

The Madhesh Movement: Socio-economic life of displaced households (post displaced impact) in the Tarai-Madhesh

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ABSTRACT

Madhesh movement is a series of spontaneous, aggressive responses and reaction caused by social injustices and discriminatory activities, imposed by the state on the part of the *Tarai-Madhesh* inhabitants (the Madheshis) for centuries. Although it was dormant during the whole past centuries, it exploded in 2007 in a more exposable and organized way. The Madhesh movement has connection with Maoist movement; it is result of Maoist movement. The Madheshi learnt to revolt by the Maoist and followed the same sorts of strategy to motivate the Madheshi people in *Tarai-Madhesh*. The Madhesh movement has been playing a vital role in the mainstream politics of Nepal, forming significant socio-political discourse. This study has used semi-structural interview, key informant interview, focus group discussion and case study method. The secondary data available in news series and journals helps to analyze of post-displacement impact in *Tarai-Madhesh*.

The *Tarai-Madhesh* is demographically a very heterogeneous mixture of the people of the Madheshi origin and people of the Pahade (Hill people) origin. However, the Madhesh movement caused some degrees of displacement on the part of the people of the Pahade origin, on the basis of geographical and ethnic roots.

Socio-economic life of displaced households in the *Tarai-Madhesh* (post-displacement impact): Regarding displacement, mostly the people of Pahade (hill people) origin were targeted by the Madhesh movement activists in Madheshi majority locations and were forced to get displaced. However, surprisingly, the displaced inhabitants held no complaints against the displacement inducing circumstances and were quickly adapted to the new relocated places.

Key Words: Madhesh Movement, Displacement, Socio-economic, Pahade, Madhesi, Discrimination

Introduction

The Madhesh movement is a series of spontaneous, aggressive responses and reaction caused by social injustices and discriminatory activities, imposed by the state on the part of the *Tarai-Madhesh* inhabitants (the Madheshis) for centuries. Although it was dormant during the whole

past centuries, it exploded in 2007 in a more exposable and organized way. The Madhesh movement has connection with Maoist movement; it is result of Maoist movement. The Madheshi people in particular learnt to revolt from the Maoist insurgents and followed the same sorts of strategy to motivate the Madheshi people in general

throughout the *Tarai-Madhesh*. The *Tarai-Madhesh* is demographically a very heterogeneous mixture of the people of the Madheshi origin and people of the Pahade (Hill people) origin. The *Tarai-Madhesh* is one of the three ecological zones of Nepal which covers 23 percent of the total land area and is 800 km with its width varying from 25 to 32 kms. The boundary of Tarai (Madhesh) starts from the foothills of the Siwalik or Churiya range of the Himalayan in the north and extends up to the Indian border in the south. The total population of Tarai (Madhesh) constitutes 49.3 percent of the entire population of Nepal, making it the most densely populated region of the nation (CBS, 2001).

The residents of the *Tarai-Madhesh* can be categorized into Madheshi and Pahadi or Madheshi and hill communities. Madheshi people have been living in Madhesh for centuries with their own distinct language and dialects, unique pattern of dress-up and cultural traditions whereas the hill people are of hill origin and they settled down in the *Tarai-Madhesh* region during the course of migration. Their tradition, culture and rituals are different from those of the Madheshi communities.

The main theme of this article is to assess why people in the *Tarai-Madhesh* region were displaced. In brief, the study shows that there was politically raised ethnic identity in the *Tarai-Madhesh* which led to confrontation between Pahadi-Madheshi elites. As a result, this confrontation showed an adverse effect on the social harmony in the conflict affected areas which forcefully displaced the minority people in the *Tarai-Madhesh*.

It is important to understand the real picture of movement (the Madhesh Movement) through the perspective of people who live in the multi-ethnic rural

mountainous villages and multi-cultural community in the wide horizon of the *Tarai-Madhesh*. In this paper, the socio-economic life of displaced households (post displaced impact) has been assessed on the regional ethnic identity base moments on the concept of displacement. This paper is based on new social movement (Identity and rights based movement). Social Movements, particularly “New social movements”, focus on everyday lifestyle, based on ethnical concerns and are more defensive rather than being offensive to existing state imposed rules and regulations. It seeks to gain equality in difference. The central concept of this paper is to find out socio-economic life of displaced families on the basis of post displaced impact.

Rationale of the study

This study aims to address a number of questions concerning post-displacement impacts of Madhesh Movement (2007). The focus was especially given to those who were displaced from the major conflict areas (especially Pahadi community people). The motive to undertake the study is to explore socio-economic aspects of the displaced households in their new settlement areas. In particular, it seeks to address the tension caused by the domination of the majority on the part of the minority between the people of Madheshi-Pahadi origin.

Thus, the study has been undertaken to explore present socio-economic status of displaced households in their new settlement.

Objectives of the study

The following were the objectives of the study:

- To identify causes and consequences of displacement in the *Tarai-Madhesh* due to the Madhesh movement.
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- To examine the current socio-economic status of the displaced households in the region of the *Tarai-Madhesh*.

Summing up, this study has focused on the cause and effect of the displacement during the Madhesh movement and its consequences on the socio-economic status of the displaced minorities.

Literature review

Answer the question what is literature review? Define literature review in brief.

The literature review of this research has been categorized and placed under the following headings:

Madhesh Events:

"We Madheshi joined CPN (Maoist) believing that CPN (Maoist) was a scientific Marxist party. Many of us worked honestly as per the party's policy and direction. However, we found discrimination inside the party. We used to send People's Liberation Army of our areas, but they would be bothered unnecessarily. There was discrimination from Pahade to Madhesi. We were unsatisfied with such domination. We said that since we are Madhesi fighters, Madhesi shall be an in-charge and a Madhesi regiment shall be established following party's vision for Madhes. As some responsible Maoists termed it was dangerous to establish a Madhesi regiment separately in Tarai area, we

left the party and are fighting for the liberation of Madhesh against the discrimination and exploitation of Pahade led executive, judiciary, legislature and bureaucracy."

Anonymous ex-Maoist leader, conflict study center (2007)

As Prof. Mishra notices that the Madheshi protest, thus, was far more political and economic than cultural. The political and cultural marginalization of the *Tarai-Madhesh* has been pointed out by Gaige as far back as 1975 (Mishra, 2068). The Madhesh Movement was caused by so many factors with numerous layers of exclusion and domination from historical, cultural, economic, social and political perspective, from the mainstream development of Nepal. In order to understand Madhesh movement we need to peel off those layers which are very complex in themselves. The Madheshi people claimed for democratic rights and equal citizen-status in the movement but it was criticized as sectarian movement during the Madhesh movement. When the movement got its momentum, it spread out all over the *Tarai-Madhesh* region and ultimately, it looked like a battle between Madhesh and the State.

The spark for the Madhesh Movement (2007) was triggered by the draft Interim constitution prepared by the ruling coalition of seven national parties, popularly known as Seven-Party Alliance. The movements broke out in the Madheshi majority places and most of the minority Pahadi people were attacked and threatened to move out from the *Tarai-Madhesh* region permanently. In the beginning, the Madhesh

movement went against the communist party of Nepal (Unified Maoists) but after a few days, they started targeting Pahadi community in Tarai which displaced Pahadi people from conflict affected areas. The movement divided Tarain people in two communities (Madheshi-Pahadi). It developed communal feeling of 'we' and 'they'. Many people lost their lives and got their properties damaged during that movement. The communal violence broke out everywhere in the *Tarai-Madhesh* region but none of the political leaders from any major political parties, human right activists, civil society, mainstream media or even the government did not speak against the violence. As per Khanal's note, many Pahadi-Madheshi people were killed and more than 1,000 Pahadi households were forced to get displaced from various *Tarai-Madhesh* hubs such as Janakpur, Malangwa, Jaleswor and Mahottari to safer places elsewhere. Only from Janakpur areas about 900 households of the Pahadi ethnicities migrated to various safer places such as Kathmandu, Hetauda, Chitawon and so on because of Madhesh movement (Khanal, 2064).

For the self defense against Madhesh movement, Pahadi community people were gathered in Hariwon Municipality and founded a social forum called "Chure Bhabar Rastriry Ekata Samaj". A Madheshi person and a Pahadi person were killed during this Chure Bhabar movement. As a result, the forthcoming agitation widened the gaps and misunderstandings among the Madheshi-Pahadi people. But at present, a feeling of mutual understandings in both communities is gradually growing in the village level.

The *Madhesh movement* has emerged as the strongest political movement by any identity group in Nepal in the past eight

years. The Madheshi people from the *Tarai-Madhesh* region have been demanding for autonomy and linguistic rights since six decades but it is only recently that these issues have occupied centre-stage. Various prominent factors such the democratic movements, the Maoist 'people's War', the Madheshi street movements of 2007 and 2008, and the election results of general election of the first constituent assembly which threw up a strong Madheshi political force have all given the movement increasing legitimacy.

Right after the declaration of Interim constitution which came into effect in 2007, a series of communal conflict undertook one by one and reached its peak with various resulting agitations. For example, the Madhesh-Pahadi conflict in Nepalganj in 2008, 211 households were looted and burn up, right after Madhesh movement 27 Maoist activists killed in Gaur event in 2008, Pahadi-Muslim conflict in Rupendehi displaced 3000 people, 95 house and shop destroy and burn up and 150 vehicles destroyed, the Tharu museum has been burn up in Tharu-Pahadi conflict in Kapilwastu in Jestha 2069 (Hachhethu, 2070: 27-42). The slogan took place in the movement like "Pahadi Madhesh chhod, Madheshi Pahad chhod" forcefully displaced many people from Tarai and forcefully made them sell their property at very low prices which caused greater economic problem to those who were displaced (Mishra, 2014).

With the historical background of Nepal it is a traditionally feudal, politically autocratic and socially exclusionary society. Power has been concentrated in the hands of the elites of select hill Hindu high caste communities and Madheshi elites. With the opening of the democratic space, the Madheshis who largely but not exclusively live in the southern plains, speak language

like Maithali, Bhojpuri, Awadhi, Hindi and Urdu, constitute 33 percent of population, and have extensive cross-border ties-asserted themselves. However, they have always been treated suspiciously, and have to prove their Nepali nationalism at each instance; they have dismal representation in state organs and politics; their cultural rights have been suppressed and they have been forced to accept symbols of dominant communities in order to succeed.

The core Madheshi political project rested on challenging the hill-centric notion of Nepali nationalism and claiming greater representation in the state structure. The demands put forward by oppressed Madheshi people during the Madhesh movement mainly were: recognized Identity of Madheshi, proportional Participation in the state power, ownership in local resources, equal access and autonomy. Many Madheshi and Pahadi people were displaced by the movement during this agitation. The Prime Minister of their government, Mr. Girija Prasad Koirala had partially addressed the issues raised in the Tarai which cooled down the movement (Shah, 2008).

The Madheshis are distinct cultural group of Nepal but they were marginalized from the mainstream from centuries. The Madhesh movement caused mistrust and threats to security among the people of Pahadi and Madheshi community people. All the development programs are centered on cities located along the Mahendra Highway which actually marginalized the people who lived in the southern parts of the highway by not having access on resources. The people who lived in southern part of Highway were always deprived of the mainstream development opportunities. The movement

which took place in the Tarai segregate the society into two distinct parts (Madheshi and Pahadi community). But, after a while, people started resettling previous settlements, developing mutual understanding and rebuilding the lost trust during the movement.

As a result of the Madhesh movement, it really changed the socio-economic lives of local people in the majority ethnic community in the *Tarai-Madhesh*. The Madheshi people (at grass root level) became aware on their rights and went against the dominating activities. They were able to demand for the equal access to state power and so on. Apart from that there are great deal of fear of domination and possibilities of getting victim, break down of social harmony, distrust, lack of secured feeling, fear of the displacement etc in Tarain minority community. The major issues of Madhesh movement are demands of rights to equal participations in the state, self identity, local language as national language, and ownerships. Just distributions of tax in Madhesh and proportional participation in the process of a drafting of the constitution in the constituent assembly on the basis of population of Tarai-Madhesh.

The Madhesh movement as portrayed in Newspapers

On the process of literature review, I have only scan a news paper The Kantipur daily in order to compare the issues raised in articles. As per Kantipur daily (Magh 5-26, 2063 B.S.), the 21 days political rebellion forced the government and the political leaders of major eight political parties to bow down on the demands of the *Taria-madhesh* movement. The movement was aimed at various political demands such as

federalism and proportionate election system where more than 17 protesters including some police officials lost their lives while hundreds of other protesters and several members of security forces were severely injured.

On Magh 3, 2063, the interim constitution was declared to be initiated. The other day, a group led by Mr. Upendra Kumar Yadhy, chairperson of MJF, one of the prominent political forces in the Madhesh movement, burnt the effigy (copy) of the recently promulgated interim constitution at Ratnapark Kathmandu, protesting against it. The participating MJF leaders and their cadres and supporters were immediately arrested. For the protest of this mass arrest of MJF leaders and their cadres, a protest demonstration and strike program was held in Lahan, Siraha the next day (on Magh 5, 2063). During the protest in the demonstration procession, in a conflict between UCPN(M) cadres and the MJF protesters in the Lahan based protest demonstration, one of the UCPN(M) cadres shot Mr. Ramesh Kumar Mahato, one of the agitating MJF protesters who later on succumbed to death which ultimately turned the demonstration more violent and out of control. During this demonstration around 14 transportation vehicles were vandalized and gutted into fire. The district administration ordered for a curfew in order to maintain peace and security in the region. Two more individuals lost their lives in the days to come while movement was continuing desperately.

The MJF appealed with The United Nations for support, stating that the Madheshi people were forced to live as non-citizens due to the discriminatory policies of the state. As a consequence, the government

called for a peace talk while Mr. Puspa Kamal Dahal (Prachanda), the chairman of UCPN (M) personally apologized for the loss of lives and property caused during the Lahan based demonstration, promising for a due action on the part of guilty person. Consequently, the Lahan incident flamed up a bigger demonstration in Janakpur involving local civilians, MJF protesters and UCPN (M) cadres where many of them and numerous security personnel were severely injured. As a result some districts of the Tarai started having strong waves of growing tension due to the Madhesh movement caused by the MJF. In course of this wide spread Madhesh movement in the Tarai, in order to prevail peace and security in the region the local administrations ordered for tear gas, Hawaii fire and a curfew in various cities and towns such as Biratnagar, Janakpur, Lahan and Birganj respectively. Despite the assurance of the MJF leaders to keep the demonstration peaceful, the movement grew violent day by day. In order to cool it down, a peace rallies were demonstrated at places in the affected Tarai Districts.

In course of the Madhesh movement various media houses and journalists were attacked in Birganj. As a result, various organizations expressed their reactions to counter such brutal attack and demanded for quick investigation and due punishment for the guilty invaders. While protesting against such inhuman attacks on the press and press representatives, the Press Chautari, Kathmandu valley bureau staged a peace rally in Kathmandu, with the demand of guaranteeing the press freedom. In the same way on 16th of Magh, protest demonstrations and gatherings were held at different places across the Tarai. This

instigated a stronger wave of protest and demonstration by the Madhesh Janaadhikar Forum (MJF) staging a huge political demonstration at Lahan again, demanding for the federalism, proportionate election system and initiation of progressive election based on the population as per the current census. On the other hand in an incident of conflict and clash between the civilians and MJF cadres at Vattamod, Biratnagar Mills area, a local individual lost his life and around ten individuals were injured. On the 17th of Magh, the prime minister Mr. Girija Prasad Koiral approved for the demands raised by the Madheshi community, ethnic and indigenous minorities but the Madheshi leaders disagreed with this provision announced by the prime minister and declared to continue the on going the Madhesh struggle. As the Madhesh movement proceeded, the people of various classes and communities around the Tarai staged peace rallies around the Tarai with the hope of maintaining peace and security and co-existence while agitating Madheshi demonstrators and protesters constantly demonstrated, demanding for resolving the Madheshi issues as early as possible. In course of all these events in the Tarai, on the 20th of Magh, 2063, the Madheshi demonstrators staged a motor cycle rally, originated from Malangwa, Sarlai when there was sudden conflict between the Madheshi demonstrators and the local civilians at Hariwon Sarlahi where four motor cycles were vandalized and gutted into fire. As a result, a Madheshi demonstrator was succumbed to death and several others were injured.

According to Mr. Dipendra Jha, an influential Madheshi leader, the Mdheshi movement was opted for ascertaining for the

socio-economic, cultural, civic, and political rights of the Madheshi people and it is a movement being staged for fair, just and logical grounds. On the 23rd of Magh, demonstrations were staged across the Tarai demanding for federal structure of the state and proportionate election system where several demonstrators and some security officials were injured. Consequently on the 24th of Magha, 2063, the prime-minister Mr. Girija Prasad Koirala proclaimed an immediate amendment on the interim constitution, ensuring federal democratic structure of the state and increasing the number of constitutional constituencies in the Madheshi movement affected entire Tarai region. Right after the prime ministerial announcement, on 25th Magh 2063, the agitating Madheshi political forces, primarily the MJF and Sadbhabana (Anandidevi) party ultimately withdrew the 21 day Madheshi movement which instantly normalized the lives of the mid and eastern Tarai. Finally, this Madheshi rebellion forced the government and the influential political leaders of eight different political parties to bow down for the sake of the Madheshi peoples fundamental rights.

Methodology and Theoretical concept

The research is based on qualitative data analysis under which both descriptive and explanatory methods have been used. Under the descriptive method the question 'what is' has been answered while under the explanatory method 'why it is' has been answered in my study. This involves finding out the situation of as it exists of the process of displacement of people in the Tarai-Madhesh. To assess the area of confrontation, its reason and the consequences of displacement, I have compared their present settlement and with

the old habitat from where they were displaced.

Theoretical concept

The guiding theoretical concept is Social Movement: "New social movement" focuses on everyday lifestyle, ethnical concerns and more defensive rather than offensive to existing rule and regulation. It looks equality in difference (Calhoun, 1993). The main theme of the study is: Identity→confrontation→displacement→post displacement impact of the displaced minorities.

Procedures of the field study

The researcher visited various places such as Hetauda, Gaur, Garuda, Hariwon, Lalbandi, Malangwa, Janakpur, Lahan etc. The researcher has interaction with media-professionals and obtained general perception on the issues of displacement. The researcher had in-depth interview with respondents and key informants with the help of semi-structure interview schedule. Furthermore, a case study has been made with a victimized household.

Universe and Sampling

The population of the study is head of the households who have been displaced from their original residence and were resettled in Hariwon Municipality. The sample respondents selected those who are displaced after the *Tarai-Madhesh* movement during the period of 2007 - 2015. Besides that, interview with local leaders, local journalists, concerned persons, and experts as key informants and one case study had been conducted.

Table 1. Sample respondents

Respondents/Key informants	Numbers of respondents	Remarks
Head of households	10	Displaced ones
Media-reporters	9	3
Politician	1	Madheshi,
Human Rightist	1	6 Pahade
Lecture	1	Pahade
Business persons	1	Pahade
Social activist	1	Pahade
Civil servant	1	Madheshi
		Madheshi
		Retired
		Pahade
Total	25	5
		Madheshis,
		20 Pahades

Source: Field study, Hetauda, Janakpur and Sarlahi, 2072

I had developed a checklist to guide my conversations with the informants. The checklist has been consulted during open-ended and informal interviews. All interviews have been audio-taped. A log book has been maintained in the field to document every details of the field process: from gate keeping and rapport building, respondents' possible refusal to participate in interviews, unfolding of acceptance and trust building.

Method of Analysis

Analysis and interpretation of the collected data is considered as a crucial stage while carrying out research whether it is qualitative or quantitative. Still, there is not a single way to analyze and interpret the data. The collected data in this study were analyzed and interpreted qualitatively and quantitatively as well. The qualitative data

have been analyzed by coding, recoding and classifying data, also referred to as categorizing and indexing and aiming to make sense of the data collected and to highlight the important messages, features or findings. A close reading of a text, becoming immersed in the data, reading and re-reading notes, sample interviews, FGD reports, case studies, key informants' interview, reflecting on the data and writing down interpretation have been done.

Since the research questions of my study are concentrated on displacement in the *Tarai-Madhesh*, it is measured on the basis of area of confrontation, causes and socio-economic status of displaced households. To assess the area of confrontation, events, psychological feelings of displaced people, issues raised in the movement and migration trend were discussed.

For the social reason and its consequences of displacement, to verify the responses of the respondents' outcome of FGD and key informants' views have been compared with the respondents' answer. Efforts have been made to capture participants' individual vision, analysis and perspectives to the extent possible.

Research outcome: Socio-economic status of displaced households

All the households migrated in Hariwon Municipality were found with a better social status compared to that of their old inhabitants. The newly settled family found that their neighbors are more cooperative and enjoyed better social relation in their neighborhood. There is better social courtesy and cultural relation because of similarity in ethnic community. Most of the migrated families were from high socio-economic status in their previous settlement. Therefore, they looked like

having average socio-economic status people in their new settlement. The new settlement is heading towards the single ethnicity majority settlement in terms of people's rights, security and peace. In the absence of the hill people in the ethnic composition of the community, the Taraian villages are slowly heading towards the tribal one which will lead to backward society that directly effect on education and holistic development of the *Tarai-Madhesh*.

Most of the displaced households found there is high employment and business opportunity in Hariwon Municipality compared to their previous place, from where they were displaced. Only one family out of ten families used to have better business in his previous settlement. None of the family members of the displaced households were found regretting to have migrated in Hariwon municipality although they had to sell their physical property at low prices while they were moving. Most of the families own a concrete house and have average economic status in Hariwon Municipality. All of them continue their government jobs and run businesses they used to run in their previous settlement. They are building up better life in the new settlement.

Ethnically homogeneous settlements can be seen in the local communities after the social rift caused by the Movement in the *Tarai-Madhesh*. It widened the gap seen in relationship between Madheshi-Pahadi people. There is social harmony between different Pahadi castes and Madheshi castes. They are categorized into two communities: Pahadi and Madheshi. Most of the minority Pahadi communities from the Southern villages close to the border side of India are migrated to Northern Pahadi majority areas. The heterogeneously mixed ethnic villages were separated in two different types of

settlements: Madheshi and Pahadi settlements. The degree of polarization between these two different ethnic groups is increasing in the *Tarai-Madhesh* each and everyday due to the influence of the Madhesh movement. People in the migrated households have been found feeling more free and more secure in their new settlements.

Talking about the cultural impact of the Madhesh movement, majority of respondents feel that there is avoidance or indifference in participating in each other's cultural festivals between Madheshi and Pahadi people living in the affected areas. One third of total respondents think that there is nothing changed in culture in the *Tarai-Madhesh*. Both community people were used to participate on each other's major festivals before the Madhesh movement. People are aware to address each other with same language for Madheshi and Pahadi people in the *Tarai-Madhesh* after the movement. Pahadi people use more polite dialect to address Madheshi people. But after the movement, the feeling of Madheshi-Pahadi distinguished Madheshi culture from Pahadi culture. These days, people are paying more attention to their own culture than their counter parts.

Although it was less secured period during the Madhesh movement in the *Tarai-Madhesh*, it changed most of the Pahadi community's life with a more positive impact. The criminal activities taken place in Madhesh forced Pahadi people to leave their habitat which led them to better opportunities to migrate in more peaceful and more secure Pahadi majority areas. All the displaced families are having more secure, peaceful and prosperous life in their new settlement. None of the family members regret for leaving their previous places. All the households are living in more

prosperous way in Hariwon municipality than they were doing before in their older settlements.

Most of the people who are displaced in Hariwon municipality had been living in the back warded Madheshi villages in Southern region of the *Tarai-Madhesh* by the Nepal-India border side for many generations. Previously before the Madhesh movement, they were not able to leave their ancestral habitat although they wished. Life threats during the Madhesh movement made them easy to give up their ancient place. It was very good opportunity for them. The movement changed their complete life style and livelihood pattern. The society in the *Tarai-Madhesh* is changing and heading toward homogeneous culture and settlement. The people who were displaced to new locations are living in more prosperous way.

Major Findings

The Madhesh movement socially, politically and culturally established the identity of Madheshi people. At the present moment, the Madheshi people are proud to say "Ham Madheshi chhi". There is no more feeling of second citizen among the Madheshi people of the *Tarai-Madhesh*. The Madhesh movement began against the dominating and exploiting nature of central authority which is primarily led by Pahadi elites. During the movement, the Madheshi high command leadership could not control the movement. So the movement activists charged some local Pahadi community people as well. The generous demands of the *Tarai-Madhesh* was not against the Pahadi community people who live in the *Tarai-Madhesh* but the radical slogans and anti Pahadi incidence threats and brought terror in both minority Madheshi-Pahadi communities. During and after the movement, people lost their mutual sense of

understanding, neighborhood and community. The minority people from both Madheshi and Pahadi people felt insecure from aggressive behavior of majority community people. There is unseen fear between Madheshi-Pahadi community people.

During the movement, most of the government job holders and high socio-economic status Pahadi community people shifted in safer places from movement effected areas. Criminal activities were taken place in movement affected areas. The majority Madheshi/Pahadi community people threatened the minority Madheshi/Phadi people in the both Northern/Southern part of the *Tarai-Madhesh*. There were terror in both minority community people and felt unsecure during and after the movement. Direct or indirect threats to minority people caused displacement.

As respondents mentioned, most of the migrated families have difficulties in selling their property. There pressured the Pahadi people to sell their property at meager prices. Their neighbors took advantage of this situation and wanted to buy it at a very low price. It was very difficult to those people who had low income and owned a small piece of land and house.

At the present moment, things look entirely different in case of the displaced households in the new locality. The displaced families are happier and feel more secure in their new settlement and none of them regret for the displacement although they lost their property in various ways. They are happy to get out of back warded society. It is very welcoming, warm neighborhood, more peaceful and secure to live in Hariwon municipality. There is much better life compared to their past life in Madheshi majority villages. None of them

ever wants to go back to their previous habitations although they were living there for many generations.

The heterogeneously mixed society in the *Tarai-Madhesh* is rapidly polarizing into two factions: Madheshi and Pahadi. Both ethnic people are heading toward single ethnic settlement. People are feeling more peaceful and secure to live in homogeneous community. They are paying more attention to their own culture and festivals are indifferent about other's cultures because there are developing "we feeling" among both community people.

The impact of the Madheshi movement has caused a political whim which has created a different level of awareness among all Madheshi people who are exploited and marginalized by high castes Madheshi and the state. Educated Madheshi youths have found attraction in public service commission vacancies and opportunities created by other organizations such as Nepal Police, Nepal Army and mainstream media so on although over politicization of the impact of Madhesh movement is causing a gradual loss in rural villages in terms of quality education.

As a result, the Madheshi people have benefited having equal access and participation in the sector of education, health service, employment, politics, economic, cultural and every other walk of life, which has brought radical changes in the life of Madheshi people. The high castes Madheshi took advantages from this situation and dominated in the development and government offices compared to earlier decades. Consequently, more freedom of socio-cultural life in the *Tarai-Madhesh* can be felt after the Madhesh movement compared to past decades.

Conclusion

The following abstracts can be drawn from the above interpretation, as a final outcome. Firstly a high level of mutual understanding between the Madheshi and Pahadi community people need to be developed in order to help each other for securing their rights. To make life much more secure and peaceful, the sense of ethnical discrimination and psychological fear in the *Tarai-Madhesh* need to be eliminated. To resolve these problems, the state is supposed to address the genuine demands of the *Tarai-Madhesh* parties, and manage the level of public awareness, accessible to the new generation in typical *Tarai-Madhesh* society. Only then, the common mass of people will be aware of adverse impacts of communal conflict in the *Tarai-Madhesh*. In a nutshell, the future of the *Tarai-Madhesh* is possible with the higher level of mutual trust and harmony between the conflicting components of the *Tarai-Madhesh* society, respecting each other in terms of their rights, identity, legacy, culture, security and other features of every walk of life.

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