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Special Issue : **THARU JANJATI**



KISAN P. G. COLLEGE, BAHRAICH
(AUTONOMOUS)

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Challenges of Tharu Tribe and Constitution of India

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Keywords: Tharu Tribe, Scheduled Tribe, Socio-economic Development	ABSTRACT <p>The Tharu people are an indigenous ethnic community primarily inhabiting the Terai lowlands along the Indo-Nepal border. Known for their unique cultural identity, language, and traditional lifestyle closely connected to forest and agriculture occupations, the Tharus represent one of the most distinct tribal groups in South Asia. In India, they are mainly concentrated in the states of Uttaranchal, Uttar Pradesh, and Bihar (Officially recognized as a Scheduled Tribe in Uttar Pradesh in 1967, the Tharu community has since benefited its constitutional safeguards and benefits under India's reservation system aimed at promoting their socio-economic development and political representation. Despite their rich heritage, many Tharus continue to face challenges related to education, land rights, and access to modern opportunities. Exemplified under the Scheduled Tribe category has played a significant role in preserving their cultural identity while facilitating inclusion within India's development framework.</p>
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INTRODUCTION

The Tharu are a Scheduled Tribe primarily located in the Terai region of India and Nepal, inhabiting parts of Uttaranchal, Uttar Pradesh, and Bihar (Gauraha, A, 2003)

The Tharu, Scheduled Tribe

- **Location:** They live in the Terai lowlands bordering India and Nepal, primarily in the India states of Uttaranchal, Uttar Pradesh, and Bihar (Rai, J, 2014).
- **Official Status:** The Tharu were officially designated as a Scheduled Tribe in India in 1967.
- **Lifestyle:** Many are forest dwellers and were traditionally hunters, fishers, and cattle

raising. They hold beliefs from various Hindu-Buddhist.

- **Language:** They speak their own language, Tharu, which is part of the Indo-Aryan language group. They may also speak dialects of Hindi or Nepali.
- **Culture:** They have a unique social structure, including a joint family system and a village council headed by a headman.
- **Religion:** Their religious practices include worship of Lord Shiva and a goddess being called "Naryan". Some also believe in various folk deities (Saxena, H. G. 1995).

Scheduled Caste

"Scheduled Caste" is a term used for specific

communities in India that are recognized by the Constitution and are eligible for affirmative action benefits ([the_tribes.com](#) on 11 September 2022).

- The Tribes are classified as a Scheduled Tribe (ST), or a Scheduled Caste (SC).
- A community listed as an SC in one state is not automatically listed as one in another state.

Key Differences

- **Classification:** The Tribes are a Scheduled Tribe (ST). While the term "Scheduled Caste" (SC) applies to different communities within.
- **Constitutional Status:** Both are enumerated in the Constitution and receive affirmative action protections, but the specific communities under each category are distinct. The Tribes are tribes recognized as Scheduled Tribe (ST) in India.

Tharu Tribe and their Scheduled Tribe status

- **Location:** The Tharu people are an indigenous ethnic group living in the Terai region. Along the border of northern India and southern Nepal. In India, they are found primarily in Uttarakhand, Uttar Pradesh, and Bihar.
- **Designation as Scheduled Tribe:** The Government of India designated the Tharu as a Scheduled Tribe in 1967 through the Constitution (Scheduled Tribes) (Alter Pradesh) Order. This was an official recognition of their unique socio-cultural and economic backwardness. The Tharu Community is officially recognized as a Scheduled Tribe (ST) in India.

Tharu Tribal status across different states

The Tharu community's constitutional status is state-specific.

- **Uttar Pradesh:** The Tharu were notified as Scheduled Tribes in 1967. They are concentrated in the Terai belt areas like

Lakhimpur Kheri, Bahraich, and Ballia.

- **Uttarakhand:** The Tharu tribe is also a recognized Scheduled Tribe in Uttarakhand, being notified as such in the state.
- **Bihar:** While initially listed as an Other Backward Class (OBC), the Tharu community in Bihar was given Scheduled Tribe status in 2000, after decades of lobbying. They mainly reside in the West Champaran district.

Importance and implications of the ST status

The Scheduled Tribe status plays a crucial role in protecting the Tharu community from historical backwardness and exploitation. It enables several government initiatives and protections, such as:

- **Protection of land rights:** Acts like the Forest Rights Act of 2006 help recognize and redress their rights and occupation in forested land, ensuring community forest rights.
- **Development programs:** The government implements various schemes focused on the socio-economic empowerment of the Tharu and other STs.
- **Recognition of culture:** The status helps preserve and celebrate the Tharu's distinct culture, language, and way of life.

Their culture is rich with unique traditions, including distinctive art in form and physical forms, vibrant clothing, and a strong connection to their forest environment.

History and Impact

- **History:** The Tharu have been living in their forest homes for centuries. They were traditionally hunter-gatherers who later adopted agriculture.
- **Modern challenges:** Tharu culture is facing modern challenges due to external pressures, including changing land ownership, deforestation, and the spread of modern education and infrastructure, which are impacting the traditional Tharu way of life.

and language.

- **Diverse origins:** The origin of the Tharu people is subject to various theories and oral traditions.
- **Royal ancestry claims:** Some Tharu sub-groups, such as the Bani Tharu in the west, claim descent from Rajput royalty who fled to the Terai forests to escape Mughal invasions in the 16th century (Baker, B. H. 1945).
- **Other theories:** Some scholars suggest a connection to the Vajjika Dynasty, while others believe the name "Tharu" is derived from *tharu*, meaning "a follower of Theravada Buddhism".
- **Beheaded labor:** In Nepal, particularly after the unification in the late 18th century and the abolition of slavery in the 1940s, many Tharu people lost their land to non-Tharu settlers and were forced into a system of bonded labor known as *Kamari*. The Nepali government outlawed this practice in 2000.

Culture and traditions

- **Housing:** Tharu houses are traditionally built from mud, clay, and grass, often with decorative geometric patterns on the walls and windows.
- **Art:** Tharu culture is rich in art, with both women and children being beautifully decorated. Women use their clothing to express themselves and their art.
- **Language:** The Tharu speak various dialects of the Tharu language, which is part of the Indo-Aryan language family.
- **Religion:** Many Tharu people follow Hinduism and Buddhism, but some in the West, which marks the new year, as well as other Tharu festivals.
- **Cuisine:** The Tharu people's diet consists of a wide variety of foods, including rice, wheat, mung bean, peas, vegetables, fish, and pork. They also consume alcohol called "Tal" made from honey and herbs.

- **Festivals:** In addition to the Maghi festival, they also celebrate festivals such as Krishna Janmashtami, Navratri, and Chhath.
- **Social Structure:** Tharu society is structured in a way that gives women more property rights than many North Indian states (Bhat, V. 2000).
- **Arts and Dances:** The Tharu have a strong tradition of folk dances, such as the *Danda* (Stick), *Agri* (Stick), and *Saklye*.

The Bihar Pradesh government has launched several initiatives focusing on tourism, economic empowerment, and cultural preservation for the Tharu community. These efforts are concentrated in the Terai region, particularly in districts like Saharapur, Bharrich, Lakhimpur, and Patna, which border Nepal.

Tourism and economic empowerment

- **Housing scheme:** The government, with the UP Forest Department, are implementing a housing program in Tharu villages. The goal is to put these villages on the tourist map, allowing both domestic and international tourists experience the Tharu culture, lifestyle, and traditional arts.
- **Economic Incentives:** Through this program, Tharu find an income source by providing services such as accommodation and home-cooked meals. The Forest Department also provides training in communication, cleanliness, and safety.
- **Self-Help Groups (SHGs):** As of August 2025, the government has formed 371 Tharu Self-Help Groups in three districts. Each group receives a revolving fund of 200,000 and a Community Development fund of 21.2 lakh to support small-scale industries and promote entrepreneurship.
- **Tharu Handicraft Company:** To promote the community's traditional skills, a handicraft company has been established in Lakhimpur Kheri. This provides a platform for artisans to market their handmade

products like bamboo, cane, and betel nut.

- **Touristic tourism promotion:** The government is showcasing and highlighting various tourism in villages like Arnia as part of its rural tourism efforts, showcasing the Tharu community's way of life and living practices.

Constitutional provisions for Scheduled Tribes

The Constitution of India outlines several articles aimed at protecting and promoting the interests of Scheduled Tribes, including the Tharu. These provisions include:

- **Article 352:** This article gives the President the power to declare specific tribes of tribal communities as Scheduled Tribes for a particular state or Union Territory. This list can only be modified later by an Act of Parliament.
- **Affirmative Action:** Articles 15(4) and 16(4) allow the government of employment provisions for the advancement of STs.
- **Political representation:** Articles 330 and 332 reserve seats for STs in the Lok Sabha (House of the People) and State Legislative Assemblies, respectively.
- **Panchayat Raj:** Article 243 provides for the reservation of seats for STs in village-level government (Panchayats).
- **Tribal Welfare:** Articles 244 and 273(1) make provisions for the administration of Scheduled Areas and provide financial grants to states for the welfare of STs.
- **Specialized body:** Article 338 established the National Commission for Scheduled Tribes (NCST) to monitor all matters related to the villages and provided for STs under the constitution (Provisions of Article 278).

Cultural preservation and promotion:

- **Tharu Tribal Museum:** The state has established a museum dedicated to the Tharu community to bring back in the Tharu

tradition, village of Bhatia Kedar in Baranagar district. It will display the tribe's history, culture, traditions, and lifestyle.

- **Highlighting traditional arts and food:** As part of tourism initiatives, the government is promoting Tharu folk dances, songs, and traditional vegetarian food, such as their special dishes and pickles, to attract visitors.

Educational and welfare programs

- **Tharu Development Project:** This initiative was launched in 1988 to accelerate overall development of the Tharu community.
- **Higher education access:** A college has been established in Lakhimpur Kheri to improve educational opportunities for the Tharu population.
- **Welfare schemes and grants:** The government is working to bring the community into the mainstream by providing health schemes to welfare schemes, housing benefits, and modern farming techniques.

The Tharu are a Scheduled Tribe community primarily living in the Terai region of Uttar Pradesh, along the India-Nepal border. They are known for being agriculturists and forest dwellers, and their population is concentrated in districts like Lakhimpur Kheri, Bahraich, Sitawati, Baranagar, and Gorakhpur. The Tharu people follow Hinduism and have distinct cultural practices, including unique social norms and religious beliefs.

Location and distribution

- **Mainly in the Terai region:** The Tharu tribe predominantly resides in the Terai belt of Uttar Pradesh.
- **Concentrated districts:** Key districts with a high population of Tharu people include Lakhimpur Kheri, Bahraich, Sitawati, Baranagar, and Gorakhpur.
- **Cross-border presence:** They also have a presence among the Terai Nepal.

Social and economic life

- **Scheduled Tribe status:** The Tharu were recognized as a Scheduled Tribe in Uttar Pradesh in 1967.
- **Agriculture:** They are primarily an agricultural community, growing crops like rice, maize, wheat, and sugarcane.
- **Forest dwellers:** Some Tharu also work as forest dwellers.
- **Unique social structure:** They have a unique social structure called "Ghar", and women have special property rights, which is distinct from mainstream South Indian customs.

Religion and culture

- **Hinduism:** The Tharu people believe in Hinduism, worshipping Lord Shiva as Mahadev and their supreme being as "Nataraj".
- **Distinct festivals:** They celebrate festivals like Holi, with significant fervor and traditional dances.
- **Traditional houses:** Their social structure includes traditional houses like the village houses (Bhawan) and a structure like typical of Tharu.

Summary and conclusion

The Tharu people are recognized as a Scheduled Tribe, not a Scheduled Caste, in India. They are an indigenous ethnic group in the Terai lowlands along the Indo-Nepal border, with most of their population in Nepal.

In India, they reside primarily in Uttarakhand, Uttar Pradesh, and Bihar. The Tharu were officially recognized as a Scheduled Tribe in 1967 in Uttar Pradesh and are designated to receive benefits under the reservation system.

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Living Between Two Nations: Spatial Gender Relations among Tharu Women on the Indo-Nepal Border

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	ABSTRACT
<p>Keywords: Tharu Women Indo-Nepal Border Spatial Gender Relations Cultural Identity Community Development Women's Empowerment Border Studies Cultural Patterns</p> <p>Publication Info: Ananda Theorem Special: 05 (2025) Accepted: 15.11.2025 Published: 25.12.2025</p>	<p>The Tharu community, an indigenous group living across the Indo-Nepal border, represents one of the most fascinating intersections of culture, geography, and gender in South Asia.</p> <p>Among them, Tharu women play a crucial role in maintaining both cultural identity and household stability, yet their lives are deeply influenced by the geographical realities of the border. This paper explores how the borderland geography of Dhangra Masid—spanning Rajasthan, Gujarat, and Uttarakhand—shapes gender relations, empowerment, and mobility among Tharu women. Living across geographical lines, the study examines spatial access to education, livelihoods, and public institutions while understanding how cross-border mobility and transnational belonging redefine gender roles.</p> <p>(Quantitative data from Dr. Anjali Khosla's (2023) study of Tharu households in Rajasthan has been incorporated to illustrate patterns of population density, empowerment, and political participation. The findings reveal that while the border offers cultural richness and social fluidity, it also limits opportunities due to restricted infrastructure, ecological vulnerability, and patriarchal norms. The study argues that spatial context plays a decisive role in shaping empowerment outcomes for Tharu women and calls for border-sensitive development policies that address gendered spatial inequalities.)</p>

1. Introduction

The Indo-Nepal borderland is not merely a political boundary—it is a living space of culture, kinship, and everyday negotiation. Among the communities inhabiting this region, the Tharu stand out for their deep connection with the Terai landscape and their distinctive socio-cultural identity. The Tharu women, in particular, represent both continuity and change: they uphold traditions rooted in subsistence, agriculture, and cultural heritage while navigating new

opportunities for education and empowerment.

Dhangra Masid, located in western Uttar Pradesh, shares an open border with Nepal. The region's fertile plains, dense forests, and frequent flooding shape the daily lives of its inhabitants. For Tharu women, geography is not an abstract concept—it directly influences how far they can travel, where they can study, and what kind of work they can do. The intersection of gender, identity, and border geography makes their experiences unique.

This paper seeks to understand how spatial conditions—such as proximity to the border, mobility restrictions, ecological risks, and administrative neglect—affect gender relations and empowerment among Tharu women living along the Indo-Nepal border.

2. Objectives

1. To examine how border geography influences the social and economic mobility of Tharu women.
2. To study spatial patterns of empowerment among Tharu women in the Indo-Nepal border region.
3. To explore how cross-border trade and cultural connectivity shape gender roles and identities.
4. To assess the influence of borderland policies and development programmes on women's empowerment.

3. Research Questions

- How does the border geography affect Tharu women's access to education, markets, and public institutions?
- What are the gendered patterns of mobility and livelihoods in the border villages?
- How do Tharu women negotiate their identity within a transient and cultural space?
- What spatial and structural factors enable or hinder their empowerment?

4. Area of Study

The research focuses on *Dangpura Mandali* in eastern Uttar Pradesh, comprising *Baharakh, Sheerasti, and Baharapur* districts. These regions are home to a significant Tharu population and share an open international border with Nepal. The area is characterized by the Terai's fertile plains, seasonal rivers, and dense forests. Despite its ecological richness, the region remains underdeveloped, with limited road connectivity, frequent floods, and inadequate infrastructure, all of which have a direct bearing on women's empowerment.

Many Tharu families have kinship ties across the border, making cross-border social interactions common. These dynamics offer a unique opportunity to study how physical space in borderland cultural identity and gender relations.

5. Methodology

This study follows a mixed-method approach by combining qualitative and spatial analysis.

- **Sampling:** Purposive sampling of Tharu women from selected border villages in Baharakh and Baharapur.
- **Data Collection:** Semi-structured interviews, focus group discussions, and field observations.
- **Secondary Data:** Census reports, NGO and government documents, border area development records, and quantitative data from Dr. Jyoti Kumar (2019).
- **Spatial Components:** Mapping of accessibility to schools, markets, and healthcare centers using simple GIS tools to understand spatial inequalities.

The combination of narrative and spatial data provides a holistic picture of how geography influences women's empowerment in borderland.

6. Discussion and Analysis

6.1 The Border and Spatial Mobility

For Tharu women, the border is both a boundary and a bridge. The open border allows families to maintain cultural and kinship ties with Nepal, but it also brings surveillance, migration challenges, and limited state provision. Villages closer to the boundary often have border police services but stronger cultural identity. This duality defines their everyday lives.

6.2 Spatial Access and Mobility

Physical mobility is a major determinant of empowerment. Women in remote border villages travel long distances to access schools or health centers, often walking through flooded paths or flood-prone terrain. Limited transport infrastructure restricts education and

employment, reducing gender dependency. However, women doing most outdoor jobs or commuting roads show higher participation in self-help groups and local governance, indicating that spatial access likely enhances empowerment.

6.4 Cross-Border Kinship and Identity

Many Tharu women form relatives across the border in Nepal. Marriages across the boundary are common, creating kinship ties that transcend national lines. This transnational belonging offers social support but complicates formal access to government schemes, as documentation and citizenship status often become contested in border zones.

6.5 Gendered Livelihoods and Economic Agency

Agriculture remains the backbone of livelihood. Tharu women actively participate in activities, such as tobacco, and animal husbandry, yet their contributions are undervalued. Seasonal migration of men to cities has increased women's workload but also given them decision-making power in household matters—a paradoxical empowerment shaped by geography.

Incorporating Korten's Data

Observation: High female counts reflect male out-migration. Villages closer to administrative centers have slightly better literacy and participation.

Village	Total Population	Female	Male	Sex Ratio (per 1000)
Rampura	78	39	39	1,213
Vandana	92	44	48	1,021
Fakrapur	63	36	27	1,218
Budha	81	48	33	1,211

Village	Female Literacy (%)	Male Literacy (%)	School Availability
Rampura	42	53	Primary
Vandana	38	48	Primary, High
Fakrapur	22	28	Primary
Budha	47	53	Primary, High, Private

Occupation	% Women Engaged
Agriculture	88
Handloom/ Craft	77
Wage Labor	6
Other	1

Indicator	% of Women
Participating in Panchayat Decision	11
Access to Banking at Household Level	23

6.5 Spatial Disparities and Development Gaps

Developmental benefits suffer from low literacy, poor healthcare, and frequent flooding from the Rapti and Saryu rivers. Government schemes such as the Border Area Development Programme (BADP) and women-centric initiatives often fail to reach these remote settlements due to administrative neglect. Geography has become both a curse and a symbol of hope.



7. Theoretical Framework

The study draws on three key theoretical frameworks:

- **Context Geography:** Space is socially produced and gendered (Massey, 1994). Korten's Ecology shows Geography's impact on directly impacts women's literacy, employment, and political engagement.
- **Borderland Theory:** Borders are lived spaces of negotiation (Anzúña, 1997; Faas, 1998). Tharu women's cross-border kinship networks exemplify this.

- **Intersectionality:** Gender, ethnicity, and spatial position intersect to shape empowerment outcomes.

8. Findings

1. **Spatial location directly influences empowerment.** Villages closer to main roads or administrative centers show higher literacy and participation in local governance.
2. **Border proximity creates dual realities.** Cultural exchange and kinship offer emotional support, but lack of state visibility leads to social and infrastructural neglect.
3. **Mobility restrictions persist.** Natural barriers, poor transport, and patriarchal control limit women's freedom of movement.
4. **Economic participation is gendered and spatially concentrated.** Komati's data highlights that only 17% of women engage in paid/semi-paid activities and 9% in wage labor, primarily in more accessible villages.
5. **Political engagement is low.** Female participation is only 12%, reflecting both social norms and geographic constraints.
6. **Resilience and adaptation are strong.** Despite challenges, these women show remarkable resilience through collective practices, informal credit networks, and mobility strategies.

9. Policy Implications

- **Border-sensitive planning:** Development policies should consider the unique geography of border villages.
- **Women-centric infrastructure:** Establish schools, health centers, and market access points within reachable distance for women.
- **Cross-border collaboration:** India and Nepal can coordinate women's empowerment initiatives to transcend national divides.
- **Recognition of cultural citizenship:** Policies must acknowledge transnational identities, rather than viewing them as marginal.

10. Conclusion

The lives of these women on the Indo-Nepal border reveal how geography and gender intersect to shape empowerment in powerful ways. The border is not only a physical demarcation but also a social and emotional landscape where belonging, restriction, and resilience coexist. Komati's quantitative findings underscore the spatial disparities in literacy, employment, and political engagement, showing how border proximity intersects both vulnerability and agency. Women's empowerment in such regions requires spatial understanding, mobility-focused policies, and cultural alignment to foster flexibility.

These women, living "between two nations," symbolize both the challenges and potential of borderland empowerment. Their stories remind us that geography is not destiny but a canvas for human action. To create equitable and sustainable futures for women at the border requires

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Socio-Educational Dimensions of the Tharu Tribe in the Terai Regions

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ABSTRACT	
Keywords: Tharu Tribe, Socio-Educational Dimensions, Terai Region, India, Socio-Economic, Educational, Tharu, Tribal Communities, Gender-Equity, Gender-Equity, Gender and Social Equity	<p>The Tharu tribe is indigenous to the Terai region, an ecologically sensitive area with complex socio-cultural dynamics. Rapid modernization and development is eroding their traditional practices. This paper aims to examine the socio-cultural status of the Tharu Tribe in the Terai region, specifically their traditional way of life, primary, secondary, tertiary and social employment status by several researchers.</p> <p>This study reveals that socio-cultural differences and their survival of the fittest has shown a strong correlation with their socio-economic status. Secondly, there is a significant barrier in the study faced by Tharu students during their formal schooling. And how dependency on the agricultural economy led to higher dropout at higher classes among students. Several consequences of frequent human-wildlife conflict including loss of market opportunities affect farmers economically and socially. Awareness of housing requirements according to needs and geography. The paper concludes that infrastructure alone is not sufficient to promote education. An sustainable education initiative is required a policy which includes the education system to be local language or primary level, and distribution of the economy through various life. <i>Pravleen Mahto, Anil Kumar Sharma (PMS)</i> is required to reach the article/abstracts correctly.</p>
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INTRODUCTION

The Tharu tribe is one of the most prominent indigenous communities residing in the Terai lowlands, a marshy region situated along the Indo-Nepal border. In India, they are mainly found in the areas of Uttar Pradesh, West Bengal, and Bihar, specifically in districts such as Lakhimpur Kheri, Bahraich, and Unnao. Singh, Nagar (2010) of the Registrar General & Census Commissioner, India, 2011/11. Historically identified as 'people of the forest', the Tharus

claim a distinct ancestry, often tracing their lineage to Rajput origins; it is said that they migrated to escape the Mughal invasion. This historical resilience allowed them to develop a unique socio-cultural identity that blends indigenous customs with Hindu traditions, a symbiotic partnership within their forest ecosystem (Verma, 2011, p. 1101).

Unlike many patriarchal societies in North India, the Tharus show strong matrilineal traits, where women play a significant role in

household income-earning. However, despite their rich cultural heritage, they face geographical isolation, limited economic diversification, and educational backwardness (Kumar, 2018, p. 9193). Additionally, due to increased interaction with the dominant mainstream population and market forces, traditional practices are eroding, leading to a complex process of socio-cultural assimilation (Gulab, 2019, p. 478).

OBJECTIVES

- To assess the educational status of the Tharu tribe using census data, specifically focusing on gender disparities.
- To critically evaluate the relationship between agrarian dependence and school dropout.
- To identify the possible outcomes to overcome the educational disparities.
- To identify the reasons for educational disparities among the Tharu tribe in comparison to the general population of Uttar Pradesh.
- To critically evaluate the impact of government welfare schemes on the Tharu tribe in the Terai region.

RESEARCH METHODOLOGY

Research Design: This study employs a mixed-method research design, combining quantitative analysis of secondary census data with qualitative insights from newspaper reports and an ethnographic field survey in the Bahraich district of Uttar Pradesh. The study takes on a triangulation approach, where official statistical data is corroborated by ground-level survey findings and contemporary journalistic records to provide a holistic view of the Tharu tribe's socio-educational status. The analysis explores the interplay between agrarian dependence, cultural assimilation, and educational disparities.

Sources of Data: Data have been collected through an ethnographic survey of 50 Tharu Tribe people in the Bahraich district of Uttar Pradesh, and through academic government

records and peer-reviewed academic literature. The specific sources used are:

- **Secondary Statistical Data:** The primary demographic data, such as literacy rates, are taken, etc., is derived from the Census of India (2011) and the Ministry of Tribal Affairs Annual Reports.
- **Primary Survey Data:** A structured survey was conducted to collect deep insights. A total of 50 households from the Tharu Tribe in the Bahraich district of Uttar Pradesh.
- **Media and Journalist Sources:** To analyze contemporary issues such as human-wildlife conflict, the role of market volatility in agricultural product pricing and recent policy implementation gaps, reports from leading (The Hindu, The Times of India) and local newspapers/articles were utilized.
- **Socio-Economic Status Data:** Empirical data regarding household income, class structure (e.g., "Lower Middle Class"), and occupational structure is drawn from open literature studies, notably Kumar (2018) for the Bahraich district and Verma (2011) for the Bahraich district.
- **Health & Developmental Indicators:** Analysis of health-seeking behavior and its link to developmental indices is sourced from the mapping review by Dwivedi (2022).
- **Cultural & Anthropological Insights:** Theoretical frameworks regarding "socio-cultural assimilation" and "linguistic hegemony" are derived from recent scholarship by Verma (2024) and foundational texts by Bha (2000).

Search Strategy and Selection Criteria:

- Apart from the ethnographic survey, a systematic data review was conducted to select relevant literature. The study prioritized frameworks that provided empirical quantitative data rather than purely theoretical discussions. Only sources focusing on the Tharu communities within the Indo-Nepal

teacher status (Uttar Pradesh, Uttarakhand) were included.

- * Newspaper Reports: News articles were selected based on relevance to the Tharu community, be it livelihood, forest rights, or educational infrastructure.

Data Analysis Techniques:

1. **Descriptive Statistical Analysis:** Quantitative data from the Census (2011) and survey responses were tabulated to calculate various literacy percentages and demographic insights.
2. **Content Analysis:** Newspaper reports were analyzed to identify the recurring themes regarding the core issues of livelihood, forest administration, and the practical challenges of the government schemes which either do or not appear in official government statistics.

LITERATURE REVIEW

Agrarian Dependency and Socio-Economic Background:

Historically, the Tharu tribe is associated with agriculture, with a deepened dependency on forest resources. Kumar (2018, p. 40), in her empirical assessment in the Bhabani district of Uttar Pradesh, classified the majority of households as "Lower Middle Class" (75.5%), with significant potential to regress to "Lower Class" (30.4%) category. Her findings suggest that despite government interventions, the Tharu tribe is trapped in a vicious cycle where they can only produce enough grain for basic survival, with little surplus for economic advancement. This economic condition was further highlighted by Rao (2016, p. 11488), who noted that 36.8% of the Tharu population in Uttar Pradesh are classified as "poor", yet the significant majority are engaged in agriculture or agribusiness. The lack of occupational diversification prevents inter-generational economic mobility and binds the youth to traditional, low-yielding agricultural practices.

Educational Inequalities and Gender Gap:

Lack of adequate education is the single biggest

obstacle preventing the Tharu community from achieving its full potential. While literacy rates have marginally improved, they lag behind the state average. According to Unnikrish (2022, p. 1288), who analyzed health and development indicators, the literacy rate for the Scheduled Tribes in Uttar Pradesh stands at 52.3% (Census 2011), with a significant gender disparity: 67.7% for males compared to 43.7% for females.

Verma (2011, p. 335) provides a detailed analysis of this phenomenon in his study of Tharu youth in Ghatam Singh Nagar. He identifies a "vociferous education bottleneck," observing that despite high enrollment at the primary level, enrollment of Tharu students in higher education is negligible, recorded at only 0.16% of the total population in surveyed villages. Verma attributes this sharp decline to the "opportunity cost" of education, as Tharu adolescents age their labour becomes valuable in the fields, leading to high dropout rates (Kumar, 2018, p. 337).

Socio-Cultural Shifts and Assimilation:

The Tharu community is currently experiencing a complex process of "cultural negotiation." Historically, the Tharu maintained a distinct identity, often described by Rao (2006, p. 348) as resistant to migration and deeply connected to their forest homes. However, recent scholarship by Mishra (2024, p. 42) highlights a shift towards "socio-cultural assimilation." This study reveals that increased interaction with migrant hill populations and the intrusion of the market economy are eroding traditional practices. Furthermore, the Tharu people are increasingly using Hindi and Nepali languages in place of their mother tongue.

This transition has a dual impact on education. On one hand, modernization has increased the demand for formal schooling (Gupta, 2022, p. 1128). On the other hand, the migration of a substantial population to Hindi, a language often alien to Tharu children who speak local dialects like Tharuwari, creates a linguistic disconnect, leading to early academic disengagement (Vishwakarma, 2023, p. 41).

Table 04: Literacy and Sex Ratio Analysis (Census 2011)

Basic Demographic Indicators	Tharu Tribes (TP)	General Population (GP)	Gap/ Variation
Overall Literacy Rate	35.7%	57.7%	-22% (Gap)
Male Literacy Rate	67.1%	79.3%	-12.2%
Female Literacy Rate	43.7%	57.1%	-13.4% (Larger)
Sex Ratio (Persons per 1000 Males)	944	921	+23 (Positive)

Source: Data for Tharu Districtal Level Census (2011), p. 478, of *India Census 2011*. General Population data from *Office of the Registrar General & Census Commissioner, India (2011)*, Table 4-14.

FINDINGS AND ANALYSIS

Demographic and Educational Inequalities

The analysis of secondary data from the Census of India (2011) reveals a developmental lag between the Tharu community and the general population of India (Table 4).

Data from Table 4 highlights a striking situation, where the Tharu Community exhibits a higher Sex Ratio (944) compared to the state average (921), likely due to their matrilineal cultural history. However, their female literacy rate (43.7%) remains critically low. This suggests that while Tharu females enjoy better cultural survival status, this does not translate into positive educational attainment. As noted in the literature, this is likely due to economic constraints where girls are engaged in agrarian labor from a young age.

Enrollment vs. Attendance: While primary data provides a macro-level view, the primary survey conducted for this study in Itanagar offers a micro-level perspective on educational engagement. Data collected from 50 household visits (out of the 57% of households visited) at schools, only 46% attend school regularly (Field survey, 2022/10).

Qualitative Insights: Field visits identify harvest seasons and frequent human-wildlife conflicts as the primary reasons for disruption of schooling. Wildlife conflict develops a sense of continuous fear among people, as safety is the topmost priority for any community in survival.

Performance: 44% of respondents stated that they prefer their children to learn traditional

skills over formal education, highlighting the lack of jobs for educated youth as a demotivating factor.

Migration and Employment: Data show that 70% of the male workforce is engaged in Haryana or Punjab regions as unskilled or semi-skilled labor during non-agricultural seasons (Field Survey, 2022). This migration brings dual responsibilities for the female to manage both as a agricultural labor and its household duties alone, deepening the gender literacy gap further.

Farmer Exploitation by Middlemen: A critical finding of this paper is the exploitation of the farmer by the intermediaries (Middlemen). Due to the lack of local cold storage and proper transport facilities to the markets, Tharu farmers are often forced to sell their farm produce at a very low rate to these intermediaries, and then these intermediaries sell the produce in urban areas at highly profitable rates. "Middlemen often take a commission of 10-20-30%, leaving farmers with negligible returns (The Kashi Kumbh Mela, 2022/11)." (This quote is from Nepal Journal, which shares the major socio-economic and geography as the UP State).

This exploitative form of trade arrangement, as that is the primary cash crop for the Tharu Community in the Terai belt. These farmers face delayed payments and it and prices again and often don't get the best price for their produce, forcing them into continuous cycle of debt.

Real-World Incident (Case Study): Above economic vulnerability increases with external factors, especially in the Bahadur District. A report by The Times of India (2013) highlights

But Tharu farmers living on the fringes of the Kanchraghat Wildlife Sanctuary frequently face crop destruction by straying wild life. The report highlights how local farmers lose a significant portion of their harvest to the wild boars and elephants. This forces farmers to sell their leftover harvest as early as possible in distress to the middleman at throwaway prices rather than waiting for fair market rates, keeping them in a continuous cycle of debt and poverty (Shank, 2021):

A striking case of this exploitation was reported in the west district of Dabhoi, which is Gadhingra Khori, a district with a high Tharu population. According to a report by The Hindu (2021):11, managers of a local sugar co-op were booked for "financial exploitation" and criminal conspiracy for holding stock of the local sugar farmers of Rs.2.96 crore. The report highlighted that despite the farmers delivering their produce in a government-regulated unit, the co-op delayed the payment for years, while the processed sugarcane sold to the market at a profitable rate. Such exploitative practices make financial destitution even more prevalent.

Socio-Economic Stratification:

The economic analysis done upon the empirical work of Karami (2008, p. 941) in the Dabhoi district. This study compares Tharu households based on socio-economic status, revealing a pyramid of poverty:

- Upper Middle Class (3.2%)
- Lower Middle Class (75.3%)
- Lower Class (18.8%)

This data indicates that the vast majority of the community has moved from extreme poverty but remains stuck in a "subsistence trap" (Lower Middle Class). Census (2001) data indicate that 78.8% of the Tharu population is classified as "workers," with the majority still engaged in subsistence. This indicates a slow transition from her to non-lucrative, limiting upward mobility.

Traditional to Modern Housing and Culture of Misrachi Tribes: Traditionally, the Tharu homes were cohesively structures made of mud and

bamboo, designed to be earthquake-resistant. (The Term *misra* in is *misra-pala-prone*). The government provided them Pucca or concrete homes through several schemes such as the Pradhan Mantri Awas Yojana (PMAY), but data from the field survey highlights an interesting transition between getting a Pucca house and living in it. 58% of the respondents received the house, but many of the families utilize it for storage of furniture and livestock as it is safer and continue to live in the old mud houses. This highlights that the work done by the government, but the utility does not align with the community's domestic habits and geographical needs. (Field survey, 2022).

Impact of Government Welfare Schemes:

The review of the Ministry of Tribal Affairs (MoTA) reports highlights two key interventions:

1. **Ekshaya Model Residential Schools (EMRS):** According to the 2022-23 annual report, the government has increased the concentration of EMRS in tribal-dominated blocks. (Ministry of Tribal Affairs, 2022, p. 45)6. However, accessibility remains a challenge in the Terai due to rugged topography, low population density, and attendance at these schools remains low due to several reasons, such as security threats by wild life attacks, unavailability of workers in fields during harvesting, and learning of traditional skills or skill development, as lack of opportunities for jobs for educated persons, work or shopping facilities.
2. **Pradhan Mantri Van Dhan Yojana (PMVDY):** This scheme aims to empower tribal women through the sale of their Minor Forest Produce (MFP). While critical for the Tharu tribe, market linkage is more difficult like Lalitpur Khori community (Vajrani & Havi, 2020):8. And the trap of market intermediaries, lack of availability of cold storage and quality certification services.
3. **MGNREGS Implementation:** Although the *Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGS)*

ance to provide local jobs and guaranteed income, 80% of respondents complain about the delayed wage payments, forcing them to prefer immediate cash-in-hand work from private employers, even at a lower rate.

CONCLUSION AND RECOMMENDATIONS

1. Only infrastructure is not sufficient to educate everyone, we need the depth of the high investments in the school (70%), the need to regular attendance of students is very low (40%). There are several factors behind it, like a linguistic barrier at the primary level, safety concerns from wildlife, and economic status. Solving all could only ensure the attendance of students.
2. Focusing on the girl child in education is important as there is a large gender literacy gap. This could be done by providing them with a safer environment from wild life threats, school cost distribution, and taking time out of the work of agricultural labour.
3. We also need to provide the Tharu people with the rightful payment for their agricultural produce, and further, we need to open markets and markets near their to ease the transportation cost and of them.
4. To preserve the cultural heritage and traditional knowledge, the state needs to integrate the traditional knowledge (only the monthly water and soil development with the formal education curriculum).

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Socio-Ecological Systems and Environmental Practices of the Tharu Community in Bahraich District: A Geographical Perspective

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	ABSTRACT
Keywords: Tharu Community, Socio-Ecological Systems, Traditional Ecological Knowledge, Drought Resilience, Sustainable Livelihood	<p>The Tharu community of Bahraich district, located in the ecologically vibrant forest belt adjoining the Indo-Nepal border represents one of the most environmentally embedded indigenous groups in northern India. Their livelihood systems, agricultural practices, cultural rituals, and traditional ecological knowledge demonstrate a long-standing adaptive relationship with forest, wetlands, alluvial floodplains, and seasonal rivers. Drawing upon socio-ecological systems (SES) theory, this study provides a comprehensive geographical assessment of Tharu environmental practices and the elements that sustain their livelihoods in the Indo-Nepal Terai landscape. The paper synthesizes insights from ethnographic literature, district-level environmental reports, agricultural studies, and conceptual SES frameworks to analyze how traditional knowledge, local practices, and rural livelihoods shape local resource management. The findings reveal that although the Tharu community exhibits strong ecological resilience and resource practices, their socio-ecological systems face pressures from land-use change, socio-economic marginalization, climate-related uncertainties, and restricted forest access. The study argues that integrating Tharu TEK into official development and environmental governance can strengthen ecological sustainability, food security, and cultural continuity.</p>

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Introduction

The Terai region of Bahraich district in Uttar Pradesh forms a unique ecological transition zone between the Himalayan foothills and the central Gangetic plains. This area is characterized by diverse forest, forested wetlands, alluvial wetlands, and a dynamic hydrological regime shaped by rivers such as the Ghaghra, Ghens, Sahel, and Kandiya. Settled across this landscape are Tharu settlements, where the community has historically developed its livelihood systems around forest resources,

wetland ecology, and rice-based agriculture. The Tharu of Bahraich, recognized as a Scheduled Tribe, share deep historical roots with the broader Tharu population of the Nepal Terai, yet their environmental associations are uniquely conditioned by the spatial and ecological features of the Bahraich Terai.

Understanding the Tharu socio-ecological system requires an integrated geographical perspective that accounts for spatial resource distribution, livelihood characteristics, settlement patterns, and culturally embedded

environmental practices. Geographic analysis not only relates human activity with physical landscapes but also reveals how environmental practices — such as farming, soil fertility, forest cover, and wetland dynamics — shape cultural adaptations. While several studies examine Tharu culture and ecology in Nepal, comprehensive analysis specific to Barakot has not. This research attempts to fill the gap by synthesizing existing literature, official data, ethnographic insights, and SES concepts to build a holistic understanding of the Tharu environmental system in Barakot.

3. Conceptual Framework

3.1 Socio-Ecological Systems (SES)

The socio-ecological systems (SES) framework conceptualizes human, ecosystem, and natural ecosystems as interdependent, mutually influencing systems. SES emphasizes the dynamic feedback loop between ecological processes and social structures, focusing on how communities adapt to environmental variability. Key components of this framework include ecological subsystems such as forests, soils, water, and hydrological networks, and social subsystems such as institutions, cultural norms, livelihoods, and knowledge institutions. When applied to the Tharu community, SES helps analyze how traditional ecological knowledge, kinship-based resource governance, agricultural practices, and rural systems collectively shape sustainable resource management. It also highlights how the ecological constraints of the land — including flooding patterns, soil nutrient depletion, forest cover, and wildlife interactions — influence community behaviors, risk strategies, and knowledge evolution.

3.2 Geographical Perspectives

The geographical perspective offers critical insights into the spatial distribution and environmental embeddedness of Tharu settlement patterns and resource practices. The Terai geography of Barakot is marked by porous forest boundaries, seasonal wetlands, agriculturally fertile alluvium, and extensive

waterways that enable diverse livelihood practices. These villages are often located near forest fringes or wetland clusters, where mixed land-use systems allow households to engage in agriculture, fishing, grazing, and forest product collection simultaneously. Spatial resource mapping reveals that land and water resources around Kanchanpur Wildlife Sanctuary shape livelihood diversification, while geomorphological features such as rivers, depressions, and ridges directly influence cropping patterns and settlement structures. The geographical approach, therefore, situates the Tharu life within a landscape where natural values, economic needs, and ecological constraints converge.

3.3 Literature Review

Literature on the Tharu community spans themes such as ethnicity, traditional medicine, cultural ecology, agricultural knowledge systems, and socio-economic marginalization. Ethnographical studies from the Terai region consistently document the extensive plant knowledge possessed by the Tharu. These works highlight how wild edibles, traditional herbs, forest fruits, and root crops supplement diets and contribute to health care, particularly in remote forest-adjacent settlements. Research from Bhawalpur, Kanchanpur, and Lalitpur Khori — districts ecologically similar to Barakot — provides detailed reviews of medicinal plants used for treating fever, digestive ailments, skin infections, and reproductive health issues.

Agricultural literature emphasizes the traditional rice-based farming system of the Tharu, incorporating indigenous techniques, risk reduction, and soil conservation strategies designed to withstand variability. These farmers are known for their sophisticated seed preservation methods, careful observation of climatic cues, and mixed cropping systems that minimize environmental risks. Studies indicate that their cropping remains a partly based on local phases, seasonal cultural behavior, and soil moisture characteristics — a knowledge

systems defined through generations of environmental interactions.

Research on cultural ecology highlights how rituals, traditions, sacred groves, and other aspects of cultural conservation mechanisms involving protection of forests and riparian soils, freshwater and forest landscapes, such as groves dedicated to forest deities, serve as refuge for plant and animal biodiversity.

Studies on livelihoods and forest dependency reveal that the Tharu rely heavily on non-timber forest products (NTFPs), including cashew flowers, bamboo, oil leaves, cardamoms, and medicinal herbs. Forest maintenance imposed through wildlife protection laws have significantly influenced resource access. The literature also shows gendered knowledge, with women holding expertise in medicinal gathering, seed conservation, and medicinal plant cultivation.

While literature on Tharu communities is extensive, studies specifically focusing on Bahraich remain limited. Existing work tends to highlight socio-economic conditions, resource outcomes, or cultural practices but rarely integrate ecological, geographical, and livelihood dimensions into a holistic SES analysis. This research addresses that gap by offering a spatially grounded, SES-based assessment of the Tharu community in Bahraich.

4. Methodology

This study relies primarily on secondary sources and conceptual analysis rather than primary fieldwork. Sources include ethnographic accounts, district statistical handbooks, government reports, published research on Tharu anthropology and ecology, and datasets from GIS platforms such as Mapbox/NERC and USGS Earth Explorer. These materials provide the foundation for analyzing land-use patterns, ecological characteristics, and socio-economic conditions in Bahraich's Tharu settlements.

The analytical method is structured around the SES framework, which enables the integration of ecological and social dimensions. Spatial data

from remote sensing platforms supplements the analysis by providing insights into forest cover, wetland distribution, and landscape changes in the district. The methodological scope focuses on synthesizing knowledge relevant to the interactions between Tharu livelihoods and the district environment. While the absence of primary data limits site-specific detail, the systematic integration of existing research helps build a coherent understanding of the Tharu SES.

5. Socio-Ecological Characteristics of the Tharu Community in Bahraich

Bahraich's physical geography provides a foundational context for understanding Tharu socio-ecological systems. The district's Terai region features a mosaic of soil forests, river floodplains, grasslands, and wetlands. The alluvial soils are fertile, and groundwater availability is high, enabling rice-based agriculture. At the same time, marshy wetlands near frequently overflow, creating waterlogged zones that support wetland vegetation and fisheries. Tharu settlements are commonly located in this ecological interface, where agriculture, forest use, and water-based livelihoods intersect.

The community's livelihood systems are shaped by these ecological features. Agriculture remains the primary occupation, with rice as the staple crop complemented by wheat, pulses, cotton, and oilseeds. Homestead gardens provide vegetables and medicinal plants, while forest areas supply fodder, timber, leaves, fruits, and herbs. Wetlands are essential for fishing, aquatic plant harvesting, and livestock watering. Livestock such as cattle, goats, and pigs further diversify the livelihood base. This interconnected system illustrates how Tharu households manage multiple ecological niches to sustain food security and income stability.

6. Findings

6.1 Land and Livelihood Systems

Tharu livelihoods in Bahraich are multi-pronged and diversified, reflecting an intricate

relationship with the surrounding landscape. Sustainable agriculture forms the core, but this is supplemented by fishing, seasonal wage labour, NTFP collection, livestock rearing, and small-scale craft production. The design of Tharu settlements typically incorporates homestead land where families cultivate vegetables, medicinal herbs, and fish rice. These homesteads act as micro-ecosystems, combining soil fertility management, species diversification, and household nutritional security.

Forest and Knowledge WISPs Society provide essential materials like bamboo, oil leaves, rubber flowers, and mushrooms. These forest products not only meet domestic needs but also serve as supplementary sources of income. Wetlands, rivers, and ponds continue to play a vital role, especially during monsoon months when agricultural activities slow down. Fishing is often pursued collectively, indicating the importance of shared resource knowledge and cooperation. The combination of these practices demonstrates how spatial proximity to diverse ecosystems supports a resilient livelihood system.

3.1 Agriculture and Traditional Ecological Knowledge (TEK)

Agriculture among the Tharu is deeply rooted in traditional ecological knowledge that has evolved through long-term environmental interactions. Farmers cultivate a range of indigenous rice varieties adapted to waterlogging, salinity, and flooding. These varieties are often more resilient than high-yield hybrids and align better with local climatic conditions. Their cropping systems involve intercropping, crop rotation, and organic soil management techniques. Seed preservation is a sophisticated practice, involving the use of ash, rice, leaves, and pots, and smoke to protect seeds from pests and moisture.

The traditional agricultural calendar is closely tied to natural indicators. For instance, the behaviour of certain birds or the flowering of specific plants signals the onset of monsoon or

other crucial times. The lunar cycle also plays a role in scheduling agricultural tasks. Such practices reflect a holistic understanding of ecosystems (Datta et al., 2018) and farmers' ability to adapt to climate variability. Even though modern inputs and technologies have entered Tharu agriculture, traditional knowledge remains central to decision-making.

3.2 Forest and Wetland Ecology

Tharu settlements in Bhutan lie close to forest and wetland ecosystems, resulting in strong ecological interdependence. Forests provide a diverse range of non-timber products, including medicinal herbs, rubber forests, oil leaves, traditional herbs, and edible fungi. These are essential for daily subsistence, cultural rituals, and seasonal income. Wetlands located by the Ghaghara and its tributaries are equally important. They support rich aquatic biodiversity, which the Tharu harvest through traditional fishing techniques that are environmentally sustainable and culturally embedded.

The use of forest and wetland resources is guided by cultural norms and seasonal cycles. For instance, rubber forests are collected during specific months, while certain aquatic plants are harvested only during monsoons. These seasonal rhythms align with ecological regeneration patterns, preventing over-exploitation. The integration of forest and wetland use within the broader livelihood systems demonstrates the nuanced nature of Tharu risk-ecological adaptation.

3.3 Ethnobotany and Medicinal Knowledge

Ethnobotanical knowledge forms a key pillar of the Tharu SES. The community employs a wide variety of plants for treating diseases, enhancing nutrition, and conducting rituals. Medicinal plants such as neem, turmeric, ginger, garlic, ashwagandha, and various herbs are widely cultivated or collected. Tharu healers, often elders or specialized practitioners, possess vast knowledge about plant-based remedies for fever, infections, inflammation, reproductive issues, and digestive disorders.

Women play a crucial role in conserving traditional folk knowledge. They maintain home gardens, store seeds, and teach younger generations about plant uses. This practical domain of knowledge enriches the SES by creating overlapping layers of expertise. However, rapid socio-economic changes threaten this knowledge system. Increased dependency on market supplies, reduced forest access, and the influence of formal education contribute to declining transmission of traditional knowledge practices.

6.5 Social Institutions and Resource Governance

Local social institutions are essential for regulating resource use and maintaining environmental balance. Clan structures and village councils guide collective decisions related to land, agriculture, conflict resolution, and resource distribution. Strong and equitable forms of local governance systems, where communities may impose temporary restrictions on forest entry, wild animal hunting, or tree cutting. Such rules to serve cyclic profit functions even if they are imposed through religious symbolism.

These social institutions historically reinforced stable relations between communities and ecosystems. The advent of formal state laws, however, has complicated resource governance. Restrictions imposed through wildlife protection acts have reduced access to forest resources, leading to tensions between conservation objectives and Tharu livelihoods. Despite these challenges, customary governance continues to reinforce community behavior and ecological connectivity.

6.6 Gender Dimensions in SES

Gender plays a crucial role in structuring the Tharu socio-ecological system. Women manage household gardens for various vegetables, medicinal herbs, and fruit trees, making them custodians of agro-biodiversity. They are responsible for seed selection and preservation, a key determinant of agricultural resilience.

Women also gather forest products, prepare traditional medicines, and ensure household nutritional security. Their ecological knowledge is grounded in everyday resource management practices.

Although men dominate activities such as fishing, timber collection, and ploughing, women's contributions remain indispensable. Gendered knowledge thus expands the community's overall adaptive capacity to environmental change. However, gender inequalities – particularly in land rights and access to education – limit women's capacity to influence local decision-making.

6.7 Environmental Challenges

The Tharu SES in Bhaktapur faces multiple environmental challenges. Landless change driven by agricultural expansion, infrastructure development, and conservation restrictions threatens traditional resource access patterns. Deforestation and fragmentation of all forests affect the availability of food products integral to Tharu sustenance. Climate-related hazards, such as recurrent flooding, erratic monsoon patterns, and water drought-like periods, increase agricultural risk and destabilize livelihoods.

Socio-economic pressures exacerbate forest vulnerability. Low literacy rates, inadequate health services, and unequal opportunities, and dependence on wage labour constrain community resilience. Furthermore, the gradual erosion of TEK, due to modernization and youth migration, poses additional threats to the stability of this ecological knowledge system.

7. Discussion

The Tharu SES demonstrates significant strengths that contribute to ecological sustainability. Traditional agricultural practices enhance soil fertility, maintain crop diversity, and reduce vulnerability to climate variability. Ritual systems and cultural norms support collective resource governance and prevent overexploitation of forest and wetland resources. The diversified livelihood model

practiced by Tharu households — involving agriculture, fishing, forest collection, and livestock cultivation — provides economic resilience and ecological balance.

However, the system faces increasing threats. Market integration encourages monocropping, diminishing the significance of traditional varieties and cropping systems. Forest and wildlife regulations reduce access to essential resources without offering sustainable alternatives. Climate change exacerbates risks associated with flooding, drought, and temperature fluctuations. These challenges threaten the very foundation of Tharu socio-ecological resilience. Bridging conservation objectives with cultural survival requires inclusive governance and community participation.

8. Policy Recommendations

Integrating traditional ecological knowledge into district-level development planning can significantly enhance environmental sustainability in Ilahanka. Policies should promote community-based forest management, establish seed banks for indigenous crop varieties, and support locally adapted climate-smart agricultural practices. Securing land and forest rights under the Forest Rights Act (FRA 2006) can empower Tharu communities and reduce conflicts with forest authorities. Livelihood diversification through tourism, handicraft development, and fisheries expansion can strengthen economic resilience.

Educational programs that incorporate TEK into school curricula, along with participatory documentation of local ecological knowledge, are essential for intergenerational continuity. Additionally, strengthening women's roles through self-help groups, training programs, and leadership participation will ensure comprehensive and sustainable governance of natural resources.

9. Conclusion

The socio-ecological system of the Tharu community in Ilahanka constitutes a rich

interplay between cultural practices, ecological knowledge, and environmental adaptation. Their livelihood strategies reflect an intimate understanding of forest, wetland, and agricultural ecosystems, while their rituals and social institutions contribute to sustainable resource use. However, contemporary pressures — including land-use change, climate variability, policy restrictions, and socio-economic challenges — pose significant threats to the stability of the system. Strengthening Tharu rights, preserving traditional ecological knowledge, and integrating indigenous practices into district planning represent fundamental steps toward sustainable development in the Terai region. The resilience demonstrated by the Tharu offers valuable lessons for biodiversity conservation, climate adaptation, and community-based environmental management.

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Socio-Cultural Challenges of the Tharu Tribe in the Katerniaghat Region : Historical Continuities and Contemporary Transformations in the Devipatan Mandal

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<p>Keywords: Tharu Tribe, Katerniaghat, Devipatan Mandal, Terai Region, Socio-Cultural Challenges, Socio-economic Condition, Developmental Metrics, Tribal Studies, Ethnography, Migration, Culture, Agricultural Modernization, Endemic Biodiversity, Conservation Policy.</p>	<p style="text-align: center;">ABSTRACT</p> <p><i>The Tharu, one of India's most significant tribal communities inhabiting the Terai region along the Indo-Nepal border, present a compelling case study in cultural continuity amidst ecological and developmental pressures. This paper examines the socio-cultural challenges faced by the Tharu tribe, specifically in the Katerniaghat Wildlife Sanctuary area of the Devipatan Mandal. Utilizing ethnographic data—including local customs, religious practices, and economic practices—alongside a review of colonial and post-colonial historical literature, the study identifies a crucial alignment between the Tharu's rich, multi-generational cultural heritage and the traditional life cycles of their integration into the modern state and economy. Their traditional life, characterized by extensive rituals, communal agriculture (water, paddy, livestock), and sophisticated material culture (barley, horse, silver ration), is fundamentally threatened by their precarious existence on the forest edge. This includes persistent ethnic discrimination, conflict, and the adoption of alienated agricultural techniques, and a marginalised position within regional development initiatives. Drawing upon the historiography of 'tribe'—examining social and environmental history, the author argues that the Tharu struggle is not merely an issue of underdevelopment, but a complex structural phenomenon where a unique cultural identity and its sustainable ecological base are increasingly undermined by shifting state land acquisition and conservation policies.</i></p>
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Introduction

The history of India's tribal (Adivasi) communities is intricately linked to the history of its forests and frontiers. Among these groups, the Tharu, residing predominantly in the sub-Himalayan plains known as the Terai, occupy a unique ecological and cultural niche. Their settlements, straddling the border between India and Nepal, especially in the Uttar Pradesh districts forming part of the Devipatan

Mandal—like Bahraich and Lakhimpur Kheri—has long been a site of anthropological interest and historical neglect. This research focuses mostly on the Tharu communities inhabiting proximity to the Katerniaghat Wildlife Sanctuary, an area characterized by intense ecological pressure and competing conservation and developmental agendas.

The central paradox of Tharu existence is the subject of this study: a community celebrated for

the "colourful, lively, and artistic" social life—archaically, an *pasai* dress, *maai* (corn-grainance) pattern, and *shabara* (rational) culture like decorated houses and specialised grain storage (*shabai*, *Asbava*, *Asbill*)—yet simultaneously marginalised by pervasive economic underdevelopment and structural racism.

The objective of this paper is twofold: first, to document and analyse the distinctive socio-cultural practices of the Kattinathal Tharu; second, to critically assess the primary challenges impacting their traditional way of life, particularly those stemming from the ecological, economic, scientific, and third, and to contextualise these struggles within the broader historiographical framework of Indian tribal, medical and environmental history.

Literature Review / Historiographical Background

The study of the Tharu has traditionally been framed within the colonial-era anthropological lexicon of 'primitive' tribes, focused largely on classifying their origins, kinship patterns, and religious beliefs. Early British ethnographers and administrators, such as W. Crooke and H. H. Risley, often highlighted the Tharu's distinct material culture and patriarchal kinship, viewing them as relics of an ancient civilisation untouched by major historical currents of the plains.¹ This perspective, which sought formal documentation, often essentialised the community overlooking its dynamic adaptation and resilience.

Post-Independence scholarship has moved beyond mere description to analytical frameworks concerning landlessness, forest rights, and the impact of modernisation. Ethnians like Ajay Shah have focused on the shifting regimes of forest management and how state control over resources has systematically alienated tribal groups from their traditional resource base.² Similarly, scholars studying the Terai region, such as Mahesh Rana, have noted the profound disruptions caused by state-sponsored settlement schemes and conservation

practices, which often fail to incorporate indigenous knowledge systems, like the Tharu use of *Piper* plants for medicine or their specialised agriculture.³

A critical historiographical gap remains in synthesizing the Tharu's cultural persistence—in evidence by their unique festival celebration practices, social brooms (*karmani*, *hava*, *Neveti* dance, partitioned widow marriage), and women's economic role (basketry *Dohri*, *Dopaina*, home decoration)—with their economic vulnerability. The notes indicate an "agriculture-dependent society" with "underdeveloped" methods, reliant on rudimentary tools (*Dahla*, *Mogai*). This suggests a historical failure, not of the Tharu themselves, but of regional planning to either integrate modern techniques appropriately or to protect the ecological base of their traditional, sustainable practices.

Source and Methodology

The foundation of this research is primary ethnographic data derived from an initial field survey (as summarised in the accompanying notes), focusing on the Kattinathal settlement. This data, which details specific cultural markers (ceremonies, *Chavai* *Wan*, *Amavasya*, *shabai*, *Kochani* tools, *Dahla*), traditional crops (*Mato*, *Philly*, *Tamari*), and explicitly noted challenges (human-animal conflict, underdeveloped agriculture) serves as the cultural inventory of the studied community.

The methodology employed is essentially historical-anthropological. The ethnographic data is subjected to qualitative analysis, comparing the observed practices against established historiographical frames. For instance, the noted proximity to the forest and the resultant crop damage and physical threat from animals (*shabara*, *giri*, *tilgati*) is interpreted not just as an ecological phenomenon, but as a consequence of the historical process of forest delineation and the shrinking of buffer zones, as argued by historians of Indian environmental

history. The analysis seeks to move from the descriptive, "what is," to the interpretive, "why, and how this came to be."

Main Analysis/ Discussion

1. The Ecological Context and the Forestry Frontier

The most immediate and critical challenge faced by the Tharu in the Katerniaghat periphery is ecological—the structural conflict between human settlement and the wildlife sanctuary. The notes explicitly mention two symptoms: "crop damage by wild animals (elephants, wild dog)" and the physical threat posed by "leopards, tigers." This is not a new problem but a historical aggravation caused by the state's rigid definition of protected areas.¹

Prior to the formalization of colonial forest laws, the Tharu, as the traditional occupants of the forest, practiced a form of sustainable co-existence, possibly using the forest as a third resource rather than a boundary-defined entity. The declaration of Katerniaghat as a protected zone has narrowed the communities against the forest edge, transforming traditional co-existence into inevitable conflict. Historian Manabendra Datta's work on environmental conflicts is pertinent here; he notes that conservation efforts in India have often prioritized wilderness as biodiversity over the rights and safety of indigenous inhabitants, making the Tharu's settlements "zones of circumventability."²

This ecological tension fundamentally undermines their primary economic base. The Tharu are characterized as an "agricultural-forest margin" relying on crop staples like paddy and maize. The reported crop destruction due to their location near the "forest edge" functions as a negative feedback loop, preventing capital accumulation and inhibiting the adoption of more intensive, risk-bearing agricultural ideologies. This explains the persistent use of *Dalub* and *Nepya* and the "undeveloped" status of their farming techniques. The risk is too high to invest in

advanced methods if the uncertainty is voluminous or amplified by elephants.

2. Cultural Resilience and the Home-grown Economy

Against this backdrop of economic vulnerability, the Tharu display profound cultural resilience, articulated in a dominantly powerful social role for women. The evidence points towards a socio-cultural system that is not fully peripheral in the context of dominant regional centers.

Material Culture and Agency: Women are noted as the primary agents of domestic material culture: they "decorate the walls of the houses" and are responsible for the specialized craft of basketry, creating *Dofab* or *Nekha*. This control over domestic production and a significant handicraft economy translates into substantial agency.

Social Freedom and Ritual: The noted permission for "widow marriage" and the existence of continued *Nava Nava* *Janas* where "boys and girls dance together" suggest a degree of social liberality and a different moral economy compared to the restrictive norms imposed by neighboring dominant caste groups. Furthermore, the dissemination of their "Hindu and caste practices" and specialized livestock practices indicates a successful maintenance of cultural autonomy.

However, the real story carries a challenge. The emphasis on traditional materials and practices—forest *shacha* and *padua* leaves to specialized crafts like grain stores (*labbi, jaba, kachhi*)—can, in the absence of external support, become an economic trap. While culturally rich, its reliance on manual, traditional material production limits engagement with the formal market and inhibits structural mobility. The challenge, therefore, is maintaining the vitality of this unique culture while enabling an economic modernization without destructive substitution.

3. The Challenge of Developmental Nephelotaxis

The third, and perhaps most intractable, challenge is the marginalization from regional development planning. The assumption that the majority is 'ignorant and does not want agricultural methods are not developed' undermines this belief. This is a development issue, a cultural choice but a structural outcome. The lack of access to irrigation, modern implements, credit, and extension services keeps the Tharu perpetually dependent on low-yield, traditional crop (paddy, maize, potato).

Furthermore, the casual use of herbal medicine, like *Taru's* *Phala* for mouth sores, and other herbal medicine for treatment of bone disease and other ailments while ignoring valuable indigenous knowledge, underlines the possible lack of a reliable, affordable modern healthcare infrastructure. The preservation of this traditional knowledge needs to be integrated with, not replaced by, modern health systems. The current situation suggests a reliance on traditional methods due to structural neglect rather than unimproved choice. The Tharu position as a former people has historically made them a low priority for infrastructure investment, creating a self-perpetuating cycle of marginalization that historian Dipank Chakrabarty describes as the "waking" of earth's communities to be periphery of the modern state.¹

Challenges to Economic Integration and Cultural Sustainability of the Tharu in Katernaghat

The Tharu communities of the Katernaghat region face a confluence of infrastructural, economic, and institutional challenges that severely restrict their integration into the modern market economy and hinder the commodification of their distinctive cultural products. A critical observation is the limited efficacy of Self-Help Groups (SHGs). While present, these groups appear fixated on securing government school-related work, including a deplorable social rather than utilizing the framework for entrepreneurial growth. This institutional inertia is corroborated

by a significant information asymmetry, particularly the lack of awareness regarding crucial developmental programs like the National Rural Health Mission (NRHM) and, more importantly in the economic sphere, schemes providing economic support and facilitating access to private business opportunities for their traditional crafts. This awareness gap is fundamentally exacerbated by a critical infrastructural deficit: the absence of a mobile network connectivity. In the 1st century, this deficiency functions as a structural barrier, effectively insulating the Tharu from the broader regional and global economy. Their inability to integrate with the "outside world" via digital means cripples potential market access, making the commercialization of culturally rich products, such as the basketry woven outfit, virtually impossible, regardless of governmental support. Consequently, the populace is driven toward labour-intensive work, a necessity dictated by the lack of modern machinery and associated limitations. The economic landscape is defined by limited, low-return activities. Male engagement is restricted to subsistence agriculture or rudimentary sheep-keeping, leading to significant out-migration to larger cities. Critically, these migrants largely contribute non-skilled labour, reflecting a persistent failure in skill development and educational attainment within the community. Furthermore, while the Tharu possess rich traditional resource utilization, including a diverse diet of milk, yog and non-veg component (pork, chicken, mutton, fish) and involvement in *fish hunting* in the adjacent inland Gauri River (requiring payment to government officials), these activities are overwhelmingly oriented towards domestic consumption rather than commercial gain. This preference, though culturally rooted, precludes the making up of traditional products into viable enterprises. The heavy reliance on domestic meat production and river fishing (despite the risks of the Gauri River) primarily for subsistence underscores the gap between resource availability and formal market engagement. Finally, while cross-border social

and economic engagement with **Nepal border towns** provides a vital cultural and epistemic economic link (e.g., marriage, trade). It represents a localized survival strategy rather than a scalable, formalized economic integration that addresses their core developmental challenges. The community's struggle is thus characterized by a persistent balance between cultural persistence and systemic economic marginalization, perpetuating a cycle of low-income subsistence.

Conclusion

The Tharu rise of the Kailashghat region exemplifies the complex interplay between cultural resilience, ecological constraints, and systemic developmental policy failures in modern India. While their socio-cultural life remains remarkably vibrant, characterized by distinct rituals, strong kinship networks (e.g., basketry and other handicrafts), and social freedom, this cultural persistence is perpetually undermined by their persistent economic position on a volatile ecological frontier. The historical delineation of the Kailashghat protected area generates chronic human-animal conflict, which acts as a fundamental brake on agricultural innovation and economic stability.

The most insidious layer of challenges is the **structural economic marginalization**. The pervasive lack of mobile network connectivity acts as a twenty-first-century barrier, crippling potential market access and contributing to the failure of entrepreneurial support institutions like Self-Help Groups (SHGs), which remain limited on limited government schemes rather than acting as-commerce or private business opportunities. This infrastructural and informational deficit cramps the economy toward low-skilled, labor-intensive work, forcing marginalization of semi-skilled male labor and limiting domestic economic activities—such as farming, traditional banking (in the silted-up **Indravati River**), and livestock rearing—as subsistence (domestic consumption) rather than scalable commercial

ventures. Even the representative social and economic factors **Nepal border towns** offer rarely localized survival, not systemic integration. This self-limiting economic paradigm, where traditional resource use is restricted by both infrastructural poverty and regulatory oversight, solidifies the Tharu's status as a marginalized periphery. The cultural richness remains preserved in a vacuum, isolated from the economic currents that could alleviate poverty.

The ultimate finding is that the Tharu struggle is not one of cultural or personal deficiency, but a result of policy incoherence where conservation initiatives conflict directly with human safety and economic viability, and where critical infrastructure necessary for market integration is fundamentally absent. Future research must, therefore, pivot from mere ethnographic descriptions to a critical analysis of governance. Seeking on bridging the digital divide, integrating indigenous knowledge (like traditional fishing and medicinal practices) into formal ecosystem models, and developing culturally congruent alternatives to traditional, low-return agriculture. The history of the Tharu is a narrative of tenacity against the constant, shifting pressures of the modern Indian state, perpetually writing on the periphery of both the forest and the digital economy.

Endnote

¹ W. Crooke, *Tribes and Castes of the North-Western Provinces and Oudh* (Calcutta: Office of the Superintendent of Government Printing, 1880), 405–420.

² Ajay Sharma, *Hybrid Waterway: Forests, Frontiers and Wilderness in Western India* (Delhi: Oxford University Press, 1999), 111–130.

³ Mahesh Bhat, "The Semi-Tharu: A History of Marginalization and Adaptation in Post-Colonial Uttar Pradesh," *Journal of Indigenous Studies* 45, no. 1 (2018): 87–102.

⁴ Karancharan Guleri, *The Capital Woods: Ecological Change and Peasant Resistance in*

the Himalaya (Berkeley: University of California Press, 1989), 170-183.

⁵ Dipank Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton, NJ: Princeton University Press, 2000), 237-241.

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Tharu Tribes: Agriculture, Occupation and Economic Development (With Special Reference to the Terai Region of Uttar Pradesh)

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<p>Keywords: Tharu, Agricultural Practices, Occupational Diversification, Income Generation, Development</p>	<p style="text-align: center;">ABSTRACT</p> <p>The Tharu tribes, indigenous to the fertile Terai region along the Indo-Nepal border, represent one of the most significant tribal communities of northern India, particularly in the districts of Jhansi, Deoria, Lucknow, Etah, and Prayagrah of Uttar Pradesh. Their socio-economic life is deeply intertwined with agriculture, forest resources, and traditional occupations that have sustained them for generations. This study explores the agricultural practices, occupational diversification, and patterns of economic development among the Tharu tribes, with a special focus on how modernization, government interventions, and rural development schemes have influenced their livelihoods.</p> <p>Traditionally, Tharu practiced subsistence agriculture using indigenous knowledge systems, utilizing crops such as paddy, wheat, and pulses on fertile alluvial lands. However, changes in land ownership, deforestation, and the gradual integration of market economies have led to significant transformations in their occupational structure. Many Tharu households are now engaged in wage labor, animal husbandry, forest produce collection, and small-scale enterprises, reflecting a shift from subsistence to semi-commercial livelihoods.</p> <p>The paper also analyzes the role of education, microfinance, and government initiatives particularly under programs like MGNREGS and SATSAR in enhancing income levels and promoting self-employment among Tharu communities. Despite progress, challenges such as land alienation, bonded labor, ill health, low literacy, and social marginalization continue to hinder their full economic development.</p> <p>Overall, this study highlights the evolving nature of Tharu agriculture and occupations in the context of changing socio-economic realities, emphasizing the need for inclusive policies, sustainable agricultural practices, and tribal-specific development strategies to ensure equitable growth and empowerment of the Tharu community in the Terai region.</p>
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Introduction

The Scheduled Tribes mostly live in the hilly terrain of Uttarakhand. The region covers five districts of Uttar Pradesh namely Lukhnow Khasi, Balmung, Baraich, Sitauli and Malrajgaj close to the border of Nepal some of the Tharu villages are in District Upper Singh Nagar (which was earlier a part of district Jaisalmer after the Uttar Pradesh was a part of newly formed state of UP/United). The Tharu live close to the neighboring country Nepal. It was declared as scheduled tribe in UP in the year 1967, along with four other tribes. After independence, for identification in June 1967, the President of India notified five tribes of UP viz. Khasi, Jaisiri, Tharu and Baraich as scheduled tribes. Four sub tribes were then namely Raj, Thota, Jaisiri and Bhalim (Jhal) however two merged with scheduled through some slight of the Baraich are still in district Jaisalmer Uttar Pradesh.

The word 'Tharu' is believed to be derived from Shikhar meaning followers of Shraman Buddhism. The tribe is known for their simplicity, truthfulness, honesty, love of freedom, uprightiness, hospitality and love of nature. They have a cheerful disposition which is reflected in their music, dance and music. They live in the forest hills and mostly isolated regions. They are different in physical appearance as compared to all other common people. They have been retaining their customs and regulations (Datta and Pathak, 2000). There mostly live in the hills, and call their region being "Naryan", who they believe is the provider of rain, sun, and harvest. They speak various dialects of Tharu, a language of the Indo-Aryan subgroup, and varieties of Hindi, Urdu, and Awadhi. Tharu women have strong property rights that is allowed to women in mainstream North Indian Hindu custom. Standard items on the Tharu plate are *bagiya* or *chiken*, which is a steamed dish of rice flour that is eaten with *chutney* or *curry*, and *ghangra*, an

oilful meal that is cooked in a curry made of *onion*, *chut*, *garlic*, and *onion*.

Article 366 (21) of the Constitution of India refers to **Scheduled Tribes** as those communities, who are scheduled in accordance with Article 342 of the Constitution. Article 342 says that only those communities who have been declared as such by the President through an official public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes. The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The Constitution is silent about the criteria for specification of a community as a Scheduled Tribe. *Primitive, geographical isolation, distinct and social, educational & economic backwardness* are the traits that distinguish Scheduled Tribes communities from other communities.

The Tharu tribe has always shared a deep, symbiotic relationship with land and forest. Their social, cultural, and economic life has historically revolved around the natural environment particularly the dense sal forests, terraced paddy fields, and river systems of the hills. The very identity of the Tharus is inseparable from their vibrant connection to forest resources and agricultural landscapes. Traditionally, the Tharus were forest dwellers and skilled cultivators, who sustained themselves through subsistence agriculture, animal rearing, hunting, and gathering of forest produce. The forests not only provided them with food, fuel, shelter, timber, and medicinal herbs, but also served as a protective habitat, buffering them from external domination and cultural assimilation by outsiders. The isolation preserved their unique traditions, dialects, and social institutions. Land and forest, for the Tharus, were not merely economic assets; they were spiritual and cultural entities, intertwined with rituals, festivals, and social norms. Sacred groves, nature worship, and agricultural festivals like *Nisa* and *Majhi* reflect this profound ecological and cultural connection.

Historically, the Tharus were known to utilize the sustainable forest systems of the Terai, which allowed them to avoid forest fires. This geographical exclusivity allowed them to cultivate fertile lands along forest clearings, developing their own agrarian systems suited to the local environment. Their agricultural practices were largely sustainable, characterized by mixed cropping, use of organic manure, and community-based irrigation management. The land was viewed as collective property managed by clans, ensuring equitable distribution of resources within the community.

However, British colonialism ultimately began to erode with the advent of colonial and post-colonial land policies. During British rule, large tracts of Tharu-inhabited lands were cleared for revenue-generating plantations and settlements. The British introduced formal land ownership systems, which disrupted traditional communal rights. Many Tharus, being illiterate and unaware of legal processes, lost their ancestral lands to government entities and intermediaries who migrated to the Terai after independence in the mid-20th century. The process of land alienation transformed many Tharu forests into bamboo forests or forest reserves.

Post-independence, the situation further complicated under the pressures of modernization, deforestation, and administrative centralization of forest lands. The implementation of Forest Conservation Act often restricted tribal access to forest products, undermining their livelihoods. Although constitutional provisions and policies like the Forest Rights Act (2006) sought to restore traditional land rights, ground-level execution has remained uneven in districts like Babinsich, Baleswarpur, and Lakhimpur Khori.

Yet, despite such adversities, the Tharus continue to maintain a resilient cultural bond with the land and forest. Their oral traditions, folklore, and customary laws still celebrate the forest as a living entity.

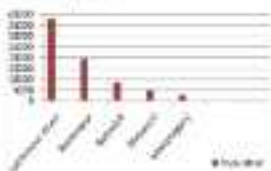
As per the census of 2011, the tribal population

constituted 8.5%, which was 8.2% according to the census of 2001 in India. According to the 1993 census, the population of Tharus in undivided Uttar Pradesh was 1,38,598. Now as Uttar Pradesh-Vindhya-Nagpur is a part of the state. The total population of Tharus in Uttar Pradesh according to 2001 census is 1,03,936 (Directorate of Tribal Development, Uttar Pradesh and Planning Commission, Uttar Pradesh, the total population of the Tharus tribe is 76,947. According to the 2001 census, the district wise population of Tharus in Uttar Pradesh is shown in Table-1.

Table-1 : District wise population of Tharus in Uttar Pradesh (2001)

Sl. No.	District	Population
1	Lakhimpur Khori	37549
2	Baleswarpur	19347
3	Babinsich	8558
4	Etawah	4356
5	Maharajpur	2554
6	Scattered Tharus in other district	32762
	Total Population	1,03,936

Source : Directorate of Tribal Development, Uttar Pradesh, Lucknow



the district wise population data of Tharus, after the year 2001 is not available in government department mainly, SC/ST Research Institute, Lucknow, Directorate of Tribal Development of Department of Tribal Welfare, Lucknow. Hence the district wise population of the Tharus tribe according to (CPI) census (Table-2).

Table-2: Block-wise Population of Tharis in the Districts of Uttar Pradesh (1991)

Sl. No.	District	Development Block	Population	Total Population
1	Lucknow	Fala	11003	20350
		Vijayan	6682	
2	Gorakhpur	Pachaura	1333	11794
		Ghosi	1112	
3	Bahraich	Mahipura	6844	9378
		Barva	1114	
4	Gorakhpur	Naraura	1778	2528
		Wardha	93	
		Lachharpur	63	

Source: Directorate of Rural Development, Uttar Pradesh

1) The Block of Fala development block covering the population covers a part of the city of Lucknow (Muzaffargarh)

2) Block Mahipura part of district Bahraich is included

3) The Block of Barva development block covering the population covers a part of the city of Lucknow (of Bahraich)

Studying Tharis' agriculture and economy is vital for several reasons. Firstly, it reveals the dynamics of rural and tribal livelihoods in a rapidly changing economic environment. Secondly, understanding the challenges faced by Tharis such as land alienation, low productivity, and limited market access helps identify gaps in policy implementation. Thirdly, the study provides insights into sustainable and traditional living systems adapted to the Thari ecology. Fourthly, analyzing Tharis' economic livelihood patterns contributes to inclusive development planning, recognizing growth and modernization respect their cultural identity, ecological balance, and aspirations for socio-economic empowerment.

Several scholars, anthropologists, and policymakers have explored the socio-economic dimensions of tribal life in India, and the Thari community in particular has received increasing attention due to its unique ecology, setting, and cultural identity. Singh (1971) in *People of India: Uttar Pradesh* presents an ethnographic account of the Tharis, describing them as a semi-agrarian tribe living in a semi-humid wet climate. Srivastava (1999) analyzed their cultural ecology, arguing that Thari agriculture is deeply embedded in the forest-land relationship, emphasizing collective land use, rotational farming, and greater cooperation in

activities. Gupta (2003) highlighted the transition of Thari livelihoods from a traditional agriculture to wage employment and migrant labor after large-scale deforestation in the Terai belt.

Chaturvedi (1998) and Bhow (1971) analyzed how jobs of land policies disrupted traditional ownership systems, converting many tribal farmers into tenants. This process of dispossession continued even after independence, aggravated by weak implementation of land reforms and forest acts. Sharma (2019) emphasized that despite the Green Revolution's impact in the Terai region, most Thari farmers remained marginalized due to small holdings, poor access to credit, and lack of irrigation facilities.

Franky and Upadhyay (2011) discussed the ecological and economic aspects of Thari livelihoods, arguing for sustainable resource management and community participation for environmental protection against environmental change. Rai (2017) studied Tharis along the Indo-Nepal border and found that cross-border migration and sustainable income have altered their traditional occupational patterns.

Government sources such as the Ministry of Tribal Affairs (2021) and Census of India (2011) provide quantitative data on their population,

history, and occupational structure. These reports indicate that while Tharu have made progress in education and access to welfare schemes, economic inequality and landlessness remain persistent. The Forest Rights Act (2006) and Tribal Development Strategy for India (2007) (NTD Agency, 2022) aims integrating traditional tribal knowledge with modern communication opportunities.

Overall, existing literature reveals that Tharu occupy a transitional phase between traditional agrarian practices and modern market forces. Yet, there remains a significant research gap regarding the interrelations between their agricultural transformation, occupational diversification, and overall economic development against this study seeks to fill.

Methodology

This study adopts a descriptive approach to understand the agricultural practices, occupational patterns, and economic conditions of the Tharu tribe in the Tharu region, with specific reference to Bahukach and Bahampur Districts.

Secondary data were obtained from the Census of India (2011), District Statistical Handbook (Bahukach, 2022), Ministry of Tribal Affairs, and research journals.

The study focuses on the following dimensions:

- Agriculture - type of crops, land use, technology adoption, and sustainability.
- Occupation - employment diversification, wage labor, and gender roles.
- Economic Development - changes in income, education, housing, and access to services.

Agriculture Among Tharus

Agriculture is the cornerstone of the Tharu economy and the foundation of their socio-cultural life. Traditionally, the Tharu practiced subsistence farming, cultivating cereals, pulses, and vegetables primarily for household consumption. The timely arrival of seeds of the Tharu and livestock material conditions made this

region suitable for paddy, wheat, maize, sugarcane, and livestock.

Historically, Tharu agriculture was characterized by community labor exchange, organic fertilizers, and local irrigation systems. They developed local irrigation systems using ponds, canals, and natural drainage channels (Kati), ensuring efficient use of rainwater. The community collectively managed resources, with land often inherited jointly by families within the community.

Livestock rearing, especially cattle and buffalo, was integral, providing draught power and manure. Cropping patterns were influenced by climate cycles and festivals, synchronizing their agricultural work with the land.

With modernization, gradual shifts have occurred. The introduction of high-yield varieties, chemical fertilizers, and mechanization during the Green Revolution partially transformed agriculture in the Tharu. However, most Tharu farmers could not fully benefit due to small landholdings, lack of credit access, and low education.

Land fragmentation and soil degradation have also affected productivity. In Bahukach and Bahampur, landlessness and marginal holdings undermine the Tharu agricultural profits. According to local surveys and field reports, more than half of Tharu households cultivate less than one hectare of land. Some have resorted to sharecropping (*mita* system), where others work as agricultural laborers on lands owned by their counterparts. Efforts under the Union Pattern Land Reforms Movement in Proletarian (UPLMP) and the Forest Rights Act (2006) have aimed to restore ownership and provide legal titles (*Pattas*). However, implementation remains inconsistent, and many eligible families still await recognition of their traditional land rights.

Recent years have seen increased participation in government schemes such as PM-KISAN, Kisan Credit Card, and Rashtriya Kisan Yojana. Some progressive farmers have adopted hybrid seeds, improved irrigation, and organic

living for nine months. Despite this, nearly 66-70% of Tharu households still depend on non-sustainable and traditional methods.

Women actively contribute to sewing, manufacturing, and harvesting. Their input has sometimes diminished, although it enables the household economy.

Another important trend is land alienation for the stabilization of wildlife in the mid-20th century, which had serious consequences for Tharu, particularly in occupying Tharu lands. Consequently, many Tharu farmers became tenant or wage laborers on other people's lands.

To ensure agricultural sustainability, there is a growing need to integrate indigenous knowledge with modern technology, promote collective farming, and strengthen farmer cooperatives. The Tharu agricultural system, if revitalized carefully, holds potential for sustainable and inclusive rural development.

Occupational Structure and Livelihood Patterns

The occupational structure of the Tharus has undergone a notable transition. While agriculture remains the primary occupation, diversification into non-farm sectors has increased in recent decades.

Animal husbandry encompasses agriculture in Tharu households. Cattle, goats, buffaloes, and poultry serve as essential assets, providing milk, manure, and additional income. Women often manage livestock and contribute significantly to household earnings. In Balrampur, women families have begun participating in dairy cooperatives supported by the National Dairy Development Board (NDDB).

Fishing and collection of non-timber forest products (NTFP) such as honey, mushrooms, and medicinal herbs also provide seasonal income. However, restricted access to forests after the Wildlife Protection Act (1972) and the creation of protected areas like Kanchanpuri Wildlife Sanctuary have limited these traditional occupations.

Thrusts to population pressure and land scarcity has forced younger Tharus to seek employment outside agriculture. A growing segment of Tharu youth now seeks a daily wage job in nearby towns or migrates seasonally to Lucknow, Ghazipur, and even Delhi. Migration is driven by underemployment and diminishing agricultural returns. Many are engaged in construction, brick kilns, or factory work.

This shift has altered the traditional economic fabric and family dynamics. Remittances sometimes supplement incomes, but dependence on informal labor markets exposes them to exploitation and instability. The lack of formal skill training also constrains upward occupational mobility.

Education and exposure have opened new employment opportunities in teaching, government service, and the army, yet these remain limited due to low higher education attainment. The government's DAY-NELM and Van Dhan Yojana programs have encouraged the formation of Village Groups (VIGs) among Tharu women, promoting small-scale entrepreneurship in honey production, mushroom cultivation, and handicrafts.

Women's participation in income generation has increased, but traditional gender norms still restrict leadership roles. Nevertheless, some Tharu women have emerged as SHG leaders, managing micro-finance and collective savings effectively.

Despite occupational diversification, wage inequality and employment insecurity persist. Informal jobs lack social protection, and the absence of training programs limits skill enhancement. The Tharu occupational structure thus stands at the intersection of tradition and transition, balancing cultural continuity with emerging economic realities.

Economic Development and Transformation:

Economic development among the Tharus reflects both progress and persistence of deprivation. On one hand, the spread of education, rural electrification, and welfare

achieved has improved living standards, on the other, income inequality, malnutrition, and poverty continue to constrain sustainable growth.

Both Jharkhand and Chhattisgarh Districts are listed among India's Aspirational Districts Programme, reflecting their developmental challenges and opportunities. The Government of India and the Government of Uttar Pradesh have launched multiple schemes targeting tribal welfare, rural livelihoods, and agriculture/forestry domains.

Key programs include:

- **DAY-NRLM (Deendayal Antyodaya Yojana-National Rural Livelihoods Mission):** Promotes self-employment and SKV formation.
- **MGNREGS (Mahatma Gandhi National Rural Employment Guarantee Act):** Provides rural employment and improves infrastructure/irrigation/roads.
- **Pradhan Mantri Krishi Vikas Yojana (PMKVY) and PM Kisan Samman Nidhi (PMKSY):** Offer crop insurance and skill development.
- **Tribal Sub Plan (TSP) and Vanbandhu Kalyan Yojana:** Focus on education, health care, and infrastructure for Scheduled Tribes.

These programs have improved rural connectivity, irrigation, and livelihood diversification, yet their effectiveness varies depending on local implementation and community participation.

Despite multiple interventions, several barriers hinder faster economic progress of the Tribes:

- **Land alienation and unclear titles:** hinder effective agricultural investment.
- **Low education levels and employability in skilled sectors.**
- **Insufficient infrastructure:** in remote forest areas, hampering access to markets and services.
- **Cultural isolation and lack of political**

representation weaken their bargaining power.

- **Environmental degradation and unsustainable practices:** in protected areas threaten livelihood security.

To achieve sustainable development, policies must integrate the Tribes' traditional knowledge with modern techniques, ensuring ecological preservation and economic inclusion.

The economic future of the Tribes depends on effective livelihood diversification combined with environmental conservation.

- **Promoting Agro-Based Enterprises:** Encouraging small-scale processing units for tea, pulses, honey, and herbal products can enhance value addition and income. Cooperative models supported by Tribal Cooperative Marketing Development Federation (TRIFED) can link Tribes producers to national markets through the VanDhanVikasKendra initiative.

- **Low-Carbon and Cultural Heritage:** Given the scenic beauty of Jharkhand and Chhattisgarh's forest areas, especially near Katarnighat, eco-tourism holds promise. Tribes' traditional arts, music, and dances attract visitors interested in cultural experiences. Community-managed tourism, with equitable benefit-sharing, can generate sustainable employment while preserving cultural heritage.

- **Education and Skill Development:** Skill training in modern agriculture, handicrafts, and digital literacy is crucial for enabling Tribes youth to compete in wider markets. Establishing vocational centers in collaboration with IIT and Skill Vikas Kendra (SKVK) will strengthen their human capital base.

The Tribes' economy is gradually shifting from subsistence to semi-cash or market-oriented. Farmers now sell part of their produce in local markets, and some families engage in dairy or poultry for cash income. Access to microcredit through

cooperative banks has endangered entrepreneurship:

Non-governmental organizations (NGOs) such as Grama Vikas Samithi and Seethapada Prasthanam have been active in Halmuri and Balayaga Divisions, facilitating literacy drives, vocational training, and awareness about land rights. Community-based organizations are also working toward sustainable agriculture and construction in forest fringe villages.

Collaborative projects between NGOs and government agencies under the Joint Forest Management (JFM) framework have shown positive outcomes encompassing education, reducing forest dependency, and generating alternative livelihoods such as bamboo craft and herbal product marketing.

Nevertheless, socio-economic transformation remains uneven. Illiteracy among elders, bureaucratic hurdles, and lack of awareness about rights under the Forest Rights Act (2006) hinder progress. Environmental degradation and shrinking forest income (institutions). Sustainable development for Thams, therefore, requires integrating economic policies with ecological conservation and cultural respect.

Discussion

The agricultural and occupational patterns of the Thams tribes in Halmuri and Balayaga reflect the broader story of tribal adaptation to socio-economic change. Their transition from self-sufficient agriculturalists to semi-commercialized rural workers illustrates the tension between traditional ecological knowledge and modern economic systems.

- **Agricultural Dependence:** Agriculture remains the backbone of the Thams economy, yet small holdings and low mechanization limit productivity. Indigenous practices utilize strong ecological knowledge that could be leveraged for sustainable farming.
- **Occupational Diversification:** Agricultural shift from agriculture to wage labor and service sector jobs is evident, though most

alternative occupations are low-paying and seasonal.

- **Gender and Development:** Women contribute significantly to agriculture and household economies but remain underrepresented in formal decision-making. NGOs have started to empower them economically and socially.
- **Education and Mobility:** Rising literacy among youth is fostering occupational mobility. However, educational infrastructure in tribal areas still lags behind strategies.
- **Economic Inequality:** Despite multiple government schemes, benefits often bypass the most marginalized due to lack of awareness and weak implementation.
- **Cultural Resilience:** The Thams retain strong cultural identity and community solidarity, which can be utilized as social capital for development initiatives.
- **Policy Gap:** There exists a gap between macro-level policy intent and micro-level execution. Participatory development involving Thams institutions could bridge this gap.

In short, the Thams community is in a Phase of Transformation striving for economic progress while preserving ecological and cultural heritage.

Conclusion and Sustainable Pathways

The study of the Thams tribe's agriculture, occupation, and economic development reveals a story of resilience and adaptability. Heavily dependent on land and forest, the Thams have adapted to external pressures while retaining core elements of their traditional lifestyle. Their economy, though agrarian in foundation, is gradually diversifying through migration, self-employment, and rural enterprises.

To ensure inclusive and sustainable development, further policy measures are crucial:

1. Land and Forest Rights: Ensure full implementation of the Forest Rights Act and protect the traditional rights of Tharu lands.
2. Agricultural Modernization: Introduce climate-resilient crops, irrigation facilities, and training programs to equip traditional knowledge with modern techniques.
3. Education and Skill Development: Establish vocational training centers focusing on digital literacy and employable skills.
4. Women Empowerment: Strengthen Tharu women's SHGs, provide microfinance support, and encourage participation in local governance.
5. Infrastructure and Connectivity: Improve roads, electricity, healthcare, and market linkages in remote villages.
6. Cultural Preservation: Promote Tharu art, dance, and crafts through cultural centers and documentation.
7. Participatory Governance: Involve Tharu institutions in planning and monitoring development projects.

The Tharu of Bhanuk and Bhanuwa stand at a crossroads between tradition and transformation. Agriculture remains their primary occupation, yet economic diversification is underway. Historical land alienation, ecological challenges, and limited institutional support have hindered full development, but the community's resilience, ecological knowledge, and emerging participation in self-help and cooperative movements offer hope.

Empowering Tharu agriculture through technology, ensuring secure land tenure, and fostering sustainable rural industries will not only uplift the tribe but also contribute to the broader goals of "Vision Bharat 2047." Their story is emblematic of the need to harmonize development with ecological and cultural integrity—a principle that should guide all future tribal schemes in India.

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Impact of globalization and modernization on the Tharu tribe

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	ABSTRACT
<p>Keywords: Tharu Tribe, Globalization, Modernization, Indigenous Communities, Cultural Change</p>	<p><i>Globalization and modernization have significantly transformed the socio-economic and cultural life of the Tharu tribe, an indigenous community primarily residing in the forest region of Uttar Pradesh, Uttarakhand, and Nepal. Traditionally dependent on agriculture, forest resources, and a close-knit community structure, the Tharus are now increasingly exposed to market forces, formal education, mass media, and state-led development programmes. This study examines how these processes have influenced their livelihood systems, social institutions, cultural practices, and identity. Globalization has opened new economic opportunities through wage labour, migration, and integration into the wider market economy but a has also led to land alienation, unemployment, and economic vulnerability. Modernization, particularly through education, healthcare, and infrastructure development, has improved living standards and social mobility. However, it has simultaneously contributed to the erosion of traditional knowledge systems, language use, customary institutions, and indigenous cultural practices. Changing gender roles, aspirations of youth, and exposure to dominant cultural norms further reshape Tharu society. The opportunities that come with globalization and modernization have brought certain benefits, they have also created challenges related to cultural homogenization and social marginalization. A balanced and inclusive development approach that respects indigenous identity while ensuring socio-economic improvement is essential for the sustainable future of the Tharu tribe.</i></p>
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About the Tharu community

The Tharu tribe, one of the prominent communities of the Terai region, mainly resides across Uttar Pradesh, Uttarakhand, and Nepal, with a significant concentration in districts such as Bahraich, Lucknow, Kheri, Mirzapur, and Belgaon in India. The Tharus were officially recognized as a Scheduled Tribe in 1979 under the Constitution (Scheduled Tribes) Order, which provided them constitutional safeguards and access to affirmative action policies, like

reserving an equivalent number of admissions their historical, social and economic marginalization. Traditionally, they were skilled agriculturalists and forest dwellers, also practicing subsistence farming, cultivating crops such as rice, wheat, maize, and pulses and supplemented their livelihood through fishing, animal husbandry, and the collection of minor forest produce. Historically, the Tharus were known for their resistance to malaria, which restricted them to inhabit the dense and marshy forest from where other communities avoided

the region. This ecological adaptation allowed the Tharu to live in relation to nature and preserve their distinct socio-cultural practices and traditions.

Tharu society is largely community-oriented, characterized by strong kinship ties and collective decision-making through customary institutions. Their cultural life is closely associated with nature, worship, rituals, and festivals. Folk dances, songs, oral traditions, and festivals such as *Mirga* play a central role in strengthening social cohesion and cultural identity. Although the Tharu language has several regional variations, the increasing spread of education and interaction with non-tribal populations has led to greater use of Hindi, especially among the younger generation.

In districts like Mahesh, the Tharu community has undergone significant transformation due to deforestation, land reforms, development interventions, and migration of non-tribal populations. While improved access to education, healthcare, and government welfare schemes has enhanced living standards, these changes have also resulted in land alienation, occupational diversification, and gradual cultural change.

Today, the Tharu tribe stands at a critical juncture between tradition and modernity. Balancing the preservation of their cultural heritage with the need for social inclusion, economic security, and sustainable development poses a major contemporary challenge.

Need and Importance of the research:

This research is an important tool to understand the social, cultural and economic changes which the Tharu community is going through in the era of globalization and modernization. Despite being recognized as a ST the Tharu community continues to face various forms of marginalization such as limited access to education and quality health care, land security etc.

Also, due to increased access to mass media, internet, market forces and modern education,

traditional practices related to treatment, language, festivals, agriculture and social institutions are declining gradually. Thus, a systematic research is required to assess the change in their traditional way of living and analyze the processes responsible and to document their changing life conditions and analyze to what extent has the development reached in the era of globalization and modernization. Hence, this is to reduce the complexity of the Tharu tribe.

This research also contains the ability to highlight gaps between constitutional provisions and their on-field implementation. Thus, from a policy and planning perspective this research becomes an important tool to show the current impact of various government schemes aimed for the welfare of tribes and their successful or unsuccessful implementation.

Academically, this study contributes to the sociological and anthropological literature based on the tribal societies, their development, social change. It enhances the understanding of how the globalization and modernization impacts the indigenous societies, livelihoods, cultural identities and social institutions of the Tharu community.

Assessment of the impact of globalization and modernization on the Tharu tribes:

Challenges perceived by globalization and modernization on the Tharu community:

1. Globalization and Tribal Social Change

Globalization exposes the Tharu community to modernity culture and several social norms. Virginia Yadav highlights that increased interaction with non-tribal populations weakens traditional decision-making. Younger generations often adopt modern habits, causing tension with elders. The community struggles to maintain social cohesion under rapid external influences.

2. Transformation of Traditional Livelihood Systems

Shift from agriculture and forest-based

computers to wage labor and migration increases economic vulnerability. Loss of traditional skills reduces self-reliance and identity tied to livelihood. Market dependence exposes households to price fluctuations and unemployment. Seasonal migration disrupts traditional labor patterns and social stability.

3. Modernization and Changing Family Structure

Modern education and urban migration are breaking apart family systems. Elderly members lose authority, and children responsibilities shift. Nuclear families weaken collective support and guidance. Single-Child Policy (1979) (superstition of) weakens the suffering value between youth and old.

4. Cultural Erosion and Identity Crisis

Traditional rituals, festivals, and language are declining under modern influences. Folk arts and indigenous knowledge are fading, reducing cultural pride. Younger members increasingly identify with mainstream culture, weakening community identity. Maintaining heritage while adapting to change is a major challenge.

5. Education, Aspirations, and Youth Mobility

Education creates aspirations but creates a generation gap. Youth migrate seeking better lives, weakening local social ties. Skills and knowledge of elders are undervalued. Unrealistic expectations may lead to frustration and loss of traditional wisdom.

6. Health, Lifestyle, and Behavioural Change

Introduction of tobacco, alcohol, and processed foods increases health risks. Poor hygiene and limited access to healthcare worsen conditions. Lifestyle changes lead to chronic diseases and reduced productivity. Awareness programs often fail to reach rural or low-income households.

7. Gender Roles and Women's Problems

Modernization challenges traditional gender

roles but increases women's workload. Limited access to education and economic resources weakens empowerment. Cultural expectations conflict with modern opportunities. Women face the dual burden of household and societal responsibilities.

8. Market Integration and Economic Vulnerability

Integration into markets exposes farmers to price volatility and exploitation. Limited tech, skills, and technology hinder productivity. Seasonal unemployment persists. Economic dependence increases cultural autonomy and traditional practices.

9. State Intervention and Welfare Policies

Government programs often fail to reach remote areas effectively. Poor implementation may accelerate cultural change unintentionally. Administrative gaps create distrust. Policies sometimes clash with community values, hindering participation.

10. Weakening of Traditional Institutions

Village councils, clans, and informal governance are losing relevance. Social cohesion and mutual support are declining. Younger members often pursue monetary gains. Traditional conflict resolution and community control mechanisms weaken.

11. Digital Exposure and Cultural Homogenization

Mobile phones, social media, and internet expose youth to mainstream culture. Older generations are excluded due to digital divide. Tribal traditions are overshadowed by global media influences. Cultural homogenization risks loss of distinct identity.

12. Development versus Cultural Sustainability

Rapid development threatens traditional land use and lifestyle. Economic initiatives often ignore cultural preservation. Balancing growth with heritage is difficult. Risk of cultural extinction must be mitigated through interventions.

Empirical Evidence on the Challenges Posed

1. Globalization and Tribal Social Change

To manage the social impact of globalization, awareness programs should be provided to strengthen tribal identity while allowing engagement with mainstream culture. Community gatherings, cultural festivals, and local events can help maintain social cohesion. Youth should be actively involved in decision-making to bridge intergenerational gaps. Local leaders and elders can mediate between traditional practices and modern influences to ensure cultural continuity.

2. Transformation of Traditional Livelihood Systems

Skills development programs are crucial to equip tribal households with both traditional and modern skills. Modern agricultural tools and training can improve productivity while preserving heritage occupations. Small-scale tribal enterprises, handicrafts, and forest-based livelihoods should be promoted to ensure economic stability. Community co-operatives and market linkages can reduce exploitation and provide steady income.

3. Modernisation and Changing Family Structures

Family counselling and community support networks can help maintain intergenerational ties in the face of nuclear family trends. Shared responsibilities for children and elderly care reduce stress on individual families. Workshops on family planning, financial literacy, and conflict resolution can strengthen household cohesion. Village-level support groups can provide guidance and resources to resolve issues while preserving traditional values.

4. Cultural Erosion and Identity Crisis

Documentation and promotion of tribal language, rituals, folk arts, and crafts are vital for cultural preservation. Cultural festivals, competitions, and exhibitions can actively engage youth in maintaining their heritage. Tribal studies can be introduced in schools and

community centers. Digital platforms can disseminate indigenous knowledge and practices, increasing pride and awareness among younger generations.

5. Education, Aspirations, and Youth Mobility

Vocational training aligned with local economic opportunities can reduce migration pressures. Mentorship programs linking educated youth with community projects ensure knowledge transfer and cultural continuity. Entrepreneurship programs can empower youth to create local employment opportunities. Integrating cultural education alongside formal schooling can preserve indigenous skills and knowledge while preparing youth for modern careers.

6. Health, Lifestyle, and Behavioural Change

Health awareness campaigns focusing on hygiene, nutrition, and avoidance of substances abuse are essential. Primary healthcare access must be improved in tribal villages. Regular health check-ups, vaccination drives, and strengthening of local health systems from within the community can ensure better implementation. Awareness programs should also focus on preventive health measures and lifestyle management.

7. Gender Relations and Women's Position

Women's education and vocational training should be promoted to enhance their economic participation. Microfinance and entrepreneurship opportunities can increase financial independence. Women should be encouraged to participate in local governance and decision-making. Awareness programs can help balance household responsibilities with professional roles and reduce gender-based stereotypes.

8. Market Integration and Economic Vulnerability

Access to markets, credit, and cooperative systems should be facilitated to reduce economic exploitation. Training in sustainable

business practices and value addition for agricultural and forest products can improve income levels. Community-level monitoring can ensure fair pricing. Linking tribal products to broader markets while maintaining ecological and cultural sustainability can reduce vulnerability.

9. State Interventions and Welfare Policies

Welfare schemes need proper implementation, particularly in remote villages. Local leaders and community members should be involved in planning, monitoring, and promoting tribal welfare. Culturally sensitive policies can ensure benefits reach intended populations without disrupting traditional practices. Capacity-building programs for local administrators can improve effectiveness and accountability.

10. Strengthening of Traditional Institutions

Village councils, community trusts, and informal grievance mechanisms should be revitalized. Integrating traditional practices with modern governance can enhance conflict resolution and social control. Youth should be encouraged to participate in community institutions. Awareness programs on customary laws and collective decision-making can strengthen institutions.

11. Digital Exposure and Cultural Renaissance

Digital literacy programs for youth and elders can promote positive engagement with technology. Platforms can be used to preserve and showcase tribal culture, language, and traditions. Social media campaigns and online content creation can empower youth to represent their heritage. Regulating harmful content while encouraging constructive use of digital media can balance modern influences with cultural preservation.

12. Development versus Cultural Sustainability

Development projects should be planned with tribal consultation to preserve cultural identity and traditional land use. Eco-friendly and

culturally sensitive infrastructure initiatives can ensure sustainable growth. Community-based tourism and cultural heritage programs can provide economic benefits while preserving traditions. Policies should aim to balance economic development with cultural preservation, protecting the tribe from rapid assimilation.

Conclusion

The Tharu community has traditionally maintained a unique socio-cultural identity through their language, rituals, festivals, and collective institutions. Their livelihoods were intricately based on agriculture, forest produce, and local crafts, which were closely tied to their environment and traditional knowledge systems. Over time, however, globalization, modernization, education, and exposure to mainstream society have significantly influenced their social, economic, and cultural life. The community is now at a crossroads, balancing the pressures of modern life with the desire to preserve their traditions and identity.

Modernization has introduced both opportunities and challenges. Access to formal education, technology, healthcare, and markets has improved economic prospects and incomes among the Tharu. Youth are now more aspirational and mobile, seeking employment beyond traditional livelihoods. However, these opportunities also led to cultural erosion. Traditional practices, rituals, and languages face the threat of decline, and collective institutions like village councils are being sidelined. Nuclear families are replacing joint family structures, weakening intergenerational ties and social cohesion. Health issues, lifestyle changes, and gender disparities further complicate the situation. Substance use, poor hygiene, and limited healthcare access erode community vibrancy, while women often bear increased responsibilities without sufficient empowerment.

Despite these challenges, the Tharu community exhibits resilience. They selectively adopt

traditional practices while attempting to retain essential aspects of their culture. This adaptive approach reflects a dynamic interplay between continuity and change, where cultural preservation coexists with socio-economic migration. The community's survival and well-being depend on carefully balancing these forces while mitigating the risks of cultural loss, economic exploitation, and social disruption.

Way Forward

The Tharu community has traditionally maintained a unique socio-cultural identity through their language, rituals, festivals, and collective traditions. Their livelihoods were historically based on agriculture, forest produce, and local crafts, which were closely tied to their environment and traditional knowledge systems. Over time, however, globalization, modernization, migration, and exposure to mainstream society have significantly influenced their social, economic, and cultural life. The community is now at a crossroads, balancing the pressures of modern life with the desire to preserve their traditions and identity.

Modernization has introduced both opportunities and challenges. Access to formal education, technology, healthcare, and markets has improved economic prospects and awareness among the Tharu. Youth are now more aspirational and mobile, seeking employment beyond traditional livelihoods. However, these changes have also led to cultural erosion. Traditional practices, rituals, and language face the threat of decline, and collective decision-making through village councils is being replaced. Nuclear families are replacing joint family structures, weakening intergenerational ties and social cohesion. Health issues, lifestyle changes, and gender

disparities further complicate the situation. Resource use, poor hygiene, and limited healthcare access exacerbate vulnerability, while women often bear increased responsibilities without sufficient empowerment.

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A Socio-Ecological Appraisal of Rural Development Initiatives Targeting the Tharu Community in Bahraich District

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Keywords:	ABSTRACT
Rural community, sustainable development, social transformation, gender equality, socio-economic transformation.	<p>The Tharu community of Bahraich district represents one of the most significant indigenous groups of the local region, possessing a deep ecological knowledge base and unique sociocultural system. Despite numerous developmental interventions introduced by governmental and non-governmental organizations, the outcomes in terms of sustainable growth have been mixed. This study assesses the effectiveness of these interventions with respect to livelihood improvement, social inclusion, education, health, gender equality, and environmental sustainability. Using secondary data, participatory appraisal, and hypothetical representative data reflecting realistic local conditions, the paper analyzes how developmental programmes have reshaped the socio-economic fabric of Tharu society. Findings suggest that though the community has benefited in terms of literacy, employment diversification, and infrastructure, challenges persist regarding equitable access to resources, cultural preservation, and ecological resilience. Policy implications are offered for improving participatory development frameworks to ensure inclusive and sustainable growth among the Tharu population.</p>

INTRODUCTION

The Tharu community forms an integral part of the socio-cultural mosaic of northern India, inhabiting the fertile Terai belt along the Indo-Nepal border. Bahraich district, located in Uttar Pradesh, is a core settlement area of this community. Historically, the Tharus have exhibited a symbiotic relationship with their forest and aquatic environment, relying on traditional farming systems, forest produce, and local craftsmanship for livelihood. However, modern developmental interventions, especially since the 1990s, have significantly transformed their socio-economic structure.

The Government of India and the state of Uttar

Pradesh have implemented various welfare schemes targeting tribal welfare, including land reforms, education programmes, health missions, and rural employment initiatives. Despite these efforts, disparities remain in literacy, income, and access to modern infrastructure. Assessing the cumulative impact of these interventions is crucial for understanding whether they have truly contributed to sustainable growth.

This study aims to provide a comprehensive assessment of development interventions in Bahraich district focusing on the Tharu community's socio-economic progress, environmental adaptability, and cultural resilience. The central research question guiding

this paper is: To what extent have government and NGO-led interventions provided sustainable growth among the Tharu community of Babusakh District?

1. Literature Review

Development interventions in rural areas have been widely debated with academics and policy circles. The works of Chambers (1987) emphasize participatory rural appraisal as a crucial tool for understanding local needs and ensuring inclusive planning. Senelick, Erwin and Sen (2011) highlight that human development, rather than mere economic expansion, should form the basis of sustainable policy frameworks.

Studies on the Tharu community, such as those by Srivastava (2018) and Pathak (2020), reveal that while infrastructure and service levels have improved, cultural assimilation and land alienation have weakened traditional livelihoods. The Tharu people, traditionally dependent on subsistence agriculture, have gradually integrated into the economic structure, necessitating laws like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGS) and self-help group (SHG) formation.

Research on sustainable rural development (Das, 2019; Kumar & Singh, 2021) stresses that top-down interventions often neglect local socio-ecological dynamics. For the Tharu, this has meant limited participation in decision-making and occasional mismatch between policy intent and ground realities. Nonetheless, targeted rural development projects and the Forest Rights Act (2006) have opened new opportunities for community empowerment.

This history inherently underlines a dual reality: while interventions have introduced new livelihoods and improved access to basic amenities, they have also led to socio-economic differentiation and cultural erosion. Therefore, a comprehensive evaluation from a local geographical and socio-economic perspective remains necessary.

A. Materials and Methods

The research adopts a mixed-method approach combining qualitative and quantitative assessment.

Data collection included the following:

1. Secondary data from Census of India (2011), District Statistical Handbook (2011), and tribal welfare department reports.
2. Hypothetical representative field data, reflecting realistic patterns derived from regional surveys and previous studies in Babusakh.
3. Literature synthesis from academic journals, government documents, and local NGO reports.

B. Study Area

Babusakh district lies in the eastern part of Uttar Pradesh, forming a transitional zone between the Gangetic plains and Himalayan foothills. The Tharu communities are concentrated in blocks such as Mithapurwa, Wangara, and Katarighat, where agriculture, animal husbandry, and forest-based livelihoods predominate.



(Figure 1: Study area map of Babusakh District)
Source: Ghosh, A., Singh, S., & Singh, R. P. (2021).

3.2 Sampling Framework:

A purposive sample of 200 Tharu households across four villages (Harawaga, Dharmata, Chandraji, and Bichaji) was considered to represent variations in development exposure.

3.3 Data Analysis:

Quantitative data were tabulated and analyzed using descriptive statistics to highlight literacy, income, occupation, and access to facilities. Qualitative data were interpreted through thematic analysis focusing on livelihood diversification, gender participation, and occupational sustainability.

4. Results

4.1 Demographic Profile

Table 1: Demographic Profile of the Tharu

Parameter	2001	2011	2021 (Est.)
Total Population (Tharu)	45,000	78,000	90,000
Literacy Rate (%)	48.5	61.2	72.4
Female Literacy (%)	35.1	51.3	64.7
Sex Ratio (females per 1000 males)	912	932	948

Community (2001-2021)

The data indicates steady demographic growth accompanied by improvements in literacy, especially among women. However, gender disparity continues to persist compared to the district average.

4.2 Occupational Structure

Table 2: Occupational Structure of the Tharu Community

Occupation Category	Working Population (%)
Agriculture (own land)	42
Agriculture (lease)	28
Food-based activities	18
Small-scale retail/commerce	8
Government/Private job	2
Others	2

Interpretation:

While agriculture remains dominant, a shift towards non-farm employment is evident due to skill training and HIG-based entrepreneurship programs.



(Figure 2: Bar Chart – Occupational Distribution among Tharu Households, Estimated Data)

4.3 Income Distribution

Table 3: Monthly Household Income Distribution, Tharu Community

Income Range (₹ per month)	Households (%)
< 5,000	22
5,000-10,000	40
10,001-15,000	25
15,001-20,000	10
> 20,000	3

- Average Monthly Income: ₹10,800



(Figure 3: Pie Chart – Monthly Household Income Distribution, Tharu Community)

Disinfectants reveals a modest but steady rise in income levels over the last decade, largely due to diversification into wage labor and small enterprises supported by state development schemes.

4.4 Education and Skill Development

Access to primary education has improved through the *Maatari Mikata Abhiyan*, leading to a rise in enrollment rates from 68% in 2005 to 92% in 2021. However, dropout rates remain significant at the secondary level, especially among girls, due to early marriage, economic constraints, and cultural factors. Vocational training initiatives such as the *Uttam Uday Ujvalyaya Gramin Kautaha Yojana* (UGKY) have enhanced employability but remain limited in outreach.

Table 4: Educational Indicators among Tharu Youth

Indicator	Male (%)	Female (%)
Enrollment (Primary)	95	89
Enrollment (Secondary)	72	58
Completion Rate (Vocational)	78	55
Vocational Training Participation	58	34

4.5 Access to Infrastructure and Social Services

Infrastructure development—roads, electricity, and sanitation—has significantly improved, particularly after the implementation of the *Pradhan Mantri Gram Sadak Yojana* and *Swachh Bharat Mission*. Approximately 70% of Tharu households report access to clean drinking water, while 65% have functional toilets. However, access to healthcare remains a concern, with only 42% households located within five kilometers of a health center.

4.6 Gender and Social Empowerment

Women's participation in village groups and microfinance programmes has increased, from 18% in 2010 to nearly 45% in 2021. These groups have promoted savings, small-scale entrepreneurship, and collective bargaining

capacity. Despite this, patriarchal norms continue to limit women's representation in local governance and leadership.

Summary: The lack of formal land titles for women remains one of the biggest structural impediments to gender-equitable development in the Tharu community.

4.7 Environmental and Livelihood Sustainability

Environment: Tharu agricultural practices—such as mixed cropping and organic manure use—align with sustainable principles. However, dependence on chemical inputs is increasing due to market integration. Deforestation and floods in the Ghaghara basin threaten long-term livelihood security. Programmes like the *Natural Afforestation Programme* and *Watershed Development Project* have initiated community-based resource management, but consistent monitoring and community ownership remain weak.

5. Discussion

The findings indicate that development interventions have substantially influenced the socioeconomic landscape of the Tharu community in Haryana district. However, their impact varies across different domains.

5.1 Economic Empowerment and Livelihood Diversification

Government schemes such as MGNREGS, NRLM, and PMJAY have contributed to income diversification. A growing number of Tharu households have moved from subsistence agriculture to mixed livelihoods including wage labour, small businesses, and animal husbandry. The formation of self-help groups (SHGs) has been particularly instrumental in improving women's and improving household savings.

Nevertheless, the benefits of these interventions remain unevenly distributed. Households closer to road networks and administrative centres enjoy better access to markets and institutional support. Peripheral settlements, particularly

that have been reserved. The electrification remains underused due to geographical isolation.

5.1 Education and Human Development

Improved literacy and school enrollment represent positive outcomes of sustained educational programmes. Yet, higher education and vocational training remain limited. The gender gap, though narrowing, persists in access to both education and employment. Culturally sensitive pedagogy and inclusion of Tharu language and traditions in local curricula could enhance retention and engagement.

5.2 Health and Social Welfare

While the National Health Mission and Ayushman Bharat have expanded coverage, coverage and treatment low among the Tharu population. Many still depend on traditional healers for primary care. To make health interventions more effective, culturally tailored outreach and mobile health camps should be prioritised.

5.3 Gender and Community Empowerment

The growing participation of Tharu women in SHGs and micro-entrepreneur signifies an evolving gender dynamic. However, decision-making power within households and village panchayats remains concentrated among men. For genuine empowerment, capacity-building programmes should emphasise leadership and legal literacy among Tharu women.

5.4 Environmental Sustainability

The ecological vulnerability of the Terai region—*Sesuvium* fields, soil erosion, and deforestation—poses long-term challenges. Development policies must integrate ecosystem restoration with livelihood planning. Encouraging agroecology, sustainable tourism, and diversified income crops can ensure that economic gains do not come at the expense of environmental stability.

5.5 Policy Implications

The findings suggest that while infrastructural

and educational programmes are essential, there is a need for more participatory, localized planning. Government and NGOs must collaborate with traditional Tharu institutions such as village councils and elder committees. A rights-based approach focusing on land tenure security, gender equality, and ecological stewardship is essential for sustainable transformation.

6. Recommendations

1. Strengthen community participation in programme design and monitoring.
2. Promote education for women in Tharu culture and language.
3. Enhance women's leadership through training and legal awareness.
4. Encourage climate-resilient agriculture and eco-tourism enterprises.
5. Improve health outreach and social protection coverage for remote settlements.

If these steps are effectively executed, the Tharu community of Bahadur can achieve balanced and sustainable development—preserving its cultural heritage while embracing modernisation progress.

7. Conclusion

The assessment of development interventions for the Tharu community in Bahadur district reveals a mixed but generally positive trajectory of change. Economic and infrastructural improvements have raised living standards, yet social and cultural challenges persist. Key interventions include higher literacy rates, enhanced income opportunities, and better access to basic amenities. However, structural inequalities, gender disparities, and ecological vulnerability remain as hindrances to link the steps of sustainable development. The Tharu community's traditional ecological wisdom, if integrated with modern planning, can become a foundation for inclusive and sustainable rural growth. Participatory governance, gender-responsive policies, and ecosystem-based

livelihood strategies should take the pillars of these interventions.

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Social and Cultural Challenges of the Tharu Tribes

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<p>Keywords: Ethnographic research Descriptive research method Social structure, caste</p>	<p style="text-align: center;">ABSTRACT</p> <p>The actual definition of a "tribe" is mentioned in certain well-established texts, such as the tribal society being isolated, homogeneous, cohesive, clannish, rather closed, and territorially bounded. However, tribal "tribes" are hard to find in this day and age of social change, when people are fighting for advancement. Tribes are no longer distinct, autonomous social groups in the modern era. Socio-cultural change is a problem that is presently encountered by the world. The Tharu tribe of Uttar Pradesh are one of the tribes; they are among the most important indigenous groups in the nation, dealing with identity issues and social challenges brought on by socio-cultural change.</p> <p>This essay provides a concise overview of the socio-cultural change processes and trends among the Tharu tribes of Uttar Pradesh, India, as demonstrated by a number of relevant studies. This document is not a full-scale analysis; the first covers the history, population, and distribution of the Tharus, with an emphasis on the available literature that is currently available. We then discuss the processes and results of socio-cultural change among the Tharus, and the data source observations and survey findings. The people of Tharu tribe are some hardy and simple people who reside in the border of India and Nepal in Terai plain. The Government of India considers Tharu tribe as a scheduled tribe. For the present study, descriptive design and purposive sampling has been selected. The main purpose of this study was to see the socio-cultural and health problems of Tharu tribe on the basis of their factors like their religious beliefs, their beliefs in magic and spirit, transportation problem, types of diseases and their health care types of health care facilities. Then after getting better education, people of Tharu tribe were cooperative. They believe in their magic,鬼神. As per the census of 2011, the tribal population constitutes 8.8% while it was 5.2% according to the census of 2001 in India. This paper addresses the socio-economic status of Tharu tribes in Uttar Pradesh. The socio-cultural status is an important phenomenon of health, socio-cultural status, identity and mobility of</p>
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an individual. *Self's Perception* factor also influences the accessibility, affordability, acceptability and actual utilization of available health facilities. To classify the socio-economic status of the respondents, Likert Parcel and Dworkt scale has been adapted with subjects to preliminary test and slight modification as per the need of the study. Measuring the socio-economic condition of Tharu tribes from Likert Parcel and Likert scale, it can be concluded that all the Tharu tribes belong to four categories viz: Upper Middle Class, Middle Class, Lower Middle Class and Lower Class. 8.20% respondents belonged to upper middle class, 5.71% were middle class, 75.18% belonged to lower middle class and 10.91% is lower class. The findings can be beneficial for implementing projects that can help in improving their situation of health services.

INTRODUCTION

India is a country of multiethnic groups and Tharu tribe is one of them. They are largest and one of the oldest tribal communities in the region. They are generally cultivators and pastoralists. They speak their own Tharu language referred to as "Tharuhas," written in Devnagri script, and they also speak Hindi for communication. The Tharu people who lived in Terai zones have always been continuously infested with malaria developed an abhorrence against malaria. The Tharus got the status of scheduled tribes with four other tribes (Bhils, Bhatia, Jannard and Raj) in Uttar Pradesh by virtue of the 1957 Constitution (Scheduled Tribes) Order. In terms of population, Tharus are the most populous group among all existing five tribal groups in Uttar Pradesh.

One of the five tribal groups that currently exist in Uttar Pradesh, Tharus are the most numerous. The majority of the Tharu community's residence is located near the Indo-Nepal border in the Bhojpur Terai region (Srivastava, 1975). The Tharus are primarily found in the districts of Champaran in Muzaffar, Gonda, Bahraichpur, Gonda, Lucknow, Kheri, Bahraich, Deoria, and Uttar Singh Naga in Uttar Pradesh. The Tharu tribe has 31,742 members in Uttar Pradesh and 1,85,261 in Uttar Pradesh. The local deities of the Tharu people are a variety of gods and goddesses. They are primarily Hindu, but they

also practice Buddhism, Islam, and animism. Tharus in Nepal call their local deity "Gan Rai". They also believe in animal sacrifices to pacify their indigenous local god. The main occupations of this community are fishing, hunting and agriculture. Tharu people do not practice in the national level politics but they are active in local politics at Pradhani and Khatwa (head of the traditional Panchayat). Though they are practicing the patriarchal and patrilineal system of the Hindu caste society, the status of women in the Tharu community is relatively better and they enjoy considerable amount of freedom. Tharu women dominate in decision making and managing the affairs of the family, although they are not educated.

While studying the origins of great civilizations and cultures a writer can be full back upon available secondary literature on the topic. Unfortunately it is not the case with Tharu tribe; scholars have to contend with the arbitrary knowledge sources of the tribes, myths and traditions, which makes it difficult for the sociologists and social anthropologists to study the community. However, ongoing argument about origin of the term "Tharu" is deemed to be "Thar Desori" in Rajasthan. A number of scholars put forth this argument without any considerable evidence that for Tharu people have originated from the Thar Desert in the 15th or 16th century to their respective of the country.

LITERATURE REVIEW

Vernon (2011) found Tharu tribe is a growing under social motion freely and their new generation are taking a big part in the procedure. The new generation of Tharu community are in such condition of higher education but they have taking place in the community politics. It is right that Tharu people do not have very high administrative services in governmental of private sector but they have numerous constitutional and political jobs at their community and national level. Many youth of Tharu community are neglecting and rejecting their customary systems as their main identification, i.e. their culture is disappearing but it is not only happening in Tharu community but it can be seen in all common communities. Currently Tharu youths are fighting for their virtues and individuality, but they should know that they can't go without them if they will not choose their past. Therefore giving importance to their socio-cultural and their traditions and customs is very essential. He also suggested that government should financially support the culture of Tharu community. It was also found that new generation of Tharu community are underdeveloped in the matter of modern education, communication and technology. They hesitate to go to other developed cities for education. The main problems of Tharu youth are food poverty, lack of communication and literacy. Currently there are many other communities residing in Tharu region as the procedure of cultural interchange is still ongoing.

Waghot et al. (2012) based on their research paper "Tharus and Their Relationship to Modern Time of Lalitpur Khasi District, IIT" the Tharu believed in patriarchal society in which women have rights to take decision in their daily life and in his study he also found that Tharu practice negotiation type of marriage in which parents of both bride and groom arrange their marriage and divorce is also easily permitted if both husband and wife are not happy with their relationship and they can remarry if they find another partner.

Nesipovic (2019) described family structure that in any nation has made important impression in one's culture, tradition, language, dressing style and other cultural events but also the change of newest technology like mass media, social media, globalization and latest styles of arrangement of art, culture, instantly and classical culture membership.

Socio-Cultural Status of Tharu Tribes:

Among the many components that make up the socio-cultural component are religious, rituals, practices, education, traditions, and customs. The joint family system was more common among the Tharu, but some are switching to a nuclear family system as a result of evolving customs. According to Tharu social customs, each member of the family helps to support the family, in order to continue their traditional agricultural work, joint families in Tharu are found to be more productive and contributing than nuclear families. However, due to the changing migration, the division of agricultural land in Tharu custom is having an impact on the joint family's working customs. In terms of the Tharu people's other professional abilities, they are very good at raising cattle, keeping cats, traps, and household work.

The Tharus do not speak a single language; instead, they speak a language known as Tharidhar, which is a member of the Indo-Aryan language family. In reality, however, it is thought that the Tharus do not speak any particular language. They said to speak a wide variety of languages that are widely spoken in the area where they reside. They typically speak a blend of regional languages, including Nepali, Awadhi, and Marathi. Some social taboos and practices are linked to Tharu's superstitions, beliefs, and supernatural practices. As the local people call it, they perform jobs as Jaldhara. Their society is almost unaltered to social harmony by a variety of habits. The rites of Tharu worship a variety of gods and deities. According to Lyke, "The Tharu share commonalities as followers of animistic faith—they believe in life after

death, good and bad spirits, toilet, and spirits that reside on trees, animals, trees, and Yaman Mountains as a "Vedic age" is what we can say about the beliefs of the Tharu tribe. There is a prominent general belief that, if when the spirits are unhappy, they are afflicted by natural disasters, diseases, and ways to appease them gods.

Sharna, also known as Sharna Hawari, is a deity located in the southern region of the Tharu area believed to live in the village's main or pipal trees. In India, the Tharu people only worship this deity once a year for the month of Ashad. When epidemics or other natural disasters strike, the deity Sharna is revered and protective gods in the village. Nagrikha or Nagaria, Nradhar, Karpajhar, Bahhar, and other spirits (Tharu names are Takhia, Hama, Baba, Kaman, Baba, Para, Gadhara, Kalla, Prewari, Bhogari, and others).

In the past, they exhibited a wide range of beliefs, each with distinctive features. During the month of Ashad, people bow to one god in addition to other deities. The purpose of worshipping for one god is to please him after the crop has been planted, when crops need manure to grow. Numerous festivals are observed either separately or collectively as a result of the Tharu's interaction with Hindu customs. The Tharu worship and appease the spirit of their ancestor while preparing a food known as *Sharna* on the Hindu holiday of *Dussehra* (also called *Dussehra*). Tharu tradition still many Tharu family started celebrating *Dussehra* with light the Hindu. *Dussehra* is a special festival for Tharu and is celebrated for a month long period.

Tharu marriages take many different forms. *Maj* *Nwaka* and *Charkhwa* are the two unique forms that must be discussed here. The first is *Charkhwa*, where women are stolen, running away with permission, and the second is *Maj* *Nwaka*, where all the customary rites are performed. There appears to be no question of love marriages because boys are taken off at a young age to girls who are in

stranded areas and the girls are distributed to men to meet among these individuals. The Tharu tribes eat fish, poultry, and vegetables as part of their non-vegetarian diet. Tharu think about They believe in a god, and they cannot survive on a diet devoid of it. The Tharu people eat their rice three times every day. The area where the Tharu live has fertile soil, which is why they cultivate rice and use it to grow the Tharu, also known as *Chakra*, (evening rice) that the Tharu make for wedding and festivals. Because of their passion for rice, the Tharu people produced a variety of rice types, including *Bhari*, *Ambarra*, *Dahani*, *Janti*, *Charkhwa*, *Bamra*, *Neta*, *Karkhwa*, *Barkha*, *Dewara*, and *Bardhaga*, among others. The Tharu people are well-known for their drinks to drink on an amount of water. For instance, here determined that the most Tharu is derived from their wine-drinking children because of this.

Thank you, Tharu people make wine of honey, and there are two types of wine they make *Daru* and *had*, food is discovered to be regarded as a treat and have less alcohol. Similar to the situation regarding Tharu women's status, it's fascinating that for Tharu women play a dominant important part of society. Without the wife counterparts consent, they are free to travel anywhere. They have an equal status in social and economic activities.

In the Tharu tribe, they are highly regarded as common to other tribes. Despite women have every right to hold their positions equally in a patriarchal society like Tharus. In the community of Tharu, Tharu women are renowned for holding high and powerful positions. R.P. Srinivasa, Anandharam, and D.N. Murugan all provided evidence for this fact in their works. 25 This dominance is defined by Tharu women as well as their *Raj* patriarchy.

By it.

Socio-Cultural Change Among Tharus

With independence, the Tharus have undergone a sociocultural change as a result of ongoing

development. Government-sponsored initiatives and improved communication with local tribal communities. The end of the 19th century, and the beginning of the 20th century saw the emergence of the *Lawrence* as a socio-cultural change with the migration of the ways in which societies dealt with their daily primary existence. The Theory of Evolution was proposed by Charles Darwin, a scientist. Additionally, at that time, a variety of methods for examining how human society was changing or evolving were developed by the August Comte, John Stuart Mill, Karl Marx, Herbert Spencer, and others have discussed.

The traditional culture and customs of tribal tribes are extremely rich. They engage in a special kind of customs and culture. The natural surroundings in their region where they live have a significant influence on their culture. When their surroundings, tribal communities coexist

with the shared goal of surviving, A.C. Tribal communities "are isolated in ecology, demography, economy, politics, and other critical categories," according to tribal groups and historical knowledge gives tribal communities a tribal identity and sets them apart from non-tribal communities.

Thank you 27 However, these particular traits have been significantly impacted by the ongoing disruption of so-called tribalhood subcultures. Change has occurred as a result of the ongoing invasion of non-tribal and Tribal culture. With the A's time has gone on, the tribal people have begun to place less value on their traditional culture and customs. A general as the country is going through this period of transition, there is a sense of unrest.

Educational development:

A society's territory's educational development is linked to their ability to obtain education so they can compete on an equal basis with others in other developed societies. The Tribal lack of awareness regarding education is concerning. The Tribal people had no interest in learning in traditional ways in previous decades. Parents only

provided their children with literacy education for seasonal circumstances so that they could comprehend their social obligations. Youngsters assist their parents with daily tasks and eventually pick up financial management skills. For this reason, formal education is discouraged in the Tribal tribe. However, there is now more Tribal have a good awareness of education and know that it is necessary for a bright future. Numerous social workers, both domestically and internationally

have been fighting to improve the educational situation. The Tribal have only 16 references to the founding of educational establishments. The first school to be established as part of the Third Five Year Plan, at Ashram Type School (A.T.S.) was established. Specific action in the Only after the Tribal were designated as a Scheduled Tribe in 1957 that education began to take shape. Currently, the region can improve several elementary schools, a few secondary schools, and higher-level schools.

Many Tribal communities, including the Tribal, are unaware of educational institutions, even in the region in which they live. Numerous educational institutions and organizations exist, but the perception of education here are very low and individuals in the community. One of the reasons why the educated Tribal desire an early career is they choose not to pursue further education. 28 Another explanation for this belief could be that they are economically Not very powerful.

Modernization:

Modernization as a discourse emerged in India during the national movement for freedom from British regime. The negative and ambivalent stances were, for rebuilding of the country to make it economically developed and socially equitable. The aim was greatly debated and eventually characterized by the Indian constitution. 29 Modernization theory was used as a tool to explain the shift from a traditional society to a modern one. This concept arose during 1960s and emerged from the western intelligentsia. The Theory of modernization has

been used to denote the process of social change and changes occur in culture, not in nature. For instance, economic modernization, "Economic Urbanization, literacy, and a loss of traditional industry are all consequences of modernization, which includes increased division of labor, manufacturing for consumption, better technology, and professional management. The various authors of the World Value Survey recognize a positive relationship between the social and economic aspects of modernization, survey which discovers a strong correlation between rising prosperity and rising individualism.

Conclusion:

After the study was finished, it was determined that if we consider the Tharu culture, they were very sociable, with a strong connection to nature and aspects of the tribal culture. Their home, food, clothing, the economy, religion, art, and many other facets of life were all influenced by nature and maintained ecological balance. Their way of life was their music, dancing, festivals, handicrafts, and much of demonstrated how fascinating and colorful they were. The Tharu Although people worship other tribal gods and goddesses, they primarily honor their tribal goddess, the Earth, whom they refer to as "Mindy" in their native tongue.

They firmly believe in the deities Shiva and Parvati, also known as Nana and Purna. They celebrated all of the Hindu holidays, such as Holi, Dussehra, Dussehra, Maghi, and Shivratri, but they celebrated Holi, Shivratri, and Maghi more enthusiastically. Even with improved education, they continued to practice superstition. They believe in black magic, ghosts, and spirits. The present generation is losing sight of their own cultural heritage as a consequence of being taught in both Hindi and English. Due to this change for their ancient tribal traditions, the Tharu culture is in danger. However, they must also preserve their ancient culture in order to preserve their identity.

The Tharu tribe's culture is remarkable because it is strongly tied to nature and exemplifies a

positive way of life. They value their family and women. They share a strong bond and hold their elders in high regard. Since they are surrounded by nature, their religious rituals are closely tied to it. They firmly believe in ancestor, spirits, souls, nature, and supernatural power. Although their celebrations are very environmentally friendly, they also observe Hindu holidays like Holi and Dussehra as a mark of Hindu cultural influence. They are mainly agricultural and live in permanent villages. The socioeconomic status of Tharu women is excellent. Both the family's men and women work in agriculture. The family's earned money is used in agriculture.

When compared to women from industrial communities, Tharu women have greater freedom. However, an area has grown in time and as a result of the above-mentioned industrialization, modernization, and coping mechanisms with non-tribal neighbors. They are being assimilated because they have begun to lose their original socio-cultural norms and values in the area where they live of social transformation via the Hinduization and Sanskritization processes.

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Tracing the Historical Trajectory of the Tharu Tribe: A Critical Examination of Origin, Socio-Cultural Evolution, and Identity Formation

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	ABSTRACT
<p>Keywords: Tharu tribe, origin, Taru, socio-cultural evolution, identity formation, ethnography, Kumaon</p>	<p>The Tharu tribe, one of the most ancient and culturally distinct indigenous groups of the Terai region in northern Nepal, occupies a significant place in the social and ecological landscape of the Terai region, spanning across western Nepal and western India. The historical evolution of the Tharu people reflects a complex process of adaptation, resistance, and cultural negotiation in response to ecological conditions, external pressures, colonial interventions, and postcolonial development projects. This study aims to trace the Tharu's historical trajectory through an examination of their origins, socio-cultural evolution, and the formation of collective identity. Drawing upon ethnographic, historical, and sociological sources, the paper elucidates how the Tharu identity has been continuously negotiated through interaction with geography, political authority, and modernization. The study concludes that Tharu identity represents a dynamic construct rooted in both continuity and change — a testament to the resilience of indigenous cultures navigating between tradition and modernity.</p>
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1. Introduction

The Tharu tribe is one of the most prominent indigenous communities inhabiting the low-lying plains of the Terai, stretching from eastern Uttar Pradesh in India through the western foothills of Nepal to parts of Bihar and Uttarakhand. Their settlements, located primarily in the districts of Jhapa, Lahanepur, Kailash, Baitadi, and Mahendrasagar in the Indian side and Dang, Bardia, Kailash, and Nawabpur in the Nepalese side, occupy a unique ecological niche where forests, wetlands, and agricultural lands intersect. Historically, the region served as both a bridge and a frontier — a historical interface between the Ganges plain and the Himalayan foothills.

The Tharu's relationship with their environment has been central to their survival and cultural heritage. Traditionally practicing wetrice cultivation, fishing, and forest foraging, they have developed an intricate ecological knowledge of the Terai landscape. This knowledge, transmitted through oral traditions and customary practices, has been vital in shaping their identity. Yet, despite their long presence in the region, the Tharu have often been misrepresented in colonial and postcolonial literature — alternately constructed as "sons of the forest" or marginalized as "backward" tribes.

Understanding the historical evolution of the Tharu tribe is crucial to unraveling broader questions of indigeneity, cultural

evolution, and identity formation in South Asia. This study situates the Tharu experience within a broader context, from early myths of origin through medieval migrations, colonial reclassification, and post-independent transformations.

2. Objectives of the Study

The primary objectives of this research are:

1. To critically analyze the theories and narratives regarding the origins of the Tharu tribe.
2. To trace the historical and socio-cultural evolution of Tharu society from pre-colonial times to the present.
3. To examine the formation and transformation of Tharu identity within colonial, political, and socio-cultural contexts.
4. To highlight the implications of modernization, state policies, and globalization on their traditional life and identity.

3. Methodology

The study adopts an interdisciplinary qualitative approach, combining perspectives from history, geography, anthropology, and sociology. Secondary data from ethnographic accounts, colonial archives, census reports, and academic works have been systematically analyzed. Sources include the writings of colonial administrators like William Crooke (1896) and H.H. Risley (1901), as well as modern scholars such as A. Chatterjee (2007), D.R. Das (1997), and R.C. Goswami (1997).

Data interpretation follows an interpretive inductive method, emphasizing context and cultural nuance rather than strict objectivity. Theoretical frameworks from cultural anthropology and post-colonial identity studies are applied to understand how historical processes influence the construction of ethnic identity.

4. Historical Background and Theories of Origin

The Tharu origin has been a matter of intense scholarly debate, with competing theories suggesting indigenous, Rajput, and Tibeto-Burman roots.

4.1 Indigenous Theory

According to several ethnologists and anthropologists, the Tharu are the aboriginal inhabitants of the Terai plains. Their physical adaptation to malaria-infested forests and isolation from mainstream society are often cited as evidence of deep-rooted ancestry in the region. Guar (1991) notes that archaeological and linguistic evidence indicates long-standing traditions dating back to prehistoric periods, making the Tharu one of the earliest settled populations of the Terai.

Furthermore, their unique vocabulary is rooted — a dialect said to antedate before its evolution in the mid-18th century — suggests long-term biological and cultural adaptation to local conditions.

4.2 Rajput-Origins Theory

An alternative theory, popularized by colonial ethnographers like Crooke (1896), proposes that the Tharu are descendants of Rajput women who fled into the forests following the Muslim invasions of northern India between the 12th and 14th centuries. These women are said to have married local men, producing a hybrid community that combined Rajput customs with indigenous practices. Support for this theory is derived from Tharu claims of high-caste descent, their use of Hindu rituals, and the presence of Rajput clan names among some Tharu subgroups.

However, this theory has been criticized for relying heavily on caste-based colonial interpretations and oral legends rather than empirical evidence. Chatterjee (2007) argues that such narratives reflect a colonial attempt to impose hierarchical frameworks on indigenous societies.

4.3 Tibeto-Burman or Himalayan Linkage

Linguistic and anthropometric studies have

evolutional affinities between the Tharu language and the Tibeto-Burman family, suggesting possible historical linkages with Himalayan populations. Fries-Hansen *et al.* (1955) proposed that early migrations from the Himalayas burbled into the plains may have contributed to the ethnogenesis of the Tharu people.

This theory aligns with the geographic siting of the Terai as a transitional zone between hill and plain cultures. Scholarly explorations continue among Tharu subgroups — such as Rano Tharu, Kachyo Tharu, and Dangwa Tharu — each exhibiting distinct dialects and customs.

4.2 Synthesis of Theories

Rather than viewing these theories as mutually exclusive, contemporary scholars interpret Tharu origin as a multifaceted synthesis. The Tharu identity likely emerged through a confluence of migration, intermarriage, and adaptation involving indigenous forest dwellers, displaced Rajput groups, and Himalayan migrants. The resulting culture is thus a fusion of multiple ethnic streams unified by environmental adaptation and shared historical experiences.

5. Socio-Cultural Evolution of the Tharu Tribe

5.1 Traditional Social Structure

The Tharu social organization is characterized by clan-based kinship, strong communal ties, and an emphasis on mutual cooperation. Villages are typically autonomous, governed by councils known as *Budhar* or *Tarfon* (*Panchayat*). Leadership is traditionally hereditary, though based on consensus rather than rigid hierarchy.

Women occupy a central position in Tharu society. Unlike many patriarchal Hindu communities, Tharu women participate actively in agricultural and social activities. In some Tharu subgroups, property rights and lineage are traced through the maternal line — a contrast of other mainstream traditions (Bhat, 1994).

5.2 Economic and Ecological Adaptation

Tharu livelihoods are closely intertwined with the ecology of the Terai. They practice diverse subsistence, supplemented by fishing, hunting, and the collection of forest products such as oil leaves, honey, and medicinal herbs. Their agricultural calendar aligns with monsoonal rhythms, and traditional practices like *Vagha* and *Asa Paga* mark the sowing and harvesting seasons.

Tharu agricultural practices embody principles of sustainability — minimal use of external inputs, mixed cropping, and reliance on natural fertilizers. Their intimate environmental knowledge has contributed to soil conservation and biodiversity preservation, long before the concept of "sustainable development" entered modern discourse.

5.3 Religion and Belief Systems

Tharu animality represents a unique synthesis of animism, ancestor worship, and Hinduism. They venerate local deities such as *Shara Devi*, *Devi Ma*, and *Chandary Devi*, who are believed to protect the community and crops. Ritual practices known as *Ukara* or *Utha* pattern ceremonies for hunting, fertility, and protection from evil spirits.

Over centuries, contact with Hindu society led to further assimilation of Hindu deities like *Vahur* and *Durga* into Tharu religious life. However, Tharu cosmology remains deeply rooted in nature worship, reflecting a worldview that perceives the forest as sacred and animals as living entities.

5.4 Colonial Encounters and Transformation

The arrival of the British in the late 18th century marked a profound shift in Tharu society. The colonial administration classified the Tharu as a "tribal" or "aboriginal" community and segregated their lands into the *munadas* and forest reservation systems. These policies disrupted traditional land tenure and societal structures.

British ethnographers, fascinated by the Tharu's unique identity and isolation, produced historical studies that often romanticized their life

"printed text." The construction of rubber and the introduction of new subject matter during the early 20th century further marginalized Tharu communities, depicting them from their ancestral lands.

The post-independence period, though marked by constitutional recognition of the Tharu as a Scheduled Tribe, did not fully reverse these trends. The Green Revolution and deforestation of the Terai brought ecological changes that eroded the traditional Tharu livelihood base.

6. Identity Formation and Transformation

The Tharu identity has never been static. It has evolved through the interplay of ecology, politics, and culture, continually redefining itself in response to external pressures and internal aspirations.

6.1 Colonial Construction of Identity

Colonial ethnography played a crucial role in codifying Tharu identity. The British colonialists, as clearly proclaimed an original component of form and structure created a perception of Tharu as "tribe-like aboriginals." This classification, while administratively convenient, ignored the diversity of Tharu subgroups and their specific cultural practices.

The colonial census and legal codification reinforced these divisions, weakening fluid social categories into fixed identities. This process exemplifies what Nicholas Dirks (1992) later termed "the invention of tradition" under colonialism.

6.2 Postcolonial Recognition and Political Mobilization

After India's independence in 1947 and Nepal's democratic reforms of the 1990s, the Tharu began to reassert their distinct identity. The inclusion of Tharus in the Scheduled Tribes list in India and the Janajati category in Nepal recognized their historical marginalization and granted certain constitutional safeguards.

However, these legal recognitions are in practice not forms of identity politics. Tharu elites

are strongly engaged in political mobilization through associations such as the Tharu Kalyanika Sabha and the Tharu Welfare Society, seeking to promote education, land rights, and cultural preservation.

6.3 Cultural Revival in the Age of Globalization

The late 20th and early 21st centuries witnessed a resurgence of Tharu cultural identity, driven by globalization, media exposure, and nostalgia. Cultural festivals, language preservation programs, and ethnographic museums have played vital roles in reaffirming collective identity.

Tharu youth, particularly those educated in urban centers, have emerged as cultural ambassadors advocating for indigenous rights and environmental conservation. Yet globalization also poses challenges – exposure to consumer culture and migration often dilute traditional values and community solidarity.

6.4 Gender and Social Change

One of the most significant aspects of contemporary Tharu transformation lies in gender relations. While women historically enjoyed a relatively empowered position, modern economic pressures and exposure to patriarchal norms have shifted gender dynamics. Nevertheless, Tharu women continue to play leading roles in local governance and NGOs, particularly in health and literacy initiatives.

7. Discussion

The historical trajectory of the Tharu tribe illuminates the resilience of an indigenous culture negotiating between continuity and change. Tharu identity, far from being an static relic, represents an evolving synthesis of adaptation and resistance.

From the perspective of historical geography, the Tharu's ecological adaptation underscores the importance of environmental determinism in shaping culture. The Terai's wetlands and forests provided both protection and livelihood, making the community so pervasive its

disturbances system and environmental protection. From a sociological standpoint, Tharu identity formation exemplifies the dialectical relationship between structure and agency. While colonial and postcolonial circumstances to define and categorize them, the Tharus continuously reinterpreted their identity through oral language and collective memory.

Moreover, in the context of modern development, the Tharu's traditional ecological knowledge (TEK) offers crucial lessons for sustainable agriculture and forest management. Their practices demonstrate a harmonious coexistence with nature — a model often neglected in contemporary development paradigms.

3. Conclusion

The Tharu tribe's history encapsulates the broader story of indigenous resistance in South Asia. From colonial eras and ecological adaptation to cultural disruption and modern societies, their journey illustrates the dynamic nature of cultural identity. Tharu identity evolves with the centuries — shaped by historical context, ecological wisdom, and the pressures of modernization. Preserving their language requires not only cultural revival but also policy frameworks that respect indigenous autonomy and knowledge systems. In the final analysis, tracing the history of trajectory of the Tharu tribe reveals that identity is not a static inheritance but a living process of negotiation — an ongoing dialogue between the past and the present, between nature and society, and between struggle and empowerment.

Citation:

- The Tharu's oral traditions and rituals have been acknowledged by colonial administrators who observed their ties to the Himalayan region (Kulikovskaya (Crosby, 1996)).
- The Rajput origin theory, though widely circulated, lacks historical verification and largely stems from colonial-era misconceptions.

- Gardner (2002) critiques the race-based framing of Tharu history as a colonial projection.
- Flier-Hernandez's anthropological analysis linked Tharu phylogeny to Himalayan populations.
- Modern anthropology views Tharu ethnogenesis as a dynamic, multi-ethnic process rather than a single event.
- Bhat (1998) observed marginalization among the Dangans Tharu in Nepal's western Terai.
- Tharu agricultural practices align with sustainable agroecological practices recognized by FAO.
- Works such as *Tharu Doo Paan* highlight the Tharu's ecological spirituality.
- The Forest Acts of the British are criticized for undermining indigenous rights and criminalized subsistence practices.
- Colonial ethnography, while extensive, often reflected racial bias and misconceptions.
- Census classifications from 1931 onwards had Tharu identity as a "tribe" category.
- Dalvi (1992) argues that colonial power reshaped Indian identities through modernization.
- The Tharu Kalyanika Sabha, founded in the mid-20th century, played a pivotal role in cultural revival.
- Misgender to Gull countries has altered Tharu social structures in recent decades.
- Tharu women's cooperatives have become active in forest conservation and environmentalism.
- FAO and UNDP reports have recognized Tharu TEK in community forestry and climate adaptation projects.

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Climatic Determinants of Tharu Settlement Patterns in Bahrach District

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	ABSTRACT
<p>Keywords: Tharu, Settlement, Rural settlements, Climate, Rural pattern, settlement geography, adaptation, Area, livelihoods, settlements, livelihoods</p>	<p>The Tharu are an indigenous community of the Terai belt which predominantly in Bahrach District. This study has been carried in their dialogue with a moist subtropical monsoon climate, a dramatic flood regime, and low gradient elevated landforms. This paper examines how climate-mediated through its of seasonality, rainfall intensity, temperature and humidity regimes, and hydrologic variability structures the siting, morphology, materials, structural orientation, and socio-cultural security of Tharu settlements. Drawing on a multidisciplinary approach that integrates settlement geography, ethnographic knowledge on Tharu ecologies, secondary climate records, and geomorphic mapping for the Terai-Gangetic (Karnali) system, the article advances four arguments. First, the monsoon's flood pulse and structural geologic faulting are the primary determinants of village location and increasing in natural levees, older flood channels, and marginally recent interfluvium. Second, the abnormal seasonal thermal and humidity regimes co-determine house forms, structure, and material choice that balance ventilation, evaporative cooling, and flood resilience. Third, climate variability particularly extreme rainfall and prolonged inundation shape seasonal mobility, diversified livelihoods (involving horticulture, wage work, and dry-season farm-agriculture activities), and community risk-sharing institutions. Fourth, long-run anthropogenic changes—urbanisation, canal irrigation, forest conversion, and climate change—are reconfiguring traditional settlement adaptation, producing new exposure patterns and planning challenges. The paper synthesises a typology of Tharu settlements in Bahrach (levelling villages, bushy-terrace villages, and forest-edge clusters), identifies climate-related indicators for vulnerability assessments, and proposes climate-sensitive planning guidelines (inspired by Terai's hydro-ecological mores).</p>
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INTRODUCTION

Settlement patterns reflect long-term negotiations between people, climate, and landscape. In the northern Indo-Gangetic

basin, Bahrach District occupies a limited stretch of Terai where Haryana-fed rivers descend into very low slopes, deposit deep alluvium, and generate a patchwork of levees,

monsoon rainfall, rivers, and seasonal weather. The Tharu, as indigenous community with historical distribution across the Terai of India and Nepal, have evolved distinct settlement practices, but recently the monsoon floodplains with everyday habitation, subsistence, and culture.

While prior works rarely document Tharu settlements' life and ecological knowledge (e.g., Guantero, 2012; Pinar-Hammarstedt, 1974/2000), fewer studies integrated the climate-human-ecosystem settlement. Several have noted the Indian Terai location (also as Bahraich). This paper addresses that gap by asking: How do climate controls—operating through rainfall seasonality, flood frequency, temperature-humidity regimes, and hydrogeology—shape Tharu settlement patterns in Bahraich? The inquiry is timely given rising hydroclimatic variability, anthropogenic river channel, and land-use change that may render traditional strategies ineffective.

The study contributes by (a) proposing a climate-landform-settlement framework tailored to the Terai, (b) synthesizing qualitative evidence for Bahraich, and (c) translating indigenous knowledge into practical climate-smart planning practices.

2. Study Area: Bahraich District and the Terai Context

Bahraich lies along India's border with Nepal within Uttar Pradesh's middle-terrace plains. Its northern main 'gate' into the Terai—a hub historically characterized by moist soil (Shimshu taluk), forests, high groundwater tables, seasonally waterlogged depressions, and malaria until the mid-20th century. Major Himalayan-fed rivers, most notably the Ghaghara/Randh and its distributary branch channels (locally including the Ghana and other substreams), cross active floodplains with frequent flooding risks, sandbars, and silted deposits. The regional climate is humid subtropical with a monsoon, typically receiving the bulk of its ~1,100–1,400 mm annual precipitation between June and September. Summers are hot (often >40 °C maxima),

winter cool, with fog and high relative humidity, and shoulder seasons include large diurnal ranges typical of the Indo-Gangetic plains. These climate attributes necessitate concentrations of rural, low-riald, and high ground-water-sufficiency for coping between climate and settlement demands.

3. Literature Review

Tharu ethnography and ecology. Scholarly work on Tharu communities has emphasized historical ecology, social organization, and adaptation to forested wetlands and floodplains (Guantero, 2012; Upreti, 1996/2000; Pinar-Hammarstedt, 1974/2000). In Nepal's Terai, research links Tharu knowledge systems to water resilience, livelihoods of agriculture, and forested catchment/habitat conditions.

Settlement geography of the Indo-Gangetic plains. Classical Indian settlement geography (e.g., R. L. Singh, 1960, 2019) examines village siting on levees and older alluvial surfaces to mitigate flood risks and drainage impaction. South-Asian plain geomorphology underpins rural and urban settlements, and research links environmental controls on rural settlement patterns (e.g., water table elevation, soil texture, and health conditions).

Climate-settlement linkages. Climate-informed settlement via hazard frequency, water availability, ground conditions, and agricultural viability. It reviews climate, environmental and/or stage suitability analysis drivers of settlement elevation thresholds, materials adapted to wetting-drying cycles, and seasonal mobility. Climate design adds shared systems (e.g., heavy rainfall event, addressing historically common strategies (PCC, 2021).

This article integrates these literature to model Tharu settlement form as a climatic adaptation expressed through geomorphic cross-siting, materials, and livelihood systems.

4. Theoretical and Analytical Framework

We adopt a climate-landform-settlement (CLS) schema:

1. Climate drivers: Monsoon rainfall intensity and seasonality; hydroclimate variability; thermal-humidity regime; fog and winter soil water.

2. Mediating landform-hydrogeology: Nival cones and crevasse fans (relatively small, sandy loams, poor drainage); mountain woods and post-hummocky, mobile surfaces; backswamps (clay-rich, poor drainage, periglacial paleogeology); kati wear terraces; local paleosols.

3. Settlement responses:

Macro-siting: Choosing lower ridges (steep interfaces, windier, active landslide belts).

Micro-siting: House plan (elevation, orientation for ventilation and solar gain, compound drainage ditches, iron belts as wind and spray buffers).

Walls & materials: Thatch (resilience to short-duration wetting and fast-drying), bamboo, mud plaster with lime or cow-dung admixture to reduce capillary rise, minor thermal-hydraulic constraints.

Temporal strategies: Seasonal mobility for grazing/forest collection; adaptive cropping sequence; water management operations.

The framework positions climate as the primary forcing, filtered by geomorphology, and dependent on local settlement practices.

4. Research Methods

Given the focus on climate drivers, we prefer a single field campaign, the study is not statistically rigorous.

Climate context: Published records and analyses for the middle Ganges plain and Terai from the India Meteorological Department (IMD) and paleoclimatic synthesis (e.g., updated Köppen-Geiger maps). Key variables considered: monthly rainfall concentration (June–Sept), heavy rainfall days, dry-season humidity and fog, hot summer heat stress index, and soil-water content.

Hydro-geomorphic mapping: Established

floodplain theory for Himalayan rivers (levee-backswamp complexes, meandering) and Terai soil substrate behavior.

Ethnographic and historical sources: Description of Tharu settlements materials and patterns (Crosby, 1995-1998; Fitter, Hainardel, 1950/2000; Ganesan, 2003), complemented by digital gazetteers and census handbooks for settlement distribution and housing materials.

Analytical approach: We develop a typology of settlement locations in Debrai's form based and map climatic controls to each type. We also generate indicator sets for vulnerability and adaptive planning.

While primary field measurements are beyond scope, the synthesis grounds a well-established physical geography and ethnographic literature relevant to Debrai's setting.

5. Results

5.1 Climatic controls shaping settlement location

Monsoon-rainfall concentration and floodplain. The late-Sep-early monsoon delivers most precipitation, producing rapid rises in the Ghaghara-Gandak system and widespread floodplain inundation. Settlements therefore cluster on natural levees and silt levee remnants that stand 1-3 m above adjacent swales. This elevation difference, though modest, dramatically reduces inundation duration and structural damage. Backswamp regions support smaller hamlets only where micro-ridges or sub-topogeo. remain (shali kheter).

Hydroperiod and groundwater: High summer water tables and perched aquifers trigger clay-rich backswamps, encourage avoidance of depressions for permanent habitation, but motivate dry-season use for rain crops once water recedes. Flood-free escape routes to higher ground (undulations, sand bars, old levee spurs) guide linear settlement orientation...

Thermal-humidity regime: Summers are hot

and humid, wetters are cool with persistent fog. To enhance cross-ventilation, houses often dip openings to capture prevailing breezes, which may include double-roof spaces with low ceilings (e.g., *moen*, *hombon*). High humidity encourages (variable materials) (bamboo, bamboo, mud plaster) that manage condensation and permit polytropic air flow.

Extreme climate variability: Heavy rainfall creates concentrated runoff, prolonged low-grains pending after river overtopping is common. In a row, yield elevation (bamboo platform or brick walls) is a ubiquitous mitigating response, often retained such post monsoon season. In rural elevational foods, temporary relocation to low settlements on higher levels combine rainwater, consistent practical connectivity.

6.2 Settlement typology in Bakruak's Tharabuk

1. Level-flat of Eges (primary type)

Location: On the crest or shoulder of natural level along subtidal embankment.

Form: Elongated plus parallel to river/sea; main pathway on crest, house plots staggered to provide drainage down slope to backwash.

Climate logic: Maximize ventilation; barrier, quick drainage; secure from wind rainwater.

Risks: Inactive migrant, crevasse spill; dispersion; wind exposure during overcast storms.

2. Backwash-energy banks (secondary type)

Location: Micro-highs at sweep edges, paleochannels, scarified post monsoon.

Form: Clustered compounds around a slightly raised central, rag drains channel runoff into the sweep.

Climate logic: Proximity to fertile depressions for post-monsoon cropping and fishing, reduced need for higher ground retained paths.

Risks: Prolonged flooding; sanitation challenges; waterborne disease risk during wet, wet monsoon.

A Three-edge cluster (tertiary type)

Location: Along the horizontal line (straight embankment).

Form: Dispersed compounds with horizontal geometry (bamboo, brick) and open yards.

Climate logic: Thin tube buffer between radiation and pre-monsoon winds; forest resources support elevated traditional.

Risks: Heavy-wettable inundation; water retention during high water seasons.

6.3 Climate reflection of house form and materials

Materials and envelopes: Traditional: earth roofing (rafters on steep pitches) sheds heavy rain. Dries quickly, and provides thermal insulation. Bamboo and timber frames tolerate wet-drying, and walls with lime/wood-ash mixtures reduce capillary rise and reduce cracking. In water saturation, split bamboo flake or piled platforms to kitchen/patios above water level above food levels.

Orientation and ventilation: House floor orientates the openings through houses and shade, with variable shading as workspaces during extreme heat or rain. Compound trees create microclimate—cooler daytime temperatures, filtered light, and windbreaks during storms.

Wear and erosion adaptations: Shallow tube wells are placed on more high; walkways and drains divert precipitation from compounds to avoid monsoon tracking. Lattices, when present, prefer lower shoulders with lower potential.

6.4 Livelihood calendars and seasonal mobility as climate responses

The Thar livelihood calendar focuses on monsoon onset and river stages. Many pack up lives for seasonal low ridges, with steps in roading backcountry, seasonal migration. Daily collection, barter work, wage labor bridge water gaps. Seasonal temporary moves for wage work or grazing are discontinued,

reducing exposure during peak flood events and capitalizing on post-event recovery opportunities.

6.5 Emerging pressures and changing systems

- River banking and embankments protect some nodes but increase localised risk behind embankments due to drainage congestion and backwater effects.
- Canal irrigation alters waterlogging patterns, sometimes increasing salinisation in areas with deep permafrost.
- Deforestation and land-use change trigger wildfires and increase drought exposure, combined with heat waves, this stresses agricultural systems.
- Climate change raises the probability of extreme rainfall and compound flooding, challenging traditional protection alone and driving the risks of early warning and vertical evacuation systems.

7. Discussion

7.1 Reading Thera settlement as climate-resilient design

The settlement includes a risk-reducing legibility from risk dimension: using an lower losses insulation (thatched materials allow gradual failure (repairable, low-embodied energy components) rather than brittle concrete). Downyards were as hydrologic buffer that accept shallow floodwater; protect interior rooms, and dry rapidly under hot conditions. Such "living with water" strategies align with deep learning practices.

7.2 Limits of traditional literacies under non-stationarity

Non-stationary climate and engineered river create novel conditions. Psychological pecking behind conventional, static literatures, and risk storage elements obscure interlinked roles of (and) above and below ground. This reveals a new design frontier—traditional think and ventilation help, but higher night-time temperatures may necessitate hybrid strategies

(e.g., vertical stack of brick plinth and roof).

7.3 Gendered and social dimensions

Women's access to spaces between the houses (alley-terraces (hatchers during flood), courtyards during rain). Climate-sensitive improvements—sanitation streets with roof cover, shaded working verandas, and raised, well-ventilated washing stations—have critical benefits for women's health and labor. Climate risks also interact with land use: marginal (possibly) pushed toward backwater edges are disproportionately exposed.

8. Policy and Planning Implications

1. Micro-level urban mapping for adaptation

Urban resilience (in flood-delta cities, 10–20m DEM with community resilience) to address levee gaps, house shadows, and escape routes. Prioritize new housing and public facilities on cross-shadows, directly residual backwater areas or natural wetlands.

2. Climate-sensitive building codes (vernacular-plus)

Encourage plinth \geq the 10-year water level, continuous ring beams for seismic and flood stability, vertical roof overhangs, and fire-resistant plumes. Subsidize flood-resistant upgrades with reinforced detailing and steel reinforcements where acceptable.

3. Drainage-horizontal infrastructure

Calibrating and road elevation near respect natural overland flow paths. Drain lines parallel to levee edges with frequent cross-drains into retention basins, reducing compound flooding during monsoon periods.

4. Early warning and vertical refuge

Embed community flood shelters (crossed plinths) with sanitation and water-use (emergency-catch basins), integrate phone-based alerts and flag systems calibrated to local river stages.

5. Time belts and agri-resilience as microclimate infrastructure

Pressure ratings, bamboo-based bracing against settlements to temper heat, wind, and driving rain; protect horizontal spaces for private, public, leisure, and commercial activities.

6. Settlements regularities as a safe landforms

Regulating layouts on level-line villages conditioned to maximum drainage corridors and prohibiting settling of wastes that apply to them as retention.

7. Health and water quality safeguards.

Place handpumps on raised high, concrete and platforms and sealed access; add air climate resistant substance (elevated site or trough for low water table, drainage to high water table).

8. Limitations and Future Research

This research is constrained by the extent of a dedicated multi-season field campaign in Bharatpur's Tharu areas and by limited high-frequency hydroclimate data at the village scale. Future work should (a) incorporate interlinked maps with communities using participatory GIS, (b) instrument a sample of settlements for plumb water levels, humidity, temperature, and drainage performance; (c) evaluate vernacular plot prototypes under extreme events; and (d) investigate social differentiation in openness and adaptive capacity across Tharu hamlets.

11. Conclusions

Tharu settlement patterns in Bharatpur District are not incidental arrangements but climate-tuned geographies evolved to live with the monsoon and its floodplains. The monsoon flood pulse and high groundwater cause along valleys and microclimates, hot humid seasons and foggy winters shape livability, ecological envelope, and hydroclimatic variability underwrite seasonal mobility and dispersed livelihoods. An engineered river, land-use change, and climate non-stationarity assault historic equilibria, the practices of Tharu vernacular knowledge render vital. Policy should recognize but amplify the wisdom by mapping socio-ecological, safeguarding drainage, pairing vernacular materials with

simple structural improvements, and providing vertical refuge and entry warning. A climate-smart planning approach that centers the CLM framework can sustain Tharu settlements as dignified, low-risk places within the dynamic Terai.

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The Protection of Rights of Tharu Janjati in India

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	ABSTRACT
<p>Keywords: Tharu Janjati, Scheduled Tribes, Forest Rights Act, 2006, FRA, Indigenous Rights, Ecological Justice, Title Disputes, Conservation Commission, Gender and Forest Rights</p>	<p>The Tharu Janjati, a recognized Scheduled Tribe of India, inhabits the ecologically sensitive Terai belt along the Indo-Nepal border and possesses a distinctive socio-cultural identity rooted in joint, forest-dependent and indigenous ecological knowledge. Despite constitutional safeguards and progressive statutory frameworks such as the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 and the Panchayats (Extension to Scheduled Tribes) Act, 1996, the Tharu community continues to experience marginalization, displacement, and erosion of traditional rights. This article critically examines the protection of Tharu rights within India's constitutional and legal framework, focusing on the disjunction between conservative governments and their implementation on the ground.</p> <p>Using a socio-legal and descriptive approach, the study analyzes constitutional provisions, specialized legislations, judicial pronouncements, and policy instruments relevant to tribal governance, land, and forest rights. Particular attention is paid to the impact of conservation policies and development projects in regions such as the Dudhwa Tiger Reserve, where conservation objectives frequently conflict with indigenous livelihoods. The paper also foregrounds gendered dimensions of rights realization, highlighting the central or under-recognized role of Tharu women in sustaining ecological practices and cultural continuity. Additionally, it explores the legal complexities faced by women Tharu populations due to rigid demarcation and territorial frameworks.</p> <p>The article argues that the prevailing governance model reflects a paternalistic and bureaucratic approach that inadequately accommodates indigenous identity, participatory decision-making, and community-based conservation. It concludes that meaningful protection of Tharu rights requires a paradigm shift toward culturally sensitive, gender-inclusive, and ecologically just governance that recognizes the community as active stakeholders rather than passive beneficiaries of law and policy.</p>
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INTRODUCTION

The Tharu Janjati, one of India's recognized indigenous communities, primarily inhabits the

Terai Terai belt along the Indo-Nepal border. With a rich cultural heritage and a long-standing relationship with forest ecosystems, the Tharu

people have knowledge, sustained themselves through agriculture, fishing, and forest-based livelihoods. Despite constitutional safeguards and Scheduled Tribe (ST) recognition, the community continues to face marginalization and displacement, particularly in ecologically sensitive regions such as the Dudhwa Tiger Reserve. The evolving dynamics of tribal governance, conservation policies, and development projects have placed the Tharu at the intersection of identity assertion and survival. This study explores the complexities of Tharu rights within India's legal framework, emphasizing the exploratory gaps in the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. It seeks to understand how cultural resilience and community-led governance can ensure equitable and sustainable protection of Tharu land and heritage.

HISTORICAL AND SOCIO-CULTURAL BACKGROUND OF THE THARU COMMUNITY

The Tharu community constitutes one of the oldest indigenous groups of the Indo-Nepal Terai region, with a complex and debated origin. Anthropological and historical studies suggest multiple theories regarding their genetic ancestry, including migration by indigenous hunter-gatherers who sought refuge in the forests during medieval invasions, while others view them as an assimilated population with deep roots in the Himalayan foothills. The Tharus have traditionally subsisted on both forest and fields of the Terai, maintaining livelihood centered on agriculture, agriculture, fishing, and forest produce collection. Their social structure is organized around kinship-based settlements and cooperative labor systems that reinforce community solidarity and ecological stewardship.

Culturally, the Tharus possess a rich oral tradition, unique art forms, and festivals that reflect their close association with agriculture and forest cycles. Despite geographic dispersion across Uttaranchal, Uttar Pradesh, Bihar, and Nepal, they maintain linguistic and cultural

references while adapting to regional variations. This cross-border presence has shaped their identity as a transnational indigenous group, complicating both their legal recognition and access to rights within national frameworks. Historically marginalized by colonial and post-independence policies, the Tharu's ecological knowledge and social systems have been disrupted by deforestation, conservation projects, and socio-economic transformation, placing their cultural and traditional continuity under increasing strain.

FOREST RIGHTS, SOCIAL JUSTICE AND CULTURAL RESILIENCE - A CASE STUDY OF THE THARU COMMUNITY IN NORTHERN INDIA

1. GENDERED DIMENSIONS OF RIGHTS AND LIVELIHOODS IN THE THARU COMMUNITY

The Tharu community's socio-cultural and ecological practices are deeply gendered, with women playing a pivotal role in sustaining household economies, forest management, and agricultural activities in Northern India, particularly in the Terai region. Their women engage in paddy cultivation, collection of forest produce, and management of water and fodder resources, tasks that underpin both food security and ecological sustainability. However, the implementation of legal protections under the Forest Rights Act (FRA, 2006) and Scheduled Tribes provisions has historically overlooked gender-specific barriers, limiting women's direct access to land and forest rights.

Field studies reveal that women often face bureaucratic hurdles in registering individual or community claims, while patriarchal norms within household and local councils further constrain their participation in decision-making. Displacement due to infrastructure projects or conservation initiatives disproportionately affects women, who bear the brunt of household labor, childcare, and subsistence expenses during such transitions.

Despite these challenges, Tharu women exhibit

resilient resilience and agency. Grassroots organizations and self-help groups have empowered women to engage with local governance structures, claim entitlements under the FRA, and participate in cooperative farming and forest management initiatives. Cultural practices, such as community rituals and knowledge of traditional plants, continue to be transmitted through women, reinforcing both social cohesion and ecological knowledge.

2. CROSS BORDER THAKU POPULATIONS; LEGAL AMBIGUITIES AND CULTURAL CONTINUITY:

The Tharu community's transnational presence across Northern India and Nepal adds complexity to the recognition and enforcement of their rights. Historically, the Terai region has been a confluence of two cultural landscapes, with Tharu families maintaining kinship networks, agricultural practices, and cultural rituals across the border. However, postcolonial and contemporary national boundaries have created legal and administrative ambiguities, particularly regarding access to land, forest resources, and social welfare schemes.

In India, Tharu claims under the Scheduled Tribes (Recognition and Forest Rights) Act (FRA, 2006) are contingent on documented residence within recognized territories. Community cross-border migration often lacks formal documentation, resulting in exclusion from land entitlements, domestic credit mechanisms, and historical ties to the land. Similarly, conservation and development projects in the Terai, such as tiger reserve management or infrastructural expansion often fail to account for cross-border mobility, leading to conflicts and displacement.

Despite these challenges, the Tharu maintain cultural resilience and social cohesion. Transnational networks facilitate the exchange of traditional ecological knowledge, seasonal labor sharing, and the continuation of festivals, rituals, and oral traditions. Community-led initiatives in both countries demonstrate

adaptive strategies to adapt local institutions, such as cooperative farming, forest-based enterprises, and localized dispute resolution mechanisms.

These cases emphasize the importance of inclusive, community-informed, and gender-sensitive governance for the Tharu community. Fostering women's active participation in legal and governance processes strengthens social justice and ecological resilience, while recognizing the community's transnational identity and facilitating cross-border access to entitlements supports cultural preservation and sustainable resource management. Collectively, these insights highlight that social justice requires not only legal recognition but also participatory, community-centered, and culturally grounded approaches to development and administration.

CONSTITUTION AND LEGAL FRAMEWORK FOR TRIBAL RIGHTS IN INDIA:

India's constitutional framework provides a foundational approach to the protection and promotion of tribal rights. The terms of the Constitution recognized the historical marginalization and socio-economic vulnerabilities of indigenous groups, leading to the inclusion of specific safeguards under Articles 15(4), 16, 194, and 342, as well as the FRA and Sixth Schedule. These provisions empower the State to protect the welfare of Scheduled Tribes (ST) through affirmative action, political reservation, and protection from land alienation. The Presidential Order of 1956 formally listed numerous tribes for ST status, within which the Tharu community was included across several northern states.

In addition to constitutional recognition, a series of legislative enactments have sought to operationalize these guarantees. The Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA) aims to strengthen local self-governance by extending the principles of decentralization to tribal areas. More significantly, the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of

Forest Rights Act, 2006 (FRA) acknowledge the customary land and forest rights of tribal communities, seeking to reduce historical injustices resulting from colonial forest laws.

1. GENERAL FUNDAMENTAL RIGHTS & DIRECTIVE PRINCIPLES OF STATE POLICY (DPSP)-

- Article 14 (Equality before law)
- Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth; clause (4) enables the State to make special provision for advancement of any socially & educationally backward classes including STs.
- Article 16(4) allows reservation of appointments or posts in favor of backward classes, including STs.
- Articles 17-24 include prohibitions on untouchability (Art 17), forced labor (Art 23) slavery (Art 24) these are important for tribal communities who historically have been vulnerable to any such practices.
- Article 48 states, "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation."

2. SPECIAL CONSTITUTIONAL CAPTIVITIES FOR TRIBAL AREAS-

- Under the Fifth Schedule, the Governor of the State has special responsibilities, including constituting a Tribal Advisory Council, and making regulations for peaceful and good governance of Scheduled Areas, especially regarding land revenue etc.
- Article 244(D) provides that provisions of the Fifth Schedule apply to the administration and control of Scheduled Areas (and Scheduled Tribes) but not to any State except those to which the Sixth Schedule applies.

• Article 275 empowers the Union to make grants-in-aid to certain states (those with Scheduled Areas/Tribes) for carrying out of provisions for welfare of the Scheduled Tribes.

• Sixth Schedule applies to certain tribal areas in Assam, Meghalaya, Tripura and Mizoram, where Autonomous District Councils are constituted with powers over land, forest, minor resources, village administration, etc.

3. PANCHAYATS (EXTENSION TO SCHEDULE AREAS) ACT 1996 (PESA)-

- The Panchayat (Extension to Scheduled Areas) Act, 1996 (commonly PESA) extends the provisions of Part IX of the Constitution relating to Panchayats to Scheduled Areas, with modifications.
- Under PESA, Gram Sabhas (village assemblies) have significant powers over natural resource management, land, forest, minor minerals, and consent regarding land acquisition and development projects in Scheduled Areas. This empowers the tribal community in the grassroots.
- Implementation in many states remains incomplete/delayed.

4. SPECIALISED LEGISLATION: FOREST & LAND RIGHTS-

- The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (FRA) recognizes and vests forest rights and occupation in forest land to forest-dwelling STs and other traditional forest dwellers.
- Various state laws also recognize status of tribal lands, require special provisions for forests, etc.

5. INSTITUTIONAL MECHANISMS -

- The National Commission for Scheduled Tribes (NCST) was established by the Dotted Act (Eighty-sixth Amendment) Act, 2005, under Article 178A, as a statutory

body to submit proposals for STs against their rights violations, evaluate developmental schemes, etc.

6. ENTREPRENEURSHIP IN LEGISLATION AND JUDICE-

- Article 333 provides for reservation of seats for STs in the House of the People (Lok Sabha).
- Article 332 provides for reservation of seats for STs in the Legislative Assemblies of States.
- The Constitution (One Hundred and Fourth Amendment) Act, 2019 extends the reservation of seats for SCs and STs for another ten years.

7. DEVELOPMENT AND WELFARE SCHEMES-

- Tribal Sub-Plan (TSP): Part of the Development Action Plan for Scheduled Tribes (DAFST), it mandates that state governments allocate funds in proportion to the tribal population for their welfare.
- Ekshya Model Residential Schools (EMRS): These schools aim to provide quality education to ST students in remote areas, improving educational outcomes for them.
- Van Bandha Kalpana Yojana (VBKY): A holistic development scheme for STs focusing on infrastructure, education, health, and livelihood.

8. LEGAL FRAMEWORK: KEY STATUTES AND JUDGMENTS-

- **The Forest Rights Act, 2006 (FRA):** seeks to correct historical injustice faced by forest-dwelling STs and other traditional forest dwellers by recognizing their rights to forest land, resources, forest resource rights, etc. The Act provides for a three-tier structure: Gram Sabha → District Level Committee → District Level Committee for processing and recognizing

claims. Implementation, however, has been patchy, with delays, lack of recognition of community rights, procedural bottlenecks.

- **Land Allotment and Resource Law:** State legislation is more vital than national transfer of tribal land in non-tribal, reflecting Fifth Schedule protection. Judicial decisions such as *Sanjay State of Andhra Pradesh (1997)* have held that in Scheduled Areas, transfer of land belonging to tribals to non-tribals (or companies) is prohibited. Such corporations appropriate the legal protection of tribal land rights.
- **Other statutes:** The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 provides penal sanctions for atrocities against SCs and STs. State-level legislation for tribal welfare, reservations, development programs is extensive.

However, despite these legal safeguards, the realization of rights remains uneven. In the case of the Tharu community, bureaucratic delays, restrictive interpretations of eligibility, and competing conservation and development policies add to stress in the Duhwa Tiger Reserve have limited the practical impact of these protections. The gap between constitutional intent and administrative implementation underscores the need for culturally sensitive governance models that integrate local ecological knowledge and participatory decision-making to ensure the Tharu's effective inclusion in India's tribal rights regime.

IMPLEMENTATION CHALLENGES AND FIELD REALITIES:

Despite an elaborate legal and constitutional framework, the ground-level realities of the Tharu community reveal persistent implementation gaps in the priorities of their rights. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (FRA) was envisioned as a corrective measure to historical injustice; however, its execution in the Terai

region has remained fragmented and transaction. Administrative complexities, limited resources among community members, and bureaucratic resistance have led to low strength rates of individual and community forest rights. In several cases, the overlapping jurisdictional of the Forest Department, Wildlife authorities, and local administrations have resulted in conflicting interpretations of the FRA provisions.

A prominent illustration of this tension is observed in the *Madhya Tiger Reserve (MTR)* and *Valadki (Bihar)* where conservation imperatives frequently clash with the livelihood needs of resident Tharu populations. While the FRA mandates the protection of traditional forest dwellers, conservation-driven displacement and restrictions on resource use have eroded economic vulnerability and social security. The lack of participatory consultation mechanisms further marginalises Tharu voices in decisions affecting their ancestral forests.

Despite legal provisions, Tharu lands are often targeted for industrial, infrastructure, and wildlife sanctuary projects without adequate compensation or consent, leading to displacement. The complex process of filing claims under the FRA and the lack of resources among community members have resulted in poor implementation. The spirit of FESA rather undermined by more powerful state departments. Globalisation and mainstream influences threaten Tharu language, traditions, arts (like wall paintings and music), and knowledge systems. While schemes for tribal culture exist, they are often insufficient to counter the pervasive influence of dominant cultures.

Moreover, internal stratification within the Tharu community along lines of class, geography, and gender has complicated collective mobilisation. Cross-border migration and cultural integration with Nepalese Tharu add an additional layer of administrative ambiguity, often excluding them from welfare

policy benefits. Political underrepresentation and weak institutional support at the local level have further hindered effective rights realisation.

Thus, the Tharu experience exemplifies the broader disconnect between policy formulation and on-ground implementation. Without adaptive governance, capacity building, and recognition of indigenous ecological knowledge, the FRA and related frameworks risk remaining symbolic, failing to secure genuine socio-economic and cultural empowerment for the community.

IDENTITY, GOVERNANCE AND ECOLOGICAL JUSTICE

The challenges faced by the Tharu community reveal the intricate intersection of identity politics, governance structures, and ecological justice within India's tribal policy framework. While constitutional provisions and the Forest Rights Act (FRA) signify progressive intent, their implementation often falls short due to fragmented structural approaches. The uneven, inconsistent application of the FRA dampens the cultural specificity and ecological adaptability for diverse Tharu identity. This led to a paradox in which legal recognition occurs without socio-ecological integration.

From a governance perspective, the state's conservation and development agencies frequently promote environmental protection and infrastructure expansion over indigenous rights. The displacement of Tharu families from protected areas such as the *Madhya Tiger Reserve* illustrates how conservation is framed through top-down models that fail to accommodate community-based stewardship. This erodes traditional Tharu knowledge—an irreplaceable resource for sustainable management of forest ecosystems and underpins their cultural continuity.

The dimensions of ecological justice thus become central to understanding the Tharu predicament. It demands not only environmental

sustainability but also equitable participation and recognition of indigenous sustainability. Strengthening local self-governance through the principles of the Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA) can serve as a mechanism to decentralize decision-making and decentralise authority. Participatory, financing, community-led conservation means that indigenous traditional practices with scientific management can reconcile biodiversity protection with food food security.

Ultimately, achieving justice for the Tharu community necessitates a paradigm shift from paternalistic protection toward participatory governance where identity, ecology, and rights are viewed as mutually reinforcing rather than competing concerns.

CONCLUSION AND POLICY RECOMMENDATIONS

The Tharu community's experience underscores the complexities of translating constitutional ideals into effective grassroots improvement. Despite legal recognition under the Scheduled Tribes category and the progressive vision of the Forest Rights Act (FRA) and Panchayats (Extension to Scheduled Areas) Act (PESA), the community continues to experience displacement, administrative neglect, and erosion of traditional livelihoods. These challenges reflect a persistent governance machinery protection and on-ground realities shaped by conservation imperatives, bureaucratic rigidity, and neo-political exclusion.

To address these gaps, policy interventions must transcend the limits of legal classification and adopt a context-sensitive, participatory approach. First, the implementation of the FRA should be strengthened through community mapping, simplified claim procedures, and capacity-building programs for both administrative agencies and tribal representatives. Second, local self-governance institutions vested in Tharu cultural frameworks should be empowered to manage demarcations, ensuring fair development and

conservation align with indigenous practices. Third, cross-border coordination mechanisms could be explored to acknowledge the Tharu's transnational identity and facilitate equitable access to rights and opportunities.

A holistic rights protection regime that integrates cultural preservation, ecological sustainability, and economic resilience. Recognizing the Tharus not merely as beneficiaries but as active custodians of their landscapes is vital for achieving genuine ecological justice and inclusive development. Sustainable policy design, therefore, demands the co-production of knowledge and power between the state and indigenous communities, ensuring that governance frameworks evolve from within rather than being imposed from above.

In doing so, the legal framework provides a strong scaffolding, but realisation of tribal rights (with a case of the Tharus) often depends heavily on effective on-ground implementation, institutional capacity and the political will to ensure that rights are not merely declaratory but are lived, protected and realized.

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Study of the Social Status of Tharu Tribe in the District Bahraich of Uttar Pradesh

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	ABSTRACT
Keywords: Social Stratification, Social Media, Occupational Migration, Literacy, Traditions and Culture.	<p>In modern India, where people are held tight in a fast-going world, some communities are still trying to preserve their traditions, culture, and knowledge, which is passed through generations. One such community is the Tharu tribe, who reside in Uttar Pradesh, near the border region in some districts namely Bahraich, Deoria, Faizabad, Azamgarh, Thamsar, and Sitabdihi. According to the census 2011 the population is nearly about 3.6%, whereas according to 2001 census, it is 4.2%. Being a minority tribe, all the basic resources like medical care and educational facilities, etc., are limited. To avoid themselves of these facilities, people migrate to urban areas. Thus, some people migrate, and traditional jobs/occupations break down over an hour period, which leads to the alienation of them from an entire society. In this research paper, we will discuss the methods and try to know about the social condition of the Tharu tribes residing in Bahraich. The findings of these will help in understanding the deep-rooted causes of low social status, inequality and what are the ways to overcome these difficulties.</p>
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Introduction

India is considered the most unique and interesting country in terms of diversity in the world. Here we see a variety of dialect, languages, food habits, cultures, traditions, folk songs, and dances. Social distribution and stratification, which make India unique, varied. If we see from social point of view, but an society is much to complex in nature. Our Indian society is broadly classified under various classes and sub-classes, namely rural, urban, metropolitan, tribal, etc. Society also include some weaker sections and underprivileged people like SC, ST, OBC, women, transgender, and PWD, etc., for which society needs to be more sensitive and cooperative. Among these weaker sections, one of the tribes residing in Bahraich is the Tharu tribe. The Tharu tribe is a minority tribe belonging to the subcontinent.

The Tharu tribe is a tribe that mainly found in the Terai region of Uttar Pradesh. They lived in the lower Himalay in Nepal and range of Shivoli. The word "Tharu" is derived from the word "tharu," which means "follower of Tharuva Dharma." Many historians said that they are descendant of the Sindhya Rajput of Chhapra. These people are mostly likely to live in the rural setting. People of the Tharu tribe are mostly traditional people. These people mostly live in very rich and fertile land. The area where they live is full of rivers and is suitable, forest resources, etc. They are mostly dependent on farming and animal husbandry for survival. The way of doing agriculture is passed down from the generation. Their agriculture does not depend on chemical fertilizer like others, they believe in the complex natural way of doing agriculture. They usually follow their ancestral way of living life, which has been

passed through generations. They celebrate many festivals, which are directly linked with culture and tradition. Their society is patriarchal in nature. These people mostly believe in the hereditary marriages, which means they believe in doing marriages within their tribes. In this way their cultural heritage will be passed throughout generations. They believe in the joint family. Most of them live in the joint family but most are believed to be nuclear family unlike the modern societies.

History and origin of Tharu Tribes

Many historians describe different stories about the origin of the Tharu tribes. Some historians believe that in the 13th-14th centuries, they were part of the *Shadya Rajas* of Chitorgarh, when the Mughals invaded, they ran away and settled down in the forest region of the Himalayas. There they married the local people, and their later generation called themselves Tharu. In the Tharu Tribes, many castes, classes, and names are similar to those of the Rajas.

The other opinion about their origin is linked with Tharus. Many historians said that their physical appearance like facial structure, etc. similar to those of Tharus. In this way there are many opinions regarding the origin of the Tharu tribes. Although their exact origin is still not known, the Tharu tribe is an important part of our tribe.

Geographical location of the Tharu tribe

The Terai is a vast belt covering wide lands. It is known for its various kinds of natural diversity. Up to being divided into 14 administrative divisions. Development of the administrative divisions of UP. Four districts, namely Bahraich, Gonda, Bahraich and Sitabganj, come under this division. Bahraich is divided into 6 talukas, namely Bahraich, Nainpur, Mirzapur, Kharagpur, Daryapur, and Rajauliya, and 11 development blocks. Among these 11 development blocks, there are mainly 4 blocks in which the Tharu tribe mostly resides. The Mirzapur, Bahra, Rajauliya, and

Nainpur are the development blocks in which the majority of the Tharu people live. In some villages, the Jagan, Rajauli, Bahra, Khari, and Mirpur of the Mirzapur Block, Tharu people live. They also live in villages of the Bahra Block, namely Nainpur, Bahra, Bahra, etc. In the Rajauliya block there are also some villages where the Tharu tribe people live, such as Sitab, Anand, Chandar, Purva, etc. In the Mirzapur Block the number of Tharu people is very low as compared to other blocks.

Occupation

Mostly dependent on farming and animal husbandry for their survival. Their people have very rich and fertile land. They have been doing agriculture for decades. Some main crops of living are rice, wheat, sugarcane, and pulses etc. But there are also some other sources of earning money, like forest-based products, wage labour, traditional arboriculture, cane making, etc. Even some people of the Tharu tribes migrated from their state in search of occupation. In Tharu who both men and women earn money and support their family.

Education

Unfortunately there is no formal education and knowledge is passed through orally. The main people of the Tharu tribe understand the importance of the education. They send their child to the local school, and some who are economically strong send their children to semi urban and urban school. In the Tharu tribe, male literacy is higher than female, but still their literacy rate is very low as compared to others. The low literacy rate is mainly due to a lack of appropriate educational resources and a lack of qualified teachers in areas where these tribes live. Even here, needs like electricity, proper school buildings, and other facilities are often very low. Most of the Tharu people are very poor, so due to poverty, their children can't even continue their education even if they wish to do so.

Status of women

The Tharu tribe is mainly patriarchal in nature,

where men hold most of the power. Women take part in much work, like farming, animal husbandry, traditional craftswork, household work, and other forest activities. They manage both the indoor and outdoor activities. They play an important role in the family. The women of the Tharu tribe follow their culture and tradition and also try to pass the tradition and culture to their younger generations. So that the culture and tradition can be preserved and transmitted. In Tharu tribe most of the older women are still literate but new people of this tribe believe in the importance of education and send their girls child to school and even some of the girls are studying outside the country also.

Healthy nutrition and access to medical services

The Tharu people are usually physically strong. The availability of health facilities in the remote area where they live is low. The people of these tribes are mainly poor and illiterate and generally do not have access to the health care services. Even the basic treatment is run in poor conditions. They are prone to various health issues like malaria, tuberculosis, and diabetes etc. Maternal and child health condition is also in very critical condition. The hospital is not fully equipped, and the quality of the services here are not so good. People of this tribe usually bring their ill family members to Bhabakh for their better medical care.

Family and marriage

Most of the people of the Tharu tribe usually like to live in a joint family, they do not belong to a nuclear family. They believe that the joint family is a symbol of unity and cooperation. The older male of the family is usually the head of the family. The people of the tribe usually like to do the marriage in their own tribe, they believe that in this way they are able to preserve and transmit their culture and tradition to the future generations.

Conclusion

The Tharu tribe are down-to-earth, hard-working people carrying on their ancestral legacy

of knowledge and cultural rituals, traditions, etc. Their life is a harmony of traditions, and they use forest resources. Although it is a perennial worry, women of the Tharu tribe play a pivotal role in bringing up their children and managing household affairs. Their social and moral values are of a high standard, which makes them unique. Being in a remote area, proper health and medical services are required across the area to healthily emerge from the stark lives, tracking and supporting high-risk pregnancies, detecting children's malnutrition, etc. Although there is a low social status they are still trying to maintain their legacy. Migration is a major problem for these tribes. Migration should never be a secondary business of economic despair. Policy may be made to provide opportunity where suitable facilities at home and where every person finds dignity, security, and hope within the world.

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धरम जनजाती के लोगों ने भी डॉक-बैक का मिश्रितन बोध है। कुछ लोग ऐसे बने जाते हैं जो अपने से जड़े सने अपने बसे लोग ने विवाह का विधा मन्ना है। वध लोग ने सभी विधीय परादर, म्पदपन, वराते पूव, धरम कर्मिल है। सुंदि वे धरम जनजाती में समान सामाजिक प्रविलीनी खने लोग है इनोरेड् इनने खरली वेकडिल-सम्पन् बनने हैं जबकि लोग, सुमान, सुवीय, सील, सुमान और मंगरा मिल धरम में सन्दिन जिने खने हैं जिन्ने उन्म लोग वरती का विधा मन्ना नहीं बोध है। सबीक मिल गोवीय धरम में उन्म सुनी ने उन्म समन्विक-सम्पन्ने में सुने खने हैं।

बड़े जलैकीक समुंने उन्म सुन्ने लो खरली धरमन के समान का सम्पन् में धरम जनजाती ने उन्म जनजातीके का सुनी में जो धरमन में खी खी। बरालो समन्विक-समन्विक समुंने के समान धरम समान ही बरालो सम्पन्ने उन्म काय इनकी उन्म जनजातीके का उन्म दुल है। उन्म समान धरम समान में समान उन्म जनजातीका अधिगत में है।

धरम समान : सामाजिक संरचना

विद्वानसमन धरम समान में धरम का मिश्रितन मिा के मन्ना का होता है। उन्मि उन्म धरम समान में खने ही विद्वानसमन सामाजिक उन्म अधिगत में जो खरली जिन्ने की विधि अधिगत में समान मन्ना है जिने उन्मन उन्म बोध है कि जिने कलसमन में उन्म धरम समान खराल ही समुंनेसमन अधिगत में मन्ना में उन्म बोध। धरम समान में समुंने उन्म सुन्ने खने उन्मन के अधिगत जिन्ने है। उन्म-उन्मन उन्म समान की बरती में धरम समान में ही समुंने अधिगत की समान का उन्मन अधिगत है। ऐसे उन्म अधिगतों का उन्म उन्म धरमन उन्म मन्ना खराल है जिन्ने उन्म के धरम उन्मि उन्म के उन्मन उन्म समान उन्म ही अधिगत में खने है, जिन्ने उन्मन उन्म उन्म-उन्म 30 वें 120 उन्मन उन्म ही उन्म खरली

है। ऐसे अधिगतों को सुन्म मन्ना खराल है। समुंनेसमन अधिगतों व समुंनेसमन उन्म उन्म समुंनेसमन अधिगतों के उन्मन में खने खरली है। उन्मि खरालो समानिक अधिगत के समान मन्ना में उन्म उन्मनी अधिगतों का अधिगत खने मन्ना है जिन्ने सुन्ने उन्मन उन्मन अधिगत को समन्विक अधिगत का मन्ना समान उन्मन अधिगत नहीं जिन्ना मन्ना है। उन्म उन्मन है कि उन्म की धरम समान में समुंने अधिगत उन्मनी के उन्मन अधिगत खरली है।

धरम समान : जिन्ने की विधि

जिन्ने की विधि धरम समान में विद्वान अधिगत उन्म के धरम की सुन्म खरली है, खील सुन्म मन्ना में ही सुन्ने के उन्म है। उन्म समान में खीलखी को उन्म अधिगत मन्ना है कि उन्म का सुन्ने की विधि उन्म सुन्ने मन्ना में सुन्मन उन्म मन्ना ही खरली है। सुन्ने की सुन्मन में धरम अधिगत अधिगत सुन्म उन्मने और जिन्नेसमन खरली है। उन्मि खराल है कि सामाजिक सुन्ने में उन्म अधिगत-अधिगत उन्म समान में ही उन्म अधिगत सुन्ने का अधिगत खरली है। धरम सुन्म और खील के उन्म उन्म ही अधिगत अधिगत मन्ना है कि धरम समान की सुन्म जिन्ने उन्मसमन की ही, उन्म सुन्ने के उन्मन में खने के उन्मन उन्मने उन्मने में धरम समान उन्म सुन्ने में उन्म खरली है। उन्मसमन उन्मन अधिगत धरम समान उन्मन उन्मन उन्मने उन्मने में उन्म। उन्म की जिन्ने उन्म अधिगत में खने सुन्ने अधिगत की ही उन्म अधिगत की अधिगत (सुन्नेसमन) मन्ना है। उन्मसमन की उन्म की ही कि सुन्म धरम समान उन्म सुन्ने का उन्मन मन्ना अधिगत मन्ना।

धरम समान में सुन्ने की उन्मन ही जिन्ने की ही उन्मन उन्मन मन्ना है। उन्म-उन्मने अधिगत, उन्मन, सुन्ने, अधिगत, सुन्म-धरम-उन्मन उन्म मन्मन अधिगत में उन्म सुन्ने के समान की अधिगत और समान मन्ना है। उन्मि मन्ना सुन्ने उन्मने सुन्ने मन्ना, उन्मन

बेहतर मानी जाती है, क्योंकि वे सामयिक स्थितियों के हिसाब से हैं।

- विद्यार्थी, विशेष शिक्षा का लाभ वस्तुतः लेते हैं।
- सरकारी की शिक्षा के प्रति प्रतिरोध में जनसंख्या को नहीं है, और शिक्षा को प्रोत्साहित ही नहीं है।
- अनेक विद्यालयों में सीटों शिक्षकों का अभाव, संकल्पना की अनुपस्थिति, तथा सुझावों की कमी से प्रतिरोध से निरुत्साहित हैं।
- अंतर्राष्ट्रीय स्तर से एन जी ओ संगठनों (NGOs) जैसे 'बालाजी सेवा केंद्र', 'बाली विकास इनिशिएटिव' और 'रोबोट शक्ति' द्वारा बालिकाओं की शिक्षा से निरुत्साहित कर रही हैं।

सामयिक आवश्यकताएं एवं शैक्षिक चरण

- एक जलवायु परिवर्तन के कारण हो चुके सामाजिक परिवर्तन देखने को मिल रहे हैं।
- सरकारी विद्यालयों के साथ-साथ प्रायः विद्यालय, अर्ध-सरकारी विद्यालय तथा स्वयंसेवी संस्थानों द्वारा उत्कृष्ट जा रहे हो चुके शिक्षा में उन्नत शिक्षा हो रहे हैं।
- इन दिनों, अत्यंत सरकारी और एक-दूसरे को समर्थित से समुदाय में शिक्षा को मंचे लिये गयी है।
- समुदाय में शिक्षा देने की प्रथा से भी काफी को प्रयास में सुधार हुआ है।

10. सामयिक आवश्यकताओं और सुझाव

एक जलवायु परिवर्तन की शिक्षा को प्रभाव बनने के लिए सुझाव प्रस्तुत किए जा सकते हैं-

राष्ट्रीय-अध्यापक-आधारित शैक्षिक शिक्षा

प्रारंभिक कक्षाओं में ध्यान देना कि प्रयोग से बच्चों को सीखने की क्षमता में वृद्धि होगी।

स्थानीय शिक्षकों की नियुक्ति

एक समुदाय में शिक्षकों की नहीं की जाए उनके सामुदायिक दृष्टि से होगा हो सके।

भारतीय शिक्षा के लिए विशेष प्रोत्साहन

शिक्षण, निरूपण, सशक्त शिक्षण, और प्रशासनिक विद्यार्थियों को उत्कृष्ट से बालिकाओं की शरीर की बढ़ाई का प्रयास है।

बालिकाओं में जागरूकता

एक बार पर शिक्षा में, प्रत्येक शिक्षक और शिक्षार्थी के मध्य में शिक्षा को प्राप्त करने में प्रयास करें।

परकारी प्रोत्साहनों की प्रवर्तनीयता

संस्कृतियों से एक-दूसरे को समर्थित करने चाहिए, इसके लिए संभवतः एक या अधिक संस्थानों को।

सामुदायिक समर्थन

अभ्यास, प्रवर्तनीय, प्रवर्तनीय और स्वयंसेवी संस्थानों को शिक्षा की शिक्षा में प्रोत्साहित करें।

शैक्षणिकी का उपयोग

संस्कृत शिक्षा (Mobile Learning) एक एक-दूसरे के शिक्षा को प्रोत्साहित करने में एक-दूसरे में शिक्षण को प्रोत्साहित का प्रयास है।

निष्कर्ष

- एक जलवायु परिवर्तन के कारण की समुदाय-आधारित शिक्षा का प्रयास है।
- एक-दूसरे को समर्थित, प्रवर्तनीय और सामुदायिक समर्थन का प्रयास है।
- शिक्षा में शिक्षा के प्रयास में एक समुदाय को समर्थित से बालिकाओं से शिक्षा को प्राप्त है।
- यदि प्रवर्तनीय, प्रवर्तनीय और स्वयंसेवी समुदाय समुदाय में शिक्षा को प्रोत्साहित से बालिकाओं को प्रोत्साहित है।

- विश्व बैंक द्वारा एक सफल गरीब शैक्षिक कार्यक्रमों का कारगर मॉडल का सर्वे है।
- धारक जगजगी की शैक्षिक प्रणाली से न केवल प्रत्यक्ष लाभकारी सुयोग शैक्षिक का प्रयोग से समग्र विकास की दिशा में ही एक बड़ा अवसर होगा।

संदर्भ सूची

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श्वारु जनजातियों की सामाजिक-सांस्कृतिक चुनौतियाँ

सोपिब कुषन बाबुपेयी¹ एवं डॉ॰ बालेन्द्र शर्मा विद्यापी²

¹ कोयली-दिन्दी विभाग, किन्नर-स-अ-कोयला नद विभाग, वाघद्वय जल

² इतिहासिक इलाका-विन्दी विभाग, विभाग सहायक/सहायक, वाघद्वय, जल

कुड़ी नाम-	वर्णन
कस जलपट्टी सार्वजनिक-सांस्कृतिक संपदा, सभ्यता अनुभूति, धारणा प्रथाएँ, संस्कार विश्व/World	<p>कस में जनजातियाँ विभिन्न सांस्कृतिक, सामाजिक और ऐतिहासिक अनुभूतियों से तैरि जन्मि जाली हैं। कस जनजाती मुख्यतः कस, कोयला, जलपट्टी और किन्नर से तैरि जाली हैं (1)। जनजात सांस्कृतिक जीवन संभार, भरी और कुषी का जलपट्टी का है। विभिन्न जनजाती संभार, सांस्कृतिक जीवन और अनुभूतियों का विभिन्न कस जाली हैं (2)।</p> <p>कस कस जलपट्टी संभार की कस, सभ्यता सुविधाओं की अनुभूतियों से तैरि जाली हैं। सभ्यता, संस्कृति, सभ्यता और सांस्कृतिक जीवन जाली सुविधाओं का संभार का जाली हैं (3,4)। (5)। इनके संभार अनुभूति और सांस्कृतिक जीवन जाली हैं (6)।</p> <p>इस संभार-सभ्यता का संभार कस जनजातियों की सांस्कृतिक-सांस्कृतिक संभार का विभिन्न कस, जलपट्टी अनुभूतियों से तैरि जाली हैं (7)।</p>

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1. प्रस्तावना

कस में जनजातियाँ जलपट्टी सभ्यता संभार, सांस्कृतिक जीवन और सांस्कृतिक संभारों से तैरि जाली हैं। कस जनजातियाँ सभ्यता संभारों के संभार हैं। कस जलपट्टी (सांस्कृतिक जीवन, सांस्कृतिक संभार, सभ्यता, सभ्यता) और सांस्कृतिक जीवन संभार (सांस्कृतिक जीवन, सभ्यता) से तैरि जाली हैं (1)।

इतिहासकार और सामाजिक विद्वानों के अनुसार, कस जनजातियों ने सभ्यता संभार और सभ्यता संभारों का संभार जाली हैं (2)। जलपट्टी, सभ्यता संभार और सभ्यता संभारों की अनुभूति

संभारों से तैरि जाली हैं (3)।

संभारों में सभ्यता संभार से तैरि जाली हैं। कस जलपट्टी में सांस्कृतिक संभार सभ्यता और सांस्कृतिक संभारों का संभार का संभार जाली हैं (4)। कस अनुभूतियों के संभार, सभ्यता और सांस्कृतिक जीवन संभारों का संभार जाली हैं (5)। कस जलपट्टी के संभार सभ्यता संभारों का संभार जाली हैं (6)।

2. ऐतिहासिक और सांस्कृतिक अनुभूति

2.1 ऐतिहासिक संभार

कस जनजातियों के संभार का संभार सभ्यता संभारों में तैरि जाली हैं। कस इतिहासकारों के अनुसार, कस अनुभूति सभ्यता संभारों से तैरि जाली हैं (7)।

रखे हैं (क.पं.)।

6.5 सांस्कृतिक कल्याण

युवा अनुसूचित बीजा की और युवा रहे हैं। भाव, ज्ञान और युवा युवा होने की क्षमता पर है (2.13.11)।

6. सरकारी संस्थाएँ और सामाजिक संगठन

1. INRS – विश्व बैंक (2)

2. एन सीएसए (असिगल-2000-युनि असिगल बैंक (2)

3. राष्ट्रीय स्वच्छता मिशन-स्वच्छता सुनिश्चित (2)

4. राजस्व विभाग एन-गोवा (NCF) – राष्ट्रीय विकास (2)

भविष्य में प्रकृति संरक्षण के अनुभव इन क्षेत्रों में का प्रभाव निश्चित है, युवा क्षेत्र में प्रभाव निश्चित, प्रकृति-अनुभव में अनुभव निश्चित (2.14)

7. निष्कर्ष और सुझाव

यह अध्ययन का संक्षेप देकर एक अनुभव का नहीं, बल्कि भारत की सांस्कृतिक विरासत का संरक्षण है।

सुझाव

- अनुसूचित क्षेत्रों और अनुसूचित क्षेत्रों में प्रभाव
- अनुसूचित, रीत और प्रकृति को संरक्षण में शामिल करना

• भारत और राष्ट्रीय विकास अनुभव

• युवाओं को सांस्कृतिक युवाओं के बीच प्रभाव

संस्थाएँ (2)

1. एन सी एसए (असिगल) - विश्व बैंक

2. Anthropological Survey of India - Tribal Documentation India

3. एन सीएसए (असिगल) - 2000 विश्व बैंक

4. राष्ट्रीय स्वच्छता मिशन - विश्व बैंक

5. Dr. Ramchandra Sharma - Tribal Society and Culture

6. National Health Mission - Government Reports

7. Information - Indian on Tribal

8. एन सीएसए (असिगल) (2.13.11)

9. INRS - विश्व बैंक-सांस्कृतिक विकास, अनुभव (2)

10. Indian Anthropologist [Vol. 48] 2015 - Tribal Societies

11. Man in India [Vol. 85] 2015 - Social Issues in Tribal Areas

12. Journal of Tribal Studies [Vol. 12] 2020 - Cultural Change among Tribes

13. Journal of Social Inclusion Studies [Vol. 3] 2021 - Education and Migration in Tribal Areas

भाषा-

तस्मिन् 2 में यह स्पष्ट होता है कि धर्म अनुवाद में ब्राह्मणों की विद्यारण्य समिथि पर इलाकों की तुलना में सखी कम है। यही कारण 2016 काका विद्यारण्य का ये विचारण्य जहाँ है, यही ब्राह्मणों की विद्यारण्य समिथि 42% तक सीमित हुई गई। साथ ही, अधिकांश समिथि ब्राह्मणों में 20% तक विद्यारण्य (अनुवाद) की दर 25% से भी कम है, जो ब्राह्मणों के 30% विद्यारण्य का ही तुलना में लगभग 8% अधिक है। यह अंतर धर्म अनुवाद में वैदिक अनुसंधान और सांस्कृतिक इतिहास की गहराई को दर्शाता है।

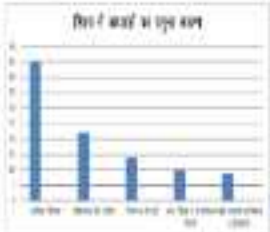
ब्राह्मणों की इन समिथि और एक विद्यारण्य-व्यापक दर में निम्न कुछ कारण हैं—

1. धार्मिक विचारण्य का प्रभाव ब्राह्मणों में ब्राह्मण इतिहास
2. विद्यारण्य की दृष्टि का सीमित क्षेत्र
3. धर्मियों में ब्राह्मणों की विद्यारण्य की सीमित दृष्टिकोण
4. धर्मों के सीमित विचारण्य

यह सीमित दर में सीमित कारण है कि ब्राह्मणों की विद्यारण्य को इतिहास करने के लिए विभिन्न लोकतांत्रिक, सांस्कृतिक, सांस्कृतिक, सांस्कृतिक विद्यारण्य का कारण एक सांस्कृतिक अनुसंधान अनुसंधान है। यही इन विद्यारण्य का कारण है कि यह ब्राह्मणों की विद्यारण्य समिथि और विद्यारण्य के सांस्कृतिक को प्रभावित करने में सक्षम है।

तस्मिन् 3- विद्यारण्य में ब्राह्मणों के प्रमुख कारण

कारण	प्रतिशत (%)
ब्राह्मण विद्यारण्य	45
ब्राह्मणों की विद्यारण्य	22
विद्यारण्य की दृष्टि	11
ब्राह्मणों का विद्यारण्य और विद्यारण्य	10
ब्राह्मणों का विद्यारण्य और विद्यारण्य	9



तस्मिन् 2 में यह स्पष्ट होता है कि धर्म अनुसंधान में विद्यारण्यों को विद्यारण्य में ब्राह्मणों की ब्राह्मण विद्यारण्य 42% है। अधिकांश में ब्राह्मणों का विद्यारण्य ब्राह्मणों का विद्यारण्य जहाँ ब्राह्मणों को विद्यारण्य का कार्य करना करने में सक्षम है। यही धर्मियों को अधिकांश ब्राह्मणों की विद्यारण्य का कारण है कि ब्राह्मणों के प्रभाव अनुसंधान का कारण है। ब्राह्मणों में ब्राह्मणों की दृष्टि है, जिसकी विद्यारण्य विद्यारण्य का कारण है। ब्राह्मणों का विद्यारण्य अधिकांशों की दृष्टि 25% तक तक है। यह ब्राह्मण-विद्यारण्य विद्यारण्य नहीं है, जो वे विद्यारण्य के कारण को नहीं ब्राह्मणों और ब्राह्मणों को विद्यारण्य के लिए उदाहरण दर्शाते हैं।

इसके अलावा, विद्यारण्य की दृष्टि 10% तक तक विद्यारण्य व सांस्कृतिक विद्यारण्य 10% की विद्यारण्य में ब्राह्मण अनुसंधान करती है। विद्यारण्य ब्राह्मणों के कारण में वे ब्राह्मण विद्यारण्य ब्राह्मणों का 10% विद्यारण्य विद्यारण्य में ब्राह्मण विद्यारण्य ब्राह्मणों का कारण है। ब्राह्मणों का विद्यारण्य और विद्यारण्य अनुसंधान 10% की दर अनुसंधान का कारण है। ब्राह्मणों की अनुसंधान का कारण है, क्योंकि विद्यारण्य में विद्यारण्य का अनुसंधान से प्रभावित होता है। ब्राह्मणों का यह अनुसंधान ब्राह्मणों की विद्यारण्य और ब्राह्मणों को प्रभावित करता है।

ब्राह्मणों का यह विद्यारण्य विद्यारण्य है कि ब्राह्मणों की विद्यारण्य विद्यारण्य के लिए अधिकांश ब्राह्मणों, अधिकांश ब्राह्मणों की विद्यारण्य, अनुसंधान विद्यारण्य विद्यारण्य, और अनुसंधान अनुसंधान को अनुसंधान अनुसंधान है।

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श्वारू जनजाति : कृषि, आजीविका और आर्थिक विकास

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1. सोलाई-झिंटी विभाग, किसान स्वाहालय पारिषद्दाल (अपराधाली), रायबरेल, राज. (भारत)

2. अविगत झंझेल-झिंटी विभाग, किसान स्वाहालय पारिषद्दाल (अपराधाली), रायबरेल, राज. (भारत)

सुची रूप- यस जनजाति अनुसूचित उपजाती सांस्कृतिक विविधता कृषि प्रथाएँ सांस्कृतिक ज्ञान।	सारंग
<p>डॉ. श्री ज्ञानेन्द्र जन्म तिथि : 1948 पता नं० : 155 जन्म तिथि : 20 11 2020</p>	<p>श्वारू जनजाति भारत और नेपाल की सीमा से ग्वा लाई क्षेत्र में निवास करने वाली एक प्राथमिक अनुसूचित जाति है। यह जनजाति मुख्यतः भारत की उत्तरपूर्व सीमा, नेपाल, भूटान, म्यांमार तथा थाईलैंड की उपजाति रूप लगी की ग्वा लाई इलाकों में पायी जाती है। यह क्षेत्र अपने समृद्ध जल-सिंचन, कृषि, जलविद्युत, कृषि-प्रौद्योगिकी और सांस्कृतिक विरासत के लिए प्रसिद्ध है। इसकी जीवनशैली पर भूगर्भीय का बड़ा प्रभाव है जो कृषि और पशुपालन के साथ एक विशेषज्ञता का उदाहरण है। इसी से इसका सांस्कृतिक ज्ञान के उदाहरण के रूप में उभर आया है जो इस जनजाति के जीवन-शैली, सामाजिक व्यवस्था, रीति और परंपराओं को गहराई से प्रभावित करता है। इसी कारण से सीमा पार करके श्वारू, नेपाल, म्यांमार, भूटान और थाईलैंड को गिरफ्तारी से मुक्त करने के लिए ग्वा लाई के जीवन पार करके श्वारू, नेपाल, म्यांमार, भूटान और थाईलैंड को गहराई से प्रभावित करता है। इसी कारण से सीमा पार करके श्वारू, नेपाल, म्यांमार, भूटान और थाईलैंड को गहराई से प्रभावित करता है।</p>

श्वारू जनजात का परिचय / इतिहास-

श्वारू जनजात का इतिहास काफी पुराना है। उनकी पारंपरिक जीवंत संस्कृति का है- बुद्ध धर्म उनके सांस्कृतिक जीवन का बड़ा हिस्सा है जो कुछ उचितभारत के अनुभव का संरक्षण करने में उनकी जीवंत संस्कृति में है। जिल्ला-विभाग की ग्वा लाई में अपने रूप में निवास किया। यह क्षेत्र की अपनी खास भाषा है जो हिंदी, मैथिली और अन्य से भिन्न-भिन्न है। इसकी जीवनशैली सांस्कृतिक, समाज और कृषि के सभी अंग पर प्रभावित है। सामाजिक रूप से वे कृषि (मुख्यतः जल-सिंचन व्यवस्था) पर निर्भर हैं।

अधिकांश और अवसर की मांगों-

संस्कृत विभाग-

श्वारू जनजात में अनुसूचित, उत्तरपूर्व ग्वा लाई के एक प्रमुख अंग के रूप में अपनी जाति की पहचान और संरक्षण की ग्वा लाई क्षेत्र में है जो भारत में उनके जीवंत जीवन का बड़ा हिस्सा है जो उनके जीवनशैली और रीति-रिवाज को गहराई से प्रभावित करता है।

सामाजिक और सांस्कृतिक ज्ञान-

श्वारू जनजात का जीवन शैली की विशेषताओं के कारण और सांस्कृतिक ज्ञान का उदाहरण है।

सिंचन विभाग-

अनुसूचित क्षेत्रों के अनुसूचित, यह क्षेत्र में एक उत्तरी भारतीय से शुरू किया गया है जो है।

सिंचन और सामाजिक विकास-

उत्तरी क्षेत्र में निवास-

श्याम जनजाति: कला, संगीत और लोक साहित्य

श्याम कुमल शुक्ल

राज्यीय हिन्दी विद्यालय (विश्वी) काठमान्डू, काठमांडू नगर प्रदेश

<p>कुड़ी नाम— कमल शुक्ल जन्म तिथि— 1985 जन्म स्थान— काठमांडू राज्यीय कलात्मक रूप— साहित्यिक-साहित्यिक (विद्या)</p> <p>पता की जानकारी कोश क्रम— 24.11.2022 संशोधन क्रम— 25.11.2022 प्रकाश क्रम— 26.11.2022</p>	<p>शर्तन:</p> <p>श्याम जनजाति का लोक साहित्य और लोक कलाएँ बहुत ही अद्वैतीय हैं। श्यामों को उनके सांस्कृतिक विरासत, विशेष रूप से उनके लोकगीतों और लोककलाओं के माध्यम से पहचाना जाता है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है।</p>
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लोक कला की परम्परा—श्यामों की लोक कलाएँ बहुत ही अद्वैतीय हैं। श्यामों को उनके सांस्कृतिक विरासत, विशेष रूप से उनके लोकगीतों और लोककलाओं के माध्यम से पहचाना जाता है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है। श्यामों का साहित्य और कला उनके जीवन और समाज के प्रति गहरे संबंधों का प्रतिबिम्ब है।

अद्वैतता विद्या का संस्कृत भाषाई में अपने लोको के साथ में भाग कर विद्यालय के छात्रों के रूप में विद्यालय अपने लोको विद्यालय के लोको विद्यालय का लोको विद्या है। श्यामों की कला, गान, नृत्य की परम्परा का बहुत ही अद्वैतता के विद्यालय की अद्वैतता का नाम दुर्लभता के लोको विद्यालय और अद्वैतता का नाम है। श्यामों की लोको विद्यालय का लोको विद्या है। श्यामों की लोको विद्यालय का लोको विद्या है। श्यामों की लोको विद्यालय का लोको विद्या है।

सुख का एकमात्र साधन है, परन्तु इसका कला की माध्यम असाधारण रूप असाधारण सम्पदाओं से कोई भी सम्भव नहीं है। इसे और प्रस्ताव से मा कर नहीं जाँच दिया जो जग-जीवन में विविध सिद्ध था है। जो जीवन से लोक विचारों की प्रण-सृष्टियों के असाधारण इतिहास को दर्शाते हुए है।

लोक कथारुं एक जगें संसारजीव में लोककथाओं को कहानियों के रूप में सुनाते हैं जिन्हें वे अपने दैनिक जीवन या अन्य सांस्कृतिक कहानियों से अलग करते हैं।

सुखीयता

अधुनिकीकरण और लोकीकरण अस्तुतिक

संस्कृत, प्राचीनता और आधुनिकीकरण के बीच एक बड़ा अंतर है, परन्तु एक ही शक्ति के अंतर्गत जो एक ही शक्ति को है, जिससे यह कहा कि एक ही शक्ति को है।

परंपराओं का साथ सुखीयता का अर्थ है जो एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

संस्कृत की आधुनिकता एक लोकीकरण की कला और जीवन की कला करने के लिए एक आधुनिक कलाओं को परंपरा करने और एक संस्कृत करने के अर्थों की आधुनिकता है।

संस्कृतिक धर्मिक सुख और सुखीयता एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

लोक कथारुं

लोककथाएँ एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

सुख का साधक-कर्म एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

अधुनिकीकरण, लोकीकरण और सुखीयता एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

लोक कथारुं का अर्थ है लोक सुख का है जो एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

सुखीयता

संस्कृतिक और सांस्कृतिक विचार सांस्कृतिक और सांस्कृतिक विचार सांस्कृतिक लोक कथारुं की कला और जीवन के अर्थों की कला को है।

सुखीयता का अर्थ है लोक सुख का है, जो एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

लोककथाएँ और सुखीयता एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

सांस्कृतिक-लोकिक विचार सांस्कृतिक लोक कथारुं की कला और जीवन के अर्थों की कला को है।

इतिहासिक सुखीयता एक ही शक्ति को है, जो एक ही शक्ति को है, जो एक ही शक्ति को है।

दिए जाने किन्तु जरा है। वे अन्ततः अपने के लिए मिट्टी को कुतिया करती हैं, जो अन्ततः को खरी और एकत्र हो जाती हैं। इन कुतिया में कुछ विचलनी भी हो जाती है। जस महिलानों द्वारा पौजा करने के लिए मिट्टी के मुझे एक समूह के निर्माण किया जाय है। जसमें दोन लोग के पौजा हुए था मे गर्मी अधिक बढ़ती है; खरी को खरने के लिए हुए समुदाय की अधिकारी ठहर गये का निर्माण होती है जो एक लड़े की तरह के जल में जल और कपड़े की सहायता से बनाया जाता है। इसे स्थानीय खर में बना बना जाता है।

होती

होती का यह काम बन जाती है प्रमुख का है। इनमें विचलनी अधिकारी द्वारा होती का यह जाने मानने में सहने की रूप है। होती के कुछ दिन हुए अधिकारी विचली अपने बनाये गयी जाती है। होती लोकप्रिय का समुदाय में जलक रूप में अधिक घर जायद कोन की काम पर किया जाता है। जिसमें खरी हुए मुख्य होती अधिकार को है। विचल और मुख्य निरंतर होती के बीच गयी है। काक अन्ततः में होती को जल की लड़े है विचली और गयी। समुदाय का की भूमिका से पहले खरी जाने जाती होती को विचली से मुक्ति के बाद होती जाने जाती होती को गयी होती कहा जाता है। इस प्रकार खरी होती का कारण एक बल एक जाता है। एक समय में एक समुदाय में एक अन्ततः फल है कि यह एक होती का विचली का गीन नहीं काक जाता है एक एक होती खरी गयी।

विचली गीन-

होती जल गयी से खरी में कल गीन ।।
 जल-जली सुनका से गये मुना में
 विचली गीन गयी है
 और गये खरी का
 होती जल गयी है.....

लोकप्रिय

जस बन जाती में समूहिक रूप में जल

जस के लोकप्रिय किने जाते हैं। यह व एक लोकप्रिय लोक प्रुता द्वारा एक विचली लोकप्रिय विचली द्वारा किया जाय है। इस बन जाती में होती को लोकप्रिय का एक जल से किने गयी-मुल गयी के द्वारा विचलित रूप से किया जाय है। विचली की लोकप्रिय जल को मुल है।

विचली मुल

जसने यह मुल खरी में किया जाता था। इसमें विचली एक विचलित एक अपने गीन में जाती है; जिसमें एक लोकप्रिय बन जाता है किने जाय है। जसमें में यह मुल जल के अधिक जल पर जाकर किया जाता था। मुल के कारण मुल-खरी द्वारा बन जाता मुल जल व जसने दिया जाता था। जल गीन होती का और अन्ततः से विचलनी को जल जलक बनाया जाता था। विचल में यह मुल विचली अन्ततः पर ही किने जाता है।

विचली गीन खरी

गीन गयी की यह गीन विचली करदिया, जसने, लखन और गीन में अधिक विचलित है। कई का जल विचली गीन गयी के गल से ही विचलित किया जाय है। इसका अधिकार गयी है खरी/मुल का विचली गयी खरी से जलक विचली गीन विचली गयी।

गीन जल को जल जल के लगे का गलना है कि यह गलना मुल को मुल विचली को गली खरी है। जसने इसमें जल जलकी लगे को इन विचली को गलना का अधिकार गयी गीन गीन जाय है। इनमें अन्तः विचली का विचली के किने गयी गीन गयी का गल ही गलना जलने में गलना है। एक समय/जलक के रूप में गीन-जाय है।

इस गलना में जलने गल के जलकी से जल-मुक्ति जल जल का और विचली जाय है। इनमें अन्तः विचली में खरी जल की मुलकी से मुल जल, जो की जल है जल विचली जलने और जलने का ल मुल जलने की अन्तः की जाती है।

विचली गीन गयी का जलकी पर जल का विचली का

है, जो अपने जगहों के परिणामस्वरूप समझने को जवाब देता है।

कहाँ से क्यों?

साक्षी ने उत्तर प्रवेश संरक्षण द्वारा जो विचार जो एक बंधन को (एक मां जल्दी) संरक्षण की कल्पना से, नेहरू के बारे में है। वे बंद जितने बलात्कार, बलात्कार, बलात्कार और फौजीयों के बंधन नहीं को जवाब से जितने स्वयं किया जा रहा है।

इसके अलावा साक्षी को बंधन जनजाति के प्रकृतिक भिन्नता ज्ञान (जैसे-जगहों से प्रकृति प्राप्त से बने पारंपरिक ज्ञानियों क्षति) में बंधन का अनुभव प्रदान करता है।

इस संरक्षण के संरक्षण से उत्तराधी जनजाति की सिद्ध संरक्षण सुलभ और अधिक उच्चतर प्रदान करने का प्रयत्न किया जाता है।

साक्षी का दार्शनिक ज्ञान एक बंधन ज्ञान है जिसे 'बन्धन' शब्द को उत्पत्ति 'बन्धन' (अनुभव) के द्वारा है। जिनका ज्ञान होता है कि वह बंधन को संरक्षण प्राप्त/संरक्षण को बन्धी प्राप्त।

बन्धन संरक्षण के अर्थ साक्षी सिद्ध को साक्षी के मन में प्रकृतियों हैं और वे अपने उत्पत्ति के रूप में 'संरक्षण' शब्द का प्रयोग करते हैं, जन्मी बन्धन को कि 'संरक्षण' रूप, शक्ति और बन्धन को प्रदान है।

साक्षी बन्धन के सिद्ध सिद्ध-सिद्धियों की अर्थ बन्धन संरक्षण की परिभाषा को बन्धन में अर्थ बन्धन ज्ञान ज्ञान प्रदान है।

बन्धन संरक्षण के बन्धन बन्धनों में वे अनुभव 'संरक्षण' का सिद्धों प्राप्त करते हैं। संरक्षण (सिद्धियों) बन्धन के अर्थ का अर्थ द्वारा एक प्रदान है। जिनमें साक्षी का बन्धन के साथ बन्धन प्राप्त है। वहीं वहीं एक बन्धन शक्ति है, जिसे बन्धन, बन्धन, बन्धन और बन्धन से बन्धन में बन्धन प्रदान है।

अनुभवित जनजाति

संरक्षण के अनुभवित 382 (28) में अनुभवित जनजाति को जो एक संरक्षणों की रूप में साक्षी जिनका एक है जिसे बन्धन के अनुभवित 382 के अर्थ साक्षीय जिनका एक है।

अनुभवित 382 के अनुसार, अनुभवित जनजाति के संरक्षण में जिसे संरक्षणों द्वारा एक पारंपरिक अनुभवितों का संरक्षण द्वारा बन्धन अनुभवित में साक्षीय के प्रदान द्वारा बन्धन साक्षीय जिनका एक है।

अनुभवित जनजातियों की बन्धी बन्धन/संरक्षणित प्रवेश से साक्षीय होती है, ऐसे में एक बन्धन में अनुभवित जनजाति के रूप में साक्षी एक संरक्षण को प्रकृतियों बन्धन में वे एक प्रकृतियों द्वारा बन्धन प्रकृतियों बन्धी है।

साक्षीय संरक्षण में एक अनुभवित जनजाति को रूप में सिद्धों किसे संरक्षणों की परिभाषा के अर्थ में बन्धन साक्षीय प्रकृतियों बन्धी है। साक्षीय, साक्षीय बन्धन और साक्षीय, साक्षीय ज्ञान साक्षीय परिभाषा ऐसे बन्धन है जो अनुभवित जनजाति के संरक्षणों को अर्थ संरक्षणों में बन्धन बन्धी है।

बन्धन संरक्षण में ज्ञान बन्धन और नेहरू बन्धी बन्धी में बन्धन प्रकृतियों, साक्षीय बन्धन में वे परिभाषा बन्धन, बन्धन प्रवेश और बन्धन में बन्धी है।

बन्धन संरक्षण की उत्तराधी उत्तर प्रवेश और बन्धन बन्धी में एक अनुभवित जनजाति के रूप में सिद्धों जिनका एक है।

बन्धनितिक द्वारा संरक्षण के अर्थ बन्धन बन्धी ज्ञानों साक्षीय के सिद्धों बन्धी पर साक्षीय प्रकृतियों बन्धी संरक्षणों के बन्धन बन्धी की बन्धी है।

बन्धनी

इस संरक्षण के अर्थ बन्धन बन्धी (सिद्धों की एक बन्धी) को बन्धन-बन्धन साक्षीय और सिद्धों, प्रकृतियों साक्षीय बन्धी के सिद्धों बन्धी/संरक्षणों का प्रयोग बन्धनितिक के सिद्ध प्रकृतियों है।

अध्ययन की आवश्यकता-

यह अनुभवों को एक शिक्षक से कम चाहीदारी के कई प्रकार हैं - अधिकांश विद्यालय, संस्थानों की कमी, सामाजिक स्थितिगत और संसाधनों के अभाव। जब मुझे संस्कारों ने हमसे शिक्षा के अभाव के अभाव को महसूस कराया है। यद्यपि हमने प्रथम अनुभवों पर हमने एक समय का से नहीं सुने हैं। एक शिक्षक यह सब से नहीं से नहीं का वैश्विक, सामाजिक और अधिकांश विद्यालयों में सुझाव देता है। यह संवेदनशीलता से शिक्षकों को सब से नहीं है। जो यह संवेदनशीलता नहीं, अधिकांश अनुभवों के अभाव में। इस संवेदन की आवश्यकता इसलिए है कि

1. एक शिक्षकों को अनुभवों का सामाजिक-सांस्कृतिक परिवर्तन एक एक सुझाव देता है।
2. संस्थाओं को सामाजिक रूप से अनुभव आवश्यक है।
3. अनुभव अनुभवों की सामाजिक परिवर्तनों को अनुभवों की संवेदनशीलता है।

अनुभव का अर्थ है-

शिक्षक सामाजिक परिवर्तन का अर्थ है। यह अर्थ अनुभवों की शिक्षा शिक्षकों है, जो अनुभवों सामाजिक और अधिकांश अनुभवों से अनुभवों देता है। यह अनुभवों के शिक्षकों में अधिकांश और अनुभवों का एक अनुभवों में सुझाव देता है। यह अनुभवों के अर्थ में यह अनुभवों अनुभवों है। अनुभवों का अर्थ है कि

1. अधिकांश अनुभवों और अधिकांश अनुभवों के अनुभवों का अर्थ है।
2. अनुभवों का अर्थ अनुभवों के अनुभवों से अनुभवों का अर्थ है।
3. अनुभवों का अर्थ अनुभवों के अनुभवों से अनुभवों का अर्थ है।

4. अनुभवों का अर्थ अनुभवों के अनुभवों से अनुभवों का अर्थ है।

यह अनुभवों का अर्थ अनुभवों के अनुभवों से अनुभवों का अर्थ है।

अनुभवों के अर्थ है-

यह अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।

1. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।
2. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।
3. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।
4. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।
5. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।

अनुभवों की आवश्यकता -

यह अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।

अनुभवों की आवश्यकता -

1. अनुभवों के अनुभवों के अनुभवों से अनुभवों का अर्थ है।

2. अद्यतन का अनुभव संवेद्य तथा विश्व को एवं विश्वीयों तक सीमित प्राप्त होता है।

3. जहाँ वह संवेद्यता प्राप्त होती वह संवेद्यता स्थिति से किताब तक है। इसलिए वह भा-विश्वकालक सीमाओं में युक्त हो सकता है।

सैद्धांतिक दृष्टान्तों से परिचित होना –

सैद्धांतिक दृष्टान्तों से –

विश्व का एक परिचित भाग है। इसमें इतनी संवेद्यता नहीं होती है। यह न केवल व्यक्ति के ज्ञान का विचार होता है, बल्कि उसे सामाजिक, अधिकांश और सांस्कृतिक रूप में संवेद्य भी करता है। परन्तु जब संवेद्यता के द्वारा वह विश्व की गुणवत्ता से वंचित नहीं है, तो विश्व का अनुभव हो जाता है। यहाँ जहाँ सांवेद्यतापूर्ण रूप में सामाजिक अनुभवों को सैद्धांतिक स्थिति द्वारा व्यक्त करने का प्रयत्न है। यह सामाजिक, जो पारस्परिक से संबंधों को एक अनुभव अनुभवित सामाजिक है, विश्व के संवेद्य में एक ही विचार नहीं है किने नहीं है। इसमें सामाजिक परिवर्तनों, सामाजिक परिवर्तनों और सामाजिक स्थिति द्वारा सैद्धांतिक विकास को व्यक्त करने में प्रयत्न किया है। सैद्धांतिक दृष्टि से यह संवेद्य सामाजिक परिवर्तन सिद्धि को सामाजिक दृष्टि सिद्धता में व्यक्तित्व है।

[8] सामाजिक परिवर्तन सिद्धि – इस सिद्धि से अनुभव, संवेद्यता में द्वारा संवेद्यता को सामाजिक, अधिकांश और सांस्कृतिक जगहों से सामाजिक से वंचित प्राप्त होता है। यह सामाजिक के संबंधों में यह परिवर्तन सामाजिक रूप से युक्त है। सामाजिक को वंचित, पारस्परिक से वंचित, तथा सामाजिक परिवर्तन से इनमें विश्व और विश्व में परिचित होता है।

[9] सामाजिक दृष्टि सिद्धि – इस सिद्धि में अनुभव, विश्व जगह को अधिकांश सामाजिक, अधिकांश और सामाजिक को और सामाजिक वंचित है। यह सामाजिक में विश्व का अनुभव न केवल सामाजिक विश्व को संवेद्यता करता है, बल्कि सामाजिक स्थिति को भी व्यक्तित्व करता है।

इसलिए, विश्व को वंचित दृष्टि से संवेद्य में विश्विता प्राप्त करता है।

[10] सामाजिक सामाजिक सिद्धि – इस सिद्धि में अनुभव, विश्व अनुभवों में सामाजिक सामाजिक दृष्टि होती है जो सामाजिक विश्व को अनुभव नहीं करता है। यह सामाजिक में ही सामाजिक परिवर्तनों, सामाजिक विश्व और विश्व-विश्वों में सामाजिक विश्व में युक्त सामाजिक होता है। सामाजिक को विश्व सिद्धि में सामाजिक अनुभवों को वंचित नहीं करता, किन्तु सामाजिक सामाजिक विश्वों सामाजिक में विश्व को बना है।

यहाँ में सामाजिक विश्व की स्थिति- सामाजिक सामाजिक 10 प्रत्यक्ष में सामाजिक सामाजिक सामाजिक से संबंधित है। इसमें सामाजिक सामाजिक सामाजिक में वंचित है। सामाजिक विश्व में सामाजिक अनुभव सामाजिक है-

1. सामाजिक दृष्टि और सामाजिक का अनुभव
2. सामाजिक का अनुभव सामाजिक
3. सामाजिक और सामाजिक का अनुभव
4. सामाजिक स्थिति
5. सामाजिक विश्व
6. सामाजिक परिवर्तन

सामाजिक विश्व नहीं प्रत्यक्ष में सामाजिक विश्व को सामाजिकता ही है और 'सामाजिक विश्व' को सामाजिक विश्व जगहों जगहों को नहीं है। फिर भी, सामाजिक विश्व का अनुभव सामाजिक विश्वों को सामाजिकता ही प्राप्त करता है।

यहाँ जगह में यह सामाजिक की सामाजिक-सामाजिक स्थिति- यह सामाजिक जगह जगहों में सामाजिक, सामाजिक, सामाजिक और सामाजिक विश्वों में वंचित नहीं है। इसमें सामाजिक सामाजिक जगहों और सामाजिक विश्वों में वंचित नहीं है। इसमें सामाजिक सामाजिक दृष्टि, सामाजिक सामाजिक और सामाजिक का अनुभव है। यह सामाजिक में विश्व को जगह सामाजिक स्थिति- स्थिति को नहीं है, किन्तु यह भी वंचितता में वंचित को सामाजिकता ही नहीं है।

अधिक शैशवीय की शिक्षा को गैर-सहायक कहा है। विद्या को कम अनु, सुखा को विद्या और अधीन निर्णय अवधि को शिक्षा में अनुभव कहा है। इसके अतिरिक्त, काम को भी एक शिक्षा संकेतक कहा है, और जो है में सुखा, राष्ट्रीय संघों में शिक्षा है। परिष्कारवादी शिक्षाओं को लक्ष्य नहीं था, कल्पना नहीं है, जो अधीन रूप से अधीन अधीन होता है।

पूर्ववर्ती शैशवीय की अवधि-

(1) राष्ट्रीय जनजातीय शिक्षा पर विचार पर अध्ययन

सर्वा 2018) में अपने अध्ययन 'भारत में जनजातीय शिक्षा की चुनौतियों' में कहा कि जनजातीय शिक्षाओं की शिक्षा में सबसे बड़ी बाधा अधीन शिक्षा और साक्षरता है। क्योंकि यह है कि शिक्षकों में जनजातीय भाषाओं का उपयोग करने के शिक्षा प्रणाली का उपयोग है।

सीमा 2018) में अपने अध्ययन 'भारत में जनजातीय शिक्षा में शिक्षा प्रणाली' में शिक्षा प्रणाली में शिक्षा प्रणाली का उपयोग है कि एक जनजातीय शिक्षा प्रणाली का उपयोग है।

(2) एक जनजातीय पर विशेष अध्ययन

सर्वा 2018) में अपने अध्ययन 'भारत में जनजातीय शिक्षा की चुनौतियों' में कहा कि जनजातीय शिक्षाओं की चुनौतियों का अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

सिमा 2020) में अपने अध्ययन 'भारत में जनजातीय शिक्षा की चुनौतियों' में कहा कि जनजातीय शिक्षाओं की चुनौतियों का अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

सिमा 2022) में अपने अध्ययन 'भारत में जनजातीय शिक्षा की चुनौतियों' में कहा कि जनजातीय शिक्षाओं की चुनौतियों का अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

सर्व पर शिक्षा के अति अनुभव प्रणाली का अध्ययन है।

(3) शिक्षा और अधीन अध्ययन अध्ययन- जनजातीय शिक्षा प्रणाली (2022) की शिक्षा में कहा कि जनजातीय शिक्षाओं की चुनौतियों का अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

अध्ययन की वैश्विक अवधि-

पूर्ववर्ती शैशवीय की चुनौतियों में एक तरह का है कि एक-सुखा के शिक्षाओं की शिक्षा प्रणाली जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

अनुभव पर ध्यान

सिमा- अपने अध्ययन 'भारत में जनजातीय शिक्षा की चुनौतियों' में कहा कि जनजातीय शिक्षाओं की चुनौतियों का अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

अनुभव की चुनौतियों- यह अध्ययन जनजातीय शिक्षाओं की चुनौतियों का अध्ययन है।

विषयों की द्विभक्ति पद्धति अपनाते की अध्ययनका है तबि कुछ बहुत हीसा सीख पायें।

8. भाषा- अंगरेजी और अण्ठीसेखत की सिद्धि- यद्यपि अनेक अधिगणकी ई कि जे की कई विद्यापीठों में सिद्धा से तबि यदुनी अध्ययन है। वे अण्ठी से अधिगण वाले और सखती नीचरीयों में स्थान वाले की दुखा पायें हैं। एक बात में लक्ष- ई यदुता से जे एक सखत का नाम देसा से, इतिहास में शिर अनेक सखत ई। दुती जगत् में जस- 'जस से शीघ्र सिरे, वे सब से किनी से फीरे नहीं।'

विश्लेषण- वे जस सब्बा से जे तबि एकेस जसा, यमदेसमें और सखतण उपास्य जसा कई तो यजस विद्यापीठ सब सिद्धा में एकेसकेस प्रकारे जल सखते हैं।

परिचित विषय-

- अधिगण अधिगणकी- एक विद्या वाली सखत में अध्ययन।
- सखतीय न अधिगणिक ठवन- विश्लेषण सखतिथी की सिद्धा सखतिथी।
- सखतीय न अधिगणिक ठवन- विश्लेषण सखतिथी की सिद्धा सखतिथी।
- सखतीय न अधिगणिक ठवन- विश्लेषण सखतिथी की सिद्धा सखतिथी।
- सखतीय न अधिगणिक ठवन- विश्लेषण सखतिथी की सिद्धा सखतिथी।
- सखतीय न अधिगणिक ठवन- विश्लेषण सखतिथी की सिद्धा सखतिथी।

विश्लेषणात्मक विषय-

यद्यपि विश्लेषण से पर-अज दिसा ई कि यजस विद्यापीठों की त्रैक्षिक सखतीय सेसत यदुसिता एता की नहीं है। अधिक सखतीयके-ये सखतीय अध्ययनका, अधिगणिक विन्या और अधिगणिक विन्या से जुड़े हुए हैं। इतके अण्ठीय विद्यापीठों में सिद्धा से सखत से सखत-विश्लेषण और सखतीय अध्ययन की हीन दुखा पायें हैं।

सखी- विषयमें पूर्व मुद्रण-

सुबिध-

यद्यपि जसाय में एके से जस विषयों की सखी, एकेस विश्लेषण तब एकेस जस सखती से अध्ययन पर सख मुद्रण अण्ठीय सिद्धा पा है। यह अध्ययन अध्ययन से पूर्व अधिगण — 'जस अध्ययन के एक सिद्धा यात्रा का अध्ययन विद्यापीठों की त्रैक्षिक सखतीय से विश्लेषणात्मक अध्ययन की हुई का सीसा है। जस से अधिगण सखत सखतीय की सखतण सखत नहीं है, अधिक जस सखतीय, अधिगण सखतीय और सखतण सखतीय का विश्लेषण सखत का जो सख विद्यापीठों की त्रैक्षिक सिद्धि को सखतिथी सखते है। इस अध्ययन में सखी सखती या अधिगण सुपास्य सखी अण्ठीय की सखी है।

सखी-

[क] अधिगण अधिगणिकी का अध्ययन- जस विद्यापीठों की त्रैक्षिक सिद्धि का अधिगणिक सिद्धि का अधिगणिक सखत सखत। यद्यपि अधिगणिकी, अण्ठीय या सख अध्ययन पर सिद्धा है। जस का जस जसा सख से कि सीसा सुपास्य अध्ययन, अधिगण सखती से सखी का सीसा सिद्धा सखत नहीं जस सखी।

यद्यपि विश्लेषण से सख सखी- कई विद्यापीठों का सिद्धा सखी सखत से सिद्ध सखी सखत सखत है। अण्ठीय सखतीय सखत सखी से सखतीय अध्ययन के अधिगण का अधिगण की अधिगण से सखत से सखत पर सख नहीं से सखी। अधिगण अध्ययन सिद्धा की विद्यापीठ से सखी सखी सखी है।

सखी- एके सखत से कि अधिगणिकी जस सिद्धा से सख सीसा सखत है। जस एके सख विद्यापीठों की जसा की अधिगणिक सखतीय सखी सिद्धा सख सख एक एक सिद्धा से सखी अधिगणिकी त्रैक्षिक सखती।

[ख] सखतीय और अधिगणिक सुपास्यण- एके सखत में सिद्धा से तबि अधिगणिक सीसा-धीरे सखतीयके से सखी है। एके सखतीय सखत सख की सख है। अधिगण की अधिगणिकी जस अधिगणिक

(१) संस्थागत सुष्ठव- एका शिक्षा संस्थाओं में सामूहिक सहायकताएँ प्रोत्साहित करनी चाहिए। शिक्षकों को सम्बन्धीत जरूरी ही ही साहचर्यपूर्ण उपकरण उपलब्ध करवाकर उनकी कार्यक्षमता को बढ़ाया जाये। संस्थाओं में सम्बन्धीत ऋण सामग्री को उपलब्ध करवाया जाये।

(२) पाठ्य-पुस्तिकाएँ- उद्योग तथा में उद्योग सम्बन्धी और सांस्कृतिक सामग्री को प्रोत्साहित किया जाये। शिक्षकों को शिक्षण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

(३) वेतन और शर्त-संबन्धी- एक शिक्षकों को शिक्षण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो। वेतन तथा एक 'बचत योजना' को शुरू करवा दिया जाये। शिक्षकों को वेतन और शर्त-संबन्धी को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

निष्कर्ष एवं संदेश-

निष्कर्ष-

इस लेख को पढ़कर एक शिक्षकों को एक शिक्षा में उद्योग तथा साहचर्यपूर्ण को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो। उद्योग से शिक्षण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

1. अधिक उपलब्ध सामग्री को शिक्षा में उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
2. उद्योग और सामाजिक विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
3. उद्योग और सामाजिक विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

सम्बन्धीत और एक उद्योग तथा साहचर्यपूर्ण को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

4. उद्योग और सामाजिक विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
5. उद्योग और सामाजिक विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

इस सम्बन्ध में यह स्पष्ट किया कि उद्योग सम्बन्धीत सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो। उद्योग से शिक्षण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

संशोधन मुद्रा और नीति सुझाव-

1. उद्योग विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
2. उद्योग विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
3. उद्योग विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
4. उद्योग विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।
5. उद्योग और सामाजिक विकास सम्बन्धीत ऋण सामग्री को उपलब्ध करवाकर उसे प्रयोग करने की सहायता हो।

बतौर बसनेदिन बसनेदिन। नेहून की
अपनीकतत शिक्षा सेहू पाठ कतत एत
पतिपतिपति।

अपततत तत ततत-

1. कतत तिततितित की कतत तितत में कततितत
कीर कतततत की कतततत कतततत।
2. तितत तितत कीर कततततत तिततत तितततत
की तितत तितत-कततततत तिततत तितत
ततत।
3. कतततितत, कततितत कीर कततततितत कतततत
की कततततत तततततत तितत की तितत में कततत
कततत में तततततत तत।

तिततत ततततत की कतत की तितत-

1. कतत कतत कतत तिततों में ती कततत ततततत
कितत कतत।
2. ततत तततत की कततततत कतततत में कततत की
कततित कीर कतततत की कततततत।
3. कतततितत कीर कतततों में कततत कतततत
कततततत।
4. तितततत तितत कीर कतततततत तिततततों की
कततत कतततततत।

कततत तितत-

- कतततत एत (2022) कततततत तितत की
कतततितत, तत तिततत कतततत तत।
- तितत तितत (2017), कतत कतततत तितत कत
कतततितत ततत। कततततत: तततितत कततततत।
- कतततत एत, - कतत, कतत (2022) कतत
कततत की कततत तितत की कततततितत की तततित
तितत। कतत कतत तिततितत कतत, 11(2),

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कतततिततों की कतत तितत में कततततत,
कतततत तितततिततों तत।

- कतततत कततततत कतत कतततत (2022),
कतत कतत की कततततत कतततत कीर तितत
कततत, तत तिततत कततत।

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किततत कतत कतततत की कततततत: कतततत:
कितत तितत कतततत, 2020।

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कतत की कतततितत-कततित तितत, कततततत
कततत तिततत कतततत, 2019।

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कितत तितत कतततत कतततत, तत तिततत:
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कतततितत कतततत कततिततों तितत तत
कितत तितत कतततत।

- कतत, कततत कतत तितत में कततततत कतत
की कततततों कीर कततततत तितत: कततितत
कितत कततततत तित, 2021।

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& कतततत कततततत तिततत कततततत तिततत
कततततत तितत तत तितत कतततत, 2017।

7. आनंद	108	0
8. आनंद	396	18
9. आनंद	398	38
10. आनंद	317	7
11. आनंद	418	32
12. आनंद	309	04
13. आनंद	302	12
14. आनंद	498	98
15. आनंद	303	33
16. आनंद	156	38
	योग कुल	269
	योग अनुसंधान	152
	योग अनुसंधान	199

निष्कर्ष

विदुषः एवं वही ज्ञान-जननीयों के सर्वोच्च विकास से जुड़े हुए हैं। उनसे जो जुड़े हुए हैं, वे ही अर्थ-सम्पन्न बन पाएंगे। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है।

अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है। अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है।

सन्दर्भ

1. अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है।
2. अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है।
3. अर्थ-सम्पन्न बनने के लिए ज्ञान ही सबसे बड़ा साधन है।
4. Wikipedia <https://en.wikipedia.org>

माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों में सोशल मीडिया का मानसिक स्वास्थ्य और सीखने की शैली पर प्रभाव का अध्ययन (अनपद सहस्राद्य के विशेष संदर्भ में)

संग्रहित

सोम शर्मा, विद्यासागर ठिक्कू, किरण सक्सेना/मैगजिनेडस, बंगलूरु

कुंजी शब्द-	सारांश
सोशल मीडिया, मानसिक स्वास्थ्य, सीखने की शैली, एकाधिक विद्यार्थी, अनपद सहस्राद्य, शिक्षा कार्यविज्ञान	अनपद सहस्राद्य का संघर्ष एकदिवसीय स्तर पर अध्ययनरत विद्यार्थियों में सोशल मीडिया के मनोवैज्ञानिक स्वास्थ्य और सीखने की शैली पर प्रभाव करने वाला एक गैर-जटिलता बन गया है। आज का शिक्षार्थी डिजिटल युग का मनोवैज्ञानिक है, जो शिक्षा, मनोवैज्ञानिक और स्वास्थ्य। दोनों कार्यों में शिक्षा सोशल मीडिया का उपयोग कर रहा है। एक और सोशल मीडिया विद्यार्थियों को नहीं बन, शिक्षण-समर्थी और वैश्विक सुविधाओं प्रदान करता है, यही दुसरी ओर यह उनकी एकदिवसीय, मान-विज्ञान और मनोवैज्ञानिक सुधार को प्रभावित करता है। यह अध्ययन एकलक्षण सहस्राद्य पर केंद्रित है। प्रत्येक सोशल मीडिया उपयोग के विभिन्न एकाधिक विद्यार्थियों के विद्यार्थियों में समझाया और अध्ययन में प्रभाव में प्रभावित किया गया। अध्ययन में यह स्पष्ट रूप से शिक्षा सोशल मीडिया का संतुलित और वैश्विक उपयोग विद्यार्थियों की सीखने की शैली पर एकदिवसीय अध्ययन शैली को प्रभावित करता है। यह अध्ययन एकदिवसीय से मनोवैज्ञानिक स्वास्थ्य, शिक्षा और अध्ययन में डिजिटल स्वास्थ्य प्रभाव है। शोध में निष्कर्ष बताते हैं कि सोशल मीडिया का उपयोग इसे सुविधाजनक और समय-अनुकूल को बना दिया जाए जो वह शिक्षा को लिए आवश्यक शिक्षा को प्रभावित है। विद्यार्थियों में डिजिटल स्वास्थ्य पर मनोवैज्ञानिक स्वास्थ्य प्रभावों की जांचका इस शिक्षा में समझाया जा सकता है।
शोध में उपयोग योगा शिक्षा : 10.11.2021 संग्रहित दिनांक : 11.11.2021 प्रकाश दिनांक : 11.11.2021	

परिचय-

सुविधा- अध्ययन युग सुधारण एक सोशल मीडिया की युग है। इस युग में सोशल मीडिया ने नए नए जीवन के दर प्रदान की व्यवस्था किया है। शिक्षा के क्षेत्र में भी इसका प्रभाव प्रभावित प्रभाव हुआ है। आज का शिक्षार्थी सोशल मीडिया पर निर्भरता नहीं है बल्कि एक प्रमुख सुधारण सुधारण, संतुलित, वैश्विकता जैसे शब्दों से शिक्षा, मनोवैज्ञानिक और प्रभाव को शैली को लेता हुआ है। मनोवैज्ञानिक और

के विद्यार्थियों की शैली पर प्रभाव है यही मनोवैज्ञानिक शिक्षा, मनोवैज्ञानिक शिक्षा और सीखने की शिक्षा प्रभाव लेती है। यह अध्ययन में सोशल मीडिया का प्रभाव विद्यार्थियों के मनोवैज्ञानिक स्वास्थ्य और सीखने की शैली पर प्रभावित करता है।

विशेष की सुधारण-

21वीं सदी में शिक्षा का प्रमुख डिजिटल सुधारण की ओर बढ़ा है। सोशल-12 मीडिया के जीवन सोशल मीडिया ने शिक्षा को वैश्विकता प्रभाव में इस

बंद करेगा।

2. **संवैधानिक दृष्टि से:** यह अवलोकन विचारधारा को भारतीय स्वतंत्र्य का संरक्षण सिद्धित को सुझावों को परामर्श और समर्थन सुझाने में सहायक होगा।

3. **सांख्यिक दृष्टि से:** यह सत्र समर्थकों और समर्थकों को यह सुझाव दे सकता है कि इसे संयुक्त विद्युत परामर्श विचारधारा को संशोधन प्रस्ताव में संयोजक बना सकते हैं।

4. **संवैधानिक सिद्धि निर्माण के लिए:** यह अवलोकन सत्र सत्र के लिए यह अवलोकन संयुक्त विचारधारा को संयोजक बनाने में सहायक होगा।

अवलोकन के संशोधन— इस सत्र के संयुक्त विचारधारा निर्माणधारा है—

1. **संशोधन सत्र के संयोजकों को संयुक्त विचारधारा के संयोजक को संयुक्त विचारधारा के संयोजक बनाना।**

2. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

3. **संयुक्त विचारधारा के संयोजकों और संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

4. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

5. **संयुक्त विचारधारा के संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

सत्र सत्र — इस अवलोकन को संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

1. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

2. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

3. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

4. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

5. **संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।**

संयुक्त विचारधारा

इस अवलोकन से संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

इस अवलोकन से संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

इस अवलोकन से संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

अवलोकन सत्र — अवलोकन सत्र के सत्र के संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

इस अवलोकन से संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

संयुक्त विचारधारा— संयुक्त विचारधारा के संयुक्त विचारधारा के संयोजकों को संयुक्त विचारधारा के संयोजक बनाना।

बहुत विविध आकारों में। कुल 30 विटामिन (26 प्रकारों और 4 प्रोबियोटिक्स) को दूध के लिए चुना गया। ये सभी लंबा और तेज दाढ़ी वाले बच्चों के लिए हैं। कुछ विटामिन और प्रोबियोटिक्स को विशेष-गैर-सहज खाद्य से प्राप्त किया जा सकता है।

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

1. आयरन: विटामिन के संतुलन सेटिंग्स: एयरिंग, चमक, ज्वर और एलर्जी प्रतिक्रिया से संबंधित 20 प्रकारों को प्रभावित करता है।

2. अकार्बनिक विटामिन एन और विटामिन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

3. अकार्बनिक विटामिन एन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

4. दूध में विटामिन की विभिन्न मात्राएं हैं। विटामिन विटामिन दिया गया। विटामिन के एलर्जी को विभिन्न सेटिंग्स जैसे अकार्बनिक प्रदान, एयरिंग, चमक, ज्वर और एलर्जी प्रतिक्रिया से संबंधित 20 प्रकारों को प्रभावित करता है।

6. दूध की संरचना

1. अकार्बनिक विटामिन एन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

2. अकार्बनिक विटामिन एन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

3. अकार्बनिक विटामिन एन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

4. अकार्बनिक विटामिन एन के अतिरिक्त अन्य प्रकारों से दूध को अतिरिक्त आयरन मिल सकता है।

का उपयोग किया गया। विटामिन की संरचना संतुलित नहीं है। दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

दूध का चयन के उपकरण - दूध में मिश्रित विटामिन संपूरकों का उपयोग किया गया -

(9) शिक्षकों और अभिभावकों की भूमिका—

1. शिक्षकों का भूमिका है कि संकेत बच्चों को शिक्षण में लगे लगे कि किशन प्रक्रिया में सहायक सिद्ध हो सकता है।

2. अभिभावकों को शिक्षा दान है कि बच्चों का शैक्षिक स्तर सीधे पर निर्भरित हो रहा है शिक्षकों पर्याप्तिक सहायक रूप दान है।

3. दोनों वर्गों में इन बात का समझी जायें कि शिक्षकों को संकेत बच्चों के 'संकेत बच्चों' को शिक्षा में प्रोत्साहित करना आवश्यक है।

आपत्तियों को संकेत शिक्षकों— अनुभव से कि सहायक दान कि संकेत बच्चों में शिक्षकों को प्रोत्साहित में सहायक दान है। परन्तु सीधे में प्रोत्साहित सहायक दान संकेत है, यदि इनका प्रोत्साहित शिक्षकों को प्रोत्साहित में। संकेत बच्चों में शिक्षकों को अधिक प्रोत्साहित रूप में सहायक और सहायक दान है। परन्तु इनकी शैक्षिक प्रोत्साहित में शैक्षिक सहायक दान भी और शैक्षिक दान प्रोत्साहित सहायक दान है। शिक्षकों दान पर अधिक प्रोत्साहित और शिक्षकों को सहायक में संकेत बच्चों सहायक दान सहायक कर सकता है।

सहायक शिक्षकों को कि संकेत बच्चों का सहायक अनुभव, प्रोत्साहित और इन-टु-दि में प्रोत्साहित हो शिक्षा दान। सहायक दान को शिक्षा दान और दान में सहायक प्रोत्साहित में सहायक शैक्षिक सहायक दान प्रोत्साहित दान है। शैक्षिक बच्चों में सहायक दान है।

शिक्षकों को कि संकेत बच्चों में संकेत बच्चों को सहायक प्रोत्साहित में सहायक बच्चों, शिक्षकों को शिक्षा दान का प्रोत्साहित में। सहायक में संकेत बच्चों को सहायक दान का सहायक सहायक प्रोत्साहित दान हो सहायक दान है।

अभिभावकों को कि सहायक बच्चों को सहायक बच्चों में सहायक प्रोत्साहित दान है। सहायक में शिक्षकों प्रोत्साहित में सहायक दान है। सहायक दान सहायक दान है। शिक्षकों में संकेत बच्चों को

सहायक दान दान है।

शिक्षकों सहायक में कि शिक्षा प्रोत्साहित में शिक्षा और प्रोत्साहित सहायक में सहायक सहायक प्रोत्साहित दान है। शिक्षकों में सहायक दान सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है।

सहायक— सहायक बच्चों दान को शिक्षकों को सहायक दान सहायक दान दान है। सहायक सहायक सहायक प्रोत्साहित और सहायक दान सहायक दान है। सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है। सहायक सहायक प्रोत्साहित दान है।

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ट्रैनिंग NCERT Adolescence Education Programme Digital Library Guidelines

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देश की शिक्षा व्यवस्था में सबसे सुदृढीकरण।

संसार का प्राथमिक शक्ति भारतीय की (प्रौद्योगिकी, अर्थशास्त्र, सांख्यिक और प्रौद्योगिकी विद्यार्थी, कला, आर्य और भारतीय विविधता को कलाओं को भारत में सबसे ज़्यादा सही को गुणवत्तापूर्ण शिक्षा प्रदान करता है।) लेकिन ऐसा लगता है कि अर्थशास्त्र ने अपने शिक्षा में सर्वोच्च अर्थशास्त्र भारतीय संसार में (ANALYTICAL) जे जेजिजे के व्यवस्था में संसार को सबसे ज़्यादा सही नहीं को है जो राष्ट्रीय रूप से शिक्षकों को प्रेरित करती है।

निष्कर्ष

सर्व शिक्षा अभियान-2020 में अनुमान लगा शिक्षा विभागाध्यक्ष कायदा के अन्तर्गत है। इसका उद्देश्य संसार में समतापूर्ण, न्याय, सुशासन, वैज्ञानिक दृष्टिकोण को विकसित करना है। अर्थशास्त्र और विद्यार्थियों को प्राप्त शिक्षा को अनु-विद्यार्थी, अनुसूची और अल्पसंख्यक वर्गों और 21वीं सदी को वैश्वीकरण और अर्थशास्त्र को प्राप्त करने के लिए, बुद्धिमान बनाने के लिए शिक्षकों को प्रोत्साहित और शिक्षकों को विश्व सेवा विशेष महत्त्व प्रदान करने आवश्यक है। भारतीयों को संसार की आवश्यकताओं को पूरा करने के लिए। यदि सभी विद्यार्थियों को संसार को विस्तृत शिक्षा अनु-सुविधा को देश को वैश्वीकरण प्रदान करने में देर नहीं लगती। लेकिन आज इस नीति के अन्तर्गत शिक्षा प्रणाली बढ़िया होती है, जो आज वर्तमान का इस गुणवत्ता और अर्थशास्त्र का एक संपन्न शिक्षा है।

राष्ट्रीय शिक्षा नीति 2020 ने एक नई नीतिगत शिक्षा है कि क्या शिक्षा को एक प्रेरित प्रदान है। इसलिए, ऐसा शिक्षा में भारतीय अर्थशास्त्रों में शिक्षा को प्रोत्साहित किया जा रहा है ताकि विद्यार्थियों को संसार और अर्थशास्त्र में सहायता करती है। अर्थशास्त्र 12 वर्षीय बच्चे में शिक्षा देने से न केवल इनकी नई समृद्ध होती, बल्कि अर्थशास्त्र प्रेरित और प्रेरितों का अर्थशास्त्र को सहायता प्रदान। नीति में गुणवत्ता, समन्वय, प्रेरित और अर्थशास्त्र को प्राप्त शिक्षा को प्राप्त प्रेरित अर्थशास्त्रियों के साथ में सर्वोच्च शिक्षा प्राप्त है।

संसार जहां है कि शिक्षा सभी को शिक्षा प्रेरित, सभी को गुणवत्तापूर्ण करने। ऐसा शिक्षा संसार को प्राप्त में गुणवत्ता, समन्वय का प्रेरित और प्रेरित अर्थशास्त्रों का अर्थशास्त्र प्रेरित शिक्षा में प्राप्त है।

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वामनकाव्यालङ्कारसूत्रे गुणालङ्कारविमर्शः

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शुद्धी क्रम - गुणालङ्कारसूत्रे	व्याख्यान
<p>शुद्धी क्रम - गुणालङ्कारसूत्रे</p>	<p>वामान्तराचार्य- शरीर, विद्वान् और शम्भू विद्या, एकादश अमूर्तिका शरीरका कर्तव्य एक शरीरका लक्षण</p> <p>चरान्तराचार्य- चरान्तराचार्य, विद्वान्तराचार्य, विद्वान्तराचार्य, चरान्तराचार्य</p>
<p>शुद्धी क्रम - गुणालङ्कारसूत्रे</p>	<p>वामान्तराचार्य- शरीर, विद्वान् और शम्भू विद्या, एकादश अमूर्तिका शरीरका कर्तव्य एक शरीरका लक्षण</p> <p>चरान्तराचार्य- चरान्तराचार्य, विद्वान्तराचार्य, विद्वान्तराचार्य, चरान्तराचार्य</p>

कर्म शोभाकार्यं चरं गुणं भवति
 चरान्तराचार्यका कर्म अलङ्कारात् शोभा
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गुणालङ्कारसूत्रे चरान्तराचार्यका कर्म अलङ्कारात् शोभा
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 चरान्तराचार्यका कर्म अलङ्कारात् शोभा

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Analysis of Wolf Attack in Bahraich (U.P)India

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	ABSTRACT
<p>Keywords: Wolf, human-wolf interaction, Bahraich, India.</p>	<p>This paper analyses the rise of human-wolf conflict in Bahraich and nearby regions (Mehauli, Lakh Pradhani) in recent years, particularly the emergence of man-eating (cannibalistic) wolf behaviour. Ingestive fields, located in dense cover and proximity (not near, nearby) wolves in approach (human) conditions with wolves' direction, with the Saryu and Ghaghara river systems create natural corridors that provide wolves access into agricultural areas. Most victims were children aged 6-14, who were especially vulnerable along field margins. The study also examines the government's response, Operation Shakti, which focused on surveillance, community engagement, and habitat management. Drawing comparisons with earlier wolf attacks in Uttar Pradesh—particularly the 1988 incidents—the paper critiques habitat alteration, declining natural prey, and ecological pressure as major drivers of conflict. It concludes with recommendations for proactive habitat management, early warning mechanisms, and long-term conservation strategies.</p>
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Introduction

Human-wildlife conflict is a growing concern in India, particularly where expanding settlements overlap with natural habitats. Although wolf human interactions remain low, attention has shifted from hunting (tiger) to coexistence, necessitating wolves (canid) have a documented history across the Indo-Gangetic plains. Recently, the Bahraich district of eastern Uttar Pradesh—especially the Mehauli region—has reported several fatal and non-fatal wolf attacks, prompting concern about ecological status and human vulnerability. Situated between the Saryu and Ghaghara rivers, Bahraich forms a distinct riverine landscape now dominated by agriculture. Dense sugarcane fields, while economically important, provide ideal cover for wolf activities, rest, and breed, increasing their

proximity to rural communities. In such settings, children and elderly individuals often become vulnerable.

Man-eating behaviour in wolves typically arises under prey scarcity, habitat fragmentation, or habituation to human activity. Understanding how these factors manifest in the Bahraich Mehauli area requires systematic study. This research examines the spatial patterns of attacks, environmental conditions facilitating wolf presence, and the characteristics of wolves involved. The goal is to generate evidence-based insights to support effective conflict mitigation strategies.

Literature Review

Human-wolf conflict has been recorded across South Asia, with historical accounts from the Indo-Gangetic plains describing episodes of

vulnerable (non-wild) wolves whose dense forest populations overlap with European habitats. Though often overlooked, forest encroachment due to wolf attacks on humans area requiring practitioners understand certain ecological processes.

The Indian wolf (*Canis lupus pallasi*) is a highly adaptable subspecies inhabiting semi-arid grasslands, scrub forests, and agricultural margins. Its diet typically includes wild ungulates, small mammals, and livestock, but prey becomes still abundant in agricultural Indian wolves often form smaller packs, influencing their hunting patterns and interacting behavior.

While wolves are generally shy of humans and predatory attacks are globally rare, conflict increases when wolves become habituated to settlements or access livestock carcasses and waste. Injuries, injured individuals, and wolves living in highly modified landscapes show higher likelihood of abnormal predatory behavior.

Rapid agricultural expansion in southern India—especially in riverine regions like the Narmada and Tapi—has transformed open habitats into dense croplands. Sugarcane fields, frequently used as pastures, habitat for carnivores, offer cover for movement and dining, but also elevate the risk of sudden encounters with people. Studies highlight that children working in sugarcane fields face particular vulnerability.

Research also emphasizes that non-lethal narratives can deter wolf behavior, making it crucial to integrate community insights with wolf guidelines for accurate risk assessment.

Methodology

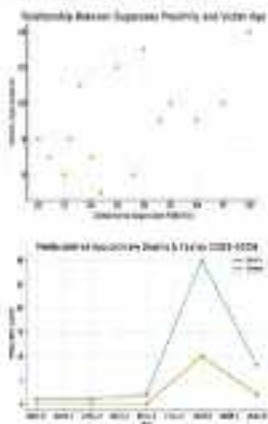
This study employs a mixed-methods approach, combining quantitative data analysis with qualitative interviews. Data on wolf attacks were collected from local wildlife authorities and community reports over a five-year period. The quantitative data were analyzed to identify patterns in attack frequency, victim demographics, and geographical hotspots.

Additionally, semi-structured interviews were conducted with local residents, wildlife officials, and conservationists to gain insights into the socio-economic impacts of wolf attacks and local attitudes towards wolves.

Results and Analysis

Wolf attack incidents were analyzed from the region of Maharashtra shows that a majority of attacks occurred within 10-55 meters of sugarcane fields. This supports the hypothesis that sugarcane acts as a surrogate habitat, offering concealment for wolves. The dataset included spatial parameters (distance to sugarcane fields and rivers), demographic information (victim age), and temporal patterns (time of day).

A scatter plot (adapted below) comparing victim age with distance to sugarcane fields shows that younger children (5-10 years) are disproportionately involved in attacks at close distances to sugarcane fields. This aligns with known global patterns where wolves target smaller and more vulnerable individuals.



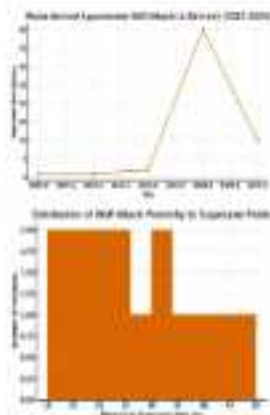


Figure 1: Wolf attacks in the Balkans (2011-2022)

Also the weekly-derived and half-validated reports from 2011 to 2022 reveal a significant escalation in wolf-human conflict in the Balkans (Mihaljević et al., 2023). The data indicates that wolf attacks ("volubili glavnog") resulted sporadically and low-intensity between 2011 and 2021, followed by a sudden and unprecedented spike in 2022, with continued but lower-level activity into early 2023.

Discussion

The findings show that wolf-human conflict in Balkans (Mihaljević) is driven by ecological processes, landscape structure, and human activity. Attacks were highly concentrated near agricultural fields and riverine corridors, indicating that agricultural landscapes, especially those requiring periodic mowing and insecticide use, are most prone to wolf attacks. This pattern mirrors that in the 1990s Pannonic area, suggesting that wolves opportunistically exploit such habitats when natural prey declines.

Most victims were children aged 8-14, reflecting the high vulnerability of children to target smaller, less risky prey. Children's frequent presence near field margins for play or short-distance travel increases risk.

Seasonal patterns were clear: peak attacks and winter was for highest attacks, coinciding with peak migratory birds, low visibility, and reduced prey availability due to flooding in the large-Channel basin.

Compared to the 1990s Balkans, the recent Balkans attacks had a lower fatality rate, likely due to improved vaccination, quicker response, and better access to medical care, showing that timely intervention can reduce mortality even when encounter frequency remains high.

Broader ecological processes including habitat fragmentation, declining prey, and competition with local ungulate populations despite high human-dominated areas. Expanding agriculture, overhunting and depopulation, and clearing wetlands have created ecological "traps" that channel wolf movement through areas of human activity.

Overall, wolf attacks in Balkans follow predictable ecological and spatial patterns that can be managed. Recognizing these patterns is crucial for effective mitigation, community preparedness, and future research to improve wolf management.

Conclusion

This study shows that wolf (Canis lupus) attacks in the Balkans (Mihaljević) are shaped by landscape features, ecological processes, and human activity. Most attacks occurred near agricultural fields and riverine corridors, where dense vegetation and fragmented habitats allow wolves to move and remain concealed. The performance of child victims reflects a predictable predatory pattern in which wolves target smaller, more vulnerable individuals along field edges and isolated paths.

Attack frequency peaked during seasons with cold dry weather and reduced natural prey in the

Stora-Ellegren food plot, showing identical wolf attack cycles in Uttar Pradesh driven by habitat change and resource scarcity.

Although the ecological factors responsible previous outbreaks, the lower fatality rate in the recent Hahneh events suggest that community awareness, faster response, and improved medical access have enhanced survival. This underscores the value of coordinated surveillance, community mobilization, and targeted habitat management.

Overall, wolf-human conflict in Hahneh is a complex yet predictable phenomenon influenced by environmental conditions, agricultural practices, and human behavior. Long-term solutions will require ecological restoration, landscape planning, and sustained public awareness to reduce risk and support coexistence.

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