

**BARGHAR SYSTEM AND SOCIAL MOBILIZATION PRACTICES  
IN THARU COMMUNITY (A CASE STUDY OF JANAKI RURAL  
MUNICIPALITY OF KAILALI DISTRICT)**

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**Abstract**

*Barghar system is the traditional and indigenous organizational system in the Tharu community of Tarai region of Nepal. Traditionally, Barghars perform the role of adjudicator of community disputes and issue decisions and verdicts, generally with community consultations. Other functions are to determine the festival calendar and perform rituals. They lead the selection of persons with religious responsibilities and coordinate traditional rituals and pujas (worship). They also manage and facilitate Tharu festivals, dances and marriage ceremonies. This study aims to describe the organizational and selection procedure of Barghar System in Tharu Community of Kailali district, to identify the role of Barghars in social mobilization of Tharu community and to assess the social mobilization practices of Barghar system in Tharu Community Janaki Rural Municipality. A qualitative approach which used a questionnaire, Focused Group Discussion was used as the main instrument to identify the role of Barghars and social mobilization practices of Barghar system in Tharu Community of Janaki Rural Municipality. 12 Barghars ( 6 ex-barghars and 6 current Barghars) became the respondents from ward no.1 and ward no. 5 for this research. Barghar plays the central role especially the role of executives, directional and managerial in the social mobilization of Tharu community. Roles and responsibilities of Barghars are categorized into various sectors such as administrative, leadership, judicial, ritual and development and planning of the village.*

**Key words:** Barghar system, social mobilization, Begari, Bhuiyar/Guruwa

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## **Introduction**

### **Background of the Study**

Barghar system is the traditional and indigenous organizational system in the Tharu community of Tarai region of Nepal. Tharus are the inhabitants of Tarai region. The Tharu people are an indigenous group inhabiting the Terai of Nepal. They represent 6.6% (1.7 million) of Nepal's total population (Nepal Central Bureau [CBS], 2011). Although Tharus comprise the second largest indigenous community of Nepal (CBS, 2011). They are spread from the eastern zone, Mechi, to the far-western zone, Mahakali, in the Nepalese southern plain region called Tarai. Tharu mostly live in Jhapa, Morang, Sunsari, Saptari, Bara, Parsa, Chitwan, Rupendehi, Kapilvastu, Dang, Banke, Bardiya, Kailali and Kanchanpur districts. There are also several sub-groups within the Tharu population with variations in language, dialect, culture and religion (Dahit, 2009, p. 29-37).

Indigenous groups, including Tharu, have their own traditional socio-cultural systems for dealing with their conflicts. The Tharu traditional village chief is known as Barghar in Bardiya. Village chief of Dang is called Matwan. Mukhiya is the name for the village chief in Bara District. Other names for village chief include Kalandar in Deukhuri and Bhalamansa in Kailali (Chaudhari, Aug. 2, 2011, "Voice of Tharu"). This research will focus on the Barghar system and social mobilization practices in Janaki Village Municipality of Kailali district.

Over the generation, the Tharu community has developed the barghar system and their lives have evolved around it. The traditional roles of barghars include coordinating with community members to identify and prioritize community development deeds or activities and to manage community labour inputs into projects such as road repair or construction or irrigation canals. Priority is given to utilising the labour of the community while seeking other resources, such as financing or material, from local authorities and NGOs (Dhakal et. al.2007).

Traditionally, barghars perform the role of adjudicator of community disputes and issue decisions and verdicts, generally with community consultations. Other functions are to determine the festival calendar and perform rituals. They lead the selection of persons with religious responsibilities and coordinate traditional rituals and pujas (worship). They also manage and facilitate Tharu festivals, dances and marriage ceremonies. Khadka (2016) claimed that the Barghar-Mukhiya model is a local, community-based, inexpensive and speedy process for resolving local conflicts.

### **Brief Introduction of Barghar System**

Tharu is one of the largest groups of indigenous. They live from Mechi to Mahakali. Usually, they live in Terai and Inner Terai of Nepal. All Tharus like to live in their own community and they

have also their own different traditional system. They have most important traditional systems. Some are declined, which are unknown about the rule of this system, due to orally (not Written). Some traditional system had lost. Such as: Shoriniya system, Baidawa system, Kulapani system, Guruwa system, Chaukidar system, etc. and one the traditional system which is being alive from ancient time that is Barghar system. Barghar system is most important for village infrastructure of development, nowadays. Barghar is the leader of the Village who has main role for Village development, judgment, administration and social Mobilization.

### **Barghar system in the past time**

Barghar system seemed in the Tharus community from long time ago. There was not fixed date to start of this system and unknown introducer of this system. In this context, UNRCHCO (2011) stated that Tharus' Barghar system has been their system of governance throughout their known history and some sources refer to the institution as early as the 12th Century. Thus, Barghar and Maghi Sakranti have interrelation with each other from ancient time. Specially, the Barghar is the leader of community. Barghar is chosen every year in the Magh Month till 15 days. Actually, in the past time villagers used to choose Barghar in the Maghi Sakranti or second day of Magh called Maghi Dewani. They had discussed to keep past Barghar or not. They made the plans a year of work strategies for their village from the second day of Magh. Barghar asked all villagers one by one their problems or their satisfaction towards Barghar. If someone had not satisfied the past community or village, his family could go other village or community from his own village. In the past time all villagers respected the Barghar and they used to go ahead according to Barghar.

### **Barghar system in present time**

Barghar system is slight different from past time of Barghar system due to impact of political factors. In present, every VDC of Barghar has made organization to include their authority in the government policy. But government does not response towards them. The organization makes the voice for their authority and security from the Government. Such as, Bardiya's Rajapur held the Barghar's conference in 2067 Push 2 to 4 which is the National conference for Barghar. They wish to make their authority or make it payable service with responsible in new constitution. They demand to manage the Barghar system from Government policy. They also wish to include their authority or security in the Government policy. If the Government includes this system in the Government policy, this system may not decline in future in the Tharus community.

The first national barghar conference was held in Bardiya in December 2010, and issued a

manifesto with 19 demands (The Bhaura Tappa Manifesto 2010). In addition, the conference formed a central committee - comprising 31 members - that met on June 2nd, 2011 in Dang and formed the Federation of Barghar, Bhalmansa and Mahatawa. The meeting emphasized that budgets should be allocated for the promotion of Tharu culture and self governance at DDC level and recommended that budgets to develop and promote Tharu culture be incorporated in the Government of Nepal (GoN) national plan (or “Red Book”) under the Ministry of Culture after endorsement by Tharu traditional leaders ( United Nations Resident and Humanitarian Coordinator’s Office [UNRCHCO], 2011).

The Barghar system is considered by many Tharus as integral to their economic, social, and cultural life. The Barghar is responsible for village-wide affairs and their role, particularly in mobilizing communities to contribute labour for infrastructure development and in mediating local disputes, is well recognized within the community.

### **Statement of the Problem**

The unwritten rules enacted by the indigenous Tharu community for centuries have been known as the customary laws by which Tharu community resolve their conflicts within their villages. These laws are based on a common cultural and ethical code that holds its members to binding rules. Communities use this code to resolve disputes, evaluate actions for praise or blame, and impose sanctions against those who violate established village rules. Due to impact of political situation and political impact on Tharu community the traditional system of Tharu governance has been highly affected. UNRCHCO (2011) stated the Barghar system was badly disrupted by the influx of immigrants into the Tarai and the internal armed conflict. Kailali is one of the mostly densely populated districts by the Tharus and also internal armed conflicted area of Nepal. In this context, this study will focus on the Barghar system and social mobilization practices in the Tharu community of Kailali district.

The Local Self Governance Act (1999), which effectively excluded Badghars from the local decision making process, was a further blow. It has long been a complaint of Tharus and other Adibasi Janajatis that the State has done a great deal of damage to traditional structures by excluding them from local decision making processes and structures such as the Village Development Committees (VDCs) and District Development Committees (DDC), which have been largely taken over by political parties. Likewise, the various resource management committees and dispute resolution or paralegal committees set up by the State or supported by donors have also served to displace Badghars from their previous functions. There is significant potential for tension between mainstream political parties and Tharu communities over the

role of traditional structures as the two institutions seek to play the same role and occupy the same space. In this context, the major concern of this study was the Barghar system and social mobilization practices in Janaki Rural Municipality of Kailali district.

### **Objectives of the study**

The main objectives of the present study are as follows:

- 1) to describe the organizational and selection procedure of Barghar System in Tharu Community of Kailali district.
- 2) to identify the role of Barghars in social mobilization of Tharu community.
- 3) to assess the social mobilization practices of Barghar system in Tharu Community of Janaki Rural Municipality.

### **Research questions**

The research questions are as follows:

- 1) What are the organizational structures of Barghar System in Tharu community?
- 2) What are the selection procedures of Barghars in the Tharu community?
- 3) What are the roles of Barghars in social mobilization activities?
- 4) What are the various social mobilization practices of Barghar System in Tharu community?

### **Justification of the Study**

Participatory planning and decision making to deliver quality public services and to improve local infrastructure is a keystone of the devolution of governance to the local level in Nepal. The LSGA and its rules (1999) stipulate that local people must be involved in VDC-level decision making through settlement-level and ward meetings to discuss and identify their needs and to get them addressed in the annual VDC development plans. This study is helpful for encouraging active community participation and effective utilization of local resources in resolving the development issues. This study is helpful for realizing and activating the Barghars in social mobilization activities of Tharus.

The result of this research study will provide the base for the improvement of Tharu village and continuity of Indigenous Barghar system. Along with this, stakeholders of local governing body will get the benefit in supporting their annual plan and documentation of the indigenous knowledge about social mobilization phenomena of Tharus.

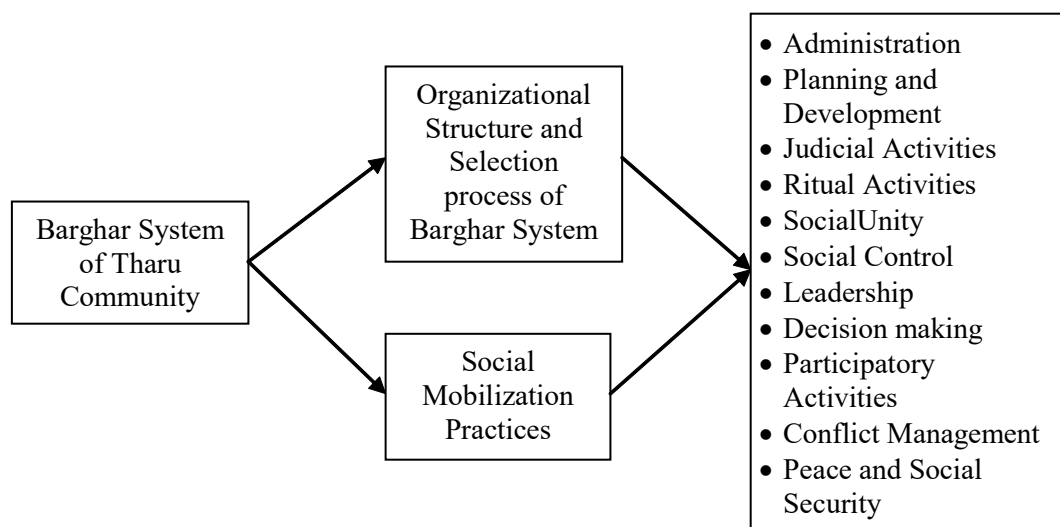


Fig.1 Conceptual Framework of the Study

### Delimitation of the Study

The delimitations of this study were as follows:

- Densely populated Tharu wards (one and five) of Janaki Rural Municipality of Kailali district was the study area.
- Wards of Janaki Rural Municipality were selected by convenience method of sampling for the study.
- 6 Barghars and 6 Ex-Barghars were the key respondents for the study and they were selected purposively
- The study was based on field study only.

### Review of Literature

#### Tharu Barghar-Mukhiya Indigenous Model

According to Khadka (2016) explored the Tharu Barghar-Mukhiya Indigenous Model. The model is developed based on the study of Three districts i.e. Bara, Dang and Bardiya districts. As illustrated below, the model consists of Rituals and Festivals, a central theme, and five interrelated themes. He concluded that the theme, Rituals and Festivals, is central to the model because it is through rituals and festivals that Barghar-Mukhiyas make important decisions (Khadka, 2016, p.181).

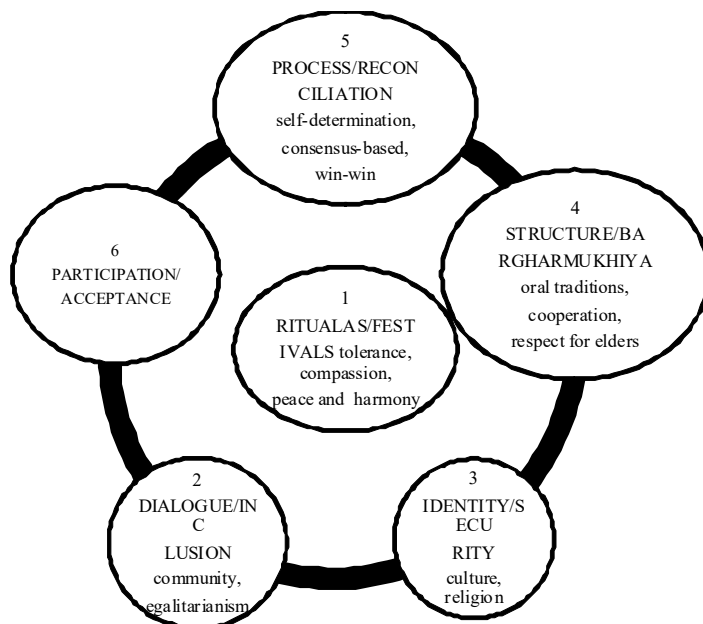


Figure 2. Tharu Barghar-Mukhiya Indigenous Model (Khadka, 2016, p.181).

According to the model illustrated above, the themes Dialogue/ Inclusion, Identity/Security, Structure/Barghar-Mukhiya, Process/Reconciliation, and Participation/Acceptance have dynamic relationships with the central theme, Rituals and Festivals. The model reflects the traditions and customs (Ritual/Festivals) of the Tharu people. It promotes Tharu identity (Identity) and embodies self-determination (Process) through Barghar-Mukhiya’s decision-making power (Structure). The model meets most of Tharu community’s basic human needs including identity and security because it is based on ingrained values — community, egalitarianism (Dialogue and Inclusion), oral traditions, cooperation, and respect for elders (Structure), consensus-based (win-win resolution -process) and procedures (Process). All these values support and are reinforced by the Tharu rituals and festivals.

### Tharu Research on Barghar System

Dahit (2009) viewed as Tharu community of Barghar system is derived from many years of experience and transforming from one generation to another. Under which each Tharu easily accepts and follows all the norms and values of it. It does not require written rules and regulations to enforce them to follow all the norms and values of Tharu organizational system (p.160).

Rajaure (1981) claimed that Mahatanwa was the leader of village for the administrative, justice, and development construct; solve problem for villagers and other functions of village. When emerging the rule of Prithivi Narayan Shah unified the Nepal, the tribe of indigenous in Nepal, gradually loss

their Identity and culture. Many more valuable cultures and customs are lost from the ethnic of Nepal due to the over loaded of the Hinduization and Sanskritisation. Hinduisation was accompanied by the colonization of tribal areas” (as cited in Bhattachan, 2006).

UNRCHCO (2011) reported that Tharu have formed Bhaura Tappu Menifesto 2010. The Barghar National Conference held on 17-19 December 2010 issued a manifesto outlining 19 demands. Key demands include that the new constitution acknowledge the barghar system, including their development coordination and implementation roles. The manifesto seeks to have Barghars appointed as ex officio members in DDCs, Municipalities and VDCs based on their population. The manifesto demands constitutional provisions for affirmative action such as competition for recruitment to be limited to janjatis (indigenous groups) to ensure easier access to jobs within the security forces, administration, judiciary and education sectors for the marginalized Tharu community and bring them into the mainstream of national development. It also calls for Tharus to have proportional representation in government institutions.

audhary (2069BS) identified the Rights and Duties of Barghariya and other sub-ordinates which are as shown in the figure below:

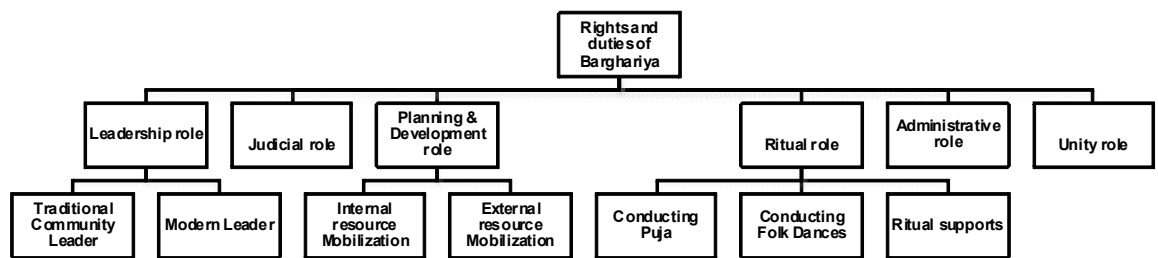


Fig.3 Rights and duties of Barghariya and other sub-ordinates (Chaudhary, 2069BS, p.104)

Chaudhary (2069 BS) claims that the organization system of Barghariya system in the Tharu community of Dang, Banke, Bardiya, Kailali, Kanchanpur, Surkhet and Rupandehi . He claimed that Selection and formation and implementation process are similar in the above dirstricts.

### Research Gaps

Most of the literature indicates that the Barghariya system of Tharu community is theri own identity. This system has great role for local governance of Tharu community without any legal provision of Nepal. Barghar system has been in practice from a long time in the Tharu community. There is the lack of investigation of Barghar system and social mobilization practices in Janaki Village Municipality of Kailali District. Thus, The researcher investigated the Practices of Barghar system in social



mobilization of Tharu community.

## **Methodology**

### **Selection of study Area**

Especially, most of the Tharus live in Mid-Western and Far Western Region. Such as, Dang, Bardiya, Banke, Surkhet, Kailali and Kanchanpur .Out of these districts, Kailali district was selected for the study area. It lies in Far-Western region. Because of some limited budgets and limited time whole Kailali district is not possible for research .So I selected only one Rural Municipality of Kailali district.

The population of Tharu is large in the selected study area. So, that I have long experience about the social, economic and educational condition of Barghar of Tharu community. As the result the data collection became more and more accurate and not too tedious work.

### **Research Design**

The study was based on both descriptive as well as exploratory research design. Descriptive design was applied to trace organizational structure of Barghar system and exploratory was applied to find out the social mobilization practices of Barghar system in the Tharu Community.

### **Population of the Study**

The population of this study comprised all the Barghars and ex-Barghars of Janaki Rural Municipality of Kailali district.

### **Sampling**

Ward number 1 and 5 of Janaki Rural Municipality were selected by convenience method of sampling and 6 Barghars and 6 ex-Barghars were selected by purposive sampling method.

### **Methods of Data Collection**

Primary data were collected from the extensive field work and all other necessary information was collected during field survey. However, different types of books, journals, and newspaper were used as secondary data course of research study. Both primary and secondary data were collected for the analysis.

### **Sources by Primary Data**

The major sources of the primary data were Key Informant Interviews, about Barghar system, the condition of Barghar educational status, Selection process; Social mobilization practices etc. were extracted from the respondents.

### **Sources of Secondary Data**

Secondary data are the sources containing such data which were collected and compiled for another purpose. The available information about the study area from experiences of Barghar's published in an articles were utilized in the respective context.

### **Tools and Techniques of Data Collection**

In this research the following data collection tools and techniques were used.

#### **Questionnaire**

Questionnaire was used to dig out the organization and selection procedure of Barghar in the Tharu community. The instrument was divided into two sections. Section A was on the demographic information of the respondents. Section B contained close ended questions. Actually, the technique was used to find out the Barghars' general information, Barghar selection process, social mobilization activities and Barghar's participation in the village works.

#### **Focus Group Discussion (FGD)**

For the general information group discussion was conducted among the Barghars and Ex-Barghars of two wards of Janaki Rural Municipality.

#### **Key Informant Interview**

To explore the working style of Barghar in present and past time, role of Barghar in village, important of Barghar system, problems of Barghars, participation of villagers in developmental work etc. The interview provides the actual information. Key informant interview was done with Barghar and Ex-Barghars.

#### **Variables and Measures**

For this research the variables related with the demographic information of the respondents (Age, Gender, religion, experiences). For the research question the variables will be the Barghar system (Organization and selection procedure) and social mobilization practices (Administration, Planning and Development, Judicial Activities, Ritual Activities, Social Unity, Social Control, Leadership,

Decision making, Participatory Activities, Conflict Management, Peace and Social Security).

### **Data Analysis Procedure**

Descriptive Analysis was used as analysis techniques in this research. The descriptive analysis was followed to transform raw data by summarizing; rearranging, categorizing and presenting into the more understandable format. Descriptive statistics was used to describe the demographic data of the respondents. Data analysis was the main part of research methodology to draw meaningful result from the collected data are manually tabulated and prepared in an appropriate form to analysis. Besides, these charts and diagrams were presented from the findings generated by the computer excel program.

### **Results and Discussions**

Mostly all the respondents accepted that Barghar system is the typical and their own communal administrative system. Over the generation, the Tharu community has developed the barghar system and their lives have evolved around it. They also claimed that the system as their own tradition connected with their lives.

### **Barghar and the Selection Procedure**

The selection process of the Barghar/Bhalmansa is similar process in the selected villages. Maghi is the greatest festival of Tharu community. After celebrating the festival, Leader of the village for administrative, developmental and judiciary work, is selected within the Hindu calendar month Maghi.

Barghar is either selected by consensus or elected by villages for a year. A Barghar is elected by the kisanwas (household chief) or household members among themselves. Most of the Barghars are male but nowadays women and non Tharu are also elected in certain villages as the respondents claimed. The selection process is based on the democratic system during the Magh month. According to the respondents, the selection process of Barghar/Bhalmansa can be presented as follows:

Firstly, the old Barghar announces the meetings of the kisanwas with the help of Chirakya (messenger). The chirakya conveys the message of the old barghar to each and every kisanwas for selecting the new Barghar for their village. Kisanwas or representatives of house hold chief are gathered at old Barghar's home. This occasion is known as the Maghi Dewani in Tharu community.

Each year the Barghar's work is reviewed, and if found satisfactory, they support the old Barghar again for one year. If the villagers are unsatisfied with the Barghar's roles and responsibility, then, they elected the new personal through the general agreement of them. Voting system is also followed by the kisanwas in case of selecting the new village leader i.e. Barghar. Mostly Barghar is elected by doing free and open discussion. The tenure of the Barghar is one year but nowadays villagers decide their own for their convenience. The researcher found that the tenure might be the two years or more than two years. Traditionally, the tenure of any Barghar is agreed for one year only. In case of some villages the tenure of the Bharghar is two or more than two years.

In this way, the researcher concluded that Tharu people elected their leader by following the norms of Democracy for one or more year on the general assembly of the village. It is one of the scientific and Democratic systems that take place in the public forum.

### **The Barghar and other actors in the Barghar System**

Along with the Barghar of the village, other actors are elected for the executive member of the Baghar system. The researcher found that the ex-Barghars and the current Barghar's view towards the actors elected in the Maghi Dewani are slightly different. Both the Barghars views towards Actor proposed for the Barghar system can be summarized in the following ways:

**Table 1: The Barghar and other Actors of the Barghar System**

S.N.	Designion in the Barghar System	Ex-Barghars	Current Barghars
1	Barghar /Bhalmansa (The Leader)	√	√
2	Vice Barghar/ Tole Barghar	X	√
3	Likhandariya (Secretary)	√	√
4	Bhuiyar/Guruwa (The Priest)	√	√
5	Kesauka (Assistant Priest)	√	√
6	Chaukidar (Messenger)	√	√
7.	Chirakya (Assistant of Guruwa)	√	X
8.	Lohara (Blacksmith)	√	X
9.	Darjiwa (Tailor)	√	X

*Source: The field report 2017*

From the aforementioned table the designation in the Barghar system of Tharu can be seen differ in different period. Some of the designations are not found in the new generational Barghar system. Most of the respondents claimed that the reasons behind this are as follows: due to impact of

increase in population density in the village, uplift of educational status of the youths, development of professionalism for making agricultural tools for farmers and clothes for villagers. As a result, Lohara and the Darjiwa are not fixed in the Tharu Community nowadays.

### Provision of Salary for Barghars

In the ancient time, the Barghars played the role as a leader and social worker as their personality. The ex-Barghars noted that they didn't claim salary from the villagers. Nowadays, each household chief agreed that fixed amount of grains (Tihai in Tharu) whatever they decided in the Maghi Dewani, is provided to the Barghar in his home at the end of the year of Tharu calendar. There is the provision of providing fixed amount of money to the Barghar to acknowledge his services in some villages instead of Tihai.

### Roles of the Barghar

The general assembly of the household chief of a village decided the roles and responsibilities of the Barghars and the other actors of Barghar System of Tharu community. Barghars and ex-Barghars views are found similar towards the roles and responsibilities of Barghars which can be tabulated as follows:

**Table 2: Roles of the Barghar**

S. N.	Roles Desination	Administrative Role	Leadership Role	Judicial Role	Ritual Role	Planning & Development
1	Barghar /Bhalmansa (The Leader)	- Calling meetings for various issues - management of Begari (community labour) -coordinate people -role of executives, directional and managerial.	-leading the community -held village assembly -decising making in various developmental plans of society such as irrigation system -delegation to the concerned offices.	-typical cases and disputes are resolved -domestic violence -conflict management -debate on farmland	-leads the selection of Guruwa/Bhiuyar -coordinate traditional rituals and poojas (worship) -manage and facilitate Tharu festivals, dances and marriage ceremonies.	coordinating with community members to identify and prioritize community development needs or activities and to manage community labour

*Source: The field report 2017*

The table shows that Barghar is chief leader of the village and he/she mobilizes the villagers in various social aspects. Barghar plays the central role especially the role of executives, directional and managerial in the Barghar system of Tharu community.

## **Roles of Other Actors in Barghar System**

Under the Barghar system including Barghar other actors are also elected in the village assembly.

Roles of Other Actors in Barghar System are listed as follows:

Vice Barghar/ Tole Barghar: supportive role for Barghar

Likhandariya (Secretary) : record keeping of Minutes & writing letters

Bhuiyar/Guruwa (The Priest): vicarious role for unifying villagers, conduct traditional rituals and poojas (worship)

Kesauka (Assistant Priest): supportive role for Bhuiyar/Barghar

Chaukidar (Messenger): Convey the messages to the household chief and supportive role for Barghar and Guruwa

## **Barghar and Social Mobilization Practices**

Roles and responsibilities of Barghars are categorized into various sectors such as administrative, leadership, judicial, ritual and development and planning of the village. Along with this, Barghar plays a vital role in social mobilization of Tharu community. Barghars' responses towards social mobilization practices in the Tharu community can be analyzed as follows.

### **1. Time management for social mobilization**

Barghars manage their time for social mobilization as a social service whatever they have committed in Maghi Dewani. Barghars claimed that they work as a social leader in various judicial and developmental planning activities around the year.

### **2. Social Mobilization Activities**

Barghars mobilize the villagers and household chiefs in the following activities:

- ◆Road and bridge construction
- ◆Internal resources mobilization
- ◆Participating villagers for Sanitation programme
- ◆Announcing for Begari in developmental activities
- ◆Organization and celebration of feasts and festivals
- ◆Community ritual activities
- ◆Gravelling the roads
- ◆Traditional irrigation system management
- ◆Judicial activities
- ◆Collaboration with external donors' activities

### **3. Social issues and problems solved By the Barghars**

Barghars mostly faced the various social problems and issues found in the Tharu community. Barghar announces the meetings of the household chiefs for solving the social problems which are as follows:

- ◆ Quarreling of people
- ◆ Conflict management
- ◆ Family Separation
- ◆ Love marriage cases (Urrhi urrha cases in Tharu)
- ◆ Divorce and reunion of spouses
- ◆ Stealing cases
- ◆ Irrigation problems
- ◆ Issues related with land and road
- ◆ Problems created by pet animals

Aforementioned issues and problems are solved by the Barghars through democratic and cooperative way. At first, Barghar provide the opportunity to put the views of the people who are involved in the certain cases. Then, Barghar collects the ideas of the household chiefs who are participated in the meetings. Finally, Barghar provide the justice to the villagers for the case. If he/she is not satisfied with the Barghar's decision, he/she goes to the police station for the justice. Barghar and the elders of the village cooperate and play as mediator with the police to clarify the cases

### **4. Social traditions, festivals and Rituals of Tharu Community**

Barghar leads the selection of Bhuiyar/Guruwa, kesauka, Chiraki and chaukidar of the village. Barghar takes part in common worship like Hareri puja, Dhuriya puja, lawangi puja etc. and he/she held the Guruwas to maintain this village's puja for public. He/she manage and facilitate the marriage ceremony, folk dances, particular feasts and festivals of the Tharu community. In the past time, Barghar used to maintain all the festivals and rituals in the village. According to ex Barghars, he used to manage wedding and funeral ceremony by providing free labour from the villagers like Begari. At that time every people of the village respected and obeyed the Barghar's decisions, but now no one do the activity as past. Current Barghars are facing the difficulties for this type of ritual and social traditions.

### **5. Gender Inclusion in Social Mobilization**

Barghar enhances the participation of women in general assembly of the village as well as other social development activities. There is the provision of participating in village meetings and begari

for household chief or women. There is no gender discrimination in the Barghar system of Tharu community.

## **6. Barghar and other Tharu Organizational System**

From the ancient time, there is the provision of Kulapani Chaudhary organizational system (Deshawar system), Family organizational system and Agro-farming organizational system in the Tharu community. Barghar coordinates with the related organizational system and manage the free labour i.e. begari for the completion of the activities of the system. If any household chief or representatives are absent then there is the provision of punishment to pay certain amount of money i.e. khara in Tharu language. Barghar strictly implement this rules and regulation to enhance the public participation in other organizational system of Tharu community.

## **7. Problems and challenges faced by the Barghars**

In the past time villagers respected and obeyed the Barghar system. But now villagers thought and behaviour towards Barghar system has been changed as ex-Barghars claimed. This is because of local political leader's participation in village development programme and there is lack of legal authority for Barghar system in Rural Municipality Office. Respondents pointed out the problems and challenges in social mobilization practices which are as follows:

- ◆lack of provision of legal authority
- ◆intervention of local political parties
- ◆lack of sufficient facilities for Barghars
- ◆negligence of government towards the indigenous Barghar system
- ◆presence of mixed society in Tharu village
- ◆lack of participation of educated Tharu people
- ◆impact of local body of government
- ◆unknown towards the developmental strategies of Rural municipality.
- ◆managing free labour to support developmental plan.

The responses gathered from the Barghars and ex-Barghars shows that the traditional Barghar system of Tharu community is being in critical condition. Being the indigenous and identity of Tharu community, this system is alive now but Barghars face many problems and challenges. If the government gives the fertile this system to include in the government policy, then it helps in protecting the indigenous system of Tharu community.



## Conclusion and Recommendations

The Barghariya system is the one of the ruling and governing system of Tharus. All of indigenous traditional organization systems have been declined or lost but the Barghar is the most important traditional organization system of Tharu. The mostly same rule and regulation is being applied from an ancient period. This system has been playing developmental, Judiciaries and safety and security among the Tharus.

Barghar system is real identity of Tharu community. Tharus governing system is excluded and Tharus have are deprived from development and decision making bodies. Tharus may stop to decline this system in the society. For this, Tharu community should make the voice to keep the Barghar system in the government policy and Government should give this system legalize in the policy too. Along with this, it is needed to strengthened and included by the government. The planning's done by Barghars should be included in the Rural Municipality Assembly and should be included in the planning's too.

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