

LIVLIHOOD STRATEGY OF RANA THARU :
A CASE STUDY OF GETA VDC OF KAILALI DISTRICT

A Thesis Submitted to:
Central Department of Rural Development
Tribhuvan University,
in Partial fulfillment of the Requirements For the
Degree of the Master Of Arts (MA)
In
Rural Development

By
VIJAYA RAJ JOSHI
Central Department of Rural Development
Tribhuvan University
TU Regd. No.: 6-2-327-108-2008
Roll No.: 204/068

September 2016

DECLARATION

I hereby declare that the thesis entitled **Livelihood Strategy of Rana Tharu : A Case Study of Geta VDC of Kailali District** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor Prof Dr. Prem Sharma. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form be

.....

VIJAYA RAJ JOSHI

Central Department of Rural Development

Tribhuvan University

TU Regd. No. : 6-2-327-108-2008

Roll No : 204/068

Date: August 21, 2016

2073/05/05

RECOMMENDATION LETTER

This is to certify that **Mr. Vijaya Raj Joshi** has completed this thesis work entitled **Livelihood Strategy of Rana Tharu : A Case Study of Geta VDC of Kailali District** under my guidance and supervision. I recommend this thesis for final approval and acceptance.

Prof. Dr. Prem Sharma

(Supervisor)

Date: Sep 14, 2016

2073/05/29



TRIBHUVAN UNIVERSITY
त्रिभुवन विश्वविद्यालय
CENTRAL DEPARTMENT OF RURAL DEVELOPMENT
ग्रामीण विकास केन्द्रीय विभाग

विभागीय प्रमुखको कार्यालय
कीर्तिपुर, काठमाडौं, नेपाल ।
Office of the Head of Department
Kirtipur, Kathmandu, Nepal.

Ref. No. :.....

Date मिति.....

APPROVAL LETTER

This Thesis entitled **Livelihood Strategy of Rana Tharu : A Case Study of Geta VDC of Kailali District** submitted by **Vijaya Raj Joshi** has been accepted in partial fulfillment of the requirements for the degree of Master of Arts in Rural Development.

Evaluation Committee

Prof. Dr. Prem Sharm

(Head and Supervisor of the Department)

(External Expert)

Date: Sep 20, 2016

2073/06/04

ACKNOWLEDGEMENTS

I am very much grateful to my supervisor and Head of the Department Prof. Dr. Prem Sharma, Head of Central Department of RD, T.U. for his valuable guidance, proper supervision and encouragement towards achieving the goal of completion of this dissertation and providing the useful materials. His encouragement and suggestions guided me to carry out the work successfully.

I am really indebted to my father, mother, brothers, friends and other all family member for their regular inspiration, encouragement and financial support to reach this successful stage. I would like to express my special thanks to all villagers concerned for helping during the field survey.

Vijaya Raj Joshi

ABSTRACT

The General objective of the study is to know the livelihood condition of Ranas Tharus of Geta VDC of Kailali District. The study is descriptive methods in the nature and sociological perspective are used. Simple random and purposive samplers were used for the study. Household survey schedule, focus group discussion, key informant interview, case study and observation methods were used for the collection of primary data. Secondary data were collected from the relevant article, books, reports, CBS reports, DDC and VDC profile. The present Thesis has been completed in Seven chapter.

Majority of the respondents are married women which comprises 86.66 percent, 8.33 percent unmarried and 5 percent separated who are living away from their husband's house who comprises 8.33 percent of the total respondents. 66.4 percent of the respondents are lives in the Kachhi with tile house, 24.9 percent of the respondents are lives in Kachhi with roof house and 8.33 percent of the respondents are lives in the pakki house. There are 83.33 percent male respondents who are headed their households, and there are 3.33 percent households in which decision in house are taken collectively by both husband and wife.

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

TABLE OF CONTENTS

	Page No.
Declaration	i
Recommendation Letter	ii
Approval Sheet	iii
Acknowledgements	iv
Abstract	v
Table of Contents	
List of Tables	vi
List of Abbreviations/ Acronyms	ix

CHAPTER – I

INTRODUCTION

1.1	Background. of the Study	1
1.2.	Statement of the Problem	3
1.3.	Objectives of the Study	4
1.4.	Significance of the Study	4
1.5.	Limitations of the Study	5
1.6	Organization of the Study	6

CHAPTER - II

LITERATURE REVIEW

2.1.	Theoretical Review	7
2.1.1.	Tharu People	7
2.1.2.	Studies related to Tharu Community	11
2.2	Empirical Review	16

CHAPTER - III

RESEARCH METHODOLOGY

3.1.	Rationale of Site Selection	20
3.2.	Research Design	20
3.3.	Nature and Sources of Data	21
3.4	Universe, Sample and Sampling Procedures	21
3.5.	Techniques and Tools of Data Collection	21
	3.5.1. Household Survey	22
	3.5.2. Key Informants Interview	22
3.6.	Data Analysis and Presentation	22

CHAPTER - IV

DATA PRESENTATION AND ANALYSIS

4.1.	Profile of the Kailali District	23
4.2	Socio-Economic Status of Respondents	24
	4.2.1. Age Structure	27
	4.2.2. Distribution of Respondents by Family Types	27
	4.2.3. Educational Status of Tharus	28
	4.2.4. Religion	29
	4.2.5. Marital Status of Tharus	30
	4.2.6. Types of House	31
	4.2.7. Household Head	31
4.3	Socio-Economic and Cultural Changes of Tharu in Study Area	32
	4.3.1 Occupational Changes of Tharus	32
	4.3.2 Change in Ownership of Land	34
	4.3.3 Food Sufficiency Condition of Tharus	35
	4.3.4 Change of Income Level	36

4.3.5 Change in the Use of Domestic Fuel	37
4.3.6 Change of Land Use Pattern	38
4.3.7 General Changes in Tharu Community	38
4.3.8 Development Instructional Support	39

CHAPTER – V

SUMMARY, CONCLUSION AND RECOMMENADTIONS

5.1 Summary of Findings	43
5.2 Conclusion	45
5.3 Recommendations	46

REFERENCES

APPENDIX - I

LIST OF TABLES

Table 4.1 :	Age Structure of the Total Sample Respondents	27
Table : 4.2 :	Distribution of Respondents by Family Size	28
Table 4.3.	Educational Status (Above 5years Age)	29
Table 4.4	Distributions of Religion	30
Table 4.5:	Marital Status of Women Respondents	30
Table 4.6:	House Type	31
Table 4.7 :	Household Head	32
Table 4.8. :	Occupational Change of Tharus over the last 10 years	33
Table 4.9:	Change in Ownership of Land	34
Table 4.10 :	Food Sufficiency Condition of Rana Tharus	35

Table 4.11:	Change of Income level	36
Table 4.12:	. Changes in the use of Domestic fuel of Tharus	37

LIST OF ABBREVIATIONS/ ACRONYMS

BNA	-	Beautiful Nepal Association
BS	-	Bikram Sambat
CBO	-	Community-Based Organization
CBS	-	Central Bureau of Statistics
DADO	-	District Agriculture Development Office
DDC	-	District Development Committee
DFO	-	District Forest Office
DIO	-	District Irrigation Office
DVO	-	District Veterinary Office
GOs	-	Government Offices
HH	-	Household
HSS	-	Household Survey Schedule
INGO	-	International Non-Government Organization
KBIRD	-	Karnali Bheri Integrated Rural Development
KIS	-	Key Informants Survey
KM	-	Kilometer
M	-	Meter
NGO	-	Non-Government Organization
SAC	-	Social Awareness Center
SCDP	-	Sustainable Community Development Programme

UNDP	-	United Nations Development Programme
VDC	-	Village Development Committee
WDO	-	Women Development Office
WDTC	-	Women Development Training Center

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

This research primarily focuses on changing livelihood strategies of Rana Rana Tharu of western Nepal that encompasses their adoptive strategies, occupation and other business activities. The life ways of Rana Tharu have been changing due to the modernization, globalization, migration, impact of modern science and technologies. Rana Tharu livelihood has been impact by the encroachment of migrated population of the hill migrated people and its impact could be observed in the day-to-day socio-economic practices. The livelihood practice of Tharu is also affected by the market expansion and modern plans and policies of the central state. The nation state policies force them to homozanization since the eradication of malaria in the Tarai region post 1960. The notion of livelihood mainly concern with resources, production and distribution of the production of the people.

The Tharu people are an [ethnic group indigenous](#) to the [Terai](#), the southern foothills of the [Himalayas](#) in [Nepal](#) and [India](#). The Tharus are recognized as an official [nationality](#) by the Governments of Nepal and India. As of 2011, the Tharu population of Nepal was at 1,737,470 people, or 6.6% of the total population. In 2009, the majority of Tharu people were estimated to live in Nepal. There are several [endogamous](#) sub-groups of Tharu (CBS, 2011).

Tharus from the mid west and far west of Nepal have been practicing the Badghar system, where a Badghar is elected chief of a village or a small group of villages for a year. The election generally takes place in the month of Magh (January / February), after celebrating the Maghi Festival and after completing major farming activities. In most cases, each household in the village which engages in farming has one voting right for electing a Badghar. Thus the election is based on a count of households count rather than a headcount. The role of the Badghar is to work for the welfare of the village. The Badghar direct the villagers to repair canals or streets when needed. They also oversee and manages the cultural traditions of the villages. They have an authority of punishing those who do not follow their orders or who go against the welfare of the village. Generally the Badghar has a Chaukidar to help him. With the consent of the villagers the Badghar may appoint a "Guruwa" who is the medic and chief priest of the village (McLean, 1999). .

As Tharus society is mainly involved in farming, irrigation is one of the most important aspects of the community. Tharus in western Nepal built canals that irrigate thousands of hectares of land. Hundreds of years ago, without using any sophisticated tools, they built hundreds of kilometers of irrigation canals in the Kailali and Bardiya districts of Nepal. An irrigation canal could be used by several villages. Its water and diversion works need to be managed fairly. For this purpose, the Badghars of different villages elect a person for the position of Chaudhary to manage a canal system. When needed, the Chaudhary orders the Badghars to send people to repair or build the canals. In most cases the Badghars and Chaudharis are unpaid leaders of the community. However, they are exempt from compulsory physical labor for the betterment of the society. As a token of respect, the community members may also help them in farming for a day free of cost (Lam, 2009).

Change is a universal and continuous phenomenon, which is found in all the societies at all time. The present study deals with the changes in the livelihood strategies of the Tharus from Geta Village Development Committee (VDC) in Kailali District. This Study attempts to look at the Tharus community in relation to its socio-economic condition in changing context. Hence this study intends to investigate and analyze how Tharus have witnessed and experienced rapid socio-economic, cultural and environmental changes over the last twenty five years and how they have developed adaptive measures to adjust in such a changing context of globalization (Gurung, 1992).

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

1.2 Statements of Problem

Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly. For instance, a fisherman's livelihood depends on the availability and

accessibility of fish. The concept of Sustainable Livelihood (SL) is an attempt to go beyond the conventional definitions and approaches to poverty eradication. These had been found to be too narrow because they focused only on certain aspects or manifestations of poverty, such as low income, or did not consider other vital aspects of poverty such as vulnerability and social exclusion. It is now recognized that more attention must be paid to the various factors and processes which either constrain or enhance poor people's ability to make a living in an economically, ecologically, and socially sustainable manner. A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term.

Rana Tharu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. The influences of modernization and globalization have been fundamentally changes their everyday practices, attitudes and relationships. Land ownership has been a perennial problem in Nepalese economy with feudalistic ownership creating inequality within different groups of the people. Such systematic denial of land ownership to a larger section of the population led to several social evils including poverty and exploitation of people rendering they bonded by their profession. This study has been tried to give the answer of the following questions:

- i) What are the existing socio-economic and cultural condition of Rana Tharu . in the study area?
- ii) What are Changing socio-economic and cultural factors of Rana Tharu?
- iii) What are the major factors those changes livelihood strategies of Tharu?

1.3 Objectives of the Study

The General objective of the study is to know the livelihood condition of Ranas Tharus of Geta VDC of Kailali District.

The specific objectives of the study are as follows:

- i) To examine the existing socio-economic and Cultural condition of Geta VDC.

- ii) To compare the changing socio-economic and cultural condition of Rana Tharu.
- iii) To analyze the major factors of changing their livelihood condition.

1.4 Significance of the Study

This study was present the traditional livelihood mechanism of Tharu community. Second, this study provides a picture of relation between the modernity and its relation with the ongoing livelihood strategies. Third, this research documented information of income, traditional occupation, system of saving, and lending loan mechanism within the society. In addition, I was also look at changing mechanism of traditional patron-client relationship including Kamaiya system prevailing through the generations. This research has been useful research for the researchers and policy makers of the state, who would like to conduct their further research in the same area.

This research study is based on a particular ethnic group directly related to the traditional gradational agricultural occupation. It focuses on the changes extremely important for addressing the livelihood issue of the socio-economically disadvantaged cast/ethnic of Nepal particular and the all round development and social welfare of the country as well as many people in the world, even in Nepal, want to know about the life style and living standard of these particular groups, this knowledge can be obtained only from the study of their socio-economic and cultural status and changes in the livelihood.

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

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

1.5 Limitations of the Study

Due to the limitation of time, this study covers only 60 households. So the finding has been only indicative rather than conclusive. Similarly, study analyzes the average socio-economic condition and changing dimensions of livelihood strategies. The study is limited to the certain socio-economic impacts and its indicators. Thus the validity of the data provided by the respondents hinge upon two main constraints found in the way the data was collected. Most of the primary data was collected through the semi structured questionnaire relied on everyday business. The study has been mostly focused on the secondary data. For the field information I was collect the information from Geta VDC of Kailali district thus, the findings of the research may not be applicable other areas.

1.6 Organization of the Study

The study is organized into five main chapters in order to make the study more specific, precise and more impressive. The first chapter is an introductory chapter which provides general introduction about Rana Tharu and livelihood strategy for their socio-economic and cultural upliftment. Similarly, chapter also provides statement of problem and the objectives of the study, significance of the study, limitation and organization of the study.

Chapter second chapters has been described the theoretical review and empirical study. It includes review of the books, various published and unpublished reports, articles, journals and empirical studies.

Chapter third deals with the research methodology, which includes research design, source of data, data gathering procedure, tools for analysis.

Chapter four deals with the Profile of Study Area and its Respondents. and evaluate the data with the help of analytical tools and interpret the results so obtained.

Finally Chapter five sums up the results obtained through analysis and state the summary, conclusions and recommendations of the study.

A bibliography and appendices has been enclosed at the end of the study.

CHAPTER- TWO

LITERATURE REVIEW

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

2.1 Theoretical Review

2.1.1 Tharu People

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

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

The Tharus never went abroad for employment a life that kept them isolated in their own localities. In this isolation they developed a unique culture free from the influence of adjacent India, or from the mountain groups of Nepal. The most striking aspects of their environment are the decorated rice containers, colorfully painted verandahs and outer walls of their homes using only available materials like clay, mud, dung and grass. Much of the rich design is rooted in devotional activities and passed on from one generation to the next, occasionally introducing contemporary elements such as a bus or an airplane. The Deukheri Tharu are known for their colorful, shell and/or feather decorated basketry, including ram topne water jug covers (Meyer, 1997).

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

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

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

There is no one Tharu language unifying Tharu communities in different parts of Nepal and India. Several speak various endemic Tharu languages. In western Nepal and adjacent parts of India, Tharus speak variants of Hindi/Urdu and Awadhi. In and near central Nepal, they speak a variant of Bhojpuri. In eastern Nepal, they speak a variant of Maithili. More standard versions of these dialects are widely spoken by non-Tharu neighbors in the same areas so that there are no important linguistic barriers between Tharus and their neighbors. However, there are linguistic barriers between these dialects standing in the way of communication between Tharus from different regions. Tharu people have their own language of 5 known as "Tharu Language". Many professors

and well educated persons say that many others languages were derived from Tharu Language (like as Nepali, Maithli, Bhojpuri etc.) (Guneratne, 2002).

Tharu were already living in the Terai before Indo-Europeans arrived, raising the question of what they may have been speaking at that time. The only surviving pre-Indo-European language in the Terai is Kusunda, Santhali further west. Traditionally, marriages were arranged during the pregnancies of two women. If they gave birth to opposite sex babies, the two babies were supposed to be married if they grew up as friends. It was problematic if a boy or girl came of age and rejected their assigned fiancée. Finding a replacement was difficult because most girls and boys were already engaged. However this custom has been disappearing. Most Tharus now practice conventional arranged marriages. They also practice love marriages, inter cast marriage, international marriage, inter world, marriage after courtship and eloping (Guneratne, 1994).

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

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

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

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

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

When the first protected areas were established in Chitwan, Tharu communities were forced to relocate from their traditional lands. They were denied any right to own land and thus forced into a situation of landlessness and poverty. When the Chitwan National Park was designated, Nepalese soldiers destroyed the villages located inside the boundary of the park, burned down houses, and beat the people who tried to plough their fields. Some Tharu people at gun point to leave.

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

2.1.2 Studies Related to Tharu Community

Many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution. Since different culture and racial differences exist among Tharus of Nepal, their origin may stem from somewhat different circumstances. There are many controversies about the origin of the Tharus scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. The Tharus come from the 'Thar' desert of Rajasthan in India, hence they are named as Tharus (Bista, 1980)

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

According to Muslim Historian Alberuni (1074) in the eleventh century while describing the history and geography of the different parts of the Indian sub continent he writes, 'farther of the country to the right is called Tilwat, the inhabitants Tharu, people of very black colour and flat nose like the Turks'.

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

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

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

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

Rajaure (1981) has examined the Tharus in early days were not interested in holding land registered in their own name due to the absence of cash. They were interested only in cultivating barren or virgin land for which they did not have to pay revenues for a certain period, later they again moved on in search of such new land. Tharus who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardia, Kailali) to cultivate new land, for the same season.

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

(irrespective of their homogeneity/diversity) are too more isolated areas as the findings of the study tell.

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

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

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

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

Subedi & Pandey (2002) have prepared a research article 'Socio-economic status of Rai communities in Arun Valley: continuity and change', focusing on environmental changes take place there. Two spatial locations namely Sitalpati and Makalu, two different altitudinal places have been taken for

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

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

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

Dahal (1994) has studied Socio-economic status of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were kpat holder and had a kpat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems indispensable to earn livelihood. Increased modernization and expansion of local market center have made significant change in socioeconomic and cultural sphere of Barmus. Developments activities in the area have not provided equal

opportunities to them but have been further marginalized them. The development process terminated some of their livelihood term and other are in the process of gradual decline.

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

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

2.2 Emperical Review

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

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

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

Phuyal, (2005) has studied the livelihood strategies of Tamang of Sankhu area with the objective to find out the impact of Shivpuri National Parks in the ethnic community of the surrounding. The study found that livelihood of the local people, who depended on the forest resources are pushed towards more vulnerability after the establishment of the national park because of change in occupation and income, which were changed immediately. Other changes, which occurred slowly in community and household, also have triggered the vulnerability. Those who were sound in agricultural production and had alternative income had adapted faster than the absent of them. However this adaptation

cannot be considered as sustainable because locals are excluded from the conservation activities and no institutional provision has been made in this regard.

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

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

Acharya (2011) has examined a thesis entitled "Changing Livelihood Strategies of Tharus A Case Study of Kopahawa Village Development Committee (VDC) in Kapilbastu District". The objectives of this study are to analyze the changing livelihood strategies of Tharus in Kopahawa VDC of Kapilbastu

District. The study is descriptive as well as explanatory in nature. Most of Tharus of Kopahawa VDC are depended on agriculture to sustain their life but is not sufficient for all of them. They are not involved in enterprising works. Most of the people of that area are illiterate. The youth of Tharu community are unemployed due to lack of occupation .Most of the land of Tharu's is taken away by migrant people and their occupations are also under domination. There are several modern technological facilities in the VDC, but Tharus are still unaware of the modern technologies. It is concluded that Tharus livelihood strategy have under gone some significant changes. The responsible factors to the change are economy, migration, education, modern technology, globalization, mass communication, physical facilities, deforestation, changing cropping trod. The influence of transportation, industrialization is also responsible factors of the changes.

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

The structure of house gradually changes from old house to cemented house according to their economic condition. Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive. 72% household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation. Because of the divided among brothers land owned is rapidly decreasing amount in the last decade. The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides and mixed cropping pattern, use of advanced agricultural tools and equipments. They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.

CHAPTER- THREE

RESEARCH METHODOLOGY

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

3.1 Rational of Site Selection

This study has been based on Geta VDC of Kailali District where dense Tharu population could be seen. The large number of Tharu population also seen in Banke, Bardia, Kailali and Kanchanpur districts of western Nepal. These are the part of Nayamuluk, gifted by the British India to Jung Bahadur Rana and later by the Rana rulers to their loyal, has witnessed extreme inequality in terms of land distribution. Most of lands of Tharu captured by migrated population that fundamentally change the livelihood of the people. I have chosen this area where we could see changing strategies of Tharu in terms of traditional occupation, and adopted new way of life.

3.2 Research Design

Research Design provides the specific direction to produce the research towards the appropriate direction. The research design of this project was to sketch the picture of livelihood of Tharu that has close connection with everyday life of the people. The research was to explore the information through in-depth interview. I was to capture the everyday experiences particularly concern with agricultural production, livestock, business and wage labor. These methods allow the researchers to study about livelihood strategies of Tharu. This inexpensive method might be helpful to get historical and personal information regarding land use, its ownership and other kinds of adopted strategies. I was to collect the information on what we see, hear, understand and found at their community. The everyday stories of their occupations, wage labor, resistance and tussle concern with livelihood. Research design has been both descriptive as well as analytical form for this study.

3.3 Nature and Sources of Data

This research has been qualitative and quantitative by nature. It has been verbally explained after what is done and what has been done regarding livelihood strategies of Tharu. Qualitative research methods has been employed and both the primary (interview and specific case history) and secondary data has been gathered through books, journal articles, book chapters, legislation, and dissertation. We was gather the first hand data through the field study. We was employ the face to face interview with respondents; we should be short and straight forward, and clear and precise in language. It has been carried out in friendly atmosphere than patronize. It was interpret the symbols, actions and behaviors of the respondents in the particular research setting, the interpretative information might be systematic, rigorous and logical sequence. The data was came from the images, impressions, gestures, indications and expressions of respondents in the events which can presume as a reality concerned with peace building; however quantities information has been gathered through the sampling survey through the use of questionnaire.

3.4 Universe and Sampling Procedures

In the study area, the VDC has altogether 204 Rana Tharu households. Ward no 8 are purposively selected for the purpose of study because Rana Tharu have more settlement in the selected ward. 60 Rana Tharu households has been selected by simple random sampling for the purpose of study.

3.5 Tools and Techniques of Data Collection

Note pad, field diaries, questionnaire, interview schedule, checklist, audio-video recorder and camera has been used as major tools for the data collection. Note pad was used to record the words and events. Likewise, field dairies has been used to capture the observed information's and transcribed texts from the recorder.

3.5.1 Household Survey

The livelihood research itself complicated overtime due to the innovation and invention of science and technologies and impact of globalization in their everyday life. Five days pre-field visits has been undertaken to make the strong rapport with informants through the companionship particularly with occupational Tharu, politicians, landless squatters and human rights activists. Initial stage of fieldwork was help dig into the field data from the natural setting. Rapport-building with them was reduce suspicion over my work and lay foundation for collection of information of the study. It was

also help minimize cost of research and prevent further resistance and fear. Privacy of the respondents has been maintained by the research team.

3.5.2 Key Informants Interview

For the primary information interview has been conducted with concerned personals i.e. politicians, squatters and groups whose life have been changing through the modernization and globalization in their village. I was mainly undertake the interview with Tharu leader, user group, NGO officials and other stakeholders of the study area to explore the major strategies of livelihood. I was employ structured and unstructured interview in the natural setting. This research project was particularly explore the role of the NGOS, civil society, national and international agencies which have been directly and indirectly concern with livelihood strategies of Tharu.

3.6 Data Analysis and Presentation

The collected raw data and information has been first categorized on the basis of its nature then it has been processed for analysis. For the analysis process researcher was employed the responses to formulate the data. Perception, attitude, beliefs, ethos, behavior, and feelings concern with live hood has been descriptively analyzed. They has been displayed in social map and chart from raw data. Data has been analyzed by the aid of SPSS computer soft ware.

CHAPTER FOUR

ANALYSIS AND INTREPRETATION OF DATA

In this present chapter socio-economic changes of the Tharu community that includes demography, marriage, educational, occupational, ownership of land, Land use pattern, food sufficiency condition, income level, use of domestic fuel, cropping pattern, development infrastructure and cast/ethnic community has been analyzed in order to look in to the changing livelihood strategies of Tharu people of geta Which is analyzing the changing different factor compare with from the period of after 10 years to the preset period in changing context.

4.1 Profile of Kailali District

Kailali district belongs to Seti zone of Far Western Development Region, in the different aspects this district makes national space, agriculturally this district is famous for its grain productivity, in aspect of tourism this district has different areas of tourism possibilities namely they are Chisapani Area, Ghodaghodi Area, Tikapur Area and Godawari Area according to DDC Kailali. The total area occupied by this district is 3235 kilometers, among which 40 percent of its area is composed of Chure hills and 60 percent of the area is plain land. Sub-tropical, temperate and cool temperate are the climate found here. Temperature rises up to 40-60 degree centigrade in summer season and falls down to 7-5 degree centigrade in winter season. The average rainfall of 1840 millimeters occurs here. There are 42 VDCs in Kailali district among them 35 VDCs lies in plain land called Terai and 7 VDCs lies in Chure range and two municipality lies in this district namely Dhangadhi and Tikapur, district have 6 election areas. This district lies between 28⁰22' north to 29⁰05' latitude and 80⁰30' east to 81⁰18' east longitude.

Among the facts, about how the district got its name; one is in Darakh VDC, Kailali is a village where a fort is located between 1968 to 1978 and after the district got its name from the fort. Another fact is that during the Rana Regime in the country there were market areas in this district namely Sukhad , Sandapani, Palahmanpur as Kailali Market Area which lies in between of all and because of whifter the district got its name from.

Kailali district lies in the height of 109 meters to 1950 meters from sea level, district has ecological, environmental, natural, cultural diversity because as district covers Terai land and Chure Range also, different wetlands and forests added the beauty of the district, and about half of the area of the

district is covered by forest and suburbs. The most fertile area of the district are Malakheti, Bauniya, Rajipur, Manipur, Loharpur, Darak, Manikapur, Joshipur, Munuwa, Satti, Bhajani etc.

The large rivers of Kailali district are Karnali, Gauriganga, Mohana, Khutiya, Pathariya, Godawori, Kanara and small rivers are Doda, Gulara, Chaumala, Shivganga, Manahara, Likma, Roda, Gulara etc. Ghodaghodi, Nograd, Jowakhaur, Tiliko, Bhedababa, Kuileahi are the name of the some major lakes of Kailali district. Ghodaghodi Lake has touristic and religious importance and Bhedababa is religiously important for Hindus.

On the basis of the soil composition Kailali district is divided into three areas. (a) North Area: Chure Range of this area's soil compose of sand, stone gravel, red soil etc. this type of soil is very good for fruits, orange, maize, barley, oak etc. The rocks here are fragile and compose of sand stone and conglomerates. (b) Mid Area: Generally sandy loam type of soil is found in this area, this area consists of some plains with bottom of Chure hills. The soil here is good for ginger, phapar, wheat, paddy, lemon. (c) South Area: the fertility of the soil here is very good. The sandy, loam soil, forest soil is found here. The soil here have slight acidic but that hasn't mattered in the fertility of soil here. This area has good irrigation facility also because of which productivity is also notable. This area has role to make Kailali a major district of Nepal in grain productivity. The main crops are paddy, wheat, mustard, lentil, sugarcane, banana, mango, litchi etc (Kailali District Profile, 2058).

Another important strength of Kailali can be its climate. District has both hilly and terai climate as it extends up to chure hills from the terai. The diversity found here is notable because of its diversity in climate, wetlands, lakes, dense forests, hills, terai. Southern boundary of Kailali is India and China is also not so far, as India and China are the growing economy of the present world, the income of medium level people is increasing there, if tourists are attracted from there it can be a great opportunity for the tourism development in the district. This area has many destinations with religious importance also and the huge population in India follows Hinduism which was an added advantage if the pilgrimages in the district are promoted.

Kailali has much diversity of people and many different languages are spoken. Due to this diversity, there is practice of different dances, music, paintings, festivals and religious practices. This could be one strong strength and also opportunity to make attractive tourist product based on this strength. Pace in development of tourism related agencies slowly but now enthusiastically the tourism related agencies are developing here, like hotels, travel and tours, trekking agents, tourism packages and tourism related organizations. Ayurvedic treatment and traditional healing methods are even in use

in Kailali district so if they were preserved and promoted it can be one of the potential instrument to attract tourist in this district.

The accommodation and travel is not so expensive in Kailali so tourist visiting Kailali can get an advantage of price also. World Tourism Organization has said eco-tourism is growing rapidly. Kailali has good possibility for eco-tourism because of its ecological diversity, and hills of Kailali could be attraction for eco-tourists. Because of the high potential of the tourism industry in Kailali, the possibility of foreign investment is very high here, which can be able to give speed to the tourism development. Kailali district has two municipalities, it has possibility of development of the city tourism by development of shopping tourism, recreation and amusement tourism, and adventure tourism has also a great possibility as district have big rivers, hills and dense forests.

Kailali is a district with more rural people. So rural tourism can help in poverty alleviation objective of government and can reduce regional imbalance. TRPAP is implementing program to develop community-based tourism in different districts of Nepal. The success stories of the program are encouraging. Peoples in Kailali have different skills like knitting, ayurvedic medicine preparation, bamboo goods production, different cultural food items, pottery and many more which has great possibility of handicraft promotion. Kailali district is an entry point of region through Mahendra Highway and Dhangadhi Municipality in district is business hub for the region, which can be a good opportunity for the development of tourism.

The real threat is traditional culture (dress, songs, musical instruments, way of celebrating festivals) are getting degraded day by day and the deforestation is another big problem, the lakes and ponds are in threat, rivers are getting polluted. Unplanned urbanization is going hazardous, which can lead toward the blurred city and villages and in future can increase pollution. Most of the part in the district is remote; they don't have regular and good transportation. District has one airport running in Dhangadhi but has only flight from capital city, has no any regional flights which add difficulty to reach. Political instability became one of the worst threats, because of the instability different shutdowns, strikes, protests, disputes between management and workers are the key factors which make problem in security issues.

Kailali district is facing lack of infrastructural development and different facilities like transportation, health centers, roads, water, electricity and basic services like accommodation, communication, eating places, financial services and tourist information centers. Quality, quantity and cost of the available human resources in the industry would show the competitiveness. Kailali district lacks educated and skilled workforce. Country accumulate very low part of its budget for the development

of Kailali district, mostly the tourism development has not got specific space in the budgeting. The destinations, religious and cultural assets in Kailali has not been properly advertised in national and international scenario. Nation has not given specific importance to the district so the development sector is very poor here and in spite of having great possibility and potential the tourism sector seems crawling here. Kailali district lacks the motivational factors for the investors in tourism sector and people are not yet conscious about own effort for the development.

The data are analyzed by using various tools and techniques. Whether the data are in the form of qualitative or quantitative form which starts with the general background of respondent.

4.2 Socio Economic Condition of Respondents

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

4.2.1 Age Structure

Table 4.1 : Age Structure of the Total Sample Respondents

Age Group	No. of Respondents	Percentage
20-30	5	8.33
31-40	26	43.33
41-50	18	30.00
51 above	11	18.33
Total Respondents	60	100.00

Source: Field survey, 2016

Table no. 4.1 shows that 8.33% respondents are of 21 to 30 age group, 43.33% respondents are 31 to 40 age group. 30% respondents are 41 to 50 are group and 18.33% respondents are 51 above age group. It proved that maximum respondents are 41- 50 age group.

4.2.2 Distribution of Respondents by Family Types

Rana Tharu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. The influences of modernization and globalization have been fundamentally changes their everyday practices, attitudes and relationships.

Land ownership has been a perennial problem in Nepalese economy with feudalistic ownership creating inequality within different groups of the people.

Table No: 4.2 : Distribution of Respondents by Family Size

Family Type	Number of HHS	Percent
Joint Family	43	71.66
Nuclear family	17	28.33
Total	60	100.00

Source: Field survey, 2016

The table No. 4.2 shows that among 60 respondents survey 71.66 percent of total sample live in joint family and 28.33 percent live in Nuclear family. The above table has proved that maximum member live in joint family.

4.2.3 Educational Status of Rana Tharu

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

Table 4.3. Educational Status (Above 5years Age)

Level	Respondent	Percent
Illiterate	2	3.33
Literate	6	10.00
S.L.C. above	52	86.66
Total	60	100.00

Source: Field survey, 2016

Table 4.3 shows that the majority of respondent is above SLC i.e. 86.66 percent. The data shows 3.33 percent of population is illiterate and 10 percent are literate. Through the data shows greater number of Tharus are above SLC. The data of 10 years ago are not available. But is it evident that the educational condition is the past was poorer to present study. The low educational status among the Tharus Community implies that low skilled man power amenable to exploit the opportunities provided by socio-economic development and the globalization.

4.2.4 Religion

There were only two types of religions status found such as Hindu and in religious characteristics of migrant head of household among study population, Hindu and Christian people are found in the study area.

Table – 4.4 Distributions of Religion

S.N.	Religion	Number of Respondents	Percentage
2	Hindu	54	90.00
4	Christian	6	10.00
	Total	60	100.00

Source: *Field Survey, 2016*

According to table no. 4.4 shows that the majority of hindu religion i.e. 90 percent and Christian occupied 10 percent of the total number of 60 households.

4.2.5 Marital Status of the Respondents

The marital status of the respondents undertaken during the survey is yet another socio-cultural characteristic that requires analysis. table 4.5 reveals that excessive number of respondents were married whereas unmarried and widow categories constituted very low portion of the respondents.

Table 4.5: Marital Status of Women Respondents

S.N.	Marital Status	Number of Respondents	Percentage
1	Married	52	86.66
2	Unmarried	5	8.33
4	Separated	3	5.00
	Total	60	100.00

Source: *Field Survey, 2016*

In the field Survey majority of the respondents are married women which comprises 86.66 percent, 8.33 percent unmarried and at last separated women who are living away from their husband's house who comprises 5 percent of the total respondents

4.2.6 House Type

Housing condition shows the real economic status of the people. In the study area, respondents have various types of houses like mud wall with thatched roof, stone wall with tin roof. If the earning improves, the housing condition was also improve. Whether micro-finance had played significant role for improving the earning of villagers or not should be measures with the help of housing condition of its members.

Table 4.6: House Type

S.N.	Types of House	Number of Respondents	Percentage
1	Pakkii	5	8.33
2	Kachhi with Tile	40	66.4
3	Kachhi with Roof	15	24.9
	Total	60	100.00

Sources: *Field Survey 2016*

The majority of 66.4 percent of the respondents are lives in the Kachhi with tile house, 24.9 percent of the respondents are lives in Kachhi with roof house and 8.33 percent of the respondents are lives in the pakki house.

4.2.7 Household Head

Household head have a decision making power in many cultural groups. Family members feel social and livelihood security under family head. To start new occupation household's support is necessary otherwise, difficult and conflict may starts in the family. So household head is powerful decision maker as well as has authority of the family. Situation of household head in the family of women respondents are presented in the following table:

Table 4.7 : Household Head

S.N.	Household Head	Number of Respondents	Percentage
1	Husband	50	83.33
2	Wife	5	8.33
3	Both	2	3.33
4	Others	3	5.00
	Total	60	100.00

Source: *Field Survey, 2016*

The household position of the respondents is female dominated. There are 83.33 percent male respondents who are headed their households, and there are 3.33 percent households in which decision in house are taken collectively by both husband and wife. And there are 8.33 percent respondents who are headed there households and at last there are 5 percent of houses in which decision on the households are taken by father-in-law and mother, who are head in their family.

4.3 Socio-Economic and Cultural Changes of Rana Tharu in the

Study Area

Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly.

4.3.1 Occupational Changes of Rana Tharus

Nepal is an agriculture country where more than 80 percent of the total population depends on agriculture for their livelihood and there of the study area is no an exception, in the present time very few numbers of people are engaged fully in national and international service and wage labour, while studying and analyzing. This topic presents occupational change tabulations and analysis used

in this topic was help us to understand the occupational changes of Tharus of **Geta** village. Occupations are divided into different categories such as agriculture, business, wages labours, forgin jobs and office jobs, Table 5.3 shows the changes in occupation during the last 10 years.

Table 4.8. Occupational Change of Tharus over the last 10 years

Occupation	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Agriculture	43	71.66	48	80.00
Business	7	11.66	1	1.66
Office Job	3	5.00	2	3.33
Wages labour	5	8.33	9	15.00
Foreign Job	2	3.33	-	
Total	60	100.00	60	100.00

Source: Field Survey 2016

Table 4.7 shows that of 80 percent Tharus were dependent on agriculture 10 years ago but now it has declined to 71.66 percent of the total population of respondent. The percent of Tharus dependent on business was 1.66 10 years ago but now this percent is 11.66. In 10 years ago only 3.33 percent were office job but now this percent has increased to 5 percent. 10 years ago and 15 percent Tharus were wages labour but now this percent has decreased to 5 percent. And There is no foreign job holder 10 years ago but now it is 3.33 percent. The above data shows that the occupation is changing phenomenon for Tharus. In 10 years the occupation of tharus have gradually developed. But in general we can say that most of the Tharus are still dependent on agriculture, which is their traditional occupation. It seems that Tharus due to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment.

4.3.2 Change in Ownership of Land

Tharus of Geta VDC of Kailali have specially the families dependent on agriculture production. So land ownership is taken as an indicator of economic change. In the present time they are affected by increasing rate of migrant people from the different part of the country. The ratio population growth of the Tharus has problems of decreasing of amount of land. The table 4.7 shows the size of land holdings of the sampled household for cultivation.

Table 4.9 Change in Ownership of Land

Area	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 1 Bigha	26	43.33	10	16.66
1-3 Bigha	24	40.00	18	30.00
3-5 Bigha	6	10.00	11	18.33
Above 5	4	6.66	21	35.00
Total	60	100.00	60	100.00

Source: Field Survey, 2016

The above Table 4.7 that the number of household that owned below 1 Bigha of land was or 16.66 percent households 10 years ago and 16.66 percent households have below 1 Bigha in the present. Similarly 35 percent households owned above 5 Bighas of land 10 years ago but now this amount decreased 6.66 percent

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

4.3.3 Food Sufficiency Condition of Rana Tharus

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

also borrow that food from their relatives and friends which can be grown in their fields. The Table below shows the food sufficiency from agriculture production of the sampled households.

Table 4.10 Food Sufficiency Condition of Rana Tharus

Time	Respondent	Percent
Completely dependent on other	3	5.00
Below 3 months	1	1.66
3 to 6 months	6	10.00
6 to 9 months	18	30.00
9 to 12 months	22	36.66
Surplus food	10	16.66
Total	60	100.00

Source : Field Survey, 2016

Although the agriculture is the main source of livelihood, the population from agriculture is still not adequate to fulfill the household demand for years. It is evident from the table that 36.66 percent household are sufficient for less than 9-12 months in terms of food availability. Similarly, Only 16.66 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.

4.3.4 Change of Income Level

Income level of Tharus of Geta changed over 10 years. The majority of respondents of Geta are agricultural products. They sell fruits, vegetable and other agricultural product now. The sources of income of Tharus were own agricultural produce and labour in the past but, now other sources like business, remittance, office job, foreign job is important. The table 5.6 shows income source level.

Table 4.11 Change of Income level

Annual Income level	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Until 10,000	2	3.33	8	13.33
10,000 - 20,000	8	13.33	27	45.00
20,000 - 30,000	27	45.00	19	31.66
30,000 - 40,000	9	15.00	4	6.66
Above 40,000	14	23.33	2	3.33
Total	60	100.00	60	100.00

Source : Field Survey, 2016

Table 4.9 Shows that until 10,000 was the annual income of 13.33 percent household 10 years before, but now it is 3.33 percent households who have 10,000 annual income. Similarly, 3.33 percent households had above 40,000 annual incomes but now it is increased to the number of 23.33 percent households. From the table and other information the resources found the drastic change of income level of Tharus.

4.3.5 Change in the Use of Domestic Fuel

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

Table 4.12. Changes in the use of Domestic fuel of Tharus

Types of fuel	Present Time	Before 10 Years
---------------	--------------	-----------------

	Respondents	Percent	Respondents	Percent
Dired dung/wood	39	65.00	58	96.66
Gobar Gas	18	30.00	2	3.33
Stove/Gas	3	5.00	-	
Total	60	100.00	60	100.00

Source : Field Survey, 2016

The above Table 4.10 Shows that 96.66percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 65 percent are dependent for dired drung and fire wood cooking. Only 30 percent respondent use of gobar gas in 10 years before but now it increase 30 percent have started to use gobar gas for cooking and 5 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking.

4.3.6 Change of Land Use Pattern

While surveying the study area the researcher found drastic change in the land seal usual pattern during the last 10 years where there was thick forest but now most of the trees have been cut down and land is use for cultivation. There were pasture land and bush for livestock but now, they are changed in to cultivated land and settlement area. There are not public land except the land of government school, Kakrebihar community forest and other public offices. There were narrow paths or roads 5 years ago but now these roads are changed in to wide motorable graveled road. The cultivated land has decreased but population and human settlement have increased. Having discussed the change in the land use pattern comparing past and present it is shown that this change is going rapidly day by day.

4.3.7 General Changes in Rana Tharu Community

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

a) Feast and Festivals

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

b) Language

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

Mother -	Aiiyaa
Father -	Dhauwaa
Tree -	Rukhaaa
River -	Narvaa
Soil -	Matti
Vegetable-	Chakna
Guava	Bihiii
Come -	Itai aa
Cow -	Gaiyaa

C) Dress, Ornaments, Dance and Songs

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

The Rana Tharus of Geta have started to use modern dresses like Shirt, Pants, Sari, Blouse instead of their traditional dress like for women Ghagariya, Agiya, Fatuee, uniya, Nakabesara, Painna Duni, and for men Pajama, Lagauthi, Dhoti, Kot etc. Traditional own Dancing and singing of the Rana Tharus of Geta has been shifting to the modern practice which is common in other community. Their special types of dancing dresses and traditional musical instruments are also disappearing day by day.

4.3.8 Development Instructional Support

The major changes and kind of impact on livelihood strategy from instructional support is described in the following major topic.

a) Support for Social Capital Formation

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

b) Support for Group Saving and Credit Practice.

The Rana Tharu people of study area are involve in group saving and credit activities, through the support of different organization. When they use of saving and loan provided by different agencies, they started small scale of business and enterprises which is supported their livelihood. Reliable

interest rate saved them from the exploitation of high interest rate of local money lenders. So, instructional support for group saving and credit practices helps their livelihood of Tharus.

c) Support for Skill/Technology Enhancement

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

d) Support by Loan for Income Generation

Mainly NGOs and INGOs are providing loans for income generation in the Rana Tharu community of Geta. It is being more utilized and popular. NGOs provide loans at a low interest rate and free supporting training side by side. From the loans received by NGOs, the Tharus of the study area have started small retail shops and other activities. Thus, the instructional support of loan access has paved the new way of livelihood. In the end, there are four major factors/variables chosen. They are education and awareness, occupational options for the labour market, adoption of new agricultural technologies, modernization, westernization, Sanskritization, cultural diffusion, improved technology, education, political awareness, improved varieties of seeds, cattle, fertilizers are the other respected factors for changing their everyday life.

CHAPTER – FIVE

SUMMARY, CONCLUSION NAD RECOMMENDATIONS

5.1 Summary of Findings

Rana Tharuare the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community. The major findings of the study are as follows:

- 8.33% respondents are of 21 to 30 age group, 43.33% respondents are 31 to 40 age group. 30% respondents are 41 to 50 are group and 18.33% respondents are 51 above age group. It proved that maximum respondents are 41- 50 age group.
- Among 60 respondents survey 71.66 percent of total sample live in joint family and 28.33 percent live in Nuclear family. The above table has proved that maximum member line in joint family.
- The majority of respondent is above SLC i.e. 86.66 percent. The data shows 3.33 percent of respondents is illiterate and 10 percent are literate.
- Majority of hindu religion i.e. 90 percent and Christian occupied 10 percent of the total number of 60 households.
- Majority of the respondents are married women which comprises 86.66 percent, 8.33 percent unmarried and at last separated women who are living away from their husband's house who comprises 5 percent of the total respondents
- 66.4 percent of the respondents are lives in the Kachhi with tile house, 24.9 percent of the respondents are lives in Kachhi with roof house and 8.33 percent of the respondents are lives in the pakki house.
- There are 83.33 percent male respondents who are headed their households, and there are 3.33 percent households in which decision in house are taken collectively by both husband and wife.
- 80 percent respondents depends on agriculture in 10 years ago and 71.66 percent of the total respondent are agriculture. The percent of Tharus dependent on business was 1.66 10 years ago but now this percent is 11.66. In 10 years ago only 3.33 percent were office job but now this percent has increased to 5 percent. 10 years ago only 15

percent Tharus were wages labour but now this percent has decreased to 8.33 percent. And There is no Foreign job holders in 10 years ago but now it is 3.33 percent.

- The number of household that owned below 1 Bigha of land was or 16.66 percent households 10 years ago and 16.66 percent households have below 1 Bigha in the present. Similarly 35 percent households owned above 5 Bighas of land 10 years ago but now this amount decreased 6.66 percent.
- The important point to be noted here is that in 10 years, there is a rapid decrease in the land owned by Tharus. Land is divided among brothers but still is found in the name of living father.
- It is evident from the table that 36.66 percent household are sufficient for less than 9-12 months in terms of food availability. Similarly, Only 16.66 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.
- Until 10,000 was the annual income of 13.33 percent household 10 years before, but now it is 3.33 percent households who have 10,000 annual income. Similarly, 3.33 percent households had above 40,000 annual incomes but now it is increased to the number of 23.33 percent households. From the table and other information the resources found the drastic change of income level of Tharus.
- 96.66percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 65 percent are dependent for dried dung and fire wood cooking. Only 30 percent respondent use of gobar gas in 10 years before but now it increase 30 percent have started to use gobar gas for cooking and 5 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking.

The major problem faced by Tharus of study area are related to low land holding for commercial cultivation, lack of agriculture inputs (improved seed, fertilizer, pesticides lack of training), lack of job opportunity, lack of pour drinking water, lack of money for higher education as well as disappearing traditional cultural, language and social organization.

5.2. Conclusion

Rana Tharus are one of the indigenous as well as ethnic groups of Nepal. They have their own tradition, language, costumes, sports, norms, beliefs, values, religion and culture. The Changing Livelihood Strategy of The Rana Tharu People of Geta VDC of Kailali district is the title of the research. The broad objective of this study is to analyze the changing livelihood strategies of and the specific objectives is to investigate the social and economic changes of the Rana Tharu community of study area and to find out the changing livelihood pattern of Rana Tharu community in present changing context.

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

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

5.3 Recommendations

The following recommendations should be considered:

- Gender relation in Rana Tharu community could be the subject of further research.
- Participation of women and their decision making practices in Rana Tharu community may be the subject of further research.
- Social acceptance of inter cast marriage in Rana Tharu community could be the subject of further research.

- I/NGOs and CBOs should do more in this community to uplift the participation in all sectors of decision-making bodies.
- Nepalese Government should manage the subsidy to this community for commercialize their farm activities.
- Government should encourage and also provide training to farmers to manage Compost fertilizer and minimize avoid the chemical fertilizer.
- The government should provide credit to them on long-term basis in low interest rate to invest in agricultural implements.
- Rana Tharu should be prioritized occupation like police, army, organization or government services. Some of the reservation seats should be separated for them.

CHAPTER ONE

INTRODUCTION

1.2 Background of the Study

This research primarily focuses on changing livelihood strategies of Rana Rana Tharu of western Nepal that encompasses their adoptive strategies, occupation and other business activities. The life ways of Rana Tharu have been changing due to the modernization, globalization, migration, impact of modern science and technologies. Rana Tharu livelihood has been impact by the encroachment of migrated population of the hill migrated people and its impact could be observed in the day-to-day socio-economic practices. The livelihood practice of Tharu is also affected by the market expansion and modern plans and policies of the central state. The nation state policies force them to homozanization since the eradication of malaria in the Terai region post 1960. The notion of livelihood mainly concern with resources, production and distribution of the production of the people.

The Tharu people are an [ethnic group indigenous](#) to the [Terai](#), the southern foothills of the [Himalayas](#) in [Nepal](#) and [India](#). The Tharus are recognized as an official [nationality](#) by the Governments of Nepal and India. As of 2011, the Tharu population of Nepal was at 1,737,470 people, or 6.6% of the total population. In 2009, the majority of Tharu people were estimated to live in Nepal. There are several [endogamous](#) sub-groups of Tharu (CBS, 2011).

Tharus from the mid west and far west of Nepal have been practicing the Badghar system, where a Badghar is elected chief of a village or a small group of villages for a year. The election generally takes place in the month of Magh (January / February), after celebrating the Maghi Festival and after completing major farming activities. In most cases, each household in the village which engages in farming has one voting right for electing a Badghar. Thus the election is based on a count of households count rather than a headcount. The role of the Badghar is to work for the welfare of the village. The Badghar direct the villagers to repair canals or streets when needed. They also oversee and manages the cultural traditions of the villages. They have an authority of punishing those who do not follow their orders or who go against the welfare of the village. Generally the Badghar has a Chaukidar to help him. With the consent of the villagers the Badghar may appoint a "Guruwa" who is the medic and chief priest of the village (McLean, 1999).

As Tharus society is mainly involved in farming, irrigation is one of the most important aspects of the community. Tharus in western Nepal built canals that irrigate thousands of hectares of land. Hundreds of years ago, without using any sophisticated tools, they built hundreds of kilometers of irrigation canals in the Kailali and Bardiya districts of Nepal. An irrigation canal could be used by several villages. Its water and diversion works need to be managed fairly. For this purpose, the Badghars of different villages elect a person for the position of Chaudhary to manage a canal system. When needed, the Chaudhary orders the Badghars to send people to repair or build the canals. In most cases the Badghars and Chaudharis are unpaid leaders of the community. However, they are exempt from compulsory physical labor for the betterment of the society. As a token of respect, the community members may also help them in farming for a day free of cost (Lam, 2009).

Change is a universal and continuous phenomenon, which is found in all the societies at all time. The present study deals with the changes in the livelihood strategies of the Tharus from Geta Village Development Committee (VDC) in Kailali District. This Study attempts to look at the Tharus community in relation to its socio-economic condition in changing context. Hence this study intends to investigate and analyze how Tharus have witnessed and experienced rapid socio-economic, cultural and environmental changes over the last twenty five years and how they have developed adaptive measures to adjust in such a changing context of globalization (Gurung, 1992).

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

1.2 Statements of Problem

Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly. For instance, a fisherman's livelihood depends on the availability and

accessibility of fish. The concept of Sustainable Livelihood (SL) is an attempt to go beyond the conventional definitions and approaches to poverty eradication. These had been found to be too narrow because they focused only on certain aspects or manifestations of poverty, such as low income, or did not consider other vital aspects of poverty such as vulnerability and social exclusion. It is now recognized that more attention must be paid to the various factors and processes which either constrain or enhance poor people's ability to make a living in an economically, ecologically, and socially sustainable manner. A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term.

Rana Tharu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. The influences of modernization and globalization have been fundamentally changes their everyday practices, attitudes and relationships. Land ownership has been a perennial problem in Nepalese economy with feudalistic ownership creating inequality within different groups of the people. Such systematic denial of land ownership to a larger section of the population led to several social evils including poverty and exploitation of people rendering they bonded by their profession. This study has been tried to give the answer of the following questions:

- iv) What are the existing socio-economic and cultural condition of Rana Tharu . in the study area?
- v) What are Changing socio-economic and cultural factors of Rana Tharu?
- vi) What are the major factors those changes livelihood strategies of Tharu?

1.4 Objectives of the Study

The General objective of the study is to know the livelihood condition of Ranas Tharus of Geta VDC of Kailali District.

The specific objectives of the study are as follows:

- iv) To examine the existing socio-economic and Cultural condition of Geta VDC.

- v) To compare the changing socio-economic and cultural condition of Rana Tharu.
- vi) To analyze the major factors of changing their livelihood condition.

1.4 Significance of the Study

This study was present the traditional livelihood mechanism of Tharu community. Second, this study provides a picture of relation between the modernity and its relation with the ongoing livelihood strategies. Third, this research documented information of income, traditional occupation, system of saving, and lending loan mechanism within the society. In addition, I was also look at changing mechanism of traditional patron-client relationship including Kamaiya system prevailing through the generations. This research has been useful research for the researchers and policy makers of the state, who would like to conduct their further research in the same area.

This research study is based on a particular ethnic group directly related to the traditional gradational agricultural occupation. It focuses on the changes extremely important for addressing the livelihood issue of the socio-economically disadvantaged cast/ethnic of Nepal particular and the all round development and social welfare of the country as well as many people in the world, even in Nepal, want to know about the life style and living standard of these particular groups, this knowledge can be obtained only from the study of their socio-economic and cultural status and changes in the livelihood.

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

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

1.6 Limitations of the Study

Due to the limitation of time, this study covers only 60 households. So the finding has been only indicative rather than conclusive. Similarly, study analyzes the average socio-economic condition and changing dimensions of livelihood strategies. The study is limited to the certain socio-economic impacts and its indicators. Thus the validity of the data provided by the respondents hinge upon two main constraints found in the way the data was collected. Most of the primary data was collected through the semi structured questionnaire relied on everyday business. The study has been mostly focused on the secondary data. For the field information I was collect the information from Geta VDC of Kailali district thus, the findings of the research may not be applicable other areas.

1.6 Organization of the Study

The study is organized into five main chapters in order to make the study more specific, precise and more impressive. The first chapter is an introductory chapter which provides general introduction about Rana Tharu and livelihood strategy for their socio-economic and cultural upliftment. Similarly, chapter also provides statement of problem and the objectives of the study, significance of the study, limitation and organization of the study.

Chapter second chapters has been described the theoretical review and empirical study. It includes review of the books, various published and unpublished reports, articles, journals and empirical studies.

Chapter third deals with the research methodology, which includes research design, source of data, data gathering procedure, tools for analysis.

Chapter four deals with the Profile of Study Area and its Respondents. and evaluate the data with the help of analytical tools and interpret the results so obtained.

Finally Chapter five sums up the results obtained through analysis and state the summary, conclusions and recommendations of the study.

A bibliography and appendices has been enclosed at the end of the study.

CHAPTER- TWO

LITERATURE REVIEW

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

2.1 Theoretical Review

2.1.1 Tharu People

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

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

The Tharus never went abroad for employment a life that kept them isolated in their own localities. In this isolation they developed a unique culture free from the influence of adjacent India, or from the mountain groups of Nepal. The most striking aspects of their environment are the decorated rice containers, colorfully painted verandahs and outer walls of their homes using only available materials like clay, mud, dung and grass. Much of the rich design is rooted in devotional activities and passed on from one generation to the next, occasionally introducing contemporary elements such as a bus or an airplane. The Deukheri Tharu are known for their colorful, shell and/or feather decorated basketry, including ram topne water jug covers (Meyer, 1997).

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

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

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

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

and well educated persons say that many others languages were derived from Tharu Language (like as Nepali, Maithli, Bhojpuri etc.) (Guneratne, 2002).

Tharu were already living in the Terai before Indo-Europeans arrived, raising the question of what they may have been speaking at that time. The only surviving pre-Indo-European language in the Terai is Kusunda, Santhali further west. Traditionally, marriages were arranged during the pregnancies of two women. If they gave birth to opposite sex babies, the two babies were supposed to be married if they grew up as friends. It was problematic if a boy or girl came of age and rejected their assigned fiancée. Finding a replacement was difficult because most girls and boys were already engaged. However this custom has been disappearing. Most Tharus now practice conventional arranged marriages. They also practice love marriages, inter cast marriage, international marriage, inter world, marriage after courtship and eloping (Guneratne, 1994).

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

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

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

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

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

When the first protected areas were established in Chitwan, Tharu communities were forced to relocate from their traditional lands. They were denied any right to own land and thus forced into a situation of landlessness and poverty. When the Chitwan National Park was designated, Nepalese soldiers destroyed the villages located inside the boundary of the park, burned down houses, and beat the people who tried to plough their fields. Some Tharu people at gun point to leave.

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

2.1.2 Studies Related to Tharu Community

Many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution. Since different culture and racial differences exist among Tharus of Nepal, their origin may stem from somewhat different circumstances. There are many controversies about the origin of the Tharus scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. The Tharus come from the 'Thar' desert of Rajasthan in India, hence they are named as Tharus (Bista, 1980)

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

According to Muslim Historian Alberuni (1074) in the eleventh century while describing the history and geography of the different parts of the Indian sub continent he writes, 'farther of the country to the right is called Tilwat, the inhabitants Tharu, people of very black colour and flat nose like the Turks'.

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

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

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

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

Rajaure (1981) has examined the Tharus in early days were not interested in holding land registered in their own name due to the absence of cash. They were interested only in cultivating barren or virgin land for which they did not have to pay revenues for a certain period, later they again moved on in search of such new land. Tharus who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardia, Kailali) to cultivate new land, for the same season.

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

(irrespective of their homogeneity/diversity) are too more isolated areas as the findings of the study tell.

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

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

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

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

Subedi & Pandey (2002) have prepared a research article 'Socio-economic status of Rai communities in Arun Valley: continuity and change', focusing on environmental changes take place there. Two spatial locations namely Sitalpati and Makalu, two different altitudinal places have been taken for

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

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

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

Dahal (1994) has studied Socio-economic status of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were kpat holder and had a kpat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems indispensable to earn livelihood. Increased modernization and expansion of local market center have made significant change in socioeconomic and cultural sphere of Barmus. Developments activities in the area have not provided equal

opportunities to them but have been further marginalized them. The development process terminated some of their livelihood term and other are in the process of gradual decline.

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

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

2.2 Emperical Review

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

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

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

Phuyal, (2005) has studied the livelihood strategies of Tamang of Sankhu area with the objective to find out the impact of Shivpuri National Parks in the ethnic community of the surrounding. The study found that livelihood of the local people, who depended on the forest resources are pushed towards more vulnerability after the establishment of the national park because of change in occupation and income, which were changed immediately. Other changes, which occurred slowly in community and household, also have triggered the vulnerability. Those who were sound in agricultural production and had alternative income had adapted faster than the absent of them. However this adaptation

cannot be considered as sustainable because locals are excluded from the conservation activities and no institutional provision has been made in this regard.

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

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

Acharya (2011) has examined a thesis entitled "Changing Livelihood Strategies of Tharus A Case Study of Kopahawa Village Development Committee (VDC) in Kapilbastu District". The objectives of this study are to analyze the changing livelihood strategies of Tharus in Kopahawa VDC of Kapilbastu

District. The study is descriptive as well as explanatory in nature. Most of Tharus of Kopahawa VDC are depended on agriculture to sustain their life but is not sufficient for all of them. They are not involved in enterprising works. Most of the people of that area are illiterate. The youth of Tharu community are unemployed due to lack of occupation .Most of the land of Tharu's is taken away by migrant people and their occupations are also under domination. There are several modern technological facilities in the VDC, but Tharus are still unaware of the modern technologies. It is concluded that Tharus livelihood strategy have under gone some significant changes. The responsible factors to the change are economy, migration, education, modern technology, globalization, mass communication, physical facilities, deforestation, changing cropping trod. The influence of transportation, industrialization is also responsible factors of the changes.

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

The structure of house gradually changes from old house to cemented house according to their economic condition. Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive. 72% household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation. Because of the divided among brothers land owned is rapidly decreasing amount in the last decade. The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides and mixed cropping pattern, use of advanced agricultural tools and equipments. They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.

CHAPTER- THREE

RESEARCH METHODOLOGY

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

3.1 Rational of Site Selection

This study has been based on Geta VDC of Kailali District where dense Tharu population could be seen. The large number of Tharu population also seen in Banke, Bardia, Kailali and Kanchanpur districts of western Nepal. These are the part of Nayamuluk, gifted by the British India to Jung Bahadur Rana and later by the Rana rulers to their loyal, has witnessed extreme inequality in terms of land distribution. Most of lands of Tharu captured by migrated population that fundamentally change the livelihood of the people. I have chosen this area where we could see changing strategies of Tharu in terms of traditional occupation, and adopted new way of life.

3.2 Research Design

Research Design provides the specific direction to produce the research towards the appropriate direction. The research design of this project was to sketch the picture of livelihood of Tharu that has close connection with everyday life of the people. The research was to explore the information through in-depth interview. I was to capture the everyday experiences particularly concern with agricultural production, livestock, business and wage labor. These methods allow the researchers to study about livelihood strategies of Tharu. This inexpensive method might be helpful to get historical and personal information regarding land use, its ownership and other kinds of adopted strategies. I was to collect the information on what we see, hear, understand and found at their community. The everyday stories of their occupations, wage labor, resistance and tussle concern with livelihood. Research design has been both descriptive as well as analytical form for this study.

3.3 Nature and Sources of Data

This research has been qualitative and quantitative by nature. It has been verbally explained after what is done and what has been done regarding livelihood strategies of Tharu. Qualitative research methods has been employed and both the primary (interview and specific case history) and secondary data has been gathered through books, journal articles, book chapters, legislation, and dissertation. We was gather the first hand data through the field study. We was employ the face to face interview with respondents; we should be short and straight forward, and clear and precise in language. It has been carried out in friendly atmosphere than patronize. It was interpret the symbols, actions and behaviors of the respondents in the particular research setting, the interpretative information might be systematic, rigorous and logical sequence. The data was came from the images, impressions, gestures, indications and expressions of respondents in the events which can presume as a reality concerned with peace building; however quantities information has been gathered through the sampling survey through the use of questionnaire.

3.4 Universe and Sampling Procedures

In the study area, the VDC has altogether 204 Rana Tharu households. Ward no 8 are purposively selected for the purpose of study because Rana Tharu have more settlement in the selected ward. 60 Rana Tharu households has been selected by simple random sampling for the purpose of study.

3.5 Tools and Techniques of Data Collection

Note pad, field diaries, questionnaire, interview schedule, checklist, audio-video recorder and camera has been used as major tools for the data collection. Note pad was used to record the words and events. Likewise, field dairies has been used to capture the observed information's and transcribed texts from the recorder.

3.5.1 Household Survey

The livelihood research itself complicated overtime due to the innovation and invention of science and technologies and impact of globalization in their everyday life. Five days pre-field visits has been undertaken to make the strong rapport with informants through the companionship particularly with occupational Tharu, politicians, landless squatters and human rights activists. Initial stage of fieldwork was help dig into the field data from the natural setting. Rapport-building with them was reduce suspicion over my work and lay foundation for collection of information of the study. It was

also help minimize cost of research and prevent further resistance and fear. Privacy of the respondents has been maintained by the research team.

3.5.2 Key Informants Interview

For the primary information interview has been conducted with concerned personals i.e. politicians, squatters and groups whose life have been changing through the modernization and globalization in their village. I was mainly undertake the interview with Tharu leader, user group, NGO officials and other stakeholders of the study area to explore the major strategies of livelihood. I was employ structured and unstructured interview in the natural setting. This research project was particularly explore the role of the NGOS, civil society, national and international agencies which have been directly and indirectly concern with livelihood strategies of Tharu.

3.6 Data Analysis and Presentation

The collected raw data and information has been first categorized on the basis of its nature then it has been processed for analysis. For the analysis process researcher was employed the responses to formulate the data. Perception, attitude, beliefs, ethos, behavior, and feelings concern with live hood has been descriptively analyzed. They has been displayed in social map and chart from raw data. Data has been analyzed by the aid of SPSS computer soft ware.

CHAPTER FOUR

ANALYSIS AND INTREPRETATION OF DATA

In this present chapter socio-economic changes of the Tharu community that includes demography, marriage, educational, occupational, ownership of land, Land use pattern, food sufficiency condition, income level, use of domestic fuel, cropping pattern, development infrastructure and cast/ethnic community has been analyzed in order to look in to the changing livelihood strategies of Tharu people of geta Which is analyzing the changing different factor compare with from the period of after 10 years to the preset period in changing context.

4.1 Profile of Kailali District

Kailali district belongs to Seti zone of Far Western Development Region, in the different aspects this district makes national space, agriculturally this district is famous for its grain productivity, in aspect of tourism this district has different areas of tourism possibilities namely they are Chisapani Area, Ghodaghodi Area, Tikapur Area and Godawari Area according to DDC Kailali. The total area occupied by this district is 3235 kilometers, among which 40 percent of its area is composed of Chure hills and 60 percent of the area is plain land. Sub-tropical, temperate and cool temperate are the climate found here. Temperature rises up to 40-60 degree centigrade in summer season and falls down to 7-5 degree centigrade in winter season. The average rainfall of 1840 millimeters occurs here. There are 42 VDCs in Kailali district among them 35 VDCs lies in plain land called Terai and 7 VDCs lies in Chure range and two municipality lies in this district namely Dhangadhi and Tikapur, district have 6 election areas. This district lies between 28⁰22' north to 29⁰05' latitude and 80⁰30' east to 81⁰18' east longitude.

Among the facts, about how the district got its name; one is in Darakh VDC, Kailali is a village where a fort is located between 1968 to 1978 and after the district got its name from the fort. Another fact is that during the Rana Regime in the country there were market areas in this district namely Sukhad , Sandapani, Palahmanpur as Kailali Market Area which lies in between of all and because of whifter the district got its name from.

Kailali district lies in the height of 109 meters to 1950 meters from sea level, district has ecological, environmental, natural, cultural diversity because as district covers Terai land and Chure Range also, different wetlands and forests added the beauty of the district, and about half of the area of the

district is covered by forest and suburbs. The most fertile area of the district are Malakheti, Bauniya, Rajipur, Manipur, Loharpur, Darak, Manikapur, Joshipur, Munuwa, Satti, Bhajani etc.

The large rivers of Kailali district are Karnali, Gauriganga, Mohana, Khutiya, Pathariya, Godawori, Kanara and small rivers are Doda, Gulara, Chaumala, Shivganga, Manahara, Likma, Roda, Gulara etc. Ghodaghodi, Nograd, Jowakhaur, Tiliko, Bhedababa, Kuileahi are the name of the some major lakes of Kailali district. Ghodaghodi Lake has touristic and religious importance and Bhedababa is religiously important for Hindus.

On the basis of the soil composition Kailali district is divided into three areas. (a) North Area: Chure Range of this area's soil compose of sand, stone gravel, red soil etc. this type of soil is very good for fruits, orange, maize, barley, oak etc. The rocks here are fragile and compose of sand stone and conglomerates. (b) Mid Area: Generally sandy loam type of soil is found in this area, this area consists of some plains with bottom of Chure hills. The soil here is good for ginger, phapar, wheat, paddy, lemon. (c) South Area: the fertility of the soil here is very good. The sandy, loam soil, forest soil is found here. The soil here have slight acidic but that hasn't mattered in the fertility of soil here. This area has good irrigation facility also because of which productivity is also notable. This area has role to make Kailali a major district of Nepal in grain productivity. The main crops are paddy, wheat, mustard, lentil, sugarcane, banana, mango, litchi etc (Kailali District Profile, 2058).

Another important strength of Kailali can be its climate. District has both hilly and terai climate as it extends up to chure hills from the terai. The diversity found here is notable because of its diversity in climate, wetlands, lakes, dense forests, hills, terai. Southern boundary of Kailali is India and China is also not so far, as India and China are the growing economy of the present world, the income of medium level people is increasing there, if tourists are attracted from there it can be a great opportunity for the tourism development in the district. This area has many destinations with religious importance also and the huge population in India follows Hinduism which was an added advantage if the pilgrimages in the district are promoted.

Kailali has much diversity of people and many different languages are spoken. Due to this diversity, there is practice of different dances, music, paintings, festivals and religious practices. This could be one strong strength and also opportunity to make attractive tourist product based on this strength. Pace in development of tourism related agencies slowly but now enthusiastically the tourism related agencies are developing here, like hotels, travel and tours, trekking agents, tourism packages and tourism related organizations. Ayurvedic treatment and traditional healing methods are even in use

in Kailali district so if they were preserved and promoted it can be one of the potential instrument to attract tourist in this district.

The accommodation and travel is not so expensive in Kailali so tourist visiting Kailali can get an advantage of price also. World Tourism Organization has said eco-tourism is growing rapidly. Kailali has good possibility for eco-tourism because of its ecological diversity, and hills of Kailali could be attraction for eco-tourists. Because of the high potential of the tourism industry in Kailali, the possibility of foreign investment is very high here, which can be able to give speed to the tourism development. Kailali district has two municipalities, it has possibility of development of the city tourism by development of shopping tourism, recreation and amusement tourism, and adventure tourism has also a great possibility as district have big rivers, hills and dense forests.

Kailali is a district with more rural people. So rural tourism can help in poverty alleviation objective of government and can reduce regional imbalance. TRPAP is implementing program to develop community-based tourism in different districts of Nepal. The success stories of the program are encouraging. Peoples in Kailali have different skills like knitting, ayurvedic medicine preparation, bamboo goods production, different cultural food items, pottery and many more which has great possibility of handicraft promotion. Kailali district is an entry point of region through Mahendra Highway and Dhangadhi Municipality in district is business hub for the region, which can be a good opportunity for the development of tourism.

The real threat is traditional culture (dress, songs, musical instruments, way of celebrating festivals) are getting degraded day by day and the deforestation is another big problem, the lakes and ponds are in threat, rivers are getting polluted. Unplanned urbanization is going hazardous, which can lead toward the blurred city and villages and in future can increase pollution. Most of the part in the district is remote; they don't have regular and good transportation. District has one airport running in Dhangadhi but has only flight from capital city, has no any regional flights which add difficulty to reach. Political instability became one of the worst threats, because of the instability different shutdowns, strikes, protests, disputes between management and workers are the key factors which make problem in security issues.

Kailali district is facing lack of infrastructural development and different facilities like transportation, health centers, roads, water, electricity and basic services like accommodation, communication, eating places, financial services and tourist information centers. Quality, quantity and cost of the available human resources in the industry would show the competitiveness. Kailali district lacks educated and skilled workforce. Country accumulate very low part of its budget for the development

of Kailali district, mostly the tourism development has not got specific space in the budgeting. The destinations, religious and cultural assets in Kailali has not been properly advertised in national and international scenario. Nation has not given specific importance to the district so the development sector is very poor here and in spite of having great possibility and potential the tourism sector seems crawling here. Kailali district lacks the motivational factors for the investors in tourism sector and people are not yet conscious about own effort for the development.

The data are analyzed by using various tools and techniques. Whether the data are in the form of qualitative or quantitative form which starts with the general background of respondent.

4.2 Socio Economic Condition of Respondents

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

4.2.1 Age Structure

Table 4.1 : Age Structure of the Total Sample Respondents

Age Group	No. of Respondents	Percentage
20-30	5	8.33
31-40	26	43.33
41-50	18	30.00
51 above	11	18.33
Total Respondents	60	100.00

Source: Field survey, 2016

Table no. 4.1 shows that 8.33% respondents are of 21 to 30 age group, 43.33% respondents are 31 to 40 age group. 30% respondents are 41 to 50 are group and 18.33% respondents are 51 above age group. It proved that maximum respondents are 41- 50 age group.

4.2.2 Distribution of Respondents by Family Types

Rana Tharu is one of the dominant ethnic group of Nepal who have been adopting traditional occupation for the survive through the generation. The influences of modernization and globalization have been fundamentally changes their everyday practices, attitudes and relationships.

Land ownership has been a perennial problem in Nepalese economy with feudalistic ownership creating inequality within different groups of the people.

Table No: 4.2 : Distribution of Respondents by Family Size

Family Type	Number of HHS	Percent
Joint Family	43	71.66
Nuclear family	17	28.33
Total	60	100.00

Source: Field survey, 2016

The table No. 4.2 shows that among 60 respondents survey 71.66 percent of total sample live in joint family and 28.33 percent live in Nuclear family. The above table has proved that maximum member live in joint family.

4.2.3 Educational Status of Rana Tharu

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

Table 4.3. Educational Status (Above 5years Age)

Level	Respondent	Percent
Illiterate	2	3.33
Literate	6	10.00
S.L.C. above	52	86.66
Total	60	100.00

Source: Field survey, 2016

Table 4.3 shows that the majority of respondent is above SLC i.e. 86.66 percent. The data shows 3.33 percent of population is illiterate and 10 percent are literate. Through the data shows greater number of Tharus are above SLC. The data of 10 years ago are not available. But is it evident that the educational condition is the past was poorer to present study. The low educational status among the Tharus Community implies that low skilled man power amenable to exploit the opportunities provided by socio-economic development and the globalization.

4.2.4 Religion

There were only two types of religions status found such as Hindu and in religious characteristics of migrant head of household among study population, Hindu and Christian people are found in the study area.

Table – 4.4 Distributions of Religion

S.N.	Religion	Number of Respondents	Percentage
2	Hindu	54	90.00
4	Christian	6	10.00
	Total	60	100.00

Source: *Field Survey, 2016*

According to table no. 4.4 shows that the majority of hindu religion i.e. 90 percent and Christian occupied 10 percent of the total number of 60 households.

4.2.5 Marital Status of the Respondents

The marital status of the respondents undertaken during the survey is yet another socio-cultural characteristic that requires analysis. table 4.5 reveals that excessive number of respondents were married whereas unmarried and widow categories constituted very low portion of the respondents.

Table 4.5: Marital Status of Women Respondents

S.N.	Marital Status	Number of Respondents	Percentage
1	Married	52	86.66
2	Unmarried	5	8.33
4	Separated	3	5.00
	Total	60	100.00

Source: *Field Survey, 2016*

In the field Survey majority of the respondents are married women which comprises 86.66 percent, 8.33 percent unmarried and at last separated women who are living away from their husband's house who comprises 5 percent of the total respondents

4.2.6 House Type

Housing condition shows the real economic status of the people. In the study area, respondents have various types of houses like mud wall with thatched roof, stone wall with tin roof. If the earning improves, the housing condition was also improve. Whether micro-finance had played significant role for improving the earning of villagers or not should be measures with the help of housing condition of its members.

Table 4.6: House Type

S.N.	Types of House	Number of Respondents	Percentage
1	Pakkii	5	8.33
2	Kachhi with Tile	40	66.4
3	Kachhi with Roof	15	24.9
	Total	60	100.00

Sources: *Field Survey 2016*

The majority of 66.4 percent of the respondents are lives in the Kachhi with tile house, 24.9 percent of the respondents are lives in Kachhi with roof house and 8.33 percent of the respondents are lives in the pakki house.

4.2.7 Household Head

Household head have a decision making power in many cultural groups. Family members feel social and livelihood security under family head. To start new occupation household's support is necessary otherwise, difficult and conflict may starts in the family. So household head is powerful decision maker as well as has authority of the family. Situation of household head in the family of women respondents are presented in the following table:

Table 4.7 : Household Head

S.N.	Household Head	Number of Respondents	Percentage
1	Husband	50	83.33
2	Wife	5	8.33
3	Both	2	3.33
4	Others	3	5.00
	Total	60	100.00

Source: *Field Survey, 2016*

The household position of the respondents is female dominated. There are 83.33 percent male respondents who are headed their households, and there are 3.33 percent households in which decision in house are taken collectively by both husband and wife. And there are 8.33 percent respondents who are headed there households and at last there are 5 percent of houses in which decision on the households are taken by father-in-law and mother, who are head in their family.

4.3 Socio-Economic and Cultural Changes of Rana Tharu in the

Study Area

Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly.

4.3.1 Occupational Changes of Rana Tharus

Nepal is an agriculture country where more than 80 percent of the total population depends on agriculture for their livelihood and there of the study area is no an exception, in the present time very few numbers of people are engaged fully in national and international service and wage labour, while studying and analyzing. This topic presents occupational change tabulations and analysis used

in this topic was help us to understand the occupational changes of Tharus of **Geta** village. Occupations are divided into different categories such as agriculture, business, wages labours, forgin jobs and office jobs, Table 5.3 shows the changes in occupation during the last 10 years.

Table 4.8. Occupational Change of Tharus over the last 10 years

Occupation	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Agriculture	43	71.66	48	80.00
Business	7	11.66	1	1.66
Office Job	3	5.00	2	3.33
Wages labour	5	8.33	9	15.00
Foreign Job	2	3.33	-	
Total	60	100.00	60	100.00

Source: Field Survey 2016

Table 4.7 shows that of 80 percent Tharus were dependent on agriculture 10 years ago but now it has declined to 71.66 percent of the total population of respondent. The percent of Tharus dependent on business was 1.66 10 years ago but now this percent is 11.66. In 10 years ago only 3.33 percent were office job but now this percent has increased to 5 percent. 10 years ago and 15 percent Tharus were wages labour but now this percent has decreased to 5 percent. And There is no foreign job holder 10 years ago but now it is 3.33 percent. The above data shows that the occupation is changing phenomenon for Tharus. In 10 years the occupation of tharus have gradually developed. But in general we can say that most of the Tharus are still dependent on agriculture, which is their traditional occupation. It seems that Tharus due to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment.

4.3.2 Change in Ownership of Land

Tharus of Geta VDC of Kailali have specially the families dependent on agriculture production. So land ownership is taken as an indicator of economic change. In the present time they are affected by increasing rate of migrant people from the different part of the country. The ratio population growth of the Tharus has problems of decreasing of amount of land. The table 4.7 shows the size of land holdings of the sampled household for cultivation.

Table 4.9 Change in Ownership of Land

Area	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 1 Bigha	26	43.33	10	16.66
1-3 Bigha	24	40.00	18	30.00
3-5 Bigha	6	10.00	11	18.33
Above 5	4	6.66	21	35.00
Total	60	100.00	60	100.00

Source: Field Survey, 2016

The above Table 4.7 that the number of household that owned below 1 Bigha of land was or 16.66 percent households 10 years ago and 16.66 percent households have below 1 Bigha in the present. Similarly 35 percent households owned above 5 Bighas of land 10 years ago but now this amount decreased 6.66 percent

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

4.3.3 Food Sufficiency Condition of Rana Tharus

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

also borrow that food from their relatives and friends which can be grown in their fields. The Table below shows the food sufficiency from agriculture production of the sampled households.

Table 4.10 Food Sufficiency Condition of Rana Tharus

Time	Respondent	Percent
Completely dependent on other	3	5.00
Below 3 months	1	1.66
3 to 6 months	6	10.00
6 to 9 months	18	30.00
9 to 12 months	22	36.66
Surplus food	10	16.66
Total	60	100.00

Source : Field Survey, 2016

Although the agriculture is the main source of livelihood, the population from agriculture is still not adequate to fulfill the household demand for years. It is evident from the table that 36.66 percent household are sufficient for less than 9-12 months in terms of food availability. Similarly, Only 16.66 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.

4.3.4 Change of Income Level

Income level of Tharus of Geta changed over 10 years. The majority of respondents of Geta are agricultural products. They sell fruits, vegetable and other agricultural product now. The sources of income of Tharus were own agricultural produce and labour in the past but, now other sources like business, remittance, office job, foreign job is important. The table 5.6 shows income source level.

Table 4.11 Change of Income level

Annual Income level	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Until 10,000	2	3.33	8	13.33
10,000 - 20,000	8	13.33	27	45.00
20,000 - 30,000	27	45.00	19	31.66
30,000 - 40,000	9	15.00	4	6.66
Above 40,000	14	23.33	2	3.33
Total	60	100.00	60	100.00

Source : Field Survey, 2016

Table 4.9 Shows that until 10,000 was the annual income of 13.33 percent household 10 years before, but now it is 3.33 percent households who have 10,000 annual income. Similarly, 3.33 percent households had above 40,000 annual incomes but now it is increased to the number of 23.33 percent households. From the table and other information the resources found the drastic change of income level of Tharus.

4.3.5 Change in the Use of Domestic Fuel

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

Table 4.12. Changes in the use of Domestic fuel of Tharus

Types of fuel	Present Time	Before 10 Years
---------------	--------------	-----------------

	Respondents	Percent	Respondents	Percent
Dired dung/wood	39	65.00	58	96.66
Gobar Gas	18	30.00	2	3.33
Stove/Gas	3	5.00	-	
Total	60	100.00	60	100.00

Source : Field Survey, 2016

The above Table 4.10 Shows that 96.66percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 65 percent are dependent for dired drung and fire wood cooking. Only 30 percent respondent use of gobar gas in 10 years before but now it increase 30 percent have started to use gobar gas for cooking and 5 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking.

4.3.6 Change of Land Use Pattern

While surveying the study area the researcher found drastic change in the land seal usual pattern during the last 10 years where there was thick forest but now most of the trees have been cut down and land is use for cultivation. There were pasture land and bush for livestock but now, they are changed in to cultivated land and settlement area. There are not public land except the land of government school, Kakrebihar community forest and other public offices. There were narrow paths or roads 5 years ago but now these roads are changed in to wide motorable graveled road. The cultivated land has decreased but population and human settlement have increased. Having discussed the change in the land use pattern comparing past and present it is shown that this change is going rapidly day by day.

4.3.7 General Changes in Rana Tharu Community

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

a) Feast and Festivals

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

b) Language

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

Mother -	Aiiyaa
Father -	Dhauwaa
Tree -	Rukhaaa
River -	Narvaa
Soil -	Matti
Vegetable-	Chakna
Guava	Bihiii
Come -	Itai aa
Cow -	Gaiyaa

C) Dress, Ornaments, Dance and Songs

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

The Rana Tharus of Geta have started to use modern dresses like Shirt, Pants, Sari, Blouse instead of their traditional dress like for women Ghagariya, Agiya, Fatuee, uniya, Nakabesara, Painna Duni, and for men Pajama, Lagauthi, Dhoti, Kot etc. Traditional own Dancing and singing of the Rana Tharus of Geta has been shifting to the modern practice which is common in other community. Their special types of dancing dresses and traditional musical instruments are also disappearing day by day.

4.3.8 Development Instructional Support

The major changes and kind of impact on livelihood strategy from instructional support is described in the following major topic.

a) Support for Social Capital Formation

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

b) Support for Group Saving and Credit Practice.

The Rana Tharu people of study area are involve in group saving and credit activities, through the support of different organization. When they use of saving and loan provided by different agencies, they started small scale of business and enterprises which is supported their livelihood. Reliable

interest rate saved them from the exploitation of high interest rate of local money lenders. So, instructional support for group saving and credit practices helps their livelihood of Tharus.

c) Support for Skill/Technology Enhancement

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

d) Support by Loan for Income Generation

Mainly NGOs and INGOs are providing loans for income generation in the Rana Tharu community of Geta. It is being more utilized and popular. NGOs provide loans at a low interest rate and free supporting training side by side. From the loans received by NGOs, the Tharus of the study area have started small retail shops and other activities. Thus, the instructional support of loan access has paved the new way of livelihood. In the end, there are four major factors/variables chosen. They are education and awareness, occupational options for the labour market, adoption of new agricultural technologies, modernization, westernization, Sanskritization, cultural diffusion, improved technology, education, political awareness, improved varieties of seeds, cattle, fertilizers are the other respected factors for changing their everyday life.

CHAPTER – FIVE

SUMMARY, CONCLUSION NAD RECOMMENDATIONS

5.1 Summary of Findings

Rana Tharuare the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community. The major findings of the study are as follows:

- 8.33% respondents are of 21 to 30 age group, 43.33% respondents are 31 to 40 age group. 30% respondents are 41 to 50 are group and 18.33% respondents are 51 above age group. It proved that maximum respondents are 41- 50 age group.
- Among 60 respondents survey 71.66 percent of total sample live in joint family and 28.33 percent live in Nuclear family. The above table has proved that maximum member line in joint family.
- The majority of respondent is above SLC i.e. 86.66 percent. The data shows 3.33 percent of respondents is illiterate and 10 percent are literate.
- Majority of hindu religion i.e. 90 percent and Christian occupied 10 percent of the total number of 60 households.
- Majority of the respondents are married women which comprises 86.66 percent, 8.33 percent unmarried and at last separated women who are living away from their husband's house who comprises 5 percent of the total respondents
- 66.4 percent of the respondents are lives in the Kachhi with tile house, 24.9 percent of the respondents are lives in Kachhi with roof house and 8.33 percent of the respondents are lives in the pakki house.
- There are 83.33 percent male respondents who are headed their households, and there are 3.33 percent households in which decision in house are taken collectively by both husband and wife.
- 80 percent respondents depends on agriculture in 10 years ago and 71.66 percent of the total respondent are agriculture. The percent of Tharus dependent on business was 1.66 10 years ago but now this percent is 11.66. In 10 years ago only 3.33 percent were office job but now this percent has increased to 5 percent. 10 years ago only 15

percent Tharus were wages labour but now this percent has decreased to 8.33 percent. And There is no Foreign job holders in 10 years ago but now it is 3.33 percent.

- The number of household that owned below 1 Bigha of land was or 16.66 percent households 10 years ago and 16.66 percent households have below 1 Bigha in the present. Similarly 35 percent households owned above 5 Bighas of land 10 years ago but now this amount decreased 6.66 percent.
- The important point to be noted here is that in 10 years, there is a rapid decrease in the land owned by Tharus. Land is divided among brothers but still is found in the name of living father.
- It is evident from the table that 36.66 percent household are sufficient for less than 9-12 months in terms of food availability. Similarly, Only 16.66 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand.
- Until 10,000 was the annual income of 13.33 percent household 10 years before, but now it is 3.33 percent households who have 10,000 annual income. Similarly, 3.33 percent households had above 40,000 annual incomes but now it is increased to the number of 23.33 percent households. From the table and other information the resources found the drastic change of income level of Tharus.
- 96.66percent respondent are dependent upon dried dung/fire wood for cooking in the last 10 years before but now it is decreasing only 65 percent are dependent for dried dung and fire wood cooking. Only 30 percent respondent use of gobar gas in 10 years before but now it increase 30 percent have started to use gobar gas for cooking and 5 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking.

The major problem faced by Tharus of study area are related to low land holding for commercial cultivation, lack of agriculture inputs (improved seed, fertilizer, pesticides lack of training), lack of job opportunity, lack of pour drinking water, lack of money for higher education as well as disappearing traditional cultural, language and social organization.

5.2. Conclusion

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

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

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

5.3 Recommendations

The following recommendations should be considered:

- Gender relation in Rana Tharu community could be the subject of further research.
- Participant of women and their decision making practices in Rana Tharu community may be the subject of further research.
- Social acceptance of inter cast marriage in Rana Tharu community could be the subject of further research.

- I/NGOs and CBOs should do more in this community to uplift the participation in all sectors of decision-making bodies.
- Nepalese Government should manage the subsidy to this community for commercialize their farm activities.
- Government should encourage and also provide training to farmers to manage Compost fertilizer and minimize avoid the chemical fertilizer.
- The government should provide credit to them on long-term basis in low interest rate to invest in agricultural implements.
- Rana Tharu should be prioritized occupation like police, army, organization or government services. Some of the reservation seats should be separated for them.

REFERENCES

- Abraham, F. & J.H. Morgan (1994). *Sociological Thought*, Madras: Macmillan India
- Acharya, B. R. (2000). *Perspective on Socio-Cultural Change and Development*. Kathmandu: New Hira Books enterprises.
- Acharya, R. (2011). *Changing Livelihood Strategies of Tharus: A Case Study of Kopahawa Village Development Committee (VDC) in Kapilbastu District*. Kathmandu: TU, Kirtipur,
- Bhatta, B. N. (1995). *Adaptive strategies of the kumals: an ecological anthropological case study of chakratirtha VDC of lamjung district*. Unpublished dissertation in sociology/Anthropology, TU, Kirtipur.
- Bhatta, T.P. (1996). *Landlessness in socio-economic perspective of Tharu community in Nepal: A case study of Patinani VDV of Chitwan*. Unpublished dissertation in sociology/Anthropology, TU, Kirtipur.
- Bhandari, S. (2010). *Livelihood analysis of dalits in geta vdc of kailali district*. Unpublished dissertation in Rural Development, TU, Kirtipur.
- Bhurtel, B. (2000). *Changing livelihood strategies of the kumals living in pokhara valley of western Nepal*. An unpublished MA Dissertation submitted to central department of sociology/ Anthropology, TU, Kirtipur.
- Bista, D.B. (1967, 1972 & 1980). *The People of Nepal*. Kathmandu: Ratna Pustak Bhandar.
- Boker, U.M. (2003). *Research Partnership for Mitigating the Syndrome of Global Change*. Switzerland : NCCR-North South, Berne.
- Caplan, L. (1970). *Land and Social Change in Eastern Nepal*. London: Routledge and Kegan Paul Limited.
- CBS, (2011), Central Bureau of Statistics, Ramshahpath, Kathmandu, Nepal
- Chamjong, J.S. (1967). *History and Culture of the Kirat People*, Vol. 2, Kathmandu: Nepal Printing Press.
- Chattarjee, S.K. (1951). *Kirat Janakriti*, Calcutta, Royal Asiatic Society of Bengal, India.

- Chaudhary, S.L. (1999), *Socio-Economic Status of Dangaura Tharu* Prativa press, Ghorahi, Dang.
- Dahit, G. (2005). *An Introduction to Tharu Culture*. National Foundation for Development of Indigenous Nationalities (NFDIN).
- DFID (2002). *Sustainable Livelihood Guidance Sheet*, www.livelihood.org.
- Gautam, D.R. & A.K. Thapa, (1994). *Tribal Ethnography of Nepal* (Vol.11) Delhi : Book faith India.
- Guneratne, U.A. (1994). *The Tharu of Chitwan. Ethnicity Class and State in Nepal*.
Kathamndu: Ratna Pustak Bhandar.
- ILO (1989). *Tharu Status as Indigenous Groups the First Inhabitants of an Area*.
Kathmandu: ILO Nepal
- Jha, M. (1996). *An Introduction to Anthropological Thought*. New Delhi: Vikas Publishing House.
- Dahal, K.B. (2001). *Struggling with development : A case study of the changing livelihood strategies of the baramans from western Nepal*. Unpublished dissertation in sociology/Anthropology, TU, Kirtipur.
- K.C. B. K. (1995). *Socio-cultural and economic condition of the tharu community of Surkhet*.
Kathmandu: Pupil Prakashan, Putalisadak.
- Khayat, K. (2015). *Livelihood Strategy of Rana Tharu*. Unpublished dissertation in sociology/Anthropology, TU, Kirtipur.
- Timilsina, K.P. (2003). *Impact of bhimdhunga lamidada road on the livelihood strategies of rural people. A case study of Jivanpur VDC Dhading District*. Unpublished thesis in Geography T.U. Kirtipur.
- Majumdar, D.N. (1942). *The tharus and their blood group*. Journal of Royal Asiatic Society of Bangal. Vol. 8(1) pp. 33
- Mayer, K. W. (1995). *The Origin of the Tharu in Himal*, Volume viii July /August.
- Mazumdar, S. (1961). *Folklore of the Lepchas*. Culcutta, li pp 294-297.

- Pathak B.R. (2010). *Changing livelihood strategy of tharu people: a sociological case study of latikoili vdc-2, naya gaun, surkhet district*. Unpublished thesis in Rural Development, T.U. Kirtipur.
- Pyakural. K.N. (1982). *The sociological condition of tharu villages in chitwan district*. Unpublished thesis in Rural Development, T.U. Kirtipur.
- Rajaure, D.P., (1981). *Tharu of Dang: The people and the context*. Dang: Kailash 7 (3-4), pp.155-181.
- Shirvastava, S.K. (1958). *The Tharus: A case study in Culture Dynamic* Agra: Agra University Press.
- Simkhada, S., (2000). *Adaptation theory to view Nepali society*. Department of Sociology/Anthropology, Patan Multiple Camus.
- Singh, R. P., (1997), *Siddhartha Gautam Tharu Jatika Thiye: Tharu Haruko Satya Katha*. Lalitpur : Progressive Youth Organization.
- Subedi, B. P. & R. Pandey (2002). *Livelihood Strategies of Rai Communities in Arun Village Continuity and Change* vegetation and society. Their Interaction in the Himalayans, T.J., Nepal and University of Bergen, Norway, Pp. 157-170.