

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Nepal is an independent democratic nation. The country is boarding between two great countries like China and India. Nepal constitutes 0.3 percent area of Asia and 0.03 percent area of the world. It is small in geographical area but it has wide range of topography that consists 60 km to 8848 km height from the sea level. Nepal is developing country where the socio-economic status of the people is very low. The economic growth of the country was not improved substantially over time to over take population growth.

Broadly it is divided into three physiographic region. These are the mountain, the Hilly and the Terai regions which covers 15%, 68% and 17% on the total area of the country respectively. According to the CBS, 2001, the total population in Nepal is 23151423 where (11587502) 50.06% are female and (11563921) 49.94% are male it means the total population of female are greater than male. Tharu are indigenous people of Nepal. They are the fourth largest ethnic groups spread across right form the east to west. Tharu in Nepal is 1533873, which is 6.67% of the whole population of the country (CBS, 2001). The census shows that the Tharus are mainly concentrated in the mid and far western Terai of Nepal.

Population of Nepal increased from 15 million in 1981 to 18.5 million in 1991 and then to 23.1 million in 2001 fixing an annual growth rate of 2.25 percent in 1991-01 decade geographic distribution of population is uneven. The census of 2001 counted 7.3, 44.3 and 48.4 percent of the total population in the mountain, Hill and the Terai regions

respectively. Urban areas, then 33, accommodated 9.2 percent of the total population in 1991 (CBS, 2006).

The country is divided. Administratively into 5 development regions and 75 districts. Village Development Committees (VDC) and municipalities are the lower administrative units in each district. Each VDC is comprised of 9 wards and wards in a municipality ranges from 9 to 35. Currently there are 3915 VDC's and 58 municipalities in the country. Ecologically, Nepal is divided into three regions called the mountain region, Hill region and the Terai region. (CBS, 2006)

Nepal is called agriculture country. It is rich in bio-diversity, culture and caste. There are 101 castes and 59 ethnic groups in Nepal. Most of the Ethnic groups are economically far and marginalized and the Tharu community is one of them. Tharu community is called one of the oldest indigenous Terai ethnic groups. They have very distinct life style in terms of socio-economic and cultural features. Also, they have their own language, customs, behaviors and livelihood patterns, which is very distinct from other groups of people in Nepal.

Researchers have expressed their opinion differently about the origin of the Tharu who have been involving about it. Tharu are the second largest Indigenous Ethnic groups after Magar in Nepal. They live in 24 district. According to census 2058 B.S shows that about 1.5 million Tharus are living in Nepal but some Tharu scholars and their concerning organizations claims that around 3.5 million are living in Nepal. The culture, caste, social behaviour and tradition of Tharu community have been influenced by westernization and modernization.

Tharu are the oldest and main inhabitant of this region. They usually used to live close to the heavily forested regions. But,

deforestation is taking place rapidly in this region. Tharu are found everywhere in Terai. Some where inner Terai rally great nunmber of Tharu villagers are found cleaning in the middle of the forest itself most of the large compact. Tharu settlement are found in tropical malaria are in infected with wild animals such as tigers, bears, elephant, rhino and poisons snakes (Ibid., 1967).

They lie at the edge of forest. The males go in searching for animals to the forest, trap the animals using the meaning to world both are taps. Tharu search for medical herbs roots and collect other things like fruits. The woman catches fish in small rivers and pools using nets.

Nearly a century ago the prime minister Chandra Shamser Rana abolished all forms of slavery. There exist more then a thousand household that service on servitude (Kathmandu Post, 2003). Especially Secretary of the Ministry of Land Reform and Management States there are 1533879 households of Tharus in Nepal. Tharu are people whole work for landlords on the basic of oral contract which is renewed annually in consideration of a wage to be paid in cash or king. This is either a fixed quantity of paddy or fixed portion of the crops produced by the like Kamaiya himself (Neupane, 2005 A.D.)

"Tharu are an innocent, shy and relatively timid people. Some of the earliest settlement of Tharus were deep in the forest isolated from other ethnic groups. Government authority in the past and still to a lesser degree are cut monucrered by the surrounding non-Tharu have exploited them. They are often in debt since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hills will send them money to purchase food and then continue to compound the

interest. Eventually the hill man acquires the Tharus land and the Tharus are relegated to landless status" (Pyakuryal, 1981).

Tharus are those people who have been almost isolated and neglected by the government. The neglected segment of society is facing many problems and becoming poorer and poorer day by day. The migrated persons from hill pahadiyas are highly influencing the lifestyle of Tharu. Tharu communities are affected by transportation education, migration and modernization and seem many changes in their economic and social life. Under these circumstances to know their real present situation there is an urgent need to study economic and social condition of Tharu is a sociological perspective.

Tharu in early day they were not interested in holding land registered in their own name. Due to the absence of money. They were most interested in cultivating barren or virgin land, for which they did not have to pay revenues for a certain period. Latter they again moved on in search of such new land. Tharus who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardiya, Kailali) to cultivate new land for some reason" (Rajaure, 1977).

Although the slavery system was abolished many years ago, Tharu used to be sold and bought they were compelled to live as a bounded labour and Kamayas as in mediaeval period, because of general illiteracy lack of awareness about their rights as a citizen. And feudal system of Economic Exploitation, Tharus have been subjected to the very lowest status in the society. But, since last year Kamaiyas were free from landlords of after a decision taken by government.

There are many statements come to know about the region of them but it is still question who are Tharu ? How are they originated /

According to the scholars Tharus come from "thar" of Sindh region and they are of mongolion face. They migrated from their to here (Shapkota, 2004). They migrated from hilly region in a terai and terai. Their facial pattern saw that they are related with mongol groups. The words Tharu is derived from their or from stanbir becoming "Thour" "Thour" this ward change into Tharu. Some scholar said that the Magar who migrated from will to terai become Tharu in the latter, in this way there are many opinions about the organization of Tharu community (Bista, 2002).

Tharus are one of the backward indigenous people settled in the Terai region and they are basically agriculture peasant. Tharus are found mostly on the fort hills of chure and Siwalik two lower Himalaya range. This region used to be 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 found among the Terai of Nepal and also part of north India. The Tharus along with the Darai, Majhis, and Chepangs are indigenous to the Terai region of Nepal, Vast majority of the Tharu population is backward and deprived of mainstream of development.

Illegal environment in Terai was encouraged by politician to win local or National Election. In Nepal, during the political transmission 1990 with an interim government massive deforestation occurred many people are still encroaching upon the forest in search of gravity agricultural land in Terai. The over flow migration settlement and encroachment are challenged the existence of Tharus in many ways.

## **1.2 Statement of the Problems**

Nepal is one of the poorest countries in the world. According to CBS data 42.5 percent Nepalese people are below of poverty line. In this

condition. Some caste and ethnic groups are bound to give up their traditional occupations for not being to meet basic needs (food, clothes and shelter). Nepal is a developing country where a lot of people are living in different society and facing many problems. Tharu people have also very measurable condition then other caste like Brahmin, Chhetri and Magar etc. They have less access to resource, income, employment opportunities, decision making , to participate in development activities and education then other caste. They embrace the agriculture as a main living subsistence but Agriculture is not fulfill of their livelihood. Because of the Traditional pattern of agriculture is not upgrading life condition. Even though their life style is getting low day by day. They are not aware for modern agriculture nor any kinds of Training for more production. So they heave been facing miserable life even in the 21<sup>st</sup> century. They are socially, politically, economically as well as culturally and marginalized traditional culture system plays vital role in term of Tharus livelihood.

When the government has announced to provide the free Kamayas piece of land. They faced many problems, previously, they linked in the house of land lord and work for them and some thing of livelihood received from land lord but after freedom. They becomes homeless many problems have seen such as income, sanitation health, resettlement and rehabilitation, forced Kamaiyas are displayed. They had no place to stay. No food to eat, no money to manage their life. They are land working people. Now, they are in difficulty are to lack of other type of skill or training, in the report of (Bhusal and White, 2001).

Tharus, the second largest indigenous ethnics groups after magar in Nepal is very rich in culture. But they are loosing their culture and customs. Their behavioural patterns are also being changed. It is found

that they are following the culture and customs of upper caste to being their social status up in the society. This is due to mixed culture and very promotional effort put forth for upgrading the culture of such marginalized ethnic groups from the steam.

Tharus are laborious ethnic groups. They work for days and night even though they are poor, but they were landlord and king of Terai (Krauskoff, 2000). Their economic and social situation is very poor. Tharus of Mainapokhar VDC, in general have the similar poor socio-economic situation and they are surviving in isolation of the development effort. The support program from the local and Central Government has not been sufficient to Tharu community, neither sociological/ anthropological study nor any special program has been planned and implemented for the development of the most marginalized Indigenous Tharu ethnic groups of the Mainapokhar VDC.

### **1.3 Objectives of the Study**

The main objectives of the study are to analyze the socio-economic status of Tharu community especially in Education, Health culture, decision making power and employment status of Mainapokhar VDC at Bardiya district.

The specific objectives are as follows:

- ) To find out the socio-economic condition of Tharu community of Mainapokhar VDC.
- ) To identify lifestyle of Tharu people in the study area.
- ) To suggest measures for the improvement in their status.

### **1.4 Significance of the Study**

This study is important to give information of the traditional institution of Tharu community. It is also be useful for the government, policy makers, researchers, planners, social workers and development activities to know about

their socio-economic practices of this marginalized and disadvantages as well as excluded and scholars have done the various researchers in terms of marginalized group or people. Geographical condition and available resources of any area affects to their socio-economic practices for adoption in the community. Somehow, the society is also be helpful to I/NGOs to conduct the development programs for sustainability in the Tharu community.

Nepal is a collect of groups based on the existence of each groups. This is a study of ethnic group of Tharu community. The study is about objectives of final present situation of socio-economic status of Tharu community and focused on modernization of the Mainapokhar VDC. It would be focused only of these study concentrated activities of Tharu community in Nepal Tharu's education, health, property ownership, decision making power and employment etc. It is also be useful for different sectors of ethnic groups of Nepalese Tharu in local and national level. This study is helpful for the student of research and those people who are interested on Tharu's issue. The study has been highlight upon the Tharu's socioal condition, socio-economic lifestyle and their socio-economic condition. Thus, the study will bring to clear picture on the changing pattern of the study area. The Tharu have the opportunity to analyze the best and ill practice prevalent in their community so that they are develop plan themselves by preserving the good ones and removing the ill one. It is help for the development and promotion of the Tharu community in the study area.

### **1.5 Limitation of the Study**

In Nepal, Tharu is the indigenous ethnic who is residing right from eastern district Jhapa to the far western district Kanchanpur. But, every social research is bounded by limitation time, money and other contextual factor are the main constrains of the research work. Thus, this study has been done in micro-level. Bardiya is the one of the Tharu's district of Nepal. The study area selected from Mainapokhar VDC-1 of Ward, Bardiya. The study has been focused on present socio-economic condition of local Tharu community of the



study area. Small sample size is another limitation of the study. Therefore, findings of this study may not be applicable for all place of the country.

## **1.6 Organization of the Study**

The study is presented in to following eight units and the report has been prepared as followings.

Chapter One includes the introduction, statement of the problem, objectives of the study, significance of the study, limitation of the study and organization of the study are includes.

Chapter Two deals with the Literature Review for the study. it deals: origin of Tharu, socio-cultural condition of Tharu and socio-economic condition of Tharu. Here, the books, articles, journals and other related documents etc.

Chapter Three is related to research methodology it deals. Selection of the study area, Research design, Sampling procedure, Nature and sources of data collection, Primary sources of data, Secondary sources of data, Data collection tools and techniques, Households interview, Observation, Key informants, FGD, and Methods of data analysis are.

Chapter Four deals the General introduction of study area, it deals Introduction of Bardiya district, Background of the study, Historical background, climate, Natural Resource, Forest, Soil, Water, Mineral, Animal and Birds, Development infrastructure on the study area, Occupation, Religion and Culture, Possibilities on economic development and population.

Chapter Five is related to social condition of Tharu. It deals: family structure and size, Age composition, Marriage, Education, Festival celebrating pattern of Tharu, Family planning Village Organization, Recent changes in village organization, Dressing pattern and Jewellerly, Religions etc.

Chapter Six is related to economic condition of Tharu it deals; Economic sources, Treatment pattern, Occupation, Animal husbandry, Types of houses,

Size of farming land, land and tenant, Agriculture, Agriculture practice, Crop sharing system, Kamaiya, The traditional classification of land, Food sufficiency, Way of solving financial problems, Money for treatment and festival, Live stock, Labour and wages, Division of labour, Provision of toilet, Loan transaction and Annual income and expenditure etc.

Chapter Seven deals to socio-cultural aspects of Tharu. It deals: introduction of Tharu culture, Hell and Heven, Baby birth and naming, and Marriage ceremony, Death ritual of Tharu, Home Gods (Griha Devata), Guruwa, village gods. Likewise festivals deals Maghi, Holi (Dhurehri), Dashain, Tihar (Dewari) Nag Panchami (Gudiya Panchami), Astimki, Aitawari, and Impact on soio-economic life of Tharu society by the various festivals.

The last chapter Eight is related to the overall Summary, Conclusion and Recommendation after this study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

There is a scarcity of the literature about the Tharus of Nepal. Research and studies on this indigenous groups are limited in both number and scope. There are a few ecological related anthropological studies. Which dealt with people culture and nature, whatever there is also confined to anthropological sphere ? There is absence of studies on the socio-economic condition in the sociological perspectives.

#### **2.1 Origin of Tharu**

There are many controversial about the origin of Tharus. Scholars have not been able to come to define and clear condition regarding the origin of Tharu. Some scholars have to derive their origin through ethnologies and some their to trace their origin through or legend.

"Physically and specially a facial features. The Tharu looks like they stem from Mongoloid stock. They speak on Aryan language in an ancient times. Tharus may have accepted Buddhism but later they were influenced by Hinduism." (Pyakural: 19872). Quoting from Nesfield,(Rajaure, 1977) related the Tharus slightly Mongoloid features in inter marriages which have taken place over two or three generation. He sees them as strictly Indian and no connection what ever with the Nepalese origin Restey and Knowledges (1892) also found the Mangoloid style feature are dominant among Tharu.

"A legend indicates their origin from Rajasthan in western India. According to this legend the Tharus come from the "Thar" desert of Rajasthan in India and hence the name Tharu. "Most of them sincerely believe that they came from Rajputhan in India at the time of the Islamic invasions" (Bista, 1980).

"When Muslim invaders captured Rajputanal and murdered men and women of Royal court. The princes and many other Royal women attendants fled away in to the forest of Terai. The Royal women living inside forest for many terms accepted their male servants as a new husband the offspring of these Rajput women and their low caste servants became "Tharu" Decendents of these Rajput women that were born out of the liaisons between the Rajput women and their servants giving birth to the breed known as the Tharu" (Gautam and Magar, 1994). This derivation seems to be a pure hypothesis which serves only trace their points of origin to the south.

Prof. Dr. Bahadur Bista has mentioned about the settlement of Tharu that they are probably among the oldest groups to in habit in the Terai. They are mainly located in the Terai. They are manily located in the central and western Terai region. Which is traditionally called the Thruwan or Tharwat, which consists of forest land along the southern base of the Siwalik mountain range and south a few miles in to the Terai itself. They usually live very close to the heavily forested regions (Bista, 1967).

There are several popular stories about the origin and the racial affinities. Tharus, most of them. Sincerely believe that they come from Rajputhan in India at the time of the Islamic invasions (Ibid.).

Describing the origin of Tharu, Iswar Baral has mentioned that Rajput women of Chaitaur were sent to the northern hills with their servants to protect them from Muslim invasion in 12<sup>th</sup> century. The Rajput women expected their husband for long. But they did not come back again. As they did not see hope of returning their husbands, they got married with lower caste people of the area and their servants who come along with them. Thus the offspring from their such reunion were called Tharu (Baral, 2009 B.S.).

D.N. Majundar argued that Tharu are definitely a Mon goloid tribe. They can not be placed in any other tribes and caste. Through a DNA test. thus

it is concluded on the basis of the evidence that Tharu are Mongoloid, who are successfully assimilated non-mongoloid physical features (Majundar, 1942).

Dr. Rajesh Gautam and Ashok Kumar Thapa, in their book "Tribal Ethnography of Nepal 1993" has described about the assign of Tharu that they were migrated from Thar Desert of India. They have also mentioned that Tharus were the descendent from the Liason between Rajput women and their servants as they were fled described about the physical characgteristics of Tharu that they resemble the Dravidians at a glance but they look different an closer inspiection. It is cited that their facial future are of Mongoloid kind with depressed nassla roots etc. Based on the physical features the researchers concentrated their mongoloids.

The "forest people" came from many regions at different times to seek place and shelter of the jungle the environment then molded them, over a very long period of time into groups of special people. All of them called the Tharu, (meyer, 1995).

In this way, many scholars as has been noted have to try to determine the origin of Tharu. These theories about origin are only plausible and there is not a single or monolithic solution. Since different cultural and racial differences exist among Tharu of Nepal, their origin may stem from some what different circumstances.

## **2.2 Socio-cultural Condition of Tharu**

The aim of the study is to study the socio-economic status of Tharu . Here are some of the literature, which describe about socio-cultural and economic condition of Tharu are reviewed.

The Tharu have their own tradition and culture. The Tharus are animist by tradition, believeing on ghost, spirit worship and own culture. Tharus have own god, called 'Bhutua". Every Tharu house has a separate place for 'Bhutuwa'. They have own priest, called 'Guruwa'. When they fall ill, they did

not go to directly to hospital. At first, they worship 'Bhutuwa' through 'Guruwa' and if their condition does not improve, then they go to health post or hospital. But now-a-days superstitions are being lost (Cox-1994).

Bhatta, 1977, in his book entitled "Natural History of Nepal" has written about the Tharu tribes indicating their relation with Jamin, Jaal and Jungle as well as their habit and indebtedness. He writes:

"A Tharu is truly son of the forest and to this day he retains freedom of mind and movement, a rather uncommon features among the tribes of Neppal. The Tharus love fishing, but it is the women who go on the big catch when they get respite from the field. A Tharu is always happy with a jag his brews coming from the many different sources - rice, maize, banana etc. addiction to drink makes him an easy prey to the capricas of the landlord and no wonder, therefore, he is always in debt".

Dron P. Pajaure (1977) in his study entitled - "anthropological study of the Tharus of Dang - Deokhuri" has presenter the ethnography of an indigenous tribe the Tharu in detail. Regarding the living territory of the Tharus, Rajaure writes:

"They scattered all along the southern foot hills of Himalayas from Bhutan in the east to the Nainital, Terai of India in the west and including the whole of terai portion of Nepal.

Rajaure views that due to geographical cross cultural and cross linguistic fasters, several regional variations of Tharu culture have developed in different parts of the country within the narrow belt of Tharu in habitation. He was looses pict these cultural variations into the major two groups. Less influenced by other cultures and more influenced by others cultures. Tharus of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardiya belongs to first group while the Tharu of east Jhapa, east Koshi region, centre (Bara and

Parsa district) and far west-Siraha (excluding the Dangaura imigrant Tharus belong to collar group).

Dr. Ram Dayal Rakesh (1994), in his book "Cultural Heritage of Nepal Terai, has mentioned different aspects of socio-religious life of Tharus of Nepal Terai. He writes: "A peculiar to point out is that despite the fact that Gautam Buddha was born in Nepal Terai at Lumbini, the Tenians (Tharus) are not followers of Buddhism. They are mostly Hindu."

A study was undertaken by research centre for Educational Innovation and development (CERED) in 1988 on different Tharu Communities of Nepal to Examine the educational status of Tharu. In the CERED report, the major findings of the study are; The Tharu are educationally a disadvantaged community, large number of Tharu children goes to school from Tharu families living in 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 teh low level of school enrollment of the Tharu children are land holding and food sufficiency. The study states that land holding and food sufficiency of the family have strong relationship with the enrollment of the Tharu children.

The Tharus have their own kind of festivals. At the festival, they engaged in are dancing, singing and drinking "Maghi" is the one of most important festival of the Tharus. "Maghi" is new year festival and celebration period may take two to four days. The greatest festival of Tharu is 'Maghisakranti' called 'Maghi'. At Maghi, the Tharu worship their 'Kuldevata' or 'Bhutuwa'. Tharu spend two days of 'Maghi', eating, drinking Jad (Home made beer) and rakshi (Home made liquor) and performing a variety of traditional songs and dance. Dasya' is another festival of Tharu. 'Dasya' is the Tharus version of 'Dashain', during the 'Dasya', the Tharus worship ancestor spirits and 'Dasya' is celebrated for nine days. They spend much of this time freasting and performing traditional song and dance. On the final day of 'Dasya'

all household heads receive a blessing and Tika from the 'Mahaton' (village head man). Other festivals are holi month of Falgun, 'Astimki' the Tharus of 'Krishna Astami'. It is women's festival. The women spend the whole night singing songs about Krishna (Cox, 1994).

Tharu are scattered all over from Mechi to Mahakali mainly Tharu's caste can be categorized into two groups one is Prahdan and other is Apradhan,, Pradhan is through to superior to approach. According to Madhusudhan Pandey, there are 47 castes of Tharu (Pandey, 2061 B.S.).

Tharu are of the Mongolian stock because of their color and facial appearance but it doesn't mean that they came from Mongolian as the process in the Himalayan opened only at the end 6<sup>th</sup> century (Acharya, 2010 B.S.).

Tharu are the main and largest indigenous ethnic people of Terai and Inne Terai living east to west Nepal. They are also found in the boarder district of India, especially in Champaran, Bengal, Gonda, Gorakhpur, Nainital and Kheri district of Utter Pradesh (Tharu Bidyarthi Awaj, 2063 B.S.).

As the time passes, Tharu loses their states, kingdom because of Islamic attacks and political upheavals. At that time, they destroyed all the historical pillars written documents and status and dirty places of Tharu. They killed thousands of Tharu Buddhists. This was continued during unification of modern Nepal and still continuing. But the terms of discrimination and domination have been changing (Dalit and Sarbahari, 2006).

The distribution of the land to the Tharu is not suitable everywhere name is also. Nepali history gives information to us about the condition of Tharu people is miserable. The structures of the Nepalese agrarian culture presents the significant features which show the clear picture of the Tharu (According to the Oxford Dictionary, 1990).

Tharu have own glorious history, indigenous knowledge and culture transformed descendent to another. They have been sustaining their daily life



based on their indigenous knowledge and culture. They have their own language, culture, attires, ornaments, festivals, folk songs and dance, social norms and value profession etc. But at present most of such all knowledge and culture and gradually vanishing because of negligence of its population and promotion by the state and Tharu community themselves (Tharus Bidyarthi Awaj, Annual Report, 2063 B.S.).

Whatever the myths/stories there may be, it has been widely agreed that Tharus were named and ultimately settled in forested area of southern Nepal. It is also said that Tharu originally were named affect 'Thar' meaning people living in Jungle in colloquial dialect. The terms illustrate the actual condition of the groups. The term 'Thar' comes from the Tharu language (Ibid.).

Prof. Bista has mentioned about the different aspects of socio-economic and culture life of Tharu based on his field observation. He has mentioned that Tharu was 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 festival as well (Bista, 1967).

Tharu marriages are monogamous are patriarchal. Most marriage are early, are arrange by the parents of the couple concerned and always take place within the tribe. The marriage partner can be any body within the tribe except member of the same exogamous gotra unit. There are some small regional variations in the basis marriage patterns. Among people of modest means of there is also the practice of exchanges marriage. The families concerned decide to exchange brides for their son. By doing this both the families concerned can cut down the cost of gifts, presents, dowries and other expenses (Bista, 1967).

In general, Tharu practice their own tribal religion, which consists of worship a number of spirits and some Hindu deities, which have been incorporated. The Tharu in the east Terai, who have been living in closer

contact with high caste Hindus, Empty Brahman priests to perform a number of Hindu religious ceremonies. Brahman priest is also employed to conduct weddings and other domestic puja-ceremonies (Ibid.).

The important feature of Tharu society is the hierarchic relationship among the family members. After the death of the father, the oldest son becomes the chief of the family Tharu villages are centered around a head man and village assembly, which is composed of all the household readers of the locality (Regmi, 2035).

In the past, the Tharus were landlords and the king also. But now a days most of them are either landless or have with very minimal land. They are now the most deprived indigenous ethnic groups. They have been the victims of social, economical and political exploitation due to their illiteracy, loyalty and honesty.

Dr. Rishi Keshavraj Regmi has mentioned about physical resource and culture in his book "Ek Shrol Tin Dhara" 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 time should have learned better and progressive culture from other community. Probably more civilized and well cultured community. That they formed the elements of their socio-culture what they have learned from others, (Regmi, 2035).

Tharus are the indigenous people of Nepal. Dang is the origin of Tharu people. They have their own culture, social tradition and customs as well. They celebrate different festival are related to agriculture. Among of them Maghi is the greatest festival in Tharu community (Acharya, 2063).

### **2.3 Socio-economic Condition of Tharu**

Pyakuryal, (1982) has assessed the general socio-economic situation of the Tharus and mentioned that they are one of the major ethnic groups, which

are most marginalized in Nepal. Major reasons to be backwardness and superstitions are mainly due to their physical and social isolation from development activities and contacts from others people and their culture. They are unschooled, they lack awareness about their rights and privileges. The gap between them and non-Tharus is very widely spread (Pyakuryal, 1982).

On the occupation and economic status of the Tharu, Bista describes:

"Tharus are by tradition peasant farmers, some of them are rich farmers and a few in the eastern Terai have successfully taken up business. But a great majority of them are very hard-working tenant cultivators. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by retrieves, zamindars, landlords and revenue agents. They are virtually slaves in the hands of Zomindars, sold band bought at will since most of them are landless share-cropping peasant, they have to rely entirely on the mercy of the zamindars. Every year they are burined deeper and deeper in dept until eventually they are sold to other zamindars trying to cultivte new area of land."

Socio-economic conditions of Dangaura Tharus went down because of Kamaya system and bonded labours majority of became bonded labourers (Chaudhary, S.L. 1998).

Unplanned population, lack of knowledge about family planning also give rise to Kamayas (Ibid.). Due to illiteracy landlords, landowners and traders and businessmen cheated them to the fullest extent by unfair means (Ibid.). Due to orthodoxy and aid social customs for marriage, deaths and birth extravagant. Expenses are done which encourage to be Kamaiyas (Ibid.).

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 the started selling their parental land. Now they have hardly a hectare or less in a family. Most of them turn to Kamayas or bonded labour due to social culture e.g. in marriage, death and birth and other social

functions they could spend a lot more than their capacity by selling their land or mortgaging or taking loans (Saunki).

Tharus have social functions at least once in a month and right from seeding to harvesting of the crops they under go several social functions keeping their fields off and pay heavy expense on social functions. Their social function is not lesser than the functions of Jyapu (Newar) of Kathmandu valley. But Jyapu sustains their economy, because they are not Kamayas or bonded labour and not exploited by big landlord or clever people. But the Tharus have every fear from all sides to be exploited and is like a "fresh cucumber". Even a grass needle puncture inside it all damage a lot. In marriage, birth, and all other functions alcohol is a must. No works finish without alcohol. Alcohol is like water. They cannot work and go out without alcohol. 'Alcohol is their life.' They are born on alcohol, breathe on alcohol and die on alcohol as Kamaya or bonded labourers are born as bonded and die as bonded labourers. (Ibid.)

Descending the general socio-economic conditions of Tharus, Pyakuryal (1982) summarizes "Indeed they are one of the major ethnic groups in the Terai region and one of the more underdeveloped groups in Nepal. There is a story of extreme deprivation, enormous hardship and blatant exploitation. Because of physical and social isolation from development activities in the region and from culture contacts with other people. Their superstitions, backwardness, and timidity were re-informed. As people they are generally illiterate and unschooled, they lack awareness about their rights and privileges. The gap between them and non-Tharus are very wide.

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 root factor in the development of ethnic consciousness. Although the Tharus are the indigenous people on 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 immigration through chicanery (Guneratne, 1994).

The institution of slavery was one of the social evils in Nepal as elsewhere in the world. Chhetri (1991) carried out the study on slavery in Nepal. "The slavery system is found to have come into existence in the history of human society since the domination of the strong and capable persons over the weak and helpless ones. As time went on, the system was deeply rooted all over the world. Slaves were maltreated and condemned like cattle. They had either any social percentage nor value in the society. They could be purchased and sold like cattle and commodities by the rich. They had no rights and were completely in the mercy of the will of their masters. Such was the general condition of slaves of the whole world. Nepal also was no exception in it like other slaves in different countries of the world. The Nepalese slaves also had to no rights and were absolutely in the mercy and will of their masters." Though Chandra Shamsheer had abolished slavery, still there was a form of slavery as Kamaiya in the western Terai region.

'Halia' word comes from 'Halo' (Plough). Its etymological meaning is land tiller but in different regions, 'Hali' or 'Harua' denote it in the district or far, western, Kamaiya word denotes instead of 'Halia'. In the community of Tharu Kamaiya understand the debt bonded labor or "Badhua" labor (Upadhaya, 1997).

The Tharus are an ethnic group indigenous to the region of southern Nepal. After the eradication of malaria, a new frontier was opened for settlers from the hill people. The result was a marginalization of the Tharu people. Unscrupulous money lenders systematically squeezed many of them of their land and landlords from the hill region. Threats or actual acts of violence to force the Tharu to sign over their land were used, in other cases the new settlers would just like over cultivated land, for which the Tharus did not have

ownership paper and register it in own home. In still other causes the Brahman and Chhetri shelters would take advantage of Tharus illiteracy. They would draw of complicated loan forms. So, the Tharu debtor would be compelled to pay the debt to landlords. (BASE, 1994).

Then, the whole property and their cultivated crops would be paid as the money. As a result majority of the Tharu gradually became landless and they were forced to work for landowners. They did not give fair wages and became deeper and they became bonded labour. They were unable to pay back their loan to the land lords. And generation after generation they worked for the landlords without getting a proper salary (Ibid.)

Those Tharus must then go work for him to pay off the transferred debt. Every year thousands of Tharus were bought and sold in this way in Dang-Delukhuri, Bardiya Banke, Kailali, and Kanchanpur districts of western Nepal (Thomas, 1994).

Population growth rate was high but limit of land. Therefore, grow Tharu population lost its access to additional land. At last, the families of peasants, which were civicted from lord, had to work as bonded labor for their survival (CEDECON, 2000). Tharu caste is one of the most exploited under privileged in Tharu community and backward ethnic group of Nepal. Thus, they are either landless or do not have enough land for their living. As a result, they had to be Kamaya to earn their living.

"If the Tharu borrowed money from a person land usually the lander was a non Tharu the borrower had to work on the lender's from until the money was not paid back, not only the man but his entire family members were obliged to the serve the master since the loan could not be paid back, it would continuously increase due to compounded interest, it was customary that if a Tharu borrower wanted to change his master, he had to find someone else who would be willing to pay his debt. After this debt was paid to the first master, the Tharu then belong to the second. As a Tharu family changed from one master

to another, the loan also went on increasing and his invariable led to permanent indebtedness and in effect economic bondage and virtual slavery (Pyakuryal, 1982).

Upadhaya (1989) studied the socio-economic condition of Tharu Kamaya in terms of their demographic characteristics, literacy rate, education level, housing and resettlement pattern based on exploratory research design and descriptive approach. He derived the conclusion that the literacy rate of the Kamayas is very low; in observation Tharu Kamayas were unable to send their children in school owing to their low interest and ignorance in education and poor economic condition. The Kamaya did not have their land and house. All of them lived in 'Bukra'. All most Kamayas depend on agriculture wage labor.

A study made in love by Keshab Poudel, shows that the governments resettlement and Rehabilitation programme began with the registration of freed Kamayas and providing identity card with different category. However, the many genuinely freed Kamaya did not get any identity card therefore, they are landless and out of facilities. Now they live in the camp. Many were illiterate, unhealthy. He analyzed the cornea's impoverishment risks and reconstruction (IRR) model. The risk components as landlessness, joblessness mortality and community disarticulation were also found equal important in the process of resettlement and rehabilitation of freed Kamaiyas.

As many previous studies are centered as people, culture and festivals in the anthropological sphere, there is lack of sociological study on socio-economic life to the Tharus of Nepal. It is known that the major studies were carried out about 15-20 years before since then; many changes have been occurred in the socio-economic life of the Tharus. Therefore, present scholars should pay their attention to study the present socio-economic condition of the Tharus of Nepal.

Guneratne summarized in his Ph.D. thesis on the Tharu of Chiwan 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 poor factor in the development of ethnic consciousness. 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 migration through chicanery (Gaueratne , 1994).



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

In this chapter of the study, research methodology has been discoursed. The types of study is mainly descriptive research design. However, exploratory research design has also been used to gather both types of qualitative and quantitative data needed for the research. The research designs have been used to collect information about Tharu's socio-economic education and health and sanitation, political, status of children and women, food habit and their housing styles. The subtitles of this chapter are placed in order as selection of site, research design, nature and sources of data collection, sampling procedure, techniques/methods of data collection, process of data analysis.

#### **3.1 Selection of the Study Area**

Based on the nature of the study Mainapokhar VDC has been selected for the study, where majority of the Tharus. Mainapokhar VDC of Bardiya district has been selected to carry out research work for the study.

Bardiya district of Bheri zone in the mid Western Development Region. There are 382649 population of Bardiya district (CBS, 2061 B.S.). The district divided into different village development committee and municipality. The Mainapokhar VDC is situated approximately 23 km west of Nepalgunj city and 14 km. east of district head quarter of Gularia Bazar. Mainapokhar VDC is concerned with Nepalgunj city and Gularia Bazar through the black papped road. It is surrounded by different VDCs like Sorahwa, Motipur, Kalika and Phutana VDC. It has not and humid type of climate through the area since. It is the Terai VDC of the Bardiya district. The study area is very hot in summer season and cold during the winter season.

There are 31 VDCs and one municipality of Bardiya district. Mainapokhara VDC is one of them. It is no doubt that most of the Tharu are

poor, illiterate than other caste. The Tharu of Mainapokhar also exist in this rank. All of them involve in traditional agriculture to sustain their life. Most of the Tharus have small size of land so it is not sufficient to sustain their life. Tharus are the main inhabitant of this area. However, there is no improvement in their live conditions. On the other hands researcher also lives in Mainapokhar VDC, Ward No. 1, so it was been to get more information about their socio-economic status. There is no any kinds of research carried out on Tharu about of Mainapokhar. So this study area has been selected for the proper study.

### **3.2 Research Design**

In this study, descriptive research design has been applied mainly to collect qualitative information on the socio-cultural educational and economic condition, status of Tharu of the study area. Exploratory research design on social, economical and cultural changes on the lives of Tharu community of the area. Similarly, it studied the place of their origin and demographic situation of Tharu.

### **3.3 Sampling Procedure/Universe and Sampling**

The unit of this study is household and the universe of this study is the sum total of Tharu household of this study area. Tharu is the largest community in Mainopokhar VDC. According to the record of CBS, 2003, the total population of the VDC has 7308 and among them Tharu population is 5701 in the VDC.

The total household is 1374 in this VDC. There is nine wards in the Mainapokhar VDC and I have selected ward one. Because here are so backward population less excess of development, uneducated and unemployment of Tharu population are living in this ward than other wards. In the ward one, there is 180 household and I have chosen 45 household for household survey, which is 25 percent of total household.

### **3.4 Nature and Sources of Data Collection**

### **3.4.1 Primary Sources of Data**

The study is mainly based on primary data and according to the necessity. For the primary sources of data are field survey, questionnaires, key information interviewed, observation and focus group discussion (FGDs) have also been given priority of primary data collection.

### **3.4.2 Secondary Sources of Data**

Secondary data is collected from published and non-published written documents from individuals, experts, researcher and organizations related to research subject such as books, research report articles, NGO's profile, VDC and DDC profile.

## **3.5 Data Collection Tools and Techniques**

To generate the primary data the structure questionnaire, same or unstructured interviews, observation as well as focus group discussion method has been applied.

### **3.5.1 Household Interview**

A survey questionnaire sheet was developed in consultation with the dissertation supervisor to gather quantitative household such as family size, education, health and sanitation, economic source, social and cultural condition and their place of origin too. The questionnaire sheet had both open and closed types of questions.

### **3.5.2 Observation**

The observation have been used to get the relevant information for the study. It has been used to observe the village settlement pattern, sources of drinking water, agriculture practices, dressing pattern and house type.

### **3.5.3 Interview with Key Informants**

The old village people, school teachers, village head man (Panchawa) and those who have knowledge about the Tharus of the study area and were selected as key informants in order to collect information through interview about socio-economic condition of Tharus of Mainapokhar VDC. The questions asked in interview were able to collect qualitative information.

#### **3.5.4 Focus Group Discussion**

Focus group discussion is one of the prominent tools to obtain the qualitative sorts of data about research question in general. Selected Tharu men, women and school's students in three groups discussed about the socio-economic condition of them. In each group mostly Tharu people were presented main point of discussion.

- ) Socio-economic condition of Tharu.
- ) Main festival of Tharu.
- ) Educational condition.
- ) Major problems of Tharu.
- ) Solutions of these problems.

#### **3.6 Methods of Data Analysis**

After collecting various data, the data were manually processed with simple tabulation. Information on geographical setting of the village, family structure, housing condition was descriptively analyzed. Information obtained on marriage educational attainment, population composition, economic status, income status, income and expenditure were simply analyzed. Most of data were calculated and tabulated with simple percentage.

## **CHAPTER FOUR**

### **GENERAL INTRODUCTION OF STUDY AREA**

#### **4.1 Introduction of Bardiya District**

Bardiya district lies in the mid-western development part of Nepal. It is Terai region. The district is surrounded to the east by Banke district of Bheri zone, to the west by Kailali district of seti zone, to the north by Surkhet of Bheri zone and Salyan district of Rapti zone and to the south by Bahraich district of International country India. Bardiya district is situated 28<sup>0</sup>17' north to 28<sup>0</sup>39' north latitude and 81<sup>0</sup>3' east to 81<sup>0</sup>41' east longitude. The total area of this district is about 1019 sq. km. (CBS, 2003). The average length of the district is 64 km. and average breadth is 35.71 km and The height is 138m to 1269 m above from sea level (CBS, 2003).

The study area Manpur Manipokhara ward - 1 lies in eastern region of Bardiya district. In the short term, we say Mainopokhara, it is setting on about 23 km west from Nepal Gunjcity and 14 km. east district head quarter of Gulariya Bazar. Which concern head quarter of Gulariya Bazar which concern with through the black pappad road. This VDC is consisted to Brahmin, Chetri, Tharu Newar, Magar, Sunar and Tamang. etc.

As the area was new and fertile, people migrated to the district from the neighbouring location. They were mostly from Dang, salyan, Rukum, Rolpa, Jumla and Pyuthan. Later, the government resettled people Bardiya from different will districts during Panchayat regime.

In Bardiya, there are few rivers mainly Karmali, Bheri, Babai and Mankhola, Mankhola is in the border of Banke and Bardiya and Karnali river is border of Kailali and Bardiya, where as Karnali and Bheri is the main one, which are in the west of District headquarter Gulariya Bazar and flows to the south and enters into Indian border.

Bardiya is divided into 31 VDCs and one municipality called Gulariya Bazar which is also the head quarter and the main market of Bardiya district. Similarly, Basgadhi, Bhurigaun, west Rajupur, Kothiyaghat, Taratal, Mainapokhar, Sitla Bazar, Bholagaudhi and Katerniya are the main marketing point of the district. Among them Taratal is the biggest one.

There are 215 primary, 61 lower secondary 29 secondary, 8 higher secondary, school, similarly, there is one campus and one district hospital (G. Si.Ka, Bardiya). According to the population census of 2001, the total population of this district is 382649. Out of it, there are 192655 men and 182649 are women. There are Tharu, Brahmin, Chhetri, Newar, Magar, Sunar and Muslim in order from bigger to smaller in number. The literary rate of Bardiya is 45.70 percent, which of them there are literary rate of men are 55.50 percent and 35.90 percent of women (CBS, 2001). The main occupation of the people in Bardiya district is agriculture.

Initially, Bardiya was famous for malaria diseases. But now a days it is becomining popular for fish farming and potato production. The trend of migration from the hill and order district to Bardiya is increasing over years. It has been the habitat of many castes and ethnic groups. Among them, Tharus are in bigger number followed by Brahmin , Chhetri and Muslim.

#### **4.2 Background of the Study Area**

Mainpokhar lies in Mid-western development region, Bheri zone, Bardiya district. This village occupies small area in one ward. The total population of area is near about 1100 in the ward which of them, there are 561 are male and 532 are female (Population Census, 2001). Boundary of Mainapokhar area, North is Motipur VDC, South is Phutaha VDC, west is Kalika VDC, and east and Sorahawa VDC. It lies approximately 14 km. east from district headquarters. Majority of Tharu people depend on agriculture.

#### **4.2.1 Historical Background**

As mentioned above Mainpokhr area is inhabited by Tharu people from 80 years. According to old man Hari Bhajan Tharu, who is oldest of the whole villagers. Now he is 105 years old. When he migrated from other place there are 6-8 houses only. After some years hill people and other people migrated there, now, there is big village and small market area. Some of the Tharu people sold their land to Brahmin and Chhetries years ago. Thus the same Tharus have settled down in different places.

In the Mainapokhar VDC. There is big lake which size is four Bigha. There is Shiva historical temple which is situated in the middle of the village. There are small river to use fishing, drinking water for cattle, irrigation, and other small size of historical pond etc.

Tharus are honest, hard working people, friendly therefore, they are called Kishan. Tharu people use Nepali language, Hindi, Bhojpuri and Maithali language have influenced the Tharu language. Now most of the Tharus of this area can communicate in the Nepali language too. Many Tharus were simple dress. They are illiterate, According to Toya Nath Dhital 147 castes of Tharus people are living in Nepal. Like Kathariya, Kankatla Kachila, Khawas, Kharal, Khuradha, Khausiya, gachhedar, Chitauniya Chaudhari, dangariya, jogi, toedar, thundar, danuwar, daguara, purihar Mahjhi etc.

Most of land is arable, there is a wildlife area. Which has been a green belt of the VDC. Merkiyanala, a small stream, which is west of the village flows from north to the south. In summer, it gets flooded due to which the VDC some time loses its cultivated field. However, the merkiyanala is very important of Irrigation. Also cropland has been possible to irrigate in winter with pump set due to the nala. There is also Babai Nahar. The people are used to irrigation in winter season and raining season also.

#### **4.2.2 Climate**

The study area has tropical monsoon climate. It is very hot and humid in summer season. But in winter usually remains very cold and very hot in summer season. Usually, it gets cold ware, which makes so cold that people lives get very difficult especially in December and January month. It gets foggy for whole day for some weeks to months. The maximum temperature remains around 19-22 degree Celsius, where as the minimum does up to 6-7 degree Celcius. The weather remains very pleasant during October to November and February to March. It has neither hot nor cold in this months. The environment is clean, so, people enjoy very much during the period.

On the other hand, it starts blowing hot wind from April to till May, some times and goes to June. During the month, the weather remains very dusty, hazy, windy and also hot. So people find difficult to walk in day time in this hot season. Usually, monsoon starts from mid to late June and lasts in August/September. July, August and September are the three months. Which get heavy and continuous rainfall. So, the weather becomes very hot and humid. People are very busy in farming. They depend on rainwater for their farming. Mostly they have rainfed crops. They have recently started threaldle pump and electric pump (Dhikipump and Electric motor) for irrigation for small plots in the parts of the VDC.



**Table No. 4:1**

**Monthwise Average Max, Min. Temperature and Rainfall of District**

S.N.	Months	Average maximum temperature (in °C)	Average minimum temperature (in °C)	Average rain fall (in mm)
1	Baishakh	37	18	20
2	Jesth	38	24	42
3	Ashadh	38	23	215
4	Shrawan	35	21	438
5	Bhadra	34	20	322
6	Asoj	32	20	260
7	Kartik	31	19	65
8	Mansir	26	12	5
9	Poush	19	7	12
10	Magh	22	6	23
11	Falgun	25	8	18
12	Chaitra	31	14	11

Source: A Compendium on Environmental Statistic Nepal, CBS.

The above table shows that maximum average temperature is 38<sup>0</sup>C in Jesth and Ashadh, and minimum average temperature is 6<sup>0</sup>C in Magh month. Similarly, maximum average rainfall is 438 mm in Srawan month and minimum average temperature is 5mm in Poush. The average speed of the wind is 8km/h.

#### **4.2.3 Natural Resources**

The natural resources, which are available from the nature as a gift to human beings, play a vital role in the country's development. The affective and efficient use of natural resources makes a country healthy and developed. Our country Nepal is also called very rich in natural resources due to diversified climates. The plain and fertile land is the main natural resources of the VDC. It is also a greenery area, that are described as below.

##### **4.2.3.1 Forest**

Through the saying "Hario Ban Nepal Ko Dhan" is getting like myth in our country. The village has still very dense community forest as a wild life

conservation in its north side. It has not only made the VDC greenery. But also, it has made environment better to surroundings and it supplies forest firewood, timber and green grass, which helps to increase the revenue of the state.

The forest was helped to control soil erosion and thereby is preventing arable land from degrading. The major forest trees are sal (*Shorea robusta*), sisau (*Dalbergia sisoo*), Karam (*Adina cordifolia*), and Khayar etc. which are considered very good timber for quality wood. Thus, the forest has been very good habit of different kinds of animals and birds etc.

#### **4.2.3.2 Soil**

Soil is the base of most of the natural resources on one hand; on the other hand its formation depends on the quality of rock, climate, and plants. The soil productivity depends on the availability of the micro-nutrients in the soil, which is highly influenced by the prevailing climate. High temperature and humidity greatly influence on soil information processes. Due to tropical climate of VDC, it has fertile and productive soil, which has greatly influenced the economy and life standard of the local.

The VDC has sandy loam soil, which is very good for agriculture production. The major cereal crops grown are rice, maize, and wheat, other crops that are grown in the village are mustard, beans potato, ladies finger, cauliflower, cabbage, and egg plants. Similarly, there are some fruit trees and the most common are mango, litchi, gauva, banana, papaya and jackfruit etc. Thus, the VDC has very good soil from agriculture point of view.

#### **4.2.3.3 Water**

Chaplanala and Merkiya nala is small steam that flows in the east and west of the study area from the north to the south. Both are very important to irrigation by using pumpset and other devices from the steam. Both steam have been the gift of Mainapokhar VDC and other VDC also. There is also a Babai Nahar which, the people use to irrigation. Hand Pump are the major sources of

drinking water and also irrigation well water is also use to drinking as well as washing purpose is also use to drinking as well as washing purpose some years ago. But now, the people are leave to use well water. Because well water is not clean and drinkable than hand pump water.

#### **4.2.3.4 Mineral**

According to research and investigation. It is said that Nepal is rich in mineral e.g. iron, cooper, coal, mica, gold, marble and other petroleum goods and gases. However it is not possible to exploit these mineral and other petroleum goods and gasses due to lack of technology and budgetary constrains. Still there is little research and investigation carried out in this aspects in Nepal. Yet there can not found any kinds of mineral in Mainapokhar except water and sand.

#### **4.2.3.5 Animals and Birds**

The common domestic animals in study area are cattle, buffalo, sheep, goat, pig, ox, and dog. etc. poultry, duck and pigeon are the major birds available in the study area. There are tiger, leopard, Jackal, Monkey, deer, fox, wildcat, and pigs seen wondering some time in the jungle area. Similarly, doves, parrots, sparrow, nightingale etc. are available in the jungle. Such wild animals and birds damage crops often since the wild life protected area is close by.

### **4.3 Development Infrastructure on the Study Area**

There is main road and branch road. Main road is black papped road and branch road is gravilled. So, there is no any problems of transportation. There is no problem of academic institution in Mainapokhar VDC. Because there is one higher secondary school and five primary level school. There is facility of electricity, drinking water by hand pump and telephone. Even in order to call ambulance service while falling sick people have to make about 15-20 minutes in the study area.

Infrastructure development on the study area are

- ) Shree Shard Higher Secondary School
- ) Small Farmer Development Project
- ) Small Bus Stand.
- ) Gramin Vikash Bank.
- ) Mobile Network Tower.
- ) Pitch road.
- ) Health post

Study area's people are benefited to the basic services through the above service. Public school and private school facilities the formal education to children. People gets the basic health service through the health post. Bus station links with Nepalgunj to District head quarter Gulariya for people and carrying their production. There is motorable road. The people gets the Telephone service through the Mobile Network Tower. Small farmers are facilities through the SFDP and Gramin Vikash Bank for credit. Farmer are beneficial to the wild animals treatment by agro vet hospital., it is the income generating activities. It promotes the self employment the rural people and consumes the green grass and agriculture residue through live stock. There is near the community forest and the agriculture production. So potentiality on live stock is high.

#### **4.4 Occupation**

The occupation of the people in the study area can be categorized agriculture and others. 85 percent people involved in agriculture and 15 percent people only in other. Other occupation like, wage labour, agro vet center, business, transportation, teaching and government office etc.

#### **4.5 Religion and Culture**

It is quite obvious that Nepal is a country of multi caste multi cultural nation situated between two great countries like India and China. Most of the population in study area are Tharu, so all the Tharus people believe to Hindu religion and only negligible percent of other religions people are found like Kristms Religin. In this study area, the Tharu people are celebrate Maghi as a new year, Tihar, Dashain, Holly, Astimki, Aitawari, Nagpanchami (Guriya) and other cultural activities.

#### **4.6 Possibilities on Economic Development**

In this area most of the Tharu people are depend on agriculture. So we can develop agriculture sector bringing new and modern technology, improved seeds and use of fertilizer. Establish agriculture market for selling agriculture production. The government also decide the price of agriculture production for purchase and sell. Other income generation activity like sheep keeping, pig keeping, bee keeping, poultry form and fish pounds etc. are the possibilities of income. People have also farming cash crop. The government should provide different kinds of facilities like transportation, communication, health post, school and vetnary etc.

#### **4.7 Population**

Population is one of the major elements of a country. Its structure, composition and feature determine the social structure and dynamic, which play a vital role to social change process and influenced in the social relationship in the community directly and indirectly. Mostly, minority groups are marginalized, socially, economically and politically. They usually have little participation in the development mainstream of the country.

**Table No. 4:2**  
**Sex and Wardwise Population of Mainapokhar VDC**

Ward No.	Men	%	Women	%	Total	%	Household	%
1	568	13.406	532	12.450	1100	12.926	180	13.100
2	291	6.869	307	7.184	598	7.028	83	6.040
3	616	14.539	602	14.088	1218	14.312	183	13.319
4	162	3.823	188	4.099	350	4.112	66	4.804
5	564	13.311	512	11.982	1076	12.643	166	12.081
6	697	16.450	746	17.458	1443	16.957	212	15.480
7	382	3.016	382	8.939	764	8.978	148	10.771
8	462	10.903	483	11.303	945	11.104	125	9.098
9	495	11.682	521	12.192	1016	11.939	211	15.357
Total	4237	100	4263	100	8510	100	1374	100.00

Source: District Profile of Bardiya, CBS, 2003.

The above table shows that the population distribution of Mainapokhar VDC is uneven. The ward number 6 have the highest population in number whereas the ward number 4 have the least number of population. The population of women is higher than the population of male in the VDC level. Except ward number 5. The equal population of women and men in ward number 7. All other wards have higher women population. The household number in each ward is also unequal. It varies from ward to ward. Ward number 6 and 9 have 212 and 211 households. It is about equal household which is the highest in all wards and the least household number is 66 in ward number 4. Thus, the total household have 1374 in the VDC.

## **CHAPTER FIVE**

### **SOCIAL CONDITION OF THARU**

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 the proper direction of the study at first. The data are presented in tables from and analysis is made on the basis of research questionnaire.

#### **5.1 Family Structure and Size**

The joint family system is common in Tharu communities. It is found that 3-4 generation are living together in a joint family with good harmony. Tharu has a culture of patriarchal family structure. The father would be the head of the families with supreme authority over all family members. After the death of the head, who they call "Gardhuniya", the second senior male member. Would be the successor of the head. If there is not any second or third brother. Only then the leadership goes to the eldest son the second generation. The status of oldest women in a family is given high social value. The oldest women in the household handles the domestic work. Hands down some responsibility to the Jethi Buhari (senior daughter in law), who in term has to be obeyed by the junior daughter in laws. (Gautam and Mayer, 1994). Thus, the leadership / responsibility of a family is delegated to the oldest daughter in law and then to the next junior in law and so on.

Tharu community peopoe are known as very cooperative. They give due to regard every member of a family. They have good family value system. Tharus gather tofether and share each other whenever they have special function. They get equal shared without any discrimination when they have special food preparation. Care of children is taken very much and mostly grand parents to take care of children were their parents go for work and elder brother

and sister are busy in supporting their parents usually, male member go to farming where as female member do the household chores. Similarly, boys and girls support their parents by cutting grass and collecting firewood and litter. Over Tharus do hard work. Men and women have equal say in household decision making process. Thus, it is seen a gender sensitive family in Tharu community. It is generally believe that large majority of families in Nepal are joint in nature. But in the study area both joint and nuclear family where found. Tharu society is party linear society. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother 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**  
**Family Structure of the Respondents**

S.N.	Family structure	No. of families	%	Remarks
1	Nuclear	21	46.67	
2	Joint	24	53.33	
	Total	45	100	

Source: Field Survey, 2008.

The above table indicates that majority of sampled families live in joint family system. Out of the total 45 sample families, 21 (46.67%) are nuclear families where as there are 24 (53.33%) joint families. So, we can say that the population of joint families are greater than nuclear family in the Tharu community of study area.

The family size of the respondents varies from small with 1-2 family member to as bigger as with more than 16 family member as shown in the table below:



**Table No. 5:2**  
**Family Size of the Respondents**

Family member	Household	Percent
1 to 3	8	17.78
4 to 6	23	51.11
7 to 9	10	22.22
10 to 15	3	6.67
16 above	1	2.22
Total	45	100

Source Field Survey, 2008.

The number of household with 1 to 3 family member are 8, which is 17.78 percent of the total respondents. Similarly, there are 23 (51.11%) families with 4 to 6 family member, 10 (22.22%) families have their family size of 7 to 9 member, 3 (6.67%) families have just 10 to 15 members and one family has more than 16 members, which quit big family size.

## 5.2 Age Composition

The table below distributes the total population by age and sex.

**Table No. 5:3**  
**Distribution of Population by Age and Sex**

Age	Male	Female	Total	Percentage	
				Male	Female
0-9	29	35	64	11.15	12.46
10-19	20	23	43	7.69	8.85
20-39	48	55	103	18.46	21.15
40-59	17	16	33	6.54	6.15
60 above	9	8	17	3.46	3.08
Total	123	137	260	47.30	52.70

Source Field Survey, 2008.

The above table shows male out number the female in study area. Tharu community where the proportion of male and female is 47.30% and 52.70% respectively. The table reflects that the number of male is less than the number of female.

### 5.3 Marriage

Marriage is an institution, which admits men 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 the arranged marriage in the Tharu community of study area. After marriage a man and woman become life partner. It means they have got license for sexual relationship. In Tharu society they follow various types of marriage in Hindu culture. Inter caste marriage is totally banned. They are following their custom of marriage by mutual agreement. They maintain the rule of endogamy.

**Table No. 5:4**

**Distribution of Respondents and Their Spouse by Age at Marriage**

Age at marriage	Male		Female		Total	
	No.	%	No.	%	No.	%
10-15	13	23.89	23	53.43	36	40.91
16-24	22	48.89	17	39.53	39	44.32
25 and above	8	13.78	3	6.98	11	12.50
Unmarried	2	4.44	-	-	2	2.27
Total	45	100	43	100	88	100

Source Field Survey, 2008.

The above table shows that the 53.49 percent female got married under 15 years. Whereas 23.89 percent male got married under 15 years. Only 39.53 percent female got married at the age between 16-24 years where the maximum 48.89 percent male got married at the age of 16 to 24 years. There was 13.78 percent male got married at the age above 25 years whereas 6.98 percent female got married as at the above 25 years and two in number of male are unmarried.

## 5.4 Education

### 5.4.1 Literary Status

Education is important for development. All of the development depends on it. It is important infrastructures of development. Education means to look for openly. Most of the Tharu people are uneducated. Government hasn't provide education to Tharu people. Still government has not made special strategy for them to us lift their education.

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

**Table No. 5:5**

#### **Literacy Status by Sex in the Study Area**

Literacy status	Male		Female		Total	
	No.	%	No.	%	No.	%
Literate	65	59.63	41	33.38	106	46.09
Illiterate	44	40.37	80	66.12	124	53.91
Total	109	100	121	100	230	100

Source Field Survey, 2008.

The above table presents data on the literacy rate by sex of Tharu in the study area. The total literacy rate of the study area is 46.09% (informal education is included).The national figure shows 55 percent males and 25 percent females are literate (Census, 1991, CBS) of the total male population. 59.63 percent are literate, likewise of the total female population 33.88 percent female are literate and total illiterate rate is 53.91 percent of the total population. Male population 40.37 percent is are illiterate. Similarly, the female population 66.12 percent female are illiterate.

### 5.4.2 Educational Attainment

Education is the measurement of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the

weak people on the society. It will not only help the individual for personal development but it also provide knowledge and skills gravitates a community towards participation in national buildings efforts. But most of the aged Tharu are uneducated so they do not understand the value of education. Education is play vital role to living standard, income level, economic status of the nation.

**Table No. 5:6**  
**Educational Attainment by Sex in the Study Area**

Educational attainment	Male		Female		Total	
	No.	%	No.	%	No.	%
Primary (1-5)	40	51.28	25	52.08	65	51.59
Lower secondary	22	28.21	14	29.17	36	28.57
Secondary level	11	14.10	6	12.50	17	13.49
Campus level	5	6.41	3	6.25	8	6.35
Total	78	100	48	100	126	100

Source Field Survey, 2008.

The above table shows the educational attainment by sex in Tharu community in Mainapokhar VDC Ward No. 1. The total number of students in different level of education institution are 126. Among them 51.59 percent have been attending in primary school and some of the leave the education after finishing the primary education. 28.57 percent have been attending lower secondary, 13.49 percent in secondary level and only 6.35 percent in campus level. The difference in female is may be due to they have to look their younger siblings, to work in agriculture field and female get less priority in education.

Before some years Tharu forefather were not interested to send their children to school. The main reason is their higher illiteracy and poor economic condition. But now a day, the Tharu younger generation known the benefit and value of education. They also know that education can play the vital role in their overall life. So they are considerably interested in education.

## **5.5 Festival Celebrating Pattern of Tharu**

In Tharu community they are celebrating festivals in different ways Tharus are using following method for celebrating festival in their society.

**Table No. 5:7**

**Festival Celebrating Pattern of Tharu**

Celebrating pattern	No.	%
In group	18	40.00
In family	24	53.33
Others	3	6.67
Total	45	100

Source Field Survey, 2008.

The above table shows that 40.00 percent respondent celebrate their festival with in group and 53.33 percent celebrate in family and others 6.67 percent. Majority of the Tharu people are celebrating festivals in family.

**5.5.1 Food and Drinking Habits**

The Tharu are generally known as the liquor drinking people, the Tharu of the study area is not free from that statement. They eat what they grew and supplement it with fish from the near by rives and pounds. Therefore, according to their ability to produce food and cash crops on their lands they grow paddy, wheat, maize, pulse, vegetable, potato and from these bounties of nature they prepare the usual bhat, dall, tina and such dishes. Jad (Home made beer) and fish are two compulsory item. Meat is also an important food for them. They consume fish, chicken and mutton etc. for festivals and life cycle ceremonies.

**5.5.2 Drinking Water and Drainage**

It is found that most of the household gets water from private hand pump which are install by ourselves some of the people depend on public hand pump etc. There are also some well but when they were facilitated with public hand pump and private hand pump (own) they are not using of well water because well water is not clear than hand pump and there are not other facility of drinking water by government in the study area.

**Table No. 5:8**  
**Sources of Drinking Water in the Study Area**

Source of water	No. of households	Percentage
Private hand pump (own)	32	71.11
Public hand pump	13	28.89
Well	-	-
Other	-	-
Total	45	100

Source Field Survey, 2008.

The above table shows that out of the 45 households 71.11 percent have facility of private hand pump water where as 28.89 percent have used public hand pump. Now a days the people of study area are not using well water and researcher also didn't get other facility for drinking water

### **5.6 Family Planning**

Nepal is a country in which population size is increasing day by day. This is the future of family planning program under gone vasectomy, pills (female), condom (male) and some of the women have under gone laparoscopy operation. Here respondents are asked weather they have knowledge of family planning or not. The following table shows the respondents responses.

**Table No. 5:9**  
**Distribution of Respondents by Using Contraceptive Diverses**  
**in the Study Area**

Methods	No. of households	Percentage
Condom (male)	8	17.78
Pills (female)	7	15.56
Vasectomy	2	4.44
Laparoscopy	16	35.56
Not any	12	26.67
Total	45	100

Source Field Survey, 2008.

The above table shows that out of the 45 respondent, at least 73 percent respondents knew about family planning. 1778 percent have used condoms,

15.56 percent used pills. Similarly, 35.56 percent female have one permanent laparoscopy. 4.44 percent have done vasectomy operation and 26.67 percent have not used any means of family planning. The table shows that the majority of family planning is 35.56 percent to laparoscopy.

## **5.7 Village Organization**

The formal organization governing the village is the VDC. Each VDC has a nine ward and a ward is the smallest political and administrative unit. There is political representing in each ward forming ward committee chaired by ward chairman including a female ward member. In a ward chairman is the elected chief. These are the formal political and administrative leaders who run the village organization.

In the rural Tharu community particularly in Mainapokhar informal village organization play much more important role than the formal organization. One of these informal organization is the Badghar system in Tharu village Mainapokhar. Every Tharu village has their own arrangement for maintaining rule and regulation in the village. The duty of maintaining good relations among villagers and conducting the village affairs falls on the Badghar (village chief). A Budghar is a major social economical legal and religious institution among Tharus. Mostly from rich and influential person elected in Badghar.

The village assembly is composed of all ghardhuriya. The chief male member of the household is appointed as a ghardhuriya. All the ghardhuriya assemble in the Budhgar's. All the house or in an open space to make an important decision and policy formation for the village. The role of the Badghar in the assembly is as like as chairman and a judge who keeping other view in mind gives the final communal decision. Whenever the Budghar wants to common assembly he informs all the Gharduriya a few hours or some days earlier, depending an how important the mission is. Any villager can carry this

message from the Badghar to the ghardhuriya. This is no paid person for that purpose.

### **5.7.1 Recent Changes in Village Organization**

A key informant says, "The Badghar used to play a significant role in the village today Badghar has been stripped a much of his earlier power and position." Officially, the ward's chairman has challenged the village level judicial power has shifted to the village and Badghar's position as a village chief. But the Badghar is still the leading figure in the village and Tharus have much more faith in him than in the mayor or the ward chairman.

### **5.8 Dressing Pattern and Jewelry**

Tharu people of Mainapokhar VDC have their typical dressing pattern. Men put on dhoti, which is white in color and covers from the waist to knee and shirt. Traditionally, they used to have black and thick around the waist, which is called "Kardhun" in which they put on colorful thread flower. Now, every body wears shirt, pant and half pant etc.

Tharu women of Mainapokhar VDC usually put on lehanga (a cloth worn around the waist to upper ankle Jamama) and blouse. Married and unmarried women have different types of dress. A married woman wears shawl (Cover back part of the body from head to knee back called "Agrahan") and blouse. In which buttons are sewn in front. But the unmarried women have blouse with button sewn on the back portion. Tharu women wear colorful dress during the festival.

Usually, Tharu women wear golden jewelry and brass or Silver depending upon their economic condition. They wear earrings called "Chattaur" and hanging ornaments called "Jhimiliy" or "Sutiya" in the ears. They wear different nose rings known as "Phinpli" (Phuli), Nathi, and bulaki are also common, ornaments seen in Tharu women. Mostly Tharu women wear silver bracelets on the upper side of an elbow. It is called "Tariya" and



also they have rings in finger, ankle or Kalli on legs and Tikuli on the middle of the forehead, colorful necklace of beads, and a silver wreath called "Thesya" a brass wreath called "Sutiya" are also common in the neck of Tharu women.

## **5.9 Religions**

It is quite obvious that Nepal is a country of multi caste and multi cultural nation situated between two big countries. Most of the population in study area are Tharus. So all the Tharu believes to Hindu religion and only negligible percent of other religious people are found. In this area Tharu observed Maghi, Tihar, Dashain, Holly, Nagpanchami and other cultural activities.

Tharus practice their own tribal religion which consists of worship a number of spirits and some Hindu deities such as Ram, Krishna, Shiva Devi etc. Tharu have their Kuldevta on ancestral deity. Installed in their family house. These are known as Bhagwati, Maiya, Parvati, Goraiya, Bherwa, Gunni, Bageswari, Khirkhiriya, Gurbaba, Sapheriya, latau Mahadev, Bhainsasur etc.

The Tharu of Mainapokhar VDC ward no. one is basically Hindu. They believe on spirit according to the Tharu, person also becomes a spirit after death. Some of the spirits have been installed in the deity room of a house and courtyard of a house. There are some Idols and artifacts representing deities. Installed inside the corner or the deity room of a house (Deuta Kunti). Mad Idols of elephant, horse, tiger and snake are kept in the Deuta Kunti as a symbol of deities. During my study period I observed many Idols and artifacts in their Deuta Kunti. According to key informants and other elderly men and women the following deities and spirits which they worship at household, level as well as village level.

## CHAPTER - SIX

### ECONOMIC CONDITION OF THARU

The chapter deals with the economy of Mainapokhara VDC, Ward No. 1 of Tharu. This includes the economic activities likewise food production occupation pattern, income sources, land ownership, animal husbandry and annual income of Tharu people in the study area.

#### 6.1 Economic Sources

Agriculture and labor is the main sources of income in Tharu society of the study area. Agriculture and labor is the main occupation of Tharu in Mainapokhar VDC. Some of the Tharu people are working in different places. In study area a few Tharu people rear goats and chicken which they sell either in the market of Nepalgunj. or local market, Some of the Tharu people have small kinds of business like meat soap, vegetable soap, small agrovet center, swing etc. But the researcher has found, income is not sufficient for their day to day expenditure.

**Table No. 6:1**  
**Economic Sources of Respondents**

Responses	No. of households	Percentage
Agriculture and livestock	33	73.33
Labor	10	22.22
Others	2	4.45
<b>Total</b>	<b>45</b>	<b>100</b>

Source Field Survey, 2008.

The above table shows that the majority of Tharu people depend on the agriculture. It means, there are 73.33 percent people depends on agriculture, lack percent (22.22%) people depend on labor and only 4.45% percent people depend on the other sources.

## 6.2 Treatment Pattern

The village is close to local bazar. There are one health post and three medical soap to buy any kinds of medicine. In the study area. But most of the Tharu people don't adequate knowledge they have many traditional methods for curing illness. After illness some people of this area go to the health post. Some people go to consult to Guruwa. Local family guidance. People of this area suffering from taiphoid, pneumonia, malnutrition and other.

**Table No. 6:2**  
**Treatment Pattern of Illness in Tharu Community**

Survive provides	No. of households	Percentage
Visit guruwa	9	20.00
Hospital	2	46.67
Both	15	33.33
Total	45	100

Source Field Survey, 2008.

The table shows that out of 45 households 46.67 percent Tharu people visit to the hospital for curing illness. 33.33 percent Tharu people go to both hospital and Guruwa and 20.00 percent go to Guruwa for the treatment of illness. Tharu believe in traditional culture. It also significance their faith Guruwa. Traditional village doctor like Dhami/Jhakri.

## 6.3 Occupation

Tharu are known as the best farmer, who cleared the dense forest and fought with the dangerous malaria diseases. It is believed that they are immune of the malaria disease. So that they survived from the deadly disease when these was no medicine of it. Thus, they established them as hard working people. Most of the Tharu people are engaged in agriculture sector. Agriculture is a main sources of income but their production is not sustain for their live stock because of their agriculture pattern is traditional.

**Table No. 6:3**

**Main Occupation of Respondents**

S.N.	Occupation	No. of households	Percentage
1	Agriculture	33	73.33
2	Labor	4	8.89
3	Dhami	1	2.22
4	Service not sector	1	2.22
5	Sale/business	1	2.22
6	Carpenter	2	4.45
7	Riksha puller (cart)	2	4.45
8	Driving	1	2.22
9	Servant	-	-
	Total	45	100

Source Field Survey, 2008.

The above table shows that out of 45 household 73.33 percentage people are involve in the livelihood from farming as the main sources. 8.89 percent depend on labor. Similarly, 2.22 percentage has Dhami, 2.22 percent age has service Pvt. sector, 2.22 percentage has sale/business, 4.45 percentage depend on carpentry, 4.45 percentage are Riksha puller, 2.22 percent has driving and no body involve in servant.

It indicates that majority of Tharu were engaged in farming or agro labor, fishing and weaving mates and nets (Helka and Jaal), instruments for fishing are also considered as their indigenous skills.

#### **6.4 Animal Husbandry**

Tharus are claimed to be the first dweller in dense forest of Terai. So, they are very good at farming and livestock raising. They keep cow, goats sheep, pigs and other animals and birds at the same time. But most of them keep oxen, as their draught animal for ploughing land. It is presented in the table that they keep different types of animal and poultry birds.

**Table No. 6:4**  
**Birds, Cattle and Buffalo in Sampled Households**

S.N.	Birds, cattle and buffalo	No. of households	Percentage
1	Oxen	12	26.67
2	Cow	2	4.44
3	Cow, buffalo, pig and poultry	2	4.44
4	Poultry, goat and buffalo	6	15.33
5	Goat and poultry	1	20.22
6	Buffalo	7	15.56
7	Goat, buffalo, pig and poultry	-	-
8	Goat and cow	2	4.44
9	Goat	2	4.44
10	Goat and buffalo	6	13.33
11	Pig and duck	-	-
12	None	5	11.11
	Total	45	100

Source Field Survey, 2008.

The above table shows that most of the Tharu families do keep animal and poultry. Out of the sampled household 12 (26.67%) percent families have oxen. 2 (4.44) percent have cows, 2 (4.44) percent have cows, 2 (4.44) percent have cows, buffalo, pig and poultry, 6 (13.33) percent have poultry, goat and buffalo, 2.22 percent families have goat and poultry, 15.56 percent families have buffalo, 4.44 percent families have goat and cows, 4.44 percent have goat only, 13.33 percent families have goat and buffaloes. In the study area, people are economically poor. They keep either animals or poultry, which they think their social security and helps for their livelihood.

## **6.5 Types of Houses**

The Tharus residential pattern and types of houses traditional some of the houses are made mud, some are made of wood, some are made of bricks. Most of the roof of the houses are made of thatch and tailed. The walls of the houses are made of mud and bricks too. I the study area most of

**Table No. 6:5**  
**Types of Houses in Mainapokhar**

Types of households	No. of households	Percentage
Thatched roof	21	46.67
Zinc sheet roof	6	13.33
Home made tailed roof	16	35.56
Concrete roof	2	4.44
Total	45	100

Source Field Survey, 2008.

The above table shows that in the study area's Tharu people. 46.67 percentage are living in the thatened roof. 13.33 percentage people are zince sheet roof. 35.56 percentage are home made tailed roof and 4.44 percentage only Tharu people are living in the concrete roof. There is majority of the thatched roof households because of their economical poor condition.

### **6.6 Size of Farming Land**

Nepal is a agriculture country. Most of the people are depending on agriculture in Nepal.. Tharu people are also Nepali citizen. The occupational pattern indicates that majority of Tharu households depended on agriculture. Therefore, the size of farming land and land ownership are the main indicator of economic status of Tharu. The proccession of land is greatly valued, among the Tharu of study area. It is valued not simply as a factor of production but as continues source of income and security on the other hand it is an index of social status and prestige.

**Table No. 6:6**  
**Distribution of Respondents by Size of Forming Land**

Area in bigha	No. of households	Percentage
0.01-1bigha	23	51.11
1.01-2bigha	10	22.22
2.01-3bigha	7	15.56
3.01 and above bigha	2	4.44
Land less	3	6.67
Total	45	100

Source Field Survey, 2008.

The above table shows that 5.11 percent have small size of farming land between 0.01 to 1 bigha, 22.22 percent have medium size of farming land between 1.01 to 2 bighas. Similarly, 15.56 percent have 2.01 to 3 bighas land and only 4.44 percent has a large size of farming land above 3 bighas, where as 6.67 percent household are landless. It means most of the Tharu people are below of poverty line. There is no satisfactory size of land holdings in Tharu community of Mainapokhar VDC. It illustrates that majority of Tharu households were small size land holding farmer between 0.01-1 bigha khet. So, they have no fulfill land for sustain their life.

### 6.6.1 Land and Tenant

Land is considered not only as the means of agriculture production and livelihood among the Tharu people of Mainapokhar VDC. But it is also taken as a symbol of social status and prestige. Land is so valued in Tharu communities that it is taken as a social security.

In the study area. There is not equal distribution of land. Most of the Tharus have either little or no land. But there are some Tharus, who have more than 3-4 bigha of land. Those, who have little or no land, either they do work as a battaiya or adhiya system, in which production is shared equally between the tenant and the landlord. The VDC does not have good source of irrigation system except some borings, dhiki pumps, Chapalanala, Merkiya nala and Babai nanar also. Which is also seasonal. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made Tharu people lives difficult as they work hard for the whole year but they get little return out of it.

**Table No. 6:7**  
**Types of Land Ownership of the Sampled Household**

Land ownership	No. of households	Percentage
Land owner	33	68.89
Tenant/ Battaiya	11	24.44
Landless	3	6.67
Total	45	100

Source Field Survey, 2008.

The above table shows that there are 33 families who have their own land. 11 families are tenant/Battaiya, some families have their own small size of land. But it is not sufficient for their livestock. So they are doing work/farming as a tenant/buattiya system farming and 3 families are landless and they involve in none agriculture sector for their livelihood.

## **6.7 Agriculture**

Agriculture is the main source of the Tharu of the study area for their livelihood. But the agriculture production is not sufficient for the fulfillment of their other needs like treatment, education for their child and festival etc.

### **6.7.1 Agriculture Practice of the Study Area**

Agriculture practice of Mainapokhar VDC is still traditional and of primitive type. Most of the farmers especially Tharus plough their land with iron tipped wooden plough. Which is very traditional tool. Either male buffaloes or oxen are usually used to plough field as draught animals, which is less efficient. All the agriculture activities are carried out manually from land preparation to harvesting crops. Agriculture activities of Tharus in Mainapokhar VDC is largely influenced by monsoon cycle, which starts usually from June/July every year. Maize and rice are mainly grown in raining season. Whereas wheat, mustard and lentils are grown in winter season. Similarly, winter and summer vegetables farming is also increasing gradually. Mostly cauliflower, cabbage, carrot, radish and rye are grown in winter whereas cucumber, ladies finger, okra and pumpkin/squash are grown in summer, major agriculture products of the study area shown in the table below:



**Table No. 6:8**  
**Cropping Calendar in the Study Area**

Major crops	Planting month	Harvesting month
Paddy	Ashad	Mansir
Maize	Push	Chaitra
Wheat	Mangsir	Chaitra
Mustard oil	Kartik	Magh
Pulse	Mangsir	Falgun
Potato	Kartik	Falgun

Source Field Survey, 2008.

The above table shows the planting and harvesting of different crops. It indicates planting month of paddy is Ashad, maize in push, wheat in Mangsir pulse in the same field, mustard oil in Kartik and potato is also in the same field harvested paddy in Kartik/Mangsir, maize and wheat in Chaitra, mustard oil in magh and pulse and potato in Falgun month.

### **6.7.2 Crop Sharing System**

**(a) Adhya:** In this system the land owner gets 50 percent of the yield of a crop and has to pay for the seeds, as well as having the responsibility of paying revenue and other taxes. If any. All the manual work is done by the tenant. This system of tenancy is practiced either by tenants who recent immigrants and who before setting in the village agreed to work on this system, or by tenant who has broken their service bond as permanent share, cropping tenant.

**(b) Tinkur:** In this form of tenancy all labor and expenses are paid by the tenants. The seeds for sowing are all paid by the tenant. The land owner, whose only responsibility is to pay the revenue for the land gets one third of the crops.

**(c) Chaukur:** This form is the same as tinkur tenang except that the land owner gets only one fourth of the yield.

Since the land reform program there has not been any change in crop sharing system. Now the land-owner can not turn their registered tenants out of their land, without reasonable causes nor can they change the term of tenant.

But in case of out migration of a tenant. But in case of out migration of a tenant family, their tenancy rights are terminated.

### **6.7.3 Kamaiya (Bonded Labour)**

Poor Tharu family who do not have enough to eat are very much dependent on the mercy of landlords. Such family are always to oblige to landlords. In Dang, Bardiya, Banke and Kailali district of mid west and far western region a Kamaiya system is in practice among Tharu community, according to this system a contract between the landlords and the family is issued, the landlords is supported to provide a fixed amount of maize or rice (depending upon the negotiated amount) per year to the family. In turns the entire member of the family of the Tharu house is to serve the landlord and his family working out in field as well as being maid at land lords house. In the study area six families used to be under bonded labor contact prior to my data collection some year ago with the help of an NGO the two families were freed from this contract.

### **6.7.4 The Traditional Classification of Land**

There are several types of land in the study area. The upland called bari and low land called khet. Most of the bari land have irrigation system by using tubewell, electric motor etc. But almost all low land have irrigation system by rainfall, traditional channel and Babai nahar etc. Due to the scarcity of manure and man power, all lands can not be manured equally. So some land is heavily manured, while the rest is left to the mercy of nature by cultivating only one main crop.

The land which is better manured with compost and other organic materials are cultivated intensively and is called dihua. For convenience in manuring, generally the land in the vicinity of the house or village is selected for dihua. The land which can easily drained off water is prepared for dihua land covers a small area. Only about six percent of the total cultivated land of the village. As it is more fertile and scarce. Its price is the highest. According to

the land-survey, all the dinwa land of this village are classified as abbal (A grand) land.

#### **6.7.5 Food Sufficiency**

The staple food of Tharu Dallbhat tina (Rice, pulse and cooked vegetable). So, they use mostly paddy in their daily meal. Once they have storage of paddy. They use other grains such as wheat one maize etc. for their daily meal. Most of the Tharu people are poor. They work whole year on agricultural farm as wage earners, even though they do not get enough food to eat and feed two meal a day and their family for the whole year. During the survey it was found that over percent families have food shortage. Mostly, they have such period either barrow money for buying grains or they live in landlord's house as hali for their livelihood. As a result, they used to face in the trap of poverty and ultimately they use to be servant or Kamayas of the master.

The other major reasons of food shortage is the population growth, which exceeds the growth rate of production in the study area per unit land production has not been increasing day by day. There has not been only significant improvement achieved in diversifying agricultural enterprises e.g. poultry, fish pound, animal husbandry and also other off farm activities, which could generate employment opportunities.

The social practices and behaviors are also equally contributing to food shortage in Tharu ethnic groups as they have big feasts, festivals and marriage, ceremony which they expend extravagantly more on wine, once day have enough food for just few months they forget the food scarcity and start making wine. One of the respondent said that the family has to buy grains for their families livelihood. Although, they produce more compared to their neighbours, who are non Tharu having almost some family size sells grains instead. One of the reason is that they expand their grains more on making local spirit and wine. The food security situation among Tharu will be much

better if they stop the over expenses on their traditional rituals, festivals, feast and other religious and cultural practices extravagantly.

**Table No. 6:9**  
**Distribution of Respondents by Food Sufficiency**

Food sufficiency in month	No. of households	Percentage
Zero month	3	6.67
0-3 month	6	13.33
3-6 months	5	11.11
6-9 months	12	26.67
9-12 months	15	33.33
more than 12 months	4	8.89
Total	45	100

Source Field Survey, 2008.

The above table shows that 3 household (6.67%) is landless which food production is zero, 6 households (13.33%) have food sufficiency for upto three months. It is meant that house families have to depend on wage earning for more than 9 months. This is the sign of food insecurity among 26.67 percent of the sampled families. 11.11 percent families have food sufficiency for upto 6 month and 33.3 percent households produce adequate quantity of food grains for one year and there were 6.89 percent households who have some more than 12 months/surplus food.

It was also observed the food deficient household can compensation their needs by carrying by earning from wage labor, agro labor, loan, borrowing and credit purchased.

Whatever they grew in the field can just support their food problem. A significant part of the agriculture products in the study area goes for brewing jad. Therefore, agriculture has no direct economic value except for subsistence. Thus may be every year the Tharu community falls victim of the cycle of poverty.

## 6.8 Way of Solving Financial Problems

All of the Tharu people have their small size of land. But is not sustain their life so they are solving their economical problem by borrowing money, selling livestock, selling crops, besides this. Some of the Tharu people have 3-4 bigha of land they are growing surplus grain. They have no need to depend on selling livestock, but most of the Tharu people skills to solve their problem which is below.

**Table No. 6:10**  
**Way of Solving Financial Problem**

Sources	No. of households	Percentage
By borrowing	14	31.11
By selling live stock	17	37.78
Wage labor	9	20.00
Other	5	11.11
Total	45	100

Source Field Survey, 2008.

The above table shows that out of the 45 households 31.11 percent Tharu people borrow money to solve their problem, 37.78 percent have used their livestock to solve their family members problem, when problem arises they sell their pigs, goats, chickens and ducks. 20 percent of Tharu people solved their problems from wage labor. Only 11.11 percent Tharu people solve their problem by selling crops and doing other activities. The tables indicate that whom problem arises Tharu people sell their livestock in the study area.

### 6.8.1 Money for Treatment

Money is important for many things, treatments, clothes, education all of the propose needed money, money is playing important role in human life. Without money we can not do any things. Tharu people of Mainapokhar area are suffering from different types of problems. When they become ill feel very difficult to manage money for treatment.

**Table No. 6:11**

**Distribution of Respondents by Who Support Money for Treatment**

Source of money	No. of households	Percentage
Own/self	23	51.11
Money lender	3	6.67
NGO/INGO	1	2.22
Loan from bank	2	4.44
Saving groups	16	35.56
Total	45	100

Source Field Survey, 2008.

The above table shows that out of 45 households 51.11 percent have manage money themselves for their problems. 6.67 percent households are from money lenders. 2.22 percent is NGO/INGO's, similarly, 4.44 percent are take loan from bank and 35.56 percent are managed money from saving groups. Now a days, saving groups are playing vital role to solve their financial problem and treatment.

**6.8.2 Money for Festivals**

There are many festival celebrated in Nepal. The Tharu also get enjoyment with the festivals with their family and in groups in the study area. Without money, we can not do any things, it is very difficult to manage their festivals without money.

**Table No. 6:12**

**Money for Festivals**

Way of manage money	No. of households	Percentage
Land lords	5	11.11
From village loan/saving groups	15	33.33
Own/self	25	55.56
Total	45	100

Source Field Survey, 2008.

This table shows that out of 45 respondents 55.56 percent have manage money themselves for their festivals, likewise selling goats, pigs milk, and chicken etc. Similarly, 33.33 percent have managed money from village

loans/saving groups for their festivals and 11.11 percent have manage from land lords.

## **6.9 Livestock**

Among the Tharu various secondary jobs, livestock is also one of them, although they do not have any idea of the improved methods of the cattle rearing. Agriculture is also directly supporting by animal husbandry. The Tharus of Mainapokhar VDC, ward one keep livestock to fulfill the necessities of milk products and compost manure. In addition to those oxen are used for ploughing and chicken and pigs are used either for meat or cash. Animal like buffalo, pigs, goats, oxen and other domesticated animals are kept for different purpose such as for domestic use for sale, ploughing, milk production, fertilizer and meat. Hen and duck, duck are highest in number because of little space need and little requirement of feed.

## **6.10 Division of Labor**

In the Tharu community, there are no hard, and fast rules for division of labour. However, jobs like going to market to sell the products and men mostly do going out for the settlement for wage labor. Household chores such as cooking, rearing the cattle, collecting fodder are done by women. Fishing is done both by male and female. Some children and elderly people also work in the field and minor household chores. Men spend less time in work and more time in drinking alcohol and solving the problem of conflicts between the community people. Thus in livestock activities, and increasing responsibility of involve in crop production has added to women's heavy work burden.

## **6.11 Provision of Toilet**

Toilet is necessary for all human being for disposing the stool and urine. The lack of proper toileting not only affects a family but also affects other families of the community and the whole environment creating so many health problem.

**Table No. 6:13**

**Provision of Toilet Users**

Toilet	No	Yes			Total
		Low	Medium	Best	
	26	13	4	2	45

Source Field Survey, 2008.

Table shows that 26 households have no toilet and 19 households have toilet. Out of 19 households, 13 households have low types of toilet, 4 households have medium types of toilet and 2 households have better toilets. It is clear to see that more than of families do not have their own toilet. They use on open field toilet and they use nearest jungle for toilet. It is due to lack of awareness about the important of toilet, health knowledge and economic condition. The researcher found that only a few people use soap and water for washing hands after toilet and most of them use soil, ash and only water.

**6.12 Loan Transaction**

Loan and credit is necessary for running house and fulfill their several wishes and needs in Tharu community in the study area, they take loan from two ways. Formal and informal. Informal sources are relatives friends, landlords etc. Similarly formal sources consist of bank, cooperative and financial institution. Although the interest of formal sector is low but the process is long and difficult. They can't understand official rules and regulation easily. Therefore, they are attracted to the informal sources.

**Table No. 6:14**

**Loan Transaction Source**

Loan sources	No. of households	Percentage
Formal	8	17.78
Informal	32	71.11
Both	5	11.11
Total	45	100

Source Field Survey, 2008.



Above table shows that, source of loan of 17.78 percent households in formal sector. 71.11 percent households take loan from informal sector and 11.11 percent households take loan from formal as well as informal sector.

### 6.13 Annual Income and Expenditure

To illustrate the further economic characteristics of Tharu their annual income was investigated the respondents couldn't say their exact annual income. However, the total annual income is calculated in terms of money. There is no other important income source to term other than agriculture itself. The other income sources what they do are nominal and minor or not sufficient for their livelihood. Besides agriculture income, there is other side income from service, wagelabor, animal husbandry, business etc.

**Table No. 6:15**  
**Estimated Annual Income of Households**

Income (in Rs.)	No. of households	Percentage
Less than 1000	-	-
1000-10000	19	42.22
10000-20000	11	24.44
20000-50000	10	22.22
50000-100000	3	6.68
100000 and above	2	4.44
Total	45	100

Source Field Survey, 2008.

Above table shows that the annual of 42.22 percent households is between 1000 to 10000, 24.44 percent has 10000 to 20000, 22.22 percent has 20000 to 50000. Similarly, 6.68 percent households have 50000 to 100000 and 4.44 percent households have more than 100000. It is shows that most of the households have low income. The expenditure pattern of households is given below.

**Table No. 6:16**

**Estimated Annual Expenditure of Household**

Expenditure (in Rs)	No. of households	Percentage
Less than 1000	-	-
1000 - 10000	12	26.67
10000 - 20000	18	40.00
20000 - 50000	13	28.89
50000-100000	2	4.44
100000 and above	-	-
Total	45	100

Source Field Survey, 2008.

Above table shows the annual approximate expenditure. The data shows that 26.67 percent households have expenditure between Rs.1000 to 10000, 40 percent household have expenditure between Rs.10000 to 20000. Similarly, 28.89 percent have expenditure between 20000 to 50000 and only 4.44 percent has expenditure between Rs.50,000 to 100000. No one has less than 1000 and more than 100000.

This above mentioned analysis indicates their annual deficit budget, which is supplemented by loan borrowing, credit purpose. They borrow money at high interest rate to solve the problems. They have no objection for high interest. So, the Tharu community of the study area is socially and economically deprived.

## **CHAPTER SEVEN**

### **SOCIO-CULTURAL ASPECTS OF THARU**

#### **7.1 Introduction**

Generally every people practice their own religion. Tharu people in Mainapokhar Ward No. 1 area practice Hindu religion. They are worshipping a number of sprits and some Hindu deities which have been incorporated Guruwa is most valuable person of Tharu society. All of the Tharu family respect "Guruwa". Tharu patients have to visit Guruwas before visiting to doctor. Tharus have their own beliefs and practices which help to string their social unity and contribute to the existence and maintence of the social order.

There exist certain methods in every society for regulating social life. Customs is an important means of controlling social behaviour customs are so powerful that no one escapes from their range. Quoting from Bhushan and Suchdeva cite. "In the struggle for existence only those societies survive which were able to evolve such a hard crust of custom, bindings men together, assimilating their actions to the accepted standards, compelling control of the purely and egoistic impulses and exterminating the individuals in capable of search control.

Tharu people try to establish with unseen supernatural power for the fulfillment of their directed desire and doing their sorrows either by offering. Tharu people blame on Bhutuwas (Ghosts) for natural calamities like draught excessive rain fall, damage to crops. To get away from the Bhutawas, Guruwas perform a special worship which is highly interesting to watch. Generally this type of worship is conducted in Dashain and Maghi. Thus Guruwa have a respective status in Tharu society Guruwa is a first person of Tharu community in study area. If a person falls sick, the first one consult is Guruwa.

Still Tharu people believe a story that the ancestor's spirit may inflict misfortune upon the family if he is displeased. This is the reason they have to worship and offer various items such as pigs, goats, chicken eggs, alcohol and other to their ancestors to make them happy and receive blessings.

When an old member of Tharu family dies the survivors Tharu all the articles belonging to that person outside the village are buried on the burial portion. The burial takes place in a nearby jungle. Tharu people loan to complete the ceremony.

Tharu people observe the greatest festival like Dashain, Tihar, Maghi, Holi and others. In these festivals they entertain, enjoy with meat, sweet food and liquor. Thus, these festivals on the customs, beliefs, practices, festivals and ceremonies make the Tharu people of Mainapokhar poor day by day.

## **7.2 Hell and Heaven**

Many Nepalese people believe in the concept of hell and heaven. Only those people can go to the heaven, who are doing good activities, social work, worship to god in the society. They believe any person who helps to other people in each and every time and does welfare for society then that person always seems happy and if any person is not doing good activities or he is bad for society then he goes to Hell. It is their tradition.

## **7.3 Baby Birth and Naming Ceremony**

In this Tharu community, after delivery of the baby, the Sudeni bathes to the mother and the baby. A fire is lit in the room and the neonate is made warm and strongly massaged with oil during containment, the baby is kept in a fishery net so that the evil spirit will not affect the baby. In the 6<sup>th</sup> day of delivery Ghatawa ceremony is performed to purify the mother and the baby.

The delivery mother goes to a water source and takes a bath and her baby is bathed too. Sudeni also accompanies with the mother and performs

Puja to all the directions with paddy grains. Then Sonapani (gold water) is sprinkled over the mother and child for purification.

Regularly the Sudeni goes for six days and takes care of baby and the mother. She heats some mustard oil and rubs it all over the body of baby and mother. After that she return, back to home.

In the day of Ghatuwa Ceremony. Evening of Ghatawa ceremony. 1 glass of alcohol, 1 plate curry is provide to the Sudeni and one set cloth is provided to the Sudeni. There is no system of name giving custom in study area. The main person of family gives name of child according to event, like day's places and other. After selecting the name this name is used by the entire family member. After few years is establish as the real name of person select.

#### **7.4 Marriage Ceremony**

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a men and women are socially permitted to have children implying the right to sexual relation.

In the life of human being marriage is an important. Every society has developed a pattern for guiding marriage for their children because they have aspiration to see their houses full of children and grand children. Early marriage is very common among Tharus (during their early teenage). There exist the following way to obtain girl for marriage.

- (a) The tradition of marriage by exchange.
- (b) To pay for the bride (for marriage expenses)
- (c) Free mate choice.

The system of marriage by exchange called Satta seems particle in Tharu society where barter business was prevalent in the past. Next one is to pay for the bride price. Most of the Tharu people are poor in Mainapokhar area exchange marriage system saves the trouble for fixing the price. This system is

gradually decreasing is trade but it is very popular here. In the recent free choice marriage system is practice in this area. Tharu marriage are monogamous patriarchal most marriage are early arranged by the parents. In Bardiya, Mainapokhar area also observed these system.

The Tharu families which does not have any female person to exchange. Marriage have to pay for the bride price or search for free choice sometimes it has to wait a long time also. In the recent days free choice marriage is very common is practice among Tharus of study area. Before marriage is solemnized the first and most important task is the choice of mates. The selection of mates in the Tharu are generally made by parents or by elders. In making arrangement of a marriage always the boys' part first approach the girls side. The Tharu people prohibit marriage between individuals sharing certain degree of blood or final relationship. Therefore, the Tharus are group exogamous, but they are tribal and caste edogamous for marriage. Tharus gives preference to find a girl from the same village or from the neighboring village. Sometimes the rich Tharu families have to travel a long distance in search of suitable candidate having the same status as their own for marring.

## **7.5 Death Ritual of Tharu**

Tharu believe in the horoscope (Janam Kundali) according to already written by god. Death is occurred. They classify death into two forms one is natural death and other is accidental death. Tharu believe in rebirth and according to them. There is an next world called heaven where people go after the death. They also believe that people are rewarded or punished in the world on the basis of their decades in this world. In the stuy area the death body of unmarried person is mostly buried and married person death body is always cremates. The poor Tharu people bury the dead body either mined or unmarried.

When a Tharu person dies informationis send to the villagers, elders and adults from each houses of the village gather at the dead person house and help

to perform the funeral ceremony as well as console the family. The dead body is bought out of the houses and kept on a mat in a north south direction the head forwards the north. A Khatiya (Stretcher to carry the dead body) is prepared and white cloth is purchased from shop. The dead body is wrapped in the clothes and keep on the Khatiya. Then his widow breaks her bangles and all them all over the dead body. The male lineage member lift the dead body and put in the Khatiya. The male lineage member carry the dead body towards cremation or burial site the voice of weeping person becomes louder on the dead body is taken out.

### **7.6 Home Gods (Uriha Devata)**

Tharus have their home deity which are worshiped at their own houses. Usually, they keep their home deities (Butuwa) in the north room of house. The room, in which the deities are kept also called "Minjhari". Usually, they keep their deity in the grain-storing jar called "Bhakri". "Minjhari" is a human image made on a piece of leather, which is stitched into bag place at a sport. The soil beneath the bed is taken one Maiya (made of clay which Trisul shaped iron stick are put) and other are kept there (Gautam and Magar, 1994).

### **7.7 Guruwa**

Tharus believe Guruwa as the most powerful God and it is believed that a man shaped leather represents it. Tharus appoints their priest as Guruwa. Their priest called Guruwa or Sikha act like dharmi and cost spolls, chants mantras and attempt to remove the effect of the bhut pret and paralld propitating the gods also (Ibid.).

Tharu are two types of Guruwa called Desh bandhiya and Gaun Guruwa. The desh Bandhiya Guruwa claims to have a lal minor starting his ancestry as the family priest of all the Tharu people. Desh bandhiya is entitled to get some rice annually for worshipping of village god in every year. But the later one (Gaun-Guruwa), who is appointed/elected for worshipping and

treatment of sick people, get some days free labor in the field from the beneficiaries. Tharu still have so blind faith they go to the Gaun Guruwa for consultation for their sick person. (Gautam and Magar, 1944). Said taht these Guruwa are mostly male except in the Kailali area.

## **7.8 Village Gods (Bhuinhar)**

The Tharu villagers have a village shrine, which is called Bhuinhar in Tharu language. Bhuinhar consists of several wooden curved board erected on the ground. Bhuinhar is kept almost in the centre of the village. The whole village worship their god and Bhuinhar together. The main reasons of worshipping the god is to prevent from any unwanted natural calamities in their communities such as flood water, draught, landslides, earthquake and any other epidemic diseases. Also, they worship the God when in habitants of the village full ill. Usually, they worship the god in March and August and they share the cost of all the offering e.g. goat, chicken and pig for sacrifice. Desh bandhiya Guruwa is the priest of Tharu, who worships the god twice a year.

## **7.9 Festivals**

Tharu people are very rich in culture like other caste and ethnic groups. They celebrate different types of festivals, which are common to other people. Also, there are some festivals, which are celebrated only by Tharu community. They are proud of being Tharu and they celebrate the festival mainly to continue their traditional and religious faith. Tharus call "Tyauhar" for festivals in their own language.

### **7.9.1 Maghi (The First Day of Magh)**

Maghi Sankranti (the first day of Magh) is called Maghi as one of their main festival. Tharu do not have their own separate calendar but practically their new year being from this day. It is their belief that the cycle of agriculture being from the day.(Dahal, 2056). So, Tharu, celebrate the festival as their new



year. It is also believed that the sun shifts from southern Hemisphere to northern hemisphere from the day.

Maghi is the especial festival of Tharu that they stop working 3-4 days prior to the main festival day the Maghi. They eat, drink, and dance mainly from the night of the last day of the Poush month and they continue to celebrate the festival for a week or so. They enjoy so much and have fun on Maghi Sankranti that no milking animals like a cow are milked. Even for a short period Tharus set their livestock free so that they too enjoy the freedom for celebrating the festival (Gautam, 1994).

On the early morning of the Maghi, they go for bathing in the river usually and most of them pay visit to Shiva temple. On the occasion those, who have new child they thank to their deity and those who are newly married ask for a new child. Also they pay their respect to seniors (dhog). In the evening of the Maghi, young boys and girls organize group dancing and singing program in every house and collect money and rice etc. After taking bath the next morning. They eat a lot of meat and drink alcohol and dance for the whole day. Thus they celebrate the festival almost a week.

As Tharu believe that their agriculture activities begin from the day. Some years ago agreements of the works to be done between Kamayas and the master in a year used to be decided on this occasion. They used to renew their contract or quit their contract and start new ones. But when government announced the freed Kamayas. Now this system is ending.

### **7.9.2 Holi (Dhurehri)**

This is also one of the popular festival celebrated in Terai and in some major towns of Nepal in the memory of the day in which Holika was killed. As per the old saying, there was a demon named HiranyKashyapu in the mythological period. He had a son named Pahlad. Who was a devotee of god. Which was against of his father's interest. He continued playing the continued in spite of his father's advice. At last his father ordered his sister to kill Prahlad

putting him in her cap and sit on fire because Holika was blaced with the immunity of fire. Thus, wanted to kill his son Prahlad by burning in the fire contrary to the interest of his father, Holika herself got burn due to god's blessing and Prahlad remained alive. Thus, the festival is celebrated making as the victory of truth against of the false. (According to old villagers).

Tharu people are celebrating this festival and exchange love with each other. Holi is known as flying color in the day of full moon of the Falgun. The main message of this festival is commercial harmony and national unity.

In the day of full moon light early in the mourning household deities are worship and abir color is used among each other. All of the Hindu people enjoy with different kinds of food meat of pig, chicken, fish meat and they drink alcohol. They dance in their groups. Tharu people enjoy much in this festival.

### **7.9.3 Dashain**

Dashain is the major greatest festival in National level of Nepal. Tharu people are Hindu, Dashain is the Hindu festival so they observed it happy. Dashain is celebrated in the month of Aswin. It starts on the first of the bright to night of Ashwin and ends on the fall Monday. This festival is celebrated as a victory of Hindu Deities God over the demons and it is also taken as happy ceremony due to Ravan was killed by Ram Chandra Bhagwan.

Tharu people celebrate this festival upto ten days During this period 8<sup>th</sup> days as called Dhikri Astami. In this day the mud idols of Durga Godless in worshipped. She is offered Dhikri (Thick sweet bread of rice flour) and Jamara (Yellow wheat grasses germinated and grown in the dark place). In the 9<sup>th</sup> day (Nawami) fresh blood of cock is offered to the goddess. Tharu people go to pitter Ashrai (throwing leaves and flowers which were offered to the goddess in the holy river).

On the 10<sup>th</sup> day, Tharu celebrated Dashahara (Dashain in Tharu language) by putting white tika on their forehead and small maize seedling

(Jamara) on their ears or head from the elders. Sharecropper and tenant go to Badghar (Head of the village) house to receive Tika. Family members receive Tika from their respected persons.

#### **7.9.4 Tihar (Dewari)**

Dewari (Tihar), which literally means the row of lamp is celebrated as the festival of light on the auspicious occasion of autumn. It lasts for a period of five consecutive days and is observed in honor of Lakshmi, the Goddess of wealth and good luck. Tihar also is an important festival of Tharu as dominate Hindu. In the day of Aunsi (no moon night). They perform worship to their deities as well as cow. They don't receive Tika in the Tihar (Dewari).

They celebrate Dewari by drinking liquor and eating meat and playing cards. Now a days, Tharu boys and girls have also started to put on Tika between sister and brothers. They have imitated Deusi Bhailo program on which they visit house to house in group for singing and dancing. Thus they have started to enjoy Dewari by singing and dancing, which they did not have in the past.

#### **7.9.5 Nagpanchami (Gudiya Panchami)**

On the fifth day of bright lunar fortnight in the month of Shrawan (July-August) is called Nagpanchami. In these days early morning. Tharu's clean their houses and take bath. They worship snakes idols offering milk and lawa (fried paddy). They enjoy with pig meat and jad. (Home made liquor). In the evening the Budghar informs all the villagers for throwing boksis (witches). Boksi is take as a cause of illness. The idol of boksi made by all household and it is thrown in the river jointly. The agrarian farmer believe that it can be prevented the disease, snakes and drought by worshipping the snake. In the hot rainy season there is endanger of poisonous snake bites in Terai region. Nagpanchami is one of the festivals of Hindus also.

### **7.9.6 Astimki (God Krishna Birth Day)**

Tharu call "Astimki" for Krishna Janmastami. The festival is celebrated in the month of Bhadra on the same day all over Nepal. Usually, women do not eat on the day and take bath early in the morning and draw pictures of flowers, Rawan, Krishna blowing flutes and Pandavas on the wall they call it Astimki.

After sun set, Tharu women go to the place. Where Astimki is made and worship the pictures by lighting lamps and giving Tika to the pictures except Ravan's picture. As they finish worshipping they eat fruits and spend the night singing related to Krishna and dancing.

The next morning, they take all the flowers and other stuff and throw them into the river by lighting lamps. They prepare a special food when they come back home and enjoy the food.

### **7.9.7 Aitawari**

Aitawari is Sunday in Tharu language. The festival is named Aitawari because it is celebrated on the Sunday of Bhadra after Tij. The day is taken as a fasting day in which men and women usually do not eat anything on the day. In the evening they worship the sun and Shaker (Sugar) and eat fruit and drink milk. It is believed that if food is prepared with the fire produced by rubbing two wooden sticks would be auspicious for them.

### **7.9.8 Impact on Socio-Economic life of Tharu Society by the Various Festivals**

All of the festivals play an important role to mention discipline. It is found a great impact of festival on socio-cultural and economic life of the Tharu people. Tharu people are celebrating different types of festivals throughout the year.

Tharu people are of laborious type. Their main occupation is agriculture. They are engaged in fishing, making small houses their position is low. They observe so many festival. In this time, they spent a lot of money, time and different kinds of materials.

Among the all festival, Maghi, Holi, Dashain, Tihar, Sirawa, Pawain, Kuda Pawan etc. In every festival singing dancing are very popular. Maghi festival is the greatest and very important for Tharu people in study area. They celebrated it with great enthusiasm. In this festival they enjoy with various type of clothes, meat and liquor. Poor Tharu people also take loan from rich Tharu bank and others people. After getting loan others. It shows clearly how their condition (economic) is going poorer and poorer.

Because of poverty, they are also being take loan in big amount and invest a lot of things for festivals. This is the reasons they are being poorer and poorer.

## **CHAPTER EIGHT**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **8.1 Summary**

Nepal is multi ethnic, multi lingual, multi religious and multi cultural country. Tharu is one of the caste and ethnic groups of Nepal. In which it stands in fourth position from population point of view. They have their own type of life styles and they are rich in culture and so diversified that they differ from their inhabitation as they live throughout Terai district from Jhapa to Kanchanpur. It could be the reason that foreign and Nepali scholars have studied Tharu, CBS, 2001 indicates that they are living in all 75 districts. However, the main territory of Tharu is Terai belt more particularly the western region. That is why, the area is called Tharuwan or Tharuwat traditionally.

The study has been conducted to find out socio-economic status of the Tharu of Mainapokhar VDC, Ward No.1 of Bardiya district. Mainapokhar VDC is the universe of this study and there are 180 Tharu households. Out of them, 45 households are included in the sample in the study. due to limited time and other factors the study of all the aspects of Tharu was not possible, so some specified problem is recognized. Descriptive and exploratory are the research design of this study and interview schedule, key informants, field observation and interview schedule where the data collection techniques.

The VDC has very good access of market even though the farmers have not been able to make use of it well. Agricultural practices are still traditional. They have to depend on rain water. Irrigation system is not so effective since there is good source of water except. Bhubai nahar and ground water, which are being used through dhiki pump to some extent. The total population of the VDC, Ward No. 1 is 1100 of which there are 568 male and 532 female. (CBS,2001). Average family size of Ward No. 1 is 6.11 where as the average family size of sampled Tharu is 5.47.

I have found that 53.33 percent of the respondents are stay with joint family and 46.67 percent age respondents is lived with nuclear family.

It was found that the Tharu community were the proportion of male and female is 47.3 percent and 52.70 percent respectively. So, the number of male is less than the number of female.

Among the total respondents, 40.91 percent, Tharu were found married in between 10-15 years of age where as 44.32 percent get married in the age between 16-24 years, 12.50 percent have get married after 25 years of age and only 2 respondents were not get married yet. Thus, early marriage invites early pregnancy and high fertility in that community. Similarly, the total sampled population 59.63 percent male are literate, like wise of the sampled population 33.88 percent female are literate. Out of which majority had only primary level education and informal education and only few people have to studied up campus level.

The total numbers of students in different level of educational institution are 126. Among them 51.59 percent student have been attending in primary school, 28.8 percent have lower secondary, 13.49 percent in secondary level and only 6.35 percent in campus level.

It was found that out of total respondent 40 percent respondents celebrate their festival with in group and 53.33 percent celebrate in family and 6.67 percent in others.

71.11 percent respondents have their private hand pump (own) and 28.89 percent have been getting water from public hand pump. But no one was used well and other source of water for drinking. Similarly, 33.34 percent of the respondents have used temporary family planning method, 40 percent have done permanent methods and 26.67 percent have not followed any type of family planning methods.

Life cycle ceremonies are not much different from those of other Hindu caste. Their main festivals are Maghi, Dashain, Tihar, Holi, Nag Panchami, Atwari and Astimki etc. Dashain is a greatest festivals of Tharu community. In Bardiya district. Tharu people are celebrating Maghi as a new year.

The Tharus live on agriculture economy. They have been engaged in agriculture as a major source of subsistence. Tharus depend on various occupation to solve the hand to mouth problem. More than 70 percent of them derive their means of livelihood from farming. About half of them are agro labors. They have other supporting economic resources besides. Agricultural and laboring animal husbandry service.

In the study area, there are 73.33 percent people were depend on agriculture and live stock, 22.22 percent people depend on labor (wage, agriculture labor) and only 4.45 percent people are depend on other sources. Similarly, 46.67 percent of the respondents were treated by health workers, 20 percent respondents were treated by Guruwa and remaining 33.3 percent by both faith healer (Guruwa) and health worker.

Researcher found that out of the total 45 respondents, 8.89 percent are labor, 4.45 percent are carpenter, 4.45 percent are Riksha puller (cart) and remaining 8.88 percent are Dhami, private service sector, sale/business, and driving sector etc. There are no any person working as servant.

46.67 percent Tharu people are living in the threated roof, 13.33 percent people are zinc sheet roof, 35.56 percent are home made tailed roof and 2 households are living in the concrete roof. There is majority of the threatened roof household because of their poor economical condition.

51.11 percent respondents have small size of farm land between 0.01 to 1 bigha, 22.22 percent have medium size of farming land between 1.01 to 2 bigha. Similarly, 15.56 percent have 2.01 to 3 Bigha land and only 4.44 percent have large size of farming land above 3 bigha where as 6.67 percent household



are landless. Similarly, 3 families have their own land, 11 families are tenant / Battaiyas. Some families have their own small size of land but it is not sufficient for their livestock. So, they are doing work farming as a tenant/battiya system farming.

Out of the 45 households 8.89 percent respondents produce adequate quantity of food grains for a year. 33.33 percent have food sufficiency for 9-12 months, 26.67 percent have for 6-9 months. Likewise 11.1 percent have for 3-6 months, 13.33 percent have for 0-6 months and 6.67 percent are landless and they haven't produced food grains for their subsistence. Therefore, agriculture has no economic value except for subsistence. Thus, every year the Tharu community falls victim of the cycle of poverty.

It was found that 31.11 percent respondents borrow money to solve their problem. 37.78 percent have used their livestock to solve their family member, problems. 20 percent Tharu people solve their problem from wage labor. Only 11.11 percent Tharu people solve their problem by selling crops and doing other activities. Similarly, 51.11 percent respondents have manage money themselves for their problems, 6.67 have from money landless, 2.22 percent have NGO/INGOs. 4.44 percent have loan from bank and 35.56 percent from saving groups. Saving groups are playing vital role to solve their financial problem and treatment and also out of the total respondents 55.56 respondents have manage themselves for their festivals, 33.33 percent have from village loan/saving groups and 11.11 percent have manage from landless.

Out of total household 26 households have no toilet and 19 households have toilet. Out of 19 households. 13 households have low types of toilet, 4 households have medium and 2 households have better toilet.

It is found that sources of loan, most of Tharus is informal which is 71.11 percent of total households. 17.78 percent households take loan from formal and 11.11 percent household have take loan from formal as well as informal sector. Similarly, 42.22 percent households have very low annual

income Rs.1000 and only 4.44 percent have annual income more than Rs.100000 and 26.67 percent household have annual expenditure of Rs.1000 to 10000, 40 percent have 10000 to 20000, 28.89 percent have Rs.20,000 to 50,000, and only 4.44 percent has Rs.50,000 to 100,000. No one has annual expenditure of more than Rs.100000. It indicates the annual deficit budget which is supplemented by loan borrowing credit purchase etc.

## **8.2 Conclusion**

Nepal is a country with diverse culture and languages. It is a mosaic society with many caste and ethnic groups with wide range of language and cultural differences across the country. The ethnics groups have their own type of life styles, tradition cultural practices and behaviours. Tharu is the fourth largest ethnic groups, who is claimed that they are the possible first indigenous ethnic groups in Terai region. It has very rich culture in Nepal. Thus, it has made a significant contribution in making the country culturally rich. Their unique culture, tradition, handicrafts, dressing and life styles have contributed in attracting tourists. Their culture, handicrafts and their life styles have also been the interests of tourist and thereby the destination for tourists that is contributing to national earning.

Tharu people are very hard working farmers. They are very dutiful. Basically they have been celebrating all Hindu festivals. The main objectives of the study is no examine the socio-economic condition of Tharu people of Mainapokhar VDC, ward no. 1, Bardiya district, Bheri zone, Mid western development region, Nepal.

### **Major Points of Conclusion**

1. The Mainapokhar VDC, Ward No. 1 do not know about health and sanitation due to the lack of proper education. They still hold belief's values and go binary with superstition.
2. Due to lack of education. They do not about the value of time.

3. Large number of family size with 5.47 people per households is main problem for Mainapokhara's Tharu. Because they have to feed a large number of family with their limited production.
4. They spent their major source of earning on the feast and drinking for jad and raksi which is unproductive.
5. Agriculture pattern is old. They have not been utilizing modern technology in agriculture. They could not develop animal husbandry as professional occupation. They take animal husbandry for the purpose of manure, milk and meat as their household demand only.
6. The literacy rate is low with less percentage of literate female. Most of them do not know the important of education. So, the illiterate persons have adverse affect on their socio-economic condition.
7. They utilize their indigenious skill to fulfill their domestic requirements since the skill of these people do not pay significant role of being change in their economic status.
8. The Tharu of Mainapokhar VDC, Ward No. 1 had their own wage of performing birth marriage and death ceremonies. But the basic concepts of performing life cycle ceremonies are according to Hindu rites.
9. They were not trained with any vocational guidance. So, they were complied to do unskilled wages labor to solve their hand to mouth problems.

All the circumstances have effect on their socio-economic condition. We may say the Tharus are suffering from social and economic deprivation.

### **8.3 Recommendations**

According to this study, "The socio-economic condition of the Tharu is miserable one can surprise by knowing how Tharu are solving the hand to

mouth problem. They do not have sufficient things. They have not good education are not able to get job in various sectors. They don't have good skill.

Culturally, they are rich, the festivals make them able to join hand to each other and support to forget their sorrow and obstacles. Thought they are very poor but kindle hearted. These festivals make they very close. The government should provide facilities to Tharu people. The government should make good policy for every backwards castes.

Besides above statements, the researcher, thinks following additional views. The government should provide socio-economic facilities for Tharu people in the study area.

- The literacy rate is very low because they drop and school before the composition of primary and lower secondary level. They don't know the importance of education. So, there should be special kind of incentive to the young children of this tribe for education. And a regular class for adult education is required to conduct which will be prove to be a one step forward in increasing literate in this community. That will give to the incentive to their young children also.
- The agriculture pattern is cold. Thus, some sort of incentive type of farming scheme should be encouraged in this area. 'JT' and 'JTA' must be sent to their help regularly so that they could be convinced about incentive type of forming.
- Live stock raising of improved breeds can be an important income generating source. The Tharus should be motivated towards raising buffaloes, goats, pigs etc. So, government should provide low interest loan for it.
- They spent their major source of earning of feasts and taking raksi (liquor), cigarette and Tobacco. Therefore, the awareness about the

demerits of such bad habits should be given to Tharu's through education.

- Large family size with 5.47 per household is main problem of Tharu community. So, they should be made aware of the family planning practice.
- The loan facilities for seeds, fertilizers and insecticides are to be given at concessional rates. Their easy access to credit institution should be ensured in order to operate the scheme of their target.
- The implication of small farmers program will be truthful for the Tharus.
- They weren't trained with any vocational guidance. So proper training for mobilization of internal resources is required.
- To provide regular class for special education to change their traditional mind the incentive should be provided to their children.
- Tharus is a problem of rapid growing population and shortage of additional agricultural lands. In this connection, agro based labor intensive industries are very important to create employment opportunities for the landless poor and to make the agricultural sector more profitable.
- Irrigation is important for cropping but there is lack of such facility. Therefore, government should provide irrigation system which will give benefits to marginal and even real landless farmers by allowing employment for them in multiple cropping system and cultivation of marketable crops by intensive methods.
- Most of them have unregistered land, so government should give land and land certificate to those who do not have land or who have unregistered land.

- Ensure mechanism of social interaction through cross. Cultural exchange. They should be made aware to preserve their own culture and tradition from the attack of other migrants. They have to continue tradition and culture and should leave disadvantaged tradition and culture.
- They are less conscious on development and politics. Thus, it is necessary to motivate Tharus to take part in local politics.
- Encourage participatory management approach. The government should provide different program for these indigenous.
- Allocation of special seats for Tharus in education, health and job is necessary.

## Questionnaire for Primary Data

### (A) Personal information (Bio data)

1. Name of the interviewee...

Ward No...

Tole/village.....

Age.....

Sex...

Caste...

Occupation.....

Academic qualification...

Language...

Religion...

Nationality...

Marital status: Married /unmarried

2. What are your family members?

Age Group	Male	Female	Total	Percentage	
				Male	Female
0-9					
10-19					
20-39					
40-59					
60 and above					
Total					

3. What is your family type?

a) Joint ( )                      b) Nuclear ( )

4. How long have you been living in this village?

.....

5. Is there any members of your family who have migrated temporally or permanently from this place?

a) Yes ( )                      b) No ( )

6. If yes

Number of migrated person .....

7. Why he/she was migrated

- a) Marriage
- b) Job opportunity
- c) Economic
- d) Unsustainable agriculture
- e) Depletion of forest resource
- f) Difficult in grouping
- g) Lack of water
- h) Others

**(B)Economic Condition**

8. Does your household own any land?

- a) Yes ( )
- b) No ( )

8.1. If yes how much cultivated on other land?

- a) Bigna ( )
- b) Katha ( )
- c) Other ( )

9. Have you got your own house?

- a) Yes ( )
- b) No ( )

10. How much land do you have?

- a) Bigha ( )
- b) Katha ( )
- c) Dhur ( )

11. What is your main source of income?

- i) Agriculture ( )
- ii) Wage/labor ( )
- iii) Job ( )
- iv) Other ( )
- v) Business ( )

12. Is your family economically depending?

- a) Yes ( )
- b) No ( )
- c) Other ( )

13. Who make decision concerning income and expenditure in your family?

- a) Husband ( )
- b) Wife ( )
- c) Both ( )
- d) Other ( )

14. What is your major source of water?



- a) Private connection                      b) Public Tap/Tank
- c) Tube well                                      d) River/spring/steam
- e) Rain water                                      f) Kuwa

15. Where do you collect your fire wood from?

Major sources of fire wood

- a) VDC forest
- b) Government forest
- c) Private forest
- d) Community forest
- e) Agriculture and animal wastes

16. How is your annual average income?

Rs.....

17. Does your family grow any cash crops?

- a) Yes    b) No

If yes:-

	Amount (in kg.)
❖ Mustard	.....
❖ Potato	.....
❖ Lactic	.....
❖ Vegetable	.....
❖ Others	.....

18. What is your food sufficient level in family?

0-3month	3-6 month	6-9 month	9-12 month
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19. Do you keep any poultry birds, animals if yes how many?

- i. Goat.....
- ii. Sheep.....
- iii. Cow.....
- iv. Buffalo.....
- v. Pigs.....
- vi. Chicken.....
- vii. Duck.....

viii. Specify if any.....

20. What is your way of solving financial problems?

- a) By borrowing                      b) By selling live stock
- c) Wage labor                        d) other

21. Where do you go for job when your earning income does not fulfill your basic needs?

- i) Neighboring side                  ii) within district
- iii) Within country                  iv) Foreign country
- v) Which country (.....)

22. Do you work as tenant?

- a) Yes (    )                              b) No (            )

23) If you work as tenant, what is the system of sharing products?

.....

Is your own agricultural products enough for your family?

- a) Yes (    )                              b) No (            )

24. Have you borrowed any land?

- a) Yes (    )                              b) No (            )

25. If yes, where from and what is the percent of interest rate?

Bank.....                              interest. Rate.....

Co-operative.....                      Interest rate.....

Money lender .....                      Interest rate.....

26. How many people in your family read and write?

- a) Number of people .....

27. Do your children go to school?

- a) Yes (    )                              b) No (            )

28. If not why? Give reason.....

29. How far is the school from your house?

- a) Less than half an hour              b) Half an hour
- c) More than one hour

31. Literacy level

	Male	Female
Literate		

Illiterate		
Total		

32. If literate, what is literacy level?

S.N.	Level	Male	Female
1	Primary level (1-5)		
2	Lower secondary level (6-8)		
3	Secondary level (9-10)		
4	Higher Level (11 and above)		
Total			

33. Do you have knowledge of family planning?

- a) Yes ( )                      b) No ( )                      c) Social and cultural practices ( )

**(C) Socio and Cultural condition.**

34. Who is the priest of your community?

.....

35. What are your main festivals?

- a) Maghi                      b) Holi                      c) Dashain                      d) Atawari                      e) Astimki

36. How do you celebrate in festival?

- a) In group                      b) In family                      c) Other

37. From where do you manage the money for in the festival?

- a) Loan from the bank                      b) Self                      c) Village zamindars                      d)

Others

37. What is the name of your main God?

a).....

38. Where do you suggest going for treatment of illness first?

- a) Visit Guruwa                      b) Hospital                      c) Family guidance                      d) Others

39. Gender Role in your family.

S.N.	Responsibility	Decision Making Process		
		Male	Female	Both
1	Farming Activity/ Agricultural work			
2	Buying goods and daily expenses			
3	Buying and selling land			
4	Decision making of children's marriage			
5	Children's Education			

6	Property Right			
7	Joining local/indigenous group			

39. From where do you bring money for treatment?

- a) Self                      b) Money lender                      c) NGO/INGO    d) Others

40. What sorts of behavior of your community people are the problems for development?

- a) Drinking Alcohol    b) Playing cards                      c) Family Problem    d) Other

41. At what age people get married in your community?

.....

42. Generally, what sorts of marriage do you tribe in practiced?

- a) Arranged                      b) love                      c) other

43. What is your skill on your community

- (a) Fishing and weaving net    (b) carpentry            (c) Sweater weaving  
(d) Mystery                      (e) Tailoring            (f) Skillness

44. What is your provision for toilet ? Yes/No

If yes,

- (a) Best                      (b) Medium            (c) Low

**Thank you**

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