

**Handicraft Making Practices of Dangaura Tharu: A Study of Hariharpur
Village of Banke District, Nepal**

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By

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Recommendation Letter

The thesis entitled "**Handicraft Making Practices of Dangaura Tharu: A Study of Hariharpur Village of Banke District, Nepal**" has been prepared by **Babu Ram Tharu** under my guidance and supervision. Therefore, I forwarded this thesis to the evaluation committee for final evaluation and approval.



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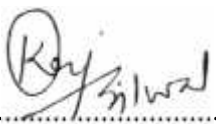
The thesis entitled "**Handicraft Making Practices of Dangaura Tharu: A Study of Hariharpur Village of Banke District, Nepal**" has been submitted by **Babu Ram Tharu** in partial fulfillment of the requirements for the Master's Degree (M.A.) in Sociology has been approved by the evaluation committee.

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Declaration

I hereby declare that this dissertation, "**Handicraft Making Practices of Dangaura Tharu: A Study of Hariharpur Village of Banke District, Nepal**" submitted to Tribhuvan University's Central Department of Sociology, is entirely my original work prepared under the guidance and supervision of my supervisor. I have given proper credit to all ideas and material gleaned from various sources while writing my thesis. This thesis's findings have not been presented or submitted elsewhere for the award of a degree or for any other reason. I guarantee that no part of the material of this thesis has ever been published in any form.

Babu Ram Tharu

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Abstract

The aim of this study is to explore handicraft making practices and its changing process of the Tharu people in Hariharpur village of Banke district, Nepal. This study gives a kind of insights how handicrafts making practices of the Tharu people and their life styles have been changing day by day with the time and context. Where in earlier days, there were lots of handicrafts making practices in Tharu community, where they would make different kinds of baskets, fishing nets, mats, and so on. They would use their handicrafts in different purposes for their household use, either everyday activities or religious and ceremonial activities. Handicrafts making practices is not a major occupation, it is supplementary occupation of the Tharu people and it is most importantly used in Tharu communities, either everyday household activities or religious and ceremonial activities. But according to the time and context, use and importance of the handicrafts and handicraft making practices are decreasing day by day. Because, nowadays Tharus are more attracted in the modern products which are easily accessible in the markets.

For this study, I adopted qualitative research method to explore the perspective of Tharu people on handicraft making practices and its changing patterns in Hariharpur village of Banke district, Nepal. I followed different tools to collect data for my study to explore the multiple realities and their experiences on handicrafts making practices and its change. During the fieldwork, in-depth interviews and observation was used to collect data. The required information and experiences about handicrafts making practices of the Tharu people were collected through the help of check-list. Additionally, some relevant documents are also analyzed for the study.

This study has been conducted to explore handicrafts making practices of the Tharu people and find out the responsible factors to change. Result shows that there

were lots of handicrafts making practices of the Tharu people in earlier days. Which are disappearing or changing day by day with the time and context. Especially, there are several factors such as globalization, modernization, marketization, education, migration/labour migration, communication and transportation and lack of proper documentation and preservation, which are responsible for the change in handicraft making practices of the Tharu people. Because adoption of new modified or modern products and advance technologies, cultural assimilation, development, ethnic awareness, global opportunities, urbanization, economy, contact and interaction with other people etc. to change handicraft making practices as well as their value system and its features.

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Abbreviations

CBS:Central Bureau of Statistics

KTV : Kantipur Television

NTV : Nepal Television

RSS : Rastriya Samachar Samiti

UNDP : United Nations Development Programme

USAID : United States Agency for International Development

VIPs : Very Important Persons

Chapter I

Introduction

Background of the Study

The Tharus are an indigenous group of people inhabiting the Tarai of Nepal and they are the son of land of Tarai (Chaudhary, 2073; Sarbahari, 2073). The entire Tharu population in Nepal is 17,37,470 people, according to the National Population and Housing Census 2011, it indicates that the Tharus are the second largest indigenous group in Nepal (CBS, 2012). According to Panjiyar (2000) the term "Tharu" is made up by two words Tha+Ru where, "Tha"- means Tarai and "Ru"- means permanent settlers. It means Tharus are the indigenous people of Nepal living in Tarai (Panjiyar, 2000 as cited in Chaudhary (Tharu), 2011). The Tharu people are an indigenous people those who living in the Terai plains on the border of Nepal with India. This is the Tarai region's largest and oldest ethnic group who living in the villages near dense malaria-infested forest, in regions that were isolated over the millennia allowing them to develop unique culture (Bista, 2004 as cited in Ghimire and Bastakoti, 2008). Although the term 'Tharu' is commonly used to refer to a single Nepalese population, it actually refers to a number of subgroups based on cultural and linguistic variety within the Tharu community. Furthermore, Tharu people were also known as regional basis such as Dangaura Tharu in the mid-western Tarai, Rana Tharu in the far-western Tarai, Kochila Tharu in the eastern Tarai, Chitwaniya and Desaura Tharu in the middle Tarai (Kharel, 2019). Tharus were used to live in joint families, which is practiced up to now. They used to live in these types of family because of agricultural life they live. However, nuclear families are also found nowadays as with the occupation is being changed. They have their own identities, languages, religious customs, cultural systems, skills and lifestyles. Tharu people were rich in cultural

heritage and they have their own special costumes, living unique ways of life, religious belief, language, etc, which makes them distinct from other indigenous communities in Nepal.

The Tharus of Hariharpur village of Banke district, they claimed that their origin is Dang. Those, who migrated from different places of Dang district in early period and settled in this place called Hariharpur village of Banke district. In that the Tharu community, they have their own indigenous knowledge, skill and practices for their livelihood survive. Especially, handicraft making practices also as an indigenous knowledge of the Tharu people, where there is lots of arts and crafts such as basketry, pottery, nets, mats, ropes and wooden crafts which are made by Tharu people themselves for their household use and different purposes. "Indigenous Knowledge is the knowledge which produced by distinctive to a particular culture group or any loosely defined group of resource users in a given area. The concepts of Indigenous Knowledge are used synonymous to Traditional Knowledge. However, these two words Indigenous Knowledge and Traditional Knowledge are some sort of sense similarity and some sort of distinctively different. The word 'indigenous' refers to the source of initiative or the point of origin. Which may integrate aspects and procedures from outside the world and it provided the initiative for their integration is local. While Traditional Knowledge may not be of local origins, since its acceptance may have been forced from outside" (Maden, Kongren and Limbu, 2009).

The products made by hand with using simple tools is called handicrafts it is also called artefact. Tharu people were made handicrafts for different purposes such as everyday household usage, ceremonial activities and some kinds of for entrepreneurship. Handicrafts are unique expressions of a particular culture or community through local craftsmanship and materials (USAID, 2006). Handicrafts

are traditional in nature and which are made by hand, it is usually with the use of simple tools. They are often artistic and traditional in nature. They comprise both functional (objects of utility) and decorative items for decoration. Handicrafts are activities in which people would make usable or decorative items by hand for their households. It represents indigenous culture's artistic value and which are made by using simple tools or instruments or simply one's hands for decorations, for household use or everyday use. Handicrafts have been a valuable part of Nepalese heritage which express the great tradition and proud culture of the country (Basnet, 2001).

In the context of Hariharpur village of Banke district Nepal, Reyes's (2001) modernization theory of development, modernization is a homogenizing process, just as Tharu community of Hariharpur village has been homogenizing and convergence among other communities or societies. The convergence among other communities or societies is possible through the interaction. Further, in context of Hariharpur village, Tharu people adopting non-Tharu and urban values for the development. They adopting urban or western products and technologies for their household use, rather than their own handmade products or handicrafts. They using modern products for their household usage, rather than their own handmade products of household materials for daily life. In this way, Tharu people of Hariharpur village have been changing their handicraft making practices and its usage because of using or consuming market produced goods to being modern.

This study explores the handicraft making practices and its changes of Tharu people living in Raptisonari Rural Municipality - 2, Hariharpur village, Banke district, Nepal. In the context of the Tharu people, an indigenous knowledge refers to several knowledges (e.g., related to health/healing, handicrafts, agriculture, forestry, culture, etc.) which are practiced by Tharu people. But this study focused that handicraft

making practices of Tharu people, which is associated with the everyday activities and ceremonial activities for the livelihood. The knowledge of handicraft is about making different kinds of baskets, pottery, tools, weapons, mats, nets, etc. which are used for everyday household activities and ceremonial activities in the Tharu community.

Statement of the Problem

In the Tharu community of Raptisonari Rural Municipality - 2, Hariharpur village of Banke district inhabited by Dangaura Tharu an ethnic group. Those who themselves claim that their's original home place is Dang valley. According to Krauskopff (1995) says, Dangaura refers to the Tharus who claim Dang as their original home. Furthermore, Kharel (2019) says, "Dangauras' are such groups who have their original home in Dang valley, which is in the inner Tarai region of Nepal". They had lots of indigenous knowledge, skills and practices among them handicraft making practice was most importantly carried by Tharu people which they had from their original home (Dang valley). Gradually, time and space handicraft making practices of Tharu people have been change and somehow lost. Among the Tharu people, they had handicraft making practices to make and weave different kinds of baskets, tools, weapons, nets, mats and so on for the different purposes of household use and ceremonial activities.

The economy of Tharus is based on agricultural farming. Besides, the supplementary occupations like house construction and maintenance, making of basketry, pottery, nets, mats, and ropes, etc, are keep the Tharu people busy during the leisure time of agricultural work (Maiti, 2001). Tharu people specially women, who have amazing skills to weave different kinds of baskets such as delwa, dhakya, bhauka, panchhopni, etc. which some baskets are colourful and some baskets are

without any designs or colour. The colorful ones are for joyous events such as weddings or other festive occasions, while without any designs and the plainly colored ones are generally used to store food items or other household items. Those baskets are replacing by market products. Instead of weaving delwa, bhauka, panchhopni etc. they want to buy market production of steel box, suitcase etc. "The practice of making basketry has been transition to be more of a leisure activity than a cultural practice, with traditionally woven baskets are gradually being displaced by less expensive synthetic alternatives" (Isch, 2019). These days, only few Tharu women still know how to weave traditional baskets or baskets weaving techniques, and Tharu men who used to make various gifts for their in-laws out of natural fibers but now they would use plastic materials or buy readymade plastic chairs for gifts or home usage. In sum to say that, indigenous handicraft making practices have not been carried on the Tharu community.

Younger generations are not interested in weaving traditional baskets, because it requires a lot of time and efforts to weave these types of baskets like dhakiya and bhauka, but they have little market value. "Although the technique of weaving these traditional baskets has been passed down through generations, there has been a steady decline in this trend in recent years, as weaving baskets requires a lot of time and efforts, where the larger baskets are taking up to a month to finish. But nowadays, these baskets are currently limited to being use during weddings. Instead of weaving Bhauka and Feruwa to store clothes and other home items, people prefer to buy modern products, which are easily available in the market" (Chaudhary, 2019). There is lack of interest among people to follow their tradition and cultural practices; young are becoming highly attracted to Western culture, and to follow traditional practices are being considered as outdated (Lekhi, 2019). In the Tharu community, they have

lots of traditional cultural practices which are still practicing but somehow are gradually changing and have been lost from the society.

On the basis of my experience, there was lots of handicrafts and most importantly used in everyday household activities and ceremonial or religious activities in the Tharu community. But nowadays, Tharu people of the Hariharpur village are not carrying their handicrafts and using them properly, but they were more attracted to use modern products for their households. Therefore, some of the crucial questions raised in my mind about handicraft making practices of Tharu people. Such as: What are the handicrafts of Tharu people? What is the status of handicraft making practices among Tharu people today? Is handicraft making practices of Tharu people have been changing? What are the factors behind changing handicraft making practices of Tharu people? These several questions motivated me to carry out study on the issue. This is the issue of handicraft making practices of Tharu people. That's why I wanted to study this issue through the lens of change.

This study attempts to answer the following research questions. The research questions which are:

- What are the handicrafts making practices of Tharu people?
- How handicraft making practices of Tharu people have been changing?

Objectives of the Study

In every research study there need to some objectives of study, without objectives research cannot be effective. Objective is the most important component for the research study which makes research effective. There is handicraft making practices of Tharu people, which are practiced in Tharu community of Hariharpur village. The main objective of this research study is to explore and

describe how handicraft making practices of Tharu people have been changing. Which are stated below;

- To explore handicrafts making practices and its use in the Tharu community.
- To find out and describe the changing patterns of handicraft making practices of Tharu people.

Rational of the Study

The study of handicraft making practices of Tharu people have done in Raptisonari Rural Municipality - 2, Hariharpur, Banke district. Where Dangaura Tharu people settled/inhabited in early period, those who claim their origin is Dang valley. Indigenous Tharu people are practicing handicraft making practices for household use from the time immemorial. However, such handicraft making practices are vanishing day-to-day as a result of a scarcity of such handicraft makers, as well as a lack of enthusiasm among the younger generation to learn them. The rational of this research study had to be explored handicraft making practices of Tharu people and to explore how and what factors are responsible for changing those handicraft making practices of Tharu community of Hariharpur village. This study helps to know what are the handicrafts used and making practices by Tharu people and what are the factors responsible for changing those handicraft making practices. It also helps to any of the researchers, teachers, students, etc. those who interested to study handicraft making practices of the Tharu people and related to this field.

Literature shows that there are some factors such as; globalization, modernization, marketization, migration/labour migration, education, lack of proper documentation and preservation and so on. Those factors are responsible for the changing handicraft making practices of Tharu people.

Chapter II

Literature Review

This chapter aims to review about handicraft making practices and its changing process of the Tharu people. For the handicraft making practices and its changing process, there are several Tharu related articles, books, journals, etc are reviewed. Literature review shows that Tharu people are an indigenous ethnic group of the Tarai. They had their own handicraft making practices for their household use. It also discussed the changing process of handicraft making and its use among the Tharu community. This chapter covered with 5 sub-sections which are described below:

Tharu People

The Tharus are an indigenous ethnic group of people inhabiting the Tarai of Nepal. Mahendra Sapkota (2014) stated that, "in spite of being a small country in the south Asia, Nepal rooms for a more than 125 caste/ethnic groups (CBS 2012). The ethnic groups are popularly known as adibasi/janajati (indigenous nationalities), who comprise 59 groups in the country. On the basis of various indicators, Government of Nepal has classified 59 indigenous nationalities into five major categories: endangered, highly marginalized, marginalized, disadvantaged, and advantaged (advanced) groups. Tharu is kept under one of the marginalized indigenous groups. With some anthropometric evidences, some authors (e.g., Ashokkirti 2008; Chaudhary 2012; McDonough 2008, 1989) claim that the Tharus are said to be one of the world's oldest ethnic groups. Historically, the Tharus had cleared forests and started cultivation in the low-lands. Since then, they have settled in the Terai region of Nepal, the southern plain region of the country."

Chaudhary (2008) argues that the word "Thau" comes from the Tharu language, and it means "Sthir." Several peoples came to Tarai during the historical period and were known as "Tharu" or "staying people." Chaudhary further adds that this word is linked to ancient cultural songs. In the Sakhiya song "Ek ban Naghal Dui Ban Chapal Teen Ban Raja bhaigael, Thar" Tharus used. Similarly, in the song of Krishan Ashtami "Bhitarase nikaral Kanha bahari bhael thar; Bahari se nikaral Kanha Agana bhael thar" Tharus used. The meaning of the above first song is that the King crossed the first forest, started to cross second one and stopped (Thar) in the third forest. Likewise, the meaning of the second song Krishna – the goddess came out from house and stopped in balcony, again came out from balcony and then stopped in yard. Thus, it is believed that in the word "Thar" suffix "Ru" is added and word "Tharu" is formed (Chaudhary, 2008 as cited in Chaudhary (Tharu), 2011).

There is different view regarding the origin of the term Tharu. Some say it is derived from the branch "Stherbad" branch of Buddhism word "Sther". Other several variants, such as "Thalu" in a local context which lead to Tharu; derived from the ancient Sanskrit word "Stharu"; after enlightenment of Lord Buddha Buddhist followere are divided into two branches; one of them were "Sthabir". According to Acharya and his colleagues (2010) there are some views about Tharu people. One view is that the term Tharu is derived from 'Sthera' which represents a sect of Buddhists. Second view is that the term 'Tharu' is derived from the Magar word 'Thara' which signifies the plain. The third view is that the people who have come from 'Thar' in Rajasthan, India are called Tharu (Acharya, Tharu, Khadka and Chaudhary, 2010). No view among these has been attested yet, although all of these have equal possibility to be proved true. However, there are other views too. Some of the scholars have believes that Tharu migrated from the 'Thar' a desert of Rajasthan, India" (Chaudhary, 2011 as

cited in Khadka, 2016; Majumdar, 1944; Sharma, 2013). According to, D.N. Majumdar 'Thar' means 'a jungle' in the tribal dialect (Majumdar, 1944 as cited in Khadka, 2016). Some scholars assume that, Tharus are the descendants of Chitaud or Rajputermanies and some scholars assume that, Tharus are the descendants of Shakyabansi are today's Tharu (Sharma, 2058).

Tharu people are spread from the eastern zone, Mechi, to the far-western zone, Mahakali, in the Nepalese southern plain region called Tarai. They are largely populated indigenous peoples in Nepal, who have settled different districts alongside whole Tarai and inner Tarai, the southern plain lands of Nepal. Jhapa, Morang, Sunsari, Saptari, Bara, Parsa, Chitwan, Rupendehi, Kapilvastu, Dang, Banke, Bardiya, Kailali, and Kanchanpur are the most populous districts in Nepal for the Tharu people to live. Where the Tharu are concerned, although they were essential to the state when the Tarai was malarial (both for their labor and for their role as revenue collectors), At the same time, a large number of Tharu, particularly in the Western Tarai, lost control of their land to newcomers from the hills, and were forced to semi-serfdom.(Guneratne, 2010).

The most of Tharu people are identified by the territory they have occupied or migrated from. Purbiya (Eastern) Tharus are Tharus who live in the eastern Nepalese districts of Jhapa and Udayapur. Chitaunya Tharus are Tharus who live in the Chitwan District. Dangwa Tharus are Tharus who live in the districts of Nawalparasi and Kanchanpur. Deukharya Tharu is the name given to Deukhuri Tharus. Solahrya Tharus are Tharus that live in the Sunar region in Banke District. Deshaurhya is the name given to Tharus who live near India's border. Tharus lived in king's land and Rana's hunting areas are known as Rajhatya Tharu. Tharus are known as Rana and Katharya who were migrated from India. Dangaura refers to the Tharus who came

from Dang Districts and settled in Surkhet, Kapilvastu, Banke, Bardiya, Kailali, and Kanchanpur. There are six Tharu clans: Madwa, Dahit, Pachhaladangya, Demanda, and Kusumya (Acharya, Tharu, Khadka and Chaudhary, 2010).

Handicrafts and Use

Nepal is home to hundreds of ethnicities and people groups, those who have their own distinct culture and heritage, as well as beautiful displays of products and crafts, all of which are based in the country's indigenous knowledge. Basketry is an important part of comprehending Nepalese craft work, since it is one of the Tharu's oldest and most important activities. Furthermore, in her article, baskets for the Tharus work to sustain their art and skill because the activities of the Tharus are associated with both ceremonial and everyday activities. Mothers and daughters were tied together through basket making practices since it was the mother's duty to pass on her skills of weaving in order to prepare her daughter for marriage. Baskets have become closely linked to the essence of marriage for the Tharu people and a series of baskets called *Gonhari* which are woven by brides and presented as a form of dowry to showcase their skills. Basketry skills reflect the ability of women to manage a household as well as operate as a gift exchange binding two families together through marriage (Isch, 2019).

The Tharus are known for their impressive crafting skills. For many centuries, they have been making traditional products, like their famous baskets made out of Elephant grass, which are also called 'Sikki'. The grass is golden colored and grows in the wet and marshy areas, around rivers and ponds in the region of Far West Nepal. Sikki baskets are a women's handicraft. Young girls learn from their mothers and grandmothers how this old craft is made (Far-west Nepal, 2021). Acharya and his colleagues (2010) stated that,

Tharu people would make and used different kinds of tools and weapons which are made by bamboo, wood, clay, etc. Plough, yoke, stick, oil mill, mortar and pestle to grind salt and pepper are commonly used wooden tools and weapons among the Tharu community. Tharu people also used to make and use different kinds of bamboo tools and weapons. Khonghya and dharya are the tools to catch fish, crab etc. Chhitni and chhitwa are the baskets to store goods. Clay items such as, denhari and kuthali are used to store food grains. Besides, they also used to make a variety of baskets from grass called delwa, dhakli, dhakya, bhauka, panchhopni, benrra, and supli, which are used to store household items, cover water pots and cooked foods and also decorations. Some of these baskets are coloured with different colours and decorated with shells, peacock's feathers, etc. which look very beautiful. These are the Tharus traditional skills and technologies. All of the Tharu people's traditional tools and weapons are made entirely by themselves and used for different purposes.

The baskets would make from the shrubs found in nearby forests which are carefully decorated with peacock feathers, colourful fabric and woolen decorations. These baskets are handwoven by Tharu women and are said to be an important part of their weddings. Apart from Delwa, they also weave Dhakiya, a similar basket, in a variety of forms and sizes depending on the purpose: Panchhopni is used to cover pots of water, Bhauka is used to keep garments, Payin is used to make dhikari, a local Tharu food and Feruwa is used to store household items. The colorful ones are for joyous events such as weddings or other festive occasions, while without any designs and the plainly colored ones are generally used to store food or other household items (Chaudhary, 2019). Mats (gondri) of the Tharu people are two standard traditional

designs: where women would make petar gondri and men would make dhachya gondri. Both varieties of Tharu people's mats are made from the same kinds of pliable reed-like plant called gwan, which the Tharu people would grow and prepare by themselves (McDonaugh, 1994). The name petar derives from pyet which means stomach, where when women were giving birth, they used this sort of mat, and the midwife throw away the umbilical cord with the blood-stained petar mat. "The term pyet is used to refer to the area of the stomach and abdomen in general, and since this mat is utilized for birth, blood, and the umbilical cord, all of which come from the pyet, the mat is named petar, according to the reasoning. Dhachya mats can be manufactured by a single man working alone, although they are most usually made by groups of men. Men's mats are always made in the weeks preceding up to the major Dasya (Dashain) festival in September/October, unlike women's mats, which can be made at any time of year" (McDonaugh, 1994). These two types of mats have two different uses for Tharu people such as petar gondri is for general use especially for women and dhachya gondri is for especial use especially for occasion or festivities. "The Tharu economy is based on agricultural farming. Besides, the supplementary occupations like house construction and maintenance, making of basketry, pottery, nets, mats, and ropes, etc, are keep the Tharu people busy during the leisure time of agricultural work" (Maiti, 2001).

Tharu people were rich in their traditional knowledge, skills and practices, and they had their own traditional or cultural practices till birth to death. And their's indigenous knowledge, skills and technologies are very much old (Sarbahari, 2073). Tharu people is one of the ethnic groups which they have their own handicraft making practices and it has differently used in Tharu community. They have their own way of life and beliefs.

Theoretical Review

Sigdel (2008) focused that the globalization, modernization and utilization of mass media are crucial for the socio-cultural change. Further, he also argued that the social and cultural change is possible when migration took place in traditional society. In the modern society, the cultural diffusion is supported by media, internet, modernization, demonstration of outsiders and globalization. Language, religion and culture are being changed due to the socio-cultural interaction between indigenous group and migrant groups. Guneratne (1998) argued in his paper that it is modernization that facilitates the development of ethnic consciousness. Modernization, including the expansion of the technologies and possibilities of communication, enables such identities to expand to include others in response to the new circumstances that the very process of modernization brings into play. Identities are formed and transformed, and ethnic boundaries are contracted and expanded as the circumstances in which individuals and societies find themselves change. Ethnicity must be thought of not as a thing, but as a fluid and malleable process, shaping and being shaped by a constantly changing social situation.

Castles (2001) clearly defined that social transformation is closely linked to globalization. At the most general level, globalization refers to a transformation process that impacts all parts of the globe in a multitude of areas, including the economics, technology, politics, media, culture, and the environment. Further, he also argues that transformationalist understood globalization as the result of closely interlinked processes of change in technology, economic activities, governance, communication and culture. Cross-border flows such as trade, investment, migration, cultural artifacts, environmental factors and so on, have been reached unprecedented levels, integrating virtually all countries into a global system. Which bringing about

the major social transformation at all levels. Eisenstadt (1974) Compares traditional and modern society from the idea of Emile Durkheim where, "Traditional society was depicted as static, with but little differentiation or specialization, a predominance of mechanical division of labor and a low level of urbanization and literacy. In contrast, modern society was seen as possessing a very high level of differentiation, a high degree of organic division of labor, specialization, urbanization, literacy and exposure to mass media; modern society was viewed as imbued with a continuous drive toward progress".Reyes (2001) modernization theory of development says,modernization is a process of homogenization, where, we might say that modernization promotes tendencies towards the convergence among the societies. And analytical framework of modernization theory says that Third World countries are traditional and that Western countries are modern. In order to develop, those poor nations need to adopt Western values.

Nagel (1994) argue that we have a useful device for examining the construction of ethnic culture: the shopping cart. We can think of ethnic boundary construction as determining the shape of the shopping cart (size, number of wheels, composition, etc.); ethnic culture is composed of the things we put into the cart- art, music, dress, religion, norms, beliefs, symbols, myths customs. Furthermore, cultural construction and reconstruction are ongoing group tasks in which new and renovated cultural symbols, activities and materials are continually being added to and removed from existing cultural repertoires. Nowotny (2016) focused that change, or a more fashionable word, transformation, is the normal state of natural and human affairs, exacerbated by the increasingly intricate interaction between humans and their environment. This rather simple, but powerful statement inverts maybe even upends our current thinking based on classical time; change is decoupled from chronological

time. Instead, activity is the normative condition of organisms' nature, human, and social which are constantly transforming and intricately interacting. Browne (2015) focused that, sociologists frequently consider about the change from a comparative and constructionist perspective. Modern capitalist society is considered to be exceptionally dynamic and transformational; it includes aspects of change into its reproduction processes, and is said to render previous and less competitive methods of production and organizational techniques obsolete. According to them change is like transformation which is possible through the intricate interaction between humans and their environment. Change is in the activity, interaction, and outcome of one thing in connection with others. And change is also decoupled from chronological time. Capitalists considered that change in the processes of its reproduction.

Empirical Review

Kharel (2019) focused that the research in the Tharu communities is fertile area in the Nepali context since their traditional ways of living their life, as well as cultural, social, and historical factors, appear to differ greatly from one group to another groups. Koirala (2009) focused that Maghi Naach as a socio-aesthetic reflection of Tharu community. The songs of Maghi Naach carry different themes and motives of the Tharu culture. They reflect their pathos, pang, love affair, wishes and misery of their difficult agrarian life. Furthermore, he tries to show their craftsmanship became vigilant in their handicrafts- Dhakiya, Berri, Machiya, Derhi, Bhauka etc. Acharya, and his colleagues (2010) observed that the Tharu is one of the ethnic groups which is rich in terms of own folklore, cultural heritage and language. The ethnic groups are rich in their traditional knowledge, skills, and technology. It has its own beliefs and way of living life. Despite these realities, the ethnic groups are in danger of losing traditional knowledge, skill, technology, culture, belief, and ways of

life, and consequently its fundamental identity, due to the pressures of globalization and modernization.

Maiti (2001) stated that, among the most beautiful pieces of native craftsmanship, there are many types of fishing nets, mats, colorful and colorful baskets, hand fans, bags, and other items that the tribals would make with extraordinary neatness and accuracy may be admired even during a casual stroll around a Tharu villages. Further she says, the impact of urbanization and fast developing cosmopolitan culture can be noticed in every sphere of their life including their attitude towards arts and artistic pursuits. Over the decade, the beautiful Tharus huts have been rapidly replaced by structures built of bricks and cement, which lack the indigenous Tharus huts' beautiful mural painting. Plastic and metal containers are increasingly being utilized in place of clay pots and beautifully woven and decorated baskets. Using electric and plastic hand fans purchased from the market are rapidly displacing the painstakingly coiled or woven traditional fans. The following of the urban styles dressing and adorning in placed of beautifully worked Tharu people's attires and their heavy jewelries.

Sharma (2058)stated in his study about life cycle of Tharus living in the Kingdom of Nepal. Where he says most of the time, Tharus do not stay idle at home and do some work. Men make fishing nets, hooks, ropes, etc., while women make colorful dhaki of siki and other objects too. In some places the Tharunis are engaged in weaving cloth, while in all the other places the Tharunis are engaged in weaving gondri (mat) or chatai. The women of this society are equally adept at drawing the shapes of various animals on the walls of their homes, as well as making graffiti with the help of colored clay or other objects. McDonald (1994) shows that the manufacture of mats is linked to the gender division in Tharu life. Mats (gondri) of the

Tharu people are two standard traditional designs: where women would make petar gondri and men would make dhachya gondri. Men would make dhachya mats in groups, which have a fixed structures and sequence of orientations, whereas women would make petar mats on their own, which have no orienting features. Siwakoti (2074) stated that Tharu women are skilled to sketch of elephant, horse, deer, cow, boar, peacock, etc. in mural, door and windows of house. Tharu women are skilled at murals as well as dhakiya, benraa, sirhatta, etc, just as Tharu men are skilled at wooden art, such as dokni, dhariya, dhanush, hukka, chatkauli, chhatri, etc. Furthermore, he argues that due to the influence of modernization, education and urbanization, the youth are moving away from the Tharu culture and tradition in search of convenience. McDonough (1989) says that the Dangaura Tharu have a rich body of oral traditions. Further, he says the younger educated and politically active minority see as the erosion of Tharu culture in the face of rapid Nepalisation.

Basnet (2001) analysed that the socio-economic background of women entrepreneurs involved in handicraft production. Their involvement in handicraft is basically more in woolen cloth weaving, then in cotton cloth weaving, then in knitting and then in others such as jewellery, knot crafting, paper product, wood carving etc. Furthermore, she says that the present study reveals that status is a flexible. concept which is frequently used in socio-economic and anthropological studies basically to refer to the power and position of people in their respective society. But the situation has changed now through industrialization, urbanization and modernization. Science and technology have highly affected the life of people and women are not exceptional in this regard. Ghimire and Bastakoti (2008) in their article, they focused that Tharus have a rich knowledge about medicinal plants and strong belief in the supernatural powers with using plants for the prevention and cure of various ailments, which is

passed down orally from generations to generations with no any written records. As a result, those traditional and indigenous knowledge and practices are decreasing and in so many cases, vanishing altogether. Maden, Kongren and Limbu (2009) stated that Kirat nationalities were using indigenous knowledge, skill and practices from the time immemorial in unwritten form and such knowledge, skill and practices are being transferred from generation to generation. But the use of indigenous knowledge, skill and practices are decreasing day by day. Villagers' attention is emerging towards the hospital facilities for treatments because the hospital action is quick and visible soon than herbalist. On the other hand, herbalist themselves also wouldn't like to treat because they often don't get any fee or payment.

My concern is handicrafts making practices and its changing process in Tharu community. Handicrafts of Tharu people are related to their livelihood which are used for everyday household use and ceremonial and religious use in Tharu community. In my review of literatures, I got mostly academic articles about an indigenous knowledge related to health and healing. There are handicrafts related academic articles which are related to socio economy and some are just explanation about handicraft products and factors of change. Therefore, in my study I explored handicraft making practices and its use in Tharu community which are associated with their livelihood, and how it is changing day to day life.

Research Gap

Review of the relevant literatures is the most important aspect for a research study. which gives a kind of guidelines and knowledges requires to address the issues of research study. For this study, I reviewed various literatures like approaches, theories, concept and empirical studies related to the topic. There are many research studies related to the Tharu people, their life cycles and cultural practices have been

conducted by many scholars. Siwakoti, Sharma, McDonough, Acharya, and his colleagues and other researchers have carried out research concerning to the Tharu life cycle, cultural practices and a bit their arts and crafts.

My research study is different from others research studies in relation to its area and objectives. My research study is based on handicraft making practice of Dangaura Tharu, where no other research studies have been conducted on this topic. Therefore, I interested to research on handicraft making practices. My research study has attempts to examine the handicraft making practices of Dangaura Tharu people, their use and importance in the Tharu community and changing patterns of handicraft making practices and its use in the Tharu community. Therefore, this research study is different from others research study and this is the research gap of the study.

Conceptual Framework

The Tharus are known for their impressing crafting skills (Far-west Nepal, 2021). There are several indigenouse knowledge, skill and practices of Tharu people such as related to health/healing, handicraft, agricultural, forestry, cultural, etc. which Tharu people have been practiced their everyday life. Among those several knowledges I talked about only handicraft making practices of Tharu people in my research study. Within handicrafts there are basketry, pottery, nets mats, ropes, wooden crafts, etc have been practicing to make and those handicrafts are used for their everyday life and it has its own importance. This handicraft making practices is linked to everyday activities, household use, entrepreneurship, ceremony and religious activities.

The Tharu people of hariharpur village of Banke have several handicrafts and making practices, and its use of their day-to-day life and everyday activities. Tharu people have its own way of use and importance for their household. But nowadays weakening the way of use and importance of their handicrafts and making practices.

There are some factors which caused weakening use and importance of handicrafts and making practices. The factors, such as modernization, globalization, education, urbanization, Marketization, etc, are as independent variables which play the role to change the dependent variable such as handicrafts which is for livelihood, household use, entrepreneurship, etc. Those factors play the role as transition where traditional handmade products of the Tharus have been changing in new modern products for their household use. I mean to say that the Tharu people were more interested to use modern products or market goods for their household use which are available in near markets and shops. According to the time and context, use of handmade products and handicraft making practices of the Tharu people have been disappearing, because of arrival of modern products in the markets and near shops.

Chapter III

Research Method

Research Design

I chose the qualitative research approach for this study because I wanted to explore more about the Tharu people's perspectives on handicraft making practices, as well as their changing patterns in Hariharpur village, Banke district, Nepal. Because in the Tharu community of Hariharpur village have been changing and somehow losing handicraft making practice and its use of Tharu people. Those practices are specifically, handicraft making practices such as different kinds of tools, weapons and baskets. While doing so, the research was based upon an interview or experiences of 20 male and female Tharu peoples in the same village. Those who were aged as well as knowledge about handicraft making knowledge of Tharu peoples. For the data collection, I used interview techniques with 20 Tharu male and female respondents about handicraft making practices. This research was entirely qualitative analysis of the collected data.

As research design there were used Qualitative method and Descriptive and Exploratory approach to make clear the study about the handicraft making practices of Tharu people. In Descriptive research design there were studied on processes of the handicraft making practice of Tharu people and In Exploratory research design there were find out the causes and effects of the handicraft making practices of Tharu people. This study includes both primary and secondary sources of data. As primary data, which used interview with 20 key informants those who had knowledge about handicrafts to find out about handicraft making practices of Tharu and its' changing patterns. As secondary data, the sources include: e-news, case studies and reports,

book, internet, websites, journals extracted different scholarly websites, etc. All the secondary data were related to Tharu people and handicrafts knowledge.

Rational of the Site Selection

I chose the topic intitled handicraft making practices of Tharu people in Raptisonari Rural Municipality - 2, Hariharpur village of Banke district. This study is based on handicraft making practices of Tharu people. There are many sectors of indigenous knowledge, skill and practices of Tharu people, among them my study was focused on handicraft making practices and its changing process. Any of the study requires data, and for the data the researcher has to locate the field from where the data have to be taken. I have selected 50-80 age group of male and female those who have experienced on handicraft making in their village. Therefore, I chose Raptisonari Rural Municipality - 2, Hariharpur, Banke district, because in the particular village Hariharpur, there is appearing some change nowadays than before. In the earlier time, Tharu people had their own handicraft making practices to survive their households but in the modern age they mostly dependent with market products. Or I can say, market production replacing handicraft making practices and its usage of Tharu people in Hariharpur village. I chose Raptisonari Rural Municipality - 2, Hariharpur, Banke to explore handicraft making practices of Tharu people and to describe how and what factors bringing change in handicraft making practices of Tharu people. I chose Hariharpur village because there is changing and somehow leaving their handicraft making practices, its use and importance and embracing market production rather than their own traditional handicraft making practices for surviving household.

Nature and Sources of Data

In the study of handicraft making practices of Tharu people there were used primary and secondary sources of data. This study includes both primary and

secondary sources of data. The primary data has been collected from the field using different tools of data collection. As primary data, which used interview with 20 key informants those who have the knowledge about handicraft making knowledge to find out about handicraft making practices and its use and importance in Tharu community and its' changing patterns. As secondary data, the sources include: e-news, case studies and reports, book, internet, websites, journals extracted different scholarly websites, etc.

Universe and Sampling Process

My field was Hariharpur village of Banke district for the research study on handicraft making practices of Tharu people. For this study, Hariharpur village as a universe from where the sample has been selected. I used non-probability purposive sample selection for my research study. Respondents were selected purposively 20 experienced male and female Tharu people in the Hariharpur village, those who were aged group between 50-80 and they had experienced on handicrafts making practices. The data has been collected from 20 experienced male and female Tharu people. Among 20 respondents, there were 10 males and 10 females were selected for the research study. The respondents were either educated or uneducated but they were aged people, over fifty years old as well as the knowledge of handicrafts making. This research has followed purposive sampling process because for this study respondents were needed to select among aged group of Tharu male and female those who have experienced on Handicraft making practice.

Research Tools and Methods of Data Collection

Data collection is a prime concern in a qualitative research project. There are a number of ways and methods for collecting data in qualitative research practices. Simply, interviews, observation, document analyses, discussions etc. are some ways

of collecting the intended data in qualitative research. In this research project, interviews and observation are commonly use as the methods of data collection and interpretation as Merriam (2009) claims qualitative data can be collected through “interviews, observations, or document analysis”. The significance of using these research tools and techniques is explained in more detail in the following sections.

Interviews

In this study, I used the in-depth interview to uncover the personal as well as societal facts on handicraft making practices of Tharu people in Hariharpur village of Banke district. Marvasti (2004) define an interview as "an asking questions to people and receiving answers from them is one of the most elementary forms of data collection is called interview". Similarly, Fontana & Frey (1994) “Interviewing is one of the most common and powerful strategies we use to try to understand our fellow human beings. Asking questions and gaining responses is a much more difficult undertaking than it may seems at first”. In the same, Ritchie (2003) argues that “interview provides opportunities for the detailed investigations of people's personal perspectives, for an in-depth understanding of the personal context within which the research phenomena are located and for the more detailed subject coverage”. According to them the interview is one of the ways to understanding the people, social circumference including in-depth readings of a person pertaining to the targeted group of people.

For the purpose, I visited Hariharpur village of Banke district where Tharu people were living. The Tharu people living in Hariharpur village, were considered as the primary sources of data. As the study aims at giving an in-depth interview about handicraft making practices of Tharu people, collecting the data were more inclusive in order to get more valid, authentic and reliable. I conducted interviews to make this

research complete with most reliable data. Before entering the interview, I told them about the purpose of my research and research topic and I assured them that the collected data will only be use for the completion of this research. I interviewed those who were willing to share their experiences and ideas regarding the Tharu culture, handicraft making practices of the Tharu Peoples. When I started an interview, I asked the questions on the basis of designed interview guide and I adopt the detail note taking and recording on mobile phone during the interview period. During this visit, I focusedon observation and informal talking with the respondents about handicraft making practice and its change.

Observations

In this research study, observation was also used to collect data. Participant observation and non-participant observation are the two sorts of observations. "The term participant observation refers to research that involves social interaction between the researcher and informants in the latter's environment, during which data is gathered systematically and unobtrusively" (Taylor & Bogdan, 1984 as cited in Neupane, 2019). Since, the data collection about handicraft making practices of Tharu people through the interviews as well as observation

I collected data from both methods of observations either involving in the community and communal activity of the targeted group of people or simply taking a certain distance from the cultural experiences of the group. I observed the changing life style, handicraft making practices and its use of Tharu peoplein Hariharpur village. It helps to my research study on handicraft making practices of Tharu people into a complete form.

Ethical Considerations

Ethical consideration is the most important component for the research study to uncover the hidden facts. Marvasti (2004) state that, "We make an effort to be kind, treat everyone with respect, and avoid doing or saying anything that may harm them. At the very least, participants in the study should have been notified ahead of time about the sorts of questions they would be asked and reminded that they might refuse to answer particular questions or terminate the interview at any time." According to him, participants should be informed about the research issue and types of questions, we should be polite while an interview and avoid anything that harmful to the participants.

This research study considered the ethical issues during the process of data collection and analysis of the collected data. In the process of data collection and analysis, I considered the four principles suggested by Lewis as she suggests: informed consent, anonymity and confidentiality, protecting participants from harm, and protecting researchers from harm (Lewis, 2003). For the privacy and secrecy of the informants I have made informed consent with the informants, so that valid data can be collect. This research also anonymized the informants in order to protect the research participants and co-participants from any kinds of harms and safeguard their confidentiality.

During the data collection process, the informed consent was made with the informants before interviewing them. They were also given the choice of whether or not to engage in the research study as an informant. I interviewed only with those who were willing to share their experiences and ideas regarding the Tharu culture, handicraft making practices of the Tharu Peoples, to get valid and reliable data for my research study. In this way, I tried to be ethical and objective in positionality and analysis of the collected data.

Chapter IV

The Profile of Study Area

Tharu People of the Study Area

The term Tharu sometime refers to all types of the Tharu people those who living along with the Nepal-India border, which are including Chitwan Tharu, Rana Tharu, Desaura Tharu, Dangaura Tharu, and others. However, the phrase is sometimes used to refer to a specific Tharu groups, such as the Dangaura Tharu (Eichentopf and Mitchell, 2014). Even while the term 'Tharu' is commonly used to refer to a single Nepalese population, it actually refers to a number of subgroups based on cultural and linguistic variety within the Tharu community (Kharel, 2019). Among several sub-groups of the Tharu people, only Dangaura Tharu inhabited in the Hariharpur village of Banke district and later on mixed inhabiting of Dangaura Tharu and Pahari in this village. The Tharus of Hariharpur village of Banke district, they claimed that their origin is Dang. They were migrated from Dang valley of Nepal in early period to settle new land in western Tarai.

According to McDonough, Dangaura Tharu those who lived their's origin to the valley of Dang. This has caused problems for the Tharus, those who have characteristically reacted to conflicts with new landowners and immigrant Pahari's by leaving Dang to settle new land in the far western Tarai (McDonough, 1989). The Dangauras have moved somewhat eastward (in Rupandehi and Kapilvastu districts) but largely westward for the settling in Banke or Bardiya districts, as well as the inner Tarai valley of Surkhet, since at least the nineteenth century (Krauskopff, 1995). Therefore, Dangaura Tharus of Hariharpur village were migrated from different places of Dang in early period and they were slaughtered the jungle to settle the new land. They had their own identities, languages, religious customs, cultural systems,

skills and lifestyles and their's own knowledge, skill and practices to survive their life. Among them handicraft making practices and its use of Tharu people is one. They had their own handicrafts making practices and own way of using handicrafts or handmade products in their households.

Social Structure in the Tharu Community

In terms of social structure of the Tharu people in hariharpur village of Banke district, Nepal, they have been practicing the Matawansystem, where they are elected chief of a Tharu village or a small group of villages for a year. In earlier period, the role of Matawan is most important in the village. Matawan as the leader, judgmenter, etc, of the village. Each and every problem of the village solved by the Matawan. But nowadays, the role of Matawan is decreasing. The village chiefs are known on the basis of districts such as "Barghar in Bardiya, Matawan in Dang and Banke, Mukhiya in Bara District. Some other names for village chief include Kalandar in Deukhuri and Bhalamansha in Kailali are the leaders of the villages of the Tharu communities of the Terai region of Nepal" (Khadka, 2016 as cited in Chaudhari, 2011).

The election is usually held in the month of Magh (January/February), after the Maghi Festival has been celebrated and major farming activities have been completed. "If there are two or more candidates running for the same post, then the consultation of the candidates meets with leaders and Matawans to takes place an agreement. If no consensus can be achieved, the Barghar, Mukhiya, Matawan, and other associates are elected using an open voting method (everyone knows how everyone voted). Finally, if voting isn't possible or desirable, a lottery method is applied" (Khadka, 2016). The Matawan's role is to look out for the village's welfare. When canals or roadways need to be repaired, the Matawan instruct the villagers to repair. They also supervise and manage the villages' cultural traditions. They have the

authorities to penalize people those who disobey their orders or who act against the village's welfare. Generally, "Matawan is the village chief of the Dang and Banke districts. He is the village's cultural and religious guardian. Chaukidar is a messenger, or postman, who had a responsibility to informing all of the villages about the gatherings or meetings. He calls all of the parties involved, as well as witnesses and committee members" (Khadka, 2016).

Village Economy of the Study Area

Agriculture is one of the main occupations of the Tharu people in hariharpur village for their subsistence. They would use a traditional farming technique in the past days such as a wooden plough and oxen, but today they are also using modern technologies in farming system such as machines. Besides agriculture, they make handicrafts in the free time of agricultural work for their household usage. In the past days, each and all men and women in the Tharu community were makes handicrafts in their free time such as some people are makes ropes, mostly women are weaved dhakiya and etc, for their household use and some are for sell. But nowadays, few of the men and women (mostly aged) are making handicrafts and mostly they bring modern products from the markets.

The economy of Hariharpur village is based on subsistence agriculture as well as animal husbandry. Tharu people kept domestic animals like cows, buffalos, pigs, goat, sheep etc, for the meat, milk and mostly for the fertilization of the land. For a long time, animal husbandry has played an essential role in the Tharu community. They thought that owning a large number of oxen was a symbol of prosperity or well-being which raised the owner's prestige. In the past Tharu people kept large number of domestic animals but nowadays, their's animal husbandry has become in crisis due to the lack of grazing land for their animals. Because people were started to cultivate in

grazing land. Therefore, they kept small number of domestic animals and they manage their occupation by feeding straw that they get from their field. Rice, maize and wheat are the main production of the village. Aside from these, they cultivate other vegetables and cash crops for the fulfillments of their household and meet their financial demands for the livelihoods. They have separated land into two types: one is wet land which is used for rice cultivation and other is dry land which is used for vegetables and cash crops. Nowadays, they do not only based upon occupation of traditional farming system but they also based upon new occupations like tailoring, metal working, maintenance, wage labor, etc. Shifting from the traditional occupation to the new occupation for the local people is because of the change in social organization as well as influences of outsiders. Due to the new employment opportunities and the motivation to the newly development income generating activity, people of study area have gradually lifted their traditional occupational practices for their everyday life ways. Since the change in traditional occupational practices, local Tharu people gradually gate chances to promote their social and economic status.

Age Composition of Respondents

The total 20 Tharu men and women were selected as respondents for this research study from Raptisonari Rural Municipality- 2, hariharpur village of Banke district. Those who were selected on the basis of experience on handicraft making practice. For this study, they were selected from the age group among 50-80 years men and women.

Table 1*Distribution of Respondents by Age*

| S.N. | Age Group | Respondents | Percentage (%) |
|------|-----------|-------------|----------------|
| 1. | 50-59 | 7 | 35 |
| 2. | 60-69 | 8 | 40 |
| 3. | 70-79 | 5 | 25 |
| | Total | 20 | 100 |

Source: Field Survey, 2021

The data in table 1 shows that the highest number of the respondents from the age group of 60-69 is 8(40%), followed by the number of respondents from the age group of 50-59 is 7(35%) and the age group of 70-79 is 5(25%). This data indicates that 40 percent respondents are belongs to age groups of 60-69 years, those who are more knowledgeable and practiced to make handicrafts than older and younger groups. And 25 percent respondents are belonging to age groups of 70-79 years, those who are less practiced in handicraft making because this group of people are older and not see clearly that is why there is no practice to make handicrafts and forgetting to make their handicrafts. In the hariharpur village of Banke district, there are different age group of Tharu men and women were practiced to make handicrafts in their free time only. And they partially use their handicraft in their household, which they learnt to make handicrafts from their forefathers.

Land Holding and Family Size of the Study Area

The Tharu people of Hariharpur village have not more than five bigha land. Most of the Tharu people work as "adhya bataiya" (share cropping), in rich farmers land and school's land. In the sense, agriculture is the major occupation of the Tharu people of Hariharpur village.

Table 2*Land Holding Pattern of the Study Area*

| S.N. | Quantity of Land | Households |
|------|-------------------|------------|
| 1. | 1-9 kattha | 3 |
| 2 | 10-19 kattha | 5 |
| 3 | 1-2 bigha | 4 |
| 4 | 2 bigha and above | 1 |
| | Total | 13 |

Source: Field Survey, 2021

The sizes of the land holding patterns reflects the Tharu people's economic conditions. Table 2 shows that the Tharu community's fundamental economic activities, which are dependent on agricultural productivity and which are also the key predictors of economic conditions. According to the data of the field, out of 13 households, only 1 household have more than 2 bigha land, they don't have more than 4 Bigha land. And 4 households have 1-2 bigha land and rest of 8 households have less than 19 kattha land. In the Hariharpur village there is no canal facilities for irrigation but there are well and water pumps facilities for basic irrigation facility. They have got two season crops in each year. They produce paddy crops in only one seasons in each year. But nowadays, maize crops are also cultivated in two seasons each year. They also grow mustard, maize, and wheat on different or the same lands if which can be accessible for them. Most of the households are rearing domestic animals, so their's wastes can be used as fertilizer for cultivated land. According to the family size of the respondents, most of the households have no food sufficiency for a whole year. Therefore, Most of the Tharu people works as "adhya

bataiya" (share cropping), in rich farmers land and school's land for a whole year food sufficiency. The family size of the respondents given in table 3.

Table 3

Family Size of the Study Area

| S.N. | Family Size | Households | Percentage (%) |
|------|----------------|------------|----------------|
| 1. | Joint family | 9 | 69.23 |
| 2. | Nuclear family | 4 | 30.76 |
| | Total | 13 | 100 |

Source: Field Survey, 2021.

The data in table 3 shows that 9(69.23%) households are belongs to joint family and 4(30.76%) households are belongs to nuclear family of the total households is 13. This table also shows that the involvement in handicraft making and share cropping in land for food sufficiency. In the Hariharpur village, on the basis of sample size 9(69.23%) joint family have been engaged on handicraft making practices and 4(30.76%) nuclear family have been engaged on handicraft making practices. This data indicates that joint family are more practiced to make handicraft for their household use and nuclear family are less practiced to make handicrafts for their household use. Nowadays, Tharu people also practice to live in nuclear family and wanted to being modern this is also the indicator of decreasing handicrafts making practice. In the Hariharpur village mostly Tharu people were in joint family, therefore they should be involved in share cropping cultivation not only joint family but also nuclear family. Because produced grains of their own land are not sufficient for a whole year food sufficiency that's why Tharu people were involved in share cropping cultivation share croppers land and schools land for a whole year food sufficiency.

Religious Composition of the Respondents

In Raptisonari Rural Municipality- 2, hariharpur village of Banke district, there were different religious followers such as Hindu, Christian and Jay Gurudeva.

Which we can see in table.

Table 4

Distribution of Respondents by Religion

| S.N. | Religions | Respondents | Percentage (%) |
|------|--------------|-------------|----------------|
| 1. | Hindu | 16 | 80 |
| 2. | Christian | 2 | 10 |
| 3. | Jay Gurudeva | 2 | 10 |
| | Total | 20 | 100 |

Source: Field Survey, 2021

The data in table 4 shows that there are 16(80%) respondents belongs to Hindu religion and engaged in handicraft making practices and then equally followed by 2(10%) and 2(10%) respondents are belonging to Christianity and Jay Gurudeva and less engaged in handicraft making practices. Mostly handicrafts are use by hindu religious followers because they used handicrafts in their religious and ceremonial activities. It means in the study area, there were differentiation in religion where in the past all the Tharu people followed same religion that was neither Hindu nor Christian that was "animism" (Kc, 2019). When government of Nepal brought Hinduism policy, then all the Tharu also called Hindu as their religion. But gradually, Tharu people of the study area also following different religion nowadays. This data indicates that most of the Hindu Tharus Are engaged on handicraft making practices for their household use and religious use.

Literacy Status of the Respondents

Education is the very important aspect of human life and the major degrees for measuring the social status of the community. Education is also potentially an agent for awareness and change, it is often seen as a stepping stone for leading a better life (Thakulla, 2017). Education as a kind of investment (Ragedale, 1975). Literacy status of respondents by age groups of 50-80 years old is given in table 5.

Table 4.5

Literacy Status of the Respondents by Age of 50-80 Years Old

| S.N. | Literacy status | Male | Female | Total | Percentage (%) |
|------|-----------------|------|--------|-------|----------------|
| 1. | Literate | 6 | 2 | 8 | 40 |
| 2. | Illiterate | 4 | 8 | 12 | 60 |
| | Total | 10 | 10 | 20 | 100 |

Source: Field Survey, 2021

The data in table 5 shows that total literacy rate of the age groups of 50-80 years old respondents are higher in illiteracy rate 12(60%) and lower in literacy rate 8(40%) of the total respondents are 20. Among the literacy rate only 2 females are literate where male literate is 6. There is comparatively higher literacy rate of male, where males are higher in literate and female are higher in illiterate. They were not more educated, literate in the sense, just read and write. But they were skilled in handicrafts making practices and they make handicrafts for their household use. The educational level of the respondents is given below in table 6.

Table 6*Educational Level of the Respondents by Age of 50-80 Years Old*

| S.N. | Educational Level | Respondents | Percentage (%) |
|------|-------------------------------------|-------------|----------------|
| 1. | Non-formal education (night school) | 3 | 37.5 |
| 2. | Primary | 4 | 50 |
| 3. | Lower-secondary | 1 | 12.5 |
| 4. | Secondary | 0 | 0 |
| | Total | 8 | 100 |

Source: Field Survey, 2021.

The data in table 6 shows that the age groups of 50-80 years old respondents of the Hariharpur village were lesser enrolled in formal and non-formal education (night school). Only 1 respondent in the lower-secondary level of the total literate population is 8. Respectively, there are 4 respondents are in the primary level and 3 respondents are in the non-formal education or night school. Primary level in the sense, they were not completed primary level but just completed 1, 2 or 3 classes. Educational level affects in handicrafts making practices because higher level education gained or educated people were not interested to make handicrafts for their household use rather, they were interested to use modern products for their households use. Even though, Tharu males and females of the Hariharpur village of the age groups of 50-80 years old were not more literate but they were skilled in handicrafts making practices for their household use.

Chapter V

Handicraft Making Practices and Changing Pattern in Hariharpur

Handicrafts Making Practices in Earlier Days

In the Hariharpur village of Banke district, there were lots of arts and crafts making practices by the Tharu people in earlier days. They would make different kinds of basket items, pottery items, mat items, net items, rope items, etc, using with bamboo, different kinds of grasses, clay and husk, nylon, wood and etc. Among the basket items, Dhakiyas are the most important things or baskets for the Tharu community. Which is very much importance of the Tharu community to use their everyday household activities. Dhakiya weaving is practiced in the Tharu community. Which is made from kasunna grass. Dhakiya can be made up with Punja and Kasunna. Chhedna is used for weaving dhakiya, which is a sharp needle shaped iron. When weaving the dhakiya, the punja is wrapped tightly by kasunna and so that the punja is completely covered. Punja is works as a base in construction of dhakiya. After weaving, different sized dhakiya are formed. Kasunna and Punja are not found anywhere, it is found in the jungle or in most of the near riversides. Looking at the importance of Punja and Kasunna from the point of view of Tharu Adivasi, the practice of weaving this dhakiya, which is associated with women's knowledge and skills, is also connected with the nature. Dhakiya is woven using natural resources and the same Dhakiya weaving kasunna grass also preserves the fertility of the soil. Although the importance of Dhakiya is high in the Tharu community, its existence is in danger. Dhakiya weaving is very rare now. As in the past, there has been a reduction in the number of girls who are required to hand over their skills (Batkohi, 2021). In earlier days, there were lots of arts and crafts making practices and its uses in their everyday household activities, which are listed below:

- **Chhitwa and chhitni:**Baskets made by bamboo to store and carry goods.
- **Gaija:** A kind of Basket made by bamboo to put and carry grass and straws.
- **Chhatri:**A kind of umbrella made by bamboo and flat leaf to protect from rain.
- **Dhakiya:**Basket made by grasses (punja and moonj kasunna) to store and carry goods, especially grain.
- **Bhauka:** Basket made by grasses to store clothes.
- **Delwa:**Basket made by grasses for decoration.
- **Payin:** Basket made by grasses to cook dhikari.
- **Panchhopni:**Flatten type of product to cover water jugs made by grasses.
- **Feruwa:**It is comparatively bigger size of Panchhopni to keep goods made by grasses.
- **Dhachya mat:** Men making mat made by gwan (a kind of grass).
- **Petar mat:** Women making mat made by gwan.
- **Byana:** Hand fan made by bamboo and gwan also.
- **Dyala:** A kind of basket made by bamboo.
- **Banthe:** A kind of basket made by bamboo.
- **Bahinga:** A stick made by wood to carry load.
- **Swila:** A tools to carry goods made by wood and rope.
- **Sikahar:** A kind of rope to carry and hang baskets.
- **Supa:**A open bamboo basket for cleaning or winnowing grains
- **Benrra:**A circle ring to carry baskets and any loads on head made by grass and thread.
- **Bhangra:** A cotton thread bag to put grasses for animals.
- **Jhapkhanya:** A kind of basket made by bamboo to puts goods.
- **Jaal:**A nylon or cotton fishing net used by male.

- **Helka:** A sack nylon fishing net used by female.
- **Jabya:** A kind of net bag made by sack thread to put caught fishes and crabs.
- **Delya:** A kind of basket made by bamboo to put caught fishes and crabs.
- **Chiraiya latthi:** A stick made with bird type as for doll small one and big one is taken when carry bride carts (doli).
- **Hegari:** A doll for children made by bamboo.
- **Dariha pathli:** A dolls for children made by punja, kasunna, stick, bird and vignette.
- **Mandrak tangi:** A kind especial rope for Madal.
- **Hookah:** A kind of tobacco smoking tool made with wood metal.
- **Larai:** A kind of tobacco tube or pipe for hookah made by bamboo with colored.
- **Pouchari:** A kind of rice cutting supporting tools made by bamboo decorated with peacock feather and sutahi (mussels).
- **Dhuina:** A kind of especial rope for tying load to carry.
- **Machya:** A kind of chair made by wood and thread.
- **Sonchira:** Insect feather for decorating delwa.
- **Tekui:** A tools to twisting thread made by wood.
- **Doktha:** A tools to keep twisted thread made by wood and bamboo.
- **Denhari:** A kind of larger earthenware made by mixing mud and rice husk to store food grains.
- **Kuthli:** A kind of smaller earthenware made by mixing mud and rice husk to store food grains.
- **Laiya:** A kind of earthenware to keep fire made by mixing mud and rice husk.
- **Chulha:** this is an earthen stove for cooking, which is made of soil mixed with rice husk.

- **Dokni:** It is a kind of mortar and pestle to grind salt and pepper or seasoning made by wood and stone.
- **Dhenki:** It is a rice hullar made by wood.
- **Larihya:** It is a wooden cart used to carry loads with buffalo.
- **Khonghya:** A tools made by bamboo and reed grass to catch fish, crab etc.
- **Dhariya:** A tools made by bamboo to catch fish, crab etc.
- **Vitte chitra (Mural):** Any kinds of pictures painted on a wall with soil.

There were lots of arts and crafts making practices and it uses their everyday household activities in Tharus of hariharpur village. Those kinds of arts and crafts are made by different kinds of grasses called reed grass (punja) and moonj grass (kasunna), bamboo, clay and husk, nylon, wood and etc. Using those kinds of raw materials Tharu people were making basket items, pottery items, mat items, net items, rope items, etc. As like Christian McDonough (1994) saying, the manufacture of arts and crafts is linked to the gender division in Tharu life. Where male had different arts and crafts making skills like chhitwa, gaija, chhatri, dhachya mat, fishing nets and etc. and female had different arts and crafts making skills like dhakiya, bhauka, delwa, petar mat, benrra, and etc. Tharu men and women would make different kinds of arts and crafts in their free time, cattle herding time and some are made in especial occasion. The Tharu arts and crafts are briefly defined below:

Reed and Moonj Grass Items

There were many basket items mostly Tharu women weaved with using reed and moonj grasses for everyday household use and decorative purposes. Which are briefly defined; *Dhakiya* is a kind of basket, it is used to keep, carry and store solid items. Tharu with different ages have common practice of using it. So, it is found different sizes of *Dhakiya* in every Tharu's home. *Bhauka* is a bigger than *dhakiya* and

round basket. It is really beneficial to store clothes. Tharu was traditionally used to store their garments and other important items like as jewelry, rings, and other valuable things. *Delwa* is the greatest art, symbol, good luck, and important Tharu handmade product. It is used by Tharu people for their ritual occasions such as weddings, celebrations, welcoming VIPs and others. It may be used to transport valuable objects as well as to decorate rooms, halls, and stages. It has different sizes, which is made of reed and moonj grass, decorated with many other things like peacock feather, vignettes, etc. *Payinis* similar basket like *dhakiya* but it has a hole in lower side. It is especially made for cooking *dhikari* a Tharu cultural food. *Panchhopni* is flatten type of product which is used to cover water jugs. *Feruwa* is comparatively bigger size of *Panchhopni*. It is hanged on ceiling and used to keep goods. It is useful for kitchen and guest rooms as well. These are the basket items made by especially Tharu women using reed and moonj grass. One of the woman respondents aged of 55 years belongs to joint family and jay gurudeva religious follower says that:

In the past days, in colourful dhakiyas were also used to make jhirkhi to make dhakiya more beautiful. Peacock feathers were cut into small pieces and twisted or curved the peacock's feathers with black and red thread to make jhirkhi in dhakiyas. The dhakiyas and delwas are making with jhirkhi and funna were made for newlyweds. Parji fruit and guiji were used for decorate the dhakiyas. Guiji is like the fruit of Parji. It was inserted by pig's hair. The pig's hair was twisted in a thread, and the same hair was used to insert guiji in a thread and make it in dhakiya. I had frequently made such things. For the people in earlier day, the special thing to decorate the dhakiya was guiji and parji. In the past, Belsana (for use) dhakiya was woven in which panhwa was

added as per one's wish, such as horse panhwa, elephant panhwa, peacock panhwa, sikahar panhwa etc. Mostly, the plain or without any designed dhakiyas were woven for home use.

Above statement of the respondent is that, in the past days, there was beautiful dhakiyas were weaved by Tharu women. For making beautiful dhakiyas they would use different things like peacock's feathers, different coloured clothes pieces, parji fruit and guiji (parji fruit a kind of small fruit of tree and guiji a kind of fruit of grass). Peacock feathers are used to make jhirkhi in dhakiyas on the top round and clothes vignettes also hanged in dhakiya. Small fruits of trees and grass called parji fruit and guiji are also used to decorate the dhakiya. Parji and guiji are the especial things to decorate the dhakiyas for earlier people. The decorated dhakiyas and delwas were used to make for newlyweds. Simple dhakiya for household use called *belsana* dhakiya in Tharu language were also added different pictures like horse, elephant, peacock, sikahar, etc, are called panhwa in Tharu language. Mostly, household used dhakiyas were woven in simple, plain or without any designed. Further she says about decorated delwa and how it was made.

Delwa was made for decoration and to give to someone. Delwa was decorated in various ways, one of which was Bejhwa Funna. Just as a net is woven, a thread is used inserted in sutahi crisscrossed way to decorate the delwa from the top to the bottom. Which is called Bejhwa Funnawala Delwa. Two sizes of sutahi were used to make bejhwa funna. Small sizes sutahi were used on the upper part of Delwa and large size sutahi were used on the lower part. Those sutahi were also dyed in different colours. It had to be boiled twice for dyeing. The sutahi were usually brought from rivers or lakes and boiled to open and extract the flesh. After the flesh was extracted from all the sutahi, it was dried,

then the sutahi were mixed with the ashes of the fire and boiled thoroughly. And the sutahi were washed with the help of helka and it was brightly white. Then they would be dyed in different colours as per their wish like red, green, yellow, etc. And sutahi were used to make bejhwa funna with red and black thread just like used to weave nets to decorate the delwa. And it was looked very attractive.

Above statement of the respondent is about how delwa was decorated with mussels (sutahi in local Tharu language). Decorated delwas were used to made for decoration and to give someone as a gift. Delwas were decorated in various ways, among them one is *bejhwa funna*. Which was made just as net is woven, a thread was inserted in mussels crisscrossed way to decorate the delwa from the top to the bottom. To make bejhwa funna in delwa, where there was used small sizes mussels in upper part and large sizes mussels in lower part of the delwa. Mussels were boiled two times, first for extract flesh from the mussels and second was boiled with ashes to make brightly white. Then mussels were dyed in different colours as per their wish like red, green, yellow, etc. And delwa would be beautiful and looked very attractive.

According to KTV Nepal (2020), clearly explained about women weaved baskets. The varieties of dhakiya (simple baskets made by grasses called punja and kasunna) are the most important in the Tharu community, it is an original or indigenous art of Tharu community. Among the many arts and crafts of the Tharu community, one of the major original skills is the art of making dhakiya. Dhakiya is of great importance in the Tharu community. Dhakiya has been used in the culture and rituals of a community from the birth to death. It is customary in the Tharu community to use Dhakiya for worship and good deeds, as dowry at marriage and as a donation at the time of death. Also, if there is any formal program of Tharu

community, it is used. It is also customary to give dhakiya the guests as gifts. Dhakiya can be made and decorated in different shapes and types. The different types of dhakiya include dhakiya, dhakuli, feruwa, bhauka, Payin, panchhopni, etc. The dhakiya is specially decorated with sutahi, guiji guriya, moti guriya, sitara, wool, cloth funna, etc. to make delwa. Delwa has been used as a decoration in small and big events lately, while it has been used with great importance in the marriage vows of the Tharu community. Delwa also looks very attractive. Kasunna or moonj grass and punja is used to make dhakiya, as a form of art, literature and culture of the Tharu community. It also uses a variety of colours for additional decoration. It is made by Tharu women using chhedna and sui (a kind of thick and thin needles) during special or leisure time. In recent times, Dhakiya, which is associated with the identity of the Tharu community, is on the verge of extinction. Therefore, there is a need to transfer the art of making dhakiya to today's young generation and orient it towards professionalism.

On the other hand, mat items made by a kind of reed grass called gwan. The manufacture of mats is linked to the gender division in Tharu life where men would make dhachya mat and women were makes petar mat. Both types of Tharu mats are made from the same kind of pliable reed-like plant (gwan), which is grown and prepared by the Tharu themselves. A man respondent aged of 60 years belongs to joint family and newly entered in Christianity says that:

In the earlier days, those who had a water well (kuwa in local Tharu language) they used to make a pond around their well and plant gwan in it. To plant gwan, they used to go to the riverside ponds to search for gwan seedlings and when they would bring gwan seedlings they would make mud around the well and they used to plant gwan seedlings as paddy plant. They

used to cut and dry the gwan after growing and make mats in rainy season (month of srawan). This is because during the rainy season, the gwan is soft and easy to make. Mats were known as Dhachya mat and Petar mat. There was a wooden tool called satas for making dhachya mat and most of the men used to make it by inserting rope in satas. On the other hand, Petar mat was made by skilled women lying on the ground. During the Dashain, it was customary for newly married men to go to the in-laws' house to collect jamara with dhachya mat, machya (a kind of chair), byana (hand fan), etc. And Petar mat was not taken, it was used to overspread in bed at home.

Above statements of the respondent is similar to the Christian McDonough (1994), Mats (gondri) of the Tharu people are two standard traditional designs: where women would make petar gondri and men would make dhachya gondri. It means the making of these mats are linked to the gender division in Tharu life. Both varieties of Tharu people's mats are made from the same kinds of pliable reed-like plant called gwan, which the Tharu people would grow and prepare by themselves. They would dry the reeds and trim them to the required length. Women begins make at one corner and plaits the reeds together so that the resulting structure is a criss-cross pattern with the reeds lying diagonally to the rectangular border. women use this type of mat when giving birth, after which the midwife throws away the umbilical cord with the blood-stained petar mat. The dhachya mat has a more elaborate design than the petar mat. It is made by men with warp of several strands of grass rope is stretched out on pegs set into the ground. Across these ropes a weft of reeds is threaded and set in place by a wooden bar lying across the warp called satas. Mats incorporating coloured designs are considered finer work than ordinary mats. Normally, both types of mats are used in everyday mundane or informal contexts for sitting or sleeping on, in general the

petar mat is preferred. It is smoother, more pliable, more comfortable, more versatile and it is probably more durable. However, the dhachya mat is required for a range of more formal contexts. A new dhachya mat is required in the Dasya festival for the preparation of certain foods and for the ritual feeding of the ancestors. And also, the dhachya mat forms an essential part of the prestations transferred from the bridegroom's household to his wife's natal household and to certain other affinally related households.

Bamboo Items

There were many traditional basket items made by bamboo pieces, it is mostly men making products. Bamboo products like chhitwa, gaija, chhatri, etc. are rarely made by women in hariharpur village. *Chhitwa and chhitni* are the similar bamboo baskets just different in size. Bigger in size is called chhitwa and smaller in size is called chhitni. These are used to put and carry household goods in every house for every day. *Gaija* is a basket which is a bit different from chhitwa. It has hole in everywhere it means net type of basket and it is used to go cutting grasses, bringing twigs and straws. *Dyala and Banthi* are the similar basket like chhitwa which are a bit different in household use. Traditionally dyala is used as measurement of grains and it is also used as medicine for cattle. Banthi is used to sowing grain in the land. *Chhatri* is a kind of umbrella type of bamboo basket which is used to protection from rain. It is made with bamboo pieces and flat leaf. *Supa* is an open bamboo basket for cleaning or winnowing grains. *Jhapkhanya* is a kind of basket which is also used to put household goods. *Khonghya and Dhariya* are the traps to catch fishes, crabs and etc. *Delya* is a jug type of basket which is used to put caught fishes and crabs and sometimes other things too. A woman respondent age of 62 years belongs to joint family and hindu religious follower told that about Dyala a traditional basket.

Dyala is a kind of basket like chhitwa and banthi. Traditionally it is used as measurement of grains, when we would start grinds the grain with dhenki and janto (the traditional grinding mills) we measure the grains counting with dyala eg, we would say we grinds 4 dyala and 5 dyala grains. And one more specific feature of dyala is medicinal for cattle. When cows are ill then we take dyala and barnhi (broom of grass) to go near cows and breathe in and out through dyala and barnhi and then cows were healed.

Above statement of the respondent is two different uses of dyala in Tharu community. First, dyala is used as measurement of the grains through the dyala for grinding and any other. Second, dyala is used as medicine for cattle to heal. But nowadays, dyala is not seen in the Tharu community.

Earthen Items

Earthenware items are most important in the Tharu community. Tharu women use clay and rice husk to make Denhari and Kuthli, which are called earthen structures. These structures are made in varieties of sizes and forms, including circular, rectangular, conical, and other shapes, and they may be utilized for a long time. These are manufactured by skilled Tharu women in the community who mixed mud and rice husk to make them. The better the mixture of mud and rice husk, the stronger the Denhari and kuthli was made. These are a kind of container; larger one is called denhari and smaller one is called kuthli. It is traditionally used by the Tharu community for storing food grains like paddy, wheat, rice, maize and other food grains as well as lentils, peas and mustard seeds. The making of denhari has been requires the loamy type of clay, which has been brought from the ponds and lakes located inside the forest. Denharis are not only a part of the Tharu culture but it has also religious values and it has its own religious importance.

Abinash chaudhary (2021) writes, Denhari also holds social, cultural and religious significance in the Tharu community. It is a status symbol in the society and it is considered to reflect the wealth of a family. The family those who does not have a Denhari in their house is taken to be poor and the family those who were made Denharis is taken to be rich. Each and every house has a main Denhari called the Pataha Denhari. It is believed that this Denhari is associated with the tutelary deity of the family. Therefore, the images and idols of Gods and Goddesses are kept closed to it. During Dashain and Deepawali, rice flour is stamped upon the Pataha Denhari as a form of worship. Similarly, Rajaure (1981) also says in his article to use denhari. Matawan is the principal executant of the village level religious performances. He himself or any other male member of his family, paints the astimki on a denhari in his house where all the women and girls from the village gather to celebrate astimki festival on janmastami, the birthday of Lord Krishna. *Chulha* is an earthen stove for cooking food, it is also a heart of cooking. *Laiya* is an earthenware to keep fire. *Vitte chitra (Murals)* the pictures painted in the walls.

Nylon Items

Jaal and Helka are the fishing nets which are made by male using with nylon or cotton thread and sack thread. Jaal is used to fishing by male and helka is used to fishing by female. For the making of jaal and helka, there is used wooden stick, nylon or cotton and sack thread, thin slice of bamboo called chapni and trident-shaped niddle called kainra and some time they made bamboos niddle as a kainra for the making of helka. Nylon or cotton thread are bringing from the market for the jaal and sack thread are made Tharu people themselves for the helka with the help of tekui (wooden twister). *Jabya* is a kind of net bag made by sack thread to put caught fishes

and crabs and other things too. This is also the same tools and procedure to make like fishing nets.

Wooden Items

There were many wooden items made and used by the Tharu people of the hariharpur village in earlier days. Which are, *Bahinga* is a kind of wooden stick which is used by Tharu men to carry load. The loads are hanged in both side ends of the bahinga and carry easily. *Swila* is also a kind of tools to carry load. Hookah is a kind of tobacco smoking tools of the Tharu people. *Tekui* is a twister to twist sack nylon to make helka (fishing net). *Doktha* is a tool to roll twisted sack thread. *Chiraiya latthi* is a kind of stick made with bird type on the top, a small one as a doll for children and big one is taken when carry bride carts (doli). *Machya* is a kind of chair which is rectangular in shaped made with wood and thin type of rope called sutri in local Tharu language. A man non-respondenta relatives of respondent belong to joint family and hindu religious followers says that:

In the earlier, for the making of machya Tharu people were used to plant seeds of chukaitha and san (flax) the fiber making small trees for the fibers. And that the fibers peeled from the chukaitha and the flax trees and made sutri (thin type of rope) with the help of tekui (twister). They used to roll the twisted fiber or sutri in a doktha. And 2/3 months before the dashya (dashain) festival, they started to make machya for the dashya festival. When dashya comes, newly married men's household used to give machya and other things to the in-laws' house or his wife's natal household and other relatives households in the first year of the marriage.

Above statement of a man, the Tharu people were used to make the machya from the rope of fibers in earlier days. Tharu people were themselves cultivate the

fiber trees like chukaitha and san (flax), and they would make rope called sutri of fibers with the help of twister. They made machya before the dashain festival and in the dashain festival newly married Tharu people transfer the machya and other things to the wife's natal households in the first year of the marriage.

Other Items

There are many other items made and used by Tharu people in their household activities. *Byana* is a hand fan, men were made hand fan using bamboo slices and women were made hand fan using gwan (reed grass) same as mat making process. *Benrra* is a kind of small circle ring to carry baskets and any other loads on head made by grass and thread (sutri). Mostly women were made this item and sewing the benrra into the clothes with different kinds of vignettes is called sirhatta benrra. Sirhatta benrra is more comfortable than benrra to carry loads on head. *Sikahar* is a kind of rope item, especially it is used to hang baskets like chhitwa, bhauka, etc, in the ceiling and it is also used to carry baskets and other things with the help of sikahar. It is made by fibers and sack nylons. *Dhuina* is an especial rope, it is especially made for tying loads to carry like firewood load, paddy loads, etc. It is made by fibers and cottons. *Pouchari* is a kind of rice cutting supporting tools made by bamboo decorated with peacock feather and sutahi. *Larai* is a kind of tobacco smoking tube or pipe for hookah made by bamboo with colored and decorated. *Sonchira* is a kind of Insect feather. Which is especially used for decorating delwa. *Hegari and Dariha pathli* are the dolls for the children. These are made by bamboo, stick, grasses like punja and kasunna, vignette, etc.

Handicrafts Making Practices in Present Days

According to the data collected from the particular hariharpur village of Banke district, where Dangaura Tharus were lived. There were lots of arts and crafts

(Handicrafts) which are listed above are used by the Tharu people in earlier days. But nowadays, more than half of the arts and crafts are not used or lost from the Tharu community. Among them, chhitwa, gaija, dhakiya, supa, jaal, helka, delya, benrra, chhatri, denhari, kuthli, chulha and etc, are still sometimes made and used by the Tharu people of the village. Even though not all the Tharu men and women can make this kind of handicrafts but aged men and women can make these items. Rest of the handicrafts are almost being lost from the hariharpur village because younger generations were not interested about these kinds of arts and crafts. Furthermore, the Tharus' unique craftsmanship or handicrafts making practices are vanishing as a result of the youth's lack of interest in it, as well as the elders are also unwillingness to pass on this indigenous skill to the younger generations (RSS, 2020). In the present days, there are two main changes in handicrafts in the Tharu community. The first one is change in handicraft making practice and the second one is change in use of handmade products (handicrafts).

Change in Handicraft Making Practice

Nowadays, there is changing in handicraft making practices of Tharu community in hariharpur village. Where in the past, Tharu people would spend their free time with making handicrafts but these they spend their free time with watching television or mobile phones and sleeping. One of the woman respondents aged of 55 years belongs to joint family and jay gurudeva religious follower says that:

Kasunna was dyed in different colours and dried it out. Then what panhwa was to made in dhakiya and delwa are weaved, the panhwas such as bamboo bakhar, horse, peacock etc. are made in dhakiya and delwa. That is why I say that even the people who have done it have not done it nowadays. Since there

is no practice of making these things, nowadays even the things that are known to make are being forgotten.

Above statement of the respondent states that her past and present situation of making dhakiya and other things. Where she was made different pictures added baskets like dhakiya, delwa and other things. But nowadays, there is no practice of making these things, even the things that are known to make are being forgotten. Furthermore, one of the man respondents at the age of 72 years belongs to small family and hindu religious follower said that:

In these days, when i was young i was very skillful to make handicrafts. There were many things which i would make like chhitwa, gaija, chhatri, delya, jhapkhanya, jaal, helka, halo (wooden plough), supa, even sweter (winter clothes) of sheep hair and cottons, etc. I was very interested to make those kinds of handicrafts. I was learnt to make these handicrafts from others and forefathers, when i saw ones any of the things, i was made. Especially i would make jaal (fishing net) more and more for sale. I would sale one jaal five hand long just Rs 500, and six hand long jaal just Rs 600 in those days. But nowadays i am old and i can't see clearly but even i can make bamboo baskets if my children help me to cut the bamboos but they don't. My children are not interested to make these kinds of handicrafts but they interested to labour work for money and lived modern lifestyles.

The respondent, in the above information, means to say that he was very skillful to make handicrafts in his days. He learnt to make many things like chhitwa, gaija, chhatri and so on from his forefathers and others those who would make. He would make wooden and bamboo crafts for household use and jaal (fishing net) is for sale. He would sale one fishing net measured in five hands long just Rs 500 and six

hands long just Rs 600. But nowadays, he is old and his eyes are weakening and not see clearly to make fishing nets. He can make bamboo baskets but his children are not help him to cut bamboos. His children are not interested to make these kinds of handicrafts but they interested to labour work for money and lived modern lifestyles. Where Barsha Lekhi (2019), states that there is lack of interest among people to follow their tradition and cultural practices; young are becoming highly attracted to Western culture, and to follow traditional practices are being considered as outdated. And similarly, RSS (2020), published that an indigenous Tharu community's traditional crafts are on the verge of extinction, as the younger generations embraces a contemporary lifestyle.

According to Emile Durkheim (1984), there is division of labour in society likewise gender division in handicraft making practices in Tharu people of Hariharpur village. Where male have different kinds of handicraft making practices like chhitwa, gaija, chhatri, fishing nets (jaal, helka), supa, sikahar, machya, dhachya mat, etc. And female have different kinds of handicraft making practices like dhakiya, bhauka, delwa, Payin, benrra, derhi, kuthali, petar mat, etc. Here, handicraft making practices of the Tharu people is socially constructed things. Because society or community determines, which types of handicrafts are made by men and which types of handicrafts are made by women. In the Tharu community of hariharpur village, mostly Tharu people were used to make handicrafts in their free time. We can see the figures below, where a woman weaving dhakiya and a man weaving fishing net.

Figure 1

A Woman Weaving Dhakiya with Grazing Sheeps and Goats



The figure shows that a woman weaving dhakiya with grazing sheeps and goats in pasture land near village. A woman weaving dhakiya by punja and sack nylon thread whereas in earlier days mostly dhakiyas are woven by punja and kasunna, and nowadays dhakiyas are weaving with punja and kasunna, sack nylon thread and also wool. Either dhakiya are weaved by kasunna, sack nylon or wool, punja is the necessary raw materials for weaving dhakiya. She says, that how she was learnt to weave baskets like dhakiya;

I started weaving dhakiya from a young age. My mother taught me to weave it. My mother was taught by my grandmother. Seeing that everyone weaving, we little children were eager to weave dhakiya. There was no reading and writing. This was the work of weaving and herding cows, sheeps and goats. I don't know how to read.

Figure 2

A Man Weaving Fishing Net (Helka) with Grazing Cows and Sheeps



The figure shows that a man weaving fishing net called helka with grazing cows and sheeps in pasture land near village. A man weaving fishing net (helka) by twisted sack nylon thread, which makes strong fishing net and durable. When it is completely made then women were used to fishing through this kind of fishing net (helka).

Tharu men and women are used to make handicrafts in their free time only like grazing cows, sheeps, goats, etc. for their household use. Mostly, Tharu people were practiced handicrafts making practice like dhakiya, bhauka, fishing nets, mats and etc, in their free time of agricultural work. And on the other hand, when they used

to go grazing cows, sheeps and goats that is the time to make handicrafts. Some of the handicrafts are made in especial time and for especial use like dhachya mat, which was especially made in during dashain festivals used for dashain and marriage purposes. But that kind of dhachya mat is not seen to made nowadays in Tharu community it means the importance of dhachya mat is decreasing day by day because of availability of modern products in markets. But handicrafts making practices showing in above figures are still practiced in the Tharu community which are made in their free time only, therefore, they have long time to complete these kinds of handicrafts like dhakiya and fishing net.

Change in Use of Handmade Products (Handicrafts)

Tharu people of Hariharpur village were practiced their's own traditional handicraft making practices from the ancient period. Which handicraft making practices for their day-to-day household usage. Many of the Tharu people were spend their leisure time with making different kinds of baskets, nets, mats, ropes, clay products, etc, for their household usage and day to day life. Those handicrafts which are made by male and female are essential pieces of household equipment used in a wide variety of everyday mundane situations and day-to-day household activities. One of the man respondents aged of 73 years belongs to small family and hindu religious follower says that:

Our traditional handmade products or handicrafts are disappearing day by day, because of using modern products like plastic and steel utensils in every household. Those plastic and steel utensils are easily available in near shops and markets at the time and space. In the past, there was lots of handmade products that we used in our house as for everyday activities and ceremonial activities. And it was customary to take like delwa, dhakiya, benrra, dhachya

mat, machya and so on as the dowry in the Tharu community. But nowadays, modern products like plastic and steel utensils are used in the house and plastic chairs, mats and other things are carried as in the dowry.

The above information of the respondent means to say that the use handmade products are disappearing in the Tharu community. Because Tharu people of the study area were using modern products like plastic and steel utensils for their household at the time and space, which are available in the markets and shops. Where in the past, Tharu people would use lots of handmade products, which they themselves made for their household use not only household use but also religious and ceremonial use. And their own handmade products are also used to take as dowry at marriage. But nowadays, modern products like plastic and steel utensils are using in the Tharu community, either household use or as a dowry at marriage. In this way, the use of traditional handmade products or handicrafts of the Tharu people have been changing day by day.

Furthermore, one of the women respondents aged of 63 years belongs to joint family and hindu religious follower says that:

These days, Tharu people were not just based on agricultural work but they were also involving different non-agricultural work and wage labour for the money. For the earn money, Tharu people, mostly Tharu youth are moving one place to another place and mostly they were goes to urban cities for the wage labour. When they go to the urban cities to earn money, then they saw new things and modern lifestyles. When they earn some money, then they bought modern products like plastic and steel utensils and other items for the fulfillment of their desire and betterments. When they started to earn money, then they are boring to make traditional handicrafts for household use. Rather

they prefer to buy plastic or steel utensils for the household use, which are available in the markets and shops.

The above information of the respondent means to say that the Tharu people of the study area were involving in different non-agricultural work and wage labour for the money. Mostly, Tharu youths are moving one place to another place and goes to the urban cities as the wage labour for the earn money. Then they saw new things and modern lifestyles in the urban cities. When they earn some money, then they start to buy modern products for the fulfillment of their desire, betterments and household use. They prefer to buy plastic and steel utensils for their household use, instead of making traditional handicrafts for household use. Because Tharu youths are boring to make traditional handicrafts and it is long time to complete. Where Dahal (2020) says, Migrants are the drivers of entrepreneurship. Migrants also learn social technologies- skill demand of modern economy, enterprise and innovation. They are predisposed to buffering or absorbing new culture and practices.

The two respondents presented above the statement is that there is the change in use of traditional handmade products or handicrafts in the Tharu community. The first reason to change in using traditional handmade products is the time and space. As the time and space, Tharu people are adopting new and modern products for their household use. The second reason to change in using traditional handmade products is earning money through wage labour it is also can called labour migration. Through the wage labour, they earn some money and they prefer to buy modern products for their betterments and household use.

Availability of the Raw Materials for the Handicrafts

Raw materials are the most important things for making handicrafts because no one can make any of the products without raw materials. There are different raw

materials for making different products such as bamboo, punja and kasunna (a kind of reed grass) for making different kinds of baskets like chhitwa, gaija, dhakiya, bhauka, etc. According to the respondents, the raw materials for making handicrafts are available in hill side, forest, surrounding area of river and some people were planted near village. Some raw materials are available in every season like bamboo and some raw materials are available in limited season like punja and kasunna which can get the Nepali month of Asar-Srawan to Asoj-Kartik. Linen thread for making fishing nets is available in market and also make thread from sack linen. Wools for making basket (dhakiya) are available in market. Chhedna (niddle) made by blacksmith. One of the woman respondents at the age of 54 years belongs to joint family and hindu religious followersays that:

The raw materials for handicrafts like dhakiya, bhauka, gondri, etc. are available in forest, surrounding river side and somewhere village too. We collect bhagarakpunja and kasunna in the month of asar-srawan and moonj kasunna in the month of asoj-kartik. We collect punja from much earlier than their flowering stage and we collet kasunna just before they bear flower. Then we take out the flowery filaments and leave the stems to dry and it called kasunna. Few years ago, my father in laws planted some moonj plant in our own land and that it be todays. I collect kasunna from moonj plant in this year for making some baskets. Gwan for weaving mats are available in wetland and pond near river side. Previously, those who have water well they would plant the gwan plant around water well. They would bring gwan plant from wetland and planted to their near water well like rice planted. When the gwan plant grown up it would cut and dry for making mats and hand fans.

The information of the women means to say that the raw materials for handicrafts like dhakiya, bhauka, mat, etc are available in forest, river side and somewhere village too. Village in the sense, some people would plant grasses named gwan and moonj (for making mats and baskets) in their own land and surrounding well which they brought from wetland. Tharu women were collected reed grasses (for punja and kasunna) in the month of asar-srawan and moonj grass (kasunna) in the month of asoj-kartik. They collect punja from the much earlier than their flowering stage and they collect kasunna just before they bear flower. Then they take out the flowery filaments and leave the stems to dry and it called kasunna.

Moreover, one of the man respondents, who is a Matawan of the village at the age of 68 years belongs to joint family and hindu religious followers says that:

at the past days there was no any bamboos in our village for making different kinds of baskets like chhitwa, gaija, chhatri, delya, etc. We would bring bamboos from Dang and from hills and we would made different kinds of baskets for household use. Sometimes we villagers would go to the hills in the Nepali month of paush or magh for some days and stayed there with making small huts in the lower level of the hills. Then we would cut bamboos and made different kinds of baskets in the different sizes and shapes. We would make all the things what we need in our household and then bring those things in our home after some days. And nowadays bamboos are available in our own land and village. We can use bamboos for different tasks. But nowadays plastic baskets are available in the market instead of bamboo baskets.

The respondent, in the above information, means to say that the Tharu people were made different kinds of handicrafts such as chhitwa, gaija, chhatri, delya, etc, from bamboos which are not available in the village at the past days. In that time, they

would bring bamboos from Dang and hills sides to make different kinds of baskets for household use. Sometimes they would go to hills by staying there for some days and make different things what they have needed in their households. Nowadays bamboos are available in village too for use different task but they prefer to buy plastic baskets instead of making bamboo baskets. As discussed by Toffin (2014) The making of bamboo boxes for measuring grain like rice, wheat, etc. and for storing food products like oil, spices as well as some other items like lamp wicks, cotton, tobacco is one of the crafts in Nepal that is threatened by extinction.

The two male and female respondents presented above have the raw materials for different kinds of handicrafts are available in hills, forests, surrounding areas of river (wetland) and village (in their's own land). The Tharu people of the Hariharpur village, male and female were collected raw materials from different places or where the raw materials are available for making handicrafts and sustain their basic needs.

Use and Importance of the Handicrafts

Handicrafts are an original/ indigenous art of the Tharu community. It is most use and importance of the Tharu villages. Handicrafts are made in different sizes and shapes like round, rectangular, conical and others and which can be used for many years. There is differently use different handicrafts for different purposes like everyday household activities and ceremonial. All kinds of handicrafts are used in everyday household activities and some of the handicrafts are used in ceremonies.

Among the basket items, Dhakiyas are the most important things or baskets for the Tharu community. Which is very much importance of the Tharu community to use their everyday household activities. Dhakiya weaving is practiced in the Tharu community. Which is made from kasunna grass. Dhakiya can be seen from different angles. Dhakiya is connected with the daily life of the Tharus. Whether it is for

keeping crops or for social, cultural or religious work. The need for this is just as important in the Tharu community. In the Tharu community, the practice of weaving dhakiya is only among women. While weaving dhakiya there is various types of paintings are also made in Dhakiya. That is why it is also considered as the symbol of family and love. Dhakiya is used for various purposes, such as bhauka for keeping clothes, dhakiya for storing grains. Along with religious activities, payin is essential for cooking traditional food dhikari. Dhikari is made by using this dhakiya and payin as essential and sacred utensils to worship one's ancestors in Dashain. Only dhakiyas woven by Punja and Kasunna are used for religious purposes. You don't need a lot of stuff to make a dhakiya. Emilie Isch (2019) says, basketry is an important part of comprehending Nepalese craft work, since it is one of the Tharu's oldest and most important activities. Baskets for the Tharus work to sustain their art and skill because the activities of the Tharus are associated with both ceremonial and everyday activities.

Everyday Household Activities

There are different kinds of handicrafts which are used in an everyday household activity. In the grass basket items, Dhakiya is a kind of different baskets than chhitwa and gaija which is weaved by Tharu women using shrubs or reed grasses and pampas (moonj) grasses in local Tharu language called punja and kasunna. Which are used for store household goods and decoration, delwa is especially used for decoration which are made from reed and pampas grasses found in nearby forests and wetlands are carefully decorated with peacock feathers, colourful fabric and woolen decorations. Just like Ganesh Chaudhary (2019) writes, the colorful ones are for joyous events such as weddings or other festive occasions, while without any designs and the plainly colored ones are generally used to store food items or other household

items. Bhauka is used to store clothes, Panchhopni is used to cover up water pots, Payin is used to cook *dhikari*, a local Tharu dish and Feruwa is used to store household items. One of the woman respondents aged of 57 years belongs to joint family and hindu religious follower says that:

In the past, most of the household chores were done with the help of dhakiyas and bhaukas. Now it is used by bringing market goods like tasala (a kind of dish), boxes, bags. In the past, clothes were washed, dried and folded well and kept onto the bhaukas. Apart from that, dhakiya was also used for doing other things. Whatever you do, saying bring a dhakiya, i saw there was a dhakiya. Dhakiya was used to store winnowed rice, when we go in the threshing floor for winnowing crops like paddy, mustard, wheat and other lentils etc. after the finishing winnowing those crops, then dhakiya was used to store and carry. Now we say bring a small tasala, bring a big tasala to pick up the grains and put it in the sack.

As the informant states that the Tharu community has mostly used dhakiyas and bhaukas for their household chores. Clothes were kept into the bhauka with well folded. And apart from that, dhakiya was used everything like store winnowed rice, and other crops to carry. But nowadays mostly used by bringing market goods like, a kind of dish (tasala), boxes, bags and other items for their household use.

In the bamboo basket items, gaija (net type basket made by bamboo) used for carrying grass, straws, twigs etc. chhitwa and chhitni used for storing household goods, to storing food grains and to carry other things. Chhatri (a kind of umbrella) is used for protection against rain. Delya is used to keep caught fishes, dhariya is used to catch fishes, supa (flat round tray) used for winnowing grains. Through the flat

round tray, people were separated the husks of corn and other seeds by winnowing. Hand fan is used for air in hot season.

In the mat items, there are two types of mats such as dhachya mat and petar mat in local Tharu language dhachya gondri and petar gondri. Dhachya mat especially made by male with the help of Satas (mat making tool) and petar mat especially made by women. Both dhachya and petar mats are used for to overspread in the beds. In the net items, jaal and helka (fishing nets) are used for catch fishes from the rivers and ponds, jabya (a kind of net bag) is used for caught fishes. Rope items are used for tying everything in household activities.

In the clay items, denhari and kuthali has been traditionally used by the Tharu community for storing food grains. These structures are constructed in various sizes and shapes just like round, rectangular, conical and others and it is used for many years. The Denhari are various sizes shapes, among them, there is Pataha Denhari which is kept in the deities' room in the northern side of house, where, it is believed that God also resides. The Tharu community believes that Denhari must not be kept empty, if it is empty, it is a bad omen. If the Pataha Denhari is broken and destroyed, the food grains stored in it, which is given to the daughter who is married off (RSS, 2020). Similarly, Rajaure (1981) also says in his article to use denhari. Matawan is the principal executant of the village level religious performances. He himself or any other male member of his family, paints the astimki on a denhari in his house where all the women and girls from the village gather to celebrate astimki festival on janmastami, the birthday of Lord Krishna. But nowadays astimki is not only paints on the denhari but also paints on the wall of house, and not only Matawan's house but other family can also paint the astimki in his own house in the Hariharpur village.

Ceremonial

There are many arts and crafts of the Tharu men and women which are used either everyday household activity or ceremonies and rituals. Dhakiyas are used by the Tharu community especially during Dasya and especially payin is used when cooking dhikari. It is like a kind of dhakiya but it does not have a base, the base is cut off. And it must have been weaved by Kasunna while making the payin. Today's plastic and woolen weaving dhakiyas do not work as a payin. There is need to be a dhakiya which is must be woven by kasunna. Along with religious activities, payin is essential for cooking traditional food dhikari. Dhikari is made by using this dhakiya and payin as essential and sacred utensils to worship one's ancestors in Dashain. Only dhakiyas woven by Punja and Kasunna are used for religious purposes. And there is also the practice of making different kinds of dhakiyas for the marriage purposes. One of the woman respondents at the aged of 62 years belongs to joint family and hindu religious follower states that:

In the earlier days, after the marriage of the daughter in the month of Phagun, the bridegroom had to come to the family home with a pathalahari and during the months of Chaitra and Vaishakh, the bride had to make various kinds of dhakiya gori to take to the bridegroom's house. Some even request their relatives to make one or two dhakiya gori and some made their own self. When it started raining, around the month of Asar, two people from the daughter's hometown used to go to the bridegroom's house with items made by the bride, such as dhakiya, dhakuli, byana, etc. Then the bride would start making benrra from her family home. After making the benrra, they used to sew the sirhatta of the cloth from tailor and they themselves sew the benrra on the sirhatta which is called sirhatta benrra. And in the month of Mansir, the

bride had to go to her husband's house with a lot of sirhatta benrras. Delwa is used for show, decoration and especially for weddings.

As the informant states that the Tharu community has the customary to make different kinds of art and crafts to the newly married women to take their husband's home in earlier days. Newly married women could make different kinds of crafts like dhakiya, delwa, benrra, etc. to take their husband's home as a gift. If she is not more skilled in those kinds of crafts making then she requests to their relatives to make those kinds of crafts (dhakiya gori) and some made their own self. Tharu women were skilled in making different kinds of arts and crafts which are used as dowery at marriage, decoration, donation and as a gift. Dhakiya is of great importance in the Tharu community. Dhakiya has been used in the culture and rituals of a community from the birth to death. It is customary in the Tharu community to use Dhakiya for worship and good deeds, as dowry at marriage and as a donation at the time of death. Also, if there is any formal program of Tharu community, it is used. It is also customary to give dhakiya or delwa the guests as gifts. The dhakiya is specially decorated with sutahi, guiji guriya, moti guriya, sitara, wool, cloth funna (vignette), etc. to make delwa. Delwa has been used as a decoration in small and big events lately, while it has been used with great importance in the marriage vows of the Tharu community. Delwa also looks very attractive (KTV Nepal, 2020).

The manufacture of mats is linked to the gender division in Tharu life. A man respondent aged of 60 years belongs to joint family and newly entered in Christianity says that:

Mats were known as Dhachya mat (thick mat) and Petar mat (thin mat). There was a wooden tool called satas for making dhachya mat and most of the men used to make it by inserting rope in satas. Petar mat, on the other hand, was

made by skilled women lying on the ground. During the Dashain, it was customary for newly married men to go to the in-laws' house to collect jamara with dhachya mat, machya (a kind of chair), byana (hand fan), etc. And Petar mat was not taken, it was used to overspread in bed at home. But nowadays, plastic mats and chairs are used instead of dhachya mat, machya and byana.

The respondent, in the above information is linked with the Christian McDonough (1989) there are two types of mats such as dhachya mat and petar mat present a number of important contrasts. Which are used in everyday mundane or informal contexts for sitting or sleeping on, in general the petar mat is preferred. It is smoother, more pliable, more comfortable, more versatile (in that it comes in a greater range of sizes), and it is probably more durable. And other use of petar mat where women use this type of mat when giving birth, after which the midwife throws away the umbilical cord with the blood-stained petar mat. The dhachya mat, however, is required for a range of more formal contexts to offer important guests a dhachya mat for sitting on when they arrive. A new dhachya mat is required in the Dasya (Dashain) festival for the preparation of certain foods and for the ritual feeding of the ancestors. The dhachya mat forms an essential part of the prestations transferred from the bridegroom's household to his wife's natal household and to certain other affinely related households. It is also customary for a man to give a dhachya mat when he participates in the festivities surrounding a marriage or a first hair-cutting ceremony in his wife's natal household and in certain other households to which he is related through his wife.

Therefore, there are lots of arts and crafts made by Tharu male and female of the Hariharpur village. Which are used in informal context (everyday household

activities) and formal context (ceremonies and rituals). That's why these arts and crafts are most importantly used in the Tharu community.

Market Value of the Handicrafts

Market value is defined as the estimated amount for which a property should exchange on the day of appraisal between a willing buyer and a willing seller in an arm's-length transaction following adequate marketing, in which both parties behaved responsibly and without compulsion (Wikipedia, 2022). In the hariharpur village of Banke district, there is no market value of the handicrafts. The Tharus of the village make different kinds of arts and crafts just for their household usage not for market to sale. They make different kinds of baskets, nets and other things in their free time they do not want to stay leisurely because their major occupation is agriculture. They mostly busy in their agricultural work and they spend their free time with making different kinds of baskets (chhitwa, gaija, dhakiya, etc), nets, mats, rope, etc. Just like Sameera Maiti (2001) states that the economy of Tharus is based on agricultural farming. Besides, the supplementary occupations like house construction and maintenance, making of basketry, pottery, nets, mats, and ropes, etc, are keep the Tharu people busy during the leisure time of agricultural work. The Tharus of the village, not all the Tharus but some of the aged men and women were making different kinds of baskets, nets, mats, etc for household use. Sometimes they sale their baskets in the village at cheap cost and sometimes they give some baskets to their relatives for household use in free. They do not sale in the market because these are not marketable products, younger generations are not interested in weaving traditional baskets, because it requires a lot of time and efforts to weave these types of baskets like dhakiya and bhauka, but they have little market value.

Handicrafts are the most important things to the Tharu community for the household use and it make them busy in the lull period. Most of the respondents says that there is no market value of the handicrafts and it cannot create entrepreneurship of the Tharus. But some of the respondents says that there is some kind of market value of the handicrafts before than now and it also creates entrepreneurship those who work handicrafts as their occupation. One of the woman respondents aged of 55 years belongs to joint family and jay gurudeva religious follower says that:

In the earlier days, there is no market value of the baskets like dhakiya and delwa. I would sale simple (without colour) dhakiya just aroundrs 200 for one. Baskets are not sold in the markets but it sold in the village and some of the others. Some of the pahari people in the village were buy it for their household use. In this way, i sold some dhakiyas and bought some clothes for myself. But nowadays, these kinds of baskets are very expensive around rs 1000 for one dhakiya and around rs 4000 to 5000 for one delwa. And it can create entrepreneurship for those who work handicrafts as their occupation. We cannot be involved in handicrafts as our occupation because we mostly involved in agricultural work so it cannot create entrepreneurship for us.

The respondent, in the above information, means to say that there is no market value of the handicrafts made by the Tharu people in the hariharpur village. The traditional baskets are not marketable products and they cannot export in the market for sale their products. Sometimes they sale their products in the village and outdoor people in low price. For the hariharpur village, handicraft making practices cannot create entrepreneurship but it creates entrepreneurship for those who involved in handicraft making practices as their occupation. Because, the Tharus of the hariharpur

village were mostly involved in the agricultural farm and busy with them, therefore, handicraft making practices of the Tharus are supplementary work.

According to Niru Chaudhary, a chairman of Panchashil Handicraft Center, Banke in the talk show of the NTV Kohalpur says, we established this training center to preserve our ancestor's cultural knowledge, skill and practices which are disappearing. There are many products that we make, among them pen holders, jewelry boxes and hot cases are the most popular and marketable items. These three items are in high demand. Among the many items, the cheapest of our products is up to Rs 20 and the most expensive product is around about Rs 6,000. There is nothing more expensive than this. It is also a good source of income. Our monthly income ranges from Rs 25,000 to Rs 30,000. It tends to be in demand depending on the season. Nepal Net Craft Center gives us order around about Rs 50 to 60 thousand to make handicrafts. We have been working day and night from morning till 11 pm to deliver the goods. Because if we can't deliver the goods on time, they won't take our goods a second time, so we have worked actively accordingly. As for our money, we have not had to shake hands with anyone yet. We have received full support at home even after fulfilling all our expenses.

Therefore, there is good sources of income from the handicraft making practices those who were involved in an entrepreneurship. And there is high demand of the pen holders, jewelry boxes and hot cases in the markets. In the Hariharpur village, Tharu people were not involving in handicraft making as entrepreneurship because they were mostly involved in agricultural works. They just make traditional baskets in their free time, they don't know how to make marketable or new products like pen holders, jewelry boxes and hot cases. That is why, handicrafts of the Tharus

in this village is not getting good market value and it is not sold in market. So that younger generations were not interested in handicrafts making practices.

New Trends of the Tharus

The society of Tharus became multicultural from the Tharus culture by the migratory movement. The social and cultural change is possible when migration took place in traditional society. The process of cultural change/diffusion existed in traditional society by migration rather than other means. In the modern society, the cultural change/diffusion is supported by media, internet, modernization, demonstration of outsiders and globalization. Language, religion and culture are being changed due to the socio-cultural interaction between indigenous group and migrant groups (Sigdel, 2008). The change or diffusion in Tharus culture also leads to change in handicrafts making practices of the Tharu people. Because most of the Tharus handicrafts are related to their cultural rituals and social activities. Although the major occupation of the Tharus is agricultural work, beside this handicraft making practices of the Tharus are supplementary work. Which is helps to sustain their livelihoods. When the migratory movement was started in the Tharu community of the tarai from the hill people in the traditional society. Then there were some kinds of cultural assimilation between Tharu indigenous groups and migrant groups. But nowadays, the cultural change/diffusion is supported by media, internet, modernization, demonstration of outsiders and globalization. In this way, change in cultural tradition of the Tharus also change in handicraft making practices of the Tharus.

Nowadays, Tharus of the hariharpur village are more interested external work it means tailoring, searching job, labour migration, learning new ideas, involving social organizations, and so on for their betterments. Young generations were not interested to follow their traditional culture or traditional handicraft

making practices, they are becoming more attracted to Western culture or being modern and following tradition is considered outdated. One of the woman respondents aged of 54 years belongs to joint family and hindu religious follower says that;

Just as we have seen to making these things to our mothers and aunts, so we have learned to make dhakiya, benrra, gondri. Whoever made it those who knew that but not everyone knew how to make colorful panhwa (picture) in the baskets or other things. Seeing that everyone making, we little children were eager to make it. Because there was no reading and writing. I learned to make it by seeing others make it. Nowadays, all children were goes to school for reading and writing. People who don't even want to do such things and don't even know how to make it, but most of them just look for easy things. They say that it is available in the market and they buy it from there. They are of the opinion that it is better to buy it with a little money than to make it with such a long time and it is easier to do other works. It takes a lot of time to make, but instead of making it like this, the handicrafts of the Tharus are disappearing due to the idea of earning money and buying goods from the market.

Above information of the respondent means to say that, everything can learn from their mother, father and forefathers. Just as she was learnt to make dhakiya, benrra, mats, etc from her mother and her aunts, because there was no reading and writing. Seeing that everyone making handicrafts, they were eager to make it. In this way handicraft making practices of the Tharu people were transferring generation to generation. But nowadays, all the children are goes to school for reading and writing and they do not have interest in handicraft making practices. People who don't even want to do such things and don't even know how to make it, but most of them just

look for easy things. Young generation or nowadays Tharus were prefer to buy market products like plastic baskets, mats and bins rather than making handicrafts with such a long time. Because nowadays Tharus were mostly involving in outdoor activities and earning money.

Tharus of the hariharpur village were using new products from the markets for their household use. More than half of the handicrafts of the Tharus were disappearing day by day, because of changing times and cultural change. Tharu people were using market products like tin and plastic baskets for their household use. They get readymade bins or plastic baskets in the market at low price. These days, instead of weaving baskets like dhakiya, bhauka and feruwa to store clothes and household items, people prefer buying market products like wooden cupboards, plastic baskets, bins, etc, which are easily accessible in the market. Although the technique of weaving these traditional baskets has been passed down through generations, there has been a steady decline in this trend in recent years, as weaving baskets requires a lot of time and efforts, where the larger baskets are taking up to a month to finish. Younger generations are not interested in weaving traditional baskets, because it requires a lot of time and efforts to weave these types of baskets like dhakiya and bhauka, but they have little market value. As development progresses, traditional handicraft makers have difficulty to passing handicraft making knowledge to the younger generations because who are more interested in being modern. All in all, there is a shortage of information to motivate the younger generation to follow their ancestral path (Dhakal, 2014).

Factors of Change in Handicrafts Making Practices

There are some of the factors that bring changes in handicrafts making practices of Tharu community of hariharpur village over time and space. Here, the

dominant factors that bring changes in handicrafts making practices of the Tharu people, which are explained below.

Globalization

Globalization is a multi-dimensional phenomenon that encompasses not only the economy but also culture, technology, and governance. People's lives may be considerably enhanced by global markets, worldwide technology, global ideas, global solidarity and it can greatly expand their choices. However, in the globalizing world there is shrinking time, shrinking space and disappearing borders, people are confronted with new threats to human security and hurtful disruptions in the patterns of daily life of peoples (UNDP, 1999). James Fisher (2011) also stated about globalisation, globalisation is not a recent process at all. It has been underway for a very long time, as long as human populations have been moving from place to place, whether across a river, a mountain range, or an ocean, transporting ideas and ideologies, including religions, along with the material goods they carry with them.

In the context of Nepal and Tharus, people were following western cultural practices in the globalized world. Where global markets, global technology, global ideas and global solidarity can enrich the lives of people everywhere, mainly the greatly expanding their choices. The cause of globalisation there is shrinking time, shrinking space and disappearing borders. Therefore, people moving here and there and have been interact one another, exchange their ideas, technologies etc. When people were moving here and there, they knew the new things like technologies, cultural practices etc. and they practicing at their home. Same as the Tharu people of Hariharpur village, they were interacting with new peoples or pahari (hill migrate people) and assimilate their idea and knowledge. Whenthey were moving one place to another places for labour migration, or for anything, they see other are more civilized

or modern than them. And when they start moving here and there, they interacting with new peoples and have increasing their desires and choices. That's why Tharu people were also follow others knowledge, skills and practices to being like them or modern. And they start to consume market products for fulfilling their desires and for household use, because market products are more attractive than handmade products of the Tharu people. Therefore, handicraft making practices of Tharu people have been changing and somehow, they lose. As Fisher (2011) said, by improvising in all these ways, doing whatever it is that they do, people assert their own agency and, little by little, create their own culture, which differs from that which they have inherited from their predecessors.

Tharu people are one of the ethnic groups those who were rich in terms of their own traditions, cultural heritage and language. The ethnic groups are rich in their traditional knowledge, skills, and technology. It has its own beliefs and way of living life. Despite these realities, the ethnic groups are in danger of losing traditional knowledge, skill, technology, culture, belief, and ways of life, and consequently its fundamental identity, due to the pressures of globalization and modernization (Acharya, Tharu, Khadka and Chaudhary, 2010). Impact of globalization is the main factor for leading change to the Tharu ethnic rites and rituals which guides the communities into new dimension of colonization (Neupane, 2019). At last, according to Castles (2001), social transformation is closely linked to globalization. At the most general level, globalization refers to a process of change which affects all regions of the world in a variety of sectors including the economy, technology, politics, the media, culture and the environment. Cross-border flows such as trade, investment, migration, cultural artifacts, environmental factors and so on, have been reached

unprecedented levels, integrating virtually all countries into a global system. Which bringing about the major social transformation at all levels.

Modernization

Tharu people have lots of their own indigenous handicrafts and its making practices in hariharpur village, which have been disappearing day by day and somehow still practicing. But unfortunately, those handicrafts and its making practices have been changing in the name of modernization. Some of the educated people says, “there should be change in cultural and social practices to being modern and through the modernization there is modern technologies and restructures of the society” (Sarbahari, 2073). one of the man respondents, who is a Matawan (a village leader) of the village at the age of 68 years belongs to joint family and hindu religious followers says that:

In the modern age everyone wanted to being modern with using or consuming market productions. Where, in the past years Tharu people of Hariharpur village would use handmade household materials in their home. Handmade household materials were made from grass, bamboo, wood, clay, etc. like different kinds of baskets, net, mats, etc. Nowadays, Tharu people were preferred to use market products like plastic products and other items rather than own traditional handmade household materials like baskets, mats, etc. Because old handmade household materials are breakable, heavy and long time to complete. Therefore, the younger generations were not interested to make handicrafts for their household use. Nowadays Tharu people were interested to use marked produced materials, because everything is accessible in the markets.

The above informant shares that Tharu people were being modern with using or consuming market products and also following others culture by leaving their own traditional practices like handicraft making practices. Here the argument of Joane Nagel (1994), ethnic culture is like a shopping cart where we can put into the cart just like art, music, dress, religion, norms, beliefs, symbols, myths customs. Furthermore, cultural construction and reconstruction are continuing collective tasks where new and renovated cultural symbols, activities, and other materials are continually being adding day by day and old ones or existing cultural repertoires are removing. Whereas in the past days, Tharu people had different kinds of cultural practices and handicraft making practices. Tharu men and women were skilled in handicraft making practices where, Tharu women are skilled at murals and grass items like dhakiya, bhauka, delwa, benrra, sirhatta, etc. just as Tharu men are skilled at wooden art, such as dokni, dhariya, dhanush, hukka, chhitwa, gaija, chhatri, etc. But the Tharus traditional handicraft making practices have been changing because of accessibility of modern products in the markets and shops near villages. Where Siwakoti (2074) argues that "due to the influence of modernization, education and urbanization, the youth are moving away from the Tharu culture and tradition in search of convenience". Because traditional handicraft making practices demands a lot of efforts or laboured and some are taking as long as a month to complete. Therefore, Tharu people were involving many other non-farm activities to earn money with their money they were able to buy market products for household use.

According to the Reyes (2001) modernization theory of development says, modernization is a process of homogenization, where, we might say that modernization promotes tendencies towards the convergence among the societies. And analytical framework of modernization theory says that Third World countries

are traditional and that Western countries are modern. Those poor countries should embrace the Western values in order to develop the nation. Therefore, it may be true to say that the Tharus and non-Tharus were adopting western norms and values in the name of development. Which especially affects Tharus traditional handicraft making practices of the hariharpur village of Banke district.

Modernization is a big challenge of the Tharu people to follow traditional and cultural practices, especially handicraft making practices. Because, young generation are more interested to buy market products for household use by leaving traditional handicraft making practices for being modern. So that indigenous knowledge holders or handicraft makers have difficulty to passing this knowledge to the younger generations. "All in all, there is a shortage of information to motivate the younger generation to follow their ancestral path" (Dhakal, 2014).

Marketization

Market has the power to attract every people and it is the factor to change the conception of people. When market entered in the village it brings change in their conception and increase in their desires. Nowadays, there are lots of shops are opened in the village and the Tharu people of that village have some internal and external economic resources too. And younger generation people's conceptions have been changed. And main thing is market increased consumerism in people. Therefore, everyone wanted to buy market productions for their household use, for their personal dresses and even medicinal treatments. People wanted to use market product for their household use and personal use to look like others.

Traditionally, Tharu people of study area had lots of handicrafts and its making practices. Where the Tharu people would make different kind of products like dhakiya, bhauka, chhitwa, chhatri, denhari, etc and so on for household use and also

their livelihood depends on their own handmade products. But nowadays, due to the access of modern market products and the interaction of outside society, dependency on traditional handicraft making practices is decreasing and it has no market value (Ghimire and Bastakoti, 2008). As Sameera Maiti (2001) stated that, among the most beautiful pieces of native craftsmanship, there are many types of fishing nets, mats, colorful baskets, hand fans, bags, and other items that the tribals would make with extraordinary neatness and accuracy may be admired even during a casual stroll around a Tharu villages. Further she says, the impact of urbanization and a rapidly emerging global culture may be seen in every aspect of their life they live, including their attitudes toward the arts and artistic activities. Over the decade, the beautiful Tharus huts have been rapidly replaced by structures built of bricks and cement, which lack the indigenous Tharus huts' beautiful mural painting. Plastic and metal containers are increasingly being utilized in place of clay pots and beautifully woven and decorated baskets. Using electric and plastic hand fans purchased from the market are rapidly displacing the painstakingly coiled or woven traditional fans.

There were lots of handicrafts and its making practices which Tharu people of the study area were practicing, during the leisure time of agricultural work Tharu people would weave different kinds of basketry things, net, mat, hand fan, rope and making pottery things keep the Tharu people busy. The things which were made by Tharu people are most important for their household use. But nowadays Tharu people are colonized by market produced goods, they prefer to buy all things from the market rather than their own homemade things. Because these days many shops are opened in the village and they get everything from the shops. As Anuj Tharu (2021) he writes, long before commercially manufactured modern household tools made from iron, steel, aluminum and plastic flooded the Nepali market. Tharu people are an indigenous

people those who live in the low-lying areas of the mountainous nation who would make bamboo products for their own household usage. However, due to a scarcity of raw materials and the widespread availability of low-cost plastic items, the Tharu community's traditional skills of making numerous products from bamboo is now endangered. Younger generations may not want to make anything from the bamboo. We are becoming increasingly more dependent on plastic tools that are easily available in the market.

Women in the Tharu community were skilled to weave different kinds of baskets themselves such as; deluwa, dhakiya, bhauka, panchhopni, payin, feruwa, etc. A special needle called chedana is used to weave these baskets. Although the technique of weaving these traditional baskets has been passed down through generations, there has been a steady decline in this trend in recent years, as weaving baskets requires a lot of time and efforts, where the larger baskets are taking up to a month to finish. Younger generations are not interested in weaving traditional baskets, because it requires a lot of time and efforts to weave these types of baskets like dhakiya and bhauka, but they have little market value. But now, these baskets are just limited to being used during weddings. Instead of weaving these baskets like Dhakiya, Bhauka, Feruwa, etc, to store clothes and household items, people prefer buying wooden cupboards and other market products like plastic baskets which is easily accessible in the market (Chaudhary, 2019). Nowadays, each and every Tharu people were using market products for their household. Because Tharu people were also involving non- agricultural work such as tailoring, wage labour, and other works to earn money. When they involve non-agricultural work then they were not interested to make traditional baskets and other thing rather they interested to buy market products for their household use and their convenience.

Education

Education affects a person's personality, which has a significant impact on society as a whole (Thakulla, 2017). Education gives awareness to the Tharu people. Hence, education is an essential factor for change the status of Tharu people. So, education is also the factor for improving status of Tharu people. Education affects positively and negatively in the Tharu community of the study area. Some of the educated people says, “there should be change in cultural and social practices to being modern and through the modernization there is modern technologies and restructures of the society” (Sarbahari, 2073). Positively in the sense, it gives awareness and help to improve status of the Tharu people. Negatively in the sense, Tharu people were not interested to follow their traditional practices, specifically talking is handicrafts making practices.

The Tharu people of the study area were not very much educated. Because in that days Tharu people would not afford for the formal education and they had no any concept of formal schooling to their daughter in school. But Tharu people either male or female were skilled in handicraft making practices for their household use and ceremonial use. But nowadays, every Tharu people are sending their children in school to make educated. Then educated people and children are not interested to follow their traditional practices. One woman respondent aged of 54 years belongs to joint family and hindu religious says that;

In the past days, all the son and daughter of the rich family would go to school, but farmers or low economic conditions people's son and daughter would not go to school. Even i didn't knew what kinds of school is, and who are the teachers. In those days we were interested to weave different kinds of baskets, mats and etc. Seeing that everyone weaving, we little children were

eager to weave baskets and mats. Because there was no reading and writing. This was the work of weaving and herding cows, sheep and goats. But nowadays, seeing others son and daughters to go to school, we Tharu people also send our children to go to school even we couldn't. But when the children of the Tharu people started to go school, there is lack of interest to follow traditional practices. Just like we were interested in younger age to follow our traditional practices but nowadays children are not interested to follow our traditional practices.

The above informant shares that in the past days only rich family's children of the Tharu people would go to school. But those who were belong to farmer or low economic condition would not send their children in school for education. Gradually, all the Tharu people also send their children to go school, seeing others children to go school. Then the formal schooling or education system makes somehow educate in new generation, and the formal education system brings changes in their conception or thinking, desires and activities too. And there is lacking interest to follow their traditional practices like handicraft making practices. Just like their mothers and grandmothers were interested to make different kinds of baskets, mats and other things but the younger generations are not interested. In this way, handicraft making practices of the Tharu people have been changing by education. Therefore, education is also a reason of changing handicraft making practices of the Tharu people, but it is essential factor to make Tharu people aware and helps to improve their social status.

Migration/ Labour Migration

A rising tendency of Tharus to adopt the life styles of other ethnic groups (Hill migrants) in their surroundings is one of the major causes for sociocultural transformation in Tharu livelihoods (Lipton and Bhattarai, 2014). Tharu people were

embraced new social and cultural practices. After the migration of hill people, the most significant positive impact on Tharu has been an increase in interest in educational fields. Because the initiatives of hill migrants, a newly opened educational institution has not only assisted in the development of positive attitudes, but has also increased literacy rates.

Historically, when the eradication of the malaria in the tarai, then increasingly flow of hill migrant into the different places of the tarai. Among them hariharpur village of Banke district is one, where many of the hilly people were migrating to this area. When the migration of the hill people into this area, Tharu people have been interacting with different ethnic groups. In such interaction they were accepting numerous techniques and ideas from migrants, which cause various changes on Tharu social and economic life style. In this way, some of the changes happened in the Tharu people's life style from the migrants of hill people.

On the other hand, labour migration is also a reason of changing life style and handicraft making practices of the Tharu people. When the Tharu people were started to labour migration in the one place to another or urban cities and India for the wage labour to seeing others labour migration. When they moving one place to another places for wage labour and others, then they came in contact with the outsider people. And they knew and saw outsiders' cultural practices, life styles advance tools and technologies to use, which influenced to the Tharu labour migrants. When Tharu came in contact with other people, they started to understand outside environment and follow others social activity. One of the man respondents aged of 58 years belongs to joint family and hindu religious follower says that:

Nowadays, the Tharu people are not only based on agricultural farming, they also involved in capital-based economy. For the earn money they involved

different kinds of non-farm work (like wage labour, tailoring etc) and some people were goes to urban cities and India. Then they contacted with outsider people and they saw new or modern products. When they earn some capital there is increased necessities and desires too. Then they prefer to buy new or modern products for their household use and other activities. Because in these days, everything is easily accessible in the market and many shops are opened near the village.

The above statement of the respondent means to say that the Tharu people are also involving capital-based economy to earn money. For the earn money, some Tharu people are involving non-farm work and some people are goes to urban cities and India. Through the labour migration they generate some income for their household and betterments. And then they able to buy modern products for their household use and other things. In such a things Tharu people were being lazy to make traditional handmade products or handicrafts. For this reason, traditional handicraft making practices and its use in the Tharu community have been changing day by day. Where, Haan (2000) says that Migrants are agents of change, economically, technologically but also socially and politically: migration may reinforce 'traditional' structures, ideologies and support networks, but migrants also creates new identities.

Therefore, through the labour migration, migrants were, learn other social and cultural practices, advance tools and technologies and skills to imply their origin place. They were absorbing or imitating new cultural practices and using modern tools and technologies in their home. In this way, traditional practices as well as handicraft making practices of the Tharu people have been changing day by day. In sum up to say that, handicraft making practices of the Indigenous Tharu people is

vanishing, and existing handicraft making practices has not been recognized and documented officially.

Communication and Transportation

Communication and Transportation are also another important factor of change. There are different development programs were brought through the means of communication and transportation. Those development projects also resulted in some form of change in the communities where they were practiced. Communication and transportation bring people together and contacted from many communities and spread various practices in each and every one's community. Through the communication technology each and every people can know the world's events and modern technologies for household and other activities. Through the transportation, people can move one place to other place and transport modern market products to their home.

In the study area, communication and transportation were made directly contacted with other nearby communities. When they contacted with other communities then it was easy for them to assimilate their cultural practices. Communication and transportation are the basic infrastructures for the development practices. When the Tharu people were started to use the facilities of communication and transportation then they also accumulate different knowledge, practices and modern technologies for the community development. It also brings the concept of modernization and idea of other developed communities. Due to these reasons social life and handicraft making practices of the Tharu people have been changing day by day. Where in the past, Tharus were used their own traditional handmade products like dhakiya, bhauka, chhitwa, denhari, kuthli and so on, but nowadays they using modern market products like plastics and tins baskets, bins and other tools. In such away,

facilities of communication and transportation are also helps to change the handicraft making practices of the Tharu people in the study area.

Lack of Proper Documentation and Preservation

Lack of proper documentation and preservation is one of the most important factors to the disappearing handicraft making practices of the Tharu people. If we would properly document and preserved our handmade products and handicraft making practices that would be safe in later generation too. But unfortunately, there is lack of proper documentation and preservation of our handicraft making practices, therefore, it has been changing or disappearing.

In the past days, Tharu people had their own handmade products and handicraft making practices for their survival. Handicrafts making practices or handmade products for day-to-day activities and storing household goods. But nowadays, Tharu people were more interested to use modern market products like plastic or tins baskets, bins and other tools for household use instead of their traditional handmade products. As a result, those traditional and indigenous knowledge and practices are decreasing and in so many cases, vanishing altogether. Lekhi (2019) says that the major reason for the loss of traditional knowledge in Nepal is a lack of documentation. There is lack of interest among people to follow their traditions and cultural practices.

Nowadays, Tharu people are more dependent on the modern tools and technologies and less dependent on traditional handmade products. Aged and handicraft maker wanted to pass their handicraft making knowledge to the younger generation but the young generation were not interested to take or follow traditional practices or handicraft making practices. Some of the knowledgeable or aged persons are passed away and remaining knowledgeable persons cannot transfer their

handicraft making knowledge to the young generation. Because young generation were not interested to follow their traditional practices, but they were being modern with using modern tools and technologies. In this way, handicraft making practices of the Tharu people were not preserving and documenting. Therefore, handicraft making practices of the Tharu people have been changing and disappearing day by day.

Chapter VI

Summary, Finding and Conclusion

This chapter consists of short summary, finding and conclusion of the study.

Where the topic about the handicraft making practices of the Dangaura Tharu.

Summary

This study has considered the handicraft making practices and changing patterns in the Tharu community of Raptisonari Rural Municipality - 2, hariharpur village of Banke district. I used non-probability purposive sample selection for my research study. There was used Qualitative method and Descriptive and Exploratory approach to make clear the study about the handicraft making practices of Tharu people. This research study explores past and present handicraft making practices of the Tharu people in the study area. This study was based on handicraft making practices of Tharu people, changing pattern of handicraft making practice and to find out some of the factors responsible for change. For this study, i was selected 20 respondents for in-depth interview aged among 50-80 age group, among them 10 male respondents and 10 female respondents. Those who were skilled and experienced in handicraft making practices in the Tharu community. I interviewed those who were willing to share their experiences and ideas regarding the handicraft making practices of the Tharu people and its changes. The objective of this study was to explores and understand the handicraft making practices and its use in the Tharu community. And to find out some changing patterns of handicraft making practices.

Tharus of the study area were previously migrated from the different places of Dang district called Dangaura Tharu. Those who had their own identities, languages, religious customs, cultural practices, knowledge, skills, arts and crafts and lifestyles which they live. They practiced matawan system to solved the problems of the village

and religious guidance. But nowadays, the role of matawan system is decreasing day by day. Agriculture is one of the main economic activities of the Tharu people for their subsistence. Beside agriculture they also kept domestic animals like cows, buffalos, pigs, goat, sheep etc, for the purpose of meat, milk and mostly for the fertilization of the land. On the basis of respondents aged group among 50-80 years, Tharu people were not very educated, they were educated in the sense just read and write. Some of the Tharu people were attended non-formal school called ratya school in Tharu language, rarely attended formal school's primary to lower secondary level. Mostly Tharu people of the study area were used to live in joint family and nowadays, nuclear family also increasing slowly. According to their family size, their food grain is not sufficient for a whole year which cultivated in their own land so that mostly Tharu people were involved in share cropping agriculture for food sufficiency. Nowadays, there is diversity in their religion, they follow different religion such as hindu, christian and jay gurudeva.

Handicraft making practices is the most important supplementary work of the Tharu people and which are most importantly used in the Tharu community. In the earlier days, there were lots of handicrafts which Tharu people would make like different kinds of baskets, fishing nets, mats, and so on through using different kinds of grass, bamboo, nylon, wood, mixed clay and husk and etc. Which are listed in the section 5.1 handicraft making practices in earlier days. They would use their handicraft in different purposes for their household, either everyday activities or religious and ceremonial activities. But according to the time and context, use and importance of the handicrafts and handicraft making practices are decreasing day by day. Because, nowadays Tharus are more attracted in the modern products which are easily accessible in the markets.

Among the handicrafts, Dhakiyas are the most important things or baskets for the Tharu community. Which is very much importance of the Tharu community to use their everyday household activities. Dhakiya weaving is practiced in the Tharu community. Which is made from kasunna grass. Dhakiya can be made up with Punja and Kasunna. Chhedna is used for weaving dhakiya, which is a sharp needle shaped iron. When weaving the dhakiya, the punja is wrapped tightly by kasunna and so that the punja is completely covered. Punja is works as a base in construction of dhakiya. After weaving, different sized dhakiya are formed. Kasunna and Punja are not found anywhere, it is found in the jungle or in most of the near riversides. Looking at the importance of Punja and Kasunna from the point of view of Tharu Adivasi, the practice of weaving this dhakiya, which is associated with women's knowledge and skills, is also connected with the nature. Dhakiya is woven using natural resources and the same Dhakiya weaving kasunna grass also preserves the fertility of the soil. Although the importance of Dhakiya is high in the Tharu community, its existence is in danger. Dhakiya weaving is very rare now.

In the present days, there have been change in handicrafts making practice and change in use of handmade products in the Tharu community. Where in the past, Tharu people would spend their free time with making handicrafts but these they spend their free time with watching television or mobile phones and sleeping. There is no practice of making these things, even the things that are known to make are being forgotten. Tharu people would use lots of handmade products, which they themselves made for their household use not only household use but also religious and ceremonial use. And their own handmade products are also used to take as dowry at marriage. But nowadays, modern products like plastic and steel utensils are using in the Tharu community, either household use or as a dowry at marriage. In this way, the

use of traditional handmade products or handicrafts of the Tharu people have been changing day by day. Nowadays, the Tharu people of the study area were also involving in different non-agricultural work such as, tailoring, driving, wage labour and other for the earn money. Mostly, Tharu youths are moving one place to another place and goes to the urban cities as the wage labour for the earn money. Then they saw new things and modern lifestyles in the urban cities. When they earn some money, then they start to buy modern products for the fulfillment of their desire, betterments and household use. They prefer to buy plastic and steel utensils for their household use, instead of making traditional handicrafts for household use.

Finally, there are some factors of change in handicraft making practices and its use in the Dangaura Tharu community of hariharpur village of Banke district Nepal. There are some factors such as globalization, modernization, marketization, education, migration/ labour migration, communication and transportation and lack of proper documentation and preservation, which are responsible for the change in handicraft making practices and its use in the Tharu community. Tharus handicraft making practices have been changing day by day, according to the time and context. Because adoption of new modified or modern products and advance technologies, cultural assimilation, development, ethnic awareness, global opportunities, urbanization, economy, contact and interaction with other people etc. to change handicraft making practices as well as their value system and its features.

Finding

For the research study on the topic of handicraft making practice of Dangaura Tharu. The data were collected from the Raptisonari Rural Municipality - 2, hariharpur village of Banke district. After collection of information about handicraft making practices and analysis of the data, the following results are derived: the age

distribution of respondents from the age group of 50-80, among them the age group of 50-59 years old is 35 percent, the age group of 60-69 years old is 40 percent and the age group of 70-79 years old is 25 percent respondents were participated to share their handicraft making practices.

Land holding pattern of the study area is only 1 household is occupied more than 2 bigha land, 4 households are occupied between 1 to 2 bigha land and rest of the households are occupied less than 19 kattha land. In the family size, joint family is 69.23 percent higher than nuclear family is 30.76 in the Tharu community of the study area. It means 69.23 percent joint families were engaged in handicraft making practice and 30.76 percent Nuclear families were engaged in handicraft making practice. In religious composition the majority of handicraft making practices and its use follows Hindu 80 percent and Christian and Jay gurudeva equally follows 10 percent. On the basis of the literacy status of the respondents are 60 percent higher illiterate than 40 percent literate are participated. It also shows that illiterate people are highly engaged in handicraft making practices than literate people. Here, literate in the sense just read and write not a higher education gained but rarely lower secondary level only 1 respondent, mostly primary level but not completed 4 respondents and non-formal education or night school 3 respondents were engaged in handicraft making practices.

In Raptisonari Rural Municipality - 2, hariharpur village of Banke district, there were lots of handicrafts and making practices of the Tharu people in earlier days. Tharu people would make like different kinds of baskets, fishing nets, mats, and so on through using different kinds of grass, bamboo, nylon, wood, mixed clay and husk and etc, for their different purposes of household use not only household use but also religious and ceremonial use. In the present days, there have been change in handicraft making practices and change in use of handmade products in the Tharu

community of hariharpur village. Tharu people were preferring to buy modern products like plastic and steel utensils for their household use rather than their own handmade products.

Tharu people make handicrafts not for marketization purpose but their own household use. Sometime they sell their products in the village with little money. The raw materials are available in riversides, near village and forests but they don't want to make such things, because they were being lazy with the modern technologies and modern products. According to the time and context, use and importance of the handicrafts and handicraft making practices are decreasing day by day. Because, nowadays Tharus are more attracted in the modern products which are easily accessible in the markets. Tharu youths were more attracted to go urban cities and India to earn money for their household betterment and fulfill their desires. Tharu people of the study area were also involving in different non-agricultural work such as, tailoring, driving, wage labour and so many others for the earn money. There are some factors such as globalization, modernization, marketization, education, migration/ labour migration, communication and transportation and lack of proper documentation and preservation, which are responsible for the change in handicraft making practices and its use in the Tharu community.

Conclusion

The research study intitled handicraft making practices of Dangaura Tharu: A study of hariharpur village of Banke district, Nepal. This research study focused on arts and crafts or handicraft making practices of the Tharu people in the study area, where Dangaura Tharus were live. This study was taken out from the hariharpur village of Raptisonari Rural Municipality-2, of Banke district in order to study socio-cultural background of society, handicraft making practice and its changing process

are interlinked. The total population of the study was 20 men and women aged among 50-80 years, those who were selected on the basis of their experience on handicraft making practices.

Traditionally, Tharu people had their own handicraft making practices some of them are practicing till now. The respondents aged among 50-80 years, either they are educated or uneducated were skilled in handicraft making practices and less practicing till now for their household use. In the context of their religion, mostly hindu religious followers Tharu people were practicing handicraft making practices rather than other religious followers. Handicrafts are not used only everyday household activities but also used in religious and ceremonial activities. Because hindu religious Tharus were mostly used handicrafts in their everyday household activities as well as religious and ceremonial activities, but other religious Tharus were used handicrafts just for everyday household activities. But in modern age, practice of making handicrafts and its importance have been disappearing day by day according to the time and context. Because Tharus were more attracted and using modern products which are available in the market. In this way, there have been seen in the change in handicraft making practices and change in use of handmade products in the Tharu community of hariharpur village.

Handicrafts are the unique expression of particular cultures or communities those who made with local materials and craftsmanship. Handicrafts are reflecting the artistic value of indigenous culture which are made by simply hands and using simple tools for decoration, day to day household usage and religious and ceremonial activities. There is gender division in handicraft making practices of the Tharu people, because society or community determines, which types of handicrafts are made by men and which types of handicrafts are made by women. Hence, handicraft making

practices of the Tharu people is socially constructed things. There was lots of basket items, pottery items, mat items, net items, rope items, etc, which are made by different kinds of grasses, bamboo, clay and husk, nylon, wood and etc. Neither all kinds of handicrafts are made by men nor women. Mostly decorated baskets like dhakiyas are made by women which are for decoration, storing food grains and religious use.

Dhakiya can be seen from different angles, it was connected with the daily life of the Tharus. Dhakiya is used for various purposes, such as bhauka for keeping clothes, dhakiya for storing grains. Along with religious activities, payin is essential for cooking traditional food dhikari. Dhikari is made by using this dhakiya and payin as essential and sacred utensils to worship one's ancestors in Dashain. Only dhakiyas woven by Punja and Kasunna are used for religious purposes. Beside dhakiya, there are so many other handicrafts which are more used in every day household activities and less used in religious activities.

In conclusion, as the argument of Joane Nagel (1994), ethnic culture is like a shopping cart where day by day new and renovated cultural symbols, activities and other materials are adding into that cart. Likewise, Tharus of the hariharpur village were also adopting new things or modern products for their household use and forgetting their own traditional handicrafts. Handicraft is a kind of arts and crafts of a particular community which is dynamic as society and culture and there is change as it can be adopted by other people or community they require and it is a bit continuous too. And according to Reyes analytical framework of modernization theory says that the third world countries are traditional and the western countries are modern. Those poor countries should embrace the western values in order to develop the nation. Therefore, Tharu people also embracing western values to improve or develop economic condition. Economic factor is also a key factor of change in handicraft

making practice and its use in the Tharu community. Steadily improving the economic conditions of the Dangaura Tharu is the primary determinant of their status in their community. Where infrastructure development has an indirect impact on people's lifestyles and livelihoods in that area. This indicates that opportunities for labor and skilled labor are directly promoting the economy and indirectly enhancing the economic status of Dangaura Tharu. In a similar way, social factors such as modernization, marketization, education, migration/ labour migration, communication and transportation, etc. are the major factors of changes in life style of all people in the study area particularly the Dangaura Tharus. If the changes in Tharu life styles then they are preferring to use modern products for their household use which are easily accessible in the markets. Such changes in life style of the people also indirectly or directly impacts on the handicrafts making practices of the Dangaura Tharus.

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Annex

Checklist for the In-depth Interview:

A. General Information:

1. Name of Respondent:
2. Age:
3. Sex:
4. Religion:
5. Caste:
6. Marital Status:
7. What is your Tharu sub-group?
8. Which language do you speak?
9. What is the main source of livelihood?
10. How much land for cultivation do you have?
 - a. Own land:
 - b. Share cropping land:
11. How many members in your family?
12. What class do you read?
13. What was the conception of education in your generation?
14. Where was your original residence?

B. Specific Information (Checklist)

15. What was indigenous knowledge, skill and practices of the Tharu people?
16. What is handicraft? In your opinion.
17. What are the handicrafts making practices in earlier days?
18. What are the handicraft making practices in present days?
19. What sizes and shapes of handicrafts are made?
20. What are the raw materials need to make handicrafts?

21. Where and which time to get raw materials to make handicrafts?
22. What are the things can you make?
23. How did you learnt to make those things?
24. Usually, in which time to make those things?
25. What is the market value of the handicrafts?
26. Can you sell or not your own handmade products?
27. If you sell your products, then where you sell?
28. Is any creation of employment from handicrafts or not?
29. What are the use and importance of the handicrafts in household activities?
30. How handmade products of the Tharu people have been replacing or disappearing?
31. What are the products using by Tharu people nowadays?
32. Nowadays young generation can or cannot make handicrafts?
33. What are the interest among young generation?
34. Is handicraft making practices of the Tharu people have been changing?
35. What are the factors to change handicraft making practices of the Tharus?
36. How those factors are responsible for the change?