

INTRODUCTION**1.1 Background of the Study**

Migration is one of the three components (fertility, mortality and migration) of population change. Any change in the volume and flow of migration will change the size, growth, and other characteristics of the population both in sending and receiving areas. Migration within a country does not affect the total size of population and growth but it affects regional and sub-regional populations and growth rate within a country (KC, 1998).

In addition, the impacts of migration are least understood in the context of Nepal. This Migration as an important component of population analysis is simply understood as a search for better life and opportunities by people. Migration is defined as movement of people from one place to another. Shryock and Sigdel (1975) outline migration as “a form of geographic or spatial mobility involving a change of usual residence between clearly defined units. Migration has a profound effect on structure, composition and growth of population in a country therefore it is an important area of population studies.

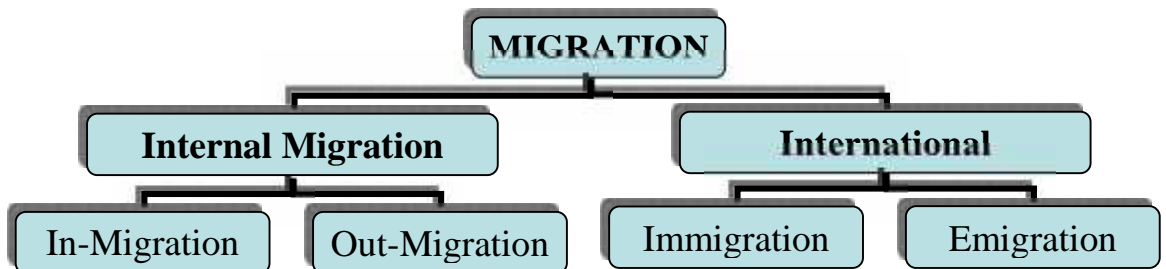
According to the United Nations Multilingual Demography Dictionary (1994), "Migration as a term of geographical mobility or spatial mobility between one geographical unit and another generally involving a change in residence from the place of origin or place of departure to the place of destination or place of arrival. Such migration is called permanent migration and should be distinguished the form other forms of movement which do not involve a permanent change of residence."¹

¹ .United Nations, *Multilingual Demographic Dictionary* ,as quoted by Aha A Bhende .Tara Kankar Principles of Population Studies ,6th Re edition,(Bombay :Himalayan Publishing House ;1994) p. 304

Migration involves a population change of inherent or usual residence of a person, family or household and is directly related with geographical location because of the change of residence. It simply means the movement of population from existing location to a new place. In addition, migration may create opportunities of geographical interaction even though the population movement might have occurred within or from close areas or across much longer distances.

Migration may also be considered as a symptom of basic social change, which can be observed in many countries as a result of industrialization and economic development that inherits large-scale movements of people from rural to urban areas or from one to another country. Almost all countries are affected due to advancement of technology that somehow affects in ongoing migration to urban areas resulting into rise in population in the metropolis. In general, there are two types of migration.

- a) Internal migration, and
- b) International migration



Internal migration is defined as people's movement within a country, which could be in and out migration from particular place or location to another place or location.

International migration refers to the movement of population from one country to another. It is further divided into immigration and emigration. Immigration means movement of people into the country while emigration refers to movement of people out of the country. This research basically deals with internal migration. The section below deals with the concept of internal migration.

According to CBS 2011, the most important reason for in-migration was agriculture in the Tarai and Trade in the mountain and hill regions. Education was the least significant reason for in-migration in most regions. Agriculture was a significant reason for in-migration in all Tarai regions, particularly in the far-western Tarai; it was ranked very low in mountain Regions. In-migration for trade ranked in high in all hill regions. Trade was the most important for in-migration in the mid-region in the Eastern Mountain Region. In-migration for marriage ranked high in the Eastern Hill and Low in the Western Mountain Region. Service as lower elevation 2.7 percent in the mountain zone, 4.3 percent in the Hill, and 5.4 percent in the Tarai.

Among in-migrants for agriculture, the Tarai claimed 95.2 percent. The Eastern and Central Tarai together had 62.1 percent of such migrants. In the Mountain regions the share was only 0.5 percent half of the in-migrants for trade were recorded in the hill Region and another 42.5 percent in the Tarai. The Eastern Tarai and the Central and Western hill regions had considerable numbers in-migrating trade, but few in the Eastern and Western Mountain regions. Three quarters of the in-migrants migrating for marriage were in the Tarai. The percentage these in-migrants was high in the Eastern and Central Tarai and very low in the western Mountain Region. Among those in-migrating for education, 88.2 percent were in the Tarai. In-migrants for military service were also mostly in the Tarai.

This study is an attempt to understand impact of internal migration in western Nepal. It is based on sociological study where focuses on a Narayanpur Village of Dang district in Mid-Western Region.

1.2 Statement of Problem

In the Nepalese context, migration began from mountain and hill regions to Terai areas in search of comfortable lives after the eradication of malaria in the late 1950s. Major factors for migration include harsh conditions of life in hills and mountains, limited farming land and limited employment opportunities. Moreover, the availability of arable land in low land areas immediately after the control of malaria and better infrastructure facilities encouraged the population

movement from the hills and mountains to Tarai. The rapid increase of population has created socio-economic problems and has had adverse impact on all sectors of economy including agriculture, forestry, social services and the industry. Various factors have compelled people to migrate from one place to another where they find better life opportunities. Past experiences suggest that migration in general has taken place either due to unfavorable condition of life at the origin or perception of better opportunities at the destination. (CBS 2011)

Migration gradually intensifies existing problems and creates new problems at the place of origin and destination. This process has resulted into uneven growth of population in different parts of the country. A comparison of recent population with that of 1991 shows that the Mountain region had 7.8 percent of the total population compared to 7.3 percent in the 2001 census. The Hill region, which comprised 45.6 percent of the total population in 1991(CBS), decreased to 44.3 percent in 1991. Regional inequality is apparent and population of the mountain and hills comprise about 83 percent of the country's total geographical area. However, it comprised only 53.4 percent (7.3 % in the mountain and 44.3 % in hill) of the total population of the country in 1991. The Tarai region, with only 17 % of the total area, was home to 48.4 % of the total population. Similarly, CBS 2011 shows that the population in Mountain, Hill and Tarai areas consists of 6.7 %, 43.1% and 50.2 % respectively. In Tarai, it covers the lowest share of land (23.1%), followed by hill (41.7%) and Mountain (35.2%).The mountain and hill areas have been losing their proportionate share of population while the Tarai has been gaining this share since 1950's.

This migration is basically from the hills to the Tarai where better facilities are available. In Dang District, a total of 60,592 (30,700 male and 29,892 female) people were identified as internally migrated people in 2011 (CBS), which is 13.1% of the total population (552,583). Similarly, a total of 11,834 persons (19.5%) had migrated from rural to urban areas. A total of 523 people had migrated from urban to urban areas (0.9%), rural to rural migration recorded 46,500 (76.6%) while number of people who migrated from urban to rural areas was only 1,736 (2.9%). (CBS 2011)

This study focuses on the impact on society as a result of population movement and migration. The above data has raised some important questions.

1. What are the Socio-economic characteristics of in-migrants and the local people?
2. What are the causes of in-migrants ?
3. The composition of population in the area is changing fast because the indigenous Tharu communities are gradually being replaced and dominated by the hill migrant groups such as Brahmin, Chhetry and others.

1.3 General Objectives

1. To describe the socio-economic characteristics of in-migrants.
2. To explain the causes of in-migrants in the study area.
3. To study the impacts of in- migrants upon local people, particularly the Tharu community.

1.4 Rationale of the Study

Nepal is a multi-ethnic, multi-lingual and multi-religious country. Northern part of the country, known as Himalayan region, is pre-dominantly inhabited by the people belonging to ethnic communities of Tibetan origin such as Sherpa, Thakali. They are culturally and traditionally closer to Tibetans living across the border. Mid-hills of Nepal is inhabited by ethnic and caste groups including Brahmin, Kshetri, Gurung, Magar, Rai, Chepang, etc. The southern low land areas known as Terai is settled by the Tharu, Dhimal, Danuwar, Satar and other ethnic groups, whose culture is relatively closer to that of north Indian plains.

All these castes and ethnic groups of people are distinct from each other because they exercise different cultural practices. However, social and infrastructure facilities such as roads, electricity, access to facilities such as hospitals, market places, schools etc and other available opportunities contribute to population movement from one place to another, which also affects on changes in their traditional ways of social, economic and cultural behaviour.

This study area has been increasing population since 1960s particularly from Rolpa district to grasp better opportunities. Before 1990s people's movement, the ratio of migratory movement was high, but after that period, it has been decreasing order. In revolution of 062/063 also increase the ratio of migratory movement is high. It is a first study about in-migrants, so, this study helps the Village Development Committee (VDC) and people to find out what are the causes and consequences of migrants and it's impacts over the local people. The researcher being a Sociology /Anthropology student, it encourages migrants and the local people to keep their social relationship. There has been little research on the migration and its impacts on local people, so, the researcher selecte Narayanpur VDC of Dang district.

1.5 Organization of the Study

This study has been divided into seven chapters. The first chapter is an Introduction of the study which includes background of the study ,Statement of problem ,Objectives of the study, Rational of the study, Limitation of the study . The Second chapter reviews relevant literature which includes Theoretical Aspects of Migration Process, Empirical Research on Migration process and Conceptual Framework, The Third chapter deals about the Method of the Study which includes Sources of Data, Selection of Study Area, Sampling Procedure, Data Collection Procedure (Quantitative method and Qualitative method) and Data Analysis of Interpretation.describes Discription of study Area The Fourth Chapter which includes Geographical Location, Natural Resources, Settlement and House type, Population and Ethnic Composition, In- Migration Pattern, Development Infrastructure. The fifth chapter describes Socio-economic characteristics of respondents, Education, Land Status, Income Level, Family size. The Sixth chapter describes about the Impact of Migration, and The Seventh Chapter presents a Summary and Conclusion of the study.

CHAPTER-II

LITERATURE REVIEW

Various scholars give have studied the migration process in different parts of the world. Most of the migration studies attempt to explain 'why people move" and confine their study to explore characteristics, patterns, causes and consequences of migration. Migration studies are available at the national and international level.

The study of internal migration of Nepal, especially from the rural to rural area, had been conducted frequently before the 1990s. But after 1990, it was noted that rural to rural migration had stopped to a great extent and internal migration from rural to urban areas increased rapidly mainly due to the armed conflict since 1996 onwards.

Literatures are reviewed at two levels: theoretical levels based on generalization and empirical level based on survey and census data.

2.1 Theoretical Aspects of Migration Process

Various scholars Such as geographers, economists and sociologists have developed many theories and models to undertake studies related to migration.

G.E. Revenstein (1885, 1889) enunciated the Laws of Migration. His paper on the laws of migration was published in 1885, which was based upon the British Census of 1881. Later, In 1889 Revenstein returned to the subject with data from more than twenty countries.

As found in the first paper and extended or amended in the second paper, Revenstein concludes that the first five of the items, migration and distance, migration by slopes, stream and counter stream, urban -rural difference in propensity to migrate and predominance of females among short distance migrants are noted. And the items 6 and 7, respectively dealing with technology and dominance of the economic motive, though taken from the general

conclusion of this second paper are not ordinarily included. The laws of migration were later applied by Stouffer and others and thereafter by Lee.

Everest S. Lee (1966) presented a paper on A theory of migration at the annual meeting of the Mississippi Valley Historical Association, Kanas city. He defined migration as a permanent or semi-permanent change of residence. He further defined four factors in the act of migration as factors associated with the area of origin, factors associated with the area of destination, intervening obstacles and personal factors. Thus, Lee basically described migration relationship between the origin and destination.

The clasical theorists of migration did not raise issues of international borders and their effects (Zolberg, 1986:314). Although Revenstein (1889:241) acknowledged in his second paper that currents of migration, which would flow naturally in a certain direction, traced out them in the main by geographical features may be diverted, or stopped together, by legislative enactments.

These two theories of migration are relevant in interpreting international migration situation in Nepal.

Some of the major approaches applied in migration research are described below.

Spatial and Human Interaction Models

From Revenstein to the more recent contribution of Zipf, Steward and Steuffer the concept of distance in migration studies has taken the pivotal role within the framework of "gravity" models. The model basically is of the form $m = a \frac{u}{v}$ where m is the number of migrants in a given stream, u and v are independent variables (forces of attraction and distance), and a is the constant of proportionality.

Ziff (1946) has proposed that when unemployment and income are uniformly distributed, the variable in the numerator should be population at the origin and destination and distance is a denominator. He formulated "the principle of least effort," which was based on Lee's theory and therefore the smaller the number of migrants and vice-versa.

Stouffer (1946) proposed views on the migrants variable at the numerator, which should be opportunities that satisfy the needs, between origin and destination.

Tadaro (1976) has given the most significant contribution to the large volume of migration literature. He is of the view that migration mechanism can be explained by differences in expected rather than actual earning between two places. He has formulated migration model in four different features.

1. Migration is estimated primarily by national income considerations of relative benefits, which are mostly financial and psychological.
2. The decision to migrate depends on expected rather than actual new or old real wage differentials.
3. The probability of obtaining employment in the new sector is inversely related to the unemployment rate in the new sector.
4. Migration rates of new employment opportunity growth rates are not only possible but rational as well and even likely in the face of wide new or old expected income differentials.

Migration as a Demographic Process

United Nations (1970) defined migration as a demographic process. Along with fertility and mortality, migration plays an important role in demographic change by estimating selective characteristics of migration streams, quantification of their volumes, direction and distance and assessing their demographic impacts at origin and destination. In a similar study concluded that in 1980, it came into conclusion that new flow of migrants from rural to urban area is closely related to the level and rate of economic development of a country.

Manglam and Schwarzweller (1968) said that demographers have been criticized for concentrating on theoretical or mathematical model building aspects of migration studies and neglecting the social aspect.

Migration is usually interpreted as a social process in many studies; it is, however, the demographic process as well. The volume of migrants affects the total population of both the place of origin and destination.

Migration as a Social Process

Zelinsky (1971) put forward a hypothesis of mobility transition similar to demographic transition. This could be a major contribution in explaining in-migration phenomena in different societies.

Recently there has been a growing interest in the social dimension of migration. Mangalm and Schwarzweller (1968) suggested that migration phenomena has some aspects located within the cultural system, some within the social system ,and some within the personality system of human organization and provide theoretical guidelines.

UNFPA (1993) concludes that migration is the result of individual or family decision. It is a part of social process and global phenomena. According to UNFPA, migration is driven by a variety of forces -- both positive and negative. Some of the factors that fuel rural and urban migration are s follows:

-) Population growth in rural areas exceeds the capacity of the agrarian sectors to support it.
-) Investment in the agrarian sector is, on large scale, captive intensive agriculture. This leads to reduced requirement of farm labor and hence people migrate to city.
-) As a result of the general urban bias of public policy, the level of commercial and non-economic services amenities higher in cities than in rural areas.
-) Wages in urban sector are higher in city than in rural areas.
-) Rural development which gives emphasis to improvement of infrastructure (like road building) results in increased migration to the cities.

General System Theory and Migration

Mabogunje (1972) applied the concept of system theory in the study of rural migration. According to his model, a migration system operates within the environmental having economic, social, technological and governmental components. The system also has a control mechanism to regulate the migration,

the rural control sub-system -the nuclear or extended family, and the urban control sub-system -the residential and occupational absorption possibility.

Migration Differential

Bouge (1961) observed that migration is selective; selectivity of migration has been developed as a major branch of migration studies. Numbers of socio-economic and demographic factors have been found as the features of propensity to migrate and the selectivity of migration depends on the phase of migratory movement, pattern with certain attributes regarding age, sex, and educational attainment.

Lee (1970) and Miller (1966) state that migration is selective by age, sex, social and economic status. Bougue on the other hand made some observations on migration differentials which tend to characterize U.S. data and may be consistent with migration elsewhere. Some of the observations are that migration streams develop in a series of stages; migration stimulated by economic growth, technological improvement etc attracts skilled and better educated manpower, push factor is very strong whereas pull factor is greater and in modern ethnological societies, major streams which flow between metropolitan centers end to have little selectivity.

Migration and Economic Growth

Okum and Richardson (1980-81) stated that migration from an economic point of view is the response of the individuals to economic opportunities at a distance. The volume of out-migration of the labor force is inversely related to the income level of sending areas, and that of immigration is directly related to wage rates of receiving areas. Studies have theorized on the relationship between migration and regional income inequalities, although they find no valid ground for the belief that migration widens regional inequalities.

Thus various studies show that migration is the matter of mainly two processes -the push factors from the area of origin and the pull factors to the area of destination. When there is something lacking as felt by migrants, they make up

their mind to move from there to the place where they can find what they had expected (Khatiwada, 2001).

2.2 Empirical Research on Migration Processes

Weinner (1971) analyzed in detail the migration of Nepalese nationals to India. The basic reasons of migration are the high hill density per unit of arable land, employment opportunities outside the hills and malaria eradication on Tarai.

CEDA (1973) discussed the census data in order to analyze the volumes, nature, magnitude, census and consequences of migration. This study concluded that the push factors in the hills were more influential than the pull factors of the Tarai and suggested that migration should be taken into consideration in formulating regional development policies.

Gurung, et al. (1973) analyzed the mode of migration in Surkhet region in collaboration with the Swiss Federal Institute of Technology. This study was supported by CEDA and was based on the observation and had limited sample of Surkhet region especially Surkhet valley in Surkhet district. It explained several causes of migration like scarcity of resources, environmental stress, population pressure, and shortage of food, lack of infrastructure and communication and indebtedness. In addition to these general causes, it had analyzed special causes, which include seasonal migration, land ownership patterns in the hills and Tarai, other pull factors (resettlement programe, malaria eradication etc) and forced migration (due to fragmentation of land and natural factors). The study had tried to analyze the impact on employment, agriculture, and ecological and social and political integration. It also concludes that Surkhet valley, as a receding area, can accommodate no more additional migrants productivity.

Elder, et al. (1974) studied the planned resettlement in western Tarai and has much relevance to the migration problem. It was based on a survey of Banke and Bardiya resettlement projects of Nepal Resettlement Company. It includes review of resettlement scheme, characteristics of settlers in the project areas, ethnic classification related to other variables like income, size of holding,

livestock and so on. It had analyzed the objectives of Nepal Resettlement Company and evaluated the project implementation so as to assess the achievement of company. The study concluded irrespective of shadow prices of the large investment funds, that the company had achieved its objectives in Khajura and Bardiya resettlement projects. However, it further suggested that the efficiency could be enhanced introducing third crop through producing irrigation facilities and disseminating information and similar other subsidiary inputs and infrastructure. It recommended that the Resettlement Company could be restructured in order to divert unplanned settlements through planned channels and thus utilize the relatively poor quality forest.

Bista, et al (1974) studied the migration of the Far Western Development Region with the involvement of CEDA. The study was based on a sample survey conducted in Kailali and Kanchanpur districts and the main findings of the study indicated that there was one way flow of migration from Hills to Tarai and migrants were selective of age, sex (male) and occupation (farmer). The main reasons of migration were population pressure, food storage and immigration from adjoining districts of India where the density of population is higher than in the Tarai. Indian immigrants were more skilled than the hill migrants who were displaced by the former in local non -agriculture occupation. It also suggests that the availability of intervening opportunities through investment in roads, irrigation and similar projects in the Hill will lower the migration volume to Tarai.

Vidya Bir Kansakar studied the population mobility during the half century from 1911 to 1961. It covered different aspects of population change in Nepal with a historical analysis of population change. It covered migration trends basically in historical perspective-- both internal and external. The study showed that main out-migration regions are hill regions while the Tarai regions are the destination of internal migration. The major reasons of migrations are identified as poor economic condition of hills as compared to Tarai.

Khadka (1977) studied the Push and Pull factors of in-migration in Chitwan district. The basic Push factors for migration were identified as low agriculture productivity and insufficient land holding in the place of origin.

Regarding Pull factors, presence of friends and relatives, distribution of land, easier to clear forest, high fertility of soil, presence of health facilities and low price of land in Chitwan were significant factors and these were not significantly different from another. This study was the first quantitative study that tested significance of various factors for migration to Chitwan district. This study concluded that the migrants were better off in Chitwan than they were at their place of origin.

Thapa and Tiwari (1977) studied the in-migration patterns of Kathmandu city. This study was sponsored by CEDA and the first study dealing with rural - urban migration in Nepal .The study focused that more than 50 percent of migrants were in age groups between 20-30 years. The study founded that migrants were educated male, having a smaller household size than that of total population. It was also observed that higher the level of education, the higher was the propensity for urban migration. The study also concluded that economic opportunities were the major causes of migration.

Dahal, Rai and Manzardo (1977) studied on a micro-level of the rural community in a hill district of Darchula, a Far-Western district of Nepal. This study covered two Panchayats both focus on social, economic and political results of migration. It makes a historical analysis of migration in Nepal and extensively discusses the issue of migration typology. The findings of the study based on field observations show that insufficient land in the hill, poor yield, rural debt and social stigma are notable causes of migration. Since it was based on anthropological approach, human behavior and social and cultural factors are extensively analyzed as the additional factors of migration other than economic. It attempted to explain the effect of out -migration in the hills, which was very often underrated in many studies. The study concluded that migration must be taken as a symptom and not a cure of problem associated with it.

Kansakar (1979) studied the evaluation of planned settlement in Nepal with the help of CEDA .It covered Tarai districts such as Kanchanpur, Bardiya, Banke, Nawalpur and Jhapa resettlement projects and other department projects. This study was based on a wide coverage of Nepal Resettlement Company

projects as well as unplanned settlements. The basic reason for Hill to Tarai migration was the poor economic conditions in the hill compared to tarai.

Rana and Thapa (1974) broadly analyzed the nature, scope, causes, consequences and policy implication of migration of Nepal. It was based on the census data and the study was at micro level. It did not point specific characteristics of migration in a precise way which was possible only in this study of present nature. They suggested that the push factors in the Hill have been much more influential than the pull factors of the plains in determining migratory trends.

Gurung (1978) studied the causes of migration in Pokhara from rural areas; especially the Gurung communities, and found that they had migrated because of modern and urban facilities available in Pokhara.

KC (1985) stated that the differentials in income derived from agriculture and government resettlement projects on the plains were important factors of migration. The determinants of migration were the increased investment in irrigation and industrial towns from government sector. Moreover, literacy, age distribution, family kinship and poor household maintenance were some of the factors for migration.

CBS (1998) carried out a Demographic Sample Survey (DSS ,1986,87) covering an observation period of 12 months from Spring 1986 to Spring 1987. This survey was a multi-stage survey based on a national probability sample of 129 identifiable compact cluster selected from 35 districts out of a total 75 districts. They made findings that the proportion of lifetime migrants among native-born population was the highest for females than that of the males in both rural and urban areas and for each origin of the country. The reason for this is due to marriage.

Gurung (1989)'s study, *Regional Pattern of Migration in Nepal*, is based on census survey data and concludes that increasing population pressure, limited land resources aggravation of the economy of the mountain after the Indo-Nepal

boundary alignments, the concentration of infrastructure and development activities as well as the eradication were the causes of migration.

Shrestha (1990) wrote a book in which he concluded that the migrants could go miles away as well as to nearby towns. Most migrants were landless, and hoped to be better off in terms of physical facilities and infrastructure at the destination.

KC and Suwal (1993), in their study *Urbanization and Migration in Nepal*, concluded that international migration involving unrestricted emigration and immigration could cause harm to the national interest but can be beneficial if it is regulated properly.

Kunwar (1993) analyzed the *Causes and Consequences of Internal Migration Phenomenon* through the multivariate as well as path model. He concluded that the low productivity and insufficient land were the causes of leaving origin and that the availability of physical facilities and the extension of business opportunities reduce the causes of leaving origin.

Subedi (1996) studied the population growth and migration in Kathmandu city in which he concluded that internal and international migration were the main factors to increase population in Kathmandu city. Like KC et al, (date =?) he also suggested that the majority of international migrants were engaged as skilled and semi-skilled workers in trade and service oriented professions.

KC (1998) studied trends, patterns and implication of rural to urban migration in Nepal. As regards internal migration, he concluded that among the total India born immigrants reported by the 1981 census, 45.2 percent immigrated for marriage. Likewise, among foreign-born population 10 years and over reported in the 1991 census, over 80 percent were engaged in farming and fishing or sales and services. He finally concluded that the majority of international migrants coming to Nepal were engaged as skilled and semi-skilled workers in trade and service oriented professions. Higher skill levels and lower rate of wages were the main contributory factors causing the preferential employment of immigrants and the displacement of native workers.

Gurung (1998) studied the situation of internal migration in Nepal between 1981 and 1991. This study shows that 93.1 percent of absentees from Nepal were reported in India and 95 percent of foreign-born in Nepal were from India. The reason given for these large international migration streams provide some measure of motivates. Two-third of absentee from Nepal reported in India was for service reasons. On the other hand, 45.2 percent of India -born in Nepal was for marriage reasons.

KC (1999) studied internal migration in Nepal based on the data from "The migration situation in Nepal", 1997. He concludes that the main reasons for immigration were marriage and dependency. He further writes that the reasons for emigration, however, are quite different from immigration. According to him, some of the emigrants went to Bihar for marriage and to Utter Pradesh and other states of India in search of job.

Migration studies in Nepal rely heavily on census data, surveys and secondary sources of information. Migration data from both surveys and census have been collected in Nepal since the first modern census of 1952/54. Information on census and consequences of either internal or international migration at both macro and micro level is severely lacking. Many studies rely on migration data collected from a few villages or a few districts, but they do not capture the totality of the migration situation in Nepal. One attempt has been made in the direction of interpreting regional patterns of migration by using census data (Gurung, 1989).

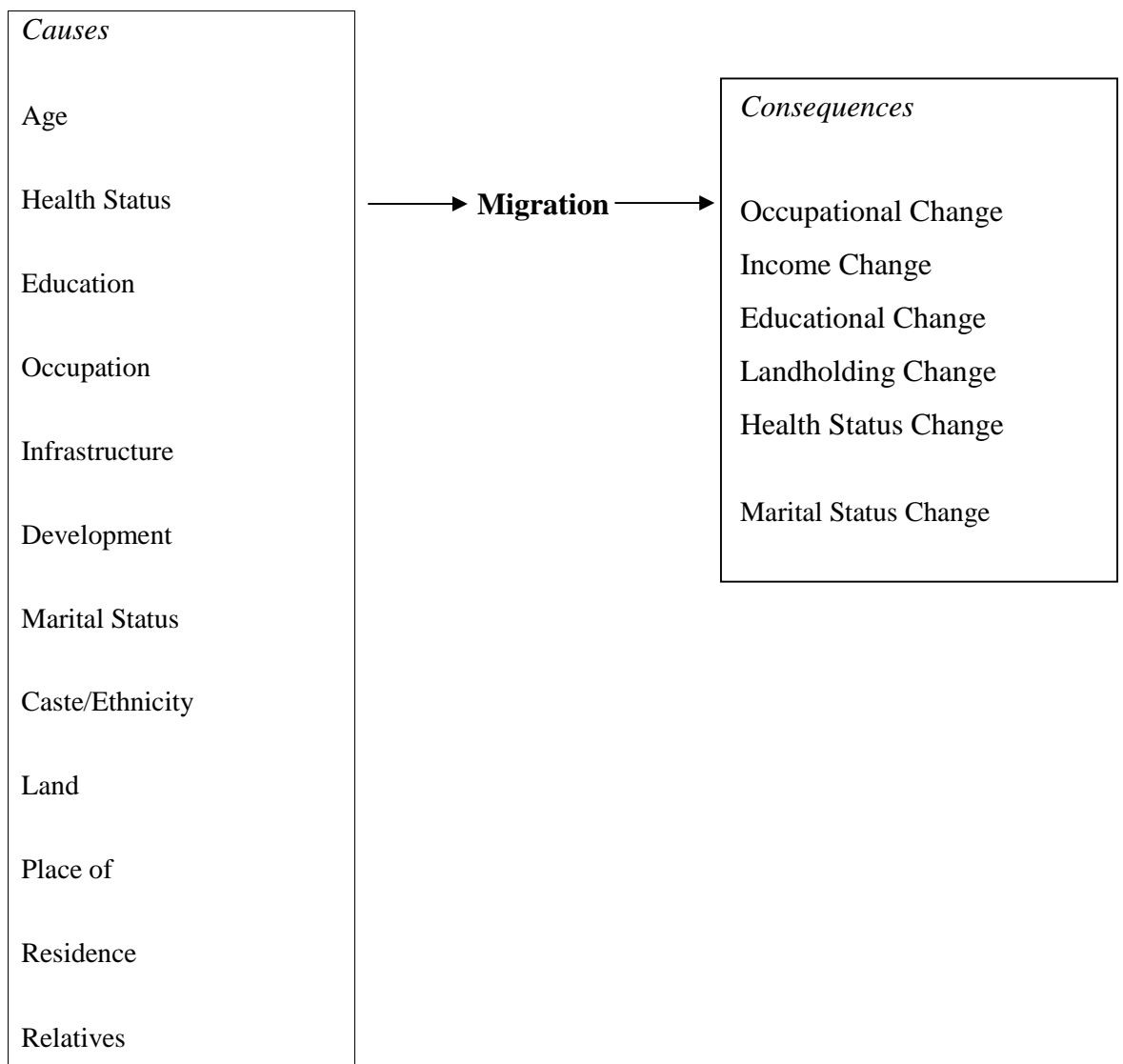
The UN (1994), Cairo Conference was a very important forum where various aspects of migration were discussed. In the report of Cairo Conference, the situation of internally displaced persons and international migration are discussed in detail. It said that during the past decades awareness of the situation of person who is forced to leave their place of residence for a variety of reasons has been rising. There is, however, no single definition of internally displaced persons. The causes of migration are various kinds. It is generally accepted that these causes range from environmental degradation to natural disaster and internal conflicts that destroy human settlement and force people to flee from one area of the country to another. Thus, Cairo Conference made great contributions

to define the causes of internal displacement. About internal migration, the report of Cairo Conference says that internal migration, its political and cultural inter-relation, play an important role in the flow of people between countries whether they are developing and developed or with economic transition.

2.3 Conceptual Framework

Based on above literature review, the following conceptual framework is designed to study the causes and consequences of in-migration in Narayanpur village of Dang district.

Factors of Rural to Rural Migration.



Chapter –III

RESEARCH METHODOLOGY

3.1 Selection of Study Area

According to national census, in 1991, a total of 92,200 people migrated from hills to tarai within the region while out-migration was 1,211. In 2001 (CBS), the ratio of in- and out –migrants was 128,232 and 28,151 respectively. Similarly, the ratio of in-migration and out-migration in 2011 (CBS) was 279,382 and 13,284 respectively. The above data shows that the trend of internal migration in mid–western region is directed from Mountain and hills to the Tarai. This rate of migration has rapidly increased in the tarai region after the eradication of malaria. Factors such as fertile land, education, infrastructure development etc have been identified as pull factors for in-migration.

In Dang district, the number of population i.e. 60,592 (13.10%) out of 4,62,380 were in-migration in 2011 (CBS) in which 30,700 (13.41 %) were male and 29,892 (12.81%) were female. Similarly, Out of 39 VDCs of Dang district, Narayanpur VDC has been selected for this research. Although the migratory movement in this area began in the 1960s, it has been abruptly increasing since the 1990's political movement. Then After political revolution of 062/063 also increase the migration ratio.

1. It is a first research in the research area .So; it helps the VDC and a new researcher to find out data of the topic and causes of in-migrants.
2. Although the local people are in dominant position in the research area, they are still dominated by minority group (high group) .The researcher have focused the impacts the impacts of in-migrants over the local people.
3. The composition of the population in the area is changing fast because of the indigenous group; the Tharu communities are being gradually replaced and dominated by the hill groups such as Brahmin, Chhetry and others.

3.2 Sources of Data

This study has used two types of data -- primary and secondary. Primary data were collected from the field survey while secondary data were compiled from Central Bureau of Statistics, government reports, concerned Village Development Committee, private agencies, research reports from various agencies and other relevant literature.

3.3 Sampling Procedures

According to VDC Office of Narayanpur, there are 576 households in Narayanpur Village, out of which 12 % (48 households) was taken for sampling. The researcher visited 30 households of Tharu Community and 16 households of Brahman and Kshetry community and 2 households of lower caste (Kami and Sunar) community respectively. In this research, the researcher used the Purposive sampling technique.

3.4 Data Collection Procedures

3.4.1 Quantitative Method

Quantitative method, based on the measurement of quantity or amount, was used collecting data. The questions were designed so as to collect data on, amount of production, land occupancy, animal possession, demography, social strength and economy of people. The head of family, either women or men, based on availability during field study was interviewed as key respondents. The researcher used to give schedule to the respondents to write desired answer if they were able to write but if they were not able to write, the researcher had to fill schedule according to their answers.

3.4.2 Qualitative Method

This method aims at discovering the underlying motives and feeling of human behaviour. The data provided feeling, behavior, and quality life of migrants and the local people. It was included case studies and interview (Structure and unstructured interview with 48 respondents) with key informants

to understand the motive of the migrants and the local people. Five persons were selected for the key informants such as Rudra Singh Budhathoki (a first migrant), Netra Bahadur Budhathoki who has been teaching since 20 years ago, Khushi Ram Chaudhari ,Ex –chairman of the ward number 3,Lila Ram Chaudhari ,a priest in the temple and Lal Bahadur Chaudhari , a social worker since 10 years.

3.5 Data Analysis and Interpretation

The analysis and interpretation of data was done in both descriptive and analytical ways. Quantitative data like population structures, ethnic distribution, etc. was presented in table form and was analyzed accordingly. Data on qualitative aspects like religion, cultural practices and other changes was presented in descriptive ways.

3.6 Limitation of the Study

This research field was limited in the Narayanpur Village of Dang district. The research study has been limited only the basis of primary information collected through Structural questionnaire and field observation whereas secondary information collected through books, journals and different discussion papers. The limitation of time and resource compelled the researcher to limit this study with the impacts of migration such as demographic and Socio-economic.

CHAPTER-IV

DESCRIPTION OF STUDY AREA

It ,the course of making analytical study of this village, both primary and secondary data are analyzed. The researcher made a fielded survey to collect a primary data whereas the Secondary data were available in the Narayanpur VDC and CBS.

4.1 Geographical Location

Narayanpur Village is one of the village settlements of Narayanpur VDC of Dang Districts. Narayanpur VDC is one of the 39 VDCs of Dang Geographically. Dang district is divided into two regions 1) Inner Tarai Region (Bhitri Madesh) 2) Tarai region. Narayanpur Village lies in middle part of Inner Tarai region. The Village is situated in north- east direction and the street cuts the village where the households are arranged in rows both sides of street. The village covers an area of about 1.5 km. The altitude of two-locality varies from 600.76 m. approximately .The average temperature of two site is between 5.4C (low temperature) to 33.4C (high temperature) respectively (From Meteorology department)

4.2 Natural Resources

Land, forest and water are the important natural resources of this site. Almost all of the population of the study area depends upon these natural resources for it subsistence production.

Land is one of the most important natural resources. In the study area, more than 200 Biggs (1 Bigga=20 Katta) land have been cultivated. The land is generally classified as Khet and Bari. Most of the land which is located at middle of Gurje khola (lives on east side) Hapur khola (lies on west). The irrigation facility is provided in Khet where paddy, mustard and wheat crops are grown. Few lands located at the of the village and irrigation facility is rarely provided is known as Bari where houses are made of up of settlement. There are some Ailani (It is non- registered land but cultivated as registered land since long time. The

nature of land in Narayanpur village somewhat mixtures of different clays such as alluvial land and sand. Such type of land considered as fertile land for paddy, wheat, Maize, pulses, green vegetables but paddy is considered more suitable for such land.

Forest: which is the main resources of obtaining fuel, fodder and construction materials for every household, was other major natural resources of this site. Before 5 years, however, government banned the forest for the use of people; they had illegal to carry out wood for fuel, house making process. It is estimated that forest supplies almost all of the fuel requirement and provided more than 50 percent of the fodder and grazing land to animals in the area. Rapid growth of population in migration, in sufficient forest management system, illegal extraction of timber firewood is the main causes of forest depletion in two areas.

Private and community forests were not found in the area in the past but in recent years, as the government forest is depleting day by day, some people are planting some speaks of trees such as Sisau, Bokaino, (Meli azedarach), Ipilipil etc in their lands for their consumption. However, the private forest is negligible in Comparison to government forest so most of the forests in the area are governmental forest. Various kinds of trees, which are important ant for timbers, are forced in this forest. The saltree (Shorearobusla), Khayaar, are the main trees, which covers the most of the jungle area.

Water: which is inevitable to life, is here available by different sources. Drinking and irrigating farm are two common uses of water in the area. Hapur khola is a main source of water for irrigation which irrigate more than 90 % of the cultivated land. Some of the Tharus people practice fishing on Hapur Khola and Gurje Khola during off farm seasons for their own Consumption.

Drinking water is found from different sources. For this purpose, two common taps, two common wells and other numerous private wells are utilized. Tap water is supplied from Hapur drinking water supply and deep well. The first one is found on the foot of the village and use more 95% of the villagers since a long time. The water from this village is recognized as the most purify water and is

found on the edge of Hapur Khola tap is found on the top of the village. Some of the few villagers use it for drinking. Nowadays, At least 15 percent households make private wells in their compound however; they still use the Deep well for drinking.

4.3 Settlement and Housetypes

Narayanpur village is divided into three separate toles according to its settlement patterns. Most of the Tharu people have their houses in compact settlement i.e. they are together within their group however some of the Tharus are scattered on both side (east- west) of the village. Phatarkotya tole, Jharbaraia tole and main village tole(Tharu tole) are the names of settlements of the village. Most of the Tharus houses are situated in rows in compact form on both sides of the street. The in-migrants are also involved (mixed up) in Tharu settlement. Near every houses, there one or more small huts where cattle are tethered, and food Stocks Lake straw, hay, chaff etc. are stored in two village.

The house structure of in-migrants and the Tharus are no difference. These are found in north -south direction in which two doors are situated in opposite direction. The houses are made up mud bricks (not concrete) walls and the roof is made up of Tiles and Tin & Cement bonded bricks/ ston.

4.4 Population and Ethnic Composition

The total population of dang district is 552,583 in which Tharu ethnic group consists of 146,192 population i.e. 26.45 percent in the total population of the district. The ethnic groups are Brahaman, Chhetry and Matwali etc. Which represent 40,6391 respectively (CBS, 2011)

Table no: 4.1 Ethnic Distribution of Narayanpur Village

S.N	Ethnic groups	No. of Households	Population	Percentage
1.	Tharu	55	294	73.5
2.	Chhetry	10	62	15.5
3.	Brahaman	2	11	2.97
4.	Matwali	4	20	5.0
5.	Kami	1	6	1.5
6.	Sunar	1	7	1.75
	Total	76	400	100.00

Source: Field Survey 2011

The above table shows that Out of 400 number of population, 294 number of population (73.5 %) of the Tharus are inhabiting whereas as Chhetris are in second position which represents 15.5 % (62 number .The third ,forth ,fifth and sixth position occupy in this area are Matwali ,Brahaman , Sunar and Kami which represents 5 % ,2.97 % ,1.75 % and 1.5% respectively .It concludes that Tharus are dominant position in quantity and the rest of the others are dominated position. Brahamans and Chhetrys are more educated and advance in comparison to Matwali ,Tharus ,Kami and Sunar.

4.5 In-migration Pattern

In- migration of hill people in this area was started from 2028 B.S. Before 2028 B.S.Other neighboring villages were already settled by hilly people but up to thus period, this village was isolated from hill migrants. All the land was under the ownership of Tharu people only. Some elities of Tharu household chiefs had made a commitment keeping a village isolated from hill people. After this period, more hill people likewise; Rolpa, came to settle in this area permanently. The following table shows the migration pattern of non- tharu people in this village.

Table 4.2 Migration Pattern of In-migrants

S.N	Date of migrants (B.S.)	No of Respondents	Percentage
1.	2020-2030	3	16.7
2.	2030-2040	5	27.8
3.	2040-2050	0	0
4.	2050 –2060	4	22.2
5.	2060- till now	6	33.3
	Total	18	100.00

Source: Field Survey 2011

The table indicates that Out of 18 households, 5 households (27.8%) migrated between the years 2030-2040 B.S. whereas No households migrated the years between 2040 -2050 B.S. 4 households (22.2%) migrated between the

years 2050-2060 B.S. 6 households (33.3.%) migrated between the years 2060 till now B.S.It means that the flow of migration has been increased in the Tarai region for the betterment of life as the eradication of malaria has just been announced by the government but it the mean time before 2050 B.S. the flow was seemed slow . After that time, it has been gradually increasing in the research area.

4.6 Development Infrastructure

In Narayanpur VDC, there are 5 government schools. One Secondary, One-lower secondary schools, and there primary schools Although One Health post is situated on Narayanpur village of Narayanpur VDC.

CHAPTER – V

SOCIO-ECONOMIC CHARACTERISTICS OF IN-MIGRANTS PEOPLE

This chapter covers two chapters of migration: namely Socio –economic of Characters respondents and Impacts of migrants regarding Narayanpur Village of Dang district.

5.1 Socio-Economic Characters of Respondents

The Socio-Economic characters of in-migrants and the local people have shown their present status in the research area and original place of migrants .So, these characters help the researcher to identify the fact finding data and changed by the migrants over local people i.e. Tharu in the community.

Table 5.1 Age Structure of Respondents

The Local People				In-Migrants		
S.N.	Age Group	Frequency	Percentage	Age group	Frequency	Percentage
1.	15-24	2	6.7	15-24	1	5.6
2.	25-34	13	43.3	25-34	4	22.2
3.	35-44	12	40.0	35-44	7	38.9
4.	45-54	2	6.7	45-54	1	5.6
5.	>55	1	3.3	>55	5	27.8
6.	Total	30	100	Total	18	100

Source: Field Survey 2011

This table shows that out of 30 local people, the age group between 25-34 years (43.3%) were selected for the majority respondents whereas the age group (i.e. 55) were selected in less number (3.3%).Similarly, Among 18 in-migrants,7

majority Respondents were selected the ages between 35-44 years whereas the less number (i.e. 5.6%) were selected between the ages 15-24 years. It means that the researcher selected the respondents who were interested and knowledgeable about the objectives of the research.

5.2 Education:

Education is a socio –economic tool which makes people to read and write .It makes awareness among the people. It is a major socio-economic factor to affect the life of in-migrants and the local people .Education status of the in-migrants and the local people have been presented in the following table.

Table 5.2 Educational Status

S. N.	Status	The Local People		In- Migrants	
		No. of Respondents	Percentage	No. of Respondents	Percentage
1.	Illiterate	11	36.8	6	33.34
2.	Literate				
a.	Primary	4	13.45	4	22.22
b.	L. Secondary	8	26.75	4	22.22
c.	Secondary	6	20.0	2	11.11
d.	Intermediate and above	1	3.0	2	11.11
3.	Total	30	100	18	100

Source: Field Survey 2011

The above table reveals that the highest range of education status of in-migrants falls in the primary and lower secondary level i.e. each of them 22.22 % whereas in case of the local people, the highest range falls in the lower secondary level i.e. 26.75 %. Similarly, the in-migrants and the local people of illiterate respondents were found 33.34 % and 36.8 % respectively. The Intermediate level was passed only one person found among the local whereas in the case of in-migrants are two persons. However, The local people passed more number in Lower Secondary level than the in-migrants, the educated persons are found more in in-migrants than the local people.

According to CBS data, the literacy rate of migrants is 60.02% which is higher than above data i.e. 33.34% and also higher than the local people i.e. 36.8% .It means that the research area is still in backward position particularly in education sector. *write down literacy rate of dang district.*

Similarly, the literacy rate of total population of Nepal is 58.0 % which is more than above data i.e. both in-migrants and the local people. It also shows that the research area has lack of infrastructure development of education i.e. lack of teacher ,lack of education resources ,lack of government as well as INGO awareness programe particularly in education .So, hey do not get education what they need.

According to Respondent, Tulsi Ram Chaudhary ,the youngest son of the Matau (a priest and head of the village)and had hold first S.L.C. certificate in the community in 2043 B.S., said that in the early classes He had got same quality as compare to immigrants but after primary School ,the quality of education of him has been gradually decreasing due to burden of housework and free to walk in the nighttime. More than half of the young generations marry in the early age so that some of them may leave the school very soon.

5.3 Land Status

Land Status is a major socio-economic factor of in-migrants and the local people which determines their whole life. The research area covers the agriculture land in which people have survived. The researcher asked 30 respondents of the local people, they replied that they have own land but they have not sufficient for the survive for a whole year that means they have to survive with the help of landlord by using share crop system (1/2 system) .According to Key informant ,Lal Bahadur Chaudhary ,33 year ,said that Although Some of the Tharus have enough land to survive for a whole year, they harvest to share cropping system . They are buying the land from in-migrants in every year. They claimed that the land found in the Tarai region was controlled in their hand before eradication of malaria, in late 1960s.

Similarly, Out of 18 migrants, 15 respondents have sufficient food from their land for a whole year but 3 people have not sufficient food. These people go to India for a year as seasonal migrants i.e known as lahure and get some income .It is often that area after Dashain and Tihar festival when they have finished harvesting system and come in for the celebration of Dashain and Tihar festival. According to Respondent, 52 years, his sons go to India in every year and return their yearly calendar. Although he has enough land to survive for a year, they go to India to improve their economic condition.

Table 5.3 Amount of Land

The Local People				In-Migrants		
S. N.	Land (Katta)	Frequency	Percentage	Land	Frequency	Percentage
1.	0-10	11	36.6	0-10	3	16.67
2.	10-20	8	26.7	10-20	3	16.67
3.	20-30	8	26.7	20-30	4	22.22
4.	30-40	0	0	30-40	3	16.67
5.	Above 40 Katta	3	10.0	Above 40 Katta	5	27.77
	Total	30	100.00	Total	18	100.00

Source: Field Survey 2011

The above table indicates that Out of 30 households of the local people ,11 households have own the land equal and below 10 katta (36.6 %) that means the majority respondents belong to this category whereas in the case of in-migrants out of 18 households ,5 households i.e. majority number have own the land above 40 katta (27.77%) but the land above 40 katta among the local people are represent only 10 % .These people have more and same land as with in-migrants .The less households among the local people have own the land above 40 katta whereas in the case of in-migrants have own the land below 10 katta. It suggests that the land owned in-migrants have good position than the local people.

According to key informants, Khusi Ram Chaudhari, 47, ex-chairman of this ward and acting as Guruwa (Witch doctor), said that Dang district has been

owned by the Tharu People before the late 1950s. When the hill migrants especially Brahman and Chhetry had taken the land from the Tharu, The local people were gradually losing the land by using their power tactics because they were dominant position in the Contry's Central level .They were more educated and clever than the Tharu People with the help of Hindu Caste System. According to System, Braham are top and do priest job and Chhetry in second and do participate war and defend the country. In this regards, The Tharu are on the below of Hindu Caste System.So, Hilly migrants dominated the Tharu people.

He also said that Nepal Communist Party - Maoist (CPN-Maoist) had to free Tharu people from hill migrants and announced for Tharu people named as sister organization, 'Tharuwan Mukti Morcha' since the movement started in 1996. So, he hope that if they will come up in the government ,it may success in their life .For this they are chanting as Gar Kasko Potneko Jagka jasko jotneko .

The in-migrants who have below 10 katta land have fulfilled food for a whole year by share cropping system and to get seasonal income from India.

Table 5.4 Sufficiency of food for the whole year

The Local People				In-Migrants	
S.N.	S.F. for the whole year	No. of households	Percentage	No. of households	Percentage
1.	Sufficient	19	63.33	15	83.33
2.	Not Sufficient	11	36.67	3	17.77
	Total	30	100.00	18	100.00

Source: Field Survey 2011

The above table shows that 19 households out 30 have sufficient food for the whole year whereas 15 households out of 18 household in-migrants have fulfilled the food. The local people having sufficient food do share cropping system with landlord, although some of them are good position for the survival. The households which have not sufficient food for the whole year, have less number in in-migrants (17.77%) than the Local people (36.67%). It suggests that after migration, Migrants have controlled land successfully on the hand of local people

.Even though some of the Tharu people blame that Before eradication of malaria in the late 1950s, Tarai area particularly Dang district have been owned Tharu people. When the government announced to eradicate malaria in the Tarai region, the hill migrants (Brahamaan and Chhetry) began to move Dang district and ultimately benefits the hill migrants who are in top position in regards of Hindu Caste System.

5.4 Income Level

This section, the researcher includes the net income per month from the respondents but not the incorporate the income by crops. However, they have certain income by selling crops; they spend in the household works.

Table 5.5 Income Level

The Local People				In-migrants	
S.N.	Income (Rs)	No.of Households	Percentage	No of Households	Percentage
1.	Rs. 2000-4000	0	0	2	11.1
2.	Rs. >4000	4	13.3	3	16.7
3.	None (Cash Income)	26	86.67	13	72.2
Total		30	100.00	18	100

Source: Field Survey 2011

The above data reveals that 26 households out of 30 households local people do not have any regular income (86.67%) whereas 4 households of the local people (13.3%) earn more than Rs . 4000 per month .Among 4 households, Shahilo Ultewa , has owned Mahendra Jip which is used for transportation of people ,has income per month approx. 20,000 Rs. to 30,000.00 Rs and another household ,Mailo chaudhary ,has owned a mill and income per month at least 8000.00 Rs .These two households has owned income more than the in-migrants .The rest of two households has income from government offices as a junior post

in Army security force. Similarly, Out of 18 in-migrants, 3 households have busy in government office. So ,the family members in that households earns more than 4000.0Rs and the rest of two households have earned between Rs. 2000.00-4000.0 Rs from government health office and a teacher .The 13 households out of 18 have none income per month.

It concludes that the non-income households of the local people (86.67%) are more than in comparison to in-migrants (72.2%).Although Literacy rate is high among in in-migrants, some of the households of the local people earns more income than in –migrants.

Table 5.6 Reasons of Migration

S. N.	Reasons of Migration	No. of Households	Percentage
1.	Fertile land	9	50.0
2.	Quality Education	5	27.8
3.	Family Relation	3	16.7
4.	Employment	1	5.6
	Total	18	100.00

Source: Field Survey 2011

In the field, Socio-Cultural, Economic and Other Causes lead towards migration. In the above table, Fertile Land is the main reason of in –migration in Patharkotiya Gaun of Narayanpur VDC of Dang district (50.0%).Quality Education, Family Relation and Employment are simultaneously sub reasons of in-migration which represents 27.8 %.16.7% and 5.6 % respectively.

Table 5.7 Date of Migration

S.N.	Date (B.S.)	No. of Household	Percentage (%)
1.	2020-2030	5	27.8
2.	2030-2040	10	55.6
3.	2040-2050	0	0
4.	> 2050	3	16.6
	Total	18	100

Source: Field Survey 2011

The table indicates that out of 18 households, 10 households (55.6%) migrated between 2030-2040 B.S. whereas 5 households (27.8%) and 3 households (16.7%) migrated between the years 2020 -2-30 B.S. and after 2050 B.S. respectively. It means that the flow of migration has been intensively increasing between 2020-2040 B.S. After that period, the ration has been decreasing.

Table 5.8 Migration by Ethnic Groups

S.N.	Ethnic group	No. of Respondents In-migration	Percentage
1.	Brahaman	2	11.11
2.	Chhetry	10	55.56
3.	Matwali	4	22.22
4.	Kami	1	5.55
5.	Sunar	1	5.55
	Total	18	100

Source: Field Survey 2011

This figure indicates that the Chhetris and Matwalis are the highest and second highest in-migration in the research area. Although Brahamans are the minority, they along with Chhetry are more conscious groups to grasp the opportunities available in the environment and deserve the quality on interacting with various kinds of people. Therefore, they have in-migrated to this area to

enjoy all the facilities available here. Brahaman and Chhetri are the dominating in-migrants whereas Kami and Sunar, low caste groups, are dominated in the research area. Moreover, they go to India annually as seasonal migrants for the fulfillment of food. There is no social constraint to move in the village by the hill migrants

Table 5.9 Social Relationship

S.N	Relationship	RBLI		RBIL	
		No.	%	No	%
1.	Very good	4	13.33	0	0
2.	Good	18	60.00	10	55.56
3.	Bad	5	16.67	6	33.33
4.	Very bad	3	10.00	2	11.11
	Total	30	100.00	18	100

Source: Field Survey 2011

RBLI= Relation between Local people and In-Migrants

RBIL= Relation between In-Migrants and the Local People

The table represents four types of relation between local people and in-migrants. 1) Very good 2) Good 3) Bad 4) Very Bad .The relation has been taken separately from In-migrants and the local people respondents. Both of them had found different opinions about social ties instead of some ties are common in the community. Out of 30 respondents of the local people, 18 respondents (60%) have good relation with the in-migrants due to the cultural exchange between them since a long time with same views found (55.56%) in-migrants. But 4 respondents (13.33%) have made family relation such as Sangini (two friends make a friend by Hindu religion in the temple) ,brothers ,sister ,Father and Mother etc. The very good relations among the in-migrants have not answered in the above table. Furthermore, The bad and very bad relation in the local people (16.67 % & 10%) has exist and they blame to dominate character over the local people in which they capitalize economy day by day .Similarly, This type of relation is to be responded by in-migrants (33.33 and 11.11%) and they blame that event the local people are narrow minded .Neither they think themselves nor others. The main problem is that they get employment as a Kamaiy and

fulfillment of food by the landlord as a respective manner. But the chanting always comes in the community to demand one third crops (1/3 part) and respective wage .However, they are always favored by government and I/NGO.

5.5 Family Size

The size of family is often found nuclear in in-migrants but in the local people, joint family is still exist in some the households. The process of becoming joint to nuclear family in Tharu community has been increasing day by day. In the very beginning period of in-migrants, Education could not provided by the government and Private organizations .They had thought about how to produce more grains and keep more cattle .If they had , they are more prestigious in the village.

Chapter –VI

IMPACTS OF MIGRATION

This chapter attempts to discuss on impacts of migration particularly on Tharu people with religious, faith, education, belief, festivals, dress and ornaments, life cycle ritual and related social activities.

6.1 Education

The impact of in-migration towards education is positive. In fact, the history of education in terms of Tharu people is linked with hilly people i.e. in – migrants. Before the in-migration of hill people, there was no educational institution in the village .Almost all of the Tharu people of this village were illiterate. The first in-migrants of Narayanpur Gaun from Rolpa district in 2028 B.S. a key informant and Rudra Singh Budhathoki, 76 years, said that all of Tharus were illiterate .Mr. Budhathoki moved to Nepalgunj ,Banke district in 2042 B.S. .At that time, he bought land from Tharu “ Chaudhari “ a high caste among Tharu group in the research area.

Topa Ram Chaudhari , at the age of 75 ,has been doing headman in their community as a inherent and working as a priest .He maintains solidarity feeling when the calamity comes in the village. Instead of it, Villagers help him in the field of agriculture .He told that Sometimes the hostility was created among in – migrants and Tharu people in the terms of irrigation, land boarder, Ailani (not registered land).

The Shree Shidda Ratna Nath higher s Secondary School (now) was established in 2022 B.S. which lies approx. 500 kilometer away from this village. At the beginning of this school, nobody was enrolled among the Tharu community. It was believed that the enrollment in the school did not priority .Agriculture was their first priority .So, they did not want to join, Even some of them were interested, they were not allowed to join their by the parents. According to key informants and Elder son of Matau, Lila Ram Chaudhary ,52 years ,said that he joined in School in 2030 B.S. ,however ,he could not continue

the education due to social barrier and he would ultimately leave the school. After 12 years later, on his aspiration, his youngest brother, Tulsi Ram Chaudhary had first S.L.C. certificate holder among the Tharu community in 2043 B.S. According to him, although he was a landlord, Parents did not give him class fee for studying in the school .He was granted scholarship in the high school with the help of Netra Bahdur Budhathoki who has been working as a teacher since 20 years. Mr. Budhathoki is a only one key aspiration person to all Tharu people as well as in-migrants since he moved here in 2042 B.S. from Rolpa through another village of Dang district. Tulsi had not continue the education due to family environment .He had good position in junior classes (till 6 classes) but when he reached in higher classes, his education had been gradually decreasing level .Even though, he had spent in the field during the school time.

Nowadays, the enrollment in the school having both girls and boys are equal since 2050 B.S. Eight boys and two girls of Tharus have passed S.L.C. in the village. Among them, Purna Bahadur Chaudhary, 30 years, who has been studying in Master from Political Science .He, said that he was influenced by the first in-migrants where his father had been working as a kamaiya over 16 years. He had faced many problems in his academic carrier .After he passed S.L.C. in 2049 B.S., he along with friends moved to Kathmandu for higher education but the aim was incomplete due to economic condition which he expected from his house owner .He lost, at least 4 years, not to get higher education .He thanks Mr. Khum Bahadur Khada ,a parliamentarian and ministry, by whom he joined the government office in 2052 B.S. then after he would continue his education. According to his father and ex-chairman of this ward numer, Khusi Ram Chaudhari said that he was proud of his son who has been successfully studying Master despite facing many difficulties in the job. The rest of the boys in the job are also joined in the government job as well.Similarly, two chaudhari girls (Resam Kumari Chaudhari and Runa Kumari Chaudhari) have passed first SL.C. holder girls in 2060 B.S. among Tharu community .They said that they were very hard labor and interested in the study to eliminate Tharu as well as in-migrants misconception how we ,Tharu girl ,did not pass the S.L.C as with in-migrants girls ,Before they passed ,at least 10 in-migrants girls (80 %) have

passed the S.L.C in the research area. They proved that this is social barrier not the natural for in-migrants. Dhani Ram Chaudhari, Resam Kuamri and Runa Kumari's father said that he will not confine their study if they want to continue. They are studying intermediate level (10+2) . Dhani Ram Chaudhary is proud of his daughters to make first S.L.C holder girls in the village by which other girls are inspired and follow their path.

Khusi Ram Chaudhary and Dhani Ram Chaudhary said that the feeling of education among the Tharu community has come up when in-migrants moved in this village. They, both, thank Mr. Netra Bahadur Budhathoki who has been giving support physically as well as mentally since a long time. He said that the main reason having lack of education in the community is to get over freedom and open environment for dancing, walking around in them midnight. Parents do not control to join these programmes, Somehow they are freed to sex in their community. As a result, more than half of the youth Tharu people do marriage before getting adolescent and reaching 10 classes. The in-migrants of the hill people in this village not only the measurement of education facilities but also the consciousness and increase literacy rate among Tharu people.

The questions are asked to both respondents Tharus (30) and in-migrants (18)

How do you (in-migrants and Tharus) feel education after the migration in the research area?

Of the total 30 respondents of the Tharus, 20 respondents have been changed education after migration due to economy through land, education etc whereas 10 respondents have not changed .Similarly, all in-migrants (18) respondents have been changed after moving in the research area .Land had been found more than the original place in which people have made mass production and education has been access in the nearby area. The more people get education and the more people may engage in the job.

6.2 Changes in Religious Faith

The impact of in-migration over Tharu people in this site is similar to other areas of this district. The first impact was brought by intra marriage between Tharu and non Tharus. This brought both Tharus and non –Tharus to exchange belief system and cultural practices. According to key informant, Lila Ram Chaudhary, 52 year's, a first chaudhary, do intermarriage with Govinda Yogi in 2043 B.S. They have four children (One son and three daughters), however, he has three wives and altogether they have 13 children. First and Second wives are taken Tharu families whereas the last wife has taken from yogi family. The children who belongs to first and second wives ,they have problem to talk in Nepali language and same belief to the God as other Tharu people but the children who belongs to third and last wife ,they speak Nepali language frequently and the way of belief and worship to God is different from the Tharu people.

“Guruwa " a Tharu priest and witch –doctor, the way of worship is different in the local people than in-migrants .There are two types of Guruwa found in the Tharu community. The first is a priest that may to choose from own village or other villages. He was called by the Tharus to perform the functional ceremony and to purify the village whenever the calamity or dirty things comes in the village. The latter is witch- doctor that they perform the functions in the community as a traditional doctor. There are five witch doctors found in the village .They are called if somebody ill .Witch doctor is accepted not only Tharu people but also in –migrants. It is believed that there are different types of Tharu deities and bhutwa (It is believed that if somebody dies, he is appeared to be bhutwa) around the Tharu village. If somebody will sick, it will be treated by witch doctor in the Tharu community. In the same way, an in-migrants witch doctor was called by Tharus for the treatment .This is most popular impacts both in –migrants and Tharus to each other.

After 1990s democracy achievement, Every religions has freedom .It means that anybody can advocate any religions i.e. Hindu ,Christian ,Muslim ,Bahai etc.In the research area ,Most of the in-migrants and Tharus are Hindus .They are educated immensely influenced by Base (Backward of Society Education)

organization. Some of them are influenced by Christian and Bahai religion due to poor economic condition. These persons are not disclose in the society, even they have joined this religion since a 5 years ago.

Narayanpur village has enriched a Shiva Temple among seven VDCs where a Tharu priest, Lila Ram Chaudhary ,has been doing priest job since 200 years. It is said that since this inception, a priest job getting by Tharu people inherently. In the middle time, a beggar was made for the priest after some time he was kept out from priest job by chaudhari family. As a result, a chaudhary male was chosen for this job. Lila Ram Chaudhary claimed that the land which is registered with temple name , has belonged to his family ownership because of his family involvement for it's inception to make it .He has taking all income but nobody can arise question where and why this can't utilize it. The in-migrants in the village as well as neighborhood area has been accepted him easily.

6.3 Festivals

Tharu ethnic group is rich in festivals and celebrate different feasts and rituals however in due course of interaction with other ethnic groups migrated from hilly regions .They are gradually accepting some Hindu festivals which were not prevalent among them in the past.Maghi Sankranti ,Dashain ,Krisna Janmastami ,Atwari are main festivals of Tharu community.The mode of celebration is different way than previous time.The in-migrants has celebrated the festivals in a different way that mean they are guided by Hindu Religion.It influences Tharu culture that's why they are influenced by in-migrant's culture.

Maghi Sankranti festival is considered as a new year for Tharu People. It is said that the land agreement between landlord and tenant for a year, search for new Kamaiya (A male who works whole year instead of getting maize ,rice etc) and Kamlarni (A female)and to choose bride and groom .

The impacts of in-migrants over Tharu people not only the mode of festival but also change whole life of the people.

Krishna Janmastami and Atwari are celebrated by both in-migrants and Tharu community. They are slightly influenced by hilly migrants particularly on food items and the mode of offering god which is based on Hindu Religion. Some festivals have found both in –migrants and Tharu community in the early period, the mode of celebration has different than previous time. In this festival, Tharus made the print of God, Krishna, figure in the wall and they used to paint traditional colour which was made mud. Nowadays, the advanced instruments such as colourful pen, colours are used to make god's figure.

Dashain Festival: Dashain is taken as a great festival in the Hindu Religion. It is believed that Ram who is taken as God in Hindu Religion conquered Rakshas, Danab. So this festival is taken as "Truth overcomes Untruth". Matau who is chosen their leader in the village that coordinates and monitors village activities. Matau is a headman and all Gardhurayas, the senior male in each family members is often chosen the gardhuraya, gather in the Matau's house to dispute the hostility among the villagers and receive tika on the hand of Matau. It is believed that all the gardhuryas have given first priority to Matau to receive tika on Nawami and Dasami (Ninth and tenth day of Dashain festival). Then after they have to receive tika within family members. The local people i.e. Tharu used to white colour tika and maize jamara but it has been changed to colourful tika nowadays as similar with in-migrants. The other things are changed over local people that they have already started to receive tika before Gardhura take tika from hand of Matau. Therefore, the impacts of in-migrants over the local people have been changing the way of life.

Tihar : Tihar is taken as a second greatest festival among Hindus. Tharu did not celebrate the Tihar festival, however, Tharu caste i.e. Chaudhary celebrate the Laxmi Puja. It means that Tharu People worship cow, pots, and weapons as similar with hilly in-migrants. Except Chaudhari caste, no other caste of Tharu community celebrates Tihar festival. Tharus celebrate bhai tika giving blessing each other having long life, peace and prosperity as similar with hill in-migrants and also make shell Roti, Phini and other items which are made by hill migrants since a long time. According to key informants and a member of Chaudhari caste, Kali Charan Chaudhari, 34 years, said that Tharus have started this festival due

to influence of Phahadiaya (in-migrants) ,however , it has been celebrated in the chaudhari caste since a long time.Moreover ,Nobody in their community is taken receive tika in the Bhaitihar but nowadays, all family has taken receive tika in the bhai tika.

The impacts of in-migrants over Tharu people particularly on Dashain and Tihar festival have significant important in this society

6.4 Acceptance and Adoption of new types of clothing and ornament

Tharu people used to traditional clothes such as Bhoto (Jhulwa) and Langauti which were used instead of Shirt and Half paint respectively. They have also used a cap in the head .Moreover, In the marriage ceremony, the g room have been prepared to wear Jama which wears neck to foot except the head ,the feta was also selected in the programe. Similarly, the female of Tharu community was selected short Jama for whom they are under seven years. After that .they have used Cholya that wear upper part of body and Gonya (which is made up of Thetwa) .These traditional types of clothes were changed due to in-migrants along with technology advancement) .Nowadays ,The male of these groups are wearing shirt ,paint ,half paint ,T-shirt and the female were used. Blouse ,Shari ,Tika etc.The impacts of in-migrants over the Tharu people in this area are similar with other area of in-migrants .These such areas are particularly in Dang ,Dekuri ,Kailali ,Kanchanpur where people have moving from Salyan ,Rolpa and Rukum districts.

The groom and bride wear clothes beyond hill higher caste people .The groom were suit (A pair of coat and paint) whereas the bride wears Sari and Blouse .It is said that the culture has been diffusing each other (in-migrants and the local people).

The women of Tharu caste are luxurious ,amature in terms of ornaments .They were worn different model of ornament in the body organ such as Muga ,Silver and Pote which were found in the neck and Chest .Similalry, Phuli ,Nathya were in the nose ,Jilmilya in the ear ,Ring in the finger , Lakhaute Begals

which is made up of Lakh, Kakani in the hand ,Kali in the lower part of the foot .All these ornaments were used in previous time among Tharu people community .Some of these ornaments have been modified on the mode of wearing practice and the rest of these practice have been disappeared .Nowadays ,People use the ornaments such as Pote in the neck and chest ,Phuli in the nose ,Bala and Bengals which are made up of silver and gold .The impacts of in-migrants over Tharus have influenced immensely on the ornaments.

6.5 Changing Customs

Ghatwa Karaina (Purify the mother after giving birth) ,Mur Vowaj (to make hair cut in the first time) ,Vwaj (marriage) and death ceremony are major customs in the Tharu community.

Tharu people of this site have adopted various new kinds of cultural practices from birth to death ritual which were not prevalent .Such types of new cultural practices which were accepted after the in migration of hilly people into this area .They are made highlight in this section.

Birth:

Traditionally, when child was born, his naming ceremony was held on after the third day of the birth. These naming days may be 3rd, 5th, 7th and 9th day but nowadays, the naming ceremony is performed after the 11th day of child birth. Likewise, before the in-migration of hill people, there was no tradition of birth pollution, but the birth pollution is kept in separate place at home. The naming ceremony in their community was performed either by their own priest “Gurwa “or head of the household i.e. Gardhuraya himself but now it is performed by Brahman priest .Similarly, their naming system was not systematic for e.g. when a child was born on Wednesday, the name of the child would be Badhabar chaudhary but this system has totally displaced by Hindu naming system .Such as Ram Budhathoki ,Shyan Khatri e.t.c.

Thus these newly adopted cultural practices such as naming child after 11 days from birth and obey birth pollution by taking a Brahamin priest and Hindu

naming system the culture of hilly in-migrants which are influenced by Hindu caste .Therefore, adoption of such cultural practices are the cultural change due to impacts of in-migrants.

Marriage:

Traditionally, these are four types of marriage prevalent among these community in this site. They are Jamani Bibaha, Magi bibaha or arranged marriage, by elopement unmarried woman and elopement some one else's wife .Other traditional features of the Tharu marriage system are mismatched marriage, widow marriage.

In a mismatched marriage generally a very young 8 to 9 years aged physically husband is married with a more grow up 15 to 16 year old mature wife .Widow marriage was also common among these people because they had to face with man power deficiency for their farms when malaria was not controlled .After in-migration of hilly people ,they had avoided most of their existing traditional marriages .The first impact that took place among these people is totally collapse of Jamani bibaha in which parents of newly born boy and girl from these separate family who could tie in marriage relation use to come into agreement that they would marry their child when they would become ready physically. Therefore, this type of marriage has totally stopped among these group because hill people hate such type of marriage.

A method of arranged marriage has changed from their traditional ways to other high caste Hindu system. In arranged marriage ,According to tradition bride and groom did not come together in marriage procession .When the process of marriage is finished at bride's home ,the groom waits for bride whole day outside of his home and later at the evening the bride comes with marriage procession and then enters with groom in groom's house. But in these days after finishing the marriage process, the bride and groom together in groom's house which is imitation of other Hindu Caste system.Thus, this change in the process of arranged married among these people can be taken as an example of immigration impact of their marriage traditions.

Widow marriage has also minimized in these days among these people .It is said that if somebody will do widow marriage, they think that hilly people hate them. Traditionally ,Tharu people did not practice intercaste marriage and if any person of their ethnic group did such type of marriage they would hate him. But nowadays, this system has been slightly changed .Let us illustrate example of intercaste marriage hand done by Lila Ram Chaudhari , 52 years ,married Govinda Yogi ,40 years. in 2042 B.S. .He said that it had difficult job between them however they loved each other .She has third wife of him and four children with them. The children are dominated by Prabatiya culture .

Death Rites:

Tharus of this site have not any definite rules about death rituals. Most of them could not say what were their actual death rites. Most of the death rituals resemble with that of Hindhu Caste System. Such as after death, the dead body is kept on a green bamboo frame, tied and covered with a white cloth .Son and Grand son carry the dead body first and then the relatives help. The dead body is carried at the bank of Babai river and cremated or buried whatever they want. After the cremation or buried ,all members of the funeral party bathe in the river .Some thorns are spreaded and small ditches are dug on the way back .It is thought that these are the obstacles for the sprit so that it can not return. Finally, after reaching their own home ,all members of the funeral party purify themselves for sprinkling water on their bodies and then only they can enter their homes.

Traditionally, only eldest son used to perform mourning rituals but these days all brothers take part in the mourning ritual. In the research area, Nobody bring Brahaman priest to observe death pollution .Except this area, there are so many to bring priest for death pollution in Dang district.It is believed that if Tharu people will die, all instruments with which he used day to day, are kept on the dead body and the dead body is cremated according to Hindu Religion.The poor status of the family made them to put out all instruments from dead body.

6.6 Increment of Social Activities

Tharus of this site have been changed cultural practices as well as social activities such Road construction, School Building, Canal, Irrigation dam, Tap and Well etc. The first in-migrant, Rudra Singh Budhathoki, has said that Tharu did not involve such social activities before his arrival of this site. They had made only for their need.

The example of this site, Shree Siddha Ratna Nath Higher Secondary School, which lies just 1 k.m away from this village has established in 2020 B.S. The School is built by this village as well as adjacent villages which were led by in-migrants with the help of Tharus. The School is considered as a first School in this area of Dang district; however, the construction is under way. Nowadays, the children of in-migrants and the Tharus are equally joined in the school. The result in junior classes seems better in Tharus children than the in-migrants children. Nowadays, The Tharus around School area are satisfied by in-migrants who had done incredible work to build School building. Besides ,The canal (Dabara Kula) which has been building underway since eight years ago to be supported by government ,/NGO and villager wage labour and money .This project is estimated worth Rs. 50 ,000 lakh and cover 300 Bigas .A respondent and chairperson of this project ,Dill Bahadur Budhathoki, said that the project is to be completed by the end 2064 B.S. and all villagers especially 90 % Tharus and 10 % in-migrants have invaluable contribution to make this project .He further said that before 20 years ago ,It was very difficult task to take help from the Tharus in Social activities due to illiterate .Nowadays ,More that 10 persons have passed S.L.C. and they are very interested to make cordial environment between the Tharus and in-migrants regarding social activities .Some of them have been appointed in the management committee in the school. The involvement of Tharus make easier to work on their issues by hilly migrants who are also in the management committee in the School.

Tharus along with In-migrants made gravel road in 2055 B.S. Each and every family have contributed economically and physically for it .According to a key informant and a chairman of this project, Lal Bahadur Chaudhary ,at the age of age 35 , said that the money and Wage labour was taken on the basis of family

size .Two factors were used for carrying small stones and sand from Deep well and 50 labours were used to gravel 500 meter road in the village. This is remarkable job in the research area which is led by Tharu with the help of in-migrants to make road construction.

These examples show the co-operation and activities of Tharu and other people of this area .Thus from these above mentioned examples it is obvious that after the in-migration of hilly people the social activities of Tharu people of this site have considerably increased.

6.7 House Structure

The house structure of Tharus was found one story (roof is made khar, wall is made by Thorns with Cow's dung le poteko) situated along north –south direction. It was made of up two doors (found in East and West in opposite direction),Konti where deities were found etc. It is believed that Konti is placed purify in the secret place. Nowadays, the houses are made up of two story buildings almost similar with all houses .It has clay wall and roof made up of Khapta (Tiles) .The same windows have been found in Tharus in which they are learning from in-migrants. However, they have skill to make art at home, it was rarely seen it at their home .It was said that the Tharus people made very beautiful house for migrants but never made by themselves .Nowadays, most of the tharus make their houses very good art then after they will try in-migrants house. It is very difficult tack to recognize the houses of in-migrants and the Tharus in the research area.

6.8 Occupation

Tharus are tradition peasant farmers. Traditionally the main occupation of these people is agriculture and subsidiary occupation is livestock rearing. Most of the Tharu people in the study area are also found to engage in agriculture directly or indirectly. He directly means engaging in own farm and indirectly means engaging in others farms for subsistence.

Most of the landless or marginal land holding households work as wage labour which can be found in the form of tenant ,share cropper ,permanently hired labour e.g. ploughman hired for the year ,contract labour (in cash or kind ,) semi-attached labour tied with credit or casual wage labor .

The occupation of the Tharus is agriculture which is same as other areas of the country. Before the in-migrants, the agriculture was based on simple techniques with bullock ,man ,a wooden plough .These type of practice is still exist in the research area .They use to traditional seed varieties in the field in which they produce low amount as compared to land size. Nowadays, The improved form of seed varieties have been grown so that they produce more amount of food as compared to previous agriculture practice. However, Cow's dung was found here and there but they did not know about it's proper use in the field. The movement of migration in this area to help the Tharu to know about proper use of dung, manure and chemical fertilizer.

The occupation of the research area particularly Tharus have changed due to education .Most of the Tharus had done agriculture work before the in-migrants moved in this place .Nowadays .Some of the Tharus have started driving ,electronics (Radio ,Cycle etc) ,Mill technician etc since five years .Let us illustrate the some of these examples.Mai Raj Chaudhari ,22 year, have been starting a electronic service center (Cycle ,Radio and watch etc) since 5 years .He said that he learned it in Kathmandu where he had gone to work in Brickfactory in Lalitpur .Although ,he made difficult task to learn ,but he managed to learn fundamental things within 6 months. After that time, he had returned in the research area and opened a electronic shop .Nowadays, He run electronic shop to which he and his family easily survive .He was influenced by Indra Bahdur Kunwar ,40 year, who is pushed him to take training in Kathmandu. This is remarkable example to influence Tharus by the in-migrants in the research area. Similarly, Ramesh Chaudhari ,22 year ,has been driving Mahendra Jip since 7 years .However ,his father in law help him to take driving course in Kathmandu ,he is highly influenced by in-migrants .At the beginning ,he had no land ,nowadays ,he has one and half Bigas land (30 Katta) from which he is managed to survive his family.

The rest of the Tharu people in the research area go to India and Kathmandu as a seasonal migrants which is scheduled beginning from October to the September. Tharus have good income as compared to agriculture for whole year .It boost the whole life .Before the migration in this area, Nobody among Tharu people go to India and Kathmandu for income. Even now, they are taken as a labour under the head of in-migrants.

From the study, it was obvious that most of the young people are not in favour of their traditional occupation i.e. livestock rearing and agriculture .Most of them want to join government job, driving and other services .They realized being a farmer is very difficult .Thus after the immigration of hill people in the area Tharu people are slightly changing their traditional occupation to modern occupation.

6.9 Farming Practices

As in all other rural areas of Nepal , the farming practices of the study areas is characterized by mixed farming practices which includes agriculture ,animal husbandry ,horticulture and growing green vegetables. Agriculture activities are mostly characterized by simple tradition technique where manual labour and bullock power are used for ploughing ,harvesting and thrusting .All the Tharus are bullocks for ploughing the fields and transportation. A wooden plough with a long iron sheer is used for tilling the land .Other farm tools are spade and hoe for digging and sickles for harvesting .These tools have been used by these people since a long time.

The agriculture implements are simple and these people follow most of the traditional methods of cultivation .The agrarian life of the study area has not changed much however after 1970 some new practices have adopted by these people. In addition to government policies, market and other factors, in-migration of hill people in the area is also responsible for this change.

Before 1970, when the land was in abundance and population size was relatively small, Tharu people used to grow only one crop of paddy. Plantation of paddy crop by transplant method was not prevalent at that time and people used

to grow directly by broadcasting the seed in their paddy farm .Planting of paddy was done in June /July and was harvested in Oct/Nov. They used to grow local paddy crops rather than using improved seeds.

Although there was sufficient availability of water for irrigation in all seasons but people did not know about winter crops and plantation of summer paddy. Farmers had no knowledge about using fertilizer and manure in their farms. Because of old techniques, and custom they produced a low amount of grain from areas of cultivated land .They had no knowledge about proper using of their animals dung therefore they destroyed in here and there.

Farmers used to harvest the paddy crops from its upper parts of the stalks because the importance of paddy straw was not known properly. After harvesting, threshing was done by spreading out of bundle of paddy stalks thickly on the threshing floor and bullock and buffaloes were separating the grain and straw. In such method of threshing large number of gains were destroyed either by eating by bullocks or buffaloes or spreading here and there.

Their farming practices were traditional .Hilly people start to use their own techniques about farming practices .Because of these migrated people, they have accepted some new kinds of techniques and ideas from them and utilizing in farming.

Chapter VII

SUMMARY AND CONCLUSION

7.1 Summary

Nepal is a multi –ethnic, multi –religious and multi –linguistic country .The flow of migration has rapidly increased since the late of 1950s. The causes of migration include lack of productive land, education and infrastructure facilities etc. The research area, Narayanpur Village of Dang located from the west of Ghorahi Municipality, where the majority of indigenous Tharu reside .Other castes include Brahaman ,Chhetry ,Matwali ,Kami and Sunar etc. The searcher selected 18 respondents from migrant community and 30 local respondents represent Tharu ethnic people.

It is said that the more respondents (i.e.38.9%) of in –migrants are selected between the ages of 35-44 years whereas in the case of tharus, 40% respondents are selected between the ages of 35-44 years. Similarly, the illiterate respondents (i.e. 36.8%) are selected more in the local people than in- migration (33.4%). The literate among the respondents are more found better in the local people than in-migrants upto lower secondary school. Among the respondents, 11.11% respondents are found Intermediate and above academic level in-migration whereas 3.0% respondents found among Tharu people respectively.

Land status is a major socio-economic factor of in-migrants and the local people, which determine their whole life. The researcher asked 30 respondents of the local people. They replied that they have own land but they have not sufficient survival for the whole year. It means they have to survive with the help of landlord by using share cropping system. Out of 30 respondents of the local people, 11 households have sufficient food whereas 19 households have not sufficient for a whole year. Although they did harvest share coping system. The food scarcity is still exit. Similarly, out of 18 in- migrants, 15 households have sufficient land to produce grains for a whole year whereas 3 households, who

have not sufficient, go to India as seasonal migrants in a year. The income of coming from India has support the food. In above discussion, However, The land has well in the hand of in migrants, Local people, Tharu, produce better grain (income) than in-migrants from the agriculture.

The income level of in-migrants in the research area is better than of Tharu (local people). Even, some of the Tharu's has income per month RS. 20,000.-Rs. 30000 which respondents only 2 households out 30 households. The huge income per month has been generating from aboard where four persons are working in Italy since 8 years ago. But the percentage of none income in migrants (i.e. still 82.67%) It means that most of Tharus depends on the landlord.

The main reason of in-migrants is fertile land i.e. 50% while quality education, Family Relation and employment represent 27.8%, 16.7 % and 5-6% respectively. Out of 18 households in-migrants, 10 households moved in the research area between the ages 2030-2040 B.S. It means that the flow of migration is heavy at the ages of both 2030-2040 B.S. After that, it has been of decreasing gradually.

The Impact of in-migrants towards education is positive. In fact the history of education in terms of Tharu people is linked with hilly people i.e. in-migrants. Before the in -migration of hilly people, there was no educational institution in the village. According to key informant, Rudra Singh Budhathoki, 76 years, said that all of the Tharus were illiterate. They (Tharu) started to get education while the migrants have moved in the research area. According to above table, although the illiterate respondents are found more in Tharus than in-migrants. The literate respondents in Tharus are found in junior classes. All in-migrants have improved the educational level after migration from hilly region whereas the Tharus i.e. 20 respondents out of 30 said that they have improved the educational level due to in migration and the rest of the respondents called that they have changed themselves along with advancement.

Family size in both in-migrants and the local people have changed from joint family to nuclear family, However, Some of the families are still enjoy in joint family. According to respondent, Dhani Ram Chaudahry, said that they

only 5 katta. When they were in nuclear family after fathers separation from his uncles. Up to 20 years, he has land 2 Bigga having 15 family members. No body (his brothers) want to separate each other .Now ,he produce the greatest grains among three household in the village..

The religious faith both in-migrants and the Tharus, are same practice. The different place of origin and culture become different practice of both them. "Guruwa" a witch doctor and a priest, is a famous in the Tharu community and in-migrants as well. The in- migration in the Tharu comunity is influenced by "Guruwa". A Matau , a head in the village, controls not all the village in the Tharu community but also in-migrants . Some of the deities in Tharu Community are also worshiped by in migrants. It is believed that everybody worship them due to safety of Natural environment and Tharu deities. According to above table, Topa Ram Chaudhary, a Matau makes makes solidarity and worship Tharu deities. Gurwas are found in the village who cure illness both in-migrants and Tharus .Similarly, the treatment is same practice in migrants by witch doctors over Tharus. No witch doctor in the in- migrants has found yet in the village.

Tharu ethnic group is rich in festivals and celebrate different feasts and rituals, however, in due course of interaction with other ethnic groups from hilly regions. They are gradually accepting some Hindu Festivals, which were not prevalent in the past. Magi Sankranti, Dashin, Krishna Janmastimi and Atwari are main festivals of Tharu Community. These festivals were performed to celebrate different way on the terms of Dancing, singing and Tika etc. Tika which was used by Tharus to offer white tika (floor) but nowadays, it is performed popular by various colours which are influenced by in-migranst. The dress, which used all above festival they were simple and modern time to fascinating dress, which is made up have, advanced raw materials.

According to key informant and a elder son of Matau, Lila Ram Chaudhary, said that Thiar Which is second greatest festival for Hindu people is Celebrated among in the Tharu Community. This is main impact on Tharu by in migrants, which they had not seemed in previous time.

The impacts of in migrants over Tharu regarding clothing and ornaments are seemed very distinct in the research area. Especially, Tharus worn Bhoto (Julwa) and Languti instead of Shirt and pants etc. Similarly, the female of Tharu People used Cholya (in the upper part of the body) and Gonya (the lower part of the body). Nowadays the clothing are changed to pants, Shirt, Kurta, Surwal and Sari which hilly in-migrants used it in the original place. Similarly, the ornaments which were used by the female of Tharu People such as Muga, , Pote puli Nathaya, Lakhute Chura, Kakani, Kali etc . These ornaments have been modified such as Pote Mala, Phuli, Bala and Begals which are made up of silver and gold.

Tharu people of this site have adopted various kinds of Cultural practices from birth to death ritual which were not prevalent. Such types of new cultural practices, which were accepted after the in migrants of hilly people in the research area. Ghatwa Karna (Purity mother after giving birth) Mur Vwaj, Vwaj and death ceremony are major customs in the Tharu Community. The role of the Priest in these customs is vital. Before a few years ago, Priest was taken only in the in migrants home to perform the worship but Nowadays ,Some high cast of Tharus have started to take a Priest to perform function in all these customs. This is very significant of Inmigrants over Tharus.

The mode of practices in the festivals such as birth pollution and Death pollution are taken to purify from hilly migrants, However, Some of them are still practicing their traditional way. The mismatch marriage (generally a very young 8 to 9 years aged physically husband is married with a more grown up 15 to 10 old mature wife). Jamani bibaha and to marry Bhauju after Brothers death are avoided in Tharu Community.

Inter caste marriage has been started in 2043 B.S. when Lila Ram Chaudhary, at the age of 52 years. He has married with Govinda yogi. They are first couple and up to now bound Intercaste marriage in the Community. The practice of These Customs in both in migrants and Tharus have exchanged mutually. So, If Someone among in migrants out in other parts of the country, they are recognized and seemed as a background of Tharu people.

Tharu of this site have changed cultural practices as well as social activities such as Road Construction, School Building, Canal, Irrigation, Tap and well etc. The example of this site, Dhanuari school, which lies 1 km away from this village, has established in 2020 B.S. The School is built by this village as well as adjacent villages, which were led in some extent by in-migrants with the help of Tharus. The school is considered as a first school in the areas however the Construction is underway. Now a day, the children of in -migrants and the Tharus are equally joined in the school. Similarly Tharus along with in migrants made gravel road and canal (Dabara Kula) in 2052 B.S. and 2055 B.S. respectively. Each and every family member contributes these two projects led by Tharus as well as in migrants with the help of both. Thus it is obvious that the in migration of hilly people. The social activities of Tharu people of this site have considerable increased.

The houses structure of Tharus was one story situated along north - south direction .It was made up two doors, Konti where deities are found in the inner part of the house. Nowadays, the houses are made up two story buildings almost similar with all houses. It has clay wall and the roof is made up of khapta and tiles. The same windows are found in the research area in which they are learning from in migrants.

Tharus are tradition peas and farmers. Traditionally the main occupation of these people is agriculture and subsidiary occupation is livestock rearing. Most of the Tharu people in the study are also found to engage in agriculture own farm and indirectly means engaging in own farm and indirectly means engaging in others farms for substance.

The Occupation of the Tharus is same as other areas of the Country, Before the in migrants the agriculture was based on simple techniques with bullock, a man ,a wooden plough. These types of practice still exist in the research area. They used to traditional seed varieties in the field in which they produce low amount as compared to land size. Nowadays , the improved form of seed varieties have of been grown so that they produce more amount of food as compare to previous agriculture.

The occupation of the research area particularly Tharus have changed due to education. Most of the Tharu had done agriculture work before the in-migrants moved in this place. Nowadays, some of the Tharus have started driving, electronics (Radio, cycles etc), Mill technique etc. since five years. The most of the young people are not in favour of their traditional occupation i.e. live stock rearing and agriculture practice. Most of them want to join government job driving and other services. They realized being a farmer is very difficult. Thus after the in-migration of hill people in the area, Tharu people are slightly changing their traditional occupation to modern occupation. The farming practices of the study area is characterized by mixed farming practices which includes agriculture, animal husbandry horticulture and growing green vegetables. Agriculture activities are mostly characterized by simple traditional technique where manual labour and bullock are used for ploughing harvesting and thrusting. The agrarian life of the study area has not changed much however after 1970 some new practices are adopted by these people. In addition to government policies, market and other factories in migration of hill people in this area is also responsible for this change.

Before 1970, when the land was in abundance and population size was relatively small, Tharu people used to grow only one crop of paddy. Plantation of paddy crop by transplant method was not prevalent at that time and people used to grow directly by broadcasting the seed in their paddy farm. Planting of paddy was done in June /Nov. They used to grow local paddy crops rather than using improved seeds.

Their farming practices were traditional. Hilly people start to use their own technique about farming practices. Because of migrated people, they have accepted some new kinds of techniques and ideas from them and utilizing in farming.

7.2 Conclusion

It can be said that the indigenous people of this site, The Tharus have been subjected to changing situation created mostly by in-migration event by accepting and adopting new traditions, ideas and cultural practices which were not prevalent among them in the past. Moreover, after the migration of hill people into this area, both positive and negative impacts can be seen among Tharu people. They have adopted new techniques and ideas about farming system. They are attracted towards new kinds of occupation and educational atmosphere have also been developing among them. They are becoming more civilized, healthier and more educated than before.

On the other hand, Migration overflows has challenged the Tharus in many ways .They have been facing with new problems for subsistence due to the exploitation of natural resources which was their niche. Some of their landholdings have been loosing. They are loosing their native culture and philosophy of life styles as guided by traditional religions. Their Socio-Cultural life is heavily being dominated by Hinduism. They are loosing self confidence about their own traditions, language and beliefs .In one hand, their ethnic identity is gradually disappearing and on the other hand, their ethnic feeling is slightly increasing.

Questionnaire

प्रश्नावली -१

बसाई सरेर आएका घर परिवारलाई सोध्ने प्रश्नावली

१. उत्तरदाताको ब्यक्तिगत र पारिवारिक बिबरण

१.१. नाम :

१.२ ठेगाना : गा.बि.स.....वडा नंगाउँ.....

१.३ उमेर :

१.४ लिङ्ग :

१.५ शैक्षिक स्तर : निरक्षर /साक्षर, साक्षर भए पास गरेको कक्षा.....

१.६ जात/जाति :

१.७ धर्म :

१.८ पेशा :

१.९ पारिवारिक संरचना :

क्र.सं.	नाम	घर मुली सागको नाता	उमेर	लिङ्ग	तल्लिम	बैबाहिक स्थिति	हाल रहेको ठाउँ	आम्दानी प्रति महिना	शिक्षा
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१.१० तपाईसंग आपनो जग्गा छ की छैन ?

१.११ यदि छ भने कति छ ?

बिगाह कठ्ठा

१.१२ तपाईसंग भएको जग्गाले वर्षदिन सम्म खान पुग्दछ की पुग्दैन ?

१.१३ तपाईले आम्दानी कति गर्नु हुन्छ ?

मुरी..... पाथी.....

१.१४ यदि पुग्दैन भने तपाईले कसरी पुर्ति गर्नुहुन्छ ?

अधिया श्रम गरेर.....

१.१५ तपाईले एक वर्षमा कति प्रकारका बालीहरु लगाउनु हुन्छ ?

क. एक ख. दुई ग. तिन

१.१६ तपाईको घरमा महत्वपूर्ण समानहरु के-के राख्नु भएको छ ?

क. घट्ट ख.ट्याक्टर ग. मिल घ. बाकी

२. बसाइसराई बिवरण :

२.१. तपाई कहा बाट बसाईसराई सरेर आउनुभएको हो ?

२.२ तपाई बसाईसराई गरेर आउदा सिधै आउनु भएको हो वा अरु ठाउा भएर आउनु भएको हो ?

२.३ यदि अरु ठाउाबाट आएको भए कुन ठाउा भएर आउनु भएको हो ?

२.४. तपाई बसाई सराई गरेर कहिले आउनु भएको हो ?

२.५. तपाई बसाईसराई गरेर आउनका कारणहरु के-के हुन् ?

क. उर्वरा जमिनको लागी ख. गुणस्तरीय शिक्षाको लागी ग. स्वास्थ्य सुबिधाको लागी

घ. नातेदार भएको कारणले ड. संचार, यातायात, सुबिधाको लागी च. ब्यापारको लागी

छ. रोजगारीको लागी ज. बाकी

३. बसाईसराईबाट आर्थिक - समाजिक स्थितिमा आएको परिवर्तन समबन्धि धारणा :

३.१ बसाईसराईबाट आर्थिक स्थितिमा आएको परिवर्तन समन्धि धारणा :

३.१.१. तपाईं यहा आइसकेपछि नया पेशा अपनाउन सुरु गर्नुभएको छ की पुरानै पेशा अपनाउन भएको छ ?

३.१.२. यदि नया पेशा अपनाउन भएको छ , कुन पेशा अपनाउन भएको छ ?

क. शिक्षा ख. कृषि ग. राजनितिक घ. डाक्टर ङ. इन्जिनियर च. अन्य

३.१.३. तपाइले बसाईसराई पछाडी आम्दानीमा केही परिवर्तन पाउनु भयो ?

३.१.४. यदि पाउनु भयो भने कुन कारणले पाउनु भयो ?

क. रोजगारी ख. उर्बराभुमी ग. ब्यापार घ. अन्य

३.१.५. तपाईं बसाईसराई पछाडी तपाईं र तपाईंको परिवारको स्वास्थ्य स्थिती कस्तो छ ?

३.१.६. तपाईं स्वास्थ्य सुसबिधना निःसुल्क प्राप्त गरिरहनुभएको छ वा पैस तिरेर प्राप्त गरिरहनुभएको छ ?

३.१.७ . तपाईंसाग भएको सम्पतीमा केहि परिवर्तन आएको छ ?

३.१.८. यदि आए छ भने तपाइले कुन ब्यबसायबाट सम्पती बृद्धि गर्ने मौका प्राप्त गर्नु भयो ?

क. रोजगारी ख. कृषि ग. ब्यापार घ. ऋण लिएर ङ. अन्य

३.१.९ यदि सम्पति घटेको छ भने, कुन कुन कारणले हो ?

क. पुरानो ठाउामा बिक्रि गरेर ल्याएको पैसा सदुपयोग नगर्दा ख. शिक्षाको कारणले

ग. रक्सी , तास खेल्ने (आदत) ब्यबहार हुदा घ. रोजगारीको कारणले ङ.अन्य

३.२. बसाईसराई पछाडी सामाजिक अबस्थामा आउको परिवर्तन समन्धि धारणा:

३.२.१ तपाईंको परिवारमा बसाईसराई पछाडी शिक्षामा परिवर्तन पाउनु भएको छ ?

३.२.२ यदि पाउनु भयो भने त्यसले गाउामा कस्तो प्रभाव परेको छ ?

३.२.३. यदि शिक्षामा परिवर्तन नभएको भए के कारणले हो ?

क. पैत्रिक सम्पतिको घमण्ड ख. नजिकै विद्यालयको ब्यबस्था नहुनु ग. आर्थिक अभाव

घ. आमा बाबुले छोरा छारी माथि ध्यान नदिनु ङ. अन्य

३.२.४. तपाईंले वसाईसराई पछाडी स्वास्थ्य सेवामा केहि परिवर्तन भएको पाउनु भएको छ ?

३.३.५. यदि परिवर्तन (राम्रो) पाउनु भएका छ भने, कुन कारणले होला ?

क. गाउामा स्वास्थ्य सेवा केन्द्र हुनाले ख. आर्थिक कारणले

ग. सरकारबाट निःशुल्क प्राप्त गर्नाले घ. यातायातको सुविधा हुनाले ड. बाकी

३.३.६. तपाईंको परिवारमा वसाईसराई पछाडी भाषा ,संस्कृतिमा परिवर्तन भएको छ की छैन?

४. सामाजिक सम्बन्ध :

४.१ तपाईंको सम्बन्ध नातेदार ,छरछिमेकसंग कस्तो कस्तो थियो ?

४.२ तपाईंको सम्बन्ध अहिले वसाईसराई गरेका मानिस सगा कस्तो छ ?

राम्रोनराम्रो

४.३ यदि राम्रो अथवा नराम्रो हुनमा छ के कारणले होला?

क. धर्म ख. भाषा ग. चाडपर्व घ. शिक्षा ड. अरु

४.४ तपाईंको परिवार वसाईसराई भईसकेपछि कुनै राजनितीक संगठनमा आबद्ध हुनु भा छ की छैन ?

४.५ यदि छ भने यसले स्थानीय बासीलाई कस्तो प्रभाव पारेको छ ?

प्रश्नावली २.

स्थानीय घर परिवारलाई सोध्ने प्रश्नावली

१. उत्तरदाताको ब्यक्तिगत र पारिवारिक बिबरण :

१.१. नाम

१.२. ठेगाना : गा.बि.संवडा नं:गाउँ.....

१.३. उमेर :

१.४. लिङ्ग :

१.५. शैक्षिक स्तर : निरक्षर /साक्षर,साक्षर भए पास गरेको कक्षा.....

१.६. जात /जाति

१.७ धर्म :

१.८ पेशा :

१.९. पारिवारिक संरचना :

क्र.सं.	नाम	घर मुली सागको नाता	उमेर	लिङ्ग	तल्लिम	बैबाहिक स्थिति	हाल रहेको ठाउँ	शिक्षा	आम्दानी प्रति महिना
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१.१० तपाईंसंग जग्गा कति छ ?

बिगाह कठ्ठा

१.११ तपाईंसंग भएको जग्गाले बर्षदिन सम्म खान पुग्दछ की पुग्दैन ?

१.१२ यदि पुग्दछ भने ,तपाईंले आम्दानी कति गर्नु हुन्छ ?

मुरी..... पाथी.....

१.१३ यदि पुग्दैन भने तपाईंले कसरी पुर्ति गर्नुहुन्छ ?

अधिया श्रम गरेर.....

१.१४. तपाईंले एक बर्षमा कति प्रकारका बालीहरु लगाउनुहुन्छ ?

क. एक ख. दई ग. धेरै

१.१५ तपाईंले घरमा महत्वपूर्ण समानहरु के-के छन् ?

क. घट्ट ख. टयाक्टर ग. मिल घ. बाकी

२. बसाईसराई बाट सामाजिक-आर्थिक स्थितीमा आएको सामाजिक अवधारणा :

२.१ बसाइसराईबाट आर्थिक स्थितिमा आएको सामाजिक धारणा :

२.१.१. यस ठाउामा बसाईसराई गरेर आएपछि तपाइलाई रोजगारीमा असर गरेको छ की छैन?

२.१.२. यदि गरेको छ भने कुनको अभावले होला?

१. शिक्षा २. आर्थिक ३. अन्य

२.१.३. यस ठाउामा बसाईसराई गरेर आएपछि तपाईंको परिवारलाई आम्दानीमा असर गरेको छ ?

२.१.४. यदि गरेको छ, कुन कारणले होला ?

क. जग्गामा कमी हुदा ख. शिक्षामा प्रतिस्पर्धा हुदा ग. रोजगारीमा प्रतिशप्रधा हादा

घ. सिचाई पर्याप्त नहादा ड. अन्य

२.१.५. यस ठाउमा मानिस बसाईसराई गरेर आएपछि तपाईंको परिवारमा बालीनाली लगाउने तरिकामा केही परिवर्तन आएको छ की छैन ?

२.१.६ यदि आएको छ भने तपाईंलाई कस्ता प्रभाव पारका छे ?

२.२. बसाईसराईबाट सामाजिक स्थितिमा आएको अवधारणा :

२.२.१. यस ठाजामा मानिस बसाईसराई गरेर आईसकेपछि तपाईंको परिवारमा शिक्षामा परिवर्तन आएको छ ?

२.२.२ यदि परिवर्तन भयो भने कुन कारणले भयो ?

२.२.३. यस ठाजामा बसाईसराई गरेर आएपछि तपाईंको परिवारमा स्वास्थ्यको मानिसहरु सुधार आएको छ की छैन?

२.२.४. यदि सुधार भयो भने तपाईंले औषधीहरु कसरी प्राप्त गरिरहनु भएको छ?

३. बसाईसराईबाट राजनितिमा आएको परिवर्तन :

३.१ यस ठाजामा बाहिरबाट मानिसहरु बसाईसराई गरेर आएपछि तपाईंको परिवारमक राजनितिमा परिवर्तन आएको छ की छैन?

३.२ यदि आएको छ भने के कारणले हो?

३.३ यस ठाजामा बसाईसराई गरेर तपाइ कुनै राजनितिक संगठनमा आबद्ध हुन भा छ की छैन ?

३.४ यदि हुनु भा छ भने यसले स्थानीय बासी र बसाईसराई गरेका मानिसलाई कस्तो प्रभाव पारेको छ ?

४. सामाजिक सम्बन्ध :

४.१. तापाईंले स्थानिय मानिस र बसाईसराई गरेर आएका मानिसहरुको बिचमा समन्ध कस्तो पाउनु हुन्छ?

४.२ तपाईंले स्थानिय मानिस र बसाईसराई गरेर आएका मानिसहरु विच चाडपर्व ,भेषभुषा ,रितीरीवान मान्ने संस्कारमा परिवर्तन पाउनु भएको छ की छैन?

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