

# CHAPTER-I

## Introduction

### 1.1 Background of the Study

Nepal is a country with multi-lingual, multi-ethnic, multi-religious society and diverse culture. This vast diversity is the most unique feature of Nepal. There are one hundred one recognized castes and two unidentified castes lives in country, among them fifty-nine ethnic groups are also identified. Among these ethnic groups Tharu is the fourth largest ethnic group of Nepal, which covers 6.75 percent of the total population of the country (Population Census, 2001: CBS)

Nepal is a buffer Himalayan Kingdom surrounded by two giant Asian countries China and India. China lies in the north whereas India in southeast and west. Longitudinally and attitudinally spreaded respectively in 26° 22' East to 30 ° 27' East and 80 ° 4' North to 88 ° 12' North, Nepal covers 0.01 percent area of land in the world. With only 193 km width and 885 km length it is heightened form 60 m above ocean level to highest point of the world (Mt. Everest 8848m). Agriculture is the main profession of people living in the country. And ecologically Nepal is divided in three regions. Mountain region, Hilly region and Terai region. Sherpas, Thakalis, Bhotes with Tibetan culture influenced by China, dominantly in habit mountain region in the north. Middle, In Hill region Brahmin, Chhetri, Gurng, Magar, Rai, Limbu with mix cultures and In plain, Terai regions Thaur, Darai, Danuwar, Dhimal, Bote, Chepang, Satar, Rajvansi and local Inhibintants.

Terai is considered as the food basket of the country so the Terai region is important for both production and population. It is strategically important as the boarder area. As Terai habitants, Tharus are one of the largest ethnic groups. It covers 6.75 percent of the total population of the country (Population census 2001, CBS) and Tharus pervades all over the Terai from east to West. As an agricultural peasant Tharu people mostly are based on traditional agriculture and allied activities as their employment or source of Income.

Tharu is one of the 59 ethnic groups 'Nationalities' (February 2, 2002 Nationalities committees/HMGN), deprived of development, facilities, and Isolation. They are living with their own culture, tradition but now a day the ethnic group are affected by various factors like migration from other regions. Besides Modern means of communication and broadcasting so there seems many changes in their social and economic condition.

There are many clans in the tharu cultures. Such Lampuchhuwa Tharus in eastern part (Morang Sunsari), Gahirodhiya Tharus in central Terai (Chitwan), Nawalpuriya and Rautar Tharus in western Nawalparasi, Rao, Dangoria and Rana Tharus are spreaded in mid-western and far-western Terai (Dang, Bardia, Kailali) and Among them also there can be found sub clans and there is no literature or studies have been made upon the Nawalpuriya Tharus. In this context, there needs a socio-economic condition's study to know their present real situation.

## **1.2 Statement of the Problem**

Nepal is composition of vast ethnic groups. Among them Tharu is one of the largest ethnic groups which covers 6.75% of total population (CBS: 2001). The indigenous group is counted in "Janajati" (ethnic Group) since February 2, 2002 Rajpatra HMG/N.

Tharus cover a considerable number of populations in Nepal and in Nawalparasi too. Tharu is fourth largest population group which covers 16.5 percent of total population in Nawalparasi. Nawalpuriya Tharu lives in the inner Hill area of Terai Region that lies to the east part of district. But the social and economic condition of this community seems very low in comparison others. Economically, socially educationally and politically they are poor and backward.

They are continuing their traditional agriculture and allied activities since history. And they are living in subsistence level or below it. They are occupying activities like agriculture production, livestock rearing, carpentry, and wage labour. Their social and economic condition seem decreasing day by day.

Population growth is also high in Tharu community but the landholding size is decreasing day by day so the yield per hectare of land is small. Besides migration of other clever cast in their settlements areas is pushing them disadvantaged position. Traditionally they spend their income in Jaad, Raksi, festivals, and entertainment. And they are illiterate, and poor. So they are underprivileged.

The have not access to government provided facilities, institutional loans, government jobs, politics, and modern technology in agriculture, micro enterprise. So they have been left back and dependent upon the high caste for their livelihood . They are forced to work now in high castes 'Jamindars' home as "Harua" "Charua" in free labour.

They are not only suffers economically but also in social and cultural practices. Because of the poor economic condition they have and also exploiting influence of other high caste groups and modern technology they are under compulsion of loosing their cultural identity. As a result, they are losing their original culture, indigenous language, technology, and practices, generation by generation. Their economy is traditionally associated with land, agriculture and allied activities. Traditionally they are peasant but their access to land has been endangered after the migration of hill people in search of land and work after eradication of flu and malaria from Terai.

Socially, culturally, economically they are in difficult stage. The sustainability of the ethnic group is the reflected in cultural practices, social stability and development sector as a whole. There is a significant gap between development mainstream and living standard of Nawalpuriya Tharus. In this situation it is necessary to have balanced progress of Tharu community with other groups of country for inclusive development. So long as they are uneducated, unaware, fewer participants in development, there is less chance of rural development of the country.

So considering it the present study attempts to document the social and economic status of Nawalpuriya. Tharu community and changes in their life.

### **1.3 Objectives of the study**

The general objective of this study is to analyze the socio-economic condition and to find out the realities of present situation of Nawalpuriya Tharu, livings in Kumarwarti VDC. Other specific objectives of this study are as follows:

- To find out the economic condition of Nawalpuriya Tharu community in the study area.
- To investigate the socio-cultural practices of Nawalpuriya Tharus in study areas.
- To trace out the factors of socio-cultural and economic change in Nawalpuriya Tharu community.

### **1.4 Significance of the study**

Tharus are one of the largest ethnic groups of Nepal who are spreaded from east to west in Terai region of the country. Tharus are one of the most underprivileged and neglected groups of Nepal. Although they cover 6.75% of total population of Nepal, which is considerable number and 14.17 percent but there is less information available on the Tharus of Nawalparasi district especially of Nawalpuriya Tharus. There is much literature upon Tharu of Dang district since history so that historian and Anthropologists links Tharus origin from Naini Tal of Uttar Pradesh of India. Dangoria Tharus of Mid and Far western and Kochilla Tharus of Easrtern are main focus of most of the works. These Tharus of Nawalparasi are kept in Shadow. So far as Nawalpuriya Tharu community is calculated, no study has been undertaken. Therefore, this study will be useful to know their socio-economic condition, cultural practice and changes occurred. So it may become further stepping stone for coming researchers upon Tharu community, planners and rural developers.

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

Every social study is bound by its limitation. So the present study as a social research also cannot remain exception. The study has following limitations:

- The study is focused upon the Nawalpuriya Tharu community so other caste or community is excluded in the study.
- The study is confined to Kumarwati VDC so it may not be generalized to the Tharus of other parts of the country.

## CHAPTER-II

### Review of Literature

Tharu is enlisted one of marginalized ethnic groups in Nepal. Ethnic Group are those groups which has it's own mother tongue, tradition, culture, different social structure and with oral or written history. Indigenous Ethnic group uplifting National Council act 2058 describes Tharus as marginalized ethnic group. Marginalized was listed through the human development index (literacy, housing type, landholding size, liquid and other assets and population. (Nepal gadget part II 2058/12/8 B.S. page 40;57;58)

A lot of studies and researches have been made upon Tharus by Anthropologists and social scientist. Although there is diversity in research upon Tharus by place or researcher, the core idea meets together in the fact that Tharus are inhabitants of Terai. Locally the Tharu habitant area is known as THARUWAN or THARHOT. Tharu belongs to Indo-Aryan groups. One of the largest ethnic groups, Tharus are found in Southern part of Terai of Nepal and also in the Nothern part of Bihar and Uttar Pradesh of India.

Indian Anthropologist such Majumdar; (1938, 44), Shrivastava 1948; 49; 50;58 Mathrur (1967) confine their works only on the Tharus of Indian part and few upon Dang and neighboring areas.

Some of the researcher have studied to the Nepalese Tharus Eminent among them are MC Doughal, 1968, MC Donagh 84, 85, 87, 89; Krauskopff 1955. Who have studied upon Tharus of Dang districts and neighboring places and National Anthropologist researcher like Baburam Acharya, 1972; Dor Bd. Bist 1972; 1996; Ram Pd. Regmi 1973, HMG/Department of Archeology Dr. P.P. Rajaure: 1972, Pyakuryal 1982, Gunaratne 1994 have also contributed this area.

They have mostly centered their works on the origin of Tharus. Majumdar and Rao have found Tharu to be definitely Mongoloid tribes. Shrivastava. Also agrees and states “Tharus are mongoloid people or predominantly so who have successfully assimilated non-Mongoloid features as well.” (Shrivastava: 1958:133)

D.N. Majumdar (1944) in *Fortune of The Primitive Tribe*, ( 1944:71) mentions

“Thaurs are mongoloid people that they have mongoloid feature such as

more or less oblique eyes, brown or yellow brown complexion, hair on body, scanty face straight nose, thin body and medium size height etc. These all other features”

Shrivastava (1961) in *The Tharus in Cultural Dynamic* affiliate them more with Nepalese than with Afro-Asian prime Dravidian tribes or castes. The Tharus, therefore appear to be mongoloid people who have succeeded in assimilating non-mongoloid feature. He further proves it through blood group test (1964:75)

Dr. Buchanan (1992) in *Eastern India* (Vol II: 115) is of the opinion “Tharu, who are said to have descended from the north of Ghangetic plain at least”. This view is partly upheld by tradition in the east Oudh: Dangoriya Tharu in Tahsil Balrampur Claim to have come from Dang In Nepal."

According to I.S. Chemjong (1976; 77), “*Tharu of Kochilla family of Morang and Saptari districts of Nepal*” seems to be the survivors of Vochkirt people of North Bengal and who must have migrated from north Bengal to Morang and Saptari with Khan, their family members and spread all over the Terai district of Nepal”.

In this way it is difficult to notify the origin. But with their own feature, ancient occupation, technology, out culture, settlement we can say that they are inhabitants of Terai.

Dor Bd. Bista (1981) also quoted in “*Mechi Dekhi Mahakali Samma*” that Tharus are indigenous ancient and original inhabitants of Terai.

But Ukyab and Adhikarri (2000) entail about Tharus- Habitants of Lowland Terai East to West but they had forgotten huge Tharu population of Nawalparasi, Bardia and Dang District (2000: 64)

Skor (1999) “*Tharu and Terai Neighbour, BIBLIOTHECA HIMALIYACA*”, series iii, Vol.16,a collection of natural history and civilization of central Asia and Himalayan compiles work of Gunaratne, Ganeshman Gurung, Korvald, Krauaskopff, MCDonaugh, Srivastava and other sociologists and anthropologists of Tharu community But they mostly centered upon Rana Tharus of Mid and Far western . A short reference is made by Gunaratne and Pyakuryal about Chitwania Tharus and neighboring Tharus.

## **Socio-cultural Change**

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

The Tharu are spreaded out in the Terai regions and their rituals, customs beliefs are not exactly alike as has been from the preceding matter, but today they are beginning to change for the better 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 status (Gunaratne et. al, 1994).

Gunaratne (1994) studied about Tharu class and concluded that the Tharu groups came increasingly into contact with government's policy of National integration that made forests cleared and networks of communication established 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.

Culture is constantly undergoing change is occurring to environment and due to this transformation it is constantly being adopted with external force but once it is developed the influence of the natural environment beings to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptation among the consequently being necessitated (Kumar, 1997).

The term cultural change and social change has been dealt separately by some sociologists and anthropologists but Prasain (1998) have the opinion that the term socio-cultural change is so broad that it encompasses the way of life customs, traditions, occupations, language, religions and several other aspects of the people of a particular society. Because of the close affinity overlapping between two social and culture aspects will be derived synonyms.

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 technical changes. Some factors impressing on social change are advances in agricultural technologies improved varieties of seeds, cattle, fertilizers and labors saving mechanical devices. Sanskritization is a process by which local (lower) caste people imitate higher cast's ways of life in order to the privileges enjoyed by the latter. This system has however, been so popular in Nepal and they have accept it in different way of life (Prasain, 1998).

Due to the infiltration of people from at directions a prosperous community began to the 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 was vehemently opposed by the more sophisticated plain Hindu culture of Terai but the plain tribal of Terai have yielded to the process of aggressive hill culture which have converted them into a Hindu follower (Upadhyay: 1999).

Indicators of socio-cultural change are change in socio relation, status, role, institution, structure, customs, perspective, attitude, fooding, clothing, physical development, religion, technology, and system, Justices. Factors of socio-cultural change are biological, technological, cultural, geographical, economic, political, psychological, etc. (Acharya : 2000)



## **Socio-Economic Status**

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

Dor Bd. Bista was the first anthropologist to make a preliminary study into a variety of ethnic groups of Nepal. In his ethnographic survey of Nepalese people, in one of his book "*people of Nepal*" he has given some description of different aspects of the socio-economic life of Tharus. Bista writes "the Tharu are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of village 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."

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

"Tharus are by tradition peasant farmers. Some of them are rich farmers and few in the eastern Terai have successfully taken up business. But a great majority of them are very hard-working tenant cultivators. Most of the Tharus in Dang-Deukhuri have been very greatly exploited by ruthless seminars, landlords, sold and bought at will, since most of them are landless share-cropping peasants, they have to rely entirely on the mercy of the Jamindars. Every year they are buried deeper and deeper in debt until eventually they are sold to other Jamindars trying to cultivate new area of land."

Only after 1950s Terai became accessible. Tharus, in the early days were not interested in holding land registered in their own name due to the absence of cash. They were most interested in their cultivating barren or virgin land for which they did not have to pay revenues 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 (Rajaure 1977).

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

Rajaure, (1977) in his study entitled- "*Anthropological study of the Tharus of Dang-Deokhuri*" has presented the ethnography of an indigenous tribe the *Tharu* in detail, regarding the living territory of the *Tharu* Rajaure writes:

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

Rajaure views that due to geographical cross cultural and cross linguistic factors, several regional variations of *Tharu* culture have developed in different parts of the country within the narrow belt of *Tharu* inhabitation. He has loosely put these cultural variations into the major two groups-less influenced by other cultures and more influenced by other cultures and more influenced by other cultures. *Tharus* of Nawalpur and Chitwan valley, Dang-Deokhuri and Surkhet valleys and Bardiya belongs to first group while the *Tharu* of east Jhapa, east Koshi region, centre (Bara and Parsa district) and far West Siraha (excluding the Dangoriya immigrant *Tharus* belong to latter group).

According to Rajaure, there is no interaction in significant degree between *Tharu* and Non-*Tharu* in the time before the eradication of malaria as few absentee non *Tharus* landlords who had controlled over most of the land and Dang valley, used to come down only for few months in winter of year while the *Tharus* were working there as their tenant farmers for the whole years. But there occurred great interaction between the *Tharus* and the non-*Tharus*, the immigrants from the hill, after the implementation of malaria eradication and land reform programs. However as he notes these two programs, which proved very helpful and beneficial to hill-people, proved less fruitful and unfortunate to the *Tharus*. They were the people of different nature and attitudes. *Tharus* prefer disciplined manner-are peaceful and obey the rules of society while the hill people in the other land are a freedom living people with a material spirit-dislike to remain under the control or domination of others. So the first impact that took place in *Tharu* villages, after the

immigration of hill people, according to Rajaure's finding was -"the decay and neglect of the village-level rules, customs, and disciplines, which had been imposed up till then by the committee of the Mahaton and the *Tharu* household chief."

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 underdeveloped groups in Nepal. Their history is a story of extreme deprivation, enormous hardship and blatant class exploitation. Because of the physical and social isolation from development activities in the region and from cultural contacts with other people, their superstitions, backwardness and timidity were reinforced. As people they are generally illiterate and unschooled, they lack awareness about their rights and privileges. The gap between them and non- *Tharus* is very wide."

Pyakuryal had carried out his fieldwork in the eastern Chitwan, the main concern of his study was to explore how variability's in settlement pattern affect the process of integration and economic modernization of farm people. The research was focused on four *Tharu* village that represent different location and compositional situations in the Chitwan District of Nepal. One between the two major findings of his study, which differs from what generally thought, is that village location (centrality) is a more important conditional factor reinforcing the manifestation of ethnicity than is the ethnic composition of the village (homogeneity/ diversity). It means that households in centrally-located village (irrespective of their homogeneity/diversity) are to more isolated areas-as the finding of the study tells.

The next finding of the study is that no relationship is noted within the villages between degree of ethnicity of household and household's inclination to adopt new farming practices, ethnicity (in a behavioral sense) and the adoption of agricultural innovation appear to be independent phenomenon. Pyakuryal considers this finding as indirect evidence that ethnicity does not hinder agriculture modernization and rural development.

A study was undertaken by research Centre for Educational Innovation and Development (CERED) in 1988 on different *Tharu* communities of Nepal to examine the educational status of *Tharus*. In the CERED report, the major

findings of the study are : *Tharus* are educationally a disadvantage community, large number of *Tharu* children go to school from *Tharu* families living in mixed communities than from exclusive *Tharu* community, and a small percentage of the *Tharu* children complete their education. The economic factors found responsible by the study behind and food sufficiency. The study states that land holding and food sufficiency of the family have strong relationship with the enrollment of the *Tharu* children.

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

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

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

In this way many previous scholars have contributed by carrying out their studies on the *Tharu* indigenous of Nepal. The studies the mainly focused on the habitat, occupation, festivals, economic exploitation and ethnicity, which are mostly anthropological studies. On the basis of location it is found that, the studies were centered mostly on Dang, Chitwan, siraha and Surkhet district and other some districts of the kingdom are still virgin to study.

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

## **CHAPTER-III**

### **Research Methodology**

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

To study the socio-economic condition of Nawalpuriya Tharus, the researcher has selected Kumarwari VDC of Nawalparasi district. Kumarwari VDC lies in the eastern part of district, Nawalpur area. Nawalpuriya Tharus are indigeneous ethnic group of Nawalpur area since history.

Nawalpur area itself is famous for Tharu settlement. And Kumarwari VDC is one those VDC with majority of Nawalpuriya Tharu community. And Kumarwari VDC is neighbouring VDC of researcher so familiar with them. So, the researcher has selected the area.

#### **3.2 Research Design**

According to the objective of the study the research have been designed to analyze socio-economic condition of Nawalpuriya Tharus of Kumarwari VDC as well as exploration of the socio-cultural practice and change occurred in their community, Therefore descriptive as well as exploratory research design have been applied for the study.

#### **3.3 Universe and sampling**

All Tharus are Nawalpuriya Tharu residing in the Kumarwari VDC. So all Tharus of Kumarwari VDC is universe of the study. According to VDC record 2061 B.S, the household of Nawalpuriya Tharus is 398 out of total 931 households. The total population of the VDC is 5767 out of which Tharus are 2545. And Tharus are indigenious ethnic group who have been residing as a majority ethnic group. They have been living to all the wards of the VDC in average position. And they have homogenous socio-economic features and social practice. So for the selection of sample size simple random sampling method was applied. And out of 398 Tharu household 60 households (15 %) was taken as sample size.

#### **3.4 Nature and sources of Data collection**

To attain the objective of the study both primary as well as secondary data were collected. So data are of both primary and secondary nature.

##### **i) Primary data:**

To find the basic information such as economic condition and social condition, occupation, landholding, education level, output etc primary data were collected. Primary data were collected in household level.

**ii) Secondary data**

Secondary data were collected through various journals, reports, and profiles of Kumarwari VDC office, Tharu welfare council district committee Nawalparasi, DDC, Nwalparasi and Janajati Federation, Kathmandu, T.U.central Library.

**3.5 Techniques and Tools for Data Collection**

The data were collected from field through various techniques and related tools.

**i) Sample household survey:**

Sample household survey technique was applied to collect the data at household level for that open ended as well as close ended questionnaire were made. Sixty household respondents were interviewed. The elder or reliable person of the household either male or female was interviewed as respondent to collect information.

**ii) Observation**

Observation method was also applied to get the relevant and reliable information related to the study. For that Tharu culture, agriculture practice, dressing pattern, housing type, sanitation were observed as area of observation. And observation was made for validity of the data what the people say and what the reality was.

**iii) Key Informant Interview**

The village head person (elder), local political Tharu leader, Personals of Tharu welfare council district committee, school teacher and those who have better knowledge about Nawalpuriya Tharus were interviewed as key informant.

**3.6 Data Presentation and Analysis**

The collected data were manually processed with simple tabulation. The information about geographical situation, oral history, and family structure, housing condition are descriptively analyzed. Quantitative data were tabulated and processed with mathematical process such as average and percentage. For presentation and justification processed data are presented in figures, pie charts, Bar-graphs etc as needed.

## CHAPTER-IV

### GENERAL BACKGROUND OF THE STUDY AREA

#### 4.1 Nawalparasi District: General Profile

Nawalparasi is one of the six districts of Lumbini zone, which lies in the western Development Region of Nepal. It is situated at a distance of about 150 Kilometers southwest from Kathmandu. Nawalparasi district is situated in the east of Rupandehi, east south of Palpa, south of Tanahu and in the north of Bihar and Utter Pradesh (India). It is located between 27°12' and 27°47' latitude and 86° 36', and 84° 35' longitude.

Nawalparasi is a western Terai district. Though the Nawalparasi district includes both hills and plains, large part of it is dominated by plain. A tropical to subtropical climate prevails in the district from its plain area to hillside. The mean temperature vary between 30.3°C and 16.6°C. Average annual rainfall is 1512.3 mm. The elevation ranges from 244 to 1945 meters. The district is drained by Narayani river and other smaller rivers. The vegetation of the district includes both the tropical and subtropical as well as deciduous and evergreen. The main species of trees are Sal, Sisoo, Khair, Simal, Jamuna, Chilaune, Katus etc.

In the past the Nawalparasi district was mostly covered by dense forest and there was heavy epidemics of malaria. After eradication of malaria the district hilly people in large numbers, far more than could be accommodated, to migrate in Nawalparasi. This event changed the position of native Tharu community by lowering them from majority group to minority group. The present population of Nawalparasi, thus contains both the indigenous people and migrated people from hills.

According to population census of 2001, the total population of Nawalparasi district was 562870, of which 278257 were males and 284613

females. The ethnic composition of the district, which is given in the table below reveals that Nawalparasi today has a multicultural and multi ethnic society. In Nawalparasi there are altogether 84 castes and ethnic groups. Major

**Table- 1**

**Population Distribution by caste in Nawalaparasi District**

Caste/Ethnic Group	Population	Population in Percentage
Muslim	124,335	22.09
Magar	96,881	17.21
Brahman Hill	94,8992.	16.68
Tharu	779	16.48
Chhetri	32,814	5.83
Chamar, Harijan	20,880	3.70
Kami	20,664	3.67
Yadav	17,461	3.10
G urung	13,981	2.48
Kumal	12,376	2.20
Nevvar	11,401	2.03
Teli	9,969	1.77
Others	14,434	2.56
Total:	5,62,870	100.00

Source: CBS, Population Census, 2001.

Nawalparasi district, which has seventy-three VDCs and one Municipality, is considered one of the important districts of Nepal from several aspects. It has highly fertile land, which is famous for the production of rice, maize and mustard in the country. Transportation network of the district is also better. Narayangarh-Butwal segment of east-west black topped highway roads in the district. Almost all of the plain areas of the district are facilitated by gravel and muddy roads. Tharus are well distributed through out whole Terai part of Nawalparasi. They are still in majority in some of the VDCs. And



Nawalpuriya Tharus are distributed in inner Terai region (From Gaindakot to Tamaspur VDC, about 75 km)

## **4.2 Kumarwarti Village Development Committee, Physical and Socio-Economic Profile**

### **4.2.1 Introduction**

Kumarwarti VDC is one of the 73 VDCs of Nawalparasi district. Geographically Nawalparasi district is divided into three major regions, the flattened Terai area in the western part, the inner Terai Nawalpur belt in the eastern part and the hilly area in the north of Nawalpur. Kumarwarti VDC lies in the Nawalpur belt. The study area is surrounded by dense forest. The altitude of this locality varies from 290m to 300 m approximately. So this area comes under the Terai range however due to its location it lies in inner Terai. The average temperature of this site is between 36°C and 15°C respectively (Department of Metrology, 1994). The climate of this study site is subtropical which is hot in summer and cold in winter.

### **4.2.2 Natural Resources**

Land, forest and water are the important natural resources of this site. Almost all of the population of the study area depends upon these natural resources for its subsistence production.

#### **Land**

Land is one of the most important natural resource. In the study area, the land is generally classified as khet and Bari. Most of the land, which is located at the bank of Narayani river and provided with irrigation facility is included in Khet where paddy crop is grown. Few land located at the edge of forest area and not provided with irrigation facility is called Bari or dry land where houses are made for settlement, The land tenure system of this site is Raikar (land in which the state owns the land while the cultivators retain their right to cultivate it, only in payment of a stipulated rent to the state). Such type of land is

considered as fertile land for paddy, wheat, maize, pulses, and green vegetables. Land is the main natural resource of the study area. Other natural resources are water and forest. Agricultural land has covered 72%, and 12%, 8%, 8% by forest, grassland, rivers and canals respectively. Total cultivated land is 913 Bigaha (608.66 ha.) and out of which 513 bigaha 12-kattha lands is irrigated land 100 Bigaha and 8-kattha lands has not irrigated yet. Narayani river, Danda khola and Sukkha Khola are the source for the irrigation in those land but Danda khola is seasonal where as Narayani river irrigates lower belts of VDC.

Forest, which is the main source of obtaining fuel, fodder and construction materials for every household, is another major, natural resource of this site. It is estimated that forest supplies almost 90 percent of the fuel requirements and provides more than 45 percent of the fodder and grazing land to animals in the area. Rapid growth of population by immigration, insufficient forest management system, illegal extraction of timber and firewood and gradual encroachment of forest area by the people for cultivation are the main causes of forest depletion in this area.

## **Water**

Water, which is inevitable to life, is here available by different sources. Drinking and irrigating farm are two common uses of water in the area. Narayani river and Danda river are the main sources of water for irrigation, which irrigate more than 75 percent of the cultivated land. Tharu people practice fishing on Narayani river and Danda river during off farm seasons for their own consumption. Drinking water is procured from different sources like common taps and private tube-wells are, hand Pumps and traditional wells (Kuwa) within the VDC.

### 4.3 Demographic Aspect

According to population census of 2001, the total population of Kumarwari VDC is 5767, of which the total number of males and females is 4655 and 5348 respectively. There are 931 households in the VDC. Average household size is 6.19.

The total population of Kumarwari VDC is 5767, out of which 3009 are female and 2758 are male. The percentage of female is 52.18 percent and 47.82 percent of male. The VDC is renowned for the mix social composition. Tharu are the main caste of the study area other castes like Brahamin, Chettri, Kumal, Newar and and many more including Dalits and Mushars. So VDC is renowned for multi-ethnic, multicultural society. The table below have presented ethnic and ward wise population distribution have been presented

**Table-2**

#### **Population Distribution by Caste**

S.N.	Caste	No. of household	%	Population	%
1.	Tharu	398	42.75	2545	44.13
2.	Brahaman	286	30.73	1769	30.67
3.	Chettri	63	6.77	283	4.91
4.	Kumal	57	5.48	348	6.03
5.	Newar	45	4.83	226	3.92
6.	Gurung	10	1.07	77	1.34
7.	Magar	22	2.36	130	2.25
8.	Kami	17	1.83	102	1.79
9.	Damai	15	1.61	98	1.7
10.	Sarki	15	1.61	90	1.56
11.	Others	9	0.96	99	1.7
Total		931	100.00	5767	100.00

Source: VDC profile, 2061

**Table-3**  
**Ward Wise Population Distribution**

Ward no	Household	Female	Male	Total population
1	71	251	231	482
2	78	275	232	278
3	97	318	297	615
4	66	230	210	440
5	98	312	290	602
6	152	465	416	881
7	105	355	327	682
8	148	448	410	858
9	116	355	345	700
Total	931	3009 (52.18 %)	2758(47.82%)	5767

Source: VDC profile, 2061

The table-3 shows variation in population distribution. Ward no. 6,7,8 and 9 are more populated than other wards. Almost ward has average population. And Nawalpuriya Tharus are well distributed to all VDC. The average family size of Nawalpur Tharu of this VDC is 6.39.

#### **4.4 Economic Aspect**

The economy of the village is predominantly rural and agrarian. According to population census of 2001 and VDC profile 2061, about 68 percent of economically active population is engaged in agriculture sector. Most of the people are subsistence Partners, pressure of population on land has already reached to extremity. Encroachment of landless people into forestland and public land is common scene in the village. All of these suggest for controlling population growth, developing non-farm sector and improvement of diversification in agriculture for the upliftment of village economy.

#### **4.4.1 Agriculture and Livestock**

##### **Agriculture:**

Since the village is endowed with fertile cultivable land, farming has been the main economic activity of the people. Agriculture in the village is dominant by cereal crops. Since the whole Terai is called the 'granary' of Nepal, the village also produces in surplus quantity. The farming system is somewhat mixed as applied both the primitive and improved method. Farmers have been practicing chemical fertilizers, high yielding varieties and pesticide and insecticide in their farms. One of the important change occurred in the farming system of the village is increasing use of tractor instead of bullocks. Few rich farmers in the village have owned the tractors, which are hired by other farmers. Tractors are used in several farming activities such as plough and leveling of farm and threshing of Rice and Wheat. The main cereal crops fanned in the village are paddy, wheat and maize. Beside the cereal crops, other agricultural crops, which are grown in the village, are lentil, mustard, potato, pulses etc.

##### **Livestock:**

Livestock is an integral component of farming system of the village. Most of the farmers have kept some animals. Holding of livestock varies with the holding of land. Cows are kept for milk. And for the agricultural production oxen are used for ploughing fields. Goats, chicken, pigs ducks are raised for meat. Landless people also kept them. Poultry rising is popular in the village, as some farmers have run poultry farm in an improved way.

#### **4.4.2 Extension and Service Agencies**

There is an agriculture service center and veterinary center located in ward No. 7 of the village. Agriculture-technicians of the office trains, initiates and inspires people to improve farming as well as to control animal- diseases

and publicize improved varieties of livestock. There is a women's Small Farmer Co-operative Limited (SFCL) located in Ward No. 5 of neighbouring Agyauli VDC, which lends loans to small farmers, landless women in small accounts for agriculture promotion, livestock promotion and income generating activities.

#### **4.4.3 Industry, Tourism and Market**

The village lacks efforts of industrial development. There are two rice and wheat processing mills in the village account industrial sector. Formally, there is no any cottage or handicraft industries exist in the village. There are no any Tourism centers to attract to tourists although it has lots of potentialities for tourism promotion. Kawasoti Bazaar and Danda Bazar are the main market areas in the village where villagers sell their products and purchase their necessary goods. Agriculture productions rice, wheat, maize are traded by the farmers through middleman who take away these commodities to the main market center Butwal and Narayangarh.

#### **4.4.4 Transportation and Communication**

The east-west Mahendra Highway touches the neighbouring Agyauli VDC but this VDC is out of touch. In the village there is access of gravel road and muddy road transportation within VDC. It is quite difficult in rainy season but fine in other season. The means of transportation includes bicycle, motorbike, tractor, bullock-cart, and tracks in the village. Among them bicycle is widely used. Tractor and bullock-cart are used mainly in carrying the loads. There is telephone service only in ward No. 5 and 7 in the limited number. Recently CDMA phones have been facilitated.

#### **4.4.5 Nawalpuriya Tharus- History and Settlement**

Nawalpuriya Tharus are considered to be the indigenous or first settlers of this district. They did not have written history of their community. From the survey and from the key interview of the elder Tharus, Mukhiyas orally noted that from the forefathers they have been living in these areas. With the population growth, migration of other caste, road facilities they scattered their settlement. They have been settled in the down lands of the Churia Mountain in Terai. They settled their settlement near the forest, in the bank of the river or in plain grasslands etc. It is evidenced by their close proximity to forest on the plain areas in the vicinity of rivers and streams. It may be due to the agriculture as their livelihood as well as their keen interest in fishing. They have established themselves on the lower paddy land; however, houses are built at slightly elevated adjoining upland.

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

Nawalpuriya Tharus, generally, set their houses, lengthwise either north-south or east-west direction, with a wide street between the two rows of houses. Nawalpuriya Tharus, usually, build their houses, with thatched roof, using materials, available locally in the forest nearby the village are considered

economy to construct. Walls of the houses are made of stick with mud plaster on them without ventilation is the dominant feature of Nawalpuriya Tharus houses which make distinct them from the houses of others. The shape of the house rectangular and the size of it are determined by the type of family as well as by the economic standard of the family. Recently, some rich Nawalpuriya Tharus are influenced by other people and have build cemented building in modern design.



## CHAPTER-V

### ANALYSIS OF SOCIO-ECONOMIC STATUS OF SAMPLE HOUSEHOLDS

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

#### 5.1 Social Aspect of Nawalpuriya Tharus

##### 5.1.1 Types of Family

Family is the basic and universal social structure. It fulfills various needs of the members in addition it performs several function including continuity, integration and change in the society. In this study area mostly joint family was and nuclear family were found. Tharu society is party-liner society. Father is the head of the family who makes decision on household levels. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother's families living together in which there is a joint resident, kitchen and property. The researcher has classified these two types of family as below.

**Table 4**  
**Distribution of Respondents by Family Type**

Family types	NO. of Respondents	Percentage
Nuclear	22	36.67
Joint	38	63.33
Total:	60	100%

Source: Field Survey, 2006.

The table 4 shows that out of 60 households 36.67% Nawalpuriya Tharus live in the nuclear family and 63.33% are in joint family. The reasons behind disintegration of joint family in the study area, it leads home for idles, encourages litigation, leads to quarrels, privacy denied, uncontrolled procreation. So they were separate after they have got married.

**Fig.1 Distribution of Respondents by Family Type**

**5.1.2 Age Composition**

It refers to the age of the respondents and their family. Table 5 is presented as;

**Table 5  
Distribution of Sample Population by Age and Sex**

Age group	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
0-15	98	45.58	91	46.67	189	46.10
15-59	112	52.09	99	50.77	211	51.46
60 above	5	2.32	5	2.56	10	2.44
Total:	215	100	195	100	410	100

Source: Field Survey, 2006.

Table 5 shows that out of total Nawalpuriya Tharu households young population (the age group 0-15 years) comprises 46.10%, the economically active population (age group 15-59 years) is 51.46% and only 2.44 % Nawalpuriya Tharus are the age of 60 above. From that it can be said that there is high fertility and high mortality rate prevail in the study area. The total figure of 0-15 age group shows that high fertility and the proportion of 60 and above age group shows the high old-age mortality rate prevail in the study area.

### **5.1.3 Educational Status of Nawalpuriya Tharus**

There is a good education facility in the village. In ward No. Seven there is a public secondary high school named "Shree Janata Secondary School", one private secondary Boarding School and one higher secondary school in ward no. six one public primary school and likewise in Ward No. Five one private primary school and one public primary school. Students have to go Kawasoti Thana for campus, which is approximately 20 minute (15 Km) far by bus from the village.

Student enrollment is increasing day by day in the schools. Nawalpuriya Tharus of the study area are also sending their children to school. But they couldn't help and guide the children at home because mostly parents are illiterate. The children have to look after the cattle and goats in the afternoon. Tharu girls and boys are good in studies in the beginning. But as they reach class seven or eight the dropout increase because of the carelessness of the parents. Most of the girls marry before reaching S.L.C. exam.

**Table 6****Educational Attainment by Sex in the Study area**

Educational Attainment	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Primary	63	58.88	41	64.49	104	62.7
L. Secondary	12	11.21	6	10.17	18	10.8
Secondary	4	3.74	2	3.39	6	3.6
Campus	1	0.93	-	-	1	0.60
Non formal	27	25.23	10	16.95	37	22.30
Total:	107	100	59	100	166	100

Source: Field Survey, 2006.

The above table 6 shows the educational attainment by sex in Tharu community of study area. The total numbers of student in different level of educational institution are 166. Among them 62.7% have been attending in primary schools and some of them have left the education after finishing the primary education. 10.8% have been attending lowered secondary. 3.6% in secondary and only one 0.60% in campus level. Only one Tharu student was studying at campus.

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

**Literacy Status**

In Nepal the term literate means a person who can read and write in any language with understanding in Nepali. The CBS confirms that the

ability to read and write own name may have also been interpreted as being literate.

**Table 7**  
**Literacy Status by Sex in the Study Area**

Literary Status	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	90	58.06	43	25.60	133	41.18
Illiterate	65	41.94	125	74.40	190	58.82
Total:	155	100	168	100	323	100

Source: Field Survey, 2006.

The above table 7 presents data on the literacy rate by sex of Nawalpuriya Tharus in the study area. The total literacy rate of the study area is 41.18% (Non-formal education is included).

**Fig.2 Literacy Status by Sex in the Study Area**

#### **5.1.4 Health and Sanitation**

Most of the people of the study area are aware about the health and sanitation. They clean their kitchen before and after cooking and having meals. They clean their houses and surroundings normally twice a day. There is one health centre and 2-medicine shops to buy any kinds of

medicine. We can see the people in this village used by modern treatment method as well traditional method like Gurau and by herbs themselves.

**Table 8**  
**Treatment Pattern of Illness in Tharu Community**

Services Provides	No. of Households	Percentage
Gurau	5	8.33
Health Centre	33	55.00
Self by herbs	2	3.33
All	20	36.67
Total:	60	100

Source: Field Survey, 2005

The table 8 shows that 55.0 percent households go to the health post and 8.33 percent go to Gurau for treatment. Some of them do not want to go hospital; this is due to the lack of health education. It also signifies their faith over Gurau, a traditional village doctor like Dhama Jhankri. And 3.33 percent have herbs knowledge for treatment.

**Fig. No: 3 Treatment Pattern of Illness in Tharu Community**

It is found that most of the households get water from hand pump. Some people depend on piped water, open well and river.

**Table- 9**  
**Sources of Drinking Water in the Study Area**

Sources of Water	No. of Households	Percentage
Hand Pump (own)	31	51.67
Piped water	25	41.67
Open well	2	3.33
Others	2	3.33
Total:	60	100

Source: Field Survey, 2006.

Table 9 shows that out of the 60 households, 51.67% have the facility of hand pump water. 41.67%, 3.33%, 3.33% piped water; open well and others respectively have been used in the study area.

### **5.1.5 Family Planning**

One of the most problem of Nepal is population pressure, which is affecting the efforts made of government for the betterment of the people, the family planning program of government is launching slowly in village. Some The men have undergone Vasectomy operation and some of the Tharu women have undergone laparoscope's operation. Few of the man and also women were found using other means of contraceptive for temporary family planning. The knowledge and awareness of family planning seems to be minimum among the Nawalpuriya Tharu of the study area.

**Table-10**  
**Distribution of Respondents by Using Contraceptive Devices in the Study Area**

Method	No. of Households	Percentage
Condom (Male)	8	13.33
Pills (Female)	2	3.33
Vasectomy	18	30.00
Laproscopy	11	18.33
Not any	21	35.00
Total:	60	100.00

Source: Field Survey, 2006.

The table 10 shows that of the 60 respondents, 65.0 % knew at least one method of Family Planning. 13.33% have used condom and 3.33% have used pills, similarly 30% have done vasectomy operation and 18.33% female have done permanent laparoscopy. The 35% have not used any means of family planning. Out of the total respondent 57 were married.

### 5.1.6 Knowledge on Development and Local Leadership

All the knowledge about development depends upon leadership. Leadership is very important factor for human being or society. No one can stand peaceful life in the society in the absence of the leadership. Leadership is needed for uniting society, creating peacefulness and making the society justice and fair. The knowledge and development of workers attitude can be shown as follows

**Table 11**  
**Distribution of respondents by Knowledge on Development and Contact with Development Workers**

Responses	No. of Respondents					
	Yes	Percent	No	Percent	Total	Percent
Knowledge on devt.	24	40.00	36	60.00	60	100
Contact with devt. worker	22	36.67	38	63.33	60	100

Source: Field Survey, 2006.

The table 11 shows that out of 60 respondents only 40% have some knowledge about development. And similarly only 36.67% were in contact with development workers. This table proved that they are less conscious on development and politics but they settle small dispute in their own community by making local level meetings.

## 5.2 Cultural Aspect of Nawalpuriya Tharus

### 5.2.1 Religion

Though religion is a highly personal thing, yet it has a social expect and social role to play. Tharu society is full of superstitions. They believe that god does the creation of humans. They believe in legends. Like other of the Tharu



institutions, religion tends to reinforce Tharu ethnicity. The Tharu continue their traditions by adapting their ethnic religion beliefs. Religious ceremonies and adaptation presents Tharuism, a feeling among them. Of being Nawalpuriya Tharu and thus different from non Nawalpuriya Tharus thus their behaviours patterned by their religious belief system and their joint participation in religious norms makes them a more cohesive group. Deeply rooted in the Nawalpuriya Tharus traditions/way of life is the institution of the Gurau who functions as a mediator between the supernatural and the real world. In every village there is one Gurau. The Gurau fixed puja of the Nawalpuriya Tharu and they also takes care that all deities including the gods and spirits that live in the forest. He is supposed to help protect people from attacks by witches and from diseases and possession. The Nawalpuriya Tharu believes in dain, churaini, bhut, pret and boksi. The Gurau can try to protect people from this because, in a way similar to a witch (dain), he possesses spiritual powers the only difference being that he does not use them for negative purpose. The common notion is that the spirits of the dead-body-are able to make life difficult for the living. Nawalpuriya Tharu village has at least one Baramthan. Nawalpuriya Tharus worship the spirits to protect themselves from famine, diseases and natural calamities. Power and forces of nature personified are also worshipped occasionally for protection and help to obtain a good harvest.

### **5.2.2 Life Cycles**

#### **Baby Birth:**

The birth of new baby is taken as the happiest event on the Nawalpuriya Tharu community. Traditionally, when child was born, his naming ceremony was held on any after the Third day from birth. These day may be third, fifth, seventh, ninth day but now a days the naming ceremony is performed after the eleventh day from the birth. Likewise before in-migration of hilly people there was no tradition about birth pollution. But in these day the woman who delivered the child should be kept in a separate place and in this time should not be allowed to touch any object except those which are given to her purpose

for 10 days which is called birth pollution. The naming ceremony was performed either by their own priest 'Gurau' or household head himself but the naming ceremony is performed by Brahmin priest. Similarly their traditional naming system was not systematic. Traditionally, Nawalpuriya Tharu's name giving practice is related with the baby's relation of any events, nature or days and condition etc. If baby's birth held on Sunday (Aitabar) his/her name will be Aita/Aitabari, if birth on Monday (Sombar) her/his name will be Some. If baby's birth takes place in the Jungle the baby will be named Banaha. The very weeping baby is named Rohani.

Now a days due to the influence of other cultures, Nawalpuriya Tharus have left to give such name and would prefer to give common Hindu names like Ram, Sita, Narayan, Krishna, Saraswati etc. Nawalpuriya Tharus give the calling name or nick name to the babies according to their position in the sibling hierarchy of the family such as Badka=eldest, Naghila = second, Shajhili= third daughter, and Jhinka = last son.

### **Marriage**

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a men and women are socially permitted to have children implying the right to sexual relations. In the life of human being marriage is an important event. Every society has developed a pattern for guiding marriages. In the Nawalpuriya Tharu community the parents try to arrange an early marriage for their children because they have aspiration to see their houses full of children and grandchildren.

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

enjoys high prestige among Nawalpuriya Tharu man. Most of the Zamindars have more than one wife. Frequently they used to marry young girl in old age. Nawalpuriya Tharu widows may remarry but the children remain with the father's family. Generally, there are two types of marriages found among the Nawalpuriya Tharu people. One is magi bibaha (Arrange marriage) where all the relevant rituals are completed and the other is Chori Bibaha (a marriage with out the permission of parent) where the female is stolen meaning taken away without consent.

Due to the fact that boys are married at an early age with girls in their mid teens. There seems to be no question of love marriage and the concept also seems absent among these people.

Traditionally there are four types of marriages prevalent among this community in this study site. They are Jamani Bibaha, Magi Bibaha or arranged marriage, by elopement unmarried women and elopement some one else's wife. Other traditional features of the Nawalpuriya Tharu marriage systems are mismatched marriage, widow marriage.

In mismatched marriage generally a very young 8 to 9 years aged physically immature husband is married with a more grown up 15 to 16 years old mature wife. Widow marriage was also common among these people because they had to face with manpower deficiency for their farms when malaria was not controlled. After in-migration of hilly people, in this area they have avoided most of their existing tradition about marriages. The first impact that took place among these people is totally collapse of Jamani Bibaha In which parents of newly born boy and girl from those separate family who could tie in marriage relation sued to come into agreement that they would marry their child when they would become ready physically. Therefore this type of marriage was decided totally minimized by boy and girl but now a days this type of marriage has totally stopped among these group because hilly people hate such type of marriage and also they fought them such type of marriage was harmful for them.

Method of arranged marriage has changed from their traditional ways to other higher caste Hindu system. In arranged marriage, according to their tradition bride and groom do not come together with marriage procession from bride's house to groom's house. When the process of marriage is finished at bride's home, the groom waits for bride for whole day at the outside of his home and later at evening the bride comes with marriage procession and then enters with groom in groom's house. But in these days after finishing the marriage process, the bride and groom come together in groom's house, which is imitation of other Hindu caste marriage system.

### **Death**

Death is considered as one of the events of great significance among the Nawalpuriya Tharu societies as also in the other tribal communities. Nawalpuriya Tharus believe in the horoscope (Janma Kundali) according already written by god, death is occurred. They classify death into two forms one is natural death and other is accidental death. Nawalpuriya Tharus believe in rebirth and according to them there is a next world called heaven where people go after the death. They also believe that people are rewarded or punished in the world in the basis of their deeds in this world.

The Nawalpuriya Tharus in this study site have not any definite rules about death rituals. Most of the people could not say what was their actual death rites. Due to the domination of Hindu system most of their death rituals resemble with that of Hindu system. Such as, after death, the dead body is kept on the green bamboo frame of Khatiya (stretcher to carry the dead body), tied and covered with a white cloth. Sons and grand sons carry the dead body first and then the relatives help. The dead body is carried at the bank of Narayani river and cremated or buried whatever they want. Rice is spread along the burial route, for it is believed that as birds' starts picking the grain, the dead person's sin is washed away. After the cremation or burial, all members of the funeral party bathe in the river. Some Nawalpuriya Tharu spreads and small ditches are dug on the way back. It is thought that these are the obstacles for the spirit so that it cannot return. Finally after reaching their own home, all

members of the funeral party purify themselves by sprinkling water on their bodies and only then they can enter their homes.

When the Nawalpuriya Tharu person dies, information is send to the villagers. Elders and adults from each houses of the village gather at the dead person house and help to perform the funeral ceremony as well as console the family. The dead body is wrapped in the clothes and kept on the Khatiya. Then his widow breaks her bangles and all of her ornaments except precious and puts all them all over the dead body. When the dead body carry towards cremation or burial site the voice of weeping person becomes louder on the dead body is taken out.

Now a days the Nawalpuriya Tharus of this area use Brahmin priest and observe death pollution for a period of 13 days and perform the Karam Kriya (mourning ceremony), similarly to other Hindu tribes. Traditionally only the eldest son sued to perform mourning rituals but these days all brothers take part in this ritual. Previously the performance of mourning rituals might not be started from the day of death as like other Hindu caste. It was started only in Paush, Magh or Falgun when the death occurred from Ashad to Kartik. But in these days this tradition has been totally stopped and performed as like other Hindu caste. Therefore these new traditions which are accepted by these people on death rituals.

### **5.2.3 Festivals**

Nawalpuriya Tharus are entertained with many festivals through out the year. Festivals are major aspects of people's cultural life. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals.

#### **Dashain**

Dashain is one of the great festivals of Nawalpuriya Tharus as well as all Hindus of Nepal. In the month of September/October Dashain is celebrated. The Dashain is taken as a victory of Hindu deities (God) over the demons and it is also taken as a happy ceremony due to Daanav was killed by Durga Devi. The Nawalpuriya Tharu celebrated Dashain up to 10 days. The Nawalpuriya

Tharu's Dashain starts in the 8<sup>th</sup> day called Dhikri Ashtami. In this day the mud idols of Durga Goddess is worshipped. In the 9<sup>th</sup> day (Nawami) the household head male sacrifice cock to the deities. In the 10<sup>th</sup> day of Dashain called Dashami. In this day Nawalpuriya Tharu people take Tika with their respected family members. The major festivals of the Nawalpuriya Tharus of the study area are described as follows:

### **Tihar or Diwali**

This is another second important festival of Hindu, which is also common among the Nawalpuriya Tharu people. The method of celebrating this festival is some how different from that of other Hindu castes. Conventionally, these people did not used to celebrate Bhai Tika. In this festival they only used to celebrate cow Tihar and worshipping of different things such as Jungle, family deity, cow, Dhiki, Janto, rice store, plough, Bayal Gada also performed. But now a days some people have also started to celebrate Bhai Tika taking Sapta Rangi Tika with their sisters.

### **Maghi**

Maghi is the purest and original festival of the Nawalpuriya Tharus. The Maghi festivals is celebrated on the First of Magha. In the last day of Poush the Nawalpuriya Tharu men and women go for fishing early in the morning. They eat fish, meat and raksi. At the last day of Poush they cook chichhar, which is cooked only in that day and eat in the next day. All the members of the family bathed before eating the Chichar. They do not work in that day. Some of the Nawalpuriya Tharus male and female go to the Sheri (Narayani river) for bath. They eat Shakharkhanda, banana, sugarcane, chiura etc. in that day. Sisters and daughters are invited and enjoyed with feast.

### **Fagui or Holi**

Fagui is the most important festivals of Nawalpuriya Tharu in the study site. During the Falgun (Feb./March) on the day before the full moon (Purnima), they celebrate it greatly. The festival is famous for entertainment. They worship the god Krishan. The main message of this festival is communal harmony and national unity. People forget long nounished grudges and

embrace each other with love and respect. They do not sacrifice any domestic animals. On this day, they gather in one place and entertained themselves by throwing abir and other colorable materials on each other and sing a holi song and dance in a group with the help of musical instruments. The day before the Holi festivals most of the man and women go for fishing. Young men and women gather in one place and start to dance and song. This activity is started from some day before the Holi day. They celebrate it by night firing in the village.

### **Pitri Aunsi**

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

### **Jitia**

A festival in honor of Krishna is celebrated by the women or the eight day of the waxing moon (astami) in Aug/Sept. The Nawalpuriya Tharu women and girls practice this festival by fasting for a whole day, worshiping, singing and dancing. In the evening they eat some fruits and rice.

## **5.2.4 Festivals and Their Impact on Socio-cultural and Economic Life of the Nawalpuriya Tharus**

Festivals are major aspects of socio-cultural life of the Nawalpuriya Tharus. it is found a great impact of festival on socio-cultural and economic life of the Nawalpuriya Tharus. They observe various festivals through out the year. In this ceremonial customs, they spend a lot of time, money, and materials. For an instance among those festivals, Maghi, festival is very important for them. They observe it with great enthusiasm. They entertain and enjoy with meat and liquor. To observe the festivals even the poor Nawalpuriya Tharu has to take loan because he is unable to meet this heavy expenditure. Besides, Holi and Dashain to some extent are the occasion of the heavy

expenditure for them. Thus, a Nawalpuriya Tharu celebrates such ceremonies and festivals for which he takes loan from rich Nawalpuriya Tharu. It makes clear that how such festivals and ceremonies make the Nawalpuriya Tharu people poorer and poorer especially landless and become in-depth again and compelled to live in the vicious circle of poverty. To some extent such ceremonial customs help in socialization and social feeling, which reflects on social solidarity.

### 5.3 Economic aspect of Nawalpuriya Tharus

This chapter deals the economic characteristics of the Nawalpuriya Tharu community in the study area. This includes the land and food production, occupational pattern, land ownership, animal husbandry, energy consumption and annual income of Nawalpuriya Tharu people.

#### 5.3.1 Occupation

The occupational pattern indicates that majority of Nawalpuriya Tharu households depended on agriculture.

**Table-12**  
**Distribution of Sampled Household by Occupational Status**

S.N.	Sources	No. of Household	Percentage
1.	Agriculture	46	76.67
2.	Labour	5	8.33
3.	Employee in Govt. Office	2	3.33
4.	Carpenter	1	1.67
5.	Business	1	1.67
6.	Foreign employee	2	3.33
7.	Driving	2	3.33
8.	Livestock	1	1.67
Total:		60	100.00

Source: Field Survey, 2006.

The above table 12 shows that from out of 60 household 76.67 percentage derived their means of livelihood from farming or agriculture as the main source. 8.33 percentage derived their means of livelihood from labour of the main source because those families have not sufficient food for hand to mouth from their own land. 3.33 percentage were employed in government office. 1.67 percentage have adopted their main profession as a carpentry and business respectively. Now a days young Nawalpuriya Tharu males are fascinated to be a foreign employee, 3.33 percentage have gone to foreign



countries (India and Gulf) to work over there. Likewise, 3.33 percentage were tractor driver and truck driver. Similarly 1.67 percentage were engaged in livestock as their main profession.

It indicates that majority of Nawalpuriya Tharu were engaged in farming or labour and rest of the Nawalpuriya Tharus are engaged in different profession.

### 5.3.2 Size of Farming Land

The size of farming land and landownership are the main indicators of economic status of Nawalpuriya Tharus. The possession of land is greatly valued, among the Tharu of the study site. It is valued not simply as a factor of production but as continues source of income and security. On the other hand it is an index of social status and prestige. In the study site, the Nawalpuriya Tharu people were engaged in different occupational activities. Table 11 provides the information about their occupations. Nawalpuriya Tharu's livelihoods run with many activities, which is presented as follows

**Table 13**  
**Distributions of Respondents by Size of Farming Land**

Area in Bigha	No. of Households	Percentage
0.01-1 Bigha	43	71.67
1.01 -2 Bighas	8	13.33
2.01-3 Bighas	3	5.00
3.01 - Above Bighas	-	-
Landless	6	10.00
Total:	60	100

Source: Field Survey, 2006.

Table 13 shows that out of the total 60 household, 71.67 percent have small size of farming land between 0.01 to 1 Bigha, 13.33 percent have medium size of farming land between 1.01 to 2 Bighas, similarly 5.00 percent have 2.01 to 3 Bighas land and no one has a large size of farming land above 3 Bighas where as 10.00 percent households are landless. In this way, there is no satisfactory size of land holdings in Tharu community of the study site, it

illustrates that majority of Tharu households were small size land holding farmers between 0.01 to 1 bigha khet.

### 5.3.3 Types of Household

The Tharus residential pattern and types of houses are traditional. Some houses are made of mud, some are made of wood and most of the roofs of the houses are made of thatch. The walls of the houses are made of mud and wooden flakes, bamboo. In the study area most of the houses were thatched roof houses with the poor housing condition. The Tharu's houses are small and narrow. The house has no separate rooms. The front of the houses has also a coimtyard, the houses are scantily ventilated, i.e., windows are very rare. They do not allocate special rooms for bed and kitchen. The spaces are multipurpose. The same place is used for kitchen, dining and sleeping purpose. Thus, inside of the whole houses are dirty and black by the smoke.

**Table 14**  
**Types of House in Sampled Household**

Types of Household	No. of Households	Percentage
Thatched roof	32	53.33
Zinc sheet roof	16	26.67
Tiled roof	9	15.00
Concrete roof	3	5.00
Total:	60	100.00

Source: Field Survey, 2006.

The above table 14 Shows that of 60 houses, from that 53.33 percentage have thatched roof, 26.67 percentage have zinc sheet roof, 15.00 percentage have tiled roof and only three houses are found concrete roof.

### 5.3.4 Agricultural practices in the Study Area

The agriculture activities of the Nawalpuriya Tharus are largely regulated by the seasonal cycle. 90 percent of the households in the study area are found to be involved in agriculture. Nawalpuriya Tharus produce paddy,

maize, wheat, pulses are the major crops grown in the study area and paddy is the main crop. About 75 percent of the total cultivated land is irrigated which was constructed by traditional cannel (Kulo) from Danda river and Narayani river.

**Table-15**  
**Cropping Calendar in the Study Site**

Major Crops	Planting Month	Harvesting Month
Paddy	Ashad (Barshe) Falgun (Hiude)	Mangsir Ashadh
Maize	Falgun	Ashadh
Wheat	Mangsir	Chaitra
Mustard	Kartik	Magh
Pulse	Mangsir	Falgun
Others	-	-

Source: Field Survey, 2006.

The above table 15 shows that planting and harvesting of different crops. It indicates planting month of paddy in two seasons. In the first season, paddy is grown in Falgun month, which is called 'Hiunde' Bali. In the second season, paddy is grown in Ashad month, which is called 'Barshe Bali'. Maize in Push, wheat in Mangsir, Pulse in Mangsir and mustard oil (in Kartik) are the planting month. Similarly, paddy in Ashad and Mangsir, maize in Ashadh, wheat in Chaitra mustard oil in Magh, pulse in Falgun are the harvesting month.

### **5.3.5 Food Sufficiency**

The trend of food production and consumption determines the economic status of people or nation. During the study period, it was tried to find out whether the annual production of food grains was sufficient to meet the daily requirement for one year. The farming lands have been dividing in small pieces according with the growing population.

**Table-16**

**Food Sufficiency of Sample Household**

Food Sufficiency in Month	No. of Households	Percentage
Less than one month	6	10.00
1-3 months	4	6.67
3-6 months	11	18.33
6-9 months	13	21.67
9-12 months	10	16.67
12 month and above (Surplus)	16	26.66
Total:	60	100.00

Source: Field Survey, 2006.

Table 16 shows that 10.00 percent household is landless and which food production is zero from their own land. 6.67 percent household have food sufficient for 1-3 month, 18.33 percent household have food sufficient for 3 to 6 month. 21.67 percent of the households have food sufficient for 6 to 9 months. Similarly 16.67 percent households produce adequate quantity of food grain for one year and there were 26.66 percent households who have some surplus food.

It was also observed the food deficient household compensating their needs by earning from wage labour, agro labour and credit purchased. Whatever they grow in the field can just support their food problem. A significant part of the agriculture products in the study area goes for making Jaand also. Therefore, agriculture has no direct economic value except for subsistence. Thus, may be every year the Tharu community falls victim of the cycle of poverty.

## **Fig4.: Food Sufficiency of Sample Household**

### **5.3.6 Economic Activities of Nawalpuriya Tharus**

#### **Livestock**

Among the Nawalpuriya Tharus various secondary jobs, livestock is also one of them, although they do not have any idea of the improved method of the cattle rearing. Agriculture is also directly supported by animal husbandry since all along time. The Nawalpuriya Tharus of the study area keep livestock to fulfill their some necessities. Similarly, oxen are used for ploughing and chicken, pigs, goats are used either for meat or cash. Hen, pigeons and duck are highest in number because of little space need and little requirement to feed.

#### **Labour and Wage**

In the study area there are mainly two types of labour system:

##### **(a) Exchange labour**

This type of labour is in practice in other parts of Nepal also, which is called Parma. The families who cultivate on land they need extra labor in the peak season of agriculture works i.e. planting and harvesting. At that time the farmers arrange exchange labour. It is family-to-family exchange system. In these exchanges no discrimination is made in value of the man and woman.

They practice exchange labor system. Many types of works are done by the Nawalpuriya Tharus in groups. Nawalpuriya Tharu community has this kind of co-operative institution or CBO.

**(b) Daily Wages**

This kind of labour is commonly practiced in the study area. Mainly the landless mistri and seasonal labour work on the basis of daily wages. Labours may be hired individually for a days work and paid on the basis of time worked. Especially in the rice plantation period the labours are hired and paid on daily wages. Women labour demanded in the month of July-August is very high. Labours go to work in the field for agricultural purpose. They are very labourous and they can work even in hot temperature. The wage rate usually is between Rs. 80- 100 per day. The skilled Mistris get Rs. 150-200 per day, which is paid for especially building construction and carpentry work. The non-skilled labours get Rs. 70-80 per day.

**Farming System**

As far as the agriculture is concerned, the Terai and inner Terai zone of Nepal provides good soil for agriculture. Terai region is taken as a food bank of Nepal. Most of the Nawalpuriya Tharu farmers do not have the idea about the improved agricultural practices; therefore they often use traditional method of agriculture. The commonly used instrument is plough (halo) drawn by two oxen or he-buffaloes. Tractor is also used by those people who have capacity and knowledge about modern technique for farming. Irrigation is the most important factor for agricultural development. As observed there were some irrigation facilities, which were provided by traditional Kula from Danda, Sukkha Kholā and Narayani river. All Nawalpuriya Tharus gathers for

construction of damn temporarily when they need water supply for irrigation. Wisely application of fertilizer like compost, chemical and mixed fertilizer (Both) play the significant role in crop production.

**Table-17**  
**Distribution of Respondents by Application of Fertilizer**

Kinds of Fertilizer	No. of Households	Percentage
Compost	28	51.85
Chemical	6	11.11
Mixed (both)	20	37.04
Total:	54	100

Source: Field Survey, 2006.

The above table 17 shows that out of 54 households 51.85 percent use compost fertilizer, 16.67 percentage use chemical fertilizer and rest households used mixed fertilizer. The use of chemical fertilizer is in less quantity in the comparison of compost and mixed (chemical and compost). The reason behind not using improved seeds and fertilizer is due to the lack of modern agriculture education as well as easy unavailability of fertilizer in time from the near market.

**Fig.5: Distribution of Respondents by Application of Fertilizer**

## **Use of Modern Technology**

Every society and community is in dynamic or progressive change throughout the world. Tharu community is not the exceptional one. In course of time they have been changed in their social and economic status. The Nawalpuriya Tharus of the study area have been adopted or used different types of modern technology as their social and economic status. Electricity, Radio and Bicycle is almost commonly used by Tharu people of the study area. But Bio-gas, Television and Telephone are used in the less number in the comparison of electricity, Radio and Bicycle. Only one Tharu, Bir bahadur Mahato who was the ex-chairman of ward no. five and also a local wholesaler of agriculture products, used telephone.

Using modern technology is one of the principal base to analyze the socio-economic condition of the Nawalpuriya Tharus of the study area.

### **5.3.7 Annual Income and Expenditure**

To illustrate the further economic characteristics of the Nawalpuriya Tharu people, their income was investigated. The respondent of researcher could not express their exact annual income, so various sources of their livelihood were asked. The total income has derived from different sources and is calculated in terms of money. There was not any significant income source to them than agriculture on the other hand; other income sources are seen as nominal as well. Besides agriculture, they have adopted other income activities like wage labour, service, livestock, business and so on.

All these are not seen as good part of income than agriculture sources of income. But these sources of income are supposed to contribute substantially to livelihood of Kumarwanti's Nawalpuriya Tharus. In such income sources can be illustrated as follows:



**Table-18****Estimated Annual Income of Household From Different Sources**

Income in Rs. (Annually)	Number of Household					
	Agriculture	Wage Labour	Service	Skill	Business	Livestock
< 1000	-	-	-	10	-	3
1000-5000	7	5	1	33	-	18
5000 - 10,000	10	8	-	8	-	4
10,000- 15,000	7	10	-	-	-	-
15,000-20,000	9	4	-	-	-	-
20,000 - 25,000	11	2	1	-	-	-
25,000-30,000	7	-	1	-	-	-
30,000-35,000	2	-	2	-	-	-
35,000 to above	1	-	1	-	1	-
Total:	54	29	6	51	1	25
Total Percent of Household	32.53	17.47	3.61	30.72	0.60	15.06

Source: Field Survey, 2006.

The above table 17 shows that the estimated annual income from Tharu household as above different sources of income. Among them total respondent 32.53 percent were earned income annually from agriculture in different strata. Similarly, the second high ratio income is based on skill source of income, which is 30.72 percent. Among them the lowest amount of income is based on business, which occupies only 0.06 percent of the total household.

It shows that, the economic aspect of Tharu is deprived condition because business and service has no significant role in their income activities.

**Table-19**  
**Estimated Annual Expenditure of Sampled Household**

Expenditure in Rs. (Annually)	Number of Household				
	Food grain production	Food grain purchased	Feast & festivals	Clothing	Education
< 1000	-		2	13	12
1000-5000	7	12	47	44	27
5000 - 10,000	10	17	10	3	1
10,000- 15,000	7	9	-	-	-
15,000-20,000	9	4	-	-	-
20,000 - 25,000	11	5	-	-	-
25,000 - 30,000	7	-	-	-	-
30,000 - 35,000	2	-	-	-	-
35,000toabove	1	-	-	-	-
Total:	54	47	59	60	40
Total Percent of Household	20.77	18.08	22.69	23.08	15.38

Source: Field Survey, 2006.

Table 19 shows among the total respondent of the researcher the expenditure pattern of Kumarwanti's Tharu is seen as the higher amount of income spend into clothing, Feast and festivals, food purchased as well. Where as the less amount of annual income spend on education and so on. Which has directly reflected that the Tharu's economic condition is going on deteriorating condition in long run. Because investing in non-capital formation sector in household indicates worsening economic condition.

## CHAPTER –VI

### FACTORS OF CHANGE

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

Change is the law of nature. It occurs according to time and situation. It is a universal and natural process. The factors of change are as follows on socio-cultural and economic status of Nawalpuriya Tharus.

#### **6.1. Economic Factor**

There are various means of change in Nawalpuriya Tharu community of the study area like religious, cultural, life cycle ceremony, polity, festival, economic standard, agricultural pattern and others. Economic standard is one of the most significant factors to change the socio-cultural and economic status of Nawalpuriya Tharu community. The poor economic condition has been one of the feature for change in Tharu festivals, food habits and quality of life of most Tharus because the poor people are not able to afford much money for the celebration, naturally they have to cut down the expenditure and so on. And they are illiterate and they are out of touch of diversified economic sources. Due to this for livinghood they have to either sale lands to other people. In the study area, Nawalpuriya Tharus have maintained their quality of life as their economic condition. So accordingly there is changes on their social condition too.

## **6.2 Migration**

Secondly, contact with migrated people from hill district like Palpa, Syanja, Parbat, and hiil area of Nwalparsi has also encouraged to make change in the life style of Tharu community. Due to the contact with outside people there came change in Nawalpuria Tharu people have been influenced by other caste's activities such as way of living, dress pattern, food habit, celebration of festivals, access to education, use of technology etc. The Tharu people of the study area were isolated from the various things before the in-migration of Hill people. At that time they had their unique type of way of life. But after the eradication of malaria Hill people migrated to this area and influenced the way of life of Tharu people. The migrated Hill people slowly started to dominate to the Tharu community with socially, culturally and economically. So we can say that the migration is one of the major factors of socio-cultural and economic change.

## **6.3 Technology**

Moreover, Due to the development of technology, the traditional culture, the indigenous knowledge of Nawalpuriya Tharus of the study area has been affected. At the same time, the musical instruments of Tharu people, which were used during the time of festival, have also undergone with some significant changes. Modern technology such as radio television has changed their cultural practice, dressing patterns, listening songs etc. Previously they only used Dholak but now they have also started to use other musical bands such as Shanai, Madal and so on. They also started to use advanced technology in their field such as tractor, chemical fertilizer, and improved variety of seed and animal with the help of advanced technology they earned much income than before used traditional technology.

## **6.4 Education**

Education is an essential factor for the development of society. It also helps to achieve upward mobility. Education brings consciousness and plays vital role in developing knowledge and skills of people. Thus education has become one of the sources for socio-economic and cultural change of Nawalpuriya Tharu community. Younger generations of the Nawalpuriya Tharus are more conscious about their status, their need, development etc.

## **6.5 Physical Facilities**

Physical facilities like transportation, school, health center, banking access, etc are the major factors of this type of change. Due to the transportation facility they also started to go outside and started to practice different ways of life. They also began to visit holy shrines, Hindu fairies, and Jatra. By the facility of communication, Nwalpuriya Tharu could gain knowledge on different activities of other part of the country. With the modern health facility Nawalpuriya Tharus have been changed their treatment system. They also started to adopt family planning to control population.

## **6.6 Social Organization**

Different types of organization are existed in the study area such as political, social, governmental etc. The governmental organization, village Development committee, Tharu welfare federations are responsible to strengthen the living standard of Nawalpuriya Tharu community. Which integrate them and make them participant in development activities. Different political parties try to make aware or organize in development activities to the local people. Tharu community has own type of social organization, which is very important for them. Like Farmer managed irrigation system, Labour exchange system, cultural ceremonies.

## **6.7 Modernization**

After the restoration of democracy in Nepal, Nawalpuriya Tharu community could not remain in isolation from the effect of modernization. Many Tharu people started to join in military service work in Butwal, Narayangarh, Kathmandu and outside from the country. They also started to go to foreign countries like Dubai, Saudi Arab, and Malaysia even in India etc for employment and for earning money. Some Tharu people of that area are involved in small business such as teashop and Kirana Pasal (Grocery shop). They changed their food habit for instance; they started to eat rice two times in a day instead of three or four times in a day. It is the effect of modernization, which is another responsible factor of change among Nawalpuriya Tharus.

## **6.8 Sanskritization**

Nawalpuriya Tharu people left some their tribal feast and festivals and started to celebrate some Hindu festivals. For example, Teej is a festival borrowed from the Hindu women they celebrate now days. Wherever they are in contact with hill people, they gradually adopt the hill Hindu culture and change the mode of celebration for their festivals. Sanskritization is one of the important factors for socio-cultural change of the study area. But they are less interested to celebrate their own culture. Very few adult and elder sings Tharu songs, play musical instruments.

## **6.9 Nepalization**

Nepalization is another major factor of change in Nawalpuriya Tharu community of the study area. The influence of Nepali language has gradually resulted in the loss of their mother tongue language. In the present context every young Tharu girl and boy can speak and understand Nepali language. They communicate in Nepali language, they read in available Nepali language textbooks, even in their Tharu community also. Tharu males and females have fascinated toward the Dhaka Topi and Saris, Maxis, Cholo-Kurtha, Frocks etc. respectively. Only elders wear their original ornaments and clothes, wooden sandal (Kharau) if the younger wears only in dance programme. So their original socio-cultural condition may be in danger

## CHAPTER -VII

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 7.1 Summary

Nepal is a small country with immense diversity. Nepalese society is diverse and heterogeneous. Tharus are one of such communities possessing indigenous identities. Tharu ethnic people possess the greatest number of population in Terai. They are simple and hardworking people. In Nawalpur region of Nawalparasi they cover a reasonable 16.5 percent of total population. As the indigenous people of Nawalpur Area, they are settled spreading in the bank of river, plain lands, and cultivable land near the down lands, forests. After the eradication of malaria, hill people migrated their area in a large number, which has brought gradual change of traditional ways of socio-economic and cultural life of the indigenous Tharu people. However there are large studies about the Tharus of different parts of the country taking different issues but there is less literature that has been made upon the Nawalpuriya Tharus of Kumarwanti VDC of Nawalparasi and their socio-economic condition and changes they have. Thus the present study attempts to provide work regarding this field. The present study was conducted within Kumarwanti VDC.

This study has been conducted to find out socio-economic condition and factors of changes among the Nawalpuriya Tharus of Kumarwanti VDC, Nawalparasi district. Due to limited time and other timing factors the study of all aspects of Tharu may not be included in very detail but major and representative aspects have been included.

Descriptive research design was followed in this study. To select the respondent or sample size simple random sampling method was applied so that they possess homogenous social, cultural and economic patterns. The study is

primarily based on the information collection during the field survey in the study area through Household survey, key informant interview, focus group discussion and observation with questionnaire and checklists.

The total number of Nawalpuriya Tharu household in the study area is three hundred ninety eight with 6.39 average household sizes. Where as the total sampled Nawalpuriya Tharus young population comprises 46.10 percent, the economically active population are 51.46 percent and only 2.44 percent Nawalpuriya Tharus are the age above 60 years.

The total literacy rate of the study area is 41.18 percent of the total sampled population, 27.86 percent male are literate, likewise of the total sampled population 13.31 percent female are literate. Out of which, majority had only primary level education and informal education.

It was found that 55 percent of the respondents were treated by health workers and 8.33 percent by Gurau and. remaining 36.67 percent by both and 33.33 percent has herbs knowledge. There were no special sanitary programmes at all. 51.67 percent have their own hand pump, 41.67 percent have been getting water from piped water, 3.33 percent of population drinks water from open well and 3.33 percent dependent on others.

Among the total respondents only 65 percent, have knowledge about at least one method of family planning. 30 percent males have done vasectomy operation and 18.33 percent female have done permanent laproscopy among the total respondents.

Similarly, 40 percent have some knowledge about development and 36.67 percent are in contact with development and politics.

The Nawalpuriya Tharus of the study area have adopted Hindu religion systems, such as adoption of Brahmin priest in different deities and rituals



rather than using own 'Gurau'. The Nawalpuriya Tharus started to observe Hindu festivals such as Dashain and Tihar with giving more priority rather than their own festivals such as Faguwa, Jitia, Maghi etc. They have adopted some Hindu rituals in life cycle ceremonies too, such as polluted assumption system in birth of child for 11 days, naming by Brahmin priest with Hindu system, reduction mis-matched and early marriages, performance of mourning rituals just after death are such newly adopted cultural practices which were not prevalent among them before. Similarly the Nawalpuriya Tharus of this village have adopted new types of dressing and ornaments.

The Nawalpuriya Tharus depend on agricultural economy. They have been engaged in agriculture as a major resource for subsistence. 71.67 percent respondents hold small size of farming land. 10 percent respondents were landless, there was not identified any person among the total respondents who has a large size of farming land. Majority of them used compost fertilizer. There was no satisfactory size of land holding in the Tharu community in the study area.

They have nearly sufficient food for a year but they spent a lot of food to prepare Jaand, rather than their daily meal. Only 26.66 percent households produced adequate quantity of food grains for one year, 16.67 percent have food sufficiency for 9-12 month months. Similarly 18.33 percent have 3-6 month, have only below one month food sufficiency. Therefore directly agriculture has no economic value except for subsistence. Thus, every year the Tharu community falls victim in the cycle of poverty.

## **7.2 Conclusion**

It can be concluded that Nawalpuriya Tharu people are considered Hindu Sanskritized indigenous group because they have been celebrating all

Hindu festivals. The main objective of the study is to examine the socio-economic condition of Nawalpuriya Tharus of Kumarwanti VDC.

In the study area, the socio-economic condition of the Nawalpuriya Tharu is poor. They are simple, honest and hard working but uneducated. The way of worshipping their village deities, believe in spirits, typical dress pattern, and cluster type of settlement patterns distinctly differ from other ethnic groups. They are dominated in all sphere of life by high caste. The rapid development of education, health, transportation, mass-communication, migration of hill people in the study area effect of their socio-economic life. In course of time, there is both positive and negative impacts can be seen on socio-economic condition of the Nawalpuriya Tharu people.

The most important positive impact caused by the interaction between Tharu and non-Tharu was the development of education and health sector. In the past, Nawalpuriya Tharus were not interested in sending their children to school. Now a days they have started sending their children to school by imitating to hill people. Similarly, Nawalpuriya Tharus were not interested in going to the hospital for treatment and had to be brought them forcefully for vaccination and other medical treatments. But now a day, they come willingly to health post for treatment. They have adopted new techniques and ideas about farming system also. They are becoming more civilized, healthier and more educated than before.

There are some negative aspects of change in Tharu community in the study area. They are losing their native culture, philosophy of life styles as guided by their traditional religious. Their socio-cultural life is heavily dominated by Hinduism and nepalization. They are losing self-confidence about their own traditions, language and beliefs. The Nawalpuriya Tharu men and women rarely wear their dress and ornaments. Their traditional songs and

dances are seldom to be heard or seen. Instead they go to cinema hall, sing Hindi song, dance to Hindi songs for entertainment. In one hand, their ethnic identity is gradually disappearing and on the other hand, their ethnic feeling is slightly increasing.

### **7.3 Recommendations**

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

- The literacy of Tharu people is low. Most of them don't know the importance of education. So there should be special kind of incentives to the children of this tribe for education. And a regular class for 'adult education' is required to conduct which will be proved to be one step push forward for the adult of this community. That will give the incentive to their young children also.
- Ensure mechanism of social integration through cross- cultural exchange.
- They are less interested on their own tradition, language, cultural practice, indigenous knowledge and art etc. Therefore government must preserve these rights of authenticity and making them aware and tourism should have promoted.
- They are less conscious on development and politics. Thus, it is necessary to motivate Nawalpuriya Tharus to take part in local politics.
- Encourage participatory management approach.

- They spend their major source of earning on the feasts and drinking Jaand (local beer). Therefore, the awareness about the demerits of such bad habits should be thrown through education.
- They were not trained with any vocational guidance. So proper training for mobilization of internal resources is required.
- As the Nawalpuriya Tharus are mainly agricultural people and most of the cultivated land of Kumarwanti VDC is fertile and provided irrigation facility, emphasize should be given to improve their agricultural practices in order to raise their economic condition. Very few people of this village are engaged in green vegetable production, mostly for own consumption, therefore cash crops and green vegetable production should be developed in large scale, as professionally by providing technical and economical facilities. This will be of great source of solution of the economic and employment problems of the village.
- There should be reservation seats for Nawalpuriya Tharu in every field of development of the district such as administration, planning, policy making by government to remain them in their originality.

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## Annexes

### Questionnaire

1. General Information of the Respondent:

District: Nawalparasi      VDC: Kumarwarti    Ward No.:

Village:.....      Name:.....      Age: .....

Sex.....      Caste.....      Occupation.....

Religion..... language.....

2. Family Type:      (a) Nuclear            (b) Joint     

3. Age and Sex Description of Family Members

	Below 15 Years	15-59 Years	15-59 Years	Total
Female				
Male				
Total				

4. Education Level of Family Members

	Primary	Lower Secondary	Secondary	Above SLC	Non-Fomal	Illiterate
Female						
Male						
Total						

5. House Pattern:

No. of Room						
Wall Type	Cemented	Bamboo made	Mud/stone, wood			
Roof Type	Cemented	Hay Thatched	Mud tiles	Tinned		

6. What is the income Pattern of your Family?

Income source	Annual Income
Agriculture	
Livestock	
Wage labour	
Foreign employment	
Others	

7. What is the expenditure pattern of your family?

Area of Expenditure	Annual expenditure
Food	

Cloth	
Education	
Health	
Festivals	
Others	

8. Land Holding of the Family:

Types of land	Own		Hired in		Hired out	
	Bigha	Kattha	Bigha	Kattha	Bigha	Kattha
Khet						
Bari						
Total						

9. What are the major Crops do you grow in the land?

(a) Cereal crops  (b) Cash crops

10. Agricultural Pattern of the household

Crops	Annual Investment (Rs.)	Annual Production (Quintal)	Annual Income (Rs.)	Cropping Month	Harvesting Month
Paddy					
Wheat					
Maize					
Pulse					
Oilseed					
Vegetable					
Fruits					
other					

11. How much sufficient is the yeild of land for your Family ?

(a) Less than 1 month  (b) 1 to 3month  (c) 3 to 6 month   
 (d) 6 to 9 month  (e) 9 to 12 month  (f) Surplus to sell

12. Livestock Information of the household

Type of Livestock	Annual income (from product and By products )
Buffalo	
Cow	
Ox	
Goat	
Sheep	
Chicken	

13. What are sources of credit of your family?



(i) Bank		(i) Bank	
(ii) Local money lenders		(ii) Local money lenders	
(iii) others (.....)		(iii) Others (.....)	

14. What type of cooking stove do you use in your house?
- (a) Traditional stove  (b) Improved cooking stove   
(c) Bio-gas  (d) kerosene stove

15. What is the source of drinking water of your family?
- (a) Common Tap  (b) Tube well   
(c) Managed Well  (d) River/ Kulo

16. What facilities do you have in your home?

Facility	Before		After	
	Yes	No	Yes	No
Electricity				
Radio				
T.V.				
Bicycle				
Telephone				

17. What are the main festivals you celebrate?
- (a).....(b).....  
(c).....(d).....  
(e).....(f).....

18 Do you see the changes in celebrating festival ornamenting, wearing clothes in your society, now a days? (a) Yes  (b) No

If yes,

- i)..... ii).....  
iii)..... iv).....

19. Which of the child is preferred to have in your family?

(a) Son  (b) Daughter  (c) Equal

20. Is anyone of your family involved in government jobs ? (a) Yes (b) No   
if yes, i)..... ii).....

21. Where do you take when your family Members gets ill ?

(a) Hospital  (b) Witch Doctor   
(c) Self by Herbs  (d) others

22. Did you have involved in any committee or Organization in your community ?

(a) Yes  (b) No

If yes, i) In..... as ..... ii) In..... as  
 .....  
 iii) In..... as ..... iv) In..... as  
 .....

23. Any comment or appeal for Government or NGOs working for your community?

Comment

i).....

ii).....

Suggestion

i).....

ii).....

**Thank you !**