

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Nepal is a country of wonderful creation of nature. It is a land of marvelous mountain, villages, green terraced hillsides and amazing diversity of flora and fauna. It is also a country of different castes, tribes and ethnic groups. Each ethnic group and caste people have his/her own specific culture, language, social norms, social organization, customs, myths, moral, values and traditions. Nepali society presents a composite picture of various national cultures representing all three ecological regions: the mountain, the hill and the terrain.

Nepal is a country of multilingual, multi religious, multiethnic and multi caste society. There are 61 ethnic groups and many caste groups throughout the country. Among them Tharu is the second largest ethnic group of Nepal. The total population of the Tharu according to the national census 2001 is 1533879, which is constitutes 6.75% of the total population of Nepal (CBS 2004). According to census 2001, total population of Tharu in Morang is 63673, which is 7.55% of total Tharu population of the nation. Urbanization and migrated people from different parts have highly influenced the life style of Tharus.

Every nation can geographically be divided into various geographical regions. Each region has its distinct cultural traditions. Each region has its distinct cultural traditions. From cultural point of view, Nepal is divided into two regions: i.e. the hill culture and the plain culture. These two main cultural regions are inhabited by different caste and ethnic groups. The hill culture is predominantly a Hindu culture, which is known as 'National culture' of Nepal. Moreover, if we analyze Nepal culture anthropologically, it can be divided into three major types, i.e. group culture, regional culture and national culture, group culture is the culture adopted by ethnic groups as their traditional culture such as Gurung culture, Newar culture etc. Regional culture is the culture adopted by the inhabitants of specific geographical regions; the hill culture and the plain culture.

Nepalese culture is the national culture in which culture of ethnical groups is integrated. It means local or ethnical cultures always show their identities but when these cultures unified in national integration, they create the national culture. There may be problem and difficulty to study on single ethnical group for perfect study. Therefore, this dissertation attempts to study the culture of Tharu people of the Eastern Terai. In this area, other ethnical groups are found to live. Such as Brahmin, Chhetry, Newar, Rajbansi, Satar, Mushar and so on.

Tharus are one of the backward indigenous people settled in the Terai region. Tharus are basically peasant. Tharus are mostly found on the foothills of Chure and Siwalic. This region used to be a densely forested area spreading from eastern to western Nepal with only scattered pieces of cultivated land. Vast majority of the Tharu population is backward and deprived of the fruit of development. Because of general illiteracy, lack of awareness about their rights as citizens and a feudal system of economic exploitation, Tharus have been subjected to the very lowest status in this society.

1.2 Statement of the Problem

Various ethnical groups have inhabited in Morang district. Among them Tharu is one ethnical group. This ethnic group has its own culture; tradition and social beliefs, by excluding the Tharu culture, the study of Nepalese culture will not be completed.

The problem of the present study is to investigate the way of life of the Tharu and to document the major socio-culture; as well as economic changes that have occurred as a result of the process of modernization and influence of other high caste.

Similarly, Tharu people are equally responsible to disappear the Tharu culture and traditions. Tharu people have been exploited through generations and centuries. But they could not protest against all these exploitations due to their simplicity. Likewise, total social, cultural and traditional behaviors or way of life of these people are changing gradually, with taking into consideration about this reality, the present study aims to tracing the Tharu living style with major emphasis on finding out the socio-cultural change and economic changes. Tharus have modified their traditional life style. They have faced problems in the new setting. So, this study will attempt to find

out the attitude towards the present way of life and problem they have been facing in new setting.

In this context, it is necessary to find out the root cause for the change in the Tharu society. Although they have changed their traditional occupation, their economic condition is still the same as it was in the past. It is to be studied as to why such condition is prevailing. Moreover, the problem of the study is to find out:

- I. Is the Tharu people's present socio-economic status similar to their ancestors?
- II. To what extent Tharu society in Morang has undergone change?
- III. What is the factor of change?
- IV. To what extent their organizations, clans, family and marriage system has changed?

So the main problem of the present study is to seek answer of the above- mentioned questions.

1.3 Objectives of the Study

Generally, this study objects to find out socio-cultural change of Tharu community of Mrigauliya VDC. Particularly this study has the following objectives.

- i.) To analyze the present socio-economic status of the study area.
- ii.) To study the socio-cultural change in the various sphere of Tharu people.
- iii.) To find out the factors responsible for the rapid socio-cultural change in Tharu community.

1.4 Rational of the Study

A fundamental characteristic of Nepal is the ethnic diversity. Different ethnic groups are living in different regions of Nepal and they have their own cultural identity, which differ from each other.

Different scholars have conducted research on the ethnic groups of Nepal such as Magar, Sherpa, Rai, Dhimal, Satar, and Tharu etc. in many aspects (economic,

educational, health, cultural, and so on). But very little study has been done in socio-cultural change of this ethnic group.

The study area is Mrigauliya VDC of Morang district of eastern Nepal. The rationale of the selection of the study area is as follows: The Tharu people living in this area are not studied by any researchers till now. The researcher is also the permanent resident of the same VDC, which helps to establish rapport for deeper study of the Tharu people.

Hence, this study has tried to provide an ethnographic description and socio-cultural change in family, kinship, marriage, life-cycle ceremonies, religion and economic condition and so on of Tharu people of the study area. This study tries to trace out the factors, which are responsible for the socio-cultural change among the Tharu people and it makes easier to do comparative study between Tharu communities and other community.

The findings of the study will be helpful for that person who are interested for further study of Tharu people and those who are interested to accumulate knowledge about this group and will help them to preserve their culture. As the culture of the Tharu has significant role in the national culture and nation building activities. If we neglect the Tharu culture and society a great constraints would occur in the national integration of the country. From this study, it will be helpful to adopt the positive aspect of socio-economic behavior and to give up the negative aspect of such behavior. Moreover, findings of the research will be helpful to policy makers to formulate appropriate strategies for making the program more effective and fruitful.

1.5 Limitation of the Study

Every study has its limitations. Likewise, the present study is also not an exception. This study is preparing to fulfill the degree's dissertation paper. So time factor and budget limits it.

This study tries to focus the socio-cultural change of the Tharu community of Tinmoharie village of Mrigauliya VDC in Morang district. So, it is a small study that may not represent the socio-cultural change obtaining among the Tharu community of

the other area. This study is limited only in Mrigauliya VDC, ward no.8. In this VDC, total households of Tharu people are 196. Of that 31 houses are taken as the sample for the study. That is very small section of the whole Tharu community of Nepal. Most of the information in this study is based on the data collected by the researcher. The major focus of this study is socio-economic and socio-cultural change of a Tharu community of Mrigauliya. Thus, other castes and ethnic groups are strictly excluded.

CHAPTER - II

LITERATURE REVIEW

2.1 Origin of Tharus

There are many controversies about the origin of Tharus. Scholars have to be able to come to a definite and clear conclusion regarding the origin of Tharus. Some scholars have to derive their origin through etymologies and some tried to trace their origin through a legend.

The Tharus are probably the oldest and original inhabitants of Terai. They usually live very close to the dense forest areas. A great number of the villages of Tharuwan are found in small clearing in the middle of the forest itself. Most of the large compact Tharu settlements are found in tropical malarial areas, infested with wild animals such as elephants, rhinoceros, bears, tigers and poisonous snakes. (Bista, 1967)

Physically and especially in facial features, the Tharus look like they stem from mongoloid stock. They speak an Aryan language. In ancient times the Tharus may have accepted Buddhism but later they were influenced by Hinduism (Pyakural 1982). Quoting from Nesfield view, Rajaure (1977) pointed out the Tharus with slightly Mongoloid featured to intermarriages, which have taken place over two to three generation. He sees them as strictly Indian and no connection whatsoever with the Nepalese origin. Risley and Knowles (1982) also found the mongoloid features predominant among Tharus.

A legend indicates their origin from Rajasthan in northwestern India. According to this legend, Tharus came from the Thar Desert of Rajasthan in India and hence the name Tharus. Most of them sincerely believe that they came from Rajasthan in India at the time of the Islamic invasions, (Bista 1980). Tharu who lived in Chitawan are called Chitaune Tharu. They have patriarchal system, which is different from the Tharus of western Nepal. According to old persons, they are the descendents of Rajput Chhetri.

When Muslim invaders captured Rajputana and murdered men and women of royal courts, the princess and many other royal women attendants fled away into the forest

of Terai. The royal women living inside forest for many years accepted their male servants as a new husband, the offspring of these Rajput women and their low caste servants became Tharus. Decedents 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 Thapa; 1994). This derivation seems to be a pure hypothesis, which serves only trace their point of origin to the south.

Of all the ethnic groups that form the Nepalese nationality the Tharus are one. Though they are one of the most primitive races inhabiting Nepal, nothing can be said with historical accuracy as regards their origin. Their origin is still obscure, whatever theories may have been advanced as regards their origin, and there is no doubt that they are the aborigines of Nepal. (Shrestha and Singh, 1987)

2.2 Socio-economic Status

Tharus, in the early days were not interested in holding land registered in their own name, due to the absence of cash. They were most interested in cultivating barren or virgin land, for which they did not have to pay revenue for a certain period. Later they again moved on in search of such new land. Tharus who had private registered land sold the land whenever possible at a cheap price and moved further west (Bardia, Kailali) to cultivate new land, for the same season. (Rajaure1977)

Pyakuryal (1982) had carried out his fieldwork in the eastern Chitwan; the main concern of his study was to explore how variabilities in settlement pattern affect the process of integration and economic modernization of farm people. The reaches were focused on four Tharu villages that present different location and compositional situations in the Chitwan district of Nepal. One among the two major findings of this study, which differs from what generally thought is that village location (centrality) is a more important condition factor reinforcing the manifestations of ethnicity than is the ethnic composition of the village (Homogeneity/diversity). It means that households in centrality located villages (irrespective of their homogeneity/diversity) are too more isolated areas-as the finding of the study tells.

Tharus are by traditional peasant farmers, some of them are rich landlords and few, in the east Terai, have successfully taken up business. But a great majority of them are very hard-working tenant cultivators whose methods of cultivation in the central and western Terai are very primitive judging by the general standard prevalent in the plains. (Bista 1967)

They have a deep love of the land. Their agricultural way life has kept them isolated from the outside world of their own localities. But in general they migrate from one place to another in search of better agricultural land. (Ganesh Man Gurung, 1994:86)

2.3 Socio-cultural Change

Land and social change in Nepal is a study of the changing relation between members of an indigenous tribal population in Himalayan region and the Hindus who have entered their region during the past two centuries, following its incorporation into the kingdom of Nepal (Caplan 1970).

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

The Tharu are spread out in the Terai region and their rituals, customs, beliefs are not exactly alike as has been seen from the preceding matter, but today, they are beginning to change for the better and are getting a bit more organized among themselves with the development pace of the world growing faster. Today, these Tharu people are gradually merging into the mainstream and applying medical and

educational ideas into their long standing and stagnant socio-cultural structure (Gautam *et.al.* 1994).

Shrestha and Singh writes: the different places in which they have settled have had some influence on their language and their tribal characteristics: the language and the ways of living of the Tharus in Nawalpur, for instance, are some what different from those of the Tharus living in Morang in eastern Nepal and Rajpur in western Nepal.

Modernization is one of the major factors of the socio-cultural change. Modernization depends on the involvement of technique, fresh invention accelerated modes of production and rejuvenated standard of living. Modernization is the result of technological changes. Some factors impressing on social changes are advances in agricultural technologies improved varieties of seeds, cattle, fertilizer and labor saving mechanical devices. Sanskritization is a process by which lower caste people imitate higher caste's ways of life in order to obtain the privileges enjoyed by the latter. This system has, however, been so popular in Nepal and they have accepted it in a different way of life (Prasain, 1998).

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

2.4 Festivals and Life Cycle

Festivals, religion and social customs are major aspects of socio- cultural and economic life of the Tharus. Their ceremonial customs as they practice, provide them a sense of confidence, comfort and sense of socio-religious security, social feeling and

social solidarity. In the meantime the unproductive expenses in such ceremonial customs increase their indebtedness (Panthi, 1998).

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

Tharu have customs and traditions of celebrating the festivals and enjoying them. Tharu celebrate Dasai, Tihar, Phagu Purnima, Maghi Sankranti, Tij etc. A Maghi festival is the most important festival of Tharu. In this festival, they do not work before three or four days for the celebration of Maghi festivals. Only they make drink and enjoy in that festival. They ate a lot of varieties of food. Some Tharus take a fast on that festival they do not take anything in Maghi festival who are in fast. The whole night they dance and sing. *Maghi* festivals take place nearly five days. *Holy Purnima* festival is held from the *Falgun Purnima*. It goes on for month. They do not work in a whole periods of festival. Tharus man and women drink a lot of wine. They spray color in that festival with each other. Tharus male start to sing and female start to dance. In the early morning they bath in the river and go to worship in the field in the day of *Hari Sayani Eka Dashi*. They pray to god for good harvest. They pray to earth, dig with a spade and worship to god that day they do not plough. Their oxen are free. They believe that if they plough by oxen on the next birth they would be the same (Chhetri, 1998).

Bista (1967) writes: Tharu marriage is monogamous and patrilocal. Most marriages are early, are arranged by the parents of the couple concerned and are always within the tribe. The marriage partner can be anybody within the tribe except members of the same exogamous 'gotra' unit. There is small regional variation in the basic marriage patterns. Among people of modest means there is also the practice of exchange marriage. Families concerned decide to exchange brides for their sons. By doing this, both families can cut down the cost of gifts, presents, dowries, and other expenses.

Tharus, in general, practice their own tribal religion which consists of worshipping a number of spirits and some Hindu deities which have been incorporated. Tharus in the east Terai, who have been living in closer contact with high caste Hindus, employ Brahman priests to perform a number of Hindu religious ceremonies. Brahmin priests are also employed to conduct wedding and other domestic '*Puja*' ceremonies.

Almost all the Tharus living in the eastern districts of Sarlahi, Mahottari, Saptari, and Morang, cremate their dead while most of those in the middle and western district, bury them. As with all other societies in Nepal, the Tharu community is undergoing tremendous changes. There is a wave of reform among educated young Tharus. They have changed their food habits, reformed their religious practices and introduced modern education. There is Tharu organization known as the Tharu welfare society, which provides hostels in Birgung for school children and students of both sexes. It has also made an effort to publish information about Tharus. This society encourages education among the Tharus of the interior regions and teaches them clean habits, such as not keeping chickens and pigs inside the house. Some have given up pork emulating the habits of high caste Hindus.

CHAPTER - III

RESEARCH METHODOLOGY

3.1 Selection of the Study Area

The present study is conducted in Mrigauliya VDC of Morang district. This VDC is located in the Terai region. Mrigauliya VDC is one among 65 VDCs and one sub Metropolitan City (Biratnagar) Of Morang district. Mrigauliya VDC is situated in the western part of the Morang district. Its political boundaries are Indrapur and Haraicha VDCs in the east, Dulari and Sundarpur VDCs in the west, Keraberi VDC in the north and Siswani, Badhara and Dangraha VDCs in the south. According to 2001 census, total population of this VDC is 12,913(6,351 males and 6,562 female) and total number of household is 2,692. The VDC has a large number of multicasite and multiethnic migrants from the hill region. This study is carried out in ward no.8 of Mrigauliya VDC. Total population of the ward is 1,436 and total number of household is 300. Most of the households belong to Tharu community.

3.2 Research Design

The study is based on descriptive as well as analytical research design which may be considered as suitable and appropriate for the analysis of this research work. This study is analytical because it makes attempts to examine the process of socio-cultural change of the Tharu people of the Mrigauliya VDC. This study is also based on descriptive because it has attempted to describe the natural conditions of study area, the cultural process and change in different sphere with an emphasis on life-cycle ceremonies. Family kinship, religion and economic condition of the Tharu people of the study area.

3.3 Sampling Procedure

The study is both analytical and descriptive in nature. It analyses many aspects of socio-economic condition and socio-cultural change systematically and explains them in context of rural societies. For this study, simple random sampling techniques are used to select the respondent because it was not possible to interview the entire Tharu household. The total household of this ward is 300 out of which 196 households

belong to Tharu. So, only 31 households are selected.

3.4 Nature and Sources of Data

The study is based on the primary and secondary data but most of the data used in this study are primary in nature. The primary data is collected through various methods e.g. interview, observation, household survey etc. Some data is collected through secondary resources.

3.5 Methods of Data Collection

Each and every successful result of study always depends upon its methods, which are used for data collection. Therefore, for each study, the data collection method always plays the significant role to for reliable information. Present study adopts fieldwork method and the techniques of data collection are interview, questionnaire and participant observation etc.

3.5.1 Primary Data Collection

The primary data have been collected from the field by different methods which are described below.

A. Questionnaire

The structured questionnaires have been used for quantitative and qualitative data collection. The basic socio-economic data such as population structure, ethnic composition, land holding etc. are collected through structured questionnaire.

B. Interview

Both structured and unstructured interview has been used to collect data. Structured interview has been used to get the specific answers of specific questions about the Tharu people. Likewise unstructured interview has been used to collect data about the history of their culture, tradition and customs of the past and the present change of socio- cultural life of Tharu people. This technique was equally used to collect the people's attitude towards the change. In addition to this, it has also been used to collect data about ethnical history, process of change in life ceremonies, rites and rituals.

C. Observation

The information on method of different working activities of daily lifestyles was collected by means of observation such as participant and non-participant were applied during the time of information collection which were family stays, rapport building housing visits etc.

D. Key Informant Interview

Some of the primary information has been obtained through key informant interview for their historical background, present practice and its effect. The key informants are ex VDC chairman, old peoples, local school teacher, chairman of the mother group, a member of Nari Bachhat Samuha etc.

3.5.6 Secondary Data Collection

The secondary data were collected from village profile, district profile, organization's documents, different books, journals, research reports and other relevant documents, literature and publications related of the study topic.

3.6 Data Analysis and Presentation

Simple statistical tools are used for quantitative data such as percentage and ratio and descriptive method is used for qualitative data collected through various methods in the field. The analyzed data are presented in Table.

CHAPTER - IV

DATA ANALYSIS AND PRESENTATION OF MAJOR FINDINGS

4.1 Origin of Tharu of Study Area

Tharu is the fourth largest caste group of Nepal. They are found in western Terai like Dang, Kailali and Kanchanpur in large number. Tharu community of Nepal; has got the name by place like Dangora, Chitawane, Saptaria, Morangia etc. the present study is about Morangia and Saptaria Tharu of Morang. The Tharus of that area are indigenous in Morang district. They have own language and cultural practices. They are localized in a particular area, from which it derives its name Morangia Tharu. But there are not only Morangia Tharu Saptaria also are migrated there and live within one community.

In the field study I could not find exact evidence about the origin of this ethnic group. During the time of survey, different people presented different views. These theories about origin are only plausible and there is not a single solution. But most of the people agree with the view that they are living there from 2000 B. S., so they disagree with the view that they are the migrant from other places like Rajasthan. They said that they are the migrant of native area or district. They are living from several centuries ago in that native area and about 60 or 70 years they migrated in the study area. Now, cultural assimilation is started with the Hindu caste society in their community.

4.2 Demographic Situation

4.2.1 Population Structure

Tinmoharie has 300 households with the total population of 1436. Among them 695 are male and 741 are female. But I made detailed study of only 31 households. This community is also not exceptional from the Nepali society in respect of son preference, which has become the main reason of the population growth in the

community. Detailed population structure of the community under study is given in the table-1.

Table 4 1: Population Distribution by Age and Sex of the Sample Households.

S.N.	Age (year)	Population			Percentage		
		Male	Female	Total	Male	Female	Total
1	0-15	28	25	53	34.5	28.7	31.6
2	16-30	28	37	65	34.57	42.5	38.7
3	31-45	12	15	26	14.81	17.3	15.5
4	46-60	12	10	22	14.82	11.5	13.1
5	60 above	1	0	1	1.23	0	0.59
Total		81	87	168	100	100	100

Source Field survey, 2006

Population of the thirty-one households is 168 including 81(48.2) males and 77(51.8%) females. Female population of the study area is greater than male. There are 31.6% are under 15 years. 67.3 % are economically active.

4.2.2 Family Structure

The family size also is similar to the national family size. The average size of family is 5.02 (census 2001) in Nepal. From my observation it is found that the average size of the family is 5.4 people per family in the study area. Minimum family size I found is of three members and maximum size is of 9. The size of family is small because most of the family of that area is nuclear type but the population growth is high. Modernization has affected the family structure of the study area. Tharu people are also attracted towards the nuclear family and are following this family structure. Family structure of the study area is given below.

Table 4.2: Structure of Family in Study Area

S.N.	Types of Family	No. of Family	Percentage
1	Nuclear family	19	61.3
2	Joint family	12	38.7
Total		31	100

Source: Field survey, 2006

4.2.3 Occupation of the Study Area

In the study area, the main occupation of the households is agriculture and most of them work as farmers in the field and farms. Those who do not possess enough land for survival, work as wage labour in agriculture or as tenant. People here do not have to face hand to mouth problem. But, at the same time they are also not very well off.

Few youths are found going out of the village in Middle East and third countries for employment. Few respondents found engaged in business, daily wage labour, agriculture labour, 'Mistry', service etc. Among 31 respondents 19 households are primarily depended on agriculture, 8 households as the wage labour and 3 in business and 1 in service.

Table 4. 3: Occupation of the Respondents

S.N.	Occupation	Primary	%	Secondary	%
1	Agriculture	19	61.3	4	26.7
2	Wage labour	8	25.8	5	33.3
3	Business	3	9.7	5	33.3
4	Service	1	3.2	1	6.7
Total		31	100	15	100

Source: Field survey, 2006

People here seemed busy all the season. During cultivation and harvest seasons they are busy in fields and during off-season they are busy working as labour business etc. Most of the people are involved in saving and credit groups. This resource has made them stronger in financial matter and easy access of finance for income generation

activities. They practice traditional agriculture. They do not have access on the modern farm equipments or improved seeds fertilizer. But, in recent time, some Tharu of the rich group have started using chemical fertilizers, improved seeds, tractor, threshar etc.

4.3 Social Aspects

4.3.1 Life Standard

The economic condition of the Tharu of the study area is poor. Most of them are under poverty line. They are maintaining their livings anyway. The houses of the Tharu people are different from the other communities. 20 years ago, most of the houses were found to be made up of wood, mud, bamboo, paddy straw. But these days they have started to make the house of bamboo plastered or cement with zink roof. Before, almost all of the Tharu people decorate the wall of their mud house with the paintings of flowers, peacock and other pictures of birds and animals with different colors to make the house more beautiful. But now they are gradually changing this practice because they have no more time to decorate the house. Thus the art of the Tharu is loosing day by day although, some houses can be seen artistically decorated.

Most of the Tharu people make two or three yards for different purpose. Biggest one is used for sitting, gossiping, sleeping and receiving guest and other purposes. Small huts are used as kitchen or temple. They make other small huts for pigeon, hen and goats. They keep their houses very neat and clean. Following table shows the housing structure of sample households.

Table 4.4: Structure of Sample Houses

S.N.	Category	Households	Percentage
1	Two storey timber house with zink roof	2	6.5
2	One storey brick house with zink roof	5	16.1
3	One storey bamboo plastered with zink roof	3	9.7
4	Two storey bamboo plastered with zink roof	8	25.8
5	Mud house with grass roof	9	29.0
6	Mud house with zink roof	4	12.9
	Total	31	100

Source: Field survey, 2006

Out of 31 houses, 18 houses are differently built than the common nature, i.e. these are concrete building and bamboo, bamboo plastered and their roofs are covered with zink sheets. Other 4 houses are made up of mud with zink roof and 9 are mud with grass roof.

4.3.2 Decision Making

The elder male member of the family makes most of the decision but they consult with female or his wife before taking any decision. Generally other members of the family do not take part in decision making process. Elder male member of the family guide all the family members and all members respect him.

4.3.3 Wage Rate

Tharu people who are engaged in wage earning works are landless. They accept this occupation for their subsistence. The activity of wage labour depends on age and sex. Male and youth labors can earn more wages than female, child and old age labors.

4.3.4 Educational Status

Literacy and educational qualification attained by the population is important indicator of social development. Literacy rate of Tharu people is increasing day by day. But they do not help and guide their children at home because most of the elders are not so much literate. The children have to help in household work in the morning and in the

evening. Tharu girls and boys are good in studies in the beginning days. But as they reach class seven or eight, the dropouts increase because of the growing household responsibilities and low economic status is also one reason. Some years ago most of the Tharu girls married before reaching class 9 or 10. But now a days the early marriage system is not practiced much. Girls are also reaching at the high level educational. Before, the Tharu people were unaware of education. They did not want to educate their children. But these days, due to the establishment of school in the study area and influence of other ethnic groups, they have started to send their children to school.

More than 81% population is literate in the study area. Overall, 93% males and 69% females are literate. Female illiteracy is higher than male

Table 4.5: Literacy Status of Sample Households

Literacy Status	Male		Female		Total	
	Number	%	Number	%	Number	%
Illiterate	5	6.76	23	30.3	28	18.7
Literate	69	93.24	53	69.7	122	81.3
Total	74	100	76	100	150	100

Source: Field survey, 2006

Among the literate population 49% have primary level of education, 22%, 24% and 4% have attended lower secondary, secondary and higher level of education respectively.

Table 4.6: Educational Attainments of Sample Households

S.N.	Educational Status	Male	%	Female	%	Total	%
1	Primary level	36	52.2	24	45.3	60	49.2
2	Lower secondary	13	18.8	14	26.4	27	22.1
3	Secondary	18	26.1	12	22.6	30	24.6
4	Higher level	2	2.9	3	5.7	5	4.1
Total		69	100	53	100	122	100

Source: Field survey, 2006

From the above table it is observed that in the level of educational attainment, proportion of female is higher than male at lower secondary and higher-level category, whereas in other category male percent is higher. However, it is observed that the literacy status of men and women in the study area are better than the national level. It may be because of more facilities of school, college, non-formal educational program, awareness of people about education.

4.3.5 Health and Sanitation

Most of the Tharu people are aware on the good health and sanitation. They keep their house and surroundings very neat and clean. Most of them smear the floor daily, some are twice or thrice in a week. They regularly take bath and wash clothes. They are aware about the clean drinking water and using toilets. But some of the landless Tharu people do not have toilet.

A. Drinking Water

Most of the households have tube-well for drinking water. VDC has provided tube-well which is used commonly by two or three households. Some of the rich Tharu people have set up their own tube-well.

B. Toilets

All the villagers are not able to install toilets though they have felt it as a necessity. Some of the well-off families have installed private toilets.

Table 4.7: Types of Toilets of the Sample Household

Types	Households	Percentage
Absence	9	29.1
Low	4	12.9
Medium	13	41.9
Best	5	16.1
Total	31	100

Source: Field survey, 2006

In the village 29% are without toilet, 12% have low quality, 41% have medium type and only 16% have best quality toilet.

C. Disease and Treatment Pattern

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

Tharu people mostly Morangia Tharu still strongly believe in *Dhami*. So, about 80% of not only Morangia but also Saptaria Tharu's first priority is the treatment with *Dhami*. According to the sub-health post, no epidemics were found in the community except seasonal disease like diarrhoea and dysentery during summer season and some chronic diseases like, T.B., gastroenteritis, ulcer, pneumonia, typhoid and kidney stone. There is facility of a sub-health post, medical stores for minor illness and at the same time Tinmoharie is not very far from Biratnagar Koshi Hospital and B. P. Koirala Memorial Hospital of Dharan. So, they visit these hospitals for cure of serious diseases.

4.3.6 Family Planning

Almost all people are aware about family planning. Some are aware but have not used it. The reasons behind it are, some just had a baby and some already crossed their

fertility age. Some of the Tharu women are involved in Mother Group. Such group gives the knowledge on family planning and they also give knowledge to other women and suggest them to use family planning devices. Most of them (80%) use temporary devices and only 20% have adopted permanent family planning measures. Among them, Tharu women rather than men have mostly adopted permanent family planning measures. They believe that permanent family planning makes one weak. Since men are the breadwinners of their families they do not want their men to get weak.

4.3.7 Gender Aspect

This village is not exceptional from other ordinary village of Nepal. It follows the same tradition and culture that have been formed by their ancestors. Regarding fieldwork, men and women share work but women are still bound in household chores than productive works. Men do not share household works, which is also reflected in the children.

Women here are not so backward in the sense that they are frank and share their problems even with new comers. They are becoming stronger because of many saving and credit groups and Mother Groups in which they are involved. They have access and control over monetary matters. They mostly take part in every monthly meetings, which encourage them to take part in other social meetings as well. They can put forward their problems in front of the mass.

There is equal opportunity in education and they are aware of equal opportunities. Minimum number of women participates in social work. They still lack participation in politics. They are not properly aware about women rights and are living under the influence of men.

4.3.8 Political Aspect

This community seems little bit aware about the political situation of the country. Party politics do not mean much to the locals. They care about the people, who can do something for their betterment and the community. There are women members in the

ward committees, but they seem just passive members. It is mostly men who are actively involved in politics.

4.3.9 Language

Tharu of Tinmoharie speaks Tharu language, this language falls under Indo-Aryan group. The alphabet of this language is written as in Devnagari. Tharu language is fourth largest language of Nepal (Census 2001). It is the second largest language of the VDC. But the language is somewhat different from the other part of the country. We can get some difference between Saptaria and Morangia Tharu's language. The language which is spoken here is like with Bhojpurie and Maithali language.

4.3.10 Religion

Tharu society is impressed by superstition. They believe that god does the creation of human beings. They believe in legends. Religion tends to reinforce Tharu ethnicity. The Tharu perpetuate their traditions by adherence to their ethnic religion beliefs. Religious affiliation reinforces Tharuism a feeling of being Tharu and thus different from non-Tharus. Thus their behavior is patterned by religious belief and their joint participation in religious norms makes them a more cohesive group. Most of the Tharu people believe in Dhimi who is supposed to help protect people from attacks by witches and from diseases and possession. The Tharu believes in *Dain*, *Caudal*, *Bhut*, *Pret* and *Boksi*. Tharu think that they always attempt to conceal the fact that she has the ability to cause trouble to others. The *Dhimi* try to protect people from these evils.

4.4 Economic Aspect

4.4.1 Agriculture

In an agricultural country like Nepal, land is considered as the symbol of economic well-being. People of the study area own not more than two and half Bigha land at a maximum. There are landless people, who own nothing except their houses. Landless people work as *Adhiya*, *Madha Bani*, and *Thakka* in rich farmer's land. Following table shows the landholding pattern of sample households.

Table 4.8: Land Holding Pattern of the Respondents

S.N.	Quantity	Households	%
1	Landless	5	16.13
2	Less than 1 Kattha	2	6.5
3	1-5 Kattha	10	32.2
4	6-10 Kattha	2	6.5
5	11-15 Kattha	4	12.9
6	16-19 Kattha	0	0
7	1-2Bigha	7	22.6
8	More than 2 Bigha	1	3.2
Total		31	100

Source: Field survey, 2006

Among the households who own land, highest percentage (32.2%) has 1-5 Kattha of land and 6.5% people have less than 1 Kattha. Similarly 6.5% have 6-10 Kattha, 12.9% have 11-15Kattha and more than 22% have 1-2 Bigha. Only 1 household has more than 2 Bigha. 16.1% households are landless.

Most of the Tharu farmers are rearing domestic animals and their wastes are used as fuel for cooking. Thus they cannot produce as much as they can. There is good irrigation facility. They use chemical fertilizer but it loses the soil quality and productivity of the land. So the production of their land is not sufficient for the whole year. Those who can not produce sufficient crop from their land they involved in other activities also.

4.4.2 Livestock

Only those people, who take agriculture as the primary occupation are rearing domestic animals. They keep oxen for the ploughing purpose. Few families have are rearing cattle, buffalo, goat and pig etc for home consumption. Most of the families are rearing birds like chicken, ducks and pigeon for the purpose of meat. They do not have to keep animals for commercial motive.

4.4.3 Others

a) Resource Mobility

In the case of resource mobilization it was found that most of the resources are not generated there. So they mostly depend on out side for many resources. They buy construction materials, medicines, clothes, utensils, chemical fertilizers, machinery goods, kitchen materials such as salt, sugar, spices etc. Some of their agricultural products, are sold in the out side market.

b) Mobility of Tinmoharie People and Agricultural Labour

In these days community can not live on isolation so they have to interact with other community. People of Tinmoharie go to Itahari, Salakpur and Belbari, to sell their product. They go to Dharan, Biratnagar, Itahari, and Salakpur to purchase the necessary goods. They go to Dharan and Biratnagar for health treatment. They go to native area, Sunsari district and abroad for employment.

4.5 Environmental Aspect

People of Tinmoharie seem environmentally conscious. Most of the villagers show serious concern about environmental problems. They are sensitive towards the effect of environmental degradation. They are conserving forests by forming community forest user groups. They have done community plantation and are conserving it. They do not go to the forests for grass cutting and fuel wood collection except for the public open days. Some of the rich persons have installed biogas plants. There is the facility of electricity and telephone in the village. Table- 9 shows the energy consumption pattern of the respondents.

Table: 9 Energy consumption patterns of the respondents

S.N.	Fuel category	Households	%
1	Firewood	8	25.8
2	Firewood +biogas	3	9.7
3	Firewood +kerosene	1	3.2
4	Firewood+ Bhuse chulo	19	61.3
Total		31	100

Source: Field survey, 2006

Above table shows that about 25% use firewood, 9% use biogas and firewood, 3% use firewood and kerosene and 61% people use firewood and Bhuse chulo. Thus, firewood users are found in large number in the study area. Because people have easy access to the firewood.

Households having lands have planted trees (fruits, bamboo and fuel wood) and some fodder. Landless people are facing difficulty to get firewood because community forest is the only one source of firewood which limitedly provides firewood to them.

CHAPTER - V

SOCIO-CULTURAL CHANGE IN THARU COMMUNITY

5.1 Socio-economic Changes

5.1.1 Change in Agricultural System

About twenty-five years ago people used traditional farming system. They had large area of land. So they just produce paddy and did not look after it time to time. Some 20 years people started to cultivate two crops in a year but method of farming was traditional. They have started to grow three crops a year since last 15 years. And they have also adopted modern farming system. Mixed farming and use of improved seeds and Tractors was taken up in the study area since last 10 years.

Table 5.1: Change in Agricultural System

Crop System	Now				Since 5 Years
	25 years	20 years	15 years	10 years	
Once a year	✓				
Twice a year		✓			
Thrice a year			✓		
Mixed system				✓	
Mixed +cash crops					✓

Source: Field survey, 2006

Since last five years they are growing different crops in their land. Now most of the farmers are attracted towards cash crops like horticulture and sugarcane cultivation. They can earn more from the cash crops. So, most of the farmers are attracted towards cash crops. It does not require hard work all year round. Farmers are involve in other income generating activities (IGA). Tinmoharie people have got good irrigation facilities from canals all through the village since last 10 years.

5.1.2 Change in Agricultural Production

Farmers of Tinmoharie made hard labour but could not produce much because they followed of the traditional system of farming. Because of the three-crop, and mixed

farming system land is very much used. The changing pattern of agricultural production can be seen in the Table 11.

Table 5.2: Chang in Agricultural Production (*Pathi per Kattha*)

Agricultural production	Before				Now
	20years	15years	10 years	5 years	
Paddy	15	30	40	45	45
Maize	15	20	20	25	30
Wheat	15	30	35	40	40
Mustard	5	10	10	15	15
Lentil	5	8	10	10	10

Source: Field survey, 2006

Note: 1 Pathi = 4 Kg.

In Morang, different types of crops can be grown. When the farmers started to use modern farming tools the production increased at a remarkable rate. But now a days, the production of the land is decreasing every year due to the decrease in the fertility of soil. Fertility of soil has decreased due to the use of chemical fertilizer and excessive use of soil.

5.1.3 Change in Educational Status

Educational status of the Timoharie seems very good now. Student enrollment in the class is increasing. Tharus send their children in a minimum number till 15 years ago . Now, the percentage has increased a lot.

Table 5.3: Change in School Enrollment of Child of Timoharie

Children	Before			Now
	15 years	10 years	5 years	
Son	85%	90%	95%	98%
Daughter	70%	80%	90%	95%

Source: Field survey, 2006

Before fifteen years, 85% sons were send to school but now 98% sons and 95% girls are send school. Tharus are good in education and they labor hard at the beginning.

But as they reach to class seven/eight, their number goes down as they have to involve in household chores. Most of the girls marry before they join to nine or tenth standard.

5.1.4 Change in Health Treatment System

Most of the Tharu people are aware about the health and sanitation. There is a Sub-Health Post, medical stores and hospitals are not far from the village. They strongly believe in Dhami/Jhankri. Morangia Tharu, more than Saptaria Tharu goes to the Dhami/Jhankri for primary treatment. They treat the patients as the seriousness of the disease.

Table 5.4: Change in Health Treatment System

Method	Before				Now
	20years	15 years	10 years	5 years	
Dhami/Jhankri	95%	85%	75%	70%	67%
Health centers	5%	15%	25%	30%	32%

Source: Field survey, 2006

Before 20 years people were not aware about the health and sanitation but now they are more aware about the health and for proper treatment. But their belief upon Dhami/Jhankri is still deep rooted in their mind. Still now 65% people go to the traditional faith healer. In case of Dhami/Jhankri not becoming effective the villagers go to the health posts and hospitals.

5.2 Socio-cultural Change

5.2.1 Change in Family Pattern

Tharu people used to live in joint family in the past. But these days, most of the Tharu people like to live in nuclear family rather than joint and extended families. When daughter in-laws join the family, they have to face various problems and they want to live separately. Due to these reason, Tharu of today like nuclear family. Members of nuclear family feel satisfaction and happiness in their family life. Few numbers of old generations like to live in a joint family. They argue that there will be easy to solve their family problems in joint family and can easily do a lot of domestic works. Joint family helps to increase the agricultural production. But reality is that, Tharu people

of the study area are interested to live in nuclear family. Therefore, it can be said that living in the nuclear family in Nepal is becoming a common trend.

5.2.2 Life Cycle Ceremonies

Nepalese society is guided by Hinduism. So, members of Hindu society celebrate three social ceremonies which are known as “*Sanskar*”. All Hindu castes celebrate these “*Sanskar*” as their culture. Every culture has its own value and importance in the society. The main social life cycles are birth, marriage and death. Tharus of the study area observe these rituals in accordance with their culture.

a) Birth Ceremony

In the period of delivery they take help of local midwife who is known as *Dagarain* or *Salhari*. She cuts the Placenta of the baby. Placenta is buried under the floor of house or is thrown into bamboo bushes. They believe that if they bury the Placenta under the house floor, evil spirits cannot harm the baby or by throwing it at the bamboo bushes the baby will grow as bamboo. The mother of the newly born child is taken in safe and warm place, which is smeared. They take *Dagarain* as *Mata* and offer her a pair of pigeon in the same day. Mother of the baby does not go outside for 6 days. The whole house is purified on the 6th day. *Hajam* (barber) cuts and colors the nails of the baby's mother and then the baby and the mother are given bath. The barber is paid with money and clothes. Mostly, in the 6th day the name is given to the baby according to the baby's birthday, month, situation, character etc. of the baby. That day is called as *Chatti*. That day mother of the baby comes outside of the house with a broom and a sickle. By doing this they believe that the evil spirits goes away from there. The mother is given to eat meat, lentil and soup from that day. In the evening mother of the baby worships at the well and puts flower, paddy, *kajal*, *dubo*, *sindur* etc. at the one side of the well and touches the well. All these activities are done to purify the mother.

But the women is not allowed to touch the place of god and to work in others house until they do not perform *puja* at one month. Some perform it in six months. That day is called as *chukta* or *chut bhagune*. In that day, the maternal relatives of the baby and other members of the community are invited. Maternal relatives give clothes and

ornaments to the baby. The house is cleaned and smeared with mixture of mud and cow dung on that day. A senior women of the community is taken in one room of the house and the baby is given to that woman after the mother of the baby worships at the *puja kotha* and worship there, All the invited people including family members take curd after that the baby's mother becomes pure to do any work in others house. After that all are served with rice, pulse, meat, vegetables etc. Some Saptaria Tharu gives name to the baby one month and performs *Satya Narayan Puja*.

b) Marriage

Marriage is also recognized as one of the most universal and most important social institution of human society. After getting married the boy and the girl can enter the family life and they are socially as well as legally permitted to have sexual relationship and to establish consequent and correlated socio economic relations with one another. Marriage between close relatives and between Saptaria and Morangia is prohibited. But now Saptaria have started to marry Morangia Tharu girls. Saptaria are supposed to be superior in caste.

They used to do child marriage in the past and when the daughter becomes adult, only then they send her to her husband's house. A couple use to marry twice between themselves. First marriage was called *Biha* and second was called *Gauna*. In case of marriage, Tharu women are more free than other community women and other important aspect is that in married couple female is aged than male. If an unmarried girl becomes pregnant, her parents have to offer the feast to the community member than only the girl is supposed to be pure and she is given same status as other girls in the society.

Generally, there are different types of marriages found among the Tharu people:

1. *Magi biwaha* (Arrange marriage)
2. *Prem Biwaha* (love marriage)
3. *Bidwaha biwaha* (widow marriage)
4. *Jari biwaha* (price marriage)

Mainly above-mentioned forms of marriages exist in Tharu community. Among them,

Tharu people prefer arranged marriage rather than love marriage. According to observation 80% marriage is categorized as arrange marriage.

1. *Magi Biwaha* (Arrange Marriage)

Marriage, in consultation with family members and relatives is called arrange marriage. This type of marriage is conducted according to the religion and family rituals. Tharu community perform the following process, during the time of arrange marriage.

I. *Katha Lekhnu*

When boys become mature, guardians begin to search a girl with the help of *dura* or *larang* (Lami) and after searching the girl, they propose for marriage with her parents. After that in the presence of people from both sides, they conform for the marriage. That process is called *Katha Lekhnu*. Some people do this ritual before 4/5 years of marriage. After that, boy and girl are not allowed to do marry with other persons, if he/she does so, their reputation goes down in the society.

II. *Ghar Dekh or Sahakati*

This is the form of engagement. Boy's parents and relatives go to the girl's house with clothes and makeup kits etc. for the girl. They get warm welcome and are offered curd, beaten rice, meat, vegetables, pickles etc. Most of the Morangia Tharu boys demand for gold chain and ring and other things but now a days they do not put much demand. Parents give dowry to her daughter as their interest and economic status. Then other day girl's relatives also go to see the boy's house. They also give clothes to the boy and also offer them *Bhoj* (eating ceremony). After that, the Brahmin declares the date of marriage. They generally get married in *Falgun* or *Baisakh* because they become free from the farm work in these months. After the conformation of marriage day, different activities are done which are as follows.

IV. *Kumran*

This ritual takes place one day before the wedding ceremony. The girl's house is cleaned and smeared on that day. *Kul Deveta* (the household god) is worshipped and offered goats to the god. This is performed on the house of bride and bride groom.

Meat of that goat is served to all the family members and relatives as Prasad of god. The girl's house is decorated and made the stage which is called *Madwa*. All the wedding rituals are performed at the *Madwa*.

In the evening 5 people from bride side make *Laba* (parched rice) at the newly made oven at one side of house yard. The bride's sister and brother in-law have to be there among those 5 people. They make *Laba* for 5 times which is used to worship god and goddess on the wedding day. Brother in-law demands some thing to his father in-law for making *Laba* and bride's parents have to fulfill his demand. After that all of the wedding participants are served with meat.

V. *Mati Mangal*

It is also performed on the eve of marriage day. Mango tree is tied by a white thread and they worship the mango tree and well by paddy, betal-nut, *Sindur*, *Dubo* etc in both bride and grooms house.

VI. *Kasakuti*

It is performed on the eve of marriage day. After taking dinner, women make the rice flour mixed with turmeric. The flour is called *Kasakuti* which is applied on the bride and grooms body in the next day. Thus all the rituals of the previous day is completed.

VII. *Bariat Jane*

On the wedding day the house and yard is smeared. Groom takes bath and the paste of *Kasakuti* is applied on the body and face and then he changes into the new clothes and also does make up. In the evening, *Bariat* depart towards the bride's house with musical instruments. *Bariat* goes by *Bail Gada* and groom goes by the *Doli* which is called *Khadkhadia*. *Doli* is decorated with colorful flowers, papers etc. groom wears *Dhoti* and shirt and they have to carry sword.

VIII. Welcome to the *Bariat* at Grooms House

The house of bride is also smeared in the morning. They are busy in different works to welcome the *Bariat*. Bride takes bath and she is applied with *Kumran* all over the body. Her female relatives help her to wear new clothes and help for make up. After that they perform the *Satya Narayan Puja*. All the people take the evening meal and

get ready for the *Bariat*. When the *Bariat* arrives, they are given water to wash their hands and feet. Then the ritual of *Swayamber* is performed. After that the groom and bride are taken to the *Mandap*. Father of groom worships bride by the *Dubo, Dhan*, and gives her clothes and ornaments. Bride's father does same activities to the groom also. After that, they wear the dress and ornaments given to them.

XI. Sindur Dan

After that groom rounds 5 times in the *Mandap*. In every round the groom worships with the *Sindur* at the branch of a tree which is put a side of the *Mandap*. The groom goes inside the house to take the bride who is put away by her friends and sisters. Groom searches her and when he finds her, he takes her outside of the house. Then parents of bride perform the ritual of *Kanya Dan*. After that groom put his knife on the forehead of bride and put *Sindur*. By finishing that rituals bride and groom put crown in their head.

X. Kobar Puja

After putting *Sindur*, bride and grooms are taken to the household god and they worship *Kul Devata*. colourful picture is worshipped by both of them. This is called *Cobar Puja*.

XI. Lahachu

In this ritual, barber cut the little finger of bride and grooms and the blood of the finger is mixed with curd and beaten rice and given them to eat. Thus they are made to eat each other's blood.

XII. Dhan Laggi

Next day, some people takes bride and grooms to the '*Dev Than*' near the village and they worship by putting *Lava, Dubo, Sindur, Supari* etc. then after they come to the well and worship there by putting the same things. In the last they are taken to the house and given breakfast.

XII. Chumen

In this ritual, bride and groom are taken into the *Mandep* and relatives of the bride worship to both of them and give her gifts and money. Groom is also given money and spices. Then all those gathered in the house to take lunch. In the lunch, the guests are served with rice, pulse, curd, meat and vegetables. At any feast of Tharu people, they use the banana leaf instead of metal.

XIII. *Lautani*

After finishing all the marriage processes, parents of the bride give farewell to the bride, groom and *Bariat* also. They also send dowry as well as the bride. Generally they give her a clothing box, clothes, utensils and a calf of a cow. Economically strong families give money also. After that, with the bride other women also go to the bride house and they are called *Aariati*.

XVI. Taking Inside Bride to the Groom's House

When they arrive at the groom's house, small goat is offered to *Sansari Bhai*. Walking on that goat's blood, bride and groom arrive at the door of the house. The groom's sister washes the feet of both couple. Mother of groom puts *Teeka* and takes *Aarati* and then they are taken inside the house. It is followed by grand feast in which all relatives, neighbors are invited. On the next day, the couple goes to the well for worshipping. After taking bath, they are being played *Jua* and take lunch with them. Friends of bride (*Aariati*) are sent back to the bride house. Some time bride also goes with them.

After 9 days bride and groom go to her *Maiti* (parent's house) taking curd, beaten rice, rice pudding, bread etc. where she has to offer these items to her parents as a gift from her husband and herself.

After the marriage, if the groom is small in age, she remains with her parents for a period of 2 or 3 years and only after that she is considered ready to physically live with her husband who has also become matured by this time. At that time another ritual have to be performed which is no more in practice. Now, Tharu people get married after being mature and the ritual of *Gauna* and *Biha* are completed at the same time.

Thus, ceremonies of arrange marriage of Tharu community ends. It is under going various stages and steps followed by exchange of various goods between the bride and groom. This process helps to strengthen their social relationship. But it has created a problem to them to continue their cultural practices due to high expenses.

2. Love Marriage (*Prem Biwaha*)

This type of marriage takes place when both boy and girls like each other. This type of marriage was not found before. The young generation of Tharu people is practicing this type of marriage. This type of marriage is effective among the Tharu people who are not able to arrange the formal marriage. This type of marriage is not considered good. Although it is acceptable in the society of Tharu people.

3. Widow Marriage (*Bidwaha Biwaha*)

Widow marriage is an important aspect of the Tharu society. There is no restriction in widow marriage in Tharu community. Widow is allowed to get re-married. In the past, younger brother in-law used to get married with his widow sister in-law. But now a day, due to the influence of other Hindu castes, this practice is no more in use.

4. Price Marriage (*Jari Biwaha*)

Jari Biwaha is another type of marriage which exists in Tharu community. If a woman does not like her husband due to quarrel and other reasons and want to get another marriage, she is free to do so. In such case, second husband of that woman does not have to pay money but if that woman has taken money and ornaments from her first husband, she has to return back all the things to her first husband. Another important aspect in the Tharu community is that, if that woman again wants to return with her first husband, she can return with him. But before that the first husband has to offer feast to the society. Then the woman is supposed to be pure and acceptable for the first husband.

c) Death Rites

Tharu people also observe death rite like other Hindus of Nepal. In Tharu community, rituals related to death differ according to the age of dead person. If the died person is unmarried, the death ritual is completed within 5 to 7 days. There are some differences

in the death rituals between Morangia and Saptaria Tharu. In Morangia Tharu, the expenditure of 3rd and 10th day's rituals is borne by the daughters. They have to manage all the things on these days. Other rite are performed by the sons. Death ceremony is completed by *Kantha* (priest).

When a man dies, the dead body is kept in the yard on a mat. The head of dead body is always place towards north. The dead body is covered with a peace of white clothe. All the kin offer white clothes to the dead body and after that they make a *Chita*(a thing made up of bamboo to carry the dead body) and is taken to the riverbank in *Chita* by sons and other kins of the dead person. Tharus of Morang and Sunsari cremate the dead body but in western Nepal it is buried.

When they arrive at the 'Ghat', the body is untied, stripped of the clothes except a small peace and laid on the earth placing the head towards north and some ghee is poured over the dead body. And after that eldest son fires the pyre moving three times with flaming torch, which has been, used for fire the pyre. Then, all the *Malami* take bath in the river and return to the house. On that day, nothing is cooked at the deceased house. Neighbors of the dead person carry some food for the family members. Next day, they perform the rituals called *Dudhmukh*. That day, all the kin and relatives take milk, rice and curd etc and they make rice pudding and offer to all the *Malami* and other relatives and neighbors.

On the third day, the ritual called *Head Sanche* is performed. This ritual is performed by the priest on the riverbank offering *Pinda* of flour to the deceased and money is given to the priest in the name of dead person.

They have to perform death rituals until 13 days. Specially, who gives fire to the dead body does not have to eat salt and oil. He has to wear white clothes and live separately. He is not allowed to touch others.

On the 10th day *Dashi* is performed. All the kin and son in-laws also have to cut nail and hair. But son of the dead person cut hair and nails on the 12th day. On that day, all the relatives and neighbors are fed with curd and beaten rice.

On the 13th day, all the relatives and neighbors are invited by giving betel nut. This day is called *Terha*. Meat is compulsorily served on that day. All the participants

including priest are fed variety of food. Various types of gift like clothes, bed-sheets, utensils, gold and so on are given to priest for peace in the name of dead person. Which is known as *Baitarni Dan*.

Thus, death rituals of 13th days are completed. Up to one year, they have to remain in *Barakhi*. In this period they do not have to perform wedding and other ceremony.

Funeral ceremony is performed after one year that is called *Barkhi*. On the eve of *Barkhi*, they should not eat meat. The person, who remains in *Barkhi* up to one year, has to cut hair and take bath in the river and should wear new clothes. After that priest performs the rituals at the funeral house. In this ritual, mainly the *Pinda* is worshipped with flower, colors, money etc by all the family members and worshiped for the decease to get place in the heaven. Then the *Pinda* is left over on the river. Priest is fed *Bhoj* and given *Dan Dakshina*. In the evening, all the relatives and neighbors are invited and offer them a feast. At night they sing songs and dance. That dance is called *Dumhra*. Before dance they sing *Bhajan* and *Kirtan*. Thus, whole night without sleep, they complete the funeral rite.

5.2.3 Change in Life Cycle Ceremonies

1. Change in Birth Ceremony

Previously, they did not go to hospital for check-up and delivery but now pregnant women have started going hospital. Baby's mothers were kept at the bed placing on the floor of the house after the delivery but now they sleep on the bed. In the past most of them believed in *Dhami/Jhankri*. Now Tharu people are attracted towards small family so they have started to use family planning devices.

In the past, they gave name according to birthday, month, situation but now a days due to the influence of other culture, Tharus have left to give such name and would prefer to give common Hindu names.

2. Change in Marriage System

Above discussion about the different types of marriage practiced by the Tharu people of Mrigauliya VDC shows that Tharu people generally perform arranged marriage system. Now most of them accept love marriage instead of *Chori*, forces, price marriage etc. Tharu people started to give emphasis for dowry system in the past. The

family of bride would send a pot of poison to secure her from the attack of others with the *Bariyat*. But this system is not in practice these days. Now a days child marriage, unbalance marriage and polygamy are decreasing.

Now, the Tharus people of the study area have started modern practice of marriage. Previously, wedding ceremony, it took 3-4 days but now a days, all rituals of marriage are performed in a day. They also have given up traditional musical instruments and use *Band Baja* in the wedding. The groom used to wear *Dhoti, Kurtha* in the wedding ceremony but now a days, they go with suit, shirt, and pant. Before, women did not go in *Bariyat*. At present women also join *Bariati*.

Due to their changing socio- cultural as well as economic condition, they are bound to bring changes associated with expenditure for the marriage ceremony. In the past, they used to invite all the neighbors. But at present they invite only selected people and relatives. .A significant change can also be observed in their wedding party. These days the size of the party is relatively small and items of meals seemed ordinary. Besides this, they have give up so many rituals and process followed in the wedding ceremony. Some of the marriage system is found to exist in traditional form. But some fundamental changes are also occurring.

3. Change in Funeral Activities

The funeral activity is also gradually changing in that community. In the past mostly, the eldest son carried the dead body to the *Ghat* but now all the sons and daughter carry it. Previously, they used to organize feast to the relatives and neighbors every day till 13th day. Thus, they had to spend money in large amount. But at present they generally organize feast at 3rd, 10th and 13th days. Now a days, they do not spend much money like before. They use to perform rituals in a simple way. The main causes for all this change are their economic condition and influence of other ethnic groups.

5.2.4 Cultural Activities

1) Dress

Dress of Tharu community is very simple. The male members of Tharu generally put on *Kamij* and *Dhoti*. Morangia Tharu wear the *Aanchara, Kharki* and *Cholia* etc and

Saptaria Tharu women wear *Sari cholo*. Old women do not wear *cholo* (blouse). The young unmarried girls wear *Cholo*, shirt, skirt etc.

2) Food and Drink

The rice is the main food of the Tharu people. Rice, pulse, vegetables, pickle, bread are their daily diet. In the morning they usually take puffed rice, beaten rice or fried rice cooked one night before, at the noon they take fresh rice and at night same food is taken. Tharu people do not serve the food to the guest without fish or meat. They consume more fish, meat and alcohol called *Jand Raksi*. The kind of meat they eat consists of chicken, pork, pigeon, duck, tortoise he-goat etc. Food called *Bagia* is popular in that region. They take breakfast, lunch and dinner in a day. In each meal rice is the main food. They eat *Bhakka* in the month of *Mangsir*.

3) Ornaments

Tharu women like ornaments as in the case of women of other tribes. On their ears, Tharu women wear the *Top*, *Kundal*, and *Kanbajha* and at the upper part of the ear they wear *Machharia*, *Kalaus* made up of silver and gold. On their nostril is a *Phulia* or *Khutla*, and some times a *Sidban* is also hooked on. On their arms is bangle-like ornaments *Churi*, *Thoka* which are made of silver or gold. The fingers on the hands are decorated by rings and toes are decorated by *Bichhia*. The most attractive use of ornaments made by Tharu women is on the neck, where they hang *Haar* or *Hansuli*. They wear *Tika* on their forehead. *Godna*, *Jhallar* are worn on the anklets. They wear *Darcas* in wrist and in backside of the palm they wear *Panja*. Married women tattoo not only their hand legs but also their breast with elaborate motifs. It is believed that this should not be done whether this women cooks is not worthy to be eaten. Unmarried girls do not allowed to do this practice.

4) Song and Dance

The *Dhumra* dance is a special dance of Tharu people but now it is no more in existence. They sing song and dance in different ceremony and festivals. The song and dance is also according to the situation. In the *Sirwa mayla* they sing a song that is called *Birhain* and dance. In the time of farming they sing *Barmasa* and in *Tihar* they

sing *Samajchrewa* song and dance using traditional musical instruments *Tabala*, *Madal*, *Dhole*, *Murali* etc. In marriage ceremony, they sing *Samdhaun* from bride side. They satire to the bride's father in-law through that song.

5.2.5 Change in Cultural Activities

The Tharu of this study area are modifying themselves in various aspects of their life. Such modification can be observed significantly in terms of cultural practices. Because they have accepted few cultural values, which they did not have in the past. They have accepted these traditions with preferences and practicing commonly at present.

a. Change in Clothing

In dress, the Tharu man have began to wear the modern waistcoats, shirts, paints, *paijama*, t-shirts, jeans etc. Tharu culture is disappearing day by day. Women wear saris, maxis, *kurta salwar* etc and girls wear t-shirt paint, *kurta*, skirt etc. new generation do not like their traditional dress and ornaments.

b. Change in Food, Drink and Ornament

According to the respondents of that area, they have gradually given up their fooding, drinking and wearing pattern of ornament. In the past, they made some variety of food but now they make different variety of foods according to the taste. In breakfast also they used to take rice of previous day. But now they take other things instead of rice. They reduce to drink alcohol. Most of the women do not put on traditional ornaments. Women of new generation want to wear light and small ornaments in new design.

c. Change in Dance and Song

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

5.2.6 Religious Change

Most of the Tharu people believe in animism and worship spirits. Some, however, do not have any concept of religion and a few are gradually adopting the dominant Hindu system. Tharu's traditional worshipping method and deities and spirits are gradually in the process of modification due to many factors such as dependency on other group, mass illiteracy, poverty and close contact with Hindus. Adoption of Hindu religion by some rich Tharus is also due to belief that it helps to identify with more prestige. In most cases the Tharus are open-hearted to adopt the Hindu culture and religion. In fact the Tharu religion is dynamic in its character as well as in its form.

The Tharus have adopted the Hindu ideal as an unattainable goal. They can be seen to abandon things they regard as impure such as hog breeding or to introduce typical Hindu *Pujas*. I found some of the Tharus special cultures like, *Pitre Aunsi*, *Godana* distinct from others.

Rich Tharus, while trying to upgrade their social status, have been adopting the Hindu way of religious life. They no longer want to be linked to the tradition of the poor class Tharus. The Tharus from prosperous and educated families try to direct their people towards change and higher standards. They did not use to save money for future emergency. But now a-days, they have adopted economical habits which encourage the reduction of different expenditure.

5.2.7 Festivals

Tharu indigenous are entertained with many festivals through out the year. They celebrate different Hindu festivals like *Dashain*, *Tihar*, *Sivaratri*, *Ram Navami* etc. among several festivals, which the Tharu observe, are Tihar, Siruwa, Jitia, Gothale, Holi, Shankranti, Raiba etc. These are the most often mentioned festivals. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals. Festivals of Tharu community are as follows.

1. *Siruwa Pawani*

Siruwa Pawani is the most important festival of Tharu people. This is celebrated in the auspicious occasion in the first day of New Year. Before 15 days, they perform

different activities for the celebration of this festival. They smears their house and yard. In this occasion, all of them wear new ornaments and clothes and go to take part in the *Mela*. Different varieties of food like *puri*, *wari*, *gulgulia*, *Jeri*, *kachauri*, *pakuri*, *paji* are made in this festival. At the first day of New Year, they offer *Jal* (water), fruits, flowers etc. to the household deities as well as village god. They also offer water to the respected person of the family and take good wishes from them. They express good wishes to each other on the occasion of New Year.

All over the month of *Baisakh* it takes place *Mela* on the *Gramthan* (a holy place). People come to take part in the *Mela* from different places. In the *Mela*, they establish different gods and goddesses and offer them goat, pigeon, hen, sweets, fruits etc. to fulfill their wishes. All the participants of *Mela* take enjoyment eating sweets; meats etc. and children buy the playing things. There are also played games like *Kusti* and in the evening they perform *Nautanki*. Not only the Tharu people but also other people go there to take entertainment.

2. Jitia

This festival is celebrated in the month of *Aaswain*. This is similar to the *Teej* festival. This is celebrated for three days. All the married women celebrate this festival taking two days fasting. They do not drink water in the fasting. They specially wish for their husband's long life and welfare and also wish for family progress. This fasting is compulsory for the newly married women. Married daughters are invited in their *Maiti* at the previous day. They eat different varieties of foods as *Dar* at mid-night. After that, they worship to the god, then they eat fruits, sweets, and fish etc. second day they sing songs and dance for the whole day and make fun. In the evening, they gather at the 'Mandap' and myths at that time males are absent there and perform *Puja*.

Next day, the things, which were used for the worship of god, are buried on the ground. Then they take bath and again worship to their household god. Only after that, they take meal. Thus they celebrate this festival in an enjoyable manner.

3. Dashami

They celebrate Dashain as *Dashami*. Dashain is one of the great festival of Tharu as well as all the Hinuds of Nepal. This festival starts from the *Ghata Sthapana*. On the 9th day, they worship of *Durga*. At the time of worship they offer goat, chicken, and ducks to the *Durga Mata*. Other program is like that of Hindu.

The last day of *Purnima* is called *Gothale*. On that day, they make fish, meat, beaten rice, *Bagia*, *Sindur*, oil etc are offer to the deities. After that they take these varieties as the *Prasad* of god.

4. Tihar

It is the biggest festival of the Tharu people. It falls on the month of *Kartik*. They celebrate this festival like other Hindu caste people. Especially at first day, they celebrate *Hukkloni* by taking flaming torch on their hand and go to their farmland to wish for the increase in production. They have to make *Bagia* on this festival. Other program is like that of Hindu.

5. Sakrati or Maghi

This festival is celebrated on the first day of *Magh*. From 2/4 days before, they do not go for work. They makes *Laddu* of *Til* and *Murai* in this occasion. On the previous day night, they eat different variety of foods and drink alcohol and they pass whole night singing and dancing. They do not have to take milk from the cow on that day. Thus they celebrate this festival for 4-5 days.

6. Fagua

Fagua is the very important festival of Tharu community. It is biggest one. They make *Purie*, *Puwa*, *Pakuri*, *Kachauri* etc on that occasion. Both male and female drink much alcohol and eat foods mixed with *Bhang*. Tharu male goes door to door of the villagers singing and dancing in colorful manner.

7. Raiba

This festival is celebrated in the month of *Shrawan* and *Bhadra*. Every Sunday, they worship ancestral deities. All the Tharu people do not have to eat salt, oil, green

vegetables etc. on that day. They worship of their ancestral deities. If any one eats these things he/she is punished. They have to eat only fruits, milk products, sweets etc. on that day.

5.2.8 Change in Festivals

Human society is dynamic and it is changing gradually. Change is the law of nature, which is changing with certain rules. Likewise, the feast and festivals are the parts and partial of society which are automatically change, likewise, the feasts and festivals of Tharu people are not an exception of this rules.

There has been some significant changes in the festivals of Tharu people. It is because now a-days they do not observe their festivals according to their tribal rules and they have started to observe Hindu festivals too, as Hindu people observed.

Due to the contact with high caste Hindu people and influence of Hindu people, Tharu festivals have undergone some changes. For example previously they used to observe every festival in an expensive way. They do not perform their daily activities from many days before any festival. Now, they invite only few relatives. But previously they used to invite many people and they had their own special type of dance and song called *Dumhra Nach* and *Sorathi* which are now disappeared from their culture. Before, they did not take *Tika* from their sister in the forehead in the *Tihar* festival. Now, they take it.

5.2.9 Socio-cultural Importance of Festivals

Festivals are the most important part of Tharu culture. As indicated earlier, they celebrate various types of festivals in their own ways on different days. Their festivals and feast have been influenced by Hindu culture but it cannot be said that their festivals have not any socio-cultural importance of their own.

It can be said that festivals help social integration because during the time of feast and festivals, the Tharu people gather in a place and interact with each other and enjoy themselves by eating, drinking and dancing which also brings the ideas of 'we' feeling or this get-together may encourage the sense of communalism; hence they would be integrated. This festival helps to preserve their traditional culture because on those

days they worshiped their ancestor deities and at the same time they also respect their old aged people. Which is their traditional culture.

During the time of *Holi* festivals the young boys and girls gather and song their *Holi* songs and the singing-dancing activities also help them to understand each other, which is most necessary for community life. *Tihar* helps to regulate the behavior of individual people and help to maintain social order and harmonies at the community level and also help to bring social integration. Married daughters can not frequently visit the house of parents but at *Jitia* festival they have chance to go. Tihar festival develops a sense of deep affection between brothers and sisters.

5.2.10 Indigenous Skill

The Tharu house consists exclusively of natural building materials and almost all household articles are made from natural products. Organic raw materials like wood and bark, canes and grasses and large leaves or downy fruit capsules are put to use and further processed with the traditional technology of Tharus. They make rice-storing equipment by bamboo, mud, straw, etc at the yard and other crops storing equipment are made by these materials. Modern technologies and products are only slowly gaining entry into the Tharu villages. Most of them are particularly dependent on the local products. The Tharu's material culture, subdivided into the domains of the household, agriculture, fishing, construction and hunting, along with means of transport and musical instruments. A number of articles that Tharu produce are found easily. They make most of the necessary materials i.e. oxcart, querns, rice huskers, bamboo trays, basket, and weirs and fishing nets and mats. But now the situation has changed, they cannot get raw material easily. The cheap market goods and material such as plastic bag and pot challenge them.

5.2.11 Village Polity and Change

They are peace-loving people and always prefer peaceful co-operation and coordination. Previously, there was different type of political system in the study area. To mobilize the Tharu village co-operatively and effectively and to solve the village common problem and to apply their traditional norms, customs, belief, rule, law and

regulation, selected a person, called village head (Mukhiya or Chudhari). The headman of the village plays the role of leader who is assisted and followed by the villagers. The head man was selected by head of the Tharu household. The head man if unfit for leadership can be removed by the approval of the household head. The headman functions as a priest, administrator, judge and guard of the village. But now the situation has changed. That system is gradually changing. They have started to participate in political organization e.g. VDC politics. The importance of headman is decreasing and substituted by chairman of VDC and head of the ward. In the past, Tharu people did not go to the court or police office to settle the disputes. Every dispute was settled in their village. They were afraid of police or judge of the burial body outside their society, because of the fact that they did not know the legal system and procedure. Now most of the cases in the village reaches to VDC office, court and Police Post.

5.2.12 Social Relationship with other Caste and Ethnic Group

The major ethnic groups of the study area are Brahmin, Chhetrie, Newar, Jhangad and other lower caste as Sarki, Damai, and Kami etc. In the past, the Tharu people did not have any relationship with ethnical communities. That is why; there was no any such group of communities near them.

After the eradication of malaria, huge number of people of hill community started to settle in this area. They gradually came into contact with the people of other ethnic groups.

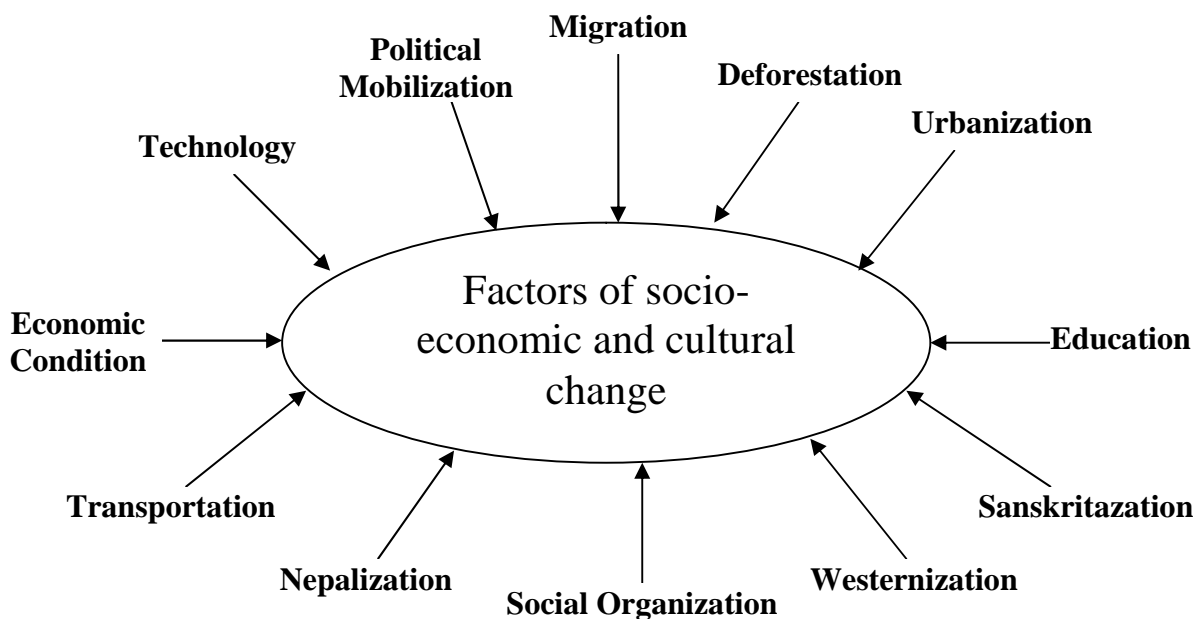
At present, the Tharu people of the study area have good relation with all the ethnic groups. They are bound to keep good relation with Brahmins, Chhetry, Rai, Limbu, Jhangd, Kami and Damai and other ethnic groups. Although, these ethnic groups are culturally self perpetuating, in the sense that they have their own dereblicatory institution, which helps them to identify themselves from each other. In wider economic and political context, they are interdependent. Systematic interdependence emerged from people's interaction with each other and natural environmental where they have been living.

The people of Brahmin/Chhetry communities and Tharu community are mostly involved in agriculture. So there is a huge competition between these two ethnic groups for lands occupy and the Tharu people are losing their land gradually in this competition. As a result, Brahmins, Chhetry are becoming the land lord. So the Tharu community has compulsion to maintain the relation with them in order to solve hand to mouth problem. Some of them are business man and skilled workers also. Hence, the people of Tharu community are bound to keep relation with other ethnic groups. Especially they have great compulsion to maintain good relation with Brahmin and Chhetry.

5.3 Factors of Change

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

Factors Affecting the Tharu Community



1. Economic Condition

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

2. Migration

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

3. Technology

Technology has affected the traditional culture of Tharus. Musical instruments of Tharu people which are used during the time of festival have also undergone some changes. Previously they only used *Dholok* but now they have also started to use other musical bands. They started to use advanced technology in their field such as tractor, chemical fertilizer, and improved variety of seeds.

4. Education

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

5. Physical Facilities

Physical facilities are other major factors of this type of change. Due to the transportation facility they also started to go outside and started to practice different

ways of life. With the facility of communication they can gain the knowledge of the activities of the other part of the country. Facility of health change their treatment system, help to decrease population growth by providing family planning and contraceptive facilities in the village. Because of the irrigation facility, they are able to produce three crops a year.

6. Social Organization

Different types of organization are present in that community such as political, social, governmental and user groups. VDC is responsible for changing their traditional judging system. Health Post is another factor of change to their traditional treatment system. Agriculture center changes to their traditional agricultural system by providing improved seed, animal, knowledge of chemical fertilizer. By giving knowledge of high yielding crops, fruit and vegetable to the Timoharie people. Social organization makes aware them about sanitation, drainage and effect of environmental degradation. Saving credit group and users group provide them loan for hand pump establishment, toilet construction and to run income-generating program.

7. Urbanization

Many people of that area go to other places for seeking the job and labor in the factories, hotels and companies. Some Tharu people are involved in small businesses, small shops. They change their fooding pattern, dress and ornaments. It is the effect of modernization, which is another responsible factor for change.

8. Sanskritization

They have taken up some tribal feasts and festivals and started to observe other Hindu festivals. Their festivals also are changing in the same ratio. Whenever they are in contact with hill people, they gradually adopt the hill Hindu culture and change the mode of celebration of their festivals. Sanskritization is one of the important factors for socio-cultural change of the study area.

9. Nepalization

Nepalization is one important factors of the socio-cultural change. The influence of Nepali language has gradually resulted in the loss of their own mother language. Some

30 years ago most of the women of that community could not speak Nepali, but these days, most of them can speak Nepali language. It has easy to bring them in national main stream.

10. Westernization

It is another major factor of socio-cultural change of the study area. Most of them changed their traditional dress patterns and now they have started to wear modern types of dresses like waistcoats, shirts, pants and shoes by male and *saris, maxis, lungi, cholo* by women and girls wear *Kurtha, shirt* and *frocks* there were not their traditional dresses. Media and urbanization are responsible factors for change in modern dress habits. They have to go to the near urban centers for various purposes. From the contact with urban people they adopt the urban people's clothing pattern.

11. Deforestation

The construction material for their traditional skill is facing greater problem. By the shortage of that material their traditional skill are going to disappear. They cannot collect timber for house, sheds construction, bamboo for *Dhadia* (an equipment making for fishing) construction, edible plant for vegetable, medicinal plant for medicine, firewood for cooking, fodder for domestic animal. The people of that area can not go to river and stream for fishing, forest for hunting and animal grazing. It is the effect of deforestation.

12. Political Mobilization

Political mobilization is also responsible factor for the social-cultural change of the Tharu community. Changing political situation of the country has made Tharu people little bit aware about development of the country, rights and responsibilities of them for their own society. Political mobilization has made people to think in a new way for the betterment of their life.

CHAPTER - VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The fundamental objectives of the present study are to analyze the present socio-economic status of the study area and to study the socio-cultural change in the various spheres of Tharu people and to find out the factors and forces responsible for the rapid socio-economic and cultural change in Tharu community.

Population of the 31 household is 158 including 81 (48.2%) males and 77 (51.8%) females. Average family size of the study area is 5.4 people per family. Main occupation of the study area is agriculture. During cultivation and harvest seasons they are busy in fields and during off-season they are busy in labor, business and technical work.

Student enrollment is increasing day by day in the schools. But as they reach to secondary level, the dropout ratio increases. The literacy rate of the Tharu male is 93% and the female is 69%.

Most of them are aware of keeping better health and sanitation. They are aware of clean drinking water and use of toilets. But some of the landless Tharu people do not have toilet. Thru still strongly believe in *Dhami*. So, 80% of Tharu's first priority is the treatment with *Dhami*. After that they visit health centers.

Most of the people do not face hand to mouth problem though they do not possess enough land. Tharu farmers are rearing domestic animals but their waste is used as fuel for cooking. They have not been able to produce as much as they can. They use chemical fertilizer but it loses the soil fertility and productivity decreases year by year. Those who can not produce sufficient food work as *Aadhya*, *Mada Bani*, and *Thekka* in rich farmer's land and are involved in other activities.

Tharus used to live in joint family in the old days. But after the migration of hill people to their village, they were influenced a lot by their culture and tradition. They started to live in nuclear families. Most of the Tharu women are involved more in household works than in productive works. They are not aware about women right.

They are still living in a dominant position. But now a days they are associated with in many saving and credit groups. So they have access and control over monetary matters.

Tharu people of the study area are organize and enjoy many festivals. They celebrate many festivals such as *Tihar*, *Siruwa*, *Jitia*, *Gothale*, *Holi*, *Sankranti*, and *Raiba* etc. Due to poor economic condition, contact with other people and development of modern technology, Tharu feast and festivals have undergone significant change.

Tharu people have different song and dance according to ceremony and festivals. *Dhumra* dance is an especial dance of Tharu people but new generation Tharu do not perform this type of dance. Some of the Tharu songs are *Birhain*, *Barmasa*, *Samajchrewa* and *Samdhaun*.

Food habits, dress pattern, way of observing various feast and festival and way of living are changing day by day.

Tharu practice their own traditional tribal religion worshipping number of deities. They believe in evil spirits. Tharu's traditional worshipping method and deities and spirits are gradually in the process of modification due to many factors such as dependency on other group, mass literacy, poverty and close contact with Hindus. Adoption of Hindu religion by some rich Tharus is also due to the belief that it helps to increase their social status.

Rice is the main food of the Tharu people. Rice, pulse, vegetables, pickle, and bread are their daily diet. They take breakfast, lunch and dinner in a day all the meals include rice. They consume more fish, meat and alcohol called *Jand Raksi*. They do not serve the food to the guest without fish or meat. The food called *Bagia* is popular in their community and they make it compulsorily in some festivals.

The main social life-cycle ceremonies are birth, marriage and death rites Tharu of the study area celebrate these ceremonies in accordance with their culture. Previously, they gave name of their children according to birth, day, month and situation etc. But now a-days, Tharus are no more giving such name and would prefer to give common Hindu names. Now the child marriage, unbalanced marriage and polygamy are in

decreasing trend. Tharu started to give emphasis for *Daijo* system. Tharu people prefer arranged marriage rather than other types of marriage. In case of marriage, Tharu women are free than other community women and other important aspect is that in married couple female is aged than male.

The funeral activity is also gradually changing in that community. In the past, mostly the eldest son carried the dead body to the *Ghat* but now all the son, daughter carry it. Previously, they used to organize feast to the relatives and neighbors every day for 13 days. Thus, they had to spend money in large amount. But at present they generally organize feast at 3rd, 10th, and 13th days. Now they do not spend much money like before. They use to perform ritual activities in simple way. The main causes for all this change are their economic condition and influence of other ethnic groups.

6.2 Conclusion

Tharu is one of the indigenous tribal groups of that area. They are dominated in all sphere of life by high caste. Economically they are also poor. They have their own tradition, language, norms and culture. Traditionally, they were depended upon the agriculture that was only for subsistence. Due to low level of agricultural production and small sizes of land holding they have to depend on other economic activities such as small trade, wage labor, junior technicians etc.

There are some special socio-economic and socio-cultural traditions practiced by them. They are still far from the industrial and civilized society. Their thinking pattern and social organizations are still traditional. The way of worshipping village deities, belief in spirits, habit of wearing typical dress pattern and cluster type of settlement patterns distinctly differ from other ethnic groups.

Some gradual changes have been found in Tharus activities. The traditional social organization of Tharu community is gradually changing in accordance with the situation, time and place. The change is found in the sphere of marriage, family, kinship, religion, village polity, economy, life cycle ceremonies etc. However, Tharu people have preserved some of their traditional customs. At the same time, they have adopted western culture to some extent. Due to economic hardship, they have

considerably minimized their expenses during the observance of rite and rituals and other ceremonial activities.

Continuity of changes in Tharu community has been seen. The speed of change is high and rapid. The responsible factors of the change are economic factor, migration, education, technology, physical facilities, social organization, modernization, westernization, urbanization, political mobilization and deforestation. Influence of other caste, development of infrastructure and communication are also responsible for change.

6.2 Recommendations

On the basis of this study some recommendations are made in different areas or topics, which are considered to be useful for the betterment of related sectors and further research. They are as follows:

- As Tharu are mainly agricultural people, emphasis should be given to improve and augment their agricultural practices in order to raise their economic condition. For example, especial packages program to improve cash crops cultivations and green vegetables growing, involvement of the local people to identify the problems and priority should be implemented.
- Being economically poor, most of them have not installed biogas plants, so the subsidy, which has been provided by the government for the biogas, should be increased for these people, who are marginalized. This helps to protect the environment and health of women and children.
- There is a good scope of dairy business within the village. So they have to be motivated in livestock farming.
- To improve their economic condition, they should be given skill development training to run income generating activities such as weaving, painting, carpentry, fish farming, poultry farming, beekeeping, animal husbandry, about their traditional skill etc. after skill training they should be provided with adequate amount of loan and market support.

- For the landless households, government or NGOs should support in installing community toilets. Proper drainage system should be constructed in the village to avoid possible disease and environmental safety.
- Most of the young male Tharus tend to go to abroad when they do not get good job in Nepal. They have to be discouraged to go outside and encouraged to stay in Nepal by providing them suitable jobs.
- Though the schools and campus are very close to their residence, because of their ignorance, only a few people have obtained secondary and higher level education. Thus, to uplift them from the present condition first of all awareness generation programmes should be provided by both governmental and non-governmental organizations and institutions.
- They should be made aware to preserve their own culture and tradition from the attack of other migrant in that area. They should be encouraged to retain positive traditions and cultures and give up disadvantageous traditions and cultures.

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ANNEX - I

Household Survey Questionnaire

Socio-cultural Change among the Tharu Community. A Case Study of Mrigauliya VDC of Morang District.

Name of respondent.....

Age..... Gender.....Cast.....Religion.....

Marital status: Married () Unmarried ()

Educational status: Literate () Illiterate ()

1. Household information

S.No.	Age	Gender	Literate	Illiterate	Level of Education	Remarks
1	0-15					
2	16-30					
3	31-45					
4	46-60					
5	60 above					
Total						

2. Questionnaire regarding occupation

Occupation

- a. Agriculture b. Wage labour
c. Business d. Service

3. Do you have your own farming land?

- a. Yes () b. No ()

4. If yes how much land do you have?

(In Bigha, Kattha and Dhur)

- a b c

5. When did you start to use modern technology in agriculture?

.....

6. Do you sufficiently solve the hand to mouth problem from present occupation?

- a. Yes () b. No ()

7. If not what else do you do to solve your problem?

.....

8. What is the type of your family?

a. Joint () b. Nuclear ()

9. Are you involved in any types of groups?

a. Yes () b. No ()

S. No.	Name of the Group	Nature of the Group	Your Position
1			
2			
3			

10. What are your main festivals?

a) b)
c) d)

11. What type of relation do you set up with other caste?

.....

12. How is the wage rate for male and female for the similar type of work?

a) b)

13. Who does the decision in household matter?

a) Only by male b) By both male and female
c) Only by female

14. What are the major crops you cultivate in your land? (Priority order 1, 2, 3, 4, 5, 6,)

a) Paddy b) Wheat c) Maize
d) Mustard e) Lentil f) others

15. Is there a toilet in your house?

a. Yes () b. No ()

If yes,

What is the type of your toilet?

a) Best b) Medium c) Low

16. Is there hand Pump/tap in your house?

a. Yes () b. No ()

17. Do you have information about family planning?

- a. Yes () b. No ()

18. If your family be sick, where do you consult primarily?

- a) Dhami b) Health center

19. What fuel do you use to cook in your home?

- a) Fuel-wood b) Bhuse chulo
c) Biogas d) Kerosene e) Others

21. Do you have felt any difficulties to maintain daily life?

.....

ANNEX - II

Check List for the Interview with the Key Informant.

1. Origin of Tharu people
2. Migration from where
3. Life cycle ceremonies
4. Song/Dances
5. Marriage system
6. Kinship system
7. Religion
8. Education and literacy
9. Productivity
10. Constraints in agriculture and livestock keeping
11. Dress, ornament
12. Utensil
13. Food habit
14. Social and cultural changes
15. Institution/association

ANNEX - III

List of the key informants

- 1) Phul Kumarai Chaudhary
- 2) Bhunaswar Chaudhary
- 3) Jayanti Chaudhary
- 4) Bissan Lal Chaudhary
- 5) Madan Chaudhary
- 6) Jheli Chaudhry

ANNEX - IV

Saving and Credit Group in Timoharie Community

S. No.	Name of the Group
1	Sana Kishan Bachhat Samuha
2	Nari Bachhat Samuha
3	Yuba Bachhat Samuha
4	Timoharie Bachhat Samuha
5	Aama Samuha
6	Dharma Lal Bachhat Samuha