

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Nepal is an independent democratic nation. The country is boarding between two great countries like China and India. Nepal constitutes 0.3 percent area of Asia and 0.03 percent area of the world. It is small in geographical area but it has wide range of topography that consists 60 km to 8848 km height from the sea level. Nepal is developing country where the socio-economic status of the people is very low. The economic growth of the country was not improved substantially over time to overtake population growth (Neupane, 2005)

Broadly it is divided into three physiographic region. These are the mountain, the Hilly and the Terai regions which covers 15%, 68% and 17% on the total area of the country respectively. According to the CBS, 2011, the total population in Nepal is 2,64,94,504 where (13645433) 51.50% are female and (12849041) 48.50% are male it means the total population of female are greater than male. *Tharu* are indigenous people of Nepal. They are the fourth largest ethnic groups spread across right form the east to west. *Tharu* in Nepal is 1737470, which is 6.6% of the whole population of the country (CBS, 2011). The census shows that the *Tharus* are mainly concentrated in the mid and far western Terai of Nepal.

Nepal is called agriculture country. It is rich in bio-diversity, culture and caste. There are 101 castes and 59 ethnic groups in Nepal. Most of the Ethnic groups are economically far and marginalized and the *Tharu* ethnic group is one of them. *Tharu* ethnic group is called one of the oldest indigenous Terai ethnic groups. They have very distinct life style in terms of socio-economic and cultural features. Also, they have their own language, customs, behaviors and livelihood patterns, which is very distinct from other groups of people in Nepal.

Researchers have expressed their opinion differently about the origin of the *Tharu* who have been involving about it. *Tharu* are the second largest Indigenous Ethnic groups after Magar in Nepal. They live in 24 district. According to census 2001 1.5 million *Tharus* are living in

Nepal. The culture, caste, social behaviour and tradition of *Tharu* community have been influenced by westernization and modernization.

Traditionally, the Tharu lived in communal thatched longhouses decorated with animal figures, with rooms separated by storage jars, although in recent times the Tharu have adopted more modern construction materials and styles. The Tharus are predominantly Hindu, but their religion also incorporates elements of Islamic, Buddhist and Animist beliefs, with each village and household having their own protective goddess. *Tharu* are the oldest and main inhabitant of this region. They usually used to live close to the heavily forested regions. But, deforestation is taking place rapidly in this region. *Tharu* are found everywhere in Terai. Somewhere inner Terai really great in number of *Tharu* villagers are found cleaning in the middle of the forest itself most of the large compact. *Tharu* settlement are found in tropical malaria are in infected with wild animals such as tigers, bears, elephant, rhino and poisons snakes (Ibid., 1967).

Nearly a century ago the Prime Minister Chandra Shamsar Rana abolished all forms of slavery. There exist more than thousand household that service on servitude (Kathmandu Post, 2003). Especially Secretary of the Ministry of Land Reform and Management States there are 1,53,3879 households of *Tharus* in Nepal. *Tharu* are people whole work for landlords on the basic of oral contract which is renewed annually in consideration of a wage to be paid in cash or king. This is either a fixed quantity of paddy or fixed portion of the crops produced by the like Kamaiya himself (Neupane, 2005).

"*Tharu* are an innocent, shy and relatively timid people. Some of the earliest settlement of *Tharus* were deep in the forest isolated from other ethnic groups. Government authority in the past and still to a lesser degree are cut monocrered by the surrounding non-*Tharu* have exploited them. They are often in debt since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hills will send them money to purchase food and then continue to compound the interest. Eventually the hill man acquires the *Tharus* land and the *Tharus* are relegated to landless status" (Pyakuryal, 1981).

Tharus are those people who have been almost isolated and neglected by the government. The neglected segment of society is facing many problems and becoming poorer and poorer day by day. The migrated persons from hill pahadiyas are highly influencing the lifestyle of *Tharu*. *Tharu* communities are affected by transportation education, migration and modernization and seem many changes in their economic and social life. *Tharu* in early day they were not interested in holding land registered in their own name. Due to the absence of money. They were most interested in cultivating barren or virgin land, for which they did not have to pay revenues for a certain period. Later they again moved on in search of such new land. *Tharus* who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardiya, Kailali) to cultivate new land for some reason" (Rajaure, 1977).

Although the slavery system was abolished many years ago, *Tharu* used to be sold and bought they were compelled to live as a bounded labour and Kamaiyas as in mediaeval period, because of general illiteracy lack of awareness about their rights as a citizen. And feudal system of Economic Exploitation, *Tharus* have been subjected to the very lowest status in the society. But, since last year Kamaiyas were free from landlords of after a decision taken by government.

Tharus are one of the backward indigenous people settled in the Terai region and they are basically agriculture peasant. *Tharus* are found mostly on the foot hills of Chure and Siwalik two lower Himalaya range. This region used to be densely forested area stretching from eastern to western Nepal. With only scattered patches of cultivated land. The whole region is also known as the Terai, meaning the plain area. Thus, *Tharus* found among the Terai of Nepal and also part of north India. The *Tharus* along with the Darais, Majhis, and Chepangs are indigenous in the Terai region of Nepal, Vast majority of the *Tharu* population is backward and deprived of mainstream of development.

Illegal environment in Terai was encouraged by politician to win local or National Election. In Nepal, during the political transition 1990 with an interim government massive deforestation occurred many people are still encroaching upon the forest in search of agricultural land in Terai. The over flow migration

settlement and encroachment are challenged the existence of *Tharus* in many ways (Acharya, 2010).

There are many statements come to know about the region of them but it is still question who are *Tharu*? How are they originated?, According to the scholars *Tharus* come from "Thar" of Sindh region and they are of Mongolian face. They migrated from there to here (Shapkota, 2004).

They migrated from hilly region in a Terai and Terai. Their facial pattern saw that they are related with Mongol groups. The words *Tharu* is derived from their or from stanbir becoming "Thour" "Thour" this ward change into *Tharu*. Some scholar said that the Magar who migrated from will to Terai become *Tharu* in the latter, in this way there are many opinions about the organization of *Tharu* community (Bista, 2002).

The Tharus

According to recent decision of government bonded laborers were free and their debts cancelled. There is big issue rising about the rehabilitation of bonded labor.

If we consider the amount of money that landowners would have had to pay their laborers prevalent salaries, the arithmetic will almost always come out in favor of the landowner. They have profited for years, sometimes generations from the system of bonded labor. In comparison, the families of freed bonded laborers are living on the streets of Dhangadhi bazaar these days have nothing to show for a life time of labor. They are poor, hardworking, laborious and honest.

Different sects of Tharu live in Sarlahi, Kanchanpur, Banke, Bardiya, Surkhet, Dang, Bara, Parsa, Rautahat, Chitwan, Dhanusa, Nawalparasi, Kapilvastu, Rupandehi, Siraha, Saptari, Mahottari, Sarlahi, Udaypur, Sunsari, Morang and Jhapa districts of Nepal. Their total population is 1737470. Which is fourth position in total population? And their population in Sarlahi district is 173474.

They have their different culture and language. It is believed that long back there was dense forest and calamity of malaria in the Terai region. Tharufighted against wild animals and malaria and made the Terai land favourable for agriculture. After 1950's government's rehabilitation programme and eradication of malaria caused the heavy

in-migration from hill to Terai and the fertile land of Terai was captured by clever groups other than Tharu. Now day's majority of the Tharu are landless.

The subsistence and market economy of Tharu is agriculture and animal husbandry. They have used and practice traditional means and methods in agricultural production and animal husbandry. In their leisure time from these sectors they make basket, mat, rope, pottery.

Tharu Women

In western developed countries women participate actively in every sphere of life. There aren't gender inequalities but women of developing countries like Nepal are still trapped inside the household circle.

Among total population of Nepal female population is 51.50%. The socio-economic status of women is very low. Only 25% women are literate and 83% economically active women are employed in agriculture. Women's socio-economic status is determined by their cultures, traditions, economic conditions and activities.

The status of Tharu women is higher than their counter part Hindu women. They are freer in their society. Due to the bride price system and exchange marriage system women are highly valuable. Because of poverty, illiteracy and agricultural occupation of Tharu, Tharu women's employment possibilities are limited to household, field and domestic servant (kamlari) of rich people. In these areas of economic activities they participate equally with men.

As mentioned above agriculture is the main occupation of Tharu. Tharu women are engaging in different aspects of agricultural activities. In addition to regular household duties like preparing meal, fetching water, caring and rearing of children, laundry, making cakes of cow dung for fuel, women are engaged in agriculture. Except ploughing the field almost all activities like preparing land for cultivation, compost preparation, carrying fertilizer, sowing and transplanting, weeding clod breaking, land leveling, cleaning, drying and storing are performed by women.

For animal husbandry, they collect fodder, clean animal shed and graze animal. They keep animals like pig, cow, oxen, sheep, goat and chicken ,Ducks. If they get time

from agriculture and animal husbandry, they weave mat, basket and fan of wheat straw, Broom of kaas .

Tharu became happy in the birth of girl-child because before marriage they are helping hands of parents and parents get bride price in their daughter's marriage. They aren't considered burden of parents. Premarital sex is not a taboo and purity of women isn't given much importance as given in Hindu society. Divorce marriage, widow marriage and re-marriage are also acceptable.

However, in search of fertile land or due to their poverty, they migrate from one place to another which is shown by their history also. The present study is focused on the beliefs and practices of Tharu with special focus on women's role in agricultural practice.

1.2 Statement of the Problem

Nepal is a diverse country having different cast and ethnicity. According to the Census report 2011, there is a population of Chettri 16.6% Bramin 12.2% Magar, 7.1%, Tharu 6.6%, Newar 5.8% accordingly.

The Tharus are one of the poorest and backward ethnic groups of Nepal. Most of Tharu are still illiterate and suffer feudal system of economic exploitation. Tharu women are limited in household and agricultural sectors because of their illiteracy, poverty and unconsciousness. Although they participate equally or have high status in family, their contribution in market economy is still low.

Their living standard is poorer than Parbate. Normally they do not have saving from earning. Women are as partners of development and their role in agricultural activities should be identified and analyzed, both men and women are equal component in the mainstream of development. But in our country women are not given equal opportunities in training, seminar, visit etc. hence, gender discrimination is one of the major issues in the context of agriculture development of Nepal, especially on the farming system, women are quite active and their time in the farming activities is not properly quantified, still they are considered as housewives within the boundary of our traditional- oriented society.

For the development of the nation, it is necessary to raise the socio-economic status role in agriculture of all cast and ethnic groups women of ethnic groups, should be empowered and become economically self-dependent. So, it is essential to empower Tharu women for the development of the Tharus. There is a lack of skilled and trained Tharu women in all sectors.

In order to include women as a component in the mainstream of development, it is essential to know what exactly she is doing now, where she needs helps and how she can contribute in the process of development. To make women aware of improved agricultural technology, they should be better educated well trained.

Because of unconsciousness of Tharu women, they aren't aware of family planning, schooling their children and raise their living style. As mentioned above in spite of Tharu women's high status in the family neither their involvement nor participation in subsistence economy is systematically studied.

The present study has been conducted in documenting and mapping out the Tharu women's participation in agriculture of a small Tharu village in Terai and this study helped to understand the overall socio-economic condition of this village.

1.3 Objective of the Study

The basic objective of this research study is to find out the status of Tharu women participation in agriculture and identify their economic problems.

The specific objectives are as follows:

1. To identify women's role in agriculture.
2. To find out the amount of work, between male and female.
3. To find out problems faced by Tharu women.

1.4 Importance of the Study

Many women in developing country like Nepal are engaged in agriculture and women can make remarkable contribution in agro-business, agro-industry and small industries.

Tharu women have an important function as a production as a producer of good. They are generally involved in various agricultural production activities. Women are being

a part of the household and partner of the development, women play an important role but in Nepal women are not given equal opportunities in training, seminar visits etc, hence gender discrimination is one of the major issues in the context of agricultural development.

In Terai region Tharus are honest, illiterate and poor. They are economically exploited by their rich Zamindar so Tharu people are backward and living condition is poor. For the development of the Tharu women, full participation of the women labor is highly essential in agricultural programs like agricultural training, use of improved seeds and chemical fertilizer and improved farming techniques.

For the study LaxmipurKodrahaVDC,Sarlahi district is selected. It is mainly basis on predominantly Tharu community. The present study provides guideline for policy makers, development agent, which is most importance for uplifting Tharu women's livelihood and improving living standard of them.

1.5 Limitation of the Study

.As everything has its own pros and cons, the limitation that our study consists of:

1. The study is mainly confined to 6 no. wards of Laxmipur Kodraha VDC of Sarlahi district of Nepal. Thus, generalization of the conclusion derived from the study in national/international level may not be relevant to others.
2. The study is very specific case study. It only deals to Participation of tharu women in agriculture of Laxmipur Kodrah VDC of Sarlahi.
3. Our research being descriptive, we more conveniently use observation, Questionnaire and interview. The information provided by different households may have limited accuracy that is observed during survey activities.

1.6 Organization of the Study

This thesis consists of five Chapters. Chapter 1 provides the introduction. This Chapter gives the details on background of the study, statement of the problem, objectives, important of the study, limitation of the study and organization of the study. Chapter two deals the review of literature. In this chapter, economic status of Tharu, socio-economic status of Tharu women and general socio-economic status of

Nepali women are reviewed. Chapter 3 is about methodology. Methodology includes the rational of the selection of the study area, research design, sampling system and size, source of data collection, limitation of the study. The fourth chapter has been consisted data analysis and presentation and fifth chapter has been covered summary, conclusion and recommendations.

CHAPTER- TWO

LITERATURE REVIEW

Limited research was conducted on participation of Tharu women in agriculture in rural society. However, there are many studies in other sector of Tharus.

One of the largest groups of people living in the Terai is identified by one generic term 'Tharu'. Tharus live throughout the length of the Terai, with a slightly heavier concentration in the middle and west. In fact, the areas of Tharu settlement do not terminate at Nepal's western border; they stand well beyond to the northern part of Uttar Pradesh State in India. The traditional territory of the Tharu is called Tharuwan and Tharuwat. It consists of the forested land along the southern base of the Siwalik mountain range and South, a few miles into the Terai itself. Tharus are by tradition peasant farmers. Some of them are rich landlords and a few in the eastern Terai have successfully taken up business but a great majority of them are very hardworking tenant cultivators, whose methods of cultivating in the central and western Terai are very primitive judged by the general standard prevalent in the plains. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by ruthless Zemindars, landlords and revenue agents (Bista, 2004: 141).

The definition of "Janajati" in the act enacted by HMG of Nepal, declares to the effect that "indigenous nationalities" means a tribe or community as mentioned in the schedule having its own mother language and traditional rites and customs, distinct cultural identity, distinct social structure and written or unwritten history (Indigenous Nationalities Bulletin, 2005: 42).

2. Origin of Tharu

Many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution. Since difference culture and racial differences exist among Tharus of Nepal, their origin may stem from somewhat different circumstance.

There are many controversies about the origin of the Tharus scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. The

Tharus come from the 'Thar' desert of Rajasthan in India, hence they are named as Tharus (Bista, 1980)

According to Chatterjee (1951), The Tibetan Buddhist Lama Taranath (16th century) has maintained the Tharus or the Tharu tribe, who belonged to the kingdom of camparna, as Tharui-brgyud. According to the great Tibetan scholar SumpaMkhanpo, Tharu as mentioned by Taranath is the name of a tribe while according to Sylvain Levi Tharui-brgyud must be translated as 'The country of Tharu'.

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

According to Shrivastava (1958) this anthropometric and blood survey proves that Tharus are definitely a mongoloid tribe and they should not be placed in any other constellation of tribes and caste of the province Indo-Aryan or Astroloid. In feature they possess more or less oblique eyes, mostly brown or yellow-born complexion, very scanty and straight hair on the body and face, thin nose of medium size; while in other features they resemble Nepalese more than any of the Astoloid or pre-dravidian castes and tribes.

The study of Tharu from the anthropometric and blood group survey method by Majumdar (1942) is another important work about the racial composition of the Tharu and it concluded that they were originally monogoloid people.

According to Gautam and Thapa (1994:325), regarding the origin of the Tharu, scholars have not been able to come to a definite and clear conclusion. Some scholars say that Tharus are migrants from the 'Thar' desert in Rajasthan, India. Others say that they are descendents of the children that were born out of the liaisons between the Rajput women and their servants who fled the Musalman invaders and after living without their spouses in these area for long periods, they ultimately cohabited with their servants thus giving birth to the breed known as the Tharu.

Chamjong (1967) concluded that the Tharu of Kochilafamily of Morang and Saptari districts of Nepal seem to be the survivors of Koch Kirat people of North Bengal who

after defeated from Muslim Sultan of Bengal India, migrated towards eastern Terai region of Nepal as khan people and the spread all over the Terai district of Nepal.

The 'forest people' came from many regions at different times to seek peace and shelter of the Jungle; the environment then molded them, over a very long period of time into groups of special people, all of them called the Tharu (Meyer, 1995).

Eminent Tharu scholar Singh (1997) boldly postulated and supported that the Tharus were originated near Kaplibastu and older than Aryan and one of Mongoloid origin. He also explored that the Tharus are descended from the clan of Land Gautam Buddha the Sakyos of Kapilbastu. He claims that Siddhartha Gautam belongs to Tharu community.

In this way, many scholars have been noted, have to try to determine the origin of Tharus. Their different cultural and racial differences exist among the Tharus of Nepal, their origin many stem from somewhat different circumstances.

2.1 Gender Discrimination

The social discrimination treats males and females differently in terms of role and function. In general, a male enjoys more privilege and authority than a female. The discrimination is seen almost everywhere ranging from cultural function to receiving the wages for work. The concept of 'Women in Development' emerged around 1970s as a reaction to the patriarchal design of the society and advocated for women empowerment. In this context, the liberal activities emphasized on the women's participation in development and their access to education, health, politics and other sector at par with men. Around the mid nineteenth century, the Marxist thinkers viewed that discriminatory laws, private property and feudal mode of production gave rise to classes whose end was possible only through the collective ownership and collective production (Tharu Folklore and Folklife, 2009 : 30).

Women played a major role in crop production and the gathering of the forest produce. Their labour input in jhum was greater than that of the men; and their knowledge of indigenous crop varieties was extensive. They controlled the household's food surplus, and any cash they earned from the sale of small items in

village or the weekly market was considered exclusively theirs . they were subject to the same rules of sexual behaviour as the men: pre- merital sex was tolerated but adultery was punishable for sexes.(Agrawal Bina,1996:38)

2.2 Economic Status of Tharu

The objective of this study is to study Tharu women's participation in the sectors where their families work for livelihood. So, in this study researcher has focused to study women's participation in Tharu's economic activities. To get more information about Tharu's economic condition or activities researcher has studied the books which describe about the economic status of Tharus. Here, some literature concerning on Tharu's economic status is reviewed.

Like the economy of India and Nepalese villages Tharu economy is primarily based on agriculture (Rajaure, 1977). For the Tharu, agriculture is important both for subsistence and for market production (Rajaure, 1981: 81).

Tharus are by tradition peasant farmers. Some of them are rich landlords and few in eastern Terai have successfully taken up business. But a great majority of them are very hardworking tenant cultivators whose methods of cultivating in the central and western Terai are very primitive judged by the general standards prevalent in the plains (Bista, 1967:130).

Tharus main occupation is agriculture and animal husbandry though their women engage themselves in making bamboo baskets and beautiful Dhaki (a kind of receptacle made of cane) and nice fans of wheat straw. They set traps for the wild animals that come to destroy their crops and when caught they are put to death by means of spears and Lathis (Staves) (Shrestha and Singh, 1987:48).

Tharu people are seen to practice an ancient form of sustainable agriculture with the breeding of animals on one side while cultivating the land on the other side. Most Tharu families possess 5-6 cows, the same number of goats, oxen, pigs and a whole lot of chickens. Those they say must be present for their various Bhoj and festival where the demand for blood sacrifices of a variety of animals is essential. These animals are later consumed. Thus, it is observed that along with gains in manure, the

compulsory breeding of animals is for fulfilling the elegiac-social demands of the community (Gautam and ThapaMager, 1994: 341).

Agriculture is the main occupation of Tharu, they also raise cow, sheep, pig, duck, chicken and pigeon etc. They don't give interest of milking cow because they think it is only sufficient for calf (Sharma, 1980 : 54).

Like the other castes of Nepal Tharu's main source of livelihood is agriculture. Animal husbandry is a supplementary occupation with agriculture. Most Tharu families raise minimum 4-6 cows, 4-6 sheep, goats and pigs. It is difficult to find the Tharu families who don't have chicken and pig because they are needed in their feast, festivals and in faith healing by Guruwa (MechiDekhiMahakali, 1974 : 253).

Tharu depend mainly in agriculture and animal husbandry. Nowadays few Tharu especially in eastern Terai have succeeded in business and government services (Bista, 1985 : 100).

Without doing business, service and utilize their skills, depending only in agriculture and even expending grains in making alcoholic drinks are the causes of bad economic condition of Tharu (Gautam, 1987 : 62).

Like the economy of most of Nepalese villages, Tharu economy is primarily based on agriculture and animal husbandry. Tharu agriculture today as observed in Dang valley does not play a subsidiary role in Tharu economy. In fact, it is the primary occupation of Tharus. Most of the time and labour of Tharu is denoted to it (Dhungana, 1997).

Tharu are hard laborious ethnic groups, their main occupation is agriculture. Tharu supply rice in different parts of Nepal by producing rice in fertile land of Terai. Apart from agriculture, they are also involved in fishing, making role, Dhakki, mat etc. In some extent, they are also involved in raising animals e.g. pig, buffalo, chicken. In addition to this, some of them are involved in business and poor Tharu subsist on working as wage labour or working for others (Dahal, 2092 : 120).

Number of literate is rising day by day. Even most of them are engaged in agriculture. In western Terai, agriculture is less productive based on tradition. That is too number of tenant farmers is high. Their economic condition is not good (Bista, 1985). Terai land became valuable after the implementation of land reform act and eradication of

malaria. There is no land for the Tharu even old as they practiced shifting cultivation selection new land. Family size is also grown. In the lack of land for traditional houses they enforced to make double storied houses. In this situation they realized the necessity of own land and permanent settlement. They are trying to make permanent settlement and a least ½ Kattha of land of their own (Gautam, 1987).

The majority of Tharu household have extended joint families, but a trend is seen toward the smaller nuclear family type. The breaking down of norms favoring larger families as observed from the comments and changing attitudes of villager is mainly due to the deteriorating economic conditions of farmers resulting especially from reduction in farm size (They are selling land to meet ever increasing costs of living). Many farmers, however still believe that larger farmers need more manpower, and this is best secured from extended/ joint families (Ibid).

There are several reasons why in many cases the Tharu gave up their Mohi rights. Owning land bought with it a degree of independence and perhaps status, but it also meant that the household had acquired a capital asset that was increasing in value along with the rise in the price of land. For a number of households, however, the consequence has been that they have to compete to some extent to get additional land a casual year-to-year Adhiya basis. Probably the most important reason for this trend to give up Mohi has to do with the considerable increase in crop yields over the 1980s (Mc Donough, 1996).

It is found that agriculture is the primary occupation of Tharus from above mentioned and other secondary information and from this work also. Animal husbandry is the supplementary occupation of the Tharus. They raise animal for ploughing fields, manure and other purposes e.g. for meat, blood sacrifices. In leisure time they go to jungle to collect firewood, manufacture the handicrafts such as baskets, mats, fans, net, traps, rope.

2.3 Socio-economic Status of Nepali Women

Generally, women residing all over Nepal have some similar characteristics in terms of their socio-economic condition. Environment and facilities is same to all cast women for their career development although education of family, socio-economic status of caste, culture are some factors which differentiate socio-economic status of women .

Socio-economic status of counterpart women of other castes and ethnic groups play role indirectly in determining Tharu women's status to some extent. So, before study about the Tharu women researcher has studied about the Nepali women in general.

Acharya and Bennet (1981) mention that, women work 10.81 hours per day. While employed survey revealed that, women had worked only 14.8% to the total person days in the 8 village sample. Its main cause is the women are engaged in the non-market subsistence production.

Subedi (1993) shows problem writing that though agriculture is the backbone of Nepali economy and Nepali women give important contribution to the agriculture activities of the country, their work isn't considered productive from economic point of view. So, their contribution is not included in the national statistics.

According to Ministry of agriculture (1994) women play the major role in housework and child care and they work average 12 hours per day compared with 8 hours of men. Women spend 2-8 hours per day in crop related farm activities and 3-6 hours in livestock and forestry activities.

Acharya and Bennett (1983) write that women play a major role in agriculture production as labors and as managers of production process. They divided 4 spheres on the basis of women's participation as follows:-

The household domestic work.

Agriculture production activities.

Work in village labor market and local bazaar.

Employment in the wider community beyond the village.

Women in more orthodox Hindu communities involve the first two spheres but women of Tibeto-Burman communities show a much higher degree of female participation in the market economy defined here as the third and forth spheres.

According to Acharya and Bennett (1981) women of Maithili and Parbatiya have considerably less decision making possibilities and limited extent of women's participation in the wider market economy than the women of Lohorung Rai, Baragaonle and Khan Mager. The Tharu, Tamang and Newar fall between these two groups.

Agriculture is becoming progressively feminized. Many women engaged in family farms are still reported as economically not active. Nonetheless even according to census figures, the promotion of female labour force in agriculture has increased between 1971 and 1991, women constituted 30.4% of the agriculture labour force. That increased to 36.4% in 1981 and 45% in 1991 (Acharya, 1994). However, extension technologies have not realized such changes.

Poverty, exploitation and discrimination can combine to make the South Asian women and girls a cheap commodity. Where the dowry system prevails, marrying off a daughter may encumber the family for years, even a life time. When a family is hungry, before harvest, or when a family is in debt of a landlord or money lender to pay for marriage or medical expenses, going a daughter to the creditor or selling her to a trafficker is a way out (UNICEF). But Tharu have bride-price system in spite of dowry. There is not a problem of trafficking of girls among Tharus. Though, their daughters and wives have worked as housemaids for the rich people.

If girl baby survives until early childhood, the peril of neglect faces her. Although receiving the same care and nutrition as boys when an infant girls often receive less health care and less food resulting in high mortality, higher morbidity and physical wastage. In middle and less childhood, their labor is exploited through early assumption of domestic responsibilities and sibling care after to the detriment of their education and social participation (UNICEF, 1996).

2.4 Socio-economic Status of Tharu Women

This study aims to study Tharu women's participation in socio-economic point of view. To learn more about socio-economic status and activities of Tharu women, studies related to socio-economic status of Tharu women is studied.

The place of women in the Tharu society is good to a great extent. There is no doubt that the place of women in the Tharu society is far better than that of man. This might have happened due to the existence of exchange and bride price marriage system (Lamichhane, 2050).

Describing about the status of Tharu women Rajaure (1981) writes that the status of Tharu is complex based on a general principle of complementary rather than domination or exploitation to each other in the field of economic production and subsistence. Traditionally men are supposed to be outdoor workers and women are indoor workers. He further writes that though Tharu women have no legal right in property female are also consulted in decision making too. If Tharu man does not consider her opinion in decision making she threatens her husband that she will leave him or divorce him. In Tharu society women's ritual or social status don't change after divorce or widowhood but it affects men negatively. They've to pay bride-price, work for wife or exchange with their sisters so it costs expensive for poor Tharus to remarry. So, Tharu men and family try to keep women happy. Their involvement in agricultural subsistence production helps Tharu women having a high value on good and reliable manual workers.

Tharu women have their own personality. They are not mere shadow of their husbands as the women in Hindu society. Their interests and suggestions are also considered when making any household decision. A husband tries to keep his wife happy and satisfied; otherwise she might take another husband or run away to her parents (Rajaure, 1977).

According to Gautam and Magar (1994), Bista (1967) and Sharma (1987) oldest women of the household has the supreme authority in household. After her eldest daughter –in-law enjoys with greater authority among daughter-in-laws. The youngest daughter-in-law is limited to kitchen chores and cooking the food. Bista adds that youngest daughter-in-law may not eat anything cooked by senior members of the family as a rule. She relieved from this job after coming new daughter-in-law to the house. But this system does not prevail in my field area. A women, who can't work at field or outdoor, stays at home and prepares meal e.g. old women or a women with small baby stays at home and prepares meal, taking care of children, calf, pigs and poultry. If family is joint then other women or small daughter help them.

Gautam and Magar (1994) write that Tharu women have higher status among the Rana Tharu as they push plate of food towards their husbands and after the women finish eating they push empty plate towards their husbands with their feet. Male is not allowed to enter the kitchen. It shows that Rana Tharu women still consider

themselves as an ancestor of Rajput women and their husbands as an ancestor of servant of Rajput women.

Tharu women have more alternative than women in many other Nepalese groups if their life at husband's house is not happy or successful. In such situations, a Tharu woman can go back to stay with her parental family where she can subsist on the food and Kharauni, which are provided to her in exchange for her labour in the economic production of the family (Rajaure, 1981:132).

Only through her husband that Tharu women can exercise rights in family when she has a son her position in the family becomes more because she then gets some authority in the household as well as some influence in extra household affairs. Childless widow women seem to have no future (Ibid, 132-133).

Tharu women are skilled in drawing elephant, horse, parrot, flower etc. on the wall of the house. An elder woman of the house has the supreme authority in household chores and by her permission elder daughter-in-law orders to other daughter-in-laws. The youngest daughter-in-law is limited in household work and cooking (MechiDekhiMahakali, 1974:250).

In reality, the Tharu society seems as it is governed by the ancient republican system. Leadership is based on hierarchical order of birth and this law is applied to both men and women. Men handle the outdoor activities and women look after the household affairs (Sharma, 1976:402).

A Tharu woman has the responsibility to manage the family. Although men are the heads of the family, they do not interfere in family affairs. It is women's duty to manage the meal, welcome the guest, look after the cattle and clean the shed (Sharma, 1987 : 69).

According to FadilaBoughanemi, Nicole Dewandre (1995) the concept of social exclusion can be seen at macro and micro levels. The macro level includes the labor and market and micro level includes the structures of daily life of a particular population.

According to Walker and Walker (1997), social exclusion refers to the dynamic process of being shut out or fully or partially, from any of the social, economic, political or cultural systems which determine the social integration of a person in society (as cited in NFS, 2009). It is a process and a state that prevents individuals or groups from full participation in social, economic and political life and from asserting their rights. It derives from exclusionary relationships based on power (NFDIN, 2005). It is opposite to the social integration and multi-dimensional in nature, which can be understood in terms of the complex dynamic life trajectories and the significance spatial separation within particular societies (NFS, 2009). It is concerned with the excluded as well as with the excluder, thereby putting power at the centre of analysis. Exclusion is a multidimensional process where aspects of social disadvantages intersect, e.g. poverty and gender.

UK government social Exclusion unit defines exclusion in terms of a combination of “linked problems such as unemployment, poor skills, low incomes, poor housing, high crime, environment, bad health, and family breakdown (Social Exclusion Unit, 1998.) People in the society are excluded by institutions and behavior that reflect, enforce and reproduce prevailing social attitudes and values, particularly those of powerful groups in society. Mobilization of institutional bias (rules of the game) whereby a “predominant set of values, beliefs, rituals and institutional procedures that operate systematically and consistently to the benefit of certain persons and groups at the expense of others” and those who “benefit are placed in a preferred position to defend and promote their vested interests” (Kabeer, 2000). State institutions cause exclusion of ethnic and religious minority and indigenous peoples when they deliberately discriminate in their laws, policies or programmes. Discriminatory law and policies of the state and hierarchy based social systems excluded Dalits, Madhesi, indigenous peoples, ethnic and religious minority in Nepal.

Besides this, many publications, reports, thesis/dissertation, articles on journals, newspapers which are related to this study has been reviewed.

CHAPTER-THREE

RESEARCH METHODOLOGY

Research methodology is the backbone of the study and essential part of the thesis paper which forms the framework for obtaining all necessary inputs of the study. In the present study the methodology includes research design, nature and sources of data, sampling procedure, data collection techniques and tools, data processing, analyzing methods and presentation.

3.1 Research Design

This study has followed exploratory and descriptive research design because this study has focused participation of tharu women in agriculture on the Laxmipur Kodraha VDC of Sarlahi district. Research design refers to the procedures for the collection of data and its analysis. This study had analyzed all the information collected by field survey.

3.2 Nature and Sources of Data

This research aims to find out the participation of tharu women in agriculture on the Laxmipur Kodraha VDC of Sarlahi district. Thus in this study both primary and secondary sources based on quantitative as well as qualitative data have been used. The primary data were collected from, structured questionnaires related to participation of tharu women in agriculture in order to get accurate and actual information, observation, and unstructured interview. The questionnaires were distributed to a responsive of person. All the secondary data have been collected from different published and unpublished records, reports of government and non-government organizations. Mainly such as report, CBS, UNWFP, news article, Journal etc.

3.3 Universe and Sampling Procedure

. LaxmipurKodraha VDC was selected as the representative on the basis of purposive sampling. Total number of population of LaxmipurKodraha is 9697 and total number of household is 1460. According to the VDC record

there are 84 household in ward No 6. Therefore, 44 households were only taken in this survey. Among 84 households these samples were taken as random sampling method where I alternatively select these households.

3.3.1: Sampling Procedure

Table no: 3.1 Sampling Procedures

VDC	Ward. no	Total House Hold	Sampled Household	Sampled in percentage
Laxmipur Kodraha	6	84	44	52.3

3.4 Data Collection Method and Tools

The data have been collected systematically by adopting different tools as structured questionnaire, unstructured interview, key informant interview, focus group discussion and observation.

3.4.1 Household Survey

Structured questionnaire was prepared to generate the realistic and accurate data from respondent were requested to fill up the questionnaire. Altogether 44 households were interviewed during the study. Questionnaire was based on about Participation of tharu women in agriculture. All together 22 questions were included in the questionnaire aiming to obtain the information. The questions were asked to beneficiaries and answer was filled up. The data were collected through formal and informal interviews using structured questions.

3.4.2 Field Observation

The researcher visited four times to observe the activities and services of local people through developed small rural infrastructure. During the period of field work, researcher observes the condition of tharu women and noted relevant information.

3.4.3 Focus Group Discussion

In the process of data collection the focus group discussion was carried out for the collection of data. The focus group discussion was held with the active participation of beneficiaries, local people, member of organization,. Related unstructured questions were asked to get information for the study.

3.5 Data Analysis

The collected data were edited, coded and tabulated in the spread sheet by using excel program of computer. After doing this, the qualitative data were presented in paragraphs and quantitative data were presented in tables. Besides data collection, success of research study depends on the effective analysis of data and its presentation. Hence the collected data have been presented in tabulated form. Data obtained in numeric form have been presented with number and its percentage forming a table which gives the comparative picture of the reality and data which were not obtained in numeric form have been presented in descriptive way.

CHAPTER – FOUR

DATA ANALYSIS AND PRESENTATION

4.1 Introduction of the Study Area

4.1.1 Description of Sarlahi District

Sarlahi, a part of province No. 2, is one of the seventy-five districts of Nepal. The district with Malangwa as its district headquarters covers an area of 1,259km² and had a population of 635,701 in 2001 and 769,729 in 2011. It is bordered to the west by the Bagmati River to the east by Mahottari district to the north by the Sivalik Hills and to the south Bihar state of India, a country in Asia. Similarly Haripurwa is a long municipality of Sarlahi district which was declared on 2073 B.S.

Generally, the people of Sarlahi believe that the Sarlahi name comes from the name of Sarlahi Devi temple. The Sarlahi Devi temple is situated in Hempur village in Sarlahi district.

This district is famous for couple of things. One of them is tomato production and supply. Lalbandi is the place of this district which is famous for supplying tomato demand of whole country. Farhadwa is the village which is famous for fish production and export. The production of sugarcane is also seems to be significant in the district.

The first mainly inhabitant of this region are 'Tharu' but now it has been the inhabitant of many caste and classes people. As we see that how the district Sarlahi is in the development phase. We could see the dense forest with many wild animals. As the geographical structure is concerned mostly part is plain and some part is covered with the mountains. We could see the diversity of its structure and the climate is concerted in summer season. It becomes quite hot in rainy season.

4.1.2 Description of LaxmipurKodraha VDC

LaxmipurKodraha VDC is situated in south of Sarlahi district which is populated by multi-ethnic groups like yadav ,Tharu,Muslim,Dalit Magar, etc. It is bounded by Haripur VDC in the north, FarahadawaVDC in the south, Ishworpur VDC in the east and Pidari VDC in the west.

In LaxmipurKodraha, most of the people depend on agriculture. Therefore, agriculture is the main occupation of this VDC, which is located 20 km from district headquarter.

Although, lifestyle is a bit harder in this village therefore, to provide social facilities, there are few VDC level agencies of sub-health post, krishisahakari. Moreover, NGO's and INGO's are also providing their services in order to enhance the livelihood of the poor people.

There are many problems in the village such as lack of drinking water, unavailability of proper health facility and so on. Therefore, people in this area basically, women, children and aged suffer from various disease. That is why mortality rate is also high in this VDC.

4.2 Description of the Respondents

Table No. 4.1 Age-wise Distribution of Tharp Respondents

Age-wise	Respondents	Percentage
15-25	2	4.54
25-35	5	11.36
35-45	8	18.18
45-55	29	65.90
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey in 2017 the age-wise distribution of in which age-wise 15-25 there were 2 respondents and percentage was 4.54. In the age-wise distribution of 25-35 there were 5 respondents and the percentage was 11.36. In the age-wise distribution of 35-45 there were 8 respondents and percentage was 18.18 and in the age-wise distribution of 45-55 there were 29 respondents and their percentage was 65.90.

4.2.1 Sex-wise Distribution on Respondents

Table No. 4.2 : Sex-wise Distribution on Respondents

Sex	Respondents	Percentage
Male	15	34.09
Female	29	65.909
Total	44	100.00

Source: Field Survey, 2017.

According to the survey of 2017 all together there were 44 respondents in which male sex there were 15 respondents and their percentage is 34.09 and female sex respondents were 29 and the percentage was 65.90 .

4.2.2 Marital Status

Table No. 4.3 : Marital Status

Marital Status	Respondents	Percentage
Married	39	88.63
Unmarried	1	2.27
Widow	4	9.09
Total	44	100.00

Source: Field Survey, 2017.

According to the Table No. 4.3 the marital status are as follows. The married respondents were 39 and their percentage is 88.63 As well as the unmarried respondents were 1 and their percentage was 2.27. And there were 4 widow respondents and the percentage is 9.09. In which, we could say that there were more

married respondent than unmarried and widow respondents. Married and widowed females get different treatments in the society. The married females have to lose all their freedom and rights. The condition of widowed females are even worse. They have to face the curse and unnecessary blames of the society.

4.2.3 Educational Status

Education plays a key role in the development of an individual. It is one of the major degree to measure the social status of any community. Moreover, education for women is so important it helps them to improve their status in the community. Generally, the level of education is the indicator of the social status of women.

The education status of the sampled households of the study area has been presented below.

Table No. 4.4: Educational Status

Education status	Respondents	Percentage
Literate	7	15.90
Illiterate	37	84.09
Total	44	100.00

Source: Field Survey, 2017.

According to the survey of 2017 of education status there were 7 literate respondents and their percentage was 15.90 and there were 37 illiterate respondents and their percentage was 84.09. In which we could say that there were more illiterate and less literate.

The ratio of Tharugirls student than boys student are quite higher at primary level but gradually tapers at the higher grade. The withdrawal rate of Tharugirls student are higher than that of boys student. Early marriage, language problem, use of parents their children in field work, ignorance of parents, low economic status are the cause of withdrawal. A part from these and poor economic condition are the found to be main causes of the low educational status of Tharu women in the study area.

Table No. 4.5: Distribution of Respondents by Educational Attainment

Educational attainment	Respondents	Percentage
Primary	3	6.81
Lower Secondary	1	2.27
Intermediate	2	4.54
Bachelor	1	2.27
Bachelor above	0	0
Illiterate	37	84.09
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey of 2017 the educational attainment 3 respondents have attained the primary education and their percentage was 6.81. 1 respondents have attained the lower secondary and their percentage was 2.27. 2 respondents have attained the intermediate and their percentage was 4.54. 1 respondents attained the bachelors and their percentage was 2.27. 73 respondents were illiterate and their percentage was 84.09.

4.3 Occupation

Occupation is considered as the main source of income it represents the economic status of people. Agriculture and animal husbandry is the main occupation of the Tharus of the present VDC. Due to lack of higher education, Tharus participation in none farm employment is limited. Besides agriculture the Tharus are engaged in income activities like mall business which includes Retail or small shop and selling of vegetables in the local market, service, livestock raising, wage labor, household works and others. The table shows the occupational pattern of sample household.

Table No. 4.6: Distribution of Respondents by Occupation

Occupation	Respondents	Percentage
Agriculture	28	63.63
Job	2	4.54
Business	3	6.81
Animal husbandry	4	9.09
Daily wages labor	7	15.90
Total	44	100.00

Source: Field Survey, 2017.

According to the Table No. 4.6 the survey of occupation is as follows. 28 respondent occupations is agriculture and their percentage is 63.63. 2 respondent occupation is job and percentage is 4.54. 3 respondent occupation is business and their percentage is 6.81. 4 respondent occupations is animal husbandry and their percentage is 9.09. 7 respondent occupations are daily wages and their percentage is 15.90.

It indicates that majority of *Tharu* were engaged in farming or agro labor, fishing and weaving mats, Dhaki,kucho and nets (Jaal), instruments for fishing are also considered as their indigenous skills

4.4 Food Sufficiency

The staple food of *Tharu* Dall bhattina (Rice, pulse and cooked vegetable). So, they use mostly paddy in their daily meal. Once they have storage of paddy. They use other grains such as wheat one maize etc. for their daily meal. Most of the *Tharu* people are poor. They work whole year on agricultural farm as wage earners, even though they do not get enough food to eat and feed two meal a day and their family for the whole year. During the survey it was found that over percent families have food shortage. Mostly, they have such period either borrow money for buying grains or they live in landlord's house as hali for their livelihood. As a result, they used to

face in the trap of poverty and ultimately they use to be servant or Kamaiyas of the master.

The other major reasons of food shortage is the population growth, which exceeds the growth rate of production in the study area per unit land production has not been increasing day by day. There has not been only significant improvement achieved in diversifying agricultural enterprises e.g. poultry, fish pound, animal husbandry and also other off farm activities, which could generate employment opportunities.

Table No. 4.7: Distribution of Respondents by Food Sufficiency

Month	Respondents	Percentage
< 3	2	4.54
3 – 6	12	27.27
6 – 12	30	68.18
Total	44	100.00

Source: Field Survey, 2017.

According to the survey 2017 how many month the production was in off for them was 2 respondent have sufficient for 3 month and their percentage was 27.27. 12 respondent have sufficient for 3-6 month and their percentage was 27.27. 30 respondent have sufficient for 6-12 month and their percentage was 68.18.

It was also observed the food deficient household can compensation their needs by carrying by earning from wage labor, agro labor, loan, borrowing and credit purchased.

Whatever they grew in the field can just support their food problem. A significant part of the agriculture products in the study area goes for brewing jad.

Therefore, agriculture has no direct economic value except for subsistence. Thus may be every year the *Tharu* community falls victim of the cycle of poverty.

4.5 Working in any Social Organization

In this VDC people are very poor and illiterate and due to their illiteracy they lack behind to involve actively in NGO and INGO. This is why their percentage is less in working as a social employee in any organization.

Table No. 4.8: Working in Social Organizations

No. of working	Respondents	Percentage
Yes	2	4.54
No	42	95.45
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey of 2017 the respondent who are working the social organization are as follows. 2 respondent have engaged in social organization and their percentage is 4.54 and 42respondent do not work in the social organization and their percentage is 95. 45.

4.6 Property in Women's Ownership

In Nepal women have less access in ownership of family. So they are economically backward. If they have property in their ownership, they are not free to use it. Therefore the socio economic status of women is miserable.

Table No. 4.9: Distribution of Sampled Respondents by Women's Ownership in Property

S.N.	Types of Property	No. of respondents	Percent
1	House	4	9.09
2	Land	7	15.90
3	Livestock	10	22.72
4	Bank or other financial institutions deposit	16	36.36
5	No ownership	7	15.90
Total		44	100

Source: Field Survey, 2017.

The above table shows that out of 44 respondents 9.09 percent said that women in their family have ownership on house, 15.90 percent said that women in their family have ownership on land, 22.72 percent women said that their family have ownership on livestock, 36.36 percent women said their family have ownership on Bank and other financial institution like MahilaBachatSamuhoa, Sahakari,garibiNiwaran samuha ,NagarikSachetana Kendra etc. and 15.90 percent women said that they have no ownership on any type of family property.

4.7 Head of the Family

In Nepal head of the family is always considered to males in the society. Males are allowed to go out of their houses and they are the bread owner of the family. On the other hand, women have limited role they may stay at home and look after the children. Therefore, women are not allowed to be the head of the family and involve in various decision makings.

Table No. 4.10: Head of the Family

Head of the family	Respondents	Percentage
Husband	34	77.27
Wife	6	13.63
Both	4	9.09
Total	44	100.00

Source: Field Survey, 2017.

. According to the field survey of 2017 the head of the family are as follows. 34 respondents were the head of the family they are the male or husband and their percentage is 77.27. 6 respondents were the head of the family they are the female of wife and their percentage is 13.63. and both head of the family respondent were 4 and their percentage is 9.09.

4.7.1 Work in the Every Day

Human being can't survive without work. Working means to solve their day to day problem in a family. In the context of poor people it is impossible to survive without work. Therefore, people living in this VDC work in various sectors like agriculture, animal husbandry, household activities and labour.

Table No. 4.11: Daily Work Composition

Sector	Every day	Respondents	Percentage
Agriculture	7	26	59.09
Animal husbandry	3	4	9.09
Household activities	6	7	15.90
Labor	8	7	15.90

Total		44	100.00
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Source: Field Survey, 2017.

According to the field survey of 2017 the respondent works in the every day in the different sectors are as follows. 26 respondents spent 7 hours in agriculture in one day and their percentage is 55. 4 respondents spent 3 hours in animal husbandry in one day 7 respondents spent 8 hours in labor in one day and their percentage is 15.90.

4.7.2 Livestock

Among the *Tharu* various secondary jobs, livestock is also one of them, although they do not have any idea of the improved methods of the cattle rearing. Agriculture is also directly supporting by animal husbandry. The *Tharus* of MainapokharVDC, ward one keep livestock to fulfill the necessities of milk products and compost manure. In addition to those oxen are used for ploughing and chicken and pigs are used either for meat or cash. Animal like buffalo, pigs, goats, oxen and other domesticated animals are kept for different purpose such as for domestic use for sale, ploughing, milk production, fertilizer and meat. Hen and duck, duck are highest in number because of little space need and little requirement of feed

Table No. 4.12: Respondents Doing Livestock

Livestock	Respondents	Percentage
Cow	4	9.09
Buffalo	20	45.45
Duck	3	6.81
Goat	17	38.63
Total	44	100.00

Source: Field Survey, 2017.

According to the table no4.15 the respondents doing livestock in different activities 4 respondent keeping cow and their percentage is 9.09.20 respondent keeping Buffalo and their percentage is 45.45.3 respondent keeping duck and their percentage is 6.81.17 respondent keeping goat and their percentage is 38.63.

They keep animals, which they think their social security and helps for their livelihood.

4.8 Irrigation System

Irrigation is another challenge in this poverty haunted society. People living in this VDC mostly depend on agriculture and to accomplish agricultural activities it needs good management of irrigation. Availabilities of irrigation in this VDC are Pump-set and Paini.

Table No. 4.13: Irrigation System

Types of irrigation	Respondents	Percentage
Pump-shet	9	20.45
Paini	35	79.54
Total	44	100.00

Source: Field Survey, 2017.

According to the survey of 2017 the respondent uses the types of irrigation are as follows. 9 respondent uses pump-sheet and their percentage is 20.45. 35 respondent uses paini and their percentage is 79.54.

4.8.1 Kind of Insecticide and Pesticide in Use of Land

Terai is best known for “bread of basket.” Nowadays this statement becomes worthless due to unnecessarily use of pesticides and insecticides. Excessive usages of pesticides decrease the fertility rate of soil. Novan, Doom, Boom, Thaydon are widely used pesticides and insecticides.

Table no. 4.14:insecticide and pesticide in use of land

Name of pesticide	Respondents	Percentage
Novan	10	22.72
Doom	11	25
Boom	8	18.18
Thaydon	15	34.09
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey 2017, the people who use the insecticide and pesticide in land are as follows. 44 respondents use the pesticide, Novan and their percentage is 22.72. 11 respondents use the doom pesticide named doom and their percentage is 25. 8 respondent uses the pesticide boom and their percentage is 18.18 and 15 respondent uses the pesticide Thaydon and their percentage is 34.09.

4.8.2 Increase of Production

Table No. 4.15:Input use for Increase of Land Production

Name	Respondents	Percentage
Irrigation	10	22.72
Pesticide	5	11.36
Seeds	15	34.09
Technology	8	18.18
Fertilizer	6	13.63

Total	44	100.00
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Source: Field Survey, 2017.

According to the survey of 2017 the use of modern instrument as well as seeds used by the farmers to increase the land production are as follows. 10 respondent uses irrigation to increase the production and their percentage is 22.72. 5 respondent uses pesticide and their percentage is 11.36. 15respondents use seeds and their percentage is 34.09. 8 respondent uses new technology and their percentage is 18.18 and 6 respondent uses fertilizer and their percentage is 13.36.

4.9 Source of Income

To illustrate the further economic characteristics of *Tharu* their annual income was investigated the respondents couldn't say their exact annual income. However, the total annual income is calculated in terms of money. There is no other important income source to term other than agriculture itself. The other income sources what they do are nominal and minor or not sufficient for their livelihood. Besides agriculture income, there is other side income from service, wage labor, animal husbandry, business etc.

Table No. 4.16: Source of Income

Source	Respondents	Percentage
Agriculture	27	61.36
Wage labor	7	15.90
Animal husbandry	4	9.09
Remittance	1	2.27
Other	5	11.36
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey of 2017 the income generating source of respondent are as follows. 27 respondents have the source from agriculture and their percentage is 61.36 . 7 respondents have income from wage labour and their percentage is 15.90. and 4 respondents have the source from Animal husbandry and their percentage is 9.09. 1 respondents have the source from remittance and their percentage is 2.27. 5 respondents have the source from other and their percentage is 11.36.

4.10 Income Patterns

Table No. 4.17: Income Patterns

Income in rupees (Per year)	Respondents	Percentage
Below Rs. 60000	8	18.18
Rs. 60000 – 1,20,000	12	27.27
Rs.1,20,000 – 2,00,000	15	34.09
Rs.above 2,00,000	9	20.45
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey of 2017, the monthly incomes of the respondents are as follows. 8 respondents have the income of below 60000 and their percentage is 18.18. 12 respondents have income of Rs.60,000- 1,20,000 and their percentage is 27.27. 15 respondents have income of Rs.1,20, 000- 2,00,000 and their percentage is 34.09 and 9 respondent have the income of Rs. above 2,00,000 and their percentage is 20.45.

4.10.1 Yearly Expenditure

Table No. 4.18: Yearly Expenditure

Expenditure (per year)	Respondents	Percentage
Below 60,000	2	4.54
60,000 - 80,000	8	18.18
80,000 - 100,000	21	47.73
100,000 - 200,000	11	20.45
Above 200,000	4	9.10
Total	44	100

Source: Field Survey, 2017.

According to the field survey of 2017, the annual expenditure of 2 respondents has below Rs. 60,000 and their percentage is 4.54. Similarly, 8 respondents have Rs. 60000- 80000 and their percentage is 18.18. 21 respondents have Rs. 80,000 - 100000 and their percentage is 47.73. And only 11 respondents have annual expenditure is 1,00,000 - 2,00,000 and their percentage is 20.45. 4 respondent have annual expenditure is above 2,00,000 and their percentage is 9.10.

This above mentioned analysis indicates their annual deficit budget, which is supplemented by loan borrowing, credit purpose. They borrow money at high interest rate to solve the problems. They have no objection for high interest. So, the *Tharu* community of the study area is socially and economically deprived.

4.10.2 Food Grain Storage System

Table No. 4.19: Food Grain Storage System

System	Respondents	Percentage
Beri/Bhakari	36	81.81
Drum	8	18.18
Total	44	100.00

Source: Field Survey, 2017.

According to the field survey of 2017 the system how they kept their food grain after harvesting are as follows. 36 respondents use the system of Beri/Bhakari and their percentage is 81.81 . 8 respondents use the system of drum and their percentage is 18.18.

4.11 Gender Division of Labor in Family

Work is divided between men and women according to their gender roles is usually referred to as the ‘gender division of labour.’ This does not necessarily concern only paid employment, but more generally the work, tasks and responsibilities that are assigned to women and men in their daily lives, and which may, on their turn, also determine certain patterns in the labour market.

It is often argued that the gender division of labour is a result of biological traits; however, if we notice that in some societies women perform tasks and jobs that in some other societies are traditionally considered as men’s jobs, and vice versa, we see the division of labour has much to do with what each society perceives as appropriate for both sexes.

4.11.1 Performing Housing Work by Adult Male

Table No. 4.20: Performing Housing Work by Adult Male

Activities	Respondents	Percentage
Kitchen activities	4	9.09
Child care	2	4.54
kitchen gardening	3	6.81
House and clothes cleaning	4	9.09
Farming	19	43.18
Livestock grazing	7	15.90
House and sanitation	5	11.36
Total	44	100.00

Source: Field Survey, 2017.

According to the survey of 2017 the adult male performing housing work are as follows. 4 respondent works in the kitchen activities and their percentage is 9.09 .2 respondent's works as a child care and their percentage is 4.54. 3 respondent's works in the kitchen garden and their percentage is 6.81. 4 respondents work in house and clothes cleaning and their percentage is 9.09. 19 respondent works as farming and their percentage is 43.18. 7 respondent works in livestock grazing and their percentage is 15.90 and 5 respondent works in houses sanitation and their percentage is 11.36.

4.11.2 Performing Housing Work by Adult Female

Table No. 4.21: Performing Housing Work by Adult Female

Activities	Respondents	Percentage
Kitchen activities	15	34.09
Child care	6	13.63
Working & kitchen garden	5	11.36
House and clothes cleaning	5	11.36
House and sanitation	3	6.81
Farming	6	13.63
Livestock grazing	4	9.09
Total	44	100.00

Source: Field Survey, 2017.

According to the survey of 2017 the work which has been performed by adult female in the house are as follows. 15 respondents performed in the kitchen activities and their percentage is 34.09. 6 respondents performed in the children care and their percentage is 13.63. 5 respondent works in the kitchen garden and their percentage is 11.36. 5 respondent works as house and clothes cleaning and their percentage is 11.36. 3 respondent works as a house and their percentage is 6.81 . 6 respondent works as farming and their percentage is 13.63. 4 respondent works as a livestock grazing and their percentage is 9.09.

CHAPTER - FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This study shows the participation of Tharu women in agriculture in LaxmipurKodraha VDC of Sarlahi district. Objectives of this study are to prepare the socio-economic condition, socio-economic factors and main sectors and levels of participation of Tharu women in agriculture. Similarly the main objective is to find out the Tharu women's role in agricultural activities and to compare the amount of work between the male and the female. LaxmipurKodraha VDC of Sarlahi district is the target of this study and there are 44 Tharu respondents and all Tharu respondents are included in the study. Male and female of the household were the respondents of this study.

According to 2011 census the total population of Tharu in Sarlahi was 173747. Tharu is the old, indigenous inhabitants of this district but now they have become landless, exploited by the other caste people who migrated from hill and became Jamindar. So, the Tharu is poor, uneducated and own little land which hardly fulfills their annual demand.

So that Tharu is poor, uneducated and own few land which hardly fulfills their annual demand.

Tharu have different culture. Earlier they live in one storied houses but now they have started to live in double storied houses made of brick. Male Tharu wear Bhoto and loin cloth of white cotton and cap. And Tharu women wear knee length sari and blouse of white cloth. But now their dress pattern is also changing like the other caste people. Tharu women are fond of decorate themselves with various kinds of ornaments like phuli (nose pin), nathya (hasering), mundri of Chhataur in their ear, colourful beads (pote), necklaces of silver coin, rings in fingers and toes, tika on forehead. They also tattoo on their bodies. They celebrate various kinds of festivals like maghi, holi, astimi, dasya and dewari. Their main rites are birth, death, marriage

and chhaewar which rituals they celebrate and observe pollution according to their culture. Nowadays Tharu culture is also affecting by the Hindu culture.

Tharu is poor, own little land and their main occupation is agriculture. Nowadays production crevice is grown because Tharu have started using chemical facilities and new varieties of seeds or rice and wheat. Although the cost of agricultural inputs has risen, there had also been a great increase of productivity. They still depend on manual labor in agriculture so they spend more time in field doing hard labor. But in return they get fewer products. There are not activities of irrigation especially for winter crops. There is no other area of occupation in the substitute agriculture. Animal husbandry, manufacturing, laboring, fishing and hunting are other secondary occupation.

Tharu people are fond of drinking liquor and expend unnecessarily in their festivals. They still live in large family. They are illiterate; fertility rate among Tharu is high. Due to the lack of land, illiteracy, high fertility rate, traditional agricultural technology and using food grains in making liquor are the causes of their poverty. Respondents of this study are only 57.9 percent women and 75.14 of male literate. And marital status of the 82.5 respondents is married. Most of the families own 10-20 kattha on land and except household all households rented in land 20-30 kattha and rented out ago 30 kattha.

Tharu women's average working 8-12 hour every day. They spend 7 hours in agricultural activities. Household activities is second most time consuming sector where they spend 6 hours and this sector is not considered productive from economic point of view. Similarly they spend 3 hours in animal husbandry and 8 hours in labor.

5.2 Conclusion

-) Tharus have limited land which is insufficient to cultivate for a whole year to maintain living to standard of to decent life.
-) Tharus are agriculturists by tradition. Though they have started chemical fertilizer and new seeds they still employ traditional means and method in agricultural activities.

-) The poor economic condition or existing poverty in the Tharu community is associated with a number of factors: population growth, minimal per capita, land holding poor productivity of land, poor educational attainment, poor health and the less opportunity in socio-economic structure.
-) Tharu's employment possibilities are limited to agriculture because they live in rural areas where the other employment sectors are not available. They are illiterate and do not know other skills apart from agriculture.
-) In the study area the subsistence economy of Tharu is agriculture. Besides agriculture their subsidiary occupations are animal husbandry, laboring, manufacturing, fishing etc. women equally participate with men in every sphere of economic activities.
-) Like other women of Nepal Tharu women also have double responsibilities; outdoor and indoor. Tharu women have to look after household activities like cooking food, fetching water take care of children, washing, cleaning. In spite of these household responsibilities they also actively participate in agricultural activities except ploughing.
-) Limited land, using traditional means and methods in agriculture, high fertility rate, poor educational attainment, lack of health facilities and excess use of liquor are the main factors of Tharu's poor economic condition.
-) Tharu women work hour per day. They work early morning to night continuously. They spend most time working in agriculture. Household activities are the second most time consuming activities. But, they are not support them.
-) Tharu women have less decision making authority in comparison to men and also they don't get money which women by selling their husband the income agriculture product.

5.3 Recommendations

The role of women is very important in nation building. Improving women's status not only helps economic development but also brings a educated environment. So to enhance the position of Tharu women vis-a-vis their society, efforts should be made to develop and promote some of those norms and principle of their society which had been neglected or looked down upon because they run contrary to some of the norms and principles of the domestics or thodox Hindu. In addition, to allow Tharu women to be incorporated somehow in the process of national development and to have better access to government and trade. The following are some of the recommendations with which may provide useful in the future Tharu women.

-) Illiteracy is the main cause of backwardness in every sphere of life. So programmes should be made to literate Tharu women and girls. Tharu women should be made literate by informal education (adult education) and Tharu parents should be made conscious about the education of girl child.
-) Tharu still are traditional agricultural technology. Modern agricultural technology, improved seeds should be introduced to improve production and to overcome from excess manual labor.

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APPENDIX 1

Questionnaire

1. Background

Name of the Respondents :

Date :

Ethnicity :

Age :

VDC :

Word No.

Village/Tole :

Mother tongue :

2. Family size (eating and living together under the same ceiling, including temporal absents)

S.N.	Relation to respondent member	Age	Sex		Marital Status	Education	Occupation
			Male	Female			
1							
2							
3							
4							
5							

3. Food sufficiency with own production ?

a) Yes

b) No

If no, how many months depend on your sources ?

1. upto 3 months

2. upto 3-6 months

- 3. upto 6-12 months
- 4. In case of insufficiency of food what are the other sources of income ?
 - a) wagemlabour b) loan from money lender
 - c) sales of assets d) remittance e) other
- 5. Are there any social organizations working for the betterment of women's position ?
- 6. Are you working in any social organization ?
 - a) Yes b) No
- 7. What sort of role do you play in that organization ?
 - a) active role b) passive role
 - c) equal role d) other
- 8. Who is head of your family ?

- 9. Generally how many hours do you work in the following sector every day?

Sector	Time (in year)
a. Agriculture	
b. Animals husbandry	
c. Household activities	
d. Labour	

- 10. What is other occupation of your family ?
- 11. What are the types and number of livestock that you have raised ?
 - a) cow b) buffalo c) goat
 - d) duck

12. How do you irrigate your land ?
.....
13. Do you use any kind of insecticide and pesticide in your field ?
.....
14. What do you do to increase your land production ?
.....
15. In farming, what modern instruments do you use ?
.....
16. What is your family income (in a year)
a) Below Rs.60000 b) Rs.60000 – 1,20,000
c) Rs. 120,000 - 200,000 d) Rs. above 2,00,000
17. What is your yearly family expenditure ?
a) Below Rs.60000 b) Rs.60000 – 80,000
c) Rs. 80,000 - 100,000 d) Rs.1,00,000 - 2,00,000 e) above 2,00,000
18. How do you store food grains your house ?
.....
19. Chart showing gender division of labour in family.

Activities	Collective	Adult male	Adult female
Kitchen activities			
Child care			
Working and kitchen garden			

House and clothes cleaning			
House and sanitation			
Farming			
Livestock grazing			

20. Do you know about any these provisions that are made for welfare of women.

- a) land reform programme b) food for working programme
c) inclusiveprogramme d) equal right
e) other

21. Type and size of land holding by the family.

Land	Self cultivated land own (kattha)	Land rented in (kattha)	Land rented out (kattha)
Registered	Khet		
	Bari		
Unregistered	Khet		
	Bari		
Other			

22. Do you know about any legal provisions that are made for welfare of women ?

.....

APPENDIX 2

Focus Group Discussion

As I have researched in LaxmipurKodrahaVDC where majority of the Tharuwomen's are uneducated as well as untrained also, for the promotion in the agricultural production many organization have played vital role. Those organizations have involved women's participation for the development of their capacity and made women's skilled in agricultural field. Such organization has provided the training about the hybrid seeds and they have provide the seeds in cheap price. This organization has made the women aware in the agriculture field. Now the women know how to do the agriculture, how to use insecticide and pesticides to grow the crops.

From the participation of women's and organization have is good facilities of irrigation. Cannels are made for the purpose of irrigation. Due to the good facilities of irrigation there is good production of goods in which they have good income as well as income also upgrade the living standard of their family. Nowadays agricultural machine have make the life works easier faster and convenient as it have make the life more comfortable.

As there is good production in the agriculture but due to the problem of transport and road it has made the less saving to the farmers because it 26 km far from the city area. Many people use cycle, motorbike and bull cart but such type of transport have not efficient work out. There are not facilities of hospital if somebody gets sick they have to go far from the village.. As the village is going in the way of developing many development works have been lunching here such as Birthing center ,hospital, school,mathersa , transport and others development of work. Due to the participation of the women's nowadays the development of the village is going in the rapid way.

There are many Problems in the village such as drinking water the people of this VDC uses impure water from which they suffer from different kinds of disease. we could say that here is not qualities education. The fertility rate is high here. Due to ignorance and unawareness they reproduce more children in which they have low quality and low standard of leaving. Here is not any youth club but here is mother

club this club provides the training to the mother awareness citizen center. As sanitation is concerned the village is quite dirty and polluted environment. Mostly people do not have latrine. They go beside the river. Mostly people have T.V radio and mobile phone from which they are gaining different kinds of knowledge. Nowadays the village is in the way of development and become neat and clean it is due to the media of communication. Small children also have good knowledge of different things.

APPENDIX 3

Check List

To complete this thesis, the following information's are needed to collect

- *Into about Tharu women of Laxmipur, VDC/Sarlahi*
- *Participation in agriculture.*
- *Are they literate or not.*
- *How do they do farming?*
- *Possibility of sanitation and balance food.*
- *Possibility of transport and qualitative education.*
- *Use of modern technology of the farming.*
- *Pure drinking water and irrigation.*
- *Possibility of production increase in agriculture.*