

CHAPTER-ONE

INTRODUCTION

1.1 Background

Nepal is a small Himalayan country in between two big economic powers of Asia, China in the north and India in the east west and south with open border. Nepal is a least developed landlocked and geographically disadvantageous placed country. Its location is in the northern margin of the south Asia. The country has 1, 47,181 cubic km in area, which accounts as 0.03 % of the land area of earth. The absolute location of Nepal lies between 80°4' to 88°12' east longitude. The country has nearly 800km length and 160 km breadth in it's spatially extension mainly along the sloth slope of the Himalayas. (Upadhyay; 2006:46)

Broadly, it is divided into three Physiographic regions based on elevation changes and ecological variations. The three regions are the Mountain, the Hill and the Terai region, which cover 15%, 68% and 17% of the total area of the country respectively. The mountain region has the least number of households with thin population. It has only 33 persons/Sq.Km and the population of the region accounts only 7.29% to the total population. But the other two regions are densely populated than the mountain region. The hill is the largest region, which has the highest population also; however it has less population as compared to the Terai. The population density of the hill and Terai are 167 and 330. It shows that the Terai is the densely populated region among the three. (CBS, 2001).

Chit wan is a very famous district among 75 district of Nepal, which lies about the central part of the country. It is also known as the 76th district because of the different mixed ethnic groups and community settled here who come from the different parts of the country. Its extension is 83.55' to 84.48' to east longitudes and 29.29' to 27.46' north latitude. The length of the district is up to 98km and width varies from 46km to 0.5km. It covers about 2,218square km area. District headquarter Bharatpur is at 209 m height. In the northern part of this district are Tanahun, Gorkha and Dhading district, in the south

and west is Bihar region of India, and in the East are Makwanpur and Parsa districts. From the geographical point of view 1 to 3 hill and 2 to 3 plain lies within this district.

It is land of various caste, tribe and ethnic groups. Each group has its own unique language culture, social organization, myths, customs, and moral values and traditional so Nepal is also known as a multilingual and multi religious country. It is the reality that all ethnic groups are not attaining the same status of living. Some groups are far ahead socially, economically and politically than other groups. There is intra as well as inter diversity in living condition and income levels among different social groups. There are more than 60 ethnic castes throughout the country. Among them Tharu is the fifth largest ethnic group of Nepal. The total population of the Tharu according to the national census 1991, is 11, 94,224 which constituted 6.46% of the total population of Nepal (CBS, 1995)

Tharus are one of the backward indigenous people settles in the Terai region. Tharus are basically agriculture peasant. Tharus are found mostly on the foothills of Chure and Siwanlike two lower Himalayan ranges. This region used to be a densely forested area stretching from eastern to western Nepal with only scattered patches of cultivated land. The whole region is also known as the Terai, meaning the plain area. Thus Tharus are found along the Terai of Nepal and also some part of North India. The Tharus, along with the Darai, Mathis, and Chepang are indigenous to the Terai region of Nepal. Vast majority of the Tharu population is backward and deprived of mainstream of development.

Nepal from cultural point of view is divided into two regions, i.e. the hill culture and the plain culture (Gaize; 1975). Different caste and ethnic groups inhabit these two main cultural regions. The hill culture is predominantly a Hindu culture of twice born castes, which is known as 'national culture' of Nepal. Moreover, if we analyze Nepali culture, anthropologically, it can be divided into three major types i.e. group culture, regional culture and national culture. Group culture is the culture adopted by the ethnic groups as their traditional culture, such as Sherpa culture, Tharu culture, Newar culture etc. Regional culture is the culture adopted by the inhabitants of specific geographical

regions; the hill culture and the plain culture. The national culture refers to the culture of national identification of any nations such as Nepali culture, French culture etc. The national culture is a culture, conglomeration of group and regional cultures diverse ethnic groups are identified under the national culture.

Tharus are an innocent, shy and relatively timid people. Some of the earliest settlement of Tharus was deep in the forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non-Tharus. Tharus are not good in business and home economics. They are often in debts since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hills will lend them money to purchase food and then continue to compound the interest. Eventually the Hillman acquires the Tharu's land and the Tharu is relegated to landless status. (Pyakural: 1982)

Although the slavery system was abolished many years ago, Tharus are sold and bought still now and they are compelled to live as a bonded labor and kamaiyas in mediaeval period. Because of general illiteracy, lack of awareness about their rights as citizens and a feudal system of economic exploitation, Tharus have been subjected to the very lowest status in this society. Thus this present study would help further detail researcher on the socio-economic status of the Tharu communities of Patihani.

1.2 Origin of Tharu

There are many controversies about the origin of Tharus. Scholars have not been able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have to derive their origin through etymologies and some tried to trace their origin through a legend.

-) The first western scholar to give some information on the Nepalese Tharu is Praneis Bachanon Hamilton. While describing Eastern Nepalese Tharu he says that the Tharu caste resembling in its manners the Gangai of Morang composes the great part of the population on the plain.

-) Physically and especially in facial features the Tharus look like they stem from mongoloid stock. They speak an Aryan language. In an ancient time the Tharus may have accepted Buddhism but later Hinduism influenced them. (Pyakural; 1982)

-) Quoting from Nesfield view, Rajaure (1977) pointed out the Tharus with slightly mongoloid features to intermarriages, which have taken place over two to three generation. He sees them as strictly Indian and no connection what so ever with the Nepalese origin. Risley and Knowles predominant among Tharus.

-) A legend indicates their origin from Rajasthan in northwestern India. According to this legend the Tharus came from the 'Thar' desert of Rajasthan in India and hence the name Tharus. Most of them sincerely believe that they came from Rajputana in India at the time of the Islamic invasions (Bista 1980). Tharu who lived in Chitwan are started to call Chitaune Tharu. They have patriarchal system which is different from the western Tharu. According to call descendents of Rajput Chhetri.

-) When Muslim invaders captured Rajputana and murdered men and women of royal courts, the Princess and many other royal women attendants fled away into the forest of Terai. The royal women living inside forest for many years accepted their male servants as a new husband. The offspring of these Rajput women and their low caste servants become 'Tharus'. Descendants of the liaisons between the Rajput women and their servants giving birth to the breed known as the Tharu. (Gautam and Magar; 1994)

-) Majumdar's (1942) anthropometrical data from the Tharus are extremely significant, as they don't uphold the popular beliefs about their racial composition. There is an absence of any scientific evidence about the Rajput origin of Tharu females. He maintains that the predominant position held by

women cannot be due to their superior extraction as is claimed by them. Overwhelming emphasis must now be given to the matriarchal matrix of the Tharu culture, which appears to be amply borne out by a similar social status enjoyed by women along the Himalayan region.

-) With an eagerness to be considered respectable, they often pretend to be descendants from Rajput but their features are unmistakable and proclaim them to be older than the Rajputs or their ancestors, the Chhetries in India (Rowney; 1882)

1.3 Statement of the Problem

Nepal is one of the poorest countries of the world. In these conditions, there are such caste, tribes and ethnic groups, who are bounded to give up their traditional occupation because they could not meet their basic needs by doing their traditional occupation in the changing condition.

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

Tharus were the true sons of soil and nature; they have been exploited through generations and centuries. Tharu never protested against all these exploitations due to their simple nature. Gradually they went on facing the loss of their economy, society and culture. This study aims to tracing the Tharu living style with major emphasis on finding out the socio-economic conditions and changes. There are several cases in which the

Tharus have changed their traditional ways of life and modified their life style. They have faced problems in the new setting. An attempt has been made here to see the conditions of Tharus and causes of changes. The term socio-economic condition is used in a broad sense to study family, marriage, economy, culture and festivals and closely related their aspects.

On one hand, they are giving up their traditional occupation and on other hand their economic condition is still the same as it was in the past. It is to be studied as to why such conditions is prevailing therefore the problem of the study is to understand what is the history of the origin of Tharu of study area, as to what extent Tharu society in Chitwan has undergone change, what is the factors of change.

1.4 Objectives

The general objective of this study is to study socio-economic conditions of the Tharu community of Patihani VDC of Chitwan district. However the specific objectives of this study are as follows:

-) To find out a brief ethnic history of the Tharu,
-) To study the socio cultural changes undergoing among Tharu,
-) To trace out the factors of socio-economic and cultural change of the study area.

1.5 Importance of the Study

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

Each and every society is changing day by day. Much has been written on rural people and even more on ethnic groups of Nepal. About such type of changes many researchers have paid proper attention and have carried out a lot of researchers from different angles. Both national and international researchers on this ethnic group in many aspects have

conducted many research studies. But very little study was done in socio-economic conditions of this ethnic group.

Thus the present study tries to provide a total description of socio-economic conditions and causes of changes in both socio-economic and cultural aspects of Tharu of Patihani VDC of Chitwan district.

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

1.6 Limitation of the Study

Each and every research study has its own limitations. This study has also some limitations. This study aims to focus the socio-economic status of the Tharu community of Patihani VDC of Chitwan district. This study is limited only with 70 households, which is the small part of the whole Tharu community of Nepal. So the present study may not reflect the socio-economic status of whole Tharu community of the country. Most of the information in this study has been based on the data collected by the researcher.

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

CHAPTER-TWO

METHODOLOGY

2.1 Research design

This study have been based on descriptive as well as exploratory research design which had considered as appropriate and the best for the analysis of this type of research study. This study has been exploratory because it made attempt to explore the process of the study site. It has been descriptive because it attempted to describe natural condition of the study site and the socio-economic status of the Tharu community of Patihani VDC.

2.2 Selection of Research site

The present research work is conducted in Patihani VDC of Chitwan district, which is 14 km far from Bharatpur to southeast. This VDC is located in the inner Terai region. Patihani VDC is one among 36 VDCs and 2 municipalities of Chitwan district. It covers 20.40 sq .km areas, which is the 0.91% area of Chitwan. It is at 175 m height. In the eastern part of this VDC are R.C.N.P. and Geetanagar VDC, in the western part Parbatipur VDC and Jagatpur VDC, in the northern part of this is Shivrinar and Geetanagar VDCs and in southern part of it is Jagatpur and R.C.N.P. It has typical monsoon type of climate and tropical vegetation. Major population occupied by Brahmans, Chhetri and Tharus. This VDC falls under the Buffer zone of RCNP. The VDC has a large number of multicasts and multiethnic migrants from the hill region. The total populations of the VDC are 10258, among them male are 4968 and female are 5290. Among them Tharus majority are the third position in number. Total populations of Tharus in VDC are 2142.I visited the Tharu community and collected basic information need for my research.

2.3 Sources of data

This study is based on both primary and secondary data. Primary data was collected through interview, observation and household survey etc. Similarly secondary data was collected through published and unpublished materials such as research articles, related books, CBS and related profile.

2.4 Sampling procedure

The study is both analytical and descriptive in nature. It explores many aspects of socio-economic condition and socio-cultural change systematically and explains them in context of rural societies. The total households of Tharu people in the Patihani VDC is 329, the sampling size of this research is 21% of total households.

2.5 Techniques of data collection

2.5.1 Primary data collection

To generate the primary data, the structured questionnaire, semi or unstructured interviews and observation as well as focus group discussion methods was applied.

2.5.1.1 Questionnaire design

The questionnaire was both structured and unstructured type. Personal information had taken from structured questionnaire and qualitative information from unstructured questionnaire.

2.5.1.2 Participant observation

The information on method of different working activities of daily lifestyles was collected by means of observation. The different method of observation such as participant and non-participant were applied during the time of information collection which were finally stays, rapport building, household visits, attending different group meeting, group discussion, the cultural practice were observed by attending their cultural programmer etc.

2.5.1.3 Interview

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

2.5.2 Secondary data collection

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

2.6 Data analysis and presentation

Statistical tools are used for quantitative data and descriptive method is used for qualitative data collected through various techniques in the field. The analyzed data are also presented in table, graph and picture.

CHAPTER-THREE

LITERATURE RIVEW

3.1 Socio-Economic Status

The terms socio-economic status means “a system of social. It refers to a combination of various social and economic of rank, which is used in research studies. The term is often used to seal with stratification in a society without the need for assumption that these are distinct social classes” (Bhusan: 1989)

According to concise oxford Dictionary (1990), socio-economic means to or concerned with interaction of social and economic factors.

Social discrimination on the basic of caste, ethic, and gender difference plays a significant part in maintaining social inequality in Nepal. In the same way the structure of the agrarian economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic, behavioral, socioeconomic and cultural changes in Nepalese peoples

Dor Bahadur Bista was the first anthropologist to make a preliminary study into a variety of ethnic groups of Nepal. He is pioneering on who has attempted to sketch an ethnographic map of all ethnic groups of Nepal. He has given some description on different aspects of the socio-economic life of Tharus, based on field observation.

He wrote Tharus unlike the hill people never went to army recruiting centers or to any major Indian cities in search of jobs. This situation still prevails with the exception of a few educated young Tharus who are now being employed in some jobs with in the country. Their economy is entirely based upon agriculture. This consists of both subsistence agriculture and some selling or exchanging of surplus food discouraging them from going out for other needs. This economy keeps them engaged in their own localities and discouraging them going very far for non agriculture jobs. The Tharu socio-economic context discourages them traveling any great distance especially into the non-

Tharu areas. However they may time to time move from one place to another in search of a better off farm jobs with better facilities but generally these moves don't exceed a distance of more than three or four days walk.

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

On the occupation and economic status of the Tharu, Bista summarizes Tharu are by tradition peasant farmers. Some of them are rich farmers and few in the eastern Terai have successfully taken up business But majority of them are very hard working tenant cultivators. Most of the Tharus in Dang Deukhuri have been very greatly exploited by ruthless Zemindars, landlords and revenue agents. They are virtually slaves in the hands of landlords, sold and bought at will. Most of them are landless sharecropping peasants; they have to rely entirely on the mercy of the landlords. Every year they are buried deeper in debt until eventually they are sold to other landlords trying to cultivate new area of land.

In this study entitled "Anthropological study of the Tharus of Dang" described the economy of Tharu in dang is based on agriculture and some selling or exchanging of the surplus for other needs. Thus the agriculture-supported animal husbandry is the main source of living for the Tharu people. He points out that the whole family of the typical Tharu household as functional unit is employed in agricultural activity. This sort of economy, as he argues keeps them engaged in their own localities, discouraging them from going very far to look for non-agricultural jobs,

Though the Tharu are agricultural people as Rajaure notes, with few expectations they don't own land in dang. He has forwarded a hypothesis behind such situation which goes as Tharus in the early days were not interested in holding land registered in their own name, due to the absence of cash they were most interested in their cultivating barren or virgin land for which they didn't have to pay revenues for a certain period. Later they again moved on in search of such new lands. Tharu who have private land sold the land whenever possible at a cheap price and moved further west (Kailali) to cultivate new land for the same reason.(Rajaure 1977).

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

D.R Dhal (1987) "n rural poverty in Nepal" used secondary data on land tenure, income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. He found that population growth, low minimum landing and lack of employment opportunities, poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over the poor, was determinant of poverty in rural Nepal. Getting appropriate solution this entire framework is seen socio-economic development.

Edson (1988) in their micro level study on the fuel wood use viz. consumption pattern of fuel wood in household of different ethnic group and tourists lodge, assessment of demand and supply of fuel wood and responses of the people toward the growing scarcity of fuel wood. They found average per capita fuel wood consumption 705 kg/year they

also conclude that the present will lead to depletion of adjacent forest. A ten-month study carried out from 1977-1978 by Milton and Binney (1980) in Padampur village showed average crop damage by wildlife of about 48%.

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

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

Krauskopff (2000) has explained Tharu not only as the hard working peasants, who cleaned the dense Terai forest in to fertile agriculture land fighting with dangerous creatures and malaria diseases but also they were the landlord and kings of Terai.

The economy of the Tharus is based on agriculture and animal husbandry. They no longer cultivate cotton but buy cheap clothes. They live in joint families in compact, nucleated settlements. The households consist of large extended families. (Regmi, 1999)

S.L. Chaudhary has said that agriculture was only one alternative but it was a subsistence level. Due to joint family system they could not manage their economy and every year they started selling their parental land. Now they have hardly a hectors or less in a family. Most of them turn to kamaiyas or bonded laborer due to social culture activities e.g. in

marriage, death, birth and other social functions they could spend a lot more than their capacity by selling their land or mortgaging or taking loans.

A study was taken by CERID in 1988 on different Tharu communities of Nepal to examine the educational status of Tharus. In the CERID report, the major findings of the study are, the Tharus are educationally a disadvantaged community, large number of Tharu families living mixed communities than from exclusive Tharu community and a small percentage of the Tharu children complete their education. The economic factors found responsible by the study behind the low level of school enrollment of the Tharu children are land holding and food sufficiency of the family have strong relationship with the enrollment of the Tharu children.

2.2 Cultural Aspect

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

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

About physical resource and culture he mentioned that, the civilized and well-cultured community influences other community effectively during the social development process or assimilation. Dr. Regmi has indicated that Tharu community first times should have learned better and progressive culture from other community, probably more civilized and well cultured community. Thus, they formed the elements of their socio-culture what they have learned from others. (Regmi, 2035)

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

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

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

Tharu has customs and tradition of celebrating the festivals and enjoying them. They celebrate Dashain, Tihar, Fagu Purnima, and Tij etc. A Magh festival is most important festival of Tharu. In these festivals they do not work for three or four days to celebrate of Maghi festivals. Only they make drink and enjoy in that festival. They ate a lot of varieties of food. Some Tharus take a fast on those festivals. The whole night they sing and dance. Maghi festival takes place nearly five days. Holy Purnima festival held on from the Falgun Purnima. It takes one month. They do not work in a whole period of festival. Tharus man and women drink a lot of wine. They spray color in that festival with

each other. Tharus male starts to sing and female starts to dance. In the early morning they bath on the river and go to worship in the field in the day of Hari Sayani Eka Dashi. They pray to god for good harvest. They pray to earth dig with a spade and worship to god the day they do not plough. Their oxen are free. They believe that if they plough by oxen on the next birth they would be same (Chhetri: 1996)

Festivals, religion and social customs are major aspects of socio-culture and economic life of Tharus. Their ceremonial customs as they practice provide them a sense of confidence, comfort and sense of socio religious security, social feeling and social solidarity. In the mean time the unproductive expenses in such ceremonial customs increase their indebtedness (Panthi: 1998)

The Patihani community has its own culture, tradition and festival, which have been handed down the new generation and some, which they borrowed from other communities in recent years. The festivals celebrated here are, Dashain, Tihar, Maghi, Fagu Purnima, Chaite Dashain and Shrawan Purnima. Jitai Pawani, Yomosa and Soharai are typical Tharu festival (Sharma 2000)

Prof. Bista has mentioned that Tharu has their own religion and they worship many god and goddesses. Among them, some are Hindu God and Goddesses too. In the eastern Terai, they invite Brahmin priest even in their own religious rituals as well. They use Brahmin priests in the wedding ceremony and other festivals as well. (Bista, 1967)

Tharus are said to have been theoretically divided in to two main categories, namely Pradhan and Apradhan. Pradhan are of six different kinds and are all considered superior in social status to the Apradhans. (Bista, 1967)

2.2 Socio-cultural Change

Stuart (1955) wrote the most hopeful approach to the concept of cultural change would seem to be regard to regard the process as selectively accumulative in time and cyclical in character and cultural forms are as inescapable as they are in all living things on the basis

of these theories it may be concluded that social and cultural change refers to all the changes going on in the Tharu society. It is a change in institutional and normative structure of society.

Change is the law of nature, which denotes a difference in some period of time what is today, shall be different from what would be tomorrow. In connection with change Mazumdar (1961) states “social change may be defined as a new fashion or either modifying or replacing the old in the life of the people or in the operation of society”.

Hitchcock (1966) states that the Magars of Byanyan hill are accepting the Hindu values and changes are occurring gradually. Similarly, further haimendorf (1966) takes the case of western Nepalese non Hindu groups who have accepted caste concept and the further states the distention of adoption and assimilation with other caste of people.

Lee (1974) states that Limbus of eastern Nepal are in the process of Sanskritization. They are mongoloid (non-Hindu tribal groups) but to some extent they have adopted various norms and values of Hindu culture. Language, dress, acceptance of caste concept, use of Brahmin priest, worshipping the Hindu gods etc. are considered as social change occurring among the Limbus. He in course of analyzing the facts takes the frequency of Sanskritization in terms of wealth and economic status.

Rajaure (1977) viewed that due to geographical cross-cultural and cross-linguistic factors. Several regional variation of Tharu has developed in different parts of the country within the narrow belt of Tharu inhabitation. He has loosely put the cultural variation into the major two groups-less influenced by other culture and more influenced by other culture. Tharu of Nawalpur and Chitwan valley, Dang and Surket valley and Bardia belong to first group while the tharu of east Jhapa, East-Koshi, Bara and Parsa and far west Kailali belongs to latter group. There was no interaction in significant degree between Tharu and non-Tharu community before the eradication of Malaria as few absentee non Tharu landlords who had control over most of the land in Dang valley, used to come down only for few months in winter of a year while the Tharus were working there as their tenant farmers for the whole year. But there occurred great interaction then

before between the Tharus and non-Tharus, the immigrants from the hill, after the implementation of malaria eradication and land reform

Program that provide helpful and beneficial, to hill-people proved less fruitful and unfortunate to Tharus. They were the people of different attitude and natures. Tharu prefers disciplined nature and is peaceful and obeys the rules of society while the hill people on the other hand are a freedom living people with a material spirit-dislike to remain under the control of others. So the first impact that took place in Tharu villagers, after the immigration of hill people, according to Rajaure's finding was the delay and the neglect of the village level rules, customs and disciplines, which has been imposed up till then by the committee of the Mahatoon and the Tharu household's chiefs. The problem of wild life and conflict issue in Chitwan is accounted in many studies.

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

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

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

Sharma (1997) studies the Bote community and found and found that by interaction with the other ethnic group and caste, a continuous change is occurring in their socio-economic and cultural lives. For example, most of them have totally changed their tradition dress patterns and now they have started to wear-to-wear modern types of dresses like shirts, pants, shoes etc. The habit of speaking mother tongue is decreasing day by day and they speak Nepali language instead. Due to economic hardship they have considerably minimized their expenses during the observance of rite and rituals and other ceremonial activities.

Westernization is the adaptation of cultural patterns characteristics of western society. Changes in non-western societies include the predominance of the nuclear family, the rising status of women, and growth of market economy, as well as change in values, attitude and beliefs (Das;1997)

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

Modernization is one of the major factors of the socio-cultural change. Modernization depends upon the involvement of technique, fresh invention accelerated modes of production and rejuvenated standard of living. Modernization is the result of

technological changes. Some factors impressing on social changes are advances on the agriculture technologies improve variety of seeds, cattle, fertilizers and labor saving mechanical devices. Sankritization is a process by which lower caste people imitate higher caste's ways of life in order to obtain the privileges enjoyed by the latter. This system has, however, been so popular in Nepal and they have accepted it in different ways of life (Prasain; 1998)

Due to infiltration of people from all directions a prosperous community began to grow and people as the different background of language, culture and ethnicity began to develop here a common life style, with a common language and culture. This perhaps accelerated process of Nepalization much faster than in initial phase. The process of Nepalization in the Terai began with setting of hill people in that region. The process of Nepalization in the Terai was vehemently opposed by more sophisticated plain Hindu culture in Terai. But the plain tribal of Terai have yielded to the presence aggressive hill culture which have converted them into a Hindu follower (Upadhaya; 1999)

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

Indicators of socio cultural change in social change in relation, status, role, institution, structure, customs, economy, education, perspective, attitude, fooding, clothing, physical development, religion, technology, system, justice. Factors of socio-cultural change are biological, psychological and ideological (Acharya; 2000)

A study was conducted (Jyotshna ET. Al. 2000) in the Bachhauli community of Bachhauli VDC and conducted that the Tharu have been able to preserve their traditional culture so far, but movies, mass media, transportation, contact with other people, western culture and style are increasingly influencing the village youth. Bachhauli, being the neighbor of Sauraha (one of the famous tourist centre of the country), the tourist hotels and pubs have influenced the eating and clothing habits of people.

CHAPTER- FOUR
INTRODUCTION OF THE STUDY AREA

4.1 Chitwan District: General profile

Before 1956, the Chitwan district was mostly covered by dense forest and there were heavy epidemics of malaria. It was considered inhospitable to settle and recognized “kalapani” (death- valley). In that time too, the indigenous tribes Tharu, Bote and Chepang inhabited it, with the majority of Tharu. The latter phase of human settlement in Chitwan begins after the launching of Rapti valley development project in 1956 which was initiated with a view to rehabilitate the flood victims of 1954 as well as to exploit land resource. This programmed attracted hilly people in large numbers, far more than could be accommodated, to migrate in Chitwan by eradicating malaria. This event changed the position of native Tharu community by lowering them from majority group. The present population of Chitwan, thus, contains both the indigenous people and migrated people from the hills since 1956.

According to population census of 2001, the total population of Chitwan district is 354488 and the total number of household is 65147 having average households size of 5.4 persons. The density of population of the Chitwan district is 159.8 persons per sq. km. Which is higher than the density of population of the whole country- 125.6 persons per sq. km the ethnic composition of the district which is given in the table below reveals that Chitwan today has become a multicultural and multiethnic society?

Table 4; 1
Ethnic composition in Chitwan District

Caste/ Ethnic group	Population	Population in %
Brahmin	138,374	29.31
Tharu	60,121	12.74
Chhetri	51,685	10.95
Tamang	34,737	7.36
Gurung	31,789	6.73
Newar	25,627	5.43
Chepang	21,246	4.50
Kami	21,018	4.45
Magar	19,643	4.16
Damai/Dholi	10,594	2.24
Kumal	7,539	1.60

Source: - CB, population census, 2001

Note: - others include the Damai, Kami, Sarki, Muslim, and Teraian ethnic groups etc.

Chitwan district, which has thirty-six VDCs and two municipalities, is considered one of important districts of Nepal from several aspects. It has highly fertile land, which is famous for the production of rice, maize and mustard in the country. Its strategic location plays a role of link between the Terai region and Katmandu, the capital city of Nepal. Transportation networking of the district is one of the best. The Mugling- Narayanghat high- way and Narayanghat- Hetauda segment of east – west highway are metalled road in the district. There are two-air fields, which are located at Bharatpur and Megghauli. Almost the entire district is facilitated by gravel and muddy road.

From the view of tourism, Chitwan is one of the important districts of Nepal. Prior to he eradication of malaria, it was famous for wildlife. The then Rana rulers had protected it as their hunting reserve (where foreign namely British dignitaries also invited for hunting) by strictly prohibiting for the common people. At present, the Royal Chitwan National park (RCNP) that is especially renowned for the protection of endangered one horned rhinoceros, tiger and gharial crocodile attracts tourists in large numbers from around the world. Sauraha, Kasara and tiger- tops are the main tourist center the park that is well facilitated by the tourist services. Deogaht is another important tourist centers which lies in the bank of Narayani River is a place of religious and natural beauty.

The district headquarter is in Bharatpur which is one of the municipality of the district. Narayanghat is the main trading center of the district. The other trading centers are Ratnanagar, Khaireni, Gitanager and etc. Rampur, Bharatpur and Ratnanagar are main educational center in the district where campuses of different disciplines agriculture, education, humanity, medicine, science and commerce are established.

The Tharu are well distributed through out Chitwan valley, mainly in the vicinity of Rapti river which flows form east to south- west in the district. Their major concentration is in the flowing VDCs: - Khaireni, Padampur, Ratnanagar, Bachhauri, Bagada, Megghauli, Kathar, Gardi, Bhandara, Kumroj, Patihani and Dibyanagar. They are still in majority in some of the VDCs.

4.2 Patihani village Development Committee: - Physical and socio-economic profile

4.2.1 Introduction

Of the 36 VDCs in Chitwan district, Patihani is one, which lies in the central part of the district. A pitch road connects it with east-west highway at Bharatpur and thereby with the national transportation networking. As the whole district was covered by dense forests before the eradication of malaria till late 1950s, the village was not exception. At that time too, the village was inhabited in limited areas amidst of the forest by an indigenous tribal group, the Tharus, are the original inhabitants of the village. It may be evidenced by the name of VDC itself Patihani, and others village such as Pakaudi, Patlahara, Bankatta, etc as it is believed that they all are originated from the Tharu dialect. It is only from late 1950s, immigrants of diverse ethnicity from hilly region began to settle in the village. As a result, today the village has become the conglomeration of diverse ethnic group. The main settlements in the village are Patihani, Pakaudi, Sundarbasti, Padampokhari, Patlahara, Bankatta, Barauji, Ganganagar, Birendranagar and Barmhapuri.

4.2.2 Physical Aspect

Location and Area Patihani VDC is located 14 km south from the district headquarter, Bharatpur. The Rapti River, which flows along the southern border of the village, separates it from the Royal Chitwan National park. It is bordered in its east side by the natural boundary of forest called Barandabar jungle. These are the Gitanager and Parbatipur VDCs that lie to the north and Shivanagar and Jagatpur VDCs that lie to the west of the village. The total area of the village is 1781 hectare. Of the land 91 percent is under the agriculture use and the rest is occupied by road, canal, stream and public land.

Climate

The climate of the village is tropical with the hottest period from April to June leading up to the monsoon. The monsoon covered between mid June to mid September. During the monsoon the weather is cooler but very humid. Towards November the weather becomes cooler still, with the nights being cold, until February. From March the hot season begins

again. The village is covered with thick layers of mist, which last for three to four hours in most of the mornings from late October to the middle of February. The village experiences violent windstorms of short time in the April. The annual rainfall occurs around 2000 mm. the temperature vary between 4 c in winter to 40 c in summer.

Topography

The village has plain landscape, with gentle slope from north to south. The elevation of village may be approximately around 250 meter mean sea levels. Three small streams, called ghost in the locality, drain the village. All are tributaries of the Rapati River and flow from north to southward. The land of the village can be classified into two main types the lowland (Ghol) and the upland (Pakho). The Ghol is wetland, which contains water and found along the two sides of the stream. The Pakholand lies at a slightly higher elevation than the Ghol land covered approximately thirty percent of total land of the village. The major Ghol areas in the village are Ganganagar Ghol in the east side, Dhanauji Ghol in the middle: and Kumiya Ghol in the west side of the village. The higher place in the village is Barmhapuri while the lowest is Simalgairi soil.

Most of the solid of the village are of alluvial original. The soils can be classified into clay-loam and sandy-loam. The low land contains clay-loam while the upland contains sandy-loam. The soil profile of village consists of three-district layers: first layer of humus soil in the top surface, second layer of sand in the middle, and below it layer of pebbles at the bottom. Such type of soil profile indicates that once long ago the village was under the course of river or floods.

The vegetation of the village is tropical deciduous as well ass tropical evergreen with the domination of former over latter. However, most of the original vegetation has now been replaced by cultivation. The trees that are found in the village include Sisoo, Simal, Bakaino, Jamunu, and Bamboo etc. Outside of the village in its east and south side, large area is covered by Salwood forest where varieties of shrubs and grasses are found. This forest represents truly the natural vegetation of the village.

Natural Resources

Water: Rapti River and two small streams Kerunga and Swari are the major water resources of the village. Besides these, there are other smaller streams, which are useful to irrigate the land in limited extent; Kerunga and Swari streams are most important source as water of these streams is utilized to irrigate the land. These sources, however, cannot meet the demand of irrigation water in the village. There is good potential of ground water. It is also indicated by the operation of tube- well in considerable numbers.

Forest: Before late 1950s most of the land was covered by forest. With the eradication of malaria, new settlers cleared the forest. Today the village itself has no forest resources. Villagers, therefore, rely on adjoining government controlled forest and RCNP for fuel wood, thatching grasses and others necessary forest materials. Recently, the villagers have initiated plantings trees like Sisoo and Bakaino in their farm and along the side of streets. This may meet their demand of fuel wood & timbers.

Land: The land resource of this village is completely under cultivation. Barren land is scarcely seen in the village. However, the land resource is not utilized properly, mainly due to the lack of irrigation as the existing irrigation system is seasonal which fully depended on monsoon.

Minerals: mineral resources are yet to be discovered in the village

4.2.3demographic Aspect

According to population census of 2001, the total population of village is 10258 of which the total number of males and females is 4968 and 5290 respectively. There are 2115 households in the village. Average size of household is 5. The age wise distribution of the population is given in the table 4; 2.

Table 4; 2
Population Composition by Age Group

Age Group in Year	Total population			Percentage population
	Male	Female	Total	
0-4	519	511	1030	10.04
05-14	1298	1254	2552	24.87
15-24	985	1209	2194	21.38
25-34	689	765	1454	14.17
35-44	552	620	1172	11.42
45-54	415	411	826	8.05
55-64	262	251	513	5.00
65-74	173	169	342	3.33
75-and above	75	100	175	1.70
Total	4968	5290	10258	100

Source: CBS Population Census, 2001

The table 5 indicated that the percentage of dependent, below 15 years, is 34.91 % which is quite high. This also reveals an increasing trend of population in the future.

Since most of the land of the village, more than 90% is under cultivation it is well populated. The more concentration of population is found in the bazaar area along the roadsides namely Patihani, Birendranagar and Pakaudi bazaar. There are two types of settlement in the village-cluster and scattered. The typical Tharu villages, landless settlement in public land and the bazaar areas have cluster settlement while houses in the settlement of hill-immigrants are widely scattered. The distribution of population among the wards is given in the table 4; 3.

Table: - 4; 3

Distribution of Population and Household by wards

Ward No.	Name of village	Number of HHs	Population
1	Patihani	182	918
2	Birendranagar	260	1254
3	Padampokhari, Kumiya	208	1000
4	Sundarbasti	412	1956
5	Pakaudi, Barauji	228	1141
6	Patlahara, Ghadagain	138	697
7	Barmhapuri	165	744
8	Ganganagar	437	2050
9	Dhanauji, Bankatta	85	498

Source: CBS, Population Census 2001

Though the table 6 above indicates large variation in population distribution in wards, it is due to the variation in area of the wards. Sundarbasti and Ganganagar are most populated wards as well as large in size.

The village has multicultural and multi-ethnic society as people of different castes and creeds are living therein. The population composition by ethnic group is given in the table 4; 4.

Table 4; 4

Ethnic Composition of Population

Caste/Ethnic Group	Population	Population in Percentage	Caste/Ethnic Group	Population	Population in Percentage
Brahmin	3902		Yadav,Thakur	15	
Tharu	2142		Koeri	21	
Chhetri	1163		Sarki	51	
Bote	250		Serpa	26	
Newar	113		Kalwar	14	
Gurung,Tamang,Magar	1026		Rai	13	
Kami,Damai	1190		Sunar	41	
Gharti	106		Thakuri	38	
Muslim	61		Chepang	16	
Sanyasi	20		Other	34	
Darai	16		Total	10258	

Source: CBS, Population Census 2001

Note: Others include Jirel, Thakali and Majhi ethnic groups.

The table 4;4 shows that Brahmin dominates the village. If Chhetri also included in this group, it alone constitutes more than fifty percent of the total population. The Tharu, native people of the village, ranks second in, majority-order.

4.2.4 Education

According to the population census of 2001 are 69.04% are literate. This is higher than national literate rate of. However there is variation in male and female literacy level. It is presented in the table 4;5. According to the table 39.17% of total female population is illiterate while male illiteracy is 21.84%

Table 4; 5

Population 6Year of Age and Above by Literacy and Sex

Sex	Population	Literate	Illiterate
Male	4295	3357(78.16)	938(21.84)
Female	4770	2902(60.83)	1868(39.17)
Total	9065	6259(69.04)	2806(30.96)

Source: CBS, Population Census, 2001

Figure In parentheses indicate percentage Literacy status of major ethnic group is shown in the table 4; 6. The table shows a wide gap in the literacy rates of ethnic groups, which range from 24.8 to 78.9 percent. The Bote possess lowest literacy status in the village. The Brahmin-Chhetri have highest literacy rate. The literacy rate of other groups is far less than of the Brahmin Chhetri.

Table 4; 6

Population 6 Year and above by cast/Ethnic Groups and Literacy.

Cast/Ethnic Groups	Population	Literate Population	Literacy In %
Brahmin/Chhetri	4635	3661	78.9
Tharu	1804	1094	60.6
Damai,Kami & Sarki	1069	579	54.1
Gurang,Magar & Tamang	839	558	66.5
Bote (Fisherman)	249	62	24.8
Others	469	305	65.0
Total	9065	6259	

Source: CBS, Population census, 2001

Notes: Other includes Jirel, Thakali, Rai & Terain caste people.

The village has one secondary school, one lower-secondary school and six primary schools including two conducted by private sector. To attain higher education, one has to go either Bharatpur or Rampur where campuses of Different discipline are conducted.

Economic Aspect

The economy of village is predominantly rural and agrarian. According to population census of 1991, about 74 percent of economically active population is engaged in agriculture sector. Most of the people are subsistence farmers. A substantial proportion of the households do not own land. Wage earning by landless people is becoming the second major source of livelihood. Pressure of population on land has already reached to extremity. Encroachment of landless people into forestland and public land is common scene in the village. All of these suggest controlling population growth, developing non-farm sector and improvement and diversification in agriculture for the enlistment of village economy.

Agriculture and Livestock

Agriculture

Since the village is endowed with fertile cultivable land, farming has been the main economic activity of the people; cereal crops dominate Agriculture in the village. Since the whole Terai is called the 'granary' of Nepal, the village also produces in surplus quantity. The farming system is somewhat mixed as applied both the primitive and improved method. Farmers have been practicing chemical fertilizers, high yielding varieties and pesticide and insecticide in their farms. One of the important change occurred in the farming system of the village is increasing use of tractor instead of bullocks. Few rice farmers in the village have owned the tractors, which are hired by other farmers. Tractors are used in several farming activities such as ploughing, puddling and leveling of farm and threshing of rice and wheat. However, other farming activities-planting, weeding and harvesting are still performed manually.

The main cereal crops farmed in the village are paddy, Wheat and maize. Paddy, which is grown twice a year in lowland, has highest production and land coverage, followed by wheat and maize. Besides the cereal crops, other agricultural crops which are grown in the village are mustard, potato, pulses and leguminous crops.

Since cereal crops dominate the agriculture of village, horticultural crops and vegetable are not farmed for marketing. Though they are the possible sources of income but are limited to home consumption due to the strong inclination of farmers towards cereal crops. The main fruits planted in the village are mango, bananas, jackfruits, pineapple, litchi & guavas. Cauliflower, cabbage, radish, Rayo, Brinjal, chili, potato, tomato etc, are the main vegetables cultivated in the village. Very few numbers of farmers have started growing vegetables to sell in the market.

Cropping Pattern

The types of landforms determine cropping patterns. The cropping pattern in the village is associated with three types of land forms. Ghol or lowland, Tandi or upland and Sukkha Tandi or rain fed upland. However, former two types dominate most of the land while latter one has very limited land coverage. The cropping patterns are shown in the tabular from below.

Table: 4; 7
Cropping Pattern

Rotation of crops	Type of land
I. Paddy-Paddy	Low land
II. Paddy-wheat	Upland
III. Paddy-Pulse-Maize	Upland
IV. Paddy-Wheat-Maize	Upland
V. Maize-Mustard	Rain fed Upland

As the above table shows, the low land is associated only with paddy where it is grown twice a year. The early paddy crop is planted in the middle of March and harvested in the last of June. The next paddy crop is planted immediately after the harvest of early paddy and harvested in the first week of November. The upland, on the other hand, is associated with paddy, wheat, maize and pluses. In the upland rice is planted in the middle of July but depends fully upon the monsoon. It is harvested in the middle of March. Similarly the maize is sown in the first week of March after the harvest of wheat, the sowing period lies in the third week of April and harvested in the middle of July.

Pulse, especially, Musuro is sown just some days before the harvest of paddy in paddy land is harvested in the last of February. Mustard is sown in the first week of October and harvested in the first week of February. Multiple and intercropped are also the features of crop cultivation. Various leguminous crops are intercropped with Maize.

Livestock

Livestock is an integral component of farming system of the village. Most of the farmers have kept some animals. Holding of livestock varies with the holding of land. People keep buffaloes mainly for milk purpose. Cows are also kept for milk and for the production of oxen that were used for ploughing fields. Two milk collection centers in Sunderbasti, Birendranagar and Dhanauji are operated by the ignition of farmers which buy milk and send to Dairy Development Corporation, Hetauda. The collection of milk in these three centers per day is in an average 1500 liters. Thus, milk production is becoming an important source of income earning to villagers.

Goats, chicken, pigs, ducks are raised for meat. Landless people also kept them. Poultry rising is becoming popular in the village as some farmers have run poultry farm in an improved way.

Extension and Service Agencies:

There is an agriculture service center and veterinary center located in Madhipuri ward. No. 3 of the village. Agriculture-technicians of this office train initiate and inspire people for improved way of farming as well as to control animal-disease and publicize improved varieties of livestock. There is a co-operative institution located in Bankatta ward. No. 9 of the village, which supplies fertilizer, seeds, insecticides, pesticides and agricultural tools to farmers. It also lends loans to farmer in small amounts.

Industry, Tourism and Market

The village lacks efforts of industrial development. There are ten rice and wheat processing mills in the village account industrial sector. Small numbers of women are involved in fitting garments. Women operate a hosiery center in Patihani bazaar. No other cottage or handicrafts industries exist in the village.

The village is one of the tourists attracting center of the Chitwan. Its location in the vicinity of Royal Chitwan National Park (RCNP) account for it. There is a Tourist lodge named “Safari Narayani Lodge” at Ghadagani, in the village. The lodge is located in the bank of Rapati River from where the scenery of RCPN can be viewed. The park is famous for wildlife namely one-horned rhinoceros and gharial crocodile. According to lodge-source 2000 tourist in year visit and stay two nights in the village 15 Local people are employed in the lodge.

Patihani Bazaar and Pakaudi bazaar are the main market in the village from where villagers purchase their necessary goods. Agricultural production rice, wheat, maize are traded by the farmers through middleman who take away these commodities to the main market center of the district, Narayanghat.

Transportation and Communication

The village is accessible by gravel road transportation in all seasons. There is regular bus service from Narayanghat to Patihani. Muddy roads facilitate the entire village. The means of transportation include bicycle, motorbike, tractor, bullock-cart and bus. Among them bicycle is widely used. Tractor and bullock-cart are used mainly in carrying the load. Telephone sets in all over the VDC as a means of communication. Postal service is available in the office building of VDC.

Irrigation

There is lack of all-season irrigation facilities in the VDC. Most of the land is irrigated only when there is water in the Source River and streams in the monsoon season. Only very limited areas can be irrigate in all season by the water in the ghol. There are two

local canals cut from the Ghol. The Khageri Irrigation system also supplies water in the rainy season.

4.3 Description of Tharu-Settlements

4.3.1 Background

Tharus had settled in the region, which is rich in land, forest and water resources. It is evidenced by their close proximity to forest or amidst of forest on the plain areas in the vicinity of rivers and streams. It may be due to the agriculture as their livelihood as well as their keen interest in fishing. They have established themselves on the lower paddy land; however, houses are built at slightly elevated adjoining upland. The upland, besides for the house, is used for cowshed, courtyard and kitchen garden.

Tharu settlements are more clustered. It is also because Tharus prefer to live in close contact with their relatives. They live in the cluster, which includes from five or six to thirty or more houses. They share courtyard and passage in common. Indeed, such type of living of the Tharus indicates a sense of harmony among the villagers. Tharus tend to seclude their settlements from the settlements of other ethnic groups. However, in course of time, due to the lack of site to build house nearby old settlement as a consequence of population growth; selling of land to non-Tharus and influence of non-Tharus have led them to live in mixed settlement far from their old settlement.

Tharus, generally, set their house, length-wise either north-south or east-west direction, with a wide street between the two rows of house. Tharus usually build their house, with thatched roof, using materials, available locally in the forest nearby the village are considered economy to construct. Walls of the house are made of stick with mud plaster on them without ventilation is the dominant feature of Tharus houses which make distinct them from the house of others. The shape of house is rectangular and the type family determines the size of it as well by the economic standard of the family. Recently, some rich Tharus are influenced by other people have built cemented building in modern

design. One can see modern houses along with the typical houses in some of the Tharus settlements in Patihani.

Currently, Tharus of Patihani are living in ten settlements. Inclusions of clusters in a settlement vary from one to three. A settlement is used in this study as a synonym of a village. Again the Tharu villages are associated to “mouja” an administrative unit for the purpose of land-tax collection under the Jimdari system. Landless people however newly form some of the settlements. A gravel motorable road (Bhartapur-Kasara) goes in north-south direction of the Patihani VDC separating it into two parts (east & west) is used as reference to describe the setting of all the settlements as they lie in either side of it.

4.3.2 Setting of the settlements

Barauji: This is one of the oldest settlements, which in an approach from the north to the Ptihani VDC meet immediately. The main cluster of the settlement is located about 250 meters away from the main road in its east side. Of the 29 Tharu households in the settlement, 14 households lie in the main cluster while the remaining others are built later in scattered way apart from it close to the roadside. Few houses are built in modern style. A striking scene of the settlement is that amid the main cluster of the Tharu house a migrated Gurung family has been resizing. Nearby the settlement there is Ghol land where rice is grown. Gitanager and Pakaudi bazaar are the marketing center for this settlement.

Pakaudi: It is located about 1 kilometer south from Barauji along the main road. It is an important market place of the Patihani VDC. Houses are built along the two sides of the road to be used for shopping purposes. The Tharu cluster lies in the east side of the main road exactly behind the row of shopping house. Though so close to the road and market center the Tharu cluster is in its traditional form-most of the houses are thatched huts and built closely in typical Tharu style. The cluster is not exposed to the market area as a result the Tharus were not benefited from the development of road and market and have

to earn their living working as agricultural labor. The settlement has 32 Tharu households.

Dhanauji: After Pakaudi, Dhanauji comes immediately. It is also located along the east side of the main road. There are 10 Tharu households in this settlement. The Tharu houses of this settlement are quite different from the traditional one as they are cemented and built in modern design in a scattered way. Most of the Tharu families of this settlement are big farmers who have large plot of fertile land nearby their houses in the east side which is known as Dhanauji ghol.

Bankatta: Further south from the Dhanauji, at a distance of about half-kilometer, Bankatta is located about 300 meters away from the main road in its east side. There are 35 households in this settlement, which are in a cluster. Local tiles but no a single house is built in modern style roof most of the houses. There are no houses of non-Tharus people close to this settlement. Majority of the households in the settlements are small farmers. The agricultural land of this settlement lies in the east of it which is a part of the lowland stretching from Barauji in the north via Dhanauji in the middle up to the Ghadagani in the south.

Patihani: Patihani is one of the five Tharu settlements located nearby the main roadside. It lies about half-kilometer south from the Bankatta. Patihani is main market center of the VDC. The VDC is also named after this settlement. There are two Tharu clusters in this settlement. The main cluster, which lies in the east side of the main road, is attached with Patihani Bazaar. The other smaller cluster lies further south from the main cluster. There are 45 households in this settlement including in tile-roofed and thatched huts. Some houses which are built along the roadside also of the settlement. Majority of the households are marginal farmers. The Tharus of the Patihani have also failed to profit from the development of market as it is fully dominated by the non-Tharus. But a notable thing is that the chairman of the VDC is Tharu and he is resident of this settlement.

Kumbiya: This settlement lies in west of the VDC. From the Pakaudi bazaar at the main road, a street goes towards the west. At a distance of about 700 meters, Kumbiya is located along this street. There are 38 households, which are distributed, in three small clusters. The clusters are in an interval of about 200 meters. There are some houses of non-Tharus near by of them but not attached with the Tharu clusters. Some houses of Tharu in this settlement are also cemented of modern fashion. Majority of households are small farmers. To the west of this settlement there is wide tract of low land made by the Kerunga stream is their farmland.

Sunderbasti: Further west of Kumbiya after crossing the Kerunga stream comes Sunderbasti. This is not the old Tharu settlement. But landless families both Tharus and non-Tharus are living voluntarily in a public land of this settlement since about 15 years ago. There are 74 Tharu households in this settlement. However five of them are not landless and they live outside the public land in their own land. The houses of the landless families are small thatched huts. These landless families work as agricultural labors for their survival. The landless Tharu families have come there to live from different parts of Chitwan including the Tharus of Patihani VDC itself.

Patlahara: It is one of the oldest Tharu settlements, which lies in the east of the VDC. From the Dhanauji at the main road, a street goes to wards the east of the VDC. At a distance of about half-kilometer, Patlahara is located about 200 meters south from this street. There is a thick cluster of typical Tharu houses, which is apart from the non-Tharu houses of the 32 households; three households have built their houses outside of the cluster along the street close to the non-Tharu houses. Nearby the settlement in the west lays the paddy field and further west about half kilometer away lies a big forest named Barandabar. Half of the households in the settlement are landless.

Simalgairi: This is the settlement formed in recent years by the encroachment of landless families in the forest area. It is located in the southeast part of the VDC, close to the bank of Rapati River. Lying in the low land on the riverside this is affected occasionally by

floods. The street which goes from the main road at Dhanauji to the west via Patlahara turns south after some distance through the Ganganagar reaches to this settlement is its approach way. There are 25 Tharu households in this settlement. All of the households work as agricultural labor for their survival.

Ghadagain: This settlement is located in the south of the VDC near the Rapati River. A Street from the Patihani Bazaar goes to this settlement where a tourist-lodge is set up. In the other side of the Rapati River lies Royal Chit wan National Park. There are nine Tharu households in this settlement. Other households nearby them are of the non-Tharus. Most of the Tharu households are near landless in this settlement. This settlement has been formed by the occupation of marginal land by the landless families.

CHAPTER-FIVE

SOCIAL STATUS

This chapter includes social character, life cycle ceremonies and social services like education, health, sanitation, family planning etc. This chapter also attempts to analyze the data and information collected for securing objectives and derives the major findings of the study. To give proper direction of the study at first, the data are presented in tables form and analysis is made on the basis of research questionnaire.

5.1.1 Types of family

Family is the basic and universal social structure. It fulfills various needs of the members in addition it performs several function including continuity, integration and change in the society.

It is generally believed that large majority of families in Nepal are joint in nature. But in the study area both joint and nuclear family were found. Exactly as I saw that most of the families are nuclear. Tharu society is partly-liner society. Father is the head of the family who makes decision on household levels. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother's families living together in which there is a joint resident, kitchen and property. The researcher has classified these two types of family as below.

Table No-5; 1

Distribution of respondents by family type.

Family Type	Respondents	Percentage
Nuclear	51	72.85
Joint	19	27.14
Total	70	100

Source: Field survey 2008

The table 12 shows that out of 70 households 51 Tharus live in the nuclear family and 19 are in joint family. The reason behind disintegration of joint family in the study area, it

leads home for idles, leads to quarrels, privacy denied, uncontrolled procreation, inequality of income. So they were separate after they have got married. After the migration of hill people in the community, Tharus were influenced a lot by their culture and tradition. They started to live in nuclear families.

5.1.2 Age Composition

Table No: - 5; 2

Distribution of sample population by age and sex

Age Group	Male		Female		Total	
	N	%	N	%	N	%
0-15	52	28.57	68	28.81	120	28.57
16-59	105	57.69	140	59.32	245	58.33
60-above	25	13.73	30	12.60	55	13.09
Total	182	100	238	100	420	100

Source: Field survey 2008

It refers to the age of the respondents and their family, table 5; 2 shows that out of total 70 households young population (the age group 0-15 years) comprises 28.57%, the economically active population (16-59 years) are 58.33% and only 13.09% Tharus are the age of 60 above. From that it can be said that there is high fertility and high mortality rate prevail in the study area.

5.1.3 Sex ratio

Sex means either male or female. The sex ratio shows nearly balance of sexes in a population. The data shows that the sex ratio is 76.47 males per hundred female. This ratio is lower than national average (99.78/CBS, 2001)

The young Tharus have lowest sex ratio of 90.10 in the age of 0-15 years. It shows that the birth rates of female are more than male. The balance sex ratio is found in the age of 60 over and above is may be due to the mortality factors. The average size of family of Patihani Tharu is found 6.00 persons.

5.1.4 Marriage

Marriage is an institution, which admits man and women in a family life. In the Hindu culture there are various types of marriage. The Tharus are also not far from these marriage variations.

The researcher found basically love marriage in the Tharu community of the study area, intercaste marriage is not prohibited. In the course of time, Tharu has been changing their culture. Most of Tharu men and women want love marriage. Many Tharu men had married intercaste, especially with mangoloid girls (Gurung, Tamang, and Magar) and few with Brahman girl. And few of Tharu girls married with Brahman boy. In these days most of Tharu men and women marry at the age of below 20.

Table: - 5; 3

Distribution of respondents and their spouse at marriage

Age at Marriage	Male		Female		Total	
	N	%	N	%	N	%
10-15	3	2.7	8	5.5	11	4.3
15-20	30	27.7	70	48.2	100	39.5
21-25	60	55.5	55	37.9	115	45.4
26 and above	15	13.8	10	6.8	25	9.8
Unmarried	---	---	2	1.3	2	0.7
Total	108	100	145	100	253	100

Source: Field survey 2008

The above table 5;3 shows that the 5.5% female got married under 15 years, where as only 2.7% male got married under 15 years. Only 86% female got married at the age between 15-25 years where as the maximum 83.2% male married at the age of 15 –25.

5.1.5 Education

5.1.5.1 Literacy status

In Nepal the term literate means a person who can read and write in any language with understanding in Nepali. The CBS confirms that the ability to read and write own name may have also been interpreted as being literate.

Table: - 5; 4

Literacy status by sex in the study area

Literacy Status	Male		Female		Total	
	N	%	N	%	N	%
Literate	171	72.16	66	27.84	137	60.45
Illiterate	44	27.84	111	72.16	155	39.55
Total	215	100	177	100	392	100

Source: Field survey 2008

The above table 5; 4 present's data on the literacy rate by sex of Tharu in the study area. The total literacy rate of the study area is 60.45% (informal education is included).

5.1.5.2 Educational attainment

Education is the measurement of the socio-economic development of a community and nation. It is major weapon to uplift poor condition of the weak people of the society. It will not only help the individual for personal development but it also provide knowledge and skill gravitates a community towards participation in national building efforts. But in

few years ago most of Tharus are uneducated, but now the time has changed, most of them started to join with education.

Table no: - 5; 5

Educational attainment by sex in the study area.

Educational attainment	Male		Female		Total	
	N	%	N	%	N	%
Primary	25	31.64	32	32	57	31.84
Lower secondary	28	35.44	22	22	50	27.93
Secondary	21	26.58	13	13	34	18.99
+2, Campus	12	15.18	8	8	20	11.17
Non-formal	3	3.79	15	15	18	10.05
Total	79	100	100	100	179	100

Source: Field survey 2008

The above table 5; 5 shows the educational attainment by sex in Tharu community of Patihani. The total numbers of students in different level of educational institutional are 179. Among them have been attending on primary schools and some of them have leave the education after finishing the primary level. 27.93 % have been attending lower secondary, 18.99% in secondary and only 20 in campus level. The numbers of people is decreasing when the level of education is increasing. Many Tharu students left their education after secondary level because of financial problem. Most of girls get married after school level and males are also interested to go abroad for work than study in Nepal.

5.1.6 Healths' and Sanitation

Most of the people of Patihani are aware about the health and Sanitation. They clean their hands and utensils before and after cooking and having meals. They clean their houses and surroundings normally twice a day. They regularly take bath and wash clothes. They are aware about clean drinking water and using toilets.

5.1.6.1 Drinking Water

Most of the households have hand-pumps for water. VDC provided hand pumps, which are used commonly by two or three households in sukumbasi tole.

Table: - 5; 6

Distribution of hand pumps in the study area

S.N.	Types	HHs	Percentage
1	Private	60	85.72
2	Joint	10	14.28

Source: Field survey 2008

5.1.6.2 Toilets

All the villagers are not being able to install toilets though they have felt the necessity of it. Most of the families have installed private toilets. The people who have nothing except the small cottage are not able to install toilets. Those who do not have toilets go to the fields and on the bank of the canals surround the village.

Table: - 5; 7

Distribution of toilets in the study area

Types	HHs	Percentage
Absence	15	21.42
Low	5	7.14
Medium	30	42.85
Best	20	28.57
Total	70	100

Source: Field survey 2008

In the village among the 70 households, 15 households are without toilets, 5 households have low quality, 30 households have medium type and 20 households have best quality type of toilets.

5.1.6.3 Disease and treatment pattern

People here do not taking immediate action concerning minor health problems, which may be the reason for changing them in to serious illness. They let children play in the dust even when they have bad cough saying that they were brought up in such an environment. But they are well aware about child immunization and they timely take their babies for immunization.

Tharu people of Patihani have still strong believed in Gurau (Tharu faith healer). 80% of Tharu people go Gurau at first then they visit health persons. There is a facility of sub-health post at Patihani VDC but few people go there, because they do not believe in health worker. They like to go to private medical centers. So, they treat their problems as per the seriousness of the disease.

5.1.6.4 Family planning

People are aware about family planning except for those who have hand to mouth problems. Some are aware but have not done it. The reasons behind it are, some just had a baby and some already crossed the fertility age. Fifty-two couples (22 males and 30 females) have done permanent family planning in the study area. Forty people (10 males and 30 females) are using temporary devices. Tharus women rather than men have mostly done permanent family planning. They believe that permanent family planning makes one weak. Since men are the breadwinners of their families do not want their men to get weak.

5.1.6.5 Sources of family planning information

Table: - 5; 8 Distribution of respondents by sources of family planning information

Source	No. Of Respondent	Percentage
Radio	25	9.50
Friend	108	41.06
Health worker	130	49.42
Not known	---	---
Total	263	100

Source: Field survey 2008

The above table shows that out of 263 respondents 130 have got information from health worker, 25 have got information from radio, 108 got information from friends. There is no number of respondents who does not know about family planning.

5.1.7 Political Aspect

This community seems aware about the political situation of the country. Most of the Tharu people of Patihani VDC have involved with some political parties, the researcher found most of the Tharu people's tendency is towards the communist party. In the local election of 2049 B.S. Mr. Ramlal Mahato from Tharu community won the election in the lace of VDC chairperson. There are many leaders from Tharu community involved in ward committees, not only men many women also.

5.1.8 Decision making

All the family members take part in discussion before deciding every major work. The elder male member of the family makes most of the decision.

5.1.9 Relation with different organization

Most of the Tharu people engaged with some kinds of political or social organization. They gave most priority to VDC office followed by high secondary school, health post, irrigation committee, community forest, many youth club, buffer zone etc.

5.1.10 Participation

They make their participation in many social and developing works. They have very good relation with other caste and ethnic groups, so they work together. They are aware with their community's development processes.

5.1.11 Gender Aspect

Tharus of Patihani follows the same traditions and culture that have been formed by their ancestors. Regarding fieldwork, men and women do shared work. But women are still bound more in households chores that productive work. Men do not share household works, which is also reflected in the children.

Women here are not backward in the sense that they are frank and share their problems even with new comers. They are becoming stronger because of many saving and credit groups they are involved in. Now they access and control over monetary matters. They mostly take part in every monthly meeting, which encourages them to take part in other social meetings as well. They can put forward their problems in front of the mass. They take part in the different training conducted by different organization but try to avoid active participation.

5.1.12 Relation with other caste

Tharus are known to be honest and hardworking people and do not want to bother others. They do not do trick and intrigue on others. They concentrated just on their work only. They do not raise any unnecessary concerns on other's issue. However, they are friendly but straight and very social. It is observed that Tharus in Patihani have very good relation with people of other castes.

5.1.13 Language

Tharu of Patihani speaks Tharu language. The Tharu language falls under Indo-Aryan group. The alphabet of this language is written as in Devnagaric. The Tharu language is fourth largest language of Nepal (Census, 2001). It is the second largest language of Chitwan district. But the language is somewhat different from the other part of the country. All the Chitaune Tharus speak same type of language. They well know to speak Nepali language, most of they use Nepali language when they dealings with Pahadiya people.

Tharu language: - *Mue yaju pade nae jebasu*

Nepali Language: - *Ma aja padna jadina.*

English Language: - *I am not going to study today.*

5.1.14 Religion

Though religion is a highly personal thing, yet it has a social aspect and social role to play. It has been a powerful agency in society and performed many social functions. The

Tharus of Patihani are basically Hindu. Tharu practice their own tribal religion, which consists of worship a number of spirit and some Hindu deities such as Ram, Krishna, Shiva, and Devi etc. Tharu society is full of superstitions. They believe that god does the creation of humans. They believe in legends. Like other of the Tharu institutions, religion tends to reinforces Tharuism, a feeling of being Tharu and thus different from non-Tharusim. Deeply rooted in the Tharus traditional way of life is the institution of the Gurau, who functions as a mediator between the supernatural and the real world. In every village there is one Gurau. The Gurau do fixed puja of the Tharu and they also takes care that all deities including the gods and sprits that live in the forest are happy and content and thus do not cause harm to humans. He is supposed to help protect people from attacks by witches and from diseases and possession. Another group of deities is integrated in to the village life of the Tharus. Every Tharu village has at least one Baramthan. Baram and Dihchandi are the focus of the festivals, of faring brought to them and various other deities they worship the spirits to protect themselves from famine, diseases and natural calamities, power and forces of nature, personified are also worshipped occasionally for protection and help to obtain a good harvest.

5.2 ECONOMIC STATUS

5.2.1 Occupation

The Tharus of Patihani were engaged with in different occupational activities. Table 6; 1 Provides the information about their primary and secondary occupations.

Table: - 5; 2;1

Distribution of respondents by occupational status

Sources	Primary		Secondary	
	N	%	N	%
Agriculture	55	78.57	11	15.71
Labor	5	7.14	8	11.42
Services	5	7.14	25	35.71
Servant	1	1.42	-	-
Carpenter	2	2.85	3	4.28
Business	2	2.85	4	5.71
Mistri	-	-	7	10.00
Weaving	-	-	2	2.85
Live stock	-	-	5	7.14
Tailoring	-	-	5	7.14
Total	70	100	70	100

Source: Field survey 2008

Out of 70 respondents 78.57% derived their means of livelihood from agriculture as the main source and still 15.71% stated that farming as the secondary source, 7.14% derived their means of livelihood from labor as the main source and 11.42% as the secondary source. 7.14% respondents were employed on service sector, which may be private or government and 35.71% are in services as their secondary source (including the person

who went to work in abroad and in local most of them are tractor driver). Only one respondent is found as servant. 2.85% respondents were found to be carpenter as primary livelihood source and 4.28% respondents were found as secondary source. Similarly 2.85% as primary and 5.71% as secondary source respondents taking business .10.00% of the respondents work as a mistri (who build houses and other infrastructure) with the secondary source. Some people with weaving work have their secondary source have 2.85%. Similarly 7.14% were look their catle7.14% respondents found as the tailor.

It indicates the majority of Tharus were engaged in farming or agro labor, servicing especially working in abroad. Fishing, weaving and nets (Helka and Jaal, instruments for fishing) are also their source of earning but they think it is only their indigenous skills.

5.2.2 Types of House

The Tharus residential pattern and types of houses are traditional some years before but now it changed we can see modern houses here. In there traditional houses there were not any separate rooms. Windows are very rare but have veranda. But now brick and zinc roof make many of houses.

Table:-5;2;2
Types of households

Types of Households	No. of Households	Percentage
Two-store brick	1	1.75
One-store brick	6	10.52
Mud with zinc roof	30	52.63
Mud with grass roof	8	14.03
Phus (Khar and Khadai)	12	21.05
Total	57	100

Source: Field survey 2008

5.2.3 Size of farming land

People here own not more than three bighas land at a maximum. There are landless people, who own nothing except their houses. The government provides Land to those landless people for house construction we can say them sukumbasi living here since 2036 B.S. landless people work as Adhiya, Batiya and Baniyari in rich farmer's land. This is an average type of village. For the landholding pattern and food sufficiency please refers following table.

Table: - 5;2;3

Land holding pattern of the study area

S.N.	Quantity	Khet (HHs)
1	Landless	12
2	1-5 Kattha	20
3	6-10 Kattha	10
4	11-15 Kattha	7
5	16-19 Kattha	9
6	1-2 Bigha	7
7	More than 2 Bigha	5
	Total	70

Source: Field survey 2008

5.2.4 Agriculture

Agriculture is the main source of the Tharu of study area for their livelihood, but the agriculture production is not sufficient for the fulfillment of their other needs.

5.2.4.1 Agriculture practice in the study area

The agriculture activities of the Tharus are largely regulated by the seasonal cycle. About 88 % of the households in the study area are found to be involved in agriculture. Tharu produce paddy once and twice a year and other crops also. Paddy, maize, wheat, pulse and vegetables are the major crops grown in the study area and paddy is the main crop. About 65% of the total land is irrigated which was constructed by traditional canal.

Table: - 5;2;4

Cropping calendar in the study area.

Major crops	Planting month	Harvesting month
Paddy	Shrawan Chaitra	Mangsir Jestha
Maize	Falgun	Jestha
Wheat	Mangsir	Chaitra
Potato	Mangsir	Falgun
Pulse	Mangsir	Falgun
Vegetable	Mangsir	Till Asar

Source: Field survey 2008

The above table 22 shows the planting and harvesting of different crops. It indicates planting month of paddy is Shrawan, maize in Falgun, wheat in Mangsir, pulse in the same field harvested paddy in Kartik/Mangsir, maize and wheat in Chaitra and potato in Falgun.

Table: - 5;2;5

Major crops cultivated by households in Patihani

Major crops	No. Of households
Paddy	63
Maize	30
Wheat	28
Potato	65
Pulse	18
Vegetable	62
Total	266

Source: Field survey 2008

The above table 23 shows that most of the household grows paddy and potato. Out of the 70 households of Tharus 58 households have land, 12 households have not a single piece of land and they are completely landless, but some of them who have not their own land grows paddy from others land taking at rent or adhiya.

The Tharu of the study area also grow other crops according to their needs. Of the total households 30 grow maize, 28 grow wheat, 65 grow potato, 18-produce pulse and 62 produce vegetable. We can see that many of them produce potatoes and vegetables because they take it as the cash crop.

5.2.4.2 Farming system

As far as the agriculture is concerned, the Terai and inner Terai zone of Nepal provides good soil for agriculture. Most of the Tharu farmers do not have the idea about improved agricultural practices; therefore they often use traditional method of agriculture. The commonly used means is plough drawn by tow oxes or buffaloes. Tractor is also used, those who some knowledge about modern technique for farming and sufficient land. Irrigation is the most important factor for the agricultural development. As observed there were some irrigation facilities, which were provided by Poverty alleviation fund. But we can see some of them have good knowledge for improved farming system.

Table:-5;2;6

Distribution of respondents by application of fertilizer in crops

Kinds of fertilizer	No. Of HHs	Percentage
Compost	35	50
Chemical	4	5.71
Mixed (Both)	31	44.28
Total	70	100

Source: Field survey 2008

The above table 24 shows that out of 70 households 50% use compost fertilizer and 44.28% use both compost and chemical fertilizer in their land. Remaining households use

only chemical fertilizer. The reason behind it is that they have not their own land; they take land at rent or adhiya in others land, so they do not interested to spent money by buying compost fertilizer because they are not sure to get that land for next year to cultivate. Some of them have not good knowledge about farming; they think using chemical fertilizer is good for crops.

5.2.4.3 Food sufficiency

The label of food production consumption determines the poverty of people or nation. During study period, it was tried to find out whether the annual production of food grains was sufficient to meet the daily requirement for the year. The farming lands are dividing and going in small pieces where as the population is growing rapidly. As most of the households are rearing domestic animals, their wastes are used as fertilizer. Thus production of only ten-kattha land provides sufficient food for a family of 5 members.

Table: - 5;2;7

Food sufficiency from their own land of the study area

S.N.	Food sufficiency	HHs	Percentage
1	Less than one month	9	12.85
2	1-3 months	14	20.00
3	4-6 months	15	21.42
4	7-9 months	14	20.00
5	10-12 months	13	18.57
6	Surplus to sell	5	7.14
	Total	70	100

Source: Field survey 2008

Most of people do not have hand to mouth problems though they do not have their own very much land. In average we can say there are good facilities of irrigation and they produce paddy two times in year. Table 25 shows that 12.85% households are unable to produce food for them because of their landlessness. 20% HHs has food sufficient for 1-3

months. 21.42% HHs has food sufficient for 4-6 months. 20% HHs has food sufficient for 7-9 months. 18.57% HHs has food sufficient for 10-12 months. Similarly 18.57% HHs produce adequate quantity of food grain for one year and there were 7.14% HHs who have some surplus food.

5.2.5 Livestock

Most of the families are rearing domestic animals like, cattle, buffalo, goat, pig and birds like, chicken, duck and pigeon as income generating activities (IGA) as per their capacity. Some sell animals and birds for the purpose of meat and some sell milk. Some are rearing animals for ploughing purpose also.

Table: - 5;2;8

Livestock holding pattern of the study area

S.N.	Livestock types	HHs	Cumulative
Animals			
1	Cow	4	49
2	Oxen	45	
3	She-buffalo	35	40
4	He-buffalo	5	
5	Goat	46	46
6	Pig	3	3
Birds			
7	Chicken	70	70
8	Duck	67	67
9	Pigeon	7	7
10	Nothing	-	-

Source: Field survey 2008

From the table 26, only 4 HHs rearing cow.45 HHs rearing Oxen, they rear Oxen for ploughing purpose Out of 70 HHs all the HHs rearing chicken and 67 HHs rearing duck, when only 7 HHs rearing pigeon.

5.2.6 Labor and wage

In Patihani village there are mainly two types of labor system.

- A) **Exchange labor:** - This type of labor is in practice in other parts of Nepal, which is called Parma. The families who own land or cultivated on land they need extra labor in the peak load of agricultural works i. e. planting and harvesting. At that time farmers arrange exchange labor. It is family-to-family exchange system. In these exchanges no discrimination is made in value the man and women. Similarly in the system of labor oxen and the buffaloes also involve.
- B) **Daily wages:** - This kind of labor is commonly practiced in study area. Mainly the landless mistri and seasonal labor work on the basis of daily wages. Labors may be hired individually for a days work and paid on the basis of time worked. Especially in the rice plantation period the labors are hired and paid daily wages. Women labor demanded in the month of August-July is very high. Labor goes to work in a field for agricultural purpose. The wage rates in between Rs. 90-120 per day. The skilled mistri get Rs.150-200 per day, which is paid for especially building construction and carpentry. The non-skilled labors get Rs. 120 per day. And they also get one time khaja during work time.

As the family in the principle productive unit, it is also the sole source for labor supply. All the family members contribute during planting and harvesting season. In such occasion they invite labors from relatives. They practice *begari* (exchange of labor) system. Many types of works are done by the Tharus in groups. Thus, it can be said that the Tharu community is co-operative institution.

5.2.7 annual incomes

Most of the Tharu people's source of income is agriculture, than the laboring is their one of the source of income. Many Tharu people rear the livestock but it can't hold their economic needs, but little of need it fills. Because of uneducated in past only little of them work in offices. Some of them have business work. Most of their business work depends on agricultural production.

Table: - 5;2.9

Distribution of respondents by income sources

Sources	No. Of HHs	Percentage
Agriculture	34	48.57
Laboring	16	22.85
Services	9	12.85
Business	3	4.28
Live stocks	8	11.42
Total	70	100

Source: Field survey 2008

Table no 27 shows the distribution of income sources. 48.57% Tharu people's source of income is agriculture, 22.85% from laboring, 12.85% depend on services, only 4.28% of Tharu people's source of income is business and 11.42% people's income source is livestock. With this analysis of the table, we can say the income source of Tharu people of Patihani VDC is not so good because most of their income source is not securing. Only that people are secure who have service rest of others source depends on other issues.

CHAPTER – SIX

CULTURAL ACTIVITIES AND CEREMONIES

6.1 Life cycle ceremonies

Every society, there exist certain methods for regulating social life. Custom, belief, norms are importance means of controlling social behavior. They are so powerful that no one escapes from their range. Every ethnic group reflects their philosophy of life and death, human relationships and activities, importance and expectation of human life in terms of religion and life cycles ceremonies. Such expectations and perception shapes the whole life activities of the individual and communities. The most important events of an individual are birth, marriage and death. Especial ceremonies are conducted in such occasion.

6.1.1 Birth

After a child is born, the placenta is placed on a Naglo (bamboo tray for cleaning food grains) above a cloth. Some of the placenta is buried in the form where the mother lives and a fire is built above the pit where placenta was buried. The fire's warmth is supposed to benefit the mother. For eleven days the mother should not touch any object. There is no particular system in celebrating in naming. But the child and mother are bathed for purification. The whole house is purified on that day by spreading cow dung on the floor. Mostly in 11th day the name is given according to birthday, time, month, situation, character etc. of the baby such as Sanichara, Phirala, Pakula, Magana, Dhukhawa etc.

6.1.2 Marriage

“It involves the social sanction genially in the form of civil or religious ceremony authorizing two persons of opposite sexed to engage in sexual and other consequent and correlated socio-economic relations with one another.”(Majumdar and Madan). Among Chitwan Tharus marriage bonds are common between members of all clan groups: marriage between close relatives is the only prohibition. Occasionally the knot will be joined with Tharus from Nawalparasi but not with ones from Dang-Deukhuri or neighbouring Parsa. If a family is without son, the son-in-low is asked to move in.

Polygamy enjoys high prestige among Tharu man. Most jimindars have more than one wife. Frequently they will marry young girl in old age. Tharu widows may remarry, but the children remain with the father's family. Tharu practice jat (caste) endogamy. Generally, there are two types of marriages found among the Tharu people. One is magi biwaha (Arrange marriage) where all the relevant rituals are completed and the other is chori biwaha (A marriage with out the permission of parent) where the female is stolen meaning taken away without consent. Due to, the fact that boys are married off at an early age with girl in their mid teens, there seems to be no question of love marriage and concept also seems absent among these people. Polygamy is existing in some place. They marry, not far from their village most of in their own neighbors, some Tharu marry their daughter with their Haruwa (Agricultural labor like slave). Some Tharu boys marry with their sister-in-law after brother's death.

Magi Biwaha (Arrange marriage)

In magi biwaha, either the boy's folks or the girl's folks search for a suitable match but it is mostly the duty of girl's folks to approach the boy's folks once such a match is located. The girl's father and sometimes the parents go to the boy's house to discuss for match. If the boy's parents agree, then a ritual to confirm this match is performed, where the boy is handed some money by the girl's parents as a sort of retainer and then they leave. At a letter date, the boy's father go to the house of bride to be see what sort of girl their son will be marrying, if they accept the girl, the marriage should be confirm and the girl's father or eldest member of the family places curds and rice grains tika on the forehead of the boy's parents. At that time an announcement is made by the girl's father or the chief speaker of that side should the father be unable to attend. It is declared that the girl (her name is said) daughter of (the father's name is said) is given in holy wedlock to (name of boy is said) son of (name of boy's father is said) and all are the witness of this declaration. The boy's father or the chief person of the party reciprocates with a similar announcement. A large chunk of meat, ornament or decorated in some way is given to the bride's father; this is one of the feathers, which distinguish this bhoj (eating ceremony) from others. Smaller pieces of meat are given to other important guests. When the bride's

father departs after the feast, he is given several bottles of raksi (alcohol) to take with him; the groom, his future son-in-law, carries this part of the way for him, say to perimeter of groom's village. According to tradition, the bride's male kin, including her father, would come for the bhoj, eat it and leave.

Food is sent back with the bride's party, so that the women (the bride's female kin) may eat. Typically, such food consists of dried fish, chiura (flat rice) raksi and soava (the mixed used in the making of raksi). The bride's mother is sent, through the returning party, the haunch of a goat, a *cipna* (a container equal in capacity to about five or six large bottles) of liquor, a basket of chichar rice (a particular variety used in certain rituals) and a large quantity of roasted fish.

Four to five days after this feast the groom, along with the *putahar* (mediator of marriage) visits the bride's family, ostensibly to collect the pots in which the food was sent. This is called *butari chutihari*. He takes with him yogurt, bananas and chiura, he is accompanied by another man, to help bring back the containers in which the earlier consignment of food was sent. At the bride's house, the groom is introduced to each of his female-in-laws by the *putahar* and he must make present of money to them (this is the recent innovation). He gives what he can afford the amount ranging from a few rupees each to twenty or more. The son-in-law also receives presents: a *topi* (hat) and various items of clothing such as a pair of trousers and so on. The custom of the *butari chutihari* has been largely abandoned. According to some informants, a possible reason for this is a desire to keep expenses down. The custom of feeding the bride's parents yogurt, bananas and chiura has been transferred to the evening of the Hindu marriage ceremony, after the Hindu ritual has been completed. The actual date on which the bride would be transferred to the groom's family was subject to negotiation between the respective fathers or households heads. This date would usually be settled on the day of the bhoj itself, after it had been eaten or perhaps later. There might be various reasons for delaying the wedding: the bride's youth for instance or financial difficulties faced by her father. Once these problems had been resolved the date for wedding would be fixed in consolation with a Brahman priest if one were available.

On the prescribed day, a group known as the *bariyat* would leave from the groom's household to collect the bride. According to traditional practice, the groom himself did not go. Instead he sent his representatives, consisting of two women (some times three) and three men (referred to respectively as *bariyatini* and *baratiya*). These would usually be his kin. Among the men is individual known as *velar* that leads the group.

On the day of wedding, the groom leaves his house and makes his way to the road, to which he makes obeisance. He then makes his way to the village *bramathan* (a place of worshipping) and having worshipped the deities who reside there, makes his way home again, where he makes obeisance to his mother before worshipping his household god. Once he has completed these rituals, he takes up the sword, the sign of his Rajput status and delivers it over to his *velar* (helper). When the groom leaves home to fetch his bride, his mother tosses water on to him from a pot; he is protected by umbrella held by the *velar*. This ritual is also performed by the bride's mother when he arrives at her house for the wedding ceremony; it repeats when he arrives at the groom's house by his mother who performs the act once again. The effect of this ritual also is to distinguish a Tharu wedding from Brahman one. Then the bride's family and his neighbors give *kanyadan* (gift them virgin daughter to the son-in-law). After this, the *bariyat* returns to groom's house with bride.

When the *bariyat* arrives at the groom's house, where the entire groom's female kin are waiting expectantly and they first welcome her and take her inside the house. The groom also enters along with the bride. On the next day, the bride is given a bottle of *raksi*, a head of pig and a mat or straw mat and she is sent to her parent's house where she has to offer these items to her parents as gifts from her husband and herself.

After the marriage, the bride remains with her parents or *maiti* for a period of 2 days to 2 years more and only after this is she considered ready to physically live with her husband who has also matured to a degree by this time. There is no necessity of *Daijo* in Tharu society. If *Daijo* is given that is accepted by groom.

Chori Biwaha

Chori Biwaha is another type of marriage in this society. In this type of marriage, the boy's drive off the wife of other Tharu man. After this the new husband have to pay jari to the first husband of that women. After this the new, wife and husband have to stand in front of the society, the society member asked with both, whether both are agree with this marry, the marriage is legal. After this, the boy's relatives announced a *bhoj*, in this all the villages would be invited and marriage ceremony is completed. If one is not agree the marriage dismiss and the lady is drop to the first husband's house.

6.1.3 Death

Death is considered as one of the events of great significance among the Tharu societies as also in the other tribal communities. Tharu accepts the term of death with the belief of new life after death. In Chitwan's Tharu community, the death events called *nun chhadal*. After death, the boy is put on a bamboo frame, tied with a string and covered with cloth. Married person's *kriya* called *kaj* and *unmarried* persons *kriya* called *khartel*. In *Khartel* the death events complete within 5 to 7 days. After death the dead body is surrounded by *Katro (Bohari)* and is taken to the River bank in *palang* by *malami (ghatoria)*. A deep pit dug in the bank of a river, the body is placed in it is filled. Rice is spread along the burial route, for it is believed that as birds start picking the grain, the dead person's sin is washed away. After the burial all members of funeral party bath in the river. If sons are many, only eldest son set for *kora (Utari)* other brothers help him in different activities. The person who lived in *Kora* called *kiriyaputri (kartahar)*. He lives in *brata* in first day then he leaved salt. The purification completed in the 12th day of male and 13th day of female. In this events, they give *jal* to the tree of *Bar* (Banyan tree) and *Pipal* for the memories of their relatives. In 10th day they clean house and surrounding, in 11th day they invite priests complete *kam kriya* by giving *dan-doing hom*. In 12th day all the villagers invited and giving *Bhoj*. The *kiriyaputri* remains in *barakhi* up to one year after death or *maghi* or *Pitri aunsi*. In this *barakhi* the hair cutting is prohibited. In the day of *barakhi* leaving, he has to go to bank of river or some religious place and cuts the hair, cuts pigeon and gives *Tarpan*. After this, in every *Pitri aunsi* they give *Tarpan* in the memory of their *Pitri*. If the Tharu community realized that the death happening by *Dain* and *Boksi*, they buried the dead in the land.

6.2 Cultural activities

6.2.1 Clothing

Because of their area of habitation being the dun of inner Terai and the plains, where the temperature sometimes pushes the mercury in the thermometer, they very little and light clothes. The male Tharu folks wear a *bhegva* or loincloth of white cotton cloth and half or full sleeved *bhoto*. Most of these people wear *topi*. The women wear the knee length dress, which is not much folded in the front and called a *thetuwa gunew*. The young unmarried girls wear *cholo* or blouse, which has string on the back to tie it up. Married women have the same blouse but the strings are in the front.

6.2.2 Fooding and Drinking

Most of the Tharus people eat rice three times a day with vegetables but without soup and it is major diet. They rarely eat pulses. They are non-vegetarians and their staple food is rice. They consume more fish, meat and alcohol called *mod and gadala* than vegetables, curries and bread. The kinds of meat they eat consist of chicken, pork, pigeons, tortoise, he-goat etc. The food called *kawa* cooked by mixing lentils or pulses and rice is popular in that region. They take breakfast, lunch and dinner in a day all of content rice. Mod and gadala is necessary in every festival. They welcome their guest by mod and *gadala* with meat and fish.

6.2.3 Ornaments

Tharu women like to themselves with ornaments as in the case with women of almost all tribes. On their ears, these Tharu women wear the *mundri* on which a silver *jhilmiliya* and hung. On their nostril is a *phuli* or sometimes a *nattha* is also hooked on. On their arms are bangle-like ornaments called *tra*, which is made of base metal or silver. They wear shellac bangles on their wrist and at the two ends of the feet are decorated with rings too. The most attractive use of ornaments made by Tharu women is on the neck, where they hang multi colored glass beads or *pote* necklaces, real or fake *muga* necklaces. East India company silver rupee coin necklaces or just ordinary coin necklaces, silver, brass or bronze necklaces called *suthyu* and necklaces made from pieces of silver called *thosyu*. They wear tika on their foreheads. It is seen that they use very little ornaments made of

gold. Names of ornaments are *kura* or *kalli* worn on the ankles and look like large rings, *thadiya* or armlets, *hasuli* or necklaces, *pachhella* or bangles, *darki* or earrings, *kangdhu* or girdle, *nokshakhol* or nose rings. A married woman tattoos not only their hand legs but also their breast with elaborate motifs. It is believed that if the women not do this, then this women cook is not worthy to be eaten. Males also tattoo themselves however unmarried women are not allowed the luxury of this practice.

6.2.4 Song and Dance

The stick dance is a special dance of the Tharus. After paddy cultivation, Tharus sing and dance a lot. They sing and dance in different ceremony and festivals. The dance and sing is also according to season and month. These dance are *ramsari*, *jhumra*, *stick circle*, *thekara*, *jhara*, *damphu*, *barmash*, *holi* and *jhamta*. They sing different type of song i.e. *birhun*, *lagani*, *sorathi*, *barmas*, *chaitawari*, *tamura*, *jhamta*, etc.

6.3 Festivals

Tharu indigenous are entertained with many festivals through out the year. Festivals are major aspects of people's life. Among several festivals, which the Tharu observe, are *Fagu*, *Sohari*, *Khichara*, *Dashain*, *Pitri aunsi* and *Jitia* were the most often mentioned festivals. Except for some differences in the ways the Tharus celebrate these festivals all expect one have a Hindu festivals equivalent *Pitare*. Seemed to be specifically Tharu festival, which has a strong religious connotation. They think that their ancestral deities are the most important deities and should be worshipped in every fast and festivals.

Maghi

The Maghi festival is celebrated on the first day of Magh. In the last day of Push the Tharu man and women go for fishing early in the morning. They eat fish, meat and raksi. At the last day of Push they cook *chichar*, which is cooked only in that day and eat in the next day. All the member of the family is bathed before eating the *chichar*. They do not work in that day. Some of the Tharus male and female go to the Devghat for bath. They eat shakharkhanda (sweet potato), banana, sugarcane, chiura etc in that day. Sister and daughter are invited and enjoyed with food.

Fagui

Fagui is the most important festivals of Tharu of the study area. During the Falgun on the day before the full moon, they celebrate it greatly. The festival is famous for entertainment. They worship the god Krishna. The main message of this festival is communal harmony and national unity. People forget long nourished grudges and embrace each other with love and respect. They do not sacrifice any domestic animals. On this day, they gather in one place and entertained themselves by throwing abir and other colorable materials on each other and sing a holi song and dance in a group with the help of musical instruments. The day before the holi festival most of the man and women go for fishing. Young man and women gather in one place and start to dance and song, this activity is started from some day before the holi day. They celebrate it by night firing in the village.

Chatalaumi Barna

The 9th day of waxing moon (Nawami) of month of Chaitra(Mar./Apr.) is again a Tharu holiday on which human and animals are not supposed to work and the village deities are given offerings.

Yasre Barna

During this festival, which is celebrated in Asar (June/July), no one is supposed to work. Women are not allowed to set foot in the fields or vegetable garden for three days. A puja is performed for the village well; when it is over no water may be drawn from it for three hours and then only by men. At the end of the festival offerings are made to the village deities.

Gawa Puja

In the month of Asar on Monday, before the transplantation of rice plants commences, a puja takes place for dih chandi. The village tutelary goddess receives milk, rice and blossoms and then a young rice plant is transplanted.

Jitia

Women celebrate a festival in honor of Krishna on the eight-day of the waxing moon (astami) in Aug/Sept. The Tharu women and girl practice this festival by fasting for a whole day, worshipping, singing and dancing. Women sing and dance, which is called jhamta dance. In the evening eat some fruits and rice.

Pitari Aunsi

In Oct/Nov., between the full and the new moon (Purnima to Aunsi), one's deceased ancestors are remembered and every day given water. On the day before of Aunsi all the member of the family whom are able to do so goes for fishing. On that they celebrate by eating fish, meat, raksi etc. they dance and sing in a group and go to all the house of the village and eat different of food. All the relatives are invited in that festivals and welcome by giving feast.

Dashain

Dashain is one the great festivals of Tharus as well as the all Hindu of Nepal. On the ninth day, in the night they worship of ancestral deities. At the time of worship of ancestral deities the household head male sacrifice chicken to the deities and start to whist his body and come out side the deities' room. They also present liquor to their deities. Other program is like all Hindu Nepalese.

Tihar

This festival falls in the month of Kartik (Oct/Nov.). On the first day of Tihar they worship goddesses Laxmi and eat drink varieties of food and sing and dance in a group gathering in a place. In this festival Tharu people make a special food (Roti) with the mix of water and chamalko pitho and steam it, this food is very hygienic for health. On the last day of Tihar the sisters put tika on the foreheads of their brothers. Besides this they also worship their ancestral deities for three days.

Katki Barna

The 11th day of the waxing moon (Ekadesi) of the month of Kartik is again a holiday during which humans and animals are not supposed to work. The gurau brings an offering to the village deities, with each household of village sending one male representative to the ceremony at the *bramathan* for puja. In this day in the ground of the Sunderbasti (one village of the study area), there held a big fair.

Satyanarayan Puja

A few well-to-do families celebrate the Satyanarayan puja, usually after the rice harvesting. A Brahmin is engaged to observe it. The actual rituals fully share the characteristic of a Hindu puja. Many flowers, leaves, branches, fruit and sweets are used, this is not so in the case of simple Tharu puja.

6.4 Socio-Cultural importance of festivals

Festivals are the most important part of Tharu culture. As indicated earlier, they celebrate various types of festivals in their own ways on different days. Their festivals and feast have been influenced by Hindu culture. But it cannot be said that their festivals have not any socio-cultural importance of their own. According to Pyakuryal (1982), like religion, ethnic festivals and rituals also tend to help to reinforce or reduce the degree of ethnicity, adherence to ethnic festivals and rituals might increase group participation and feeling, conversely, non-adherence to ethnic festivals and rituals might weaken ethnic bondage. It can be said that festivals help to social integration because during the time of feast and festivals, the Tharu people gather in a place and interact with each other and enjoy themselves by eating, drinking and dancing, which also brings the idea of 'we' feeling or this get-together may encourage the sense of communalism: hence, they would be integrated. These festivals help to preserve their traditional culture because on this day they worship their ancestor deities and at the same time they also respect their old aged people, which is their traditional culture.

During the time of *Holi* festival the young boys and girls gather and sing their holi songs and the singing-dancing activities also help them to understand each other, which is most

necessary for community life. *Dashain* helps to regulate the behavior of individual people and help to maintain social order and harmonies as the as the community level and also help to bring social integration. *Tij* festival of the Tharu people helps the Tharu women contact with Hindu women. It helps to establish not only the community but also inter-community relationship. Married daughters cannot frequently visit the house of parents but as *Diwali* festival they have chance to go. *Diwali festival* develops a sense of deep affection between the brothers and sisters.

CHAPTER-SEVEN

7.1 CHANGES IN THARU COMMUNITY

7.1.1 Socio-economic change

7.1.1.1 Change in Agriculture system

Twenty years ago people were used traditional farming system. They have big land. So they just sow the paddy and do not look after it in time to time (weed, irrigate). Every crop they used to sow but now days they became aware about modern agricultural system.

Table: - 7;1

Change in agriculture system

Crop System	Before				Now
	20 years	15 years	10 years	5 years	
Once a year	0				
Twice a year		0	0		
Thrice a year				0	0
Mixed system		0	0	0	0

Source: Field survey 2008

Similarly, they started mixed crop system. Modern agriculture system started in Patihani before ten years. And they also started to cultivate three crops per year. Farmers started to use tractors, improved seeds and fertilizers. Now days they got good irrigation facilities from canal many of the fields.

7.1.1.2 Change in Agricultural Production

The changing pattern of agricultural production can be seen in the table 28. According to the farmers of Patihani, they have to labor hard than many years ago in their fields. Because of the three crops system per year, fields and soil could not get rest and it got tired.

Table: - 7;2

Change in Agricultural Production (kilo per kattha)

Agricultural Production	Before				Now
	20 years	15 years	10 years	5 years	
Paddy	60	120	150	180	220
Maize	-	30	30	50	120
Wheat	-	30	30	50	70
Lentil	6	10	10	15	25
Potato	50	50	100	130	200

Source: Field survey 2008

Chitwan was known as the district of mustard in the past, but now the production is decreasing year by year. Because the natural fertility of soil is decreasing. Instead of cultivating mustard, farmers started to cultivate potato and they purchase mustard for oil by selling potato. Because the cultivation of this type of crops give more production.

7.1.1.3 Change in Education

Education system now seemed good in Patihani. Students are increasing day by day in the schools. Tharus used to send minimum percentage only till before 10 years. Now, the percentage has increased a lot. But it remained only up to sending schools. They do not help and guide the children at home. Its all because many of them are uneducated, they can't teach their children at home. The situation has been changing from 10 years; only 25% of girls went school. Now more than 75% girls are going to the school for study.

Table: - 7;3

Change in school enrolment of child of Patihani.

Children	Before					Now
	10 years	8 years	6 years	4 years	2 years	
Boys	70%	75%	78%	80%	85%	90%
Girls	25%	40%	48%	60%	70%	75%

Source: Field survey 2008

Tharu girls and boys are good in study as well in the beginning. But as they reach to class seven/eight, their study starts to fall down because of growing household responsibilities and also they have got bad influenced by other culture, they tried other culture in their life what they cant adjust in positively. And most of girls marry before reaching to class nine/ten.

7.1.1.4 Change in health treatment system

Most of the Tharu people are aware about the health and sanitation. There is sub-health post at Patihani VDC and at the same time Patihani is not very far from Bharatpur. So, they treat their problems as per the condition. The pattern of change in healthg treatment refers Table 30.

Table: 7; 4
Change in health treatment system

Method	Before				Now
	20 years	15 years	10 years	5 years	
Gurau	90%	80%	50%	30%	10%
Health- Person	10%	20%	50%	70%	90%

Source: Field survey 2008

At the mean time, people have still strongly believed in Gurau. So, 80% of not only Tharus but also Pahadis first priority is the treatment with Gurau. Only then they visit health persons. Because of increasing facilities of road, market, health, education etc, they have begun to accept the new needs of society. This can be taken as the change of thoughts. For example, they do not engage only in pleasing gods and spirit but also follow modern medical treatment. Many of the Tharu have started to go to hospital and health centers for treatment.

7.1.2 Socio-cultural change

7.1.2.1 Change in family system

“The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of the children” Maciver and Page. The Tharu are very laborious people. Labor is the base of their life. There is a division of labor among the family members. They all work honestly according to their capacity. Man and women have their tasks based on tradition. Aged persons and children are given light works. Some works are given according to sex difference. For ploughing, hunting, building houses are done by men while women do works like preparing food, cleaning home making ceramic pots etc. Some tasks are performed together. Boys help men and girls help women in the society. The work division also became change because of the change in family type, all the works have to complete by only husband and wife. In the past, Tharu lived with large member in a family. Tharu are seen to respect their elders, whether male or female, all time. They thought that if a family is large, the working pattern is easy in the field and house. Most of the families were joint type. A family consisted up to 60 members. These patterns are gradually changing. Now days most of the family are nuclear type which is the effect of other caste present in this area because most of the castes have nuclear type of family system.

7.1.2.2 Change in life cycle ceremonies

7.1.2.2.1 Change in birth ceremony

Previously, they gave name according to birthday, month, tithi but now a days due to the influences of other cultures. Tharus have left to give such name and would prefer to give common Hindu names like Hari, Krishna, Laxmi, not only Hindu name they began to give western name too. And they started to invite Brahmin priest in the naming time and that function is conducted in the 11th day of the birth.

7.1.2.2.2 Change in marriage system

In the marriage, according to tradition, the bride’s male kin, including her father would come for the bhoj, eat it and leave. There were no other ceremonies or rituals associated with this event. Today, in many instances, a Hindu puja presided over by a Brahmin

priest has been introduced, which precedes the eating of the bhoj itself. The culmination of this new ritual is the application of tika on to the groom by his father-in-law. The interpolation of caste-Hindu ritual into Tharu marriage practices is new innovation, again reflecting the influence of the Brahman contact society. Giving the large piece of goat's meat to the bride's father is falling in to disuse in some families which occur may be the influence of other caste. Previously, the Tharu of the study area used to pay a bride price in cash; they no longer do so, but they today remark that in the old days, the expenses of a marriage were borne mostly by the family of the groom, while today both families share equally in the burden.

For collecting the bride, a group known as the Bariyat would leave from the groom's house. According to traditional practice, the groom himself did not go. Instead, he sent his representatives, consisting of two women and three men. But this system is going to change; now the groom goes with his Bariyat. Once the Bariyat arrives in the village of the bride, it stays not in her house, but in that of another in the past. This custom appears to be less widely observed today, particularly in the context of marriage performed according to Hindu rites. The number of Bariyat also decreases today.

In the past, during marriage, the family of bride would sent a pot of poison for to secure her from the attack of other with the Bariyat, but this system is not occur in there. Now the child marriage, unbalance marriage and polygamy are in decreasing manner. Now, most of them accepted the arranged and love marriage instead of chori, forces, widow and price marriage. Economically, there has been changed in the expenditure in life cycle ceremony. Tharu started to give emphasis for Daijo system.

7.1.2.2.3 Change in funeral activities

The funeral activity also gradually changes in that community. In the past many people were gathered in the house of dead, but nowadays only some neighbors and relative gather. The numbers of Malami go in less number. In the present time most of the dead would brought to Devghat or bank of Narayani River for cremation activity, because of the facilities of transportation. The other funeral activities are gradually changed, such as they invite Brahmin priest.

7.1.2.3 Change in Cultural Activities

The Tharu of this study area are modifying themselves in various aspects of their life. Such modification can be observed significantly in terms cultural practices. It is because they have accepted few cultural values, which they did not have in the past, but were prevalent only among the people of twice-born castes. They have accepted these traditions with preferences and practicing commonly at present.

7.1.2.3.1 Change in clothing

In dress, the Tharu men have begun to wear the modern waistcoats, shirt and even paints. The waistcoats are stitched with buttons made from coins. Tharu culture is disappearing day by day. Women wear saris/maxis and girls wear kurtha suit, paints and frocks. New generations do not know about their traditional dresses and ornaments.

7.1.2.3.2 Change in fooding, drinking and ornament

According to one old man of that area, they are gradually given up their fooding, drinking and wearing pattern of ornament. In the past they had to eat four-time meal in a day but they change their habit in the present time, they take only two times a day. They reduce their expense of their grains to make alcohol. Most of the women leave their ornament to wear of traditional ornament. They wear that type of ornament, which wear like pahadis women.

7.1.2.3.3 Change in Dance and Song

Now a day most of boys and girls started dancing and singing like Hindus people, they dances in Nepali and Hindi songs. Previously they have their own special type of dancing clothes but now they have given it up. They dance in a group but without special type of clothes.

7.1.2.4 Religious Change

Most of the Tharu people believe in animism and worship spirits. Some however do not have any concept of religion and a few are gradually adopting the dominant Hindu system. Hinduism heavily influences the religious world of Tharus. Distinctive religious

and spiritual elements do occur, however, even if Tharus call themselves Hindu-Hinwani and call upon the services of Brahmins.

Tharus traditional worshipping method and deities and spirits are gradually in the process of modification due to many factors such as dependency on other group, mass illiteracy, poverty and close contact with Hindus. Adoption of Hindu religion by some rich Tharus is also due to belief that it helps to identify with more prestigious. In fact the Tharu religion is dynamic in its character as well as in its form. The changing patterns of religious form constant attack from wild animals, epidemics and agencies of evil spirits.

The Tharus have adopted the Hindu ideal as an unattainable goal. They can be seen to abandon things they regard as impure such as hog breeding or to introduce typical Hindu pujas (Satyanarayan puja). I found some of the Tharus special cultures like pitari aansi, godana and satsara distinct from others.

Rich Tharus, while trying to upgrade their social status have been adopting the Hindu way of religious life. They no longer want to be linked to the tradition of the poor class Tharus. At least they pretend not to follow the major Tharu tradition. The Tharus from prosperous and educated families try to direct their people towards change and higher standards. They did not use to save money for future emergency. But nowadays they have adopted economical habit, which encourages the reduction of different expenditure.

7.1.2.5 Change in festivals ceremony

Change is the law of nature. It occurs according to time and situation. It is a universal and natural process. Though there have not been seen any change occurring in the festivals of the Tharu people of the study area, it can be said that there have been going on some significant changes in the festivals of Tharu people. It is because now a day they started to observe their tribal festivals according to their tribal rules. And they have also started to observe Hindu festivals too as Hindu people observed. Regarding the changing process of cultural system is logical, integrated; functional entity does not imply that its parts interact in perfect harmony without stress or strain. In absolutely static communities this

might be true, but cultures change and the parts of a system change at different speeds; consequently, perfect integration and perfect fit are impossible. Hence it can be said that festivals are also cultural entity of Tharu people, so cultural units of Tharu are also not static.

The changes of Tharu festival of study area, it can be said that due to the contact with high caste Hindu people and influence of Hindu culture. Tharu festivals have undergone some significant changes. For example previously the Tharu people of the study area used to observe every festival in an expensive way, but they do not spend much. They invite only few relatives also. But previously it was compulsory and they have their own special types of dancing clothes but now they have given it up. They dance in group but without special type of dancing clothes. Although the Tharus of the study area are considered as tribal people, due to contact with the high caste Hindu people they started to worship Hindu deities as well as observe various types of Hindu festivals as the Hindu people. Few years ago they did not take tika from their sister in the forehead in the Tihar festival, but now they take it.

7.2 FACTOR OF CHANGES

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

a) Economic

There are various means of change in Tharu community of the study area religious, cultural, life cycle, ceremony, polity, festivals, economic standard, agricultural pattern and others. At first we can give the example of economic standard. The poor economic condition has been one of the features for change in Tharu festivals because the poor

people are not able to afford much for the celebration; naturally they have to cut down the expenditure and so on. And at the same time the duration of festivals has also been shorted. Except some important festivals like Dashain, they do not observe other festivals for many days, but for only one day because of economic and time factors.

b) Migration

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

c) Technology

Moreover, the development of technology, the traditional culture of Tharus of study area has been affected. At the same time, the musical instruments of Tharu people, which were used during the time of festival, also have undergone some significant changes. Previously they only used Dholok but now they have also started to use other musical bands such as Shanai, Dumplu and so on. The agricultural pattern of that community from 15yrs has changed. They started to use advanced technology in their field such as tractor, chemical fertilizer, and improved variety of seed and animal. By this they earned much income than before using advanced technology.

d) Education

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

e) Physical Facilities

Physical facilities are other major factors of this type of change. Due to the transportation facility they also started to go outside and started to practice different ways of life. They also began to visit holy shrines, Hindu fairs and jatra. They can go up to 15km for study from their own house and can take education. By this it is easy to mobilize resources, by the facility of communication; they can gain the knowledge of the activities of the other part of the country. Facility of health changes their treatment system help to decrease population growth by providing family planning and contraceptive facilities in that village. By irrigation facilities, they are capable for three times crop in a year.

f) Social organization

Different types of organization are present in that community such as, political, social, governmental and user groups VDC responsible for changing their traditional judging system. Health posts another factor of change their traditional treatment system.

Agricultural center change their traditional agricultural system by provided improved seed, animal, knowledge of chemical fertilizer. By giving knowledge of advantage of crops, fruit and vegetable to the Jhuwani people. Social organization aware those about sanitation, drainage, effect of environmental degradation. Saving credit group and users group provided them loan for hand pump establishment, toilet construction and to conduct IGA program.

g) Modernization

Many people of that area go to the Tandi, Parsa, Sauraha, Bharatpur and other places for seeking the job and labor in the factories, hotel and company. Some tharu people of that area are involved in small business, such as teashop and kirana pasal (small shop). They change their food pattern for example they start to eat two times meal in a day where as in the past they took four times meal in a day. It is the effect of modernization, which is another responsible factor change.

h) Sanskritization

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

I) Nepalization

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

j) Westernization

Westernization is another major factor of socio-cultural change of the study area. Most of them changed their traditional dress patterns and now they have started to wear modern types of dresses like waistcoats, shirts, pants and shoes by male and wear saris, maxis, lungi, cholo by women and girls wear kurtha, suit and frocks. Which are not their traditional dresses, for this, sauraha is main responsible factor, which is the major tourist center of the nation. The tourist comes their village to know Tharus culture. By the contact with tourist the villager adopts their clothing pattern.

k) Deforestation and RCNP

The construction material for their culture facing the greater problem, by the shortage of that material their traditional material culture are going to disappear. They cannot collect timber for house, sheds construction, bamboo for dhadia (an equipment making for fishing) construction, edible plant for vegetable, medicinal plant for medicine, firewood for cooking, fodder for domestic animal. The people of that area cannot go to river and

stream for fishing, forest for hunting and animal grazing. It is the effect of deforestation and the effect of establishment of RCNP in Chitwan. Buffer Zone of the RCNP provided loan and gives fund for construction of biogas plant and conduct different welfare program to the village.

CHAPTER - EIGHT

Summaries, Conclusion and Recommendation

8.1 Summary

The basic of the present study are to provide short ethnography of the Tharu community of Patihani VDC and analysis the socio-cultural change in the various sphere of Tharu people with an emphasis on marriage, family, life cycle ceremony, religion, feast and festivals, kinship, economy, marriage, village polity, dress and food habit etc and to find out the factors and forces responsible for the change.

Population of the seventy households is 420 including 182 males and 238 females. From my observation it is found that the average size of the family is 5 people per family in the study area. Minimum family size I found is 2 of two members and maximum member size is of 32. People here seemed busy all the season. During cultivation and harvest seasons they are busy in fields and during off-season they are busy in labor, job, IGA, business and technical work.

Tharus of the study area also sending their children to school, But they do not help and guide the children at home. The children have to look after the cattle and goats in the afternoon. Tharu girls and boys are good in studies in the beginning. But as they reach class seven or eight, the dropouts ratio is increased most of the girls marry before reaching class nine or ten class. The literacy rate of the Tharu man is 72.16% and the women is 27.84% and average literacy rate is 60.45%.

Most of the people of Patihani people are aware about the health and sanitation. They clean their hands and utensils before and after cooking and having meals. They clean their houses and surroundings normally twice a day. They regularly take bath and wash clothes. They are aware about clean drinking water and using toilets, People in Patihani still strongly believe in Gurau (Tharu faith healer). So, 90% of Tharus first priority is the treatment with gurau. Only then they visit health persons. According to the sub-health post, no epidemics were found in the community except for seasonal diseases.

Most of the people do not have hand to mouth problems though they do not own very much land. Fertile soil and irrigation facilities make it possible for three crops in a year. They cultivate paddy two times a year. They use compost, chemical fertilizers and tractor in the fields.

Tharu indigenous are entertained with many festivals through out the year. The main festival of Tharu celebrate here are *Jitia Pawani, yomosa, Soharai, Dashain, Tihar, Maghe, sakranti, Phagu Purnima, Chaitte Dashain and Shrawan Purnima. Jitia Pawani, yomosa and Soharai are typical Tharu festivals.* Due to poor economic condition, contact with other people and development of modern technology. Tharu festivals have undergone some significant change. For example, food habits, dress pattern, way of observing various festivals and way of living.

The dance and sign is also according to season and month. These dances are *Ramsari, jhumrai* stick, circle, thekara, jhara, damhu, barmash, holi and jhamta. They sing different type of song i.e. birhun, lagani, sorathi, barmas, chaitawari, tamura, jhamta. Tharu practice their own traditional tribal religion i.e. worshipping number of spirits. They believe ghosts, demons and the spirits of dead bodies. They worship the spirits to protect themselves from famine, diseases and natural calamities. Power and forces of nature personified are also worshipped occasionally for protection and help to obtain a good harvest. Tharus traditional worshipping method and deities and spirits are gradually in the process of modification due to many factors such as dependency on other group as illiteracy, poverty and close contact with Hindus. Adaptation of Hindu religion by some rich Tharus is also due to belief that it helps to identify with more prestigious. In most cases the Tharus are openhearted to adopt the Hindu culture and religion. In fact, the Tharu religion is dynamic in its character as well as in its form.

In the past, Tharu people didn't go to the court or police office to settle the disputes. Every dispute was settling their village. They were afraid of police or judge or the burial body outside their society, because of the fact that they didn't know the legal system and

procedure. Now most of the case arises in the village reaches in VDC office court and police post.

Tharus used to live in joint family initially, but after the migration of hill people in the community Tharus were influenced a lot by their culture and tradition. They started to live in nuclear families. Most of the Tharus women are bound more in household works than productive work. They are not aware about women rights. They are still living in a dominated position.

Most of the Tharus people eat rice three times a day with vegetables but without soup and it is their major diet. They rarely eat pulses. They are non-vegetarians and their staple food is rice. They consume more fish, meat and alcohol called mod and gadala than vegetables, curries and bread. The kinds of meats they eat consist of chicken, pork, pigeons, tortoise, he-goat etc. They didn't use to save money for future emergency. But nowadays they have adopted economical habits, which encourage the reduction of different expenditure.

The most important events of an individual are birth, marriage and death. Special ceremonies are conducted in such occasion in the Tharu communities. Previously, they gave name of their children according to birthday, month, tithi etc. but now a day due to the influences of other cultures. Tharus have left to give such name and would prefer to give common Hindu names. For collecting the bride, a group known as the bariyat would leave from the groom's household. According to traditional practice, the groom himself did not go. Instead, he sent his representatives, consisting of two women and three men. But this system is going to change; now the groom goes with his bariyat. Now the child marriage, unbalance marriage and polygamy are in decreasing manner. Tharu started to give emphasis for Daijo system. Now, most of them accepted the arranged marriage and love marriage instead of chori, forces, widow and price marriage. Economically, there has been changed in the expenditure in life cycle ceremony.

8.2 Conclusion

The Tharus of that area are indigenous in Chitwan district they have own language and cultural practices. They are localizing in a particular area, from which it derives its name Chitaune Tharu. They have long history in that area. They are living from several centuries ago in that community. Now, cultural assimilation is started with the Hindu caste society in their community.

Tharu is one of the indigenous tribal groups of that area. They have their own tradition, language, customs, spirits, norms, belief, values, religion and culture. Traditionally, they were depended upon the agriculture that was only for subsistence their life. Due to low level of agricultural production and small sizes of land holding they have to depend on other economic activities such as animal husbandry, wages labor, fishing, junior technicians etc. for their survival.

They are simple, honest, hard working and uneducated. They are dominated in all sphere of life by high caste. The rapid development of education, health, transportation, mass communication, migration of hill people in that area effect of their culture. Their socio-cultural systems are rapidly disappearing. There are some special socio-economic and socio-cultural system are rapidly disappearing. There are some special socio-economic and socio-cultural feathers or traditions practiced by them. They are still far from the industrial and civilized society. Their thinking pattern social organizations are still traditional. The way of worshipping their village deities, believe in spirits, habit of wearing typical dress pattern and cluster type of settlement patterns distinctly differ from other ethnic groups.

There is a division of labor among the family members. They all work honestly according to their capacity. Man and women have their tasks based on tradition. Aged persons and children are given light works. Some works are given according to sex difference. For plauging, hunting, building houses are done by men while women do works like preparing food, cleaning home making ceramic pots etc. some tasks are performed together.

I found good cooperation among villagers. For example, Parma systems among them, in this system farmer help each other during cultivation without taking (giving) wages but they feed whole day meal. They are facing problems of khar, khadai, firewood, fodder, timber and other construction materials and they also facing the problem of collection of medicinal, edible and vegetable plants to build and roof the house though the community lies under buffer zone.

By the interaction with the people of other groups, a continuous change is occurring in their socio-economic and socio-cultural lives. For example, most of them changed their traditional dress patterns and now they have started to wear modern types of dresses like waistcoats, shirts, pants and shoes by male and wear saris, maxis, lungi, cholo, by women and girls wear kurtha, suit and frocks. New generation do not know about their traditional dresses and ornaments. Due to economic hardship, they have considerably minimized their expenses during the observance of rite and rituals and other ceremonial activities.

Every human society employs techniques in order to appropriate resources from the environment. Each technique is combination of material artifacts and the knowledge required to make and use them. All societies have some means of creating and allocating the tools and artifacts used in the production of goods and passed on to succeeding generations. The numbers and kind of tools a society uses are related to the cultural practices and life styles of its members. By the contact of advanced technology, the people of the study area accept it in different activities and change their life style.

At last it is concluded that Tharus social life of the study area have undergone some significant changes. The responsible factors to the change are; economic, migration, education, technology, physical facilities, social organization, modernization, sanskritization, nepalization, westernization, deforestation, industrialization and RCNP. Hindu influence development of transportation, urbanization, industrialization and communication are also responsible for change.

8.3 Recommendation

Patihani VDC has good facilities of irrigation. So, there is a good probability of commercial vegetable farming, which is rarely found there. Farmers should use organic/compost fertilizers to decrease soil degradation. Farmers should be motivated towards commercial vegetable and fruit farming.

They are not involved in enterprising works. Small-scale enterprises and involvement in alternative income generating activities can uplift the economic status of the community people.

Most of the people are rearing animals. So, there is a good scope of dairy business within the village. Saving and credit group members can utilize their financial resource in income generating activities.

For the landless households, government or local development organizations should support in installing community toilets and hand pumps. Proper drainage system should be installed in the village to avoid possible diseases and environmental safety.

The youth of Patihani community are unemployed due to lack of occupational. The plan makers should run this type of training such as fish farming, poultry farming, beekeeping, carpentry, animal husbandry, textile, about their material culture etc.

The majority people of that area are illiterate. There is necessary of formal and informal adult classes, which can be organized by government organization, NGO and INGO.

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

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QUESTIONNIRE

1. General Information:

a) Name of the household head _____
 Age _____ Caste _____
 Religion _____ Language _____
 Village _____ Ward no. _____

b) Family size

<u>Age</u>	<u>Male</u>	<u>Female</u>
0 – 5 Years	_____	_____
6 – 15 Years	_____	_____
16 – 45 Years	_____	_____
46 – 60 Years	_____	_____
Above 60	_____	_____

1. What is the type of your family?

a) Joint b) Nuclear

3. Information on literacy (Persons)

<u>Qualification</u>	<u>Persons</u>
a) SLC above	_____
b) Eight and above	_____
c) Five and above	_____
d) Literate	_____
e) Illiterate	_____

4. Do you have polygamy system in Marriage?

a) Yes b) No

5. Which is the right time for your children's marriage?

a) After 16 _____ b) After 20 _____ c) After 25 _____

6. How much land do you own? (In Bigha or Kattha)

a) Khet _____ b) Bari _____ c) Landless _____

7. Food sufficiency from own land:

a) Less than One month
 b) One to Three months
 c) Three to Six months
 d) Six to Nine months
 e) Nine to Twelve months
 f) Surplus to sell

8. What are the major crops you cultivate in your land? (Priority order 1, 2, 3, 4...)

a) Paddy _____ b) Wheat _____ c) Maize _____
 d) Potato _____ e) Lentil _____ d) Others _____

9. What are the sources of your income?

a) Agriculture b) Business c) Labor d) Others

10. What is the type of your house?

a) Two-storey brick house b) One-storey brick house
 c) Mud with Zink roof d) Mud with grass roof
 e) Phus (Khar and Khadai)

11. Do you own any of the following machinery equipments?
 a) Tractor b) Motor-cycle c) Cycle d) Water-pump
12. If your family member be sick where do you go at first?
 a) Gurau b) Health person
13. Is there toilet at your house? Yes__ No__ If yes, what is the type of your toilet?
 a) Best b) Medium c) Low
14. What is the source of drinking water?
 a) Pump/Tap b) Well c) River
15. Do you have information about family planning?
 a) Yes _____ b) No _____
- 15.1 Who did the permanent family planning?
 a) Male _____ b) Female _____ c) No one _____
- 15.2 Are you using temporary device of family planning?
 a) Yes _____ b) No _____
- 15.2.1 If yes, who is using?
 a) Male b) Female
16. How is the wage rate for male and female for the similar type of work?
 a) Same _____ b) Different
17. Who makes the decisions in the household matters?
 a) Male only b) Female only c) Both
18. Are you involved in any type of groups? If yes:

Name of the group	Nature of the group	your position
a) _____	_____	_____
b) _____	_____	_____
c) _____	_____	_____
19. What type of domestic animals are you rearing?

<u>Types of animals</u>	<u>Number</u>
a) Cows/Oxen	_____
b) He-Buffaloes	_____
c) She-Buffaloes	_____
d) Goats	_____
e) Chicken	_____
f) Others	_____
20. What type of fuel do you use to cook in your home?
 a) Fire-wood__ b) Bhuse-chulo__ c) Bio-gas
 d) Kerosene__ e) Electric device__ f) Others
21. What type of trees have you planted on your land?
 a) Fruits__ b) Fuel-wood__ c) Wood/Log__
 d) Fodder__ e) Ornamental__
22. Do you bring fodder or firewoods from forest? If yes, how long is that enough?
 For _____ Months
23. What do you think about forest conservation?
 a) It's very important to conserve the forest.
 b) It's important to conserve the forest.

- c) It's not necessary to conserve the forest.
24. Where is your origin place?
 25. What is your group?
 26. When from the pahadis started to come in your village?
 27. What effect do you face from other migrants?
 28. What is the effect of modernization upon your culture?
 29. When did you start to use modern technology in agriculture?
 30. What are your main festivals?
a)_____ b)_____ c)_____ d)_____
 31. How did you celebrate the life-cycle ceremonies and festivals?
 32. How do you spend your daily life?
 33. What type of changes do you feel in your life-cycle ceremonies and festivals?
 34. What type of relation do you setup with other caste?

- THE END -