

# CHAPTER - I

## INTRODUCTION

### 1.1 Background of the study

Nepal is a country of different caste ethnic groups who has their own language, different cultures, faiths and traditional. It makes clear that Nepal is a common garden of various caste group of people. These various caste have their own tradition, culture, norms and value that influence the ways of their living and their livelihood.

Nepal is a multi-lingual, multi religious and multi-ethnic country. Tharus are indigenous people of Nepal. Indigenous in the sense of being the first inhabitants of an area.(ILO, 1989). They are most ancient simple, honest and backward community. Their main occupation is farming since time immemorial. They live in 24 districts of Terai and inner Terai (Chaudhary, 1999:1). Tharus have their own festivals. They celebrate festival own type. Dashain.Tihar, Fagu, Maghisankranti are the major festivals of Tharus.

Terai is the rice bowl of the country which is flat as well as productive. The clay dominated soil is highly fertile from east to west boundary of the country and the major inhabitants of this region are Tharus. They spread in the entire length of Terai with traditional occupation, agriculture. Tharus, the main inhabitant of Terai and one of the disadvantaged ethnic groups of Nepal are mostly uneducated and prefer to live unexposed in close relation of relatives and community like all the other ethnic groups. Tharus are rich in traditions and socio-cultural life of unique personality structure developed and shaped. They are the people of land who usually live very close to the dense forest. Tharus are peace loving groups (Bista, 1968).

From the eastern parts of Nepal comprising Jhapa, Morang, Sunsari, Saptari, through Bara, Parsa, Chirwan in the center, Rupendehi, Kapilvastu in the west and Dang Deukhuri, Banke, Surkhet, Bardiya, Kailali, Kanchanpur in the mid west and far west, these people are found and have been started to be the aboriginals of these regions by many scholars. (Gautam and Thapa, 1994: 325).

These indigenous tribal people scattered all along the southern foot-hills of the Himalayas. The greater part of their population resides in Nepal, although some of the Tharus are also scattered in the adjacent Indian district of Champaran, Gorkhapur, Basti, Gonda and Nainital. The Tharus come from the 'Thar' desert of Rajasthan in India and the name became Tharu, (Rajaure, 1981).

The livelihood strategies of Tharus have changed with the socio-economic development. Migration of the hill people, malaria eradication, demography, urbanization, education, modernization etc is the responsible factors for the changing livelihood strategy of Tharus over the last 25 years. The overall intention of the research is to understand how the development activities and awareness of Tharus have brought about changes in socio-economic environment. These changes have induced in the livelihood strategies of Tharus living in this region. (Sharma, 2006)

Now, the livelihood strategies of Tharus' of Surkhet have changed with the sciences development, migration of the people, malaria eradication. Urbanization, education, modernization etc, are the responsible factors for the changing livelihood strategy of Tharus over the last one decade. The overall intention of the research is to understand how the developmental activities and awareness of Tharus have brought about changes in socio-economic environment. (Dahal, 2001)

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 difference culture and racial differences exist among Tharus of Nepal, their origin may stem from somewhat different circumstance.

There are many controversies about the origin of the Tharus scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. The Tharus come from the 'Thar' desert of Rajasthan in India, hence they are named as Tharus (Bista, 1980)

According to Chatterjee (1951), The Tibetan Buddhist Lama Taranath (16th century) has maintained the Tharus or the Tharu tribe, who belonged to the kingdom of camparna, as Tharu i-brgyud. According to the great Tibetan scholar SumpaMkhan-

po, Tharu as mentioned by Taranath is the name of a tribe while according to Sylvain Levi Tharu i-brgyud must be translated as 'The country of Tharu'.

According to Muslim Historian Alberuni (1964) in the eleventh century while describing the history and geography of the different parts of the Indian sub-continent he writes, 'farther of the country to the right is called Tilwat, the in-habits Tharu, people of very black colour and flat nose like the Turks'.

In terms of total population by caste/ethnic groups, Hill Brahmins, Chhetris and Magars are the only groups that have had larger populations than that of the Tharus in the country. According to census 2011 out of total population 6.6 percent (1,737,470) occupied by Tharu population and annual population growth rate was 1.25 percent, they are also included as Teraijanajati group. (CBS, 2011)

The distribution of the Tharus population covers 24 districts of Nepal. Among these 24 districts Birdiya, Kailali, Kanchnpur, Banke, Dang, Surkhet, Rupandehi, Siraha, Sunsari, Saptari, Morang and Chitwan are the main. In above district there are many Tharus sub-groups, among these groups Chitwaniya, Lampochha, Dangauriya and Kathariya are main sub-groups of Tharus in Nepal. (Chaudhary, 1999)

## **1.2 Statement of the problem**

It has been stated that the livelihood strategies of Tharus are undergoing gradual and conceivable change. The prime factors contributing to these changes are the eradication of malaria (1954), industrial development, urbanization, demographic importance, migration of hilly people and various impacts of globalization that have emerged since 1950s. Transport and institutional linked across the boundaries of individual countries all over the world has passed the modern socio-economic development. So it is relevant to assess the changed in socio-economic and livelihood strategy even in the Tharu community.

Tharu and important ethnic group of Nepal and its importance in the national interest matter is also unavoidable. This research study is mainly concerned with the effect of globalization in Tharu community. Attempts have been made to cover the changes from their traditional live style of the past, modification of their attitude towards

themselves, and their present life style. Mode of thinking and behavior are naturally, shaped by it. But the recent changes have made considerable impact on their outlook.

Taking all these factors into consideration this study is carried on to answer the following general research questions;

### **1.2.1 Research question**

1. What are the socio-economic status of Tharu people?
2. How does socio-economic status effect on livelihood strategy of Tharu community?
3. What are the socio cultural status of Tharu community?
4. How does socio-cultural status effect on livelihood strategy of Tharu community?

### **1.3 Objectives of the study**

The broad objectives of this study are to analyze the changing livelihood strategies of Tharus in Itahari Sub Metropolitan City of Sunsari District. The specific objectives of this study are as follows.

- 1.3.1 To describe the socio-economic condition of Tharu community of Itahari Sub Metropolitan City.
- 1.3.2 To explore the socio-cultural condition of Tharu people of Itahari Sub Metropolitan City.
- 1.3.3 To identify the relationship between socio-economic, cultural and livelihood strategies.

### **1.4 Significance of the study**

This research study is based on a particular ethnic group directly related to the traditional agricultural occupation. It focuses on the changes extremely important for addressing the livelihood issue of the socio-economically disadvantaged cast/ethnic of Nepal particular and the all round development and social welfare of the country as well as many people in the world, even in Nepal. This study will want to know about

the life style and living standard of these particular groups, this knowledge can be obtained only from the study of their socio-economic status and changes in the livelihood.

This study aims to find out their ways of living traditions, occupations, income source and several other aspects of the indigenous Tharus of Itahari Sub Metropolitan City. This study helps to understand the adaptation strategies of Tharu people in a mixed community and helps to identify the problems of Tharu community. This studies also gives the information for planners and policy makers in designing policies and plans to improve the economic and social condition of this particular indigenous group.

This research work has attempt particularly to fill up level of understanding about the impact of socio-economic change include globalization on livelihood of socio-economically disadvantaged ethnic group like Tharu.

## **CHAPTER - II**

### **REVIEW OF RELATED LITERATURE AND THEORITICAL FRAMEWORK**

The relevant previous studies that gave some ideas for further studies are reviewed as following, which are categorized in different heading. Literature review is the important function to develop any research which provides deeper knowledge, experience and other ideas to the research. The researcher made attempts to study some related books to review the literature related to the study. It will also be wide line to researcher to gain the insights in to the further procedure. There are theoretical and empirical literature reviews. Both method includes books. Journals, article, organization newspaper, annual report, workshop report unpublished thesis and document. The main objective of the chapter present relevant and actual information related to present study based cited on the basis opinion, principle and concept previous if review the finding of previous studies by other researcher related to this study mainly there are two types of review of related literature.

#### **2.1 Review of The related literature**

The Tharu are made up of a number of Endogenous groups that are linguistically and culturally different inhabiting the lowland plains of Nepal, commonly known as the Terai. With the exception of small populations of Tharu in India, they are represented as one of the largest ethnic groups in the Terai, with a population of 1.2 million (Guneratne 1/ 94: skar 19/ 9). The Tharu are often described as people. However, many subgroups exist: kochilaTharu in the eastern terai, chitwaniya and deasuri in the central terai, and kathariya, dangaura and ranatharu in the western terai (Meyer and Deuel). Tharus have lived in Nepal's terai for over 600 years and were probably the first habitants of the region. They speak Indo - European language related to Hindi, Bhojpuri, and Maithili (Bista, 1987). The primary Tharu religious figure priest known as Guruwa .The Tharu economy consists of subsistence agriculture subllimented by fishing and some gathering of wild fruit and vegetables. Until the 1960s Tharu were the only inhabitants of Dang valley which lies just North of Siwalalik Hills in Rapti

Zone of west Nepal. Their isolation was fascinated by a particularly virulent form of Malaria which the Tharu were immune but which seriously affected everyone else in the early 1960s highly successful Malaria eradication programme. Malaria discouraged settlement and for the most part of the land was left to the Tharus, who came to be regarded as its original inhabitants (Dixit, 1990).

Livelihood concept in Nepal is very new. So studies in livelihood strategies are limited. The studies are found some in community based and some are occupational caste group based.

Livelihood strategies are the strategies which enable people to secure their means of existence (Boker, 2000/2003:25). It includes productive activities, investment strategies, reproductive choice and much more. Such activities depend mainly upon the also shaped by the social norms values which may not be constant. All people view their way of living from sustainable perspective. The livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future (DFID, 2002: 1.1)

Livelihood strategies comprises range of combination of activities and choices that people undertake in order to achieve their livelihood goals. It includes productive activities investment strategies, reproductive choices. Livelihood strategies change over a time and there is enormous diversity of livelihood strategy geographically across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or adopt to the shocks and stress of the context (DFID, 2002:2.5)

Cecilling(1998) has studied 'rural urban linkage and sustainable rural livelihoods in the year 1998. He has found that agriculture production is assumed to benefit from proximity to urban markets. However, the opportunity for household income increase are mediated by the household member's resources as well as by their social capital and the mediation processes which determine access to markets. He further states that it should be assumed that reinforcing the physical infrastructure connecting rural and urban areas is necessarily beneficial because it reinforces local interaction or negative because it extracts resources from the region bypassing local Centers in favor of large

Centers. Linkages with more than one urban centre are likely to be more successful for rural development and they increase the range of income diversification opportunities and the number of potential markets opens to people. Moreover he says that migration is important element of livelihood strategies. In many cases, it is more useful to understand households a multi-spatial rather than rural or urban and to encourage the positive linkages between spatially distant members by recognizing urban-based member's claims on rural assets and facilitating their contribution to the rural economy. At last he concluded his study focusing on rural urban linkages play an important role in the ways in which livelihoods are contracted although the traditional dichotomy between rural and rural and urban development theories and practices has underplayed their significance and rural urban mutually reinforcing determine whether livelihoods which include the rural-urban divide are better understood as 'accumulation strategies' or as 'survival strategies'.

Guneratne (1994) studies about Tharu class and concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication were established. They established marriage ties with their class fellows in other groups. They came to share symbolic forms based on a common education and assimilation to Nepalese culture and their material culture and styles of consumption began to diverge from that of the poorer strata within their local societies. Modernization, in other words, acted to homogenize the upper levels of Tharu society.

Papola (1999) has studied the 'mountain enterprises for sustainable livelihoods' in 1999 focusing the Himalayan people's livelihood and their adjustments with that environment. Mountain people are traditionally practicing food crop based subsistence agriculture. Other items for daily use were collected and made from local natural resources. Limited needs

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-



Deukhari and surkhet valleys and Bardiya belongs to first group while the Tharu of east, jhapa, east koshi region. Bara and parsa and farwestkailali belongs to latter group. There was no interaction in significant degree between Tharu and Non Tharu landlords who had controlled over most of the land in Dang valley, but there occurred great interaction then before between the Tharus and the Non Tharus. Who came from the hill after the implementation of malaria eradication and land reform?

Quality of life Nepal (QOLN) is a nongovernmental, non -political but social organization without a profit motive, founded in 2000 by Ram Chandra Sharma and Sabine Molemans.

The main purpose is improving the quality of life of low castes of Sarangkot . Ninety percent of the villagers live below the poverty.-line and are socially and economically deprived. Most people have little or no property, and illiteracy is more the rule than an expectation.

Since most of families are economically vulnerable and unaware of their children's education, CCD Nepal has been conducting various programs to bring awareness among the parents about the importance of education and empower them financially so that parents can easily afford better access of quality education for their children.

The schools identify the needy families who are unable to see their children to the school in spite of their hard work and loan is provided in low interest under the supervision of school Management Committee to support the family in various income generating activities like animal husbandry and agriculture farming.

Bhatta (1988) has studied the adaptive strategies of the Kumals: an ecological anthropological case study of Chakratirtha VDC of Lamjung district in 1995 focusing the changes on livelihood strategies due to the population growth along with other community. He further says that Kumals have changed their livelihood strategy due to the co-operation competitive and symbiotic relationship with the society. Because of the marginal group of the society and the growing their population they have to divert to agriculture labour sharecropper, *hali* and the porter in that study area. Now the Kumals are involving in agriculture carpentry, Masonary, Portage, fishing, stone quarrying and others. Only the few kumals engage in their traditional pottery making.

This shows that people of any society should have to follow the societal rules and demand to adjust in that particular space.

Bista (1967) is pioneer in identifying and describing Tharu of Nepal. In his ethnographic survey of Nepalese Peoples. Similarly Bista 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 clearings in the middle of the forest. Most of the large compact Tharu settlements are found in tropical malaria areas inhabited with wild animals such as elephant's rhinoceros, bears, tigers and poisonous snakes (Bista, 1970)."

Social discrimination on the basis of caste ethnic and gender difference plays a significant part in maintaining social inequality in Nepal. In the same way the structure of the agrarian economy of traditional form is also the root of poverty. Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic, behavioral, socio-economic changes in Nepalese peoples.

Bista has attempted to sketch an ethnographic map of all ethnic groups of Nepal. He has given some descriptions on different aspects of the socio-economic life of Tharus based on field observation.

Dahal (2001) has studied the 'Struggling with Development; A Case Study of the Changing Livelihood Strategies of the Bramans from Western Nepal' focusing that the Bramans have changed their livelihood strategies due to the collapsed of Dole and Bani traditional practice in the society. He has used both primary and secondary data to analyze in his study. Finally he has concluded his study that the Bramans need-based attitude to utilize the land and the scarcity of the land around the area gave passage to the arrival of non-Bramans in their both the demand side and the factors within Bramans society led to the collapse of these system. Bani system has changed there due to the opportunities provided by the expanding the market and alternative source of income. Likewise Dole system has changed due to the awareness among the Bramans and increased practice of land marriage in the higher caste people. So the

Bramans are forced to change their traditional way of life and to adopt the new livelihood strategy.

Similarly he further states: "Tharus are by tradition peasant farmers. Some of them are rich farmers and a few in the eastern terai have successfully taken up business. But a great majority of them are very hard-working tenant cultivators. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by ruthless Zamindars and revenue agents. They are virtually slaves in the hands of them are landless share-cropping peasants. They have to rely entirely on the mercy of the Zamindars. Eventually they are sold to other Zamindars trying to cultivate new area of land (Bista, 1970)."

Pykuryal(1982) had carried out his fieldwork in the eastern Chitwan; the main concern on his study was to explore how amenities in settlement pattern affect the process of integration and economic modernization of farm people. Others were focused on four Tharu villages that represent different location and compositional situations in the Chitwan district of Nepal. One among the two major findings of his study. Which differs from what generally thought is that village location (centrality) is a more important condition factor reinforcing the manifestations of ethnicity than is the ethnic composition of the village (Homogeneity/diversity) It means that households in centrally located village (irrespective of their homogeneity/diversity) are too more isolated areas as the findings of the study as well.

Programs which proved very helpful or beneficial to hill people, Proved 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 hilly people on the other hand do not want 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 Rajaures findings was the decay the neglect of the village-level rules costumes and disciplines. Which the committee of the Mahaton and the Tharu households' chiefs had imposed up till then. The problem of wildlife and conflict issues in chitwan is accounted in many studies.

Pandey, (1987) has studied the 'Livelihood of landless peasants; a study of evicted resettlers' in 1987 focusing the causes and consequences for becoming landless peasants and their place of origin. This is a research paper series which has the objectives like: to assess of the justification for evicting landless tenants and the ways in which landless peasants make a living through the sociological point of view. To fulfill those objectives, he has used mainly primary data collected from the field survey by using the questionnaire. He has concluded his study by emphasizing that the landless peasants has been increasing with the increase in population due to the underemployment, unemployment, population growth land fragmentation and little chance or scope in extra agricultural employment. He further says that the rural people have migrated highly in plain area of Tarai having the hope of land through the company resettlement programme. By the result, the land hungry peasants started to encroach up on the forest. The small portion of land provided by government for resettlement to the migrants, which could not support them the highest sector of employment opportunities for them was agricultural labour but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities. So the peasant has been increasing there.

Timilsina(2003) has studied the "Impact of BhimdhungaLamidanda-Road on the livelihood strategy of Rural people", A case study of the Jivanpur VDC, Dhading District, focusing that a clear picture of rural urban linkage by the road and its impact on livelihood of rural people of Rural urban linkage by the road and its impact on livelihood of rural people. He has used both primary and secondary data analyze in the study. Finally he concluded his study that the road is important tools for improving livelihood strategies of the people. There is change in any space and society if development takes place. The primary economic activities of rural people i.e. agriculture itself is undergoing noticeable change in the past. So there is a need to improve rural infrastructure like, economic infrastructure, social infrastructure, which can help to increase productivity as well as reduce poverty.

Subedi and Pandey (2002) have prepared a research article 'livelihood strategies of Rai communities in Arun Valley: continuity and change', focusing on environmental changes take place there. Two spatial locations namely Sitalpati and Makalu, two

different altitudinal places have been taken for the study. They have found that in both places households have gradually reduced land under Khorias using more public resources for self-consumption and transforming Bari (non-irrigated slopping terrace) into Khet (irrigated slopping terrace). This followed additional inputs in agriculture, adoption of multiple cropping and crop-diversification strategy. On the hand, strategies such as laboring, pottering, borrowing, crediting and livestock selling activities were the sequence of livelihood states adapted under categories. The communities have also adapted several activities to fulfill their needs because food sufficiency was limited and agriculture is heavily dependent on nature.

## **2.2 Theoretical framework**

Livelihood strategies are the combination of activities that people choose to undertake in order to achieve their livelihood goals. They include productive activities, investment strategies, and reproductive choices. The choice of strategies is a dynamic process in which people combine activities to meet their changing needs. (www.eldis.org.np)

Livelihood strategies denote the range and combination of activities and choices (including on production and investment) made by house-holds in order to sustain themselves and contribute to the economic capital of household. (www.peacebuildingdata.org)

Livelihood is a relative term depending upon the socio - cultural and religious background, personal preference and philosophy life. For a group of people, religious values and practice may be the priority and some other may prefer creative development. Similarly, some may like to have modern innovation bonded with traditional values and cultural as an attainment of quality of life.

The degree of satisfaction and happiness that one can fulfil through his/ her basic and other needs is known as quality of life.

So the livelihood refers to the life style with full of happiness and satisfaction that fulfils sociocultural, psychological and emotional needs including survival needs (basic needs)

The basic physical needs include food, shelter, clothing, drinking water, fresh air, similarly social, cultural and other needs include education, health services, security, transportation and communication, entertainment, freedom, etc. these needs, when

fulfilled properly and adequately, result in a state of fulfillment for human beings. The fulfillment will bring happiness, satisfaction, peace and harmony in the society. This is said to be the attainment of livelihood.

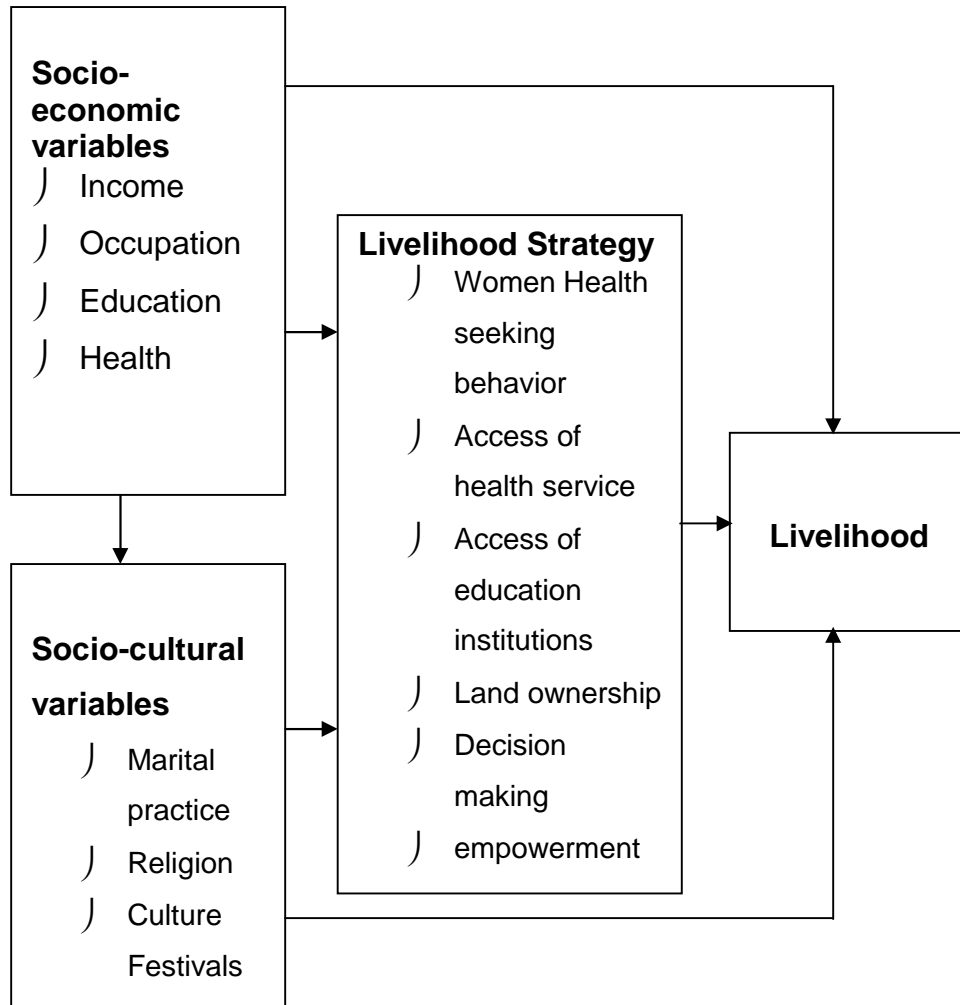
### **2.3 Implication of review of the study**

Implication of literature review helps to make research meaningful, effective and reliable. It is done to provide theoretical background to the study. It is done to provide theoretical background to the study. It helps to broaden the knowledge of research area. After selecting a subject for the research, gap of knowledge, identification of problem, effective and appropriate methodology, developing research hypothesis are the necessary steps to make a research effective. These steps of helps to integrate the research finding with existing literature to make implication of literature review effective.

The related literature review provides a theoretical background to the study. It helps to establish the links between what you are proposing to examine and what has already been studied. The review helps to improve methodology. It broadens four knowledge based in research area. The review of related literature enables the researchers to define the limits of related field. By reviewing the related literature the researcher up to date on the work which other have done and thus to state the objectives. The review of related literature give the researcher an understanding of the research methodology which refers to the way the study is to be conducted. The final and important specific reason for reviewing the related literature is to know about the recommendations of previous researcher listed in their studies for further research.

## 2.4. The Conceptual Framework of the Study

There was various factors/variables to influence the livelihood strategies of Tharu community. But when I visited to my study area, I found four major factors influencing the effect of livelihood strategy and quality of life which are mention in conceptual framework.





## **CHAPTER III**

### **RESEARCH METHODS**

This chapter describes the framework of research methodology in detail which included source of data, population of the study, sampling procedure, data collection tools, data collection procedure and analysis and interpretation of data.

#### **3.1 Research Design**

This study was mainly adopted descriptive research design and use quantitative method for data collection. This study was done about Livelihood strategy of Tharu community and its effect on their socio-economic and cultural aspects in Sunsari district Itahari Sub Metropolitan City. So that this study was based on descriptive and quantitative research design.

#### **3.2 Population and sample**

The researcher was follow the purposive sampling methods to collect the data because the research was based in fulfill the objectives. This study was based on the Itahari Sub Metropolitan City. The study area is precisely focus on Ward no. 7 and 4 of Itahari Sub Metropolitan City. Total House hold of ward no. 7 is 1,723 and ward no. 4 is 4,169 and population is 6,973 and 15,914 respectively. Ward no. 4 and 7 of Sunsari district. Similar social and economic condition of whole Tharu community in southern part of Sunsari district. The sample of the study was 150 householders. There are 500 total households of Tharu in Itahari Sub Metropolitan City.

#### **3.3 Research Tools**

The interview schedule was designed to obtain the necessary information according to research objectives of the study. Interview schedule was based as the main tool of the data collection. The interview schedule and questionnaire, such as introductory information socio-economic, health, education, occupation, income and cultural information of Tharu community. Livelihood strategy of Tharu community and its effect on their socio-economic and cultural aspects of the study area. The secondary data was collected from census report and ItahariSub Metropolitan City Profile.

### **3.4 Sources of Data**

Both primary as well as secondary source of data was used in this study. The primary source of data is the main basis of this study. The bulk of data required for the study has been acquired from the extensive field survey. Primary data was obtained from field survey by participatory observation structured questionnaire and informal interview. From the field survey, both qualitative and quantitative data was collected.

### **3.5 Data collection Procedure**

At first the investigator will receive a letter from Sociology Department T.U. The researcher was inform the sample respondents and prepare them for interview. The interview has be done in face to face situation in natural setting in respondents. The researcher is self-involve in the data collection procedures.

### **3.6 Data Analysis Procedures**

The data was collected through various tools. The data was collected by questionnaire method and tabulated in a master table, chart and prepare frequency and percentage with the help of table bar graph figure and percentage. Expect frequency and percentile no special statistics was applied to Livelihood strategy of Tharu community and its effect on their socio-economic and cultural aspects in Sunsari district.

### **3.7 Ethical Considerations**

The participant are not vulnerable to any risk during the study. Hence, compensation was not provided. There was not direct benefit to the participants through they would be indirectly benefited by the identification of their problems and their solutions, if policy makers take them seriously. The research tools was be made as possible to the social culture and values. Informed consent was take verbally. The researcher was be collected the information in the field.

### **3.8 Operational definition of the key terms**

The important terms that would be used in this study are defined as follows:

**Community:** Is the group of different ethnic group people where they live together with the feelings of brotherhood.

**Quality of life:** Quality of life is the fulfillment and satisfaction of human begins regarding mentally and physically.

**Women empowerment** : Women empowerment is the form where female have access the education good healthy economically strong, social group, political etc.

**Access of education** : Ability to get education for everyone and form everywhere, no matter how the situation is.

**Income** : Source of essential fulfillment of human lives externally to internally.

**Health** : Mentally and physically fitness of human body which is free from of any kind of disease.

**Education** : The activities of educating or instructing, activities that impact knowledge or skill.

**Culture** : Particular system, norms values of particular society at a particular time.

**Occupation** : The principle of main activity of human lives that we do to earn money.

**Age** : A time of life which actually defines our capacity regarding beauty strength etc.

**Sex** : The things that distinguish our organisms on the basis of our reproductive system.

**Livelihood** : A means of securing the necessities of life by earning money.

**Literate**: It includes these individuals who have completed primary level and not passed SLC examination.

**Illiterate**: Those who have never attained school. Who have not complete primary Education.

### **3.9 limitation of the study**

No research can be conducted with any limitation and this research is not an exception due to the shortage of time and resources. The study has limitations in sample size, variables, analyzed and the time attributed for the study. This study is restricted only to Itahari Sub Metropolitan City., Sunsari district. This study was limited in the following areas:

1.5.1 It is a micro level study, thus the study cannot be generalized to the whole Sunsari district.

1.5.2 This study was limited within 4 and 7 ward of Itahari Sub Metropolitan City.

1.5.3 The focus of the study was basically Livelihood strategy, socio-economic cultural status of Tharu community.

1.5.4 This study was be limited only existing, Education, Health, occupation, Income etc.

1.5.5 The respondents of the study was be 150 households of ward no. 4 and 7. Itahari Sub Metropolitan City.

1.5.6 This study was be limit only short time and low cost.

## CHAPTER IV

### SOCIO-ECONOMIC BACKGROUND AND LIVLIHOOD STRATEGIES

This chapter is mainly concerned with the analysis and interpretation of the collected data. After collected data, they were tabulated and calculated in percentage regarding each items of the interview schedule. It was kept in sequential order to the need of study. The analysis and interpretation are made with the help of tables and graphs. The analysis and interpretation have been presented in justification, tabulation and conclusion.

#### **4.1 General background of Itahari Sub Metropolitan City**

This study area is located at Sunsari District in Koshi zone of South eastern Nepal. Itahari is the main transportation junction of eastern Nepal, located on east west mahendra highway and north south koshihigheway. The Itahari Sub Metropolitan City is surrounded by Morang District in East and South with Biratnagar city, Dharan and *Char KosheJhadi* in North, Inerwa district headquarter in west.

According to Census 2011, it had 33794 household and population of 140,517 on which 66,566 are male and 73,951 are female. It consist of 26 wards and its area is 87.33 Sq. Km. There are major 11 ethnic composition presence are as:

**Table No. 1: Ethnic Composition on Itahari Sub Metropolitan City**

<b>S.No.</b>	<b>Caste</b>	<b>Population</b>	<b>Percentage</b>
<b>1</b>	<b>Tharu</b>	<b>27,210</b>	<b>19.36</b>
2	Chettri	24,760	17.36
3	Bramahan	23,606	16.79
4	Rai	12,305	8.75
5	Newar	6,541	4.65
6	Limbu	4,743	3.37
7	Muslim	4,552	3.23
8	Tamang	4,218	3
9	Batar	4,151	2.95
10	Kami	2,515	1.68
11	Sanyasi	2,451	1.74

Source: CBS 2011

Above table indicated that 19.36 % of Tharus is the major caste followed by Chettri (17.36%), Bramahins (16.79 %), Rai (8.75%), Newar (4.65%), Limbu (3.37%), Muslim (3.23%), Tamang (3%), Batar (2.95%), Kami (1.68%) and Sansyasi (1.74%). Tharu society dominated the livelihood of the study area.

The study area is precisely focus on Ward no. 7 and 4 of Itahari Sub Metropolitan City. Total House hold of ward no. 7 is 1,723 and ward no. 4 is 4,169 and population is 6,973 and 15,914 respectively.

## **4.2 Information Related to Socio-economic demography**

Socio economic and Demography is a factor which directly affects to livelihood. livelihood is determined by culture, education level, family income, health services, drinking water etc. Socio economic demography subsumes the factors like age composition, religious structure, education level, occupation, family structure and income.

### **4.2.1 Age and sex Composition of Respondents**

National Census 2011 shows that 6.6 percent population occupies by Tharu. Tharu caste was included in teraiJanajati. In sunsari district Tharu population size was 12.0 (N 91500) sex ratio of Tharu population is 96 and Total dependency ratio of Tharu was 56.5, male dependency ratio was 59.6 and female was 53.6 percent.

To get accurate information of this study, 15 - 65+ age were included. The sex ratio of the respondent in study area was 3:2 in this study most of the respondents belongs to (64.67%) male and only 35.33 percent female selected as a respondent. The distribution of age and sex is shown in this table.

**Table No. 2: Distribution of Respondents by Age Group**

Age Group	Male		Female		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
15-19	5	5.15	2	3.77	7	4.67
20-24	8	8.25	3	5.66	11	7.33
25-29	10	10.31	5	9.43	15	10.00
30-34	15	15.46	8	15.09	23	15.33
35-39	10	10.31	7	13.21	17	11.33
40-44	14	14.43	7	13.21	21	14.00
45-49	10	10.31	8	15.09	18	12.00
50-54	9	9.28	5	9.43	14	9.33
55-59	7	7.22	4	7.55	11	7.34
60-64	5	5.15	3	5.66	8	5.33
65+	4	4.12	1	1.89	5	3.34
Total	97	100.00	53	100.00	150	100.00

Source: Field Survey 2017

Above table shows that the 4.67 percent respondent was between 15-19 years, 7.33 percent respondents was between 20-24, 10 percent respondents was between 25-29 years, 15.33 percent respondents people was between 30-34 years, 11.33 percent people was 35-39 years, 14 percent people was between 40-44 years and 12 percent people was between 45-49 years, 9.33 percent people was between 50-54, 7.34 percent respondents was between 55-59 years, 5.33 percent respondents was between 60-64 years and 3.34 percent respondents was 60+ years. It were concluded that the



age groups of 30-34 and 40-44 years of people respondents were maximum in number and 15-19 and 65+ years respondents were found small number form the study area.

National Census 2011, in age group 15-65+, shows that most of the population proportion is age group 15-19 years (11.1%) followed by 20-24 age (8.9%), 25-29 age (7.8%) and least aged 60-64 (3.9%) compare with study area the high proportion sample population age group 15, 30-34 and 40-45 age group respectively (13.12%) which is not matched with national level.

#### **4.2.2 Education level of Respondents**

Education is measurement of socio economic development of a community and nation. It is a major weapon to uplift poor condition of the vulnerable group of the society. It does not only help the individual for personal development but it also provides knowledge and skills gravitates a community towards participation in national building efforts.

The census of 2011 has indicated that 75 percent with male literacy rate of 65 percent and female literacy rate of 46 percent. According to NDHS, 2011 show that 41 percent women have never been to school, 23 percent have an incomplete primary education and 6 percent have complete primary school. About 5 percent have more than a secondary school education. Still 44 percent rural areas women are illiteracy. Education status of the respondents has been shown in the following data.

**Table No. 3: Education Status of Respondents**

<b>Education Status</b>	<b>Number</b>	<b>Percentage</b>
Illiterate	27	18.00
Literate	123	82.00
Total	150	100.00
<b>Educational Attainment</b>	<b>Number</b>	<b>Percentage</b>
Informal Education	40	32.52
Primary level /Literacy class	41	33.33
Lower secondary level	30	24.40
Secondary level	11	8.94
Higher secondary level	1	0.81
Total	123	100.00

Source: Field Survey 2017

Above table shows that 18 percent respondents were illiterate. In total 82 percent respondents were literate. Among them, the rate of illiteracy is higher than literacy; only 0.81 percent of respondents were completed higher secondary level. In the conclusion, situation of secondary and higher secondary level education is poor, only 8.94 percent of respondents was completed secondary level education. Most of the respondent got informal education (32.52%), which shows that most of the respondents deprived from formal education. It shows that education can play important role in living standard of person. In general, if the respondents have highest level of education, the health facilities and their livelihood was strong. When the level of education is poor of people then they would be unable to maintain these aspects.

Educational status is also address by literacy rate. Literacy status of Tharu people was 64.5 percent out of total literacy rate male literacy rate was 74.0 and female 55.3 percent (CBS, 2012). This data shows that women was deprived from education. Educational attainment is also below the average of National level the drop-out population is high, the data is shown in table 2 low socio-economic status poor

educational status and high drop-out rate invite, early age at marriage, poor in reproductive Health in study area.

Livelihood strategy are directly influence by education status and its attainment. Illiteracy rate is even high in this community. Secondary and above education attainment was very least in this study area and informal education is high in this study area. Above description directly effect on livelihood strategy of Tharu people.

### 4.2.3 Land ownership

National census 2011, shows that 79.5 percent women reported that they had no property as compared to 82.9 percent women in 2001 women with no property declined by 3.4 percentage point in 2011.

Tharu of Itahari sub-metropolitan have dependents in agriculture, landownership shows the economic status of the people in rural community, land ownership size determine their economic status Agricultural production directly influence their livelihood.

**Table No. 4 : Population distribution of Respondents by land ownership.**

Area	Respondents	Percent
No land	14	9.33
1-5 Katha	48	32.00
6-10 Katha	43	28.67
11-15 Katha	29	19.33
1-5 bigha	12	8.00
5-10 bigha	4	2.67
Total	150	100.00

Source: Field Survey 2017

Above table shows that most of the respondents 32 percent have 1-5 katha land ownership followed by 6-10 katha 28.67 percent, 11-15 katha (19.33%), 1bigha and above (10%). About 10 percent respondents have not any type of land. Above data

shows that land ownership is not equal in all respondent so size of the land directly influence their livelihood.

The land ownership is decreasing day by day in Nepalese context, because of family deviation and high land fragmentation practice in Terai Region for real state business. This practice create vulnerable situation in near future most of the Tharu people are land lord in ancient time. Illiteracy, alcoholism, population growth and traditional agriculture practice increase the landless condition of Tharu in Terai.

Above description shows that Tharu people has changes there occupation to non-agricultural field. Also their previous identity of landlord has been changed to labor and foreign employment, this practice has increase the livelihood dependent on others.

#### **4.2.4 Respondents of drinking water**

Access and availability of water resources determine their livelihood strategy of Tharu community. The safety and accessibility of drinking water are major concerns throughout the world. Health risks may arise from consumption of water contaminated with infectious germs, toxic chemicals, and radiological hazards. To make qualities life clean water also play vital role by making our health fit and active.

**Table No. 5: Respondents of drinking water**

<b>Source</b>	<b>Respondents</b>	<b>Percent</b>
Tube-well	68	45.33
Tap (supply)	82	54.67
Total	150	100.00

Source: Field Survey 2017

The given table shows 45.33 percent respondents used tube-well water. 54.67 percent respondents used tap water. In Nepalese context 60-98 percent people have accessibility of pure drinking water (CBS 2012). Especially in Terai region most of the people have accessibility of pure drinking water.

Terai region have adequate accessibility to water resources, above description also shows that most of the respondent have own source of water resources. In comparison

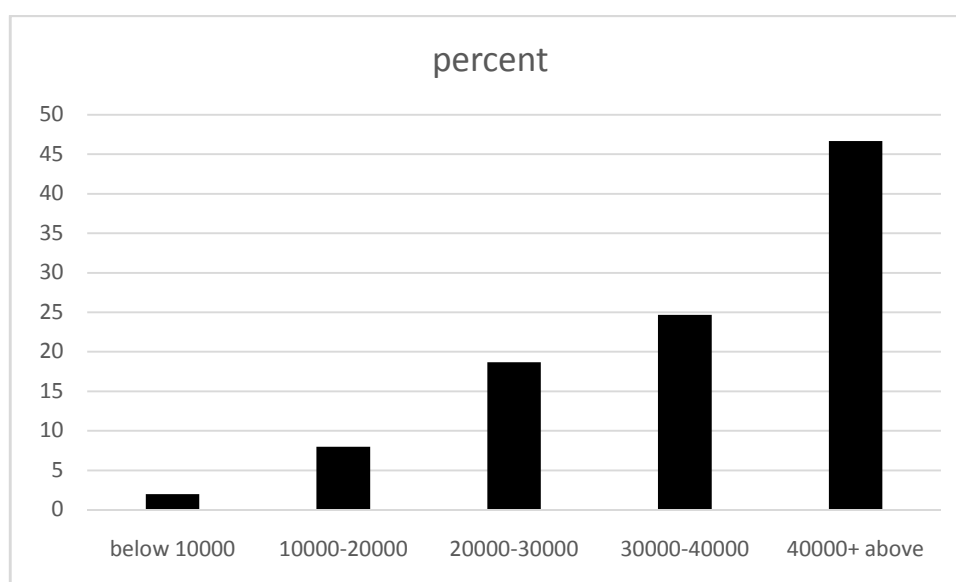
with different ecological region in Nepal Terai have adequate water resources especially under-ground water resources. Accessibility of pure drinking water makes them easy for their livelihood.

#### 4.2.5 Income level of Respondents

Sources of Income and level of income is main determinants of livelihood of the people. Level Income influence the per changing parity of the people which helps to improve the livelihood of the people and good income helps to improve the quality of life of the people.

Income is the source of human beings, a person's income level determinants the way of respondents how they are living.

**Fig. No. 1: Income level of Respondents**



Source: Field Survey 2017

The above figure shows that 2 percent respondents have earned 10000 per year, 8 percent earns 10000-20000, 18.67 percent respondents earned 20000 upto 30000, 24.67 percent earned 30000 upto 40000 and 40000 and above 46.67 percent .

Above data shows the most of the respondent have least them annual income level. It shows that their economic status is poor which implies that their livelihood status was very poor condition.

The average individual income of Nepal is Rs. 2481 or the percapita income of Nepal is Compare with study area 25.23 percent reported that they earned 10000-20000 Rs. annually and only 9.4 percent have more than Rs. 40000 annually.

#### 4.2.6 Use of domestic fuel of respondents

Cooking is fundamental activities for livelihood in each and every community the importance of cooking fuel increases many folds in rural society then urban

National census shows that only 11.4 percent Tharu population use clean cooking energy (CBS, 2012). Cooking is fundamental activities for livelihood in each and energy community. The important of cooking fuel increases many folds in rural society than urban. So, the use of domestic fuel are studies under this heading these have been slightly changes in the use of domestic fuel.

**Table No. 6: Domestic fuel of respondents**

<b>Fuel</b>	<b>Respondents</b>	<b>Percent</b>
Fire Wood	27	18.00
Gobar Gas	28	18.67
Stove/Gas	84	56.00
Other (dung)	11	7.33
Total	150	100.00

Source: Field Survey 2017

The above table shows that 56.00 percent respondents have used stove/gas, followed by firewood (18.00%), dung (guitha) (7.33%) and gobar gas (18.67%). The significant number of respondents used animal Dung as their fuel which clearly shows their lifestyle is based on traditional form rather than modern So their quality of life is in improved way.

In study area more than 74 percent household use clean energy Biogas (18.67%), Stove/Gas (56.00%) which is higher than average of Nepal (11.4%) (CBS, 2012), the

status of clean energy also determine livelihood this practice directly affect the health status of Tharu community.

Table No. 6 shows that significant percentage of respondent, 18% use fire hood for cooking and domestic purpose. This practice influence the health status of Tharu people directly affect the livelihood strategy.

#### **4.2.7 Saving pattern**

Saving is one of the important element of livelihood which directly influence the quality of life. Saving play vital role for livelihood strategies of Tharu community. Given table shows that the condition of saving and source of saving from their income.

A saving account is an interest-bearing deposit account held at a bank or another financial institution that provides a modest interest rate. Banks or financial institutions may limit the number of withdrawals you can make from your savings account each month, and they may charge fees unless you maintain a certain average monthly balance in the account. In most cases, banks do not provide checks with savings accounts.

**Table No. 7: Saving Pattern**

<b>Save</b>	<b>No. of respondents</b>	<b>Percentage</b>
Yes	98	65.33
No	52	34.67
Total	150	100.00
<b>Source</b>	<b>No. of respondents</b>	<b>Percent</b>
Co-operative	57	58.16
women's group	20	20.41
Micro finance	12	12.24
Other	9	9.18
Total	98	100.00

Source: Field Survey 2017

Above table shows that only 65.33 percent Respondent save their income in different institutions 34.67 percent respondents have not any saving account. This data shows that their livelihood status is poor on the side of saving.

This data shows that their livelihood status is poor on the side of saving most of the Tharu people (58.16%) save this income at their near co-operative organization, followed by women group (20.41%), micro finance (12.24%) and other (9.18%) respectively.

#### 4.2.8 Distribution of Respondent by Education and Sex

Educational status of Tharu people directly influence their livelihood and quality of life. By observing the different census year data we found that educational status of Nepalese people have slightly increasing trend. Latest census 2011 shows that only 65.9 percent people are literate and illiterate is defined on the basis of national census literate is defining as ability to read and write with understanding and to do simple arithmetic calculation (CBS, 2002). The educational status and educational attachment of the respondent is discuss on the basis of given responses.

**Table 8: Distribution of Respondent by Education and Sex**

Level	Male		Female		Total	
	No.	%	No.	%	No.	%
Informal Education	18	26.87	22	39.29	40	32.52
Primary level	24	35.82	17	30.35	41	33.33
Lower secondary level	16	23.88	14	25.00	30	24.39
Secondary level	8	11.94	3	5.36	11	8.94
Higher secondary level	1	1.49	0	-	1	8.13
Total	67	100.00	56	100.00	123	100.00

Source: Field Survey 2017

Above table shows that only 45.53 percent of women are literate in study area. This data shows that women and discriminated in formal education which directly and indirectly influence their livelihood.



Above table also shows that the educational attainment by sex, most of the women have got informal education (39.29%) followed by primary level (30.35%) and lower secondary level (25%) respectively. List number of women have got secondary level education (5.36%).

National census 2011 also shows the educational status of Tharu people by sex only 64.5 percent Tharu people are literate out of total population. 74.0 percent occupied by male and 55.3 percent occupied by female, this is the least percent than National women literacy rate.

#### **4.2.9 Property ownership in the name of women**

Ownership of property play vital role for women empowerment now a day government policy for formation upon land on the male of women insecure the land ownership of Tharu women slightly increase of government policy.

**Table No. 9: Property ownership in the name of women**

<b>Ownership</b>	<b>No. of respondents</b>	<b>Percent</b>
Yes	18	12.00
No	132	88.00
Total	150	100.00
<b>Sources of Property</b>	<b>No. of respondents</b>	<b>Percent</b>
Land	15	83.33
Home	2	11.11
Share	-	-
Other	1	5.56
Total	18	100.00

Source: Field Survey 2017

Above table shows that 12 percent of Tharu women have property ownership and 88 percent women have not any property ownership. Out of property ownership 83.33 percent have land ownership followed by 11.11 percent have home ownership and own business 5.56 percent.

Above table shows that Tharu women have gradually increase their property ownership. Which is also influence by their educational attainment and also determine their decision making capacity in health and other sectors. Which help to improve the livelihood status and lead towards quality of life.

According to National census 2011, 79.5 percent women reported that they had no property. But in this study shows that property ownership status is better than National level. Property ownership status of Tharu people is very low on compare to National level.

#### **4.2.10 Distribution of respondents by Education and Saving Institution**

Educational status and saving play vital role to affair quality of life literacy status directly influence the level of involvement in different institutions which helps to improve the livelihood given table shows that literacy status and involve in saving in different saving institutions.

**Table No. 10 : Distribution of respondents by Education and Saving Institution**

Saving Institutions	Literate		Illiterate		Total	Percent
	No.	%	No.	%		
Co-operative	48	56.47	9	69.23	57	58.16
Women's group	17	20.00	3	23.08	20	20.41
Micro finance	11	12.94	1	7.69	12	12.24
Other	9	10.59	-	-	9	9.18
Total	85	100.00	13	100.00	98	100.00

Source: Field Survey 2017

Above table shows that most of the respondent 65.33 percent participate in saving in different institutions. Out of them, significant number of literate respondent

participate in saving. About 13.27 percent of illiterate respondent participate in saving, most of them saving their money in nearby co-operative.

Educational status and livelihood have proportionally interrelated with each other which directly influence the demographic and socioeconomic status of the community. The (81.84) literacy status of the sample community below the average the National level (64.5%) (CBS, 2011).

Educational status also determine the saving concept of people. Higher the educational attainment higher the level of saving. So for improve the livelihood status of Tharu people saving practice must be increase.

#### **4.2.11 Food sufficient condition of Tharus**

Food produce by farmers is not sufficient to sustain for one full year. The crops that farmers produce are limited and have to buy most of the food supplies of the people. Most people store food enough for one year at time during the winter period, which is the major annual expense of farmers. They also borrow that food from their relatives and friends, which can be grown in their fields. The table below shows the food sufficiency from agriculture production of the sampled household.

**Table 11: Food Sufficiency condition of Tharus**

<b>Time</b>	<b>Respondents</b>	<b>Percent</b>
Completely dependent on others	29	19.33
Less than 3 months	22	14.67
3 to 6 months	43	28.67
6 to 9 months	34	22.67
9 to 12 months	15	10.00
Surplus food	7	4.67
Total	150	100.00

Source: Field Survey 2017

Although the agriculture is the main source of livelihood, the production from agriculture is still not adequate to fulfill the household demand for years. Above

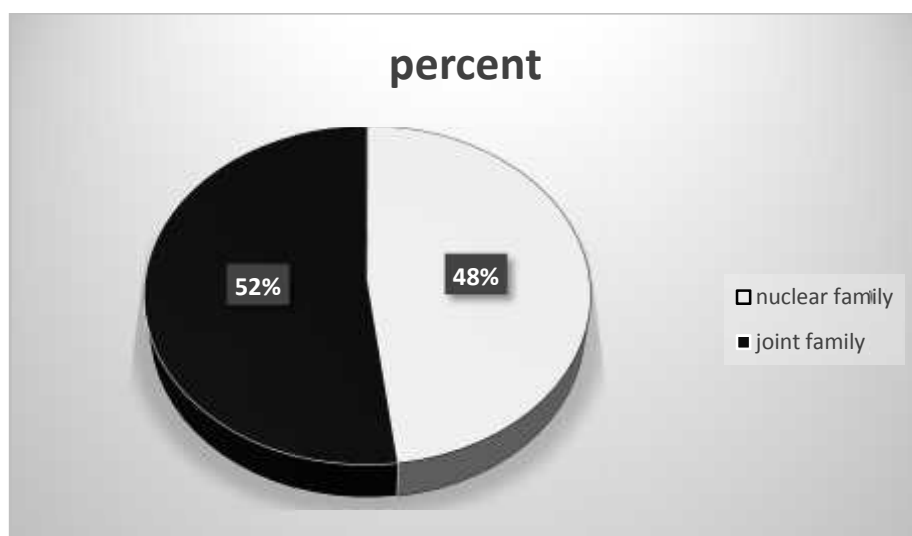
analysis shows that only 4.67 percent household have surplus food at their home. About 19 percent household have completely dependent on others. About 29 percent household manage their production 3 to 6 months followed by 23 percent respondent have manage 6 to 9 months and 10 percent 9 to 12 months. Above description shows that most of the respondent have not food security which directly influence their livelihood. This indicates that although agriculture is the main basic livelihood, but the sufficiency condition is very poor.

Food insufficiency is increasing day by day in Nepalese context. People are changing their main occupation and divert other occupation. Agriculture land is going too divided day by day and muscle drain is also main problem of land use in Nepal. Above facts creates increased food insecurity in Nepal.

#### 4.2.12 Family Structure

Family is a basic unit of society. It is natural and social unit protected by society and state. It is a group of person of different age and sexes related by blood and marriage living under the same roof with common provision or food and sharing the tasks, responsibilities and available source of the group with is other. So there were sympathy, co-operation and friendliness. Family structure of respondents has been shown in the following table:

**Fig. No. 2: Family Structure**



Source: Field Survey 2017

The given figure proves that maximum percent of people are interested to stay in joint family. That's why joint family is higher in percent than Nuclear family, 48 percent people have their small nuclear family. 52 percent people have their joint family. Quality of life is better in Nuclear family than joint family, the number of family members are less in nuclear family that's why it will be easy to manage daily life necessities of human life, which determine the socio-economic status of Tharu community.

It is easy more easy to take responsibility of less members of children than more. For the fulfillment of the necessities of children and for their bright future 1 children for each couple is best than 3 or 4 children.

The National average household size is 4.9 percent and the average household size of Tharu population is greater than National population level. The average household size of Tharu people is 5.4 percent (CBS, 2011).

#### **4.2.13 Income sufficiency status of the Respondents family**

Income in the means of fulfillment of daily requirement of human life. The level of income determine their livelihood. In Nepalese context the income status of the Tharu community is not so good. The given table shows that the sufficiency level of income of Tharu people.

**Table No. 12: Food available status of Respondents**

<b>Available month</b>	<b>Number</b>	<b>Percent</b>
3 month	43	28.67
6 month	46	30.67
9 month	35	23.33
12 month	26	17.33
Total	150	100.00

Source: Field Survey 2017

The above table shows that about 18 percent respondents have income sufficiency or they manage their requirement by their income easily. The significant percentage of

respondents have income insufficient. Which determine their purchasing power fulfillment of daily necessity and additional requirement. Above facts shows that in Tharu community they are not able to fulfill their need easily and it makes difficulties in their livelihood.

#### **4.2.14 Main occupation of the Respondents**

According to census 2011, the main occupation of Tharu was skilled agriculture, forester and fishery (62.94%) followed by elementary occupation (13.32%), craft and related work (10.36%), service and sales worker (4.50%), plants and machine operators (2.8%) respectively.

Nepal is an agricultural country where 75 percent of women and 35 percent of men engage in agriculture occupations (NDHS, 2011). The survey indicates that 7 percent of employed women are manual worker, while 4 percent are in professional technical and administrative fields. Without occupation people can't meet the increasing requirements of the family person and the country. Occupation was only one source of income of the family, occupation and education both are related with each other. To get good occupation we need quality education to get quality of education we need enough investment if self is affected by the occupation, so there is a cycle relationship between above mention aspects. Figure shows the occupational status of the respondents.

**Table No. 13: Occupation of the Respondents**

<b>Occupation</b>	<b>Respondents</b>	<b>Percent</b>
Agriculture	52	34.67
Business	37	24.67
Labour	39	26.00
Foreign Job	19	12.67
Gov. Services	3	2.00
Total	150	100.00

Source: Field Survey 2017

The given table shows 34.67 percent respondents are in agriculture occupation followed by labour (26%), business (24.67%) and foreign job (12.65%) respectively. Very least percentage of respondent participate in government job in Tharu community. Above description shows that they are belongs to minority citizens of Nepal. The data clearly shows that maximum people involved themselves in agriculture, as we know that Nepal is an agricultural country. That's why almost 50 percent had been captured by agricultural occupation. Who involved in agriculture occupation has not fulfill their necessities by their production which creates food insufficiency and food insecurity in study area is directly impacts on their livelihood and their socio-economic status.

According to census 2011, the main occupation of Nepal is agriculture, 64 percent people involve in agriculture, forestry and fishing. In study area only 34.67 percent people involve in agriculture. This description shows that most of the people change their occupation and they diverted in other sector.

#### **4.2.15 Health Services of Respondents**

A good health is source of good life. Health services is provided by both the public and private sector. In Nepal than it is in other "South Asian" countries especially in rural areas. Rural areas respondents are facing health problems than urban areas cause of distance to between their shelter and health center. It is easy to get health facilities to those people who are near to the hospitals.

**Table No. 14: Distance of Health Centre**

<b>Distance</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Near to 1 km	96	64.00
Near to 3 km	44	29.33
Near to 5 km	10	6.67
<b>Total</b>	<b>150</b>	<b>100.00</b>

Source: Field Survey 2017

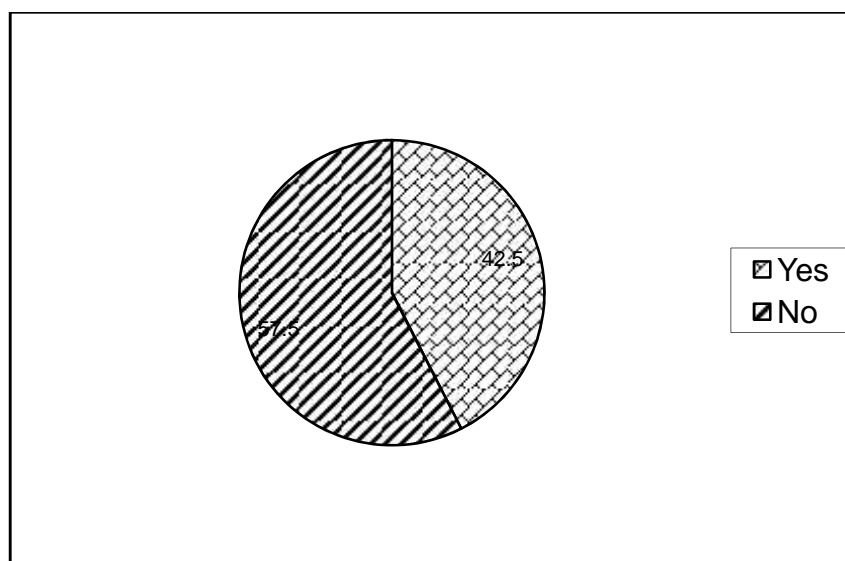
The given table shows 64 percent respondent are living near than 1 km to their hospitals 29.33percent respondents are near than 3 km to the hospitals. 6.67 percent people are near than 5 km to the hospitals. Which clearly defines that for maximum respondents, it is easy to get health facilities cause of their short distance to hospitals. Only 6.67 percent have such sort of distance problems getting health services. So the table proves maximum people have good quality life in terms of health cause they could easily get health services.

In Nepal according to NDHS 2011, about 70 percent population have accessibility of health services. The inadequate health services is major health problem of Nepal. Majority of the people are suffering from poverty and illiteracy. They have poor idea of health and sanitation. There is high Infant, child and maternal death.

#### 4.2.16 Affordable of Health services

Most of the Nepalese respondents are under the line of poverty. It is difficult to manage expensive health services for them due to lower economic condition. Whether most of the health cases are solved in less money but there are many others cases also which need expensive medicine and health infrastructure. Therefore of respondents have lost life back of affordable health services.

**Fig. No. 3: Affordable of Health services**



Source: Field Survey 2017



The given figure shows 42.5 percent are using affordable of health services. 57.5 percent respondents are not using affordable health services. There could be various problems of not having affordable health services. Their health problems might be costly to cure. They may be not aware about the health service given by government.

Because of inaccessibility of government health service most of the people visited in private Hospital, they have charged more which creates problem for poor. People and they deprived from quality health services.

About 43% Tharu people are unable to effort health services because of poor economic status which increase their health hazards and effects their livelihood.

#### **4.2.17 Types of toilet**

To be a healthy and active without a using a safe sanitation is almost impossible. Because it creates serious waterborne diseases such as cholera and diarrhea occur when open defecation or poor sanitation permutes human waste to pollute water supplies. So to be a healthy every single person need a safe and clean toilet to dispose their urine and feces.

**Table No. 15: Types of using toilet**

<b>Types of Toilet</b>	<b>No. of respondents</b>	<b>Percent</b>
Wooden toilet	97	64.67
Cemented toilet	48	32.00
Modern toilet	5	3.33
Total	150	100.00

Source: Field Survey 2017

The given table shows that 64.67 percent respondent are using wooden toilet. 32 percent respondents are using cemented toilet and 3.33 percent respondents are using attached toilet. Means maximum people are using safe sanitation to dispose their urine and stools and to stay out of such diarrhea, cholera waterborne disease.

According to census 2011, 61.8 percent people have toilet facility at home. 38.2 percent have not access of toilet facility, they use open space to use defecation which increase the vulnerability of prevalence of communicable diseases. In rural urban difference 91 percent urban people use toilet facility and only 55 percent rural people have used toilet facility.

### **4.3 Socio-cultural aspects**

Socio- cultural aspects is one of the prominent variables of livelihood strategy. Tharu people is known as indigenes people of Nepal. They are also known as Teraijanajati. They are rich in their own culture, beliefs and traditional practices.

#### **4.3.1. Age at marriage and marital practice**

First menstruation symbolizes the maturation for women. Women can bear children after her menstruation, so age at first menstruation of women is one of the major determinants of fertility. Early age of menstruation increase the chance of more number of children. Distribution of respondents by age at first menstruation is presented in Table 15.

The mean age at first marriage of Nepalese people have 18.9 years, (20.7 year male and 17.5 years female), whereas Tharus' mean age at first marriage is 18.0 years, male mean age at first marriage has 19.2 years and female has 16.9 years, this information shows that most of the Tharu women get marriage before 20 years, marriage in earlier age is higher chances of early age pregnancy which is not in favor for reproductive health. Age at marriage is vital to determine the fertility. In the context of Nepal, marriage is almost takes place at early age. In the study area, it is also found that early marriage practice is high. Respondents are asked about their age at marriage which results are presented in given Table.

**Table No. 16: Age at marriage and marital practice**

<b>Age at marriage</b>	<b>No. of respondents</b>	<b>Percent</b>
10-14	11	7.33
15-19	94	62.67
20-24	32	21.33
25+	13	8.67
<b>Total</b>	<b>150</b>	<b>100.00</b>
<b>Types of marriage</b>	<b>No. of respondents</b>	<b>Percent</b>
Arrange Marriage	123	82.00
Love marriage	27	18.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

Source: Field Survey 2017

Above table shows that Tharu people have early marriage practice nearly 70 percent respondent involve marriage before 20 and most of them (82 %) participate in arrange marriage. Above description shows that early age at marriage practice is deep-rooted in Tharu community. This practices invite early age at pregnancy and generate pregnancy complication in maternity period among the Tharu women. This practice invites socio-economic problems and generate livelihood strategy of the Tharu people. Beside this problem they also face immature family life and reproductive health behavior. Early marital practice also increase the educational drop out which effect on educational attainment in Tharu people.

#### **4.3.2 Dowry practices**

Dowry practice is identified as traditional practice in Nepalese context especially in Terai people participate in dowry, this practice is deep rooted in Tharu community. This practice is also known as traditional practice, at that time the family of bride provided grain and land as a dowry. Nowadays they provides modern good and cash as a dowry. The practice of dowry in tharu community given in the table.

**Table No. 17: Dowry practices**

<b>Dowry practices</b>	<b>No of respondents</b>	<b>Percentage</b>
Yes	128	85.33
No	22	14.67
Total	150	100.00
<b>Types of Dowry</b>		
Cash	26	20.31
Goods	99	77.34
Others	3	2.35
<b>Total</b>	<b>128</b>	<b>100.00</b>

Source: Field Survey 2017

Above table clearly depicts most of the respondent participate in dowry system (85.36%), beside it 14.67 people was not receive any type of dowry. About 77 percent respondent practice in dowry followed by cash (20.31%) and other (2.35%) respectively. Nowadays most of the Tharu people involve as a culture on unfair competition, economic burden family conflict. This practice effect on their livelihood, and also affect their socio-economic life.

#### **4.3.3. Alcohol drinking habits**

Drinking is cultural and indigenous group of Nepal. They receive alcohol in different form in several occasion. This practice invites negative impact in their livelihood. It also generate the health hazards that is chronic diseases that is Cancer, Asthma, Respiratory tract infection etc. given table shows that drinking habit of Tharu people are participate to change bad habits in this study area. It also disturb the social harmony of study area.

**Table No. 18: Drinking habits**

<b>Drinking habits</b>	<b>No. of respondents</b>	<b>Percentage</b>
Yes	97	64.67
No	53	35.33
<b>Total</b>	<b>150</b>	<b>100.00</b>
<b>Steps for change habits</b>		
Yes	83	55.33
No	67	44.67
Total	150	100.00

Source: Field Survey 2017

Above table shows that 64.67 percent respondents response that their family member in drinking habits. About 55 percent respondents participate to change their drinking habits. But 45 percent people was not forward any step for change their habits. Above description shows that Tharu people span their reproductive life with alcohol. This practice create health hazard and effect their life expectancy. Addiction of drinking habits effect on socio-economic status of Tharu people. Which creates problem in livelihood of Tharu community.

**Table No 19: Facing any health problem by drinking**

<b>Health problem</b>	<b>No. of respondents</b>	<b>Percentage</b>
Yes	16	16.50
No	81	83.50
<b>Total</b>	<b>97</b>	<b>100.00</b>
<b>Health problems</b>		
Asthma	6	37.50
Respiratory problem	4	25.00
Cancer	3	18.75
No additional	3	18.75
<b>Total</b>	<b>16</b>	<b>100.00</b>

Source: Field Survey 2017

Above table shows that health status of Tharu who involve in drinking alcohol. About 17 percent respondent response that people who involve in regular drinking, they face health problem. About 38 percent Tharu people had Asthma problem followed by 25 percent respiratory problem and 19 percent response was not identified.

#### **4.3.4. Health seeking behavior in Tharu people**

Health seeking behaviour and existing health practice is back bone of livelihood. Health body exists healthy mind. Traditional believes and practice towards health seeking behaviour is still exist in Tharu community about 40 percent Tharu people believe Guruba, Dhamijhakri and faith healer description of health seeking practice is given in table.

**Table no.20:Health seeking behaviour in Tharu people**

Description	No. of respondents	Percentage
Health center	90	60
Guru ba	59	39.33
Other (Dhamijhakri)	1	0.67
Total	150	100.00

Source: Field Survey 2017

Above table shows that 60 percent of respondent visit to health center to solve their health problem. The percentage of health seeking behaviour is in increasing trend which helps us to improve their health structure and improve their life expectancy.

## CHAPTER V

### SUMMARY AND CONCLUSION

#### 5.1 Summary

Tharu is one of the indigenous as well as ethnic group in Nepal. They have their own tradition, language, customs, sprits, norms, belifes, values, religion and cultural. The Livelihood Strategy of Tharu people of Itahari Sub Metropolitan Sunsari District is the title of research. The board objective of this study is to describe the socio economic condition of tharu community, to explore the socio cultural condition of Tharu and to identify the relationship between socio economic, cultural and livelihood strategies.

The study is descriptive methods in the nature and the sociological perspective are used. Simple random and purposive samples were used for the study. Households survey schedule, focus group discussion, key informant interview and observation methods were used for the collection of primary data. Secondary data were collected from the relevant articles, books, CBS reports, DDC and Municipality profile.

The thesis entitled "Livelihood strategy of Tharu community: A case study of Itahari Sub Metropolitan City, sunsari district" has covered the Ward 7 and 4 of Itahari Sub Metropolitan City. For this study 150 respondent was selected from 480 household. The specific objective of the study is to explore the cultural and livelihood strategies, Socio-economic condition of Tharu people andit's influence the livelihood strategies of Tharus. This study is a quantitative explotory design. The study was based on primary and secondary data. Primary data was collected by using interview schedule and secondary is used by different published and unpublished research report. Collected information were analyzed and interpreted with simple statistical tools such as numbers and percentage shown in table.

In the study the educational attainment of higher education is poor i.e. 18 percent people are illiterate. Economic condition is not very good in Tharu community only 83.13 percent respondent have banking access and only 23.75 percent Tharu women have property ownership and 4.38 percent people had surplus food and 26.88 percent people had not food sufficient.

Affordability of health services is not better in Tharu people 57.5 percent people hadnot able to afford to health services. 25.62 percent people have not accebility of



health services the finding of the study shows that the livelihood of Tharu community is not better, they have different type of socio-economic problems for quality of life concern, and authorities must be focused to launch different intervention to improve the livelihood strategies of Tharu people.

### **5.1.1 Major Findings**

- ) Out of 150 respondents most of the respondent were 30-34 and 40-44 age group.
- ) Educational status and educational attainment was poor in Tharu community according to field study. 32.52 percent respondent are informal education, secondary and above education attainment was very least, which indicate that drop-out was very high in study area.
- ) Educational status and attainment is very poor in study area only 45.53 percent women were literate and only 8.13 percent women were attain higher secondary level education
- ) According to field study most of the respondent (32%) had below 5 katha land ownership and only 2.65 percent Tharu people had more than 5 bigha land and (9.33%) had not any form of land ownership.
- ) Most of the Tharu people had access of water accessibility. About 55 percent people had use Tube-well and 45.33 percent people used to Tap.
- ) About 47 percent household had more than 40,000 annual income and only 2 percent respondent had less than 10,000 annual income.
- ) About 43 percent respondent had used stove/gas as fuel and only 18.67 percent were used Gobar gas and dung (guitha) respectively.
- ) About 65 percent household had saving account among them most of their saving was in co-operative (58.16%).
- ) About 12 percent of Tharu women have property ownership and 88 percent women have not any property ownership.
- ) Food sufficiency is the sign of Quality of food in this study only 4.67 percent household had surplus food. 28.67 percent house had 3 to 6 month food sufficiency.

- ) About 52 percent people have their joint family and 48 percent people have their nuclear family.
- ) Health is the main element of quality of life affordability of Health services and facility influence the livelihood, about 58 percent household hadn't afford the health services in the study area.
- ) About 2 percent respondents are in Government sector and 34.67 percent respondents are in agriculture sector.
- ) About 64 percent respondents are living near than 1 km to their hospitals and 6.67 percent are living near than 5 km.
- ) About 65 percent respondents are using wooden toilets and 3.3 percent are using modern toilet.
- ) Early marriage practice was deep-rooted in Tharu community, about 70 percent respondent involve in early age at marriage practice and most of the respondent involve in arrange marriage (82%).
- ) Dowry practice was easily accepted by Tharu community nearly 85.33 percent Tharu people participate in dowry system, most of give and take different form of goods as dowry (77.34%).
- ) Drinking habit was likely to universal in Tharu community about 65 percent Tharu people involve in drinking practice, out of them about 16 percent respondent facing health hazards due to drinking practice.
- ) Health seeking practice was changing in Tharu community in ho 60 percent household members visited in health centers and 40 percent followed traditional practice (Guruwa and dhamijhakri).

## **5.2 Conclusion**

On the prospective of demographic glance. Tharu people are the main ethnic group of Nepalese community. The play vital role in demographic comprises and Nepalese society. The output of this research show that the socio-economic status of Tharu people have very poor, which directly and indirectly influence the livelihood of the Tharu people which made them backward ethnic group in Terai.

Accessibility and affordability of different services is very poor in Tharu community, i.e. Water source, Toilet facility, Health services and facility status shows that their quality of life is very poor in Tharu community which affect the livelihood status of Tharu people.

Educational status, educational attainment ownership upon land, sharing in cooperative decision making status was also very poor in this community given condition shows that their livelihood status was very poor in this community.

Gender bias, property right on the home of women, women participation in different sector was also very poor among the Tharu women. This information shows that women were discriminated in every aspects of the community. Poverty was deep-rooted in this community most of the Tharu people participation in traditional agro-practices. Unemployment rate was increasing day by day which directly influence the livelihood strategy of Tharu people.

Marital practice, dowry practice, drinking habits and health seeking behaviors were very poor in this community, this practice prove that they are very backward in terms of socio-cultural aspects of Tharu people

### **5.3 Recommendation**

Recommendations are listed according to the finding of the study. Recommendation are related on the bases of practice which is applied by target population to change their livelihood, policy related recommendation are for concern authorities who have responsibility to in move the livelihood of target population:

- ) To improve demographic behaviour by changing early age at marriage, early child pregnancy by using family planning devices.
- ) Education status must be improve by increasing the enrollment of student and discouraging the dropout rate.
- ) Modern agricultural practice should be applied to increase the agriculture productivity and motivate towards agriculture involvement.
- ) The community indigenous leader can play major role for the improvement of livelihoods and food security of Tharu community.

- ) Develop local level IEC programme to raise awareness for development and correct conservative practice adopted presently in their community.
- ) Food security strategies and programs should be designed in a way that would focus on and address the recognized determinants and causes of food insecurity in Tharu ethnic community. Eradicate the poverty of Tharu people by participate them in modern agro entrepreneurship practice. Change their traditional beliefs and practice by changing their knowledge attitude practice and behaviour with formal and informal awareness programme. Improve the status of women by empowering them and participate them in decision making role, providing them property right, increasing the age at marriage, improve educational attainment level etc.
- ) To improve food security status of Tharu ethnic people, government should provide special package of development programs and activities and agricultural technology suitable for food insecure households. Concern authority especially Gos, CBOs, NGOs, INGO, must be focus on the programme which helps to promote the strength of Tharu people. Different institution must be focus on to improve the health status of Tharu people.
- ) Different intervention will be implemented to change their traditional practice and beliefs which influence the livelihood of Tharu community. i.e. discourage the dowry practice, drinking habits, health seeking behavior and early marital practice.
- ) The community indigenous leader can play major role for the improvement of livelihoods and food security of Tharu community by leading to raise awareness for development and correct conservative practices adopted presently in their community.

### **5.3.1 Recommendation for Further Study**

1. Migration and it's impact on livelihood strategy of Tharu community.
2. Women empowerment and livelihood strategy of Tharu community.
3. Impacts of co-operative and micro-finance on livelihood strategy of Tharu community.

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**APPENDIX**  
**INTERVIEW SCHEDULE**  
**SOCIO-ECONOMIC BACKGROUND AND**  
**LIVELIHOOD STRATEGY OF THARU COMMUNITY**  
**A Case Study of Itahari Sub Metropolitan City, Sunsari District**

**Family Information**

1. Study area  
District : .....Municipality: .....Ward No.: ..... Village:  
.....
2. Respondent's Information  
Name of Household's : ..... Age: ..... Religion: .....  
Language : ..... Sex: .....
- Family Data:
3. How many members are there in your family?  
Total (a) Male (b) Female
4. How many your families are divided in 25 years?  
After 25 years
5. What types of family do you like?  
(a) Single (b) Joints (c) Others
6. How long have you live here?  
(a) Less than 25 years (b) More than 25 years
7. How much land do you have?  
(a) Bigha (b) Katha (c) Dhur
8. What types of crops do you plant in your land?  
(a) Paddy (b) What (c) Oil seed  
(d) Pulses (e) Veg./Fruit (f) Others
9. Do you work in other's land or others work in your land?  
(a) Land (b) Own land (c) Others land  
(d) Give to others
10. Does the agriculture products you have produced is sufficient for whole years?  
(a) Yes (b) No
11. If yes, mention the duration of sufficiency of your production?  
(a) Completely depend on other (b) One to three months  
(c) Three to six months (d) Six to nine months



(e) Nine to twelve months

(f) Surplus foods

12. What is your occupation?

(a) Agriculture

(b) Business

(c) Labour

(d) Foreign job

(e) Service

(f) Others

13. What are the sources of your income? (in 000).

(a) Until 10000

(b) 10000 to 20000

(c) 20000 to 30000

(d) 30000 to 40000

(e) Above 40000

14. What type of toilet you are using?

(a) Wooden toilet

(b) Cemented toilet

(c) Attached toilet

15. What are the sources of drinking water you are using?

(a) Tube-well

(b) Pond

(c) Tap

16. What type of fuel do you use in your domestic work?

(a) Dried dung/wood/dust stop

(b) Gobar Gas

(c) Stove/Gas

(d) Others

17. If there was development infrastructure in twenty five years ago?

(a) Motor able Road

(b) School

(c) Health post/Post office

(d) Electricity/Telephone

(e) Irrigation facility

(f) Others

18. Who play vital role of decision making in your home?

(a) Male

(b) Female

19. Do you have any property ownership in the name of female at your home?

(a) Yes

(b) No

20. If yes, then what type of property are in the name of women?

(a) Land

(b) Home

(c) Share

(d) Other

21. Educational status of women at your home?

(a) Literate

(b) Illiterate

22. Literate educational attainment of female?

(a) Under SLC

(b) SLC and Intermediate

(c) Bachelor and above

23. Distance of educational institution?

(a) ..... km

24. Educational fees are affordable?

(a) Yes

(b) No

25. Distance of health centre?

(a) Near than 5 km

(b) Near than 10 km

(c) Near than 15 km or above

26. Health services are affordable or not?
  - (a) Yes
  - (b) No
27. Do you have any saving in your account?
  - (a) Yes
  - (b) No
28. If you have saving, where do you have save?
  - (a) Cooperative
  - (b) Women's group
  - (c) Micro finance
  - (d) Other
29. Do you have involve in any social organization?
  - (a) Yes
  - (b) No
30. If yes in which organization have you involve?
  - (a) Women's group
  - (b) Cooperative
  - (c) Community forest
  - (d) Other
31. How many children do you have?
  - (a) 1
  - (b) 2
  - (c) 3
  - (d) > 4
32. What type of family do you like?
  - (a) Nuclear
  - (b) Joint
33. Why do you like given type of family?  
Reason .....
34. Which age is appropriate age of marriage?
  - (a) 15-20
  - (b) 20-25
  - (c) 25-30
  - (d) below 15 and above 30
35. Why do you choose age at marriage?  
Reason .....