons. Where the lord Ram after a big struggle slaughtered Ravana, the fiendish king of demons. It is said that lord Ram was successful in the battle only when goddess Durga was evoked. The main celebration glorifies the triumph of good over evil and is symbolized by goddess Durga slaying the terrible demon Mahisasur, who terrorised the earth in the guise of a brutal water buffalo. The first nine days signify the nine days of ferrous battle between goddess Durga and the demon Mahisasur. The tenth day is the day when Mahisasur was slain and the last five days symbolise the celebration of the victory with the blessing of the goddess. Dashain is celebrated with great rejoice, and goddess Durga is worshiped throughout the kingdom as the divine mother goddess.In preparation for Dashain every home is cleansed and beautifully decorated, painted as an invitation to the mother goddess, so that she may visit and bless the house with good fortune. During this time the reunion of distant and nearby relatives occur in every household. The market is filled with shoppers seeking new clothing, gifts,

luxuries and enormous supplies of temple offering for the gods, as well as foodstuffs for the family feasting. Thousands of sheep, goats, ducks, chicken and water buffalo are prepared for the great slaughter. All types of organizations are closed for ten to fifteen days. Laborers are almost impossible to find; from the poor to the rich, all enjoy the festive mood. Anywhere you go the aroma of 'Vijaya Dashami' is found.

The first nine days of Dashain are called Nawratri when tantric rites are conducted. In Nepal the life force is embodied in the divine energy and power of the female, depicted as goddess Durga in her many forms. All goddess who emanated from goddess Durga are known as devis, each with different aspects and powers. In most mother goddess temples the deity is represented simply as a sacred Kalash, carved water jug or multiple handed goddess holding murderous weapons. During these nine days people pay their homage to the goddess. If she is properly worshiped and pleased good fortunes are on the way and if angered through neglect then misfortunes are around the corner. Mother goddess is the source of life and everything.

The first day of Dashain is called Ghatasthapana, which literally means pot establishing. On this day the kalash, (holy water vessel) symbolising goddess Durga often with her image embossed on the side is placed in the prayer room. The kalash is filled with holy water and covered with cow dung on to which seeds are sown. A small rectangular sand block is made and the kalash is put in the centre. The surrounding bed of sand is also seeded with grains. The ghatasthapana ritual is performed at a certain auspicious moment determined by the astrologers. At that particular moment the priest intones a welcome, requesting goddess Durga to bless the vessel with her presence.

The room where the kalash is established is called 'Dashain Ghar'. Generally women are not allowed to enter the room where Dashain puja is being carried out. A priest or a household man worships the kalash everyday once in the morning and then in the evening. The kalash and the sand are sprinkled with holy water everyday and it is shielded from direct sunlight. By the tenth day, the seed will have grown to five or six inches long yellow grass. The sacred yellow grass is called 'Jamara'. It is bestowed by the elders atop the heads of those younger to them during the last five days when tika is put on. The jamara is taken as a token of Goddess Durga as well as the elders blessing.

As days passes by regular rituals are observed till the seventh day. The seventh day is called 'Fulpati'.

In fulpati, the royal kalash filled with holy water, banana stalks, jamara and sugar cane tied with red cloth is carried by Brahmans on a decorated palanquin under a gold tipped and embroidered umbrella. The government officials also join the fulpati parade. With this the Dashain feasting starts.

The eighth day is called the Maha Asthami: The fervour of worship and sacrifice to Durga and Kali increases. On this day many orthodox Hindus will be fasting. Sacrifices are held in almost every house through out the day. The night of the eighth day is called 'Kal Ratri', the dark night. Hundreds of goats, sheep and buffaloes are sacrificed at the mother goddess temples. The sacrifice continues till dawn. While the puja is being carried out great feasts are held in the homes of common people where large amount of meat are consumed.

The ninth day is called Nawami: Temples of mother goddess are filled with people from dawn till dusk. Animals mostly black buffaloes are slaughtered to honor Durga the goddess of victory and might and to seek her blessing. Military bands play war tunes, guns boom and officers with beautifully decorated medals in full uniform stand there. When the function ends the courtyard is filled ankle deep with blood. On this very day the god Vishwa Karma, the God of creativity is also worshiped. All factories, vehicles, any machinery instruments and anything from which we make a living are worshiped. We also give sacrifices to all moving machinery like cars, aeroplanes, trucks etc. to get the blessing from goddess Durga for protection for vehicles and their occupants against accidents during the year. The entire day is colorful.

On the day tika ,we take tika and jamara from our elders and receive their blessing. We visit our elders in their home and get tika from them while our younger ones come to our home to receive blessing from us. After Dashain everyone settles back to normal. After receiving the blessing of goddess Durga, people are ready to work and acquire virtue, power and wealth. Dashain thus is not only the longest festival but also the most anticipated one among all the festivals of Nepal.

5.3.3. Maghe Sankranti

This festival is not directly related with a particular god or goddess. This occasion is celebrated on the first day of Nepali month of Magh (January 15). Though this day is regarded as the coldest day of the year, people rejoice this festival with cold bath at the confluence of rivers. This festival is celebrated with all kinds of feast. Yadav people celebrate this festival by preparing Laddos (sweet dish) made from sesame seeds, sweet potatoes, chaku (a kind of hard molasses) and eat this with milk

and yogurt . They also prepare khichari (a mixture of rice and lentils) for this festival . During this festival yadav people consume this variety of food themselves as well as send these to their maid daughter with the purpose if hearing the news of their daughter who are living fa aways from them.

5.3.4. Jitiya

Jitiya is one of the most important Yadav festival celebrated by Yadav women.The Yadav women celebrate Jitiya by fasting or keeping ‘varata’ for the welfare of their children.The brothers visit their sister’s home to invite them and take their sister’s to their maternal home.The married women worship lord Jitmahan and fast,not even drinking water and they don’t break even single piece of any things in fasting period.It is very tough festival of Yadav women.

5.3.5. Naga Panchami

This is devoted to the worship of the Nagas,the devine serpents.Pictures of the Nagas are stuck over the door posts of all the houses in the morning as protective spells.This festival also known as the day of the snake God falls during the monsoon rains on the fifth of the brightening lunar fortnight late in July or early August .Every shop, Temple,Mansion and hut honors the spent deities by displaying pictures of Nagas over the door ways and holding ceremonies of worship before them.On this day,Yadav people use Cow –dung to make model of serpent and display on the wall of their house and worship by offering flowers ,incense,milk and apply paste or red powder and rice to the Nagas’ forehead .One of the important aspects of Naga Panchami is that,if the snake Gods are well fed and their images are widely displayed on thios special day.It is believed that the family will be blessed and protected from drought and famine

death from snake bite and diseases, loss of possessions and calamity, the collapse of homes and buildings.

5.3.6. Chauthichan (Chaurchan)

This festival falls in the month of August ,with great enthusiasm Chauthichan is celebrated by worshipping the Moon.It is observed on the day when fellow Hindus celebrate Ganesh chaturthi.Puwa(sweet cake),kheer (rice pudding) and other offerings are offered to the Moon in the evening. The worshipper has to fast the whole day and eat any after the pooja(worship) in the evening.

5.3.7. Faguwa (Holi)

Holi is the festival of colours. This festival is observed with joy and gaiety in the Terai region of the country. After a colorful celebration in the capital and hilly regions ,Holi-the festival of colors is being observed across the the Terai regions.The Holi is regarded as one of the most important festival after ‘chhath’ in Terai.From the early morning, people from different walks of life and ages have gathered in major intersections of Terai cities including Biratnagar,Itahari,Janakpur,

Rajbiraj,Butwal,Birganj,Malangwa,Bhairahawa,Nepalganj,Mahendranagar to mark the festival.The fagu festival or Holi is being celebrated today in Terai by smearing red vermilion powder and throwing colour and water-filled plastic pouches at each other. The Government has announced a public holiday across the Terai plains to mark the festival of Holi.Holi is celebrated with the charm in Terai as whole over the country and North India.Here too,the legend of Holika is prevalent on the eve of Falgun Poornima,people light bonfires.They put dung cakes,wood of araad or radi tree and Holika tree,grains from the fresh harvest and unwanted wood lives in the bonfire following the tradition people also

clean their houses for the day. At the time of Holika people assemble near the fire, the eldest member or a purohit initiates the lighting, He then smears others with colors as a mark of greeting. Next day festival is celebrated with colors and a lot of frolic. Children and the youth take extreme delight in the festival. Though the festival is usually played with colors at some places people also enjoy playing Holi with mud. Folk songs are sung at high pitch and people dance to the tune of Dholak and sprit of the Holi.

Intoxicating bhang is consumed with a variety of mouth watering delicacies such as pokaras and thandai to enhance the mood of the festival.

5.3.8. Deepawali :

This is known as the festival of lights. Yadav people also celebrate this Tihar like other hindu people. The five days of Tihar are celebrated in October or early November, that glorious harvest Moon season in Nepal when pathways, roadsides, courtyards and village squares are expanses of golden un-husked rice and brilliant chili peppers drying in the Sunshine, when crisp, clear nights forestall the coming of winter.

The festivity lasts for five days and marked by worship to different days. Tihar brings the worship of Laxmi, Goddess of wealth. On the occasion of Laxmi pooja. houses are illuminated at night and the special sweets of diverse kinds are prepared. Nepalese adore this beautiful Goddess. make gifts and offerings to her, worship her idols and propitiate her, especially at Tihar festival, when she circles the Earth on an owl, inspecting the homes too see that they have scrupulously cleansed and a light left burning in her honor . If she is pleased she will protect the

money box and grain stores of each family ,and grant prosperity throughout the coming year.

5.3.9. Life –Cycle Ceremonies

Man is social as well as cultural being.From cradle to death,man celebrates many ceremonies ,which are called sanskar in nepali culture. Right from the day of his birth man must enter into several sanskar, without performing this ,man cannot get mokhya.The ceremonies which man celebrate or observe have their own unique cultural significance's in the social tradition.The life-cycle ceremonies, which the Yadav people of Hempur VDC of Sarlahi Distric celebrate or observe, are discussed below :

(a) Births

Nowadays in Yadav community women go to hospital in their delivery time and give birth of their child and still many women give birth of their child at the home. On the birth of a child, a pandit is called to fortune and named that baby according to nakshatra in one side and in another side sudeni or rural midwife, belonging to the chamar ethnic group is called in and sudeni handles all matters in delivery peiod.cutting the umbilical cord ,cleaning up the blood and filth which are by which are by products of a birth,and cleaning the baby and the mother.From the day after the birth,the mother is given broth of ginger mixed with a sugarlike substance called sakhar and other spices also.Till the fifth day, no ritual are performed.

On the six day, mother and baby take bath to purify themselves. in this day mother's finger nails are cut and applied nail police with red color. Mother and baby wear new clothes which is in yellow color. From that day mother is permitted to rice and other deity food but now people living

such system and educated people start to give food after deliver. The child is named or has the Nawaran on this day. From sixth day mother is considered as clean from birth pollution.

Though the mother has to purified by touching wells, tanks or any water sources after a month. After that day mother baby mother become fit for to her house hold works. While some folks observe this abstinence for only twelve days, others do for whole month as tradition stipulates. After this ritual is over ,she is eligible to work and participate in any programes.

(b) Pasni

This function is also influenced by Hindu tradition in Yadav society. Genarally Yadav people donot seem to practice the ritual of Pasni .but nowadays educated family started to perform the function of Pasni as as other community .It is performed, when child reach six month of age. During this time ,child is able to eat common soft food. Just after pasni parents start to feed common food to their child. In this function child is worn new red dress, gold earring and bracelet with pancharatna (gold, iron, brass, silver, copper) which is gift from maternal grand parent. The relatives are invited in this function. The verities of food is feeded child with the teeka and giving present as money and clothes by invited persons. They wish and blessing to child for his/her long life.

(c) Mudan

Yadav people perform this ritual called Mudan or chhaewar meaning shaving of the initial hair on the boy's head. this is a rather short ritual. Prior to the actual mudn, they perform pooja to their tutelary and other deities. Then the boy is placed on his mother's lap and his hair is cut by a barber. While the hair is being cut, the mother makes sure that the

locks don't fall to the ground by collecting them in the anchal or tip of sari, spread out under the boy's head. The collected hair is taken and thrown into a large River if they are able to go there, otherwise they merely dump it into a nearby bamboo grove. The belief they have regarding the throwing of the cut locks into a River is that the boy's hair may grow like the River, long and continuous. While the bamboo grove disposal means the hair will grow like

(C) Death Rites :

On the death of a Yadav, those who are able to cremate the corpse will cremate, and those who below five years are unable to do so will bury it. initially a corpse is bathed and clothed in new clothes and then placed on a khat of a bed – like structure constructed out of bamboo (green), tied at three points and then carried off towards the burial or cremation site . The funeral goers themselves dig the grave or construct the pyre , as the case may be , making the grave or pyre in a north- south direction and placing the corpse's head in the northern direction .

While removing the corpse from the house , an earthenware pot is also carried containing 5 kaudi shells, oil, barley grains, tulshi, etc. This pot must be carried by the person who is to light the funeral pyre, meaning the person who lights the daag batti which is the fire lit on the corpse's mouth by placing some camphor on a copper coin is called the final farewell fire which sends the soul of the deceased into here after. It is only then that the same person lights the funeral pyre after walking round five times. Prior to placing the corpse inside the grave, the five kaudi shells are placed in five different directions, within the grave and the person goes round the grave five times with a lighted lamp in his hand. After this, the corpse is placed in the grave. when the dead body totally burned the

funeral processor return back to their home taking bathe nearby river, pond and lake.

The women of the house clean the compound with mud, cow dung with mixture of water before the funeral return home from the grave. After all the funeral participants return to the house of the deceased. when funeral participants came they have to touch stone, fire, chilli and water after that they have permission to enter in their house.

There isn't particular change in Cultural practices of Yadav people of Hempur VDC of Sarlahi District. there is continuity in cultural phenomena as festival celebration, life-cycle ceremony (birth, mudn, pasni and death-rites).It means there is cultural transmission from fore father .

5.4. Factors responsible for continuity and change

a) Foreign Employment: From the very beginning Yadav people were uneducated and fully depended on agriculture and livestock. But today they start to go abroad for foreign employment and start to earn a lot of money. Now a days Yadav people have a lot of money and their life style and living standard is very luxurious. They are celebrating their feast and festivals in modern style because they earn a lot of money in foreign country.

b) Education: Educations is the back bone of society through which people can change in their Cultural practices. The literacy rate of study site is 33.68% .Due to education there are great changes in living standard and whole social cultural activities. People got education and change in their living style. When people got higher education, they easily got good job and start to earn a lot of money. Education is the main weapon through which people easily find out which is right and which is

wrong, the culture which is right and they continue and the culture which is wrong they leave.

c) Concioussness: There is not any society which is always stable. Change is the continuous process which is found in whole society. People get education and people become conscious and start to leaving bad things and catch good things which is beneficial for society. Due to conscioussness there hard and fast change in living standard as well as social cultural practices of Yadav people of study site. When people become conscious they start to continue the cultural practices which are right and start to living which is bad. There isn't any particular change in cultural practices of Yadav people.

d) Migration: Migration is the main factor which plays significant role for social and cultural change. People are migrating very rapidly from rural area to urban area. From migration people get knowledge and many kind of facilities depending on places. Mostly people migrate in developed area and they left their cultural practices and follow another. So migration plays important role to change in Cultural practices of Yadav people.

e) Cultural transmission: Cultural transmission is the main factors to keep continue and change in cultural practices. People easily adopt another culture and left their own. Cultural practices are the mirror of the society. There isn't hard and fast change in cultural practices of Yadav people.

f) Development: There is rapid change in society but not stability in any society. When society transform from one form to another is called development. Due to development there is somehow change in Cultural practices of Yadav people. Before many years they celebrate their feast and festivals in old style but now they celebrate in modern style.

CHAPTER -SIX

SUMMARY AND CONCLUSIONS

This chapter deals with summary and conclusions

6.1. Summary

Nepal is the country of different caste/ethnic group, of different origins and cultural back ground. They have settled in different parts of the country. From the ecological point of view the country is divided into three parts:Mountain, Hill and Terai. Culturally we can divided Nepal into three major parts such as national, regional and local group culture. Our culture is different from that of other which indicates the district cultural tradition of Nepal. As such regional culture indicates the district cultural tradition of one region that of others, where as group or local culture exhibits the distinct way of life of a particular ethnic group. There are different ethnic groups and these groups have their own dialect and culture which differ from each other. Due to continuous interaction with other groups they have been loosing their own cultural and social identity. In an attempt to cope with changing with the environment they have adapted different strategies.

The Socio-economic status of each ethnic group of Nepal is most important criteria to introduce Nepal with the rest of the world. In this way many people around the world have desire to know about socio-economic and cultural features of different ethnic groups of Nepal. It is hoped that "Continuity and Change in Social institutions, Economic activities and Cultural practices of Yadav people of Hempur VDC of Sarlahi District" serve as a valuable document at present as well as in future to formulate meaningful policies, strategies programs and projects for the up liftment of the Yadav as well as other community.

The present study focused on Cultural phenomena of Yadav who represent one of the ethnic groups settled in Terai region of Nepal. This is an explanatory research adopting microscopic approach on its analysis of result simple random sampling method has been utilized for the collection of data. Structured and unstructured questionnaire and interview method have been used for the collection of primary data. This study is merely based on the qualitative information supplemented by some quantitative data. Most of the data are analyzed descriptively. Similarly, this research has own type of limitations. About the origin and history of Yadav people is that they are agriculturist from very beginning and now they are settled family in Terai region of Nepal. The Yadav people are living mostly in Terai district of Nepal. The yadav people used several surname as yadav, Ray, goit, Bharti, etc but only Ray and Yadav are used in study site .

6.2. Conclusions

The aim of this study is to provide Social, Economic and cultural phenomena of Yadav people. Yadav people respect and prefer nuclear and joint family pattern of residence. Social and economic are the major factors responsible for change in family pattern.

Marriage is one of the most important social institutions of human society. The system of marriage is different from place to place and one ethnic group to another ethnic group. In Yadav community arranged marriage system is hardly followed but in rare cases love marriage is acceptable. There is great problem of dowry system. Big amount of dowry system is increasing day by day. The system of arrange marriage is continued. The policy of government of Nepal is to discourage the system of dowry but in case of Terai in properly in Yadav community the system

is increasing very rapidly. Even widow marriages aren't encourage among these people. It can be generalized that Yadav people generally prefer arranged marriage rather than other type of marriages.

Yadav are Hindus by their religion but they have their own type of god and goddess to worship. The God which they are worshipping are Hanuman, Krishna, Vishanu and Goddess like Sarswati, Laxmi and Durga. Beside this they have their own type of kul dewta which is differ from yadav to yadav as well. There is continuity in worshipping god.

Like other community Yadav people of Terai celebrate their own type of feast and festivals. The major festivals celebrated by Yadav people are Chhat, Holi(Faguya) Maghe Sankranti, Deepawli, Dashain, chaurchan, Jur shital and Nag panchami. There isn't hard and fast change in cultural practices.

Yadav people wear dress pattern like dhoti, kurta, gamchha, shirt and pant by yadav men and sadi and cholo by Yadav women but nowadays yadav girls also wear kurta saluwar and pant and shirt as well. There is change in dress pattern.

They use ornaments made with gold and silver like ring, ear-ring, mangal-sutra, hansuli, pauju, kada, haekal, tika, bracelet and other type as well.

The major sources of income of Yadav community are farming, foreign employment and livestock. Some are landowner and some are landless. Totally they depend on agricultures most of the young are unemployed they go to India to join their hands and mouth problem. In the past major sources of income was agriculture and livestock. the people who went foreign employment .they earned a lot of money and live luxurious life. Gradually people are being conscious to go abroad like golf and khadi country. There is continuity as well as change in Economic activities. The

source of income of Yadav people is very low so most of them belong from poor family. They are very back from education and development sector as well. The literacy rate of Yadav people is very low. The literacy rate of Yadav male is 43.95% and female is 23.42 %.there is vast discrimination between boys and girls because they send their boys in costly boarding school and their daughter in community school. They have bad concept that daughters go to another house after marriage and after getting higher education we have to pay a lot of dowry.

In the past Yadav people had house made with wood and grass but there is great change in house making. Now a days people go to abroad for foreign employment and earn a lot of money.yadav people make building instead of old model house.

They are speaking languages like Bajjika, Bhojpuri, Maithali but at present they easily speak Nepali as well as Hindi languages of the neighboring area too. In comparison to other ethnic groups Yadav's culture is wealth and strong as well as high density population in Terai region.

Likewise, they also observed various type of life-cycle ceremonies including birth and death rites. There is continuity in life cycle ceremonies.At the last they have low socio-economic and educational status compared to other ethnic groups of the country.

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APPENDICES

APPENDEX -1

"CONTINUITY AND CHANGE IN SOCIAL INSTITUTIONS,ECONOMIC ACTIVITIES AND CULTURAL PRACTICES OF YADAV PEOPLE OF SARLAHI DISTRICT"

I am student of department of Sociology,I am going to conduct my research work entitled "Continuity And Change In Social Institutions,Economic Activities And Cultural Practices Of Yadav People Of Sarlahi District "under the guidance of respected teacher Dr. Surendra Mishra.I hope you would help me by giving answers of the following questions.

A. House hold Survey 2016

Group A : Introduction

Zone-

.....
.....

District-

.....
.....

VDC-

.....
.....

Ward no.-

.....
.....

Tole -

.....
.....

Household No.-

.....
.....

Name of the head of the H.H.-

.....
.....

Name of the Respondent-

.....
.....

Name of the Interviewer-

.....
.....

Date of the Interview -

.....
.....

Caste -

.....
.....

Religion -

.....
.....

Group –B : Family background

Please give the more detail information about your family members(one of you may start from the household head

S.N.	Name of the family	Age	Sex	Education	occupation	M.statu s	Migration
1.							
2.							
3.							

4.							
5.							
6.							
7.							
8.							
9.							
10.							

Group –C

1. What is the main source of income to run your family ?

.....
.....
.....
.....

2. What is the condition in your society about irrigation ?

.....
.....
.....
.....

3. Please give detail information about your Land ?

S.N.	Land	Katha/Bigha	The amount of land cultivated by ownself	The land given on rent to other	Land cultivated on hire	Total own land
Khet						

Ghaderi						
Total						

4. provide the detail information about any 'Ghaderi' other than the one which is occupied by the house at present ?

S.N.	Place	Katha/Bigha
1.		
2.		
3.		
Total		

5. How much crops you grow/cultivate in a year ?

S.N.	Name of the crop	Production per year in quintal	Rs.
1.			
2.			
3.			
4.			
5.			
Total			

6. Is your food production is sufficient to feed your family through the Year ?

.....

a) If not how long does it support ?

.....
.....

b) How do you fulfill the deficit ?

.....
.....
.....
.....

7. What is your main industrial work ? cottage /handicraft ?

.....
.....
.....
.....

8. Has any one gone foreign employment from your family ? if how many male and female ?

.....
.....
.....
.....
.....

9. Please give detail information about your live-stock ?

S.N.	Animals	No.
1.		
2.		
3.		
4.		
Total		

10. What is your main expenditures ?

.....
.....
.....

.....11. Who has the control over income in your family ?

.....
.....
.....

12. Have you still followed the traditional occupation of your family ?

.....

.....13. which feast/festival and culture you celebrate in your family ?

.....
.....
.....
.....

14. In your society,there caste discrimination ? How do you suggest people of your society ?

.....
.....
.....

15. In your society,people only send their son to school but not daughters.What do you tell them ?

.....
.....
.....

16. In your society dowry system is increasing day by day, to control this problem, how do you suggest policy maker of the country ?

.....

Thank you for kind co-
 operation

APPENDIX -2

Table -1

Male literacy rate of study Area

	Can read&Write	Read only	Can't read &write	Not stated		
Ward no	1	2	3	9	Total	Male literacy
1	154	3	156	0	313	49.2%
2	149	7	195	0	351	42.45%
3	161	0	195	0	356	45.22%
4	132	2	158	0	292	45.21%
5	150	9	343	0	502	29.88%
6	259	3	238	0	500	51.80%
7	164	14	113	0	291	56.36%
8	102	4	151	0	257	39.69%
9	207	14	278	2	501	41.32%
Total	1478	56	1827	2	3363	43.95

(Cbs-2068)

Table -2

Female literacy rate of study Area :

	Can read&Write	Read only	Can't read &write	Not stated		
Ward no	1	2	3	9	Total	female literacy
1	97	6	213	0	316	30.7%
2	85	10	228	0	323	26.32%
3	82	1	234	0	317	25.87%
4	55	2	210	0	267	20.6%
5	70	8	395	0	473	14.8%
6	123	2	307	0	432	28.47
7	95	19	162	0	276	34.42%
8	44	7	203	0	254	17.32%
9	94	14	413	2	523	17.97%
Total	745	69	2365	2	3181	23.42%

(Cbs-2068)

Table -3

Person from abroad household:

Ward no	yes	No	Don't know	total
1	24	88	0	112
2	11	123	0	134
3	10	112	0	122
4	9	97	1	107
5	4	177	0	181

6	11	161	0	172
7	8	100	0	108
8	6	87	0	93
9	15	194	2	211
Total	98	1139	3	1240

(Cbs-2068)

Table -4

Ward wise population of religion

Ward	Hindu	Not stated	Total
1	721	0	721
2	738	22	760
3	759	0	759
4	630	0	630
5	1105	0	1105
6	1029	0	1029
7	643	0	643
8	570	7	577
9	1210	0	1210
Total	7405	29	7334

(Cbs-2068)

Language speakers in study area

table-5

Ward	Nepali	Maithali	Bhojpuri	Tamang	Limbu	Bajjik a	Not stated	Total
Code	1	2	3	5	11	12	999	
1	0	107	0	0	0	614	0	721
2	0	8	0	1	0	751	0	760
3	1	336	0	0	0	422	0	759
4	1	19	0	0	0	610	0	630
5	0	33	0	0	0	1066	6	1,105
6	0	1029	0	0	0	0	0	1,029
7	2	640	0	1	00	0	0	643
8	1	1	1	0	1	571	2	577
9	2	34	1	0	0	1173	0	1,210
Total		2207	2	2	1	5207	8	7434

(Cbs-2068)

Table -6

Ward	Total Population	Percent	Cum.	
1	721	9.7	9.7	
2	760	10.22	19.92	
3	759	10.21	30.13	
4	630	8.47	38.61	
5	1,105	14.86	53.47	
6	1,029	13.84	67.31	

7	643	8.65	75.96	
8	577	7.76	83.72	
9	1,210	16.28	100	

(Cbs-2068)

Table-7

(Cbs-2068)

cast code	cast	Wardwise population									Total
		1	2	3	4	5	6	7	8	9	
2	Brahman-hill	0	0	0	1	0	75	0	0	0	76
5	Tamang	0	1	0	0	0	0	1	0	0	2
9	Yadav	471	619	389	287	801	640	462	75	203	3,947
13	Limbu	0	0	0	0	0	0	0	1	0	1
16	Teli	0	4	0	0	0	18	63	0	74	159
17	Chamar/harijan/Ram	0	18	174	113	61	81	0	84	84	615
18	Koiri/kushwaha	0	0	1	0	0	0	0	13	0	14
19	Kurmi	0	0	0	0	0	0	1	257	222	480
20	Sanyasi/Dusnami	0	0	10	0	0	0	0	0	0	10
21	Dhanuk	0	0	0	25	47	8	0	48	213	341
23	Dusadh/pasawan	46	52	118	40	52	15	0	0	63	386
26	Kewat	0	0	0	0	0	0	0	0	1	1
27	Brahman-terai	0	0	0	0	0	0	0	0	30	30
28	Kathabaniya	0	4	19	0	0	0	0	0	0	23
30	Mallaha	0	0	0	0	0	0	0	0	120	120
31	Kalwar	45	0	0	8	11	31	60	0	0	155
32	Kumal	0	0	0	0	0	0	0	0	1	1
33	Hajam/thakur	25	32	0	4	0	40	13	0	18	132
34	Kanu	22	0	0	0	0	43	31	0	0	96
37	Sudhi	0	0	0	0	0	0	0	0	1	1
38	Lohar	92	30	33	0	40	0	0	19	86	300
41	Dhobi	0	0	12	0	0	46	12	0	0	70
44	Kumhar	0	0	0	133	83	0	0	74	94	384
47	Halwai	20	0	0	0	10	0	0	0	0	30
49	Kayastha	0	0	3	19	0	5	0	1	0	28
55	Baraee	0	0	0	0	0	6	0	0	0	6
72	Mali	0	0	0	0	0	10	0	0	0	10
75	Dom	0	0	0	0	0	11	0	0	0	11
993	Other	0	0	0	0	0	0	0	5	0	5
Total	Total	721	760	759	630	1,105	1,029	643	577	1,210	7,434

APPENDIX-3

Map of sarlahi district -1



Map of people of south asean-2

