

CHAPTER – I

INTRODUCTION

1.1 Background

Tharus are the one of the indigenous people of southern foot hill of Himalas from Bhutan in the east to the Nainital in the west and including almost the whole of the Terai portion of the Nepal. Mainly, the greater part of the Tharu population lives in Nepal.

In Nepal the total population of Tharus according to the 2001 census, was 1533879 out of 23151423. They are the 4th largest ethnic group of Nepal. Similarly, the majority portion of Tharu are living in Dang, Banke, Bardia, Kailali and Kanchanpur district of mid and far western Terai. In this part of Nepal three known groups of Tharu such as Kathariya, Desaure, Rana and Dangaura are found.

The Tharu ethnic group is one of the earliest groups of Nepal which is still socially, economically and educationally disadvantaged group. They mostly survive on agricultural labor. According to CBS census of 2001, their share in the country's total population is 6.75% while the share of those speaking the Tharu language is 5.9% in the Terai region of Nepal, according to CBS census of 2001.

This study tries to analyze the demographics and socioeconomic characteristics of the Kamaiyas. Saunki is the debt taken from the employers that binds laborers and has deprived them of basic human freedom and mobility, choice and taking decision about their work. The laborer who are bonded and do not have land are required to send their family members to work for employers.

Specially, Kamaiya system was prevailed on the Tharus community of western part of Nepal. Due to having ones traditional loan named *Saunki* since his father's and grandfather's generation, the poor Tharu persons were compelled to serve their free labor in the landlord's home. Hence, the poor Tharus became Kamaiya.

Very few geographical and population studies have been done on the Kamaiyas or bonded laborers in Nepal. Some of these studies are only based on the Kamaiya system covering five districts of mid and far western Terai region.

This study focused its attention so as to make a detailed and micro-level analysis on the changes of socio-economic lifestyle of freed Kamaiya. So it is a novel undertaking. This study could be of substantial use for planners, policy makers and social scientists who are interested in socio-economic planning. It would also be useful to the government agencies, researchers and students.

1.2 Statement of the Problem

In the past, i.e. before their liberation, several mission and initiation to abolish the Kamaiya system had made by the different NGOs, civil society and Kamaiyas' organization. Their main aim was to liberate them are: to make free the Kamaiyas from slavery as well as anti-humane social system and to reduce the poverty of the Tharu and Kamiya families.

Kamaiya means a type of bonded labor system that was prevalent in the western part of Nepal altogether 5 districts like: Dang, Banke, Bardiya, Kailali and Kanchanpur. But, Nepal government had declared to abolish this Kamaiya system since 2000.

There are hundred of books, reports and research papers on development program and socio-economic status of other ethnic group in Nepal, but very few researchers conducted to study the socio-economic lifestyle changed in freed Kamaiya. Except this problem, other following problem statements are responsible to do this study:

-) how is the lifestyle changed of freed Kamaiya families of Banke?
-) what types of program has brought to implementation to serve freed Kamaiya?
-) how is their socio-economic status before and after their liberation?
-) what is the level of awareness of freed Kamiya group?
-) what are the measures adopted to improve their group's capacity?
-) what changes has come in their lifestyle before and after their liberation?

1.3 Objective of the Study

The specific objectives of this study are:

- a) to examine the social changes in freed Kamiya before and after their liberation and
- b) to explore the economic status and overall lifestyle improvement of Kamaiya.

1.4 Justification and Importance of the Study

Still now no researcher carried out any research to study the changed lifestyle change of freed Kamaiya. But, this research has focused to study the

disadvantaged group like freed Kamaiya community and their social as well as overall changed lifestyle. So, after this study, new and other researchers would be attracted to study on this subject matter.

Moreover, planners, social activists, new researchers, politicians would be benefited to learn about changed lifestyle of freed Kamaiya after their liberation through this study paper as well.

There are hundred of books, reports and research papers on development program and socio-economic status of other ethnic group in Nepal, but very few researchers conducted to study the socio-economic lifestyle changed in freed Kamaiya. Therefore, the researcher thought it would be better to pick the topic of changed lifestyle of freed Kamaiya as study. Hence, the researcher has believed that it would make the social and academic contribution. Therefore, we should be rationally agreed about this reality.

1.5 Limitations

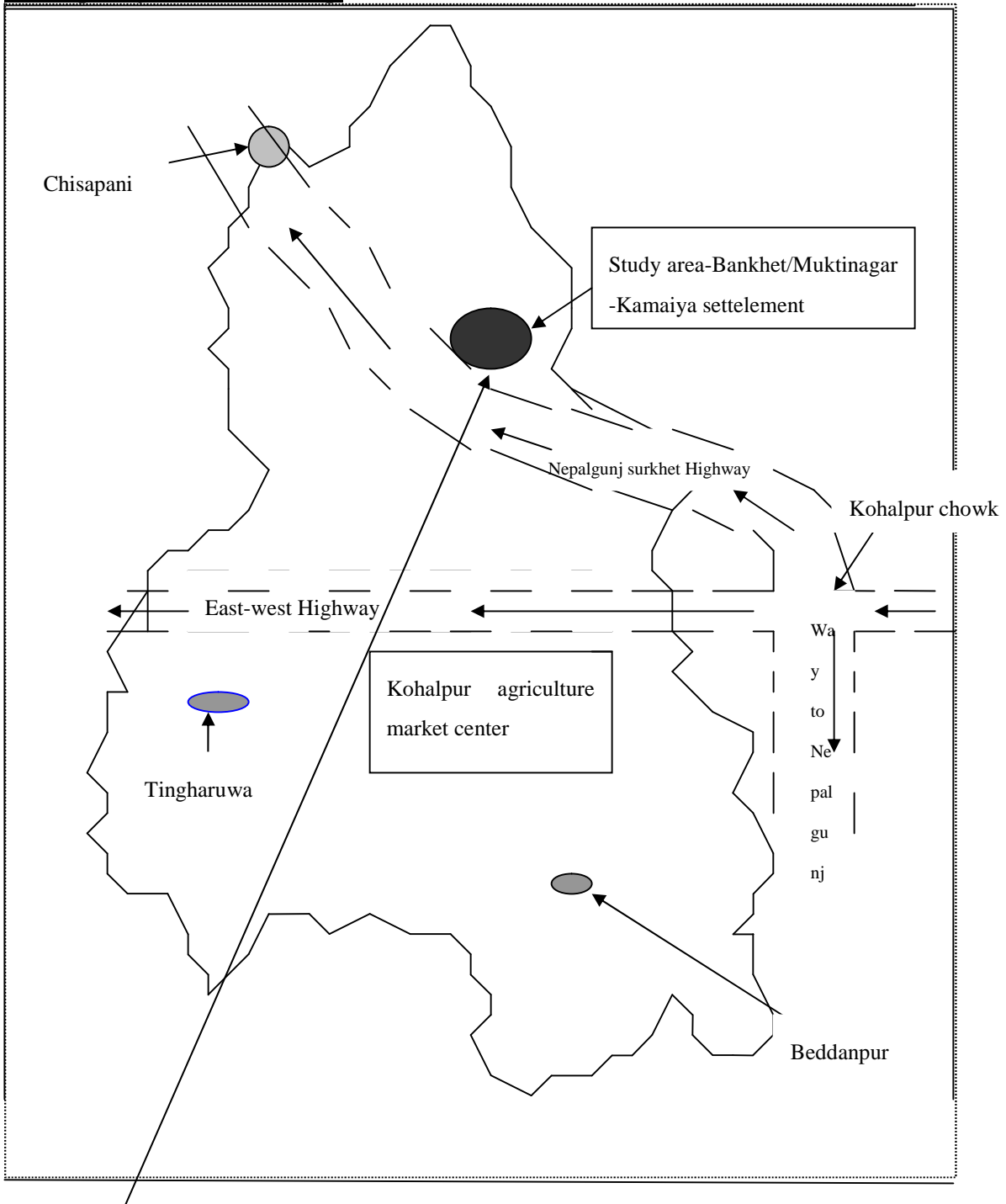
There are two major limitation of this study. First, the study area is very small and it has been chosen a single village of Rajhena VDC of Banke. So it may not represent the freed Kamaiya of the whole Banke district. Secondly, this study has been done within limited time and resources and it may have much weakness which can be further improved.

Similarly, this study has included only the factors like: socio-economic as well as overall changed lifestyle of freed Kamaiya and it has excluded the factors like: physical infrastructure development, awareness development, health and sanitation development pattern, social mobilization and other overall development, etc.

1.6 Scope of study

This study would assess only on freed Kamaiya of Bankhet settlement of Rajhena VDC of Banke. And, it studied only the changes on socio-economic lifestyle of freed Kamaiya but not other aspects. This study was taken on 102 households of freed Kamaiya of Bankhet village of Rajhena VDC of Banke district. Hence, the study population or universe was 102 households of freed Kamaiya. The tentative picture/map of the study area has been given in the below:

1.1 Map: Rajhena VDC's Map



Bankhet, Kamaiya settlement (Muktinagar)

Rajhena VDC is situated in the North-western part of Banke, its eastern boundry is Kohalpur VDC, in west are Naubasta and Bankatti VDC, in south is

Shamsergunj and in north Naubasta VDC and Bardia National Parks is located. In the center of the village, East-west highway runs dividing the village into two parts. Similarly, the Nepalgunj-Surkhet highway runs North-South dividing the village.

The Bankhet settlement is a new settlement, where only freed Kamaiya families live. This settlement is located at the northern side of Nepalgunj-Surkhet highway i.e. north of Nepalgunj or North-west of Banke district. A road access of freed Kamaiya's settlement has been maintained and 102 freed Kamaiyas houses stand in its both sides in a rectangular shape. This settlement is in managed or planned shape also.

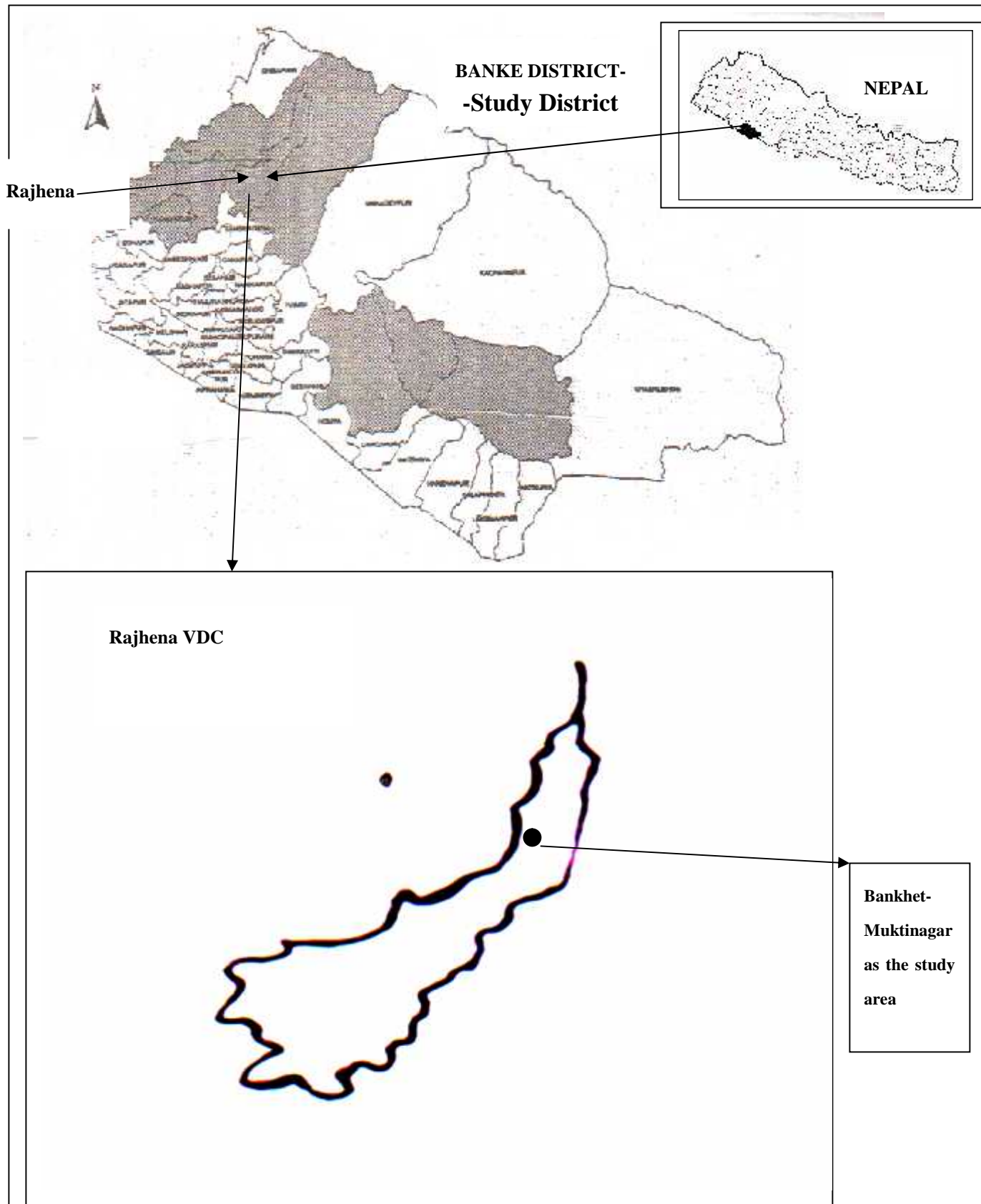
The tentative map of the Banke district shown all VDC has been given in the below and the map of Banke district within Nepal has been given in the next page:

1.6 Organization of the Study

This study has been arranged as following phases: First of all, the researcher gathered the books related to thesis, document and reviewed of informational material, then, consulted with concerned authorities and persons. And, semi-structured questionnaire was prepared, did field visit, data collected, classified it. Thenafter, made different analytical tables, comparative charts, graphs, diagrams. Lastly, prepared report on the basis of analysis of data.

This thesis has organized into six chapters. The first chapter deals with introductory briefing about the study, chapter two comprises review of the related literature, third chapter presents the methodology, fourth chapter consists of description of respondent as well as social changes after freedom of Kamaiyas, chapter five concerns with the analysis of surveyed results related with economic and overall changed lifestyle of Kamaiya after their liberation. In sixth chapter, this study has organized the summary and conclusion. At the last of this paper, annexes and reference has been presented.

Map 1.2 Map of the study area Bankhet of Rajhena VDC, Banke District:



CHAPTER – II

LITERATURE REVIEW

This study has the objective to prepare a brief description of freed Kamaiya, to examine the social changes in freed Kamiya before and after their liberation and to explore the economic status and lifestyle improvement of freed Kamaiya. There are hundred of books, reports and research papers on development progarm and socio-economic status of other ethnic group in Nepal, but very few researchers conducted to study the socio-economic changed lifestyle in freed Kamaiya. Therefore, the researcher thought it would be better to pick the topic of lifestyle change of freed Kamaiya as the study. Therefore, in this chapter, subjective and theoretical literature review has been made flowingly:

2.1 Theoretical Literature Review

Theoretical literature review is an important part of thesis undertaking, otherwise, thesis writing would be imperfect without it. This is why it is important that it would determine the direction and help guide to write a thesis. Hence, it would help to arrange the fact finding, analysis the survey in a specific theoretical framework. Similarly, the researcher has tried to adopt the structural-functional approach as an important sociological approach in order to complete this thesis.

2.1.1 Structural Functional Theory: Concept:

In sociology and anthropology it is possible to identify the role of social environment on actions. Society's values and attitudes, activities and relationships are shaped by the structure of society composed of parts/elements. This assumption gives rise to a perspective which we call as structuralism. Sociologists/anthropologists, their theoretical and empirical analysis can be seen as persistent, cohesive, stable, generally integrated wholes, differentiated by their cultural and social structural arrangements. This assumption has generated a conceptual framework and made up to analysis which for the last few decades has called structural functionalism, (Dahal; 2004:2).

Structural functional perspective sees the society and culture as the functional unity of different elements/parts. All existing custom, tradition, culture, festivals, religion, etc. of the society and culture are the parts/units of the whole social and cultural system, (Poudel; 2003:29).

Coordinated or systematic forms of different parts/units of a society are called social structure. All social values, assumptions, religions, laws, traditions, institutions, etc. are the parts of a social system, which are existed in a systematic and sequential order, such sequential order is social structure, (Gautam; 2004: 35).

In a social and cultural structures family, marriage, kinship, education, economic, caste, politics, religions are types of units of the society and culture and they are linked or interrelated with different unit, structure and institution. A whole pyramid made of through all units mentioned above is called structure. All units of such structure are interrelated and cohesive. This perspective has focused the structure that made from different units and parts of social and cultural system. According to this approach, all social and cultural developments come from the function/interaction of those units and such units make function for the continuity of social and cultural system, (Aryal; 2003: 1-2).

) Variants/ Views of Different Scholars:

Different social scholars have contributed a lot to form the structural functionalism theory. The father of sociology, Auguste Comte, has taken to the society as a collective system and gave focus on 'consensus universalism'. Hence, there comes a functional consensus between different units/parts of society and culture. Similarly, Herbert Spencer has compared the social function with the organic system and the society can be alive with the function of different units of the social system like the organic system. Broinslaw Malinowski said that there are different units in the society and culture, such units fulfill the needs of human, and he focused that the culture and society is formed in order to accomplish the human need. Emile Durkheim said that every event occurred with the function/cause. Redcliff Brown has focused that there is no existence of social and cultural units without its structure and no existence would remain the system/structure without the units, (Aryal; 2003: 3-4).

) Individualistic Functionalism: Broinslaw Malinowaski:

According to Polish scholar Broinslaw Malinowaski there are different units of social and culture, a cohesive culture is created through the interaction or interrelation of such units. Those units functionalize to make the culture alive and human make fulfill their wants through such functions. He focused that all culture are born in order to accomplish the human needs. The main work of each units of culture is to fulfill the need of a person. And, all units and structure of the culture have close relationship, (Cited in Aryal;2003: 6).

Broinslaw Malinowaski has said that the behavior of social and cultural system has expressed as the collective reaction of persons. And he further said that different cultural and social customs are developed in the long process of fulfilling of personal needs, (Cited in Gautam; 2004: 39-40).

Malinowaski described that culture as a 'system of objects, activities and attitudes in which every part exists as a means to an end, (Cited in Dahal; 2004: 3).

) Social Functionalism-Emile Durkheim:

French sociologist, Emile Durkheim has given focus on the study of function and causes of each social event. Every social fluctuation, suicide, robbery, rape, etc.

are the social units and those can play positive and negative effect with reasonable causes, (Cited in Aryal; 2003: 7).

Durkheim focused on system than elements or parts. He established functionalism as a tool for sociological analysis through mentioning the causes, effect and function of each social event, (Cited in Gautam; 2004 :39).

According to Durkheim the subject matter of sociology must be the scientific explanation of phenomena which he termed as "social facts". Social facts were different from any other facts; they were the very fabric of society, which arose out of human relationship and human association, (Cited in Dahal; 2004: 5).

) Structural Functionalism-Radcliff Brown:

British anthropologist Radcliff Brown has focused that the social system has formed through the custom, tradition, birth, institution and they have close interrelation and if there is no relation between different units, there is no existence of whole social structure, (Cited in Aryal; 2003: 6).

Radcliff Brown has denied to the individualistic functionalism. According to him, social structure is a whole system of different social units. Person, household, family, village, caste, state institution, etc. are the elements of a whole social structure, (Cited in Gautam; 2003:65).

However, Radcliff Brown, Emile Durkheim and Broinslaw Malinowski are the structural functionalist and Radcliff Brown is the real structural functionalist. He had defined the social structure as the whole system of different social unit like Person, household, family, village, caste, state institution, etc.

) Salient Features:

Interrelation among parts, whole and structure; emphasis on consensus than conflict, social and cultural change in gradual process; functional universality; functional unity; holistic/system approach; society and cultural as a form of equilibrium, (Aryal; 2003: 8-10).

According to structural functionalism theory, the development of society and culture go ahead with a balanced motion. Social and cultural system has been continued by the activeness of such events, parts and units. And, the motion of social change is sequential and slowly rather than randomly and fast motion. Conflict and change are the unnecessary things that dissolve/disturb the social unity. So, it takes the society and culture in balanced form. Each parts of the social and cultural system make function/acts for whole social structure, (Poudel; 2003: 29).

Hence, the approach to study, research and analysis of roles, relation, and interaction of socio-cultural institution, units and parts is the structural functional theory. There is no possible to study of structure without function and study of function without structure. Therefore, we should pay equal overviews on structure and unit in order to study the social and cultural system.

2.2 Subjective Literature Review:

) Origin of Tharu or Community of Freed Kamaiya

According to Medini Sharma when Muslim invaders captured Rajputana and murdered men and women of Royal courts, the princes and many other royal women attendants' fled away into the forest of Terai. The royalties living inside forest for many years accepted their male servant as a new husband. The offspring of these Rajput women and their low caste servant became Tharus. These writers derive the word 'Tharu' from Thar, the desert in Rajputana from where their ancestors supposedly came. This derivation seems to be a pure hypothesis which serves only to trace their point of origin to the south. The greater part of the Tharu population resides in Nepal, (Sharma ;2007: 2).

While other writers tried to trace the origin of Tharu through a legend indicating their Indian origins from the Thar Desert of Rajasthan in North west India. The traditional territory of the Tharu is called Tharu or Tharto or Tharuhat. It consists of the forested land along the southern base of the Shivalik(Siwalik) mountain range and south a few miles into the Terai itself. They are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of the villages of the Tharuwan are found in small clearings in the middle of the forest itself, (Bista; 1967:14).

Tharu are found neither among the hill ethnic groups(Tibeto-Nepalese) nor among those of the Terai (Indo-Nepalese), makes the Tharus feel content within their own Tharu society and circumstances. This has kept Tharus almost isolated within their own localities and has made them a group relatively unknown to outsiders, (Rajaure; 1977:14).

Physically in facial features the Tharus look like they stemmed from Mongoloid stock. They speak an Indo-Brahman language. In ancient times the Tharus may have accepted Buddhism but later they were influenced by Hinduism. During the 13th century when Buddhism faded from North India, the Tharus may have gradually converted to Hinduism, (Pyakuryal; 1982:13).

The forest people came from many regions at different times to seek the peace and shelter of the jungle, the environment then moulded them over a very long period of time into groups of special people, all of them called the Tharu, (Meyer, 1995 :12).

It is clearer as the Sun that the great-person Gautam Buddha was of Shakya dynasty. Similarly, it has already been proved with historical evidence that Buddha was from Mangolian Tharus, who was the first resident of Terai, (Chaudhary M.; 2007: 138).

Tharus of Nepal were expanded/migrated in eastern Nepal from western part in the long course of time past, (Sharma; 2007:3).

Tharus were lived in Dang since 2-5 lakhs year ago. Hence, Dang was the first-ancient residential land and they had migrated in the other area from Dang, (Chaudhary,2007: 166-168).

No one has any alternative insight without accepting that Tharus are first resident of jungle of Terai rather than they were from Thar Desert. If they were from Thar Desert, they would reside in the fertile land of Yamuna river bank. They don't feel India as their own land. Similarly, the ancient pillar of Tharus king Dangai Bhushan has found in Rajgad of Dang district also proves this fact. Hence, Tharus were ancient resident of Terai, (Bista, 1998, : 89-90).

Therefore, there is no written history about the Tharus. We can only speculate about the origin of the Tharus. However, some writers explain that Tharus are Mongolian and others mentioned that they are Aaryan. So there is considerable controversy about the origin of Tharu. It is clear that Tharus originated through the mixing with Aaryan and Mangolian.

) Tharus' Entry in Nepal

According to Silalekh of Chapagaun, Lalitpur, during the Lichchabi tenure, Tharus were in Nepal from the Lichchabi tenure up to now, (Sharma; 2007: 69).

"Tharus are the migrants from Thar desert of Rajasthan in Indian and hence their names become Tharu. The Tharu language has been generally influenced by various north Indian languages found in nearby Urdu, Hindi, Bhojpuri and Bengali. The Tharu people have average height of five feet two inches, (Bista; 1967:15).

No one has any alternative insight without accepting that Tharus are first resident of jungle of Terai rather than they were from Thar Desert. If they were from Thar Desert they would reside in the fertile land of Yamuna river bank. They don't feel India as their own land. Similarly, the ancient pillar of Tharus king Dangai Bhushan, has found in Rajgad of Dang district also proves this fact. Hence, Tharus were ancient resident of Terai, (Bista; 1998: 89-90).

Tharus lived in Dang since 2-5 lakhs year ago. Hence, Dang was the first-ancient residential land and they had migrated in the other areas from Dang, (Chaudhary, 2057 : 166-168).

Tharu are found neither among the hill ethnic groups(Tibeto-Nepalese) nor among those of the Terai (Indo-Nepalese), makes the Tharus feel content within their own Tharu society and circumstances. This has kept Tharus almost isolated within their own localities and has made them a group relatively unknown to outsiders, (Rajaure, 1977:64).

Hence, there is controversy about the entry of Tharus in Nepal. Some writers say that they were migrated from India, some mentioned that they were from Mongolia and China and some say they were ancient resident of Terai. However, they were lived in jungle of Terai region, since a long time.

J Types of Tharus in Nepal

Rana, Kathariya, Deusare, Dagaura, Chittauniya and Kochila are the main types of Tharu community, (Chaudhary ;2007:91).

According to Medini Sharma Tharus main communities are Kochila, Chittauniya, Saptariya, Dagaura, Nabalpuriya, Morangia, (Sharma ; 2007: 6).

All migrants from Dang are referred to as Dangaura Tharus while the original inhabitants of Bardia are known as Deshaura Tharus, (SPACE; 2000:8).

The Tharus who are now recognized as a single stock in fact constituted of more than one group when they were still nomads and residing in the forest. Now they are regarded as different sub-groups of a single ethnic group like: Rana, Dangaura, Kochila and other are different stocks of people who constituted a group and now they are called Tharu, (INSEC; 1998:11).

Hence, there are different Tharus' main group and sub groups in their communities in Nepal. And, if, other study has been conducted, other groups could also own be identified. So, there is not clear about how many types of Tharu communities are exactly there in Nepal. However, different sub-group of Tharus is found like: Rana, Kathariya, Desaure, Dangaura, Chittauniya, Kochila, Saptariya, Morangia and Nabalpuriya.

J Social structure of Tharu/Kamaiya

In a Tharu village the duty of maintaining good relations among villagers, as well as conducting the villager's affairs, falls on the *Mahato* (village chief). A *Mahato* is elected by the *Gharduriya* (Tharu household chief) among themselves. A *Mahato* is elected, but once elected; the office becomes hereditary unless a particular incumbent is considered as a misfit. The assembly of the *Ghardhuriya*(*Khel*) can remove an unsuccessful *Mahato*. The role of the *Mahato* in the *Khel* is like of a chairman and a judge who keeping other views in mind, gives the final communal decision. Whenever the *Mahato* wants to summon a *Khel*, he informs all the *Ghurdhuriya* a few hours earlier, depending on how important the business is . The *Khel* which were held for arranging voluntary services concerned with some social or religious performance like a marriage or death and sometimes in connection with dramatic performances, done on behalf of the village, (Dhungana; 1997).

The family is the primary institution of Tharu Kamaiya society and forms the basic unit of production, religious life and social life. The Tharu family is patriarchal as the family head is always the senior male. The father or the first son plays the major role in the decision making process. Tharus have been living in an extended and joint family structure within last few years, (SPACE; 2000:).

The position of *Badghar* and *Deshbandhya-Gguruba* vis-à-vis with other families are based on reciprocal relationship forming and egalitarian village structure at the community level. They have a functional status like other *Ghardhuriyas*, (Krauskoff; 1999).

A Tharu village consists of families living inside a compact social unit, which benefits them socially as well as economically. *Badghar/Mahato* is the village head who is elected by all *Ghardhuriyas* (households heads) in the village assembly called *Khel*. *Badghr*, the *Deshbandhya-Guruba* is another important member of the Tharu community who acts as a mediator between the people and their village god and deities and takes the main role in worshipping *Bhuyar*-the most important village deity, (Rajaure; 1877:).

Hence, family, *Gharduriya*, *Khel*, *Mahato/Badghar/Bhalmansa* and *Deshbandhya-guruba* are the main units/social structure of Tharus/Kamaiya's community. The family is the primary institution of Tharu Kamaiya society and forms the basic unit of production, religious life and social life. In a Tharu village the duty of maintaining good relations among villagers as well as conducting the villager's affairs, falls on the *Mahato/Badghar/Bhalmansa* (village chief). *Deshbandhya-Guruba* is another important member of the Tharu community who acts as a mediator between the people and their village god and deities. *Khel* is another important village assembly of all *Ghardhuriyas* (household's heads).

) Migration of Tharu

Migration is the third element of population change. It is a form of geographical mobility or spatial mobility between geographical units, generally involving a change in residence from the place of departure to the place of destination. Such migration is called permanent migration and should be distinguished from other forms of movements, which do not involve a permanent change of residence. The terms like immigration and migration, place of departure and place of destination are used in migration behaviours, (Lamichhane; 2006:53).

Some writers explain that Tharus are Mongolian and others mentioned that they are Aaryan. So there is considerable controversy about the origin of Tharu. It is clear that Tharus originated through the mixing with Aaryan and Mangolian. Tharus main origin place was not other than Himalayan are, (Sharma, 2007 : 2-6).

According to Silalekh of Chapagaun, Lalitpur, during the Lichchabi tenure, Tharus were in Nepal from the Lichchabi tenure up to now, (Sharma Medini; 2007:69).

Tharus are living in Eastern, Mid and Western part of Nepal. Mainly, Dagaura Tharu is the biggest community of Tharu. And, Kamaiya system was prevailed in Dagaura Tharu, while they are liveing in Western part of Nepal like: Dang, Banke, Bardiya, Kailali and Kanchanpur district, (INSEC; 1998:11).

Dagaura Tharu's main origin in Nepal was in Dang district. So, they are called as Dagaura Tharu. And, in the series of time, they were migrated to Banke, Bardiya, Kailali and Kanchanpur from Dang. Similarly, majority of Kamaiyas were from Dagaura Tharu, (Chaudhary :2007:91).

The Dangaura Tharus are supposed to be the native tribe whose name originated from the Deukhuri valley of Dang district. It is not their ethnicity but a calling name given by the people of the hill origin to the aborigines of the region, (Gautam; 1988).

Tharus of Nepal were expanded/migrated in eastern Nepal from western part in the long course of time past, (Sharma; 2007:69).

Hence, history of Tharu's migration is also unclear. They were lived in the densed forest of Terai. They were migrated to Banke, Bardiya, Kailali and Kanchanpur from Dang. Similarly, they were expanded in eastern Nepal from western part during the long run.

) Origin of Kamaiya System and Tharus as a Bonded Labour

The Nepali dictionary defines the word 'Kamaiya' as "a hard tiller of land, a male or an obident person, one who earns along with his/her family in other's land by borrowing in cash or kind from the land owner or a peasant equivalent to him/her", (GEFONT; 2006:17).

The Kamaiya system of farm labor arrangement is mainly in practice in five districts of west, mid-west and far-west Terai of Nepal. Under this system, male farm labor is contracted on an annual basis, then female and children of household are employed for farm, domestic works and animal herding. Generally, the accompanying family labor is either not paid or paid minimally. Kamaiya labors are generally done by Tharu caste. The conclusions derived here are based on both the analysis of the secondary information and the field data analysis. More than half of Kamaiya households are landless and stay in homestead provided by the employers. In terms of livestock holdings and trees indicate that also these household are poor in resources, as the majority of the Kamaiya households do not have livestock and trees, (INSEC; 1998:66).

Before the liberatin, Kamaiyas were under the Saunki. Saunki is the debt taken from the employers that binds laborers and has deprived them from basic human freedom and mobility, choice and taking decision about their work. The laborers who were bonded and do not have land, were required to send their family members to work for the employers. Hence, Kamiya means a type of bonded labor system that was prevailed in the western terai of Nepal altogether in 5 districts like: Dang, Banke, Bardia, Kailali and Kanchanpur, (WWW.MOLRM.gov.np,1995).

The Kamaiya system thus refers to the human power exploitation for agricultural and other related works. However, the crucial elements of the Kamaiya system is the way and terms of conditions on which Saunki (debt) is given and the way their account is maintained, (INSEC;1992:5).

Saunki is the debt taken from landlord that binds labourers and has deprived them from basic human freedom and mobility, choice and taking decision about their work. Those who have the Saunki, they have to go to landlord's home and they and their family member should be bonded to serve/work for the landlords, (INSEC; 1998:26).

Those persons, who are compelled to serve their free labor in the landlord's home due to having traditional loan (since their father's and grandfather's generation) is named as Saunki, are called as Kamaiyas,(GEFONT; 2006:18).

In many cases tenants and occupiers of 'Khet' or 'Pakho' land under 'Birta', 'Sunaguthi', 'Chhap' or 'Raikar' system tenure have been providing porters and laborers on the basis of written agreements, (Mol & J, 1995:56).

In India, slavery persists in our age in various forms. The bonded labour system is one of them. Child labour is another kind of bonded labour. Both arises out of socio-economic and historical reasons. India, the largest democratic country in the world, has 65 million bonded child labourers and 300 million adult labourers living a life of bondage and contemporary forms of slavery, according to their estimate, (*Cited from www.swamiagnibesh/bonded.htm*).

Hence, through the emergence of Saunki system, the Kamaiya system was started in the Tharu community. Saunki is the debt taken from landlord that binds labourers and has deprived them of basic human freedom and mobility, choice and taking decision about their work. Those who have the Saunki, they have to go to landlord's home and they and their family member should be bonded to serve/work for the landlords But, it is not clear that when this system was started in the history of Tharu people.

J Numbers of Freed Kamaiya

Mainly, the greater part of the Tharu population lives in Nepal. In Nepal, the total population of Tharu according to the 2001 census was 1533879 out of 23151423. They are the 5th largest ethnic group of Nepal. Similarly, the majority portion of Tharu lived in Dang, Banke, Bardia, Kailali and Kanchanpur district of mid and far western Terai. In this part of Nepal three known groups of Tharu such as Kathariya, Rana and Dangaura are found, (NPC, 2001).

Numbers of freed Kamaiyas in five district of western regional of Nepal are as follows:

- Kailali 5557 Kamaiya families.
- Bardiya 5037 Kamaiya families.
- Dang 1856 Kamaiya families.
- Kanchanpur 1642 Kamaiya families.
- Banke 1060 Kamaiya families.

Source: (WWW.MOLRM.org1995).

There are about 18000 Kamaiya households and 26000 Kamaiyas in the five district- Banke, Bardiya, Kailali, Dang and Kanchanpur, (INSEC, 1998, : 66).

No of Kamaiyas and Tharus in five districts after liberation according to DLRO:

- Kailali 5673 Kamaiya Household.
- Bardiya 6979 Kamaiya Household.
- Dang 1127 Kamaiya Household.
- Kanchanpur 3170 Kamaiya Household.
- Banke 1342 Kamaiya Household.

Source: DLRO Banke 2001.

No of Kamaiyas and Tharus in five districts after liberation according to CBS:

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- Bardiya 5037 Kamaiya Household.
- Dang 1856 Kamaiya Household.
- Kanchanpur 1642 Kamaiya Household.
- Banke 1060 Kamaiya Household.

Source: Government of Nepal, MLRM 1998 and CBS 2001.

There are 15152 Kamaiya households according to the survey conducted by the government in 1998. The highest number 5559 of the Kamaiya households is found in Kailali District while the lowest is found in Banke District, (Government of Nepal, MOLRM, 1998).

Hence, 26000 freed Kamaiya families were in five districts like Dang, Banke, Bardiya, Kailali and Kanchanpur of Nepal while they were liberated during 2000. Now, this figure could be increased.

) Prevalence of Kamaiya System

The Kamaiya system of farm labor arrangement is mainly in practice in five districts of west, mid-west and far-west Terai of Nepal. Under the system, male farm labor is contracted on an annual basis, then female and children of household are employed for farm, domestic works and animal herding. Generally, the accompanying family labor is either not paid or paid minimally. Kamaiya labors are generally Tharu by caste. The conclusions derived here are based on both the analysis of the secondary information and the field data analysis. There are about 26000 Kamaiyas households in five districts. Women and children working under the Kamaiya system are 14000 and 5000 in number respectively. More than half of Kamaiya households are landless and stay in homestead provided by the employers. In terms of livestock holdings and trees also these household are poor in resources as the majority of the Kamaiya households do not have livestock and trees, (INSEC; 1998:66).

The Kamaiya system, thus, refers to the human power exploitation for agricultural and other related works. However, the crucial elements of the Kamaiya system is the way and terms of conditions on which Saunki(debt) is given and the way their account is maintained, (INSEC;1992:5).

Those persons, who are compelled to serve their free labor in the landlord's home due to having traditional loan (since their father's and grandfather's generation) named as Saunki, are called as Kamaiya, (GEFONT; 2006:18).

Hence, The Kamaiya system of farm labor arrangement is mainly in practice in five district of west, mid-west & far-west terai of Nepal. Under this system, the Kamaiya were bought and sold by their masters (landlord) as like animal before their liberation. But now they have got rid of such types of rough behavior and they felt about the freedom after their liberation.

) Behaviour of Landlord

According to history, Tharu, in the early days, were not interested in holding land resisted in their own name. They used to practice a shifting cultivation through clearing the forest. Due to the lack of cash, they were most interested in cultivating barren or virgin land, for which they did not have to pay revenues for the certain period. Later on, they again would move to another place in search of new land. In course of time, cleverer people came from the hills to the Terai and registered most of the lands in their own name. Gradually, Tharus faced a scarcity of land for the *Pahadiya* land-owing families (especially for Brahman, Chettri and Thakuri families) on a share cropping basis called "*Bataiya*". In early days the system of *Bataiyas* were different than today. In early days there was a practice of *Choukhur* (three-fourth share), and then *Tikur* (two-third share) existed for a short period. There after *Panchkhur*(two-fifth share)existed for a few years. At last *Dokhur-Bataiya* system (50% shares) is came into practice, (Subedi, 1999:72).

Jamindars may also exercise rights to wives and daughter's of their Kamaiyas, particularly when a new daughter-in-law marries into a Kamiya household. On one *Jamindar* estate in Kailali, a Kamiya's daughter had borne the child of the Jamindar's son-himself a doctor-who promptly cast the baby to its death on a dusty roadside, (SPACE;2000:36).

Kamaiyas are powerless to organize collectively against their Jamindars because they fear of physical abuse and are trapped by total economic dependence. Those seeking to overcome their dependent status through *Adhiya* (50% share) tendency. *Adhiya* contracts are also year long, and negotiated in Magh, (Krauskoff; 1982:52).

Rather than take their meals in the landlord's house, these Kamaiyas are allotted grain, called '*Masyura*' as a food allowance and live in goat sheds on their landlord's compound, often along with nuclear family members. Even after receiving *Masyura*

and Bigaha, Kamaiyas usually end up borrowing grain for food from their landlord before the end of the year and they receive one set of clothes each year, (Gurung; 1994:94).

Hence, the Kamaiya were bought and sold by their masters (landlord) as like animals before their liberation. And, Kamaiyas had been exploited and abused by the landlord/*Jamindar*. But now they have got rid of such types of inhumane behavior and they felt about the freedom after their liberation.

) **Bonded Labour/Kamaiya Movement**

Due to the loss of Kamaiya's land and their exploitation in the past, the Tharus i.e. Kamaiyas were feeling the necessity of their unity against non-Tharus.

In early 1990s, a few active Tharu youth of Kailali and Bardia districts held a meeting in the name of Tharu cultural program. The meeting tried to sensitize those people and spread a message amongst them as to how they had been exploited by the landlords. In 1995, a national conference of the Kamaiya Mukti Aandolan was organised. The conference decided to transform the Aandolan into a trade union forum and renamed it as the Kamaiya Mukti Munch Nepal. The Munch was vested with the responsibility to work for Kamaiyas, as a central organization, through a rights-based approach with its declaration as a trade union of bonded labours, the Munch got affiliations with GEFONT. The Munch also formed district committees in all five districts and local committees at local level, and started to launch various protest programmes under the banner of the munch in district and VDC centers. Some of the major demands raised during the period were around skill development program, job guarantee and generation of alternate employment outside agriculture, (GEFONT;2006:32-33).

The state policy of extracting unpaid labor from the peasants (like Jhara, Rakam, Hulak) for different governmental works became very oppressive when the land-owning elites and the local functionaries were given the rights to do so, (SPACE;200:33).

Kamaiya Liberation Front (KLF) was formed in 1996 as an outcome of the awareness and literacy campaign launched by different NGOs and GOs sectors. It has announced Kamaiya liberation movement from January 1998 through an appeal made to the Kamaiya employers in all the five districts. Early in 1997, a group of non-governmental organization (local, national and international) working in 5 districts on the Kamaiya issues got together and formed Kamaiya Concern Group(KCG). It had also made the positive environment for the targeted and coordinated activities to abolish the Kamaiya system, (Insec;1998:36).

In India, Swamiabnibesh urged the administration to eliminate the evil from the society. He stated that in Gualior and Shivpuri region about 4000 to 5000 bonded labourers were being exploited and deployed in various stone mines by influential contractors. He said that he was organizing a mass movement to pressurize the

administration to get rid of the social evil. He termed the Gwalior administration as sensitive and hoped for appropriate action, (www.swamiagnivesh.com/gwaliorl.html).

Northern South Asia Including Northern India, Nepal, Pakistan, Bhutan and Bangladesh--encompass huge ethnic, cultural and socio-political diversity and has experienced far-reaching social change in recent times. This volume analyses the dynamics of social categories, group identities and Social and Political Movements in the region, (Hiroshi; David and Katsuo; 2007:520).

Hence, Kamaiyas were compelled to serve their free labor in the landlord's home due to having traditional loan named Saunki since their father's and grandfather's generation. During the series of past years, Kamaiya system/practice had developed as a labor system and the Kamaiyas fell into debt trap and vicious circle of forced labor. Therefore, the Kamaiya system seemed as a criminal activity and against humanity. Then, Nepal government had declared to abolish Kamaiya system to make them free from Saunki and forced labor since July 17, 2000. Therefore, now, those Kamaiya is called as freed Kamaiya not Kamaiya only. In the past, Magh 1 had been marking as their liberation day. But, now, the Mukti Diwas has been changed on July 17 or Shrawan 2 after abolishing the Kamaiya system on 2000 AD or 2057 BS by Nepal government.

And, Kamaiya were irritated and agitated due to loss of their land and exploitation of themselves since 1990s. In the meantime, with the help of NGO, Kamaiyas had conducted liberation-movement time to time. Their final liberation-movement was started from Attariy VDC of Kailali district at January 2000. And, this movement was spread over other five districts as well.

) Liberation and Liberation Day of Kamaiya

In the past, Magh 1 (Maghi) was marked as their liberation day. In that time they decide where they live and go another. Similarly, they could decide their economic activities in that occasion, (SPACE:2002).

Nepal government has declared to abolish the Kamaiya system from July 17, 2000 AD i.e. Shrawan 2, 2057 BS. Therefore, now, Mukti Diwas has been changed formally as on July 17 of each year, (WWW.MOLRM.gov.np, MOLRM, 2000).

In the past, several years, various NGOs and INGOs have run different program for the improvement of Kamaiya livelihood. The government interventions for the Kamaiyas also started from 1995 by allocation a little amount in the national annual budget. In spite of the focus and the huge numbers of program initiated both by the state and NGOs, the Kamaiya system has continued in different forms, (MOLRM, 2060).

Hence, Maghi is the traditional/cultural Mukti Day and Nepal government has declared to abolish the Kamaiya system from July 17, 2000 AD i.e. Shrawan 2, 2057 BS. so the Shrawan 2 is the formal Mukti Day of Tharus i.e. Kamaiya.

) Kamaiya Sivir/Rehabilitation-camp, their Missery and Rehabilitation Stage

Like in other districts, different rehabilitation Sivirs/camps were established to freed Kamaiya for shelter in different places like: Muktinagar-Rajhena VDC, Baijapur, Fattepur, Udharapur, etc. of Banke district, (PAPWT/DDC,2002).

And, all freed Kamaiya has been kept in those rehabilitation camps. But, for a long time, they could not receive land, sufficient food, no educational support to their children, they were lived under the open sky. These are the some examples of freed Kamaya's misery. And, from February 2001, freed Kamiya got 3-5 Kattha land, house construction support and drinking water as well as toilet facility has provided by PAPWT/DDC Banke and other NGO/INGO.

The small huts in the settlements are generally of straw and bamboo structures. Some have very thin plastic sheeting for roofs. The children in the settlements seem to be the greatest victims of the hot climate and upcoming monsoon. The summer season is expected to make many children ill. At the same time, they are still deprived of school education in the camps and settlements. It is learned that many girl children and adolescents have taken to the nearby town areas in a very minimal wages for domestic, hotels and tea-shop labor. In the camps themselves, children and infants die from diseases on a weekly basis, (Bhushal; 2001).

In the past, several years, various NGOs and INGOs have run different program for the improvement of Kamaiya livelihood. The government interventions for the Kamaiyas also started from 1995 by allocation of a little amount in the national annual budget. The Ministry of Labor had also conducted various skill trainings(sewing, weaving, adult-literacy, family planning and maternal health, kitchen gardening) for Kamaiya women with the aim of making them self-dependent by encouraging to adopt other income generating activities outside agriculture. The Ministry had also contributed through DDCs, some token funds to uplift the Kamaiyas and also through Western Terai Poverty Alleviation Project, (WWW.MOLRM.gov.nov;2060).

Hence, different freed Kamiya Sivirs/Camps were established in different village after Kamiya's freedom i.e. since 2000, July 17. Then, different rehabilitation activities were conducted. In that time, freed Kamiya could not receive land, food, education properly and they were lived under open sky. But, now, majority of freed Kamaiya received land, house, income generating training, drinking water, etc. However, still now, freed Kamaiyas are agitating for more land, more support for their sufficient rehabilitaiton for other freed Kamaiya who have not got any support.

) Social mobilization & Capacity Development for Freed Kamaiya

Then Minister for Finance Mahesh Acharya has expressed the commitment of introducing socio-economic programs with new approach for the rehabilitation of the bonded laborers after the historic announcement of elimination of the bonded labor

system. Speaking at the meeting of the government to liberate the bonded laborers, Mr. Acharya said that the government would introduce skill development, income generating programs through landless squatter's problems resolution commission for the rehabilitation and livelihood of the Kamaiya, (GEFONT; 2006: 68).

Social Mobilization mainly associated with the social inclusion of people for the effort in the national development process through the social and national integration. There are certain stages of social mobilization which are:

-) Identification of participants
-) Social analysis
-) Enabling the participants to identify their needs and right
-) Formation and strengthening groups and networking.

In totality, it can be concluded that the present trends of community development is the induced approach to the rural communities and the local development plans will be formulated and executed on the group basis in the community level, (Shrestha, & Prajuli; 2004:89,4).

Mr. Vijaya Raj Subedi has conducted a research on “Rural Development through Community Mobilization- A case study of Bhokshing VDC, Parbat, in 2003. The study reveals that the community mobilization process has developed the attitude of self-help and the process is very effective for community empowerment, information sharing, technology dissemination, internal resource mobilization, participation, transparency, accountability, ownership, gradual social change and self-reliant development, (Subedi; 2003 :67,3).

International lending agencies require to use standard environmental and social impact analysis to evaluate any proposed development project. Some analysts suggest that no project should be supported unless: (i) its net environmental impact is favorable, (ii) most of the benefits go to the poorest 40% of the people affected and (iii) the local people it effects are improved in the planning and execution of the project, (Lekhak & Lekhak; 2003:253).

Rural development through urban linkages has recently become a focus of renewed interest among policy makers and researchers. It is argued that the premise of a balanced rural and urban development in developing countries lies in a strong and mutually supportive rural-urban linkage, (Pradhan; 2003. : 3).

Planning process in Nepal started only after 1951. A ministry of planning and development was established at the central level in 1952. In 1952, rural development was initiated for the first time with international support through the Tribhuvan Gramin Vikas Program along the lines of community development program of the Government of India. Stronger collaboration between government organizations (GOs) and NGOs has long been advocated as a means of enhancing the responsiveness efficiency and accountability of NGOs and GOs. It is also accepted that NGO/INGO do play important role in development activities, (Gurung;1998:2).

In this context, the Tenth Plan's sole objective is to bring about a remarkable and sustainable reduction in the poverty level in Nepal over the next five years. To this end, His Majesty's Government has formulated a "four pillar" poverty reduction strategy, which squarely addresses the main causes and determinants of poverty identified in the preceding poverty analysis. The strategy, which is discussed in more detail below, is based on four overarching approaches: achieving sustained high and broad economic growth, focusing particularly on the rural economy; accelerating human development through a renewed emphasis on effective delivery of basic social services and economic infrastructure; ensuring social and economic inclusion of the poor, marginalized groups and backward region in the development process; and vigorously pursuing good governance both as a means of delivering better development result and ensuring social and economic justice, (NPC;2003 :37,2).

Hundred of millions of poor people in developing countries make their living as micro-entrepreneurs as farmers, as street vendors, as home workers, and in a range of other occupations. They often operate in the informal economy, which accounts for mere than half of economic activity in many of developing countries. Firms in the informal economy face many of the same constraints of other firms, including insecurity properly rights, corruption, policy unpredictability, and limited access to finance and public services. Relieving these constraints increases incomes for entrepreneurs and allows them to expand their activities. A good investment climate also increases incentive to become part of the formal economy, (World Bank 2005:3,2).

The central question of improving the status of poor people has now been given main emphasis by development agencies. A common concern now reflected in development strategies is "including the poor in growth process", (Pokhrel,B. 2004:137).

Development program should be sensitive from sustainability aspect. Sustainable development is "meeting the needs of the present generation without compromising the needs of future generation", (Commission on Environment and Development, 1987).

There is no legal exit to VDC promoted and other community based group and other group also in order to file registration and to provide legal/statutory status. So Nepal government, DDc, Municipality and VDC should manage a legal provision to register the community based organization/group to give legal/statutory status for those groups, (Upadhyay; 2008:70).

To centralizing or decentralizing seem to be the dilemma facing government today. On the one hand, the compulsions of a planned economy, the need for effective and strong defense and the urge for national commitment to take democracy to grassroots and the growing demand for regional autonomy pull in the opposite direction of decentralization, (Avasthi ,A., & Maheswori, S. 2001:81, 2,).

In India, Swamiagnibesh said that implementation of the dominant development model as proposed by the IMF (International Monetary Fund), the World Bank and GATT (General Agreement on Trade and Tariff), was perpetuating the problem of bonded labour in the country. The development model, as pursued by the Centre as well as State Governments, is based on the theory of using cheap labour which encourages the system of bonded labour, (*WWW.Swamiagnivesh.com/militant.htm.*).

Hence, Nepal government had introducing socio-economic program, social mobilization program and capacity development program for the freed Kamiya's real rehabilitation and their development. Then, different rehabilitation activities were also conducted. In that time, freed Kamiya received land, food, education, income generating training, drinking water, etc.

) **Religious and Social Life**

The Tharus are Animist by tradition, believing in ghosts, magical-tantric rituals and spirit worship. The Tharus have their own God/Goddess called Bhutuwa that they keep in their house. They have their own priest called Guruwa. Every Tharu village has at least one Guruwa who is the traditional healers to protect of the people against the attack of witches, coronic and natural diseases. Although, Tharus are attached to their local religious traditions, they have especially been influenced from other religions and especially through Hindu religion. But, it is not clear when this influence was begun. (Subedi :1999;33-34).

They worship the Gurubaba, Bhayar etc. Inside each Tharu house there is a 'deurahar', which is a prey room. Tharus has one of their male members as their household priest called as Guruwa. Tharu of Nepal believe in nature and worship they her. However, they adopted the Hindu religion and they worship Hindu deities like Visnu, Shiva, Indra, Krishna, Laxmi, etc. (SPACE: 2000:17-19).

Hence, Tharus are Animist by tradition and, now a day they are influenced mainly from Hindu religion because of the mixing the Tharus with other religious people.

) **Social Customs**

The Tharus have their own cultural practices from the birth to death cycles of an individual. And, a great degree of similarity in their social customs has been observed with Hindus. Some of the important social customs of Tharus have been described as under:

o **Child-Birth:**

Normally, a woman delivers her baby in her house but not in hospital. They did not allow other individuals to touch the new-born baby and the mother, (Dhungana: 1997:29).

The birth of a child is usually assisted by traditional mid-wife specially known as *Sorinnya*. Along with the birth of the child, attention is also given to whether the placenta or *Purin* has come out. Once the placenta is out, it is buried in the south-western corner of the house next to the shed. *Ghatuwa-karaina* ceremony is normally held after four or five days to *Purity* the mother and child who till that time are treated as impure and untouchable. They are allowed to enter the house only after they have bathed and a *Puja* has been performed. However, the emphasis on the birth of a son can be seen in the ritual observance for male and female children. When a male child is born *Sathura puja* is performed with offering rice and sweets to the ancestral deities, but, in the birth of girl child, no ceremony is performed, (SPACE:2000:17).

○ **Naming (Baptism):**

Traditionally Tharus do not perform any baptism ceremony. The name can be given at any time from the 5th day after birth until the age of 18 months. Any person, a member of the family, a neighbor, a respected man of the village may help the family in selecting a name for their child. Generally the name is given from the special event of the time of birth or days of birth etc. Now a days, they prefer to use common Hindu name like Janaki, Ram, Sita, Moti, Krishna, etc. Similarly, they would also be interest to use film name like Rajesh, Rekha, Jitendra, etc. Tharus usually do not like to be addressed by their name, but they prefer to be called from their position of the family like *Barka*=eldest, *Majhala*=second, *Sajhla*=third, etc.,(Dhungana:1997;30).

The first hair cutting ceremony of the child, male or female is known as *Kapar-Khourna* is usually performed by maternal uncle. No particular ceremonies are performed for naming the child. The name given to the newborn depends upon the particular day, times or other such events, (SPACE: 2000;11).

○ **Marriage:**

Marriage is an obligation. According to Tharu concepts, happiness is consequent on having a lot of children and seeing those children married. The parents prefer to arrange an early marriage for their children. They have the system of "marriage by exchange". Similarly, divorce is socially accepted as well as recognized and occurs more frequent among Tharus, (Dhungana: 1997;31).

Marriages are usually arranged early during childhood through a system of exchange marriage, this system known as *Sataha* in the Tharu language. Other kinds of marriage take place when a bride price is paid in kind which is known as *damaha* in Tharus' culture. In such arrangement, some quoted

amount of rice, salt, oil, clothes are given to the bride's father in exchange for his daughter. Now, they have adopted arranged marriage like in Hindu society. And, divorce of separation is quite frequent among the Tharus has been socially accepted, (SPACE:2000;12).

○ **Death:**

Tharus believe in rebirth. If one person is dead, they do not keep him there any longer, they take away the dead body out same day. They use to burry the death body. A grave is dug in a North-South direction; the dead body is kept with its head always towards North. A male body is deposited with its back upwards and the face downwards. For a female body, the position should be kept just reverse of male body, (Dhungana:1997;38).

Death is classified into two types by the Tharus and the rituals also vary accordingly. Persons having an unnatural death are not given full funeral rites and usually buried. When death is natural that dead body are either buried or burnt according to his whises, (SPACE:2000 ;12).

Hence, the cultural practices of for the birth to death cycles of a Tharus individual vary from other castes. However, traditional types of naming system, marriage system were fast dissappering with the contact of Tharu society with other community.

) **Festivals of Tharus**

Since Tharu society is predominantly agricultural, most of the feast and festivals takes place during the time when they are not busy in the fields. Tharus enjoy and participate in many festivals like: Maghi, Dhuleri(Holi), Guria(snake worshipping-Nage Panchami), Dasya(Dashain), Astimki(Krisna-Astami), Atwari(Sunday of the same week of Janmastami), etc. A brief description of main festivals of Tharus is as follows:

- **Maghi:** Maghi is celebrated during 5-7 days of the month of Magh. In the meantime the Tharus decide their major family issues. And, Tharus enjoyed it with dancing and eating delicious foods, (Sharma:2000;46).

Maghi is the most important festival of the Tharus. It is generally celebrated in January when the Tharus relax and engage in joyful activities such as eating and drinking, (SPACE : 2000;12).

The festival of Maghi is celebrated for the new period may take 3-5 days. They worship their Kuldevata/Bhutuwa and eat Jand, Raksi and meat, (Subedi :1999;33-34).

Hence, Maghi is the great festival of Tharu community. It lies on 1st Magh i.e. *Maghe* Sankranti of each year. This is the main festival of Tharu population, which is celebrated with eating, drinking and dancing with their family and relatives for 3 to 7 days depending upon their affordability. In this day, Tharus got up early in the morning, they take holy bath, and they afford the *Til*, *Akchata* and one *Lotia* of water to the Lord *Shiva/Mahadeva*. Similarly, they used to take sweet-foods like *Dhikri*, *Roti*, *Raksi*(home-made wine) together with their relatives and neighbors. In such a way, they celebrate Maghi as well as having dancing and singing together with their friends during 2-3 days. It was the main contract day of the *Kamaiya* for their labor, loan and other their important family decisions. It is also called the black day of *Kamaiya* becoming the day of labor contract, renew and transferred. If loan is repaid, the *Kamaiya* may be free to independent life from the *Maghi* on words.

- **Dhuleri or Holi:** Dhuleri is also called Holi. It is celebrated during March-April on *Fagu Purima* day. And, people play with colors and worship their village deity *Bhuyar*. On the *Falgun Purnima*'s day, Tharus remember the *Bhakta Pralhad* and they afford the *Akchata* and *Bheli*(*Sakkhar-sugar*) in the fire-plateform i.e. *Dhuni*, and they play with different colors with each others. And, they eat delicious food like *Dhikri*, *Roti*, *Jaand*, *Raksi*, etc.(*Subedi* :1999;33-34).

Holi or Dhuleri is celebrated during March-April. People throw colors and mud at each other. They worship their village deity, *Bhuyar*. Fire is lit by rubbing two sticks of *gainary* wood together and the fire thus lit is used for cooking roties, which is later offered to the deity along with milk and liquor, (*SPACE* :2000;13).

This festival is celebrated from *Falgun-Purnima* to 1 month. In this time Tharus do not perform their own and other work. They play with color and dance together male and female, (*Sharma* :2007;47).

Hence, Holi or Dhuleri is another important festival that is celebrated during March-April. In this time, Tharus does not perform their own and other work. They play with color and dance together, male and female.

- **Guriya:** It also called as *Nag-panchami* in Hindu community. In this day, Tharus must take a bath in the early morning and they make *Guriya* (dolls of food). Then, they take it away on the open road/*Chowk* and they play with it. Similarly, they patch the image of snake on the head of

main door of their house and they used to take sweet-foods like *Dhikri*, *Roti*, *Raksi* (home made wine) together with their relatives and neighbors. In such a way, they celebrate Guriya as well as having dancing & singing together with their friends. In such a way they celebrate the Guriya, (Subedi :1999;33-34).

- **Other festivals:** The important festivals celebrated by Tharus and other are Desya, Astimki, Atwari as well as Maghi, Holi and Guriya.(SPACE :2000;12).

) **Dress and Ornament of Tharus**

Tej Prasad Subedi has said in his thesis "Bonded Labor in Nepal", 1999 that *Lagautia* and *fad*, made from white cotton, are traditional dress of male Tharu; where as *lehanga*, *cholia* and *gatia* are the traditional dress of female Tharu. Before in-migration to Bardia, Dangali female used to wear white colored dress, and Deukhuria female Tharu wore a black colored dress. After in-migration to Bardia, Banke, Kailali, Kanchanpur, female and male Tharu started to wear other colored dress. And, now a days the traditional dress of Tharu is disappearing due to the modernization and mixing with other non-Tharu and hill people. Tharu women love ornaments, they decorate themselves from head to toe with silver and bronze. *Nathya* (worn in the in nose), *Churi* (worn on the wrist), *Kanpata* (worn in ear), *Thumk* (worn on head), *Chandrarhar* (worn on the neck), *Ghangahat* (veil) used for the marriage ceremony, *Bindi* (worn on the forehead), etc. are some of the traditional ornament of the female. These days, only a few (especially old) females wear such type of ornaments. The young females wear modern ornaments such as *Jhumka*, *Chain*, *Eartops*, *Pauji*, etc. which are common among the non-Tharu females too, (Subedi :1999;32).

) **Ethnicity/ethnic Feelings:**

Meanwhile, the high caste pahadiya(hill people) generally consider the Tharus to be simple, 'backward' and uneducated. Likewise the Tharus blame the pahadiya for their dispossession from land. The legacy of caste system that positioned 'Tharus' as *Matwali*(liquor drinking caste) thus inferior to Brahmins, is still quite prevalent locally. However, in their relation with other ethnic, hill groups like the Magar, Chhetri, Dalit intercultural exchanges are maintained and accepted, (SPACE :2000;15).

According to history, Tharus who came to the Terai cultivated the barren land through deforestation and combated malarial attack. But these days their land holdings have been fragmented in small pieces and transferred to non-Tharu pahadia people as

mentioned by Bista in his book 'People of Nepal'. Most of the Terai lands were originally cultivated by the Tharu, and in the course of time cleverer people came and got the better of them. In the study area, too, when the hill people (pahadia) started to lose their land in various ways. But, the most important reasons for the Tharus losing their land were selling it to other non-Tharu (pahadia) for household requirements and having it taken by the pahadia in various ways like forcing them to pay loans which were not taken by their family and compelling them by threatening harm if they did not provide their(Tharu's) land-ownership certificates. Thus, many Tharus of the study area have lost their lands to pahadias through chicanery and fraud. As agricultural farmers, Tharu's ethnic identity is gradually disappearing. On the other hand, their ethnic feeling is slightly increasing and developing with them. They are feeling the necessity of their unity against non-Tharus (pahadias). Bhalbhansa as a key informant had shared some expressions of Tharus of the study area supports the above mentioned statements.

- 1."Turhe pahad doko bokke aail huito, tuhin doko bokke pahadai pathaina pari."
" You are the people came from hill with carrying doko(bamboo-basket) on back, so, you have to be sent back to hill with your doko as you came."

- 2."Hamre Tharu bhai ak hui pari, parbatia pahar se aail huitin, uhi kana pahar nai pathaik pari."
"We Tharu brother must be united, the hill people came from hill, so they have to send back to hill."

These are two expression of the Tharu against pahadias of the study area. Especially, such type of ethnic feeling among Tharus after the Kamaiya system had started, (SPACE :2000;15).

Hence, Tharus have the anti-pahadiya feeling and their ethnic feeling is slightly increasing and developing with them, that is why many Tharus of the study area have lost their lands to pahadias through chicanery and fraud. And, they are feeling the necessity of their unity against non-Tharus (pahadias).

) **Family Life of Tharu**

Most of the Tharu live in joint families i.e. they prefer to live within a large family. Tharus do not go far from home and they do not like to go to other non-Tharus area of Nepal. The adult ones are busy with their outdoor farming jobs and young children are busy in playing their old grandparents. All men and women go to their farm in the very early morning. During the day, men look after the grazing cattle, buffaloes, sheep, goats, etc. and women collect dried cow-dung. A male Tharu tries to keep his wife happy; otherwise she might take another husband or run away to her parents. The women-Tharus' status is well recognizing than other Nepali families, (Dhungana:1997;38).

) Awareness Building of Tharu/Kamaiya:

According to history, Thrus who came to the Terai cultivated the barren land through deforestation and combated malarial attack. But these days their land holdings have been fragmented into small pieces and transferred to non-Tharu pahadia people, (Bista,1972: 75).

All immigrants from Dang are referred to as Dangaura Tharus while the original inhabitants of Bardiya are known as Deshaure Tharus. Despite any socio-cultural difference, their perception about each other very sharp. For example, Dangaura consider themselves to be more skilful and genius than the Deshaura Tharus. Meanwhile the Pahadiyas generally consider the Tharus to be simple, 'backward' and uneducated. Likewise the Tharus blame the pahadiyas for their dispossession from land, (SPACE;2000:74).

According to history, Thrus who came to the Terai cultivated the barren land through deforestation and combated malarial attack. But these days their land holdings have been fragmented into small pieces and transferred to non-Tharu pahadia people as mentioned by Bista in his book 'People of Nepal'. Most of the Terai lands were originally cultivated by the Tharu, and in the course of time cleverer people came and got the better of them, (Bista: 1997:89).

Hence, in Tharu and freed Kamaiya community, anti Pahadiya feeling is being increasing and anti-Tharu feeling is increasing in Pahadiya community in the Terai. However, freed kamaiya's awareness level and consciousness to their right has increased.

) Changing Pattern of Socio-economic Lifestyle

Situated in Northern South Asia at the interface between different linguistic and cultural areas, Nepal contains huge ethnic, cultural, and socio-political diversity. At the same time, it has had to confront far-reaching social change in an extremely compressed timescale. This volume attempts to encompass these transformations and the resultant complexity through a series of in-depth case studies, (Hiroshi; David and Katsuo; 2007:520).

According to Caplan, conflict/cleavage arises when there is inequality in prestige, power and wealth as well as opportunities. In Hindu society, social status is determined based on the caste, one is born into whose stratification is according to the roles and responsibilities/occupation, (Caplan;1970:327).

All regional, social, cultural and economic conflicts lead the crisis of national integration process. The term integration refers to a process where by the quality of relation among autonomous social units (kinship groups, ethnic unit, language group, trade unions, parties, cities, villages, regions and other associations) change in such a way that they become a part of larger aggregate, (Gaize;1975:305).

According to Bista the "culture of fatalism is the key determinants of Nepal's underdevelopment. The values and institutions that fatalistic culture bears fatalism i.e. '*afno manche and chakari*'. He showed that the traditional value system of a dominant group (high caste-Brahmins) which conflicts or contradicts with modern system i.e. modernization, (Bista;1991:332).

According to Bennett, constitution or the National code (Muluki Ain) is the structural formal static law of Nepal, which follows the traditional values, concepts and ideologies; while the Acts and rules issued from time to time by the legislature is the dynamic and changing law, which tries to incorporate modern values in the law, (Bennettee;1979:455).

Hence, the social change comes with the friction with the socio-cultural environment of human belief, economy and their overall lifestyle. Similarly, the Tharus/Kamaiyas socio-economic lifestyle change as followingly:

(I) Before Liberation

Poor Tharus families who do not have enough to eat are very much dependent on the mercy of landlords. Such families are always to oblige to landlords. In Dang, Bardia and Kailali districts of mid-west and far-western region to Kamaiya system in practice among Tharu community. According to this system, a contract between the landlords and the Tharu family is issued, the landlord is supposed to provide a fixed amount of maize or rice (depending upon the negotiated amount) per year to the family. In return the entire member of the family of the Tharu house is to serve the landlord and his family working out in field as well as being maid at landlord's house, (Dhungana; 1997:19).

All of Kamaiya served their masters as slaves, though in comparison to non-Tharus master, Tharus masters were better to them, (Subedi, 1999:31).

Bonded labor households should be imparted adequate knowledge about childcare, healthcare, balance diet and cleaning the environment. This would help in improving the quality of life of these people, (Lamichhane,P.R.2005:227).

The socio-economic condition of most of the indigeneous people including the Tharus in Nepal is becoming developed. They also experienced the loss of their cultural identities such of language, religion, rituals etc. due to the domination of the Hindus, (Subedi, 1999: 31).

The results of the study show extremely deplorable social and economic condition of bonded laborers. Not only are they kept under lifelong bondage with high interest on petty loans, but their women and children too are exploited and abused. Historical evidences shows that forefathers of these bonded laborers were the original residents of the Terai region. Their main occupation was agriculture and allied activities. But in course of time, they were deprived of their valuable cultivated land by latter migrants, elites and were gradually put under bondage due to their poverty and ignorance, (Lamichhane, 2006:221).

(II) After Liberation

Tharus/Kamaiyas have been influenced from other religion especially through Hindu religion, but, it is not clear when this influence was began. (Dhungana;1997"19).

Many changes have taken place in the social organization of the Tharus as a result of changes in socio-cultural environment the Tharu have been living in for several centuries. These changes have been brought about by the contacts the Tharus have been developing with the neighbouring people of so-called 'higher cultures and civilization'. The psychological change that resulted from this culture contact and manifested itself in conscious attempts in the form of special reform movements is one of the most vital aspect of change, since a group of the Tharus of the same society wanted to interfere with existing pattern and change it into a new pattern by superimposing another 'superior' system on their indigenous one, (Srivastava; 1999:11).

As the summary of above literature review, like the economy of most of Neplese villages, Tharu economy is primarily based on agriculture and animal husbandry. In fact, it is the primary occupation of the Tharu, most of the time and labor of Tharus is devoted to it. They do not have any concept on market oriented economy.

In the past, Tharu economy is primarily based on agriculture and animal husbandry. In fact, it is the primary occupation of the Tharu, most of the time and labor of Tharus is devoted to it. They do not have any concept on market oriented economy. But, now a day, with the introduction of new technology and imported seed yield of certain crops such as Rice, Mustard, and Potato etc has increased per unit area of land compare to last 10 years. Some limited Tharu persons are being engaged in Government job, other wage based labor in Nepal and other foreign countries. Similarly, in the last, Tharu women loves ornaments, they decorates themselves from head to toe with silver and bronze. *Nathya* (worn in the in nose), *Churi* (worn on the wrist), *Kanpata* (worn in ear), *Thumk* (worn on head), *Chandrahar* (worn on the neck), *Ghangahat* (*veil*) used for the marriage ceremony, *Bindi* (worn on the forehead), etc are some of the traditional ornaments of the females.

Now a day, with the introduction of new technology and imported seed yield of certain crops such as Rice, Mustard, Potato, etc. has increased per unit area of land compare to last 10 years. Some limited Tharu persons are being engaged in Government job, other wage based labor in Nepal and other foreign country. Tharu of Nepal believes in nature and worships her. However, they adopted the Hindu religion and they worship Hindu deities like Visnu, Shiva, Indra, Krishna, Laxmi, etc. And, after their liberation, only a few (especially older) females wear such types of ornaments. The young females wear modern ornaments such as Jhumka, Chain, Eartops, Pauji, etc. which are common among the non-Tharu females too. About their

naming culture, in the past days, they used to prefer common Hindu name like Janaki, Ram, Sita, Moti, Krishna etc. Similarly, now a day, they prefer to use and they would also be interested to use film name like Rajesh, Rekha, Jitendra, etc.

According to the structural functionalism, there is no possible to study of structure without function and study of function without structure. Therefore, we should pay equal overviews on structure and unit in order to study the social and cultural system. Therefore, migration of hill people and Indian people in Terai mixing with those persons of freed Kamaiy/Tharu, socio-political changes introduce of new technology, NGOs activities, Nepal Government's development program, education, government law such type of societal parts or units that made changed in freed Kamaiya's socio-economic as well as overall lifestyle.

CHAPTER – III

METHODOLOGY

Especially, this chapter deals with the nature and sources of data, size of universe and sample and the method/technique as well as its tool for the present research.

3.1 Research Design

This study has followed descriptive research design. Descriptive research design has been used to gather qualitative information about the research area and used to collect information about the freed Kamaiyas' socio-economic condition, education, status of women Kamaiya and their overall lifestyle change.

This study is a descriptive in design. There are mainly two methods of data collection, one is census and another is sampling method. And, data collection techniques are also different, like: office record check, field observation, and key informant interview, focus group discussion, etc.

3.2 Nature and Sources of Data

There are qualitative and quantitative data in nature that were used in this study. Mainly, two types of sources of data were used: one is primary and another is secondary. Field observations, key informant interview, etc. were the primary sources of data. And, national Census report, Banke DDC's progress report, books, journals, articles, etc. were the secondary source of data.

3.3 Universe and Sample Size

There are 102 households of freed Kamaiya in Bankhet, Rajhena VDC of Banke, so the universe is 102 households or persons.

But, the researcher has consulted with 40 persons of 40 different households to interact about their social and economic lifestyle change after their liberation with compare to before. In this sense, the sample size was 40 persons/households. Normally, it is accepted that 50-60% sample size is the standard size.

But, freed Kamaiya are the homogeneous group not heterogeneous, all freed Kamaiya of Rajhena VDC were from same community, they were from same territory, and there was also time constraint. Therefore, approximately 40% Kamaiya's households were taken as the sample size and the sample size would represent to the universe exactly.

3.4 Selection of Area and Selection of Sample Unit

The researcher conducted this study in Bankhet, Rajhena VDC of Banke district. 40 persons from 40 different households were interviewed, so the sample size is 40. Altogether 40 persons have been taken as sample like 20 male persons and 20 female persons. Hence, approximately 40% sample has been taken out of the population of 102 person/households. Sample persons have been selected randomly as per researcher's convenient and judgment.

3.5 Data Collection Method, Technique and Tools

Generally, census and sampling are mainly two methods of data collection and both methods have been used. And, there are different techniques and approaches of data collection like: field observation, interview, focus group discussion, information from correspondent, schedule sent by mail, questionnaire fill-up through enumerators, etc.

Similarly, there are different tools of data collection under specific techniques. In order to collect data for this study, the researcher has followed the following data collection methods, techniques and tools:

A. Techniques and Tool

(1) Freed Kamaiya Interview Survey:

Interview survey is an important technique of information collection system. Those information that can not be received through field observation, focus group discussion, etc. and such types of data were collected through this techniques.

This technique has been used to collect the information like social changes, economic aspect of freed Kamaiya as well as their lifestyle. 40 households of freed Kamiyas were taken as the sample. And, those households were randomly selected out of total of 102 Kamaiyas households. Hence, 40 persons of different household have been interviewed through semi-structured questionnaire.

o Tool: Semi Structured Questionnaire

Under the interview survey technique, a semi structured questionnaire schedule is an effective tool for the data collection. For this purpose, a set of questionnaire schedule was developed, which is presented in **Appendix-1**.

It was not easier and not practicable to interact with all freed Kamaiya members of Rajhena VDC. So the researcher has taken the 30 person from different households as a sample unit. The questionnaire was filled up through the enumerator named Ms. Khuma Poudel of Rajhena VDC. The households of interviewee was selected randomly as accordance of researcher's personal judgment.

(2) Focus group discussion

Focus group discussion is a participative technique gathering the information. In this study, 4 group-president of freed Kamaiya's saving-credit group were taken as a focus group.

This technique was adopted to determine the activities of other their supporting agency, conditions of their rehabilitation, their feeling about their lifestyle changes, etc. This techniques was adopted, because, such types of information could not receive through field oservation, interview survey.

○ Tool: Questioning Routes/Clues

It is an effective tool of this technique. For this purpose a set of questioning routes was prepared, which is presented in **Appendix-2**. Under this check-list; loan availability, ornament wearing pattern, custom practice, religion, marriage, etc. types of clues were included in the questioning routes.

(3) Key informant Interview

It is an important technique for the socio-cultural study. Bhalbhansa is a chief person of Tharu community, so, this study has taken him as a key informant and name of key-informant has been given in **Appendix-3**. This technique was adopted to find out the abuse of landlord, ethnic feeling of Tharu Kamaiya, Kamaiya system and its causes, Tharu's history, etc.

○ Tool : Checklist

It is an effective tool of this technique. For this purpose, a check-list was prepared, that is submitted in **Appendix -3**. Landlord's behavior, Kamaiya's history, ethnic feeling such types of questions were incorporated in the questioning schedule of this tool.

(4) Field Observation

Field observation was a key technique of data collection of this study. This technique was used to verify and ascertain the data that received through interview survey and focus group discussion.

○ Tool: Check-List

In order to use this technique a check-list was prepared as an important tool of the observation technique. A check-list of the observation has been given in **Appendix-4**. Within this check-list; taking some photos and to see house structure, cultivation pattern, dress wearing style etc aspect were included.

Through the field observation, this study related various photographs of this study were collected that are presented in **Appendix-5**.

3.6 Processing & Analysis of Data

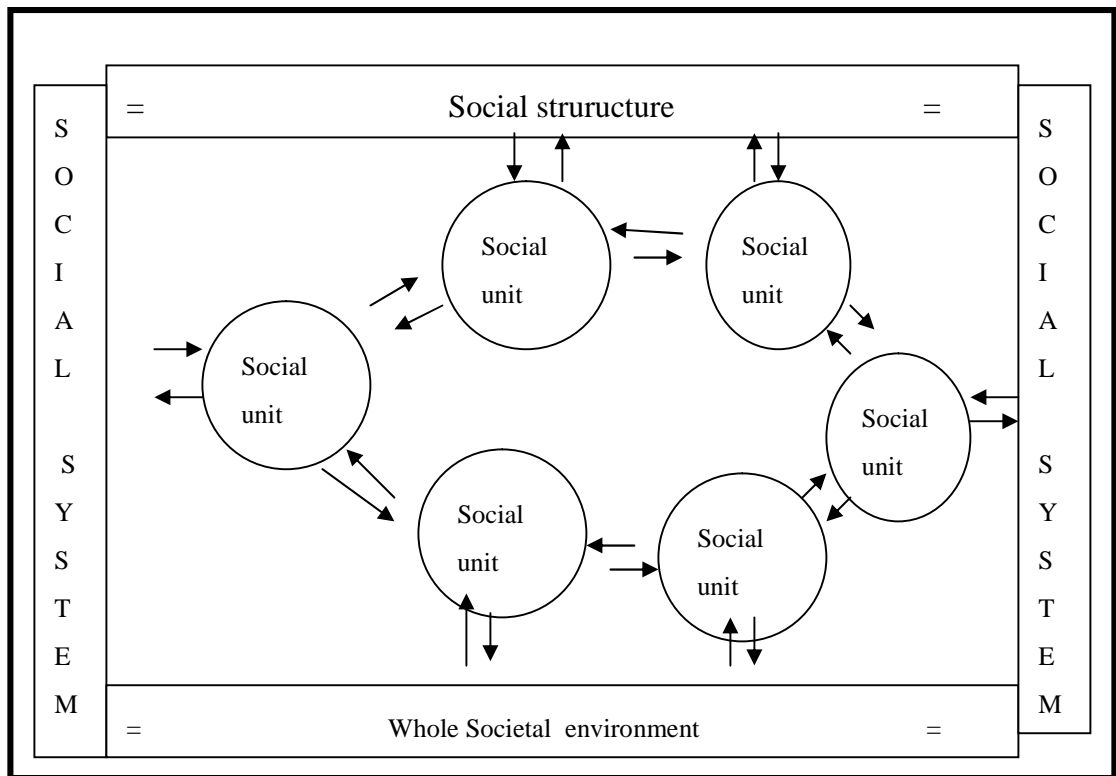
First of all, the collected data were classified according to their nature and given the weight to qualitative data. Then different analytical tables were created, prepared graphical charts and diagrams. And, all qualitative and quantitative data were presented in different table, chart, and diagram.

Then, those data were analyzed through comparing achievement and changes their lifestyle before and after making different mathematical ratios. In this way, the collected data were processed and analyzed in detail. Finally, the summary of finding and facts were presented through the above processing and analysis of data.

3.7 Conceptual Framework

This study was based on structural functional theory. And, the social structure and its different parts had closely interrelated that is presented below:

Chart 3.1 Interrelation between social unit and whole society

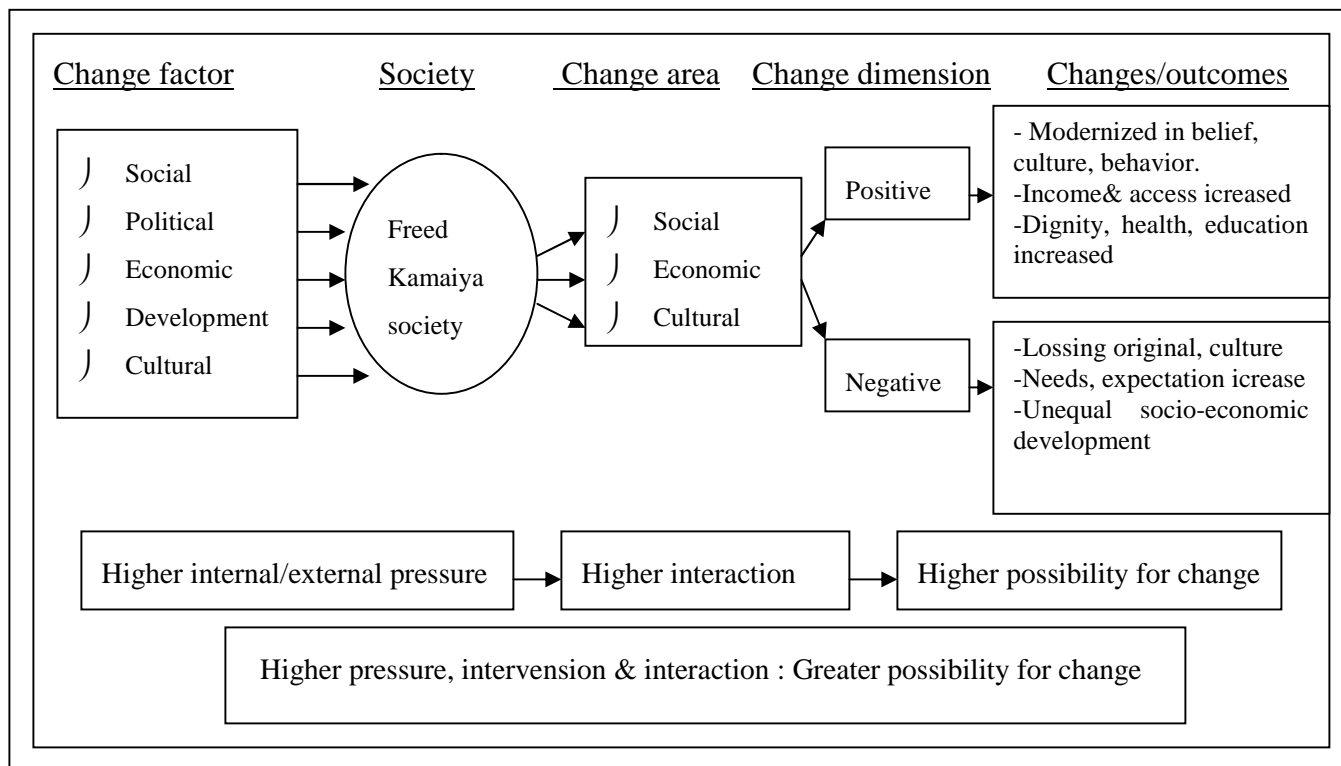


Source: Adopted-Baral, 2063

Hence, the every part of a society and the whole social system or social structure have the close relation that would be interdependable, iner-actional, interrelated as well as inter-influencer. The each unit would also be changed and whole structure also be changed after the change of every units of a same social system or whole social structure.

Through the above framework, the study and its analysis had made and found that between the changes, change factor, change dimension and change outcome has close relation. The lifestyle of the Tharus had been significantly influenced and changed in social, economic and cultural aspect with the influencing factors like social, political, development activities, economic, cultural factors. Such change has two dimensions: one is positive and another is negative. In the aggregate form, major change factor, change area, its dimension, as well as overall process of change in freed Kamaiya can be express in next page below:

Chart3.2: Kamaiyas socio-cultural lifestyle change and its processing:



Source: Adopted-Baral, 2063

Therefore, higher internal and external pressure of social, cultural, political, environmental, economic, developmental variable on Tharus society as other society makes changes in any society's social, economic and cultural aspect. And, where there is higher interrelation existed between society's different variable, there is greater possibility for change.

CHAPTER – IV

ANALYSIS OF RESPONDENT AND SOCIAL CHANGES

In this chapter, the collected information has been presented in different tables and figures. The data that were gathered through focus group discussion, freed Kamiya interview, key informant interview, etc. were analyzed as under:

4A) Characteristics or Condition of Respondent: Analysis of Survey Result:

Under this topic, it was trying to specify that the general characteristics of respondent or component of sex, caste, education, profession and family size. To specify the characteristics of respondent, five questions were set and related information had been shown in the following:

4.1 Number and Gender-wise Respondent:

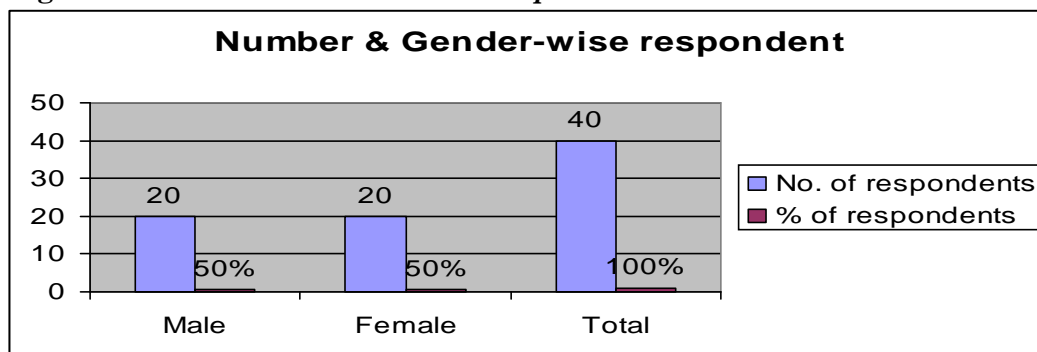
To identify and classify the total number as well as gender-wise interviewee one question was asked and received details have been given in below:

Table 4.1 Number and Gender-wise Respondent:

Sn.	Respondent	Male	Remarks
1.	Male	20	
2.	Female	20	
Total:		40	

Source: Field survey 2008

Figure: 4.1 Number & Gender-wise Respondent:



The table 4.1 and the figure 4.1 shows that 50% of respondents were males and 50% respondent were females. Total of respondents were taken as equal in number and it has accepted the gender equality perspective. Because of the awareness raising and Tharus women's high participation in community groups, it was easier to take female and male persons as an interviewee as a 50:50 ratios.

4.2 Cast-wise Respondent :

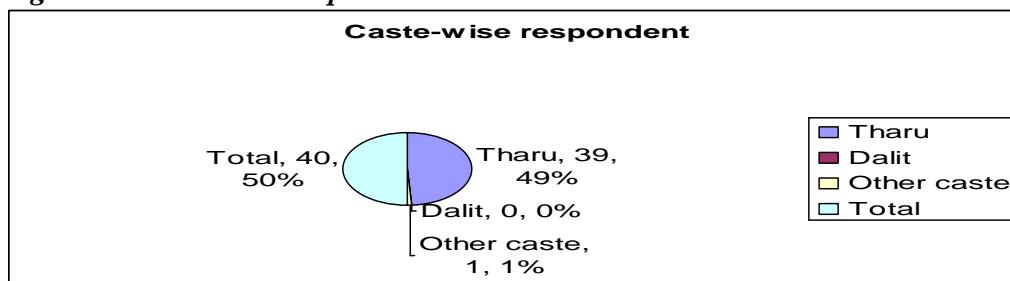
To define the caste-wise respondent, a question was set and the result has analyzed as below:

Table 4.2: Cast-wise Respondents:

Sn.	Description	Tharu	Remarks
1.	Tharu	39	
2.	Dalit	0	
3.	Other caste	1	
Total:		40	

Source:Field survey 2008

Figure 4.2 Cast-wise Respondent



The table 4.2 and figure 4.2 shows that altogether 40 persons of respondents were interviewed. Among the respondent, 98% were Tharu, and 2% were other caste. It shows that majority of freed Kamaiyas are from the Tharus community.

Among the freed Kamaiya, most of freed Kamaiya were from the Tharu community and a few persons were from Dalit and other caste. Therefore, majority of freed Kamaiya were taken as the interviewees.

4.3 Educational Status of Responedents:

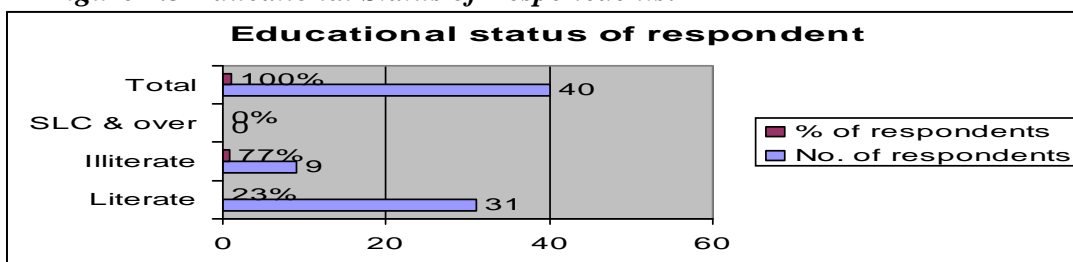
To know the educational status of respondent, a question was set and asked. The received response has been analyzed followingly:

Table: 4.3 Educational Status of Responedents:

Sn.	Description	No. of respondent	Remarks
1.	Illiterate	9	
2.	Literate	31	
3.	SLC pass & Over	0	
Total :		40	

Source:Field survey 2008

Figure 4.3 Educational Status of Respondents:



The table 4.3 and figure 4.3 shows that 23% of respondents were illiterate, 77% were literate and no body was SLC passed and over. Hence, freed Kamaiyas are suffering from illiteracy. So, literacy program, school support program, freed Kamaiyas children's school support program should be launched massively.

Similarly, to enhance education level of feed Kamaiya, scholarship quota in campus level as well as high school level education should be provided to the freed Kamaiyas community.

4.4 Profession of Respondent:

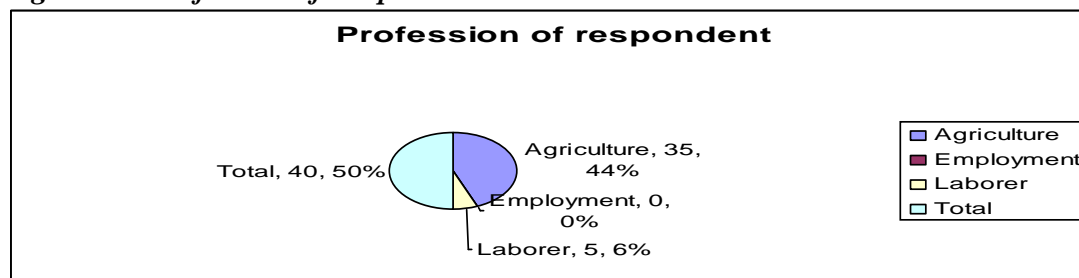
To define the profession of the respondent, a question was designed and received information is mentioned in the following:

Table 4.4 Profession of Respondent

Sn.	Profession	No. of respondent	Remarks
1.	Agriculture	35	
2.	Institutional employment	0	
3.	Skill-based activities	5	
Total:		40	

Source: Field survey 2008

Figure 4.4 Profession of Respondent:



The table 4.4 and figure 4.4 shows that 87% of respondent were involved in agriculture, 0% was involved in institutional employment and 13% were

involved in wage-based laborer profession. Hence, their profession is based on subsistence pattern. But, they have no access to the alternative profession due to the lack of government's special treatment and other socio-cultural barriers.

So, alternative professional knowledge, governmental employment opportunity, government's special behavior, etc. should be provided to freed Kamaiya in the future.

4.5 Average Family Size of Respondent:

To define the average family size of the respondent, a question was designed and received information is mentioned in the following:

Table 4.5 Average Family Size of Respondent:

Sn.	Family-size	No. of respondent	Remarks
1.	Less than 3 members	18	
2.	Having 4-6 members	22	
3.	Having 7-10 members	0	
4.	Having 11 & over members	0	
Total:		40	

Source: Field survey 2008

The table 4.5 shows that 45% respondent were having less than 3 family members, 55 % were having 4-6 family members and no respondents having 7 and over family members. Majority of freed Kamaiyas families are not in joint family due to the effect of modernization and awareness rising.

This is the positive impact in terms of freed Kamaiya family size and reproductive health also. So, this situation should be maintained in the future.

Hence, among the 40 respondents, 50% were females, 50% were males, 98% Tharus and 2% were from other caste were interviewed. Out of them, 23% respondents were illiterate and 77% were literate. Before their liberation, 100% respondents were involved in agriculture profession and after their liberation, this figure has reduced to 87%. So, freed Kamaiya are being slightly diverted to alternative profession from agriculture. Out of total respondents, 87% were depending upon agriculture profession and 13% were involved in wage based laborer. And, 45% respondents were having less than 3 family members and 55% were having 5-7 family members.

4B) Social-Lifestyle Changes of Freed Kamaiya:

Under this topic ten questions were made to identify the social lifestyle change of freed Kamaiya. In this topic these component like education change, profession change, family size change, decision role of family member, school enrolment, drinking water facility, toilet management, cooperation feeling, women's recognition and family structure change before and after their liberation were analyzed as well as presented flowingly:

4.6 Changes in Educational Status:

To know the education status change of the respondent a question was set and received information is mentioned in the following:

Table 4.6 Changes in educational Status:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation:</u>			
	1. Literate	12	30%	
	2. Illiterate	28	70%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Literate	24	60%	
	2. Illiterate	16	40%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.6 shows that 30% respondents were literate and 70% were illiterate before their liberation. Now, after their liberation, 60% were literate and 40% were illiterate. Hence, the literacy rate has increased of freed Kamaiya after their liberation with comparison to before their liberation.

Hence, freed Kamaiyas are suffering from illiteracy. So, literacy program, school support program, freed Kamaiyas children's school support program should be launched massively. Similarly, to enhance education level of feed Kamaiya, scholarship quota in campus level as well as high school level education should be provided to the freed Kamaiyas community.

4.7 Changes in Main Profession of Freed Kamaiya:

To define the profession changes after liberation of the respondents, a question was designed and received information is mentioned in the following:

Table 4.7 Main Profession

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation:</u>			
	1. Agriculture	40	100%	
	2. Employee	-	-	
	3. Wage laborer	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Agriculture	35	87%	
	2. Employee	-	-	
	3. Wage laborer	5	13%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.7 shows that 100% respondents were involved in agricultural profession before their liberation. And, after their liberation, 87% were involved in agriculture and 13% were involved in wage based laborer profession. The above table shows that freed Kamaiya's profession is based on subsistence pattern. But, they have no access to the alternative profession due to the lack of government's special program and other socio-cultural barrier.

So, refresher agricultural training, agricultural loan access, market channel, etc. should be strengthened to subsistence agriculture pattern as a business oriented one. Similarly, alternative profession knowledge, governmental employment opportunity, self-employment opportunity, etc. support should be provided to freed Kamaiya for non-agricultural profession.

4.8 Changes in Family Size in Number

To reveal the changes in family size of freed Kamaiya after their liberation of the respondents a question is made and received information was mentioned in the following:

Table 4.8 Family size in Number

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation:</u>			
	1. Up to 4 persons in HH	38	95%	
	2. Up to 5-7 person in HH	2	5%	
	3. 8 and Over person in HH	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Up to 4 persons in HH	18	45%	
	2. Up to 5-7 person in HH	22	55%	
	3. 8 and Over person in HH	-	-	
	Total:	40	100%	

Source: Field survey 2008

The table 4.8 shows that 95% households have up to 4 person and 5% household have 4-7 persons in their family in the past. But, after their liberation, 45% households have 4 persons and 55% have 4-7 persons in their family. Generally, Tharus live in joint family, but, freed Kamaiya live in nuclear family these days. Because of having mixed up with hill and Indian people of freed Kamaiya, awareness raising, government's public health campaign, involvement in social mobilization, the freed Kamaiya have adopted the nuclear family system after their liberation.

4.9 Changes in Decision Role Male and Female in Household:

To define status of decision role of the respondent, a question was designed and received information is mentioned in the following:

Table 4.9 Decision Role in Household:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation:</u>			
	1. Decision role of male only	25	62%	
	2. Decision role of female only	5	13%	
	3. Decision role of both	10	25%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Decision role of male only	-	-	
	2. Decision role of female only	3	8%	
	3. Decision role of both	37	92%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.9 shows that before their liberation, 62% households enjoyed their family decision by male member only, 13% households enjoyed their family decision by female only and 25% households exercised their family decision by male and female jointly. After their liberation, 92% households enjoyed their family decision through male and female jointly whereas no households exercised their decision by male only.

Because of having mixed up with hill and Indian people of freed Kamaiya, awareness raising, government's public health campaign, involvement in social mobilization, the freed Kamaiyas female's decision role has been increasing after their liberation.

4.10 School enrollment trend of child (school aged child):

To explain the school enrollment situation of the respondent's children, a question was designed and received information is mentioned in the following:

Table 4.10 School enrollment trend of child(school aged child):

Sn.	Description	No. of respondents	% of respondents	Remark
A.	<u>Before liberation:</u>			
	1. Some children go school	32	80%	
	2. All children go school	1	3%	
	3. No children go school	7	17%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Some children go school	3	8%	
	2. All children go school	37	92%	
	3. No children go school	-	-	
	Total:	40	100%	

Source: Field survey 2008

The table 4.10 shows that 80% household had sent their some children, 17% households had not sent any children and 3% households had sent all their children to school before their liberation.

After their liberation, 92% households have sent their all children and only 8% household has sent their some children to school. Because of freed Kamaiya's poverty, no inspiration of government for school enrollment of their children, such factors were responsible for poor school enrollment rate of freed Kamaiya's children's before their

liberation. Similarly, because of adult literacy program, socio-political change, awareness rising of freed Kamaiya, such factors has geared up the school enrollment of freed Kamaiya's children after their liberation.

4.11 Changes in facility and Sources of Drinking water:

To know the drinking water facility of the respondent, a question was designed and received information is mentioned in the following:

Table 4.11 Facility & Source of drinking water :

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation:</u>			
	1. Pipe-systemed water facility received	22	55%	
	2. Spring/stream water used as drinking water	18	45%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Pipe-systemed water facility received	39	97%	
	2. Spring/stream water used as drinking water	1	3%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.11 shows that 45% households depend on spring/stream and 55% households depend on pipe system water for drinking water before their liberation, but now 97% household used the pipe system drinking water and only 3% household are compelled to use the traditional source of drinking water like stream.

Because of government's and NGO's drinking water support program to the freed Kamaiya and having their own land and house, pipe system drinking water facility has been increased after their liberation in freed Kamaiyas residents. And, such support program should be provided them in the future as well.

4.12 Changes in Toilet Management Pattern:

To define the toilet management pattern of the respondent, a question was designed and received information is mentioned in the following:

Table 4.12 Toilet management:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Open defecation practice	38	95%	
	2. Managed toilet system	2	5%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Open defecation practice	3	8%	
	2. Managed toilet system	37	92%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.12 shows that 95% respondents have used the open defecation before their liberation and 5% have used the managed toilet system. And, now 92% has used managed the systematic toilet practice and 8% has used the open defecation.

Freed Kamiyas have managed their toilet system and clean environment because of sanitation programs, awareness program, political change and other ecological change. And, further support program and awareness program should be bringing to maintain/manage the toilet system for freed Kamaiya in the future.

4.13 Changes in Solidarity and Cooperation Feeling:

To define the condition of solidarity and cooperation of the respondent, a question was designed and received information is mentioned in the following:

Table 4.13 Solidarity & Cooperation feeling:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Higher solidarity & cooperative feeling	21	52%	
	2. Low solidarity & cooperative feeling	19	48%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Higher solidarity & cooperative feeling	28	70%	
	2. Low solidarity & cooperative feeling	12	30%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.13 shows that 48% household has felt their solidarity as well as cooperation was low and 52% felt it was high before their liberation. And, 70% household has felt their solidarity and cooperative feeling is high and 30% felt it is low after their liberation. Ethnic feeling of freed Kamaiya, political ecology, social mobilization etc. is the main change factor to boost up the solidarity and cooperative feeling in the freed Kamiya community. Hence, social mobilization, awareness program, experience sharing program to each other should be launched for further improvement in solidarity and cooperative feeling of freed Kamaiya's community.

4.14 Changes in Women's Social Recognition/Dignity:

To know the women's social dignity level of the respondent's family, a question was set and received information is analyzed in the following:

Table 4.14 Women's social recognition/dignity:

Sn.	Description	Respondent no.	%	Remarks
A.	<u>Before liberation</u>			
	1. Women's social dignity & recognition is high	11	27%	
	2. Women's social dignity & recognition is low	29	73%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Women's social dignity & recognition is high	31	77%	
	2. Women's social dignity & recognition is low	9	23%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.14 shows that 73% women's social recognition was low and 27% women's social dignity was high before their liberation.

On the otherhand, after their liberation, 77% women's social dignity is high and only 23% women's social status is still poor. Political ecology, social mobilization, awareness of women etc. are the main change factors to boost up the women's social recognition/dignity in the freed Kamiya community.

And, social awareness, political change, social mobilization program, such intervention program has made the women's social dignity/respect higher.

4.15 Changes in Family Types in Households:

To specify the family type of the respondent's household, a question was prepared and received response is analyzed in the following:

Table 4.15 Family Types in Households:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Family types as nuclear	25	62%	
	2. Family types as joint	15	30%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Family types as nuclear	35	87%	
	2. Family types as joint	5	13%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.15 shows that 62% households were in nuclear and 38% household were in joint family before their liberation. And, after their liberation, 87% households are in nuclear and 13% are in joint family. Now, freed Kamaiyas are living in nuclear family due to the political ecological, social mobilization, awareness of women and men. And, social awareness, political change, social mobilization program, such intervention program has played vital role in decreasing the family size and changed the joint family pattern of their society as the nuclear one.

Hence, through the above analysis of social aspect of freed Kamaiya, following conclusions were found like: Now, 92% household has shared women's decisive role. School enrollment rate of freed Kamaiya's children have increased to 100%, pipe-system drinking water facility has reached to 97% households, solidarity and cooperative feeling was increased to 70%.

4C) Cultural and Religious Changes in Freed Kamaiya:

Under this topic eleven questions were designed and asked with freed Kamaiya to identify their cultural lifestyle change. In this topic the components like: freed Kamaiya's belief, their religion, faith on ghost, health treatment, dress wearing pattern, festival enjoying practice, language using, worshipping to deities, reasons of the socio-cultural change and overall advice from freed Kamaiya were analyzed and presented as followingly:

4.16 Changes in freed Kamaiya's Belief in Rebirth and Fatalism:

To know the believing situation about rebirth and fatalism in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.16 Freed Kamaiya's believe in rebirth and fatalism

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Kamaiya's belief in re-birth & fatalism is high	40	100%	
	2. Kamaiya's belief in rebirth & fatalism is decreasing	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Kamaiya's belief in re-birth & fatalism is high	15	38%	
	2. Kamaiya's belief in rebirth & fatalism is decreasing	25	62%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.16 shows that 100% household of freed Kamaiya had believed in re-birth perfectly and fatalism before their liberation. Now, after their liberation, 38% households do believe on re-birth perfectly and rest of 62% household of freed Kamaiya's belief has been decreasing on rebirth.

Because of the high awareness level of Tharus, mixing with other community, political and social change, freed Kamaiya's belief in rebirth and fatalism has been decreasing after their liberation.

4.17 Changes in main Religion of freed Kamaiya:

To know the main religion of freed Kamaiya in their community, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.17 Main religion of freed Kamaiya

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Adopted Hindu religion	40	100%	
	2. Adopted Christian religion	-	-	
	3. Adopted other religion	-	8%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Adopted Hindu religion	39	97%	
	2. Adopted Christian religion	-	-	
	3. Adopted other religion	1	3%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.17 shows that the religion of 100% household of freed Kamaiya was Hindu in the past. And, after liberation, 97% household has adopted the same till now Hindu and 3% household has changed their Hindu religion i.e. they adopted the Christian as religion.

Because of the poverty in Tharus community, increasing networks of Christian Missionary, freed Kamaiya has adopted the Christian and other religions.

4.18 Changes in Faith on Witches/Ghosts

To know the faith on witches in the freed Kamaiya's community in Bankhet-Muktinagar, Banke, a question was designed and asked to the respondent. Then the received information is arranged and analyzed in the following table:

Table 4.18 Faith on witches/Ghost

Sn.	Description	No. of respondent	% of respondent	Remark
A. Before liberation				
	1. Kamaiya's faith on witches/ghost is high	40	100%	
	2. Kamaiya's faith on witches/ghost is decreasing	-	-	
	Total:	40	100%	
B. After liberation				
	1. Kamaiya's belief in re-birth & fatalism is high	9	23%	
	2. Kamaiya's belief in rebirth & fatalism is decreasing	31	77%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.18 shows that 100% household of freed Kamaiya had believed on witches/ghosts in the past. But, after their liberation, 23% household believed totally on it, and 77% with majority of freed Kamaiya's faith on witches has been decreased. Due to the raising the awareness level of Tharus, involvement of Tharus in the development activities, political and social awareness, Tharus' faith on witches/ghosts has been decreasing after their liberation with compare to before their liberation.

4.19 Changes in Health Treatment Making Practice of freed Kamaiya

To know the health treatment making practice in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.19 Health treatment making practice of freed Kamaiya

Sn.	Description	No. of respondent	% of respondent	Remark
A. Before liberation				
	1. Health treatment made by Guruwa	39	97%	
	2. Health treatment made by doctor	1	3%	
	Total:	40	100%	
B. After liberation				
	1. Health treatment made by Guruwa	8	20%	
	2. Health treatment made by doctor	32	80%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.19 shows that 97% household of freed Kamaiya made their health treatment by Guruwa in the past. But, now, 80% household consult the doctor for their health treatment and only 20% household are using the Guruwa for this purpose. So, majority of Tharus are consulting the medical doctor rather than consulting Guruwa because of their awareness level increasing and public health champions of Nepal government.

4.20 Changes in Dress Wearing Habit of freed Kamaiya's Male Person:

To know the dress wearing habit of freed Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.20 Dress wearing habit of freed Kamaiya's male person

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Wearing Kachad-daura as dress	33	82%	
	2. Wearing Shirt-pant as dress	7	18%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Wearing Kachad-daura as dress	1	3%	
	2. Wearing Shirt-pant as dress	39	97%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.20 shows that 82% male Tharus were used to wear the Kachad-daura and only 18% used to wear shirt-pant in the past. But, after their liberation, 97% male Tharu are using the shirt-pant as their dress and only 3% are still using Kachad-daura.

Hence, mixing with other hill people, participating in social mobilization activities, awareness raising, etc. reasons have cut/reduced to use/wear the traditional dress by freed Kamaiya i.e. Tharus persons.

4.21 Changes in Dress Wearing Habit of Freed Kamaiya's Female Person:

To know the dress wearing practice of female Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.21 Dress wearing habit of freed Kamaiya's female person

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Wearing Lehanga as dress	26	65%	
	2. Wearing Sharee-blouse as dress	14	35%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Wearing Lehanga as dress	-	-	
	2. Wearing Sharee-blouse as dress	40	100%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.21 shows that 65% female-Tharu used to wear the Lehanga as a traditional dress and only 35% used to wear Saree-blouse in the past. Now, after their liberation, 100% female-Tharu has been using the Saree-blouse as their dress.

Hence, mixing with other hill people, participating in social mobilization activities, awareness raising etc reasons have cut/reduced to use/wear the traditional dress by freed Kamaiya i.e. Tharus persons.

4.22 Changes in Practice of Festival Enjoying of freed Kamaiya:

To know the festival enjoying practice of freed Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.22 Practice of festival enjoying of freed Kamaiya

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Enjoyed Maghi	39	97%	
	2. Enjoyed Dashain	19	48%	
	3. Enjoyed Tihar	1	3%	
	4. Enjoyed Holi	40	100%	
	5. Enjoyed Krishnastami	40	100%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Enjoyed Maghi	39	97%	
	2. Enjoyed Dashain	30	75%	
	3. Enjoyed Tihar	14	35%	
	4. Enjoyed Holi	40	100%	
	5. Enjoyed Krishnastami	40	100%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.22 shows that 97% freed Kamaiya had enjoyed the Maghi, Dashain by 48%, Tihar by 3% and Krishnastami as well as Holi by 100% in the past. But, after their liberation, 97% freed Kamaiya have been enjoying the Maghi, Dashain by 75%, Tihar by 35% and Tihar as well as Krishnastami by 100%.

Tharus have been influenced from other religions especially through Hindu religion, e.g. they were influenced in the practice of celebrating/enjoying the festivals. Hence, mixing with hill people and Indian people, Hinduization of Tharu, such types of reasons have played vital role in changing celebrating of the Dashain, Tihar and other festivals by Tharus now.

4.23 Language Using by freed Kamaiya as a Mother Tongue:

To know the language using practice of Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.23 Language using by freed Kamaiya as a mother tongue:

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Tharu language used only	40	100%	
	2. Nepali language used	-	-	
	3. Other language used	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Tharu language used only	23	57%	
	2. Nepali language used	17	43%	
	3. Other language used	-	-	
	Total:	40	100%	

Source Field survey 2008

The table 4.23 shows that 100% of freed Kamaiya had used the Tharu language to communicate with each other in the past. But, now, after their liberation, 57% of freed Kamaiya have been using the Tharu and 43% of freed Kamaiya used the Nepali language for the communication.

Hence, no facility provided to read secondary and higher secondary level education in Tharus language, mixing with other community, social mobilization activities etc. Such factors have played vital role in decreasing to speak/use their mother-tongue by Tharus.

4.24 Tendencies the Worshipping to Deities:

To know the tendency to worshipping deities in Kamaiya community, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.24 Tendencies the worshipping to deities:

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Worshipping deities as before	40	100%	
	2. Decrease in worship to deities	-	-	
	3. Not worshipping deities	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Worshipping deities as before	19	47%	
	2. Decrease in worship to deities	20	50%	
	3. Not worshipping deities	1	3%	
	Total:	40	100%	

Source: Field survey 2008

The table 4.24 shows that 100% of freed Kamiya had worshipped to their deities in the previous days. Now, after their liberation, 47% of freed Kamaiya have been worshipping their deities as in before, 50% freed Kamaiya are cutting their previous worshipping tendencies and only 3% of freed Kamaiya do not worship their deities.

Because of development in education, transportation, rising level of awareness, such types of reasons have played significant role in decreasing the habit of worshipping to deities by Tharu community.

4.25 Reasons of Changes on Socio-cultural and Overall Lifestyle Change

To know the reasons that made changes on socio-cultural and overall lifestyle change, a question was designed and asked. Then the received information is analyzed in the following:

Table 4.25 Reasons of changes on socio-cultural & overall lifestyle change:

Sn.	Description	No. of respondent	% of respondent	Remark
1.	Socio-political change is the change factor	21	54%	
2.	Awareness raised is the change factor	9	23%	
3.	Interaction with hill & Indian is the change factor	7	18%	
4.	All of the 3 reasons are the change factors	27	68%	
	Total:40	40	100%	

Source: Field survey 2008

The table 4.25 shows about the reasons to come change of freed Kamaiya's lifestyle change, 54% has reported the socio-economic factor as a change agent, 23% of freed Kamaiya remarked to the awareness raised, 18% determined to the interaction with hill and Indian migrant and 68% have reported to all reasons mentioned before. These were were the crucial factors to bring change in freed Kamaiya's lifestyle change.

After the analysis, it has been found that the Tharu's traditional dances, songs and musical instruments are being disappearing and replaced by Hindi dance, songs, music etc because of their easy access to India as well as social tie of Indian people.

However, Tharu culture and traditions are gradually disappearing through the fusion of Tharus with other non-Tharus migrants. And, because of development in education, transportation, rising of level of awareness, mixing with hill and Indian migrant people, government's different policies as well as different activities, such types of major reasons have played significant role in socio-cultural and overall change of freed Kamaiya.

CHAPTER – V

ANALYSIS OF ECONOMIC AND OVERALL LIFESTYLE CHANGE

In this chapter, the collected information related with economic and overall lifestyle change of freed Kamaiya has been presented in different table and figure. And those data, specially the rehabilitation and capacity development as well as livelihood/economic and overall lifestyle change, were analyzed as under:

5A) Rehabilitation and Capacity Development:

Under this topic ten questions were made and asked to identify the level of rehabilitation and capacity development as well its change in freed Kamaiya. In this topic these component were included like infrastructure facility available, perception of Kamaiya, involvement of them in community group, supporting/pressuring agency, group capacity, group rule, group plan, accounting pattern, lobbying capacity to other agency and other advice.

5.1 Infrastructure Support Received by freed Kamaiya:

To know the infrastructure supporting situation in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.1 Infrastructure Support Received by freed Kamaiya

Sn.	Description	No. of respondents	% of respondents	Remarks
	1. Irrigation facility received	25	62%	
	2. Road facility received	40	100%	
	3. Toilet facility received	35	87%	
	4. Land facility received	35	87%	
	5. House facility support received	35	87%	
	6. Community building support received	40	100%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.1 shows that among the all respondents, 62% have reported that irrigation facility has been provided. And toilet, land and house support has been received by 87% household.

But, the rest of the people have not got the land, housing, road, toilet, irrigation support except the community building. Therefore, more land, new land for who have not received land and housing support for other landless freed Kamaiya in the future in order to meaningful rehabilitation of freed Kamaiya.

5.2 Advice/Comment of Kamaiya about Rehabilitaion:

To explore the advice from freed Kamaiya in their rehabilitation, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.2 Advice/comment of FK about Rehabilitaion

Sn.	Description	No. of respondent	% of respondent	Remarks
	1. Need of electricity & gravelled road	25	63%	
	2. Need of more land	6	15%	
	3. Need of new land & house	5	13%	
	4. Need of package program	37	92%	
	Total:	40	100%	

Source: Field survey 2008

Table 5.2 shows that 63% persons have suggested to provide electricity and road gravelled, 15% household has requested for more land and 13% household have demanded for new land as well as new houses. Similarly, 92% respondent have suggested to provide the package program with land, refresher income generating training, road, electricity, etc. for meaningful rehabilitation of freed Kamaiya.

The experience in the field of social mobilization of Nepal as in the whole world shows that single input or intervention does not reduce the poverty or does not rehabilitate in full fledge of targeted group. Hence, for the full fledged rehabilitation of total freed Kamaiya, state should bring the package program/activities.

5.3 Involvement of freed Kamaiya in Community Development Group:

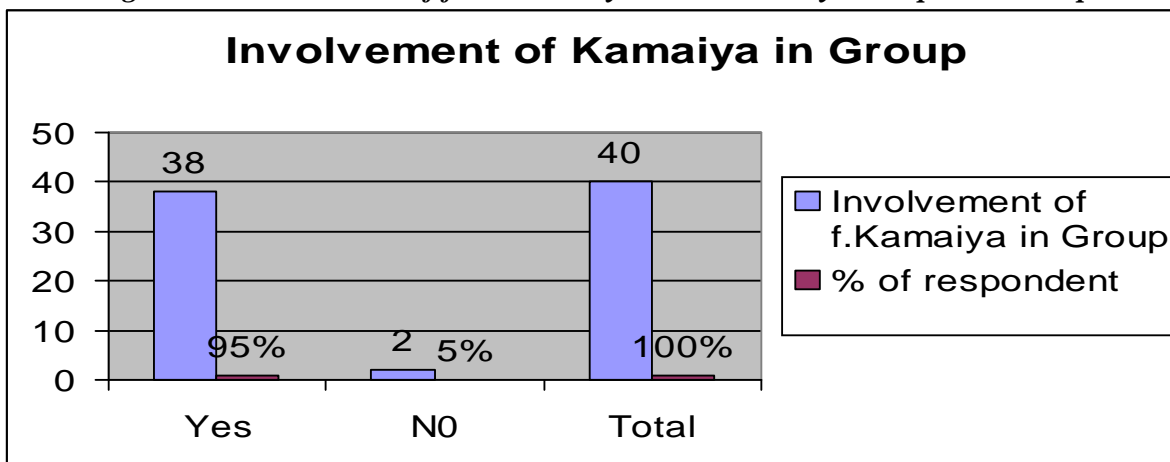
To know the involving situation in community group of the respondent a question was prepared and asked. Then the received fact is analyzed as followingly:

Table 5.3 Involvement of freed Kamaiya in Community Development Group

SN	Description	No. of respondents	% of respondents	Remarks
1.	Involved Kamaiya in Community Development Group	38	95%	
2.	Not-involved Kamaiya in Community Development Group	2	5%	
	Total:	40	100%	

Source: Field survey 2008

Figure 5.1 Involvement of freed Kamaiya in Community Development Group:



The table 5.3 and figure 5.1 shows that 95% free Kamaiyas were involved in their community development group and only 5% were not involved in those groups. Hence, most of the freed Kamaiya were mobilized through social mobilization activity for their self-sustainability.

Thus, the level of involvement in social mobilization/involve in group of freed Kamaiya was highly satisfactory and other rest of freed Kamaiya should also be mobilized strongly and such type of initiation must be continued further systematically.

5.4 Supporting and Pressuring Agency to freed Kamaiya:

To know the supporting/pressuring agency in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.4 Supporting & pressuring agency to freed Kamaiya

Sn.	Description	No. of respondent	% of respondent	Remarks
	1. PAPWT	40	100%	
	2. BASE	8	20%	
	3. DLRO	40	100%	
	4. Other (INSEC,RRN,GEFONT etc.)	2	5%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.4 shows that PAPWT/DDC and District Land Reform Office were the main supporting and pressuring agencies for the freed Kamaiya. Moreover, BASE and other agencies have supported them as a minimal amount but such types of NGOs have played the effective change agent.

The freed Kamaiya are living in remote village of the district, therefore, the supporting agency to involve in rehabilitation activities of freed Kamaiya could not reach in those areas.

Hence, the state should inspire to the other NGO/INGO to go in that community and settlement of remote rural areas.

5.5 Groups are Capability to run Smoothly without the Help of Other Agencies:

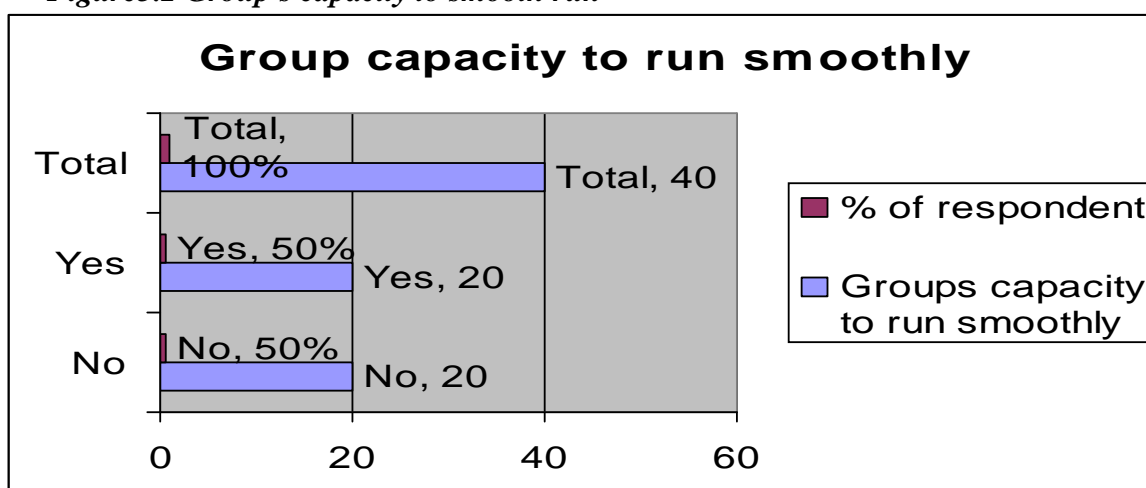
To know the group's capacity to run smoothly in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.5 Group are capable to run smoothly without the help of agency:

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	Group are capable to run smoothly their group	20	20	40
2.	No group are capable to run smoothly their group			
	% of response	50%	50%	100%

Source: Field survey 2008

Figure 5.2 Group's capacity to smooth run



The table 5.5 and the figure 5.2 show that 50% respondent reported that the group has no capacity to run smoothly and only 50% respondent said the group has not the capacity to run smoothly.

Majority of groups have no capacity to run smoothly because they have lack of their group's rules and plans, lack of skill to lobbying to other supporting agencies, lack of accounting capacity, lack of permanent social mobilization support. Therefore, further social mobilization program, accounting skill, skill of lobbying to other supporting agencies, knowledge to make group's rule and plan, etc. support should be provided to them.

5.6 Group Rules/Code of Conduct & its annual Plan Formation Trend:

To know the situation of group rules and group plan formation in the respondent's community group, two questions were designed and asked. Then the received information is analyzed in the following:

Table 5.6 Group rules/code of conduct & its annual plan formation trend:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Group's rules/code of conduct formed</u>			
1.	Group's rules/code of conduct formed	34	84%	
2.	No group's rules/code of conduct formed	6	16%	
	Total:	40	100%	
B.	<u>Group's plan formed & implemented</u>			
1.	Group's rules/code of conduct formed	34	84%	
2.	No group's rules/code of conduct formed	6	16%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.6 shows that 84% respondent said their groups have not maintained their own group rule/code of conduct in manual base and 16% group has plan. On the other hand, 84% has not their annual plan formulated and 16% groups are practicing to formulate their annual plan.

Majority of groups have not group-rule and their plan because of lacking of knowledge and capacity to make rule and to formulate plan. Therefore, knowledge and skill to making group rule and plan should be transformed to the freed Kamaiya's group through social mobilization process.

5.7 Group's Capacity to Maintain themselves their Own Account Keeping:

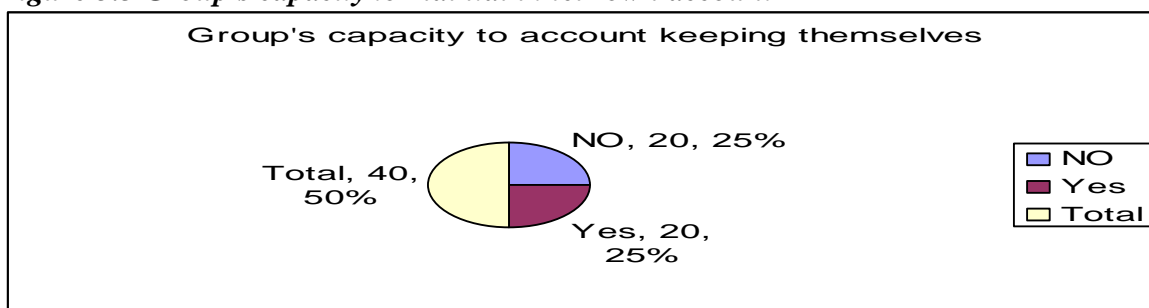
To know the capacity to maintain their accounting themselves in the respondent's community group, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.7 Group's capacity to maintain themselves their own account keeping:

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	Group's capacity to maintain their account keeping	20	50%	
2.	No Group have capacity to maintain their account keeping	20	50%	
	% of response	40	100%	

Source: Field survey 2008

Figure 5.3 Group's capacity to maintain their own account



The table 5.7 and figure 5.3 shows that 50% groups are capable to maintain their account and their record management themselves and 50% groups do not capable for it. Majority of group have no proper accounting practice because of lack of knowledge and capacity to maintain their own group's account keeping. Therefore, account keeping knowledge and skill should be provided to freed Kamaiya's group.

5.8 Group Capacity to Lobbying & Cooperate with other Organization:

To know the situation of the group's capacity to lobbying with other agency in the respondent's community group, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.8 Group capacities to lobbying & cooperate with other organization:

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	Lobbying & cooperate with only PAPWT & DLRO	25	62%	
2.	Lobbying & cooperate with other agency	15	38%	
	% of response	40	100%	

Source: Field survey 2008

The table 5.8 shows that 62% groups are capable to lobbying with PAPWT and DLRO only and 38% groups are not capable to lobbying with other agency. Majority of group have not practiced to lobby and cooperate with supporting agencies to receive different economic and technical support, because of lack of knowledge and capacity to make lobbying and cooperate. So, the knowledge and capacity to lobbying and cooperate with other supporting agencies should be provided to the freed Kamaiya groups.

5.9 Advice from Respondent to Make the Group Self-sustained:

To know the advice from respondent to make their group self-sustained, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.9 Advice from respondent to make the group self-sustained:

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	No advice	-	3	
2.	To be active group member	3	8%	
3.	Regular support, monitoring & training	3	8%	
4.	Support from other agency & package program needed	34	84%	
	Total:	40	100%	

Source: Field survey 2008

The 5.9 table shows that no respondent made advice, 8% respondent made advice to be active to the group themselves, 8 % respondent asked regular support, monitoring and training and 84% respondent felt the need of package of support program to freed Kamiya.

The experience in the field of community group mobilization of Nepal as in the whole world shows that single input or intervention or single activity does not make the group self-sustained. So, regular monitoring, active group member, social mobilization training, capacity enhancing to make their group rule and their plan; such package program should be brought up and implement genuinely to make their group self-sustained.

Hence, from the above analysis, among the freed Kamiya, 87% have received land, house construction support, toilet, etc. facility. So, their rehabilitation process is significant. Moreover, the main supporting agencies were PAPWT, BASE, DLRO, etc. Only 95% respondents were involved in income generating training and rest of 5% are not involved in it because of limited training program and lack of Kamaiya's interest.

Among their group, 50% were capable to run smoothly without the help of other supporting agencies, only 16% have their rule/code of conduct, only 50% are capable to maintain their own accounting/record management and only 38% are capable to lobbying/cooperate with other agency.

5B) Livelihood/Economic Lifestyle Changes:

Under this topic ten questions were set and asked with freed Kamaiya to identify the livelihood and economic lifestyle change in freed Kamaiya before and after their freedom. In this topic, these points were considered like: freed Kamiaya's involvement in income generating training, usefulness of such training, their perception about their livelihood and economic lifestyle change, easiness in hand to mouth, house and land owning, annual average income, access in machinery assets use, food habit, access in loan and change in main profession.

5.10 Involvement of freed Kamaiya in IG training:

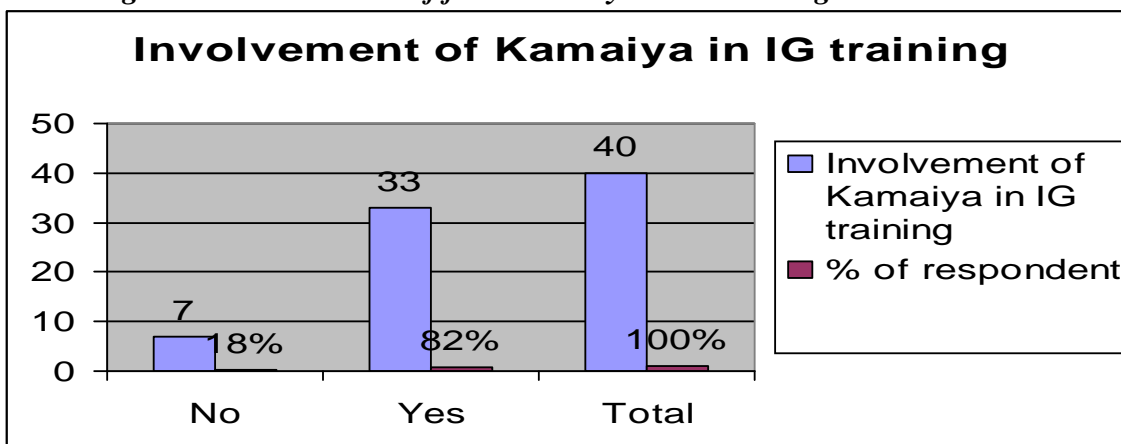
To know the involvement in income generating training of freed Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.10 Involvement of freed Kamaiya in IG training

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	Kamaiya involved IG training	33	82%	
2.	No Kamaiya involved IG training	7	18%	
	% of respondent	18%	100%	

Source: Field survey 2008

Figure 5.4 Involvement of freed Kamaiya in IG training:



The table 5.10 and figure 5.4 shows that 18% freed Kamiya were not involved in IG training and 82% freed Kamaiya were participated in IG training.

Lack of limited training program provided, lack of opportunity to do IG activities after the training received, freed Kamiaya were not highly interested to involve the IG training. So, more IG training opportunity and other inspiration programs should be put into practice to increase the involvement of freed Kamiaya.

5.11 Area of Usefulness of IG Training:

To know the area of usefulness of income generation training in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following.

Table 5.11 Area of usefulness of IG Training:

Sn.	Description	No. of respondent	% of respondent	Remarks
1.	Self-employment received	25	62%	
2.	Employment received	-	-	
3.	Knowledge received only	15	38%	
	Total:	40	100%	

Source: Field survey 2008

The 5.11 table shows that, among the participant of IG training, freed Kamiaya participant has got self-employment and 20% freed Kamiaya participant received knowledge only i.e. 20% participant did not use the IG knowledge for income generating activities.

Hence, significant number of IG trainee could not adopt the self-employment through that they receive IG training. This is why the less priority on agriculture and micro-enterprises activities of Nepal and Nepali people, lack of adequate and vocational IG training course, lack of follow-up of training and its participants, lack of supporting package (loan, market access, technical assistance) from government.

Therefore, change in attitude of Nepali people, refresher IG training and other package program (cheap loan, market access, technical assistance, follow-up, etc.) should be launched by government or should be managed by government through other agency.

5.12 Changes in Access of loan and Sources of Loan Availability

To know the access to loan of freed Kamiaya, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.12 Access of loan & sources of loan availability

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Access/source of loan with landlord only	37	92%	
	2. Access/source of loan with group	13	8%	
	3. Access/source of loan with Bank	-	-	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Access/source of loan with landlord only	-	-	
	2. Access/source of loan with group	37	92%	
	3. Access/source of loan with Bank	3	8%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.12 shows that 92% freed Kamaiya household had the access to loan from landlord and 8% households had the access to their group before their liberation. And, after their liberation, no one is compelled to take loan from landlord, 92% household had the access to their own group and 8% household had the access to the Bank.

After launching social mobilization activities, different saving-credit groups were created in the Tharu community. Freed Kamaiya were using their group and other banks to borrow instead of landlord due to easier access of freed Kamaiya to the group saving as a loan, political change, and emergence of new banks.

5.13 Changes in Hand to Mouth through their Own Production:

To know the situation of easiness in hand to mouth through their own production in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.13 Easiness in hand to mouth through their own production:

Sn.	Description	Before the VDP coming		After the VDP coming	
		No. of respondent	% of respondent	No. of respondent	% of respondent
1.	Food adequacy up to 3 month	39	97%	35	87%
2.	Food adequacy up to 6 month	1	3%	5	13%
3.	Food adequacy up to 9 month	0	0	0	0%
4.	Food adequacy up to 1yr	0	0%	0	0%
	Total:	40	100%	40	100%

Source: Field survey 2008

The table 5.13 shows that before liberation, 97% freed Kamaiya have food adequacy up to 3 month through their own production, 3% have food adequacy up to 6 month and no respondent having food adequacy more than 6 month through their own production.

There are different reasons responsible for that the majority of freed Kamaiya have not food adequacy not more than 3 month like: limited land received by freed Kamaiya, lack of alternative employment opportunity, lack of business oriented cultivation pattern, etc.

So, a massive package program including more land, new skill and techniques of cultivation, irrigation facility, regular technical support, etc. should be provided to the freed Kamaiya in order to address their hand to mouth problem.

5.14 Changes in House and Land Ownership:

To know the house and land ownership situation in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.14 House and land ownership:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Kamaiyas having land only	23	58%	
	2. Kamaiyas having house only	1	3%	
	3. No Kamaiya have land & house	16	40%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Kamaiyas having land only	3	8%	
	2. Kamaiyas having house only	32	80%	
	3. No Kamaiya have land & house	5	13%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.14 shows that before their liberation, 40% freed Kamaiya had no land and house, 58% have some land only and 3% have their own house. But, after their liberation 8% have land only, 13% have still not land and house and 80% have house and land.

The freed Kamaiya's rehabilitation would not be better unless all freed Kamaiya could not receive land, house and other support. So, such types of support should be provided to rest of them who did not receive those supports at all.

5.15 Changes in Annual Average Family Income Condition :

To know the annual average family income condition of respondents, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.15 Annual average family income condition of respondents:

Sn.	Description	Annual family-income(average) NRs.	Remarks
A.	<u>Before liberation</u>		
1.	Average family annual income	12950	
B.	<u>After liberation</u>		
1.	Average family annual income	23860	
	Increased by % & NRs.	10910	By 84%

Source: Field survey 2008

The table 5.15 shows freed Kamaiya's family have annual average income was NRs. 12950 before their liberation. But, now, they have average annual income of NRs. 23860 of each family. So, such average annual income has increased by 10910 i.e. 80% with compare to the past.

Different factors were responsible to increase the average annual income like: IG training, receiving land, micro-enterprise activities and other support program received from different agency by the freed Kamaiya. And, such supports should be provided to them as a continuous manner.

5.16 Changes in having Machinery Assets:

To know the access to having machinery assets of freed Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.16 Having machinery assets:

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Kamaiya having Motorcycle	-	-	
	2. Kamaiyas having Television	1	3%	
	3. No Kamaiya having any machinery	39	97%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Kamaiya having Motorcycle	-	-	
	2. Kamaiyas having Television	18	45%	
	3. No Kamaiya having any machinery	22	55%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.16 shows that no respondent has any valuable assets like motorcycle; only 3% have TV before their liberation. Now, after their liberation, 45% respondent bought TV, 0% respondent bought motorcycle and 55% respondents have still not precious assets like TV, motorbike, etc.

Now a days, freed Kamaiya were able to use the Television and other masonry assets because of the socio-economic change, their lifestyle and behavior change, increasing of their annual income, etc. Therefore, it proved that freed Kamaiya's lifestyle and economic status has been increased after their liberation.

5.17 Changes in Food Habit of freed Kamaiya

To know the food habit of freed Kamaiya, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.17 Food habit of freed Kamaiya

Sn.	Description	No. of respondent	% of respondent	Remarks
A.	<u>Before liberation</u>			
	1. Kamaiya's food habit of roti/bread	2	5%	
	2. Kamaiya's food habit of rice	38	95%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Kamaiya's food habit of roti/bread	25	62%	
	2. Kamaiya's food habit of rice	15	38%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.17 shows that 95% freed Kamaiya have the food habit of rice and 5% have the food habit of roti before their liberation. Now, after their liberation, 62% freed Kamaiya have the habit of roti and 38% have the habit of rice.

Freed Kamaiya's food habit to eat than to eat rice is increasing due to mixing of Tharus people with hill people and Indian people.

5.18 Change in the main profession pattern of FK:

To know the change in the main profession of freed Kamaiya after their liberation, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.18 Change in the main profession pattern of FK

Sn.	Description	No. of respondent	% of respondent	Remark
A.	<u>Before liberation</u>			
	1. Having agriculture profession	37	92%	
	2. Having employment profession	-	-	
	3. Having wage-laborer profession	3	8%	
	Total:	40	100%	
B.	<u>After liberation</u>			
	1. Having agriculture profession	35	87%	
	2. Having employment profession	-	-	
	3. Having wage-laborer profession	5	13%	
	Total:	40	100%	

Source: Field survey 2008

The table 5.18 shows that 92% households of freed Kamaiya were depended on agricultural profession and rest of 8% household were depended on wage based laborer.

Because of no alternative opportunity has been created, freed Kmaiya's main profession is agriculture laborer now as before, but, this tendency is normally decreasing now.

5.19 Perception of Kamaiya's about their livelihood/economic lifestyle change:

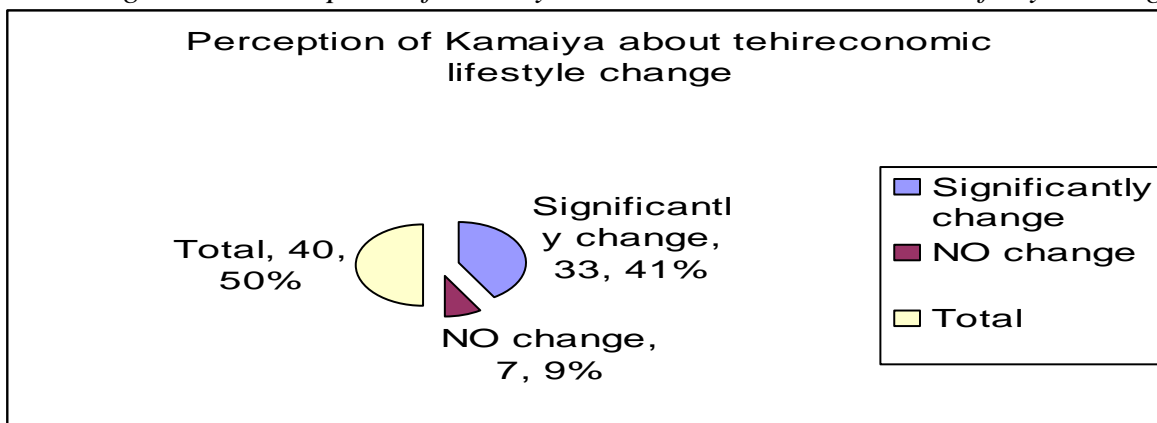
To know the perception of freed Kamaiya about their livelihood and economic lifestyle change in the respondent's community, a question was designed and asked. Then the received information is analyzed in the following:

Table 5.19 Perception of Kamaiya about livelihood/economic lifestyle change:

Sn.	Description	No of respondent	% of respondent	Remark
1.	Kamaiya perceived about their economic lifestyle change	33	82%	
2.	No Kamaiya perceived about their economic lifestyle change	7	18%	
	Total:	40	100%	

Source: Field survey 2008

Figure 5.5 Perception of Kamaiya about livelihood/economic lifestyle change:



The table 5.19 and figure 5.5 shows that 82% freed Kamaiyas have felt significant change in their livelihood and economic lifestyle change. But only 18% freed Kamaiya have not felt any change.

Majority of freed Kamaiya has got land, drinking water, irrigation facility, IG training and self-employment skill, awareness education access, etc. support after their liberation. Therefore, they could find change on their economic life-style. And, such types of support should provided to other freed Kamaiya also in order to coverage rest of them.

5C. Summary of Survey Analysis and Theoretical Linkage:

J Conclusion of Change After Analysis of Surveyed Data

Analysis of survey has been arranged in chapter IV and V above is accordance with the two objectives of this study. Finally, because of developments in education, transportation, communication and market areas; the lifestyle of the Tharus had been significantly influenced and changed. Such changes have two dimension one is positive and another is negative.

The main positive impacts are : income level and literacy rate have increased; modernized in traditional value, belief, song, dress, dance, custom of birth to death, etc; health and education status promoted; ethnicity or solidarity feeling increased; consciousness to protect own culture and own originality and organized to take own more right, development. And, change factor, change area, change dimension and change outcomes were found as followingly:

Chart: 5.1 Conclusion of change after analysis of survey data:

Concluding remarks as in the concrete form

Change influencing factors:

-) Mixing with hill and Indian migrant people.
-) Pressure from different supporting and pressuring agency.
-) Political and social change.
-) Awareness rising program and right based advocacy.
-) Development of education, transportation and communication.
-) Government intervention and its law making.
-) Domination of Hindu religion and Nepali as well Indian culture.

Major Change:

-) Kamaiya were free from force labor and they owned land and houses.
-) Their health, education, awareness and social dignity increased.
-) Income level has increased.
-) Liberated meaningfully.
-) Capacity developed in terms of skill, account keeping, lobbying etc.

Dimension of change (having positive and negative):

I) Positive aspect:

-) Income level and literacy rate increased.
-) Modernized in traditional value, belief, song, dress, dance, custom of birth to death, etc.
-) Health and education status promoted.
-) Ethnicity or solidarity feeling increased.
-) Consciousness to protect own culture and own originality.
-) Organized to take own more right and development.

II) Negative aspect:

-) Gradually lost their original culture and social custom.
-) Dissatisfaction increased due to unscientific rehabilitation process.
-) Anti-Pahadiya feeling increased due to unequal socio-economic development.
-) Loosing their traditional songs, dance, dressing, ornament, belief, etc.

Similarly, the negative aspects are: gradually loosing their original culture and social custom, dissatisfaction increased due to unscientific rehabilitation process, anti-Pahadiya feeling increased due to unequal socio-economic development, loosing their traditional songs, dance, dressing, ornament, belief etc. There were main change influencing factors like: mixing with hill and Indian migrant people, pressure from

different supporting and pressuring agencies; political and social changes, awareness rising programs and right based advocacy, development of education, transportation and communication, government intervention and its law making and domination of Hindu religion, from Nepali as well Indian culture. Freed Kamaiya's socio-economic lifestyle change factors, main change, dimension of change with negative and positive aspect have given in a chart below:

) **Theoretical linkage**

Structural functional perspective sees to the society and culture as the functional unit of different elements/parts. All existing customs, traditions, cultures, festivals, religion, etc. of the society and culture are the parts/units of the whole social and cultural system. In this study, following theoretical linkage was found:

In Nepal, Mr. Gopal Shing Nepali was the first author that he had written the book "The Newars" through adopting structural functional approach. This study was also influenced by Gopal Shing Nepali and his book "The Newars" as well as Redcliff, Durkheim, Melinowski. According to Gopal Shing Nepali, "economy, birth, death, social organization, marriage, family, kinship, festivals such social units had close interrelated with whole Newar society/system/structure".

Like other functionalis, Mr Nepali tries to investigate institution like caste, marriage, the family, kinship, religion; festivals help to fulfill the need of the Newar society. He focuses upon the role of equilibrium rather than conflict, contradictions and in the the society's value, norms and institutions, which serve to meet the needs of the Newar society. Newar community as a whole has its own structure made up of different parts. Hence, theoretically 'The Newars' could success to verify the functional theory propounded by Durkheim. His ethno-sociological study could successfully follow this approach through the broad perspective.

Government plan, its activities, social mobilization processes are the part of a social system or structure and it also affects the socio-economic lifestyle of freed Kamaiya as other society. Similarly, pattern of rural-urban linkage, lending agency and loan facility, decentralization, etc. are the other social units and events that also determine the overall lifestyle change. So, such aspect of social structure should maintain positively to development freed Kamaiya, to develop their capacity, to develop their awareness and micro enterprise development.

Sociologically, every part of social structure, political aspect, government plan and its development intervention, cultural aspect, etc. are the parts of whole societal system i.e. whole of such part is the social environment. Similarly; economy, Tharu's social organization, ther festival, marriage, dance, development activity, migration, pressure group and other social units of Tharu's/Kamaiya's whole society/social system/structure are also interrelated each other.

CHAPTER – VI

SUMMARY OF FINDINGS AND CONCLUSION

This research was conducted in Bankhet, Rajhena VDC of Banke during the month of August 2008 to January 2009. The settlement pattern of the study area is generally located as a cluster. It is homogeneous in terms of caste/ethnic group i.e. Tharu.

The main objectives of this study is to prepare a brief description of freed Kamaiya, to examine the social changes in freed Kamiya before and after their liberation and to explore the economic status and lifestyle improvement of freed Kamaiya.

Descriptive research design was chosen for this study. For it, both primary and secondary data were collected through various methods, techniques and tools such as freed Kamaiya interview, field observation, key informant survey and focus group discussion. The total of 202 freed Kamaiya's household was the universe/population and 40 households of freed Kamiyas was the sample size. And, 40 households were randomly selected out of total of 202 Kamaiyas households.

6.1 Summary of Findings:

From the sample survey the following findings has been summarized and presented:

Findings - Respondent's Detail:

- 1) Among the 40 respondents, 50% were female, 50% were male, 98% Tharus and 2% were other castes, were interviewed. Out of them, 23% respondents were illiterate, 77% were literate.
- 2) Similarly, out of total respondents, 87% were depending upon agriculture profession, 13% were involved in wage based laborer. And, 45% respondents were having less than 3 family members and 55% were having 5-7 family members.
- 3) Before their liberation, 100% respondents were involved in agriculture profession and now this figure has reduced to 87%. So, freed Kamaiya are being slightly diverted to alternative profession from agriculture.

Findings- Social Status and Social Lifestyle Change:

- 4) Before their liberation, 62% households had exercised only male dominated in decision making process about their household affair. And, now, 92% household has shared women's decision role.
- 5) Now, school enrollment rate of freed Kamaiya's children has increased to 100% whereas before their liberation this rate was only 80%.
- 6) Among the respondents, 55% households were depended on pipe system water for drinking water before their liberation. On the other hand, such facility has reached to 97% households after their liberation.
- 7) According to freed Kamaiya, before their liberation, solidarity and cooperative feeling was 52% and now this was increased to 70%.
- 8) Among the freed Kamaiya, 73% respondents reported that women's social dignity was low and now 77% respondents said that this rate was high.

Findings-Rehabilitation, Capacity Development and Economic Lifestyle Change:

- 9) Among the freed Kamiya, 87% have received land, house construction support, toilet, etc. facilities. So, their rehabilitation process is significant. Then main supporting agencies were like PAPWT, BASE, DLRO, etc.
- 10) Only 95% respondents were involved in IG training and rest of 5% are not involved in it because of limited training program and lack of Kamaiya interest.
- 11) Among their group, 50% were capable to run smoothly without the help of other supporting agencies, only 16% have their rule/code of conduct, only 50% are capable to maintain their own accounting/record management and only 38% are capable to lobbying/cooperate with other agency.
- 12) Only 82% of freed Kamaiya were involved in income generating training. Among the participants of IG training, only 62% freed Kamaiya were utilized such training knowledge in vegetable production as per seasonal basis and 38% received only knowledge.
- 13) After liberation, 82% freed Kamaiya felt change in their livelihood and economic lifestyle and practice.
- 14) According to respondents, 3% freed Kamaiya had food adequacy for 6 month and after their liberation this percentage has increased to 13%.
- 15) After liberation of freed Kamaiya, their family average annual income has increased by NRs 23800 from NRs 12950. In past, no Kamaiya had a primary and own income sources other than farming the landlords' land and get a share of production. But, now, they have different source of own income like vegetable product through own land, wage from outside labour.
- 16) Among the respondent, 45% households have machinery assets like television with compare to 3% of previous.

- 17) Before freed Kamaiya's liberation, 92% freed Kamaiyas were depended on landlord for loan and this percentage was zero now. But, now 92% were depended on their group.
- 18) Before their liberation, 5% freed Kamaiyas have the habit of *roti* as well as rice, now, 62% have the habit of *roti*.

Findings- Thinking & Awareness Pattern:

- 19) The Kamaiya were bought and sold by their masters (landlord) as like animal before their liberation. But now they have got rid of such types of anti-humane behavior and they felt about the freedom after their liberation.
- 20) Health and sanitation condition in Kamaiyas' families have improved now.
- 21) Some of women of Kamaiyas families often faced sexual abuses from their masters (landlord) in the past. But now, such type of abuse has been stopped.
- 22) No Kamaiya were organized any other of their organization, but after liberation, they are engaged in their deferent community groups.
- 23) Due to the loss of freed Kamaiya's land and exploitation of themselves in the past, the Tharus i.e. Kamaiyas were feeling the necessity of their unity against non-Tharus. This is also a social problem of them.
- 24) Traditionally, Tharus have their own God called *Bhutuwa(Kuldebata)* and they believed on ghost, tantric rituals and spirit worship. Now they also believe and worship the Laxmi, Indra, Visnu as like the Hindus. In this sence, they were affected with Hindu's religion due to the inter-ethnic relations among migrant group, i.e. Tharus religion is highly dominated by Hinuism.
- 25) Tharus were influenced by the Hindi language and Nepali language as well and cultural practices like marriage is also influenced from the India due to the social intercourse with the hill migrant people and Indian also.

Findings-Cultural Lifestyle Change:

- 26) Tharu's traditional dances, songs and musical instruments are being disappearing and replaced by Hindi dances, songs, music etc because of their easier access to India as well as social tie with Indian people.
- 27) Before liberation, 100% freed Kamaiya had believed in re-birth and fatalism. But, after their liberation, 38% believed in it as before and 62% freed Kamaiya's belief has been decreasing with compare to before.
- 28) The festival celebrating practice of Tharu influenced by Hindu's ones.
- 29) Tharus traditional dress (Lagautia, fad, Lehanga, Cholia) wearing habit also changed and gradually replacing by modern dress like saree, shirt, pant,blouse, kurta-salawar, etc. due to the interaction with hill migrants.

- 30) Ornament wearing habit like Churi, Kanpata, Thumk, Chandrahar, Ghunghat, Nathya, etc have been replaced by modern ornaments Tops, Bindi, Necklace, Har, Pauju, Ring, et. due to the impact of hill and Indian people.
- 31) Tharus ethnic identity is gradually disappearing, and on the other hand, their ethnic feeling is slightly increasing and developing as well.
- 32) Almost all freed Kamaiya worked on SAUKI before their liberation, but now they have got rid of such type of traditional loan.
- 33) All of the freed Kamaiyas used their land for vegetable farming besides paddy and wheat cultivation.
- 34) Tharus were felt the changes apparently in their lifestyle themselves in terms of culture, religion, philosophy, economic, social and other aspect of their society.
- 35) Before liberation 100% freed Kamaiya had adopted the Hindu religion. But after their liberation 97% have adopted Hindu and rest of 3% believed in Christian resligion.
- 36) In past 100% freed Kamaiya had believed on Ghost/Witches and such types of belief have been decreasing now.
- 37) Among the respondents 97% freed Kamaiya made consultation with Guruwa for their health treatment, but, now, this percentage was reduced to 20% and 80% freed Kamaiyas are started to consult with doctor/health assistant.
- 38) Before their liberation 82% male-freed Kamaiya used to wear Kachad-daura but now 97% are using shirt-pants. Hence, their dress wearing pattern has been changed just reversely.
- 39) In the past 65% female-freed Kamaiya used to wear Lehanga and after their liberation no females are using it i.e. 100% female-freed Kamaiya are using saree-blouse as well as kurta-salawar.
- 40) In the context of festival celebrating practice, 97% freed Kamaiya had celebrated Maghi. Similarly, Dashin by 48%, Tihar by 3%, Holi and Krishnastami by 100% before their liberation. After their liberation, 97% freed Kamaiya are celebrating Maghi as before, Dashain by 75% Tihar by 35%, Holi & Krishnastami by 100% freed Kamaiya.
- 41) Before their liberation, 100% freed Kamaiya had used the Tharus language to communicate each other. But, now, 57% freed Kamaiya has also used the Tharu language and 43% freed Kamaiya are using Nepali language to communicate.
- 42) Among the Kamaiya, 100% freed Kamiya had worshipped their deities before their liberation and now, 47% of them have worshipped as in before, 50% used to worshipped sometimes only and 3% did not worship at all.
- 43) About the reasons that made changes on socio-cultural change, 54% of freed Kamiya felt the socio-political change as a change factor, 33% felt the their awareness raising as such factor, 18% felt the interaction with hill and Indian migrant as the factor and 68% felt the all above mentioned factors are the main change reasons.

Conclusion:

Above mentioned findings are presented through analyzing the survey data. Similarly, following conclusions have been made on the based of above findings:

Freed Kamaiya's social welfare and social lifestyle has improved after their liberation having with: 77% were literate, 92% used to share female's decision, children's school enrollment rate is high, 90% above Kamaiya received pipe system of drinking water as well as managed toilet support, landlord's abuse and exploitation has narrowed and Kamaiyas social dignity has also increased. However, only a handful of freed Kamaiya's children were receiving school education, health and sanitation conditions are still weak.

In the context of their rehabilitation, capacity development and economic lifestyle change; 87% recived land and house support, 82% received income generation knowledge, average annual income level has increased up to NRs 23800 from NRs 12950, majority of them food habit and modern facility using havit also changed. Similarly, 95% Kamaiya were involved in community group, 50% groups were capable to self sustain, 62% of them are able to lobby to other agency in order to fulfill their needs. Moreover, PAPWT, BASE, INSEC, GEFONT such types of organization have supported them as well as played the role as their change agent. Although, most of the freed Kamaiya's families did not have enough food, they felt that their capacity as well as rehabilitation process was not enough. About Kamaiya's socio-cultural lifestyle change, 97% adopted Hindu religion, 80% started to consult with doctor than the Guruwa, 97% male Kamaiya used to wear shirt-pant. Majority of them were commonly using other's language, dance, songs, ornament, dress, values, festival, rituals, religion, etc. Hence, they are being modernized. But, most of them believed in re-birth, witches and they have felt that their original identity and culture are also loosing, Tharu men and women rarely wore their traditional dress and ornaments, their traditional songs, dance and musical instruments were rarely to be heard or seen due to poor education level, demonstration effect of other community, mixing with other migrants people, domination of Hindu culture and migrant's culture, etc.

Hence, Tharus are the traditional ethnic group of Terai region and they used to live in the dense forest in the past. And, Kamaiya system was prevailed in that Tharu community due to loosing land, Saunki, expointation of Indian and hill migrant people. After 2000 July 17, the Kamaiya system was abolished by Nepal government. Thereafter, social as well as overall lifestyle has been changed and whole Tharu's social system as well as its different parts also changed in the course of long time of their liberation.

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APPENDIX-1

Semi-Structured Questionnaire Schedule – freed Kamaiya Interview

For: An Assessment of Lifestyle Changes on freed Kamaiya of Bankhet, Rajhena VDC,
Banke

(Prepared by: Department of Sociology/Anthropology, PN Campus/TU)

1) Personal description of respondent:

- a) Name of the interview: b) Sex: Female/Male c) Caste:
- d) Address: VDC e) Ward No: f) District:
- g) Education: h) Profession:

2) Social lifestyle changes:

) What changes has come in your social life-style(indicate as under):

Changes sector	Before liberation	After liberation	Remark
Educational status changes	literate/illiterate/SLC and over	literate/illiterate/SLC and over	
Main profession	Agriculture/employee/ wage paid worker	Agriculture/employee/ wage paid worker	
Family size in number	up to 4 person/5-7 person/ 8 & over person	up to 4 person/5-7 person/ 8 & over person	
Decision Role in HH	Male dominated/Female dominated/Both	Male dominated/Female dominated/Both	
Child enrollment(school aged)	Some/ all go to school	Some/ all go to school	
Drinking water facility	Stream/pipe/tube-well	Stream/pipe/tube-well	
Managed latrine system	Open/managed latrine	Open/managed latrine	
Solidarity & cooperative feeling	High/Low	High/Low	
Women's recognition in society	High/Low	High/Low	
Family types in household	Nuclear/Joint	Nuclear/Joint	

Semi-Structured Questionnaire.....

3) Rehabilitation & capacity development sector:

) What types of infrastructure support have you received for your rehabilitation:

- a) Irrigation b) Culvert/bridge c) Road
- d) Toilet
- e) Com. Building f) Plantation g) Land support h)House-
construction support

) Other comment:....

) Social mobilization & capacity development:

- a) Have you involved in any group: *Yes/No*
- b) Which agency supported your group: *PAPWT/BASE/DLRO/ other*
- c) Group capacity to accounting/group rule formed: *Yes/No*
- d) Group's annual planning& monitoring practice existed: *Yes/No*
- e) Other comment/advice:....

4) Livelyhood/ economic lifestyle changes:

- a) Have you involve in IG training: *Yes/No*
- b)If you received IG training,
area of usefulness: *Self-employment/employment out/ knowledge received only*
- c)Have you feel change in your
livelihood/economy/lifestyle with compare to the before their liberation: *Yes/No*
- d) Other changes :

Changes sector	Before liberation	After liberation	Remark
Food adequacy(from own production)	lessthan 1 month/up to 3 month/ up to 6 month/ 1year	lessthan 1 month/up to 3 month/ up to 6 month/ 1year	
Own house& land having	having own and/ having own house also	having own and/ having own house also	
Annual average income	NRs.	NRs.	
Machinery assets	T.V./Sewing machine/M. Bike	T.V./Sewing machine/M. Bike	
Food habit	Rice/Roti	Rice/Roti	
Sources of loan in community	Landlord/Group/Bank	Landlord/Group/Bank	
Main profession	Agriculture/employee/wage paid worker	Agriculture/employee/wage paid worker	

Semi-Structured Questionnaire.....

5) Cultural & religious changes:

Hindu/Christian/Muslim/Buddist/Other
Other changes, mention as under:

Changes sector	Before liberation	After liberation	Remark
Do you believe in rebirth(after death)	Yes/No	Yes/No	
Main religious:	Hindu/Christian/Muslim/Buddist/Other	Hindu/Christian/Muslim/Buddist/Other	
Faith on witches/Ghost	Perfectly accepted/Decrease faith	Perfectly accepted/Decrease faith	
Health treatment making by	Guruwa/doctor	Guruwa/doctor	
Dress of male	Kachad-daura/shirt-pant	Kachad-daura/shirt-pant	
Dress of female	Lehanga/sharee-blouse	Lehanga/sharee-blouse	
Practice of festival enjoy	Maghi/Dashain/Tihar/Holi/Krisnastami	Maghi/Dashain/Tihar/Holi/Krisnastami	
Language proficiency	Tharu/Nepali	Tharu/Nepali	
Worshipping to deities	Worshipping as before/ Decrease in worshipping	Worshipping as before/ Decrease in worshipping	

c) Why the changes came:

d) Other comment/advice:

Thank you for your kind help !

Signature:.....

Name of interviewer:.....

Date:.....

APPENDIX-2
Questioning routes/clues for focus group discussion

-) *How is the loan availability:*

-) *Need of loan:*

-) *Advice from freed Kamaiya about loan:*

-) *Rehabilitation process is perfect or not:*

-) *Song(how is, its types, changes, reseasons of changes):*

-) *Music(how is, its types, changes, reseasons of changes):*

-) *Marriage (how is, its types, changes, reseasons of changes):*

-) *God(What is, changes about thir belief in it):*

-) *Religion(how is, its types, changes, reseasons of changes):*

-) *Dress(how is, its types, changes, reseasons of changes):*

-) *Ornament(how is, its types, changes, reseasons of changes):*

-) *Way of festival celebration, before and now, reseans of changes or not:*

-) *Practice to adopting the social custom about the child birth to death:*

Thanks,

APPENDIX-3
Questioning schedule of Key informant

) *Name:*

) *designation:*

) *Landlord's behaviour before :*

–and after liberation:

) *History of Tharus:*

–and its origion:

) *History of Kamaiya system:*

) *Relation to other in-migrant hill people and Indian people:*

) *Ethnic feeling:*

) *Sexual Abuse of landlord:*

Thanks,

APPENDIX-4
Check-list of field observations

) *Taking some photos:*

- House*
- Land*
- Freed Kamaiya's settlement*
- Women's ornament wearing pattern*
- Women dress*
- Female dress*

) *House structure*

) *Land type*

) *Cultivation pattern*

) *Wearing dress*

- Male dress*

- Female dress*

) *Ornament wearing pattern*

- Women's ornament wearing pattern*

Thanks,

APPENDIX-5

Some Photograph related with freed Kamaiya and its study

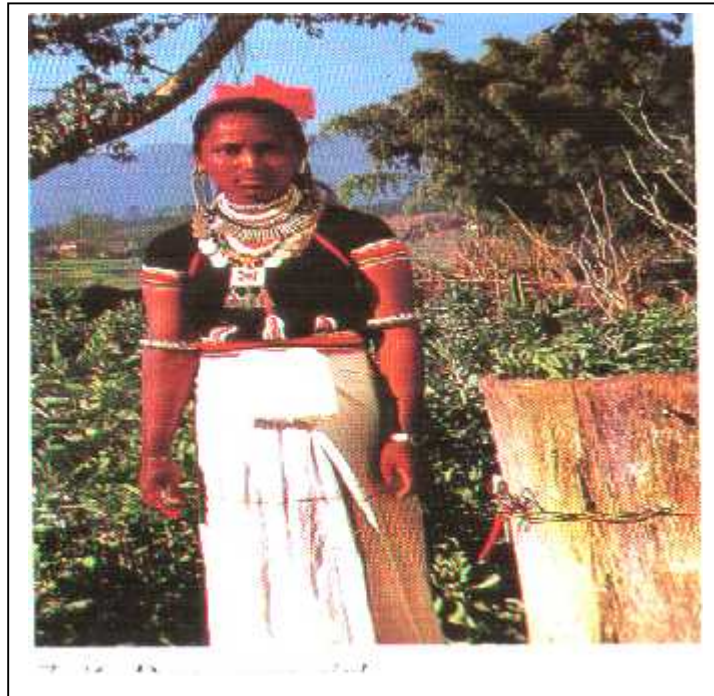
.....



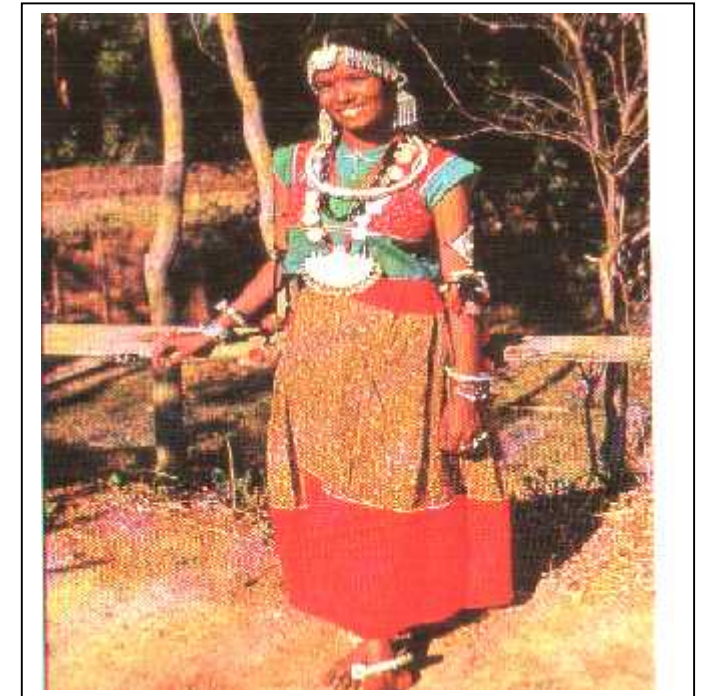
Rana Girl on her Dress



Kathariya Girl on her Dress



Dangaura Girl on her Dress

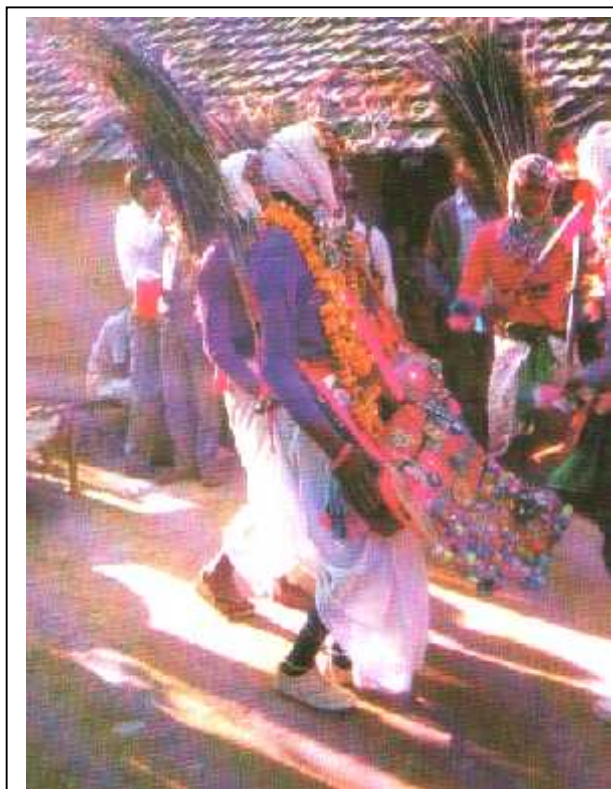


Deukhuri Girl on her Dress

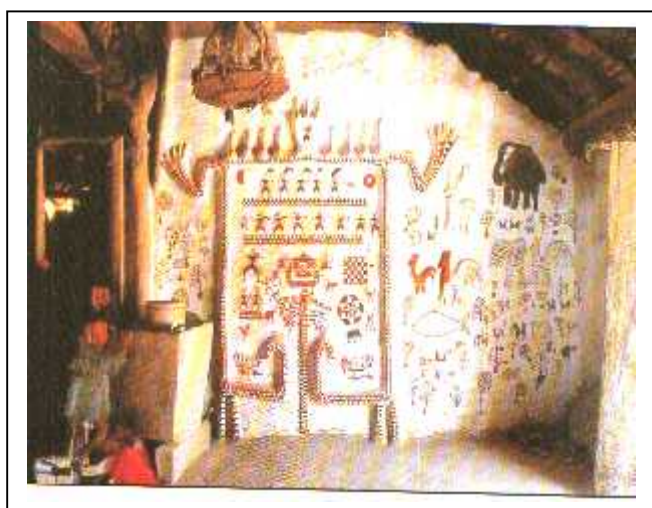
Some Photographs Related with f.Kamaiya & its Study.....



Village Elder of Kamaiya Tharu



Mungrawa Dancers in Tharu



Astimki Paintings made by Tharus



The Puja Room and Objects Required for prayers of Tharu.

Some Photographs Related with f.Kamaiya & its Study.....



Ex-Kamayyas seeking more rights & adequate rehabilitation

Pati Ram Chaudhary (ex-kamaiya) re-constructing his house



Kamaiyas were launching delegation/movement in Kathmandu for demanding their liberation at 2000



Identity card of freed kamaiya

Some Photographs Related with f.Kamaiya & its Study.....



Rehabilitated Freed Kamaiya's Settlement & housing pattern, Rajena VDC



Vegetable producing by freed Kamaiya in Rajhena VDC



Vegetable producing by freed
Kamaiya in Rajhena VDC

Wearing dress of new & old generation
of freed male Kamaiya

