

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal is one of the least development countries in the world with a population 26,494,504. It is situated between two great nations of China and India. It is a landlocked and hilly country with a total are of 147181 sq. km. Geographically and administratively Nepal is divided into different units. Geographically, Nepal is divided into Mountain, Hill and Terai regions. Administratively it is divided into 5 development regions, 14 zones and 75 districts. The Hilly region covers about 68 percent of the total area. Mountain and Terai region cover 15 percent and 17 percent respectively.

After two successful elections for house of parliament, finally Nepal gets first federal republic constitution with 2/3 support among 601 house members, constitution was prepared. President Dr. Ram Baran Yadav approved this constitution.

Even though our new constitution is passed and released, there are dissatisfied people who are against it. Hope Nepal will grow prosperrous and development more with this constitution of Nepal 2072.

Nepal is country of melting pot of different castes, ethnic and tribal groups. Our constitution declares that Nepal is a multiethnic, multicultural and multilingual country. It is believe that there were 4 Varnas and 18 Castes in Lichivi period. King Jaysthiti Malla further divided into 4 Varnas and 36 castes. At present, Government of Nepal has officially recognized 125 caste groups.

Nepal is a small country made up of mostly villages. It is inhabited by diverse ethnic groups speaking different languages, dialects and holding different faiths and having different culture. In other words, Nepalese society is a multiethnic and mosaic society.

Among different castes, ethnic and tribal groups, Tharu is one of the ethnic groups of Terai region. Tharu is the largest group of Terai which is 6.6 percent of total population (2068 B.S.) Most of the Tharus are landless or don't have enough land for their living. So most of them were bonded labor (Kamaiya) for their living. According to 2056's decision of government Kamiyas were free and their debts cancelled. They are mostly concentrated in Seti, Bheri, Koshi & Rapti zones or in the western, mid-western and far-western Terai. They have their own dialect, customs, and social pattern, life style and socio-economic life. Their dressing pattern is different from other ethnic group of Nepal. They usually live very close to the heavily forested regions. The traditional territory of the Tharu is called Tharuwan or Tharuwat.

There are several popular stories about the origin and social affinities of the Tharus. Most of them sincerely believe that they came from Rajputana in India at the time of the Islamic Invasions. Some of them maintain that they are descendants of Rajput women who fled with their domestic servants to avoid falling to an enemy.

But Shankar Lal Chaudhari writes about the origin of Tharu, in the past, some superficial Nepalese writers, scholars, sociologists/anthropologists and even historians have done much crafty business in writing false history of origin of Tharu and their culture, due to which Tharu's history had been put degraded to the great extent by publishing imaginative and futile articles. But at large, Tharu scholars, international writers, sociologists and anthropologists have believed that the Tharus were originated in and around Kapilbastu. Nobody could conceal his discovery right now. Everybody from all around the world appreciates that the Tharus originated around Kapilbastu and they are of Tharu Shakya-Kolyas-Mauryas-Sen clans. They are descendants of 'Lord Buddha' and Lord Buddha was born in Tharu community (Chaudhary, 1999).

Tharu are said to have been theoretically divided into two main categories namely Pradhan and Apradhan. Kishor Kumar has arranged some of the well known Tharu without differentiating between the two categories, Umar, Kushmi, Kariyamdhariya, Kumhar, Mardari, Baniya, Ultahawa, Ratagaiya, Nampuchchhiya, Kuchla, Tunwar, Bakhriya, Dahit, Chhapar, Kudawa, Ankatuwa, Kajja, Kauwa, Puchkatuwa, Dhakihar, Gamuwa, Kanpujuwa, Darhawa, Gandagga, Bagodariya, Rajtiya, Khona, Baskotiya, Jogi, Palpariy, Terara, Nammu, Dhechkatuwa,

Vaukhariya, Angaur, Satgiya, Kochila, Dhamalhuwa, Gunjila, Wanter, Pachhaldanguwa, Singh, Panjiyar, Dagaura, Rajbanshi, Gharchor, Mahato, Goijihar, Angarhuwa, Chukaha, Thanbhuwa, Loharihuwa, Harchabba, Gaijhuwa, Lauwa, Lauwa, Bainpuriha, Kanphatta, Walpuriya, Jamdhariya, Dongiya, Dhairhuwa, Shirwar, Lal Dahariya, Maghari, Charanhuwa, Khargadhiriya, Chilangi, Khatkherari, Dangiya, Jogiyarat, Satwariya, Sauryahane, Sunaha, Dukriha, Hardiula, Demandaure, Garari, Ghankar, Satkar, Ghantchor, Lohati, Bhittarwagariya, Kariyabhunkaihuwa, Chilarhuwa, Bhurdhuhuwa, Rana etc.(Kishor Kumar, 2052 B.S.)

The great majority of the Tharu are very hard-working tenant cultivators. They are always engaged in agriculture, most of them have been greatly exploited by ruthless Zamindar and rich Landlords. It is believe that there was dense forest and calamity and made the Terai land favorable for agriculture. After 1950's government's rehabilitation program and eradication of malaria caused the heavy in migration from hill and mountain to Terai and the fertile land of Terai was captured by clever groups other than Tharu. Now a day's most of the Tharu are landless.

The Tharu are laborious, honest sincere, simple and illiterate people. They live in joint extended family up to 4-5 generations together. They are one of the more underdeveloped groups of Nepal. Their history is the story of extreme deprivation, enormous hardship and class exploitation. Other clever groups take advantage of being simple nature of Tharu. Tharu feel content with their society and circumstances. This has kept them almost isolated with in their own localities and has made a group relatively unknown to outsiders. Because of their superstitious, backwardness and timidity, they are physically and socially isolated from development activities and cultural contacts. After the heavy immigration from hills the Tharus of this village are influenced from Hinduism more or less.

Tharu in early day they were not interested in holding land registered in their own name. Due to the absence of the money, they were most interested in cultivating barren or virgin land, for which they did not have to pay revenues for a certain period. Latter 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 some reason (Rajaure, 1977).

Tharus are innocent, shy and relatively timid people. Some of the earliest settlement of Tharus was deep in the forest isolated from other ethnic groups. Government authority in the past and still to a lesser degree are cut monopolized by the surrounding non-Tharu have exploited them. They are often in debt since the grain they produce is frequently used to brew alcohol drinks. More clever persons from the hills will send them money to purchase food and then continue to compound the interest. Eventually the hill man acquires the Tharus land and the Tharus are relegated to landless status (Pykuryal, 1982).

Tharus are those people who have been almost isolated and neglected by the government. The neglected segment of society is facing many problems and becoming poorer and poorer day by day. The migrated persons from hill Pahadiyas are highly influencing the lifestyle of Tharu. Tharu communities are affected by transportation education, migration and modernization and seem many changes in their economic and social life. Under these circumstances to know their real present situation there is an urgent need to study economic and social condition of Tharu is a Sociological perspective.

Although the slavery system was abolished many years ago, Tharus used to be sold and bought. They were compelled to live as a bonded labor and kamaiyas as in mediaeval period, because of general illiteracy, lack of awareness about their rights as a citizen. And feudal system of Economic Exploitation, Tharus is subjected to the very lowest status in the society. But, since 2056 B.S., Kamaiyas were free from landlords after a decision taken by government.

There are many statements to know about the region of them but it is still questions about who are Tharus? How are they originated? According to the scholars, Tharus come from “Thar” of Sidh region and they are of Mongolian face. They migrated from there to here. They migrated from Hilly region to Terai. Their facial patterns show that they are related with Mongol groups. The word Tharu is derived from “Thour”, this word change into Tharu. Some scholars said that the Magar who migrated from their will to Terai become Tharu in the later, in this way there are many opinion about the organization of Tharu community (Bista, 2002).

Tharus are one of the backward indigenous people settled in the Terai region and they are basically agriculture peasant. Tharus are found mostly on the foot hills of Chure and Siwalik to lower Himalaya range. This region used to be densely forested area stretching from eastern to

western Nepal. With only scattered patches of cultivated land, the whole region is also known as the Terai, meaning the plain area. Thus, Tharus found among the Terai of Nepal and also part of north India. The Tharus along with the Darai, Majhis, Chepangs are indigenous to the Terai region of Nepal; vast majority of the Tharu population is backward and deprived of mainstream of development.

Tharus of Dang valley deforested and made it productive into agriculture farming. Due to low land the soil was wet all the year, malarias and unhealthy. Struggling with malaria and dangerous animals they made the settlement favorable for human being. Rulers of Baise and Chaubise kings from the north captured Dang valley. So Tharus started migrating eastward and westward popularly called 'Buhran' (Banke, Bardiya, Kailali, and Kanchanpur). Tharus had made Dang valley productive an cultivate and so they are the owners and original inhabitants of Dang. In some evidence it is found that Tharu kingdom was existing during 12th century. The capital of the kingdom was the Sukauragadhi of Urahari VDC of Dang district. A powerful Tharu king Dangi Sharan's place of the palace can still be seen. In Dang some copper coins are found in which is written of Dangi's name. So there is not any controversy of the existence of King Dangi Sharan. (Gautam, 1998).

Matriarchal system is the main feature of the Tharu society. Mainly Tharu caste includes three types of sub-caste Rana, Dangaura and Kathariya but there are 40 types of Tharu caste. Tharus are scattered in 22 district of Terai and inner mid-land of Nepal but now they have reached many hilly areas and Kathmandu valley for the search of jobs and wage labors.

This is supported by several historical evidences that Tharus are victimized and suppressed by clever people of the society. They are compelled to be Kamaiya or bonded labor. Majority of Tharu people are governed by minority clever and rich people. There can be seen rising consciousness among the Tharus to refer themselves as indigenous. There are also some feudal, literate, politicians and rich within the Tharu community but as a whole Tharus are laborious, honest and simple living people. Researchers have expressed their opinion differently about the origin of the Tharu who have been involving about it. Tharus are the second largest indigenous ethnic groups after Magar in Nepal. They live in 24 districts. According to census 2011, shows that about 1.5 million Tharus are living in Nepal but some Tharu scholars and their concerning organizations claims that around 3.5 million are living in Nepal. The culture, caste, social

behavior and tradition of Tharu community have been influenced by westernization and modernization.

Tharus are the oldest and main inhabitant of this region. They usually used to live close to the heavily forested regions. But, deforestation is taking place rapidly in this region. Tharu are found everywhere in Terai. Somewhere inner Terai rally great number of Tharu villagers is found cleaning in the middle of the forest itself most of the large compact. Tharu settlements are found is tropical areas where they are most likely vulnerable to infection of malaria and danger of wild animals such as tiger, bears, elephants, rhinos and poisonous snakes.

They lie at the edge of forest. The males go in searching for animals to the forest, trap the animals using the meaning to world both are taps. Tharu search for medical herbs roots and collect other things like fruits. The woman catches fish in small rivers and pools using nets.

Nearly a century ago the Prime Minister Chandra Shamsheer Rana abolished all forms of slavery. There exists more than a thousand household that service on servitude (Kathmandu Post, 2003). Especially Secretary of the Ministry of Land Reform and Management States there are 1533879 households of Tharus in Nepal. Tharu are people whole work for landlords on the basis of oral contract which is renewed annually in consideration of a wage to be paid in cash or kind. This is either a fixed quantity of paddy or fixed portion of the crops produced by the like Kamaiya himself (Neupane, 2005).

Illegal environment in Terai was encouraged by politician to win local or National Election. In Nepal, during the political transmission 1990 with an interim government massive deforestation occur many people are still encroaching upon the forest in search of gravity agricultural land in Terai. The overflow migration settlement and encroachment are challenged the existence of Tharus in many ways.

Nepal is predominantly an agricultural country. The agriculture sector employs more than 80 percent of the total labor force of the country. The agriculture sector contributes about 37 percent of the Gross Domestic Product (GDP) and more than 60 percent of the export earnings.

Agriculture is prime economic activity of Nepal. It plays a significant role in Nepalese economy and it is a backbone of the country. Though Nepal is characterized as an agricultural country,

only 18 percent of the total land is available for cultivation CBS, (2068 B.S.). The remaining land is occupied by snow, forest, rivers and lakes. Agricultural production plays an important role in raising the standard of living of the people by increasing the per capita income and helping the development is highly dependent on it. It influences not only the level of consumption but also the entire aspect of national economy.

The substance and market economy of Tharu is agriculture and animal husbandry. They use and practice ancient means and methods in agricultural production and animal husbandry, in their leisure time from these sectors they make baskets, ropes, mats, pottery, Dhakki etc.

1.1.1 Introduction of Dangaura Tharu

Different hypothesis has been put forward for the origin of Tharus, as there are different sub-groups of Tharus. So, Dangaura Tharus are concerned they originated in and round Kapilbastu. This position is supported by Singh R.P., Chaudhary S.L. and Panjiyar. T.N. Singh (1997), Chaudhary (1991), Panjiyar (1994) also confirmed that Dangaura Tharu originated near Kapilbastu. Lord Buddha was born in Tharu community. Later on other groups of Tharus come from south and assimilated. Tharus are Mongoloid origin but in course of time different groups come and mixed and assimilated. Much has been said about the origin of the Tharus but still it is matter of debate. A somewhat mixed racial appearance led some to suggest a Dravidian origin (Crooke, 1896, Risley, 1891).

Mujundar has established by anthropometrics and blood group studies that the Rana at any rate are of Mongoloid racial type (Majundar, 1942).” To support that Tharus originated in and around Kapilbastu nearing district of Dang Deukhur how such a powerful King Dangi Sharan ruled during 12-13th century before Alaudin Kilgi. When Rajputs women/men fled away in Nepal Terai, in a short time, how Tharus become so brave and expanded east and west. These supports the Tharus originated in Nepalese soils they have not come from outside. “Dang is the home land of Dangaura Tharus.”

MC Donaugh (1984), also did not claim Dangaura Tharu as Rajput origin (Cook 1886:402, Risley 1891:33, Hasan 1968:33). Some claims Tharu came from Ayodhy (Crooke 1896:382).

Carnegy (1868:10) supported this. In Gorakhpur region the Tharu said to have little evidence of their origin but claim to have come from the hills of Nepal (Turner, 1931:590). So to conclude Tharus have not come from anywhere but originated in and around Kapilbastu and Dang is adjoining district (Dang Deukhuri). They have not come from outside. Dr. Swami Prapanachary (Rai scholar) that Lichchhavis come from Baishali 'sad' Bihar supported by some scholars will support it with similar proposition. But swami Prapanachary says no Lichchhavis did not come from Baishali they are indigenous of Nepal and they are "Lichchhavis, Kirats" and the Tharus. According to Sibani Levi, French scholar "Ne Muni" who established Nepal was Tharu. He was the first to establish 'Kasthamandap'. According to Swami Prapanacharya (Dibya Chakshu, weekly 2054 B.S.), Lichhiya, Lichhwa, Lachhavi names are found in Kathmandu valley. These names are very similar to Tharu names Tharus were once in Kathmandu as Koliya Tole. As Tharu Drang in Chapagaun, Tharus are connected with Madhav Lichchhavis. Inscription of Changunarayan are in Tharu Languages.

The name Tharu and word 'Tharu' it has another etymological significance. After the enlightenment of Buddhism Lord Buddha returned his hometown Kapilbastu and that time there was revolution for short time all people irrespective of ages wanted to join the religious order or Buddha. But Buddha preached them not to do so. Some selected groups joined him as Vikshu or Bikshuni and the rest people who could not join Buddha order remained in household after a farming and wore simple "White clothes". The remainder and the left people were called 'Astharu' and Tharu from 'Astharu', it has been 'Thavir' and 'Tharu'. It has also similar significance, e.g. Asthavir to Thavir and Thavir to Tharu. Tharu Asthavir is from Theravada. Whatever may be the evidences in the past, Tharus because of simplicity and depressed nature and migration of excess population from south, they moved eastward and westward and in the food hills and inner valleys towards north. They could not survive in the place where they originated because there was pressure of increasing population from north and south and so ultimately they were forced to move toward east and west.

1.2. Statement of the Problem

Tharus are traditionally agriculturists. They spend of their working time in agricultural activities. For the Tharus, agriculture is important both for subsistence and farm market production.

Although agriculture is important in many ways the Tharus of all economic strata, it seems to be more important for the Tharu of the Top economic stratum for other.

The economy of the Tharu is based primary on subsistence agriculture and animal husbandry and it keeps them without the periphery of the village and its surround. No Tharu's household is totally dependent on any work other than agriculture. The most important of the Tharus are basketry, mat –making, pottery, clay arts, wood curving embroidery and needle works, and tattooing.

The Tharus are one of the background ethnic groups of Nepal. Most of the Tharus are still illiterate and suffer feudal system of economic exploitation. Their living standard is poorer than Parbate. Normally, they do not have saving from earning.

Tharus are as partners of development and their role in agricultural activities should be identified and analyzed, all ethnic groups are equal component in the mainstream of development. But in our country Tharu community are not given equal opportunities in trainings, seminars, visit etc., hence, caste discrimination of Nepal, especially in the farming system, Tharu community are quite active and their time in the considers as Kamaiya under the landlord.

Tharu community plays the vital role in agriculture and other aspect of the rural economy. In order to include Tharu as a component in the mainstream of development, it is essential to know what exactly are doing now. Where they need helps and how they can contribute in process of development to make them aware of improved agricultural technology, they should be better calculated and well trained. The present study is conducted in documenting and mapping out the Tharu's participation in agriculture of Patabhar VDC of Bardiya district.

1.3 Objectives of the Study

The basic objective of the research study is to find out the Tharu community in agriculture and to identify their economic problem.

The specific objectives of the study are given below:

-) To identify the socio-economic condition of the Tharu community.
-) To examine the issues and challenges of Tharu community in Modern agriculture.
-) To analyze the participation level of Tharu community in agriculture.

1.4 Rationale of the Study

Nepal has a multi-ethnic society. Half of them are classified as the Hill caste/ ethnic groups and another half as the Terai caste/ ethnic groups. Tharus are indigenous backward people. They occupy 4th place among whole population. They are engaged in agricultural activities. Their participation and livestock rising is significant.

Tharu community is far behind from the mainstream of the development. It is necessary for Tharu community to participate in income generally activities to be self dependent and to develop the whole Tharu community.

Many researchers have been conducted in different topics of Tharu community. But no researcher had paid attention in this area. The study is providing the real scene of Tharu community based on field research. It is recognize the situations, problems and prospects in their participation. This study is being useful to generate the program and policies for the upliftment of Tharu community and providing facilities and trainings.

This study is justified many problems related with the objectives will help the new researcher in this field. The study aims at highlighting the contribution of Tharus in their livelihood activities eg. agricultural activities, animal husbandry etc. at Patabhar VDC of Bardiya. Hence it now a right time to access those changes to affecting Tharu community. The present study is also try to those change is relation to their present agricultural activities.

1.5 Limitation of the Study

Generally, each and every research study has some limitations. So, this study cannot be an exception. It will impossible for a student to study all the Tharu of Nepal due to lack of resources and time. So, this study will be focused on the participation of Tharu community in agriculture. This study will be limited only in Patabhar VDC of Bardiya district which is the small part of the whole Tharu community of Nepal. So the general findings and generalization of the study may not be applied to other Tharu communities of different parts of the country. But this study area has been carefully selected so that its findings and recommendations may be useful to some extent to those areas, which have similar geographic, environmental setting.

There will be differences in agricultures between different groups of the Tharus of Nepal. This study will be conducted among Dangaura Tharu.

1.6 Organization of the Study

This study has been divided into six chapters. First chapter discuss on introduction that includes background, statement, objectives, rationale and limitation. Second chapter reviews relevant literature and reading materials such as theoretical aspect, empirical research process and conceptual framework. Third chapter mentions about the method of the study, which includes conceptual frame work, research design, nature and sources of data, universe and sample size, data collection procedure (qualitative and quantitative method) and data analysis and interpretation.

Fourth chapter explains the description of study area of Patabhar VDC of Bardiya district such as geographical location, available natural resources, occupation, development infrastructure, religion and culture. Fifth chapter describes on main sector and participation level of Tharu community in agriculture, socio-economic characteristics of respondents. Sixth chapter incorporates summary, conclusions and suggestions. In this chapter I have tried to explore the participation level of Tharus in agriculture, socio-economy status of Tharus and provide a suggestion of agro-forestry for their better agriculture in the study area.

CHAPTER II

REVIEW OF LITERATURE

There are some literature about Tharus but not sufficient. Some foreign and Nepali scholars have studied about Tharus but these are not enough to manifest the whole structure of Tharu. In different areas, there are different types of language, economy, settlement pattern, cultural practices and participation in agriculture of Tharus. Dor Bahadur Bista was the first anthropologist who makes a first study into a variety of ethnic group of Nepal based on field observation. He has given some description on different aspects of the socio-economic life of Tharus.

2.1 Review of Studies on Tharus

Tharus an aboriginal of the Terai region, live in the entire length of it. They have been living there since the unknown past. The origin of the Tharu is mysterious as there are many contradictory reviews about it among the anthropologists. Amid of the so much uncertainly, a scholar define the Tharu tribe as the “Forest People” came from many regions at different times to seek the peace and shelter of the jungle, the environment them molded them , over a very long period of the time, into groups of special people, all of them called the Tharu. (Meyer, 1995)

For the Tharus, agriculture is important both for subsistence and form market production and they spend their whole time in agricultural activities. Thakur Prasad Bhatta observes that Tharu and economy is subsistence economy. Agriculture is their most important occupation. All member of the family are employed in agriculture activities in the traditional Tharu society. In fact, agriculture is not only the economic occupation but also a way of life for them. They devote most of their time in farming activities; protection of crops from wild animals and birds in the past was the most challenging job for them as their farmlands usually located in the middle of forest or close to it. (Bhatta, 1996)

Dor Bahadur Bista is pioneer in identifying and describing Tharu of Nepal. In his ethnographic survey of Nepalese people, he writes that the Tharu are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of villages of Tharuwan are found in small clearing in the middle of the forest itself, most of the large compact Tharu settlements are found in tropical malaria areas, infested with animals. (Bista, 1994)

On the occupation and economic of the Tharu, Bista summarizes that Tharus are by tradition peasant farmers. Some of them are rich farmers and few in the eastern Terai have successfully taken of business. But a great majority of them are very hard working and tenant cultivators. Most of the Tharus in west have been very greatly exploited by ruthless Zamindars, Landlers and revenue agents. They are virtually slaves in the hands of the Zamindars, sold and bought at will. Since most of them are landless share cropping peasants, they have to rely entirely on the mercy of Zamindars. Every year they are buried deeper and deeper. In dept until eventually they are sold to other Zamindars trying to cultivate new area of land. Again he notes that most of the lands in the regions were originally cultivated by the Tharus and course of time clever people come and got the better of them (Bista, 1980).

Rajaure (1977), in his study has presented the ethnography of an indigenous tribe, the Tharu at length. Regarding the living territory of the Tharus, he states that they scattered all along the southern flout hills of the Himalayas from Bhutan in the east of Nainital Terai of India in west and including the whole of Terai of India in the west and including the whole of Terai portion of Nepal. Vast majority of them, according to them, according to him, resides in Nepal.

Rajaure further views that due to geographical cross cultural and cross linguistic factors, several regional variations of Tharu culture and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put these cultural variations into the major two groups, less influenced by other cultures. Tharus of Nawalpur and Chitwan valley, Dand, Surkhet Valley's and Bardiya belong to first group while the Tharu of far east Jhapa, east Koshi region, center Bara and Parsa districts and far western Kailali belong to the later group.

He has noted a special attitude of Tharu live in isolation which the expressed that a general Tharu mentality, which is found neither among the hill ethnic groups (Tibet-Nepalese) nor among those of the Terai (Indo-Nepalese), makes the Tharus feel content within their own Tharu society and circumstances. This has kept Tharu almost isolated within their own localities and has made them a group relatively unknown to outsiders.

According to Rajaure, the economy of Tharu is based entirely on agriculture, which consists of both substance agriculture and some selling or exchanging of the surplus for other needs. Thus the agriculture, supported to animal husbandry is the main source of living for the Tharu people. He points out that the whole family of the typical Tharu household a functional unit is employed in agricultural activities. This sort of economy, as he argues that keeps them engaged in their own localities, discouraging them from going very far to look for non-agricultural jobs.

Through the Tharus are agriculture people, as Rajaure notes that with few exceptions they do not own land. He has forwarded a hypothesis behind such situation which goes as: Tharus, in early days were not interested in holding land registered in their own name. Due to the absence of cash, they did not have to pay revenues for a certain period, later they again moved on in search of such new land. Tharus who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardiya, Kailali) to cultivate new land, for the same reason.

But there accrued great interaction than before the Tharus and the non-Tharus, the immigrants from the hill, after the implementation of malaria eradication and land reform programs. However, as he notes that these two programs which improved very helpful and beneficial to hill people proved less fruitful and unfortunate to the Tharus. They were the people of different nature and attitudes. Tharus prefer discipline manner are peaceful and obey the rules of society while the hill people on the other hand are loving people with a material spirit dislike to remain under the control or domination of others. So the first impact that took place in Tharu villages, after the immigration of hill people, according to the Rajaure's findings was the decay and neglect of the village -level rules, customs and discipline, which had been imposed up till then by committee of the Mahato (Badghar) and the Tharu household chiefs.

Rajaure has examined the ethnic interaction and its impact on different groups. According to him, there was no interaction in significant different between Tharu and non Tharu in the time before

the eradication of malaria as few absence non-Tharu landlords who had controlled over most of the land in Dang valley, used to come down only for few months in winter of a year while the Tharus were there as their tenant farmers for the whole year.

He further mentions that the hill people did not keep up the tradition like voluntary labor for the maintenance of canal, bridge and streets and schedule of turn regarding the supply of canal water to the farms.

In such circumstances, majority of Tharu peasants lost their access to land. When the peasant failed in paying taxes or fulfilling the obligations to Zamindars, their right on land was withdraw and cultivated by anyone who wished or by the Zamindar himself as it was his liability for the full collection of land and other taxes in the mauja under his jurisdiction, even if lands remained uncultivated for any reason. The families of the peasants which were evicted from the land had to work bonded labor, called 'Kamaiya', for their survival. They were employed by the Zamindars and big landowners the landless households working at present as agricultural labor in the village are the families of bonded –labor in the past.

In impact of the Zamindari system on the Tharu community resulted in the concentration of large plots of land in the hands of few driving away the majority from the land of their customary use and ultimately created a economically deprived group of bonded labors which is at present identified as landless in the changed circumstances.

It is already mentioned that the primary objective of the Zamindari system was to maximize the collection of revenue as the Zamindar should pay to the government the stipulated amount. The government, to prevent revenue from declining often followed policies which encouraged high concentration of land ownership in the hands of few by allowing the Zamindars to play wide floe in agrarian community without any restrictions. In consequences "the introduction of the Zamindari system, in particular, led to an increased degree of polarization in the agrarian community. All classes of peasants were then placed under the jurisdiction of Zamindar, thereby depressing the states of the independent farmers. They were placed under the fiscal and administrative authority of the Zamindar and obliged to provide labor for the cultivation of his demise. The Zamindar had power to evict them if they defaulted in the payment of taxes and to fallout their holdings to other persons"

The burdens imposed by the Zamindari system which was abolished only in 1964 do not only fully respect the historical circumstances that compelled the majority of the Tharu peasants to work as bonded labor losing ownership of the land. They were equally suffered by the government as they were also compelled to service him and his employee free of charge.

After the land reform program: as Rajaure remarks that the situation was even more sad for the Tharus. Commenting upon the situation, he writes that, as the old landowners could not hold more than 28 bigha of land. They sold their excess land before the implementation of the new law, to the people coming from the hills. the hill people bought such land in small fraction from the previous Zamindars. Now they begin to cultivate fractions themselves without seeking any help from the Tharu tenants or labours, who had previously been cultivating the land for the Zamindars. Thus, the Tharu tenants were deprived of the land, which they had been cultivating (Rajaure, 1977).

Ultimately there created a such situation in which the Tharus could not resist and they were forced to migrate to the western Terai, where large areas of the forced were being cleared and there was a great demand of manpower to cultivate the new farms. Regarding the migration of Tharu, Rajaure basing his calculations of the 1961 and 1971 censuses, explains that while in Nepal as whole 1961-71 saw a 22 % population increase among the Tharu, in Dand -Deukhuri the increase was only from 72475 to 79191. In Bardiya, however, the percentage in Tharu population has been greater than 22% (Bhatta, 1996).

A study was carried out by Research Centre for Educational Innovation and Development (CERID) in four major districts- Sunsari, Chitwan, Dang and Kailali where Tharus live in a sizeable number of examine the educational status of the Tharus. The major findings of the study are: Tharus are educationally a disadvantaged community, large number of Tharu children go to school from Tharu families living in mixed communities than from exclusive education. The economy factors found responsible by the study behind the low level of school-enrollment of the Tharu children (CERID, 1988),

K. N. Pyakural has concentrated on the study of Tharu people. Assessing the general socio-economic situation of the Tharus he sump up that indeed, they are one of the major ethnic group in the Terai region and one of the more developed group in Nepal. Their history is a story of

extreme deprivation, enormous hardship and blatant class exploitation. Because of physical and social isolation from development activities in the region and from cultural contacts with other people, their superstition, backwardness and unschooled, they lack awareness about their rights and privileges. The gap between them and non Tharus is very wide.

Pyakural considers this findings as an indirect evidence that ethnicity does not hinder agricultural modernization and rural development and further suggests that ethnicity that should not be viewed as a pathogenic and detrimental to social integration, indeed, perhaps it should be encouraged in order to help underprivileged minority groups like the Tharus face up to inter-ethnic competition successfully (Pyakural, 1982)

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

Tharu are socio-economically backward people and probably among the oldest groups to inhabit in Terai. They usually live very close to the heavily forested regions. a large number of the villages of Tharu are found in small clearing in the middle of the forest. Most of the compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as elephant, rhinoceros, bears, tigers and poisonous sake. (Bista, 1987).

Bista has further mentioned that Tharus are by tradition peasant farmers. Some of them are rich farmers and a few in the eastern Terai have successfully taken up business. But a great majority is very hardworking tenant cultivators. Most of the Tharu in Dang-Deukhuri have been very greatly exploited by ruthless Zamindars, landlords and revenue agents. since most of them are landless share-cropping peasants, they have to rely entirely the mercy of the Zamindars. Every year they are buried deeper and deeper in debt.

Sharma (1982) has revealed that Tharus are indigenous people of Nepal. It is difficult to say that came from where and settled in prehistorical period. If the Tharus were came from outside surely, they have to live at healthier and fertile land. so, it is proved that they are indigenous people of the origin. The love and affection of land are the symbol of old pride and the relation of Tharu state.

Dr. Rishi Keshav Regmi studied the Tharu of Nepal in 1978. In the book entitled "Ek srot Tin Dhara" he has described about the relationship of Tharu people and environment. He writes: At first their number was limited after thousand of year they paid their attention to the fertility of land for subsistence. Thus this group has been found living in different parts of the country.

Gautam (1988), has mentioned about origin of Tharu community. He has described the different socio-cultural customs, rituals, Philosophy, language, dresses, literature and their life style of the community. He has found that the migrant nature of the Tharu is the main causes of loss of land right and economic degradation.

Dr. Rajesh Gautam and Ashok Kumar Thapa, in their book "Tribal Ethnography of Nepal 1993" has described about the assign of Tharu that they were migrated from "Thar" Desert of India. They have also mentioned that Tharus were the descendent from the Liason between Rajput women and their servants as they were fled described about the physical characteristics of Tharu that they resemble the Dravidians at a glance but they look different on closer inspection. It is cited that their facial future are of Mongoloid kind with depressed nasal roots etc. Based on the physical features the researchers concentrated their mongoloid

In this way many previous scholars have contributed by carrying out their studies on the Tharus, indigenous people of Nepal. The studies are mainly focused on the habitat, occupation, festivals, social aspects, economic exploitation, poverty etc. on the basis of location, it was found that the studies are centered mostly in Chitwan, Siraha and Surkhet districts and other districts of the Nepal are still remain to study. Many changes have been occurred in the socio-economic life of the Tharus. So this study has included a further step to find new information on different parameters of present status of participation in agriculture of Tharus of Bardiya.

2.2 Origin of Tharu

There are many controversies about the origin of Tharus. Scholars are still not able to define and give clear condition regarding the origin of Tharu. One of the characteristic features of Tharu is their facial features. The Tharu looks like Mongoloid stock. They used to speak Aryan language in ancient times. Tharus may have accepted Buddhism but later they were influenced by

Hinduism (Pykuryal, 1982). Quoting from Newfield (Rajaure, 1977), the Tharus have slightly Mongoloid features due to inter marriages which have taken place over two to three generation.

"Physically and specially a facial features. The Tharu looks like they stem from Mongoloid stock. They speak on Aryan language in an ancient time. Tharus may have accepted Buddhism but letter they were influenced by Hinduism." (Pyakural, 1987). Quoting from Nesfield,(Rajaure, 1977) related the Tharus slightly Mongoloid features in inter marriages which have taken place over two or three generation. He sees them as strictly Indian and no connection whatever with the Nepalese origin Restey and Knowledge's (1892) also found the Mongolian style feature are dominant among Tharu.

"A legend indicates that their origin took place from Rajasthan in western India. According to this legend the Tharus came from "Thar" desert of Rajasthan in India and hence the name Tharu. Most of them sincerely believe that they came from Rajputan in India at the time of the Islamic invasions" (Bista, 1980).

When Muslim invaders captured Rajputana and murdered men and women of Royal court, the princes and many others Royal women attendants fled away in to the forest of Terai. The Royal women living inside forest for many terms accepted their male servants as a new husband the offspring of these Rajput women and their low caste servants became "Tharu". Decedents of these Rajput women that were born out of the liaisons between the Rajput women and their servants giving birth to the breed known as the Tharu." (Gautam and Magar, 1994). This derivation seems to be a pure hypothesis which serves only trace their points of origin to the south.

Prof. Dor Bahadur Bista has mentioned about the settlement of Tharu that they are probably among the oldest groups to inhabit in the Terai. They are mainly located in the Terai. They are mainly located the Tharuwan or Thruwat, which consists of forest land along the southern base of the Siwalik mountain range and south a few miles in to the Terai itself. They usually live very live very close to the heavily forested regions (Bista, 1967).

There are several popular stories about the origin and the racial affinities. Tharus, most of them sincerely believe that they come from Rajputan in India at the time of the Islamic inventions.

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

D. N. Majundar argued that Tharu are definitely a Mongoloid tribe. They cannot be placed in any other tribes and caste. Through a DNA test, thus it is concluded on the basis of the evidence that Tharu are Mongoloid, who is successfully assimilated non- mongoloid physical features (Majundar, 1942). Dr. Rajesh Gautam and Ashok Kumar Thapa, in their book “Tribal Ethnography of Nepal 1993” has described about the assign of Tharu that they were migrated from Thar Desert of India. They have also mentioned that Tharus were the descendent from the Liason between Rajput women and their servants as they were fled described about the physical characteristics of Tharu that they resemble the Dravidians at a glance but they look different on closer inspection. It is cited that their facial feature are of Mongoloid king with depressed nasal roots etc. based on the physical features the researchers concentrated their mongoloids.

Before the arrival of the Khas, Aryan were in the western Himalyas. people with Mongol origin might have come in contact with the Tharus of western Terai. But if it so then the history would have turn three thousand years back. From which it will not be rational to say that they are the descendants of Rajput women whose historical background is not more than five hundred years. It does not seem to be possible that they come to settle themselves among the thick forest of the Terai of Nepal. In this way, Tharus of Nepal do not seem to be the Tharus from India. It is possible a pedigree of a mountains race comedown in search of warmth and fertile land.

The word Tharus seems to have derived from 'Tibeto-Burman' language family. According to scholars like Nesfield this seems to be true because the word is of their own language. Both in Nepali and Tibetan language the title with names are found to be based on their habitats and works. So it is found to be said 'Tharuwa' to those people who have migrated from mountains region seem to have come down 'Bhawar' and gradually to Terai. After a one interval of time they mixed up with the people and spread over north India and their language customs etc. look

new features. Afterwards, it seems to have transformed from 'Tharwa' to 'Tharuwa' and Tharu the translation in Nepal and Hindi in the course of time.

Acharya (1953), considered Tharus to be linked with Magars and Gurungs. The Hilli Mongolians mentioned by Rahul Sankrityayan and Nepalese like characteristics as observed by S.K. Shrivastav seem to be indicating the same race. Therefore the relation of Tharus is closer to Magars than Gurungs, for example the similarity in body structure, their culture, etc. One of the examples of this is 'Sorathi'. The title 'Rana' is also found in Magars and Tharus.

It is not proved that when and from where the ancestor of Tharu comes in this area. Scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharu. Most of them sincerely believe that they come from Rajputana in India at the time of the Islamic invasions (Bista, 1980). These are descendants of the children that were born out of the liaisons between the Rajput women and their servants, giving birth to the breed known as the Tharu (Gautam and Magar, 1994). Some writer claims them to be migrants from the Tharu do not of India (Sharma, 2039 B.S.). Thus, without deep anthropological study it can't be declared clearly about their place of origin and racial stock.

The Tharu are laborious, honest, sincere, simple minded and illiterate people. They live in joint extended family up to 4-5 generations together. They are one of the more underdeveloped groups of Nepal. Their history is the story of extreme deprivation, enormous hardship and class exploitation. Other clever groups take advantage of the simple nature of Tharu. Tharu feel content with their own localities and has made a group relatively unknown to outsiders. Because of their superstitious, backwardness and timidity, they are physically and socially isolated from development activities and cultural contacts.

The habitat of the Tharus extends from the Terai region of Uttar Pradesh, bordering Nepal and right from Gorakhpur to Nainital district (Negi, 1964). Tharus are one of the endogenous tribal peoples scattered all along the southern foot-hills of the Himalayas from Bhutan in the east to the Nainital Terai of India in the west and including the whole of the Terai portion of Nepal (Rajaure, 1977). Tharus live throughout the length of Terai, with a slightly heavier concentration in the middle and west. In fact, the areas of Tharus settlement do not terminate at Nepal's western border. They extend well beyond to northern part of Uttar Pradesh of India (Bista, 1980). From

the eastern end of Nepal comprising Jhapa, Morang, Sunsari, Saptari through Bara, Parsa, Chitwan in the centre, Rupendehi, Kapilvastu in the west and Dang-Deukhuri, Banke, Bardiya, Kailali, Kanchanpur in the mid-western and far-west have been stated to be the aboriginal of these regions by many scholars (Gautam and Magar, 1994).

Dr. Rajesh Gautam and Ashok Kumar Thapa, in their book "Tribal Ethnography of Nepal 1993" has described about the origin of Tharu that they were migrated from 'Thar' desert of India. They have also mentioned that Tharus were the descendent from the Liaison between Rajput women and their servants as they were first described about the physical characteristics of Tharu that they look different on closer inspection. It is cited that their facial features are of Mongoloid kind with depressed nasal roots etc. Based on the physical features the researcher concentrated their mongoloids.

In this way, many scholars as has been noted have to try to determine the origin of Tharu. These theories about origin are only plausible and there is not a single or monolithic solution. Since different cultural and racial differences exist among Tharu of Nepal, their origin may stem from somewhat different circumstances.

2.3 Socio-Cultural Condition of Tharu

The aim of the study is to study the socio-economic status of Tharu. Here are some of the literature, which describe about socio-cultural and economic condition of Tharus are reviewed. According to cultural variations, they are divided into the two major groups. Tharus of Nawalparashi and Chitwan valley, Dang-Deukhuri and Surkhet valley and Bardiya belongs to first group while the Tharu of east Jhapa, east Koshi region, centre (Bara and Parsa districts) and far west Siraha (excluding the Dangaura immigrant Tharus belong to collar group).

Rakesh (1994), in his book "Cultural Heritage of Nepal Terai, has mentioned different aspects of socio-religious life of Tharus of Nepal Terai. He writes, "A peculiar to point out is that despite the fact that Gautam Buddha was born in Nepal Terai at Lumbini, the Tharus are not followers of Buddhism. They are mostly Hindu."

A study was undertaken by research Centre for Educational Innovation and development (CERID) in 1988 on different Tharu communities of Nepal to examine the educational status of Tharu. In the CERID report report, the major findings of the study are: The Tharu are educationally a disadvantaged community, large number of Tharu children goes to school from Tharu families living mixed communities than from exclusive Tharu community, and a small percentage of the Tharu children complete their education. The economic factors found responsible by the study behind the low level of school enrollment of the Tharu children are land holding and food sufficiency. The study states that land holding and food sufficiency of the family have strong relationship with the enrollment of the Tharu children.

The Tharu have their own tradition and culture. The Tharus are animist by tradition, believing on ghost, spirit worship and own culture. Tharus have own god, called 'Bhutuwa'. Every Tharu house has a separate place for 'Bhutuwa'. They have own priest, called 'Guruwa'. When they fall ill, they did not go to directly to hospital. At first, they worship 'Bhutuwa' through 'Guruwa' and if their condition does not improve, then they go to health post or hospital. But now-a-days superstitions are being lost (Cox-1994).

Similarly, Tharu have their own kind of festivals. At the festival, they engaged in are dancing, singing and drinking 'Maghi' is the one of the most important festival of the Tharus. 'Maghi' is New Year festival and celebration period may take two to four days. The greatest festival is Tharu is 'Maghisakranti' called 'Maghi'. At 'Maghi', the Tharu worship their 'Kuldevata' or 'Bhutuwa'. Tharu spend two days of 'Maghi', eating drinking jad (homemade beer) and rakshi (homemade liquor) and performing a variety of traditional songs and dance. 'Dasya' is the Tharus version of 'Dashain', during the 'Dashya', the Tharus worship ancestor spirits and 'Dasya' is celebrated for nine days. They spend much of this time feasting and performing traditional song and dance. On the final day of 'Dashya' all household heads receive a blessing and Tika from the 'Mahaton' (village head man). Other festivals are Holi month of Falgun, 'Astimki' the Tharus of 'Krishna Janma Ashtami'. It is women's festival. The women spend the whole night singing songs about Krishna (Cox, 1994).

Bhatta (1977), in his book entitled "Natural History of Nepal" has written about the Tharu tribes indicating their relation with Jamin, Jal and Jungle as well as their habit and indebtedness. He writes:

"A Tharu is truly son of the forest and to this day he retains freedom of mind and movement, rather uncommon features among the tribes of Nepal. The Tharus love fishing, but it is the women who go on the big catch when they get respite from the field. A Tharu is always happy with a jag his brews coming from the many different sources - rice, maize, banana etc. addiction to drink makes him an easy prey to the caprices of the landlord and no wonder, therefore, he is always in debt".

Tharu are scattered all over from Mechi to Mahakali mainly Tharu's caste can be categorized into two groups one is Pradhan and other is Apradhan, Pradhan is through to superior to approach. According to Madhusudhan Pandey, there are 47 castes of Tharu (Pandey, 2061 B.S.).

Tharu are of the Mongolian stock because of their color and facial appearance but it doesn't mean that they came from Mongolian as the process in Himalayan opened only at the end 6TH century (Achary, 2010 B.S.).

Tharu are the main and largest indigenous ethnic people of Terai and Inner Terai living east to west Nepal. They are also found in the boarder district of India, especially in Champaran, Bengal, Gonda, Gorakhpur, Nainital and Khiri district of Uttar Pradesh (Tharu Biddhyarhi Awaj, 2063 B.S.).

Pandit (2002), has studied about the Tharu community and found that by the interaction with the other ethnic groups and caste, a continuous change is occurring in their socio-economic and cultural lives. Most of them have totally changed their traditional dress patterns and now they have started to be modern types of dress like shirts, pants and shoes. The habit of speaking mother tongue is highest however; they can speak Nepali language too.

As far as the literature is concerned, most of Tharu don't know the importance of education. So there should be a special kind of incentive to the children of this tribe for education. And a regular class for 'adult education' is also required which will prove to be one step push forward for the adult of this community (Regmi, 2002)

As the time passes, Tharu loses their states, kingdom because of Islamic attacks and political upheavals. At that time, they destroyed all the historical pillars written documents and status and dirty places of Tharu. They killed thousands of Tharu Buddhists. This was continued during unification of modern Nepal and still continuing. But the terms of discrimination and domination have been changing (Dahit and Sarbahari, 2006).

The distribution of the land to the Tharu is not suitable everywhere name is also. Nepali history gives information to us about the condition of Tharu people is miserable. The structures of the Nepalese agrarian culture present the significant features which show the clear picture of the Tharu (Oxford Dictionary, 1990).

Tharu have own glorious history, indigenous knowledge and culture transformed descendent to another. They have been sustaining their daily life based on their indigenous knowledge and culture. They have their own language, culture, attires, ornaments, festivals, folk songs and dance, social norms and value profession etc. But at present most of such all knowledge and culture and gradually vanishing because of negligence of its population and promotion by the state and Tharu community themselves (Tharus Bidyarthi Awaj, Annual Report, 2063 B.S.).

Whatever the myths/stories there may be, it has been widely agreed that Tharus were named and ultimately settled in forested area of southern Nepal. It is also said that Tharu originally were named affect 'Thar' meaning people living in Jungle in colloquial dialect. The terms illustrate the actual condition of the groups. The term 'Thar' comes from the Tharu language (Ibid.).

Prof. Bista has mentioned about the different aspects of socio-economic and culture life of Tharu based on his field observation. He has mentioned that Tharu was their own religion and they worship many god and goddesses. Among them, some are Hindu God and Goddesses too. In the eastern Terai, they invite Brahmin priest even in their own religious rituals as well. They use Brahmin priests in the wedding ceremony and other festival as well (Bista, 1967).

Tharu marriages are monogamous are patriarchal. Most marriage are early, are arrange by the parents of the couple concerned and always take place within the tribe. The marriage partner can be any body within the tribe except member of the same exogamous Gotra unit. There are some small regional variations in the basis marriage patterns. Among people of modest means of there

is also the practice of exchanges marriage. The families concerned decide to exchange brides for their son. By doing these both the families' concerned can cut down the cost of gifts, presents, dowries and other expenses (Bista, 1967).

In general, Tharu practice their own tribal religion, which consists of worship a number of spirits and some Hindu deities, which have been incorporated. The Tharu in the east Terai, who have been living in closer contact with high caste Hindus, Employ Brahman priests to perform a number of Hindu religious ceremonies. Brahman priest is also employed to conduct weeding and other domestic puja-ceremonies (Ibid.).

The important feature of Tharu society is the hierarchic relationship among the family members. After the death of the father, the oldest son becomes the chief of the family Tharu villages are centered on a head man and village assembly, which is composed of all the household readers of the locality (Regmi, 2035).

In the past, the Tharus were landlords and the king also. But now a day's most of them are either landless or have with very minimal land. They are now the most deprived indigenous ethnic groups. They have been the victims of social, economical and political exploitation due to their illiteracy, loyalty and honesty.

2.4 Socio-Economic Condition of Tharu

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

Tharus are by tradition peasant farmers, some of them are rich farmers and a few in the eastern Terai have successfully taken up business. But a great majority of them are very hard working tenant cultivators. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by retrieves, Zamindars, landlords and revenue agents. They are virtually slaves in the hands of Zamindars, sold land bought at will since most of them are landless share-cropping peasant, and

they have to rely entirely on the mercy of the Zamindars. Every year they are buried deeper and deeper in dept until eventually they are sold to other Zamindars trying to cultivate new area of land.

Socio-economic conditions of Dangaura Tharus went down because of Kamiya system and bonded labours majority of became bonded laborers (Chaudhary, 1998).

Unplanned population, lack of knowledge about family planning also gives rise to Kamaiyas. Due to illiteracy landlords, landowners and traders and businessmen cheated them to the fullest extent by unfair means. Due to orthodoxy and aid social customs for marriage, deaths and birth extravagant, expenses are done which encourage being Kamaiyas (Ibid, 1967).

S.L. Chaudhary has said that –“Agriculture was only alternative but was a subsistence level due to joint family system they could not manage their economy and every year the started selling their parental land. Now they have hardly a hectare or less in a family. Most of them turn to Kamaiyas or bonded labour due to social culture e.g. in marriage, death and birth and other social functions they could spend a lot more than their capacity by selling their land or mortgaging or taking loans sauki (Chaudhary, 1998).

Tharus have social functions at least in a month and right from seeding to harvesting of the crops they undergo several social functions keeping their fields off and pay heavy expense on social functions. Their social function is not lesser than the function of Jyapu (Newar) of Kathmandu valley. But Jyapu sustains their economy, because they are not Kamaiyas or bonded labour and not exploited by big landlord or clever people. But the Tharus have every fear from all sides to be exploited and is like a 'fresh cucumber'. Even a grass needle puncture inside, it all damage a lot. In marriage, birth and all other functions alcohol is a must. No works finish without alcohol. Alcohol is like water. They cannot work and go out without alcohol. 'Alcohol is their life.' They are born on alcohol and die on alcohol as Kamaiya or bonded labours are born as bonded and die as bonded laborers (Ibid).

Descending the general socio-economic conditions of Tharus, Pyakuryal (1982), summarizes – “Indeed they are one of the major ethnic groups in the Terai region and one of the more underdeveloped groups in Nepal. There is a story of extreme deprivation, enormous hardship and blatant exploitation. Physical and social isolation from development activities in the region and

from culture contacts with other people. Their superstitions, backwardness, timidity, were re-informed. As people they are generally illiterate and unschooled, they lack awareness about their rights and privileges. The gap between them and non-Tharus are very wide.”

Guneratne summarized in his Ph.D. thesis on the Tharu of Chitwan that, “The most important issue acting as a catalyst for the genesis of Tharu identity has been the loss of land both a symbol of identity and the root factor in the development of ethnic consciousness. Although the Tharus are the indigenous people on the Terai, who cleaned the forest land for cultivation for the first time, they failed to understand the signification of registration of land, and last but by no means the least many of them lost some a all of their lands due to immigration through chicanery.” (Guneratne, 1994)

The institution of slavery was one of the social evils in Nepal as elsewhere in the world. Chhetri (1991) carried out the study on slavery in Nepal. “The slavery system is found to have come into existence the history of human society since the domination of the strong and capable persons over the weak and helpless ones. As time went on, the system was deeply rooted all over the world. Slavery were maltreated and condemned like cattle. They had either any social percentage or value in the society. They could be purchased and sold like cattle and commodities by the rich. They had no rights and were completely in the mercy of the will of their masters. Such was the general condition of slaves of the whole world. Nepal also was no exception in it like other slaves different countries of the world. The Nepalese slaves also had to no rights and were absolutely in the mercy and will of their masters.” Though Chandra Shamsher had abolished slavery, still there was a form of slavery as Kamaiya in the western Terai region.

'Haliya' word comes from 'Halo' (Plough). Its etymological meaning is land tiller but in different region, 'Hali' or 'Haruwa' knows it in the district or far, western, Kamaya word denotes instead of 'Haliya'. In the community on Tharu Kamaya understand the debt bonded labor or 'Badhua' labor (Upadhaya, 1997).

The Tharus are ethnic groups indigenous to the region of southern Nepal. After the eradication of malaria, a new frontier was opened for shelters from the will people. The result was a marginalization of the Tharu people unscrupulous money lenders systematically squeezed many of them of their land and landlords from the hill region, threats or actual acts of violence. To

force the Tharu to sign over their land were used, in other cases the new shelters would just like over cultivated land, for which the Tharus did not have ownership paper and register it in own home. In still other causes the Brahman and Chhetri shelters would take advantage of Tharus illiteracy. They would draw of complicated loan forms. So, the Tharu debtor would be compelled to pay the debt to landlords. (BASE, 1994).

Then, the whole property and their cultivated crops would be paid as the money. As a result majority of the Tharu gradually became landless and they were forced to work for landowners. They did not give fair wages and became deeper and they became bonded labor. They were unable to pay back their loan to the land lords. And generation after generation they worked for the landlords without getting a proper salary (Ibid.)

Those Tharus must then go work for him to pay off the transferred debt. Every year thousands of Tharus were bought and sold in this way in Dang-Deukhuri, Bardiya, Banke, Kailali, and Kanchanpur districts of western Nepal (Thomas, 1994).

Population growth rate was high but limit of land. Therefore, grow Tharu population lost its access to additional land. At last, the families of peasants, which were convicted from lord, had to work as bonded labor for their survival (CEDECAN, 2000). Tharu caste is one of the most exploited under privileged in Tharu community and backward ethnic group of Nepal. Thus, they are either landless or do not have enough land for their living. As a result, they had to be Kamaya to earn their living.

If the Tharu borrowed money from a person land usually the lender was a non-Tharu the borrower had to work on the lender's from until the money was not paid back, not only the man but his entire family members were obliged to the serve the master since the loan could not be paid back, it would continuously increase due to compounded interest, it was customary that if a Tharu borrower wanted to change his master, he had to find someone else who would be willing to pay his debt. After this debt was paid to the first master, the Tharu then belong to the second. As a Tharu family changed from one master to another, the loan also want on increasing and his invariable led to permanent indebtedness and in effect economic bondage and virtual slavery (Pyakuryal, 1982).

Upadhaya(1989), studied the socio-economic condition of Tharu Kamaya in term of their demographic characteristics, literary rate, education level, housing and resettlement pattern based on exploratory research design and descriptive approach. He derived the conclusion that the literacy rate of the Kamaiyas is very low; in observation Tharu Kamaiyas were unable to send their children in school owing to their low interest and ignorance in education and poor economic condition. The Kamaya did not have their land and house. All of them lived in 'Bukra'. All most Kamaiyas depend on agriculture wage labor.

Thakur Prasad Bhatta summarized about Tharu community and agricultural activities of them that they had settled in the region, which is rich in land, forest and water resources. It is evidence by their close proximately to forest or amidst of forest on the plain areas in the vicinity of rivers and strums. It may be due to agriculture as their livelihood as well as their keep interested in fishing. They have established themselves on the lower paddy land; however, houses are built at slightly elevated adjoining upland. The upland, besides for the house, is used for cowshed, courtyard and kitchen garden (Bhatta, 1996).

As many previous studies are centered as people, culture and festivals in the anthropological sphere, there is lack of sociological study on socio economic life to the Tharus of Nepal. It is known that the major studies were carried out about 15-20 years before since them; many changes have been occurred in the socio-economic life of the Tharus. Therefore, present scholars should pay their attention to study the present socio-economic condition of the Tharus of Nepal.

CHAPTER III

RESEARCH METHODOLOGY

This chapter deals with the procedure and technical part of the study. It consists of research design, selection of the research site, nature and sources of data, universe and sample size, sampling procedure, data collection techniques and tools, data processing, classification of data and data analysis and interpretation. It was discussed in the following sub-heading as follows:

3.1 Conceptual Framework

This research work was conducted in Patabhar VDC of Bardiya district which lies in mid-western Terai region of Nepal. Tharus are the oldest indigenous dwellers of this village; more over no one has yet done any research of this area as well as communities residuary here, particularly, of Tharu.

The people residuary in the study area are backward and uneducated. It is necessary to expose the problems in national level. The generalization based on the study of this area was applicable of other Tharu community of Nepal, as they have some similar characteristics in terms of their economic condition, role and contribution in the economic activities of the household.

3.2 Research Design

This research was based upon qualitative data as well as quantities, so this research is descriptive research design because it is fact finding investigation with adequate interpretation in the context of social research. The following research tools were used to collect information in the socio-economic condition of Tharu by researching participation of Tharu community in agriculture at the household level at Patabhar VDC of Bardiya district.

3.3 Nature and Sources of Data

The nature of this study is quantitative as well as qualitative. Both primary and secondary data have been collected. The primary data was collected from study area using household's survey and interview with key informants and quasi-participant observation.

Similarly, secondary data also been used for the study which were collected from VDC records, Central Bureau of Statistics (CBS), experts, published and unpublished relevant literatures from central library of TU and publications related to Tharu people.

3.4 Universe and Sample Size

The universe of the study was the Patabhar VDC of Bardiya district. Tharu is the largest community in Patabhar VDC. According to the CBS (2011), the total population of the Patabhar VDC is 8668 and among them Tharu population is 6670.

The total households are 1516 in this VDC and Tharu households are 1062. Among 9 wards of this VDC, largest no. of Tharu households is in ward no. 5 which includes 154 households and the least no. in ward no. 8 consisting of 64 households.

50 household were selected as the sample unit of the study applying the lottery system of simple random sampling method. Random sampling was employed because Tharu households of the community are homogeneous in terms of their subsistence and cultural practices.

3.5 Data Collection Methods and Tools

To obtain information, the following techniques and tools were used-primary data, structured and open-end questionnaire, field visit and observation, household sample survey and interview with key informants were used.

3.5.1 Household Survey

Structured and open-end questionnaires were used for household sample survey to get relevant and accurate data or information from target groups of the study area. In absence of the household head other members were taken as the respondents. In order to get quantitative and qualitative data, questionnaire included personal identification, age, sex, educational attainment, population composition and other socio-economic characteristics of Tharu community.

3.5.2 Interview with Key Informants

The primary data were also collected from key informants, because they were important sources of acquiring data. They were supposed to provide in depth information about socio-cultural practices, economic activities and participation in agriculture and changes in the Tharu community. They were interviewed using formal and non-formal interview schedule. Elders, Guruwas, leaders, educated people comprising a total no. 5 were requested for the interview as the informants.

3.5.3 Observation

Selected each household through sampling was visited in order to get actual and reliable data regarding socio-economic condition of people, cultural practices and different activities of Tharus. Settlement pattern, agricultural practices, dressing and food pattern, housing style, art and technology and so on were also recorded from observation.

3.5.4 Focus Group Discussion

For the purpose of the focus group discussion, among 50 respondents, 8 were selected randomly to draw some very important information for obtaining real result. This subject group is mainly concerned to give the idea of how to overcome the challenges of present problems like conservative minds, ancient working style etc.

3.6 Data Processing

To get conclusion from the collected data, editing, classification and processing are necessary. So, unnecessary data were avoided while processing the data. In the course of processing data, the data was edited, tabulated and interpreted to meet solution of the research objectives and other textual information have been synchronized in simple and meaningful manner.

3.7 Data Analysis and Interpretation

The collected data from study area have presented classified, interpreted and tabulated according to the nature and characteristics. Data were presented in simple statistical tools like table, figure etc. Average, percentage, numbering etc. have used for simplifying data for comparison, analysis and interpretation of data.

According to the attributes and features of data the required tables and figures have created and described textually. After analysis and interpretation data have presented the result of the research on socio-economic status, cultural practices and participation in agriculture of Tharus of the Patabhar VDC of Bardiya district.

CHAPTER IV

DESCRIPTION OF STUDY AREA

4.1 Introduction of Bardiya District

Bardiya district lies in Bheri zone in the Mid-western Region of Nepal. It covers 2025 square kilometers and lies west of Banke district, north of Surkhet district, east of Kailali district of Seti zone. To the south lies Uttar Pradesh, India; especially in the Lakhimpur and Bahraich districts of Awadh.

Most of Bardiya is in the fertile Terai plains covered with agricultural land and forest. The northernmost part of the district extends into the Churiya and Siwalik Hills. Bardiya National Park covers 968 square kilometers occupy most of the northern half of the district. This park is the largest undisturbed wildness in Nepal's Terai. It provided forest, grassland and riverine habitual for engendered mammal, bird and reptile species. More than 30 species of mammals and more than 250 of birds have been recorded.

Most people living in the district are farmers. The districts headquarter Gulariya lies on the Babai River. Karnali , one of the Nepal's largest rivers, divided into multiple branches when it reaches the Terai. The western most branch forms the boundary between Bardiya and Kailali districts. An eastern branch is called the Geruwa. The endangered Ganatic Dolphin was often seen in its waters, but populations have been declining.

Bardiya was part of Nepal before it was ceded to the British East India Company in Sugauli Treaty. Later during the administration of Jung Bahadur Rana it was returned to Nepal along with Banke, Kailali and Kanchanpur. In the early twentieth century, Bardiya was still covered with forest and sparsely populated with indigenous tribal people called Tharu. Additional Tharus immigrated west from Dang and Deukhur Valleys after they were displaced by Nepali from the hills. Later these hill people also migrated into Bardiya, however, Tharu from Dang and Deukhur still make up a majority of Bardiya's population. Other tribes called Sonaha live near the Karnali

River and western periphery of Bardiya National Park which is historical engaged extracting golden ores from sediments of river and fishing.

4.1.1 Introduction of the Study Area

Bardiya is a Terai district of Mid-western Region of Nepal. It is surrounded by many districts region of Nepal. It is beautiful district and it has so many beautiful places. Bardiya National Park, Nepal's longest Karnali River and its sub-rivers so on. The climate is hot in summer season and cold in winter season. Different people of different socio-economic status are living in this district.

Patabhar VDC is one of the VDC of the Bardiya. It is surrounded by three VDCs. It is about 100 km from the head quarter Gulariya. Different castes people are living in the VDC such as Chhetri, Brahmin Tharu, Magar, Kami, Sarki etc. Total population of the VDC is 8668. Among them Tharu population is 77 percent. All of Tharus are scattered in different wards. Usually, majority population of Tharu is poor.

4.2 Background of the Study Area

4.2.1 Historical Background

As mentioned that Patabhar VDC was inhabited by Tharu people from 100 years. According to old man Ram Bahadur Tharu, who is oldest of the whole villagers, now he is 103 years old. When he migrated from other place there were little houses. After some years hill people and other people migrated there, now, there is big village and small market area. Some of the Tharu people sold their land to Brahmins and chhetries years ago. In the Patabhar VDC, there is Karnali River, small rivers to use fishing, drinking water for cattle, irrigation.

Tharus are honest, hard working, people friendly; therefore, they are called Kishan. Tharu people use Nepali language; Hindi, Bhojपुरी and Maithili language have influenced the Tharu language. Now most of the Tharus of this area can communicate in the Nepali language too. Many Tharus were simple dress. They are illiterate, according to Toya Nath Dhital 147 castes of Tharus people are living in Nepal. Like Kathariya, Kankatla, Kuchila, Khawas, Kharal, Khuradha, Khausiya,

Gachhedar, Chitauriya, Chaudhari, Dangoriya, Jogi, Toeadar, Thundar, Danuwar, Purihar, Majhi etc.

Most of the land is agricultural; there is small jungle area in Patabhar VDC. Okhariya, a small stream flows from north to the south. In summer, it gets flooded due to which the VDC some time losses its cultivated field. However, the Okhariya is important of irrigation. There is Karnali River; people are use to irrigation summer season and winter season.

4.2.2 Climate

The climate of Patabhar VDC is similar to the Rajapur Municipality. It has sub-tropical climate that is hot throughout the most period of year, with its warmest month usually in June and July. The average temperature is 24 degree centigrade to 43 degree centigrade in summer and 6 degree centigrade to 19 degree centigrade in winter. The annual average rainfall is 1430 mm is recorded.

Table No. 4.1 Month Wise Average Maxi., Mini., Temperature and Rainfall of District.

S.N.	Month	Average max. temp.(in c°)	Average min. tem. (in c°)	Average rain fall (in mm)
1	Baishakh	42	18	20
2	Jeshtha	43	24	42
3	Ashadh	43	23	215
4	Shrawan	35	21	438
5	Bhadra	34	20	322
6	Ashoj	32	20	260
7	Kartik	31	19	65
8	Mangsir	28	12	5
9	Push	19	6	12
10	Magh	18	7	22
11	Falgun	30	8	18
12	Chaitra	33	14	11

Source: A compendium on environment statistic, Nepal, CBS.

The above table shows that maximum average temperature is 43°C in Jeshtha and 6°C in Magh month. Similarly, maximum average rainfall is 438 mm in Shrawan month and minimum average temperature is 5mm in Mangsir.

4.2.3 Natural Resources

The natural resources, which are available from the nature as a gift to human beings, play a vital role in the country's development. The affective and efficient use of natural resources makes a country healthy and development. Our country Nepal is also called very rich in natural resources due to diversified climates. The plain and fertile land is the main natural resources of the VDC. It is also greenery area that is described as below.

4.2.3.1 Forest

Through the saying "Hariyo Ban Nepal ko Dhan" is getting like myth in our country. The village has still very dense community forest as Bardia National Park in its north side. It has not only made the VDC greenery. But also, it has made environment better to surroundings and it supplies forest firewood, timber and green grass, which helps to increase the revenue of the state.

The forest was helped to control soil erosion and thereby is preventing arable land from degrading. The major forest trees are Sal, Sisau, Khayar, Simal, Karmi, etc. which are considered very good timber for quality wood. Thus, the forest has been very good habit of different kinds of animals and birds etc.

4.2.3.2 Soil

Soil is the base of most of the natural resources on one hand, on the other hand; on the its formation depends on the quality of rock, climate and plants. The soil productivity depends on the availability of the micro-nutrients in the soil, which is highly influenced by greatly influence

on soil information process. Due to tropical climate of VDC, it has fertile and productive soil, which has greatly influenced the economy and life standard of the local.

The VDC has fertile soil, which is very good for agriculture production. The major cereal crops grown are rice, maize and wheat; other crops that are grown in the village are mustard, beans potato, ladies finger and cauliflower, cabbage and egg plants. Similarly, there are some fruits trees and the most common are mango, banana, guava and jackfruit etc. Thus, the VDC has very good soil from agriculture point of view.

4.2.3.3 Water

Khutena kulo and Patabhar kulo are small stream that flows in the west and east of the study area from the north to the south. Both stream have been the gift of Patabhar VDC and other VDC. Also hand pumps (Nalka) are major sources of drinking water and also irrigation well water is also use to drinking as well as washing purpose some years ago. But now, the people are leave to use well water, because well water is not clean to drinkable than hand pump water.

4.2.3.4 Minerals

According to research and investigation, it is said that Nepal is rich in mineral e.g. iron, copper, coal, mica, gold, marble and other petroleum goods and gases. However it is not possible to exploit these mineral and other petroleum goods and gasses due to lack of technology and budgetary constraints. Still there is little research and investigation carried out in this aspects in Nepal. Yet there can not found any kinds of mineral in Patabhar except water and land.

4.2.3.5 Animals and Birds

The common domestic animals in study area are cattle, buffalo, sheep, goat, pig, ox, dog, etc. Poultry, duck and pigeon are the major birds available in the study area. There are tiger, elephant, jackal, monkey, fox, wildcat and pigs seen wondering sometime in the jungle area.

Similarly, doves, parrots, sparrow, nightingale etc. are available in the jungle. Such wild animals and birds damage crops often since the wild life protected area is close by.

4.3 Development Infrastructure on the Study Area

There is main road and branch road. Main road and branch road both road are graveled. There are no any problems of transportation. There is no problem of academic institution in Patabhar VDC because there is one higher secondary school, two secondary school, three lower secondary school and five primary level school. There is facility of electricity, drinking water by hand pump and telephone. Even in order to call ambulance service while sick people have to make about 15-20 minutes in the study area.

Study area's people are benefited to the services through the above service. Public school and private school facilities the formal education to children. People get the basic health service through the mobile network tower. Small farmers are facilities through the Krishi Vikash Bank and agriculture based co-operatives for credit. Farmers are beneficial to the wild animal's treatment by agro vet hospital. It is the income generating activities. Is promotes the self employment the rural people and consumes the green grass and agriculture residue through live stock. There is near the community forest and the agriculture production. So potentiality on live stock is high.

4.4 Occupations

The occupation of the people in the study area can be categorized agriculture and others. 85 percent people involved in agriculture and 15 percent people only in other. Other occupation like, wage labor, agro vet center, business transportation, teaching and government office etc.

4.5 Religion and Culture

It is quite obvious that Nepal is a country of multi caste multi cultural nation situated between two great countries like India and China. Most of the population in study is Tharu, so all the Tharus people believe to Hindu religion. In this study area, the Tharu people are celebrated Maghi as a New Year, Tihar, Dashain, Holly, Astimki, Aitwari, Nagpanchami (Guriya) and other cultural activities.

4.6 Possibilities on Economic Development

In this area most of the Tharu people are depend on agriculture. So, we can develop agriculture sector bringing new and modern technology, improved seeds and use of fertilizer. Establish agriculture market for selling agriculture production. The government also decides the price of agriculture production for purchase and sell. Other income generation activity like sheep keeping, pig keeping, bee keeping, poultry form and fish pounds etc. are the possibilities of income. People have also farming cash crop. The government should provide different kinds of facilities like transportation, communication, health post, school and vet nary etc.

4.7 Population

Population is one of the major elements of a country. its structure, composition and feature determine the social structure and dynamic, which play a vital role to social change process and influenced in the social relationship in the community directly and indirectly. Mostly, minority groups are marginalized, socially, economically and politically. They usually have little participation in the development mainstream of the country.

Table No. 4.2 Ward Wise Population Distribution on Male and Female

Ward No.	Household	Male	Female	Total
1	199	406	590	1092
2	94	351	343	694
3	132	414	407	821
4	171	436	449	885
5	284	780	742	1622
6	201	577	540	1117
7	157	435	471	906
8	107	283	288	571
9	171	477	483	960
Total	1,516	4,159	4,509	8,668

Source: VDC Profile, 2016

The above table shows the Total population of the study area. Female population is high than male population. In ward No. 5 population density is high and low population density is ward No. 8.

CHAPTER V

ANALYSIS AND INTERPRETATION OF SURVEY DATA

5.1 Social Condition of Tharu of Study Area

5.1.1 General Introduction of Tharu community

Nepal one of the least developed country, where most of the people are illiterate, conservative and follow their religion and tradition blindly. The fact which gives the picture of social condition of any place based on geographical condition, different castes, different community or society. Social condition depends upon the population of different ethnic group, religion group, culture etc. These factors not only show the social structure of that place but also the way of living of local people.

In the Patabhar VDC, Tharu population is greater than the Parbatee (pahade people). Tharus are local people of this VDC. They live from a long time than other ethnic group. Earliest settlement of the Tharu had a more land and lived very closed to the heavily forested regions. Their society is different and isolated from other society.

During the late 1970's a major inhabitation program was started, forests were cleared, tractors were introduced, a malaria eradication program was launched and the government began distribution the lands. So, from the hilly region people come to the Terai. Tharus are not good in business or home economics. Tharus sell their land to the Parbate or hills man at lowest rate. If they want money, lend money from hills man, and then continue to compound the interest. Eventually the hill man acquires the Tharus land. So, now a day some Tharu became a landless status or they have less land. The majority of the people in Patabhar VDC are settled mostly by coming from the hilly region.

In general, the social status of the Tharu in the VDC is very simple. The life style of the Tharu is found to be as the villagers and they are hospitable and co-operative and treat their guests very well.

5.1.2 Settlement and Housing

Tharu villagers are generally, scattered. The houses in the community are scattered and identical design. They live in on story huts with bamboo wall plastering by mud and thatched roofs. In this village, few Tharu have cemented house. The main house which has its roof projecting on both sides for 5 and 6 feet allows enough paces for keeping their rice machine and grinding stone. The fishing nets, empty pitchers, other small agricultural tools and implements hang from these projected roofs. In addition to this every house has a veranda which opens out on a large courtyard, which is considered to be the most appropriate place to welcome to the visitor and make them sit on Khatiya. Visitors are impressed by their neat arrangement of the house, their cleanness. In one corner of the courtyard one finds a bundle of maize suspended from a bamboo for the next sowing season. In this Tharu village found big or small 3 or 5 'Dehri' are about 7 or 8 feet high and about 3 feet wide, these vessels are used for storing food grains and oil seeds.(Field Survey, 2016). It protected cereals and seeds against rats certain insects and fire outside the house the either sides there is usually a trees of lemon, mango, guava, banana, bamboo etc. near the house also a vegetable garden different species of cattle, goat etc. seem outside of the house.

5.1.3 Population Introduction

An aggregate of people living in certain territory characterized by its economical, political, cultural and natural condition is called population. In a demographic analysis the variability of topography account for much of the regional variation in population distribution. Nepal is characterized by three distinct geographical regions running east to west. People of Nepal live in the high icy peaks of hills to the flat, sub-tropical plane of the Terai. It is landlocked and hilly country with a total area 147,181sq. Km. The total population of Nepal is 26,494,504. The rapid growth of population in Nepal has affected almost every aspect of the economy. It has led to increasing pressure on the limited land resources of the country and created shortage of food primary in the mountain and hill regions with population increasing rapidly. Per capita food production has been falling. Moreover, population, growth has resulted in forest deflection, causing frequent landslides, floods and soil erosion. It is also becoming increasingly difficult to

meet the growing demands of people for improved access to education, health services, drinking water and other basic needs.

Tharus are one of the endogenous people of Nepal living in Terai. They are one of the original inhabitants of Nepal, which is 6.6 percent of total population (2068 B.S.).

Table No.5.1 Ward Wise Distribution of Tharu Population by Sex

Ward No.	Male	Female	Total	Total household	Average No. of people per H.H.
1	287	496	783	135	5.80
2	392	201	593	74	8.01
3	375	353	728	114	6.39
4	372	395	767	142	5.40
5	696	669	1365	154	8.90
6	209	488	697	131	5.32
7	131	397	528	115	4.60
8	142	287	429	64	6.70
9	365	415	780	133	5.90
Total	2,969	3,701	6,670	1,062	6.30

Source: VDC Profile, 2016

Percentage of Male : 44.5

Percentage of Female: 55.5

Patabhar VDC is divided into 9 wards, in which the total household number of Tharu is 1062. In Table No.5.1, Ward No. 5 has highest population of the Tharu is in Ward No.8 has a smallest population of the Tharu. The total population of the Tharu male is 44.5 and the total population of the Tharu female is 55.5. This table shows that in this VDC the number of the Tharu females is slightly higher than the Tharu males.

5.1.4 Family Type and Family Size

Family is another important unit of social structure of the community. The joint family system is common in Tharu communities. It is found that 3-4 generation is living together in a joint family with good harmony. Tharus has culture of patriarchal family structure. The father would be the head of the families with supreme authority over all family members. After the death of the head, they call “Gardhuniya”, the second senior male member. Only then the leadership goes to the eldest son of the second generation. The status of oldest women in family is given high social value. The oldest women in the household handle the domestic work. Hands down some responsibility of a family is delegated to the oldest daughter in law and then to the next junior in law and so on.

Tharu community people are known as very cooperative. They give due regard to every member of family. They have good family value system. Tharus gather together and share each other whenever they have special function. They get equal share without any discrimination when they have special food preparation. Care of children is taken very much and mostly grandparents take care of children if their parents go for work and elder brother and sister are busy in supporting their parents usually, male members go to farming where as female members do the household chores. Similarly, boys and girls support their parents by cutting grass and collecting firewood and litter. Most Tharus do hard work, men and women have equal say in household decision making process. Thus, it is seen a gender sensitive family in Tharu community. But in the study area both joint and nuclear families were found. Tharu society is partly linear society. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother families living together in which there is a joint residence, kitchen and property. The researcher has classified these two types of family as below:

Table No. 5.2 Family Structure of the Respondents

S.N.	Family structure	No. of families	Percentage
1	Nuclear	13	26.00
2	Joint	37	74.00
Total		50	100

Source: Field survey, 2016

The above table indicates that majority of sampled families live in joint family system. Out of the total 50 sample families household, 13(26%) are nuclear families household where as there are 37(74%) joint families. So, we can say that the population of joint families is greater than nuclear family in the Tharu community of study area.

Joint family is thought to dominate in society because of smaller land size and easier to work in agricultural activities over nuclear family.

5.1.5 Age Composition

Table No. 5.3 Distribution of Respondents by Age and sex

Age (years)	Male	Female	Total	Percentage
<15	4	3	7	14.00
15-30	6	6	12	24.00
30-45	9	6	15	30.00
45-60	7	3	10	20.00
>60	4	2	6	12.00
Total	30	20	50	100

Source: Field Survey, 2016

The above table shows that the 50% female got married under 15 years. 23.33% male got married under 15 years. While highest no. of male got married lies in between (15-30) years this constitutes 40% of total male. The unmarried group is lesser than married group in both sexes.

We can say that general trend is that the female Tharu involved in early marriage than male which is also common in other castes as well.

5.1.6 Dress and Ornaments

Male Tharu's dress: Jhuluwa (shirt), Dhoti (Wasit coat), Langauti (a lain cloth) are becoming the fashion among the well to do Tharus. They dress themselves with their best cloths when they go

out for marketing or to a fair. As a rule, they never go out boar-headed and always use a cap. Most of them carry a black blanket over their shoulder as a custom. Some of the educated Tharu have taken to European dress. The majority of the Tharu go bare footed, though during the rains they wear Paula (wooden sandals) to protect their feet from the snake and injurious crawlers. In other seasons those who can afford put on country mace leather shoes.

Women's Tharu Dress: women wear colored clothes, the favorite colors being, yellow, blue and red. Women do not wear: special dress on special occasion. They wear Lahanga (a kind of cloth worn by Tharu women on her hip), Cholya (a cloth worn by Tharu women on her body/blooj) and shari.

Ornaments: Male children wear silver rings in the ears and Karuwa (small bracelets) on their wrists, grown up men have silver Mudariya (rings) on their small fingers.

Tharu women love ornaments and they can afford them they decorate themselves from head to foot with ornaments made of silver. At their marriage day they put on a Ghunghat (Veil) with silver embroidery. An ornament known as Bendi worn on the forehead on a silver chain and it is attached to the hair. On their nose they wear Nathuni (nose ring), other ornaments are many silver earrings, such as Tarputiya, Jhumka, Bali, Jhibi with Duldul for many holes for with necklaces of green yellow and real colored beads. They put on finger rings, Challa and Mudaria in all their fingers except the middle one. On their wrists they wear Kharuwa (bracelets), Pariband (wrestle), Bangles, Pahunchy Pachhleli, Chhanni and their arms, Josan. The married women decorate their toes with nicked Bankara of Pinra. Some fashionable ones among them put on Tikli on their forehead.

Men and women have their bodies tattooed for further decoration, though men as a rule, do not take the same interest in it as the women do. There is no restriction for the unmarried boys and girls to have the tattoo marks on their arms. All of them like to have their names tattooed and names of their husband. Some time, the finger of Gods, such as Hanuman and Shiva are tattooed in their bodies, but these tattoo marks are simply looked as ornaments and decorative devices.

The material culture of the Tharu we note that due to the change in their nomadic character to more settled condition of life and their contact with higher civilization they definitely adapting and assimilating, some alien elements in their material culture.

5.1.7 Marriage

Marriage is an institution, which admits men and women in a family life. In the Hindu culture there are various types of marriage. The Tharus are also not far from these marriage variations.

Basically the Tharu prefer arranged marriage in the study area. After marriage, a man and woman becomes life partner. In Tharu society, they follow various types of marriage as in Hindu culture. Inter caste marriage is not permitted in the Tharu community but some of the people have got inter caste marriage. They are following their customs of marriage by mutual agreement. They maintain the rule of endogamy.

Table No. 5.4 Distributions of Respondents by Age at Marriage

Age at marriage (years)	Male		Female		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
10-15	7	23.33	10	50.00	17	34.00
15-30	12	40.00	6	30.00	18	36.00
>30	6	20.00	3	15.00	9	18.00
Unmarried	5	16.66	1	5.00	6	12.00
Total	30	100	20	100	100	100

Source: Field Survey, 2016

The above table shows that the 50% female got married under 15 years. 23.33% male got married under 15 years. While highest no. of male got married lies in between (15-30) years this constitutes 40% of total male. The unmarried group is lesser than married group in both in both sexes.

We can say the general trend is that the female Tharu involved in early marriage than male which is also common in other castes as well.

5.1.8 Education

5.1.8.1 Literacy Status

Education is important for development. All of the development depends on it. It is important infrastructures of development. Education means to look for openly. Most of the Tharu people are uneducated. In Nepal, the term literate means a person who can read and write in any language with understanding in Nepali. The CBS confirm that the ability to read and write own name may have also been interpreted as being literate. The following table shows the literacy status of the sampled population.

Table No. 5.5 Literacy Status of the Respondents by Sex in the Study Area

Literacy status	Male		Female		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
Literate	21	70.00	12	60.00	33	66.00
Illiterate	9	30.00	8	40.00	17	34.00
Total	30	100	20	100	50	100

Source: Field Survey, 2016

The above table presents data on the literacy rate by sex of Tharu in the study area. The total literacy rate of the study area is 74%. The national figure shows 60.19% males and 38.096% females are literate (CBS, 2001) of the total male population. The male literacy rate is higher than that of female.

Decreased literacy rate of Tharu population is due to their traditional thinking of education and lack investment in education. Due to poverty, they give more important in maintaining agriculture to obtain food rather than enrolling their children in education.

5.1.8.2 Educational Attainment

Education is the measurement of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the weak people on the society. It is not only help

the individual for personal development but it also provide knowledge and skills gravitates a community towards participation in national buildings efforts. But most of the aged Tharu are uneducated, so they do not understand the value of education. Education is play vital role to living standard income level, and economic status of the nation.

Table No. 5.6 Educational Attainment of the Respondents by Sex in the Study Area

Educational Attainment	Male		Female		Total	
	No.	Percentage	No.	Percentage	No.	Percentage
Primary	15	50.00	10	50.00	25	50.00
Secondary	10	33.33	8	40.00	18	36.00
campus	5	16.67	2	10.00	7	14.00
Total	30	100	20	100	50	100

Source: field Survey, 2016

The above table shows the educational attainment by sex in Tharu community in Patabhar VDC. The total number of students with different level of education institution is 50. Among them 50 percent have been attending in primary school and most of them leave the education after finishing the primary school and most of them leave the education after finishing the primary education . 14 percent of total literate fall in campus level and it comprises only males.

Tharu people cannot continue their education in part due to economic problems and also in order to earn money to maintain life from working in agriculture sector. The decreased number of female attending the higher level of education is may be due to they have to look their younger siblings, to work in agriculture field and female get less priority in education.

5.1.9 Religion

Most of Tharu believe in animism and worship spirit, however, can't believe any concept of religion and a few are gradually adopting the dominant Hindu system. Their ritual practices quit different from other Hindus ethnic group of Nepal. They believe in Ghost, magic-tantric rituals etc. other people are afraid of their magical and Tanical rituals. Since of long time they obey

their magical-tantric ritual and traditional religion, they worship their own ancestral deities along with Hindu Gods and Goddesses.

Each and every house of the Tharu has a family Gods and Goddesses, they are called “Gun”-milk, pigeon and hens are sacrificed for them their priest is called “Guruwa”. In the Tharu society, there are two types of priest called Deshbandiya and house Guruwa. Deshbanduya, Guruwa is a priest of whole village whereas house Guruwa is an only a priest of house.

Tharu has their own ancestral duties which are place in their own house. Their ancestral duties are Kali Bhagabati, Parbati or Goriya. The goats are sacrificed for Kali Bhagabati and Maiya but pig is scarified for Goria. In their feast and festivals they have to compulsory worship of their ancestral Gods and Goddesses. They believe that ancestral spirits will watch over the family to which they belong.

The temples of Bhimsen (Hanuman) are found in the Tharus village. They believe Bhimsen keeps a guard over the village and save the people from all calamities and look after their welfare and happiness. They also worship the jungle spirit and Hindu’s Gods and Goddesses like Durga, Parbati, Laxmi, Shiva, Krishna and Satyanarayan etc. From this worship, they believe that they are protected from all kinds of dangers harm and diseases. Every year they do than worship before the agriculture season is started. From Baishak, to Ashadh they do ‘Than worship’ for better agriculture production.

They worship everything, they cab in order to protect from all kinds of harms and danger. Tharu a large member of their Gods and Goddesses and other deities are comparatively of modern time. Jungle spirits, ancestor spirit, house spirit, Bhuts etc, which are ancient and fundamental indigenious beliefs. Nowadays, some of the educated people lose their faith in their indigenious tribal spirits. In the contact of the more civilized neighbors especially the Hindus and education there are becoming more realistic and progressive about their religious believes. In this way, Tharu religions have changed from a more crude from of ‘Animism’ to ‘Hinduism’.

Tharu religion can be said to be dynamic its character as well as in form, because it is definitely changing from mere ‘Animism’ to ‘Hinduism’.

5.1.10 Festivals

Tharu people are very rich in culture like other caste and ethnic groups. They celebrate different types of festivals, which are common to other people. Also, there are some festivals, which are celebrated only by Tharu community. They are proud of being Tharu and they celebrate the festival mainly to continue their traditional and religious faith. Tharus call “Tyauhar” for festivals in their own language.

5.1.10.1 Maghi (Maghe Sakranti)

Maghi Sankranti is called Maghi as one of their main festival. Tharu have not their separate calendar but particularly their new year being from this day. It is their believes that the cycle of agriculture being from the day (Dahal, 2056BS). So, Tharu celebrated the festival as their new year. It is also believed that the sun shifts from southern Hemisphere to northern hemisphere from the day.

Maghi is the special festival of Tharu that they stop working 3-4 days prior to the main festival day the Maghi. They eat, drink, and dance mainly from the night of the last day of the Poush month and they continue to celebrate the festival for a week or so. They enjoy so much have fun and Maghi Sankranti that no milking animals like cows is milked. Even for a short period Tharus set their livestock free so that they too enjoy freedom for celebrating the festival (Gautam, 1994).

5.1.10.2 Dhureri (Holi)

This is also one of the popular festivals celebrated in Terai and in some major towns of Nepal in the memory of the day in which Holika was killed. As per the old saying, there was a demon named Hirany Kashyap in the mythological period. He had a son named Prahlad, who was a devoted of God. He was against of his father’s interest. He continued playing the continued in spite of his father advice. At last his father ordered his sister to kill Prahlad putting him in her cap and sit on fire because Holika was blaced with the immunity of fire. Thus, wanted to kill his son Prahlad by burning in the fire contrary to the interest of his father, Holika herself got burn

due to God's blessing and Prahlad remained alive. Thus, the festival is celebrated making as the victory of truth against of the false.

Tharu people are celebrating this festival and exchange love with each other. Holi is known as flying color in the day of full moon of the Falgun. The main message of this festival is commercial harmony and national unity.

In the day of full moon light early in the morning household deities are worshipped color is used among each other. All of the Hindu people enjoy with different kinds of food meat of pig, chicken, fish meat and they drink alcohol. They dance their groups. Tharu people enjoy much in this festival.

5.1.10.3 Dashya (Dashain)

Dashain is the major greatest festival in National level of Nepal. Tharu people are Hindu; Dashain is the Hindu festival so they observed it happy. Dashain is celebrated in the month of Ashoj. It starts on the first of the bright to night of Ashoj and ends of the fall Monday. This festival is celebrated as a victory of Hindu Deities God over the demons and it is also taken as happy ceremony due to Ravan was killed by Ram Chandra Bhagawan.

Tharu people celebrate this festival up to ten days during this period 8th days as called Dhikri Astami, in this day the mud idols of Durga Goddess are worshipped. She is offered Dhikri (Thick sweet bread of rice flour) and Jamara (Yellow wheat grasses germinated and grown in the dark place). In the 9th day (Nawami) fresh blood of cock is offered to the goddess. Tharu people go to pitter Ashrai (throwing leaves and flowers which were offered to the Goddess in the holy river).

On the 10th day, Tharu celebrated Dashahara (Dashain in Tharu language) by putting white Tika on their forehead and small maize seedling (Jamara) on their ears or head from the elders. Sharecropper and tenant go to Badghar (Head of the village) house to receive Tika. Family members receive Tika from their respected persons.

5.1.10.4 Dewari (Tihar)

Dewari (Tihar), which literally means the row of lamp, is celebrated as the festival of light on the auspicious occasion of autumn. It lasts for a period of five consecutive days and is observed in honor of Lakshmi, the Goddess of wealth and good luck. Tihar also is an important festival of Tharu as dominate Hindu. They perform worship to their deities as well as cow. They don't receive Tika in the Tihar (Dewari).

They celebrate Dewari by drinking liquor and eating meat and playing cards. Now a day, Tharu boys and girls have also started to put on Tika between sister and brothers. They have imitated Deusi-Bhailo program on which they visit house to house in group for singing and dancing. Thus they have started to enjoy Dewari by singing and dancing, which they did not have in the past.

5.1.10.5 Gudiya (Nagpanchami)

On the fifth day of bright lunar fortnight in the month of Shrawan (July-August) is called Nagpanchami. In these days early morning, the Tharu's cleaned their house and take bath. They worship snakes idols offering milk and lawa (fried paddy). They enjoy with pig meat and jand (homemade liquor). In the evening the Badghar informs all the villagers for throwing Boksis (witches). Boksi is taking as a cause of illness. The ideal idol of Boksi made by all household and it is thrown in the river jointly. The agrarian farmer believe that it can be prevented the disease, snakes and drought by worshipping the snake. In the hot rainy season there is endangering of poisonous snake bites in Terai region. Nagpanchami is one of the festivals of Hindus also.

5.1.10.6 Astimki (Krishna Janmastami)

Tharu call "Astimki" for Krishna Janmastami. The festival is celebrated in the month of Bhardra on the same day all over Nepal. Usually, women do not eat on the day and take bath early in the morning and draw pictures of flowers, Rawan, Krishna blowing Falte and Pandavas on the well they call it Astimki.

After sun set, Tharu women go to the place. Where Astimki is mud and worship the pictures by lighting lamps and giving Tika to the pictures except Ravan's picture. As they finish worshipping they eat fruits and spend the night singing related to Krishna and dancing.

The next morning, they take all the flowers and other stuff and throw them into the river by lighting lamps, they prepare a special food when they come back home and enjoy the food.

5.1.10.7 Aitwari

Atwar is Sunday in Tharu language. The festival is named Aitwari because it is celebrate on the Sunday of Bhadra after Teej. The day is taken as fasting day in which men and women usually do not eat anything on the day. In the evening the worship sun and Shakker (sugar) and eat fruit and drink milk. It is believed that if food is prepared with the fire producing by rubbing two wooden sticks and would be auspicious for them.

5.1.11 Festival Celebrating Pattern of Tharu

Tharu communities celebrate festivals in different ways Tharus are using following method for celebrating festival in their society.

Table No. 5.7 Festival Celebrating Pattern of Tharu

Celebrating pattern	No.	Percentage
In group	20	40.00
In family	30	60.00
Total	50	100.00

Source: Field Survey, 2016

The above table shows that 40 percent respondents celebrate their festival within group and 60 percent celebrate in family. Majority of the Tharu people are celebrating festivals in family.

Celebrating pattern is more common in family than in groups with neighbors because the latter is more costly and cannot effort cost of celebration due to low economic conditions. In addition, celebrating within the family keeps all members keeps all members of family in good relationships.

5.2 Economic Condition of Tharu of Study Area

5.2.1 Participation of Tharu Community in Agriculture

Economic condition is the major reason which directly responsible for standard living of every human being. In general, since, economic condition is the condition of his income and expenditure. Without good economy development of the country is less significant.

Nepal, being largely an agricultural subsistence economy, about 85% of the population is engaged in the agriculture. Land ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Tharu. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand, it is an index of social status and prestige also.

Occupation is the most influencing factor of economic condition while in term; economic condition is the determining factor of standard of living being. The economy of the Tharu of Patabhar VDC based primary on agriculture supported by annual husbandry. Among the subsidiary occupation, the prominent ones are agriculture, animal husbandry, and fishing, manufacturing the handicrafts, food processing and wage labor.

5.2.1.1 Agriculture

For the Tharu, agriculture is important both of subsistence and market production. Agriculture is important in many ways of Tharu of all economic strata.

They are always engaged in their agricultural works. Men and women both is equally participant in their farm jobs. Mainly women are engaged in their kitchen gardening.

5.2.1.1.1 Types of Land Distribution

Patabhar VDC falls in the Terai region. So naturally, here the weather and climatic condition also like the other Terai region, but some time it is not actually happen to here. The field of this village development committee is flat plain and fertile.

Table No. 5.8 Classification of Cultivated Land

Types of Land	Coverage in Hectare	Class Wise Percentage of Cultivated Land
Abbal (first class)	221	15.00%
Doyam (second class)	1103	76.00%.
Seem (third class)	124	8.00%.
Chhahar (fourth class)	12	1.00%.
Total	1460	100%

Source: District Land Administration office, Bardiya 2016

There are three types of lands as categorized by the land administration office viz. Abal (best quality brought under irrigation). Doyam (second type of land), Seem and Chhahar (third and fourth in quality), on the basis of productivity. Out of the total cultivated 15% Abal, 76% Doyam, 8% Seem and 1% Chhahar are found.

Table No. 5.9 Distribution of Total Land of Patabhar VDC

Distribution of land	Coverage of land (Hectare)	Percentage
Agriculture cultivation	1460	44.00%
River and traffic	181	6.00%
Forest and pasture land	824	25.00%
Others	818	25.00%
Total	3283	100%

Source: District Land Administration office, Bardiya, 2016

According to table no. 5.9, out of 3283 hectare area of this VDC the cultivated land is 44% of total land. i.e. 1460 hector. Likewise river and traffic covers about 6% i.e. 181 hector, forest and pasture hand has covered 25% of total land i.e. 824 hector and other has covered 25% of total land i.e. 818 hectare.

5.2.1.1.2 Agricultural Productivity

As agriculture is the major economic activity in our country, the quantity of the crops production determines the production income level among the people. Generally, greater the size of the land holding the higher is the production and income level and so on. In this VDC, the production of various kinds of crops is also in good condition such as paddy, wheat, peas, potato etc.

Table No. 5.10 Agricultural Productivity

S.N.	Crops	Area in Hectare	Production/yr (Qtls)
1	Paddy	886	33225
2	Wheat	250	8325
3	Grams	46	731
4	Peas	110	2805
5	Maize	70	1680
6	Potato	98	9321

Source: VDC Profile, 2016

Table No.5.10, indicates the area occupation by the paddy cultivation is 886 hector and product is quintals/year. For the wheat cultivation the area brought under 250 hectares, and the product is quintal/year. The area covered by the different types of crops is described on the above table.

According to the data provided by Patabhar VDC, paddy is main crops among the other crops with the highest yields of quintal/year. According most of the area of the field of Patabhar is being utilized in growing of the crops.

5.2.1.1.3 Techniques of Farming

Techniques of farming play a vital role for the good agricultural production. Techniques of farming involve the ways of using agricultural for plantation and harvesting tools for plantation and harvesting the crops, kinds of ways of using fertilizer in the field. These factors are explained briefly as follows:

Fertilizer: - Fertilizer is the food and nutrition of any plant. In the other words, of agricultural yield depend upon the use of fertilizers. There are two types of fertilizers- chemical and organic in Patabhar VDC, the type fertilizer Tharu usually used are cow-dung, ashes, poultry manures, rotten, leaves etc and urea, potash and phosphorus. An investigation of different households of Tharus shows that the farmers with than 4 hector of land used to take help of fertilizers to increase their crops production. The farmers having the less quantity of land used to employ farmyard manure depend upon the economic status of the concerned households. In fact there is a vast disparity of fertilizer consumption among farmers.

Agricultural Tools: - The agricultural implements of the Tharu are Har, Juwa, Farwa, Khanti, Supa, Hasiya, Wooden deles etc. But very few people use modern tools such as pump set, sprayer, tractor etc.

Irrigation: - For irrigation, only 221 hector of the total agricultural land has got irrigation facilities mostly by boring pipe. It is a main agricultural problem of this VDC. There was not launched any water project. Most of the farmers used to depend upon the rainwater.

5.2.1.1.4 Crop sharing system

Adhya: In this system the land owner gets 50 percent of the yield of a crop and has to pay for the seeds, as well as having the responsibility of paying revenue and other taxes. All the manual work is done by tenant. This system of tenancy is practiced either by tenants who are recent

immigrants and who before setting in the village agreed to work on this system, or by tenant who has broken their service bond as permanent share, cropping tenant.

Tinkur: In this form a tenancy all labor and expenses are paid by the tenants. The seeds for sowing are all paid by tenant. The land owner, whose only responsibility is to pay the revenue for the land gets one third of the crops.

Chaukar: In this form is the same as Tinkur tenant except that the land owner gets only one fourth of the yield. Since the land reform program there has not been any change in crop sharing system. Now the land-owner cannot turn their registered tenants out of their land, without reasonable causes nor can they change the term of tenant. But in case of out migration of a tenant family, their tenancy rights are terminated.

5.2.1.1.5 Kamaiya (Bonded Labour)

Poor Tharu families who do not have enough to eat were very much dependent on the mercy of landlords. Such families are always obliged to land lords. In Dang, Bardiya, Banke and Kailali district of mid-west and far-western region a Kamaiya system was in practice among Tharu community. According to this system, a contract between the landlord and the family was issued, the landlord was supported to provide a fixed amount of maize or rice (depending upon the negotiated amount) per year to the family. In turns the entire member of the family of the Tharu house was to serve the landlord and his family working out in field as well as being made at land lord's house. In the study area six families used to be under bonded labour contact prior to my data collection some years ago with the help of an Non-Government organization, the two families were freed.

5.2.1.2 Animal Husbandry

Agriculture is supplemented by animal husbandry, which is the job of all age groups. However 5-15 years old age group spend more time on animal husbandry than the age group of 15 years and above. Both male and female participate in animal husbandry.

Cattle are of vital important of the Tharus. Animals are bared both for sale and domestic use cattle and buffaloes are kept for production of manure, milk and as draught animals. Bullocks and male buffaloes are used in ploughing and terrace preparation. Male buffaloes serve also as draught animals in pack transportation.

In this VDC Tharu are kept buffaloes, cow and oxen in large number in comparison of other animals. Besides, they have goats, pigs, chicken and pigeon are raised primarily to fulfill domestic needs. Some Tharu keeps goats which are bred in large numbers for commercial purposes.

Thus the domestication of animals help the Tharu to support their agricultural operations and some time it also serves as direct source of income when they sale their animals to others.

5.2.1.3 Fishing

Fishing is a favorite pastime and supplementary occupation of the Tharus in which men, women and children take an equal part, though women and children avoid fishing in deep water. The technique of their fishing carious from simple catching by the hand to the more complex and effective methods of catching with big nets and traps. The trapping and catching by hand are frequently done in the rainy season when the rivers and streams are in floods. The Tharus place a small bamboo trap 'Dhariya' on a sloping platform against the current are caught in the nets of the trap. The Supa is also used in the same for catching the fish. People of several villages join together and several parties go out with their cart for all day fishing. On this occasion men spread their large nets, such as Jal, Helka, Thathi Bank, Juriya. Women and children still use their small nets. They bring their catch fish to home and sell in the market or Dehary the fish in the sun for the purpose of storing them. If the fish is in excess of their needs, they distribute it among their relatives and friends.

5.2.1.4 Pottery and Clay Arts

Pottery is also one of the subsidiary occupations of Tharu women, which is practiced to meet household's needs. Rough pots those with a broad mouth such as cooking vessels and pots are made by Tharu women. Apart from the potter, Tharu women are also expert in making huge earthen jars called Dehari and Kuthli. These earthen vessels are used for storing food grains and oil – seeds and very efficient in protecting cereals and seeds against rats, certain insects and fire.

5.2.1.5 Wage Labour

Tharu villagers who are poor and landless work as a wage labour such as in house construction, roofing, road construction, painting etc. and in the agricultural period they work in Adhiya to the others fields.

Some Tharu who have a land, work as wage labour during the non-cultivation months, few educated Tharu are joining in the government jobs.

Tharu villagers even those who are poor and landless do not want to go urban and industrial center. They feel they can not earn any better salary or wages, as they are mostly illiterate with none of the skill needed in a town. So they feel they are more secure and economically better in their village.

Furthermore, after frequent interview with the villagers it became clear that in fact there was very little left in the traditional Tharu agricultural calendar, which called 'Non cultivation period'. The villagers did not sit idle even in the period which can be called to some extent the non-cultivation period. Men made ropes, nets traps, which women made baskets and clay pots processed food (food grains, seeds, as well as vegetables).

Most of the men and women informants said that they have no habit to saving the money from earning. When they get the money by selling their crops and manufacturing handicrafts or income from wage labour, they spend money in the markets for their daily needs. They have no record of income and expenditure of money so their economic condition is poor. From this it is clear that they do not think about tomorrow.

Table No. 5.11 Division of Labor Between Sexes

Different economic activities	Men	Women	Both
Agriculture	Spending and ploughing of fields, sowing of seeds, watching over the crops at night and stocking	Preparing of seeds for sowing, weeding in the fields, taking meals to nenpolk in the fields storing, housing and grinding of the corn.	Carrying the seeds for sowing to the fields and sometimes helping in sowing. Harvesting, barding the ears of corn, loading them winnowing and gardening.
Hunting and fishing	Both	Fishing	Fishing
Miscellaneous	-Building of new houses and repairing Of old ones.	-Plastering of walls and making of artistic designs and figures on them.
	-Making of ropes, mates, nets, traps and carpentry and smithy.	-Cooking of food and -fetching of water from the wells preparing of curd and ghee, stitching there and children's clothes	-Milking, the buffaloes and cows.
	-Labour and service	-Domestic labour such as girding of pounding of gram
	-Performance of magical rites and rituals.	-Poultry farming
	-Rat hunting	

	-Boys help to the father	-Girls help to their mother.
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Source: Field Survey, 2016

5.2.2 Human Resource Condition of Tharu of the Study Area

5.2.2.1 Tharus and Health

5.2.2.1.1 Introduction

Health by virtue quality of life is a major determinant of National Welfare. The health status of a society is the outcome of interactions of compels biological, social and environmental factors. Among these factors economic condition, educational levels, socio-cultural structure and status, availability of health infrastructure and health care facilities are important.

In terms of health service Nepal is one of the poorest countries in the world. In Nepal, health services are mainly concentrated in district and areas, particularly in Kathmandu. The people living in district and remote village have less access to health knowledge and practice; since they have less health facilities, the health of the villagers directly affect their work productivity.

5.2.2.1.2 Health Status of Tharu Community

The health status of the Tharus living in the VDC in greatly determined and affected by the condition of multiplicity of factors notably the way of living, safe drinking water supply, state of personal hygiene, access of basic health knowledge household sanitation and socio-cultural practices of the Tharus.

Household sanitation is the primary factor to remain healthy. Both the exterior and interior of the Tharu house present a neat and tidy appearance. Women sweep twice or thrice a day but every house has sore. The cattle shed at a distance a few yards only from the main house, the ashes and

house and house-refuse are thrown near the cattle-shed or in the fields adjacent to their houses, which invites the flies and insects inside the house. A defect in their houses seems to be that there is no outlet for the kitchen smoke to escape. The result is that it filters slowly, through the roof. So that its rafters and articles suspended from it filters from it are always thickly coated with black soot and cobwebs. They keep their houses neat and clean but these factors such as lack of ventilation, presence of flies and insects, state of waste disposal are conducive to service to several health hazards of the family members.

Safe drinking water facilities are existent in the village area. The pump wells are farmers in this area and the ground water project also fulfill the drinking water supply. So, this area does not have to face the problem of drinking water.

5.2.2.1.3 Food and Drinking Habits

The Tharus are generally known as the liquor drinking people, the Tharu of the study area is not free from that situation. They eat what they grew and supplement it with fish from the nearby rivers and ponds. Therefore, according to their ability to produce food and cash crops on their lands, they grow paddy, wheat, maize, pulse, vegetable and potato and from these sources, they prepare the usual *Bhat*, *Daal*, *Tina* and other dishes. *Jad* (Homemade beer) and fish are compulsory items. Meat is also an important food for them. They consume pig, fish, chicken and mutton etc. for festivals and life cycle ceremonies.

5.2.2.1.4 Drinking Water and Drainage

It is found that most of the households get water from private well which are installed by them. Some of the people depend on public well. There are also some hand pumps.

Table No. 5.12 Source of Drinking Water in the Study Area

Source of Water	No. of Households	Percentage
Private Tube Well	24	48.00
Public Tube Well	17	34.00
Tap	7	14.00
Other	2	4.00
Total	50	100

Source: Field Survey, 2016

The above table shows that out of the 50 households 48 percent have facility of private tube well drinking water where as 34 percent have used public tube well drinking water, 14 percent of them are using tap drinking water and 4 percent household used other sources of water. They are able to make private tube well by themselves and it is less costly for them. Private source of water helps to keep the house neat and clean.

5.2.2.1.5 Illness, Interpretation and Treatment Preference

The traditional interpretation of illness in the Tharus community goes for beyond exploring the ambiguous cases and their appropriate remedies like in many other rural ethnic/cultural groups. Illness for the Tharu is a state in which many other natural and supernatural force partake. The Tharu believe the patient's social moral and ritual situations can be responsible for the prevalence of particular illness. Most of them believe that health is linked to metaphysical phenomena such as Karma (fate) and evil spirits including Bhut-Pret, Masan, Boksa-Boksi etc. the nations disease are widespread in their area have been deeply rooted in the value system of the Tharus and also that the traditional faith healers are only the people who can trace out the diseases caused and control the situation. People of the study area, in general are less aware of modern medical explanation of diseases.

The local belief is that the supernatural force attack human being only when their hunger/desire is not appeared according. In case of illness people consult a Guruwa, who first of all observes, reads the pulse and decide the cause of the illness. This follows by a series of ritual performance ranging from some magical mantas, religious rites and even offering and sacrifices of fowls hens

and goats depending upon the nature of illness to pacify the anger of evil force causing the problem.

A number of medical herbs are collected and used by the Tharu during disease and oilmen as part of their indigenous curing practice. If and only if their indigenous measure fail to cure illness, then only Tharu approach to the health post.

The preference of the local healers over the modern health facilities by the Tharu may be attributed for the reason that the local faith healers live in the village and are easily available, understand the social culture and religious backgrounds of the community and provided their service for nearly free of cost.

5.2.2.1.6 Existing Modern Health Care System

In Patabhar VDC, there are nine health centers, which are namely described as follows:

-) GC Medical hall, in ward no. 8
-) Chaudhary Medical hall, in ward no. 4
-) Basanta Pharmacy, in ward no. 5
-) Pragma Pharmacy, in ward no. 9
-) Baidya Clinic, in ward no. 1
-) Shital Medical hall, ward no. 2
-) Neupane Medical hall, ward no. 6
-) Dhamala Farma, ward no. 3
-) Sadikshya Medical hall, ward no. 7

These health posts provide services for the local people of Patabhar VDC by conduction OPD. Clinic everyday between early mornings to late evening emergency services is available at any time of the day. The immunization program is provided by VHW from 1st to 5th each month. Immunization program is mostly carried out by the mobile team of vaccinators, located at schools, VDC offices and sometime in the houses of local leader.

There are VHWs, FCHVs in the villages for promoting the modern health care system among the people of the local area, yet the situation of modern health care is not quite satisfactory.

5.2.2.1.7 Family Planning

Nepal is country in which population size is increasing day by day. This is the future of family planning program under gone vasectomy, pills (female), condom (male) and some of the women have under gone laparoscopy operation. Here respondents were asked whether they have knowledge of family planning or not. The following table shows the respondents responses.

Table No. 5.13 Distributions of Respondents by use of Contraceptive Measures in the Study Area

Methods	No. of Households	Percentage
Condom (Male)	10	20.00
Pills (Female)	7	14.00
Vasectomy	4	8.00
Laparoscopy	16	32.00
Not any	13	26.00
Total	50	100

Source:Field Survey, 2016

The above table shows that out of the 50 respondents, at least 74 percent respondents know about family planning. Out of them are using 20 percent condoms, 14 percent are using pills. Similarly, 32 percent female have one permanent laparoscopy, 8 percent have done vasectomy operation and 26 percent have not used any means of family planning.

Generally, they want to make more children than other castes because of several reasons. They think that more no. of children represents more manpower which makes agricultural works easier and they can also earn more money by each person of the family. Due to lack of education, the mortality rate of new born is also high which ultimately lead to the parents to have more children.

5.2.2.2 Tharu and Education

5.2.2.2.1 Introduction of Education

Education is one of the basic human needs. It is viewed as an important quality of life in determination of one's socio-economic status. Education plays a great role in the development of nation, without development of which we cannot even imagine the improvement in social, economic and political situation, which may be the backbone of a country. So for the development of social, economical and political situation, people must be conscious, will be conscious when they get good education public consciousness and sense of responsibility is very important in development of country. So, education is considered to be one of the pre-required factors.

In the 19th and nearly 20th century education in Nepal was confined only among the Rana families and their relatives. Public education was almost not existence. Moreover, after the advent of democracy in 1951, the series of government efforts were enforced in order to provide equal educational opportunities for the people of the country as a whole. But till today, the educational sector in Nepal is not yet developed.

In Nepal, most of the population is illiterate and literate people used to live in the urban areas and whereas the rural population is mostly illiterate.

In Nepal 65.9% (CBS, 2068BS) of the population is literate. About 35% population is illiterate. Most of the literate people used to live in the urban areas and whereas the rural population is mostly illiterate.

5.2.2.2.2 Status of Education of the Tharu

Tharus are being a part of the whole society and partner of development. So, they play an important role in development of the nation.

To enhance the status of Tharus, education is very essential factor, without the education of Tharus; development to the country cannot be property. Education provided children some of the basic skill and confidence to begin taking control of their lives, and opens up opportunities for

them in the world outside the home and educated. Tharus makes the civilized environment, thus is the strongest variable affecting the status of Tharu community.

In the context of Tharus, they are far behind other caste of Nepalese people with respect to education. Since children have to assist their parents in household as well as agricultural activities, they get less chance for education.

Educational activities in the villagers are limited but in the case of Patabhar VDC, the educational is not so bad rather than the other surrounding VDCs. In Patabhar VDC, there are 11 education centers of different level. Thus, it can be said that Patabhar VDC is only VDC of Bardiya district.

In Patabhar VDC, the literacy rate is good with comparison than the literacy rate of national level. The literacy rate of male is higher than literacy rate of female. But literacy rate of the Tharus people is very low with comparison to the other castes.

There are 5 primary school, 3 lower secondary school, 2 secondary school and 1 higher secondary school. The name of the school and number of students of each school are made in a tabular form which are as follows:

Table No. 5.14 Total Number of School and Student in Patabhar VDC

S.N.	Name of School	Total No. of other caste students		Total No. of Tharu students		Total No. of students		
		Boys	Girls	Boys	Girls	Boys	Girls	Students
1	Shree Eak Priya HSS, Patabhar	318	207	603	402	921	609	1530
2	Shree Janaki Secondary School, Janaknagar	155	120	308	27	463	247	710
3	Shree Khairabang Bhagavati lower secondary school, Rajipur	132	90	250	163	382	253	635

4	Shree Kalika Primary School, Thapapur	62	39	60	42	122	81	203
5	Shree Krishna Primary School, Ulatanpur	12	10	125	71	137	81	218
6	Shree Ganesh Primary School, Bagahipur	55	18	190	102	245	120	365
7	Janata lower Secondary school, Sarkhol	62	36	175	117	237	153	350
8	Shree Nepal Rastriya lower Secondary School, Ganeshpur	102	74	154	110	256	184	440
9	Bankatti lower secondary School, Bankatti	85	64	156	120	241	184	425
10	Green Global Secondary Boarding School, Shantibazar	75	54	120	75	195	129	324
11	Cambridge Primary Boarding School, Shantibazar	52	27	74	51	126	78	204
	Total	1110	739	2215	1380	3325	2119	5444
	Percentage	20.39	13.57	40.69	25.35	61.08	38.92	100

Source: Patabhar VDC Office, 2016

In the Patabhar VDC, total percentage of school going boys is 61.08% and total percentage of school going girls is 38.92%. Out of the total male students, 66.62% is Tharu male students, out of the total female students, 65.13% is Tharu female students are studying in different level.

According to the table, higher education gradually decreases in the case of the Tharu student. The number of Tharus students is more in primary level, since the student has to pay tuition fee up to VI grade. Almost all families have sent their daughter and son to school. But from grade VI and onwards, they have to pay tuition and other fee on increasing rate according to

grade levels. Most of the Tharus of this area have very limited income and their economic condition is weak. Therefore although there is enrollment of students all the starting of new seasons, the number often decreases in the following month due to their economic problem.

Non-formal Education Program

Non-formal classes have been in operation and are conducted by Government of Nepal, NGOs and INGOs. Five classes have been started in ward no. 1,2,3,4 and another in ward no. 8 of

Patabhar VDC. From this non-formal education, adult Tharu women and girls are benefited. They knew some words and sentences of Devnagari language. They can also read and write, few are able to write a letter also.

Different views about Education of Three Generations of Tharus

Most of the children do not attend school during peak agricultural season, if asked to their parents give stereo-type answer, “We have inefficient manpower, so we need our children to work in the field, we can grow more crops to feed us”. Therefore, their existing economic crisis hinders them to proceed further for educational achievement. So, their expectancy of education is only up to five class and few children are in secondary higher secondary level.

When I asked to the old women, why she did not send to her daughter in school for education? She gave me answer “Girls are mist rained if they were educated, they have to trained in domestic works and farm works than education because we have t sent our daughter in other’ s house after marriage.”

A high rate of dropouts and irregular attendance of the students are observable due to the household tasks. More female tend to drop out earlier than males, because there is a strong preferential, attitude in Tharu society towards sons. From childhood, they are engaged in various domestic works and farm works, and they have to marry in early age after marriage they are over burdened with children and domestic works. So they most drop-out their education than males. Hence they get less chance for education than males. When I asked question about the education of their daughter, most of the female informants of 30-50 age groups, give me answer that daughter are more helpful to the mother than the sons for inner household works and for looking after their younger siblings.

Because of the vicious circle of poverty, they remain illiterate. Having no or little education they are not capable to develop their intelligence and personality. In addition and economic crisis, their style of living and cultural traditions is also another causes forming low literacy rate among the Tharus. Due to the isolated and primitive nature of he culture, they do not have any king of tradition, inspiration and sense of completion. Their culture and tradition are very slowly assimilation with Hindu and other culture. Now days the young generation are conscious about their education. They want to receive higher education.

Mostly of the teenager children believe that from education, they can read and write Devanagari script as well as English language also. They get different knowledge about the country and out world. Furthermore they told that if they can get higher education then they will able to self depended by working in different government office.

5.2.3 Economically Active Population

Table No. 5.15 Economically Active Tharu Population

Age group	No. of Male	No. of Female	Total	Percentage (%)
Below 10 years	17	7	24	2.33
10-59 years	516	451	967	93.79
Above 60 years	33	7	40	3.88
Total	566	465	1031	100.00

Source: VDC Profile, 2016

In this study the researcher has tried to categories the population in to Tharu different groups on the basis of age. The economically active population (who are able to earn himself) is generally considered to be 15-59. Years of age but in the context of the study area some of the children at the age of 10 are involved in their household agricultural works. Therefore, keeping this in mind, it is considered that the economically active people belong to the 10-49 years of age group. In the study area 44.13% are below 10 years of age, 93.79% and 3.88% population are considered to be economically active and above 60 years of age respectively. Economically active male population is slightly higher than the female. It suggests that females in the Tharu community are contributed as male.

The present study, observation and interview shows that people below 10 and around 60 above were also found to be active in household and agricultural works, the working patterns may be different in terms of sex. As custom and tradition a great role in determining the type works to be done by the member of the both sex, every boy and girl begins to pursue a particular economic carrier from his or her childhood.

The girls, from below 10 years age are, therefore, taught to take up lighter work of domestic nature, such as cooking of meals, cleaning of cooking utensils, fuel and fodder collection, grinding and sweeping the courtyard etc. The boy from below 10 years age are given training to assist their parents in harvesting fishing, fuel and fodder collection and number of jobs suited to their physical strength. The old men (above the age of 60 years) on the other hand busy in marketing or mending various kinds of nets and traps, rope and mats, in watching the crops at night in the fields and in tending the cattle, while old women (above the age of 60 years) make baskets and fans and look after small children.

5.2.4 Agricultural Calendar

(Cropping Pattern and Agricultural Practices)

Traditionally Tharu are agriculturists. For the Tharu, agriculture is important both for subsistence and marketed production. Their main source of income is agriculture and they are totally depending upon the agriculture productivity. Hence the field is the backbone of their household economy. So, the entire member expects very young and very old ages are actively participating in their agricultural works. Most Tharu household use the labor provided by their own household member to cultivate the land they possess. Whether owned or rented. Men and women are equally participating in their agricultural works.

Generally, the agricultural practices in the country vary widely according to the geographical location, attitudes and the climatic condition of the settlements, similarly, the agricultural activities of the Tharu are largely regulated by seasonal cycle. They have improved their knowledge of agriculture and applying better tools and implements in their method of farming. The Tharu agricultural year and season start in Falgun (Feb to March).

During to month of Falgun and Chaitra (March to April) winter crops, i.e. wheat, barley, gram, lentils etc. are reaped. Then fields are manured, dug and prepared women usually carry the manure to the fields. Men usually dig the large dry and hard fields. Women are usually dig and prepared only small kitchen garden.

In Baishakh (April to May) when the heavy rain have fallen, after the digging of the field, men ploughed the field and maize planted immediately.

During the month of Jeshtha (May-June) the deposition of mud in the irrigation channels are scrapped and cleared, season barrages are constructed to raise water for a regular supply of water in the Kulo. However the construction and repair of a large borage or large time, in this month weeding and hoeing of maize is done by all members of the household.

In Asar (June-July) and Shrawan (July to August), when the paddy field have already been ploughed and prepared, the paddy seeds are transplanted immediately.

In Bhadra (August-September) the maize crop is harvested by plucking the cobs. Paddy fields are also weeded in this month. The haryested maize cobs are first dried in the sun by women and the evening all the member of house help to make bunches of maize cobs.

In Asoj (September) when the maize has been already harvested and cleared of the remaining corn stalk and cattle are grazed on them, these fields are then ploughed well three or four times by men. After this women put manure on them, this field preparation is mostly for mustard or wheat etc. when the monsoon has is dropped and the weather is fine and there is little moisture in the soil, mustard, wheat and other winter crops such as gram, beans and potatoes are planed. Several winter vegetables such as radishes, cauliflower, cabbages, beans onions and some varieties of greens are planned in the kitchen garden by women.

During Kartik (Oct-Nov) and the half of Mangsir (last half of Nov) paddy is reaped by both men and women are stored in the 'Khalihan' (common threshing ground for the whole village).

In the half of Magsir (Nov-Dec) and Poush (Dec-Jan) the placed up paddy with its stalk, is spread out in the Khalkihan and threshed from the paddy grains, which are mixed with hay on the bottom. After this winnow the paddy with the help of winnowing fan. The yield is then

divided by men between the landowner and tenant, according to tradition of previous agreements.

The month of Magh (Jan-Feb) is usually the month of feasts and festivals with little agricultural work.

Table No. 5.16 Seasonable Activities of the Tharus

Seasons	Month	Seasonal activities
Hot	Baishakh (April-May)	Plough the field and maize is planted.
	Jestha (May-June)	Season barrages are constructed or repaired and wedding and hoeing of maize.
Raining	Ashadh (June-July) Shrawan (July-Aug)	Pouching the fields and paddy seeds are transplanted..
Hot	Bhadra (Aug-Sep)	Harvesting the maize crops and made a bunches of maize cobs. Paddy field is weeded
Cold	Ashoj (Sept-Oct)	After the harvesting the maize crops, the field ploughed and manure mustard, wheat potatoes, beans etc. planed and several winter vegetables such as radish, cauliflower, cabbages, beans, onions and some varieties are planed
Cold	Kartik (Oct-Nov), first half of Mangshir(Nov-Dec),Paush (Dec-Jan) ,	Paddy is reaped. Threshing the paddy and winnow the paddy.
	Magh (Jan-Feb)	Feast and festival with little agricultural works.

Source: Field survey, 2016

5.2.5 Sources of Income in Tharu Community

Agriculture is the main occupation of the Tharu. Among the occupation the prominent ones are agriculture, animal husbandry. Fishing, manufacturing, handicrafts, food processing, pack transportation and wage labor. Women are equally participating with their men in all subsidiary occupation. They are given as below:

5.2.5.1 Agriculture

Women carry the manure of the field. They prepare the kitchen garden and planted, different green varieties e.g. carrot, cabbages, cauliflower, onion, potato, garlic, chili and other green vegetable etc for domestic consumption and for gifts. If the vegetables are grown for sale men also participate in the kitchen garden. And they get money by selling their green varieties. They transplanted the paddy seeds, they weeding, harvesting, winnowing and storing the grain.

5.2.5.2 Food Processing

Food processing also plays an important role in Tharu household economy. All the food processing i.e. dehiscing, grinding, pounding and the crushing of oil-seeds for cooking oil is done manually by women. Unfortunately all these jobs are extremely time consuming and laborious. If processed food is enough for subsistence they sell in the market, thus they earn cash money.

5.2.5.3 Animal Husbandry

Both male and female are participate in animal husbandry. From a childhood females are involved on fuel and fodder collection, feeding the pet animals cleaning the cattle shed, herding the animals etc. They tend different varieties of animals both for sale and domestic use. Goats, pigs and birds (chicken, pigeon, duck etc) are raised primarily to fulfill domestic needs. By selling animals and birds, as well as animals products e.g. milk and manure, they earn money.

5.2.5.4 Manufacturing of Handicrafts

It is one of the sources of income. The Tharu males and females make several types of handicrafts such as baskets such as baskets, mats and fans etc. by women and net, traps and rope made by men. But these products are mostly to fulfill domestic needs. She can also earn some money by selling art products, tattooed.

Pottery is also one of the subsidiary occupations of Tharu women, which is made mostly for domestic use. Tharu women make earthen wares, both large and small for storing grain (Dehari) and small earthen pats for storing articles of food. Only a limited number of baked earthen vessel, particularly, the pitchers and Dehari are bought by them from the professional patters

form the local markets and fairs. Women therefore, save a lot of money which they would otherwise have to spend for purchasing these wares. In this way, they contribute their own share to the domestic economy.

5.2.5.5 Fishing

Fishing is a favorite, pastime and supplementary occupation of the Tharu in which men, women and children take an equal part. They are fishing all the day. If the fish is excess for their needs, they sell in the market.

5.2.5.6 Wage Labour

Wage labour is a main source of income of the poor Tharus. They work in the other's field/houses as a wage labour in day basis and earn 300 to 350 rupees per day.

5.3 Issues and Challenges of Participation of Tharu Community in Modern Agriculture

Many issues and challenges in modern agriculture are present in Tharu community such as hardware and software of development. In this VDC, majority of Tharu people live in under poverty. They have not many kinds of facilities for their livelihood. In this community, many types of problems such as lack of awareness, lack of empowerment, lack of proper knowledge, good idea about family planning, lack of income and so on. They have little knowledge about integrated agriculture, multiple dimensional farming systems. Firstly, their traditional knowledge is a great challenge than others. Land fragmentation is an also challenge in front of Tharu people. They are unknown about professional farming system. So, there are many issues and challenges in the Tharu community which are given below:

5.3.1 Lack of Proper Skill about the Farming

Tharu follow the traditional farming system. They use the ancient tools in agricultural works. The traditional farming systems are not sufficient to yield sufficient food products for them. This food product is used to sustain life hardly and they have very little agricultural products for selling. Some of Tharu people still do not have sufficient food for living. So, they go to India and other national cities as labors to earn money. Most of Tharu people of Patabhar VDC have small pieces of land. They are using traditional methods of cultivation. The Tharu families lack proper method and modern technology to boost up their agriculture product. If they improve their food product yielding techniques, they would be able to make sufficient food product. Proper skills if used in society help to translate one position to another position.

5.3.2 Lack of Technical Education

Patabhar VDC has public and private schools. Although the government is providing free education up to the SLC, there are many cases of dropouts of Tharu students from school due to their poverty. But still their children are increasing day to day towards education and every household has started to send their children to the school. Education is an important tool of development. Educated person can transform the society in positive way. Their vision, mission and ideas play a vital role in society. In Patabhar VDC, the majority of Tharu people are still backward from technical education. Lack of technical education is obstacle of changing their agricultural activities for transformation. Skillful persons have new idea which are used in society transformation. That change is positive change in development. So lack technical education is a major element to result backward status of Tharu community.

5.3.3 Traditional Occupation

The traditional occupation of Tharu is a agriculture and fishing. They prepare various types of instruments such as *Gundri/ Pataki, Helka/Delya, Dhariya, Chiudi, Jal* (for fishing), *Khapril, Mud brick, Dhakya, Bhokti, Dehri etc.* These traditional products are not sufficient in transformation of the society. If they use modern technology then their occupation give sufficient food products and other essential things. So, they are slowly discouraged to follow their

traditional occupation rather than improving. They are trying to leave their traditional occupation. For this work, appropriate attention should be given.

5.3.4 Burden of Loan

Due to the poor economy, the Tharu families have taken loan from various inform and formal sources such as from landlord, bank, different co-operative and shopkeepers. Some time they have to take a big amount by keeping their property on contract and paid that amount with interest and small amount of loan paid by labor work. Some take loan to celebrate the various festivals while others take for treatment. When they cannot pay back the loan, the Tharu families are forced to take over their belonging, land and their houses. Thus, burden of loan is a challenge of their socio-economic status aggravated.

5.3.5 Lack of Health Facilities and Awareness

Good health is an also important element of people. Health education is a direct related with human. Good health leads to have good think. That though can be used in society transformation. Every person should be aware of about the health education. The Tharu family's food is not hygienic and they have no money for balanced diet. They all are not aware of about health and no any ideas about balanced diet. They also consume high level of liquor (*Jaand and rakshi*) and smoking. As a result, they have various health disorders. Some Tharu children are malnourished. There is a not good facility of hospitals. This is not sufficient for this VDC. The Tharu communities of this study area are not aware of about health. So there should be given appropriate programs to educate the people of that community.

5.3.6 Lack of Women Participation

Majority of the Tharu women of this VDC are uneducated and also lack proper income generating skill. Thus, they are fully dependent on their husbands. It is male dominant community, where Tharu women stay at home and manage the household works. The husbands only bear the total responsibility of income generating work of this society. Women do not participate in the awareness program. Therefore male involved in outside activities like development and other income generating activities of this VDC.

CHAPTER VI

SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS

6.1 Summary of Findings

Tharu population stands the fourth position from population point of view in Nepal. They have their own type of life styles and they are rich in culture and are so diversified that they differ from their inhabitation as they live throughout Terai district from Jhapa to Kanchanpur. However, the main territory of Tharu is Terai belt, more particularly the western region. That is why; the area is called Tharuwan or Tharuwat traditionally.

The Tharu population in Bardiya is very high, particularly in western part. The universe of the study was the Patabhar VDC of Bardiya district, one of highly populated area of Thrus, Tharu is the greatest community of Patabhar VDC. According to the CBS (2011), the population of the Patabhar VDC is 8668 and among them Tharu population is 6670.

The total households are 1516 in this VDC and Tharu households are 1062. Among 9 wards of this VDC, largest no. of Tharu households is in ward no. 5 which includes 154 households and the least no. in ward no. 8 consisting of 64 household.

50 households were selected as the sample unit of the study applying simple random sampling method. These 50 households are selected in such a way that equal percentage of Tharu population is included from each ward.

From the study, it has been found that joint family system (74%) is more common than nuclear family 26%. The study group occupied highest level of middle age groups (30-40) 30% and (15-30) 24% age groups due to their active participation than other age groups. Among the total respondents, 88% were married while 12% were unmarried. Out of married groups, largest percentage included (15-30) years of age constituting 36% followed by <15 years age group 34%. Thus, early marriage invites early pregnancy and high fertility in that community.

Similarly, the total sampled population showed that 70% male are literate, while only 60% female are literate. Out of which majority 50% had only primary level of education followed by secondary level 36% and only few people have studied up to campus level 14%. A large majority of Tharus still think that agricultural work is directly advantageous over educational contribution.

It was found that most of Tharus celebrate festival within the family which includes 60% of total and those celebrating with neighbors and relatives constitute 40%. It is interesting to note that most of Tharus have managed the source of water for themselves. 90% respondents use private hand pump and 10 percent have been getting water from public water resource.

Similarly, 34% of the respondents have used temporary family planning methods, 40% have done permanent methods and 26% have not followed any type of family planning methods.

Life cycle ceremonies are not much different from those of other Hindu caste. Their main festivals are Maghi, Dashain, Tihar, Holi, Nag Panchami, Atwari and Astimki etc. Maghi is a greatest festival of Tharu community. Tharu people celebrated Maghi as a new year.

The Tharu live on agriculture economy. They have been engaged in agriculture as a major source of subsistence. Tharus depend on various occupations to solve the hand to mouth problems. About 64% of them derive their means of livelihood from farming, 24% of respondents are engaged in labour and other 12% of respondents are doing different task. About half of them are agro labours. They have other supporting economic resources besides. In this study, it was found that 87% depend on agriculture, 10% are labours and other respondents are involved in other livelihood activities.

Tharus live in different types of houses. 48% Tharu people stay under the thatched roof, 32% live under homemade tiled roof, 12% people live under zinc sheet roof, and 8% households live under the concrete roof. They make choices based on their economical condition.

Most of Tharus have small size of land. 18% of respondents have 1 to 10 Kattha, 34% of respondents have 10 Kattha to 1 Bigha, 35% of respondents have above 1 Bigha, 10% of them have less than 1 Kattha and 3% of respondents have no land. More populations are still living in food deficiency states because they have not sufficient land. The study has shown that about 30

25 percent population cannot manage sufficient food for whole year. 10% of respondents have sufficient food for only 3 month, 7% of respondents have food sufficient for 6 to 9 months and 8% of respondents have food sufficient for 9 to 12 months.

It was found that 38% of people have sold their livestock to solve their problems, 30% respondents borrow money and 22% Tharu people used wage labour to solve their problems. Similarly, 46% respondents have managed money by themselves for their problems, 10% managed money from landlord, and 2% have from NGO/INGOs. 12% have loan from bank and 32% from saving groups. Saving groups are playing vital role to solve their financial problem. Out of the total respondents, 46% have managed themselves for their festivals, 44% have from village loan /saving groups and 10% have managed from landlord.

For treatment, 34% of respondents go to Guruwa for treatment, 44% of respondents go for treatment in hospital while 22% respondents use both treatments. The Tharu people make income from different sources and they expend for different purposes. 6% of respondents have income below 1000, 38% of respondents have income in between 1,000 to 10,000, 26% of respondents have income between 10,000 to 20,000, 20% respondents have income between 20,000 to 50,000 and 26% respondents expenditure is 20,000 to 50,000 while 4% of respondents is 50,000 to 100,000 and 4% of respondents is expenditure above 100,0000.

Some of the notable pattern present in Tharu community is birth and death ceremonies. Ghatwa ceremony and sprinkling of Sonapani are done during the child birth. When any member of Tharu family dies, the surviving Tharus take out all the articles belonging to that person outside the village, they bury them in nearby jungle along with the dead body. They worship their Gods and Demons such as Bhutwa, Bhuinhar, Hindu Gods-Ram, Shankar, Krishna etc.

The social-economic challenges of Tharu community are lack of education, lack of proper skills, lack of health awareness etc. This leads to difficulty in improving agricultural products, obstacle in transformation of society, decreased mortality rates etc.

6.2 Conclusions

The main conclusions of the study explain below:

Tharus agriculture pattern is old. They have not been utilizing modern technology in agriculture. They could not develop animal husbandry as professional occupation. Tharu's employment possibilities are limited to agriculture and labor work because they live in rural area where the other employment sectors are not available. They do not know their skills apart from agriculture.

Their economic condition is poor poverty at the household level means a deteriorating socio-economic condition which can be characterized by lack of food, shelter, clothing, basic education, health care, adequate employment and production.

Overall, literacy rate is greater than the national average standard. The total literacy rate is 66 percent, male literacy rate is 70 percent and female literacy rate is 60 percent in the study area, which is greater than the national average. There is early marriage system, 50 percent female got married under 15 years. 23.33 percent male got married under 15 years, while highest no. of male got married lies in between (15-30) years. This constitutes 40 percent of total male. The general trend is that the female Tharu involved in early marriage than male which is also common in other castes as well.

In the Tharu community were different challenges. They were faced various challenges in their community. They have different problems in their community such lack of women participation, lack of proper skill about the farming, traditional occupation system, burden of loan, lack of health facilities and awareness, lack of social and political awareness etc.

6.3 Suggestions

6.3.1 Irrigation facility

Provision of irrigation facility is important because it, besides large and small farms, benefits marginal and even near landless farmers by allowing employment for them in multiple cropping

systems, cultivation of marketable crops i.e. higher productivity by intensive methods. It ultimately helps to check the landlessness of these groups.

6.3.2 Agro-Forestry Farming

The concept of agro-forestry farming can be a problem solving alternative for the resource less groups. The forest adjoining the village areas is a very thin forest. Some parts of it have been already captured by the encroaching landless people. Such forest areas could be utilized to developed agro-forestry. If the land under such forest areas is provided to the targeted groups on long-term lease they could develop activities like fruit crops nursery establishment herbal farming, certain agricultural crops, fuel wood trees and livestock rearing. Since the Tharu are traditionally agriculturist and forest loving people, they could be attracted to such activities and this approach ultimately benefit the people below the poverty line.

6.3.3 Rural Agro-Based Industries

Rapid growing population and shortage of additional agricultural land necessitate expanding non-farm employment activities in the rural areas. In this connection, agro-based labour intensive industries are very important to create employment opportunities for the landless poor and to make the agricultural sector more profitable.

6.3.4 Livestock Rearing

Livestock rearing of improved breeds can be an important income generating source. The Tharus should be motivated towards the buffaloes. There is only one milk collection center in the village to supply milk Rajapur Dairy centre. However, very few Tharu households are involved in this activity. Very small landholders and even all type of farmers can benefit from milk production. Besides this, they can keep their small animals for meat production as the investment on them is small and the risk is obviously low. The above motioned approach of leasehold forestry can be highly useful to encourage all type of farmer towards livestock rearing as they can manage fodder from them the leasehold forest.

6.3.5 Access to Credit

In the study area, it is found that either landless or near landless groups have no access to credit. Therefore, their easy access to credit from institutions should be ensured in order to operate the schemes of their target. It is necessary to adopt the concept of lending without collateral security, but with a more intensively supervised lending procedure to help the asset less people.

6.3.6 Skill Development

Skill development program is very necessary to assure the access of rural labour to non-farm jobs. Construction and maintenance of roads, bridge, culverts, canals, modern private houses, biogas plants, electrification works are such activities which need skilled labour. Young Tharu people should be trained to such jobs which are more remunerative than agricultural labour.

6.3.7 Health and Education

Illiteracy is the main cause of Tharu community limited access to the benefits of development. Hence informal programmes for functional literacy should be launched, especially for the benefit of Tharus. There must be establishing an agricultural training center to provide technical knowledge of using improved seeds, scientific fertilizer agricultural tools and anti-insect medicine etc. They could be also trained in scientific methods of food processing, animal husbandry, poultry farming, bee keeping etc.

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Annex- I

Questionnaire for Household Survey

House No. :	Ward No. :
Name of village :	

)Name of household :-

Sex :

Age :

)Name of Respondent :-

Age :

Relationship of household head:

)Types of house:-

) Pakka :

) Kachcha :

)Types of family :-

) Joint :

) Nucleate :

5.No. of family

Age groups	Male	Female	Total
0-5			
6-10			
11-15			
16-20			
21-40			
41-60			
Above 60			
Grand Total			

6. Family's main occupation:-

-) Farming
-) Service
-) Business
-) Others

7. Subsidiary occupation:-

-) Occupation :
-) Involved family members (Nos):
-) Monthly income (Rs.) :

8. How much land do you own?

-) Bigha :
-) Kattha :
-) Dhur :

9. Description of agricultural farming and animal husbandry:-

9. (a) What are the crops you farming?

Crops value (Rs.)	Production (Qtls)	Per unit
Paddy		
Wheat		
Maze		
Grams		
Peas		
Oil seed		
Other		

9.(b) What and how many livestock do you own?

Description	Nos
Buffalo	
Cow	
Ox	
Sheep	
Pig	
Goat	
Pigeon	
Chicken	
Duck	
Others	

10. Do you have enough food production to eat for the whole ear?

- Yes
- No
- Surplus

10.(a) If no, for how many months is it not enough?

Months :

10.(b) How do you meet the grain requirements for these months?

- Selling asset
- Working as daily earner
- Barrowing
- Others

10.(c) If surplus, how much is it?

Crops	Quantity (Qtls)
Paddy	
Maize	
Wheat	
Oil seed	
Others	

11. Do you work in other's field for wage?

)Yes :
)No :

11.(a) If yes, how many members of family work for how many days/years and what are the wage?

Nos :
Month :
Wage per day (Rs.) :

11. (b) Do you farm your field by hiring labour?

)Yes :
)No :

11.(b).1. If yes, give the following description:

Nos :
Year :
Wage per one (Rs.) :

12. Have you borrowed money in the last year?

)Yes :
)No :

12.(a) If yes,

Source :
Amount (Rs.) :
Interest :
Purpose :

12. (b) Have you borrow this year?

Yes :
 No :

12.(b) 1. If yes,

Source :

Amount (Rs.) :

Interest :

Purpose :

13. Family's annual expenditure:

Description	Expenditure
Food	
Cloth	
Medicine & Treatment	
Education	
Fuel	
Agro Tools	
Festivals & Social Tradition	
Others	

14. How many months are busy in agriculture works?

3-6 months
 6-9 months
 9-12 months

15. How many months are you are free from your works?

1-2 months
 2-3 months
 3-6 months

16. Have you taken any training? If so what?

- Agricultural
- Tailoring
- Traditional attendants

17. Did you have treatment of seed?

- Yes
- No

18. What are the tools used for plough?

- Wooden plough
- Bullock iron plough
- Tractor

19. Did you use chemical fertilizer?

- Yes
- No

20. Please specify, name of the chemical fertilizer in the following condition.

Name of Fertilizer	Field	Nursery
Urea		
Dominium sulphate		
Potash		
Zink sulfate		
Others		

21. Who advice you about application of chemical fertilizer?

- Neighbor
- JT/ JTA
- Radio
- Magazine
- Co-operative society
- Own shelf

22. What are the major problems to use chemical fertilizer?

- Unavailability in market
- Security of many to purchase fertilizer
- Expensive price of chemical fertilizer
- Others specify

23. Did disease damage your crops?

- Yes
- No

24. Did you spray fungicide to control disease?

- Yes
- No

25. How many persons have economically active in your family?

Age	Male	Female	Total
Below 10 years			
10-59			
Above 60			
Grand Total			

26. Description of Education:

Education	No. of member
+2 and above	
Secondary level (6-10)	
Primary Level (1-5)	
Simply literate	
Illiterate	

27. Do your children go to school?

- Yes :
- No :

28. (a) If no, what are the cause?

There is social-cultural restriction from tradition:

There are financial problem for the family:

Other reasons specify:

.....

29. What are the main festivals of yours?

a)..... b)

c)d).....

e).....f).....

30. How do you celebrate them?

By enjoying fests

Wearing new cloths

Dancing & singing

Others

31. If you get sick, what do for your treatment?

Jantra Mantra

Herbs

Allopathic

Others

32. Have you planned any scheme to improve your economic condition?

Yes :

No :

33. What is the main agricultural problem that you have been facing?

.....

.....

35. In your opinion, how can the problem of agricultural farming are solved?

.....

.....

Annex - II

Questionnaire for Key Informants

1. What are the major problems and challenges for socio-economic transformation of Tharu community?
2. What are the main causes of your economy background from other community?
3. What are the linkage among Tharu community and other caste community?

Annex - III

Questionnaire for Observation

1. What types of houses of Tharu?
2. What is the dress pattern of Tharus?
3. What are the tools used for plough?
4. What are the main cropping products?

Annex -IV

Questionnaire for Focus Group Discussion

1. What are the problems of ancient working style?
2. What are the best ways of educating people of Tharu?
3. How can the challenges of present problems be overcome?