

Problems of Tharu Tribe in Contemporary India: A Social-Scientific Study with Special Reference to Uttar Pradesh

Dr. Vimal Kumar Lahari

Associate Professor, Department of Sociology, Banaras Hindu University, Varanasi Project Director,

Indian Council of Social Science Research, New Delhi

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ABSTRACT

This research paper is based on the Tharu tribe of Uttar Pradesh, in which the problems related to their lives and the factors responsible for them have been investigated and suggestions for solutions have also been given. Tharu tribe is an important tribe of Uttar Pradesh which is moving on the ladder of postmodernity along with its cultural heritage. Processes like acceptance of modern values, increasing population pressure, lack of employment opportunities, forest acquisition have affected their lives. Among these, some communities have prospered at various levels, while some people have moved below the poverty line. But both are facing problems. It is certain that their forms are different in which the present era of globalization and communication has enabled some Tharu tribe people to move beyond locality and connect with the larger mainstream society but in this journey many aspects of their life, culture have been left behind. At the same time the Tharu community outside the mainstream is still marginalized. Along with various problems with some differences, the identity of these people remains in crisis. Therefore, in the presented research paper an attempt has been made to look at the problems occurring among them from a sociological perspective.

Keywords: Identity, Locality, Civilization Tradition, Globalization, Analysis.

INTRODUCTION AND THEORETICAL PERSPECTIVE

The word 'Jannati' is considered to be the Hindi translation of the English word Tribe. In the western world as well as in our country the meaning of tribe, which is prevalent at present was different from the meaning prevalent in ancient times. Tribe was a symbol of a high political institution formed by the joint efforts of many districts through which the residents of a particular geographical area were controlled. The residents i.e. tribes were geographically identified by their fixed place of residence. "Tribes have been integral to the social and cultural fabric of India, with their unique traditions, languages and ways of life contributing to the country's diversity." Verma, A. (2019) General western scholars and authors writing officially about India have taken the meaning of tribe to be a human group living within a certain geographical boundary but various inland traders, religious leaders, British administrators and other subject experts have used similar words in place of the general tribe such as native, primitive, simple people, little community etc. Along with these in anthropological literature, words like hunting tribe, gathering tribe, agriculture tribe etc. are found which refer to the occupation of the tribes. The first attempt to obtain detailed and classified information about tribes in India was made by the brothers, under which the first occupation-based classification of Indian people was done in the 1891 census and they were included under the subheading named Vanajit under the farmer-shepherd castes, whose number was found to be around one crore sixty lakh at that time. Similarly, in the 1901 census they were called naturists, in the 1921 census report they were called hill-forest tribes and in 1931 they were called primitive tribes. In the 1941 census report they were recognized as Tribes. There are no fixed criteria for defining tribes in the Indian Constitution. The list of Scheduled Tribes was first notified state-wise in 1950. Thereafter, this list was amended several times after which at present around 533 Scheduled Tribe communities are listed. There was a debate in the Constituent Assembly over the term Scheduled Tribe in the Indian Constitution. Jaipal Singh advocated the use of the term Adivasi instead of Scheduled Tribe but it was rejected in the Constituent Assembly. Dr. Bhimrao

Ambedkar, the chairman of the Constitution Drafting Committee clarified the situation on this subject and said that “Adivasi is a general meaning, it is a symbol of any primitive community. It has no statutory legal meaning, on the other hand the word scheduled tribe has a definite meaning”. Thus, the constitutional name ‘Scheduled Tribe’ started being used for tribes in our country. Tharu tribal community is also represented in the 8.6 percent tribes, which is moving forward with a long journey with various problems. Today we have progressed a lot in our journey. We are also giving arguments of being postmodern. But a large part of the Tharu tribal community living below the poverty line is lacking in things like food, clothing, housing, education and medicine. However, a lot of programs and schemes are being continued by the government and some non-governmental partners. “The Tharu tribe, native to the Terai region is known for its vibrant culture, self-sufficient lifestyle and remote areas from forest and agriculture” Sharma, R. (2020). Apart from all this, the terminology of their ideal philosophers is still questionable. Therefore, in the presented research article, an attempt has been made to look at these statements from a social scientific point of view.

BOOK REVIEWS

Subhash Chandra Verma (2020) in his book, “Tharu and Buksa Tribes of India: Some Minor Researches in Socio-cultural dynamics” provides a detailed information on the socio-cultural dynamics of the Tharu tribe. This book describes the traditional social organization of the Tharu tribe and the challenges they face in modern society. The book also addresses marginalization, education and economic challenges and provides a critical lens for understanding struggle and resilience. Verma explores how this community has maintained its distinct identity despite being pressurized by so much modernization.

“The Eco-friendly Tharu Tribe: A study in socio-cultural Dynamics” (2008) by R.K. Bhatt and S.P. Singh shows the eco-friendly lifestyle of Tharu tribe. This book also shows how harmonious the relationships are among the Tharu tribes. This harmonious relationship is clearly visible in their housing, food habits and cultural practices.

S Kumar (2020) in his book “Language Shift: A case study of Tharu” explores the linguistic transition among Tharu tribes living in Uttar Pradesh, particularly in Lakhimpur Kheri district. This study highlights how the dominance of Hindi and English language in education and administration has led to the decline in the use of the native and local language of Tharu tribes. Kumar emphasises the cultural implications of this language shift and discusses its impact on identity and intergenerational knowledge transfer. This book is insightful for those interested in studying language dynamics and culture preservation.

M.Sharma’s book “Tharu Tribes of Uttar Pradesh: Socio cultural transitions in the 21st century” (2015) examines the profound socio-cultural changes that the Tharu tribe experiences in their journey and navigation. The author examines some major issues like migration, urbanization, and education while documenting how this community works and strives to preserve its traditions. The book is replete with ethnographic details and highlights the dual struggles of modernization and cultural preservation.

D M Majumdar’s book “Tharu and Tarai neighbours” (1944) provides an in-depth ethnographic study of the Tharu tribe that captures their intricate socio-economic structure, village rituals and traditional agricultural practices. The book also provides a valuable insight into their kinship system, gender roles and economic independence and exercises an important cultural identity of the tribe, which has maintained itself despite tremendous external pressure from neighbouring community communities and modernization. Majumdar’s analysis is considered significant for understanding the complexity of tribes in the context of India’s evolving socio-political landscape.

“Affairs of an Indian Tribe (The story of my Tharu relatives)” (2024). Hasan’s forthcoming work offers an intimate portal to the Tharu tribe that resides along the Indo-Nepal border. The book is written after a decade of immersive fieldwork. The author explores the daily life of the Tharu community, its traditions and transformations. The writings capture the essence of the Tharu community’s resilience and socio-economic changes, providing valuable insights for social scientists, policy-makers and those interested in tribal development.

SK Srivastava’s book “The Tharu’s: A Study in Culture Dynamics” (2011) is a comprehensive ethnographic

study that sheds deep light on the cultural dynamics of the Tharu community. Based on two years of fieldwork, the book carefully documents various aspects of the Tharu community, including their socio-cultural organization, rituals and material values. Enhanced with photographs, drawings, and maps, his work serves as an invaluable resource for anthropologists and social planners interested in cultural transformation and challenges faced by the Tharu's.

Rupesh Kumar Singh's book "Tharu Tribes and Panchayati Raj in North India" (2000) examines traditional structures of Tharu governance with contemporary Panchayati raj systems in North India. This work explores how Tharu communities navigate and integrate dual systems of governance. Rupesh Kumar Singh has shed light on the complexities of local self-governance and tribal economics. This work contributes to broader discourse on decentralization and tribal participation in the democratic process.

Research Paper reviews

In his article P.K. Shukla describes the section of Tharu tribal groups which come under the state of Bihar. Describing their social, economic condition from the colonial period to the post-independence period, he has written on the basis of various references that their lands were first taken away by the upper castes and landlords at very low prices and later they were forcefully evicted, due to which they became landless. Thus, in a state of poverty, they run their livelihood through small shops and work as agricultural labourers in other people's fields.

In his article, RP Srivastava, looking at the geographical location of Tharu tribes in the foothills of the Himalayas, tells about their life style and economic activities in the form of agriculture, animal husbandry etc. that there is division among them on the basis of local settlement. In the special context of Uttar Pradesh, he classifies them as Rana, Dangoria and Pashchimaha. When Tharu people look for a boy for marriage, they look for a family outside their paternal lineage.

In his article, Thomas draws attention to the conflicts between Nepal, which has been called the land of ethnic co-existence and more than 4 lakh Tharu tribal people have been living in the Himalayan region for more than 600 years and the Hindu upper castes such as Brahmins, Kshatriyas etc. for land rights and tells that while educated Nepalese say that there is no ethnic discrimination and conflict in Nepal like India, Bangladesh, Sri Lanka etc. but when seen on the ground in the context of land relations, the situation appears to be very grim.

In their article, S.M. Patnaik and Neelika Mahotra¹⁶ have referred to the customary sexual activities prevalent among the Tharu and other tribal groups of three backward states of India, Jharkhand, Chhattisgarh and Uttarakhand as powerlessness, poverty and stigma in the background of class, gender and ethnicity. They see traditional sexual practices as collective threats in the face of new challenges manifested in the form of HIV etc. They believe that old practices acquire new meanings in the new global order, which can manifest in the form of complex relationships and prove to be a threat to collective existence.

In their article, Le Ming Lam and Sunil Paul write about the situation of Rana Tharu tribes of Terai region of Nepal etc. that when they are displaced through land reform and wildlife sanctuaries etc., they have to be cut off from their culture. The government tries to compensate them through money, but how can their culture, which is related to and dependent on water, forest and land, be compensated? Where they are owners of their land, they have to become labourers when they go elsewhere.

Tharu Tribe: Origin and Development

There are many opinions about the origin of Tharu tribes and their expansion in different parts of the country. According to the elderly and experienced Tharu's, they went and settled everywhere from the Thar region of Rajasthan but this opinion is not accepted by the intellectually aware Tharu's living in the foothills of the Himalayas. Some people believe that their ancestors fled from Chittor with Prithviraj Chauhan and settled in the forests then gradually came and settled in the eastern regions over time. According to Matrika Prasad Koirala on the basis of words, the word Tharu is derived from the word 'Sthavira' because among the Tharu's it is pronounced as Thor/Tharu. There is also a belief that after the death of Buddha, the Dhamma Sangha was divided into two branches, Mahasanghavadi and Theviravadi, out of which the Shakya's, descendants of Gautam Buddha

accepted Theviravada, who later came to be known as Theviravadi Tharu. Jankalal Sharma and Dharmaraj Thapa also confirm this view and consider Tharu's to be the remnants of Shakya's in whom they find the elements of Theravada tradition prevalent. Even today, there are many Tharu's who consider Gautam Buddha to be a Tharu child which confirms the above view. In the process of caste formation, due to Sanskritization etc. they forgot their original language and culture and started using the new local language and culture. There are a total of 32 sub-castes of Tharu's in the area called Tharuhat of West Champaran in Bihar. Among these the prominent ones are Kochila, Khas, Lalpuria, Solaria, Rana Mardania, Kadaria, Moringa, Rajhatia, Rautar, Sunaho, Chi Taunia, Makora, Dang, Vardiya, Lampuchwa, Donwar, Malior, Chaudhary, Singh, Rai, Panjiyar etc. Despite the legends and anthropological discoveries described about the Tharus, scholars have not been able to agree on their origin, development and expansion.

Objectives

1. Despite the antiquity and continuity of Tharu tribal culture, aspects like their ideology, inequality, separate religion, ethnicity, caste identity, caste, dress, food, marriage, property, bride price, unity through reservation have been influenced by modern values. To study this aspect factually.
2. The socio-economic condition of the Tharu tribal community has not become very strong even after independence. This is an important aspect of this research paper.
3. Even after the implementation of schemes run by government and non-government organizations, the Tharu community is facing problems at various levels. To study the lifestyle of Tharus as a result of this effect.
4. To study the crisis arising on the changing identity and identity of the Tharu tribal community and the factors responsible for it.

Research Questions

1. Have the beliefs and traditions of Tharu tribes weakened in their journey due to the influence of modern values?
2. Are Tharu tribes facing socio-economic and health related problems?
3. Is language a major problem among Tharu tribes?
4. Is the level of education low among Tharu tribes due to which they are facing various challenges?

METHODOLOGY

The research on which this paper is based focuses on the Tharu tribal community who reside in Uttar Pradesh where they reside in significant numbers with a total population of about 1,05,536. The study area for this research specifically includes various locations within Maharajganj district where Tharu tribes are concentrated. The research covers 14 selected areas namely as Nautanwa, Sonauli, Bishanpurwa, Pipratola, Bhagatpurwa, Taraini, Sekhuwani, Michlaul, Dagarpur, Doghara, Sonhawa, Mahua, Peeparhiya, and Parsamali. To ensure a comprehensive and factual analysis a systematic sampling method was used by selecting 50 families in total. The study employs an empirical research methodology with an exploratory and descriptive research design which is supplemented by participatory observation to gain deeper insights into the Tharu community's socio-economic conditions, cultural transformations and identity crisis. Data collection has been conducted using both primary and secondary sources. Primary data has been gathered through structured interviews schedule, participatory observation and field surveys while secondary data has been collected from books, research papers, government reports and other published materials relevant to the subject. To systematically collect data from the respondents an interview schedule was used as the primary research tool. This research aims to examine the impact of modern values on Tharu traditions, socio-economic challenges, government interventions and their effectiveness while also exploring the factors influencing the tribe's evolving identity. The findings are expected to provide a sociological understanding of how the Tharu tribe is adapting to contemporary changes while preserving their traditional identity amidst socio-economic and cultural transformations.

Usefulness of this research paper in policy making and society

Changes are visible on a large scale among the Tharu tribe. Due to the changes, their needs and aspirations have

changed and they are affected by various problems. To meet the needs and changing aspirations, government and non-government organizations will have to make policies in a new way to solve the problems. At the same time, the public will also have to come forward for them. Therefore, the conclusions obtained from the proposed study can prove to be meaningful and useful in this direction. Today, the level of education, health and medicine is not very much good among the Tharu tribe and there is a question mark on their representation in jobs in government and non-government organizations. Today, there is a need to ensure education for them as well as develop many areas through special provisions in government jobs, where they can live a better life on the basis of their qualification and efficiency. For this, along with government organizations, non-government organizations and the public will have to come forward. The conclusions obtained through the research paper on this aspect can be very helpful in making policies for them.

Analysis of data, verification of research questions, formulation of concepts and theory

In the present research paper, an attempt has been made to test the relevant theories by analysing the data obtained through interviews and to present the relevant new concepts and theories on the following aspects:

Economic Problems

The Tharu tribal community of Uttar Pradesh resides especially in the Terai region and is known as an important tribal group in India. If we make a recent evaluation of the history of their occupational structure, then this community is moving forward with a life based on traditional folk crafts along with economic activities related to agriculture and forests. In the journey of the 21st century, various processes have affected human life. Due to which some people became economically prosperous, while some people were forced to live below the poverty line. Today, a large population of the Tharu tribal community is facing economic problems due to lack of private land and lack of modern education and skill development. 63% of the respondents have agreed that Tharu community is facing economic problems. On the other hand, if we evaluate their health condition then even today, they are far from the reach of good health services because most of the Tharu community is living in forests or in isolation away from the cities due to which they are falling prey to various diseases like malnutrition, infectious diseases etc. on a large scale due to lack of clean water and medical services. In fact, all these aspects affect the working capacity of a person. The working capacity of the Tharu community is also getting affected. As a result, today a huge gap of economic inequality is visible. If we evaluate other aspects related to their economic problems then during the interview, majority of the Tharu community accepted that even today they have to face discrimination at social and cultural level, while their indebtedness affects their economic condition in a negative direction. "Their economic backwardness is evident in their dependence on agriculture and forest produce, with limited access to markets and modern infrastructure" Chaudhary, S. (2018). Therefore, the economic problem of Tharu tribes is one such aspect of their life in which their education, social discrimination as well as lack of cultivable land etc. affect them on a large scale. All these facts are seen as a major factor responsible for taking them below the poverty line. Therefore, it can be concluded that a large section of the Tharu community is struggling with economic problems.

Social Problems

If we evaluate the social problems of human civilization in its journey, then a lot of factors are responsible for it. These problems have affected the lives of the common people as well as the tribal community. Tharu tribe is also a part of it, which on one hand is accepting its culture, tradition and language as its capital, on the other hand, it has to face discrimination at the social level. 71 percentage of the respondents have agreed to this fact. During the interview, the Tharu community accepted the fact that they have to face discrimination at various levels and the stigma of caste i.e. casteism under the social system. Due to discrimination at the social level, their participation at various levels is not being ensured. Along with this, their mental development is also affected due to discrimination and isolation. Along with this, due to considering their culture and traditions as second class, their capital in the form of traditions is getting weakened. At the same time, due to contact with the outside world, there is also a danger of erosion of their social and cultural traditions, due to which their identity and identity is also under threat. Sharma, R. (2020) mentioned in his book that "The Tharus have struggled to integrate into mainstream society due to historical marginalization and entrenched caste-based discrimination." Therefore, conceptually it can be said that Tharu tribal community is still facing social problems and

discrimination at various levels. Due to which a big crisis is visible regarding their identity and identity. Their life is still affected by caste discrimination. Therefore, by ensuring reforms at various levels and participation in various schemes run by government and non-government, they can be brought into the mainstream of the society so that they can lead their lives with equal rights and opportunities in the society.

Psychological problems

In the journey of 21st century, psychological problem of common people is seen as a major problem which can be seen at global level. Tribal community has also not been able to separate itself from psychological problems. It is true that they have less problem as compared to the people who boast of being modern. Common people of India are also suffering from psychological problems at some level. Tharu tribal community is also seen affected in this. Therefore, interviews were taken from Tharu tribes to test this fact. The results that emerged on the basis of facts obtained from the interview show that 31 percentage percent of the respondents agreed that this community is quite apprehensive about the crisis of its cultural identity and identity, while poor state of education, low social status, social discrimination and health related problems are affecting them at psychological level. Family tension can also be seen among them which is due to various issues. Which has a negative impact on their life. If we look at the last few decades, Tharu life has also been affected on a large scale by natural disasters. These natural disasters have also disrupted the lives of the Tharu tribal community. Along with drought, famine, floods, recently an epidemic like Corona can be seen. All these problems have also affected their lives on a psychological level. Kumar, V (2021) adds to his book that “Frequent displacement and marginalization have led to a rise in psychological distress among Tharu individuals, particularly youth.” Therefore, it can be concluded that the Tharu tribe is facing psychological problems. Their psychological problems are multidimensional, for which many factors are responsible.

Problem of politics and political representation

Political problem is not a new phenomenon among the common people, rather the common people have been facing it since ancient time. Tharu community of Uttar Pradesh has also not been able to keep itself away from political problems. In this context, 90 percentage of them believe that their representatives or candidates are close to them during the time of elections. But after the elections, the elected public servants ignore their problems and rarely meet them. Apart from this, these tribes also accepted that if we talk about Uttar Pradesh, then they do not have proper representation on the political platform and neither have various governments taken any initiative to ensure their representation in politics. Due to which their political representation is marginalized. As a result, along with their problems, they are not able to put forward their views at other levels for their welfare. According to Meena (2019), the Tharu community has minimal political representation, often being excluded from decision-making processes that directly impact their welfare. So, conceptually it can be said that while their elected representatives are not able to solve their problems completely, due to lack of their own representation in the field of politics, they are not able to put forward their views on the appropriate platform. At the same time, they are far away from demonstrating their actual potential in this area.

Problems of livelihood and employment

The livelihood of the Tharu tribe of Uttar Pradesh is mainly dependent on agriculture, animal husbandry and forest resources. But if we look at the last few decades, floods droughts and natural disasters have negatively affected their agricultural structure. Due to government interference on forest resources, the main source of forest-based livelihood has completely vanished. These people used to get wood as well as medicinal plants, plants with various leaves as well as wild fruits from the forests which were the main basis of their livelihood. According to the data collected 72 percentage of the respondents have agreed to the fact that their livelihood has been affected a lot due to various factors including government and private interference. If we look at the tribal dominated areas today, along with government interference on the lands of the tribal community, the intervention of private companies has increased due to which their agricultural structure has weakened. On the other hand, due to lack of good education and skill development, there are limited employment opportunities and they are not getting the benefits of government and non-government organizations. At the same time, due to various discriminations at the social level, they are not getting good employment. Gupta, P. (2016) believes that “modern influences and migration have significantly altered the traditional lifestyle of the Tharu people, causing a loss of

identity.” Most of the Tharu community who are living below the poverty line are forced to do daily wage labour. Therefore, conceptually it can be said that the Tharu tribal community’s agriculture, animal husbandry and forest-based livelihood have been affected on a large scale. Their representation in employment in government and non-government organizations is very low. Therefore, all these aspects reflect the problem of their livelihood crisis and employment.

Problems of Health and Medicine

If we look at the level of health and medicine not only in India but also on the global stage, the system of good health and modern medicine has still not been fully ensured among the tribal community. Along with various health problems, problems like malnutrition can be seen among them. “The prevalence of malnutrition and limited healthcare access make the Tharu community vulnerable to preventable diseases” Singh, R. and Patel, D. (2017). The Tharu tribal community of Uttar Pradesh has also not been able to completely isolate itself from health-related problems. Even today, medical facilities are not fully available among them. Due to which they are facing many health-related problems and their quality of life is also getting affected. 62 percentage of the respondents accepted that even today the reach of primary health services is very limited in the rural areas inhabited by the Tharu tribe. Also, due to the lack of health centers and their unavailability, this community is deprived of medical services. These aspects can be seen through electronic media, print media and social media. Also, due to lack of education and lack of awareness, health related problems are also faced. Malnutrition, underweight, anemia and poor nutrition can be clearly seen among women, men and children in the majority of Tharu community living below the poverty line. Along with this, the availability of clean water is also not being ensured among these tribes due to which various diseases are spreading. This community says that they are not getting the benefits of health-related schemes. Therefore, it can be said that the Tharu tribal community is facing health related problems. Medical facilities are not reaching them completely. Therefore, to bring them in the mainstream, keeping these aspects in mind, medical facilities will have to be fully ensured among them, only then their life will be healthy and prosperous.

Problem of Education

The Tharu tribal community of Uttar Pradesh resides in the Terai region. If we talk about their problems, the most prominent problem that is visible among their various problems is education. “Illiteracy remains widespread, with inadequate educational infrastructure in Tharu dominated regions” Prasad, M. (2018). Due to lack of education, they are isolated from the mainstream of society. Even today, there is a lack of government educational institutions equipped with modern and technical facilities in the rural areas. According to the 2011 census, the percentage of education of Tharu tribes is still less than others. Due to lack of education, the possibilities of employment among them are also less and there is also a lack of technical skills. Due to which they also have to face economic problems. Even today, there is a prejudice about the education of girls among the tribal community. Girls of Tharu tribe are engaged in a lot of household work instead of education, whose level of education is very low. More than 90 percentage of the respondents have accepted this fact, while due to the schools being far away in rural areas, their dropout rate in school is also very high. This aspect is also seen as a factor responsible for their education on a large scale, along with this, if we investigate other reasons for lack of education, we find that due to lack of technical resources, lack of awareness towards education, they are not able to get full benefit of the schemes run by government and non-government organizations for education. Most of the respondents have accepted this fact. Therefore, conceptually it can be said that the level of education in Tharu tribal community is very low. Due to which they are facing problems like not getting proper education and at the same time, due to lack of education, they are also deprived of the mainstream.

Problem of Transport and Communication

It cannot be denied that the means of transport and communication have developed in rural areas. But even today, transport and communication resources are less in hilly and inaccessible areas. Tharu tribes in rural areas, who mostly live in Tharuhat area, are facing problems of transport and communication. Due to facing these problems, they are facing problems in every aspect of their life such as standard of living, economic development and mental integration. Even today, transport facilities are very less in Tharu areas, in reference to this fact, I would like to say that during the interview, we ourselves were not able to get a private vehicle or car, somehow, we had

to make arrangements and take the car between those tribal areas. Even today, there are no good roads in these areas. Mobile network and internet services are not available on a large scale. While we are able to do various tasks easily with mobile network and internet services in the form of communication, on the other hand, due to its absence, these tribes are not able to get the benefits of government schemes, even if they are getting it to some extent, then that too at a very low level. This fact has been accepted by most of the respondents. Due to the lack of transport and communication facilities, this community is deprived of modern information. Due to which they have to face many difficulties. Approximately, 35 percentage of the respondents have accepted the fact that they have to face a lot of problems in transportation and communication due to the backwardness of this tribe. Therefore, conceptually it can be said that the rural areas of the Tharu tribal community are still deprived of means of transport and communication. Due to which their lives are affected.

Identity crisis among Tharu Tribe

The journey of human civilization has crossed many stages and has reached the level of postmodernity. In the context of the journey of social change, we can see the works of Marx, August Comte, Morgan, Spencer etc. As a result of the influence of modern values, processes like globalization have made the world a global village. In this global village like world, almost every section has been affected, yet some have been affected in a negative direction and many have been affected in a positive direction. In this we also see the tribal community. Especially the life of the Tharu tribal community of Uttar Pradesh has also been affected. Their unique culture and traditions have also been affected, which they have been carrying for centuries. But if we look at the impact of modern values, then a crisis on their cultural identity is visible. As a result of the acceptance of modern values and the impact of globalization, the young generation of the Tharu community is leaving their customs, traditions and culture and moving towards new values, in which their cultural identity is getting weakened. 82 percentage of the respondents have accepted that we pass on any culture from generation to generation but today the Tharu youth is getting cut off from its roots in the race for modernity. Along with this, it is accepting modern language while abandoning its traditional language, while due to lack of political participation and lack of political representation, this community is moving towards crisis. On the other hand, the ideology of discrimination at social and other levels and traditional prejudices are also depriving them from being brought into the mainstream, such aspects are weakening their traditional culture. On the other hand, lack of education has also increased their identity crisis. Along with this, aspects like economic inequality i.e. lack of employment, decrease in agriculture, animal husbandry and lack of rights on forest wealth have completely affected their lives. In this way, we can say that today the Tharu tribal community is struggling for identity and identity in its journey of crisis. A crisis is looming over their identity and identity, if we have to save their traditional life culture and their able to save their cultural heritage and wealth.

Crisis of Regional Autonomy

The crisis of regional autonomy has been an important problem of the tribal community in India. Tharu community is also facing it among them. In fact, the problems of regional autonomy affect the development of the tribal community as well as their social and economic life on a large scale. Even today, tribal community in India can be seen fighting for their rights of autonomy. We also get a glimpse of this in the mirror of history. Tharu tribal community is also struggling for its identity and autonomy even today. This aspect was accepted by 67 percentage of the respondents. Along with autonomy of political representation, autonomy of land rights, they have also been demanding autonomy of economic dependence for a long time. "The Tharu demand for autonomy stems from a long history of neglect and marginalization by state policies, which have primarily catered to the dominant caste groups in the region." Sharma, G. (1998). Due to autonomy, their life can become more prosperous. Due to weak economic condition, this community is not very aware about its autonomy. On the other hand, due to social discrimination, they also have to bear the brunt of inequality. As a result, they do not make efforts on a large scale to struggle for their rights. At the same time, due to lack of awareness, they are not able to raise the demand for autonomy in the way they should. Therefore, it can be concluded that the problem of autonomy of Tharu tribal community is really very complex and multidimensional, that is they need autonomy in various areas today. Only then will we be able to bring them into the mainstream, most of the respondents have accepted all these aspects. The respondents also say that along with government and non-government organizations, the common people will also have to come forward regarding tribal autonomy, only then their public participation will be ensured.

Problems generated by Cultural Processes

Cultural, process-generated problems have had a great impact on the tribal community. If we talk about Tharu tribes, then this tribal community resides in the Terai region. Which has preserved the capital of its unique and incomparable cultural tradition. But if we look at the last few decades, then many processes have affected various aspects of their life on a large scale. In these processes, we can prominently see Sanskritization, Westernization, Modernization, Globalization. 62 percentage of the respondents agreed to the fact that on one hand, these processes have made their life a bit easier, on the other hand, they have also created a crisis regarding their cultural identity. As a result of these processes, the culture of Tharu tribes is going through a phase of crisis today. At the same time, this generation is getting away from its traditional values due to the influence of processes like modern values and globalization, and at the same time it is also accepting displacement on a large scale. As a result of the influence of these processes, their language has also been in crisis. Many sub-communities are found among the Tharu tribes. Today, as a result of these processes, differences have increased among these sub-castes. Which is breaking their unity and integrity. As a result of these processes, steps are not being taken on a large scale to preserve their culture. Therefore, it can be said that the problem arising from the cultural process of Tharu tribes is quite complex, and is affecting every sphere of their life. Today, the biggest crisis that has arisen before them as a result of these processes is the extinction of their identity, identity and cultural capital. Therefore, along with government and non-government organizations, the society itself will have to take positive steps regarding their identity and identity. “The younger generation’s detachment from traditional practices threatens the preservation of Tharu cultural heritage” Joshi, K. (2020).

Problem of integration among Tharu tribes

The problem of integration is a major problem of the tribal community, which is present at many levels. Tharu tribe has also not been able to free itself from the problem of integration. The problem of integration is affecting the Tharu community on social, economic and other aspects. Today, the Tharu community, which has many sub-communities, earlier used to accept themselves only as Tharu, but today somewhere the ideology of discrimination has also emerged among them. A sense of superiority is also visible among them. They can be seen competing with each other. This process of disintegration is weakening them. It is reducing their joint efforts. The process of discrimination and separation is affecting their integration status on a large scale. On the other hand, if we evaluate the factors responsible for this problem of integration, then it is clearly visible that processes like low level of education, economic decline and lack of political representation among the Tharu tribal community have affected them on a large scale. Even today, there is a lack of awareness among the tribal community about their rights and taking their sub-communities together, whereas until they take their rights and sub-communities together, they will not be able to organize. 72 percentage of the respondents have accepted this aspect. Therefore, conceptually, it can be said that today the biggest problem of the tribal community is the problem of integration, and it can be overcome by ensuring aspects like social division, discrimination, lack of education, economic dependence and political representation. At the same time, government and non-government organizations will have to take concrete steps for them, only then they can be brought into the mainstream of society. As a conclusion, it can also be said that the tribal community has been marginalized somewhere in its long journey till date.

Rise of an exploitative class among the Tharu Tribe

The economic divide can be seen among the tribal community, which itself looks down upon its own tribal people, which is seen as a serious problem. However, if we look into the mirror of history, it becomes clear that the exploiter and the exploited have had a long journey in various periods. Although Marx discusses all these aspects in the theory of social change, Morgan also talks about it in his study. Munshi Prem Chand, who was a great novelist, his entire writings were based on the ideology of exploitation and oppression. In which Munshi Prem Chand tried to see that for a long time a large part of the population lived as slaves, it had no status of its own. Society is always changing and due to change, today we are giving momentum to life in the era of democracy. Where all people are seen from the same perspective, everyone has equal rights, but despite all this, incidents of exploitation and atrocities are seen and heard. Tribal community is also not untouched by this. For the last two decades, some new incidents can be seen, in which a person from the same tribe among a tribal class has the ideology of domination over his own tribes. “The bonded labour system among the Tharus has its roots

in the colonial period, where they were systematically exploited by landlords” Pandey, G. (1988). In fact, this is sad for humanity. This community itself is exploiting them economically and labor on a large scale. This aspect has been accepted by 31 percentage of the respondents. They believe that we make people work but we do not get the fixed amount of wages, due to which we are not able to fulfil our basic needs. Especially the local people force them to do such daily wages and then pay low wages. In this way, it can be said conceptually that the emergence of an exploiting class among the Tharu tribe of Uttar Pradesh has a deep impact on the socio-economic and political activities of the same tribe and its related sub-castes.

The problem of Displacement

Displacement is a situation in which a person or group moves from their original place to another place or resides there temporarily. It is certain that many factors are responsible for this. In the journey of human civilization, the process of displacement has been going on among the people or various communities with respect to time, circumstances and time. This process is still going on. “Development projects often result in displacement, disrupting their connection to ancestral lands and traditional livelihoods” Verma, A. (2019). The process of displacement is a situation in which a person leaves his original place or is forced to leave it or many of his circumstances force him to be displaced or to improve his economic condition, he himself leaves his original place and moves to another place. The tribal community has faced displacement on a large scale. If we look at their history regarding displacement, then many such tribes are visible, who have left their original place and settled at another place. If we talk about the tribes of Mirzapur and Sonbhadra district, then some of these tribes are from Bihar, some from Madhya Pradesh, who are now displaced and living in Sonbhadra district. If we talk about Tharu tribes in the same district of Uttar Pradesh, it is visible that they have been displaced to fulfil their needs or for their economic prosperity. Due to displacement, they have also faced many problems and challenges. This community has been displaced for many reasons to move life forward. If we investigate the reasons for this, we find that aspects like land acquisition, economic insecurity, crisis of cultural identity, social inequality and discrimination along with lack of political representation, low level of education, lack of health services etc. are the major responsible factors, which are working as an important agency to displace this community and 41 percentage of respondents have agreed to the fact. By the way, displacement not only creates problems, but it also creates a crisis of their cultural identity. If we look at Tharu tribes, when they are displaced, they actually lose their cultural capital, they get away from cultural capital. Therefore, conceptually it can be said that the process of displacement is going on in Tharu tribes as well. But that process of establishment is visible only for economic security and fulfilment of basic needs.

Problem of development

The Tharu Tribal Community of Uttar Pradesh is not fully included in the stream of development. However, after independence, if we see, a lot of efforts have been made for their development and promotion in various five-year plans. But even today they have not been able to fully include themselves in the mainstream. If we investigate the reasons related to them, then it is clearly visible that the main reasons can be seen as economic insecurity, lack of education, health related problems along with discrimination at the social level and lack of awareness. 60 percentage of the respondents have agreed to the fact that lack of awareness and organization is visible among them because this community is divided into various sub-communities. All these reasons have taken them away from the stream of development. Conceptually, it is clearly visible that the problem of development is a complex problem for them, which is multidimensional. They can be brought into the mainstream of development by strengthening aspects like their insecurity, lack of education, health problems, social discrimination, lack of political representation, exploitation of natural resources and awareness. Therefore, along with ourselves, government and non-government organisations will also have to come forward and make joint efforts to take them towards a strong and prosperous future, only then a large section of the Tharu tribe living below the poverty line will be able to come into the mainstream. “In the name of development, the Tharus have lost their land and livelihoods, becoming tenants on what was once their ancestral property.” Singh, R D. (2005)

The problem of security

The problem of insecurity is a global problem which has assumed the form of an epidemic. Today, despite being

well-off, we are suffering from a sense of insecurity. The ideology of insecurity gave birth to apartment culture all over the world. Where primary relationships are quite weak. At the level of postmodernity, tribal communities are suffering from a sense of security. A sense of insecurity is seen on various aspects among the Tharu tribal community of Uttar Pradesh. This fact was tested after interviewing the respondents, in which 67 percentage of the respondents accepted that today aspects like lack of education at various levels, land rights, ridicule, social discrimination, crime and violence, lack of political representation, natural disasters etc. Are giving rise to social problems or a sense of insecurity. "The porous borders of the Terai make the Tharu population particularly vulnerable to trafficking and cross-border exploitation." Thapa, D. (2004). A lot of efforts are being made by government and non-government organizations to eradicate ideologies like development and insecurity. We can see a lot of schemes in those efforts. Therefore, there is a need to once again guarantee their safety, ensure their security and protect them at all levels by increasing their representation in various fields. For this it is necessary that the government, society and non-governmental organisations work together to protect their rights and work for them.

CONCLUSIONS

From the data and facts came out from this research paper, it can be concluded that some sections of the Tharu tribe have certainly been able to connect with the mainstream of society from the margins, but as a large part of the population, the Tharu tribal community has not been able to fully connect with the mainstream even at the level of postmodernity. The mainstream community has to face fewer problems, while the Tharu community isolated from the mainstream has to face a lot of problems. But the identity and identity of both remains under threat. The cultural capital of both of them is in motion with change and continuity. A large section of the Tharu community is economically weak. As a result, they are forced to live below the poverty line, while on the other hand they have to face discrimination at the social level, which is the biggest obstacle in their development. Their level of higher education has not strengthened much even after independence. Also, the efficiency of skills at various levels is not visible. As a result, their life is plagued with problems regarding livelihood and employment. Tharu community of majority of rural areas is far away from the reach of means of transport and communication, which is a major obstacle in their development. Health and medical facilities have not been fully ensured among the rural Tharus even today, due to which they are facing problems of malnutrition as well as various infectious diseases. At the same time, the problem of integration remains among them and incidents of exploitation and atrocities on their own people are seen among them. That is, the emergence of a new exploitative class is visible among the Tharu tribal class itself. Due to lack of employment, Tharu youth are forced to migrate to cities. As a result, they are losing their traditional cultural capital. Today, due to various problems, the Tharu community is not able to feel safe. If we talk about the solution to the problems of Tharu tribal community, then first of all their level of education will have to be strengthened, discrimination at the social level will have to be eliminated in behaviour. They should keep pace with other languages, but the capital of their traditional language will have to be preserved. Meaningful initiatives will have to be taken to ensure that means of transport and communication are within their reach. There is a need to pay special attention to health and medicine. New sources of employment will have to be created amidst these opportunities so that their displacement can be stopped and their cultural capital can be saved. The improvement in all these aspects will be possible only through collective efforts and not at the individual level. Therefore, along with the common people, government and non government organisation will also have to come forward and walk hand in hand with them to bring them into the mainstream.

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