

CHAPTER I

INTRODUCTION

1. 1 Background

Nepal is multi-ethnic, multi-linguistic and multi-cultural country. Many caste live in Nepal, among them Tharu caste is one. Tharus are an ethnic group, indigenous to the Tarai region of Nepal. Tharu caste is one of the most exploited, under privileged and backward ethnic groups of Nepal. Largest number of Tharus is concerned in mid and Far-western Development Region, particularly in the districts of Dang, Banke, Bardiya, Kailali and Kanchanpur. They are hard working people and their uncountable contribution is in agriculture sector. They have their own kind of culture, song, many traditional dances and life style. Their dressing pattern is different from other ethnic group of Nepal. They are deeply immersed in land work.

At first, in the Tarai region there were Tharu inhabitants. After eradication of malaria, people from the hill region used to migrate to the Tarai. Most of the Tharus were uneducated, innocent and easy to make believable. With taking the benefit of their innocence, migrated people made them slave and ruled over them. The conspiracy of moneylenders, they would become easily victimize and owning the debt and after getting debt, they are forced to pay, which they never could pay. Accordingly Tharus debt becomes deeper and they became bounded laborer. Kamaiya system arises from debt relationship. Poverty is the main reason of indebt ness. Kamaiya worked per day for their

food grains, cash or kind on yearly oral contract basis under Kamaiya system. They worked until that time when debt or 'Saunki' is not paid. Because of Kamaiya system, their condition was worsening.

BASE (Backward Society Education) started the bonded labors (or Kamaiya as they are known is Nepali) programme in 1991 AD. The goal of bonded labor programme is to make them more self-sufficient and So that they can free themselves from slavery. To accomplish this, BASE has implemented comprehensive, long-term education, income generating and legal advocacy programmes for the bonded labors (Cox, 1994). The movement started form may 1, 2000 on the occasion of International Labor Day. After many efforts of the Kamaiya movement, the government abolished the Kamaiya system on 17 July 2000. About two lakhas bonded labors become free at that time (Kantipur).

The Act against Kamaiya labor 2058 BS specifies that after its declaration, nobody can keep Kamaiyas and it stresses on the resettlement of the Kamaiyas after their freedom. It assumes an automatic emancipation of whoever is Kamaiyas after its effectiveness (HMG, 2058).

1.2 Statement of the Problem

Bonded labor system is one of the worst forms of abuse of human right. Banke, Bardiya, Kailali, Kanchanpur, Dang and Surkhet are the districts where the Kamaiya system was a burning problem. In the form of bonded labor, Kamaiyas were surviving in the vicious cycle of poverty. Debt was inherited from the previous generation and transferred to the next. Thus many children were

bonded even before they have born under Kamaiya system. Any form of slavery is social evil. All people have own rights to survival freely, which is the human right. After Kamaiya movement, the bonded labor or in any form of slavery under Kamaiya system is freed on 17 July 2000 by the government.

After freedom, they faced many problems. Previously, they lived in the house of landlord and work for them and something of livelihood received from landlord but after freedom, they became homeless. Many problems have seen such as income, education, health, resettlement and rehabilitation. Freed Kamaiyas are displaced. They had no place to stay, no food to eat, and no money to manage their new life. They are land-working people. Now, they are in difficulty due to lack of other type of skill or training. In the report of Bhusal and White (2001), the government has announced to provide the Freed Kamaiyas piece of land so that they can be settled but this process is not fulfilled. Some Freed Kamaiya is staying in the camp and unregistered land. Therefore their social economic condition is very poor. This study has concerned with their present socio-economic status after freedom.

Some issues are related with the socio-economic status of the Tharu Freed Kamaiyas of Dhangadhi municipality of Kailali district is dealt in this study. What is the educational level? What is the level of income? Can their income fulfill for livelihood? Is their resettlement process fulfilling? What is the condition of health?

1.3 Objectives of the Study

The general objective of the study is to analyze the socio-economic condition and identify their problems of Tharu Freed Kamaiya in Dhangadhi municipality. And the specific objectives are as the follows.

1. To find out the educational status of Tharu Freed Kamaiyas.
2. To examine the level of income of Tharu Freed Kamaiyas.
3. To analyze the resettlement patterns after Kamaiya movement.
4. To assess the health status of the Tharu Freed Kamaiyas.

1.4 Significance of the Study

The Tharu Freed Kamaiyas are socially and economically more disadvantaged than other group in society. They are backward group. Everybody needs to know about the condition of backward people of the country. It is necessary to understand about their socio-economic status for their progress. As such for the improvement of Freed Kamaiyas, it is necessary to know about problem or situation of Freed Kamaiya. So, the study is important to know about the Freed Kamaiyas situation of education, level of income, health condition, housing condition and resettlement pattern etc.

This study will serve further planning and implementation of prospective programme and improving the existing programme for rehabilitation of the Freed Kamaiya. It is hoped that the study might pave-a-way for further steps to be taken as well as basis

for further study. Therefore this study on Tharu Freed Kamaiya bears importance.

1.5 Limitation of the Study

The Freed Kamaiyas resettlements are situated in the Tarai region. Especially in five districts as Banke, Bardiya, Kailali, Kanchanpur and Dang. But Dhangadi municipality of Kailali is taken for the study. This study cannot carry the whole picture of Freed Kamaiyas of Nepal. Some constraints are the lack of time, budget and other facilities. The study is basically focused on socio-economic aspect of Tharu Freed Kamaiyas of Dhangadi municipality.

Only about three years have passed of the emancipation of Kamaiyas. So, it is very short time to evaluate and examine the problem, nevertheless the study of present situation provides the insight into the problems, prospects and constraints of Tharu Freed Kamaiyas' socio-economic condition. Besides these the study has the following limitations also.

The study basically concerns to a particular area. Therefore, the generalization of the result may or may not be equally relevant to other Freed Kamaiya area of Nepal. The study is conducted with in the given time frame and financial limitations. Socio-economic variables such as income, education, health and resettlement etc. are analyzed as the case of Tharu Freed Kamaiya whereas socio-cultural variables as caste, political power etc. are ignored. Simple statistical tools are used to analyze the data obtained.

1.6 Organization of the Study

The report of this study has been organized into six chapters. The first chapter denotes introduction which includes general background, statement of problem, significance of study, limitation of the study, objectives of the study and organization of the report. The second chapter includes the related literature reviews. The third chapter presents the research methodology including the research design, methods of data collection, selection of study area and sampling procedures. The fourth chapter describes the study area and the fifth chapter includes the analysis of findings and the last chapter consists of summary, conclusions and recommendation of the study. The sample of questionnaire has been included in the appendices.

CHAPTER II

LITERATURE REVIEW

2.1 Conceptual Background

Tharu is one of the ethnic groups of Nepal. "Ethnicity is viewed both as a behavioral variable as well as a social structural or contextual variable. Ethnicity when viewed as a behavioral variable denotes the degree, to which there is a sense of belonging to a particular group, symbols of the shared heritage and awareness of the similar historical experiences. As a social structural variable, ethnic groups are characteristic of most societies. The Tharu ethnic group is one of many ethnic groups in Nepal" (Pyakuryal, 1982).

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

According to Bista (2032), the Tharu people have been living in the region of Tarai since primitive time therefore they are people of Tarai.

The Tharus live in Tarai region "Physically and especially in facial features, the Tharu look like they stem from Mongolid stock. They speak an Aryan language. In an ancient time, the Tharu may have accepted Buddhism and then later they were influenced by Hinduism"(Pyakuryal, 1962). The Tharu language has been greatly

influenced by various north Indian languages found nearby: Urdu, Hindi, Bhojpuri, Maithili and Bengali (Bista, 1972).

The Tharus have their own tradition and culture. The Tharus are animist by tradition, believing on ghost, spirit worship and own culture. Tharus have own God, called 'Bhutuwa'. Every Tharu house has a separate place for 'Bhutuwa'. They have own priest, called 'Guruwa'. When they fall ill, they did not go 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 nowadays superstitions are being lost (Cox, 1994).

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 'Mahgesakranti' called 'Maghi'. At Maghi, the Tharus worship their 'Kuldevata' or 'Bhutuwa'. Tharus spend two days of 'Maghi', eating, drinking Jand (Home made beer) and rakshi (home made liquor) and performing a variety of traditional songs and dance. 'Dasya' is another festival of Tharus. '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 feasting 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). Similarly other festivals are Hori month of Falgun, 'Astimiti' the Tharus' version of 'Krishna-Astami'. It is women's festival. The

women spend the whole night singing songs about Krishna (Ibid, 1994).

2.2 Bonded Labor, Kamaiya System and Movement

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. Slavery were maltreated and condemned like cattle. They had neither any social prestige 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 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 Tarai region.

According to INSEC, "Slavery was officially abolished from Nepal in 1924. The constitution and laws have restricted exploitation of human beings by practices like slavery trafficking serfdom or forced labor in any form. But the reality is completely different. A system known as "Kamaiya" a form of bonded labor system prevails in western Nepal. These Kamaiyas are subjected to

different degree of exploitation, deprivation, disadvantage and loss of freedom." (INSEC, 1994-95)

Bonded labor system is one of the worst form of abuse of human rights. Bonded laborers are those persons who are bound to perform certain services. A bond is forged between two persons, one bond-master and another bondman; the system of bonded laborers is the system of exploitation of weak by the powerful. This bond is a force which may be of various types via (a) Physical (b) Economic (c) Social and (d) Psychological. Physical force arises due to terror of bond-master, economic force arises due to pitiable condition of bonded, social force arises due to cast structure in the society and psychological force arises due to brainwashing of this bondman. Bonded labor system as defined today generally covers only those bound labors that made so by the landlord-cum-moneylenders with the help of institution of debt bondage contract (Singh, 1994).

Nepali dictionary (Nepali Brihat Shabdakosh) defines the word Kamaiya as 'whose all family work in the land borrowing cash or kind from landowner'.

"A Kamaiya is a person who has a one year verbal contract with an employer, usually a landowner under certain conditions. Usually the conditions are very unfavorable for the employee and for his family. The characteristics of the contract are: a fixed amount of food, land, cash or other goods to be paid to the Kamaiya by the employer or master"(INSEC, 1994-95).

'Halia' word came from 'Halo'(Plough). Its etymological meaning is land tiller but in reality, it is an agriculture labor that work in other land. In different region, 'Hali' or 'Harua' knows it. In the district of Far-western, Kamaiya word denotes instead of 'Halia'. In the community of Tharu Kamaiya understood the debt bonded labor or "badhua" labor (Upadhaya, 1997).

According to Regmi (1998), the Nepali term for bondsman is 'Badha' with literacy means a person taken up on mortgage; he must work for his creditor during his bondage in lieu of payment of interest.

The Tharus are an ethnic group indigenous to the Tarai region of southern Nepal. After the eradication of malaria, a new frontier was opened for shelters from the hill people. The result was a marginalization of the Tharu people. Unscrupulous moneylenders systematically squeezed many of them of their land and landlords from the hill region. Threats or actual acts of violence, to force the Tharus to sign over their land were used. In other cases the new shelters would just take over cultivated land, for which the Tharus did not have ownership paper and register it in own name. In still other causes the Brahman and Chhetri shelters would take advantage of Tharus illiteracy. They would draw up complicated loan forms. So, the Tharu debtor would be compelled to pay the debt to landlords (BASE, 2001).

Then, the whole property and there 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 labor. They were unable to pay back their loan to the landlords. And generation after generation they worked for the landlords without getting a proper salary (BASE, 2001).

Similarly, after the loss of land, by 1980 over 80 of Dang's Tharu in habitants and been forced to leave the valley and look for land elsewhere. Most of these Tharu went south to the Deukhari area or Kailali and were eventually able to legally settle on land there. Most of Tharu who remained in Dang were impoverished by the loss of majority of their land. As a result many of them were forced to work as tenant formers or bonded labor for high caste landlord. Tenant farmers worked the landlord's field in return for a percentage of crops. Bonded labors are forced by an unjust legal system out right oppression and fraud to work for landlord to pay off debt that was taken by their forefather generation gap. This debt bondage is reinforced by Nepal's legal code, which stipulated that if a man is unable to pay off debt, it is automatically passed on his son. Landlords who need labor often pay off the debt of some Tharu bounded labors who working for another landlord (Cox, 1994).

Those Tharus must then go work for him to pay off the transferred debt. Every year thousand of Tharus were bought and

sold in this way in Dang-Deukhuri, Bardiya, Banke, Kailali and Kanchanpur districts of western Nepal (Thomas, 1994).

In the case of Chitwan district, the Tharu peasants who were living in the primitive type of society, subsistence farming was their way of lives. Tharu had their own tribal society, which was free from any kind of state intervention but process of landlessness viewed in term of two specific periods namely pre-resettlement and post-resettlement programme. In the time of Rana regime or pre-resettlement, Tharu has been continuously controlled by the state for agriculture tax revenue. The tax collection system operated in responsibility of village-based functionaries introduced in the Tarai region in 1861 was known as Jimidari System. Tharus' farming was life subsistence, non-trading and isolated economy, peculiar nature of Tharus, not going outside from their territory in search of income earning jobs, occasional crop failure, and destruction of crops wild animals and birds were such factors that made them unable to pay land tax and fulfill the imposed obligations of several kinds to Jimidar¹ (CEDECON, 2000).

In such circumstances, majority of the Tharu peasant lost their access to land. Another cause was, after eradication of malaria, a large number of people from hills migrated in Tarai region. Rapti valley Multi purpose Development Project implemented in Chitwan district in the late 1950s was the first planned resettlement programme of Nepal (BASE, 2001).

¹ In the Chitwan valley, the Jimidars were from the Tharu race residing in the village unlike the absentee non Tharus Jimidars of Dang valley (Rajaure, 1977)

Formulation as well as implementation of resettlement programme showed that the socio-economic condition of Tharu was not considered. Majority of beneficiaries were the clever well to do people. Other causes were social interaction, as a consequence of social interaction; there existed significant changes in socio-economic activities of Tharus. Due to the pressure of additional population, use of natural resources, such as land, forest, the traditional subsistence economy gradually transformed to ward a mixed one where population is only not for the self-consumption but also to sell in the market. The commercialization and monetization of indigenous economy accelerated the flow of manufactured goods in rural areas. Selling of land so far was rare became frequently saleable asset (BASE, 2001).

Next, population growth rate was high but limit of land. Therefore growing Tharu population lost its access to additional land. At last, the families of peasants, which were evicted from land, had to work as bonded labor for their survival (Ibid, 2001). 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 Kamaiya to earn their living.

"If the Tharu borrowed money from a person, (and usually the lender was a non Tharu) the borrower had to work on the lender's farm until the money was not paid back, not only the man but his entire family member 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 the 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).

According to the INSEC, The most deadly feature of the system is 'Sauki' or loan. Since a Kamaiya earns less than his expenses, sooner or later he will have to borrow, the Kamaiya must work for his master until his 'Saunki' is not paid. Kamaiya can only change master if they find on 'Mighi' a new master who is willing to pay off their 'Saunki', this is of course more difficult for the higher the 'Saunki', sometime Kamaiya with 'Saunki' and their family are effectively sold to a new master without their consent. The system effectively bonds the Kamaiya indefinitely (INSEC, 1992).

Bonded labor system was one of the social evils. It is necessary to declare the Kamaiya system. On the 1st May 2000, the International Labor Day, BASE organized a meeting with Kamaiya in Geta VDC of Kailali. The first Kamaiya liberation movement started from Kailali on 1st May 2000. In the meeting of Geta VDC, they discussed and debated about action to get to register a case asking minimum wages. The VDC did not success securing the

Kamaiyas' request. The Kamaiya went to register the case asking freedom, security, and minimum wages to pay their debt back to their landlord in the Chief District Officer but CDO refused to register it. The CDO threaded the Kamaiya badly and threatened them and their supporters. From this point, other NGO people joined to support the Kamaiyas. Then, the movement started to register the case and very big demonstrations were held in Dhangadhi. These demonstrations continued until freedom. Sometimes hunger, strikes were held and many press conferences were organized at the local level and at central level in Kathmandu. The media continuously covered the news and the issue was internationalized. More than five hundred Kamaiyas and NGOs workers went Kathmandu and did sit in protest programme in front of the parliament. The government was forced by international governments and organizations to declare the bonded labor free. As a result, the government declared the bonded labors free on 17 July 2000 (BASE, 2001).

2.3 Recent Study on Socio-economic Status

Upadhaya (1989) studied the socio-economic condition of Tharu Kamaiya in term of their demographic characteristic, 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 Kamaiyas is very low; in observation Tharu Kamaiyas were unable to send their children in school owing to their low interest and ignorance in education and poor economic condition. The Kamaiya didn't have their land

and house. All of them lived in 'Bukra'². All most Kamaiyas depend on agriculture wage labor.

A study conducted by the INSEC (1992), to identify the existence of bonded labor under Kamaiya system in Nepal and socio-economic condition of Kamaiyas based on sample study of three districts viz Bardiya, Kailali and Kanchanpur. It studied that there may be as many as 25,000 families of bonded labors or approximately 100,000 population. This study shows that the majority of them are homeless; illiteracy rate among them 95.5 percentages and the Kamaiya had been working for about 18 hours a day and receiving extremely low remuneration for their works.

'A Revisit to the Kamaiya System of Nepal' was conducted in early 1998 by INSEC for Danida. The study covers a number of characteristics associated with the Kamaiya, such as population and age structure, family size, ethnicity, literacy, skills, health working houses, wage and relationship with the landlords. The finding was that the Kamaiya system is a social evil; Kamaiyas' all conditions were down.

Subedi (1999) studied the socio-economic condition of Kamaiyas of the study area with special reference to their education, health poverty, wealth, income, occupation, from field survey; the Kamaiyas' families were very poor. The females of the Kamaiyas were very unaware of the socio-economic situation of

² A kind of house, which is made by Kisan for kamaiyas, there is only one room with out water and toilet facilities and space for cooking.

the country. Only some families kept small livestock like hens, pigs, boars, goats and sheep. Kamaiya children from the age 7 - 8 years start to work as cowherds, shepherds.

Upreti (2000) studied the socio-economic characteristic and Kamaiya system in relation to socio-economic condition of the Tharu using interview observation, case study. He found that the socio-economic condition of Kamaiya is very poor and the Kamaiya system is very bad.

After freedom of Kamaiyas, the government has announced to provide the Kamaiya piece of land so that they can get settled. But a study made by in 2001 by S.L. Bhusal and Tim Whyte shows that many Freed Kamaiyas have received "Lal Purja"³ without being shown any real plots of land. From this study, found that the schooling, food security and their health condition were bad.

A study made in 2002 by Kashab Paudel, shows that the governments' Resettlement and Rehabilitation Programme began with the registration of Freed Kamaiyas and providing identity card with different category. However the many genuinely Freed Kamaiya 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 cernea's Impoverishment, Risks and Reconstruction (IRR) model. The risk components as landlessness, joblessness, homelessness, marginalization, food insecurity, increased mortality and community disarticulation

³ Land ownership certificate provided by government.

were also found equal important in the process of Resettlement and Rehabilitation of Freed Kamaiyas.

The procedure, which is exploratory and descriptive research design survey by OJha (2059 BS), data collection has been done on the basis of questionnaire, observation and discussion. He found that in the past time all Freed Kamaiyas were in better condition then now a day in the context free from bonded labor. When they were Freed from masters' houses, the government was unable to provide the job therefore they are compelled to work in other peoples' house. In the district temporary camp, many Freed Kamaiyas were illiterate. They were incapable to read because of economic, social and family background. They work in land although 35 percent Kamaiyas desire to read.

Thus, many studies were found before freedom of the Kamaiyas on the socio-economic aspect, their background and problems. Their all conditions were bad due to the Kamaiya system. So, there is very limited study dealing after the emancipation of the Kamaiyas. The present research is conducted on the socio-economic status including education, income, health and resettlement after the Kamaiya system was abolished. And the study area is Dhangadhi municipality.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Nature and Source of Data

The study is based on qualitative and quantitative information was collected through field survey. The sources of data collection of this study are both primary and secondary. Primary data were collected during field visit with the help of interview, observation, discussion and general information. The fieldwork was done in May first to last of June. Some photographs were taken. Published and unpublished theses, books, research reports etc. were used as secondary sources.

3.2 Selection of the Study Area

Especially, most of the Tharu Freed Kamaiya's settlement is in the mid-western and far-western Tarai regions such as Dang, Bardiya, Banke, Kailali and Kanchanpur. The first Kamaiyas liberation movements started from Kailali on first may 2000. In the Kailali district, Dhangadhi municipality area was selected because the entire concerning problems can be seen in the area in that municipality. Reliable information can be found from this study area.

3.3 Method of Data Collection

The quantitative data were collected from household survey through questionnaire and qualitative data as well as fact and information has been collected through discussion, interview, observation and general information.

3.3.1 Household Survey

A household survey method was used to collect necessary information for the study. For the fulfillment of objectives, a structured questionnaire was prepared for conducting households' survey and interview schedule sheet were formulated and filled out. Household data were collected including family size, education, and landholding size, level of income, indebtedness and other socio-economic condition. The household survey has been conducted in the field during first May to first June 2004.

3.3.2 Observation

The qualitative information was collected through direct and non-participant observation. For this, a field diary were also maintained observing during fieldwork of two month in resettlement area of Freed Tharu Kamaiyas. Their housing condition settlement pattern, living environment, their food habit, health and sanitation status, children's educational attainment, facilities of the area and other necessary information were observed.

3.3.3 Focus Group Discussion

For the general information, group discussion was conducted between the elder Freed Kamaiya and others. Community members, social worker and leader of Freed Kamaiyas were seemed focused on their effect of bonded labor and present problems faced by them. And by the group discussion, it is has carried the socio-economic condition of Kamaiya also.

3.4 Identification of Variables

Overall identification of the variables was designed as following. They correspond to define objectives.

Chart 3.1: Identification of the Variable

The identification of the variables was shown in the different level. In the educational level, it was explained about informal, primary, and lower secondary and secondary with age and sex-wise. Similarly, in the resettlement, it was shown about housing condition, landholding size and facilities and likewise in the income and health

3.4 Sampling Design

According to the District Land Reform Office, there were total 208 households in the Kailali district. There are 206 HH of Tharus and 2 HH of non-Tharu. Altogether sixty samples HHs were selected by the simple random sampling method without replacement and with lottery method. Those Freed Kamaiyas were resettled by government provided with three 'Katta' land and houses. Those sample households were selected for interview to collect the information.

3.6 Data Analysis

A preliminary data sheet was made with the help of filled up questionnaires. The collected data were classified and tabulated to make them clearer. Simple statistical tools and techniques have been used such as calculation of percentage, average with the help of calculator. The analysis of the qualitative data was taken up in the textual discussion. This study follows exploratory and descriptive method of analysis.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA

4.1 Introduction to Kailali District

Kailali district lies in the Far-western Tarai region of Nepal. It is located between 28° 22' north to 29° 0' north latitudes, 80° 30' east to 81° 18' east longitudes. The district covers an area of 3235 square kilometer. The district is bounded in the west with Kanchanpur and Dadeldhura, Bardia and Surkhet in the east. Doti and Dadeldhura are in north and Utter Pradesh state of India in the south. The Mohana River forms the boarder with Kanchanpur and Karnali River with Surkhet and Bardia. There are 42 VDCs and two Dhangadhi and Tikapur municipality.

According to the Census 2001, the total population of the district is 616697. The number of HH is 94430. The population growth rate is 3.9 percent. Kailali has experienced heterogeneity ethnic/caste composition. Altogether 43.7 percent Tharu live in Kailali district out of total population of Kailali. The largest number of Tharus lives in Kailali district of Nepal. The Tarai region has become a major resettlement area of the country after the eradication of malaria in early 1960's and increasing population pressure on the land in the hill and mountains peoples started to south low-lying area of Tarai by clearing the forest for cultivation. Total 68.25 percent population depends on agriculture and 31.75 percentages in non-agriculture.

This district has sub-tropical and warm-temperate climate. The average temperature is 18⁰ to 35⁰ centigrade. The maximum temperature is around 43⁰ C in March July and minimum occurs between March to July the westerly hot wind called 'Loo'. The rainfall in this district is 1860 mm.

Agriculture is one of the major economic activities of this district. Tharus are the main cultivator of the district. The major crops of this district are paddy, maize, wheat, and sugarcane, vegetable as well as fruits like mango, banana etc. agriculture production is depend on nature of monsoon rain. Because of the agriculture and forestry based industries like rice mill, oil mill, rosin and turpentine factory, sugar milk, brick factory, wood mill etc.

4.2 Introduction to Dhangadhi Municipality

Dhangadhi Municipality is the head quarter of Kailali district. The Dhangadhi Municipality bounded in the east with Urma and Phulbari VDC, Kanchanpur and Mohana river in the west. Beladevipur and Geta VDC are in the north and Uttar Pradesh State of India in the south. The total area of municipality is 9304.4 ha. The municipality has been divided into 14 wards. The Himmatpur or Manahara resettlement camp lays in ward no 12 and this camp of Freed Kamaiya is rural nature settlement and situated in the eastern part of municipality. The Manehera camp settlement is about three kilometer far from core region of Dhangadhi market.

According to the 2001 census, the total population of municipality is 67447 and annual population growth rate of 4.1 percent in 2001. Within Dhangadhi municipality, there are 25 public and 24 private schools, where 3 higher secondary school and one campus and zone hospital. There is also one primary school that is established for Freed Kamaiyas children in resettlement area of Freed Kamaiyas. Below table shows the caste and ethnic distribution of Dhangadhi municipality.

Table 4.1: Caste/Ethnic Group in Dhangadhi Municipality

Caste/Ethnicity	Percentage	Caste/Ethnicity	Percentage
Tharu	31.4	Kami	2.3
Chhetri	19.6	Newar	2.0
Brahman	19.0	Muslim	1.6
Unidentified Dalit	5.3	Magar	1.4
Thakuri	5.1	Others	12.2

Source: CBS, 2001

There are 67447 total populations live in Dhangadhi municipality. Above table 4.1 indicates that the most of the Tharu about 31.4 percent live in municipality area.

Table 4.2: Religion and Mother Tongue

Religion	Percent	Mother Tongue	Percent
Hindu	96.1	Nepali	61.0
Islam	1.6	Tharu	28.8
Buddha	1.5	Maithali	2.3
Christian	0.4	Hindi	2.0
Others	0.3	Magar	1.0
		Tamang	0.8
		Newar	0.7
		Others	3.5

Source: CBS, 2001

Table 4.2 shows the religion and mother tongue distribution of population at Dhangadhi municipality. Most of the Hindus are in municipality, which is 96.1 percent of the total. Tharus are also Hindu. Various types of native languages speak in Dhangadhi municipality. Altogether 28.8 percent out of the total Tharu have their own native Tharu language.

There were many type of Kamaiyas before the abolished the Kamaiyas System. The government divided them into different categories. The Kamaiyas were given the different identity cards by the government. Then the process was started to resettlement.

Red Identity Card: Who have not home and land those Kamaiyas received the red card. They lived in house of landlord or master.

Blue Identity Card: A small hut in public land.

Yellow Identity Card: Two 'Katta' land with small shelter.

White Identity Card: More than two 'Katta' or better than other.

Table 4.3: Number of Households of Freed Kamaiyas

Area	Red Card HHs		Blue Card HHs		Others	Total HHs
	Settled	Unsettled	Settled	Unsettled		
Kailali District	2488	1270	1800	3190	1014	9762
Dhangadhi Municipality	208	86	6	68	5	373

Source: District Land Reform Office, Kailali

Note: 1) □ Sample is taken from resettled (208 red cards) Tharu Freed Kamaiyas.

2) Other; yellow cards, white cards and received land from Sukumbasi Samasya Samadhan Aayog.

According to the Land Reform Office, 9762 HHs of Freed Kamaiyas are in 35 VDCs and two municipalities among them. Total 373 HHs are in Dhangadhi municipality out of them 208 red card HHs are resettled and 86 unsettled, 6 blue card HHs are resettled and 68 unsettled, 5 are yellow and white card holding. The sample has been taken from the resettled red cards of Freed Kamaiyas.

Thus, many caste/ethnic groups live in Dhangadhi municipality of Kailali district. Among them Tharus are in large number. Tharus have their own culture. The largest number of Freed Kaimaiyas lives in Kailali district. After the Kamaiya system was abolished, different efforts were made for their resettlement.

CHAPTER V

PRESENT STATUS OF FREED KAMAIYA HOUSEHOLDS

5.1 Ages and Sex-wise Population Distribution

The age and sex-wise population distribution of sixty sample households of Freed Kamaiyas are presented in the following table.

Table 5.1: Age and Sex-wise Population

AGE	Male		Female		Total	
	No	%	No	%	No	%
0-4	26	15.5	25	16.0	51	15.7
5-12	41	24.4	38	24.3	79	24.4
13-19	21	12.5	23	14.7	44	13.5
20-30	34	20.2	31	19.9	65	20.1
31-45	30	17.8	26	16.7	56	17.3
46-59	9	5.3	11	7.0	20	6.2
60 and +	7	4.2	2	1.3	9	2.8
Total	168	51.8	156	48.2	324	100

Source: Field Survey 2006

The above table shows that the total population of Freed Tharu Kamaiyas of sixty households in Dhangadhi municipality is 324. The table shows that the male population is 51.8 percent and

Female population is 48.2 percent. In the survey, large population falls in the age group between zeros to twelve, which is 40.1 percent of the total. The second large population is between age of twenty to thirty, which is 20.1 percent. Similarly in age of thirty-one to forty-five is 17.3 percent, in the age of thirteen to nineteen are 13.5, in the age of forty-six to fifty nine are 6.2 and in above sixty years is 2.8 percent.

The above table shows that the majority of population belongs to age group of zero to twelve, which is economically inactive. The minority of the population is of age sixty and above which is also inactive; the total population of 42.9 percent depends upon 57.1 percent of economically active population. The Freed Kamaiyas working age is counted from thirteen to fifty-nine. From the discussion and questionnaire, the Freed Kamaiyas children worked from early age. The marital status of Freed Kamaiyas is those females generally marry at the age of thirteen to eighteen. It indicates a possibility of high fertility. The member of family is in the average of 5.4.

5.2 Household Types

Family is one of the important units of social structure. There are two types of family in our society. The first is nuclear family, where there are parent and their children or it is a small unit of family. The second is joint family; there are parents, uncles and aunts, married sons and their children living together. Now a day's joint type of family structure is being lost and converting to

nuclear family. There are both types of family found in Tharu Freed Kamaiyas.

Table 5.2: Type of Households/ Families

Family Type	No. of HHs	Percentage
Nuclear	55	91.67
Joint	5	8.33
Total	60	100.00

Source: Field Survey 2006

The table shows that very high percent of Freed Tharu Kamaiya live in nuclear family. Only 8.33 percent family lives in joint family. After the emancipation of Kamaiyas, the government announced to give the land to Freed Kamaiyas HH. The Freed Kamaiyas started converting into nuclear family so as to receive more and more land.

5.3 Level of Education

Education or literacy is the bulwark of the nation. It widens formal and informal knowledge. It also helps us to be socialized by learning. It leads us from darkness to brightness.

Before freedom, Tharu Kamaiyas lived in the house of landlord. Due to the debt, they were not free from landlord. Poverty forced most of the children of Freed Kamaiyas to start working at very early age to support themselves and their parent. Many children were unable to attend school because their parents could not afford the monthly fees, uniform, stationary and

textbook cost. Therefore, the children were far from light of education. There was no school for Kamaiyas.

But after freedom, many changes have come in the Tharu Freed Kamaiyas. "Muctinath Primary School" (Appendix) has established for the Freed Kamaiyas in 2058 BS at Himmatpur⁴ ward no. 12 in Dhangadhi municipality. This primary school is made by the help of Building with Books (BWB) in the camp of Freed Kamaiyas. This camp has been recognized as 'Manahera Camp'. There are only five teachers and till the class four. The total students are 201 and 90 percent students are daily present in class or school as found in the school record. Now, they are interested to send their children to school.

In the field survey, the literacy status of Tharu Freed Kamaiyas indicates that illiteracy is in great number i.e. 57.6 percent. Only one student is found attending secondary level. Eleven children of Tharu Freed Kamaiyas are in class six to eight. Figure shows the literacy status of Freed Tharu Kamaiyas of sixty households in the age of five to fifty nine. Under age five and above sixty are not literate. There is 28.8 percent population in the primary level and 9.1 percent are found literate by informal education.

⁴ The Freed kamaiyas are living in Himmatpur locality. There is a very interesting anecdote regarding the name of this area. The kamaiyas people say that when the government made them free from a kind of bounded labor system, they started to live nearby the community forest. For that they had to do deforestation there as they were homeless and were not cared by the government. The jungle was the community forest that's why they had to fight on the one side with the member of community forest and on the other side with the administration because of the illegal act of deforestation. In this critical situation, they did lots of struggles and finally they achieved that. Their efforts and struggles for that land, inspired them to keep the name of the locality or place 'Himmatpur'. (CASE STUDY)

Table 5.3: Literacy Rate in Age Group (5-59 Yrs)

Education	No of Household Member	Percentage
Illiterate	152	57.6
Primary	76	28.8
Class six to nine	12	4.5
Informal	24	9.1
Total	264	100.0

Source: Field Survey 2006

Note: literate means having formal and informal education or simple read and write.

They are poor people and lower secondary and secondary school is far from their settlement area. It takes about half hour to reach school. Most of them are also ignorant about education. Many respondents are illiterate. Their level of income is very low therefore; they are forced to work from early age. Thus, they are unable to send their children to school.

Table 5.4: Age and Sex-wise Distribution by Educational Attainment

Age Group	Male	Female	Total Educated (%)	Total population
5-19	48	23	71(57.7)	123
20-30	17	7	24(36.9)	65
31-45	10	4	14(25.0)	56
46-59	3	-	3(15.0)	20
Total	78	34	112(42.4)	264

Source: Field Survey 2006

The Table 5.4 shows the age and sex-wise educational status of Tharu Freed Kamaiyas. Altogether 57.7 percent that is the number of 71 are literate out of total 123 population of the age in between five to nineteen. Similarly, 36.9 percent in age of twenty to thirty, 25 percent in age of thirty one to forty five and 15 percent in the age of forty six to fifty nine are literate out of total age group. From the table, the condition of female is worse than male population. No educated female is found in age of above forty-six. Poor economic condition and ignorance about education is main cause of illiteracy among the elder Tharu Freed Kamaiyas. Many females are illiterate due to early age marriage and household works. They are dominated by culture. Now, the ignorance is being lost. After freedom, one school is established and the government and other NGOs/INGOs to improve their educational status carry out informal education. Many children of Tharu Freed Kamaiyas are going to school. The table shows that the most of the percent of population are literate in the age of five to nineteen.

Table 5.5: Educational Status of Respondents by Age and Sex

Age	Male	Female	No. Of Educated	Percentage
22-40	35	-	11	31.4
41 and above	25	-	3	12.0
Total	60	-	14	23.33

Source: Field Survey 2006

The literacy rate of respondent of the Tharu Freed Kamaiyas is low. Only 23.3 percent respondent is literate out of total sixty household. The table shows that all the respondents are of 22 and above. All respondents are from male group. Total 31.4 percent are literate in age of twenty-two to forty one and only 12 percent in age of forty-one and above. The female respondents are not found in field survey because they work in the house and are not free and frank with outsider. Therefore it is very difficult to get female respondents.

5.4 Resettlement and Housing Pattern

Housing is a basic need of human being. It should be able to provide protection from rain, storm and winter air. Before freedom, the Freed Kamaiyas had not their own houses and lands. They lived in 'Bukra' a kind of House, which was made by Kisan or landlord for Kamaiyas. There was only one or two room with out toilet facility and space for cooking. All houses were 'Kachha' which was made of mud and bamboo. Their settlement was in either a corner of land or uncultivated land.

But after freedom, government announced to give the land certificate to Freed Kamaiyas so that they can be settled as of their wish.

After the Kamaiya system was abolished, there were different kinds of Kamaiyas. The government has given different kinds of identity cards. The process was: Red identity cards are given to those who have no home and land. Similarly, blue identity cards,

which are given to them who have small hut in public land. Yellow identity card is given to them who have two Katta and small shelter. White identity card is given to those who has more than two Kattah land is in a condition or better than other.

The resettlement process was done. At first, the identity card was given and then the process was centered to manage their facilities and to improve their socio-economic condition. But this process is not effective. Many Freed Kamaiyas are unsettled and some don't have identity card.

Table 5.6: Number of Unidentified and Temporary Kamaiyas

Kamaiyas	No of HHs
Unidentified	21
Temporary	60

Source: Field Survey 2006

There are 21 HHs living in 'Ailani' land with one or two 'Katta' in Dhangadhi. They have no ID card and without facilities of Freed Kamaiyas. Their condition is more miserable than other resettled Freed Kamaiyas. Temporary 60 HHs live in old airport in Dhangadhi who are migrating from other places. They were provided land certificate by government but without land and in the side of river, they could not live there. Other 68 Blue cards, 86 Red cards holding Freed Kamaiyas are also unsettled. According to data of Land Reform Office, Kailali unresettled Red card holding Freed Kamaiyas live as tenant and their relatives'

houses. It indicated that the process of resettlement is not effectively implemented.

The settlement of Freed Kamaiyas in Dhangadhi Municipality is in side of the jungle and all houses are made of soil and roof of teen (See in Appendix). There is neither piped drinking water nor electricity. The road is graveled. They have to use kerosene for light. From field survey, it is found that the settlement of Freed Tharu Kamaiyas in registered and unregistered land.

Table 5.7: Landholding Size of Freed Kamaiyas

Land	No of HHs	Percentage	Remark
Three Katta	51	85	
One or two Katta	9	15	Mortgage ⁵

Source: Field Survey 2006

The table 5.7 shows the land holding size of Freed Tharu Kamaiyas. It shows that 51 households, which are eighty five percent, have lived in registered land with three 'Katta'. Fifteen percent have settled in land with one or two 'Katta'. But the government has given equal land to them. Of the total 15 percent households have kept in mortgage one or two 'Katta' land for money. The land holding size is very small. It isn't enough to live and to get food. It indicates the announcement to give the land certificate is not effectively implemented. Still many Freed

⁵ After their emancipation, the Kamaiyas have been living their own community and the tradition of drinking wine is still there in their society. In the process of field reporting, one day one Kamaiya quarreled and made another Kamaiya injured and he was admitted in the hospital. The Kamaiya had no money to cure the person that's why he had to mortgage the land for the money. It is not allowed to buy and transfer land up to ten years. According to the government rules he did it in their compromise and supports his treatment through that money. (Case Study)

Kamaiyas are not debt free. Table 5.8 shows the causes of indebtedness.

Table 5.8: Condition of Indebtedness

Causes	No of HHs
Livestock Purchasing	2
Food Security	4
Marriage and Customs	4
Medical Care	1
Other Basic Needs	2
Total	13

Source: Field Survey 2006

The thirteen households are found that they again are trapped in debt even after their liberation.

Table 5.9: Housing Condition

Housing Condition	No of HHs	Percent
Pakka	-	-
Kachcha	41	68.33
Miserable	19	31.67

Source: Field Survey 2006

The housing condition of Freed Tharu Kamaiya is in very miserable condition. The table shows that no one household lives in 'Pakka' house. All houses are made by mud, bamboo and roof of teen.

Table shows that 68.33 percent houses are 'Kachcha' with two or three room with out toilet and space for cooking facilities where as 31.67 percent houses are in 'Miserable' (deplorable) or in a condition worse than Kachha without windows and ventilation to pass air, there is not sufficient space for all member of family. It shows that they have lived in very bad condition. It has shown that they are unable to live in simple life.

5.5 Occupation and Level of Income

The Kamaiyas were bonded before 17 July, 2000. They received unjustified return provided by landlord. Normally, the landlords paid a fixed amount of food or land to them for their hard labor in cultivation, which was too little for Kamaiyas and his family to survive for one year. Agriculture was the main source of income and agricultural labor was the main occupational basis of survival for them. Some of them had goats and fowls, which they used to sell. They had to work almost whole day for landlord.

After freedom, they have not got except three-'Katta' land. They are facing problems to earn income occupying that land. They have only skill in agriculture but the land is not enough given by government. The following table gives their occupational structure.

Table 5.10: Occupational Status of Freed Kamaiyas

Occupation	No of HHs	Percentage
Agricultural labor	11	18.33
Rickshaw Pulling	10	16.16
Business	3	5
Others	36	60

Source: Field Survey 2006

Table 5.11: Number of Domestic Child Labor

⁶ Domestic child labor out of 60 HHs	(No of children)	Percentage
	6	8.33

Source: Field Survey 2006

The table shows that 18.33 percent Freed Kamaiyas work in the land. They have not enough land for easy living. Therefore they work for other's land to get income. Sixty percent 'Others' Kamaiyas have different type of other sources of wages, it seems that they have no any fixed occupations. They do any work for whatever they can get: wages labor while constructing buildings. Constructing roads, canals, gutter, carpenter and some time they also work in the field. Total 16.66 percent Freed Tharu Kamaiyas are rickshaw puller. They pull rickshaw in Dhangadhi market. Market is five kilometers far from settlement area of

⁶ It is really difficult to find out the exact data of child labor's to work in the house of others from the kamaiyas family because they tried to keep that matter secret. Kamaiyas families are still sending their children in some city areas get chance to read and write that they could earn some money. But BASE, one non-government organization is trying to prevent the children of kamaiyas by doing so. The organization is supporting the kids of kamaiyas by sending them school and providing them some good opportunities. Once, the people of this organization brought back one of the children from the Mahendranagar municipality and kept him in his own house. They made aware to the family that they will never repeat this act again. That's why kamaiyas are keeping this matter very secret and it is really difficult to bring out the real data of the children who work in the other's houses. If it is informed to BASE, the action will be taken by that organization. (CASE STUDY)

Freed Kamaiyas. Rickshaw is not their own. Some of the rickshaws are provided by BASE and some are taken in rent. And five percent Freed Tharu Kamaiyas are involved in business. Their business is to repair cycle and rickshaw, small shops, and to serve in hotels of tea and breakfast. But Freed Kamaiyas do not get daily work. From the questionnaire, they work eight hour a day and monthly working day is twenty in average.

Table shows that about 8.33 percent or six children of sixty households of the age group between from seven to fourteen working as domestic labor under the basic salary. Poor economic condition is main cause of domestic labor.

As regards the wages of Tharu Freed Kamaiyas; the maximum per day wage is rupees one hundred fifty. The minimum wage rate found in agriculture wage labor which is Rs fifty to eighty and 'Other' wage labors' wage rate is eighty to one hundred fifty. The wage rate of rickshaw puller is also eighty and above. Tharu Freed Kamaiyas are aware of minimum wage Rs 60 a day fixed by HMG (in Kailali district, it is Rs 70, as per decision of the District Development Committee). They can bargain for minimum wage only harvesting and plantation. At this time, they receive above the minimum wage, in other seasons they have to compromise, sometime even taking Rs 50 because there are limited jobs available. Due to the lack of trade union and stability in jobs nature, the issue of minimum wage is not raised effectively. The wage labor is main occupation of Tharu Freed Kamaiyas. The

table 5.12 shows the monthly income level of Tharu Freed Kamaiyas.

Table 5.12: Level of Monthly Income of Freed Kamaiyas

Monthly Income	No of HHs	Percentage
Less than 1000	5	8.33
1000-2000	36	60.00
2100-4000	17	28.33
4100-6000	2	3.33
Total	60	100.00

Source: Field Survey 2006

Note: It is difficult to find the clear information about income from land, value of settled house and livestock, therefore income level in this study, involved money wage received (countable money) from work only.

Above table 5.12 indicates that the monthly income of Tharu Freed Kamaiyas is less than Rs 1000 to Rs 6000. Table shows that 8.33 percent households of Freed Kamaiyas are surviving in less than Rs 1000. These houses are in very poor condition. The large group of houses is between Rs 1000 to 2000 that is sixty percent of the total. They are also in poor condition. 28.33 percent are in Rs 2100 to Rs 4000. Only 3.33 percent HHs income is between Rs 4100 to Rs 6000 but these types of households are joint family or large group member. All Tharu Freed Kamaiyas are under the absolute poverty line whose daily earning is less than two

dollars⁷. All respondents said that the income is not sufficient for living to them.

Table 5.13: Livestock Status of Freed Kamaiyas

No of HHs	Oxen/He-buffalo	Cow	Goat	Chicken	Pig
1	-	-	1	2	-
1	2	1	-	-	-
1	2	2	2	3	-
1	2	-	2	3	-
1	-	-	-	3	1
2	4	2	-	16	-
2	-	2	-	-	-
3	6	-	-	8	5
4	8	-	-	-	-
6	-	-	-	27	-
7	14	-	-	24	-
29	38	7	5	86	6
31	-	-	-	-	-

Source: Field Survey 2006

The table indicates that only twenty-nine households, which are 48.33 percent of the total, have at least one cattle or bird. The poverty of Freed Tharu Kamaiyas are not reflected only in landlessness. They are also poor in terms of livestock holding.

⁷ World Bank (2005), it is stated that the absolute poverty is defined as earnings below two dollars a day in World Developing Index Report 2005.

Nineteen families are found having oxen where as only one family is found having oxen, cow, goat and chicken. Most of the households having oxen, he-buffalos reported that they bought these cattle by taking loan or expenditure amount provided by government to built house. Oxen/he-buffalos have been used in tilling land and pulling cart. The earning from livestock selling is negligible among Tharu Freed Kamaiyas. Many chicken are used in worship of God; eating in fasting and rest are sold. Similarly, cows are meant for milk, pigs and goats for eating meat. They are dominated by tradition and cultures. Other families whose have not chicken for worshipping God, they buy chicken. It is necessary to sacrifice chickens to worship God.

5.6 Trainings and Skills of the Tharu Freed Kamaiyas

Though they had good skill in agriculture, they did not have good skill in other fields for their livelihood. They had not received any training in past time. They lived and worked in others' land and received insufficient food. After freedom, they became homeless and workless. Government, NGOs/INGOs is conducting many efforts to solve the problem of livelihood. Some training is provided for earning income. The table below shows the trained population of Freed Tharu Kamaiyas.

Table 5.14: Trained population of Freed Kamaiyas

Training	No. of Population	Supporting Organization	No. of Employed
Carpenter	3	LRO/NEWAH	1
Mason	4	LRO/NEWAH	2
Repairing hand pump	3	LRO/NEWAH	1
Wiring Electricity	2	LRO	-
Sewing	2	LRO	-
Repairing Cycle	3	LRO	-
Vegetable Cultivation	4	CCS/SUS	-
Sanitation	1	NEWAH	-
Total	22		4

Source: Field Survey 2006

The table 5.14 shows that much training has been given by LRO, NEWAH, CCS and SUS. Total 22 Tharu Freed Kamaiyas have got training and out of them only four persons have obtained employment. Others are involved in agriculture and other wage labor. They have small land holding size for vegetable cultivation. Sanitation is inevitable for our health but there is only one woman is found trained in sanitation.

5.7 Condition of Health

Man's health is always affected by many factors such as water, pollution, poor sanitation condition, food insecurity as well as

socio-economic condition. Healthy person must be physically fit, mentally alert and socially adaptable which help to maintain the quality of life in the society. For the good health, enough income of the family, nutritious food security and sanitation are essential things. A healthy body enables children to cope with studies and other activities and adults with work and pressures of life.

Before freedom, they did not have sufficient food and cloths. Due to lack of nutritious food, many types of diseases often attacked them. And now a day the Tharu Freed Kamaiyas again have been getting same problems. Most of the Freed Tharu Kamaiyas are reported that the production of their land and wage is not sufficient for them. After the emancipation, the government started to give the land but that land is not sufficient. The table below shows that the level of food security among Freed Tharu Kamaiyas from their land.

Table 5.15: Food Sufficiency Period

Food Sufficiency Months	No of HHs	Percentage
Less than three	45	75
Three to six	15	25
Total	60	100

Source: Field Survey 2006

The production from their land is not adequate for more than six months. Total 75 percent HHs are able to feed their family for less than three months and only 25 percent are found to be able to feed their families for 3 to 6 months from the production of the land. It clearly indicates that size of the land plot given by

government is not sufficient. Inadequate production of the land and low level of wages makes them to take loan forcedly.

Table 5.16: Availability of Toilet Facility in the House

Toilet Availability	No of HHs	Percentage
No Toilet	16	26.6
General Toilet	44	73.4
Total	60	100

Source: Field Survey 2006

From the questionnaire, forty-four households have toilet and sixteen households haven't toilet. Those who have not toilet, they use bushes in the jungle and land or open near houses for the toilet. It is the cause of air and water pollution. All toilets are in bad condition. Hand pumps are being used for the drinking water. That water isn't purified water, most of the members is not aware about the sources of transferable diseases.

Sanitation is most important for healthy life. But only one female is found the trained in sanitation. During the field observation, many children are found bare footed, careless to wash their limbs before eating meals and are not regular in brushing their teeth. They are not well trained in management of garbage and filths. They wear dirty cloths and do not wash their cloths even for two or three weeks.

The resettlement of Freed Tharu Kamaiyas is in side of jungle. There is graveled road. The zone hospital is far and about five kilometers away. Their housing condition is bad. That's why; many chances of attacking mosquito are found. Due to lack of

good toilet and toilet facilities, of safe drinking water supply, of food security, as well as of the adequate cloth and healthy condition of houses, they are being affected by diseases usually carried by mosquitoes and flies.

CHAPTER VI FINDINGS AND RECOMMENDATIONS

6.1. Findings

Nepal is an agricultural country. Nepalese society is diverse and heterogeneous. Many caste live in Nepal, among them Tharu caste is one. Tharus are an ethnic group, indigenous to the Tarai region of Nepal. Tharu caste is one of the most exploited, under privileged and backward ethnic groups of Nepal. Largest number of Tharus is concerned in the mid and Far-western Development Region, particularly in the districts of Dang, Banke, Bardia, Kailali and Kanchanpur. They are hardworking people and their immense contribution is in agriculture. Physically and especially in facial feature, the Tharu look like they stem from Mongolic stock. The language has been greatly influenced by various north Indian languages found nearby: Urdu, Hindi, Bhojpuri, Maithili and Bengali. Most of the Tharus were uneducated and innocent with taking the benefit of their innocence; clever people made them bounded labor or Kamaiya.

Kamaiya system started in Tarai region after the eradication of malaria. A Kamaiya is a person who has worked in others' land with contract of; a fixed amount of food, land, cash or other goods to be paid to the Kamaiya by the employer or master. They worked until that time when debt wasn't paid. They lived in others' house. Because of Kamaiya System, their condition was worsening. After the many efforts of movement, the Kamaiya system has been abolished on 17 July 2000 by the government.

But after freedom, they became homeless, landless and workless. Their socio-economic condition is not improved.

This study was conducted in Dhangadhi Municipality of Kailali district. Total 208 HHs were resettled by government in municipality area who has not a house and land. Sixty samples HHs were taken for the research from the simple random sampling method in the resettlement area. The main objective was: to find out the education, income, resettlement and health condition. The data for the present study were collected through the both primary and secondary. The primary data were collected through the use of interview schedule, observation, discussion and some fact and information were collected. The secondary data were from published and unpublished theses, books, journals, reports and newspapers.

The total population distribution of sixty sample HHs of Tharu Freed Kamaiya in Dhangadhi municipality is 324. The male population is 51.8 percent and female population is 48.2 percent. The average size of households is 5.4. Majority of population belongs to age group of zero to twelve and minority of population of age sixty to above which is economically inactive population. Working age of Tharu Freed Kamaiyas is counted from thirteen to fifty-nine. The high percent (91.67) of Tharu Freed Kamaiyas live in nuclear family.

The illiteracy rate of Tharu Freed Kamaiyas is in great number i.e. 57.6 percent only one student is found attending secondary

level. Many respondents are found illiterate and all from male population. The educational condition of female is bad than male. All respondents are from age 22 and above. The settlement of Tharu Freed Kamaiyas in Dhangadhi municipality is side of the jungle and all houses are made of soil and roof of teen. Every family have gotten three 'Katta' land from government but 51 HHs are utilizing three 'Katta' land and other 15 HHs have kept in mortgage one or two 'Katta' land for money. Total 86 red cards household Tharu Freed Kamaiyas have not received the land and 21 households' have not identity card of Freed Kamaiya. The process of resettlement is not fulfilled. Total 31.67 percent houses are found in deplorable condition. They are unable to live easily in their own home. Due to the small land holding size and lack of opportunity in earning income again they are trapping in indebtedness.

Three 'Katta' land is not enough for them. Total 18.33 percent Tharu Freed Kamaiyas are working in others' land in the form of wage labor. Total 60 percent Tharu Freed Kamaiyas do any work whatever they can or get: like wage labor while constructing building, constructing roads, canal, gutter and carpenter. Total 16.66 percent are rickshaw puller. Only 5 percent are involved in business sector. The minimum wage is Rs. 50 and maximum Rs. 150. Working hour in a day is eight hour. Total 68.33 percent HHs are surviving in less than Rs. 2000 in monthly income. All Tharu Freed Kamaiyas are under the absolute poverty line whose daily income is less than two dollar. The income from livestock selling is negligible. Total 22 people have got training but only four

people have utilized. Total 8.33 person children are working as domestic labor under the salary basis aged from seven to fourteen. The poor economic condition is main cause of domestic child labor.

The production from their land and income from wage isn't sufficient for them. The health and sanitation isn't found satisfactory. The level of food production from their land is not adequate for more than six months for many households. Total 16 HHs have no toilet. The water is not purified. Many children are found bare footed, careless to wash their teeth and with dirty cloths. They are not aware about the sources of communicable disease.

The socio-economic condition of Tharu Freed Kamaiya is poor. Illiteracy rate is high due to poor economic condition and ignorance about education. Low level of income, insufficient land holding size, lack of good skill except agriculture and other opportunities in earning income are main causes of poor economic condition. Lack of trade union, instability nature of job and seasonal unemployment are the causes of the low level of income. Due to lack of good toilet and toilet facilities, of safe drinking water supply, of food security as well as of adequate cloth and healthy condition of houses, they are being affected by many kind of disease usually carried by mosquito and flies. Thus the socio-economic condition is not satisfactory. For the economic upliftment of Tharu Freed Kamaiya HH, additional policy options must be formulated and implemented. To this effect, the present study provides following recommendations.

6.2 Recommendations

1) There are 21 HHs unidentified and 60 households in temporary land and people (Kamaiya) are unsettled. The action should be taken to identify the real Freed Kamaiyas and the identity card, land and other facilities should be provided to the unidentified Kamaiyas, and unsettled Freed Kamaiyas should be settled.

2) The land holding size is very small. The production from their 3 'Katta' land is not adequate for more than six months, it should be increased up to minimum 10 'Katta'.

3) The minimum a day wage rate was fixed Rs 70 in Kailali district but minimum wage rate found only Rs 50 a day. All Tharu Freed Kamaiyas are under the absolute poverty line whose daily earning is less than two dollars. All respondent said that the income is not sufficient for living, it should be increased up to daily two dollars and condition of salary basis should be checked.

4) Many Freed Kamaiyas have been employed as agriculture and construction labor; they should be encouraged to be unionized in the trade union. So the individual labor would be safe from exploitation of employer.

5) Safe drinking water, food, health programmes should be given to cover immediate needs.

6) The children should be given the opportunity to get education and informal education for adult. The training, in different

practical fields given to Freed Kamaiyas is insufficient and even if they are trained, due to the lack of opportunity, they remain jobless. Thus they should be trained and given provided with loans with lower interest so that they can run their own business and become independent economically.

7) Animal husbandry training should be given to them so that they can earn more income to support their families.

8) Off farm income generating activities should be provided to Freed Kamaiyas

9) Awareness raising programmes should be provided.

APPENDIX I QUESTIONNAIRE

Socio-economic Condition of Freed Kamaiya A Case Study of Dhangadi Municipality, Kailali District, Nepal

Questionnaire No.

Date:

1) Name of Respondent:

Age: Occupation: Education:..... Marital

Status: M/UM

Ward No.:.....

Family Type: Nuclear/Joint

2) No of family member:.....

Age	Male	Female	Total	Education (formal/Informal)			
				Male	Class	Female	Class
0-4							
5-12							
13-19							
20-30							
31-45							
46-59							
60+							

3) How much is your landholding size?

Katha ()

4) How much is your own utilized land?

All (), Katha ()

5) Housing condition is Pakka () Kachha () Deplorable ()

6) Per day working hour is ()

7) Monthly working days are ()

8) What are the sources of income in your family?

Sources

Per day income in Rs.

- 1).....
- 2).....
- 3).....
- 4).....
- 5).....

9) Your family income is enough to manage your livelihood?
 Yes () No ()

10) If not how to manage?
 Debt () Other ()

11) What are the causes of debt?
 To buy livestock () For health () other ()

12) Do you have livestock?

<u>Name</u>	<u>Number</u>
.....
.....
.....
.....
.....
.....

13) How many members of your family are in domestic child labor?
 No () No. of Children ()

14) How many members have taken the training in your family?

No. of Person	Type of Training	Provider Institutions	Obtained Job
Male () Female()			Yes () No ()
Male () Female()			Yes () No ()
Male () Female()			Yes () No ()

15) How do you use the drinking water?
 Pipe () Well () Hand pump () Other ()

16) Do you have toilet? Yes () No ()

17) How many month does your food security long from your land?

Less than 3 () 3 to 6 months () 6 month and above
()

REFERENCES

- Bhatta, T.P. (2001), "A Socio-economic Analysis of Landlessness in Tharu Community of Chitwan District"; The Economic Journal of Nepal: Vol. 24, No. 2 April - June 2001, pp.86-104
- Bhusal, S.L. and Whyte, T. (2001), "Freed Kamaiya Status Report": Website / <http://www.msnepal.org/>
- Bista, D.B. (1972), People of Nepal: Kathmandu: Ratna Pustak Bhandar
- Bista, D.B. (2032), 'Sabai Jatko Shajha Phulbari': Kathamandu; Sajha Prakashan
- CBS (2004), Living Standard Survey, Kathmandu: Central Bureau of Statistics
- Chaudhary, E.R. and Chaudhary, R.D. (2001), "Contemporary forms of Slavery in Western Part of Nepal": Geneva; Paper presentation in UN Geneva June 12-14 2001, A paper for working group by BASE
- Chhetri, D.B. (1992), "Slavery in Nepal": Kathmandu: Unpublished Thesis, T.U, Central Department of History
- HMG (2058), 'Kamaiya Sharm (Nished Garne) Sambandama Babastha Garna Baneko Aain, 2058': Kathmandu: His Majesty the Government of Nepal
- INSEC (1992), "Bonded Labor in Nepal": Website/ <http://www.hri.ca/partners/insec/yb1992>
- INSEC (1995), Annual Report 1994-95: Kathmandu: Informal Sector Service Centre
- Paudal, K. (2002), "Resettlement and Rehabilitation Process of Freed Kamaiya; A Case Study of Tharu Freed Kamaiya in Kailali District": Kathmandu: Unpublished Ph.D. Dissertation submitted to Central Department of Geography

Kantipur Publication (Various Issues), "Kantipur Daily": Kathmandu: Kantipur Publications

Neyer, K.W. (1995), "The Origin of Tharu": Kathmandu; Himal Magazine Volume 8 No 4 July/August

Ojha, D.P. (2059), "Socio-economic Condition of Ex-Kamaiya in Kanchanpur District": Kathmandu: Unpublished M.A. Thesis submitted to the Central Department of Anthropology/Sociology

Pyakuryal, K.N. (1982), "Ethnicity and Rural Development; A Sociological Study of four Tharu Village in Chitwan, Nepal": Kathmandu: Unpublished Ph.D. Dissertation

Regmi, M.C. (1998), Nepalese Economic History 1968-1886: New Delhi: Adroit

RNA (2040), 'Nepali Brihat Shabdakosh': Kathmandu; Royal Nepal Academy

Sharma, S., Thakurathi, M. (1998), A Revisit to Kamaiya System of Nepal: Kathmandu: Informal Sector Service Centre

Singh, S.K. (1994), Bonded Labor and Law: New Delhi

Subedi, T.P. (1999), "Bonded Labor in Nepal; A Sociological Study of Kamaiyas System in Khairi Chandapur VDC of Bardiya District": Kathmandu: Unpublished M.A. Thesis submitted to Central Department of Anthropology/Sociology

Thomos, C. (1994), The Development of Grassroots Movement: Kathmandu: BASE

Upadhaya, R.L. (1989), "A Sociological Study of Tharu Kamaiyas of Urmaurmi in Kailali District": Kathmandu: Unpublished M.A. Thesis submitted to Central Department of Anthropology/Sociology

Upadhaya, U. (1997), 'Nepal Ko Arthatantrama Badha Shram': Kathmandu: International Anti Slavery and Informal Sector Service Centre

Upreti, B.P. (2000), "Socio-economic Aspect of Kamaiya System; A Case Study of Tharu Kamaiya of Bashkeda-shreepur of Kailali District": Kathmandu; Unpublished M.A. Thesis submitted to the Central Department of Sociology

WB (2004), World Development Indicators 2005, Annual Report: New York: World Bank