

# Chapter One

## Introduction

### 1.1 Background

Nepal lies in the continent of Asia. It extends from 26.22 north 30'27 north latitudes and from 80.04 east 88 12 ' east longitudes. Its total Area is 147181 sq km.

Nepal lies between two big countries of Asia named India and China. India surrounds Nepal in the East, West and south. The autonomous region of China (Tibet) lies to the north of Nepal. The length of the Nepal from east to west is 885 km. and average breadth from north to south is 193 km.

Nepal is a land locked country. Bangladesh is 27 km. and Bhutan is 32 km. far from our country. People of different communities live here. Their customs, religions and language are different one each other. However, there is unity in diversity in culture and language.

According to national census 2058 B.S. the total Population on Nepal is 23151423, yearly Population growth rate 2.24% doubling time 31 years (CBS 2001). Majority of Nepalese people engaged in agriculture. Language, cultures and religion are different but Nationality is same (Bista, 1967).

Geographically, the country is divided into four different regions. Mountain region, hill region, inner Terai and Terai region. Economically, terai region is the most important region. There are various languages spoken and many people as Tharus, Koche, Dhimal, Musahar and Dhangars are main habitants of this region.

Among them Tharus is the oldest and main inhabitant of this region. They usually used to live close to the heavily forested regions. But, deforestation is taking place rapidly in this region. Tharu are found everywhere in Terai, some where inner Terai really great number of tharu villages are found small clearing in the middle of the forest itself most of the large compact. Tharu settlement are found in tropical malaria are in infected with wild animals such as tigers, bears, elephant, rhino and poisonous snakes (ibid 1967)

Of course it is said that most of the terai land, originally cultivated by the tharus and in course of time clever people of hill areas come and grabbed the land of tharus by the help of the government. It is also said that there was tharus kingdom in terai especially dang and the name of the king was Daukhari tharu (1967) Tharus are hardworking & they were very dutiful. Basically they are based on agriculture and livestock is their second desirable occupation after agriculture. Tharu people are seen to practice ancient form of agriculture with the breeding of animals in one side while cultivating the land on the other side. Most of the Tharus families rearing cows the same amount goats, oxen, pigs and a lot of chicken (Idid 1967).

They lie at the edge of forest. The males go in searching for animals to the forest, trap the animals using the meaning to word both are traps. Tharu search for medical herbs roots and collect other things like fruits. The woman catches fish in small rivers and pools using nets. (Gautam and Magar 1994)

Nearly a century ago the Prime Minister Chandra Shamsar Rana abolished all forms of slavery. There exist more than a thousand households that survive on servitude (Kathmandu Post.2003). Especially secretary of the ministry of land reforms and management states there are 1533879 households of tharus in Nepal (Naupene, 2005 A.D.) Tharu are people who work for landlords on the basis of oral contract which is renewed annually in consideration of a wage to be paid in cash or kind. This is either a fixed quantity of paddy or fixed portion of the crops produced by the like kamaiya himself. (ILO 2005)

Most of the tharu people of terai especially in Dang, Bardiya, Banke, Kailali, Kanchanpur, Surkhet and Nawalparasi had been greatly exploited by the landlords. There are virtually slaves in hand of landlord sold and bought at will. The poor tharu had to rely entirely on the mercy of landlord. Tharus are landlord of terai before the unification. Generally tharu people were buried deeper and deeper in debt every year. In the month of Magh they were sold to other Zamindars at the higher price. Thus Tharu is one of the most exploited under privileged and background

ethnic group of Nepal (Sing.2063) Thus they are either landless or don't they don't have sufficient land for survival. The result is in very difficult situation though they are wanted to free everywhere. According to "The great son of the tharus" Tharus are the race of Lord Buddha. With the regular suggestion and the movement of the civic society the government decided to make them free from the to bounded labour 2057 write in bibliography (Budha 2059). The government decided to free them without transparent logic. Tharu people are Madhesiyan. Their traditional settlement areas are popularly known as "tharuwan" region. It lies in terai belt of mid-western development region now (Neupane2005).

There are many statements come to know about the region of them but it is still question who are tharus? How are they originated? According to the scholars tharu are come from 'thar' of sindh the region and they are of mongilion race. They magrated from there to here. Shapkota 2004) they migrated from hilly region in a terai and terai. Their facial teacher saw that they are related with mongol groups. The words Tharu is drived from their or from stahbir becoming "Thour" "thor" this word change in to tharu some scholar said that the magar who migrated from hill to terai became Tharu in the letter in this way there are many opinions about the origination of tharu community ( Bista 2002)

Tharus like to live in ground floor house. They like to live in joint extended family but these days this system has change in influence of other people who live in nuclear family. They have the system of joint family. In this family female role is of the great Important.

Tharus are scattered all over form mechi to mahakali, mainly tharu's cast can be categorized in two groups one is pradhan and other is apradhan. Pradhan is thought to superior to apradhan According to Madhusudhan phanday there are 47 castes of tharus(Panday 2061).

In Tharus community we find limited ceremonies firstly when the child born the Childs hair the religious ritual is done on 6<sup>th</sup> day. In Dang Dheukhuri and surkhet this Ceremonies is known as Ghatana Karaina.

The main person of family gives the name of child according to event into 10<sup>th</sup> day.

Tharu Marriages are monogamous and patriarchal most marriage is early arranged by the parents. Tharus community has its own conventions in marriage ceremony. From the Girl's side the boy is searched. In this system mediator person is known of the name orange after confirming boy and girl there is exchange of the 16 nuts each other on the marriage day. There is differential process of marriage. On one following day bridegroom. Doesn't take the bride. In the evening girl's relatives take the girl's to the boy's house. While leaving the parents house, bride holds of cup of poison in her hand. In case something happens on the way. She should drink and leave the world. In this way the marriage ceremony is performed. It is love marriage the girl's father should pay little money. This type of system not to followed here. In Tharu community the death ritual is in preformed according to the place, situation, and economic condition, social standered either by cremating burying or burning. The Tharus of western Nepal bury the death body where as the Tharus of eastern Nepal cremate by burning. High economic status people cremate the death body by burning but who has poor they bury the death body.

While observing the tharus, mainly the male wears Jhulwa dhoti and Estakot like wise female wears Jamu. Unmarried girls wear 'cholo'. Which is laced at backside and married woman wear front sided lacked .there ornaments are of different types. They don't put on gold ornaments. Nowadays in study area. They have worried gold ornaments. They wanted to change their traditional system. They put male bangles and others.

The fooding styles of Tharu People are very interesting. They take salt with rice. All of the tharu people eat chili. They like Fish, snail and some times they eat rabbit meat. Liquor is most desirable necessary for ritual in tharu society.

In padampur area most of the tharu people are Hindhu. Every tharus have their home god. This is known as the 'Gan' they give milk to

god. Tharu people believe is ghost so they use jhankri. Some tharu people use Brahmin as priest in worship of satynarayan etc. And other 'Guruba' is of great importance. Every tharu people should give one menu paddy to guraba.

In tharu society there is the system of celebrating different kinds of festivals. The main festivals of tharu are maghi, dashain, tihar, holi, badka itawar. In this fest singing, dancing are very popular.

Tharu people are laborious. Their main occupation is agriculture. Except this they are engaged in fishing, making gundri, rope. They rear pig, cow, and buffalo. Nowadays they are also in touch with small business in padampur. In this burning issue that the tharu are struggling with the not for extra facilities but basic survival. The socio economic condition of tharu people is being change mentally they are not free because they are thinking better situation to grab hence this study has tried to study the socio economic condition of tharu .

### **1.2. Statement of the Problem.**

Today there are a lot of people living in different Society and facing so many problems. Every sectors language, religious and cultures are different one each other. Land climate are different like wise people's Position is also different. There are rich and poor, industrial and peasant, rulers and sweeper, Educated and uneducated etc.

What groups of Individual are placed in a Close that has not been outlined economic exploitation Social differences would arise between them. It determined Social rank. Tharus inequality gives the birth of Social Stratification. The social stratification is Universal and is to be found in every society that is demanded into various classed, economic, Social, political and religious caste system on the basis of economic condition the society is divided into various classes.

The Present study of the tharus one of the ethnic group of padampur is based on this concept. The Socio-economic condition of tharu community has been totally changed after democracy. After

democracy all of the ethnic group thinking freedom but here tharus people, they are not free mentally, economically and socially. There is not guarantee of facilities such as land, shelter and Occupation. There is vast different between the past and the present in the standard of their4 socio-economic condition.

The Study focus on following research questions.

- ↳ What is the Socio economic condition of tharus lived at Latikoili VDC, padampur.
- ↳ What is the social custom of tharu at padampur
- ↳ How have their religions norms and values affected their all sorts of life?

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

The Overall Objective of the Study is to find out the socio-economic condition of Tharu. The other specific objectives of the Study are as follows.

- ↳ To find out the socio-economic condition of Tharu's.
- ↳ To find out the Social Custom of Tharu's.

### **1.4 Importance of the Study.**

This Study aims to identify the socio-Economic condition of tharu. It will be helpful to development experts Policy makers and researchers. NGOs/ INGOs and Others who are interested to know about them. This study will be helpful to other students or researcher. Hence this study has tried to find out the socio economic condition of tharu in padampur area Fulfillment M.A. degree of sociology such type of study has not carried out in this area.

### **1.5. Organization of the Study.**

This study is presented in to following eight units and the report has been prepared as following

## ***Chapter - one***

### **Introduction:**

In this chapter background statement of the problem objective if study important of the study and origination of the study are include remove underline.

## ***Chapter – Two***

### **Literature review:**

Here the book articles, journals and other related documents.

## ***Chapter – Three***

### **Research Methodology:**

In this chapter selection of the study area , research design, Nature and sources of data sampling , data collection , interview overreaction , Key information group discussing , data processing and analysis limitation of the study .

## ***Chapter- four***

### **General introduction of study area**

In this chapter introduction of surkhet geographical area of padampur, historical background, natural sources, ethnological description, climate, infrastructure, occupation, Religion culture and possibility of economic development are included.

## ***Chapter-Five***

### **Social condition of Tharu (interpretation of data)**

In this chapter house hold population, type of family, marriage, settlement of housing condition, family planning, sources of drinking water, chief person of the family, Religion, education status, important festivals and festivals celebrating pattern are included

## ***Chapter-Six***

### **Economic condition of Tharu**

In this chapter economic source, occupation, economic support, Treatment pattern, Money for treatment, Money for festival, Way of solving financial problems, food sufficiency are included.

## ***Chapter-Seven***

### **Socio-Cultural aspect of Tharu**

In this chapter introduction Hell and Heaven, Baby birth, Naming ceremony, marriage festivals and impact of socio economic life of tharu are included here.

## ***Chapter-Eight***

### **Summary, Conclusion, and Recommendation**

This chapter comprises the overall summary conclusion and the recommendation after this study.

## **CHAPTER-TWO**

### **Literature Review**

Sociological and anthropological Study started in Nepal after 1950. But foreigners and Nepali researchers have made various researches. Some researchers have made study of Castes economic and social Condition to hill and mountain areas. So there is lack of research about the tharu in surkhet Latikoili VDC word No 9 padampur. This study especially on tharu's Issue. Some of the related literatures are reviewed below.

Tharu people have been neglected right from the beginning to now. However a few of the studies on tharus have been made by few scholars as Dor Bahadur Bista 2061 page (42-44). Rishikesab Raj Regmi 1998. Baburam Acharya 1953. But none of them have details about tharus condition.



As few as above writers are concerned they have not published any research type of article. Some writers sadden 1997, Regmi 1976 and sadden, Blailie and cameran 1982 have mentioned the land less, new landless and lower caste household heads. Regmi described in 1976 about unpaid labor system of Nepal. According to R.k. Regmi. There are three kinds of labors in Nepal. But he did not mentioned about tharus condition of Nepal. Sharma 1997 notes on the agricultural wage laborers but tharus socio economy. Condition no mention. Adam Roberson and shisham mishara have written a book "forced to plough" on bonded labor in Nepal's agricultural economy. Srijana Bikas Kendra has published 13 page book let that does not give valuable information about there.

We come to conclusion that there are a few books articles on the socio economic condition of Tharu. Therefore this study is very important and context of surkhet. There are many collections of articles about the condition of tharu after freedom. The distribution of the land to the tharu is not suitable everywhere have is also. Nepali history gives information to us about the condition of tharu people is miserable. The structures of the Nepalese agrarian culture present the significant features which show the clear picture of the tharu. According to the oxford Dictionary 1990. Socio economic condition means relating to with social and economic factors. The term socio economic.

Dahal (1975) has made an anthropological study of the socio economic condition of tharu of dang-deukhari. Pyakurel 1982 evaluated the economic condition of four tharu village in Chitwan. He has mentioned the status of these communities on the basis of economic Power.

Describing the general Socio- Economic condition of tharus, Pyakuryal 1982 summarizes "Indeed they are one of the major ethnic groups in the terai region and one of the more under developed groups in Nepal. They are generally illiterate and lack awareness about their rights. The gap between them and non-tharus in very wide.

This finding as indirect evidence that ethnicity does not hinder agriculture modernization and rural development.

A study was undertaken by research Center for educational innovation and development in 1988 on different tharu Communities of Nepal to examine the Educational status of tharus. In the above research the major findings of the study area: The tharus are educationally a disadvantaged community, large number tharu children do not go to school Tharus families living in mixed communities than from exclusive Community and small percentage of the tharu children complete their education. The economic factors found responsible by the study. Behind the low level of School enrollment of the tharu Children are land holding and food sufficiency. The study states that land holding and food sufficiency of the family have strong relationship with the evolvment of the tharu children in education.

Dr. Ram Dayal Rakesh 1994 in his book "Cultural Heritage of Nepal terai" has mentioned different aspects of Socio-religious life of tharus of Nepal terai. He writes a peculiar to point out is that dispute the fact that Gautam Buddha was born in Nepal Terai at Lumbini, the terians or tharus are not followers of Buddhism. Tharus are mostly Hindu. Tharus are identified as one of the largest groups who observed many kind of festivals like maghi, Dashai, Tihar, Holi, and other (Bista- 2002) they are laborious type. Their main occupation is agriculture the plain area of inner terai and terai. Expect this , they are engaged in fishing , making different small cottage industries , Gundri, Dhakki , Dori, e.t.c .( Bista 2002)

Tharu lives through the whole terai of Nepal with a slightly heavier concentration in the middle and west. Their settlement areas are popularly known as Tharuwan or tharuwot, they recognized themselves as one of the oldest group to inhabitant of terai, having, and forested region (Shapkota 2004). Tharu people are Aryan lived in terai (Naupena 2005) Tharus have come from Thar of sindha reason and they are of mongloing race. They migrated from hilly reason. There facial features show that related with the mongol groups (Bista 2002)

Tharu like to live in ground floor house. They like to live together. They have the system of joint family. In this family Females roll is great

Important. In some places they belong to the matrimonial society. The magar who had migrated from hill to terai became to tharu in latter period (Ibid 2002). In this way there are many opinions about the origination of tharu society.

Previous Scholars have contributed by caring out their studies on the tharu indigenes of Nepal. The Study is mainly focused on the habitant Occupation, festivals ethnicity which is mostly anthropological studies. On the basis of location it is found that the studies were centered on Dang, chitwan, Bardiya but these studies not Focus surkheti tharus Studies have not carried about in surkhet district about Tharu People.

The Condition of tharu people in surkhet padampur area is miserable. Some researcher conducted research about the region on of these communities with their position. All of the tharus people in very miserable situation they are not able to send their children in the school and they have not got different facilities everywhere.

More then families have not access to the land. The government can not provide land and other facilities in this area. The socio economic condition of tharu in padampur are not found anywhere we come to conclusion that there are a few books articles on the socio economic condition of tharu. Therefore this study is very important in the context of surkhet.

## **CHAPTER-THREE**

### **Research Methodology**

#### **3.1. Rationale of the Selection of the study area**

Padampur lays in the Latikoili V.D.C words no 9. surkhet district which is three km far from Birendranagar municipality. Most of inhabitants of this area are tharu people on the other hands researcher also lives in Birendranagar Municipality word no 10, so it will be easier to get

more information about their socio economic status. There is no special book published on tharus above the socio economic condition of tharu of padampur, so I have chosen Padampur area for research.

### **3.2. Research design**

This study is based on descriptive and analytical method research design too. Because it tries to describe the Socio-Economic condition of tharu at padampur area. In descriptive topic included cultural aspect of tharu and analytical topic included socio economic condition of tharu.

### **3.3. Nature and Sources of data.**

This research is based on primary and secondary data. The primary data have been collected through interview, Schedule structured and unstructured interviews in the research field. The Secondary data were obtained from the different related research report journals, books, news papers office records and library and other fields.

### **3.4 Unit of Study Universe and sampling.**

Tharu people household is the unit of study for this study and there were altogether 130 households in the study area. It considered as the universe of the study from which 30 households were selected through the purposive sampling method.

### **3.5 Data Collection method.**

In this study different method have been applied to collect the primary data which is given below.

#### **3.5.1 Interview**

It was taken from respondent to collect basic information such as educational attainment, Occupation, income source, customs, sources of drinking water, household (Housing) condition to know about socio-

economic condition of tharu people of padampur area in Latikoili VDC, Surkhet.

### **3.5.2 Observation**

It has been used to get the relevant information from the study. For the observation of the field the researcher has gone to padampur and interview with them and observed there settlement patterns. Changing structure dressing patterns and house type.

### **3.5.3 Key Informant**

In this study the information technique is used during the field work. I have collected information from old men, women, students, school's teacher, local political persons and others.

### **3.5.4 Group discussion**

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

Main points of discussion

- Socio economic condition of Tharus.
- Major festival of Tharus.
- Major problems of Tharus.
- Solution of these Problems.

## **3.6. Data processing and Analysis.**

After research the collected data were tabulated by using simple statistical tools. Basically percentage, simple tables that were used to make the study meaningful.

### **3.6.1 Limitation of the study.**

This study is limited to only tharu people lived at padampur area Latikoili VDC surkhet. It study is not able to represent the socio economic condition of tharus of other areas. Insipid the time and money the research is carried out only to fulfillment the requirement of M.A. thesis.

## **CHAPTER-FOUR**

### ***General introduction of study area***

#### **4.1 Introduction of Surkhet District**

Nepal was divided into 14 zones and 75 districts in 1<sup>st</sup> Baishakh 2018 B.S. There are five development regions in our country. Eastern development region central, Western mid western and far western development region. In Nepal there is 3914 V.D.C. Surkhet district is situated 28 20'north to 29 North latitudes and 81 east to 81 3' east longitudes.

Surkhet district lies in mid western development region, Bheri Zone. In mid western development region there are three zones and 15 districts. One is surkhet. It lies in inner terai. It has an area 2451 sq.km. It is beautyfull district because of kakreihar, Bulbul. This district is surrounded by Salyan in the east , Jajarkot , Dailekh in the north Acham in the north west Doti in the west Banke and Bardiya in the south and kailali in the south west Surkhet has 50 V.D.C. and one municipality .

There is some mountain like siddhapila. The main river of this district is Bheri, Babai, Shotkhola and Jhupra. It's headquarter Birendranagar and also regional headquater of mid western Development region. It is famous for unity. The population of Surkhet district is 288527 (Census 2058) Out of them women 145710 and men 142817. The gender ratio seems 98.10 men in every 100 women people living in urban area is 11.63% Where as rural areas represent 88.37% of the total population.

#### **4.2 Geographical area of padampur**

Padampur lies in mid–western development region, Bheri zone Surkhet district and Latikoili V.D.C ward no 9. This village is 665 m. high from the sea level which occupies small area the total population of this area near about 500 ( CBS2001) Boundary of padampur area north

main road , south agriculture land west Deepnagar and east Newarekhola. It lies approximately 3 km east from Birendranagar town. There is not jungle. Majority of tharu people are depend on agriculture.

#### **4.2.1 Historical Background.**

As mentioned above padampur village or area is inhabited by tharu from 88 years according to surkhet Darpan. It has been learnt that Dangaura tharus also used to stay in the area. Some of the tharus people sold their land to Brahamins and Chhettris approximately 20 years ago. There is myth that Dagaura tharu is the decedents of main prince who fled with her hard work as a slave. Most of the tharus people arrive padampur area from Bardyia , Dang , Deukhuari approximately 88 years back. Thus the some tharus have settled down in different places since these tharus have come from Dang they are known as dangaura tharu

One can easily mark out tharu People in padampur area because they have dark strong body and an average Nepali height. Tharus are honest, hard working people, friendly therefore they are called kishan. Dangaura tharus have been their own language but most of tharu people use Nepali language. Hindi, Bhojpuri and Maithali languages have influenced the tharu language. Now most of the tharus of this area can communicate in Nepali language too. Many tharus wear simple dress. They are illiterate. According to Madhusudan Pandey 47 castes of tharus people are living in Nepal. like kathariya , kankatta , kochila, khawas, kharal, khan, khuraha, khausiya, gachhdar, chitauniya, chudhari, dangariya, jogi , towodar, thandar, danaur, daguara, dangura, parihar, Bardiya, Baharith, bodh, majhi, mardiniya etc.

According to Karna Bahadur Pant, Dittha Bhaktbir shrestha made kothari to Krishna lal pant father of Hari lal pant. Krishna lal pant was educated wanted to laborious men so he went to dang. Near about 1975 B.C. Bhaktbir shrestha and his kothari Krishna lal pant went dang and carried 7 households of tharus. At that time there were not tharu people in surkhet. Chandu tharu lived in patina, Dhikpurii tharu lived tilpur, Balpuri Chilarwo both lived in badbudi and Bhowan puri tharu lived in

Bhowanpur. They arrived from dang 88 years back. They are known as dangaura tharus. surktheti tharus culture like dangili tharus so in padampur areas tharus people observed maghi and others . tharus are friendly ,honest, hardworking people . There for so called Krishna (krishan) in study area dangaura tharus have been their own separate culture. They are simple in nature.

#### **4.3 Natural Resources:**

Nepal is developing country, rich in natural resources but not utilized it properly. This study area, There are ground water resources and soil resources. Jungle is far from there so not to sufficient natural resources.

#### **4.4 Ethnological Description of padampur area.**

According to Prithvi Narayan shah," Nepal is a common garden of four Varnas (Caste) and 36 sub- castes. There is the mixture of people other areas but here only tharu people have been living here from early settlement near about 80 years before (Surkhet Darpan 2052)

#### **4.5 Climate**

The climate of padampur is neither to hot nor very cold. The average maximum temperature goes up to 34.5 and minimum temperature climbs down to 5.6 Celsius. In winter fog covers this area and at that time the coldness increases.

#### **4.6 Development Infrastructure on the study area**

There is main road and branch road. There is problem of high school in padampur area but it has only a primary school. There is facility of electricity, drinking water but there is not telephone. Even in order to call ambulance service while falling sick people have to make about 5 minutes walk to reach pipirachowak nearest telephone services.

#### **4.7 occupations :**



The occupation of the people in this area can be categorized agriculture and others 90% people involved in agriculture 10% only others.

#### **4.8 Religion and Culture:**

It is quite obvious that Nepal is country of multi cast multi cultural nation situated between two big countries. In this study area 83.33% Hindu 6.67% Buddhist, 6.67% christen 3.33% Muslim Majority of tharu people believe in Hindu tradition and culture. In this area tharu observed maghi, Tihar, Daishain, Holly, Nagpanchami and other cultural activities.

#### **4.9 Possibilities on economic development:**

In this area most of the tharu people depend on agriculture so if we can bring develop agriculture sector bringing new and modern technology improved seeds and use of fertilizer . Other sector income generate activity like sheep keeping, pig keeping, fish pounds etc are the possibilities of income. The government should provide different kinds of facilities.

## **Chapter – five**

### **Social Condition of Tharu (Interpretation Of data)**

#### **5.1. Household Population.**

The total household Population of respondents is 130 the table below distributes the total population by age and sex.

**Table No.1**

#### **Distribution of Population by Age and sex**

Age	Male	Female	Total	Percentage		Remark
				Male	Female	
0-9	11	9	20	8.46	6.92	
10-19	14	16	30	10.76	12.30	

<b>20-39</b>	<b>12</b>	<b>14</b>	<b>26</b>	<b>9.23</b>	<b>10.76</b>	
<b>40-59</b>	<b>20</b>	<b>10</b>	<b>30</b>	<b>15.38</b>	<b>7.69</b>	
<b>60 and above</b>	<b>13</b>	<b>11</b>	<b>27</b>	<b>10.00</b>	<b>8.46</b>	
<b>Total</b>	<b>70</b>	<b>60</b>	<b>130</b>	<b>53.83</b>	<b>46.13</b>	

*Source: field Survey 2006*

The above table shows male out number the female in Study area. The tharu Community where the proportion of Male and female is 53.83% and 46.13% respectively. The table reflects the differential sex ratio which is 116.67 quite higher than the national level figure 85.71 for the same.

### **5.2. Types of Family.**

Family is the basic and universal Social institution. We can understand large number of families is living in jointly with family in the Society of Nepal. There are Nuclear, Joint, and Other families.

The nuclear family refers to married couple and their unmarried children similarly joint family is group of family number having more than one nuclear families

**Table No.2**

#### **Type of Family.**

Family t	Number	Percentage
Nuclear	13	43%
Joint	17	57%
Total	30	100%

*Source: field Survey 2006*

The above table shows that out of 30 households 43% tharus live in nuclear family and 57 are in Joint family. They are sharing their problem each other.

### **5.3 Marriage**

It is a well known social institution after the marriage a man and woman become life partner .It means they have got license of for sexual

relationship. In Tharu Society they follow various types of marriage in Hindu culture. Inter cast marriage is totally band. They are following their customs of marriage. Child marriage is widely practiced among Tharu in padampur area. There are different kinds of marriage is practice in study area. On the following day bridegroom does not take the bride. In the evening girls relatives take the girl to the boys house. While leaving the parents house bride holds a cup of poison hand in her hand. In case something happens on the way she should drink and leave the world. In this way the marriage ceremony is performed. it is love marriage the girls father should pay little money . Magi marriage, chori marriage and love marriage are practiced in study area.

Table No. 3

Marriage distribution of respondents

Age	Male	Percentage	Female	Percentage
10-15	11	37	22	73
16-25	17	57	7	25
26-above	1	3	1	2
unmarried	1	3	0	0
Total	30	100%	30	100

*Source: field Survey 2006*

The above table shows that only 37% of males get married under 15 Years, similarly 73% of females get married under the age of 15 years. Only 57% females get marriage at the age of 16 to 25 years where as the maximum 25% of female get married at the age of 16 to 25 years. One males and one female get married after 26 years.

#### **5.4. Settlement and Housing Condition**

Tharu live in huts with bamboo walls and thatched roofs. Generally the houses are built in groups some where they are going to make pakka house. House is made by bricks, cement and iron etc. Similarly kachha house is totally made by mud and Stone. Some houses are made of Bamboo only.

Table No. 4  
Settlement and housing condition

Housing Condition	Number	Percentage
Kachha	10	33.33%
Dayaniya	20	66.67%
Total	30	100%

*Source: Field Survey 2006.*

This table shows that pakka kachha and 20 Dayaniya house with Tharu in Padampur. Infact above table shows more of the houses are in very poor condition.

### **5.5. Source of information regarding family planning**

The study area is totally back ward. They didn't have sufficient facilities. Near about half of the population of padampur is not awareness of the family planning. The Source of information of the family respondent is given below.

Table No. 5  
Sources of information regarding family planning

Information Source	No of respondent	percentage
Health worker	7	10 %
Radio	3	23%
Friend	5	17%
Un know	15	50%
Total	30	100%

*Source – Field survey 2006.*

The table shows that out of 30. Respondents any single person has got information from television in this study area. Just 23% people have got information from health worker regarding the family planning.

Similarly Radio 10 friends 17% and unknown 50% have not got information regarding the family planning activities.

### **5.6 Family planning**

Nepal is a country in which population size is increasing day by day is the feature of under program of government family planning program of is lunch under gone vasectomy operation and some of the women have undergone laparoscopy operation. Few of the men and women are using different kinds of temporary means of Family planning. Like condom male and piles female.

Table No.6  
Family planning

Method	No of respondent	Percentage
Condom (Male)	3	10%
Pills (Female)	2	6.67%
Laparoscopy	1	3.33%
Vasectomy	24	80%
total	30	100 %

*Source: Field Survey 2006*

The above table shows that out of 30 respondent 10% Tharu people have used condom. At least 6.67% Tharu women have used pills. Similarly 3.33 female has done laparoscopy and 80% have done vasectomy. Among total respondent 50 above Tharu people have no any idea about family planning

### **5.7. Source of Drinking Water System**

People of padampur are passing their day with a lot of problems. Among these problems, drinking water is a kind of main problem.

Table No.7

#### **Source of Drinking Water System**

Sources of D. water	No of respondent	Percentage
Well/Tap	24	80%
Public hand pump	0	-
Others	6	20%
total	30	100%

*Source: Field Survey 2006*

The above table shows that out of 30 respondents no one has the facilities of public hand pump water. 80% have used well water similarly 20% have used other sources of drinking water in padampur area.

### **5.8. Chief person of the family**

In Tharu Communities, there is important role of chief person in each family without any suggestion from chief family members do not accomplish any new activities so eldest male and eldest female are Chief person of Tharu Communities.

Table No. 8

Chief family member of Tharu communities

Chief of the family	No of household	Percentage
Eldest male	19	63.33%
Eldest female	7	23.33%
Others	4	13.33%
total	30	100%

*Source: Field Survey 2006*

The above table shows that out of 30 respondents, 63.33% have eldest male as a chief. Similarly 23.33% have eldest female and just 13.33% have other eldest member. It means majority of Tharu people have accepted eldest male is the chief of family in their community.

### **5.9. Religion of the tharu people**

Religion is belief in super nature power it is also major institution in every society. People performed many social functions, Tharu people also practice. Their own tribal religion. Hindu God like Ram krishna,

Shiva and Davi. Tharu have their cultivate an ancestral deity which is installed in front of house. These are known as Bhagawati, maiya, parvatiya, mahadev and Bhuwanisur etc.

The tharus of padampur are basically Hindu. They believe on spirit. According to the tharus a person also becomes a spirit after death. Tharus observed many religious things which they worship at house hold level as well as village level in their community.

Table No. 9  
Religion of the tharu people

Religion	No of Respondent	Percentage
Hindu	25	83.33%
Buddhist	2	6.67%
Christen	2	6.67%
Muslim	1	3.33%
total	30	100%

*Source: Field Survey 2006*

From this above table it is seen that out of 25 households 83.33% tharu people believe on Hindu religion 6.67% have faith on Buddhist religion, other 3.33% Muslim 6.67% christen. The above table shows that majority of Tharu people believe on Hindu religion in the study area.

#### **5.10. Education Status**

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

More above percent of the population is illiterate in Nepal. On top of 90 percent Tharu people are illiterate. Even today, no one likes to send their children to schools there only is a primary school in padampur. The Tharu people follow their traditional occupation agriculture and lives toke

stock. Their economic condition is poor. Child labor is widely used in this area. So it has also influenced the education of children.

Table No. 10  
Literacy Status

Educational status	Number	Percentage
Literate	3	10%
Illiterate	27	90%
Total	30	100%

*Source: Field survey 2006*

The table shows that few tharu people 10% numbers are literate lack of higher education. Due to lack of education tharu people are going to be poor and poor day by day.

Most of the tharu people are uneducated so they can't read and write. This is the reason they can not understand value of education.

### **5.11. Festivals**

Festivals are sign of culture. They plays vital role in every society. These measure the standard of Society. Tharu people observed many festivals in padampur.

Table No. 11  
Festivals

Festival	No of household	Percentage
Maghi	22	73.33%
Holi	2	6.67%
Dashain	3	10%
Tihar	3	10%
Total	30	100%

*Source: field Survey 2006*



This table shows that 83.33% celebrate maghi festival, 6.67% celebration Holi similarly 10% percentage tharu celebrate Dashain. Majority of Tharu people celebrating maghi festival in Padampur.

### **5.12. Festival Celebrating pattern of Tharu**

In tharu Community they are celebrating festivals in different ways tharus are using following method for celebrating festival in their society.

Table No. 12

Festival Celebrating pattern of Tharu

Festival	No of household	Percentage
In Group	21	70%
in Family	7	23.33%
Others	2	6.67%
Total	30	100%

*Source: field Survey 2006*

Above table shows that 70% respondent Celebrate their festival with in group and 23.33% percent celebrate in family and others. Majority of the tharu People are celebrating festivals in group.

## **Chapter –Six**

### ***Economic condition of Tharu***

#### **6.1. Economic Sources**

Agriculture, labor is the main Sources of in come in tharu Society. Agriculture labour is the main occupation of Tharu in Padampur area. Some of the tharu people are working in different palces. In Padampur a few Tharu people rear goats and Chickens which they used to sell either in the Birendarnagar market as local people. The researcher has found, income is not sufficient for their day to day expenditure.

Table No.13

#### **Economic Sources**

sources of Income	Number	Percentage
Labor	3	10%
Agriculture labor and Livestock	27	90%
Total	30	100%

*Source: Field survey 2006*

The above table shows that all of the tharu people depend on agriculture. Large majority of tharu people engaged in agriculture and livestock. They have not any technical skill to increase their income in padampur area.

### **6.2. Occupation**

The tharu people in padampur area are engaged in different occupations. Farming labor in other side house building trade are the main occupations of tharu people.

**Table No. 14**

**Occupation**

Occupation	No of house hold	Percentage
Farming	21	70%
Labor	1	3.33%
carpenter	3	10%
Others	5	16.67%
Total	30	100%

*Source: Field Survey 2006*

This table shows that majority of tharu dependent on carpenter. 10% percent tharu has engaged house and building 70% tharu engaged farming.

### **6.3. Economic Support**

Every person wanted to change their position. Every human being needs different kinds of facilities for surviving. Tharu communities are not getting any facilities because they are backward. Tharu People have got different kind of economic support.

#### **6.4. Treatment Pattern**

Most of the Tharu people had not adequate knowledge they have many Traditional methods for curing illness. After illness some people of this area go to the Regional hospital surkhet. Some people go to Gurwa, Local Family guidance. People of this area are suffering from taiphoid, pneumonia, malnutrition and others.

**Table No.15**

*Treatment method in illness of Tharu.*

<b>Treatment pattern</b>	<b>No of household</b>	<b>Percentage</b>
<b>Visit Gurwa</b>	<b>25</b>	<b>83.33%</b>
<b>Regional hospital</b>	<b>3</b>	<b>10%</b>
<b>family Guidance</b>	<b>1</b>	<b>3.33%</b>
<b>Others</b>	<b>1</b>	<b>3.34%</b>
<b>Total</b>	<b>30</b>	<b>100%</b>

*Source: Field survey 2006*

The table shows that out of 30 house holds 83.33% Thars go to the Gurwa for curing illness 10% go to regional hospital, 3.33% and 3.33% People take suggestion from family guidance go to others respectively. Tharu belief in traditional culture It also significance their faith over gurwa. Traditional village doctors like Dhami jhankri.

#### **6.5. Money for treatment**

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

**TableNo. 16**

**Distribution of respondents by who support money treatment.**

Source of Money	No of household	Percentage
Own self	28	93.33%
NGO/INGO	1	3.33%
Lone from Bank	1	3.33%
total	30	100%

*Source: Field survey 2006*

This table shows that out of Households 93.33% have managed money themselves for their treatment. Some tharu ill people have got Money NGO/INGO for treatment majority of tharu People spend money themselves for treatment in their community.

**6.6. Money for festival**

There are many festivals celebrated in Nepal. They get enjoyment with the festivals with their family and in group. Without money we can not do anything. It is very difficult to mange their festivals without money.

**Table No. 17**

**Money for festival**

Ways of mange money	No of Respondent	Percentage
from village lone	7	23.33%
Landlord	1	3.33%
Self	20	66.67%
Bank	2	6.67%
Total	30	100%

*Source field survey 2006*

This table shows that out of 30 respondents 23.33%. have managed money from village low 3.33% have managed land lords 66.67% Percentage have managed themselves, some have managed money for examples selling goats, pigs, and chickens etc.

### **6.7. Way of solving financial problems**

All of the tharu people solve their economic problem by borrowing money. Selling livestock, selling crops. Besides this they have skills to solve their problem which is below.

TableNo. 18

#### **Way of solving financial problems**

Source	No of household	Percentage
By borrowing	5	16.67%
By selling	20	66.67%
Live Stock	3	10%
Others	2	6.66%
Total	30	100%

*Source: Field survey 2006*

This table indicates that out of households. 16.67% of tharu people borrow money to solve their problem. 66.67% have used their live stock by selling solve their family members problems. When problem came they sale their pigs, goats, Chickens and ducks. 10% tharu people solve their problem by selling crops and doing other activities. The tables indicate that when problem come tharu people are selling their livestock.

### **6.8. Food Sufficiency**

The food production and consumption determine the level of poverty. When the population increases the farming lands are divided and going in small pieces.

TableNo. 19

***Food sufficiency from own production***

Food sufficiency in month	No of Respondent	Percentage
0-3 month	2	6.67%
3-6 month	5	16.66%
6-9 month	15	50%
9-12 month	8	26.67%
Total	30	100%

*Source: Field Survey 2006*

From above table shows that out of 30 respondents. 6.67% have food sufficient for until 3 months. 16.66 have sufficient food for 3-6 months. 50% have sufficient food for 6 months and just 26.67% respondents have sufficient food for 9-12 months.

## **CHAPTER-SEVEN**

### ***Socio-Cultural Aspect of tharu.***

#### **7.1. Introduction**

Generally every people practice their own religion. Tharu people in padampur area practice Hindu religion. They are worshipping a number of spirits and some Hindu deities which have been incorporated. Guruwa is most valuable person of tharu society. All of the tharu family respect "Guruwa". Tharu patients do visit Guruwas before visiting to doctors. Tharus have their own beliefs and practices which help to string their social unity and contribute to the existence and maintenance of the social order.

Tharu people try to establish relations with unseen supernatural power for the fulfillment of their directed desires and doing their sorrows either by offerings. Tharu people blame on Bhutuwas (Ghosts) for natural Calamities like draught excessive rain fall, damage to crops. To get away from the Bhutuwas, Gurhwas perform a special worship which is highly interesting to watch. Generally this type of worship is conducted in Dashain and maghi. Thus Guruwa have a respective status in tharu Society Garuwa is a first person of tharu Community in padampur area. If a person falls sick, the first one Consult is Guruwa.

Still tharu people belief a Story that the ancestor's spirits may inflict misfortune upon the family if he is displeased. This is the reason they have to worship and after various items such as pigs, goats, chicken eggs, alcohol and others to there ancestors to make them happy and receive blessings.

When old member of tharu family dies the survivors tharu all the articles belonging to that person outside the village the bed on the buries portion. The bury takes place in near by jungle. Tharu people to take loan to complete the ceremony.

Tharu people observed the greatest festivals like Dashain Tihar, Maghi, Holy and others. In these festivals they entertain, enjoy with meat sweet food and liquor. Thus these festivals or the customs, beliefs, practices, Festivals and ceremony make the tharu people of padampur poor day by day.

## **7.2 Hell and Heaven**

Many Nepalese people believe in the concept of hell and heaven. Tharu also believe in the concept of hell and Heaven. Only those people can go to the heaven, who is doing good activities in society, they belief, if a person help to other person in each and every times. After helping human being and doing welfare for society then person can go in heaven. He is dharmatma person and he is always seems happy. It is their tradition.

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

In this tharu community, after delivery of the baby, the sondeni bathes to the mother and the baby. Fire is lit in the room and the neonate is made warm and strongly massaged with oil during containment, the baby is kept in a fishery he so that the evil spirit will not affect the baby. In the 6<sup>th</sup> day of delivery Ghatawatike ceremony. Is performed to purify the mother and the baby.

The delivery mother goes to a water sources and takes a bath and her baby is bathed too. Sondiya also accompanies with the mother and performs puja to all the directions with paddy grains. Then sonapaini is sprinkled over the mother and child for Purification.

In the day of Ghaawatike ceremony surrounding heighbouring women are in sited for party (Bhoj) male are not invited. The invited women go with about a half liter of mustard oil.

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

The day of Ghatawatike ceremony the delivery mother's house after 1 glasses of alcohol 1 plate curry to the sondiya. There is no system of name giving custom in padampur area. The main person of family gives name of child according to event like day's places and others. After selecting the name this name is used by the entire family member. After few years it is established as the real name of person. When the child become old the child mama and other respected persons selection real name.

### **7.4 Marriage Ceremony**

It is one kind of system in every Society. Marriage is a kind of system it established relationship men and women. Men and women are socially permitted to have children implying the right to sexual relations.

Marriage is an important event. Every society has developed a pattern for guiding marriages. In the tharu society the parents try to arrange an early marriage for their children. Early marriage is very



common among tharus. These are two way to obtain girl for marriage, tradition of marriage by exchange to pay for the bride price.

The system of marriage by exchange called satta seems particle in tharu Society where barter business was prevalent in the past. Next one is to pay for the bride price. All of the tharu people are poor in Padampur area Exchange manage system saves the trouble for fixing the price. This system is gradually decreasing is trade but it is very popular here. In the recent free choice marriage system is practice in this area. tharus marriage are monogamous and patriarchal most marriage are early arranged by the parents . In surkhet, padampur area also observed these systems.

### **7.5 Death ritual of tharu**

All of the people in every Society they have belived to God. Tharu people also believe in janam kundali (Horoscope) all of the tharu people believe that horoscope is already written by god. There are two types of death, one is accidental and other is natural death. Tharu people believe in rebirth. According to tharu people. There is a next world called heaven where people go after the death, In padampur area dead body of unmarried person is mostly buried and main persons dead body is always cremates. The poor tharu people bury the dead body either mined or unmarried.

After tharu people died, they send message to their neighbors and relatives then elders and adults from each house of the village gather at the dead person's house and help to perform the funeral Ceremony as well as console the family. The dead body is brought from the house and kept on mat in north south direction the head forwards the north. A khatiya is prepared and white Cloths are put on it. Then his widow breaks the bangles and all her ornaments are put all them all over the dead body. According to tharu people during that period most of the family members are weeping at that time.

It is down on the buried portion. The bury takes place in near by the jungle. In this Society, liquor and meat is required during death

Ceremony. At that time tharu people increase their loan to complete this ceremony. Eastern part and western part system is not same but same system is tharus death body buried near jungle. Higher classes of tharus and lower classes of tharus people's death ceremony also different one each other. Eastern part of Nepal, the tharus people carry death body near the river. In padampur area these types of system are followed. Most of superior tharus people cremate their dead body and inferior tharu people bury their dead body.

## **7.6 Festivals**

In padampur area there are different types of festival, believes Customs and tradition they have followed. They are celebrating many festivals in different aim, views in their society.

### **7.6.1. Maghi**

It is important festival of tharu Society in padampur and whole valley. The first day of maghi (Middle of January) is the day of maghi festival. It is observed in magh 1. In the maghi day, early in the morning people go the river, lake and take bath. They receive tika of lentil and rice. They cook khichadi, make batura and different kinds of food. After eating they are go to dance and other. In these method they are celebrate maghi festival.

### **7.6.2. Nagpanchami (gudiya panchanmi)**

It is next festival of tharu society in study area. Tharu people are happy on the 5<sup>th</sup> day of bright lunar for night is the month of sharrwan (July-August) is called gudiya panchami (Nagpanchami) . At that time tharu people wake up early in the morning and clean their house then they take bath. Tharu people worship snakes idols offering milk and lawa. They enjoy with liquor and pig meat. Boksi is taken as a cause of illness.

The idol of boksis made by all household and it is thrown in the river jointly. The farmer believe that it can be prevented the disease snake bite and brought by worshiping the snake. In the rainy season there is danger of poisonous snake bites in the study area and they are celebrated Negpanchami in their society. They prepare snakes pictureat their stitch houses.

### **7.6.3. Dashain**

Dashain is the major greatest festival in National level of Nepal. Tharu people are Hindu. Dashain is the Hindu festival so they observ it happily. Dashain is celebrated in the month of Aswin (September) it starts on the first day of the bright tonight of Ashwin and ends on the full Monday. This festival is celebrated as a victory of Hindu Deities God over the demons and it is also taken as happy ceremony due to Ravan was killed by Ramchandra Baghawan.

Tharu people celebrate this festival up to 10 days. During the period this festival in the 8<sup>th</sup> day called Dhikri Ashtami. In this day the mud idols of durga Godless in worshipped. She is offered Dhikri and jamara.in the 8<sup>th</sup> day fresh blood of cock is offered to the goddess Durga. Tharu people go to the pitter Ashrai throwing leaves and fewers which were offered of the goddess in the holy river. In the 10<sup>th</sup> day of Dashain called Dashami. Similarly other people received. Dashain tika from Budghar their respected person. In this way Dashain festival is enjoyed with their family members.

### **7.6.4. Diwali (Tihar)**

There is the system of celebrating different festivals. The main festival of this group Diwali also. It is very lovely festival for tharu people in padampur area of Surkhet. Tihar is a interesting festival for tharu people and other Hindus. Tharu people as other Hindu people this festival which literally means the row of lamp is celebrated as the festival of lights on the auspicious of autumn. It lasts for period of five

consecutive days and is observed in honor of Lakshmi the Goddess of wealth and good luck. So it is very important festival of tharu people. During the period of no moonlight tharu people perform worship to their deities as well as crow dog cow Lakshmi and others. In that period tharu people respect to respectable person.

#### **7.6.5. Holi**

It is an important festival of Hindu Culture. Tharu people are also Hindu. So they respect or observe it. Tharu people are celebrating this festival and exchange love with each other. Holy is known as flying color in the day of full moon of the fagun, the main message of this festival is communal harmony and national unity.

In the day of full moon light (F+M) early in the morning household deities are worshiped and abir color is used among each other. All of the Hindu people enjoy with different kinds of food meat of pig, chicken and they drink alcohol. They dance in their group and group. Tharu people are taking very much enjoy in this festival.

#### **7.6.6. Impact on Socio-Economic life of tharu Society by the various festivals.**

All of the festivals play important role to mention discipline. It is found a great impact of festival on socio-Cultural and economic life of the tharu people. Tharu people are Celebrating different types of festivals through out the year.

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

Among the all festivals, Sirawa, Pawain, kudapawan maghi, Holi, Dashain, Tihar etc. In every festival singing dancing are very popular. Maghi festival is the greatest and very important for tharu people in study area. They celebrate it with great enthusiasm. In this festival they enjoy with various type of clothes, meat and liquor. Poor tharu people also take

loan from rich tharu Bank and others people. After getting loan they also celebrate festivals like maghi and others. It shows clearly how their condition (Economic) is going poorer and poorer.

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

## **CHAPTER-EIGHT**

### ***Summary, Conclusion and Recommendation***

#### **8.1. Summary**

'Tharus' identified as one of the largest group of people living in the Terai valley and other places. Padampur area in Surkhet is also valley. They recognized themselves as one of the oldest groups to inhabitant of study area.

Tradition and culture is the mask of identification of the any particular cultural groups. This study is focused to find out the Socio-Economic condition of tharu Bhari Zone, Surkhet district, Latikoili VDC in padampur. Due to limited time and other timing factors the study of all the aspects of tharus was not accessible. So some specified problems is recognized. The study is based primary data from the field following techniques are applied. Such as interview Schedule. Information and simple observation. The secondary data have been taken using different records journals libraries and newspapers.

The total number of sampled population of the study area is 130 from them 30 households have been chosen on the bases of random sample. The sampling has been taken applying concept of gender equality. It means male and female respondent have been equally been participated to meet the objective of the present study.

I have found that 57% of the respondents are stay with joint family 43 percent age respondents is lived with nuclear family.

The total literacy rate of the padampur area is just 30 from the total sample population 90% respondents are illiterate.

There are 33.33 have kachha house 0 have packhouse in padampur. They have a lot of problems. It was found that there were 0 have been getting water from public tap, 0 have their own hand pump 80% have using well. They are not happy for their economic position.

They have sufficient food for a year but all the tharu people spent a lot of food to prepare Jud (liquor) rather than their daily meal. Just 30 houses hold. Provided adequate quantity of food for one year, 26.67 have food sufficient for 9-12 months. 50. 6-9 months 16.66. 3-6 months. Similarly 6.67 have only below three months it is clearly indicated that every year the tharu people fall victim in the cycle of poverty.

Others Social culture, they observed their tradition and Hindu religion. Overall of the Study shows that tharu society of padampur is socially and economically deprives and still they are not getting sufficient hand to mouth in their daily life. They have got many problems. They can not solve themselves. Their economic condition is poor and socially they are backwards.

## **8.2. Conclusion**

Tharu people are very hard working farmers. They are very dutiful. Basically they have been celebrating all Hindu festivals. The main objective of the Study is to examine the socio-economic condition of tharu people of padampur Latikoilai VDC surkhet district Bheri Zone, Midwestern development region, Nepal.

### **Major Points of Conclusion**

- a. Majority of tharu people are illiterate. They do not know importance of education.
- b. Due to lack of Education, they do not about the value of time.
- c. Due to lack of Education they do not know about the health.
- d. They spend big amount of earning money for drinking liquor.

- e. The tharu people have been Celebrating birth marriage and Death ceremonies the basic concept of lifecycle ceremonies are according Hindu culture.
- f. The agricultural pattern is very old. They have not been utilizing modern method in agriculture.

g. **8.3. Recommendation**

According to this study. The Socioeconomic Condition of the tharu is miserable one can surprise by knowing how tharu are solving the hand to mouth problem. They do not have sufficient things. They have not good education are not able to get job in various sectors. They don't have good skill.

Culturally, they are rich. The Festivals make them able to join hand each other and support to forget their sorrows and obstacles. Thought they are very poor but kindhearted. These festivals make them very close. The government should provide facilities to tharu people. The Government should make good Policy for every backwards casts.

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

- ↪ The agriculture pattern is old. New farming scheme should be encouraged in this area.
- ↪ The agriculture office in district should provide Jt and JTA help to tharu people.
- ↪ The literacy rate is very low there. Most of them don't know the importance of education so there should be special kind of incentive to the children of this society for education.
- ↪ To provide regular class for special education to change their traditional mind that will give the incentive to their you Children also.
- ↪ Tharu people spend their major source of earning on the fests and drinking liquor. Therefore the awareness programmed about the demerits of such bad habits should be thrown to tharus through education Large Number of family household is main

problem for padampur tharu. So they should be made aware of the family planning practices.

- ↪ Should be Provide loan facilities for seeds and fertilizers.
- ↪ They care less Conscious an development and politics . So it is necessary to motivate tharus people to make pail in local politics at least they should be involved in local politics.

They are not trained with any vocational guidance. Therefore

- ↪ proper training for mobilization of internal resources is required.

Gove

- ↪ rnment should make policy for educational bealth.
- ↪ Government should provide job for tharu people of padampur area.



## Bibliography:

- ✧ Acharya, Baburam (2010 B.S.) **Tharu ko mul Ghar kahan**. Nepal sanskritik parishad patrika, year 2 ISSUE-3, Kathmandu Nepal.
- ✧ Bagehot, Social Custom Quoted in **an Intraduction to Sociology**. By Bhusan vidya and Sachdava D.R (1998)
- ✧ CBS (2000), **Statistical pocket Book** central Bureau of Statistics Kathmandu Nepal.
- ✧ Bista, Dor Bahadur (2002 A.D.) **Sabai jatoko Fulbari**, Frist Edicion Hemal Kitab, Hema Association.
- ✧ Budha, Bhiu singh, **socio economic condition of kamaya** unpublshied thesis 2059
- ✧ Dhakal, Pitambar, Malla Mehendra and shrestha Dhurba **Surkhet Darpan**(2052)
- ✧ Ghimire, Devendra (2052 B.S.) **Tharu Aadibasi Nepali** Kathmandu Nepal Macdohald A.W. (1959) Notes sur Duex fetes
- ✧ Naupena, Govinda (2005) **Nepalko Jatiya prasna**
- ✧ Panday, Madhusudan (2061 B.S) **Nepal ko Janajati tharu** , Second Edition Pairabi prakashan .
- ✧ Pyakurayal, K.N.(1982) **Ethnicity and Development. A Sociological study of tharu Village in Chitwan Nepal.** (PHDthesis)
- ✧ Rakesh, Ram Dayal(1994): "**Cultural heritage of Nepal Terai**"

Nirala publication, New Delhi, India.

- ✧ Regmi, R.K. (2035) **Ek Srot Tin Thara** Saijha Prakashan, Kathmandu.
- ✧ Rajaure, D.P. ( 1977) **Anthropological Study of tharu of Dang Daukheri** A dissertation submitted to the center For Nepal and Asian studies, TU
- ✧ Sapkota, Sabita (2004 A.D.) **Nepalese History and Culture** Himalayan Book stall Dillibazar, kathmandu Nepal.

# **Annex-One**

## **Questionnaires Model.**

(A case study of latikoili VDC word no 9. padamber ,surkhet district.)

Ward no.

VDC

District

Zone

1. Name of the head of the household.

a. name

b. Age

c. education -           literate , illiterate.

d. no of family members.

e. occupation-       farming/gov/labour/household and others.

2 Number of family Members

Age	male	Female	Total
0-9	10-19	20- 39	40-59, 60 over

3. Type of family.

(a) Nuclear       (b) Joint

4. Who is the chief of the family?

(a) Eldest Male

(b) Eldest Female

(c ) Other

5. The structure of the house?

(a) Kachho

b. Pakka

6. What is your religion?

a. Hindu b. Buddha c. Muslim d. Christial e. others

7. What is your main festival?  
a. Maghi b. Holi c. Dashain d. Others
  
8. How do you celebrate the festival?  
a. Ingroup b. Family c. Others
  
9. Who is the priest of your family?  
a.....
  
10. From where do you manage the money for in the festival?  
a. Loan from bank b. self c. Village Zamindars d. Others
  
11. What is the name of your main God?  
a.....
  
12. How often do you go to temple to worship the God in a year?  
a. ....
  
- 13 What was your age at marriage Period?  
a. ....
  
14. Do you know about family planning?  
a. Yes b. No
  
15. What economic support have you got from the government?  
(a) Land (b) Rice (c) clothes
  
16. Have you got your own house?  
(a) Yes (b) No
  
17. What are your income sources?  
(a) Labors in factory (b) agriculture labors
  
18. If food sufficiency situation is not enough who solve your problem specify?

(a) .....

19. What is your suggestion to solve these problems?

(a) Government should provide these thing (b) Tharu community provide this thing (c) NGO, INGO should provide these thing

20 Who spends money in your treatment?

(a) Your self (b) Government (c) NGO, INGO

21. How many people in your family can read and write?

(a) Give only number

22. Do your children go to school?

(a) Yes (b) No

23. If not why? Give reason .....

24. How far is the school from your house?

(a) Less then half an hour (b) half an hour (c) More then one hour

25. Tell the type of customs which is being practice in your community in family?

.....

26. What are your sources of drinking water?

(a) Tap water (b) hand pump water (c) well (d) other