

STUDY ON SOCIO-CULTURAL CHANGE OF THARU COMMUNITY
(A Case Study of Gunjanagar VDC, Chitwan, Nepal)

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LETTER OF RECOMMENDATION

The thesis entitled "**Study on Socio-Cultural Change of Tharu Community: A Case Study of Gunjanagar VDC, Chitwan**" has been prepared by **Nawa Raj Subedi** under my supervision and guidance in partial fulfillment of the requirements for the Degree of Master of Arts in Rural Development. I hereby recommend it to the thesis committee for final evaluation and approval.

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APPROVAL LETTER

This Thesis entitled “**Study on Socio-Cultural Change of Tharu community: A Case Study of Gunjanagar VDC, Chitwan, Nepal**” submitted by **Nawa Raj Subedi** has been accepted as partial fulfillment of requirements for the Degree of Master of Arts in Rural Development.

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ABSTRACT

This study has been conducted in wards 2, 8 and 9 in Gunjanagar VDC. The objective of the study is to analyze the socio-cultural change of Tharu Community with an emphasis on marriage, family, life cycle ceremony, religion, feast and festival, dress and food habit and to find out the responsible factors for the change. This research is based on primary data which were collected by direct interview, field observation. Besides, other secondary data were also used to clarify the objectives. The collected data are systematically organized and presented on a sheet in order to facilitate description.

After the migration of hill people in this area; Tharu people have been interacting with different ethnic groups. In such interaction they are accepting and imitating numerous techniques and ideas from them which is a good aspect however they have lost their land. According to field survey, it was found that the number of Tharu people having no own land has increased rapidly. Before migration of the hill people in this area, Tharu people were the landlord but now almost 10% of Tharu people are landless. On the one hand their land holding has been losing on the other hand the open land for pasturage and dense forest in the vicinity area have been incroached by over population due to which they have to face with new problems for subsistence. Meanwhile, the adopted new method in farming system such as use of new and improved seeds, plantation of cash crops, they have been able to yield more grains from the same areas of land than before. However, due to increased of family member on the one hand and the other hand they also came into contact with the people of different occupation they have not been

able to meet their food sufficiency and daily expenses. Therefore to solve food insufficiency they have been changing their traditional occupation. Thus after the migration of hill people the economic life of the Tharu seem to be quite changing.

The most important positive impact on Tharus after migration of hill people is that of attraction towards education sectors. According to field survey it was found that the enrollment of Tharu children of this area reached to 92% among son and 73% among daughter.

It was found that while field survey, they are aware about clean drinking water and using toilets. Now more than 85% of total sampled household reported that they consulted health post and private clinic rather than Gurau, it shows their attraction towards modern treatment system.

The Tharu of this area have been found to adopt Hindu religion such as adoption of Brahmin priest in different rituals rather than Gurau. They started to observe Hindu festivals such as Dashain and Tihar with giving more priority rather than their own festivals such as Jitia, Faguwa, etc. They started to participate in social activities more than before on the one hand and on the other hand, due to the fear of the hill people the ethnic feelings among them have also developed. Thus such types of economic, social and cultural change on the life style of the Tharu people of Gunjanagar village have carried by the migration of the hill people.

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ABBREVIATION

BS	-	Bikram Sambad
CBO	-	Community Based Organization
CBS	-	Central Bureau of Statistics
CDRD	-	Central Department of Rural Development
DDC	-	District Development Committee
INGO	-	International Non Government Organization
NGO	-	Non Government Organization
RCNP	-	Royal Chitwan National Park
UG	-	User Group
UN	-	United Nation
UNDP	-	United Nation Development Program
VDC	-	Village Development Committee

CHAPTER-I

INTRODUCTION

1.1 Background

Nepal is one of the small country in the world. It lies in the centre of Asia and it is also known as the "Heart of Asia.": In the world map, Nepal lies between 26.22 degree to 30.27 degree North latitude and 80.4 degree to 88.12 degree east latitude. It is landlocked country, sand witched between Tibet under the people's republic of china to the north and up and Bihar state of India to the south.

Chitwan is a very famous district among 75 district of Nepal which lies about the central part of the country. It is also known as the 76th district because of the different mixed ethnic groups and community settled here who came from the different parts of the country. It extent is 83.55' to 84.48' to east longitudes and 27.29' to 27.46' north latitude. The length of the district is up to 98 km and width varies from 46 km to 0.5 km. It covers about 2,218 sq km area. District headquarters Bharatpur is at 209m height from sea level. In the Northern part of this district is Tanahun, Gorkha and Dhading districts. In the south and west of Chitwan district is Bihar region of India; in the east is Makawanpur and Parsa district. From

the geographical point of view 1/3 hill and 2/3 plain lie with in this district.

Nepal is a country of rural villages where the vast majority of the population is poor. By the report of UN 2005 around 38% people are under poverty line. The government of Nepal has been given out most priority to the development of rural people but all the development plans and programs have failed to improve the socio-economic condition of rural poor because lack of people participation in all stages of development programs.

Nepal, from the cultural point of view, is divided into the regions; i.e. the hill culture and the plain culture (Gaize, 1975). These two main cultural regions are inhabitant by different caste and ethnic groups. The hill culture is predominantly a Hindu culture of twice-born castes, which is known as 'National Culture' of Nepal. Moreover, if we analyze Nepali culture anthropologically. It can be divided into three major types. I.e. group culture, regional culture and National Culture. Such as Sherpa Culture. They culture, Gurung culture, Newa-culture etc. Regional culture is the culture adopted by the inhabitants of specific geographical regions. The national culture refers to the culture of national identification of any nations such as Nepali culture, French culture etc.

Nepal is a country of multilingual, multi-religious, multiethnic and multicasts society. There are 61 ethnic group and many caste groups throughout the country. Among them Tharu is the 2nd

largest ethnic group of Nepal. The total population of the Tharu according to the National Census 2001 is 1533879 which are constituted 6.75% of the total population of Nepal (CBS, 2005). According to the Census 2001, total population of Tharu in Chitwan is 59835 which are 3.9% of total Tharu population of country.

Tharus are one of the backward indigenous people settled in the Terai region. Tharus are basically agricultural peasant. Tharu are mostly found on foothills of Chure and Siwalic to lower Himalayan ranges. This region was to densely forested area stretching from eastern to western Nepal with only scattered patches of cultivated land. The whole region is also known as the terai, meaning of the plain land area. Thus Tharus are found along the Terai of Nepal and also some part of North India. Tharus along with the Darai, Majhis and Chepangs are endogenous to the Terai region of Nepal. Vast majority of the Tharus population is backward and deprived of mainstream of development.

Although the slavery system was abolished many years ago. Tharus are sold and bought still now and they are compelled to live as a bounded labour and Kamaiya as in mediaeval period. Because of general illiteracy, lack of awareness about their right as citizens and a feudal system of economic exploitation, Tharus have been subjected to the very lowest status in the society.

1.2 Statement of the Problem

Nepal is one of the poorest country of the world. According to the World Bank report 2005, around 40% people are still below absolute poverty line. In this condition, there are such caste, tribes and ethnic groups, who are bounded to give up their traditional acceptance because they could not meet their basic needs by doing their traditional occupation in the changing condition.

Nepal is a composition of vast ethnic groups. There are several aspects which illustrates the significance of these races. But we have still failed to throw ample light on their cultural transformation and social trends, traditions, beliefs, morals, customs, religion, economy, education and history have significant role in the national culture and national building activities.

In the Chitwan there are various ethnic groups among them. Tharu is the oldest inhabitant with its own tradition and culture. From the ancient period they developed their own customs, arts, morals, belief and socio-economic institutions. Taking this fact into consideration this study attempts to document the social and cultural change of Tharu people.

"Cultural change is a process by which the existing order to 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 system, material tools and their use and the consumption of goods on which its

socio-economy is based. In the widest sense of the term, cultural change is predominant factor of human civilization. It goes on every where and at all the time. (Acharya, B.R. 2000)

Tharu are the true sons of the soil and nature, they have been exploited through generations and centuries. Tharu never protested against all those exploitations due to their simple nature. Gradually they went on facing the loss of their economy, society and culture. This study aims to trace the Tharu living style with major emphasis on finding out the socio-cultural change and economic changes.

In this context, from sociological/Anthropological point of view, it is important to find out as to what the main causes are for the change in the Tharu society. On one hand they are giving up their traditional occupation and on the other hand their economic condition is degrading. Therefore, the problem of the study is to understand, what is the history and origin of Tharu in the study area, as to what extent Tharu society in Chitwan has undergone change, what are the factors of change, the study also seeks to as to what extent their organization, clans, family and marriage system has changed and what extent Tharu have been sanskritised. So, the main problem of the present study is to seek answer of the above mentioned questions.

1.3 Objectives of the Study

The change in social and cultural system of each and every community of Nepal is increasing day by day. The causes for these

changes are more or less similar with other ethnic community. The hill people culture (i.e. migrant, mostly Brahmin and Chhetry culture, which is dominant culture of this community). The Tharu culture is following the migrant culture of hills people and the migrant are following the western culture. Migrant culture and western culture are attacking the Tharu culture. So the broad objective of the study is to analyze the socio-cultural change of Tharu community. In spite of an intense design to give this profile a research shape Tharu are limitations such as lack of any written documents about Tharu of this VDC and so on. This research may not be the best one but much care has been taken to present the actual situation of this research area. Accordingly, the following objectives have been stipulated.

1. To study the localization patterns of Tharu community.
2. To examine the Tharu culture and their community.
3. To study the factors for such socio-cultural change.

1.4 Limitation of the Study

Each and every research study has its own limitations. This study has also some limitations. This study aims to focus on the socio-cultural change of Tharu community of Gunjanagar VDC, Chitwan. Tharu population is dense in ward 2, 8 & 9 of Gunjanagar VDC. So the study is limited only in these areas, which is a small part of the whole Tharu community of Nepal. So, this study may not

reflect the socio-cultural change of whole Tharu community of the country

The study intended to focus only socio- economic and socio cultural change of Tharu community of Gunjanagar VDC. Thus, other caste and ethnic groups are strictly excluded. This study may have many weaknesses as it is completed with a limited resources and time

1.5 Importance of the Study

Nepal is a country inhabited by heterogeneous group of people, where unity prevails in diversity. Diversity of the total culture of Nepal can be amalgamated into one culture the national life culture.

Each and every society is changing day by day. Much has been written on rural people and more on ethnic groups of Nepal. About such types of change many researcher have paid proper attention and have been conducted by both national and international researcher on this ethnic groups in many aspects (economic, educational health, culture and other). But very little study have been done in socio cultural change of these ethnic groups

So the present study tries to provide an ethnographic description and socio cultural change in morals, norms, beliefs marriage, kinship, tradition, economic, education, health and life

style of Tharu of Gunjanagar VDC of Chitwan district. This study tries to trace out the factors which are responsible for the socio cultural change among the Tharu people.

The village has much potential but the lack of appropriate technique to mobilize the local resources, the village remains backward. The failure of previous "Top down" development approach, there has been a gradual shift among development agents to involve more of the local people in the planning, implementation and maintenance of the development projects.

The findings of the study will be helpful theoretically as a literature to the forth coming research and those who are interested to accumulate knowledge about this and would help them to preserve their culture. Moreover, research findings will be helpful to policy and program makers to formulate appropriate strategies for making the program more effective and fruitful in different aspects such as development and welfare.

CHAPTER-II

LITERATURE REVIEW

2.1 Origin of Tharus

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

The first western scholar to give some information on the Nepalese Tharu is Pradis Buchanon Hamilton. While describing Eastern Nepalese Tharu, he said that the Tharu caste resembling in its manners the Gangai of Morang, composes the great part of the population as the plain.

Describing the origin of Tharu, Iswar Baral (2009) has mentioned that Rajput women of Chetaur were sent to the northern hills with their servants to protect them from Muslim invasion in 12th century. The Rajput women expected their husband for long. But they did not come back again. As they did not see hope of returning their husbands, they got married with lower caste people

of the area and their servants, who come along with them. Thus the offspring from their reunion were called Tharu.

DN Majumdar (1942) argued that Tharu are definitely a Mongoloid tribe. They can not be placed in any other tribes and caste through a DNA test. Thus it is concluded on the basis of evidence that Tharu are Mongoloid, who are successfully assimilated non-Mongoloid physical features.

Bista (1967) writes: Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villages of Tharuwan are found in small clearing in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical areas, infested with wild animals such as elephant, rhinoceros, bear, tigers and poisonous snakes.

Meyer (1995) argued that the "Forest People" came from many regions at different times to seek peace and shelter of the jungle; the environment then molded them, over a long period of time into groups of special people, all of them called the Tharu.

Some scholars have mentioned the Tharus relation with the shakya dynasty among the Newars of Nepal. Babu Ram Acharya (1972) mentioned the origin of the Tharus from around the Himalaya region.

Few foreigners bothered to collect information on these mysteries of Tharus who were not considered as original inhabitants and were counted within the group of Indian origin. These foreigners were not ready to accept Tharu as a unique group, considering them to be a tribe of very inferior rank of Hindu Caste System. Thus in most of accounts written by the foreigners the people of the Terai especially Tharus, were mentioned in one of two paragraphs only. All of these short descriptions bear the same type of hearsay accounts about Tharus. They are one of the major tribal people with dark Mongoloid complexion, having a good knowledge of black magic with craft and sorcery and able to live in the highly malarial plains since they are immune to malaria.

In this way, many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution since cultural and racial difference exists among Tharus of Nepal, their origin may stem from somewhat different circumstances.

2.2 Socio-economic Status

The terms socio-economic status means "in a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes."

According to concise oxford dictionary 'Socio-economic' means relating to or concerned with interaction of social and economic factors.

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

Pyakuryal (1982) has assessed the general socio-economic situation of the Tharus and mentioned that they are one of the major ethnic groups which are most marginalized in Nepal. Major reasons to be backwardness and superstitious are mainly due to their physical and social isolation. From development activities and contacts from other people and their culture. They are unschooled; they lack awareness about their rights and privileges. The gap between them and non-Tharus is very widely spread,

Gunarantee (1994) summarized in his Ph.D. Thesis on the Tharu of Chitwan that "the most important issue acting as a catalyst for the genesis of Tharu identity has been the loss of land both a

symbol of identity and the root factor in the development of ethnic consciousness. Although the Tharus are the indigenous people of terai, who cleaned the forest land for cultivation for the first time they failed to understand the significance of registration of land; and at last but by no means the least, many of them lost some or all of their lands due to in migration through chicanery and fraud."

Krauskoff (2000) has explained Tharu not only as the hardworking peasants, who cleared the dense forest in to a fertile agriculture land fighting with dangerous creatures and malaria disease but also they were the land lord and king of terai. Tharu have social functions at least once in month and right from seeding to harvesting of the crops they under go several social functions keeping their fields off and pay heavy expense on social functions. Their social functions is not lesser than the function of Jyapu(Newar) of Kathmandu valley. But Jyapu sustains their economy because they are not Kamaiya or bonded labour and not exploited by land lord or clever people. But the Tharu have every fear from all sides to be exploited and is a "fresh cucumber" even a grass needle puncture inside it and damage a lot. In marriage, birth and all other function alcohol is a must. No works finish with out alcohol. Alcohol is like water. They cannot work and go at without alcohol." Alcohol is their life". They are born on alcohol, breath on alcohol and die on alcohol as Kamaiya or bonded labourer are born as bonded and as bonded lanourers (IBID)

D.R Dahal (1987) in "Rural poverty in Nepal" used secondary data on land tenure, income, food, production and consumption, employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. He found that population growth, low minimum land holding and lack of employment opportunities, poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over the poor, was determinant of poverty in rural Nepal. Getting appropriate solution for those entire frameworks is seen socio-economic development.

Puspa Neupane (1997) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment, low participation in decision making or the causes of poverty and which are social norms.

Agriculture is the main occupation of the people of Gunjanagar VDC. Besides, there are some office holders, technician, carpenters, drivers and wage labour. Wage rate for male and women are generally same. Almost 10% households are landless and more than 50% households can not fulfill their substance means from the production of their agriculture land.

2.3 Socio-Cultural Change

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

According to U.M. Boker (1999) "Change is the law of nature, which denotes a difference in some period of time what is today shall be different from what would be tomorrow. In connection with change Mazumdar (1961) states "Social change may be defined as a new fashion or mode either modifying or replacing the old in the life of the people or in the operation of a society." Ethnological and linguistic interest has been shown since the end of 19th century towards the Tharu population of India and less towards that of Nepal. Nepal-related Tharu research with few exceptions (Tucci, 1956; Mcdougal, 1968; Mac Donald, 1969) got under way considerably later and has been concentrated upto now, in only case, primarily on the Tharus of Dang."

Dr. R. K. Raj Regmi (2035 B.S.) has mentioned about physical resources and culture in his book "Yak shrot tin dhara" that the civilized and well-cultural communing influences other community effectively during the social development process or assimilation. Dr. Regmi has indicated that Tharu community first times should have learned better and progressive culture from other community,

probably more civilized and well-cultured community. Thus they formed the elements of their socio-culture what they have learned from others.

Rajaure (1977) viewed that due to geographical cross-cultural and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put these cultural variations into the major two groups- less influenced by other cultures and more influenced by other cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardia belongs to first group while the Tharu of east-Japha, east-Koshi region, Bara and Parsa and farwest-Kailali belongs to latter group. There was no interaction in significant degree between Tharu and non Tharu in the time before the readication of malaria (1957) as few absentee non-Tharu landlords who had controlled over most land in Dang valley, used to come down only for few months in winter of a year while the Tharus were working there as their tenant farmers for the whole year. But there occurred great interaction between the Tharu and the non-Tharu, the immigrants from the hill, after the implementation of malaria eradication and land reform programs, which provided less fruitful and unfortunate to the Tharus. They were the people of different natures and attitudes. Tharus prefer disciplined manner-are peaceful and obey the rules of society while the hill people in the other hand are a freedom loving people with a material spirit-dislike to remain under the control or

domination of others. So the first impact that took place in Tharu villagers, after the immigration of hill people, according to Rajaure's finding was the decay and neglect of the village-level rules, costumes and disciplines which had been imposed up till then by the committee of the Mahaton and Tharu household chiefs.

Guneratne (1994) studied about Tharu class and concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication established continued to reproduce themselves as societies and moral communities distinct from one another, the elites began to reconstitute themselves as new sub-units of social reproduction. They established marriage ties with their class fellows in other groups, and then cause to share symbolic forms based on a common education and assimilation. Nepalese culture and their material culture and styles of consumption began to diverge from that of the poorer strata within their local societies. Modernization, in other words, acted to homogenize the upper level of Tharu society.

Parajuli (1995) studied the socio-cultural change in Biswokarma of Dang and find out that they had started to adopt new types of clothing which were restricted to the untouchables and were only common elites of high-castes, to make use of Brahmin priest/shamans instead of their own priest/shamans instead of their own priest/shamane to worship the temple even struggling with the people of high castes and local government authorities. Similarly,

they have started to enhance relationship with high caste people and start to behave in accordance with that kin-relation.

(Kumar, 1997) "Culture is constantly undergoing change in occurring to environment and due to this transformation, it is constantly being adapted to external force but once it is developed, the influence of the natural environment begins to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptation among them consequently being necessitated."

The term cultural change and social change has been dealt separately by some sociologist and anthropologists but prasai (1998) have the opinion that the term socio-cultural change is broad that it encompasses the way of life customs, traditions, occupations, languages, religions and several other aspects of the people of a particular society. Because of the close affinity overlapping between two social and cultural aspects will be derived synonyms.

Bhatarai (1998) studied the socio cultural change in Lepcha and concluded that the impact of modernization, behaviour pattern of other community or advanced society has changed the Lepcha. The food habit has changed Folklore's and Folksongs are gradually loosing. In the past of these people know a good of folksongs and folktales but now only a few among them remember the same. Their traditional dress and ornaments are also going through changes and developments of modernized idea are taking place.

P. Upadhyay (1999), "Due to the infiltration of people from all directions a prosperous community began to grow and the people of different backgrounds of languages, culture and ethnicity began to develop here a common life style with a common language and culture. This perhaps accelerated the process of Nepalization in the Terai was vehemently opposed by the more sophisticated plain Hindu culture of Terai, but plain tribals of Terai have yielded to the presence of aggressive hill culture which have converted them into Hindu followers."

According to Marx, "Technology discloses man's mode of dealing with nature and the process of production by which he sustains his life and thereby lays bare the mode of formation of social relations and the mental conception that flows from them."

Acharya (2000) "Indicator of socio-cultural change is in social relations. status, role, institution, structure, customs, economic education, perspective, attitude, fooding, clothing, physical development, religion, technology, culture, economic, political, psychosocial, and ideological."

2.4. Festivals and Life Cycle

In 1969 Prof. A. W. Mac Donald published an article on two Dangura Tharu festivals which had been observed in the Dang valley of the Midwestern Terai. This article was the first to present the Tharu festival of Nepal from a truly anthropological perspective.

Sharwan (1991) has done the anthropological study of festival tharu in Dang and included that they have their own type of culture. Festivals of tharu are a part of Tharu culture. Due to contact with other outside people as well as Hindu emigrants from hill. Tharu culture has been highly influenced by Hindu culture. Their festivals have socio- culture important and have undergone some significant change. For e.g. food habit, dress pattern, way of observing various festival and way of living.

Chhetri (1996), "Tharu have customs and of celebrating festival and enjoying there. Tharu celebrate Dasai, Tihar, phagu purnima, Maghi sankranti, Jitia etc. A Maghi festival is the most important festival of Tharu. In this festival, they do not work before three or four day for the celebration of Maghi festivals. They make drink and enjoy that festival. They ate lot of varieties of food .some tharus take a fast on that festival. They do not take any thing in Maghi festival. That is in fast. The whole night they dance and sing. Maghi festivals take place nearly five days. Holy Purnima. Festivals held on from the falgun purnima .It takes one month. They do not work in a whole period of festival. Tharu man and woman drink a lot of wine. They spray colors in that festival with each other. Tharu male start to sing and female start dance. In the early morning they bath in the river and go to worship in the day of Hari sayani Eka Dashi, they pray to God for good harvest. They pray earth dig with a spade and worship to god the day they do not plough. Their oxen

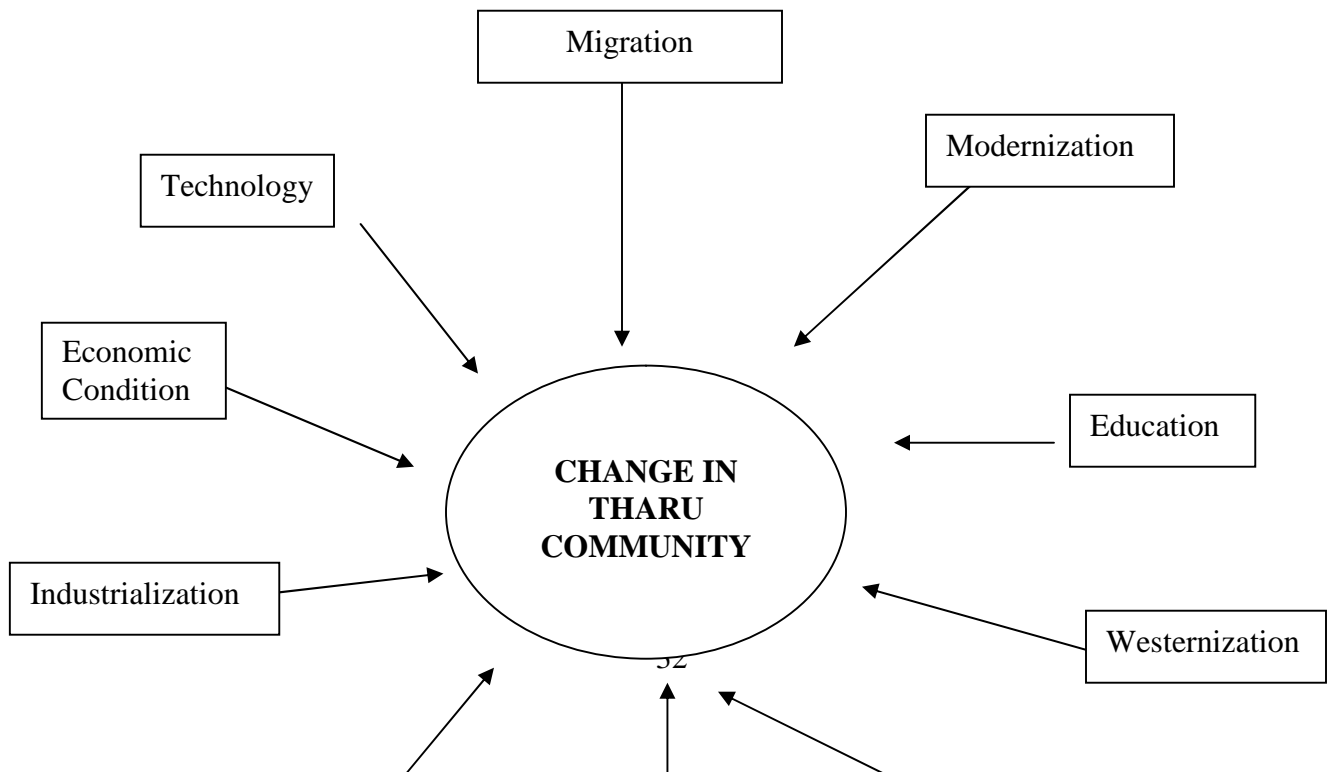
are free. They believe that if they plough by oxen on the next birth they would be the same."

Festivals, religion and social customs are major aspect of socio- culture and life of the Tharus. Their ceremonial customs as they practice provided them a sense of confidence, comfort and sense of socio-religious secrecy, social feeling and social solidarity. In mean time, the unproductive expenses in such ceremonial customs increase their indebt ness.

Now they are aware about their tradition and festivals and are eager to preserve. New generation in this community are conscious about their culture and they try to adopt it the festivals celebrate here are Jitia, Yomosa, sohari, Maghe sankranti, phagu purnima, chaite Dshain, Dashain, Tihar.

Fig No.1

Conceptual Framework: Factors Affecting Tharu Community



Chapter-III

RESEARCH METHODOLOGY

3.1 Research Design

The study has been based on primary data collection from the field. Descriptive research designs have been adapted to analyze and interpret the qualitative and quantitative data collection from the concerned field. It is descriptive because it portrays at the old tradition and customs prevalent in the Tharu community and it also describes the pattern of change in that community. This Research is also analytical as it deals with causes and extent of change in the socio- economic system of Tharu community.

3. Sampling Procedure

As it is said that the research study is both analytical and descriptive in nature, it explores many aspect of socio-economic condition and socio- culture change systematically and explain them in context of rural societies. For this study, proportionate random sampling was used to select the respondent. Out of nine wards of

Gunjanagar V D.C, ward no. 2, 8 & 9 are densely populated by Tharu people. Out of these wards of Tharu community, 90 households were selected taking 50 households from ward no. 9 & 40 house hold were selected from ward no. 2 and 8 as it is less populated of Tharu people. While sampling, tharu families having sound and poor economic status, literate, illiterate people and so on were tried to be covered

3.3 Nature and Sources of Data

This study is based on both primary and secondary data. The data required for this study have been derived from primary sources. The primary data were collected through various methods, e.g. interview, observation, house hold survey etc and some data were collected through secondary resource.

3.4. Method of Data Collections

3.4.1. Primary data collections

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

3.4.1.1. Interview schedule

The structured and unstructured questionnaires were used for quantitative and qualitative data collection. The basic socio-economic data such as population structure, ethnic composition,

land and live stock holdings etc. collected through structured questionnaire method.

Interview technique was adopted as main method to obtain relevant information from the field. It was conducted with a number of people in the study area representing different age, sex and economic background.

3.4.1.2. Key informant interview

Interview was taken with those informants who know Tharu community from near. Among those, old Tharu people, teacher and social workers who were able to describe their tradition, customs and socio- economic condition.

3.4.1.3. Participatory Rapid Appraisal (PRA)

The most effective means for data collection of this study was conducted through PRA method. The PRA method was brought together through community leaders, teacher, woman, social workers and interested group. The PRA method found to be most important in getting the knowledge on perceptions, expectation and vision of local people, their culture, problem, attitude, community potentialities and existing reasons

3.4.2 Secondary Data Collection

The secondary data was collected from different Tharu related journals, organization documents, village profile, district profile,

books written on Tharu culture documents and many other relevant literature and publication.

3.5 Data Analysis

The collected data have been analyzed descriptively. Edited, tabulated systematically. Simple statistical tools were used to analyze and interpret the findings. All the collected from the field survey have been shown on simply in the percentage table.

CHAPTER-IV

SOCIO-ECONOMIC CHANGE IN THARU COMMUNITY

4.1. Change in Land Holding System and Land Pattern

The ancient tribe of the land is Tharu, i.e. no any hill side people were there before 1990 B.S. Babu Ram Shretha was one of the earliest migrants and bought this land with ' Raiti' from Tharu landlord. At that time there were two types of land Gimidari land and Raitane land. Gimidari land was the land of Jamindar and raitani land was that of raiti. Raiti were the people that were living under land lord. At that time the landlord should not cultivate or register the raitane land. So, at that time each family had more than 5-6 bighas of land.

After Rehabilitation programme (2021-2022 B.S.), the migrated people started to settle in this place. At that time, each family got 4 bighas of land the Tharu people did not go to get these

distributed land because firstly they have land of their own and secondly they did not know the procedure to get the land. In the past almost half of the area were covered by forest but that became good fertile land now a days.

The total area of this VDC is 1620 hectares out of which, almost 1000 hectares is agriculture land.

Table no-1

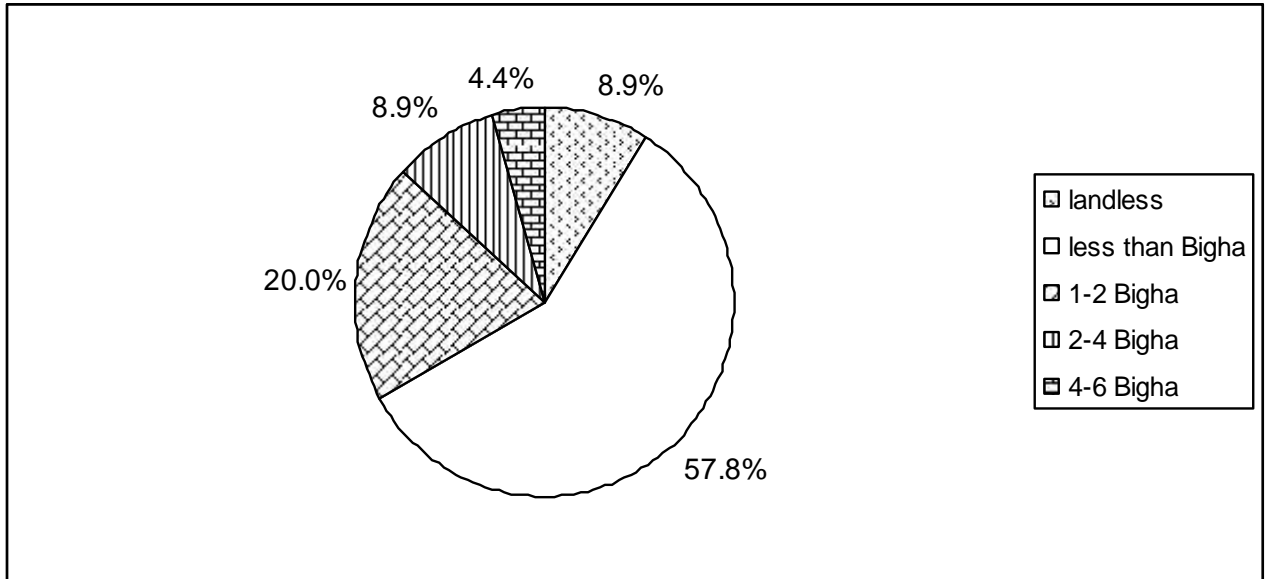
Land holding status of sampled house (90 houses)

S.N.	land holding category	Before	Before	Before	Now	
		2020 B.S.	2030 B.S.	2046 B.S.		%
1	landless	x		3	8	8.9
2	less than one Bigha	x	2	20	52	57.8
3	1-2 Bigha	6	22	44	18	20
4	2-4 Bigha	32	38	16	8	8.9
5	4-6 Bigha	36	16	5	4	4.4
6	6-8 Bigha	10	8	2	x	x
7	More than 8 Bigha	6	4	x	x	x

Sources: Field Survey, 2006.

Fig No.2

Current land holding status of Tharu people (sampled house)



Above table reveals that before migration of hill people, all the land were under the Tharu people .At the time of “Ukhanda unmulan” the clever hill people started to Register the land in the name of their family. Before 43 years, each family had plenty of land and there were no landless. Now, 57.8% of Tharu people have less than 1 Bigha of land. Among sampled house hold 8.9% are land less. So this table shows that the land of Tharu community flows towards other community of those areas.

4.2 Changes in Land Pattern

When Tharu people had more land, their farming was large but when after they started to sell the land, the plot became smaller and smaller

4.3. Change in Animal Farming (live stock keeping)

4.3.1 Change in farming

Tharu people used to rear cow, and buffalos, goats, and sheep, cock and Duck in large scale. Though, they don't like milk too much. They rear cow for ox. Oxen were only means for ploughing the field. They used keep two pair of oxen in each house for ploughing, one pair at morning and another at evening. This is the ridiculous saying, if a single person work hold day, Why not one pair of oxen can't. It was thought that on ploughing one pair of oxen whole day they would be tired. it symbolize that Tharu loves oxen as much as they love their family member. At some years , if they did not have ox or oxen and were not able to buy them they used to hire oxen for whole year and for this they should give rice . This system is called “Bhoti” the system is not found today.

Rearing of animals are decreasing day by day due to the lack of pasturing land and the cultivation of crops in the field throughout the year.

4.3.2. Change in Farming System

As in all other rural areas of Nepal, the farming practice of the study area is characterized by mixed farming which includes agriculture, animal husbandry, horticulture and growing green vegetables. Agricultural activities are mostly characterized by simple traditional technique where human labour and bullock power are used for ploughing, harvesting and threshing the. A wooden plough with long handle and long iron (PHALI) is used for tilling the land. Other tools are spade and hoe for digging and sickles for

harvesting. These tools have been used by Tharu people since long time.

Tharu people follow most of the traditional method of cultivation. It seems that agrarian life of the study area hasn't changed much however after the migration of hill people. Some new practice have adopted by these people. They learned from the migrant people about new technique of farming.

In the past, when the land was in abundance and population size was relatively small. Tharu people used to grow mostly paddy and maize. Plantation of improved seeds of paddy was not prevalent at that time and people used to grow directly by broadcasting seed in their paddy farms. Planting of paddy was done in June/ July and harvested in October / November. For the seven month, most of the land used to be empty and large flock of cattle and Buffaloes were grazed there. They used to grow local paddy crop Rather than using improved seeds. The names of local paddy were, Wason, Battisara, Anadi, Ghaiya, Deshiya Dhan etc

After harvesting, threshing was done by spreading out of bundle of paddy stalks thickly on the threshing floor and bullock and buffaloes were separating the grain and straw locally this process is called "Dawori" in such method of threshing large number of grains were destroyed either eating by bullock or buffaloes or by spreading here and there .

At that time farming practice of Tharu people were traditional. When after hill migrant people started to use their own techniques about farming practice. Because of interaction with these migrant people, they accepted new kind of technique and ideas in every field of their farming.

Changing Practice

The change in farming of Tharu people after the influence of migrated people can be described in the following passage.

Along with migrant people, they have known about winter crops and its utilization. These people also started to practice new and scientific cropping system, earlier they did not know much about other crops like, Millet, Mustard, lentil etc. Since then, in addition to paddy and Maize, they started to grow wheat, millet, paddy and so on. These people started to plant paddy by transplanting method rather than using seed broadcasting method. They started to introduce new kinds of hybrid seeds of paddy such as OR, SHANKER, LOKNATH etc. and other improved seeds of paddy such as MANSULI, JAPANESE, SABITRI etc. are improved varieties of paddy cultivated by them. The newly introduced relay cropping system and the various cropping in the area its plantation and yielding time can be seen from the following table.

Table 2

Seasonal cropping system in the study area

S.N.	crops	Plantation	Yielding time
1	paddy	June/July	Oct/Nov
2	wheat	Oct/Nov	April/May
3	pulses	Nov/Dec	May/Jun
4	Maize	Mar/Apr	June/July
5	Mustard	September/Oct	Jan/Feb

Source: Field Survey, 2006

Tharu people started to use insecticides / pesticides, manure and chemical fertilizers in their farms. They don't leave their land without cultivation. Migrated people introduce new types of cultivating techniques because most of the migrant people have small land holding; they used new techniques to yield more production from small amount of land. In these days, threshing is done before Dawori due to this technique grain can be preserved from unnecessary destruction the Dawori is done after the separation of grains from paddy stalks. This is the traditional method of hill people. Tharu people adopted that method. Moreover in the past Tharu people used to use animal labor such as oxen bullock in the Dawori but today most of the Tharu people also started to use tractor in such task.

Most of the Tharu people started to use Doko (a special type of basket made up of Bamboo splits used for carrying things) and Namlo (Band round forehead for carrying loads on back) for carrying things such as grass and manure. Actually Doko and Namlo are the traditional tools of hill people .but, before they came

in to contact with migrants from hill they used to carry their loads on their heads

Gradually production of traditional Agriculture product confined only on major crops paddy, wheat, Maize in their fields has been shifted towards money spinner cash crops like green vegetable, chilies, tomatoes, cabbage, potato etc. Now these kinds of crops are being cultivation in their land for their own Use as well as for commercials purpose, which has created a sound impact on their heath too. They started new ideas about earning money.

They are applying poultry farming, pigs and goats for the purpose of selling. These are the various new kinds of farming practices adopted by the Tharu people from migrated people.

Various new kinds of farming methodology and techniques, the (Tharu) people of this site implement, include practices such as relay cropping system and use of biological and chemical fertilizers and insecticides. As a result, the amount of grain production from the same areas of land before and now has been changing considerably.

According to Krishna Mahato ward no. 9, hardly 12-15 quintals (1quintal = 100 Kg) of paddy grains were produced from one bigha of wet land in average once in a year and other grains were not introduced at that time i.e. before 1980. He said that the production of grain amount has increased vastly due to implementation of new techniques and ideas about farming practice.

Now, it is estimated that in the study area, around 25 quintals of paddy, 1-5 quintals of maize, 3-4 quintals of wheat is produced from one bigha of land in one year.

Magana Mahato of the same ward, was of the view that now, he can able to earn around Rs.8000 monthly from the poultry farming of 1000 chickens. Now, the poultry farming has become main profession for his economic support.

Despite of adopting new farming practice which helped them growing more grains from same area of land, they are unable to make them sufficient in terms of food due to increasing no of population and loosing of land.

Despite a substantial production deficit, all household budgets regularly include expenditures on a number of daily necessary goods such as, cooking oil, soap, sugar, salt, and so on. In addition to, a household needs, expend on festivals, rituals and construction, maintenance and repairing houses etc. So average land holding is not seemed to sufficient in maintaining Tharu family in the study area. The following table shows the distribution of sampled household in terms of food sufficiency from their land.

Table No. 3

Food sufficiency from their own land in the study area.

S.N	Food sufficiency	No. of Households	Percentage
1	Less than one month	6	6.7

2	1-3 month	13	14.5
3	3-6 month	22	24.4
4	6-9 month	25	27.8
5	9-12 month and surplus to sell	24	26.6
	Total	90	100

Source: Field Survey, 2006

The above table shows that only 24 households are self sufficient and have surplus to sell grain production to some extent where as 6 households (6.7%) fulfill their grain production only for less than one month. 13 households (14.5%) households fulfill their grain production only for 1-3 month in a year. 24.4% of the total sampled household have grain to fulfill only up to 3-6 months Remaining 27.8% sampled household produce grain to meet 6-5 months in a year. this is present food situation of sampled household. But before 1980 the food situation was very distinct. The following table shows the distributions of sampled households in terms food sufficiency.

Table 4

Food sufficiency from their own land in the 1980th decade

S.N	Month of food sufficiency	HHs	Percentage
1	Less than one mouth	X	X
2	1-3	1	1.9
3	3-6	3	5.8

4	6-9	10	19.2
5	9-12 month and surpluses to sell	38	73.1
	Total	52	100

Source: Field Survey, 2006

The above table clearly illustrates that before or around 1980, 38 households (73.1%) of the sampled household were self sufficiency of grain production in whole year and even surplus to sell where as 10 households (19.2%) of the sampled households fulfilled their grain production up to 6-9 month and suffered for around 3 months. According to field survey which is shown in above table, there were only 3 households who were able to produce grain for 3-6 month and only one household reported that even in that period he had produced grain just to meet only 1-3 months.

Thus by comparing above two tables, it becomes clear that some of the households who had not problem of grain sufficient in the period of 1980 have changed into household having grain insufficient today. Similarly, more than 70 percent of the sampled households were self sufficient in grain production before 1980. But now, more than 70 percent of the sampled households have been suffering from grain insufficiency.

So today's, in order to fulfill the daily necessities of a household, certain strategies are adopted such as change in

traditional occupation, joining side-jobs, adoption cash crop cultivations, utilization of varieties of opportunities for earning cash available in the area such as carpentry, small scale business wood collection and selling, fishing, agriculture laboring etc.

So, after the migration of hilly people, Tharu people have slightly changed their living strategies and new occupations are being adopted by them.

4.4 Changes in Life Standard

4.4.1 Change in Housing Types

The economic conditions of the Tharu of the study area are poor. Now they are attracted towards nuclear family from joint family system. It is because of the influenced by the hill people in their community. In old periods their houses were made using available tools in the locality like wood, Khar, Khadai (a kind of straw). Now they are building modern types of houses having one or two storey made of bricks with necessary windows and doors.

Table No. 5

Structure of the house of the study area

S.N.	Types of house	HH _s	%
1	Two storey brick house	2	22
2	One storey brick house	7	7.8
3	Mud house with Zink roof	26	28.9
4	Mud house of tayal	22	24.5

5	Mud house with grass	23	25.5
6	Made of Khar./khadai	10	11.1
	Total	90	100

Source: Field Survey, 2006

Most of the houses found are of mud with zink roof, with tayel roof and with grass roof. There are two stored house made of brick and 7 stored brick houses 26 houses are made of mud with zinck roof, 22 houses mud with tayal roof, 23 houses are made of mud with grass roof. Similarly the number of house made of khar khadai is 10.

From the above table we can conclude that though the house made of khar khadai is still prevalent, the number of houses with privileges of modern technologies is constructing rapidly.

4.4.2 Education

There is good education facility in the village. The number of government schools and boarding schools are established. Now, there are two secondary high schools, seven primary school and private boarding schools are also there. Moreover, just recently one higher secondary school is established named Bhimnagar higher secondary school.

Student enrollment is increasing day by day in the schools. Tharus of the study area are also sending their children to school. But they do not help and guide their children at home. The children have to look after the cattle and goats in the afternoon. In the

beginning, Tharu girls and boys are good in studies. But as they reach secondary level the number of drop outs increase because of the growing household responsibilities. Most of the girls marry before reading secondary level.

Table 6

Education status of Tharu people in the study area.

S.N.	Standard	Male	Female	Total
1	Campus level	7	3	10
2	Above SLC	12	3	15
3	Above 8 class	22	8	30
4	Above 5 class	34	30	64
	Total	75	44	119

Source: Field Survey, 2006

Government schools have limited resources. They do not have resources for extra curricular activities.

4.4.3 Health and Sanitation

Most of the Tharu people of Ganjanagar are aware about their health and sanitation. They clean their hand and utensils before and after cooking and having meals. They clean their houses and surroundings frequently. They regularly take bath and wash clothes. They are aware about clean drinking water and using toilets.

4.4.3.1 Drinking Water

There were limited hand pumps and wells for drinking water and other household purpose in the past. But four years before NGO called Jwalamukhi club installed some hand pumps and wells. Now there is not so much problem of clean drinking water.

Table 7
Facilities of clean drinking water

S. N.	Types	HH _s	%
1	Own hand pumps	48	53.4
2	Own well	26	28.8
3	Installed by NGO	16	17.8
Total		90	10

Source: Field Survey, 2006

The above table shows the facilities of clean drinking water. 53.4% households of total sampled households reported that they have installed hand pumps by themselves where as 28.8% have got clean drinking water from their own wells and NGO called Jwalamukhi club with the collaboration of their own social organization "Tharu Kalyan Samittee" has installed five common hand pumps and eleven modern facilitated wells in the area where clean drinking water was scarce.

4.4.3.2 Toilets

Toilets, well sanitation and cleanliness are the terms or necessities that gives an introduction of having sound condition of

village. Toilet is the most essence object. But all the households are not being able to install toilets though they feel its necessity. Some of financially strong families have installed their private toilets. Sukumbasis, who have nothing except the small cottage, are not able to install toilets. Those who do not have toilets go to the fields and on the banks of the canals. They are feeling an acute need of fit.

Table 8

Types of Toilets in the study area.

Types	HHS	Percentage
Absence	18	20
Low	32	35.5
Medium	25	27.8
Best	15	16.7
Total	90	100

Source: Field Survey, 2006

From the above table, it shows that 18 households are without toilets. 32 households have managed their own toilets though the quality of toilets are low, which reflects their sincere ness towards separate toilets, 25 households have medium type of toilet and only 15 households have best quality toilet.

4.4.4 Family Planning

People are aware about family planning except for those who have hand to mouth problems. Some are aware but have not done it. The reason behind are some just a baby and some already crossed their fertility age. Fifty two couples (22 male and 30 female) have claimed to do permanent family planning in the area. Twelve couple

(5 male and 6 female) are found to use temporary device. Tharu's women rather than men have mostly done permanent family planning. They believe that permanent family planning makes one weak. Since men are bread provider of their families they do not want their men to get weak.

4.4.5 Gender Aspect

This village is not exceptional from other ordinary villages of Nepal. It follows the same traditions and culture that have been formed by their ancestors. Regarding field work men and women do share work. But women are still bound more in household chores than productive work. Men do not share household works.

Women here are not so backward in the sense that they are frank and share their problems even with new comers. They are becoming stronger because of many social institution such as saving and credit groups, "Ama Samuha" they are involved in. Now, they have access and control over monetary matters. They mostly take part in every monthly meeting, which encourages them to take part in other social meetings as well. They don't hesitate to put forward the problems they are facing in front of the mass. They take part in the different training conducted by different organization but try to avoid active participation and their participation in such training is not regular. After participating in the training they share learning with all the members of the group through group meeting, which is a good aspect found while field survey.

4.4.6 Language

Tharu of Gunjanagar speaks Tharu language. Tharu language falls under indo-Aryan group. The Tharu language has been greatly influenced by various north Indian languages found nearby urdu, hindi, bhojpuri, and Maithili.

The alphabet of the language is written as in devnagry. The Tharu language is fourth largest language of Nepal (Census 2001). It is the second largest language of Chitwan district. 12% of the people speak this language in this district. But the language is somewhat different from the other part of the country. All the Chitwan Tharus speak same type of language.

4.4.7 Mobility

Toady the life of this village is becoming fast and leading towards modernization (especially youth generation). Means of transport has played a major role in their life and has become a part. In the past times, they mostly used cart for their transportation and even in their marriage ceremony but now a days some have started to keep tractor, motorbike, trucks and now cycle has become most essential tool for their mobility.

4.5 Occupation

Tharus are basically peasant. Traditionally, the main occupation of these people is agriculture and subsidiary occupation is livestock rearing. Most of the Tharu people in the study area are also found to be engaged in agriculture directly or indirectly. Hence directly means engaged in own farm and indirectly means engaged in other farms for subsistence.

Most of the landless or marginal land holding households work as wage labour which can be found in the form of tenant, share cropper, permanently hired labour e.g. plough hired for the year, contact labour (in cash or kind), semi-attached labour tied with credit or casual wage labour. Some of the landless and marginal landholding households reported that they do cultivate some amount of land on a share cropping basis on the land of high land holding household on Tharu or hill people, who usually work elsewhere as government officials.

Table 9

Distribution of sample household by occupation

S. N.	Main Occupation	HH _s	Percent
1	Agriculture with live stock rearing	68	75.6
2	Agriculture without live stock rearing	8	8.9
3	Other	14	15.5
	Total	90	100

Source: Field Survey, 2006

The above table shows that 84.5 percent of the total sampled households have agriculture as main occupation. Among them 75.6

percent have livestock rearing and 8.9 percent of total household performed agriculture without livestock rearing. Most of the households have their own land for cultivation but that are not sufficient to meet their food requirements and daily expense only 15.5 percent people are engaged in other sector than agriculture for their main occupation such as business, carpentry, mechanics etc.

From the earlier discussion, it is obvious that more than 60% of the total households have to face with food insufficiency problem more or less. In the same way as the migration of hill people increased the chances of different works availability also increased. Most of the poor Tharu people are compelled to change their traditional occupation in order to meet their daily expenses.

Therefore, to meet the food and daily expenses some of the Tharu people are engaged in other sector outside from the agriculture. The following table represents the distribution of sampled household by subsidiary occupation.

Table 10
Subsidiary occupation of the tharu people.

S. N.	Subsidiary occupation	HH _s	Percent
1	Employment in office	8	8.9
2	Service(foreign)	10	11.1
3	Wage labour	12	13.3
4	Business	11	12.2
5	Mechanics	5	5.6
6	Poultry Keeping	4	4.4
7	Driver (tractor/ truck)	6	6.8
8	Carpentry	15	16.6

9	No subsidiary occupation	19	21.1
	Total	90	100

Source: Field Survey, 2006

The above table shows that 71 households or 78.9% of total sampled households have other subsidiary occupation where as 26 households or 21.1 percent of the total households have no other subsidiary occupation than agriculture. Those households which have no subsidiary occupation are highland holders and agriculture is their main occupation and they are self sufficient to meet their food requirements and daily requirements.

The above table also indicates that out of the total subsidiary occupation having households 15 households manage their food and household requirements from carpentry mostly in off farm seasons of the number of hill people increased the availability of various carpentry work also increased. Similarly 8 household manage their out income from government office and private offices. Among them three households have employed in school as teacher of lower secondary level, two households work in private office, three households work in private office and three households reported that their sons are joined in Nepal army. The other subsidiary occupation applied by the Tharu people of this village is service in aboard and the number of such households are 10.

Likewise 12 households manage their out income through wage labour and 11 households are engaged in business at local area. Other people of 5 households are engaged in mechanical sector such

as motor cycle mechanics, cycle mechanics four households have managed their daily expense and food requirements from poultry farming and other 6 people are tractor and truck driver.

According to key informants, it was reported that before the migration of hill people there were no any household who had outside occupation than agricultur. Some people wanted to live as Haruwa (ploughman hired for the year) and charuwa (who looks after other's cattle) in other houses. According to Krishna Bahadur Mahato (42 years). In the early years there were few Tharus who were interested to live as Haruwa and Charuwa in other Tharu landlords' house although they had their own land. According to him, it was due to the fact that such people used to think to become a Haruwa or Charuwa for other houses was easier than to become a master of own land. For this purpose they used to give their land to other peson on share cropping basis. But at present such types of example can not be found. People engaged in non-agricultureal sector reported that they were attracted by the hilly people's profession. For example, Tharu people did not like to go to aboard for service. After the migration of hill people, they knew to go in other palces for serives.

From the study, it was obvious that most of young generation are not in favour of their traditional occupation i.e. agriculture and livestock rearing. Most of them want to go aboard for job, some are interested to be driver, other job and services. They realized being only a farmer is very difficult to maintain themselves. Thus after

Tharu people are slightly changing their traditional occupation to modern occupation.

CHAPTER-V

SOCIO-CULTURAL CHANGES IN THARU COMMUNITY

This chapter aims to discuss on the changes in socio-cultural life of the Tharu's of the study site, as a result of migration of outer people in the locality. Particularly, it will focus on the issue related to education, health, treatment, family system, festivals, dress ornaments, life cycle rituals and related social activities.

5.1 Changes in Education

Before the migration of hill people, there was no educational institution in this village. Almost all of the Tharu people of this village were illiterate. But now a number of education institution has been established, So the enrollment of Tharu students is also increasing day by day.

Table 11

Schools in Gunjanagar VDC

S.N.	Number of school	Word No.	Established year
1	Bhimnagar higher secondary school	4	2024
2	Gunjanager secondary school	2	2022
3	Dadrahani Ra.pra.bi.	9	2032

4	Saraswati lower secondary	5	2037
5	Bhimchandra Ra.Pra.bi.	4	2045
6	Hirapur Ra.pra.bi.	7	2038
7	Narayani Ra.Pra.bi.	3	2048
8	Jeevan Jyoti Ra.pri.bi.	8	2039
9	Janashikchya Ra.Pri.bi.	1	2036
10	Ganjapur Ra.Pri.b.	6	2044

Source: Field Survey, 2006

There are three other 5 private boarding schools where few Tharu children read.

After the migrant from hill started to send their children to school Tharu people were also inspired and started to send their children to the school. Now the literacy rate of Tharu children is almost same as the other people's children. The following table shows the change in school enrollment of children among the community of Tharu.

Table 12
Change in school enrolment of Tharu children

Children	Before					Now
	Son	30 years	20 years	15 years	10 years	
daughter	5%	15%	35%	60%	78%	92%
	2%	6%	16%	30%	58%	73%

Source: Field Survey, 2006

Above table shows the representation of enrolment percent of the Tharu children in different period. Before 30 years, the enrolment rate was 5% among male and 2% among female. But now, the enrolment rate is increasing and reached 92% among male and 73% among female. Tharu children are good in study in the beginning but as they reach to class seven/eight their study starts to fall down because of the growing household responsibilities and most of the girls marry before reaching to class nine/ten.

5.2 Changes in Health Treatments System

Although the Tharu people are uneducated, they are aware about the health and sanitation. There is a health post at Gunjanagar VDC and other private clinics are also established. Moreover Gnujanagar is not far from Bharatpur because of the transportation facilities. So, they treat their problems as per their condition. The pattern of change in health treatment refers table below.

Table 13

Change in Health Treatment System

Method	Before				Now
	30 years	20 years	10 years	5 years	
Gurau (faith Healer)	90%	80%	40%	20%	15%
Health Post/Private clinic	10%	20%	60%	80%	85%

Source: Field Survey, 2006

Before 30-40 years people strongly believe in Gurau (Tharu faith-healer). Their first priority were the treatment with Gurau and health post and hospital were also not available at that time even if there were a few number of health post and private clinic they used to put health post and hospital in 2nd priority. But now, because of the increasing facilities of road, market, health, education etc, they have begun to accept the new needs of society. This can be taken as the change of thoughts. For example, they don't engage only in pleasing Gods and spirit but also follow modern medical treatments. Many of them have started to go to hospitals and health centers for treatment.

5.3 Socio-Cultural Change

The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of the children (Maciver and page). Tharu are very laborious people labour is the base of their life. There is a division of labour among the family members. They all work honestly according to their capacity. Men and women have their tasks based on tradition. Aged persons and children are given light works. Some works and given according to sex differences. For ploughing, building houses are done by men while women to work like preparing food, cleaning home, washing clothes etc. Some tasks are performed together. The work division in family type, all the work has to be completed by only husband and wife in the past, Tharu lived with large member in a family. Tharu are seen to respect their elders, whether male or

female, all time. They thought that if a family is a large, the working pattern is easy in the field and house. Most of the families were joint type a family consisted up to 40 members. These patterns are gradually changing recently. Most of the Tharu family are nuclear type which is the effect of other caste present in this area because of most of the caste's have nuclear type of family system.

5.3.1 Life Cycle Ceremonies

Every society, there exist certain methods for regulating social life. Custom, belief, norms are importance means of controlling social behaviour. They are so powerful that no one escapes from their range. Every ethnic group reflects their philosophy of life and death, human relationship and activities, importance and expectation of human life in terms of religion and life cycle ceremonies. Such expectations and perception shapes the whole life activities of the individual and communities. The most important events of an individual are birth, marriage and death which are presented below in this section.

5.3.1.1 Birth

After a child is born, the placenta is placed on a 'Nanglo' (bamboo tray for cleaning food grains) above a cloth. Some of the placenta is buried in the place where the mother lives and a fire is built above the pit where placenta was buried. The fire warmth supposed to benefits the mother. For eleven days the mother should not touch any object. There is no particular system in celebrating in

naming. But the child and mother are bathed for purification. The house is purified on that day by spreading cow-dung on the floor. The naming ceremony was performed either by their own priest "Gurau" or household head himself but now the naming ceremony is found to be performed by Brahman priest. Similarly their traditional naming system was not systematic for e.g. a child was born on Monday i.e. *sombar* the name of this child would be "Somla Mahatto" But nowadays this naming system has been changed.

Thus, these newly adopted cultural practices such as naming of child after 11 days from birth, use of Brahmin priest and Hindu naming system are the culture of Hindu caste therefore adoption of such cultural practices are the examples of cultural change due to the impact of migration.

5.3.1.2 Marriage

Traditionally there are four types of marriage prevalent among this community in this study site. They are *Jamani Bibaha*, *Maghi Bibaha* or arranged marriage, elopement with unmarried women and elopement with some one else wife. Other traditional features of the Tharu marriage system are mismatched marriage, widow marriage and settlement of marriage before birth.

Among some communities of Tharu, parents settle marriage of their unseen children while in gestation and as the child grows especially girl become pregnant in their own house and later shift to the house of the man of husband. In miss-matched marriage,

generally, a very young 8 to 9 years aged physically immature husband is married with a more grown up 15 to 16 years old mature wife. Widow marriage was also common among these people because they had to face with manpower deficiency for their farms when malaria was not controlled. *Chori Bibaha* is another type of marriage in this society. In this type of marriage, boy drives off other's wife of Tharu man. After this new husbands have to pay *jari* to the first husbands of that woman. After this, wife and husbands have to stand in front of the society, the society member asked with both if both agree with this marry, the marriage becomes is legal. After this, the boys' relative announced a *Bhoj*. In this occasion the entire villager would be invited and marriage ceremony is completed. If one is not agreed the marriage becomes dismiss and the lady is drop to the first husband's house.

The first impact that took place among these people is totally collapse of *jamani Bibaha* in which parents of newly born boy and girl from those separate family who could tie in marriage relation used to come into agreement that they would marry their child when they would becomes ready physically. Therefore this type of marriage was decided to totally minimize by boy and girl but now a days this type of marriage has totally stopped among these group because hilly people hate such type of marriage and also they taught them such type of marriage was harmful for them.

Methods of arrange marriage has changed from their traditional ways to other cast Hindu system. In arrange marriage

procession from bride house to groom's house. When the process of marriage is finished at bride's house, the groom waits for bride for whole day at the outside of his home and later at evening the bride comes with marriage procession and then enters with groom in groom's house. But in these days after finishing the marriage process, the bride and groom come together in groom's house, which is limitation of other Hindu cast marriage system. Widow marriage has been also minimized in these days among these people. In this study, not a single cast of widow marriage has been found among the sampled households.

5.3.1.3 Death Rites

Death is considered as one of the events of great significance among the Tharu societies as also in other tribal communities. Tharu accepts the term death with the belief of new life after death. After death, crop is put on a bamboo frames tied with a strong and covered with cloth. Married person *Kriya* called *Kaj* and unmarried person's *Kriya* called *Khartel*. In *Khartel* the death events complete within 5 to 7 days. After death the dead body is surrounded by *Karto (Bohari)* and is taken to the river by *malami (Ghatoria)*. A deep pit dug in the bank of a river, the body is placed in and it is filled. Rice is spread along the burial route, for it is believed that as birds start picking the grain, the dead person's sin is washed away.

After the burial all members of the funeral party take bath in the river. If the sons are many, only eldest son set for *Kora (Utari)*

other brothers help him in different activities. The person who lived in *Kora* called *Kriyaputri (Kqrathar)*. He leaves one meal in first day then he leaved salt. The purification completed in the 12th day of male and 13th day of female. In this events, they give ‘*Jal*’ to the tree of *Bar* and *Pipal* for the memories of their relatives. In 10th day they clean house and surrounding, in 11th day they invite priests complete *Kam Kriya* by giving *dan*. In 12th day all the villagers invited and giving *Bhoj*. The *Kriyaputri* remains in *barakhi* up to one year after death or mage *sankranti* or *pitri aunsi*. In the day of *barakhi* leaving, he goes to *Devghat* or *Goddhak* or bank of river and cuts the hair, cuts pigeons and gives *Tarpan*. After this, in every *Pitri Aunsi* they give *Tarpan* in the memory of their *pitri*.

But now a day the death rites activities are also gradually changing in that community. In the past, the performance of mourning rituals might not be started from the day of death as like other Hindu cast. it was started only in Paush, Magh or Falgun when the death occurred from Ashad to Kartik but in these days this tradition has totally stopped and as performed resembling with Hindu cast and now a days Brahmin priest is invited to perform the funeral activities similarly to Hindu tribes.

Therefore these new traditions which are accepted by these people on death rituals can be taken as example of cultural change due to impact of migration.

The most important change has come in the Tharu people to day is that they are loosing the confidence about their traditional rituals.

5.3.2 Change in Cultural Activities

5.3.2.1 Clothing

Because of their area of inhabitation, Terai, they wear very little and light clothes. The male tharu wear a *bhegva* or loincloth of white cotton clothes and half or full sleeved *bhoto*. Most of these people wear *topi*. The women wear the knee length dress, which is not much folded in the front and called a *thetuwa*, *gunew*. The young unmarried girls wear *cholo* or blouse, which has strings on the back to tie it up. Married women have the same blouse but the strings are in the front. Now a days young people were modern cloths such as male: suit, pant and female: *kurta shulwar*, pant, etc.

5.3.2.2 Food and Drinking

Most of the Tharu people eat rice three times a day with vegetables but without soup and it is their major diet. They rarely eat pulses. They are non-vegetarians and their staple food is rice. Fish and *Ghogi* is their main dish without which their life is impossible. They like to consume meat and alcohol called mod and

gadala than vegetables, curries and bread. They prefer meat of chicken, park, pigeons, tortoise, goal etc. The food called *kawa* cooked by mixing lentils or pulses and rice is popular among this community. They take breakfast, lunch and dinner in a day all of content rice. Mod and *gadala* is necessary in every festival. They welcome their guest by mod and *gadala* with meat and fish. They like to eat salt and chilly too much in their food. They used to eat rat but now a days new generation hate it. At festival they eat *chichhar*.

5.3.2.3 Ornaments

Tharu women like to wear ornaments as in the case with women of almost all tribes. On their ears, these women wear the *mundri* on which a silver *jhilmiliya* and hung. On their nostril is a *phuli* or sometimes a *nattha* is also hooked on. On their arms are bangle-like ornaments called *Tra*, which are made of base metal or silver. They wear shell as bangles on their wrists and at the two ends of this set are placed brass or bronze bangles. The fingers on the hands, the toes on the feet are decorated with rings too. The most attractive use of ornaments made by tharu women is on the neck, where they hang multicolored glass beads or pote necklaces, real or fake *muga* necklaces. They wear *tika* on their foreheads. It is seen that they use very little ornaments made of gold. Names of other ornaments are *tadia*, made of Bronze worn on the ankles and look like large rings, *hasulior* necklaces, *pachhela* or bangles, *darki* or earrings, *nokshol* or nose rings. Married women make tattoos not

only their legs but also their breast. It is believed that if this is not done that woman cooks is not worthy to be eaten.

Nowadays most of the women of this village use modern types of ornaments like chain, necklace, etc, which are common among the women of other ethnic groups migrated from hilly region.

5.3.2.4 Song and Dance

The stick dance is a special dance of Tharus. After paddy cultivation they sing and dance a lot. They sing and dance in different ceremonies and festivals. The dances and songs are performed according to season and month. These dances are ramsari, jhurma, stick, circle, thekara, jhara, dampu, barmash, holi and jhamta. They sing different type of song i.e. birhun, lagani, sorathi, barmas, chaitawari, tamura, jhamta etc.

5.3.2.5 Others

They used to keep a barber (hair-dresser) called 'Mardaniya.' His work was to cut hair among the Tharu tribes and in return he got rice and beverages from the house of others. Now, this system has totally changed and relinquished. We can find different hair cutting *sailoons* from neighboring India. There used to be a watchman/messenger, named as '*chowkidar*', who conveyed different messages from one to another made aware of something

among communities and took rice, grain and vegetables etc. from others in reward. Now we can hardly find such person.

5.3.3 Religious Change

Most of the Tharu people believe in animism and worship spirits. Some however don't have any concept of religion and a few are gradually adopting the dominant Hindu system. The religions world of Tharus is heavily influenced Hinduism. Distinctive religion and spiritual elements do occur, how every even if Tharus call themselves *Hindu-Kinwani* and call upon the services of Brahmins.

Tharu's traditional worshiping method to deities and spirits are gradually in the processes of modification due to many factors such as dependency on other groups, mass illiteracy, poverty and close context with Hindu. Adoption of Hindu religion by some rich Tharus are found openhearted to adopt the Hindu culture and religion. In fact, the Tharu religion is dynamic in his character as well as in its form. The changing pattern of religion faith is believed to safeguard them from constant attack of wild animals, epidemics and agencies of evil spirits.

Tharus have adopted the Hindu ideal as an unattainable goal. They can be seen to abandon things they regard as impure such hog breeding or to introduce typical Hindu *Pujas* (*Satyanaryan Puja*). I found some of the Tharus special cultures like *pitri Aunsi*, *Godana* and *Satsara* distinct from others.

5.3.4 Festivals

Tharu indigenous are entertained with many festivals throughout the year. Festivals are major aspects of people's life. Among several festivals, which the Tharus observe, are Fagu, Soharai, Khichara, Dashain Pitri Aunsi and Jitia were the most often mentioned festivals, except for some difference in the ways the Tharus celebrate these festivals. All expect one have a Hindu festival equivalent pitri seemed to be specifically Tharu festival, which has a strong religious connotation. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals.

Maghi

The Maghi festival is celebrated on the first day of Magha. In the last day of Paush the Tharu man and women go fishing early in the morning. They eat fish, meat and raksi, at the last day of Push they cook chichar, which is cooked in that day and eat in the next day. All the member of the family is bathed before eating the chichar. They do not work in that day. They eat shakharkhanda, banana, sugarcane, chiura etc in that day. Sisters and daughters are invited and enjoyed with feast.

Fagu

Fagu is the most important festivals of the study area. During the falgun (Feb/Mar) on the day before the full moon (purnima),

they celebrate it greatly. The festival is famous for entertainment. They worship the God Krishna. The main message of this festival is communal harmony and national unity. People forget long nourished grudges and embrace each other with love and respect.

They do not sacrifice any domestic animals. On this day, they gather in one place and entertained themselves by throwing *abir* and other colour on each other and sing a holi song and dance in a group with the help of musical instruments. The day before the Holi festival most of the man and women go for fishing. Young man and women gather in one place and start to dance and song, this activity is started from someday before the holiday.

Jitia

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

Pitri Aushi

In Oct/Nov between the full and the new moon (Purnima to Aushi), one's deceased ancestors are remembered and every day given water. On the day before of Aushi all the member of the family whom are able to do so goes for fishing. On that day they celebrate by eating fish, meat, raksi etc. They dance and songs in a group and to all the house of the village and eat different varieties

of food. The relatives are invited in that festival and welcome by giving feast.

Here are lists of some such festivals and processes of celebrations which were not prevalent among the Tharu people in the past but are common in Hindu system.

Dashain

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

The tradition of celebrating Dashain was very different before the migration of hill people, Dashain celebration was restricted only the house of *Ghar Gatia* (The main person of tharu people of the village where few people used to go to take Tika). But now most of the Tharu people celebrate Dashain, and taking Tika in these days has started in each house by family chief. Similarly on *Asthami* and *Nawami*, these people have started worshipping goddess of power named, Mahakali Bhagavati.

Tihar

This is another second important festival of Hindu, which is also common among the Tharu people. The method of celebrating this festival is somehow different from that of other Hindu castes. Conventionally, these people did not use to celebrate Bhai Tika. In this festival, they celebrated only cow and worshipping of different things such as jungle, family deity, cow, dhiki, janto, rice store, plough and bayal gada. But now a day, some people started to celebrate Bhai Tika also. This is also an animated example of adopting cross cultural. The other new festivals adopted by Tharu are Thulo Ekadashami and Krishnastami. Thulo Ekadashi falls on Kartik and Krishnastami falls on Bhadra. Baisakha Purnima, which is full moon festival is another festival adopted.

5.4 Development of Ethnic Feeling

Migration of hilly people in this village has created both positive and negative impacts on the life of the Tharu people. Introduction modern techniques and ideas about farming and occupation, increase of social activities, development of education atmosphere etc are the example of positive impacts. However, the loss of their native culture and philosophy of life as guided by their tradition, economic exploitation etc are negative impacts, the migration of hill people into this area has also increased the ethnic feeling among the Tharu people.

In this section an attempt has been made to describe the changes on ethnic feeling among these people by the migration.

Tharu ethnic identity is defined in contrast to that of the hill people, primarily migrants of the dominant Brahmin, Chhetri caste who have settled widely in the Terai since 1950's. Similarly the development of ethnic feeling among the Tharu started when hill people began to migrate in this area. The Tharu see themselves as the indigenous people of this area in contrast to the recently arrived groups.

5.5 Material Culture

The Tharu house consists exclusively of natural building material and almost all household things are made from natural products. Organic raw materials like wood and bark. Canes and grasses and large leaves or downy fruits capsules are put to use and further processed within the traditional technology of Tharus. The most valuable hardwood from which tools, simple furniture and the like are produced and which is used for the supporting element in house, sheet and machan construction are sal and sissoo. The godam (rice storing equipment) for store the rice also made by this type of timber wood. Modern technologies and products are only slowly gaining entry into the Tharu villages. The supply of wares in the bazaars is temptingly large but few people can afford them.

The Tharu material culture, subdivided into domains the household, agriculture, fishing, construction and hunting, along with means of transport and musical instruments. They made most

of the necessary materials i.e. oxcart, querns, rice huskers, bamboo trays and basket, weirs and fishing nets. But now the situation is change, they can not get raw materials for making their material culture because establishment of Royal Chitwan National Park. The cheap market goods and material such as polythene bag and pot challenge them.

5.6 Factors of Change

Sharwan (1985) writes in his book "When a society comes in to contact with the external factor, the sign of change are observed in it. Development is possible only through changes. A change is not the matter to occur over night. It is also not easy to bring about changes in human concepts, belief and mentality. For this years and year of efforts may be included some change may occur automatically. But so far the concept is concerned, there is the need of change in different aspects by different factor"

Transportation

The road construction of east- west Highway (Mahendra Highway) has started on 2018 and other sub way to join highway were also repaired now this area is accessible from any corner of Nepal. This has changed a lot in the traditional life style of tharu towards easy and fast pace of modernization, however,

they are not able to change a lot, and it has brought new way, value and expectation among them.

Economic

There are various means of change of Tharu community in the study area. Religion, culture, life cycle, earning status, festivals, economic standard, agriculture pattern etc. At first we can give the example of economic standard, the poor economic condition has been one of features for change in Tharu festivals because the poor people are not able to afford much for the celebration, naturally they have to cut down the expenditure and so on .and at the same time the duration of festival has also been shorted. Except some important festival like Dashain they do not observe other festival for many days, but for only are one day because of economic and time factors.

Migration

Migration is one of the major factor for change. With the Contact of hill people there has been changes in their activities such as way of living, dress pattern, food habit and festival celebrations. Previously Tharu people of the study area were isolated. Hence, they could preserve their unique way of life but after the eradication of malaria and start of rehabilitation program in 2021 BS, hill people migrated to this area and created change in the life of Tharu people. So we can say that migration is one of the major factor of socio- cultural change.

Technology

Moreover the development of technology, the traditional culture of Tharu of study area has been affected. At the same time, the musical instruments of Tharu people, which were used during the time of festival, have also gone some change. Previously they used to use musical instrument *Dholak* in their different ceremonies but now it has not been seen rather they started to use modern musical instruments in their marriage ceremony. From the last two decades, they started to use modern technology in their field such as tractor for ploughing, pesticides, insecticides and improved variety of seeds for farming. It has resulted into increase in their income.

Education

Education is an essential factor for development of society. It also helps to achieve upward mobility. Education creates awareness and plays a vital role in developing knowledge and skill of people. Education has been one of the factor for socio-cultural change.

Social Organization

Different types of organization are present in that community such as, political, social, government and user groups. VDC is responsible for changing their traditional judging system. Health post has changed their traditional treatment

practice. Agriculture centre changed their traditional agriculture farming system by providing improved seed and fertilizer by giving knowledge of cash crop, fruit and vegetable farming to Gunjauagar people. Different organizations like NGOs, CBOs generate awareness on sanitation, drainage, impact of environmental degradation. Saving credit groups and user groups provided them loan for hand pump installation, toilet construction etc.

Modernization

Many people of that area go to the other place even abroad for seeking job and labour in the factories, hotel and company. Some Tharu people of the study area are involved in small businesses, such as *hotel*, *kirana pasal* and *cycle maintenance garage*. They change their food habit They have started eating two times meal a day where as in the past they took four times meal a day. It is due to the impact of modernization which is another factor for change.

Sanskritization

They left some tribal feast and festivals and started to observe some Hindu festival. For example Dashain was not their main festival but now they celebrate Dashain as much as other hill people. On the other hand their festivals are also changing. Wherever they are in contact with hill people they gradually

adopt the Hindu culture and change the mode of celebration of their festivals.

Westernization

Westernization is another major factor of socio-cultural change of the study area. Most of them changed their traditional dress and now they started to wear modern dress like rain coats, shirts, pants, shoes by male and *saries*, pants, *lungi*, *cholo* by woman and girls wear *kurtha*, *pant* and *frocks* which are not their traditional dress. For this, chitwan National park is a responsible factor, which is the major tourist centre of the nation. The tourist come to their village to know Tharu culture. By the contact with tourist, the villager adopted their new clothing pattern.

Deforestation

Now, they are facing the greater problem of the construction materials required for house. Due to the shortage of such material, their traditional type of house are going to disappear. They can not collect timber for house, sheds construction, bamboo for *dhadia* (an equipment for fishing), edible plant vegetables, medicinal plant for medicine, firewood for cooking, fodder for domestic animal. The people of that area can not go to river and stream for fishing, forest for hunting and animal grazing. It is the result of deforestation and establishment of RCNP in Chitwan.

CHAPTER-VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary

The Main objective of the present study is to analyze the socio-cultural change of Tharu community in Gunjanagar VDC. With an emphasis on marriage, family, life cycle, ceremony, religion, festival, dress and food habit and to find out the factors and forces responsible for the change .

The present study area is inhabited by Tharu people. The migration of hill people in the village started only after 1970 (after the resettlement program). Before this period only the Tharus were the only inhabitants of this village. According to census 2001 Tharu population of this village is 773 which constitutes around 7% of total population.

After the migration of hill people, Tharu people are in touching and interacting with different ethnic group. In such interaction they are accepting and imitating numerous techniques and ideas from them, which causes various changes on their economic life style. According to field survey, it was found that the number of Tharu people having no land has been increasing rapidly. Before Migration of the hill people in this area Most of the Tharu people had bighas of land but now almost 10% of Tharu people are land less. On the one hand their land size has been decreasing and on the other hand the open land for pasturage and dense forest in the vicinity area have been encroached by increased population due to which they have to face with new problems for subsistence. Meanwhile, they adopted new method in farming system such as use of new and improved seeds, plantation of cash crops. So they have been able to produce more grains from the same areas of land than before. However, due to increase in family member on the one hand and one the other hand they also came in to contact with the people of different occupation, they have not been able to meet their food requirements and daily expenses. Therefore to solve food problems they have been changing their traditional occupation. Thus after the migration of hill people the economic life of the Tharu has undergone changes.

As the migration of hill people started to flow, then the event of intercaste marriage between Tharu and other tribes has become not a strange deal and there took a great interaction between Tharu

and non- Tharu as a consequences Tharu people have adopted new kinds of social and cultural practice, which were not prevalent in the past. The most important positive impact on Tharu after migration of hill people is that of attraction towards education. According to the field survey it was found that the enrollment of Tharu children of this area reached 95% among son and 73% among daughter. So it can be taken as their positive attitude towards education.

Now, most of the Tharu people of this area are aware about the health and sanitation. They clean their hands and utensils before and after cooking and having meals, they clean their house and surrounding regularly. They are aware about clean drinking water and using toilets. Now more than 85% of total sampled household reported that they consulted Health post and private clinic rather than *Gurau* in the case of illness therefore it can be said that they have changed their traditional attitude to wards consulting *Gurau*

In the past, tharu people did not go to the court or police office to settle disputes. Every dispute was settled in their own village. They were afraid of police or juries body outside their society, because of the fact that they did not know the legal system and procedure. Now most of the legal case in the village reaches to VDC office, court and police post.

The Tharu of this area have adopted Hindu religion such as adoption of Brahmin priest in different rituals rather than their

Gurau. They started to observe Hindu festivals such as Dashain and Tihar with giving more priority rather than their own festivals such as Jitia, Faguwa, etc. they have adopted same Hindu rituals in life cycle ceremonies too, such as polluted assuming system in birth of child for period of 11 day, naming Brahmin priest with Hindu system, reduction in mish-matched and early marriage, performance of mourning ritual just after the death are such newly adopted culture practice which were not prevalent in the past time. Similarly Tharus of this village have adopted new type of dresses and ornaments. They started to participate in social activities more than before on the one hand and on the other, due to the fear of the hill people the ethnic feelings among them have also developed. Thus such types of economic, social and culture change on the life style of the Tharu people of Gunjanagar village was caused by the migration of hill people.

6.2 Conclusions

The Tharu of this village are indigenous in Chitwan district, now they have been subjected to changing situation created mostly by migration event by accepting and adopting new traditions, ideas and practices. Moreover after the migration of hill people into this area, both positive and negative impacts can be seen among Tharu people. They have adopted new techniques and ideas about farming system. They are attracted towards new kinds of occupation and educational atmosphere is also developing among them. They are becoming more civilized, healthier and more educated than before.

On the other hand frequently migration trend of hill people in this village has challenged Tharus in many ways. Due to exploitation of natural resources, which was their niche, they have been facing with new problems for subsistence. They are losing their native culture and philosophy of life style as guided by their traditional religion. Their socio- cultural life is being dominated by other cast. They are losing self confidence about their own tradition, values, norms and beliefs. However now a day they have started to preserve their ethnic identity among themselves.

6.3 Recommendations

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

As the Tharus are mainly agricultural people, emphasis should be given to improve their agriculture farming system. Even though the land of this is fertile. Due to the lack of proper facilities of irrigation they have not been able to harvest paddy in time so government should provide irrigation facilities. In order to raise their economic condition, special program packages to improve cash crop and green vegetable cultivation by involving local people can be implemented.

The government should provide different programs for these indigenous Tharu people in order to raise self confidence and not only the government but also other social organization, higher cast people, migrated people should provide equal treatment to all caste

people making harmony to develop self confidence and mutual trust among different ethnic groups in order to develop relationship among them. For the landless households, government or local development organizations should support in installing community toilets and hand pumps, proper drainage system should be constructed to avoid possible disease.

They should aware themselves to preserve their own culture and tradition from the attack of other migrants. They have to continue positive tradition and culture and have to leave unproductive/bad tradition and culture.

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Questionnaire

A. General Information

a. Name of the household head

Age..... Cast..... Religion.....

Language..... Village..... Ward No.....

b. Family Structure

S.N.	Name	Relation with the household head	Age	Sex	Education	Occupation

2. Where is your origin place?

3. When from the Pahadis started to come to your village?

.....

4. What effect do you face from other migrants?

.....

5. What is the effect of modernization upon your culture?

.....

6. What is the type of your family?

a. Joint () b. Nuclear ()

7. Do you have polygamy system in your village?

a. Yes () b. No. ()

8. How do you spend your daily life?

.....

9. What are your main festivals?

.....

.....

10. How do you celebrate life cycle ceremonies and festivals?

.....

11. What type of change do you feel in your life cycle ceremonies and festivals?

.....

12. What type of relation do you set up with other caste?

.....

18. What are the major crops you cultivate in your land?

.....
.....

19. What is the type of your house?

- a. Two storey brick house
- b. One storey brick house
- c. Mud with zinc roof
- d. Mud with tayal roof
- e. Mud house with grass roof
- f. Made of Khar/khadai

20. What are the sources of your income?

- a. Agriculture.....
- b. Others

21. Is there toilet in your house?

- a. Yes ()
- b. No ()

22.a. If yes, what is the type of your toilet?

- a. Best ()
- b. Medium ()
- c) Low ()

23. Is there hand pump/tap in your house?

- a. Yes ()
- b. No ()

24. Do you have information about family planning?

- a. Yes ()
- b. No ()

24. a. Have you done permanent family planning?

