

CHAPTER-ONE

Introduction

1.1 Background of the study

Nepal, a sovereign independent country, lies between 80⁰12' east longitude and 26⁰22' and 30⁰27' north latitude, with area of 147181 km² in Asia continent. It is bounded on north by the Tibet autonomous region of People's Republic of China; on the east by Sikkim and west Bengal of India on the south by Indian states of Bihar and Utter Pradesh and on the west by Utter Pradesh of Indian Union. The length of the country is 855 km east-west and its breadth varies from 145-241 km north-south. It is divided in three geographical regions (viz. Himalayan-range of 4847 to 8848 m; Mountain-305 to 4847 m range; and Terai- 70 to 305 m range)

Nepal is a country of rural villages where the vast majority of the population is poor. By the report of UN 2000 more than 42% people are living below the poverty line. The government of Nepal has given outmost priority to the development of rural people. But all the development plans and programs have failed to improve the socio-economic condition of rural poor because lack of peoples participation in all stages of development programs.

Nepal is the land of ancient culture. The footprints of Mahabharat are still seen everywhere from the North Himalaya to the southern plains. From that time the people of this country who have settled in different parts are responsible to build the complex and unique Nepalese culture.

They worship separate gods and goddess and celebrate various festivals according to their culture and traditions.

Nepal, from cultural view, it can be divided in to three major types, i.e. group culture, regional culture and national culture. Group culture is the culture adopted by ethnic group as their traditional culture, such as Sherpa culture, Tharu culture, Newari culture etc. Regional culture is the culture adopted by the inhabitants of specific geographical regions. The national culture refers to the culture of national identification of any nations, such as Nepali culture, French culture etc. The national culture is a culture, conglomeration of group and regional cultures. Diverse ethnic group are identified under the 'National culture' as Nepali.

Tharu

Tharus are one of such communities possessing indigenous identities. Tharu are the oldest inhabitant group in terai. Usually they live very close to the heavily forested regions. Most of the large compact tharu settlements are found in tropical malaria areas. It is said that most of these lands (Terai) were originally cultivated by the Tharus and in course of time cleverer people came and goat the better of them. It is also said that there were a few tharu kings in terai. There are ruins of an old fort in *Sakauragarh* in dang valley that said to have been built by the tharu king *Dangai-Bhusai*(Bist, 2004)

Tharu are mostly found in Tereai extending from Koshi in the east to Mahakali in the west and some parts of inner Terai. The language between them is also dominated by different races; such as inj the east, their language is mostly dominated by maithali language and in the west it is dominated by Hindi and Abadhi languages. So they speak a language mixed of Prakrit, Bhojpuri and Magadhi. The Tharu people have dark complexion, muscular slim body and an average height of 5.2". (Ibid)

Tharus are peasant farmers there very hard working people. They live at the edges of forest. Tharu by nature seem sincere and simple minded people. There educationally disadvantaged community .only small percentage of children completes school education. Girls show little interest in going to school, because of most parents can't afford the expenditure of education. some tharus are economically quite well. They educated and culturally will expose. Due to the difficulty with Nepali Language especially in the early grades of the primary school, makes learning an uneasy task.

Tharus populate the entire length of the Terai region of Nepal. According to population census 2001, the total population of the Tharus in Nepal is 1533879, which is 6.75 percent of the total population of Nepal and ranks 4th order majority of total population. 1334546(6%) of Nepal's population speak Tharu language (census 2001.). Tharus are the largest ethnic group of terai and constitute 12.6 % of the total population. Thus Tharu is one of the most exploited, under privileged and backward ethnic group of Nepal. (Bista, 2004)

Tharus are innocent, shy and relatively timid people. Some of the settlement of Tharu was deep in the forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non-Tharus. Tharus are not good in business or home economics. They are often in dept since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hills will lend them money to purchase food and then continue to compound the interest. Eventually the hill men acquire the Tharus land and the Tharu is rejected to landless status.

Although the slavery system was abolished many years ago, Tharus are sold and bought still now and they are compelled to live as a bounded

labor and Kamaiya as in medieval period. Because of general illiteracy, lack of awareness about their right as citizen and a feudal system of economic exploitation, they are submitted to the lower status in the society.

1.2 Statement of the problems.

Nepal is one of the poorest countries of the world. According to the national statistics, 42.5% people are below absolute poverty line (census 1991).in these conditions, there are such caste, tribes and ethnic groups, who are bounded to give up their traditional occupation because they could not meet their basic needs by doing their traditional occupation in the changing condition.

Nepal is a composition of vast ethnic groups. There are several aspects, which illustrate the significance of these races. But we have still failed to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals customs, religion, economy, education and history have significance role in the national culture and national building activities. In Kailali District there are various ethnic group among them Tharu is the oldest inhabitant with its own traditional and culture. From the ancient period they developed their own customs, arts, morals, beliefs and socio-economic institutions. Taking this fact in to consideration this study attempts to document the social and cultural change of Tharu people.

"Cultural changes are a process by which the existing order to society is transformed from one type to another. Cultural changes thus covers the more or less rapid process of modification in the political construction of a society min its domestic institution and its mode of territorial settlement, in its belief and system material tools and their use and the consumption of goods on which its socio-economy is based. In the

widest sense of the term, cultural change is predominant factor of human civilization, its goes on every where and at all the time."

Tharu are the true sons of the soil and nature, they have been exploited through generations and centuries. Tharu never protested against all these exploitations due to their simple nature. Gradually they went on facing the loss of their economy, society and culture. This study aims to trace the Tharu living style with major emphasis on finding out the socio-cultural change and economic changes. There are several cases in which the Tharus have changed their traditional way of life and modified their lifestyle. They have faced problems in the new setting. An attempt has been made here to see the change of Tharu culture and society. The term socio-cultural change is used in a broad sense to study family, marriage, economy, culture and festivals and closely related other aspects.

In the context, from Sociological/Anthropological points of view, it is important to find out as to what the main causes are the changes in the Tharu society.socio-culture also revokes major problems related to Tharu community. Here some problems occure when the socio-culture change in the Tharu community as below:

- i. Traditional Occupation of tharu People is being disappear day after day
- ii. Radical change tharu culture is in critical situation
- iii. Mother tongue of thru people forget day by day
- iv. Traditional festival of tharu people is being disappear day by day.

Therefore, the problem of the study will be to understand, what is the history of origin of Tharu of study area. So the main problem of the present study is to seek answer of above-mentioned questions. Therefore

it is very important to look in to the matter with view up Socio Cultural change in the Tharu community. This study will be tends to look in to various aspect of socio cultural change in Tharu community of Pahalmanpur VDC.

1.3 Objective of the study

The change in social and cultural system of each and every community of Nepal is increasing day by day. The causes for these changes are more or less similar with other ethnic community. The hill's people culture, (i.e. migrant culture Brahmin and Chhetri culture, which is dominant culture of this community and also of this pahalmanpur VDC is going to Westernization and Urbanization), the Tharu culture is following the migrant culture of hills people and the migrant are following the western culture. Migrant culture and western culture are attacking the Tharu culture. So the broad objective of this study is to analyze the socio-culture change of Tharu community. In spite of an intense design to give this profile as research shape Tharu are limitations such as lack of any written documents about Tharu of this pahalmanpur VDC and so on, this Research may not be best one but much care has been taken to present the actual situation of this research area. Accordingly, the following objectives have been stipulated.

1. To study the localization patterns of Tharu community.
2. To examine the Tharu culture.
3. To examine the change in their community.
4. To find the factor for such socio-cultural change.

1.4 Importance of the study.

Nepal is a country inhabited by heterogeneous groups of people, where unity prevails in diversity. Diversity of the total culture of Nepal can be amalgamated in to one culture the national life culture.

Each and every society is changing day by day. Much has been written on rural people and even more on ethnic groups of Nepal .About such type of change many researchers have paid proper attention and have been conducted by both nation and international researchers on this ethnic groups in many aspects (economic, educational, Political, Social cultural health and others,). But very little study was done in socio-cultural change of these ethnic groups.

So the present study tries to provide an ethnographic description and socio- cultural change in morals, norms beliefs. arts. marriage, kinship, tradition, economy, education, health, polity, and life style of Tharu of Pahalmanpur VCD of Kailali district. This study tries to trace out the factories, which are responsible for the socio-cultural change among the Tharu people.

The economic condition, health and education of the village are not good .The village has much potential but the lack of appropriate technique to mobilize the local resource, the village remains backward in development .The failure of previous "top down" development approach, there has been a gradual shift among development agents to involve more of the local population in the planning, implementation and maintenance of the development projects.

The findings of the study will be helpful theoretically as a literature to the forthcoming researchers and those who are interested to accumulate knowledge about this group and would help them to preserve their culture. Moreover, research findings will be helpful to policy and program makers to formulate most appropriate strategies for making the program more effective and fruitful, of different aspects such as development and welfare.

Present this study will be helpful for me, when I research other ethnic groups then it support to me. This study will give me an idea and technique for research about little corner knowledge and particular objectives. I also know about my community and so necessary to preserve my traditional culture, norms and values, occupation and old festivals.

1.5 ORGANIZATION OF THE STUDY

The present research study has been divided into five chapters. The first chapter covers the background, statement of the problem, objective of the study, Importance of the study and limitation of the study. The second chapter includes literature review, the literature is divided into origin, socio-economic conditions, socio-cultural change and festivals and life cycle ceremonies of Tharu. The third chapter presents the research methodology of this study. In this chapter, it includes selection of research site, research design, universality and sample size, sampling procedure, nature and source of data, techniques of data collection, data analysis and presentation and rapport building and selection of the study area and its justification. The fourth chapter focuses on data presentation and analysis changing in socio-economic of the study area. The data presentation analysis contains change in land holding system and land pattern, farming, occupation, life standard, educational aspect, health and sanitation, family planning acceptance, language, mobility and so on. The fifth chapter identifies the socio-cultural change, which includes change in education, health treatments, cultural activities (clothing, fooding and drinking, ornaments, song and dance), family system, life cycle ceremonies (birth, marriage and death) and change, religion, festivals and find out the factors of change. The factors of change that was found out in the study are economic, migration, technology, education, physical facilities, social

organization, modernization, Sanskritization, Nepalization, Westernization, deforestation. Fifth chapter consists of summary, conclusion and recommendations.

1.6 LIMITATION OF THE STUDY

Each and every research study has its own limitations. This study has also some limitations. This study aims to focus on the socio-cultural change of the Tharu community of Pahlamanpur VDC Kailali. Tharu people are densely populated in all wards which is a small part of the whole Tharu community of Nepal. So the present study may not reflect the socio-cultural change of whole Tharu community of the country. Most of the information in this study has been based on the data collected by the researcher.

The study intended to focus only socio-economic and socio-cultural change of a Tharu community of Pahlamanpur VDC. Thus, other caste and ethnic group are strictly excluded. The study has done within limited resources and time and it may have many weaknesses and can be further improved.

CHAPTER –TWO LITERATURE REVIEW

2.1 ORIGIN OF THARUS

There are many controversies about the origin of Tharus. Scholars have been able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have derived their origin through etymologies and some tried to trace their origin through a legend.

The first western scholar to give some information on the Nepalese Tharu given by Francis Buchanan Hamilton. While describing Eastern Nepalese Terai, he said that the Tharu caste resembling in its manners the Gangai of Morang, composes the great part of the population on the plain.

Dor Bahadur Bista (1967) writes: Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villagers of Tharuwan are found in small clearings in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as elephants, rhinoceros, bear, tigers, mosquitoes and poisonous snakes and insects.

Some scholars have mentioned the Tharu relation with the Shakya dynasty among the Newars of Nepal. Lineage has also been noted with the Kirats of Bengal in India. Acharya (1972) mentioned the origin of the Tharus from around the Himalayan region.

Physically and especially in facial features, the Tharus look like they stem from Mongoloid stock. They speak an Aryan language. In ancient times, the Tharus may have accepted Buddhism but later they were influenced by Hinduism (Pyakurel, 1982). Quoting from NES field view, Rajaure (1977) pointed out the Tharus with slightly Mongoloid features to intermarriages, which have taken place over two to three generation. He sees them as strictly Indian and no connection what so ever with the Nepalese origin. Riskey and Knowles (1982) also found the Mongoloid style features predominant among Tharus.

They consist of number of historically endogamous groups, differing from each other in language and cultural practices and in

the extent of their cultural assimilation and cultural diffusion into the Hindu caste of society. Each group is localizing in a particular area, from which it derives its name: thus the Danguara are so called because the main center of their population is the Dang valley. Given the current state of research, it is very difficult to enumerate all the sub-categories of the ethnic group of Tharu, some of which consists of no more than a few thousand individuals.

A legend indicates their origin from Rajasthan in north-western India. According to this legend the Tharus came from the Thar Desert of Rajasthan in India and hence named as Tharus. Most of them sincerely believe that they came from Rajasthan in India at the time of the Islamic invasions. So some of the communities are seemed to be interested to be called descendents of Rajput Chhetri.

When the Muslim invaders captured Rajputana and murdered men and women of Royal courts, the princess and many other royal women attendants fled away into the forest of Terai. The royal women living inside forest for many years accepted their male servants as a new husband. The offspring of these Rajput women that were born out of the liaisons between the Rajput women and their servants gave birth the breed known as the Tharu. This derivation seems to be a pure hypothesis, which serves only trace their point of origin to the south.

The Tharu Kalyan Kariny Sabha of Nepal cites the following Tharu subgroups in its constitution, describing them as Upajati-Rautar, Garwaliya, Gaurihar, Chitawaniya, Bantar, Lamopuchhuwa, Khawash, Mahawat, Dangawariya, Kaishanaut, Kochila, Katkhalla, Mairwot, Mardanya, Kanpata, Khaptariya.

Few foreigners bothered to collect information on these mysteries of Tharus who were not considered as original inhabitants

and were counted within the groups of Indian origin. These foreigners were not ready to accept Tharu as a unique group, considering them to be a tribe of very inferior rank of Hindu caste system. Thus in most of accounts written by the foreigners the people of the Terai especially Tharus were mentioned as one or two paragraphs only. All of these short descriptions bear the same type of hearsay accounts about Tharus they are one of the major tribal people with dark Mongoloid complexion, having a good knowledge of black magic with craft and sorcery and able to live in the highly malarial plains since they are immune to malaria.

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

2.2 SOCIO-ECONOMIC STATUS

This term socio-economic status means "In a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social chasses".

According to Concise Oxford Dictionary, 'Socio-economic status' means relating to or concerned with interaction of social and economic factors.

Social discrimination on the basis of caste, ethnic and gender difference plays a significant part in maintaining social inequality in Nepal. In the same way, the structure of the agrarian economy of traditional form is also at the root of poverty. Various ethnographic

studies have been undertaken in Nepal, some studies have focused on demographic, behavioral, socio-economic and cultural change in Nepalese people. He is pioneering on who has attempted to sketch an ethnographic map of all ethnic groups of Nepal. He has given some description on different aspects of the socio-economic life of Tharus, based on field observation.

Tharus, unlike the hill people never went to army recruiting centers or to any of major Indian cities in search of jobs. This situation still prevails with the exception of a few educated young Tharus who are now being employed in some jobs within the country. Their economy is based entirely on agriculture. This consists of both subsistence agriculture and some selling or exchanging of surplus food discouraging them from going out for other needs. This economy keeps them engaged in their own localities discouraging them from going very far for non-agricultural jobs. The Tharu socio-economic context to discourage them traveling any great distance especially into the non-Tharu areas. However they move from one place to another in search of a better off farm jobs with better facilities, but generally these moves do not exceed a distance of more than three or four days walk.

A general Tharu mentality, which is found neither among the hill ethnic groups (Tibeto-Nepalese), makes the Tharus feel within their own Tharus society and circumstances. This has kept Tharu almost isolated within their own localities and has made a group relatively unknown to outsiders. That is why foreigners, especially the British military researchers who knew Nepal through their Chhetri, Thakury, Magar Gurung, Rai, Limbu and Tamang recruits, were unable to study the Tharus recruited people came generally from the good deficient central hills running east to west Nepal.

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

Pyakurel (1982) had carried out his fieldwork in the eastern Chitwan, the main concern of his study was to explore how variability in settlement pattern affects the process of integration and economic modernization of farm people. The research was focused on for Tharu villages that represent different location and compositional situations in the Chitwan district of Nepal. One between the two major findings of his study, which differs from what generally thought, is that village location (centrality) is a more important condition factor reinforcing the manifestations of ethnicity than is the ethnic composition of the village (Homogeneity/diversity). It means that households in centrally located villages (irrespective of their homogeneity/diversity) are too more isolated areas-as the finding of the study tells.

D.R Dahal (1984) in "Rural Poverty in Nepal" used secondary data on land tenure, income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. He found that population growth, low minimum landing and lack of employment, opportunities poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over the poor, were determinant of poverty in rural

Nepal. Getting appropriate solution for this entire framework is seen socioeconomic development.

Edson (1988) in their micro level study on the fuel wood problem in Bachhauli VDC showed three important aspects of fuel wood use viz consumption pattern of fuel wood in household of different ethnic group and tourists lodge, assessment of demand and supply of fuel wood and response of the people towards the growing scarcity of fuel wood. They found average per capita fuel wood consumption kg/year. They also conclude that the present will lead to depletion of adjacent forest. A 10-month study carried out from 1977-1978 by Milton and Binney (1980) in Padmapur village showed average crop damage by wildlife of about 48%.

Tharu village is cluster of several families, related to each other by affined consanguine relationship and all live with each other by religious or economic ties. A Tharu community or village can be related by blood and marriage relationship. Such multiple relationships can be regarded as the strength of group and regarded as the strength of cooperative live through mutual obligations (Gurung, 1990)

Kantakar studied national and per capita income, resources and productivity, saving and investment, manpower utilization, food and nutrition, health, education, social welfare and social security, status of women and child development is both and economic and social process. The process of social and economic development involves a variety of interrelated factors leading to change. The factors may operate singly or in combination through a number of different models of casualty. For example, marked reduction in the birth rate in a country with a previous high birth rate could start a chain of effects concerning several socio-economic aspects.

Puspa Neupane (1997) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment low participation in decision making are the causes of poverty and which are social norms.

Agriculture is the main occupation of the people of Pahalmanpur people. Besides, there are some office holders (working in hotels, beer factories, sugar mill and rice mill), junior technicians(mason workers, carpenters) and wage labors. Most of the people rear domestic animals for income generation. Wage rate for male Rs.150 and women Rs.150. In this VDC 5% households are landless. 70% households cannot fulfill their subsistence means from the production of their agricultural land.

2.3 SOCIO-CULTURAL CHANGE

Stuart (1955) wrote the most hopeful approach to the concept of cultural change would seem to regard the process as selectively accumulative in time and cyclical in character and cultural forms are as inescapable as they are in all living things on the basis of these theories it may be concluded that social and cultural change refer to all the changes going on in the Tharu society. It is a change in the institutional and normative structure of society.

Change is the law of nature. Which denotes a difference in some period of time what is today, shall be different from what would be tomorrow. In connection with change Mazundar (1961) states "social change may be defined as a new fashion or mode either modifying or replacing the old in the life of the people or in the operation of a society". Ethnological and linguistic interest has been

shown since the end of the 19th century towards the Tharu population of Indian and less towards that of Nepal. Nepal related Tharu research with few exceptions (Tucci, 1956; Mcdougal, 1968; MacDonald, 1969)- got under way considerably later and has been concentrated up to now, in only case, primarily on the Tharus of Dang (Rajaure, 1981; 1982 a,b; Millet-Mondon, 1981; Krauskopff, 1989, Odegard, 1997). Only a small number of contributions are concerned with the Nawalparasian Tharus (Mikame, 1970; Gugeratne, 1994,1996). Trail (1973). D Leal (1973) and W.M. Leal (1978) have taken the first step in the study of the language (U.M. Boker, 1999)

Hitcheock (1966) states that the Magars of Byanyan hill are accepting the Hindu values and changes are occurring gradually. Similarly, Furer Haimendorf (1966) takes the case of western Nepalese Non-Hindu groups who have accepted caste concepts and further states the distention of adoption and assimilation with other case of people.

Land and social change in Nepal is a study of the changing relation between members of an indigenous tribal population in Himalayan region and the Hindus who have entered their region during the past two centuries, following its incorporation into the kingdom of Nepal (Camplan, 1970)

Lee (1974) states that the Limbus of Limbuan Eastern Nepal is in the process of Sanskritization. They are Mongoloid (non-Hindu tribal groups) but to some extent, they have adopted various norms and values of Hindu culture. Language, dress, acceptance of caste concept, use of Brahmin priest, worshipping the Hindu gods, etc are considered as social change occurring among the Limbus. He is in

course of analyzing the facts that takes the frequency of Sanskritization in terms of wealth and economics status.

Rajaure (1977) viewed that due to geographical cross-cultural and cross linguistic factors, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put these cultural variations into the major two groups-less influenced by other cultures and more influenced by other cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardia belongs to first group while the Tharu of east-Jhapa, east Koshi region, Bara and Pars and farwest-Kailali, Kanchanpur belongs to latter group. There was no interaction in significant degree between Tharu and non-Tharu in the time before the eradication of malaria (1957) as few absentee non-Tharu landlords who had controlled over most of the land in Dang valley, used to come down only for few months in winter of a year while the Tharus were working there as their tenant farmers for the whole year. But there occurred great interaction between the Tharus and the non-Tharu, the immigrants from the hill, after the implementation of malaria eradication and land reform programs, which proved very helpful and beneficial, to hill-people proved less fruitful and unfortunate to the Tharus. They were the people of different natures and attitudes. Tharus prefer disciplined manner- are peaceful and obey the rules of society while the hill people in the other hand are a freedom loving people with a material spirit-dislike to remain under the control or domination of others. So the first impact that took place in Tharu villagers, after the immigration of hill people, according to Rajaure's finding was the decay and neglect of the village-level rules, consumes and

disciplines, which had been imposed up till then by the committee of the Mahaton and Tharu households chiefs.

The precise connection between caste status on the one hand, and economic and political power on the other, has remained largely unexplained. Typically caste status is assumed to be subordinate to the more real economic dimensions of social life. This argument takes both soft and hard form. Initially, while some acknowledge that the caste system might have its own historical origins (rooted in traditional, non economic concepts and religious values), they assert that caste identities play a relatively insignificant role in the contemporary process of social change in Nepal (English, 1982; Conlin and Falk, 1979). In the harder version of this argument, the caste system is understood as derivative of class division in society, in other words, it is seen as an ideological rationalization of a pre-existing class structure, articulated and imposed on society by the dominant classes for their own benefit (Seddon et al., 1979; Blakie et al., 1980).

Guneratne (1994) studied about Tharu class and concluded that the Tharu groups came increasingly into contact with each other as forests were cleared and networks of communication established continued to reproduce themselves as societies and moral communities distinct from one another, the elites began to reconstitute themselves as new sub-units of social reproduction. They established marriage ties with their class fellows in other groups, and then came to share symbolic forms based on a common education and assimilation to Nepalese culture and their material culture and styles of consumption began to diverge from that of the poorer status within their local societies. Modernization, in other words, acted to homogenize the upper levels of Tharu society.

The Tharu are spread out in the Terai regions and their rituals, customs, norms, values beliefs are not exactly alike, as has been seen from the preceding matter, but today, they are beginning to change for the better and are getting a bit more organized among themselves with the development pace of the world growing faster. Today, these Tharu people are gradually merging into mainstream and applying medical and educational ideas into their long standing and stagnant socio-cultural structure (Gautam et al., 1994)

Parajuli (1995) studied the socio- cultural change in Biswokarma of Dang and find out that they had started to adopt new types of clothing which were restricted to the untouchables and were only common elites of high-castes, to make use of Brahmin priest/Shamans instead of their own priest/shamans to worship the temple in the Vedic way with the use of Vedic scriptures even struggling with the people of high castes and local government authorities. Similarly, they have started to enhance relationship with high caste people and start to behave in accordance with that kin-relation.

Culture is constantly undergoing change in occurring to environment and due to this transformation, it is constantly being adapted to external force but once it is developed the influence of the natural environment begins to decrease. Beside, the various aspects of culture are also undergoing development and some internal adaptation among them consequently being necessitated (Kumar, 1997). Ethnic

Sharma (1997) studied the Bote community and found that by the interaction with the other ethnic groups and caste, a continuous change is occurring in their socio-economic and cultural lives. For example, most of them have totally changed their traditional dress

patterns and now they have started to wear modern types of dress like shirts, pants and shoes. The habit of speaking mother tongue is decreasing day by day and they speak Nepali language instead. Due to economic hardship, they have considerably minimized their expenses during the observance of rite and rituals and other ceremonial activities.

Westernization is the adoption of cultural pattern characteristics of western society. Changes in non-western societies include the predominance of the nuclear family, the rising status of women, and growth of market economy, as well as changes in values, attitudes and beliefs (Das, 1997)

The term cultural change and social change has been dealt separately by some sociologist and anthropologists but Prasai (1998) have the opinion that the term socio-cultural change is so broad that it encompasses the way of life custom, traditions, occupations, language, religious and several other aspects of the people of a particular society. Because of the close affinity overlapping between two social and cultural aspects will be derived synonyms.

Bhattarai (1998) studied the socio-cultural change in Lepchja and concluded that the impact of modernization, behavior pattern of other community of advanced society has the Lepcha. The food habit has changed Folklore's and folk songs are gradually loosing. In the past of these people knew a good of folksongs and folktales but now only a few among them remember the same. Their traditional dress and ornaments are also going through changes and developments of modernized idea are taking place.

Modernization is one of the major factors of the major factors of socio-cultural change. It depends on the involvement of

technique, fresh invention accelerated modes of production and rejuvenated standard of living. It is the consequences of technological change. Some factors impressing on social change are advance in agricultural technology, improved variety of seeds, cattle, fertilizers and labour saving mechanical devices. Sanskritization is a process by which lower caste people imitate higher caste's way of living in order to obtain the pilgrimage enjoyed by the latter. This system however, has been so popular in Nepal and they have accepted in different ways of life (Prasain, 1998)

Due to the infiltration of people from all directions a prosperous community began to grow and the people as the different background of languages, culture and ethnicity began to develop here a common life style, with a common language and culture. This perhaps accelerated the process of Nepalization in the Terai was vehemently opposed by the more sophisticated plain Hindu culture of Terai, but the plain tribal of Terai have yielded to the presence of aggressive hill culture which have converted them into a Hindu follower (Upadhyay, 1999)

Technology discloses man's mode of dealing with nature and the process of production by which sustains his life and thereby lays bare the mode of formation of social relations and of mental conception that flow from them (Marx).

Indicators of Socio-cultural change are change in social relation, status, role, institution, structure, customs, economy, education, perspective, attitude, fooding, clothing physical development, religion, technological, cultural, geographical, cultural, economic, political, psychological and ideological (Aharya, 2000)

2.4 FESTIVALS AND LIFE CYCLE

In 1969 Prof. A.W. Mac. Donald published an article on two Dangaura Tharu Festivals, which had observed in Dang valley of Midwestern Terai region. This article was the first to present the Tharu festivals of Nepal in a truly anthropological perspective.

Dr. Rishi Keshab Regmi studied the ethnographic study of Tharus of Nepal in which he describes about festival, religion, lifecycle ceremony etc, in 1978. The book entitled '*Ek Srot Tin Dhara*' has been helpful to study the relationship of man and environmental relation. The same theory can be applied to the case of Tharu of pahalmanpur Kailali District. At first their number was limited, after thousands of years they paid their attention to the fertility of land for subsistence. Thus the same one group has been found living in different parts of the countries of Nepal.

Sharma (1985) has done the anthropological study of festivals of Tharu in Dang and conclude that Tharu have their own type of culture. Festivals of Tharu are a part of Tharu culture. Due to the contact with other outside people as well as Hindu emigrates from hill, Tharu culture has been highly influenced by Hindu Culture. Their festivals have socio-cultural importance and have undergone some significant changes. For e.g. food habit, dress pattern, way of observing various festivals and say of living.

Divorce is frequent among Tharu. There is no ceremony or ritual for divorce. If a woman moves back with her parental family the husband cannot legally forced her stay with him. Traditionally the husband could only ask for a refund of the bride, prize and repayment of some of the marriage expenses. A divorced Tharu women does not loose ritual status unlike Brahmin and Chhetri women although, some Tharu disapproved of a frequent divorcing women (Rajaure, 1988)

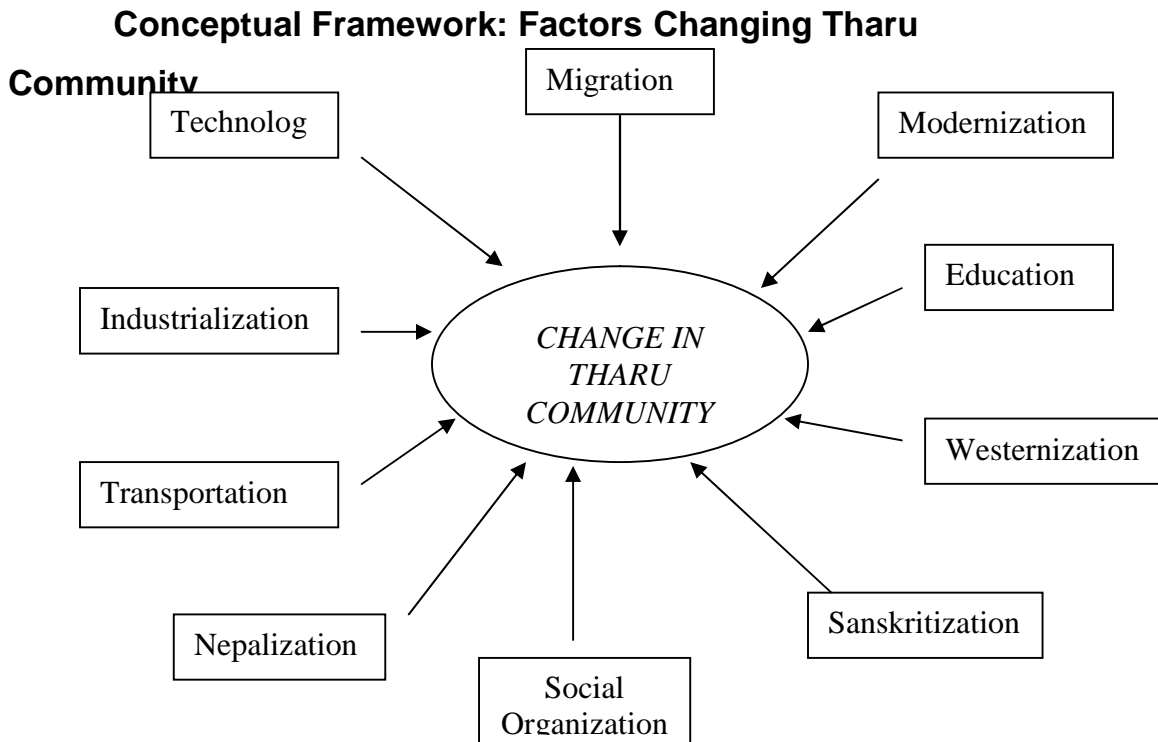
Tharu have customs and traditions of celebrating the festivals and enjoying there. Tharu celebrate Dasain, Tihar, Phagu Purnima, Maghi Sankranti, Aitwari, Guriya, Ananttar etc. A Maghi festival is the most important festival of Tharu. In these festivals, they do not work before three or four days for the celebration of Maghi festivals. Only they make drink *Janda and Daru* and enjoy in that festival. They eat a lot of varieties of food like pork meat. Some Tharus take a fast on that festival. The whole night they dance and sing. They sing *Dhamar, Badkimar* etc Maghi festivals takes place nearly five days. Holy Purnima festival holds on from the Falghun Purnima. It takes one week. Tharu men and women drink a lot of *Janda and Daru*. They spray colors in those festivals with each other. Tharus male start to sing *fagu song* and female go to visit relatives door to door. In the early morning they bathe in the river and go to worship in the temple. They pray to god for good harvest. They pray earth dig with a spade and worship to god the day they do not plough. Their oxen are free. They believe that if they plough by oxen on the next birth they would be the same (Cheetri, 1996)

Festivals, religion and social customs are major aspects of socio-cultural and economic life of the Tharus. Their Ceremonial customs as they practice, provide them a sense of confidence, comfort and sense of Socio-religious security, social feeling and social solidarity. In the mean time, the unproductive expenses in such ceremonial customs increase their indebtedness.

Now they are aware about their tradition and festivals and are eager to preserve. New generations in this community are conscious about their culture and they try to adopt it. The festivals celebrated here are Maghi, Aitwari, Holy Fagu, Guriya(Nagpanchami), Astimki(Krishna Janmastami), Dashain, Tihar, Hardahuwa and Auli.

2.5 Conceptual Framework: Factor changing in Tharu community.

This study is related to socio-cultural changing factors of Tharu community in pahalmanpur V.D.C. This study to find out the actual socio-cultural change in this V.D.C. According to this statement of empirical problems and objectives of the study of following conceptual framework have been formed:



Before the study of given topic I have made a conceptual framework in which those factors are introduce which frequently effect especially tharu community

CHAPTER – THREE RESEARCH METHODOLOGY OF THE STUDY

3.1 RESEARCH DESIGN

The study has been based in the data collected from the field with the help of fieldwork method as described below. A descriptive and analytical research design adapted to analyzed and interprets the quantitative and qualitative data collected from the concerned field. It is descriptive because it portrays out the old traditions and customs prevalent in the Tharu community and it also describes the pattern of change in that community. This research is also analytical as it deals with the causes and extent of changes in the socio-economic system of that community.

3.2 Universality and Sample size

The research study is both analytical and descriptive in nature; it explores many aspects of socio-economic condition and socio-cultural change systematically and explains them in contest of rural societies. For this study, 1707 households scattered in 9 wards is the universe of this study. Recognizing the time, economic source and limitations, only one hundred twenty households where identify as the study area of data collection, out of 120 households, hundred respondents where interviewed which is about 80 % of the total households of this universality.

In proportionate random sampling techniques used to select the respondent. In each ward no it is densely populated by Tharus people. All wards of Tharu community about 300 households. While sampling Tharu families having sound and poor economic status, literate-illiterate people and so on were tried to be covered. Most of them are farmers and some of them are business men and job holders.

3.3 Sampling Technique

The Simple random sampling was adopted to determine the facts. In somewhere, mass communication, discussion, Interview, technique was determined to find out the facts.

3.4 TECHNIQUES OF DATA COLLECTION

3.4.1 Primary Data Collection

The primary data was collected from the field by various methods, which are described below.

3.4.1.1 Interview schedule

The structured and unstructured questionnaires were used for quantitative and qualitative data collection. The basic socio-economic data such as population structure, ethnic composition, land and livestock holding, forest resources utilization pattern etc. collected through structured questionnaire method (Annex; 1)

Interview technique was adopted as main method to obtain relevant information from the field. It was conducted with a number of people in the study area representing different age, sex and economic backgrounds. Interviews were taken in their leisure time before or after morning and evening meals.

3.4.1.2 Key Informant interview

Interview was taken to those informants who know Tharu community from near. Among those, old Tharu people, teachers and migrants who were able to describe their tradition, customs and rituals along with their socio-economic condition of early Tharu community were given preference in questionnaires.

3.4.1.3 Observation

The information on method of different working activities of daily lifestyles is collected by means of observation. The different methods of observation such as participant and non-participant were applied during the time of information collection which were family stays, rapport building, household visits, attending different group meeting, group discussion, the cultural practice were observed by attending their cultural programs etc. The types of houses, settlement pattern in the houses of four wards were noticed and different families with various economic statuses were observed in the observation criteria.

3.4.1.4 Participatory Rapid Appraisal (PRA)

The most effective means for data collection of this study was conducted through PRA method. The PRA method was brought together through community leaders, teachers, prominent persons, user groups (forest user group, water user groups), women, social workers and interested groups. The PRA method was found to be most important in getting the knowledge on perceptions, expectations and vision of local people, their culture, their problem, community potentials and existing resources. In this study different PRA tools and techniques were used.

3.4.2 Secondary Data Collection

Official profile, the secondary data was collected from Government Organizations. Police post, group documents, organization documents, schools, health center, old persons, political leaders, social workers, village profile, relevant documents, literature and publications related of the study topic.

3.5 DATA ANALYSIS AND PRESENTATION

Statistical tools are used for quantitative data and descriptive method is used for qualitative data collected through various techniques in the field. The analyzed data are also presented in Tables, Graphs and Pictures etc.

3.6 Selection of the Study area & its justification

Pahalmanpur VDC. of Kailali district is one of far western region of the remote area and underdeveloped area . The particular area is chosen for study because it is heterogeneous in social, economic, cultural and geographical, language structure. The researcher is the local inhabitants of the same area. The researcher is familiar with local people and their main problems. And researcher is also from same ethnic group. Therefore by selection in this VDC. It is believed that more accurate information could be collected during study and also study could be accomplished easily.

CHAPTER – FOUR

DATA PRESENTATION AND ANALYSIS

4.1 CHANGES IN LANDHOLDING SYSTEM AND LAND PATTERNS

The ancient tribes of the land is Tharu i.e. not any hillside personal were there before 1990 B.S Pahalman Singh Swar. At that time he was Zamindar of this place and this place took name from his name. That's why today this VDC is recognized as pahalmanpur VDC. In that period there were two types of land Zimdari land and Raitane land. Zamidari land was the land of Zamindar and Raitani land was that of Raiti. Raiti were the people that were living under landlord. At that time the landlord should not cultivate or register the Raitane land. So, at that each Raiti family had more than 10-30 bighas of land.

After Rehabilitation Program (2040-2046) the migrated people started to settle in this place. At that time, each family got 4 bighas of land and the Tharu people did not go to get these distributed land because firstly they have land of their own and secondly, they don't know the procedure to get the land .In the past, the western part of all wards is covered with dense forest and that became good fertile and nowadays. The total area of this VDC is 77.97 Square feet which are non-irrigated areas but all wards are cultivated and fertile lands.

Table no. 1

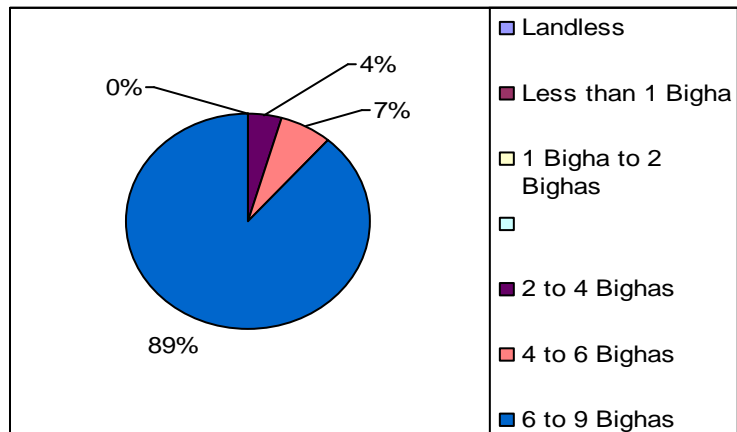
Landholding of sampled house (100 houses).

Serial No.	Landholding category	Before 2020 BS	Before 2036	Before 2046 BS	Now
1	Landless	X	X	7	12
2	Less than 1 Bigha	X	x	5	20
3	1 Bigha to 2 Bighas	X	x	7	25
4	2 to 4 Bighas	X	5	30	75
5	4 to 6 Bighas	X	8	75	25
6	6 to 9 Bighas	100	100	80	10

Source: Field survey, 2009

Fig. 1

Landholding category of Tharu people now.



From above table, it reveals that before stating up migrants all the land is under the Tharu community. At that time of "Ukhada Unmulan" the land of this place the landlord of this place Pahalman Singh Swar registered 10 bighas land to each Raiti family. Before 36 years each Tharu family had plenty of land. There were no landless Tharu people. The figure of 2020 BS clearly shows that there were 6-9 bighas of land i.e 100%. Now about 89% of Tharu people have less than 6-9 bighas of land among these people several have only housing area. So this table has shown chart that the land of Tharu community flows towards other community of that area.

4.2 CHANGES IN LAND PATTERN

When the Tharu people had more land, their farming plot is large while selling the land, the plot became smaller and smaller.

4.3 CHANGES IN FARMING

4.3.1 Change in Animal Farming (Livestock Keeping)

The people used to rear cows and buffaloes, goats and sheep in large scale. Though they don't like milk too much, they rear cow for ox. Oxen were only means for ploughing the field. They used to love too much. They used to keep two couple of oxen in each house for ploughing, one couple at morning and another at evening. Rearing of animals is decreasing day by day due to the lack of pasturing land and there are crops in the field throughout the year. Now most of the Tharu people are also using tractor for ploughing.

4.3.2 Change in Farming Style.

As in all other rural areas of Nepal, the farming practices of the study area is characterized by mixed farming which includes agriculture, animal husbandry, horticulture and growing green vegetables. Agriculture activities are mostly characterized by simple traditional technique where manual labour and bullock power are used for ploughing, harvesting and threshing. All the Tharus are bullocks for ploughing the fields and transportation. A wooden plough with a long iron shear 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 long time.

The agricultural implements are simple and these people follow most of the traditional methods of cultivation. It seems that the agrarian life of the study area has not changed much however after the migration of hill people. Some new practices have adopted by these people. They learned from the new people about new technique of farming.

In the past when the land was in abundance and populating 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 seeds in their paddy farms. Planting of paddy was done in June/July and was harvested in October/November. For the seven months of a year, the land used to be empty and large flock of cattle and buffaloes were grazed there. They used to grow local paddy crop rather than using improved seeds. The names of the local paddy are Anjana, Aadi, Ghaiya, Deshiya Dhan, Gola, Sothari, Indrasan Sarjulbawan, Natija, Mansuli, Chainichar etc.

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 the bundle of paddy stalks thickly on the threshing floor and bullock and buffaloes were separating the rain and straw. Locally this process is called "Dawori". In such method of threshing large numbers of grains were destroyed either eating by bullock or buffaloes or by spreading here and there.

Their farming practices were traditional. Hill people started to use their own techniques about farming practices. Because of interaction with these migrated people, they accepted new kind of techniques and ideas in every field of their farming.

Changing in farming style by field survey as follows.

Table 2

Changing in farming style

Method of farming	No. of. households
Modern methods	90
Traditional methods	30
Total	120

Field survey, 2009

Above table shows that the methods of farming system are going to be modernize day by day. Above table shows that out of 120 respondents, 90 respondents are used modern machine like Tractor, Thressar, Pumping set ect. And only 30 respondents are used traditional like wooden plough, bullock-cart, spade etc.

4.3.3 Changing Practices

The change in farming of Tharu people after the influence of people migrated from hill can be described in the following passage.

Along with the migrate people, they have know about winter crops and its utilization. These people also started to practice new

and scientific cropping system. They learned about maize and wheat. In addition to paddy, they started to grow maize, wheat millet, paddy, Mustard, Masuro (Pulses) and so on. These people started to plant paddy by transplanting method rather than using seed broadcasting method. They started to introduce new kinds of improved seeds of paddy such as Mansuli, Japanese, I.R. 20, Radha, Sabitri, Janaki, Sarjulbawan, Natija etc. are improved varieties of paddy cultivated by them. The newly introduced relay cropping system and the various crops grown in the areas and its plantation and yielding time can be shown from the following table.

Table No. 3
Seasonal cropping system in the study area.

Crops	Plantation time	Yielding time
1. Paddy	June/July	Oct./Nov
2. Wheat	Oct./Nov.	June/July/August
3. Maize	March/April	June/July
4. Summer Paddy	Mar./April	June/July
5. Pulses	Nov./Dec.	April/May
6. Mustard	Sept./Oct	Jan/Feb.
7. Millet	July/Aug.	Dec./Jan.

Source: Field Survey, 2009

Tharu people started to use manure and chemical fertilizers in their farms. They don't leave their land without cultivation. Hill people introduce new types of cultivating method. Firstly, because of most of the migrated people have small land holding; they used new techniques to yield more production from small amount of land. Threshing is done before Dawori in these days due to which more

and more grain can be preserved from unnecessary destruction. The Daunri is done after the separation of grains from paddy stalks which is the traditional method of hill people. Tharu people adopted that method.

Most of the Tharu people started to use Doko (a special type of Basket made up of bamboo splits used for carrying things) and Namlo (band round forehead for carrying loads on back) for carrying things such as grass and manure. Actually Doko and Namlo are the traditional tools of hill people. But, before they come into contact with migrants from hill, they used to carry their loads on their head.

Gradually, production of traditional agricultural products confined only on major crops like paddy, wheat, maize in their fields have been shifted towards money-spinner cash crops like green vegetagles, chillies, tomatoes, cabbage, potato etc. Now these kinds of crops are being cultivated in their land for their own usage as well as for commercial purpose, which has created a sound impact on their health too. They started new ideas about earning money, they are applying poultry farming, beekeeping, keeping pigeons, pigs and goats for the purpose of selling. These are the various new kinds of farming practices adopted by the Tharu people from migrated people.

Various new kinds of farming methodology and techniques, the (Tharu) people of this site implement include practices such as relay cropping system and use of biological and chemical fertilizers. As a result, the amount of grain production from the same areas of land before and now has been changing considerably.

According to Shankar Lal Chaudhary ward no. 3, about 12-15 quintals (1 quintal=100kg) of paddy grains were produced from one bighas of wetland in average once in a year and other grains were

not introduced at that time i.e. before 1980. He said that the production of grain amount has increased vastly due to implementation new techniques and ideas about farming practice.

Now it is estimated that in the study area, one bigha of wet land gives 30-35 quintals of paddy, 2-3 quintals of maize, 5-6 quintals of wheat, 1-2 quintals of oil them sufficient in terms of food due to increasing no of population and losing of land. They are facing problems of food because of their large family members and their expensive life-styles.

Despite a substantial production deficit, all household budgets regularly include expenditures on a number of consumer goods such as kerosene, electricity, charges and equipment, cooking oil, salt, tobacco and pepper spices, soap, washing powder, tea, clothes, meat, etc. In addition to a household needs, expend on festivals, rituals and construction, maintenance and repairing houses, agricultural tools etc. So average land holding is not seemed to be sufficient in maintaining Tharu family in the study area. The following table shows the distribution of sampled household in term of grain deficit.

Table no. 4
Total months of Grain Deficit by households.

Months of Grain Deficit	No. of Household	Percentage
Not at all	33	27.50
0-3	39	32.50
6-9	9	07.50
9-12	12	10.50
Total	120	100.00

Source: Field

Survey, 2009

The above table shows that only 33 households are self-sufficient in grain production where as 39 households fulfill their grain production only for 9 months. 27 households (22.5%) have grain deficit for 3-6 months in a year i.e 22.5% of the total sampled households have sufficient amount if food for 6-9 months only. Nine households have grain to fulfill only up to 3 months and grain deficit occurs for about 6-9 months. More than 20 percent of the households produce grain to meet only 3 months, sometime they have to suffer almost all the year from grain deficit. This is present food situation of sampled households. But before 1980 the food situation was very distinct. The following table shows the distribution of sampled household in terms of grain deficit before 1980.

Table no.5

Total months of Grain Deficit by Households in 1980

Months of Grain Deficit	No. of Households	Percentage
Not at all	39	72.22
0-3	06	11.10
3-6	03	5.56
6-9	03	5.56
9-12	03	5.56
Total	54	100

Source; Secondary

data.

The above table shows that before 1980, 39 households or more than 72.22 percent of the sampled household were self sufficient in grain production where as only 6 households or 11.10

percent of the households fulfill their grain production up to 9-12 months and suffered for around 3 months. The fig in the table above demonstrates that one household had grain to fulfill only 3-6 months. There were only three landless households who had grain to fulfill only 3 months or nil.

Thus, by comparing above two tables, i.e. table 3 and 4, it become clear that some of the households who had not grain deficit in 1980 have changed into household having grain deficit today. Similarly, more than 70 percent of the sampled households were self sufficient in grain production in 1980. But now, more than 50 percent of the sampled households have been suffering from grain deficit.

So to fulfill the necessities of a household, certain strategies are adopted such as change in traditional occupation, joining side-jobs in off-farm seasons, adoption of cash crop cultivations, utilization of varieties of opportunities for earning cash available in the area such as carpentry, small scale trading, wood collection and selling, agriculture labouring etc. So after the migration of hilly people, Tharu people have slightly changed their living strategies and the new occupations are being adopted by them.

4.4 ESTABLISHMENT OF INDUSTRIES (LARGE AND SMALL)

Phalmanpur VDC is an industrial village where following industries are established and run properly.

- a. Dinesh Agro Plant Mill: This is one of the biggest industries of Phalmanpur VDC situated on the Phalmanpur Chauraha of near the Mahandra Highway at ward no.2 and sprawled 5 bigha of land. The building construction was started in 2050 B.S and give production since 2052 chaitra. About 120 employees are directly working in this industry.

Besides this, several are engaged to carrying , load and unload Which is full of rice wheat and chura. In such kind of work about 20 people mostly female are engaged at off-season of agriculture. There are some Tharu people obtaining permanent job in this industry.

- b. Sita Ram Tile and Breaks (Ita) Factory: this factory has started to work since 2055 BS, which manufactures Ita and Tiles. It lies near the Phalman Singh Higher Secondary School of ward no. 5. Mostly Male and female are engaged at off season of Agriculture by labouring .
- c. Agarbati factory: It also lies near the Mahendra Highway in Phalmanpur Chauraha of ward no.2. It produce Agarbati and local Tharu people get seasonal work as daily wages worker for making Agarbati . About 20 Tharu women are engaged in this factory.
- d. M.B.Pharmaceuticals: It lies at ward no. 2 of this VDC, which produces different kinds of medicines. There are some tharu people employed in this Pharmacy.
- e. Manakamana Textile Pvt. Ltd.: It also lies on the ward no. 6, which produced different types of Textile. There, 4 people work as daily wages.
- f. Chaudhary Horticulture Farm: It lies at ward no. 3 and covers about 10 bighas of land. About 10 Tharu person work here at the time of cleaning horticulture farm.
- g. Sagun Pauroti Factory. It lies on ward no.1 and about 10 women and men are employed to make the Pauroti and to keep in to the packet.

Table no. 6

Name of the industries in Phalmanpur VDC.

S.N	Name of Industries	Situated at ward no.	Established	No of Tharu people
1	Dinesh Agro Plant Mill	2	2050	20
2	Sita Ram Tile and Ita Factory	5	2055	30
3	Agarbati Factory	2	2053	10
4	M.D. Pharmaceuticals	2	2060	5
5	Manakamana Textile Pvt. Ltd	6	2052	10
6	Chaudhary Horticulture Farm	3	2053	10
7	Sagun Pauroti Factory	1	2052	10
	Total	-	-	95

Source: Field Survey, 2009

From the above table, about 95 Tharus people (Male and female) are engaged in part time in these factories. These jobs give these people some subsidies on household expenditure. Beside these there are 4 cottage industries such as rice and oil mill, 2 Tharu people are working here as driver getting Rs. 3000/ month as salary with food Most of the tharu people engaged in Boarding School for teaching.

4.5 CHANGE IN LIFE STARDARD

4.5.1 Change in Housing Types

The family size is also greater than the national family size. As they are attracted towards nuclear family from joint family system, several numbers of houses are being constructed year by year. In old periods their houses were made using available tools in the locality like wood, Khar (a kind of straw), tile. Those types of houses had thatched roof. Small windowpane rooms were not separated. Now they are building modern types of houses have one or two storey made of bricks, with necessary windows and doors. In total there are seven Building house with privileges of modern technologies. The houses are constructed by selling the land for agriculture purpose.

4.5.2 Change in Educational Aspect

Several schools are established in this Pahalmanpur VDC and the enrollment of student is increasing day by day. Tharus of the study area are also sending their children to school. But they do not help and guide their children at home. The children have to look after the cattle and goats in the afternoon. Tharu girls and boys are good in studies in the beginning. But as they reach class eleven or twelve, the dropouts increase because of the growing household responsibilities. Most of the girls marry before reaching class B.A. and M.A

Table no. : 7

Educational Status of the Tharu community (120 households).

SN	Standard	Male	Female	Total
1	Campus level	30	10	40
2	Above SLC	50	25	75

3	Above 8 class	80	50	130
4	Above 5 class	100	95	195
	Total	250	180	440

Source: Field Survey, 2009

Government schools have limited resources. They do not have resources for extra curricular activities. There is not science lab and library in the school. There is enough ground for students to play.

4.5.3 Change in Health and Sanitation

Most of the people of Pahalmanpur are aware of health and sanitation. They clean their hands and utensil before and after cooking and having meals. They clean their houses and surrounding normally twice a day. They regularly take bath and wash clothes. They are aware about clean drinking water and using toilets. They recently have constructed drainage in the village, which has no outlet from the village.

Drinking Water

Most of the households used hand-pumps and wells to drink and other household purposes in the past time. Some also used water directly from the nearby streams. But nowadays there is provided 1 water tap for every 5 houses. There are facilities of drinking water in the schools and they also use directly hand-pump water for drinking.

Toilets

Toilet, well sanitation and cleanliness are the terms or necessities that give an introduction of having sound condition of village. Toilet is the most essence object. But all the villagers are not

being able to install toilets though they feel its necessity. Many families have installed their private toilets. Sukumbasis, who have nothing except the small cottage, are not able to install toilets around the village. Those who do not have toilets go to the fields and on the banks of the canals. They are feeling an acute need of it.

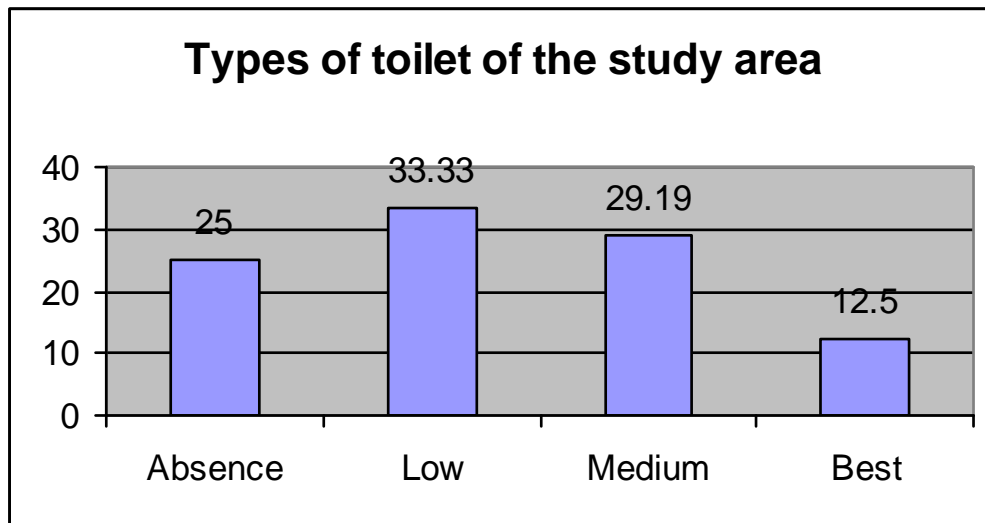
Table no. 8

Types of toilets of the study area.

Types	Households	Percentage
Absence	30	25
Low	40	33.33
Medium	35	29.17
Best	15	12.5

Source: Field Survey, 2009.

Fig.2



Source : Filed survey , 2009

From above table and bar- diagram, it shows that 25% households are without toilets , 33.33% households above low quality , 29.17% households have medium type and only 12.5% households have best quality.

4.5.4 Family Planning Acceptance

People are aware about family planning except for those who have hand to mouth problems. Some are aware but have not done it. The reasons behind it are: some just had a baby and some already crossed their fertility age 50 couples have claimed to do permanent family planning in the area. About 20 people are found to use temporary devices (contraceptives). They believe that permanent family planning makes one weak. And there are many liabilities of a family-head (man) and he doesn't want to be weak.

There is a weekly family planning clinic in the village, which also provided general health services.

4.5.5 Change in Language

Tharu of Pahalmanpur speaks their own typical Tharu language, which falls under Indo-Aryan group. The alphabet of this language written as in Devnagari. Tharu language is fourth largest language of Nepal (census 2001). Is the second largest language of Kaillali district. About 30% of the total population of this district speak this language and is little big different from other parts. Gradually, this is found to be mixing with Hindi and Nepali.

4.5.6 Mobility

Today the life cycle of this village is becoming fast and leading towards modernization (especially youth generation). Means of transport has played a major role in their life and has become a part. In past times, cart, bullocks, cycles were used as means of transportation to move from one place to another but nowadays some have started to keep tractor, Motorbike, truck. And regarding

mobility of this site, we can find cycle as per house and it is the basic tool for their mobility.

4.6 Occupation

Tharus are peasant farmers by tradition. 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 be engaged in agriculture directly or indirectly. Here directly means engaged in own farm and indirectly means engaged in other 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, contact labour (in cash or kind), semi-attached labour tied with credit or casual wage labour. Some of the landless and marginal landholding households reported that they do cultivate some amount of land on a share cropping basis on the land of highland holding household of Tharu or hill people who usually live in hill districts or elsewhere as government officials. The following table represents the distribution of sampled households by main occupation.

Table no.: 9

Distribution of sampled household by main occupation.

SN	Main occupation	No.of H/H	Percentage
1	Agriculture with livestock rearing	96	80
2	Agriculture without livestock rearing	15	12.5
3	Others(business,carpentry,mason,governmental)	9	7.5
	Total	120	100.00

Source: Field Survey, 2009.

The above table shows that 92.5 percent of the total sampled households have agriculture as main occupation. Among them 80 percent of the total households have livestock rearing and 12.5 percentage of total households performed agriculture without livestock rearing. Most of the households have their own land for cultivation but those who have engaged in agriculture through wage labour or permanent labour as Harohia. Only 7.5 percentage people are engaged in other sector than agriculture for their main occupation. Among them one household has engaged in business fully and other two households have engaged in carpentry ad mason in all seasons.

From the earlier discussion, it is obvious that more than 50% of the total households have to face with food deficit problem more or less, In the same way as the migration of hill people increased the chances of different works availability also increased. Most of the poor Tharu people are compelled to change their traditional occupation because of landlessness or marginal land holdings for earning cash. Some of them also attracted with progress done by other non-Tharu people through different occupations. Therefore to meet the food and household requirements some of the Tharu people are engaged in other sector outside from the agriculture. The

following table represents the distribution of sampled household by subsidiary occupation.

Table no.: 10

Subsidiary occupation of the Tharu community .

SN	Subsidiary Occupation	No. of H.H	Percentage
1	Employee in Govt. offices	18	15
2	Service in India	9	7.5
3	Service in Kathmandu	6	5
4	Business	12	10
5	Carpentry	24	20
6	Tractor, Bus, Truck driving	15	12.5
7	Animal husbandry	6	5
8	No subsidiary occupation	30	25
	Total	120	100

Source: Field Survey, 2009

The above table shows that 90 households or 75% of the total households have other subsidiary occupations where as 10 households or 25 percent of the total households have no other subsidiary occupation than agriculture. Those households which have not subsidiary occupation are highland holders and agriculture is their main occupation and they are self sufficient in grain production from their own land.

The above table also indicates that out of the total subsidiary occupation having households, 24 households manage their food and household requirements from carpentry mostly in off-farm seasons. As the number of hill people increased the availability of various carpentry task also increased. Similarly 18 households

manage their out income from government offices. Among them twelve households reported that their sons were joined in Nepal army and six persons from two households have employed in school as teacher. The other emerging subsidiary occupation applied by the people of this village is Truck driving and the number of such households are 5. Like wise, 12 households are engaged in business at local area. Other people of 15 households are engaged in other various services such as labor in factory, domestic servant or coolie and watchman, in India and Kathmandu. Six households have managed their food deficit and household requirements from animal husbandry in which poultry farming have done.

According to key informants, it was reported that before the migration of hill people there was not any household who had outside occupation than agriculture. Some people wanted to live as Harohia (Plough man hired for the year) and Charohia (who looks after other's cattle) in others houses. According to Indra lal chaudhary (45 yrs), 25 to 30 years ago there were few Tharus who were interested to live as Harohia and Charohia in other Tharu landlord's houses although they had their own land. According to him, it was due to the fact that such people used to think to become a Harohia or Charohia for other's houses was easier than to become a master of own land for this purpose they used to give their land to other person on share cropping basis. But at present such types of example can not be found. People engaged in non-agricultural sector reported that they were attracted by the hilly people's profession. For example, Tharu people did not like to go to service in India and other places. After the migration of hilly people, they knew to go in other places for service. Parshu Ram chaudhary (age 50), a school teacher said that it was due to positive impact of hill migrant

that they are interested in different occupations. Like wise migrants from hill trained some boys of Tharus as driver.

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

4.7 CHANGES IN OTHER RESOURCES

As in other parts of the country in this study are site to, forest resources and open grazing and river banks lands have been encroached by hilly migrants and the Tharu people themselves. However there is not accurate data about the encroachment on open land and forest area during the period 1970 to 1995 but from the different main information we can observe change in these resources.

There was a large open grazing land in the northern side of the village in the vicinity area. Similarly, there was a heavy dense forest near the village. So people used to fear entering the forest area without group and weapons. But today we can hardly believe that there was dense forest in the vicinity area of this village. It is estimated that approximately 50 bighas of government forest area was converted into cultivated land unofficially by a adjoining land owners. Tharu people and newly migrated hill people.

Similarly about 50 bighas of open grazing land and river-banks have been lost during this period due to unauthorized occupancy by Tharus and hill migrants.

Thus due to loss of forest area and open grazing land in the vicinity area of the village livestock rearing has been considerably decreased. Almost of the people of this village who have to depend on forest for firewood, fodder, timber, etc have been suffering from new problems.

Thus from the findings of this chapter by analyzing the data presented we can conclude that after the migration of the people that traditional economic life of the Tharus of this Phalmanpur village has been changing gradually. Most of the land of Tharu have been fragmented into small pieces and transferred into non-Tharu people. They have adopted some new kind of farming practices and they are slightly changing their traditional occupation. The changes on Tharu socio-cultural life carried by migration of hill people will be discussed in subsequent chapter.

4.8 CHANGES IN EDUCATION

The change of migration in the locality on the field of education is positive; in fact, the history of development of educational atmosphere in the village is linked with the history of migration of hill people. Before the migration of hill people, there were no educational institutions in this village. Almost all of the Tharu people of this village were illiterate. The education system of this VDC is good today. Tharu students are increasing day by day in the school. Tharu used to send their children minimum percentage only till before 5 years. Now the percentage has increased a lot. But it remained up to secondary level. They do not help and guide their children at home still the children have to look after the cattle and

goats in the afternoon. Following schools are established and are providing the education facilities to the Tharu people.

Table no.11
Schools in the Pahalmanpur VDC

SN	Name of School	Ward no	Established year
1	Shree Kanti Rajya Laxmi U.Ma.Vi	2	2009 B.S.
2	Pahalmanpur Memorial U.Ma.Vi.	5	2042 B.S
3	Janakalayan lower Secondary School	1	2055 B.S
4	Bal Bikash Primary School	1	2062 B.S.
5	Dasarath Primary School	2	2060 B.S.
6	Janta lower Secondary School	6	2046 B.S.
7	Shree Rastria Ma.Vi.School	7	2009 B.S.
8	Shiv Primary School	8	2059 B.S.
9	Bal Bikash Primary School	9	2062 B.S.
10	Raja Ram Primary School	9	2063 B.S.
11	Gyan Joti Vidya Mandir	2	2063 B.S.
12.	Padma Nikunja Boarding School	1	2051 B.S.

Source: Field Survey,

2009

Besides this, there are 3 other private Boarding schools, where few Tharu children study.

When the migrants from hill started to enroll their children in the school, most of the Tharu people were inspired and started to send their children to in the school. Tharu people started to join in educational sphere since few years, so literacy rate of Tharu people is less than the literacy rate of migrants in this area. The following table represents the change in school enrolment of children among the community of Tharu.

Table no.: 12

Change in School Enrolment of Tharu Children of Pahalmanpur VDC.

Children	Before					Percent
	35 years	22 years	12 years	8 years ago	5 years ago	
Son	X	10%	20%	40%	58%	62%
Daughter	X	3%	5%	20%	30%	43%

Source: Field Survey,

2009

From the above table, before Rehabilitation programme, most of Tharu people are illiterate Before 22 yrs. (i.e. before 2036 BS), the literacy rate was 10% among male and 3% female. Tharu girls and boys are good in study as well in primary level and as they will begin to reach to class 7/8 their study start fall down because of the growing household responsibilities. And most of the girls marry before reaching class 11\12.

4.9 CHANGES IN HEALTH TREATMENT SYSTEM

Most of the people of Pahalmanpur are uneducated. Instead they are aware about the health and sanitation. There is a health post at Pahalmanpur VDC, ward no.5 and at the same time Pahalmanpur is so many medicals and clinic at pahalamnpur Chauraha. There is a one major hospitals. So, they treat their problems as per the condition. The pattern of change in health treatment refers Table below.

Table no.: 13

Change in Pattern of Health Treatment.

Method	Before				Now
	22 years	17 years	12 years	7 years	
Guruwa (Faith healer)	90%	80%	50%	35%	30%
Health-Post	10%	20%	40%	60%	70%

Source: Field Survey, 2009

At the mean time, people strongly believe in Guruwa (Tharu faith-healer). So, 90% of not only Tharus but also even Pahadis first priority was the treatment with Guruwa. Only then they started to visit health persons. Because of the increasing facilities of road, market, health, education, etc., they have begun to accept the new needs of society. This can be taken as the change of thoughts. For example, they don't engage only in pleasing gods and spirit but also follow modern medical treatments. Many of them have started to refer to hospitals and health centers for treatment.

4.10 SOCIO-CULTURE CHANGE

4.10.1 Change in Family System

The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of the children (Maciver and page). The Tharu are very laborious people. Labour is the base of their life. There is a division of labour among the family members. They all work honestly according to their capacity. Men and women have their tasks based on tradition. Aged persons and children are given light works. Some works are given according to sex difference. For ploughing, hunting, building houses are done by men while women do works like preparing meal, cleaning home, making ceramic pots etc. Some tasks are performed together. Boys help men and girls help women in the society. The work division also became change because of the change in family type; all the work has to be completed by only husband and wife. In the past, Tharu lived with large member in a family. Tharu are seen to respecting their elders, whether male or female, all time. They thought that if a family is large, the working pattern is easy in the field and house. Most of the families were joint type, i.e. they enjoy living joint family. This pattern is gradually changing towards unclear type of family.

4.10.2 Change in Cultural Activities

4.10.2.1 Clothing

Because of their area of inhabitation being the dun of inner Terai, they wear very little and light clothes. The male Tharu folks wear a Dhoti, Bhegva or loincloth, of white cotton clothes and half or full sleeved Bhoto. Most of these people wear Topi. The women wear the knee length dress, (lehnga) which is not much folded in the front and called a Thetuwa, Goniya, Choliya The young unmarried girls wear Choliya or blouse, which has strings on the backs to tie it

up. Married women have the same blouse but the strings are in the front. Nowadays young people wear modern clothes such as male : suit, pant and female Kurta Shalwar, pant.

4.10.2.2 Fooding and Drinking

Most of the Tharus people eat rice and roti, three times a day with vegetables and shanna (Rice Daal) but without soup and it is their major diet. They rarely eat pulses. They are non-vegetarians and their staple food is rice. They consume more fish, meat and alcohol called Jand Daru than vegetables, curries and bread. They prefer meat of chicken, pork, pigeons, tortoise, he-goat, etc. The food called mand cooked by mixing lentils or pulses and rice is popular in this region. They take breakfast, lunch and dinner in a day all of content rice. Jand, Daru and pork meat are necessary in every festival. Specially they eat Jand, Daru and pork meat at maghi Festival. They welcome their guest and relatives by jand and Daru and Meat and fish. They used salt and chilly too much in their food. They used to eat rat meat and new generations don't like this.

4.10.2.3 Ornaments

Tharu women like to themselves with ornaments as in the case with women of almost all tribes: on their ears rings like as tarki, kumdal, Jhumka, Rigya, these women wear the mundri on which a silver Jhilmiliya and hung. On their nostril is a Phophi, Nathiya, Bulaki, or sometimes a Nathiya is also hooked on. These are kind of nose ring On their arms are bangle-like ornaments called tariya Bijai, Kara which are made of base metal or silver. They wear shellac bangles on their wrists and at the two ends of this set are placed brass or bronze bangles. The fingers on the hands., the toes

on the feet are decorated with rings, Bichuwa, Mundra, too. The most attractive use of ornaments made by Tharu women is on the neck, where they hang multi-coloured glass beads or pote necklaces, real or fake muga or Mala, necklaces. East India company silver rupee coin necklaces, or just ordinary coin necklaces (Mala) silver, brass bronze necklaces called suthya and necklaces made from pieces of silver called thosya. They wear tikuli on their foreheads. It is seen that they use very little ornaments made of gold. Names of ornaments are Kura or Kalli worn on the ankles and look like large rings, trhadiya or armlets, hasuli or necklaces, pachhella or bangles, Tarki or earrings, kangdhu or girdle, nokshakhol, nose rings. Married women tattoos not only their legs but also their breast with elaborate motifs. It is believed that if this is not done that women cook's is not worthy to be eaten. Males tattoo themselves, however, unmarried women are not allowed the luxury of this practices. Now a days most of the women of this village use modern types of ornaments like chain, necklace, (Tilhari, Magalsutra) etc, which are common among the women of other ethnic groups migrated from hilly region.

4.10.2.4 Song and Dance

The stick dance is a special dance of Tharus It is call Lathihuwa nach mungrhwa nach. After paddy cultivation, they sing and dance a lot. They sing and dance in different ceremonies and festivals. The dances and songs are performed according to season and month. These dnace are *rosari, jhumra, Sorthi, Sakhiya, Mandrhwa nach, Badka nach, Baithaki nach, stick, circle, thekara, jhara, damphu, barmash, holi and jhamta*. They sing different type of

song i.e. *birhun, lagani, sorathi, barmas, chaitawari, tamura, jhamta, Magar, Dhamar, Sajna, Badkimad* etc.

4.10.2.5 Others

They used to keep a barber (hair-dresser) called "mardaniya". His work was to cut hair among the Tharu tribes and in return he got rice and beverages from the house of others. Now, this system has totally changed and relinquished. We can find different hair-cutting saloons from neighboring India.

Also there used to be a watchman/ messenger, named as 'Chowkidar', who conveyed different messages from one to another, made aware of something among communities and took rice, vegetables etc. from others in reward. Now we can hardly find such persons, almost none.

4.10.3 Change in Religious Faith

Most of the Tharu people believe in animism and worship spirits. Tharu have their own priest called 'Guruwa' in the study area. They believe that when the god is angry then various diseases attack them. The belief in 'Bhut and Pret' (evil spirit) is extreme among these simple folks. Their priest 'Guruwa' invokes the deities of his patient whenever he treats illness in the family. If anyone fall sick or dies then Guruwa goes to that house and bless them with peace. Traditionally Guruwa is actually a witch doctor of Tharu and religious leader. It is believed that 'Guruwa' have developed the power of controlling all evil spirit with his spiritual power and if he will get angry he could make all the evil spirits attack and destroy them. Thus 'Guruwa' is a vital personality in Tharu community.

Tharu people of the community perform several pooja in the agriculture sector. Just before to start the planting paddy seedling (Dhan Ropai), after finishing the 'Ropai' and after harvesting the rice plant they perform 'Lawangi Pooja'. At these pooja, the work in the paddy field is restricted. The "barna" system in Thru community is frequent. Barna is not working day, i.e. work is prohibited. In 'Sombara barna' (work prohibited on Monday), ploughing and using cart (gada) is prohibited. By the increasing pressure of migrant against 'barna', the Tharu community of ward no 1,2,4,7 can't continue this process while ward no.3 of this VDC this is till alive now. Some, however, don't have any concept of religion and a few are gradually adopting the dominant Hindu system. The religious world of Tharus is heavily influenced by Hinduism. Distinctive religious and spiritual elements do occur, however, even if Tharus call themselves Hindu Kinwani and call upon the services of Brahmins.

Tharu's traditional worshiping method to deities and spirits are gradually in the process of modification due to many factors such as dependency on other groups, mass illiteracy, poverty and close contact with Hindus. Adoption of Hindu religion by some rich Thraus is also due to belief that it helps to intensify their prestige. In most cases, the Tharus are found open hearted to adopt the Hindu culture and religion. In fact, the Tharu religion is dynamic in its character as well as in its form. The changing pattern of religious faith is believed to safe guard them from constant attack of wild animals, epidemics and agencies of evil spirits.

The Tharus have adopted the Hindu ideal as an unattainable goal. They can be seen to abandon things they regard as impure such as hob breeding or to introduce typical Hindu pujas

(Satyanarayan Puja). I found some of the Tharus special cultures like, Pitre Aunsi, Godana and Satsara distinct from others.

4.10.4 Festivals

The Tharu ethnic group is rich in festivals and celebrate different feasts and rituals however in due course of interaction with each other ethnic groups migrated from hilly regions they are gradually accepting some Hindu festivals, which were not prevalent among them in the past.

Traditionally, the most celebrated festivals of these people are Fagu, Jitia, Maghi or Khichadi, Ananta, Aaitawari, Gudhiya (Nag Panchmi), Bhajhar, Chairai-bhajhar, Aastamki (Krishna janm Aastami) and Pitry Aunsi. Among them Fagu or Maghi is the most important festival. Actually it is the festivals of New Year. and started to celebrate from Magh 1st to 3rd and remains for 3 days. In these festivals they plaster each other with different Views and move from house to house with singing songs and Sharing, blessing and put white Tika from their ancestor. During this moving, they collect money or rice and finish this festival with picnic and on that day they burn new fire in jungle and carry to their home.

Jitia is another important festivals of Tharu women. It is celebrated in Asthami of Bhadra Krishna Pacchya. In this festival they worship Jitia goddess for the better health of their husband and children.

Khichadi or Maghi is celebrated in Maghi "Sankranti" and it is celebrated as a new year of these ethnic group and celebration periods may take 3 to 4 days. In this festival Haruhiya and Charhiyau (see – in occupation) are free to choose their master for next year. KChicchadi or 'dhikri' is special dish for this festival. Ananta

Chaturdasi and Pitry Aunsi are the festivals for long remembrance for their ancestors.

In spite of these traditional festivals, there are some other festivals, which are becoming more popular in these days than before and the methods of celebration these festivals are newly adopted after the migration of hilly people. Here are lists of such festivals and processes of celebration, which were not prevalent among the Tharu people in the past but are common in Hindi system.

Dashain

Actually, it is the most important festival of Hindu but it is also popular among the Tharu people. The method of celebration Dashain is somehow different after the migrants of hilly people into this area. The following points show such changes in celebrating this festival.

The tradition of celebration Dashmi was very different before the migration of hill people, Mostly, Dashmi celebration was the house of Bhalmansa (Mukhiya), Ghuruwa. (The main person of Tharu people of the village where few people used to go to take Tika).

But now most of the Tharu people celebrate Dashami, and taking Tika in these days has started in each house by family chief. Similarly on Asthami and Nawami, these people have started worshipping goddess of power named. Mahakali Bhagavati (Durga). Hence, such types of changes can be taken as example of influence by the migrants.

Tihar

This is another second important festival of Hindu, which is also common among the Tharu people. The method of celebrating this festival is somehow different from that of other Hindu castes. Conventionally, these people did not use to celebrate Bhai Tika. In this festival, they celebrate only cow Tihar and worshipping indifferent things such as jungle, family deity, cow, dhiki, janto, rice store, plough and Bayal gada. But nowadays, some people started to celebrate Bhai Tika also. This is also an animated example of adopting cross-culture. The other new festivals adopted by the Tharus are Thulo Ekadashi and Krishnasthmi. ThuloEkadashi falls on Kartik and Krishnasthmi falls on Bhadra Baisakah Purnima, which is full moon festival, is another festival adopted.

4.11 CHANGES IN LIFE-CYCLE CEREMONIES

The Tharu people of this study site have adopted various new kinds of cultural practices from birth to death rituals, which were not their old traditions. Such types of new cultural practices, which are accepted, have been presented below in this section.

4.11.1 Birth

Traditionally, when child was born, his naming ceremony was held on any after the third day from birth. These days maybe 3rd, 5th, 7th, or 9th day but nowadays the naming ceremony is performed after the eleventh day from the birth. Likewise before the migration of hilly people, there was no tradition about birth pollution. But in these days, he woman who delivered the child should be kept in a separate place and in this time she would not be allowed to touch any object except those who are given to her purpose for 10 days, which is called birth pollution. The naming ceremony was

performed either by their own priest "Guruwa" or household head himself but now the naming ceremony is found to be performed by Brahman priest. Similarly, their traditional naming system was not systematic, for e.g. a child was born on Monday i.e. Sombar the name of this child would be "Som lal". But nowadays this naming system such as Basanta Chaudhary. VesRaj, Parshu Ram etc.

4.11.2 Marriage

Traditionally there are four types of marriages prevalent among this community in this study site. They are Jamani Bibaha, Magi Bibaha or arranged marriage, elopement with unmarried women and elopement with someone else's wife. Other traditional features of the Tharu marriage system are mismatched marriage, widow marriage and settlement of marriage before birth.

Among some communities of Tharu, parents settle marriage of their unseen children while in gestation and as the child grows especially girls become pregnant in their own house and later shift to the house of the man of pre-settled husband. In mismatched marriage, generally, a very young 8 to 9 years aged physically immature husband is married with a more grown up 15 to 16 years old mature wife. Widow marriage was also common among these people because they had to face with manpower deficiency for their farms when malaria was not controlled. After migration of hilly people. They have avoided most of their existing tradition about marriage. 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 those separate family who could tie in marriage relation used to come into agreement that they would marry their child when they would become ready physically.; Therefore this type of

marriage was decided to tally minimized by boy and girl by nowadays this type of marriage has totally stopped among these group because hilly people hate such type of marriage and also they taught them such type of marriage was harmful for them.

Methods of arrange marriage has changed from their traditional ways to other higher caste Hindu system. In arrange marriage; according to their tradition bride and groom do not come together with marriage procession from bride's house to groom's house. When the process of marriage is finished at bride's house; the groom waits for bride for whole day at the outside of his home and later at 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 come together in groom's house, which is imitation of other Hindu caste marriage system.

Thus, this change in the process of arranged marriage among these people can be taken as an example of migration impact on marriage traditions.

Widow marriage has also minimized in these days among these people. In this study, not a single case of widow marriage has been found among the sampled households. Therefore, it is obvious that nowadays the Tharu people of this study area are not interested towards widow marriage because they think if such type of marriage is done pahadiya people will hate them.

Traditionally, the Tharu people did not practice inter caste marriage and if any person of their ethnic group did such type of marriage they should hate him. But nowadays this tradition has slightly changed and inter caste marriage has found to be taken place.

The other changes in the traditions of marriage due to the impact of migration can be taken as the decrease of mis-matched marriage and early marriage among the Tharu people of this village, however, it is not totally stopped. For this study 25 marriage couples were selected from the sampled households who were married after 1980 and they were asked two questions. The first was when did they marry and the second one was which age do they think is suitable for marriage.

Table No. :14

Married Age and Age prefer to Marry by Couples of Sampled Households.

Married age				Suitable age for marriage	No.of Couple
Male	No. of People	Female	No. of People		
7-10 yrs.	01	7-10 yrs.	00	07-10 yrs	00
11-15 yrs.	07	11-15 yrs.	11	11-15 yrs.	05
16-20 yrs.	15	16-20 yrs	13	16-20 yrs.	17
21-	02	21-above	01	21-above	03

above					
Total	25	Total	25	Total	25

Source : Field Survey, 2009

From the table, it is clear that most of the couples were married in the age between 16-20 years after 1980 and also most of the couples prefer suitable age to marry between 16-20 years showing that early marriage has greatly reduced after 1981 and mismatched marriage is also reduced among these people.

The mismatched marriage and early marriage were not common among the migrated people. Therefore, by imitating their tradition, Tharu people of this site ultimately adopted these new types of traditions, which were not prevalent among them in the past. Thus, it is obvious that the various changes in marriage tradition among the Tharu people of this study site are due to the impact of migration.

4.11.3 Death Rites

The Tharus of this study site have not any definite rules about death rituals. Most of the people could not say what their actual death rites were. Due to the domination of Hindu system, most of their death rituals resemble with that of a Hindu system such as after death, the corpse is kept on a green bamboo frame, tied and covered with a white clothe. Sons and grandsons carry the dead body first and then the relatives help. The dead body is carried at the bank of River and cremated. After the cremation, all members of the funeral party bathe in the river. Some thorns are spread and small ditches are dug on the way back assuming that these will act as obstacles for the spirit so that it can not return. Finally after reaching

their own home, all members of the funeral party purify themselves by sprinkling water on their bodies and only then they can enter their houses.

Nowadays the Tharus of this area use Brahmin priest and observe death pollution for a period of 13 days and perform the funeral ceremonies similar to Hindu tribes.

Traditionally, only eldest son used to perform mourning rituals but these days all brothers take part in this ritual. Previously, the performance of mourning rituals might not be started from the day of death as like other Hindu caste. It was started only in Paush, Magh or Falgun when the death occurred from Ashad to Kartik. But in these days this tradition has totally stopped and is performed resembling with Hindu caste. Therefore these new traditions which are accepted by these people on death rituals can be taken as example of cultural change due to impact of migration.

The most important change has come in the Tharu people today after the migration of people from hill is that they are losing the confidence about their traditional rituals that can be understood from the following case study.

This example shows they are actually losing their confidence about their old traditional rituals. Thus the Tharu people of this study site have changed their different cultural practices towards Hindu system from their traditional ways.

4.12 INCREMENT IN SOCIAL ACTIVITIES

IN due course of interaction with different other ethnic people, the Tharu people of this study site have accepted not only new cultural practices but also have increased different activities towards social works, which can be observed as a worth nothing impact on

them by migrants. Here such type of increasing activities such as participation in maintenance of health condition, construction of village road, local school, temple, canal, dam, etc. by these people are attempted to describe with some illustrations.

There was not any taps, cemented well or hand pipe (lifted pump) for drinking water in this village 20 years ago. People used to drink water from Khola, from Kandra River and from other stream. They used to carry water from these khola and ditches in water pot on their head. At the time of rainy season this “Kandra” used to be totally covered by floods and destroyed. At that time it was very different for drinking water used to go in Dhara, where a tap of good water was available but it was very far from this village. So it was a very difficult task.

Before ten years ago, a group named as Ama Samuha was established which has started various developmental and awareness programs, such as band of alcohol, making Mahadev temple at ward no.2 saving and credit programs etc. This example shows the cooperation and activities of Tharu and other people of this village. So we can conclude that the migration of people from hill has played a significant role in increasing the social activities of Tharu people.

4.13 DEVELOPMENT OF ETHNIC FEELING

Migration of hilly people in this village has created both positive and negative impacts on the life style of the Tharu people. Adoptions of new kinds of techniques and ideas about farming and occupation, increase of social activities, development of education atmosphere etc. are the example of positive impacts. However, the loss of their native culture and philosophy of life as guided by their tradition, subject towards economic exploitation etc are negative

impacts. Similarly, the migration of hilly people into this area has also increased the ethnic feeling among the Tharu people. In this section an attempt has been made to describe the changes on ethnic feeling among these people by the migration.

Tharu ethnic identity is defined in contrast to that of the hill people, primarily migrants of the dominant Brahmin, Chhetris caste who have settled widely in the Terai since 1950's. Similarly the development of ethnic feeling among the Tharus of this site started when hill people began to migrate in this area. The Tharus see themselves as the indigenous people of this area in contrast to the recently arrived groups.

Before the migration of hilly people in this village, there was no restriction to collect grass from anyone's land either Khet or Bari. Therefore, people used to collect grass for their domesticated animals from someone's field where that was available and at the time not any harmful activities were done by those people. At the beginning time of migration, hilly people were also provided those facilities but when they went to collect grass or fodder from Tharu's land they used to collect grass along with maize, vegetables, etc, from their Khet or Bari. Similarly, on grazing their animals at the edges of cultivated land hilly people started to destroy Tharu's crops through their animals. Such types of misbehavior by hilly people compelled them to become clever as well as aggressive. Nowadays no hill people can enter on their land for collecting grass or fodder without permission. This example shows they are also becoming more clever and aggressive than before they were after the migration of hill people in this site.

4.14 FACTORS OF CHANGE

When a society comes in contact with the external factors, the signs of change are observed in it. Development is possible only through changes. A change is not the matter to occur overnight. It is also not easy to bring about changes in human concepts, beliefs and mentality. For this, years and years of efforts may be needed. Some change may occur automatically. But so far the concept is concerned, there is the need of changes in different aspects by different factors (Sharma, 1985)

4.14.1 Transportation

The Road construction of East-west Highway (Mahendra Highway) was started on 2018 BS. Now this place is accessible from any road/corner of Nepal. This has changed a lot in the traditional lifestyle of Tharus towards easy and fast pace of modernization; however, they are not able to change a lot. No doubt, it has brought new way, value and expectation among them.

4.14.2 Economic

There are various means of change in Tharu community of the study area, religious, cultural, life cycle ceremony, polity, festival, economic standard, agricultural pattern and others. At first we can give the example of economic standard. The poor economic condition has been one of the features for change in Tharu festivals because the poor people are not able to afford much for the celebration; naturally they have to cut down the expenditure and so on. And at the time, the duration of festivals has also been shortened. Except some important festivals like Dashain, they do not observe other festivals for many days but for only one day because of economic and time factors.

4.14.3 Migration

Secondly, contact with Hindu people as also encouraged change in the festival of Tharu. Due to the contact with outside people there came change in their activities such as way of living, dress, pattern, food habit, celebration of festivals and pattern of observing the festivals. Previously the Tharu people of the study area were isolated. Hence, they have their unique type of way of life. But after the eradication of malaria and Rehabilitation program started in 2021 BS (4 bighas land distribution), hill people migrated to this area and influenced the way of life of Tharu people. So we can say that migration is one of the major factors of socio-cultural change.

4.14.4 Technology

Moreover, the development of technology, the traditional cultural of Tharus of study area has been affected. At the same time, the musical instruments of Tharu people, which were used during the time of festival, have also undergone some significant changes. Previously they used only Dholak but now they have also started to use other musical instruments such Shanai, Dumplu and so on. From the last two decades, they started to use advanced technology in their field such as tractor, chemical fertilizer, and improved variety of seed and animal. By this, they earned much income than before using advanced technology.

4.14.5 Education

Education is an essential factor for development of society. It also helps to achieve upward mobility. Education brings consciousness and plays vital role in developing knowledge and skills of people. Thus education becomes one of sources for socio-cultural change.

4.14.6 Social Organization

Different types of organization are present in that community such as political, social, governmental, and user groups. VDC is responsible for changing their traditional judging system. Health-post another factor of change their traditional treatment system. Agriculture center change their traditional agricultural system by provided improved seed, animal, knowledge of chemical fertilizer, by giving knowledge of advantage of crops, fruits and vegetables to the Phalmanpur people. Social organization aware them about sanitation, drainage, effect of environmental degradation, saving credit group and users group provided them loan for hand pump establishment, toilet constructing and to conduct IGA (Income Generating Activities) program.

4.14.7 Modernization

Many people of that area go to the other place, seeking job and labor in the factories, hotel and company. Some Tharu people of that are involved in small business. They change their food pattern for example they start to eat two times meal, in a day where in the past they took four times meal in a day. It is the effect of modernization, which is another responsible factor for change.

4.14.8 Sanskritization

They left some tribal feast and festivals and started to observe some Hindu festivals. For example Tij is a festival borrowed from the Hindus. Their festivals also are being changed in the same ratio. Wherever they are in contact with hill people, they gradually adopt culture of Hindus migrated from hill and change the mode of celebrations for their festivals. Sanskritization is one of the important factors for socio-cultural change of the study area.

4.14.9 Nepalization

Nepalization is one important factors of the socio-cultural change of the Pahalmanpur community. The influence of Nepali language has gradually resulted in the loss of their mother language. According to one old person, 30 years ago most of the women of that community could not speak Nepali, but in the present, most of them can speak Nepali language and all the people can understand this language. By this factor, it is easy to bring them in national mainstream.

4.14.10 Westernization

Westernization is another factor of socio-cultural change of the study area. Most of them changed their traditional dress patterns and now they have started to wear modern types of dress like waistcoats, shirts, pants and shoes by male and saris, maxi, lungi, cholo by women and girls wear Kurtha, suit, and sometime Pants with t-shirts which are not their traditional dress. The urbanization with opening of East west high way, T.V. is major responsible factor.

The tourist comes their village to know Tharus culture by the contact with tourist the villagers adopt their clothing pattern.

4.14.11 Deforestation

Recently they are facing the greater problem for the construction materials required in the cultural houses due to shortage of that material. Their traditional material cultures are going to disappear. They can not collect timber for house, sheds construction, bamboo for dhadia (a equipment making for fishing) construction, edible plant for vegetable, medicinal plant for medicine, firewood for cooking, fodder for domestic animal. The people of that area can not go to river and stream for fishing, forest for hunting and animal grazing. Because of tight security and lack of firewood, people are compelled to construct biogas plant and use kerosene as their household fuel.

4.14.12 Industrialization

Nowadays, this VDC has become an industrialized area. Big, small medium and cottage industries are established here because of ease of accessibility and infrastructure development. Tharu people are being diverted to industries for employment from their traditional agricultural sectors. The various kinds of industries/factories operating in this village are as mentioned in Table no.6.

CHAPTER-FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

In Nepal there are many ethnic groups distributed in various ecological zones with their distinct types of socio-cultural practices. In Terai regions various indigenous group such as the Tharus, Kathariya, Rana, etc. are inhabited. Among these the Tharu ethnic group is one, which possesses the greatest number of population in Terai. They are simple and hard working people. Until the eradication of malaria, they lived alone in the big tropical forest in Terai and inner Terai Region. After the eradication of malaria and other different activities implemented by the government such as rehabilitation program, construction of East West highway etc caused large demographic shift from hill and mountain regions to this plain land Terai. The population of Terai and inner Terai regions increased rapidly due to this migration. In Pahalmanpur region of Kailali District, hill people migrated in large number, which may contribute to gradual change of traditional ways of social and economic and cultural life of the indigenous Tharu people. However there are large studies about the Tharus lacking different issues but the impacts of migration on socio economic life of Tharus of Pahalmanpur village of Kailali have not been studied yet. Thus present study attempts to provide work regarding this field.

The present study area, Pahalmanpur village, is a densely inhabited place of Tharu people. It is located just near the Mahendra highway. The migration of hill people in the village started only after 1970 (after the Resettlement programme), before this period, only the Tharus were the inhabitant of this village. Now the

total population of the VDC is roughly 11892. Traditionally, the Tharus of this village are farmers supplemented by livestock rearing.

After the migration of hill people, have been interested with different ethnic groups. In such interactions they are been interacting with different ethnic groups. In such interactions they are accepting and imitating numerous techniques and leas from them , which causes various changes on their economic life style. The first stage that took place among these people after the migration of hill people is loss of home of their land to the people of other ethnic groups and also land is fragmented into small pieces. Thus on one hand their land holdings have been loosing and on the other hand the open land for pasturage and dense forest in the vicinity area have encroached by over population due to which they have to face with new problems for subsistence. Meanwhile, they adopted new methods in farming system such as uses of new and improved seeds, fertilizer and plantation of summer paddy. So, they have been able to yield more grains from the same areas of land than before. As the number of people increased in this village, different new kinds of tasks were also increased on one hand, and on the other hand, they also came in contact with the people of different occupations. Therefore, to solve the food deficit problems, they ultimately have been changing their traditional occupations. Thus after the migration of hill people the economic life of the Tharus seen to be quite changing.

As the migration of hill people started to flow, then the event of inter-cast marriage relationship between Tharu and other tribes has become not a strange deal, and there took a great interaction between Tharus and non-Tharus. AS a consequence, Tharu people have adopted new kinds of social and cultural practices, which were

not prevalent among them in the past. The most important positive impact on Tharus after the migration of hill people is that of attraction towards educational sector. The newly opened educational institutions due to the activities of hilly migrants caused not only to help for developing positive attitudes but also increased literacy rate.

The Tharus of this site have adopted Hindu religious systems such as adoption of Brahmin priest in different deities and rituals rather than using own Gurung involvement of some people in Satsung, accept new ideologies with behavioral modification such as avoidance of liquor drinking, which are mainly in the direction of Hindu philosophy, are the indicators of Hindu domination. They started to observe Hindu festivals such as Dashain and Tihar with giving more priority rather than their own festivals such as Maghi, Jitia, Aitawari, Ghudiya, Bhajhar. They have adopted some Hindu rituals in lifecycle ceremonies too, such as polluted assuming system in birth of child for a period of 11 days, naming by Brahmin priest with Hindu system, reduction in mis-matched and early marriage, performance of mourning ritual just after the death are such newly adopted cultural practices which were not prevalent in the ancient times. Similarly the Tharus of this village have adopted new types of dressing and ornaments. They have started to participate in social activities more than before on one hand, and on the other hand, due to the fear of hilly people the ethnic feelings among them have also developed. Thus such types of economic, social and cultural changes on the life-style of the Tharu people of Pahalmanpur village have carried by the migration event.

5.2 CONCLUSION

In conclusion, it can be said that the indigenous people of this site, the Tharu has been subjected to changing situation created mostly by 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 is also developing among them. They are becoming more civilized, healthier and more educated than before.

On the other hand, overflow has challenged Tharus in many ways. They have been facing with new problems for subsistence due to exploitation of natural resources which was their niche. Some of their land holdings have been losing. They are losing their native culture and philosophy of lifestyles as guided by their traditional religion. Their socio-cultural life is heavily being dominated by Hinduism. They are losing self-confidence about their own traditions, language and beliefs. In one hand, their ethnic identity is gradually vanishing and on the other hand their ethnic feeling is slightly increasing.

5.3 RECOMMENDATIONS

On the basis of this study some recommendations are made in different areas or topics, which are considered to be useful for the betterment of related sectors and further research, they are as follows.

As Tharus are mainly agricultural people, emphasis should be given to improve and augment their agricultural practices in order to raise their economic condition. For example special program

packages to improve cash crops (oils, mustard, pulses) cultivation and green vegetables growing involving the local people to identify the problems and priority can be implemented. As the cultivated land of this village is on the bank of Sukhad stream and somewhat deep land in comparison to forest area. therefore the settlers of this village are sometimes tussled by flood. Government should prevent this large village and large fertilized land by checking the flood.

The government should provide different programs for these indigenous Tharu people in order to raise self-confidence and mutual trust. In fact, the government should provide equal treatment to all caste people in regard to develop self-confidence and mutual trust among different ethnic groups in order to develop relationship among them.

In my opinion, to preserve the Tharu ethnic identity, related sectors should eliminate their feeling of suppression and suffocating by developing self-confidence among these people about their native culture.

They should aware themselves to preserve their own culture and tradition from the attack of other migrants. They have to continue positive tradition and culture and should leave disadvantage tradition and culture.

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ANNEX 1

QUESTIONNAIRE

1. General Information

Name of the respondent

age..... cast.....Religion.....

language..... village.....ward.....

2. Where is tharu's people origin place ?

a) Dang b)Deukhari c)Butwal d)Chitwan

3. Where is your family come from?

4. What types of modern technology use in agriculture ?

a)Tractor b)Thresar c)Pumpset d)Plantation machine

5. What type of fertilizer use in your field ?

a)Chemical Fertilizer b)Gobarmal c)Both

6. Do you have polygamy system in marriage?

a. Yes b. No.

7. What are your main festivals?

a. Maghi b.Guriya

c. Atwari .d.Astimtiki

8. How do you celebrate life cycle ceremonies and festivals?

9. How do you spend your daily life?
 a) Field Working b) Labour c) Grazing cattle d) Business
10. Is there any Industries or Cottage Industries in your village?
 a) yes b) No
11. Who is key person of your village?
 a) Guruwa b) Bhalmanasa (Mukhiya)
12. Who does the decision in household matter?
 a. Only by male b. By both male and female
 c. Only by female
13. Do you have any Government service in your Family?
 a. Yes b. No
14. What kind of job do in your family likewise?
 a. Service in India. b. Service in Kathmandu
 c. Business. d. Carpentry
 e. Other.....
15. How much land do you have? (in Bigha and Kattha)
 a. Khet b. Bari.....
 c. landless.....
16. Food Sufficiency form own land
 a. Less then one month b. One to three months
 c. Three to six months d. Six to nine months
 e. Nine to twelve months f. Surplus to sell
17. What are the major crops you cultivate in your land ? (Priority order 1, 2, 3, 4.....)
 a. Paddy b. Wheat c. Maize d. Mustard e. lentil f. Others
18. What are the sources of your income ?
 A. Agriculture b. Others.....
19. Do you own any of the following machinery equipment ?

- a. Tractor b. Motorcycle c. Water Pump

20. Information on literacy (Persons)

Qualification Persons

- a. SLC above
- b. Eight and above
- c. Five and above
- d. Literate
- e. Literate

21. Is there a toilet in your house ?

- a. Yes b. No.

if Yes

22. What is the type of your toilet?

- a. Best b. Medium c. Low

23. Is there hand pump/tap in your house?

Yes or No

24 Do have information about family planning?

.....

25.1 Have done permanent family planning? a. Yes b. No.

.....

25.2 Are you using temporary device of family planning ? a. Yes b. No.

.....

25.2. If yes, who is using ?

.....

26. If your family be sick, where do you consult primarily?

- a. Guruwa b. Health center c. Other

27.. What fuel do you use to cook in your home ?

- a. Fuel-wood b. bused Chula c. Bio-gas d. Kerosene e. Others

28. What kinds of house do you have?

- a. Wooden b. Mud and brick c. building
- d. wooden and tyle e. wooden and Khar

29. What type of marriage support in your family?

- a) Love marriage b) Arrange marriage
- c) Court marriage d) others

30. When do you do marriage your son and daughter?

- a) 15 years below b) 16 years
- c) 20 years d) 21 years above

Thanks for co-operation.