

CHAPTER 1

INTRODUCTION

1.1 Background

Nepal is a country consisting of multi-lingual, multi-religious and multi-ethnic society. The Nepal Federation of Indigenous Nationalities (NEFIN) noted 59 distinct cultural groups as Janajati. (NEFIN: 2005). They are found in different ecological regions, 18 groups in the mountain, 23 groups in the Hill, 7 groups in the inner Terai and 11 groups in the Terai. The Central Bureau of Statistic (CBS) could record only 41 Janajati groups with their population size and the population size of other 17 groups is not available (Dahal, 2001). The 1992 census identified 29 castes in the Terai, 29 in the Hill and only 2 in the Mountain as their origin (K.C, 1995). The 2001 census listed 103 groups, technically only 100 groups are identified and 3 groups have not been identified yet (Dahal, 2001). In 2011 census listed 130 ethnic group 125 only identified 5 groups are not identified (NPHC 2011)Nepal is a country of multicultural, multireligious, Multilanguage, multicasts backward, low castes dalits and ethnic groups. The traditional socio-cultural practices in Nepalese society have developed in a rigid hierarchical structured by caste. Among the different casts of Nepal Tharu is also an indigenous ethnic cast who has lived in the lowlands of Nepal for centuries. Tharu is a tribe who is living in the southern part of Nepal i.e. Terai region of Nepal. Their origin is not clear. According to the myths and oral tradition, the Rana Tharu claimed 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 Sakya and Koliya people living in Kapilvastu. The word Tharu is thought to be derived from Sthair meaning follower of the Theravada Buddhism. The Tharus are recognized as an official nationality by the government of Nepal.

Tharu Families worked under the system of bonded Labour known as Kamaiya which existed in Nepal Since the 18th century following the unification of Nepal when members of the rulling elite families of Terai received landgrants in those region and were entitled to collect revenue from those who cultivated the land. In 1854, Junga Bahadur Rana ,the then Nepalese Prime minister enforced Muliki Ain 1910 which classied both Hindu and non hindu casts based on their habits of food and Drinks.

Similarly ancient King Jayasthiti Malla had also divided the people on the basis of the work. The Tharu people were categorized under Baishya or Paani Chalne Masinya Matwali together with several other Alcohol drinking ethnic minorities.

Tharu are the indigenous groups of Nepal. They are actually the official tribe of Nepal. Mostly found in Terai region of Nepal. Tharus are rich in culture, tradition, rites and rituals which they perform from birth to death. They follow the Hinduism and worship different hindu festivals. Tharu are mostly live to make an own big community. They have a great feeling of brother hood, cooperation and love. They never leave the support, care of the people of their society. They are more loyal and concern about their culture. Most of the Tharu in our country follow Hinduism. They celebrate many festivals with lots of Joy. Most of the Tharu of Nepal are engaged in Agriculture. They mostly live in rural areas but with the development of the country, they began to live in urban area. In this modern age, Tharu are engaged in every activities. Binod Chaudhary is the Nepal's top most businessman who also comes from Tharu Community has done incredible work in Nepal indicates that Tharu people are marching forward in development with other Caste.

According to census 2011, about 6.6 % of the people fall into the Tharu Baishya or Paani Chalne Masinya Matwali together with several other Alcohol drinking ethnic minorities categories including Tharu, Chaudhari, Majhi, Thandar ect. Such typesof caste are found all over the Nepal in the Terai region including east to west. The origin of caste system is believed to be India. The caste stratification of the Indian society has its origin in the 'Chatur nabarna' system. According to Chatur nabarna system, the Hindu society was divided into mainly four Verna namely the Brahmins, the Kshetriyas, the Vaishya and the Shudras. The Verna system, which was prevalent during the Vedic period, was mainly based on the division of the labor and occupation. The caste system has its origin in the Verna system. The present caste system can be said to be degenerated from the original Verna system (Rao; 1999). During the later part of the fourteenth century, King Jayasthiti Malla promised the caste system. He divided the existing caste system into four castes based on occupation. In the beginning of modern period of Nepalese history, King Prithvi Narayan Shah said that Nepal is common garden of all four Varnas and thirty-six castes. This shows that the races of diverse origin have inhabited the land of Nepal.

Similarly, in 1910 B.S., King Surendra Shah classified the caste as Paani Chalne Masinya Matwali.

Nepal is least developed country. About 25 % people of this country are still under poverty line. Amongst them, Tharu represent about 34% poor people. Most of the Tharu do not have their own property. Their Education status is also very poor. Education is the foundation of development but only 65 % people are literate in Nepal. Among them 18% male from Tharu Community is literate whereas only 7.2% Tharu female are literate. Only 21.1% . Tharu caste has only 269.16 US \$ as per capita income whereas the other caste has US \$ 1000 .Here, Khairahani Municipality word no.7 of chitwan district has been selected for the study of socio-economic status of Tharu. Khairahani Municipality word no.7 of chitwan lies 9 km away fr southern part of Chitwan District Headquarter. This district consists of 63359 total population of Tharu . The population of Khairahani Municipality word no.7 of chitwan is 979 . This ward number is consisted of 199 households of Tharu. In total 979 people of Tharu Caste are living in Khairahani Municipality word no.7 of chitwan. Among them Male are 436 and Female are 543 and the total house hold of the Tharu caste are 199. (EC, 20117).

1.2 Statement of the Problem

Nepal is a country of different languages, cultures and castes or ethnic groups. The traditional socio-cultural practices in Nepalese society have developed a rigid hierarchical structure by caste putting some caste at the bottom level ascribing them as Paani Chalne Masinya Matawali caste. The so-called upper caste people have been exploiting Tharu in all spheres of life, which has resulted in majority of Tharu illiterate, poor and unaware of fundamental rights. Data obtained from various sources show that the country population comprises nearly 6.6 % of Tharu population. Considering this situation, the government has announced many different programs to provide the equal opportunity for all. In the current constitution too, there is provision of no discrimination by caste. Despite these, Tharu are still being exploited and dominated everywhere in every sphere of life, getting opportunity of employment, education and, other opportunities. Majority of Tharu themselves are still unknown of constitutional provision and unaware of their fundamental rights as they are illiterate, poor and dominated in every sector by the so-called upper caste.

The present study is focused on the Tharu community of Khairahani Municipality word no.7 of Chitwan. Tharu have contributed equally to the well being of motherland as, other Nepalese. There are 199 Tharu households are living in Khairahani Municipality word no.7 of Chitwan district. and 979 Tharu population living in ward no 7 of Khairahani Municipality of Chitwan district. However, they have been living in the pain for centuries; they do not occupy the enough land at present. They are losing all their traditional occupations because of modern technology and development. They are in such a situation that they cannot think of more than survival and hand to mouth problem. Most of the Tharu in Khairahani Municipality word no.7 of Chitwan is landless for cultivation. In one hand, the socio-economic condition is very poor than other caste groups and on the other hand their traditional occupation is in a declining condition. Neither they are able to use their traditional skills nor have they developed any modern skills to adopt the changing society day by day. Their social condition is poorer than any other tribes of Khairahani Municipality word no.7 of Chitwan. They are far behind economically and educationally in comparison to other castes. The majority of Tharu caste children do not go to school. They are in miserable condition. They are socially isolated as one of the backward caste groups. The parents of Tharu children are not able to pay fees, buy necessary books, copies and stationeries for their children. Therefore, they are dropped out. However, their dropping the school is attributed to numerous causes. They are comprised group of poorest of the poor. Because of social hidden reasons, Tharu people in Khairahani Municipality word no.7 of Chitwan are constantly suppressed, marginalized and discriminated from various communities.

In general, socio-economic study includes all the aspects of Tharu socio and economic profile but none of the sociologists and anthropologists has done any study in this locality. However, it has been necessary to study on those aspects that affect Tharu life. Therefore, this study is focused on the following related questions.

1. What are the major socio-cultural and economic aspects of Tharu?
2. What aspects changes the socio-cultural system in Tharu?
3. What are the different social tradition followed by Tharu?
4. What is the educational and economical condition of Tharu?

1.3 Objective of the Study

The main objective of the study is to find out present socio- cultural and economic system of Tharu community in Khairahani Municipality word no.7 of chitwan with special recommendations to uplift them for societal status changes.

The specific objectives are as follows:

- ❖ To describe the socio-economic system of Tharu Community.
- ❖ To examine the lifestyle of Tharu
- ❖ To examine the changes in socio-cultural system among Tharu community.

1.4 Significance the Study

This study deals with Tharu castes that lack far behind in every sector of development aspects. This study focuses on the descriptive study of socio-economic status of Tharu caste. It attempts to find out the problems faced by Tharu caste, their socio-economic condition, and the special recommendations to uplift their standard of living. The study would be represented as sample study of majority of Tharu castes scattered in every sphere of Nepal. Findings from the study will be very important resources for policy makers, planners, development experts and other people who are concerned with the minority groups. The findings from the study will also be a good resource for those who tend to study the disadvantaged. However, more books, data, booklet have been published on the subject of Tharu caste discrimination, only very few are focused on the Tharu issues. In this regard, this study will be very important in the context of Nepal and useful for those who want to study real issues of Tharu caste with potential means to uplift their livelihood.

1.5 Organization of the study

This dissertation consists of seven chapters each with sub topics. The first chapter is an introductory chapter, which provides the background of the study. This chapter deals on general information about the history of caste system and introduction of the study. This chapter also presents the statement of the problem. It clarifies the objectives and significance of the study. The chapter second describes the previous studies about the Tharu caste, their previous and present condition. Chapter third presents the research methodology applied to generate necessary data for the study

and method of data analysis. Chapter fourth has focused on describing and setting socio-economic status of Tharu in Khairahani Municipality word no.7 of chitwan. Then the chapter five describes the social condition of the Tharu including educational status of same group in study area. Similarly, the chapter six describes all the findings on the economic life and concerned aspects of living standard of Tharu people in study area. At the end, chapter seventh provides summary, conclusion with appropriate suggestions. Along with questionnaire, bibliographies, maps have been included in the appendix section.

CHAPTER II

LITERATURE REVIEW

This is a sample study mainly focused in socio-economic condition of Tharu caste. There are very few literatures published on the issues of Tharu however, the various booklets, and study report, articles, etc have been published in papers mentioning about their social, cultural status also. Some of the facts, opinions and studies report directly and indirectly released to this study are presented below.

Koirala (1996) quotes, even the five fingers of a hand are not equal: how can an individual be equal to other? With these words, does a Nepali legitimize social inequality by drawing upon a folk formula to explain it? Contrary to this legitimization of inequality, he or she argues that to the God all human beings are equal. This has expressed the lived tension of being socially equal or unequal, a tension that is manifested in many different forms. A Nepalese religious and cultural values, that some are born with high caste and some with low caste.

The origin of caste system is believed to be in India. The caste stratification of the Indian society has its origin in the 'Chaturvarna' system. According to Chaturvarna doctrine, the Hindu society was divided into four main Varna namely, the Brahmans, the Kshetriyas, the Vaishya and the Shudras, The system that was prevalent during the Vedic period was mainly based on the division of labour and occupation. The caste system owes its origin to the Varna system. The present caste system can be said to be the degenerated form of the Varna system.

Encyclopedia of religion Vol.Xi, 1954 quotes about the tradition of origin that Baishya may have evolved from a poor and uncultivated class of Aryans who did manual work in the Aryan camp. Baishya occupied the parts of Sindha and Rajputana of India. Varna 1942 states that the parbatiyas constituted the people of Aryan race in the Terai region of Nepal which includes the Brahmans, Thakuris, Khasa ,Tharu ,Danuwar, sunuwar, Rajbamshi, Yadhav, satar, Marbarwadi etc. According to him, food drink and Hubble-bubble taboos are strictly observed in Nepal in the caste system, but the people of urban areas are comparatively liberal in the matters of the caste system than in rural areas (Varna/ 1942).

The caste culture is seen as origination in the increasing social differentiation, segmentation, and stratification of the Hindu society. Its history dates back to the Vedic period (6000-4000BC). According to Saraf (1986: 170), the group Aryans was a homogenous and cohesive group in the early Rig-Veda period. The group was divided into Brahman and Kshetriya on the one hand and Vaisya on the other. In the later Rig-Veda period, the group was further divided giving birth to a Sudras caste by the end of Bramanic period, and in the post-Vedic period, some of the Sudras were classified as Asprishya (non-touchable) and Sprishya (touchable). Khatri and Dahal (1987) explained the development of caste differently. In their opinion, prior to the writing of the book Puru-Sukta (1000-500BC), the ancient society was divided into different classes: an economic class, power class, religious class and service class. These classes themselves were the Varnas. The religious class was known as Brahman barna. As time went on, the ideas of Bhagawat Geeta were given a different interpretation through the book called Manusmriti (law of Manu), and Kautilya's Code of Conduct (3212-297 BC). Now heredity became the determining factor for establishing a person's particular Varna or caste membership. These texts were often quoted to support the importance of maintaining the purity of blood and hence people were discouraged from inter-Varna or a 'Varnasankar'. The Varnasankars were supposed to be unfit for any of the Varna systems (Manusmriti, Chapter 1 (42& 43), and Chapter 2 (168). Chapter 10 (10; 235), Chapter 10 (12: 236); Sharma (1978): Narla, 1979; Shukla, 1987), and thus have been called "outcastes".

The genesis of interdependent and dependent relations among caste groups of Nepal is usually explained through a description of the Varnashram system. This Varnashram system provides a religious rationale for the relations of dependence and interdependence and above all, legitimizes the existence of a socially unequal community in Nepal. In course of time, the caste culture promoted a doctrine (Sivertsen, 1963: Sengupta, 1979) of Karma (fate but not work as previously used in Bhagwat Geeta), Jati Dharma (Caste religion), and Kula Dharma (ancestral religion). However, the caste culture was originally designed under Varnashram system to ensure a person's movement from Pravritti Marga to Nivritti Marga (Bhattaraya Chaudnath, 1984; 25). As the time went on, the Prashat, the priest, and the state imposed caste rules to tighten caste mobility especially for Paani chalne Masinya Matwali Baishya By using Dumont's phrasing, one can argue that a Tharu is a

supreme trade person but materially dependent on Kshatriya, spiritually dependent on Brahman, and economically dependent on Vaishya. Thus in Dumont's understanding, these caste groups of people, he argued, are horizontally linked, vertically based on a linear or non-cyclic order and ritually based on purity and impurity. This is an idea that one may not necessarily agree with though it has particular relevance in the modern socio-politic-economic situation.

Drawing more broadly on sociological theory on the origin and reproduction of the caste culture, there are three perspectives: functional, organic structural, and Marxist. The functional perspective postulates caste as an ideological system of the smooth functioning of society. The Varnashram system is an example of this perspective. The organic structural perspective assumes that the ideological system of the caste culture is a ritualized theory of pollution and purity. For example, a pure caste is always at the top and the impure at the bottom of the social hierarchy. The Marxist perspective contends that caste culture is a byproduct of a continued domination of bourgeoisie over the workers and poor by creating attribution categories such as landowner and landless, and intervention categories such as those based on power relations between caste groups.

There are many controversial about the origin of Tharus. Scholars have not been able to come to define and clear condition regarding the origin of Tharu. Some scholars have to derive their origin through ethnologies and some their to trace their origin through or legend.

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

"A legend indicates their origin from Rajasthan in western India. According to this legend the Tharus come from the "Thar" desert of Rajasthan in India and hence the

name Tharu. "Most of them sincerely believe that they came from Rajputan in India at the time of the Islamic invasions" (Bista, 1980).

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

Prof. Dr. Bahadur Bista has mentioned about the settlement of Tharu that they are probably among the oldest groups to in habit in the Terai. They are mainly located in the Terai. They are manily located in the central and western Terai region. Which is traditionally called the Thruwan or Tharwat, which consists of forest land along the southern base of the Siwalik mountain range and south a few miles in to the Terai itself. They usually live very close to the heavily forested regions (Bista, 1967).

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

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

Gautam and Thapa, 1993" have described about the assign of Tharu that they were migrated from Thar Desert of India. They have also mentioned that Tharus were the descendent from the Liason between Rajput women and their servants as they were fled described about the physical characgeristics of Tharu that they resemble the

Dravidians at a glance but they look different on closer inspection. It is cited that their facial features are of Mongoloid kind with depressed nasal roots etc. Based on the physical features the researchers concentrated their mongoloids.

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

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

2.1 Socio-cultural Condition of Tharu

The aim of the study is to study the socio-economic status of Tharu . Here are some of the literature, which describe about socio-cultural and economic condition of Tharu are reviewed.

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

Bhatta, (1977) has written about the Tharu tribes indicating their relation with Jamin, Jaal and Jungle as well as their habit and indebtedness. He writes:

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

Pajaure (1977) in his study entitled - "anthropological study of the Tharus of Dang - Deokhuri" has presented the ethnography of an indigenous tribe the Tharu in detail. Regarding the living territory of the Tharus, Rajaure writes:

"They scattered all along the southern foot hills of Himalayas from Bhutan in the east to the Nainital, Terai of India in the west and including the whole of terai portion of Nepal.

Rajaure views that due to geographical cross cultural and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu in habitation. He has divided these cultural variations into the major two groups. Less influenced by other cultures and more influenced by others' cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardiya belongs to first group while the Tharu of east Jhapa, east Koshi region, centre (Bara and Parsa district) and far west-Siraha (excluding the Dangaura immigrant Tharus belong to collar group).

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

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

The Tharus have their own kind of festivals. At the festival, they engaged in are dancing, singing and drinking "Maghi" is the one of most important festival of the

Tharus. "Maghi" is new year festival and celebration period may take two to four days. The greatest festival of Tharu is 'Maghisakranti' called 'Maghi'. At Maghi, the Tharu worship their 'Kuldevata' or 'Bhutuwa'. Tharu spend two days of 'Maghi', eating, drinking Jad (Home made beer) and rakshi (Home made liquor) and performing a variety of traditional songs and dance. 'Dasya' is another festival of Tharu. 'Dasya' is the Tharus version of 'Dashain', during the 'Dasya', the Tharus worship ancestor spirits and 'Dasya' is celebrated for nine days. They spend much of this time feasting and performing traditional song and dance. On the final day of 'Dasya' all household heads receive a blessing and Tika from the 'Mahaton' (village head man). Other festivals are holi month of Falgun, 'Astimki' the Tharus of 'Krishna Astami'. It is women's festival. The women spend the whole night singing songs about Krishna (Cox, 1994).

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

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

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

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

The distribution of the land to the Tharu is not suitable everywhere name is also. Nepali history gives information to us about the condition of Tharu people is

miserable. The structures of the Nepalese agrarian culture presents the significant features which show the clear picture of the Tharu (According to the Oxford Dictionary, 1990).

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

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

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

Tharu marriages are monogamous are patriarchal. Most marriage are early, are arrange by the parents of the couple concerned and always take place within the tribe. The marriage partner can be any body within the tribe except member of the same exogamous gotra unit. There are some small regional variations in the basis marriage patterns. Among people of modest means of there is also the practice of exchanges marriage. The families concerned decide to exchange brides for their son. By doing this both the families concerned can cut down the cost of gifts, presents, dowries and other expenses (Bista, 1967).

In general, Tharu practice their own tribal religion, which consists of worship a number of spirits and some Hindu deities, which have been incorporated. The Tharu

in the east Terai, who have been living in closer contact with high caste Hindus, employ Brahman priests to perform a number of Hindu religious ceremonies. Brahman priest is also employed to conduct weddings and other domestic puja-ceremonies (Ibid.).

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

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

Dr. Rishi Keshavraj Regmi has mentioned about physical resource and culture in his book "Ek Shrol Tin Dhara" that the civilized and well-cultured community influences other community effectively during the social development process or assimilation. Dr. Regmi has indicated that Tharu community first time should have learned better and progressive culture from other community. Probably more civilized and well cultured community. That they formed the elements of their socio-culture what they have learned from others, (Regmi, 2035).

Tharus are the indigenous people of Nepal. Dang is the origin of Tharu people. They have their own culture, social tradition and customs as well. They celebrate different festival are related to agriculture. Among of them Maghi is the greatest festival in Tharu community (Acharya, 2063).

2.2 Socio-economic Condition of Tharu

Pyakuryal, (1982) has assessed the general socio-economic situation of the Tharus and mentioned that they are one of the major ethnic groups, which are most marginalized in Nepal. Major reasons to be backwardness and superstitions are mainly due to their physical and social isolation from development activities and contacts from others people and their culture. They are unschooled, they lack

awareness about their rights and privileges. The gap between them and non-Tharus is very widely spread (Pyakuryal, 1982).

On the occupation and economic status of the Tharu, Bista describes:

"Tharus are by tradition peasant farmers, some of them are rich farmers and a few in the eastern Terai have successfully taken up business. But a great majority of them are very hard-working tenant cultivators. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by retrieves, zamindars, landlords and revenue agents. They are virtually slaves in the hands of Zamindars, sold and bought at will since most of them are landless share-cropping peasants, they have to rely entirely on the mercy of the zamindars. Every year they are buried deeper and deeper in debt until eventually they are sold to other zamindars trying to cultivate new areas of land."

Socio-economic conditions of Dangaura Tharus went down because of the Kamaya system and bonded labours majority of became bonded labourers (Chaudhary, S.L. 1998).

Unplanned population, lack of knowledge about family planning also give rise to Kamayas. Due to illiteracy landlords, landowners and traders and businessmen cheated them to the fullest extent by unfair means. Due to orthodoxy and old social customs for marriage, deaths and birth extravagant. Expenses are done which encourage being Kamaiyas.

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

Tharus have social functions at least once in a month and right from seeding to harvesting of the crops they undergo several social functions keeping their fields off and pay heavy expense on social functions. Their social function is not lesser than the functions of Jyapu (Newar) of Kathmandu valley. But Jyapu sustains their economy,

because they are not Kamayas or bonded labour and not exploited by big landlord or clever people. But the Tharus have every fear from all sides to be exploited and is like a "fresh cucumber". Even a grass needle puncture inside it all damage a lot. In marriage, birth, and all other functions alcohol is a must. No works finish without alcohol. Alcohol is like water. They cannot work and go out without alcohol. 'Alcohol is their life.' They are born on alcohol, breathe on alcohol and die on alcohol as Kamaya or bonded labourers are born as bonded and die as bonded labourers.

Descending the general socio-economic conditions of Tharus, Pyakuryal (1982) summarizes "Indeed they are one of the major ethnic groups in the Terai region and one of the more underdeveloped groups in Nepal. There is a story of extreme deprivation, enormous hardship and blatant exploitation. Because of physical and social isolation from development activities in the region and from culture contacts with other people. Their superstitions, backwardness, and timidity were re-informed. As people they are generally illiterate and unschooled, they lack awareness about their rights and privileges. The gap between them and non-Tharus are very wide.

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

The institution of slavery was one of the social evils in Nepal as elsewhere in the world. Chhetri (1991) carried out the study on slavery in Nepal. "The slavery system is found to have come into existence the history of human society since the domination of the strong and capable persons over the weak and helpless ones. As time went on, the system was deeply rooted all over the world. Slavery were maltreated and condemned like cattle. They had either any social percentage nor value in the society. They could be purchased and sold like cattle and commodities by the rich. They had no rights and were completely in the mercy of the will of their masters. Such was the general condition of slaves of the whole world. Nepal also was no exception in it like other slaves different countries of the world. The Nepalese

slaves also had to no rights and were absolutely in the mercy and will of their masters." Though Chandra Shamsheer had abolished slavery, still there was a form of slavery as Kamaiya in the western Terai region.

'Halia' word comes from 'Halo' (Plough). Its etymological meaning is land tiller but in different regions, 'Hali' or 'Harua' know it in the district or far, western, Kamaiya word denotes instead of 'Halia'. In the community of Tharu Kamaiya understand the debt bonded labor or "Badhua" labor (Upadhyaya, 1997).

The Tharus are an ethnic group indigenous to the region of southern Nepal. After the eradication of malaria, a new frontier was opened for settlers from the hill people. The result was a marginalization of the Tharu people as unscrupulous money lenders systematically squeezed many of them of their land and landlords from the hill region. Threats or actual acts of violence. To force the Tharu to sign over their land were used, in other cases the new settlers would just take over cultivated land, for which the Tharus did not have ownership papers and register it in their own names. In still other cases the Brahman and Chhetri settlers would take advantage of Tharus' illiteracy. They would draw up complicated loan forms. So, the Tharu debtor would be compelled to pay the debt to landlords. (BASE, 1994).

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

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

Population growth rate was high but limited land. Therefore, growing Tharu population lost its access to additional land. At last, the families of peasants, which were evicted from land, had to work as bonded labor for their survival (CEDECON, 2000). Tharu caste is one of the most exploited and underprivileged in Tharu community and backward

ethnic group of Nepal. Thus, they are either landless or do not have enough land for their living. As a result, they had to be Kamaya to earn their living.

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

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

A study made in love by Keshab Poudel(2058) shows that the governments resettlement and Rehabilitation programme began with the registration of free Kamayas and providing identity card with different category. However, the many genuinely freed Kamaya did not get any identity card therefore, they are land less and out of facilities. Now they live in the camp. Many were illiterate, unhealthy. He analyzed the cornea's impoverishment risks and reconstruction (IRR) model. The risk components as landlessness, joblessness mortality and community disarticulation were also found equal important in the process of resettlement and rehabilitation of freed Kamaiyas.

As many previous studies are centered as people, culture and festivals in the anthropological sphere, there is lack of sociological study on socio economic life to

the Tharus of Nepal. It is known that the major studies were carried out about 15-20 years before since them; many changes have been occurred in the socio-economic life of the Tharus. Therefore, present scholars should pay their attention to study the present socio-economic condition of the Tharus of Nepal.

Guneratne summarized in his Ph.D. thesis on the Tharu of Chiwan that - "the most important issue acting as a catalyst for the genesis of Tharu identity has been the loss of land both a symbol of identity and the poor factor in the development of ethnic consciousness. Although the Tharus are the indigenous people of the Terai. Who cleared the forest land for cultivation for the first time, they failed to understand the significance of registration of land; and last but by no means the least. Many of them lost some or all of their lands due to migration through chicanery (Guneratne , 1994).

CHAPTER III

RESEARCH METHODOLOGY

Methodologies are the key steps for any research work. No single method is sufficient or effective enough to gather all kinds of information; primarily the primary and secondary sources will be used for this study research. This chapter will discuss on the research design, rationale of the selection area and source of data, the census and sample data collection methods, data analysis and limitations of the study.

3.1 Research Design

In this study, descriptive research design has been applied mainly to collect qualitative information on the socio-cultural educational and economic condition, status of Tharu of the study area. Exploratory research design on social, economical and cultural changes on the lives of Tharu community of the area. Similarly, it studied the place of their origin and demographic situation of Tharu.

3.2 Rationale of Selection of the Study Area

Based on the nature of the study, the Khairahani Municipality word no.7 of chitwan district was selected for the study because of the researcher's native place and connivance to collect the data too. The study area lies in Khairahani Municipality word no.7 of Chitwan district that is 9 km far south from the district headquarter Bharatpur

Khairahani Municipality word no.7 of chitwan district was selected for the research with following reasons:

-) The population of Tharu caste is inhabited in ward no.7
-) The economic conditions of Tharu people of the Khairahani Municipality ward no.7 of Chitwan district is miserable than other castes.
-) The educational status of Tharu caste lags behind that of other castes.
-) Due to time and other limitation factors, researcher feels easy to conduct this study at the Khairahani Municipality ward no.7 of Chitwan district than in other areas.

3.3 The Universe and Sample Size

The universe here means the population of Khairahani Municipality ward no.7 of Chitwan district. The Tharu population in Chitwan is 63359 (CBS 2011) Among them, the population of Tharu in Khairahani Municipality ward no.7 of Chitwan district is 979 .This study incorporates 199 households as sample of Tharu of Khairahani Municipality ward no.7 of Chitwan district. The study area is assumed to represent the socio- cultural and economic condition of the Tharu of the Khairahani Municipality ward no.7 of Chitwan district as well as the whole country Nepal.

3.4 Natures and Source of Data

Emphasis has been given in both qualitative and quantitative information collection has been applied for data collection purpose. Both the primary and secondary data have been used for the study and presented in appropriate places. The primary data have been collected from field questionnaire and observation and the secondary data have been collected from Rural municipality, Municipality record, CBS population census 2011, collected literature from Central Library. The secondary data have also been adopted from the sources of government and non-government publications of research reports such as Report of National Tharu Commission, etc.

3.5 Data Collection Techniques

The required data have been collected by the field works and several frequent visits in the selected area using the following techniques:

3.5.1 Household Survey

The household survey was conducted using both structural and nonstructural questionnaire. A structural questionnaire was applied to collect some of the basic informations like Cultural practice of Tharu, Religion, festival, economic status ,population structure, cattle, and ownership, educational attainment, land holding size, occupation and so on. Likewise, unstructured interview was used to collect qualitative information. The interview was taken by visiting door to door of every household and other stakeholder.

3.5.2 Key Informant Interview

Interview was used to collect qualitative information. The interview was conducted by the researcher herself visiting every household in the study area to collect the key information individually as well as outside of this community i.e. from teachers and other stakeholders. The key information collected from teachers and other stakeholders include the data collected from Municipality chairperson, ward chairperson, local teachers, property owners, and neighbors of the intensive study community and even Tharu people of the Khairahani Municipality ward no.7 of Chitwan

3.5.3 Focus Group Discussion

The group discussion was a key method for collecting information from community so this method was applied to collect the details about the social and economical status as well as their concerning matters. This method has been used as cross checking of other data collection technique.

3.6 Data Analysis

After collecting various data, the data were manually processed with simple tabulation. Both descriptive and analytical method was applied for presenting the collected data. Data on population, sex, educational status in the range of age groups, economic status, income and expenditure have been descriptively and statistically analyzed. All the information during the fieldwork was edited and tabulated as per reports. In order to make the report more precious, maps and charts are properly enclosed with the various chapters and sub chapters or sub-topic and their description and analysis have been made. The statistical tools and techniques used in the study were very simple. Most of the data analyzed and presented were in simple percentage.

3.7 Limitations of the Study

Each study has its own limitations. Likewise, this study too is not an exception. This study aims to focus the socio-economic status of Tharu caste in Khairahani Municipality word no.7 of chitwan. It is a micro study, which attempts to explore the socio-economic condition of Tharu castes of Khairahani Municipality word no.7 of

chitwan. It is not enough and comprehensive study. This is for master level thesis, which only meets the partial fulfillment of the requirements for M.A degree in Rural Development. Therefore, it has been naturally constrained by limited time, money and some other problems. Moreover, the results from the study are going to be generalized but because of the sampling error, the result might not reflect the actual and accurate condition. In addition, the data collected by the interview method might not be accurate because of the respondents' biasness. However, the data collected are assumed to be true and accurate

CHAPTER IV

GENERAL INTRODUCTION OF THE STUDY AREA

Chitwan district is one of the 77 districts of Nepal which is located in the southwestern part of province 3 with Bhurtpur, the fourth largest city as well as a metropolitan city. It occupies 2238.39 KM^2 with a total population of 579,984 (CBS 2011). The major castes living in Chitwan district are Brahmin, Tharu, Newar, Darai, Gurung, Magar, Tamang, Chepang etc. According to the present federal division of the country, there are 263 municipalities in Nepal. Among them Khairahani Municipality is one which lies in the Chitwan district of Province 3. It was established on 08 May 2014 by merging the existing Khairahani, Kumroj and Chainpur VDCs. There are 13 wards in Khairahani Municipality. Among them ward number 7 is the study area which is mainly inhabited by the Tharu community. The Tharus who are also called Chaudhary, Lekhi, Khawash, Rana, Thaint, Mahato Thandar, Majhi, Gachhadaar etc. are living in Khairahani Municipality of Chitwan district. Along with Tharu people of other ethnicity like Brahmin, Newar, Tamang, Gurung, Darai, Chepang etc. Tharu population of Chitwan district is 63,359. Among them 979 Tharu people are living in ward number 7 of the Khairahani Municipality of Chitwan district.

Generally the Tharu community (Chaudhary, Lekhi, Khawash, Rana, Thaint, Mahato Thandar, Majhi, Gachhadaar etc.) are living in different areas of the ward no. 7 of Khairahani Municipality of Chitwan district. They are mainly residing in ward number 7. The total households of the Tharu community in ward no. 7 of Khairahani Municipality of Chitwan district is 199. The total population of the Tharu community is 979, among them 436 Male and 543 Female.

The chapter presents the general information about the people and the place of study. The area is described in terms of natural resources, physical conditions and population composition of the area as well as economic life are expected to be analyzed.

Table No. 4.1

Total number of the Tharu caste of the ward no.7 of Khairahani municipality of Chitwan district

Caste	House holds	Male	Female	Total
Chaudhary	119	226	303	529
Lekhi	43	117	131	248
Khawash	23	57	71	128
Gachhadaar	14	36	38	74
Total	199	436	543	979

Source : EC 2074

The above table shows the total number of the Tharu community with the total number of the male, female and households. According to it 199 households of the Tharu community are found to be living in this ward no.7 of Khairahani municipality of Chitwan district. The total population of the Tharu of this ward number is 979 among them 436 are male and 543 female which shows that the population of female is more than male in this ward number.

4.1 The Social condition

The society is formed by the combination of individuals. In a society, there can be people of different attitudes, profession, custom, beliefs and practices. Late king Prithvi Narayan Shah used to say that 'Nepal is the garland of all the castes'. The social life of ward no.7 of Khairahani municipality of Chitwan district is not separate from this proverb; some of the features like inequality of sex, partiality by castes, etc can be seen here. The provision of different acts is also not practically applied here such as banning of child marriage, polygamy, and caste hierarchy, etc. The ward no.7 of Khairahani municipality of Chitwan district is not the main origin of Tharu but they have settled down here from many parts of the Chitwan district.

4.1.1 Settlement Pattern and Population of Tharu

Settlement of Tharu people of ward no.7 of Khairahani municipality of Chitwan district are situated at Sultana Laltin Bazar and Majhue. The Tharu community has settled densely in Sultana and Majhue. Their houses are thatched types scattering here

and there indiscriminately. They are mostly made by stones, mud, tin, dry grass etc. Many of them are single story houses. The environment is dirty due to the lack of the enough toilets, sewerage and dumping site. The settlement pattern signifies not only the physical composition of the certain ethnic group but it also represents socio-economic aspect of the family. It can be observed that people generally live in hamlet pattern of settlement and houses are not much scattered throughout mostly because it will help them to make their unity and of course their own society where they will not be oppressed. Only the Chaudhary, Lekhi, khawash ,Gachhadaar are living in the ward no. 7 of Khairahani municipality of Chitwan district

Table No. 4.1.1
Tharu Household in ward no. 7 of Khairahani municipality

Tharu	Household	Percentage %
Chaudhary	119	59.79
Lekhi	43	21.60
Khawash	23	11.55
Gachhadaar	14	7.03
Total	199	100

Source: Field survey 2074

Above table shows the composition of Tharu population based on number of their households. Accordingly, it can be concluded that the households of Chaudhary are the highest number of household of Tharu community. It occupies 59.79% of the total households. Lekhi has 21.60 % and Khawash has 11.55 % of the total household and Gachhadar has occupied 7.03% which is the lowest percentage. Thus, the majority of Tharu in this ward no. 7 of Khairahani municipality of Chitwan district is found to be Chaudhary group.

4.1.2 Population of Tharu

There are mainly four groups of Tharu Community. They are Chaudhary group, Thandar group, Majhi group and Gachhadaar group.

Table No: 4.1.2

Distribution of Tharu of ward no.7 of Khairahani municipality by Group and Sex

Tharu	Male	%	Female	%	Total	%
Chaudhari	226	51.83	303	55.80	529	54.03
Lekhi	117	26.83	131	23.99	248	25.33
Khawash	57	13.07	71	10.49	128	13.07
Gachhadaar	36	8.25	38	6.99	74	7.55
Total	436	100	543	100	979	100

Source: Field survey 2074

Above table shows that there are 436 male and 543 female Tharu in this ward no.7 of Khairahani municipality . Among them Chaudhary are 529 ,Lekhi are 248 , Khawash are 128 and Gachhadar are 40 in number in this community. It shows that female Tharu population is more than the male Tharu population. In addition, the Chaudhay group has the highest population among the Tharu in this ward no.7 of Khairahani municipality ..

4.1.3 Social Life

Social life starts from one's family home and has a center value in eastern culture. Family is the fundamental unit of the society. The family is a universal institution in every society, which fulfils emotional and physical needs of its members. The family is regarded as the primary stage of the social institution, where every child enters into the process of socialization in the society.

Family is a group person, united by the ties of marriage, blood of persons or adaptation. They interact and communicate with each other in their respective roles as their family relation creates a common culture. The family can be divided into mainly two categories that are nuclear and joint family. Nuclear family consists of husband, wife and their unmarried children living together, sharing same kitchen and property. The joint family system constitutes the basic social institution in many traditional societies particularly in eastern societies. Mostly Tharu are found to be lived in Nuclear family rather than joint family in this ward no.7 of Khairahani municipality.

4.1.4.1 Religion

It is quite obvious that Nepal is a country of multi caste and multi cultural nation situated between two big countries. Most of the population in study area are Tharus. So all the Tharu believes to Hindu religion and only negligible percent of other religious people are found. In this area Tharu observed Maghi, Tihar, Dashain, Holly, Nagpanchami and other cultural activities.

Tharus practice their own tribal religion which consists of worship a number of spirits and some Hindu deities such as Ram, Krishna, Shiva Devi etc. Tharu have their Kuldevta on ancestral deity. Installed in their family house. These are known as Bhagwati, Maiya, Parvati, Goraiya, Bherwa, Gunni, Bageswari, Khirkhiriya, Gurbaba, Sapheriya, latau Mahadev, Bhainsasur etc.

The Tharu of ward no.7 of Khairahani municipality is basically Hindu. They believe on spirit according to the Tharu, person also becomes a spirit after death. Some of the spirits have been installed in the deity room of a house and courtyard of a house. There are some Idols and artifacts representing deities. Installed inside the corner or the deity room of a house (Deuta Kunti). Mad Idols of elephant, horse, tiger and snake are kept in the Deuta Kunti as a symbol of deities. During my study period I observed many Idols and artifacts in their Deuta Kunti. According to key informants and other elderly men and women the following deities and spirits which they worship at household, level as well as village level.

4.1.4.2 Social Tradition :

Generally every people practice their own religion. Tharu people in ward no.7 of Khairahani municipality area practice Hindu religion. They are worshipping a number of spirits and some Hindu deities which have been incorporated Guruwa is most valuable person of Tharu society. All of the Tharu family respect "Guruwa". Tharu patients have to visit Guruwas before visiting to doctor. Tharus have their own beliefs and practices which help to string their social unity and contribute to the existence and maintenance of the social order.

There exist certain methods in every society for regulating social life. Customs is an important means of controlling social behaviour customs are so powerful that no one

escapes from their range. Quoting from Bhushan and Suchdeva cite. "In the struggle for existence only those societies survive which were able to evolve such a hard crust of custom, bindings men together, assimilating their actions to the accepted standards, compelling control of the purely and egoistic impulses and exterminating the individuals in capable of search control.

Tharu people try to establish with unseen supernatural power for the fulfillment of their directed desire and doing their sorrows either by offering. Tharu people blame on Bhutuwas (Ghosts) for natural calamities like draught excessive rain fall, damage to crops. To get away from the Bhutawas, Guruwas perform a special worship which is highly interesting to watch. Generally this type of worship is conducted in Dashain and Maghi. Thus Guruwa have a respective status in Tharu society Guruwa is a first person of Tharu community in study area. If a person falls sick, the first one consult is Guruwa.

Still Tharu people behalf a story that the ancestor's spirit may inflict misfortune upon the family if he is displeased. This is the reason they have to worship and after various items such as pigs, goats, chicken eggs, alcohol and other to there ancestors to make them happy and receive blessings.

When old member of Tharu family dies the survivors Tharu all the articles belonging to that person outside the village the bed on the buries portion. The bury takes place in near by jungle. Tharu people to loan to complete the ceremony.

Tharu people observed the greatest festival like Dashian, Tihar, Maghi, Holi and others. In these festivals they entertain, enjoy with meat, sweet food and liquor. Thus, these festivals on the customs, beliefs, practices, festivals and ceremony make the Tharu people of ward no.7 of Khairahani municipality poor day by day.

4.1.4.3. Hell and Heaven

Many Nepalese people believe in the concept of hell and heaven. Only those people can go to the heaven, who is doing good activities, social work. Worship to god in the society. They believe any person help to other person in each and every times and doing welfare for society then person and he always seems happy and if any person is

not doing good activities or he is bad for society then he go to Hell. It is their tradition.

4.1.4.4. Baby Birth and Naming Ceremony

In this Tharu community, after delivery of the baby, the Sudeni bathes to the mother and the baby. Life is lit in the room and the neonate is made warm and strongly massaged with oil during containment, the baby is kept in a fishery net so that the evil spirit will not affect the baby. In the 6th day of delivery Ghatawa ceremony is performed to purify the mother and the baby.

The delivery mother goes to a water sources and takes a bath and her baby is bathed too. Sudeni also accompanies with the mother and performs Puja to all the directions with paddy grains. Then Sonapani (gold water) is sprinkled over the mother and child for purification.

Regularly the Sudeni goes for six days and talks care of baby and the mother. She heats some mustard oil and rubs it all over the body of baby and mother. After that she return, back to home.

In the day of Ghatuwa Ceremony. Evening of Ghatawa ceremony. 1 glass of alcohol, 1 plate curry is provide to the Sudeni and one set cloth is provided to the Sudeni. There is no system of name giving custom in study area. The main person of family gives name of child according to event, like day's places and other. After selecting the name this name is used by the entire family member. After few years is establish as the real name of person select.

4.1.4.5 Marriage Ceremony

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a men and women are socially permitted to have children implying the right to sexual relation.

In the life of human being marriage is an important. Every society has developed a pattern for guiding marriage for their children because they have aspiration to see their houses full of children and grand children. Early marriage is very common

among Tharus (during their early teenage). There exist the following way to obtain girl for marriage.

- (a) The tradition of marriage by exchange.
- (b) To pay for the bride (for marriage expenses)
- (c) Free mate choice.

The system of marriage by exchange called Satta seems particle in Tharu society where barter business was prevalent in the past. Next one is to pay for the bride price. Most of the Tharu people are poor in of ward no.7 of Khairahani municipality area exchange marriage system saves the trouble for fixing the price. This system is gradually decreasing is trade but it is very popular here. In the recent free choice marriage system is practice in this area. Tharu marriage are monogamous patriarchal most marriage are early arranged by the parents. In Chitwan, of ward no.7 of Khairahani municipality area also observed these systems.

The Tharu families which does not have any female person to exchange. Marriage have to pay for the bride price or search for free choice sometimes it has to wait a long time also. In the recent days free choice marriage is very common is practice among Tharus of study area. Before marriage is solemnized the first and most important task is the choice of mates. The selection of mates in the Tharu are generally made by parents or by elders. In making arrangement of a marriage always the boys' part first approach the girls side. The Tharu people prohibit marriage between individuals sharing certain degree of blood or final relationship. Therefore, the Tharus are group exogamous, but they are tribal and caste edogamous for marriage. Tharus gives preference to find a girl from the same village or from the neighboring village. Sometimes the rich Tharu families have to travel a long distance in search of suitable candidate having the same status as their own for marring.

4.1.4.6 Death Ritual of Tharu

Tharu believe in the horoscope (Janam Kundali) according to already written by god. Death is occurred. They classify death into two forms one is natural death and other is accidental death. Tharu believe in rebirth and according to them. There is an next world called heaven where people go after the death. They also believe that people are rewarded or punished in the world on the basis of their decades in this world. In the

study area the death body of unmarried person is mostly buried and married person death body is always cremates. The poor Tharu people bury the dead body either mined or unmarried.

When a Tharu person dies information is send to the villagers, elders and adults from each houses of the village gather at the dead person house and help to perform the funeral ceremony as well as console the family. The dead body is bought out of the houses and kept on a mat in a north south direction the head forwards the north. A Khatiya (Stretcher to carry the dead body) is prepared and white cloth is purchased from shop. The dead body is wrapped in the clothes and keep on the Khatiya. Then his widow breaks her bangles and all them all over the dead body. The male lineage member lift the dead body and put in the Khatiya. The male lineage member carry the dead body towards cremation or burial site the voice of weeping person becomes louder on the dead body is taken out.

4.1.4.7 Home Gods (Uriha Devata)

Tharus have their home deity which are worshiped at their own houses. Usually, they keep their home deities (Butuwa) in thenorth room of hose. The room, in which the deities are kept also called "Minjhari". Usually, they keep their deity in the grain-storing jar called "Bhakri". "Minjhari" is a human image made on a piece of leather, which is stitched into bag place at a sport. The soil beneath the bad is taken one Maiya (made of clay which Trisul shaped iron stick are put) and other are kept there (Gautam and Magar, 1994).

4.1.4.8 Guruwa

Tharus believe Guruwa as the most powerful God and it is believed that a man shaped leather represents it. Tharus appoints their priest as Guruwa. Their priest called Guruwa or Sikha act like dhami and cost spolls, chants mantras and attempt to remove the effect of the bhut pret and paralled propitating the gods also.

Tharu are two types of Guruwa called Desh bandhiya and Gaun Guruwa. The desh Bandhiya Guruwa chlaims to have a lal minor starting his ancestry as the family priest of all the Tharu people. Desh bandhiya is entitled to get some rice annually for worshiping of village god in every year. But the later one (Gaun-Guruwa), who is

appointed/elected for worshipping and treatment of sick people, get some days free labor in the field from the beneficiaries. Tharu still have so blind faith they go to the Gaun Guruwa for consultation for their sick person. (Gautam and Magar, 1944). Said taht these Guruwa are mostly male except in the Kailali area.

4.1.4.9 Village Gods (Bhuinhar)

The Tharu villagers have a village shrine, which is called Bhuinhar in Tharu language. Bhuinhar consists of several wooden curved board erected on the ground. Bhuinhar is kept almost in the centre of the village. The whole village worship their god and Bhuinhar together. The main reasons of worshipping the god is to prevent from any unwanted natural calamities in their communities such as flood water, draught, landslides, earthquake and any other epidemic diseases. Also, they worship the God when in habitants of the village full ill. Usually, they worship the god in March and August and they share the cost of all the offering e.g. goat, chicken and pig for sacrifice. Desh bandhiya Guruwa is the priest of Tharu, who worships the god twice a year.

4.1.4.10 Festivals

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

4.1.4.11 Maghi (The First Day of Magh)

Maghi Sankranti (the first day of Magh) is called Maghi as one of their main festival. Tharu do not have their own separate calendar but practically their new year being from this day. It is their belief that the cycle of agriculture being from the day.(Dahal, 2056). So, Tharu, celebrate the festival as their new year. It is also believed that the sun shifts from southern Hemisphere to northern hemisphere from the day.

Maghi is the especial festival of Tharu that they stop working 3-4 days prior to the main festival day the Maghi. They eat, drink, and dance mainly from the night of the

last day of the Poush month and they continue to celebrate the festival for a week or so. They enjoy so much and have fun an Maghi Sankranti that no milking animals like a cows are milked. Even for a short period Tharus set their livestock free so that they too enjoy the freedom for celebrating the festival (Gautam, 1994).

On the early morning of the Maghi, they go for bathing in the river usually and most of them pay visit to Shiva temple. On the occasion those, who have new child they tank to their deity and those who are newly married ask for a new child. Also they pay their respect to seniors (dhog). In the evening of the Maghi, yojng boys and girls organize group dancing and singing program in every houses and collect money and rice etc. After taking bath the next morning. They eat a lot of meat and drink alcohol and dance for the whole day. Thus they celebrate the festival almost a week.

As Tharu believe that their agriculture activities being from the day. Some years age agreements of the works to be done between Kamayas and the master in a year used to be decided on this occasion. They used their renew their contract or quit their contract and start new ones. But when government announced the freed Kamayas. Now this system is ending.

4.1.4.12 Holi (Dhurehri)

This is also one of the popular festival celebrated in Terai and in same major towns of Nepal in the memory of the day in which Holika was killed. As per the old saying, there was a demon named HiranyKashyapu in the mythological period. He had a son named Pahlad. Who was a devotes of god. Which was against of his father's interest. He continued playing the continued in spite of his father advice. At last his father ordered his sister to kill Prahlad putting him in her cap and sit on fire because Holika was blaced with the immunity of fire. Thus, wanted to kill his son Prahlad by burning in the fire contrary to the interest of his father, Holika herself got burn due to god's blessing and Prahlad remained alive. Thus, the festival is celebrated making as the victory of truth against of the false. (According to old villagers).

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

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

4.1.4.13 Dashain

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

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

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

4.1.4.14 Tihar (Dewari)

Dewari (Tihar), which literally means the row of lamp is celebrated as the festival of light on the auspicious occasion of autumn. It lasts for a period of five consecutive days and is observed in honor of Lakshmi, the Goddess of wealth and good luck. Tihar also is an important festival of Tharu as dominate Hindu. In the day of Aunsi (no moon night). They perform worship to their deities as well as cow. They don't receive Tika in the Tihar (Dewari).

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

4.1.4.15 Nagpanchami (Gudiya Panchami)

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

4.1.4.16 Astimki (God Krishna Birth Day)

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

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

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

4.1.4.17 Aitawari

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

4.1.4.18 Jitiya

Jitiya is the one of the important festivals celebrated by Tharu Woman. It is celebrated for 10 days before Dashian in the aastami .In this day, mothers keep fast for the long life and well beings of her sons. It is believed that the sons who are escaped from the accidents are due to the blessing from fasting for her son and the family will be blessed with the offspring. Mother keeps fast without eating anything and even not drinking a drop of water. The fast completes after sunrise of Navami. In this day, Tharu women perform their traditional dance in the various programs offered and they went at the home of the people showing their traditional dance.It is also the one way to preserve their culture.

4.1.5 Type of the family

In the context of the Tharu community of ward no.7 of Khairahani municipality, two types of family were found in same communities i.e. Nuclear and Joint. In the observation, the male members are generally grandfather, father's brother, father's siblings, and son and so on. On the other hand, the female members of the family are father's mother, father's unmarried sisters and wives of the sons. Based on present observation, it has been noted that the Tharu of same community prefer to stay in nuclear family rather than joint family.

Table No. 4.1.5
Type of the Family of the Tharu

Family type	No. of Household	Percentage %
Nuclear	106	53.26
Joint	93	46.73
Total	199	100

Source: Field survey 2074

The above table shows that there are 93 joint and 106 nuclear families of the Tharu in the ward no.7 of Khairahani municipality. Respectively they cover 46.73% and 53.26 % in total, as a traditional social structure. The reason of being in nuclear family is that the house they own is small and when one gets married in the family the spaces for new couples in the house is not enough, so that they build new small house near the old house and live separately. Even one Tharu family does not possess adequate land, where they can depend for their livelihood. So newly married couples do not expect immediately to get parents property in official way.

The nature of the society is party-liner. Most of the family is ruled by the male. The son is supposed to inherit the property as well as to perform all sorts of rites and rituals from birth to death.

4.1.6 Size of the family

Family size indicates the total number of the family members of the Tharu of the ward no.7 of Khairahani municipality. The size of the family is not found equal in this ward no.7 of Khairahani municipality The female population in average is more than female in that ward no.7 of Khairahani municipality.

Table No 4.1.6
Family Size of the Tharu Community

Number of Person	No. of household	Percentage
2	20	10.05
3-5	122	61.30
6-8	48	24.12
Above 9	9	4.52
Total	199	100%

Source: Field survey 2074

The above table shows the size of the family of the Tharu community in the ward no.7 of Khairahani municipality .According to it, 20 families are found to be 2 members and 122 families are found to be 3 to 5 members. Similarly 48 families are found to be 6 to 8 members and 9 families found to be more than 10 family members in their

home. Therefore, it can be seen that the Tharu community under the study area have more Nuclear families.

4.1.7 Educational Status

In the context of ward no.7 of Khairahani municipality, the educational attainment of the Tharu community is less satisfactory. The people are interested to send their children into school mostly in primary level. However, they do not want to upgrade into neither lower secondary nor secondary level and onwards. Most of the children leave the school in the middle of the session. The reason of school dropout is not only their poor economy, but also the lack of constant inspiration to the children from the parents.

The following table shows the educational attainment of different educational level of the study area

Table No. 4.1.7
Level Wise Educational Status of Study Area

Educational level	Boy	Girl	Total
Primary	97	102	199
L. Secondary	87	72	159
Secondary	42	51	93
SLC	133	143	276
Above SLC	45	17	62
Total	404	385	789

Source: Field survey 2074

The above table shows the number of the boys and girls obtaining of education of total Tharu population ward no.7 of Khairahani municipality, in different level of education. According to it 199 children are found to be studied in primary level comprising of 97 boys and 102 girls. Similarly 159 are found to be studied in Lower secondary schools. Likewise 93 students are found to be studied at the secondary level. Similarly 276 students are found to be studied above SEE level education and 190 people found to be uneducated. It was also found that most of the children leave the School in the middle of the session. The reasons for high number of Tharu

students in primary level might be the government's policy in primary level. By the data recorded, it has been known that that after 12 years of age children were eligible for helping the Tharu parents. The parents take them to assist their work. Most of the parents could not pay fees and buy the stationary for them. Therefore, they obliged their children instead of taking class of the school, to adjoin their parents' professions. Due to these reasons, number of Tharu students in lower secondary and secondary level education was very low.

4.2. Change in educational awareness

Education is one of the most important factors for an individual, which helps to lead a life in appropriate direction. Education includes knowledge, skill and awareness that make persons aware of every sphere of life. Education is a medium to prepare good citizens of the country as well as constructing good personals. Education is the most important factor for attaining socio-economic development and opening the door for an individual to develop innovative ideas and action. Since 1950, Nepal has shown tremendous growth in the field of education and student's enrollment in the schools. Government has implemented different activities to extend educational opportunities for all Nepalese all over the Country. According to the census 2011, only 65% of the total population in Nepal is literate. Compared to the 1950, it is tremendous change in educational development. Female literacy rate is only 38% in Nepal. According to the census 1991, 34.7% of the ethnic population is literate in Nepal (Gurung 1998; 114). However, in terms of the ward no.7 of Khairahani municipality, the literacy rate is 80%. This is satisfactory result in comparison the national literacy rate 65%.

During the survey, it was found that most of the Tharu families are interested and feel responsible to send their children to the school. Most of the people send their children to the school but dropout rate is very high. The main reasons of school dropout are as follows.

1. Though the children are admitted by the guardians into schools, the children drop out the school due to the lack of continuous inspiration for the education from the family and community. As a result, they are compelled to look after their younger brothers or sisters at home or go for playing or loafing about, helping parents in traditional occupations and also involving as the child labourers.

2. Most of Tharu people are weak in economic condition. Government has announced to give free primary and secondary education. Nevertheless, in practicality, it has not been implemented in most of the schools in Nepal. The schools do not collect tuition fee directly but they charge money from the students under different names and headings. Most of the people are not capable to invest money on education of their children. Moreover, after sending their children to school, they have to provide stationeries that become a burden for most of the Tharu family of the study area.
3. Sometimes, the children walk to the school but because of the wrong intimation of their pair group, they leave school and go to see film near by the city. Sometimes the parents are busy and even if they are free, they do not escort their children to the school and small children do not take interest to go to school. This situation is also a hindering factor for educational development among the Tharu community in the study area.

4.3. The Economic Condition

In general, Nepalese economy depends on agriculture but when we look at the indigenous people, they have their own traditional occupation and agriculture is considered as a second means of livelihood. Economy is the main characteristic to identify the status and prestige of a family in the society. Indigenous people are facing many challenges on its way of development. Traditional occupation and skills, they possess, do not follow the current development process, which creates the problem to the indigenous group in their economic life. Tharu communities of this study area rarely have agricultural land of their own. If they have the land, the land is very limited.. Landless or those who possess little land work on others' land (and on a lease or adhiya basis under certain terms and conditions. There is no one in the government employment from the study area. Some young people go for labor jobs in the city. Some of Tharu people have been found to be engaged in agriculture taking other's land in lease. Some Tharu youths are involving in the foreign employment in India and many gulf countries. They have cattle like buffalo, cow and poultry like hen, etc

and they sell these cattle in the markets nearby. The economic activities are described under different sub topics below.

4.3. 1. Housing Patterns

Most of the houses of Tharu people are only one storied. Most of them have no toilet facilities. In ward no.7 of Khairahani municipality, the houses are scattered. Most of them live in the house with roof made by Iron (Jasta) and dry grass. The walls of houses are made of stones, bamboo wood and mud. Most of the houses are single storied. It is divided mainly into two parts. Among which they maintain their living in one part and keep their cattle in the other. They have not separate kitchen, bedroom and storeroom. There is no any system of ventilation and chimney. They use open ground for toilet just covering by plastic and temporary toilets that has become a serious problem for the matured male and female Tharu. All the family members are even sleeping together on the floor of their house which is leading to different health problems to the poor Tharu of the study area also. However, some houses have their own toilets.

Table No.4.3.1
Types of Houses of Tharu

Types	No. of House	Percentage %
Kachchi	64	32.16
Stone, wood and mud house	96	48.24
Modern house	39	19.59
Total	199	100

Source: Field survey 2074

The above chart shows that most of the Tharu of the study area do not have the cemented houses. Most of the Tharu people are found to be the small single and two story houses made by stone, wood and mud house that make the percentage of about 48.24 %. About 32.16 % Tharu people are found to have been Kachchi houses (small one storey) and about 19.59 % Tharu people have modern house in the study area. Their houses also reflect their economic conditions.

4.3.2 . Labor / Wage Labor

The term Labor Input means the fulfillment of required labor. Wage labor is the main economic activity of the Tharu community and is practiced by both male and female. They work for other people and take cash in return to their service. Generally, the adults of the area work at construction site. Some of them were found on making bricks at different brick factories in different parts of Chitwan district. Some of them go to other people's house and provide physical labor like cleaning the house, doing laundry for them, working as plough man , agricultural labourer etc.

During the study, it was also found that there are no similarities in labor charge for male and female. Generally, a male receive Rs.700 and female Rs.350 for a day only in the agricultural seasons only, regularly they do not get employment opportunities through out the year. Female are considered weaker than the male and discrimination between male and female for wages in the study area is existing until the date. Most of them do not posses any special skills, which they can sell for their livelihood. Those who do not have any land completely depend on wage labor and when they do not have any land to cultivate, it creates them hand and mouth problem. The situation may lead them in any direction, which may cause problems to the entire society, not only for them. Due to being untrained and unskilled work force, they do not earn proper or sufficient wages. Thus, it can be concluded that the wage labor has played a great role for the Tharu community of ward no.7 of Khairahani municipality

In the Tharu community, there are no hard, and fast rules for division of labour. However, jobs like going to market to sell the products and men mostly do going out for the settlement for wage labor. Household chores such as cooking, rearing the cattle, collecting fodder are done by women. Fishing is done both by male and female. Some children and elderly people also work in the field and minor household chores. Men spend less time in work and more time in drinking alcohol and solving the problem of conflicts between the community people. Thus in livestock activities, and increasing responsibility of involve in crop production has added to women's heavy work burden.

4.3.3 Animal Husbandry

Animal husbandry has not played an important role in improving the economic status of the Tharu people in the study area. During the study, it was found that most of them have given their land on hire for cultivation. It is seen that a few people have cattle to fulfill the necessity of ploughing field, making compost manure and for meat. They raise chickens for meat and sell them in the market. The Tharu community of ward no.7 of Khairahani municipality raises different types of domestic animals but in very few numbers. The numbers of domestic animals for specified number of the households are given below.

Table No. 4.3.3
Livestock Keeping

Livestock	Number	No of HHs
Buffalo	49	49
Goat	288	42
Cow	71	43
Chicken	219	41
Total	627	175

Source: Field survey 2074

The above table shows that, the total number of domestic animals is 627 in 175 households. The highest no of livestock is Goat, which is kept by 42 households for commercial purpose. It was found that the number of livestock per households is very limited. Four different types of domestic animals are raised; i.e. Buffalo, goat, cow and chickens. From interview and direct observation, it was found that they specially keep animals for the creating income source, milk and for meat purpose. About 24 houses, no livestock is found.

4.3.4 Income Source

The economic condition of the people of study area is not satisfied. They need to search various works to maintain their livelihood. Sometimes, they have to depend on loan taken from their neighbor house and their relatives for survival. The people of the study work in different field for their livelihood. The service wage labors are main

source of income. Income from agricultural work is very limited as their income sources. The annual income of households of Tharu people is given in table.

Table No. 4.3.4

Estimated Annual Income of each Households of Tharu from different Sources

Income in Rs.	Types of Major Occupation				
	Agriculture	Traditional Occupation	Labour	Animals Husbandry	Driving
1000-10000		11	-	99	
10000-20000	9	12	8	57	
20000-30000	51	18	17	43	7
30000-40000	97	9	77		14
40000-50000	12	11	36		
50000-60000	9	-	29		
Over60000	4	-	13		
Total	182	50	176	175	21

Source: Field survey 2074

The above table and figure shows the estimated income of every household of Tharu people from different sources in the study area. The major sources of income of the people of study area are traditional occupation (Animal husbandry, agriculture and construction labourers). Out of 199 households, most of the Tharu households are involving in agriculture as an agricultural workers . They have very less amount of their own land so they are found to be involved as agricultural workers like Hali, Bause, Khetali etc in other's houses. About 50 households are found to be involved in the traditional occupations .Almost all the households are found to be involved as laborers in different types of construction as the main sources of their income. About 175 households are found to be involved in the animal husbandry like chicken, buffalo, goat, cow, keeping through which they are not incoming more. About 21 people of this Tharu community are found to be involved in driving professions

The above table also shows that the annual income of the Tharu community of the ward no.7 of Khairahani municipality is very less and is very difficult to fulfill the day to day necessities of the Tharu people. Almost their 100% income is being spent

to food stuff only which is also of sufficient to satisfy their stomachs. Due to this their economic condition is not good. They are remaining poor from their ancestors to till this date. Poverty is found to be a serious cause for their illiteracy, superstitious belief, ignorance, poor health and neat and cleanness.

4.3.5 Food Sufficiency

During the study period, it was tried to find out whether the annual production of food grain is sufficient to meet the daily requirement of a household for one year or not. The Tharu people make different food items mostly from paddy. They also use other grains such as rice, wheat, corn etc to maintain their living. Most of the Tharu people are poor. They work whole year but do not get adequate food to eat throughout the year. The months June, July, August and September become very critical to some of the households of the community. About 65% of Tharu from study area replied that they face a terrible problem of food shortage during those months. During the period of shortage, they have to depend on neighboring houses of other caste groups to maintain their livelihood. They replied that most of them got loan amounts from the neighboring houses and their relatives. They do not know the process on loan taking through banking. It was already mentioned that they had very limited cultivated land. Therefore, the crops production of community would not meet the requirements of rapidly growing population. The study concluded that less quantity of land, unskilled laboring and lack of knowledge on new technology to develop their traditional source are the main factors that are leading them to poorer economic conditions. The limited land and lack of irrigation were found major barriers for them to overcome food scarcity. Because of these reasons, the Tharu people of the study area have to tolerate the food scarcity.

Table No 4.3.5
Food Grains Sufficiency

Food Sufficiency in month	No. of household	Percentage %
Less than one month		
1-3 month	35	17.58
4-6 month	42	21.10
7-9 month	98	49.24
10-12 month	14	7.03
Above 12	10	5.02
Total	199	100

Source: Field survey 2074

The above table shows that the 35 households produce food sufficient only for less than 3 months. Likewise, 42 households produce the food sufficient for 4 to 6 months only. Another 98 households have food for 7 to 9 months. Similarly, 14 households have sufficient food for 12 months. 10 households have food for above 12 months. They do not buy the food from market. From above table, it is also found that most of the households have food scarcity throughout the year. They have to depend on market or other neighbor from same or other castes for the food.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Summary

Nepal is multiethnic, multi lingual, multi religious and multi cultural country. Tharu is one of the caste and ethnic groups of Nepal. In which it stands in fourth position from population point of view. They have their own type of life styles and they are rich in culture and so diversified that they differ from their inhabitation as they live throughout Terai district from Jhapa to Kanchanpur. It could be the reason that foreign and Nepali scholars have studied Tharu, CBS, 2011 indicates that they are living in all 75 districts. However, the main territory of Tharu is Terai belt more particularly the western region. That is why, the area is called Tharuwan or Tharuwat traditionally.

The study has been conducted to find out socio-economic status of the Tharu of ward no.7 of Khairahani municipality of Chitwan district. The ward no.7 of Khairahani municipality is the universe of this study and there are 199 Tharu households. Due to limited time and other factors the study of all the aspects of Tharu was not possible, so some specified problem is recognized. Descriptive and exploratory are the research design of this study and interview schedule, key informants, field observation and interview schedule where the data collection techniques.

Major Points of Findings

1. The ward no.7 of Khairahani municipality does not know about health and sanitation due to the lack of proper education. They still hold belief's values and go binary with superstition.
2. Tharu of the study area have enough interaction with other communities. This shows that they have very rich level of mobility.
3. Many changes have been occurred in new generation because of modernization, such as their dresses, ornaments, life style, pattern of food habits and systems of marriage, etc.
4. In most of the cases, Tharu are exploited very easily by other communities due to being honest and simple in nature .But in the study

- area, they try to keep themselves away from the other community. In either case, they remain away from the main stream of the development.
5. It was found that the Tharu people are too much superstitious due to the extreme religious belief, they celebrate Hindu festivals and go to the temple to worship Hindu God and goddesses and strictly follow the religious rituals.
 6. During the field visit, most of the households have realized that the root-cause of their backwardness is their alcohol-culture and they are found to be ready to modify their habits.
 7. In Tharu community, inter-caste marriage is prevailing nowadays. This is due to the impact of modernization. The tradition, customs and culture are changing day by day due to the interaction of new generation with other community and modernization in the society. But the pace of change is very slow.
 8. Though the degree of change is not satisfactory, however there is significant change in the health and sanitation area. Nearly all households have their own toilets.
 9. Many households are found to have radios, cell phones, some households have computer and TV. These households are found to adopt more degree of change in their life-style.
 10. There is Brahmin and Chhetri families also exist in the village. One of the reasons of the recent changes in ward no. 7 of this municipality is presence of other caste in the community. Some of the Tharus say so.
 11. There is Multiparty existing in this community. So many people make single decision in political thought.
 12. Due to lack of education. They do not about the value of time.
 13. Large number of family size in per households is main problem for ward no.7 of Khairahani municipality Tharu. Because they have to feed a large number of family with their limited production.

14. They spent their major source of earning on the feast and drinking for jaad and raksi which is unproductive.
15. Agriculture pattern is old. They have not been utilizing modern technology in agriculture. They could not develop animal husbandry as professional occupation. They take animal husbandry for the purpose of manure, milk and meat as their household demand only.
16. The literacy rate is low with less percentage of literate female. Most of them do not know the important of education. So, the illiterate persons have adverse affect on their socio-economic condition.
17. They utilize their indigenous skill to fulfill their domestic requirements since the skill of these people do not pay significant role of being change in their economic status.
18. The Tharu of ward no.7 of Khairahani municipality had their own wage of performing birth marriage and death ceremonies. But the basic concepts of performing life cycle ceremonies are according to Hindu rites.
19. They were not trained with any vocational guidance. So, they were complied to do unskilled wages labor to solve their hand to mouth problems.

All the circumstances have effect on their socio-economic condition. We may say the Tharus are suffering from social and economic deprivation.

5.2 Conclusion

Nepal is a country with diverse culture and languages. It is a mosaic society with many caste and ethnic groups with wide range of language and cultural differences across the country. The ethnics groups have their own type of life styles, tradition cultural practices and behaviours. Tharu is the fourth largest ethnic groups, who are claimed that they are the possible first indigenous ethnic groups in Terai region. It has very rich culture in Nepal. Thus, it has made a significant contribution in making the country culturally rich. Their unique culture, tradition, handicrafts, dressing and life styles have contributed in attracting tourists. Their culture, handicrafts and their life styles have also been the interests of tourist and thereby the destination for tourists that is contributing to national earning.

Tharu people are very hard working farmers. They are very dutiful. Basically they have been celebrating all Hindu festivals. The main objectives of the study is no examine the socio-economic condition of Tharu people of ward no.7 of Khairahani municipality Chitwan Zone district, Narayani zone, Central development region, Province 3 of Nepal.

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Appendix: 1

Interview Schedules

Date:

Ward No.:

Household No.:

1 General information:

- a. Name of respondent:
b. Name of household:
c. Sex: Age:
d. Marital Status:
e. Address: Village: VDC/Ward No:

2 Types of House

- a. Pakka /cemented b. Kachcha c. Phusro (bad/good)

3 Family profile:

S.N	Name	Age	Sex	Relation status	Martial status	Education	Occupation	Remarks

Note:- In education graduate, intermediate, S.L.C. secondary, lower secondary, primary secondary, literate and illiterate ranking are included.

4 Family members who are out of the town:

S.N.	Name	Relation to head	Sex	Age	Martial status	Education	Occupation

4. Economic Condition

1. What was your parent's occupation?

- a. Agriculture ()
- b. Porter ()
- c. Business ()
- d. Others ()
- e. Traditional occupation ()

2. What occupation is your family engaged in?

- a. Agriculture ()
- b. Porter ()
- c. Business ()
- d. Others ()
- e. Traditional occupation ()

3. What are the major crops grown in your land?

S.N.	Types of crops grown	Production in ropani	Remarks

4. How much money do you/your family members are able to save in a year?

- a. Hundreds ()
- b. Thousands ()

5. Is the production enough to sustain your families' life?

6. How do you meet the food shortage? (if any)

7. What is your family's income source? How much money is earned annually?

S.N	Items	Rs.	Remarks
1.	Agriculture		
2.	Wages		
3.	Livestock		
4.	Business		
5.	Traditional occupation		
6.	Others		

8. What is the expenditure pattern? How much is your annual expenditure?

S.N.	Items	RS.	Remarks
1.	Buying grains		
2.	Education		
3.	Domestic item		
4.	Clothing		
5.	Festival/feast		
6.	Cigarette/alcohol		
7.	Medicine		
8.	Others		

1. Do you have domestic animals? If yes, what sorts of cattle do you have at present?

- a. Cow ()
- b. Goats ()
- c. Pigs ()
- d. Chickens ()
- e. Others ()

10 What is the purpose of raising cattle?

- a. For the families' consumption ()
- b. For selling ()
- c. Other ()

11. How much money are you/your family able to save in a year?

- a. Hundred.....RS
- b. Thousands.....RS

Educational status

1. How many members of you are:
 - a. Graduate ()
 - b. Intermediate ()
 - c. Illiterate ()
 - d. Undergraduate ()
 - e. Literate ()

2. Have you been sending your children to school?
 - a. Yes ()
 - b. No ()

4. In which types of school do your children go to read?
 - a. Government ()
 - b. Boarding ()

5. Which types of school do you prefer?
 - a. Government ()
 - b. Boarding ()

6. Do you or any of your family members have left school after admission?
 - a. Yes ()
 - b. No ()

7. Is there any social discrimination at the school?

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Need assessment

1. What is the basic need you think in your community?
2. What sort of activities may help for your community people?
 - a. Free education ()
 - b. Loan in low interest ()
 - c. Female income generation ()
 - d. Others ()
3. What do you think can a group from your community help to solve your problem?
 - a. Does not work ()
 - b. May Work ()
 - c. Had already ()
 - d. Think to have ()
4. What sort of activities, would you run to uplift your community people?
 - a. Educational activities ()
 - b. Health activities ()
 - c. Others ()
5. What type of program do you wish that the government should implement for the upliftment of your community?
6. What are the main problems you think your community is facing?
7. What suggestion do you want to give for upliftment of your livelihood?

Social Status

1. Are there any family members being involved in local policies, if yes in which level?
 - a. Ward level ()
 - b. District level ()
 - c. VDC level ()
 - d. Other ()

2. Are there any families involved with local clubs, NGO? If yes, in which level?
 - a. General members ()
 - b. Active members ()
 - c. Chairman ()

3. Are there any social activities in which you have participated? If yes, in which level?
 - a. Participants ()
 - b. Organizer ()
 - c. Advisor ()

The End