

CHAPTER I

INTRODUCTION

1.1 General Background.

Change is a universal and continuous phenomenon, which is found in all the societies at all times (Dahal, 2001). The present study deals with the changes in the livelihood strategies of the Tharu community of Lalikoili Village Development Committee, ward no.2, Naya Gaun in Surkhet district. This study attempts to look at the Tharu community in relation to its resources and environment in a changing context.

Nepal is a multi-lingual, multi religious and multi-ethnic country (CBS, 2001). Tharus are indigenous people of Nepal. Indigenous in the sense of being the first inhabitants of an area. (ILO, 1989). They are most ancient simple, honest and backward community. Their main occupation is farming since time immemorial. They live in 24 districts of Terai and inner Terai (Chaudhary, 1999:1). Tharus have their own festivals. They celebrate festival own type. Dashain. Tihar, Fagu, Maghi sankranti are the major festivals of Tharus. (Mechi Dekhi Mahakali Samma, 2031).

From the eastern parts of Nepal comprising Jhapa, Morang, Sunsari, Saptari, through Bara, Parsa, Chirwan in the center, Rupendehi, Kapilvastu in the west and Dang Deukhuri, Banke, Surkhet, Bardiya, Kailali, Kanchanpur in the mid west and far west, these people are found and have been started to be the aboriginals of these regions by many scholars. (Gautam and Thapa, 1994: 325).

These indigenous tribal people scattered all along the southern foothills of the Himalayas. The greater part of their population resides in Nepal,

although some of the Tharus are also scattered in the adjacent Indian district of Champaran, Gorkhapur, Basti, Gonda and Nainital. The Tharus come from the 'Thar' desert of Rajasthan in India and the name became Tharu, (Rajaure, 1981).

Tharu are considered among the oldest groups of people to inhabit the Terai plains of Nepal and they usually live closer to the heavily forested areas (Bista, 1980). Tharu is the fourth largest ethnic group of Nepal. The recent population of census of 2001 records a total of 15,33879, Tharus population in Nepal, which is 6.75% of the country's total population. As is evident, the proportion of Tharus in the country seems to have gone up by 0.25% between 1991 to 2001. (CBS, 2001)

In terms of total population by caste/ethnic groups, Hill Brahmins, Chhetris and Magars are the only groups that have had larger populations than that of the Tharus in the country. It is interesting to note that the total percentage of the other three groups in Nepal's total population seems to have declined between 1991 and 2001 (Hill Brahmins - from 12.9% to 12.7%, Chhetris - from 16.0% to 15.8% and Magars - from 12.9% to 7.1%) while that of the population of Tharus has increased. (CBS, 2001)

The distribution of the Tharus population covers 24 districts of Nepal. Among these 24 districts Birdiya, Kailali, Kanchnpur, Banke, Dang, Surkhet, Rupandehi, Siraha, Sunsari, Saptari, Morang and Chitwan are the main. In above district there are many Tharus sub-groups, among these groups Chitwaniya, Lampochha, Dangauriya and Kathariya are main sub-groups of Tharus in Nepal. (Chaudhary, 1999)

Now, the livelihood strategies of Tharus' of Srukhet have changed with the sciences development, migration of the people, malaria eradication. urbanization, education, modernization etc, are the responsible factors for the

changing livelihood strategy of Tharus over the last one decade. The overall intention of the research is to understand how the developmental activities and awareness of Tharus have brought about changes in socio-economic environment. These changes have induced in the Livelihood Strategy of Tharus living this reason.

1.2. Statement of the Research Problem

Although the Tharu are indigenous inhabitants of Surkhet valley. They always remained apart of the activities of development of the district. Their participation in development activities created by nation in the district is negligible (K.C., 1995). Since 1950s, the prime factors like globalization, urbanization, modernization, migration, industrial development, democracy contributing to change their traditional customs, cultural norms values and economic stability. Transport and institutional links across all over the world has passed the modern socio-economic development.

From the one decade many changes have been occurred in social and economic life of the Tharu of Naya Gaun. They have been made cover the changes from their traditional life style of the past modification of their attitude towards themselves and their present life style. Because Tharu are traditionally agriculture dependent ethnic group, their life style, mode of thinking and behavior are naturally. But the recent changes have made considerable impact on their out look. So present study would pay its attention to the study of changing livelihood strategy of Tharu people.

A very little and insufficient study has been done about the changing livelihood situation of the Tharus of Naya Gaun. Some scholars has done but there is lack of sociological study on the changes of socio economic and socio cultural life of Tharu. So it is relevant to access the changes in socio-economic and livelihood strategy even in the Tharu community.

The present study has tried to obtain the answer of the following questions.

- What are the changes livelihood strategy of the Tharus change in the socio-economic environment?
- What are the socio economic problems faced by the Tharu people?
- What are the major factors of the changes in the livelihood strategies of Tharu people?
- How Tharu people adopted sustainable economic activities for their livelihood security?

1.3. Objectives of the Study

The broad objective of this study is to analyze the changing livelihood strategies of Tharus in Latikoli VDC-2, Naya Gaun of Surkhet district and the specific objectives of this research are as follows:

- To investigate the social and economic changes of the Tharu community of study area.
- To find out the changing livelihood pattern of Tharu community in present changing context.

1.4. Rational of the Study

The culture of the Tharu are changing due to the cause of urbanization, modernization, globalization with non Tharu migration, education, communication, means of transportation. The rational of the study is to find out their ways of living, traditions, occupations in the importance to find out their ways of living, traditions, occupations in the source and several other aspect of the indigenous knowledge of Tharu which is itself

important to find out the change. Though, to improve the socio-economic condition of the ethnic groups has been a policy of government but the policy has not been effective, so it seem lack of scientific study. Sufficient information of the changing livelihood strategy is still lacking. This study will be helpful to find out the real situation of the Tharus related to their change in livelihood strategy.

Change livelihood strategy adopted by the Tharu over the changing political, social, cultural and economic situation of their place is not clear. In this way this study will be helpful to dig out the hidden cases as a problem of the other development and give information for planners and policy makers in designing policies and plans. Such information could help to improve their socio-economic condition in the emergent future.

1.5. The Conceptual Framework of the Study

There will be various factors/variables to influence the changes in livelihood strategies of the Tharus in present context. But when I visited to my study area, I found four major factors influencing the changes of livelihood strategy, which are mention in conceptual framework.

Education and Awareness: Education refers to the formal and informal education received from literacy classes, school, college and university. Awareness is the consciousness about health and sanitation, education, politics, society etc.

Option for Labour Market: Option for labour market denotes the diversified occupational opportunities variables/accessible to the people for their livelihood strategy.

Development Instructional Support: Development institutional support is taken as the support provided by the different development instructions to change the livelihood strategy of the people.

Adaptation of New Agricultural Technology: It refers the adoption of different new agricultural technologies from traditional agricultural method to change the livelihood strategy of the people.

1.6. Organization of the Study

The study is divided in to seven chapters. The first chapter deals with Introduction. In this chapter general background, statement of the research problem, objectives of the study, rational of the study, the conceptual framework and the organization of the study are include in sub headings.

The second chapter a Review of Literature relevant to this study has been done. In this chapter literature studies related to change, studies related to livelihood strategy and study related to Tharu community are maintain.

Chapter third deals the Research methods. In this chapter rationale of the selection of the study area, research design nature of source of data, The universe and sampling, method of data collection techniques, method of data

presentation and analysis and limitation of the study are including in sub chapter.

The chapter four deals the Study Area and the People. In this chapter. introduction of Surkhet district and introduction of study area are maintain.

The chapter five deals social and economic changes in the Tharu community. In this chapter, age and sex composition, educational change of Tharus, occupational change of Tharus, change in ownership of land, change of land use pattern, food sufficiency condition of Tharus, change of income level, Change in the use of domestic fuel, changing cropping pattern and development infrastructure changes are maintain.

Chapter six deals changing livelihood strategies of the Tharus. In this chapter General Changes and Change Related to livelihood Strategy are maintain.

The last chapter of the thesis deals Summary, Conclusion and direction for the future research are included.

CHAPTER II

LITERATURE REVIEW

This unit II relevant previous studies that gave some idea for further studies are reviewed following, which are categories in different heading.

2.1. Studies Related to Change.

Change is a continuous process. Every society undergoes change whether the men like it or not. Several social and economic factors are simultaneously functioning to bring about the change in the structure and function of the Nepali society and culture. This process of change is quite conspicuous in many castes ethnic groups including Tharus people.

Change is universal and continuous phenomenon, found in all the societies all the time. People have adjusted their ways of earning for livelihood to the changing environmental condition. The environmental condition change over a time and people in the same space can notice differences in the pattern of adoption from group to another. In the same space can notice differences in the pattern of adoption from group to another. In the same way, adaptation patterns of the same ethnic group may differ from one place to another due to change in physical environment. (Subedi and Panday, 2002: 35-37)

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 conclusion with change Mazumdar (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 the society'.

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

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 in to the kingdom of Nepal (Caplan, 1970).

Evolutionary theory deals with unilinear, multilinear and cyclical pattern of socio-cultural change from both the spatial and temporal points of view. It deals with how societies/cultures evolves from simple to compled form. (Jha, 1966)

Marxist theory deals with the societal transformation/change from historical and dialectical materialistic points of view. Changes in infrastructure (mode of production) and superstructure. (ideas, belief, religion etc.). Class formation, consciousness, struggle and change are dealt with from economic deterministic point of view. (Abraham F. & J.H. Morgan, 1994)

Adaptation theory deals with the dynamic reality of human life, culture and society. Every society makes efforts for adaptation to the given environment. This theory also assume that human being do their best tot suit themselves organization. (Simkhada, 2000)

2.2. Studies Related to Livelihood Strategies.

Livelihood concept in Nepal is very new. So studies in livelihood strategies are limited. The studies are found some in community based and

some are occupational caste group based. These studies have basically focused on changes in traditional to modern aspect of Tharus people of Latikoili VDC-2, Naya Gaun.

Livelihood strategies are the strategies which enable people to secure their means of existence (Boker, 2000/2003:25). It includes productive activities, investment strategies, reproductive choice and much more. Such activities depend mainly upon the also shaped by the social norms values which may not be constant. All people view their way of living from sustainable perspective. The livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future (DFID, 2002: 1.1)

Livelihood strategies comprises range of combination of activities and choices that people undertake in order to achieve their livelihood goals. It includes productive activities investment strategies, reproductive choices. Livelihood strategies change over a time and there is enormous diversity of livelihood strategy geographically across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the grater their ability to with stand or adopt to the shocks and stress of the context (DFID, 2002:2.5)

Bhurtel (2000) studies the 'Changing Livelihood of the Kumals' of Pokhara valley. He mentions that the changes in the livelihood strategies have been closely related to the changing natural, socio-cultural, economic environment with the day of time. People change their way of living style and strategies in order to come with the environment. He concluded that the Kumals has changed their traditional occupations.

Subedi and Panday (2002) have prepared a research article 'Livelihood Strategies of Rai Communities in Arun Valley: continuity and change'

focusing on the livelihood strategies of higher caste group with socio economic and environmental changes take place there two spatial locations namely Sitalpati and Makalu two different altitudinal place have taken for the study. They have found that in both places households have gradually reduced land under *Khorias* using more public resources for self consumption and transforming *bari* (non-irrigated slopping terrace) into *khet* (irrigated slopping terrace). This followed additional inputs in agriculture, adoption of multiple cropping and crop-diversification strategy. On the other side, strategies such as laboring, pottering, borrowing, crediting and livestock selling activities were the sequence of livelihood strategies adapted under categories. The communities have also adapted several activities to fulfill their needs because food sufficiency was limited and agriculture is heavily dependent on nature.

Dahal (2001) has studied the 'Struggling with Development; A case study of the changing Livelihood strategies of the Baramus from western Nepal' focusing that the Baramus have changed their livelihood strategies due to the collapsed of *Dole* and *Bani* traditional practice in the society. He has used both primary and secondary data to analyse in his study. Finally he has concluded his study that the Baramus need-based attitude to utilized the land and the scarcity of the land around the area gave passage to the arrival of non-Baramus in their both the demand side and the factors within Baramus society led to the collapse of these system. *Bani* system has changed there due to the opportunities provided by the expanding the market and alternative source of income. Likewise *Dole* system has changed due to the awareness among the Baramus and increased practice of late marriage in the higher caste people. So the Baramus are forced to change their traditional way of life and to adopt the new livelihood strategy.

Bhatta B.N. (1995) has studied 'The Adoptive Strategies of the Kumals: an ecological anthropological case study of Chakratirtha V.D.C. of Lamjung District' in 1995 focusing the changes on livelihood strategies due to the population growth along with heterogeneity of the economic composition and the relationship with other community. He further says that kumals have changed their livelihood strategy due to the co-operation, competitive group of the society and the growing their population they have to divert to agriculture labour, sharecropper, hali and porter in that study area. Now, the kumals are involving in agriculture, carpentry, masonry, portage, fishing, stone quarrying and others. Only the few kumals engage in their traditional pottery making. This shows that people of any society should have to following the societal rules and demand to adjust in that particular space.

Papola (1999) has studies he 'Mountain Enterprises for Sustainable Livelihoods'. He has been focusing the Himalayan people's livelihood and their adjustments with that environment. Mountain people are traditionally practicing food crop based subsistence agriculture. Other items for daily use where collected and made from local, natural resources. Limited needs for such items, that could not be met locally, where met by remittances from out migrants and off-season farming.

Timilsina (2003) has studies the 'Impact of Bhimdhunga Lamidanda Road on the Livelihood Strategy of Rural People', A case study of the Jivanpur V.D.C., Dhading district, focusing that a clear picture of rural urban linkage by the road and its impact on livelihood of rural people. He has used both primary and secondary data to analyse in the study. Finally he concluded his study that the road is important tools for improving livelihood strategies of the people. There is change in any space and society if development takes place. The primary activities of rural people i.e.

agriculture itself is undergoing noticeable change in the past. So there is a need to improve rural infrastructure like, economic infrastructure, social infrastructure which can help to increase productivity as well as reduce poverty.

2.3. Studies Related to Tharu Community

2.3.1 Origin of the Tharu

Many scholars have tried to determine the origin of Tharus. These theories about origin are only plausible and there is not a single or monolithic solution. Since different culture and racial differences exist among Tharus of Nepal, their origin may stem from some what different circumstance.

There are many controversies about the origin of the Tharus scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. The Tharus come from the 'Thar' desert of Rajasthan in India, hence they are named as Tharus (Bista, 1980)

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

According to Muslim Historian Alberuni (10th century) in the 10th century while describing the history and geography of the different parts of the Indian sub continent he writes, 'farther of the country to the right is called Tilwat, the inhabitants Tharu, people of very black colour and flat nose like the Turks'.

According to Shrivastava (1958) this anthropometric and blood survey proves that Tharus are definitely a mongoloid tribe and they should not be placed in any other constellation of tribes and caste of the province Indo-Aryan or Astroloid. In feature they possess more or less oblique eyes, mostly brown or yellow-brown complexion, very scanty and straight hair on the body and face, thin nose of medium size; while in other features they resemble Nepalese more than any of the Astoloid or pre-dravidian castes and tribes.

The study of Tharu from the anthropometric and blood group survey method by Majumdar (1942) is another important work about the racial composition of the Tharu and it concluded that they were originally monogoloid people.

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

Chamjong (1967) concluded that the Tharu of Kochila family of Morang and Saptari districts of Nepal seem to be the survivors of Koch Kirat people of North Bengal who after defeated from Muslim Sultan of Bengal India, migrated towards eastern Terai region of Nepal as Khan people and spread all over the Terai district of Nepal.

The 'forest people' came from many regions at different times to seek peace and shelter of the Jungle; the environment then molded them, over a

very long period of time into groups of special people , all of them called the Tharu (Meyer, 1995).

Eminent Tharu scholar Singh (1997) boldly postulated and supported that the Tharus were originated near Kaplibastu and older than Aryan and one of Mongoloid origin. He also explored that the Tharus are descended from the clan of Land Gautam Buddha the Sakyos people of Kapilbastu. He claims that Siddhartha Gautam belongs to Tharu community.

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

2.3.2 Related to Tharu Community

Some foreign and Nepali scholars have studied about Tharus but there are not enough to manifest the whole structure of Tharus. These reviews indicate a current trend appearing in the study on Nepal and Nepalese people. A brief review of literature specific to the Tharu community is given below.

Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villages are in the forest. Most of the large compact Tharu settlements are found in tropical malarial areas inhabited with wild animals such as elephants, rhinoceros, bears, tigers and poisonous snakes. (Bista, 1980: 108)

Tharus have their own language, religion, culture and social rituals which give the Tharus identity. They are coming with celebrate festival like other caste. They are Maghi, Fagu, Holi, Dhuriya, Gurahi, Hareri, Mutha Lehai, Astamki, Dasya, Dewari, Panchami, Sharad, Barka, Aatwari,

Sawaniya Sankaranti, Aauli lena, Aauli Utarna, Badka Puja, Shirawa Paban, Jitiya Pawan, Same Chakewa etc. (Dahit, 2005:50).

Tharu people, who made Terai fertile and productive cultivable belt. Now Terai is called 'Bread basket', of Nepal. The contribution in making the Terai belt green and productive by this community is immense. They all the time fought with fatal malaria, fearful animals as tigers, elephants, rhinos, scorpions and snakes. They cleared thick forest into cultivable land due to their untiring labor and effort. (Chaudhary, 1999 :1).

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

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

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

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

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

CHAPTER III

RESEARCH METHODS

The researcher has applied various tools and techniques of field work methods for collecting primary data in addition to securing any available secondary data whenever needed. The appropriate and correct methods should be applied correctly on the processing time and the time of taking data and information. From the view of reliability, the information of past, i.e. last ten year, qualitative information about the changing aspects of socio-economic, cultural and environmental changes was taken after discussing with the respondents as perceived by themselves. The following is a general outline the methods that the researcher has made use at various points of the study.

3.1. Rationale of the Selection of the Study Area

For this study, a typical Tharu village of Latikoili V.D.C. word no. 2, Naya Gaun of Surkhet District is selected. The location of the selected area Latikoili VDC 2, which is 5 kilometer south of the Birendranagar municipality. Birendnagar municipality is the headquarter of Surkhet district as well as regional development center of mid-western region which is the process of urbanization, marketization and modernization. On the one side Tharu people of Naya Gaun village are seeking the new opportunities available at this development region and other side it highly probable that from the influence of new or modern socio-economic and cultural environment. Tharu people might be changing their livelihood strategies to adopt the changing environment. Tharu is the indigenous ethnic group. They are rich in cultural norms and values having a unique culture. This are the situational advantages for selecting Naya Gaun village of Latikoili VDC.

3.2. Research Design

The study is descriptive in nature. The main focus of the study is to find out the analyze the livelihood strategy among the Tharu through the description of institution demographic, social, economic and cultural conditions. In some instances, when past and present changes has been compared and analyzed.

3.3. Nature of Source of Data

The nature of data has been qualitative and quantitative. Generally quantitative data has been concern with demographic information and socio-economic condition of the place of study and qualitative data has been concern with socio-economic and cultural changes and other factor of changes. The source of data has been used from primary and secondary data. The primary data has been collected from field work and the secondary data has been collected from various types of relevant literatures such as books, journal, articles, internet, research agencies and CBS reports.

3.4. The Universe and Sampling

The household is the unit for this study. There are 88 household in ward no 2, Naya Gaun of Tharu in Latikoili VDC. Randomly ,only 50% i.e. 44 household has been sampled from the universe because of the lack of time, resources, manpower. To draw the sample from whole population, purposive sampling has been use in the study. The Tharu people of the study area are live in linear settlement. So, I collect my data from alternate household of the Tharu people for fulfill my purpose.

3.5. Method of Data Collection Techniques

3.5.1. Interview Schedule

Structured interview schedule has been prepared on the basis of research objectives before going to field for data collection. On the basis of the schedule, interview has been performed with the head of sample household to collect the reliable information with the help of this technique various information about the changing livelihood strategies of Tharus have been collected.

3.5.2. Field Observation

Observation is one of the important technique to collect various types of data at natural level. The people, their dressing, language, festivals and dances were also observed during the study period because it is also important part for good research. The participant observation has been done.

The researcher has gone around the Tharus village and observe the life style and their condition in reality. He has examine their behavior and also check the reliability of the informant they post in discussion with other caste people, Observation is also impolite to check the relevancy of information provided by the respondent.

3.5.3. Key Informant Interview

Key informant interview technique has been used in the data collection. 4 key informant have been selected from the Naya Gaun village. Key informant has been conducted among the seniour member of Tharus community, elder person, educated person, Mahantos and Guruwas on the basis of their knowledge about community which helps to full filled the objective of the study.

3.5.4. Household Survey

44 Tharus household were sample from the Naya Gaun village. It was the 50% of the total Tharu population by simple random sampling. For the household survey each household head will be select for respondent were surveyed, observed and interviewed. From the household survey I collect my data which is necessary for fulfill my objective through purposive sampling. Social and economic change and changing livelihood pattern are including in household survey.

3.5.5. Questionnaires

A set of questionnaires was filled. These questionnaires contained open questions. The four page questionnaire was used to interview Tharus to capture several information and facts of their daily life i.e. family background, occupation, sources of income, expenditure, education status, land use pattern, land holding size, food sufficiency, use of domestic fuel, development infrastructure change or questionnaires were collect several information which is related to full filled the objective of the study.

3.5.6. Case Study

This method was highlighted the changing livelihood strategies of Tharus. 2 case study of Tharu person of Naya Gaun village which were both one male and one female are selected. The case study has been helped to support for the changing livelihood strategies of Tharus in changing context.

3.6. Method of Data Presentation and Analysis

The date collected from of the field study were edited and coded in tabular form. They have been presentation in tabular, figure and graphic as far as possible and necessary. Simple statistical tool like average and percentage

were used if necessary. The collected data were analyzed descriptively and statistical. The systemic analysis have been done using qualitative as well as quantitative tools and techniques.

3.7. Limitation of the Study

The area selected for this study was a small unit called Naya Gaun of Latikoili V.D.C. ward no-2, of Surkhet District. The area is mainly the statement of Tharu community. It was the micro level research. The study of the Tharu of Latikoili VDC-2, Naya Gaun can not be used to generalize the Tharu of other part of the district and Country.

CHAPTER IV

STUDY AREA AND THE PEPOLE

4.1. Introduction of the Surkhet District.

The study area is located at the surkhet district. Surkhet district is one of the five districts of Bheri zone. It is 600 km far from the capital Kathmandu of Nepal. Birendranager is the district headquarter of surkhet district as well as regional headquarter of mid-western development region.

Geographically Surekhet district lies between 28o20' to 28o58' Northern latitude and 80o59' to 82o2' Eastern longitude. With in this length and breadth, It contains a diversity of land space and climatic regions. The topography has the elevation, raining from 198 to 2367 meters above the sea level. Topographically, Surkhet district can be divided into three major regions. i.e, Mahabharat range, middle plains, valley and hills and Churiya range. From the views of climate it can be divided into four climatic regions, their are not dry subtropical climate, warm dry subtropical climates, warm moist temperature climate and cool moist temperature climate. The average maximum and minimum temperature of this district is 36.8c and 4.5c respectively and average annual rainfall of this district is 1526 mm.

The surkhet district was surrounded by Salyan in east, Doti and Achham in west, Acham and Dailekh in north and Kailali, Bardiya and Banke in the south. The total area of Surkhet district is 2451 squire kilometer. It is 250 m - 2500 m high from sea level. Within that area forest covers 71.63 percent land, 27 percent land in under cultivation and 2 percent covers others. There are 50 VDCs and 1 municipality in Surkhet district (BSO Surkhet, 2066). Ratna highway (86 km from Nepalgunj to Surkhet. Highway), Karnali highway, Surkhet Dailekh Road are the major highways

of Sukhet district. The Surkhet valley is elliptically shaped, about 9 km east-west and 6 km north-south.

According to the preliminary result of census 2001, the total population of Surkhet district is 2,88,527 and the population of male is 1,42,817 and female is 1,45,710 respectively. The total household number is 54,047 and the average family size is 5.33. The urban population of Surkhet district is 10.98 percent and the population density is 117.71 person per square kilometer. The annual birth rate of this district is 2.45 percent. The literacy rate (above six years) is 62.7 percent.

The ethnic population of Latikoili Tharus are 5,631 among them 2,868 are male and 2,763 are female. According to the mother tongue Tharu of Surkhet are 5,012 population among them 2,534 are male and 2,484 are female. (BSO Surkhet 2066). The Tharu of Surkhet district categorised in two groups Dangaura and Desuwa. The Tharu of Surkhet District who are migrated from Dang district are called Dangaura and the other part of the country who are called Desuwa. The Tharu are the important ethnic group of Surkhet. They are lives in 36 Tharu village among them 21 Tharu village are lies in the Latikoili VDC.

4.2 Introduction of Study Area

Latikoili VDC lies in the east-southern part of the Surkhet valley. It is surrounded by Jhuprakhole in the east, Khorke khola in the west, Ratna highway in the north and Bheri River in the south. The Latikoili VDC is divided into 9 wards. It is 1 kosh far from the Birendranagar municipality. The total area of the Latikoili VDC is 65 square kilometer. The Tharu are the important ethnic group of Latikoili VDC. Naya Gaun is the largest village of Tharu then other village of VDC. The area of The composition of the population is presented below in the table 4.1.

Table 4.1. Number of Household and wards population by sex of VDC.

Ward No.	Household	Male	Female	Total	Percent of male	Percent of female
1	523	1262	1283	2545	49.58	50.42
2	162	355	411	766	46.34	53.66
3	116	281	288	569	49.38	50.62
4	124	316	271	587	53.83	46.17
5	226	535	563	1098	48.72	51.28
6	107	316	295	611	51.71	48.29
7	312	759	836	1595	47.58	52.42
8	475	1201	1173	2374	50.58	49.42
9	439	1093	1142	2235	48.90	51.10
Total	2481	6118	6262	12380	49.42	50.58

Source : CBS, 2001.

According to the preliminary result of census 2001 the total population of Latikoili VDC is 1,2380 among them the male and female population is 6,118 (49.42 %) and 6,262 (50.58 %) respectively. The total household of this VDC is 2,481. From the total population of Latikoili VDC 2,549 are the Tharus population. The literacy rate of VDC 57.2 among them 69.0 are male and 45.7 are female. Naya Gaun is the sampled village of study area. It is lies in ward No.2 of Latikoili VDC. Naya Gaun situated 3 k.m. far from the east-west part from Birendranagar market respectively. In this ward total population 7,66 among them the male and female population is 3,55 (46 %) and 4,11 (54%) respectively. The total household of this ward no. 2, Naya Gaun is 162 respectively.

CHAPTER V

SOCIAL AND ECONOMIC CHANGES IN THE THARU COMMUNITY

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

5.1 Demography

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

5.1.1 Age and Sex Composition

The total population of the Tharu people of study area Naya Gaun is 495. The male and female population is 2,25 and 2,40 respectively. The total household number of the Tharus of this village is 88 and the average family size is 6. But only 44 household were sampled. The specific characteristic of the population distribution of sampled household is given in the table 5.1.

Table 5.1. Age and Sex Structure of the Tharu household

Age group	Male		Female		Total	
	No. of person	Percent	No. of person	Percent	No. of person	Percent
0-9	18	13.84	21	15.67	39	14.77
10-19	23	17.70	19	14.18	42	15.91
20-29	26	20	28	20.90	54	20.46
30-39	24	18.46	25	18.65	49	18.56
40-49	21	16.16	23	17.17	44	16.67
50-59	14	10.76	15	11.20	29	10.98
60 >	4	3.08	3	2.23	7	2.65
Total	130	100	134	100	264	100

Source : Field survey, 2010.

From the Table 5.1 the total population of sampled household is 264. Among them 130 (49.24%) are males and 134 (50.76%) are females. The average family size is 6. Which is greater than Surkhet district (5.3) and the nation at average (5.4) (preliminary result of population census, 2001). We can conclude that the majority of population i.e. 54 (20.46%) belongs to 20-29 age group in which 26 (20%) are males and 28 (20.90%) are females. The second majority population 49 (18.56%) belongs to 30-39 age group, among them 24 (18.46%) are males and 25 (18.65%) are females. There are 44 (16.67%) peoples in 40-49 age group among them 21 (16.16%) are male and

23 (17.17%) are females. The other majority group age of 10-20 constitutes 42 (15.91%) people of the total sampled population in which 23 (17.70%) are boys and 19 (14.18%) are girls. The children group age of 0-9 are 39 (14.77%) among them boys are 18 (13.84%) and girls are 21 (15.67%). The least population age of above 60, 7 (2.65%) of total population 4 (3.08%) are male and 3 (2.33%) are female. Economically active people from 20-59 years are 176 (66.66%) in which males are 85 (65.38%) and females are 91 (67.91%). It proves that 88 people (33.33%) are economically inactive among the economically inactive people males are 45 (34.61%) and females are 33 (32.08%).

This data shows that the number of population of female is greater than the population of male and the rapid increasing population growth in Tharuu community shows that the landownership has been decreasing as a result Tharus are forced to give up their traditional occupation of agriculture although it has been a main source of livelihood. Due to population growth on the one hand Tharu are forced to incline to foreign jobs. Wages labour, government job etc. and on the other hand modern technology have been applied to grow more crops in small size of land. It is shown in figure 5.1.

5.2 Educational Change of Thaurus

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

Table 5.2. Educational Status (Above 5 years age)

Level	Respondent	Percent
-------	------------	---------

Illiterate	88	38.10
Literate	135	58.44
S.L.C. above	8	3.46
Total	231	100

Source: Field survey, 2010.

Table 5.2 shows that majority or 58.44 percent of them are literate where as 38.10 percent are illiterate and 3.46 percent of respondent have SLC over education. The data shows 58.44 percent of population is literate where as national literate population is 57.6 percent. Through the data shows greater number of Tharus are literate but in reality they can just read and write. This fact can be proved from the percent of SLC above sample population, which is only 3.46 percent. The data of ten years ago are not available. But is it evident that the educational condition is the past was poorer to present study. The low educational status among the Tharus Community implies that low skilled man power amenable to exploit the opportunities provided by socio-economic development and the globalization. It is shown by figure 5.2.

5.3 Occupational Change of Tharus

Nepal is an agriculture country where more than 80 percent of the total population depends on agriculture for their livelihood and there of the study area is no an exception, in the present time very few numbers of people are engaged fully in national and international service and wage labour, while studying and analyzing. It has been found that Tharu people are very straight forwarded and rigid in nature.

This topic presents occupational change tabulations and analysis used in this topic will help us to understand the occupational changes of Tharus of Naya Gaun village. Occupations are divided into different categories such as agriculture, business, wages labours, forgin jobs and office jobs, Table 5.3 shows the changes in occupation during the last 10 years.

Table 5.3. Occupational Change of Tharus over the last 10 years

Occupation	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Agriculture	32	72.73	38	86.36
Business	3	6.81	1	2.28
Office job	3	6.81	1	2.28
Wages labour	5	11.37	4	9.10
Forgin job	1	2.28	-	-
Total	44	100	44	100

Source: Field survey, 2010.

Table 5.3 shows that of 86.36 percent Tharus were dependent on agriculture ten years ago but now it has declined to 72.73 percent of the total population of respondent. The percent of Thearus dependent on business was 2.28 ten years ago but now this percent is 6.81. In ten years ago only 2.28 percent were office job but now this percent has increased to 6.81. Ten years ago only 9.10 percent Tharus were wages labour but now this percent has

increased to 11.37. And no Tharus did foreign job ten years ago but now it is 2.28 percent. The above data shows that the occupation is changing phenomenon for Tharus. In ten years the occupation of tharus have gradually developed. But in general we can say that most of the Tharus are still dependent on agriculture, which is their traditional occupation. It seems that Tharus du to poor socioeconomic status, they have not been able to imitate the others sources brought about has undergone employment. The occupational change is also shown in figure 5.3.

5.4. Change in Ownership of Land

Tharus of Naya Gaun of Latikoili VDC of Surkhet have specially the families dependent on agriculture production. So land ownership is taken as an indicator of economic change. In the present time they are affected by increasing rate of migrant people from the different part of the country. The ratio population growth of the Tharus has problems of decreasing of amount of land. The table 5.4 shows the size of land holdings of the sampled household for cultivation.

Table 5.4. Change in Ownership of Land

Area	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Below 1 Bigha	20	45.45	10	22.73
1-3 Bigha	14	31.82	18	40.90
3-5 Bigha	6	13.63	9	20.47
Above 5	4	9.10	7	15.90
Total	44	100	44	100

Source: Field Survey, 2010.

The above Table (5.4) that the number of household that owned below 1 Bigha of land was or 22.73 percent households ten years ago the same portion of land is owned by 45.45 percent households in the present. Similarly 15.90 percent households owned above 5 Bighas of land ten years ago but now this amount decreased at the rate of about one percent households.

The important point to be noted here is that in 10 years, there is a rapid decrease in the land owned by Tharus. Land is divided among brothers but still is found in the name of living father. It is also shown by figure 5.4.

5.5. Food Sufficiency Condition of Tharus

Food produce by farmer is not sufficient to sustain for one full year. The crops that farmers produce are limited and have to buy most of the food supplies of the people. Most people store food enough for one year at time during the winter period, which is the major annual expense of farmers. They also borrow that food from their relatives and friends which can be grown in their fields. The Table below shows the food sufficiency from agriculture production of the sampled households.

Table 5.5 Food sufficiency condition of Tharus

Time	Respondent	Percent
Completely dependent on other	3	6.82
Below 3 months	1	2.27
3 to 6 months	6	13.63
6 to 9 months	4	9.10
9 to 12 months	20	45.45
Surplus food	10	22.72
Total	44	100

Source : Field Survey, 2010.

Although the agriculture is the main source of livelihood, the population from agriculture is still not adequate to fulfill the household demand for years. It is evident from the table that 32 percent household are sufficient for less than 9 months in terms of food availability. Similarly, 45.45 percent produce the food that is only just adequate to fulfill their household demand. Only 22.27 percent of household have surplus food production. In this way through agricultural products majority of people have been able to fulfill their food demand. It is also shown in figure 5.5.

5.6. Change of Income Level

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

Table 5.6. Change of Income level

Annual Income level	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Until 10,000	2	4.54	8	18.18
10,000 - 20,000	8	18.18	22	50
20,000 - 30,000	21	47.73	9	20.45
30,000 - 40,000	9	20.45	4	9.10
Above 40,000	4	9.10	1	2.27
Total	44	100	44	100

Source : Field Survey, 2010.

Table 5.6 Shows that until 10,000 was the annual income of 18.18 percent household 10 years before, but now it is 4.54 percent households who have 10,000 annual income. Similarly, 2.27 percent households had above 40,000 annual incomes but now it is increased to the number of 9.10 percent households. From the table and other information the resources found the drastic change of income level of Tharus. It is also shown by Figure 5.6.

5.7. Change in the Use of Domestic Fuel

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

Table 5.7. Changes in the use of domestic fuel of Tharus

Types of fuel	Present Time		Before 10 Years	
	Respondents	Percent	Respondents	Percent
Dired dung/wood	37	84.10	43	97.73
Gobar Gas	4	9.09	1	2.27
Stove/Gas	3	6.81	-	-
Total	44	100	44	100

Source : Field Survey, 2010.

The above Table 5.7 Shows that 97.73 percent respondent are dependent upon dried dung/fire wood for kooking in the last 10 years before but now it is decreasing only 84.10 percent are dependent for dired drung and fire wood cooking. Only 2.27 percent respondent use of gobar gas in 10 years before but now it increase that 9.09 percent are started to use gobar gas

for cooking and 6.81 percent are started to use stove or gas for their cooking. It shows that the use of domestic fuel for cooking in the present changing context. The number of using fire wood is decreasing day by day and users of gobar gas, stove gas are increasing trend for their cooking. It is shown by Figure 5.7.

5.8 Change of Land Use Pattern

While surveying the study area the researcher found drastic change in the land seal usual pattern during the last ten years where there was thick forest but now most of the trees have been cut down and land is use for cultivation. There were pasture land and bush for livestock but now, they are changed in to cultivated land and settlement area.

There are not public land except the land of government school, Kakrebihar community forest and other public offices. There were narrow paths or roads 10 years ago but now these roads are changed in to wide motorable graveled road. The cultivated land has decreased but population and human settlement have increased. Having discussed the change in the land use pattern comparing past and present it is shown that this change is going rapidly day by day.

5.9. Changing Cropping Pattern

The cropping pattern of the Naya Gaun have been changed then the past ten years. Paddy, wheat, oilseed, pulse, veritable and fruit are the major crops of past ten years. The table 5.9 shows the changing cropping pattern of study area.

Table 5.9. Changes Cropping Patterns

Crops	Present Time	Before 10 Years
--------------	---------------------	------------------------

	Sum. Agri.		Win. Agri.		Sum. Agri.		Win. Agri.	
	No.	%	No.	%	No.	%	No.	%
Paddy	32	72.72	-	-	41	93.19	-	-
Wheat	-	-	31	70.45	-	-	40	90.90
Oilseed	-	-	30	68.18	-	-	39	88.63
Pulse	-	-	29	65.90	-	-	37	84.10
Veg./Fruit	4	9.10	22	50	-	-	-	-

Source : Field Survey, 2010.

The Table 5.9 shows, 93.19 percent household planed paddy 10 years before but now this is decreased at the level of 72.72 percent household. 90.90 percent household cropped wheat in the past whereas 70.45 percent households plant wheat now. Oilseed was grown by 88.63 percent household 10 years before, 68.18 percent households usually grow it now. 84.10 percent households provided pulses/daal before 10 years. It is only 65.90 percent households' produce daal today. The last major agriculture product is vegetable and fruit. Nowadays there are 50 percent household who produced vegetable and fruits compared to at 10 years ago. Table shows 9.10 percent households can do without primarily being involved in the crop cultivation they produce fruit compared to none at all in the past.

The above table shows that neither the household involved in vegetable in the past but now it is going to increase because the vegetable cultivation among the household could be the strategy to support in income earned. In this way there was a fundamental changes in agriculture in terms of tool and seed varieties use for cultivation.

5.10 Development Infrastructure Changes

Development infrastructure is the most important element in changing the livelihood strategies of people. While comparing the present with past Naya Gaun of Lalikoili VDC has undergone drastic change in term of development infrastructure, Ten years ago there was no sufficient facility of health, electricity, telephone, motorway, graveled road education etc. But now with modern technological change all kinds of facilities are available here. When the government decide to replace the VDC office to ward no 3, Ghusra it directly positive effective the Naya Gaun to development the infrastructural change.

Before ten years development infrastructure were very poor when the VDC office come out in Ghushra village. Naya Gaun became the central of the VDC. The Ghushra Village is 500 meter far from the Naya Gaun. In the past there was nongravil road, only primary school, no any health post, post office, and any facilities of telephone, mobile, electric and only traditional canal. But now their are all facilities gone such as graveled wide road gone through Naya Gaun to other ward. There is secondary school is in Ghushra village, there is the facilities of one health post, post office, electricity, telephone, mobile and modern irrigation canal.

It can clearly be seen that the infrastructure of Naya Gaun are change then the past ten years. So all these development infrastructure helps to change the livelihood strategies of Tharus.

CHAPTER – VI

CHANGING LIVELIHOOD STRATEGIES OF THARU PEOPLE

6.1. General Changes in Tharu Community

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

6.1.1 House Structure (Types)

The Tharus of Naya Gaun are gradually changing their structure of houses from traditional house to New house, Banne house and Pakki

(cemented) house as their economic status improves. The change in house types is related to their income status. High earning category of the Tharu people have been changed their houses from traditional to modern type.

6.1.2 Types of Family

In the past Tharus of Naya Gaun had joint or extended family Types. But nowadays, they prefer to live in nuclear families. Among 44 families 34 (77.27%) are nuclear family and 10 (22.73%) are joint/extended family. According to the information of key informants the family types is changing from joint to nuclear due to decreasing land holding, increasing population size and family quarrels for properties.

6.1.3 Marriage Practice

Marriage practice of the Tharus of Naya Gaun is gradually shifting from lengthy, expensive, arranged and community restricted marriage to simplified less expensive, love marriage and inter-ethnic group marriage. Previously, maximum of the marriage use to practices the arrange marriage within their own community or other community. Nowadays this type of marriage is in increasing trend. Love marriage practice has been increased and inter-ethnic group marriage practices are just started. Now the marriage age of girl ranges from 16-19 years and of boys ranges 18-22 years. This change is the result of increasing awareness and schooling practices observed in the community.

6.1.4 Feast and Festivals

Tharu Community was famous for celebrating different traditional feast and festivals since its origin. In this study a gradual change is observed in the traditional celebration process that includes lengthy, expensive, big gathering and too much liquor consumption. Nowadays, they have changed

above mentioned traditional ways of celebration of feast and festival to a newly adopted practice i.e. less expansive, short duration, limited liquor consumption small gathering which is the influence by non Tharu people.

6.1.5. Language

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

6.1.6 Dress, Ornaments, Dance and Songs

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

The Tharus of Naya Gaun have started to use modern dresses like Shirt, Pants, Sari, Blouse instead of their traditional dress like Veguwa, Kamji, Bhito, Gongga, Cholya and Lahenga. Traditional own Dancing and singing of the Tharus of Naya Gaun has been shifting to the modern practice which is concern in other community. Their special types of dancing dresses and traditional musical instruments are also disappearing day by day.

6.1.7 The Structure of House

The structure of house of Tharu are found traditional and pakki cemented house in observation period. But nowadays, they have changed their structure of house from traditional house to pakki(cemented) house. In the observation period of study area found four types of house. Traditional house, Naya house, Banne house, and pakki (cemented) house are the types of Tharu house structure.

6.2. Changes in Livelihood Strategy of Tharu People

There are many variables/factors of changes in livelihood strategy are found in the field survey. Among them four major variables/factors are playing the most important role for the change in the livelihood strategy of the Tharu people of study area which is describe below in detail.

6.2.1. Education and Awareness

Education is one of the major important factor of changing Tharu community without education no one is possible to change their life and can not solve their difficult phases of life. Before ten years, very few Tharu person of the Naya Gaun have studied in school. One of the elder key informant expressed his experience that when he was 10-12 years old, his parents as well as others used to say 'sending children to school for study is the waste of household child labour as well as money.'

But nowadays, they have been changed their perspective towards education. The Tharu of Naya Gaun used to think themselves as inferior, in competent and less confident compared to other communities and castes because of the education and they were confined only on their traditional knowledge, skill and profession within their periphery which had kept them in a narrow thinking.

Based on the findings of the study the level of education and awareness of the Tharus of the Naya Gaun has been increased significantly before the last 10 years. In the present study area 58.44% Tharu people are literate, 38.10% are illiterate and 3.46% are above SLC (see Table 5.2).

Nowadays, many Tharus of study area have been taken the different training, exposure, visits etc. It made them aware of changing need, opportunities, techniques etc. The helps of education and awareness they are started to working in different occupation, office jobs, self employment of small scale industry, social leadership etc. They are involved in politics too. According to the key informant The Tharu of study area had involved in the position of nominate V.D.C. member and in ward numbers the changing trend of occupation is also seemed among the Tharus of Naya Gaun for their livelihood.

Through the attitude of the Tharus of Naya Gaun is positive towards the education. Every child of the study area is started going to school. The dropping out case of students from school level education is common in their community. They are still facing same economic problem for the continue higher education. Most of the time, the Tharu student are busy in their household and agricultural works, so they can not devote sufficient time for their study.

The awareness and education made them confident to think different from their traditional. Their thinking towards education to GOs and NGOs agencies as well as other communities increases significantly. They realized the changing situation and became mentally prepare to accept the change and adopt the alternative livelihood strategy other than traditional one in order to make themselves fit for the charged circumstances. A case study of Tharu

educated girl of study area is described that gives the impact of education and awareness in Tharu community of Naya Gaun.

Case Study No. 1

An Educated Tharu Girl of Community

Batuli Chaudhary is 30 years old educated girl, born in Naya Gaun village of Lalikoili VDC. She is the youngest daughter of the family.

She was good in the study from the beginning of her study. When she started her study, very few girls used to go to school or sending girls to school was not common in Tharu community of Surkhet. When she passed the primary level, most of her girl classmate dropped out from school. Her parents also told her to drop out her study. According to her primary level education was enough for the daughters but Batuli was determined to continue her study. She request to her parents and continued. Thus, she got success to passed SLC. Herself increment helps her success. After SLC her parents also told her to stop study, so that, she decided to search job. She got the job in SAC, Surkhet. She worked their from 2054 to 2064 and she also passed Bachelor Degree in that job period she was the programmer coordinator of Surkhet District.

Now, Batuli is studding in M.Ed. thesis years in Education Campus Surkhet. She is the first girl studying in Master's level among the Tharus of Surkhet Valley. Nowadays, the whole community Naya Gaun is influenced by her idea, nowadays, many girls are studying as a result of following let in village. Nowadays, it is easy to convince their parents by giving by her success

example. Now, the old generation of her a community easily accepts the importance of girl education and practically they are sending their girls to school. Nowadays girls are studying in lower level as well as high school.

6.2.2. Occupational Option for Labour Market

Before 10 years, most of the Tharus of Naya Gaun were depended on agriculture. Kamaiya (bonded labour) system was common at that time which is really found nowadays. At present, they started cultivate the land at other people an Adhinya System.

In the last decade, many development activities have been going like road construction, building construction, market expansion, demand based vegetables and livestock production, drinking water supply, school and college establishment, process of urbanization etc. in one side, these types of development activities have created addition opportunities and other side decreasing land holding size per family, increasing population, increasing average family expand, increasing living standard and increasing demand of skill labour created a challenging situation to maintain their traditional way of living.

Now, the Tharus of Naya Gaun was forced to shift their traditional way of living. In the same time they were adopted new technology/area through different NGOs/INGOs related to development activities. The speed of change in any community depends on opportunity ability and need of people. In present time the Table 5.3 shows that 72.73% involved in agriculture occupation. 6.81% is involved in office job. This category includes teaching, clerical job, higher level, lower level in office, police army and other security service 11.37 % Tharus are involved in wages labour. This category includes the labour involved in house construction,

road construction, loading, house wiring, wood work and other labour work on daily wages basis and 2.28 % Tharus are involve in foreign job in different countries.

Through the Tharu of Naya Gaun are trying to shift they are also facing the problem of new challenging situation. They have to struggle for the new occupation which is already occupied by other community in this way, based on observation of the study area, most of the Tharus are found in lower level of the official job, manual labour work and part time job.

6.2.3. Adaptation of New Agricultural Technologies

Agriculture is the main occupation of the Tharus of Lalikoili, VDC. 2, Naya Gaun. Since their origin, Tharus are the real farmers involved in agricultural occupation. Previously, Tharus of Surkhet were brought from Dang Valley for the agricultural cultivation. Since then they were fully depended on agriculture up to 1967.

The farming practice of Tharus were traditional which they had learn from their elder generation from the past. These types of traditional occupation or farming practice of Tharus of Naya Gaun unable to produce sufficient agriculture product to meet the present increasing demand of food and others neccessarities of rapidly growing population after the permanent settlement of Pahadiyas in the community. So they were completed to change their traditional cropping pattern, low input technology and use of indigenous seed materials. The Table 5.9 shows that the changing cropping pattern of Tharu people.

Before 10 years ago farmers used to use spade and local wooden plough but now many farmer use tractors, threshers and fans replaces the use of oxen traditional plough and other traditional tools in recent time. Diesel

pumping set and hand sprayer is also used by vegetable grower Tharus farmer of Naya Gaun. Different types of fertilizer and pesticides are used by the Tharu farmer, specially by the vegetable growers. The fertilizer and pesticide used are Urea, Potash, DAP and furanern, Aldrin, selphus, Nuvan Thiodon, Malathion etc. it is rearly used in the past.

Although, diversity in agricultural practices and improved technologies adopted made of change in strategy for livelihood of the Tharu of Naya Gaun. Increasing market facility, increasing price of agricultural commodity, high demand of vegetable in local market and access of the Tharu of different development agencies facilitate them to shift the traditional occupational practices to newly created occupational areas.

In the past Tharu were used to practice traditional method of farming. In order to tackle the changing situation and to meet the high demand of agricultural product, they have adopt new agricultural practices. It includes use of improved seed, chemical fertilizes pesticides, tools and equipments as well as intensive cropping and diverse cropping patterns. A case study of a successful farmer of Naya Gaun Tharu village have been describe below.

Case Study-2

A Successful Farmar

Badhu Ram Tharu is a 40 years old farmar of Naya Gaun, Ward No. 2 of Latikoili VDC. He has got primary level education and his wife is also literate. They have two son. His family is totally depend on agriculture occupation. His family has 43 Kattha irrigated land. Naya Gaun is 3 k.m. away from the Birendra Nagar

Bazar. The village is linked with Ratna highway by a motorable rough road.

Before 10 years, the income from his agriculture production was just sufficient. He did not have saving from his production. At that time he used to follow the traditional farming practices which he had used before long years. Within the ten years he got different types of agriculture training from the GOs/NGOs agencies for agriculture development (DADO, Local NGOs). He had visited above 60 districts of the country. He had worked as an evolution farmer leader of BNA which was a farmer to farmer program. In that time he gave training to 46 committee groups. He also worked in BDS Maps and gave training to 27 to 28 groups. In 2057, he had a president of Bhasnawal Upabhokta Samiti which is the 125 Hectors irrigation project programme for Naya Gaun. He completed this project successfully.

Now, he guides other Tharu farmers for the use of chemical fertilizer, improved vegetable seeds, improved farming practices as a leader farmer efficiently. He has changed himself as a successful farmer of his community. Nowadays, his yearly income is above 80 thousand and he has started to save money in different saving groups (Muna saving and credit Samuha, Deutibajai Sahakari Samuha). Now, he has become the successful farmer of Naya Gaun.

6.2.4. Development Instructional Support

After Second World War, 'development' has become one of the most widely used terms. Development has been subjectively perceived in this recent period. The livelihood strategies have been changed with the changing

context of development. The globalization process has even it impacts on the traditional as well as disadvantage group.

Tharus are indigenous as well as disadvantage ethnic groups of Naya Gaun. They are also influenced their socio economic life through nation of development. Many different development intuition started to work in their. They have good unity among their community members for the celebrations of feast and festivals. Community gathering and exchange of agricultural labour, they did not have formal group for social development activities. They were dependent to the Pahadiyas even in their every necessary work e.g. payment of revenue, shopping, making citizenship certificate etc.

From 1977, Surkhet district was connected with Nepalgunj by Ratna highway. Then many regional office and district level office were established in surkhet. The development level office was established in Surkeht. The development of Surkhet was rapidly growing in those days. In 1977 woman Development Training Center (WDTC) was established. The WDTC provided many awareness raising and skill development trainings. By that time many women of Latikoili VDCs received training from that training center. In the mean time Karnali Bheri Integrated Rural Development Program (KBIRD) started for the welfare of the people of this area. Under the financial Support of KBIRD, WDTC provided more training to he people of the Tharus of study area. Man Kumari Chaudhary of Naya Gaun village was one of the trainees of WDTC established her small business of hand weaved bags and local carpets in Birendranagar market. This is an example of intuitional support of many years ago.

Like WDTC, KBIRD other government offices District Agriculture Development Office (WDO), District Forest Office (DFO), District Veterinary Office (DVO), Women Development Office (WDO), Small

Farmers Development Program (JFDP), District Irrigation Office (DIO) and District Cottage and Small Industry Development Office (DCSIDO) etc. have also provided training as well as technical support for people in past to present time. Under this program some of the Tharus man and women had received training and other support in the last years of even before that period. But the Tharus of study area could not get benefit as other communities in those days.

After the re-establishment of democracy in 1989 many NGOs are engaged with the financial and technical support of INGOs and bi-lateral development agencies all over the country. After 1989 in Surkhet district many NGOs were registered. Most of INGOs and NGOs are implementing general community development programs e.g. Saving credit, awareness raising, literacy program, human and legal right, hygiene and sanitation, environment protection and management, marketing of the agricultural products, safe drinking water and women empowerment program in Surkhet.

The government and non government sectors offers different types of training and technical support to the people. In this process the Tharus of the study area have received training on vegetable production, advanced technology in cereal production and live stock farming.

Different INGOs and NGOs have provided significant support to the Tharus of study area. Social Awareness Center (SAC), Sustainable Community Development Program (SCDP), Awaj and Beautiful Nepal Association (BNA) are the main development actors of the study area. These organizations have formed many women, men and mixed groups. These groups are categorized according to the major purpose and work e.g., co-operative, saving and credit, environment protection, vegetable production etc. Group formed by NGOs, organized monthly, do monthly saving and

credit and organize village-clearing by all members of the groups. Knitting, Auxiliary Nurse mid wife, mother child health, environment management, traditional child birth, literacy program, teachers trainings etc. And the government (DDC and VDC) also have supported for the Tharu community of the study area. Mainly the local governments have built basic infrastructure e.g., school, road, drinking water, irrigation facilities, bridge in streams etc. These facilities have increased access to development activities to the Tharus of study areas who are staying far from the market area.

The above all kind of support, the Tharu community of Naya Gaun have been changed a lot from the previous time. The major changes and kind of impact on livelihood strategy from instructional support is described in the following major topic.

6.2.4.1. Support for Social Capital Formation

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

6.2.4.2. Support for Group Saving and Credit Practice.

The Tharu people of study area are involve in group saving and credit activities, through the support of different organization. When they use of

saving and loan provided by different agencies, they started small scale of business and enterprises which is supported their livelihood. Reliable interest rate saved them from the exploitation of high interest rate of local money leaders. So, instructional support for group saving and credit practices helps their livelihood of Tharus.

6.2.4.3. Support for Skill/Technology Enhancement

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

6.2.4.4 Support by Loan for Income Generation

Mainly NGOs and INGOs are providing loan for income generation in Tharu community of Naya Gaun, It is being more utilized and popular. NGOs provide loan in low interest rate and free supporting training side by side. From the loan received by NGOs the Tharus of study area have started small retail shops and other activities. Thus, the instructional support of loan access has paved the new way of livelihood.

In the end, there are four major factor/variables are chosen. They are education and awareness, occupational optional for labour market, adoptaton for new agricultural technologies. Modernization, westernization, Sanskartization, cultural diffusion, improved technology, education, political awareness, improved verities of seeds, cattle, fertilizers are the other respected factor for change their everyday changing life.

CHAPTER – VII

SUMMARY AND CONCLUSION

7.1. Summary

Tharu is one of the indigenous as well as ethnic group of Nepal. They have their own tradition, language, costumes, sprits, norms, belief, values, religion and cultural. The Changing Livelihood Strategy of The Tharu People of Latikoli VDC-2, Naya Gaun of Surkhet district is the Title of the research. The broad objective of this study is to analyze the changing livelihood strategies of and the specific objectives is to investigate the social and economic changes of the Tharu community of study area and to find out the changing livelihood pattern of Tharu community in present changing context.

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

The Major Findings of the Study can be summarized as follows;

- Tharu are the indigenous as well as ethnic people of study area. They have unique culture, own language and tradition and they are most ancient, simple, honest and backward community.
- In total, 44 sampled household were taken for the study in which total population was 264. Among them 130(49.24%) are males and 132(50.76%) are females. Out of total population 168 (63.64%) are economically active people.
- The literacy rate of the Tharu of Study area is 58.44 %. 38.10 % are illiterate and 3.46% of population are above SLC.

- The average family size is 6. Among 44 families 34(77.27%) household are nuclear family and 10 (22.73%) are joint/extended family.
- The structure of house gradually change from old house to cemented house according to their economic condition.
- Marriage practices of Tharu are gradually shifting from arranged to love and other cast marriage because of lengthy and expensive.
- 72% household are based in agriculture and other occupations are business, office jobs, wages labors. The ratio of agriculture is decreasing then the other occupation.
- Because of the divided among brothers land owned is rapidly decreasing amount in the last decade.
- The Tharu of study area have adopted new agricultural technology i.e., use of improvement seed, fertilizer, pesticides, practices of intensive and mixed cropping pattern, use of advanced agricultural tools and equipments.
- They have changed their traditional way for celebrating feast and festivals from lengthy, expensive, big gathering and too much liquor consumption to less expensive, short duration, limited liquor consumption and small gathering.
- Use of language is also being changed from their traditional Tharus dialect to the national Nepali language. This is being more popular among new generation. Similarly, traditional dress, ornaments, dance and songs of Tharus are gradually changing. They are influenced by

pahadiyas. So that they are adopting pahadiya dress, ornaments, dances and songs.

- 33% Tharu people have good income in the past but now 77% people have good yearly income. It found the drastic change in income level.
- SCDP, SAC, DADO, DIO, SFDP, WDO, Awaj, BNA, VDC & DDC are working for the development of the community in the study area. Among these organization SCDP, SAC, BNA, DADO, DFO, WDO, and Awaj have formed groups for their respective purposes. It has made them easy to participate in activities of mainstream development.
- 97% respondent were used fire wood for cooking in past but now it is decreasing 84% and increasing the use of Gobar Gas and Stove Gas.
- Majority of the sample households of Tharus found food sufficient. Among them 22.27% household have surplus production for selling. Majority (63.64%) of economically active population are engaged in agriculture. 73.73% people engaged in agriculture. Second majority groups (11.37%) are in wages labor. 6.81% population are in office job and business. 2.28% are in foreign job.
- Most of the household involved in vegetables and fruits bit it is rarely found before ten years. It is the fundamental change in agriculture.
- The development infrastructure of the village (Road, electracty, telephone, health) have been drastic change then the past. It helps to change the livelihood strategy of the Tharu.
- There are many factor/variables found for the change of the livelihood strategies of Tharus in present time. Among them four major

factor/variables are education and awareness, occupational option for labour market, adaptation of new agricultural technologies and development instructional support.

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

7.2. Conclusion

Slowly and gradually Tharu have change their occupation although most of the Tharus they are depend on agriculture. Traditional occupation (traditional agriculture) of Tharus is no more able to earn their living so they are involving in different occupation as of livelihood strategy in order to tackle the changing situation. The Tharu of study area are decreasing trend of Traditional socio-economic and cultural practices and they are becoming conscious to adopt new alternatives of traditional practices. The degree of awareness on education, health and resource management is increasing among the Tharus but they are not positive to compete with other comities to earn their livelihood. The adaptation of modern agricultural technologies seems beneficial.

Tharu people of Naya Gaun are trying to participate in the activities of mainstream of development but they are being problems as they are in initial stages of socio-economic and cultural. The relationship with non Tharus neighbors makes them too easy for adoption of modern activities and it makes to direct change their livelihood strategies. Bad habits of food and drinks, early marriage, unplanned family, economic disability, illiterate, lack

of decision making power, simplicity, environmental degradation, landlessness, exploitation, and traditional approach on agriculture are the main constraints for the socio-economic changes of the Tharu people of study area. And economy, migration, education, modern technology, globalization, modernization, marketization, transportation, communication, physical facilities, changing cropping trend are the other responsible changing factor of Tharus of study area.

7.3. Directions for the Further Research

I have done my Thesis about the periphery of the changing livelihood strategy of Tharu people of Nagya Gaun. The following points should be considered for further research in concerned with the preceding research.

- This research could not cover all the Tharu of Surkhet valley. Therefore in future research it is necessary to study all the Tharu people of Surkhet valley.
- Gender relation in Tharu community could be the subject of further research.
- Participant of women and their decision making practices in Tharu community may be the subject of further research.
- Social acceptance of inter cast marriage in Tharu community could be the subject of further research.

REFERENCES

- Abraham, F. and J.H. Morgan, (1994), '**Sociological Thought**', Madras, Macmillan, India
- Alberuni, E.S; (1964) '**Alberuni's India**'. New Delhi, S.Chand & Co., Popular edition, pp-20

- Acharya, B.R.,(2000). **'Perspective on Socio-Cultural Chang and Development'**. New Hira Books enterprises, Kritipur, Kathamandu.
- Bhatta B.N. (1995), **'Adaptive Strategies of the Kumals'**: an Ecological Anthropological care study of Chakratirtha VDC of Lamjung district unpublished dissertation in sociology/Anthropology, T.U., Kirtipur, Pp 77-80.
- Bhatta, T.P.(1996).**'Landlessness in socio-economic prespective of Tharu community in Nepal'**: A case study of Patinani VDV of Chitwan
- B.P. Subedi and R. Pandey (2002), **'Livelihood Strategies of Rai Commities in Arun Village Continuity and Change'** vegetation and society. Their Interaction in the Himalayans, T.J., Nepal and University of Bergen, Norway, Pp. 157-170.
- Bhurtel, Bidyanath (2000): **'Changing Livelihood Strategies of the Kumals'** Living in Pokhara Valley of Western Nepal. An un published MA Dissertation submitted to central department of sociology/ Anthropology, T.U. Kritipur, Ktm.
- Bista, D.B. (1967, 1972 & 1980), **'The People of Nepal'**. Ratna Pustak Bhandar, Kathmandu, Nepal.
- Boker, U.M. ed. (2000/2003) **'Research Partnership for Mitigating the Syndrome of Global Change'**, NCCR-North South, Berne, Switzerland.
- B.S.O., Surkhet, 2009. **'Surkhet Jilla Ek Parichaya'**, BSO, Birendranagar, Surkhet.
- Caplan, Lionel, (1970), **'Land and Social Change in Eastern Nepal'**. London: Routledge and Kegan Paul Limited.
- Central Bureau of Statistics (2001), **'Population Census 2001'**, Ramshahpath, Kathmandu, Nepal

- Chamjong J.S. (1967), '**History and Culture of the Kirat People**', Vol. 2, Nepal Printing Press, Kathmandu.
- Chaudhary, S.L., (1999), '**Socio-Economic Status of Dangaura Tharu**'. Prativa press, Ghorahi, Dang.
- Chattarjee, S.K., (1951), '**Kirat Janakriti**', Calcutta, Royal Asiatic Society of Bangal, India
- Dahit, Gopal (2005). '**An Introduction to Tharu Culture**', National Foundation for Development of Indigenous Nationalities (NFDIN).
- DFID (2002), '**Sustainable Livelihood Guidance Sheet**', www.livelihood.org.
- Gautam, D.R. and A.K. Thapa, (1994), '**Tribal Ethnography of Nepal**' (Vol.11) Delhi Book faith India.
- Guneratne, U.A. 1994. '**The Tharu of Chitwan. Ethnicity Class and State in Nepal**'. Thesis Submitted in partial fulfillment of the Requirement for the degree of doctors of philosophy department of Anthropology Chicago. Illionis
- ILO (1989), '**Tharu Status as Indigenous Groups the First Inhabitants of an Area**'. ILO, Kathmandu, Nepal
- Jha, Makhan, (1996), '**An Introduction to Anthropological Thought**'. Vikas Publishing House, New Delhi, India.
- K.B. Dahal (2001), '**Struggling with Development**': A case study of the changing livelihood strategies of the baramans from western Nepal unpublished dissertation in sociology/Antropology, Kirtipur.
- K.C. Bhoj kumari (1995), '**Socio-Cultural and Ecoomic Condition of the Tharu Community of Surkhet**'. Pupil Prakashan, Putalisadak, Kathmandu.
- K.P. Timilsina (2003), '**Impact of Bhimdhunga Lamidada road on the Livelihood Strategies of Rural People**'. A case study of Jivanpur

- VDC Dhaading District unpublished Thesis in Geography T.U. Kirtipur, pp. 121-127.
- Mechi Dekhi Mahakali Samma** (from Mechi to Mahakali), (2031) H.M.G., Kathmandu.
- Majumdar, D.N., (1942), '**The Tharus and Their Blood Group**'. Journal of Royal Asiatic Society of Bangal. Vol. 8(1) pp. 33
- Mayer, Kurt W. (1995). '**The Origin of the Tharu in Himal**', Volume viii July /August.
- Mazumdar, Satyan,(1961). '**Folklore of the Lepchas**'.Culcutta, Ii pp 294-297.
- Pyakural. K.N. (1982), '**The Sociological Condition of Tharu Villages in Chitwan District**'. Kathamadu, Nepal.
- Rajaure, D.P., (1981), '**Tharu of Dang**': The people and the context: Kailash 7 (3-4), pp.155-181.
- Simkhada, S., (2000), '**Adoptation Theory to View Nepali Society**'. In Simkhada et.al.(eds) DISCORSE, Vol.3, Department of Sociology/Anthropology, Patan Multipal Camus, Kathmandu
- Shirvastava, S.K., (1958). '**The Tharus**': A case study in Culture Dynamic Agra. Agra University Press.
- Singh, R.P., (1997), '**Siddhartha Gautam Tharu Jatika Thiye**': Tharu Haruko Satya Katha : Progressive Youth Organization, Lalitpur.
- T.S. Papola (1999), '**Mountain Enterprises for Sustainable Livelihood**', ICIMOD, Kathmandu. pp.2

Household Survey Questionnaire

S.N.

Date :

V.D.C.: Latikoili

Word No. :

Name of Village:

1. General Information:

Name of Respondent:

Sex:...

Age:.....

Religion..... Education..... Occupation.....
 Language:..... Material Status Family Size.....

2. Family Information.

S. N	Name	Relation with H/H	Age	Sex	Marital Status	Ed u.	Remarks

3. Economic Aspects

3.1. How much land do you have?

S.N	Time	Present Time			Before 10 Years		
1	Land	Bigha	Kattha	Dhur	Bigha	Kattha	Dhur
2	Area						

3.2. Does the agriculture products you have produced sufficient for the whole yrs?

Completely dep. on others 1 to 3 month 3 to 6 month
 6 to 9 month 9 to 12 month Surplus food

3.3. What types of crops do you plant in your land?

S.N.	Crops	Present Time		Before 10 Years	
		Sum. Crops	Win. Crops	S. Crops	W.Crops
1.	Paddy				
2.	Wheat				
3.	Oilseed				
4.	Pulse				
5.	Veg./F.				
6.	Other				

3.4. Do you work in other land or others work in your land?

S.N.	Land	Own land	Other land	Given to other

1	Present Time			
2	Before 10 Years			

3.5. Have you been applying new technique?

S.N	Time	Hybrid Seed	Che./Fer.	Tools	Crop. pattern
1	Present Time				
2	Before 10 Years				

3.6. What is your occupation?

S.N	Occupation	Present Time	Before 10 Years
1.	Agriculture		
2.	Office jobs		
3.	Wages Labor		
4.	Forgin Jobs		
5.	Business		
6.	Kamaiya		
7.	Others		

3.7. What is your Source of year income (in 000)?

S.N.	Income Source	Present ime	%	Before 10 Yrs	%
	Until 10,000				
	10,000 to 20,000				
	20,000 to 30,000				
	30,000 to 40,000				
	Above 40,000				

4. Socio-Cultural Aspects

4.1. Types of House:

Traditional House

Naya House

Banne House

Pakki (Cemented) House

4.2. Types of Family

Nuclear

Joint

Extended (Others)

4.3. How long have you live here?

Less then 20 years

above 20 years

4.4 What types of marriage practices in your society ?

S.N.	Types	Love marriage	Arrange marriage	Others
1	Present Time			
2	Before 10 Years			

4.5 What kind of effect do migrant people have on your life?

Good

Bad

No

4.6. What types of fuel do you use in your domestic work?

S.N.	Types of fuel	Present Time	Before 10 Years
1.	fire wood		
2.	Gobar gas		
3.	Stove gas		
4.	Others		

4.7. Have you involve any instructions?

S.N.	Time	Name of groups	Propose of group	Post
1	Present Time			
2	Before 10 Years			

4.8. What is the development infrastructure?

S.N.	Infrastructure	Present Time	Before 10 Years
1.	Motorable Road		
2.	Schools		
3.	Health post/Post office		
4.	Electricity/Telephone		
5.	Irrigation facilities		
6.	Others		

4.9. What is the animal husbandry?

S.N.	Types of animal	Present time	Before 20 years
1.	Oxen/He buffalo		
2.	Cows/calf		
3.	Chicken/Duck		
4.	Sheep/Goat		
5.	Pigs/Bungurs		
6.	Others		

4.10. What is your preference for treatment?

S.N.	Preferences	Present Time	Before 10 Years
1.	Doctor		
2.	Guruwa		
3.	Indigenous medicine		
4.	Others (specify)		

5. Political Aspects

5.1. Are there any communital groups in your society?

Yes No

5.2. Are you involve in these groups?

Yes No

If yes, in which position?

.....

5.3. How many represented members in your community?

1 2 3 Above

Are you involve in any represented level?

Yes No

If yes, in which position?

.....

5.4. Are any female members involve in leadership level?

Yes No

If yes, are there involve from your family?

Yes No

∞ The End ∞