

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

The Tharu people are an ethnic group indigenous to the Terai, the southern foothills of the Himalayas in Nepal and India. The Tharus are recognized as an official nationality by the Governments of Nepal and India. As of 2011, the Tharu population of Nepal was censused at 1,737,470 people, or 6.6% of the total population. In 2009, the majority of Tharu people were estimated to live in Nepal. There are several endogamous sub-groups of Tharu. Tharus from the mid west and far west of Nepal have been practicing the Badghar system, where a Badghar is elected chief of a village or a small group of villages for a year. The election generally takes place in the month of Magh (January / February), after celebrating the Maghi Festival and after completing major farming activities. In most cases, each household in the village which engages in farming has one voting right for electing a Badghar. Thus the election is based on a count of households count rather than a headcount. The role of the Badghar is to work for the welfare of the village. The Badghar direct the villagers to repair canals or streets when needed. They also oversee and manages the cultural traditions of the villages. They have an authority of punishing those who do not follow their orders or who go against the welfare of the village. Generally the Badghar has a Chaukidar to help him. With the consent of the villagers the Badghar may appoint a "Guruwa" who is the medic and chief priest of the village (Source: https://en.wikipedia.org/wiki/Tharu_people).

As Tharus society is mainly involved in farming, irrigation is one of the most important aspects of the community. Tharus in western Nepal built canals that irrigate thousands of hectares of land. Hundreds of years ago, without using any sophisticated tools, they built hundreds of kilometers of irrigation canals in the Kailali and Bardiya districts of Nepal. An irrigation canal could be used by several villages. Its water and diversion works need to be managed fairly. For this purpose, the Badghars of different villages elect a person for the position of Chaudhary to manage a canal system. When needed, the Chaudhary orders the Badghars to send people to repair or build the canals. In most cases the Badghars and Chaudharis are unpaid leaders of the community. However, they are exempt from compulsory physical labor for the betterment of the society. As a token of respect, the

community members may also help them in farming for a day free of cost.(Wikipedia, encyclopedia)

Change is a universal and continuous phenomenon, which is found in all the societies at all time. The present study deals with the changes in the livelihood strategies of the Tharus of Bijauri Village Development Committee (VDC) in Dang District. This Study attempts to look at the Tharus community in relation to its socio-economic condition in changing context. Hence this study intends to investigate and analyze how Tharus have witnessed and experienced rapid socio-economic, cultural and environmental changes over the last twenty five years and how they have developed adaptive measures to adjust in such a changing context of globalization.

Tharus are innocent, shy and relative timid people. They have been exploited by government authorizes Tharus are not good in business or home economics. They are often in debt since the grain they product is frequently used to brew alcoholic drinks. Clever person from the hills land give them money to purchase food and continue to compound the interest. Eventually the hill man acquires the Tharus land and the Tharus are delegated to landless status (Pyakurayal, 1982).

Tharus have been living in most parts of the Terai region since very earlier time. Although the slavery system was abolished many years ago, Tharus were sold and bought and they were compelled to live as a bound labor and Kamaiya as in medieval period. Because of the general illiteracy, lack of awareness about their rights as citizens and a feudal system of economic explosion, Tharus were subjected to be the very lowest status in this community. They have always been agriculturally oriented. However the figure of the significance oriented. However the degree of the significance of the particular activity for their livelihood has lessened over the 210 Years. The traditional occupation of agriculture has been supplemented by other activities. The present situation is conspicuously related to the change in the socio-economic scenario.

The livelihood strategies of Tharus have changed with the socio-economic development. Migration of the hill people, malaria eradication, demography, urbanization, education, modernization etc is the responsible factors for the changing livelihood strategy of Tharus over the last 210 Years. The overall intention of the research is to understand how the development activities and awareness of Tharus have brought about changes in socio

economical environment. These changes have induced in the livelihood strategies of Tharus living in this region.

1.2 Statement of the Problem

Tharu is an important ethnic group of Nepal and its importance in the national interest matter is also unavoidable. This research study is mainly concerned with the effect of globalization in Tharu community. Different attempts have been made to cover the changes from their traditional live style of the past, modification of their attitude towards themselves, and their present life style. Mode of thinking and behavior are naturally, shaped by it. But the recent changes have made considerable impact on their outlook. Taking all these factors into consideration this study was carried on to answer the following general research questions;

- i. What are the changes in the livelihood strategies of the tharus?
- ii. What are the changes in the socio-economic milieu that have contributed to the changes in the livelihood strategies of Tharu?
- iii. What are the drivers of the changes in the livelihood strategies of Tharus?
- iv. How sustainable are the economic activities of Tharus in providing them livelihood security?

1.3 Objectives of the Study

The general objectives of this study is to analyze the changing livelihood strategies of Tharus in Bijauri VDC of Dang District. The specific objectives of this study are as follows.

- i) To study the socio-economic condition of Tharu community of Bijauri VDC.
- ii) To find out the change in Agricultural techniques and major occupation in Tharu communities of Bijauri VDC

1.4 Significance of the Study

This research study is based on a particular ethnic group directly related to the traditional gradational agricultural occupation. It focuses on the changes extremely important for

addressing the livelihood issue of the socio-economically disadvantaged cast/ethnic of Nepal particular and the all round development and social welfare of the country as well as many people in the world, even in Nepal, want to know about the life style and living standard of these particular groups, this knowledge can be obtained only from the study of their socio-economic status and changes in the livelihood.

This study aims to find out their ways of living traditions, occupations, income source and several other aspects of the indigenous Tharus of Bijauri VDC. The study, in particular, was significant for the following reasons:

- To understand the adaptation strategies of Tharu people in a mixed community.
- To identify the problems of Tharus in socio-economic and livelihood strategic context.
- To give information for planners and policy makers in designing policies and plans to improve the economic and social condition of this particular indigenous group.
- To facilitate for further in depth study on the same group in order to reduce the knowledge gap.

1.5 Limitations of the Study

Following are some limitations of the study:

- a) The study was conducted in a selected VDC i.e. Bijauri VDC of Dang district.
- b) The study does not measure the whole community, it measured only tharu community of Bijauri.
- c) Only 45 respondents was selected.
- d) The study was conducted within the given time period and financial Constraints.

1.6 Organization of the Study

The study was organized into six main chapters in order to make the study more specific, precise and more impressive. The first chapter is an introductory chapter which provides

general introduction about Tharu and livelihood strategy for their socio-economic upliftment. Similarly, chapter also provides statement of problem and the objectives of the study, significance of the study, limitation and organization of the study.

Chapter second chapters was described the theoretical review of previous study and application of present conceptual framework. It includes review of the books, various published and unpublished reports, articles, journals and empirical studies. Chapter third deals with the research methodology, which includes research design, source of data, data gathering procedure, tools for analysis.

Chapter four deals with the Profile of Study Area and its Respondents. Chapter five attempt to analyze and evaluate the data with the help of analytical tools and interpret the results so obtained. Finally Chapter six sums up the results obtained through analysis and state the summary, conclusions and recommendations of the study.

A bibliography and appendices was enclosed at the end of the study.

CHAPTER II

LITERATURE REVIEW

This chapter deals a brief review on livelihood strategy of tharu in Nepal On the basis of review, a conclusion to lead the frame of the study is derived in order to follow it as a guideline for this study. The relevant previous studies that gave some ideas for further studies. Livelihood concept in Nepal is very new. So studies in livelihood strategies are limited. The studies are found some in community based and some are occupational caste group based. These studies have basically focused on traditional occupational change of different groups.

2.1 Theoretical Review

2.1.1 Tharu People

According to census of 2011, the Tharu population of Nepal was censused at 1,737,470 people, or 6.6% of the total population. In 2009, the majority of Tharu people were estimated to live in Nepal. There are several endogamous sub-groups of Tharu. Rana Tharu in the Kailali and Kanchanpur districts of the far western Nepal Terai; also in India, in Nainital, Uttarakhand and Kheri Terai, Uttar Pradesh. Rana Tharu claim Rajput origin (Lewis, Simons & Fennig ,2014).

Culture

The Tharu people themselves say that they are a people of the forest. In Chitwan, they have lived in the forests for hundreds of years practicing a short fallow shifting cultivation. They plant rice, mustard, corn and lentils, but also collect forest products such as wild fruits, veBeladevipur bles, medicinal plants and materials to build their houses; hunt deer, rabbit and wild boar, and go fishing in the rivers and oxbow *lakes* (McLean, 1999).

The Tharus never went abroad for employment a life that kept them isolated in their own localities. In this isolation they developed a unique culture free from the influence of adjacent India, or from the mountain groups of Nepal. The most striking aspects of their environment are the decorated rice containers, colorfully painted verandahs and outer walls of their homes using only available materials like clay, mud, dung and grass. Much of the rich design is

rooted in devotional activities and passed on from one generation to the next, occasionally introducing contemporary elements such as a bus or an airplane. The Deukheri Tharu are known for their colorful, shell and/or feather decorated basketry, including ram topne water jug covers (Meyer, 1997).

Household Structure

In the western Terai, most Rana Tharu prefer living in Badaghar called longhouses with big families of many generations, sometimes 40-50 people. All household members pool their labor force, contribute their income, share the expenditure and use one kitchen (Lam, 2009).

Social Structure

Tharus from the mid west and far west of Nepal have been practicing the Badghar system, where a Badghar is elected chief of a village or a small group of villages for a year. The election generally takes place in the month of Magh (January / February), after celebrating the Maghi Festival and after completing major farming activities. In most cases, each household in the village which engages in farming has one voting right for electing a Badghar. Thus the election is based on a count of households count rather than a headcount. The role of the Badghar is to work for the welfare of the village. The Badghar direct the villagers to repair canals or streets when needed. They also oversee and manages the cultural traditions of the villages. They have an authority of punishing those who do not follow their orders or who go against the welfare of the village. Generally the Badghar has a Chaukidar to help him. With the consent of the villagers the Badghar may appoint a "Guruwa" who is the medic and chief priest of the village (Gurung, 1992).

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compulsory physical labor for the betterment of the society. As a token of respect, the community members may also help them in farming for a day free of cost.

Language

There is no one Tharu language unifying Tharu communities in different parts of Nepal and India. Several speak various endemic Tharu languages. In western Nepal and adjacent parts of India, Tharus speak variants of Hindi/Urdu and Awadhi. In and near central Nepal, they speak a variant of Bhojpuri. In eastern Nepal, they speak a variant of Maithili. More standard versions of these dialects are widely spoken by non-Tharu neighbors in the same areas so that there are no important linguistic barriers between Tharus and their neighbors. However, there are linguistic barriers between these dialects standing in the way of communication between Tharus from different regions. Tharu people have their own language of5 known as "Tharu Language". Many professors and well educated persons say that many others languages were derived from Tharu Language (like as Nepali, Maithli, Bhojpuri *etc.*) (Guneratne, 2002).

Tharu were already living in the Terai before Indo-Europeans arrived, raising the question of what they may have been speaking at that time. The only surviving pre-Indo-European language in the Terai is Kusunda, Santhali further west.

Marriage System

Traditionally, marriages were arranged during the pregnancies of two women. If they gave birth to opposite sex babies, the two babies were supposed to be married if they grew up as friends. It was problematic if a boy or girl came of age and rejected their assigned fiancée. Finding a replacement was difficult because most girls and boys were already engaged. However this custom has been disappearing. Most Tharus now practice conventional arranged marriages. They also practice love marriages, inter cast marriage, international marriage, inter world, marriage after courtship and eloping (Guneratne, 1994).

.Religion

The spiritual beliefs and moral values of the Tharu people are closely linked to the natural environment. The pantheon of their gods comprises a large number of deities that live in the forest. They are asked for support before entering the forest.

Resistance to Malaria

The Tharu were famous for their ability to survive in the most malarial parts of the Terai that were deadly to outsiders. In 1902, a British observer noted: "Plainsmen and paharis generally die if they sleep in the Terai before November 1 or after June 1." Others thought that the Tharu were not totally immune. Contemporary medical research comparing Tharu with other ethnic groups living nearby found an incidence of malaria nearly seven times lower among Tharu. The researchers believed such a large difference pointed to genetic factors rather than behavioral or dietary differences. This was confirmed by follow-up investigation finding genes for thalassemia in nearly all Tharu studied (Guneratne, 2002).

History

The origin of the Tharu people is not clear but surrounded by myths and oral tradition. The Rana Tharus claim to be of Rajput origin and have migrated from the Thar Desert to Nepal's Far Western Terai region. Tharu people farther east claim to be descendants of the Kya and Koliya peoples living in Kapilvastu (Gurung, 2005).

Modern history (1850-1999)

In 1854, Jung Bahadur Rana, the then Prime Minister of Nepal, enforced the Muluki Ain (General Code of Nepal| General Code), Nepal's first legal system. It comprised applications of traditional Hindu Law and clauses to accommodate ethnic practices. In the Muluki Ain both Hindus and Non-Hindus were classified as castes based on their habits of food and drink. Tharu people were considered "unsalable alcohol drinkers" together with several other ethnic minorities.

In the 1950s, the World Health Organization supported the Nepalese government in eradicating malaria in the forests of Terai. People from hills migrated to the Terai and claimed the fertile land. Tharus lost their traditional land and became slaves of the new landowners. This resulted in the development of the Kamaiya system of bonding generations of Tharu families to labour.

When the first protected areas were established in Chitwan, Tharu communities were forced to relocate from their traditional lands. They were denied any right to own land and thus forced into a situation of landlessness and poverty. When the Chitwan National Park was

designated, Nepalese soldiers destroyed the villages located inside the boundary of the park, burned down houses, and beat the people who tried to plough their fields. Some Tharu people at gun point to leave.

Recent history (2000-present)

The Government of Nepal outlawed the practice of bonded labour prevalent under the Kamaiya system on July 17, 2000, which prohibits anyone from employing any person as a bonded labourer, and declared that the act of making one work as a bonded labourer is illegal. Though democracy has been reinstated in the country, the Tharu community has called for a more inclusive democracy as they are fearful of remaining an underprivileged group.

2.1.2 Studies Related to Tharu Community

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

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

According to Muslim Historian Alberuni (10th century) in the eleventh century while describing the history and geography of the different parts of the Indian subcontinent he writes, 'farther of the country to the right is called Tilwat, the inhabitants Tharu, people of very black colour and flat nose like the Turks'.

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 descendants 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.

In this way, many scholars has 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.

Tharus have their own language, religion, culture and social rituals which give the Tharus identity. They are coming with celebrate festival like other caste. They are Maghi, Fagu, Holi, Dhuriya, Gurahi, Hareri, Mutha Lehai, Astamki, Dasya, Dewari, Panchami, Sharad, Barka, Aatwari, Sawaniya Sankaranti, Aauli lena, Aauli Uturna, Badka Puja, Shirawa Paban, Jitiya Pawan, Same Chakewa etc. (Dahit, 2005:50).

Tharu people, who made Terai fertile and productive cultivable belt. Now Terai is called 'Bread basket', of Nepal. The contribution in making the Terai belt green and productive by this community is immense. They all the time fought with fatal malaria, fearful animals as tigers, elephants, rhinos, scorpions and snakes. They cleared thick forest into cultivable land due to their untiring labor and effort. (Chaudhary, 1999 :1).

Rajaure (1981), Tharus in early days were not interested in holding land registered in their own name due to the absence of cash. They were interested only 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 (Bardia, Kailali) to cultivate new land, for the same season.

Pyakural (1982), had carried out his fieldwork in eastern Chitwan; the main concern on this study was explore how amiabilities in settlement pattern after the process of integration and economic modernization of farm people. Others were focused on four Tharu villages that represent different location and compositional situations in the Chitwan district of Nepal. Among the two major findings of his study. Which differs from what generally thought is that village location (centrality) is a more important condition factor reinforcing the manifestations of ethnicity then is the ethnic composition of the village

(homogeneity/diversity). It means that households in centrally located village (irrespective of their homogeneity/diversity) are too more isolated areas as the findings of the study tell.

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

Bhatta (1996) Studied in Patyani VDC of Chitwan district and he found the causes of landlessness of Tharu community. He says 'The problem of landless which was originated historically in the form of bounded labor system that is massive in the Tharu community. The government resettlement problem through benefited hill people did not solve the problem of landless Tharus. It further worsened the problem by allowing exploitation of Tharus through social interaction between society, backward Tharus and advanced hill people'.

K.C. (1995) has concluded some changing patterns of Tharus of Kailali in her study. She found the changing in dressing patterns, specially in ornaments, structure of house, educational status, health condition on in family type. She also maintains that slight changes have occurred in the political participation. Their language is also influenced by Nepali language. The occupational diversification has been observed towards government service, wages labor, construction labor, and low level technicians other then agriculture.

Bhatta B.N. (1995) has studied the changes on Socio-economic status due to the population growth along with heterogeneity of the economic composition and the relationship with other community. He further says that kumals have changed their livelihood strategy due to the co-operation, competitive group of the society and the growing their population they have to divert to agriculture labour, sharecropper, hali and porter in that study area. Now, the kumals are involving in agriculture, carpentry, masonry, portage, fishing, stone quarrying and others. Only the few kumals engage in their traditional pottery making. This shows that people of any society should have to following the societal rules and demand to adjust in that particular space.

Subedi & Pandey (2002) have prepared a research article 'Socio-economic status of Rai communities in Arun Valley: continuity and change', focusing on environmental changes take place there. Two spatial locations namely Sitalpati and Makalu, two different altitudinal places have been taken for the study. They have found that in both places households have gradually reduced land under Khorias using more public resources for self-consumption and transforming Bari (non-irrigated slopping terrace) into Khet (irrigated slopping terrace). This followed additional inputs in agriculture, adoption of multiple cropping and crop-diversification strategy. On the hand, strategies such as laboring, pottering, borrowing, crediting and livestock selling activities were the sequence of livelihood states adapted under categories. The communities have also adapted several activities to fulfill their needs because food sufficiency was limited and agriculture is heavily dependent on nature.

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

Bista (1967) is pioneer in identifying and describing Tharu of Nepal. In his ethnographic survey of Nepalese Peoples. Similarly Bista States that Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villages of Tharuwan are found in small clearings in the middle of the forest. Most of the large compact Tharu settlements are found in tropical malaria areas inhabited with wild animals such as elephant's rhinoceros, bears, tigers and poisonous snakes (Bista, 1970).

Dahal (1994) has studied Socio-economic status of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were khat holder and had a khat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source

of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems indispensable to earn livelihood. Increased modernization and expansion of local market center have made significant change in socioeconomic and cultural sphere of Barmus. Developments activities in the area have not provided equal opportunities to them but have been further marginalized them. The development process terminated some of their livelihood term and other are in the process of gradual decline.

From the above literature reviews, it is found that different scholars have different views about Tharus and their living style. But as a whole Tharus are indigenous people in terai region of Nepal. In the past their life was harder, but in recent period their activities and Socio-economic status have changed with the change in socio-economic context. All these reviews given above help the researcher to know about their traditional Socio-economic status has changed. These reviews also help to meet the objectives to this research work.

According to the Oxford Advanced Learner's Dictionary (2007): Socio economic means relating to concerned with interaction of socio-economic factors 'status is complex of many elements including economic, political, social religious and other relationship. It is certainly not easy task to assess the social-economic status of people. The term socio-economic status means in system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social class "Bhhusan 1989". The socio-economic status of people is not entirely dependent upon the circumstances of age ethnic life style, geography & number of other variables imposed by the wider national society interns of constitutional & legal frameworks

2.2 Empirical Review

Dahal (1994) has studied livelihood strategies of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were kiptat holder and had a kiptat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems

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Bhattarai (2001) has studied the “Rikshaw Pulling as a Way of Livelihood of Birtamod as a Urban Poor” From the study; the researcher has explored several understanding of urban poor such as their occupation, living standard, vulnerability and seasonality. In this, both male and female are found as rickshaw puller, though number of female is less than male. Rickshaw pullers of Birtamod have very low income and are suffering from heavy debt. Moreover, there are no organizations to make them aware and to facilitate them in their profession. In this way, research come to end that there is no better strategy of rickshaw puller to secure their livelihood. They spend the life just on earn and end system.

Giri (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Dangdistrict. Tharu ethnic community has been involved in number of economic activities as a secondary occupation, beside agriculture. This phenomenon, which we call diversification, is essential to enhance livelihood security of rural people. Improvement in educational condition and the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu community. However, they are not in a position to compete with other communities to earn their, livelihoods.

Pathak (2004) carried out a study on "Livelihood strategy of Street Cobblers, A case study of Kathmandu valley". The study was done by conducting census survey of 64 respondents. On the basis of the involvement in this job this study concludes that street cobbling in urban area has emerged as livelihood strategies for the young generation of terai and India than for the hill Cobblers. This study has concluded that this occupation is not secure and sustainable. By nature of work and space used by them, this occupation seems more vulnerable. Seasonality, space and institutional and social values, norms, political situation and lack of livelihood assets are more responsible factor to shape their occupational vulnerability.

Phuyal, (2005) has studied the livelihood strategies of Tamang of Sankhu area with the objective to find out the impact of Shivpuri National Parks in the ethnic community of the surrounding. The study found that livelihood of the local people, who depended on the forest resources are pushed towards more vulnerability after the establishment of the national park

because of change in occupation and income, which were changed immediately. Other changes, which occurred slowly in community and household, also have triggered the vulnerability. Those who were sound in agricultural production and had alternative income had adapted faster than the absent of them. However this adaptation cannot be considered as sustainable because locals are excluded from the conservation activities and no institutional provision has been made in this regard.

Bhandari (2010) has studied on livelihood Analysis of Dalits, A Case Study of Geta VDC in Kailali District. The General objectives of the study to examine the socio-economic and livelihood conditions of Dalits of Geta VDC in Kailali district. The study was carried out in wards 4 and 5 of Geta VDCs of Kailali district. Therefore, the findings may be generalized to similar conditions only. The research design was descriptive types. Descriptive research design facilitate for describing or explaining qualitative as well as quantitative nature of data about the socio economic study and livelihood condition, household level food security with respect to land holding size, and their living standard associated with these resources. There are a number of socioeconomic constraints for modernization of Dalits caste based occupation. On the one hand, it is not in position to compete in global market and it has no good economic return. On the other hand, it is not considered as a prestigious, profitable, dignified job or occupation due to socio-cultural factors imbedded with Nepali Hindu Caste System. Hence, this occupation is gradually disappearing due to shifting to other occupations. Therefore, they were more attracted to go to India as they didn't have enough money to go other than that place.

Pathak (2010) has conducted a study on the changing livelihood strategies of Tharus in Latikoli VDC-2, of Surkhet district. The study is descriptive in nature. The main focus of the study is to find out the livelihood strategy among the Tharu through the description of institution demographic, social, economic and cultural conditions. The area selected for this study was a small unit called Latikoili V.D.C. ward no-2, of surkhet District. Tharu people of this area are trying to participate in the activities of mainstream of development but they are being problems as they are in initial stages of socio-economic and cultural. The relationship with non Tharus neighbors makes them too easy for adoption of modern activities and it makes to direct change their livelihood strategies. Bad habits of food and drinks, early marriage, unplanned family, economic disability, illiterate, lack of decision making power, simplicity, environmental degradation, landlessness, exploitation, and traditional approach on

agriculture are the main constraints for the socio-economic changes of the Tharu people of study area. And economy, migration, education, modern technology, globalization, modernization, mercerization, transportation, communication, physical facilities, changing cropping trend are the other responsible changing factor of Tharus of study area.

Acharya (2011) has examined a thesis entitled "Changing Livelihood Strategies of Tharus A Case Study of Kopahawa Village Development Committee (VDC) in Kapilbastu District". The objectives of this study are to analyze the changing livelihood strategies of Tharus in Kopahawa VDC of Kapilbastu District. The study is descriptive as well as explanatory in nature. Most of Tharus of Kopahawa VDC are depended on agriculture to sustain their life but is not sufficient for all of them. They are not involved in enterprising works. Most of the people of that area are illiterate. The youth of Tharu community are unemployed due to lack of occupation .Most of the land of Tharu's is taken away by migrant people and their occupations are also under domination. There are several modern technological facilities in the VDC, but Tharus are still unaware of the modern technologies. It is concluded that Tharus livelihood strategy have under gone some significant changes. The responsible factors to the change are economy, migration, education, modern technology, globalization, mass communication, physical facilities, deforestation, changing cropping trod. The influence of transportation, industrialization is also responsible factors of the changes.

Khadayat (2015) has examined a thesis entitled " livelihood strategy of Rana Tharu A Case Study of Geta VDC Kailali district ". The main objectives of this study are to analyze the changing livelihood strategies of Tharus in Geta VDC of Kailali District. The study is descriptive as well as explanatory in nature. Both primary as well as secondary source of data have been used in this study. Tharu are the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community.

The structure of house gradually changes from old house to cemented house according to their economic condition. Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive. 72% household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation. Because

of the divided among brothers land owned is rapidly decreasing amount in the last decade. The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides and mixed cropping pattern, use of advanced agricultural tools and equipments. They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.

CHAPTER- III

RESEARCH METHODOLOGY

Methodology is one the most important aspects of all types of research. The researcher has applied various tools and techniques of field work methods for collecting primary data in addition to securing any available secondary data whenever needed. The appropriate and correct methodology should be applied correctly on the processing time and the time of taking data and information. The following is a general outline the methods that the researcher has made use at various points of the study.

3.1 Selection of the Study Area

The present study focuses on the changing of livelihood strategies of Tharus under globalization and changing socio-economic context. So Bijauri Village VDC of Dang district was selected for my study which is largely occupied by Tharus. This VDC is located in Terai region. The VDC largely occupied by tharus. The VDC largely meets the changes in socio-economic context for the objective of this study. The area is accessible by motor able road and it is about 10 km. distance from the district headquarters. The VDC is also a place of residence of the researcher. So the researcher has a close relationship with the community of VDC which is important considering the natural and precision of the data used for the study,

3.2 Research Design

This study has been carried out on the basis of exploratory as well as descriptive research design because the study was focus on to investigate the effectiveness of microfinance for rural development taking the advantage activities, their participation and benefit from the credit utilization for the effectiveness work. Moreover the study has been found out the women empowerment through the micro finance programm. In this regard, it was an exploratory descriptive research. The main focus of the study is to find out and analyze the livelihood strategy among the Tharus of Bijauri Village VDC through the description of institution demographic and socio-economic condition.

3.3 Sampling Process

The study attempts to explore many aspects of socio-economic condition and livelihood strategy and explain them in the context of rural societies. For this study, simple random sampling, of both type such as random numbers table method and Lottery method was used to select the respondents. There are 268 households in these selected wards 7 and 8. Among them 45 households was selected randomly.

3.4. Nature and Sources of Data

Both primary as well as secondary source of data have been used in this study. The primary source of data is the main basis of this study. The bulk of data required for the study has been acquired from the extensive field survey. Primary data were obtained from field survey by participatory observation structured questionnaire, informal interview, observation, field notes. From the field survey, both qualitative and quantitative data were collected. The secondary sources data can be broadly categorized into two sets viz. attribute data and map data. They were obtained from the followings sources.

-) Published and unpublished data from office of Nepal, district profile of Dang District, Village Profile of Bijauri VDC as well as from the offices of NGO/INGOs which are working in the field of livelihood strategies during last few decades.
-) Census report of different period.
-) Agriculture Statistics Books 1981, 1991, 2001 and 2011.

3.5 Methods of Data Collection

3.5.1 Household Survey

This technique is very important not only to get a general demographic picture but also to quantitatively support or even prove, the picture a researcher puts forward about the society in question. Data on the random number of Tharus and the number of households or all VDC the population and also its composition at the individual and the household level was recorded. A household list will prepared and total 45 household head acted as the main respondent, was surveyed observed and interviewed.

3.5.2 Observation

An observation is one of the major tools of study. The researcher was familiar with the Tharu community for nearly two decades. Therefore, the researcher personal reading long time period were useful furthermore, the research has employed this techniques combining it with other techniques to observe things such as settlement pattern, land use pattern, land use pattern availability of socio-economic conditions of Tharu community.

3.5.3 Questionnaires

A set of questionnaire was prepared. Those questionnaires contain designed questions. Tharus to capture several information and facts of their daily life i.e. family background, occupation, sources of income, expenditure, educational status, land use pattern, landholding size, and food sufficiency use of domestic. Fuel and development infrastructure change etc.

3.5.4 Focus Group Discussion

During the study focus group discussion has been carryout for the qualitative data. Focus group discussion conducted with key informants of Bijauri VDC of ward no. 7 and 8. Mostly key informants were local leaders, teachers VDC secretary, Leader farmers and old aged farmers etc.

3.6 Method of Data Analysis

The systematic analyses were done using qualitative as well as quantitative tools and techniques. After completing the field survey, data was collected during the fieldwork period was edited and tabulated as per need of the study. Different type of table regarding family structure, educational level, occupational level, land holding income and expenditure of Tharus have been prepared. After setting tables' different comparative analysis have been done on the basis of findings of Tharus level, improvement on living conditions etc. The primary data are compared with secondary data wherever it is necessary.

CHAPTER IV

STUDY AREA AND THE PEPOLE

4.1. Introduction of the Dang District

Dang is located in Inner Terai, some 400 km west of the capital city, Kathmandu in Rapti Zone of Nepal's Mid-Western Region. The district covers 2,955 km² with a population (2011) of 548,141. Ghorahi (formerly Tribhuvannagar) is the district's administrative center and largest city while Tulsipur to the west is a transportation hub and Rapti Zone's administrative center. There is numerous temples and gumbas in Dang district.

4.1.1 Geography and Climate

This district consists of the larger easterly and upstream portions of the parallel Inner Terai valleys of Dang and Deukhuri, plus enclosing ranges of hills and mountains. Downstream, both valleys cross into Banke District, Bheri Zone.

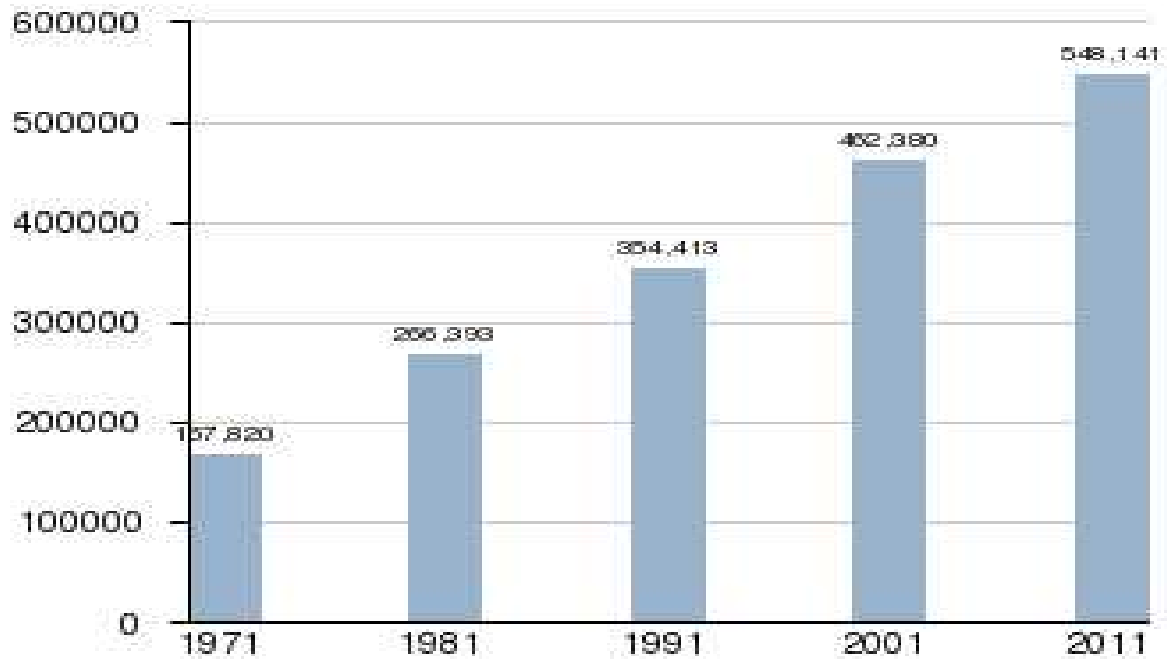
To the south, the district borders Uttar Pradesh, a state in india, Nepal's neighboring country specifically the Balarampur and Shravasti districts of Awadh. Because the international border follows the southern edge of the outermost Siwalik foothills called the Dudhwa Range, there is no Outer Terai extending onto the main Ganges Plain inside this district. The permeable geology of the Siwaliks does not support moisture retention or soil development, so they are covered with unproductive scrub forest.

The Dudh was rise steeply to a crest at about 700 meters, then slope more gradually into the Deukhuri Valley, down to 250 meters elevation at the Rapti River. The Dudh was extend more than 100 km, causing the Rapti to detour west around them before turning southeast down the main trend of the plains into India. Deukhuri's climate is nearly tropical and it is well watered by the river, as well as possessing abundant groundwater.

North of Deukhuri Valley, the Dang Range rises as high as 1,000 meters with passes at about 700 meters. The Dang Valley lies north of these hills, drained by the Babai River tributary to the Ghaghara (Karnali). Valley elevations range from 600 meters along the Babai with alluvial slopes gradually rising northward to 700 meters along the base of the Mahabharat

Range. The district then extends upslope to the crest of the Mahabharats at 1,500 to 1,700 meters elevation. The bordering districts to the north are Pyuthan, Rolpa, and Salyan.

4.1.2. Population by Census 1971-2011



Source : CBS Report 2068

4.1.3 History and Prehistory

Hand axes and other artifacts dated to early Paleolithic (1.8 million to 100,000 years ago) have been found in alluvial deposits along the Babai River in Dang Valley. Archeologists classify these as Acheulean, i.e. 'second-generation' toolmaking that succeeds the very oldest Olduwan. There are more numerous less ancient archeological sites dating to the Upper Paleolithic/Late Pleistocene (about 50,000 to 10,000 years ago). These are also along the Babai, as well as in Deukhuri Valley (Rapti River) adjacent and south of Dang Valley.^{[5] [6]}

Throughout historic times and probably earlier the Dang and Deukhuri valleys were home to indigenous Tharu people.

About 1760 AD all these kingdoms were annexed by the Shah Dynasty during the reunification of Nepal, except Tulsipur lands south of the Siwalik Hills were not taken. Since Dang was somewhat higher, cooler, better-drained and therefore less malarial than most Inner Terai valleys in Nepal, it was settled to some extent by Shah and Rana courtiers and other Nepalese. Deukhuri was more of a Tharu enclave until DDT was introduced to control the disease-bearing *Anopheles* mosquito in the 1950s.

4.1.4 Transportation

Mahendra Highway the main east-west highway across Nepal follows Deukhuri Valley, passing Bhalubang bazar at the upper end and Lamahi downstream. From Bhalubang, branch roads lead up the Rapti River into Pyuthan and Rolpa Districts. From Lamahi there are roads north across the Dang Range to Ghorahi, and south over the Dudhwas to Koilabas bazaar on the international border where goods enter Rapti Zone from India. The Mahendra highway which passes through the Lamahi joints the Banke district leading Kohalpur. Roads from Ghorahi lead to Rolpa district and the Swargadwari pilgrimage site. From Tulsipur a motorable road goes north into Salyan District.

At Tulsipur, all-weather Dang Airport has scheduled connections to other cities in Nepal.

4.1.5 Demography

The dry and agriculturally unproductive Dudhwa range creates a buffer zone between the divergent cultures of the plains of Uttar Pradesh and the Inner Terai. Deukhuri was severely malarial before the late 1950s when DDT came into use to suppress mosquitos so that Tharu people who had evolved resistance managed to live in isolation from more developed and avaricious cultures of the plains to the south and the hills to the north. Although road development further reduced Deukhuri's isolation by the 1980s, the valley retains some of its Garden of Eden charm with its lazy river, thick jungle alternating with rice paddies, surrounding hills in the middle distance, and unique peoples.

Dang Valley is higher, less tropical, drier and less malarial than Deukhuri. Despite poorer soil and more seasonal streamflow, its healthier climate made it more attractive to settlers from outside even before the introduction of DDT.

Since the early 1990s activist groups have been attempting to eradicate the practice of child indentured servitude among the Tharu, many of whom sold young daughters to wealthy families in urban areas.

This region has majority of people of the Tharu ethnicity. The steep, virtually uninhabited southern slopes of the Mahabharat Range are another cultural buffer zone between traditional Tharu lands and the culturally distinct Middle Hills where Nepali is the dominant language, the homeland of Bahuns and Chhetris. The Kumal (potter) ethnic group is also semi-indigenous.

4.1.6 Towns and Villages

There are 39 VDCs and 2 Municipalities in Dang-Deukhuri (according to 2068 census)

CHAPTER V

SOCIAL AND ECONOMIC CHANGES IN THE THARU COMMUNITY

In this present chapter socio-economic changes of the Tharu community that includes demography, marriage, educational, occupational, ownership of land, Land use pattern, food sufficiency condition, income level, use of domestic fuel, cropping pattern, development infrastructure and cast/ethnic community has been analyzed in order to look in to the changing livelihood strategies of Tharu people of Bijauri. Which is analyzing the changing different factor compare with from the period of after ten years to the preset period in changing context?

5.1 Demography

Demography is an important socio-economic element that highly responds to changes in socio-economic situation. Demography can be taken as indicator of socio-economic changes and has an implication on changing livelihood strategies of community in the region. In the present section, changes in demography due to last 10 years have been taken into consideration. The demographic variables and describes in the following section. It includes age and sex composition of respondent and their families.

5.1.1 Age and Sex Composition

The total population of the Tharu people of study area Bijauri is 465. The male and female population is 2,25 and 2,40 respectively. The total household number of the Tharus of this village is 82 and the average family size is 6. But only 45 household were sampled. The specific characteristic of the population distribution of sampled household is given in the table 5.1.

Table 5.1. Age and Sex Structure of the Tharu Household

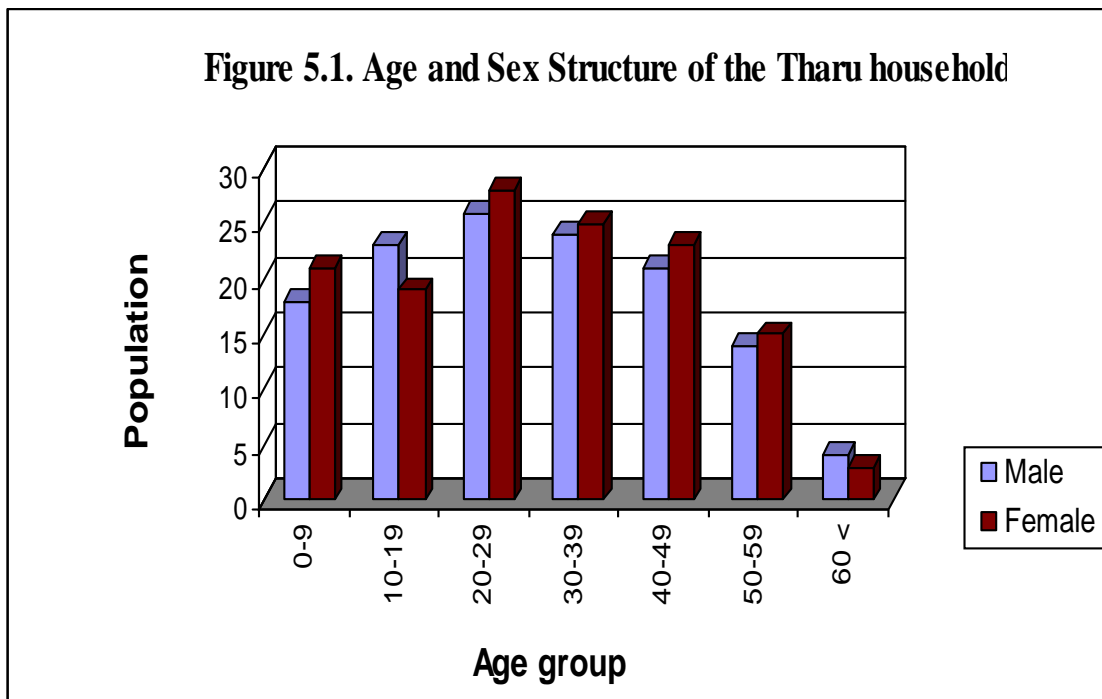
Age Group	Male		Female		Total	
	No. of Person	Percent	No. of Person	Percent	No. of Person	Percent
0-9	23	10.22	23	9.58	46	19.8
10-19	47	20.8	47	19.58	94	40.38
20-29	43	19.11	43	17.91	86	37.02
30-39	41	18.22	46	19.16	87	37.38
40-49	53	23.55	58	24.16	111	47.71
50-59	14	6.22	19	7.91	33	14.13
60 >	4	1.77	4	1.66	8	3.43
Total	225	100	240	100	465	100

Source: *Field Survey, 2072*

From the Table 5.1 the total population of sampled household is 264. Among them 130 (49.24%) are males and 134 (50.76%) are females. The average family size is 6. Which is greater than Dang district (5.3) and the nation at average (5.4) (preliminary result of population census, 2001). We can conclude that the majority of population ie. 54 (20.46%) belongs to 20-29 age group in which 26 (20%) are males and 28 (20.90%) are females. The second majority population 49 (18.56%) belongs to 30-39 age group, among them 24 (18.46%) are males and 25 (18.65%) are females. There are 45 (16.67%) peoples in 40-49 age group among them 21 (16.16%) are male and 23 (17.17%) are females. The other majority group age of 10-20 constitutes 42 (15.91%) people of the total sampled population in which 23 (17.70%) are boys and 19 (14.18%) are girls. The children group age of 0-9 are

39 (14.77%) among them boys are 18 (13.84%) and girls are 21 (15.67%). The least population age of above 60, 7 (2.65%) of total population 4 (3.08%) are male and 3 (2.33%) are female. Economically active people from 20-59 years are 176 (66.66%) in which males are 85 (65.38%) and females are 91 (67.91%). It proves that 88 people (33.33%) are economically inactive among the economically inactive people males are 45 (34.61%) and females are 33 (32.08%). It is shown in the following table:

Source: *Field Survey, 2072*



This Figure shows that the number of population of female is greater than the population of male and the rapid increasing population growth in Tharu community shows that the landownership has been decreasing as a result Tharus are forced to give up their traditional occupation of agriculture although it has been a main source of livelihood. Due to population growth on the one hand Tharu are forced to incline to foreign jobs. Wages labor, government job etc. and on the other hand modern technology have been applied to grow more crops in small size of land.

5.2 Educational Change of Tharus

Education is one of the major means of change in the community. Without education it is difficult to improve their life and get involve in decision making position. So it has an important role for development of Tharu community/group. Table 5.2 shows the level of education of the respondent's households given below.

Table 5.2. Educational Status

	Educational Status							Total
	Literate						Illiterate	
	Under SLC	SLC Pass	10+2	Bachelor level Pass	Master's Level Pass	Total	9	45
No of Respondents	14	8	3	6	5	36		
Percentage	30	17	7	13	11	78	22	100
Remarks								

Source: *Field Survey, 2072*

My field research shows that 22 percent of respondents are illiterate who had never gone to school, out of this 30 percent of the respondent are literate (who study below matriculation), they somehow knew to read and write, they got opportunity to participate in formal or non-formal education. Among them 17 percent had completed SLC and only 7 percent were able to complete their intermediate level. On the other hand 13 percent were able to complete their bachelors' level and at last 11 percent were able to complete their masters' level.

5.3 Occupational Change of Tharus

Nepal is an agriculture country where more than 80 percent of the total population depends on agriculture for their livelihood and there of the study area is no an exception, in the present time very few numbers of people are engaged fully in national and international service and wage labour, while studying and analyzing. It has been found that Tharu people are very straight forwarded and rigid in nature.

This topic presents occupational change tabulations and analysis used in this topic will help us to understand the occupational changes of Tharus of Bijauri village. Occupations are divided into different categories such as agriculture, business, wages labours, forgin jobs and office jobs, Table 5.3 shows the changes in occupation during the last 10 years.

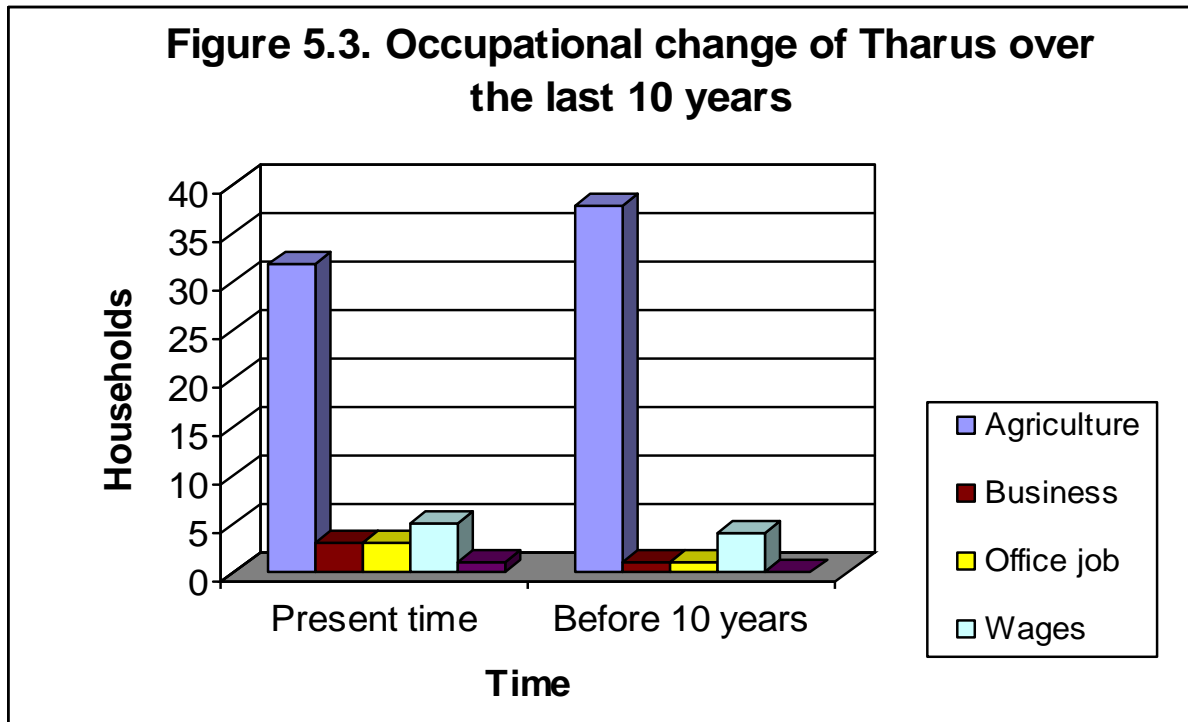
Table 5.3. Occupational Change of Tharus over the last 10 Years

Occupation	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Agriculture	33	73.33	38	84.44
Business	3	6.66	1	2.22
Office Job	3	6.66	2	4.44
Wages labour	5	11.11	4	8.88
Foreign Job	1	2.22	-	
Total	45		45	

Source: *Field Survey 2072*

Table 5.3 shows that of 73.33 percent Tharus were dependent on agriculture ten years ago but now it has declined to 72.73 percent of the total population of respondent. The percent of Tharus dependent on business was 3.33 ten years ago but now this percent is 4.44. In ten

years ago only 2.28 percent were office job but now this percent has increased to 6.81. Ten years ago only 9.10 percent Tharus were wages labour but now this percent has increased to 11.37. And no Tharus did foreign job ten years ago but now it is 2.28 percent. The occupational change is also shown in figure 5.3.



Source : *Field Survey 2072*

The above Figure shows that the occupation is changing phenomenon for Tharus. In ten years the occupation of tharus have gradually developed. But in general we can say that most of the Tharus are still dependent on agriculture, which is their traditional occupation. It seems that Tharus due to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment.

5.4. Change in Ownership of Land

Tharus of Bijauri VDC of Dang have specially the families dependent on agriculture production. So land ownership is taken as an indicator of economic change. In the present time they are affected by increasing rate of migrant people from the different part of the

country. The ratio population growth of the Tharus has problems of decreasing of amount of land. The table 5.4 shows the size of land holdings of the sampled household for cultivation.

Table 5.4. Change in Ownership of Land

Area	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 1 Bigha	21	46.66	10	22.22
1-3 Bigha	14	31.11	18	40
3-5 Bigha	6	13.33	11	24.44
Above 5	4	8.88	7	15.55
Total	45	100	45	100

Source: *Field Survey, 2072*

The above Table (5.4) that the number of household that owned below 1 Bigha of land was or 22.22 percent households ten years ago the same portion of land is owned by 45.66 percent households in the present. Similarly 40 percent households owned above 5 Bighas of land ten years ago but now this amount decreased at the rate of about one percent households.

The important point to be noted here is that in 10 years, there is a rapid decrease in the land owned by Tharus. Land is divided among brothers but still is found in the name of living father. It is also shown by figure 5.4.

5.5. Food Sufficiency Condition of Tharus

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

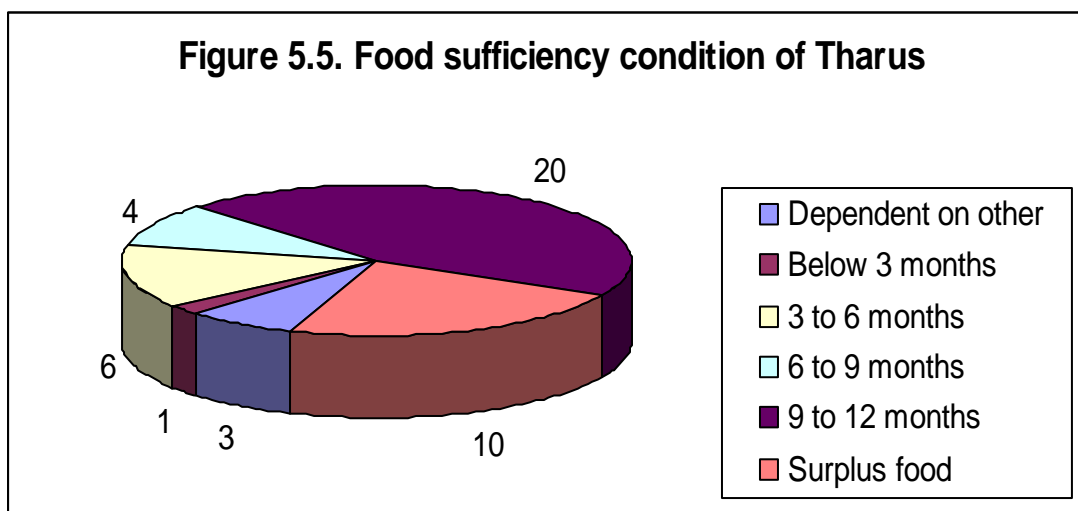
grown in their fields. The Table below shows the food sufficiency from agriculture production of the sampled households.

Table 5.5 Food sufficiency condition of Tharus

Time	Respondent	Percent
Completely dependent on other	3	6.66
Below 3 months	1	2.22
3 to 6 months	6	13.33
6 to 9 months	4	8.88
9 to 12 months	20	46.66
Surplus food	10	22.22
Total	45	100

Source : *Field Survey, 2072*

Although the agriculture is the main source of livelihood, the population from agriculture is still not adequate to fulfill the household demand for years. It is evident from the table that 46.66 percent household are sufficient for less than 9 months in terms of food availability. Similarly, 46.66 percent produce the food that is only just adequate to fulfill their household demand. Only 22.22 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand. It is also shown in figure 5.5.



Source : *Field Survey, 2072*

The above figure shows that food sufficiency from agriculture production of the sampled households. The figure shows that 46.66 percent produce the food that is only just adequate to fulfill their household demand. Only 22.22 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.

5.6. Change of Income Level

Income level of Tharus of Bijauri changed over ten years. The majority of respondents of Bijauri are agricultural products. They sell fruits, vegetable and other agricultural product now. The sources of income of Tharus were own agricultural produce and labour in the past but, now other sources like business, remittance, office job, foreign job is important. The table 5.6 shows income source level.

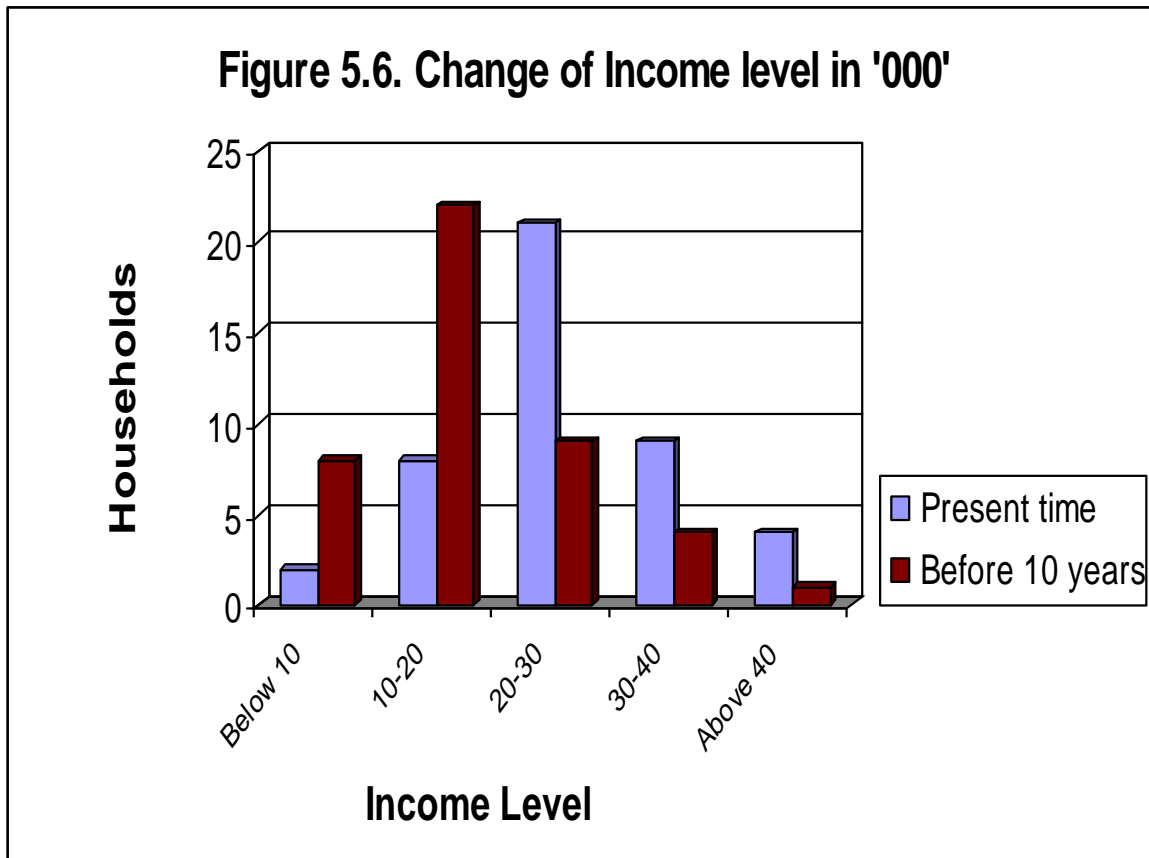
Table 5.6. Change of Income level

Annual Income level	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Until 10,000	2	4.44	8	17.77
10,000 - 20,000	8	17.77	23	51.11
20,000 - 30,000	22	48.88	9	20
30,000 - 40,000	9	20	4	8.88
Above 40,000	4	8.88	1	2.22
Total	45		45	

Source: *Field Survey, 2072*

Table 5.6 Shows that until 10,000 was the annual income of 17.77 percent household 10 years before, but now it is 4.44 percent households who have 10,000 annual income. Similarly, 2.22 percent households had above 40,000 annual incomes but now it is increased to the number of 8.88 percent households. From the table and other information the resources found the drastic change of income level of Tharus. It is also shown by Figure 5.6.

Source: *Field Survey, 2072*



Above figure Shows that until 10,000 was the annual income of 17.77 percent household 10 years before, but now it is 4.44 percent households who have 10,000 annual incomes. Similarly, 2.22 percent households had above 40,000 annual incomes but now it is increased to the number of 8.88 percent households.

5.7. Change in the Use of Domestic Fuel

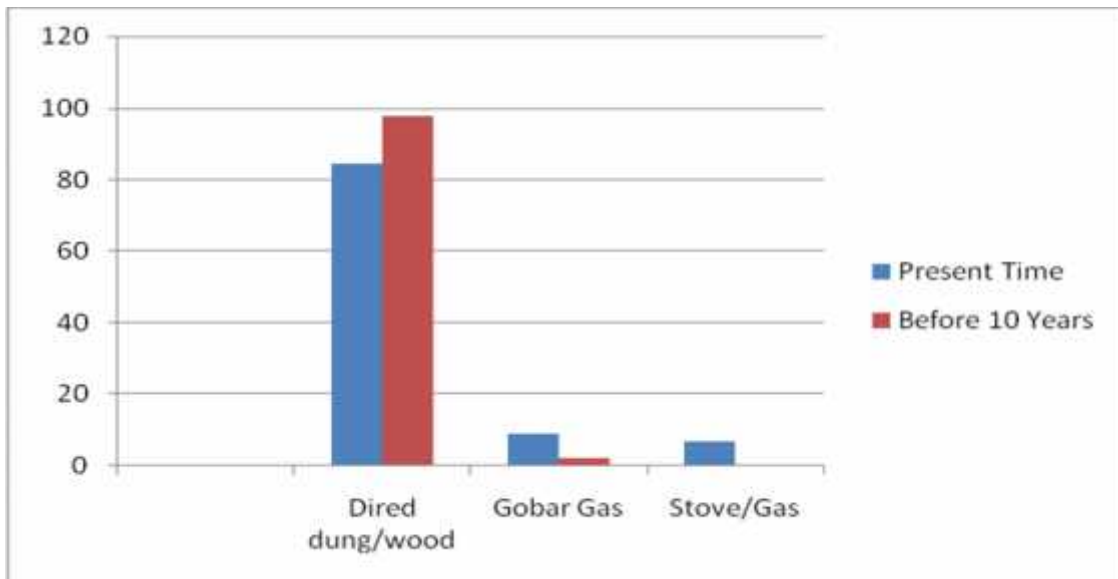
Cooking is fundamental activities for livelihood in each and every community. The important of cooking fuel increases many folds in rural society then urban. So, the use of domestic fuel are studies under this heading these have been slightly changes in the use of domestic fuel. Table 5.7 shows the changes in the use of domestic fuel during the last 10 years.

Table 5.7. Changes in the use of Domestic fuel of Tharus

Types of fuel	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Dired dung/wood	38	84.44	44	97.77
Gobar Gas	4	8.88	1	2.22
Stove/Gas	3	6.66	-	
Total	45	100	45	100

Source : *Field Survey, 2072.*

The above Table 5.7 Shows that 97.77 percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 84.44 percent are dependent for dired drung and fire wood cooking. Only 2.22 percent respondent use of gobar gas in 10 years before but now it increase that 8.88 percent are started to use gobar gas for cooking and 6.61 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking. It is shown by Figure 5.7.



Source : Field Survey, 2072

Above figure Shows that 97.77 percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 84.44 percent are dependent for dired drung and fire wood cooking. Only 2.22 percent respondent use of gobar gas in 10 years before but now it increase that 8.88 percent are started to use gobar gas for cooking and 6.61 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context.

5.8 Change of Land Use Pattern

While surveying the study area the researcher found drastic change in the land seal usual pattern during the last ten years where there was thick forest but now most of the trees have been cut down and land is use for cultivation. There were pasture land and bush for livestock but now, they are changed in to cultivated land and settlement area. There are not public land except the land of government school, Kakrebihar community forest and other public offices. There were narrow paths or roads 10 years ago but now these roads are changed in to wide motorable graveled road. The cultivated land has decreased but population and human settlement have increased. Having discussed the change in the land use pattern comparing past and present it is shown that this change is going rapidly day by day.

5.9. Changing Cropping Pattern

The cropping pattern of the Bijauri has been changed then the past ten years. Paddy, wheat, oilseed, pulse, veritable and fruit are the major crops of past ten years. The table 5.9 shows the changing cropping pattern of study area.

Table 5.9. Changes Cropping Patterns

Crops	Present Time				Before 10 Years			
	Sum. Agri.		Win. Agri.		Sum. Agri.		Win. Agri.	
	No.	%	No.	%	No.	%	No.	%
Paddy	32	72.72	-	-	41	93.19	-	-
Wheat	-	-	31	70.45	-	-	40	90.90
Oilseed	-	-	30	68.18	-	-	39	88.63
Pulse	-	-	29	65.90	-	-	37	84.10
Veg./Fruit	4	9.10	22	50	-	-	-	-

Source : *Field Survey, 2072.*

The Table 5.9 shows, 93.19 percent household planed paddy 10 years before but now this is decreased at the level of 72.72 percent household. 90.90 percent household cropped wheat in the past whereas 70.45 percent households plant wheat now. Oilseed was grown by 88.63 percent household 10 years before, 68.18 percent households usually grow it now. 84.10 percent households provided pulses/daal Before 10 Years. It is only 65.90 percent households' produce daal today. The last major agriculture product is vegetable and fruit. Nowadays there are 50 percent household who produced vegetable and fruits compared to at 10 years ago. Table shows 9.10 percent households can do without primarily being involved in the crop cultivation they produce fruit compared to none at all in the past.

The above table shows that neither the household involved in vegetable in the past but now it is going to increase because the vegetable cultivation among the household could be the strategy to support in income earned. In this way there was a fundamental changes in agriculture in terms of tool and seed varieties use for cultivation.

5.10 Development Infrastructure Changes

Development infrastructure is the most important element in changing the livelihood strategies of people. While comparing the present with past Bijauri VDC has undergone drastic change in term of development infrastructure, Ten years ago there was no sufficient facility of health, electricity, telephone, motorway, graveled road education etc. But now with modern technological change all kinds of facilities are available here. When the government decide to replace the VDC office to ward no 5, Bijauri it directly positive effective the Bijauri to development the infrastructural change.

Before ten years development infrastructure were very poor when the VDC office come out in Bijauri village. Bijauri became the central of the VDC. The Bijauri Village is 500 meter far from the Bijauri. In the past there was no concrete road, only primary school, no any health post, post office, and any facilities of telephone, mobile, electric and only traditional canal. But now their are all facilities gone such as concrete wide road gone through Bijauri to other ward. There is secondary school is in the village, there is the facilities of one health post, post office, electricity, telephone, mobile and modern irrigation canal. It can clearly be seen that the infrastructure of Bijauri are changing then the past ten years. So all these development infrastructure helps to change the livelihood strategies of Tharus.

CHAPTER – VI

CHANGING LIVELIHOOD STRATEGIES OF THARU PEOPLE

6.1. General Changes in Tharu Community

The changes in the types of house structure types of family, the structure of house, marriage practices, feast and festivals, languages dress and ornaments, dance and songs are briefly mentioned under this topic.

6.1.1 House Structure (Types)

The Tharus of Bijauri are gradually changing their structure of houses from traditional house to new house, Banne house and Pakki (cemented) house as their economic status improves. The change in house types is related to their income status. High earning category of the Tharu people have been changed their houses from traditional to modern type.

6.1.2 Types of Family

In the past Tharus of Bijauri had joint or extended family Types. But nowadays, they prefer to live in nuclear families. Among 45 families 35 (77.27%) are nuclear family and 10 (22.73%) are joint/extended family. According to the information of key informants the family types is changing from joint to nuclear due to decreasing land holding, increasing population size and family quarrels for properties.

6.1.3 Marriage Practice

Marriage practice of the Tharus of Bijauri is gradually shifting from lengthy, expensive, arranged and community restricted marriage to simplified less expensive, love marriage and inter-ethnic group marriage. Previously, maximum of the marriage use to practices the arrange marriage within their own community or other community. Nowadays this type of marriage is in increasing trend. Love marriage practice has been increased and inter-ethnic group marriage practices are just started. Now the marriage age of girl ranges from 16-19 years and of boys ranges 18-22 years. This change is the result of increasing awareness and schooling practices observed in the community.

6.1.4 Feast and Festivals

Tharu Community was famous for celebrating different traditional feast and festivals since its origin. In this study a gradual change is observed in the traditional celebration process that includes lengthy, expensive, big gathering and too much liquor consumption. Nowadays, they have changed above mentioned traditional ways of celebration of feast and festival to a newly adopted practice i.e. less expensive, short duration, limited liquor consumption small gathering which is the influence by non Tharu people.

6.1.5. Language

The language of Tharu have own mother tongue. They used to speak own language. Nowadays, their language is influenced by other languages. The new generation of the Tharu feel proud to use national language even within their community. Elder person of the community use their own language within their community. Media of community, government and the government offices and all kinds of interaction is only national language which has played a key role for changing language.

6.1.6 Dress, Ornaments, Dance and Songs

Tharu women were fond of wearing different kinds of traditional attractive dresses and heavy ornaments. In the earlier time, Tharu community was also known for enjoying, dancing and singing during their festival. In this study, a shifting tendency from traditional practices to the practice of Pahadiya Hindus regarding the dress, ornaments, dance and songs is observed.

The Tharus of Bijauri have started to use modern dresses like Shirt, Pants, Sari, Blouse instead of their traditional dress like Veguwa, Kamji, Bhito, Gongga, Cholya and Lahenga. Traditional own Dancing and singing of the Tharus of Bijauri has been shifting to the modern practice which is common in other community. Their special types of dancing dresses and traditional musical instruments are also disappearing day by day.

6.1.7 The Structure of House

The structure of house of Tharu are found traditional and pakki cemented house in observation period. But nowadays, they have changed their structure of house from traditional house to pakki(cemented) house. In the observation period of study area found four types of

house. Traditional house, Naya house, Banne house, and pakki (cemented) house are the types of Tharu house structure.

6.2. Changes in Livelihood Strategy of Tharu People

There are many variables/factors of changes in livelihood strategy are found in the field survey. Among them four major variables/factors are playing the most important role for the change in the livelihood strategy of the Tharu people of study area which is describe below in detail.

6.2.1. Education and Awareness

Education is one of the major important factors of changing Tharu community. Without education no one is possible to change their life and can not solve their difficult phases of life. Before ten years, very few Tharu person of the Bijauri have studied in school. One of the elder key informants expressed his experience that when he was 10-12 years old, his parents as well as others used to say 'sending children to school for study is the waste of household child labour as well as money.'

But nowadays, they have been changed their perspective towards education. The Tharu of Bijauri used to think themselves as inferior, in competent and less confident compared to other communities and castes because of the education and they were confined only on their traditional knowledge, skill and profession within their periphery which had kept them in a narrow thinking.

Based on the findings of the study the level of education and awareness of the Tharus of the Bijauri has been increased signification before the last 10 years. In the present study area 58.45% Tharu people are literate, 38.10% are illiterate and 3.46% are above SLC.

Nowadays, many Tharus of study area have been taken the different training, exposure, visits etc. It made them aware of changing need, opportunities, techniques etc. The helps of education and awareness they are started to working in different occupation, office jobs, self employment of small scale industry, social leadership etc. They are involved in politics too. According to the key informant The Tharu of study area had involved in the position of nominate V.D.C. member and in ward numbers the changing trend of occupation is also seemed among the Tharus of Bijwari for their livelihood.

Through the attitude of the Tharus of Bijauri is positive towards the education. Every child of the study area is started going to school. The dropping out case of students from school level education is common in their community. They are still facing same economic problem for the continue higher education. Most of the time, the Tharu student are busy in their household and agricultural works, so they can not devote sufficient time for their study.

The awareness and education made them confident to think different from their traditional. Their thinking towards education to GOs and NGOs agencies as well as other communities increases significantly. They realized the changing situation and became mentally prepare to accept the change and adopt the alternative livelihood strategy other then traditional one in order to make themselves fit for the charged circumstances. A case study of Tharu educated girl of study area is described that gives the impact of education and awareness in Tharu community of bijauri.

Case Study No. 1

An Educated Tharu Girl of Community

Kaladevi Chaudhary is 30 years old educated girl, born in Bijauri village of Bijauri VDC. She is the youngest daughter of the family. She was good in the study from the beginning of her study. When she started her study, very few girls used to go to school or sending girls to school was not common in Tharu community of Dang. When she passed the primary level, most of her girl classmate dropped out from school. Her parents also told her to drop out her study. According to her primary level education was enough for the daughters but Batuli was determined to continue her study. She request to her parents and continued. Thus, she got success to passed SLC. Herself increment helps her success. After SLC her parents also told her to stop study, so that, she decided to search job. She got the job in SAC, Surkhet. She worked their from 2054 to 2064 and she also passed Bachelor Degree in that job period she was the programmer coordinator of Dang District.

Now, Batuli is studding in M.Ed. thesis years in Education Campus Surkhet. She is the first girl studying in Master's level among the Tharus of DangValley. Nowadays, the whole community Bijauri is influenced by her idea, nowadays, many girls are studying as a result of following let in village. Nowadays, it is easy to convince their parents by giving by her success example. Now, the old generation of her a community easily accepts the importance of girl education and practically they are sending their girls to school. Nowadays girls are studying in lower level as well as high school.

6.2.2. Occupational Option for Labour Market

Before 10 Years, most of the Tharus of Bijauri were depended on agriculture. Kamaiya (bonded labour) system was common at that time which is really found nowadays. At present, they started cultivate the land at other people an Adhinya System.

In the last decade, many development activities have been going like road construction, building construction, market expansion, demand based vegetables and livestock production, drinking water supply, school and college establishment, process of urbanization etc. in one side, these types of development activities have created addition opportunities and other side decreasing land holding size per family, increasing population, increasing average family expand, increasing living standard and increasing demand of skill labour created a challenging situation to maintain their traditional way of living.

Now, the Tharus of Bijauri was forced to shift their traditional way of living. In the same time they were adopted new technology/area through different NGOs/INGOs related to development activities. The speed of change in any community depends on opportunity ability and need of people. In present time the Table 5.3 shows that 72.73% involved in agriculture occupation. 6.81% is involved in office job. This category includes teaching, clerical job, higher level, lower level in office, police army and other security service

11.37 % Tharus are involved in wages labour. This category includes the labour involved in house construction, road construction, loading, house wiring, wood work and other labour work on daily wages basis and 2.28 % Tharus are involve in foreign job in different countries.

Through the Tharu of Bijauri are trying to shift they are also facing the problem of new challenging situation. They have to struggle for the new occupation which is already occupied by other community in this way, based on observation of the study area, most of the Tharus are found in lower level of the official job, manual labour work and part time job.

6.2.3. Adaptation of New Agricultural Technologies

Agriculture is the main occupation of the Tharus of Bijauri VDC. 2, Since their origin, Tharus are the real farmers involved in agricultural occupation. Previously, Tharus of Dangwere brought from Dang for the agricultural cultivation. Since then they were fully depended on agriculture up to 1967.

The farming practice of Tharus were traditional which they had learn from their elder generation from the past. These types of traditional occupation or farming practice of Tharus of Bijwari unable to produce sufficient agriculture product to meet the present increasing demand of food and others necessarities of rapidly growing population after the permanent

settlement of Pahadiyas in the community. So they were completed to change their traditional cropping pattern, low input technology and use of indigenous seed materials. The Table 5.9 shows that the changing cropping pattern of Tharu people.

Before 10 Years ago farmers used to use spade and local wooden plough but now many farmer use tractors, threshers and fans replaces the use of oxen traditional plough and other traditional tools in recent time. Diesel pumping set and hand sprayer is also used by vegetable grower Tharus farmer of Bijauri. Different types of fertilizer and pesticides are used by the Tharu farmer, specially by the vegetable growers. The fertilizer and pesticide used are Urea, Potash, DAP and furanern, Aldrin, selphus, Nuvan Thiodon, Malathion etc. it is rearly used in the past.

Although, diversity in agricultural practices and improved technologies adopted made of change in strategy for livelihood of the Tharu of Bijauri. Increasing market facility, increasing price of agricultural commodity, high demand of vegetable in local market and access of the Tharu of different development agencies facilitate them to shift the traditional occupational practices to newly created occupational areas.

In the past Tharu were used to practice traditional method of farming. In order to tackle the changing situation and to meet the high demand of agricultural product, they have adopt new agricultural practices. It includes use of improved seed, chemical fertilizes pesticides, tools and equipments as well as intensive cropping and diverse cropping patterns. A case study of a successful farmer of Bijwari Tharu village have been describe below.

Case Study-2

A Successful Farmer

Pati Ram Tharu is a 40 years old farmer of Bijauri VDC. He has got primary level education and his wife is also literate. They have two sons. His family is totally dependent on agriculture occupation. The village is linked with highway by a motor able rough road. Before 5 Years, the income from his agriculture production was just sufficient. He did not have saving from his production. At that time he used to follow the traditional farming practices which he had used before long years. Within the ten years he got different types of agriculture training from the GOs/NGOs agencies for agriculture development (DADO, Local NGOs). He had visited above 60 district of the country. He had worked evolution farmer leader of BNA which was farmer to farmer program. In that time he gave training to 46 committee group. He also work in BDS Maps and give trained 27 to 28 group. In 2057, he had a president of Bhasnawal Upabhokta Samiti which is the 125 Hectors irrigation project programme for Bijauri. He completed this project successfully.

Now, he guide other Tharu farmers for the use of chemical fertilizer, improved vegetable seeds, improved farming practices as a leader farmer efficiently. He has changed himself as a successful farmer of his community.

6.2.4. Development Instructional Support

After Second World War, 'development' has become one of the most widely used term. Development has been subjectively perceived in this recent period. The livelihood strategies have been changed with the changing context of development. The globalization process has even it impacts on the traditional as well as disadvantage group.

Tharus are indigenous as well as disadvantage ethnic groups of Bijauri. They are also influenced their socio economic life through nation of development. Many different development intuition started to work in their. They have good unity among their community members for the celebrations of feast and festivals. Community gathering and exchange of

agricultural labour, they did not have formal group for social development activities. They were dependent to the Pahadiyas even in their every necessary work e.g. payment of revenue, shopping, making citizenship certificate etc.

After the re-establishment of democracy in 1989 many NGOs are engaged with the financial and technical support of INGOs and bi-lateral development agencies all over the country. After 1989 in Dang district many NGOs were registered. Most of INGOs and NGOs are implementing general community development programs e.g. Saving credit, awareness raising, literacy program, human and legal right, hygiene and sensation, environment protection and management, marketing of the agricultural products, safe drinking water and women empowerment program in Dang.

The government and non government sectors offers different types of training and technical support to the people. In this process the Tharus of the study area have received training or vegetable production, advanced technology in cereal production and live stock farming.

Different INGOs and NGOs have provided significant support to the Tharus of study area. Social Awareness Center (SAC), Sustainable Community Development Program (SCDP), Awaj and Beautiful Nepal Association (BNA) are the main development actors of the study area. These organizations have formed many women, men and mixed groups. These groups are categorized according to the major purpose and work e.g., co-operative, saving and credit, environment protection, vegetable production etc. Group formed by NGOs, organized monthly, do monthly saving and credit and organize village-clearing by all members of the groups. Knitting, Auxiliary Nurse mid wife, mother child health, environment management, traditional child birth, literacy program, teachers trainings etc. And the government (DDC and VDC) also have supported for the Tharu community of the study area. Mainly the local governments have built basic infrastructure e.g., school, road, drinking water, irrigation facilities, bridge in streams etc. These facilities have increased access to development activities to the Tharus of study areas who are staying far from the market area.

The above all kind of support, the Tharu community of Bijauri have been changed a lot from the previous time. The major changes and kind of impact on livelihood strategy from instructional support is described in the following major topic.

6.2.4.1. Support for Social Capital Formation

The Tharu people of Bijauri village is unified in many small groups mixed with other casts and ethnic groups which is living in the village. The groups have built them confident for the new opportunity and problem. When they are started to working in the mixed groups, they realized their own importance to the group and support for their plan and work. These types of practices prepared them mentally and built positive attitude towards the change. As a result of the involvement in many groups and exposures, many Tharus have changed their life and living style. They are gradually mixed up with other communities and trying to shift from traditional to modern life.

6.2.4.2. Support for Group Saving and Credit Practice.

The Tharu people of study area are involve in group saving and credit activities, through the support of different organization. When they use of saving and loan provided by different agencies, they started small scale of business and enterprises which is supported their livelihood. Reliable interest rate saved them from the exploitation of high interest rate of local money leaders. So, instructional support for group saving and credit practices helps their livelihood of Tharus.

6.2.4.3. Support for Skill/Technology Enhancement

GOs, NGOs and INGOs are maintaining different types of training of Tharus. Appropriate and sufficient trainings have developed knowledge and skill among the Tharus of bijari. They are capable and motivated enough to start new works other then traditional one. The Tharus who were solely engaged in traditional agricultural practices have received training new skill and technologies which made them able to earn more. It supported Tharu for their changes in livelihood.

6.2.4.4 Support by Loan for Income Generation

Mainly NGOs and INGOs are providing loan for income generation in Tharu community of bijawari, It is being more utilized and popular. NGOs provide loan in low interest rate and free supporting training side by side. From the loan received by NGOs the Tharus of study area have started small retail shops and other activities. Thus, the instructional support of loan access has paved the new way of livelihood.

In the end, there are four major factor/variables are chosen. They are education and awareness, occupational optional for labour market, adoption for new agricultural technologies. Modernization, westernization, Sanskartization, cultural diffusion, improved technology, education, political awareness, improved varieties of seeds, cattle, fertilizers are the other respected factor for change their everyday changing life.

CHAPTER-SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary

Tharu is one of the indigenous as well as ethnic groups of Nepal. They have their own tradition, language, costumes, sprits, norms, belief, values, religion and cultural. The Changing Livelihood Strategy of The Tharu People of Bijauri VDC of Dang district is the Title of the research. The broad objective of this study is to analyze the changing livelihood strategies of and the specific objectives is to investigate the social and economic changes of the Tharu community of study area and to find out the changing livelihood pattern of Tharu community in present changing context.

The study is descriptive methods in the nature and sociological perspectives are used. Simple random and purposive samplers were used for the study. Household survey schedule, focus group discussion, key informant interview, case study and observation methods were used for the collection of primary data. Secondary data were collected from the relevant article, books, reports, CBS reports, DDC and VDC profile. The present Thesis has been completed in seven chapter.

The Major Findings of the Study can be summarized as follows;

- Tharu are the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community.
- In total, 45 sampled household were taken for the study in which total population was 264. Among them 130(49.24%) are males and 132(50.76%) are females. Out of total population 168 (63.64%) are economically active people.
- The literacy rate of the Tharu of Study area is 58.45 %. 38.10 % are illiterate and 3.46% of population are above SLC.
- The average family size is 6. Among 45 families 34(77.27%) household are nuclear family and 10 (22.73%) are joint/extended family.

- The structure of house gradually change from old house to cemented house according to their economic condition.
- Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive.
- Seventy two percentage household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation.
- Because of the divided among brothers land owned is rapidly decreasing amount in the last decade.
- The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides, practices of intensive and mixed cropping pattern, use of advanced agricultural tools and equipments.
- They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.
- Use of language is also being changed from their traditional Tharus dialect to the national Nepali language. This is being more popular among new generation. Similarly, traditional dress, ornaments, dance and songs of Tharus are gradually changing. They are influenced by pahadiyas. So that they are adopting pahadiya dress, ornaments, dances and songs.
- Thirty three percentage Tharu people have good income in the past but now 77% people have good yearly income. It found the drastic change in income level.
- SCDP, SAC, DADO, DIO, SFDP, WDO, Awaj, BNA, VDC & DDC are working for the development of the community in the study area. Among these organization SCDP, SAC, BNA, DADO, DFO, WDO, and Awaj have formed groups for their respective purposes. It has smade them easy to participate in activities of mainstream development.

- Out of 45 sampled households, 97% respondent were used fire wood for cooking in past but now it is decreasing 84% and increasing the use of Gobar Gas and Stove Gas.
- Majority of the sample households of Tharus found food sufficient. Among them 22.27% household have surplus production for selling. Majority (63.64%) of economically active population are engaged in agriculture. 73.73% people engaged in agriculture. Second majority groups (11.37%) are in wages labor. 6.81% population are in office job and business. 2.28% are in foreign job.
- Most of the household involved in vegetables and fruits bit it is rarely found before ten years. It is the fundamental change in agriculture.
- The development infrastructure of the village (Road, electracty, telephone, health) have been drastic change then the past. It helps to change the livelihood strategy of the Tharu.
- There are many factor/variables found for the change of the livelihood strategies of Tharus in present time. Among them four major factor/variables are education and awareness, occupational option for labour market, adaptation of new agricultural technologies and development instructional support.
- The major problem faced by Tharus of study area are related to low land holding for commercial cultivation, lack of agriculture inputs (improved seed, fertilizer, pesticides lack of training), lack of job opportunity, lack of pour drinking water, lack of money for higher education as well as disappearing traditional cultural, language and social organization.

7.2. Conclusion

Slowly and gradually Tharu have changed their occupation although most of the Tharus they are dependent on agriculture. Traditional occupation (traditional agriculture) of Tharus is no more able to earn their living so they are involving in different occupation as of livelihood strategy in order to tackle the changing situation. The Tharu of study area are decreasing trend of Traditional socio-economic and cultural practices and they are becoming conscious to adopt new alternatives of traditional practices. The degree of awareness on education, health and resource management is increasing among the Tharus but they are not positive to

compete with other communities to earn their livelihood. The adaptation of modern agricultural technologies seems beneficial.

Tharu people of Bijauri are trying to participate in the activities of mainstream of development but they are being problems as they are in initial stages of socio-economic and cultural. The relationship with non Tharus neighbors makes them too easy for adoption of modern activities and it makes to direct change their livelihood strategies. Bad habits of food and drinks, early marriage, unplanned family, economic disability, illiterate, lack of decision making power, simplicity, environmental degradation, landlessness, exploitation, and traditional approach on agriculture are the main constraints for the socio-economic changes of the Tharu people of study area. And economy, migration, education, modern technology, globalization, modernization, marketization, transportation, communication, physical facilities, changing cropping trend are the other responsible changing factor of Tharus of study area.

7.3 Recommendations

Following are the suggestions made after the study.

1. NGO/INGO should emphasize on increasing social capital and human capital of *Tharu*. This would increase the livelihood options of those people.
2. State or other NGO/INGO should take special efforts for alternative sources of livelihoods. Specially, modernization of *Tharu* caste based occupation is one of the single alternative strategies for ensuring livelihoods security.
3. There are some positive provisions for *Tharu* in education sector, but very less in recruitment and participation in decision-making bodies. So, it is necessary to ensure their socio-economic condition. The socio-economic status really paves the way for the overall advancement of *Tharu*
4. Everyone should help in creating an environment in which *Tharu* themselves can develop as able citizens who can secure their own rights.

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Household Survey Questionnaire

S.N.

Date :

V.D.C.:

Word No. :

Name of Village:

1. General Information:

Name of Respondent:

Sex:...

Age:.....

Religion.....

Education.....

Occupation.....

Language:.....

Material Status

Family Size.....

2. Family Information.

S.N	Name	Relation with H/H	Age	Sex	Marital Status	Edu .	Remark s

3. Economic Aspects

3.1. How much land do you have?

S.N	Time	Present Time			Before 10 Years		
1	Land	Bigha	Kattha	Dhur	Bigha	Kattha	Dhur
2	Area						

3.2. Does the agriculture products you have produced sufficient for the whole yrs?

Completely dep. on others to 3 month 6 month
 6 to 9 month 9 to 12 month Surplus food

3.3. What types of crops do you plant in your land?

S.N.	Crops	Present Time		Before 10 Years	
		Sum. Crops	Win. Crops	S. Crops	W.Crops
1.	Paddy				
2.	Wheat				
3.	Oilseed				
4.	Pulse				
5.	Veg./F.				
6.	Other				

3.4. Do you work in other land or others work in your land?

S.N.	Land	Own land	Other land	Given to other
1	Present Time			
2	Before 10 Years			

3.5. Have you been applying new technique?

S. N	Time	Hybrid Seed	Che./Fer.	Tools	Crop. pattern
1	Present Time				
2	Before 10 Years				

3.6. What is your occupation?

S.N	Occupation	Present Time	Before 10 Years
1.	Agriculture		
2.	Office jobs		
3.	Wages Labor		
4.	Forgin Jobs		
5.	Business		
6.	Kamaiya		
7.	Others		

3.7. What is your Source of year income (in 000)?

S.N.	Income Source	Present ime	%	Before 10 Yrs	%
	Until 10,000				
	10,000 to 20,000				
	20,000 to 30,000				
	30,000 to 40,000				
	Above 40,000				

4. Socio-Cultural Aspects

4.1. Types of House:

Traditional House Naya House

Banne House Rakki (Cemented) House

4.2. Types of Family

Nuclear Joint Extended (Others)

4.3. How long have you live here?

Less then 20 years above 2o years

4.4 What types of marriage practices in your society ?

S.N.	Types	Love marriage	Arrange marriage	Others
1	Present Time			
2	Before10Years			

4.5 What kind of effect do migrant people have on your life?

Good Bad No

4.6. What types of fuel do you use in your domestic work?

S.N.	Types of fuel	Present Time	Before 10 Years
1.	fire wood		
2.	Gobar gas		
3.	Stove gas		
4.	Others		

4.7. Have you involve any instructions?

S.N.	Time	Name of groups	Propose of group	Post
1	Present Time			
2	Before 10 Years			

4.8. What is the development infrastructure?

S.N.	Infrastructure	Present Time	Before 10 Years
1.	Motorable Road		
2.	Schools		
3.	Health post/Post office		
4.	Electricity/Telephone		
5.	Irrigation facilities		
6.	Others		

4.9. What is the animal husbandry?

S.N.	Types of animal	Present time	Before 20 years
1.	Oxen/He buffalo		
2.	Cows/calf		
3.	Chicken/Duck		
4.	Sheep/Goat		
5.	Pigs/Bungurs		
6.	Others		

4.10. What is your preference for treatment?

S.N.	Preferences	Present Time	Before 10 Years
1.	Doctor		
2.	Guruwa		
3.	Indigenous medicine		
4.	Others (specify)		

5. Political Aspects

5.1. Are there any communital groups in your society?

Yes No

5.2. Are you involve in these groups?

Yes No

If yes, in which position?

.....

5.3. How many represented members in your community?

1 2 3 Above

Are you involve in any represented level?

Yes No

If yes, in which position?

.....

5.4. Are any female members involve in leadership level?

Yes No

If yes, are there involve from your family?

Yes No