

# **Livelihood Strategy of Bote People**

**(A Case Study of Bote People of Tanahu)**

## **A Thesis Submitted to:**

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In

Rural Development

**By**

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## Recommendation Letter

This thesis entitled “**The Livelihood Strategy of Bote People (A Case Study of Bote people of Tanahun)**” has been prepared by Mim Bahadur Lama under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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Lecturer/Supervisor

Date: 08/02/2016 A.D.  
25/10/2072 B.S.



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## Approval Letter

This thesis entitled “**The Livelihood Strategy of Bote People (A Case Study of Bote people of Tanahun)**” submitted by Mim Bahadur Lama in partial fulfillment of the Requirements for the Master’s Degree (M.A) in Rural Development has been approved by the evaluation committee.

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## **Declaration**

I hereby declare that the thesis entitled “**The Livelihood Strategy of Bote People (A Case Study of Bote people of Tanahun)**” submitted to the Central Department of Rural Development ,Tribhuvan University is entirely my original work, prepared under the guidance and supervision of my supervisor .I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis .The result of this thesis have not been printed or submitted anywhere else for the award of any degree or for other purposes. I assure that no part of the content of this thesis has been published in any form before.

Date: 02/02/2016 A.D.  
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Mim Bahadur Lama

February, 2016

## ABSTRACT

This is the thesis report mainly focus for academic purpose, the topic entitled as “Livelihood Strategies of Bote People of Tanahu” includes the general objective of the study, specially finds out is aimed to answer the following:

- To explore traditional livelihood strategies of Bote and socio-cultural life of Bote People.
- To examine present adaptation strategies to cope with new situation developed by various environmental, socio-cultural and political factors.
- To analyze the impact of infrastructure development and modernization among the indigenous Bote people of study area;

This study focused to study the livelihood strategy of Bote community (one of the ethnic and marginal indigenous nationality) of the Nepal .The study intends to collect the information regarding the livelihood of Bote of Tanahun, who are scattered in different village and ward of Tanahu Districts, the collected primary and secondary data have been analyzed to produce the study report.

The livelihood strategy of Bote community in the study area is in transition, it shifted from agriculture to non agricultural one .The household assets of this community have greatly influenced the process of adaptation of new strategies of modification of traditional occupation .Economic development and other economic activities changes the surrounding and environments of the peoples of particular areas have changes their way of life to adopt with the changing environment .The objective of the research is to study and identify the cause and effect due to the changing livelihoods of Bote people in their socio-economic ,socio –cultural and society .

Considering the importance of the study , information and documentations ,this study focused on Botes in rural people .The research has been limited to only one Tanahun District and its main Byas Municipality ward number 5 and other VDCs, where most of Botes are resides. The study aims to evaluate and explore the socio economic impact due to the livelihood strategy of Bote community of rural society in Tanahun District.

The Botes living in Tanahun District ,traditionally fishing and boating were selected for the information and analysis .The total population of Bote Community is 7969(.04%) of the countrys population,who lived and scattered in more than 68 districtits .Major settlement is in sarlahi,Dang ,Chitawan ,Palpa,Gulmi,Nawalparasi and Tanahu District(CBS 2011) in which 34.90 % Botes are literate.They study has been fundamentally based on field survey and secondary sources of information have also been used from the relavant sources .Overall 62 households ,202 members from the municipality 's ward and VDC representatives. Social workers and other officieals have been interacted during field study. Structured ,unstructured and open ended questionnaire have been used in interview with focused group.

The Bote people are traditionally ferrymen and fisher men. They are aboriginal and gold planner.

Though Bote people are traditionally ferrymen and fisher men. But in the study area they are not doing their traditional occupations, but are engaged in wage labor and other work like agriculture and construction, some agricultural work, animal husbandry, production of local liquor, migrate to foreign to labor work in neighbors villages and districts .The literacy rate of Bote is gradually increasing .They do not have any idea what is the impact of the education in their socio -economic, socio -culture ,income generation and livelihoods.

It has been found that the construction of highways, concrete bridges and trail bridge on the Madi river which affect on the traditional occupation (ferrymen-Boating and fishing) of Bote people in the village.

Some general recommendations have been suggested as findings from the study area .There should be implemented sustainable plans, program and polices by the Nepal government ,INGOs/NGOs and private sector to uplift socio economic ,socio culture and rural development by providing training and education related to sustainable livelihood activities program. Literacy program should be carried out effectively and efficiently in the Botes community to improve their socio economic ,socio cultural status of Bote people .And their cultural preservations as well as cultural awareness program must be lunched for this community .Their traditional technique of gold panning should be protected and modernized by using modern technology Income generation activities should be implemented by the government in local level through entrepreneurship development, vocational trainings and others.

# CHAPTER-I

## INTRODUCTION

### 1.1 Background of the study

The study mainly focused to study the livelihood strategy of the Bote Community (one of the ethnic and indigenous group ) of Nepal . The study intends to collect the information regarding the livelihood of Bote of Tanahun who are scattered in different villages and wards of Thanahun district, the collected primary and secondary data have been analyzed to produce this study report.

The livelihoods of indigenous and highly marginalized peoples (IHMP) are becoming the burning issues nowadays. The IHMP is equally important to the nation building, which is excluded in many countries as well. Every countries' indigenous peoples are facing various problems . So it became like a hot cake all over the world. Botes have different culture, tradition, religion, language and identity. They are highly marginalized group (NEFIN). Most of them live far away from towns to near town and markets in the periphery of rivers. They seem to have remained cut off from most of the facilities and accesses of government sector. That caused their economic, their livelihood status and political participation very is low. They are far away from getting access to political participation and other facilities in society. Almost all the indigenous nationalities of Nepal are poor and marginalized by the dominant groups. Bote also could not become the exception. Most of the Botes communities are lagging behind in political, education, cultural and economic field. The poverty, lack of awareness, illiteracy, limited income source, less access to facilities and disparity etc. are the causes of preventing the Botes communities from being parallel in development to non indigenous communities. Although, Nepal's s peoples are excluded in society by the dominant groups. The individuals and groups can be excluded form many domains or spheres of society-economy, politics and culture either separately or cumulatively. Exclusions may cover and reinforce each other, leading to extreme disadvantage and exclusion. In this way, Bote community is also excluded group in Nepal. They are dominated by other group or individual. Labor migration to neighbor districts in Nepal, working in own village and some of people goes to foreign countries as labor is a very important livelihood strategy for living of Communities study . National park projects also displaced several indigenous groups like Botes, Majhis, Tharus and other communities form their lands. Without adequate resettlement procedures, all these processes resulted in the economic and livelihood marginalization of these groups.

Nepal is a small developing country which located in South Asia and shares territorial borders with India and China with an area of 147,181 square



kilometers and a population of approximately 26.494504 million among them people represents only 10397 (Jana ganana 2068) but it was (7969) of the total population in CBS-2003. The absolute location of the Nepal lays between longitudes 80041 to 880121 east and latitude 260221 to 300271 north. It has its rectangular shape elongated roughly in north-west to south-east orientation and has nearly 800 km length and 160 km width in its spatial extension (Ikhak, 2005)

Nepal is known for its exquisite natural beauty, with the iconic Himalays running across the northern and western part of the country. It is the heart of the world due to natural resource, geographical region and socio-cultural diversity. Nepal is a country of highly diverse and rich geography, culture and religions.

Nepal is a place of festivals. on a festive day the Nepalese take their ritual bath, worship different gods and goddesses, visit temple, observe fasting and undertake feasting. The most important aspect of Nepali culture is the religious harmony and understanding prevailing among the Hindus , Buddhist and others as well.

The total of 147,181 sq km area of Nepal, two-third of its land area lies in the mountains and hills where the people live in several isolated and scattered villages. Most of these rural villages are in lack of basic infrastructures. It's estimated that 70% of the population is not accessible by road, and there are parts of the country where it can still take someone 13 days to walk to the nearest road.

Nepalese are made of 69 different cultural and linguistic group also known as ethnic groups living in different regions of the country. Mostly each ethnic group has their own unique costumes, speak their own languages or dialects and follow their own religious practice. They live under different diverse geographic and environmental orientations, from the low plains near the Indian border, northward through the middle hills of Mahabharat range and valleys and up to the high plain valleys of the Himalayan zone.

In Nepal generally two major groups of people can be found in high Himalayan region Tibetan origin (Tibeto-Burman or Bhot Burmes) and in low land to mid hill Indo-Aryan (Bharopeli) origin groups. Himalayan region settlements of Tibetan-Speaking groups Sherpa, Tibetan origin Gurung of Manag, Mustang and Dolpa region and Thakali of Mustang's high plain are found in sub alpine to trans Himalayan areas. Outside Nepal, the best known are the Sherpa people who has gained world renown and interest because of their mountaineering skill. In fact the word "Sherpa," meaning mountain guide in English, comes from the group's proud Sherpa name. In the mid hill mostly settled Rai, Limbu,

Tamang, Magar, Sunwar, Gurung and Chepang groups as well as other mongoloid groups live in this areas. The Brahmans, Chhetris, Newar and Thakuris and different occupational groups live in this areas. The Brahmans, Chhetris, Newar and Thakuris and different occupational groups Kami, Damai, Sarki, Gaine are spread generally over most parts of the country. In towns Newar, Marbadi, PUnjabi, Brahaman, Kshetri and other mixed grops are also settled. The groups of Rai, Limbu, Gurung, Magar are popular as Gurkha soldier in the world.

In Terai Brahaman, Kshetri, Rajput, Tharu, Danuwar, Majhi, Darai, Rajbansi, Satar, Dhimal, Jhangar, Singh, Jha Yadav and Lal (mithila) people inhabit in the dun, valleys and different occupational groups are living and being bound together by the ideas of peace and harmony. Terai's Mithila groups are popular for their authentic traditional arts and paintings. But however mostly either living in hilly region or Terai region their major occupation is traditional agriculture broadly adopted.

In general mostly Nepalese people are involved in their traditional occupation agriculture. Most of the people those who are living out of town they belongs their own family farm land where they grow both main crops and different cash crops seasonally.

Nepal is multi religious country in the world so different ethnic groups live with their own way of religious practice, lifestyle, language, culture and tradition with ever peace of harmony in society. In term of vast range geographical varied land orientation features of the country, Hinduism among Indo-Aryan communities influence in the lower elevation and the Buddhism among Tibetan-origin in the Himalayan region and other different parts of the Nepal .though Nepal has number of religious group.They always live in peace and harmony. Every Nepali has respected the national feeling of unity in diversity, Nepali's specialty and establishing own reorganization to the world. Since Nepal was declared federal democratic republic nation, the people of Nepal living in various society got right to establish their own religion belief so thereafter Nepal is known as multi religious to the entire world.

Nepal's climate varies with its topography. It ranges form tropical to arctic depending upon the altitude. The Terai region, which lies in the tropical southern part of the country, for instance, has a hot and humid climate. The mid-land regions are pleasant almost all year around, although winter morning and nights are cool. The northern mountain region, around an altitude above

3,353 meters has an alpine climate with a considerably lower temperature and thin air in winter as can be expected.

The ethnic groups, dalits and woman are the disadvantaged groups of Nepal. Despite such a large segments of the population, the groups have been systematically marginalized and discriminated by the policies, laws and activities of the state. Often discriminatory policies were adopted on accessing education, resources and decision making process. As a result, many are disadvantaged in political, economic, social, cultural and educational sectors.

Nepal Human Development report 2004 has pointed out that, the process of disempowerment of ethnic groups begin with the incorporation of small principalities into the larger unification of kingdom of Nepal. The process of cultural homogenizations and mono-lingualism resulted in numerous losses of cultural diversity. The promulgation of the state/royal orders, rules and regulations before 1951 and the enactment of the various laws afterwards also limited their access to natural resource such as forests, pastures, rivers, ponds and wild life. Development effort tends to add to their marginalization, malaria eradication in 1950's caused an inflow of hill people into Terai and the new settlers, primarily upper caste hill people, pushed the original local inhabitants of holdings they had worked for centuries.

Botes of Tnanahu habituating mostly in river side and mid hill side of Byas municipality, Kyamin, Bandipur, Bhanu, virkot, Devghat, Kahun Shivapur, Kota Ramjakot, Purkot and Shuamgha VDC. Some s goes to Pokhara for their small business like hotel, labor etc. In Nepal ,most of the Botes are habituating in the river side of Kali Gandaki, Seti, and inner terai like Rapti, Narayeni river bank of forest. According to their vision few generations ago, they have been living in their home in rainy season and have been shifted to the bank of the river in the winter season. They had not system of agriculture and they have been semi-mobile style of life. Traditionally the forest and rivers are basis of their livelihood and fishing , boating, gold panning, agriculture, searching of herbal plants and vegetable and making different kinds of good form bamboo were the main profession of s.

They have special types of languages and culture. But it is not in use some part of populated areas due to internal migration and mixed society. But nowadays , livelihood of Botes is changing due to the construction of Trail Bridge and concrete bridges. Most of the s are depending on the work of wages labor and small hotel, consumer good shop etc, for their livelihood. Some of depend on agriculture and horticulture.

## **Livelihoods**

### **Sustainable Livelihoods**

Answers to questions of what are sustainable livelihoods and how can they be achieved, ideally and practically, can be drawn from several approaches. But while sustainable livelihoods may mean many things to many people, what is common between the various approaches, as noted by Roe (1998), is a call to reduce the complexity and uncertainty that gives rise to demands for sustainable livelihoods in the first place.<sup>11</sup> Sustainable livelihoods (SL) can thus be seen as a way of thinking about the objectives, scope and priorities for development, in order to enhance progress in poverty elimination. The sustainable livelihoods approach is a holistic approach that tries to capture, and provide a means of understanding, the fundamental causes and dimensions of poverty without collapsing the focus onto just a few factors (e.g. economic issues, food security, etc.). In addition, it tries to sketch out the relationships between the different aspects (causes, manifestations) of poverty, allowing for more effective prioritization of action at an operational level. The SL approach (or approaches given that there is no set way of doing things) aims to help poor people achieve lasting livelihood, improvements, and sustainable livelihoods measured using poverty indicators that they, themselves, define (Sustainable Livelihoods Support Office, 1999).

Most development agencies adopt the Chambers and Conway (1992:7-8) definition of livelihoods (or some slight variation on this) which holds that: A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the long and short term.

The assets that are generally recognized within sustainable livelihoods theory, as summarized by McLeod (2001a),<sup>12</sup> are:

**Natural (Environmental) Capital:** Natural resources (land, water, wildlife, biodiversity, environmental resources).

**Physical Capital:** Basic infrastructure (water, sanitation, energy, transport, communications), housing and the means and equipment of production.

**Human Capital:** Health, knowledge, skills, information, ability to labour.

**Social Capital:** Social resources (relationships of trust, membership of groups, networks, access to wider institutions).

**Financial Capital:** financial resources available (regular remittances or pensions, savings, supplies of credit).

A number of modifications to the assets categories that underpin SL theory are however suggested by McLeod (2001a), and she also proposes the addition of two new assets: institutional knowledge and For the development of a country, indigenous and marginalized group like should be include in the main stream of development. Access to natural capital, human capital ,financial capital social capital and physical capital should be provided to the minorities .

### **Institutions and stakeholders**

Institutions are sub-concept within the concept of livelihoods but are equally a complex concept .basically ,institutions are often referred to as the rules of the game “or how things are and should be done .in the context of livelihoods and accessing livelihood assets, institutions included policies, laws and general rules (formal or informal )that guide people’s behavior on what assets to access and how .Considering the above examples of institutions, institutions can be classified in various ways, depending on the purpose of such categorization, particularly on which institutions are of interest .the literature on institutions mentions various types of institutions including global institutions down to family level institutions ;(economic ,political forestry etc);informal and formal institutions etc(Bardhan 2005).Obviously ,these institutions have influence over peoples behaviors and livelihoods but it is not possible to target them all at the same time .Interventions need to have focus on what institution to reform considering their specific objectives and resources limitations. An equally important to note about institutions is that not all are beneficial to all the people affected as these rules or norms created by a group of people often basically to peruse their self interest which may not be compatible with that of other concerned also called stakeholder.

Stakeholders are basically these group of people who have interest or who had stakes to a particular livelihood asset(natural resources) and who have the power to influence the rules governing the access to these assets to their favor. the identification of stakeholders to certain institutions would depend on the level of analysis employed .For example ,within the natural resources institutions being analyzed :whether it be natural resources management rules at the national ,district, community , or user group level. It would also depend on how in depth the analysis of stakeholder is ,particularly the distinction among the stakeholders. At the programme level ,the stakeholders could cursorily include donors, policy makers ,NGOs, government line agencies and forest communities .However more in depth analysis of these groups of stakeholders could reveal further sub –groups with various interest and level of influences over forest institutions .An appointment group of stakeholder that needs further classification is the forest community.

Indigenous people internationally have been the target for development assistance. Because development assistance in general may have not specific focus on indigenous. This is even stronger in the case of developing countries in the tropical region for their heavy reliance on local environmental resources that are equally considered as biodiversity hotspots and are therefore prioritized for protection. Many of such supports have focused on indigenous people's movement for increased access to their livelihoods resource base and for their demand for cultural freedom and development autonomy.

Development activities cannot be achieved with the absence of indigenous participation. Therefore, without the involvement of indigenous in the main stream of development, this process is incomplete. The status of them is an important aspect influencing the socio-economic development of a country. The overall development of a country cannot be realized, if indigenous People are neglected .

The meaning of livelihood is A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living and, when merged with sustainability. A livelihood is sustainable when it can cope with and recover from stresses and shock and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

Livelihoods perspectives have been central to rural development thinking and practice in the past decade. But where do such perspectives come from, what are their conceptual roots, and what influences have shaped the way they have emerged? This paper offers an historical review of key moments in debates about rural livelihoods, identifying the tensions, ambiguities and challenges of such approaches. A number of core challenges are identified, centered on the need to inject a more thorough-going political analysis into the centre of livelihoods perspectives. This will enhance the capacity of livelihoods perspectives to address key lacunae in recent discussions, including questions of knowledge, politics, scale and dynamics.

## **1.2 Statement of the Problem**

Nepal is a multi-ethnic, multi-language, multi-religion, multi-cultural country. It is considered as a garden of various ethnic/caste people. The Janajati development board categories people as the ethnic group of Tarai (Adibasi Janjati Utthan Rastriya Pratisthan, 2005). The area of the habitation lies in Syangja, Gulmi, Palpa, Chitwan, Nawalparasi, Sarlahi, Gorkha, Tanahun, Baglung, Lamjung etc. It is mostly on the banks of the rivers that those people live and go through their daily activities (Gatuam and Thapa, 1994). According

to CBS (2003) the total population of in Nepal is 7,969; out of them 3881 are males and 4088 are females. In this sense are one of the minority group of Nepal. They are mostly Hindus. According to CBS (2003) followed Hindus 98.56% (7855), Buddhist 0.60% (48) Christian 0.63% (51) and others 0.18% (15) religion. is one of the marginalized ethnic groups of Nepal and they are settled in hill and Tarai region. They are living in a poor economic condition, illiterate and socially backward and downtrodden compared with other ethnic group of Nepal.

Many studies have been carried out so far about the s of the hills, inner Tarai and Terai (Bista, 2000; Kaini, 2051 BS; Subba, 1989; Sanjel 2011). These studies are basically descriptive and provide basic information about the people living in different places of Nepal, but they lack study on livelihood basically focusing on the changes which occurred over time. They also do not provide any comparative perspective from ecological regions.

The studies done by various scholars have described that traditional occupations of the people are fishing, boating, gold panning and collection forest products. These traditional occupations have almost been shifted to farm and off-farm activities for their livelihood. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities besides agriculture. For the period in which agriculture was insufficient, they worked to collect forest resources, off farm labor work and of the wage labor in the city. Besides they also worked in the field of different sector for manual work. They also argue that socio-economic change among the people is high. As the development and other economic activities change the surrounding environment of a space, the people of a particular space have to change their way of life to adopt with the changing environment.

Livelihood is determined by a number of factors. Enormous diversity of livelihood strategies exists at every level within geographic areas. They change over time, due to environment factors, socio-cultural factors such as tradition, ethnic and caste identity, similarly political system within people's habitation or state also determine it whether to continue or change. Most of the researchers focus upon shift of change of livelihood caused due to building bridges, and modernization of their society.

Research among the shows that historically they had their livelihood from fishing but it is almost declining so they adopted agriculture based activities. Land was a major household asset and crop production (maize, mustard, paddy, wheat etc.) was the main means of subsistence. But rapid urbanization and infrastructure development pushed them in the transition which provides both opportunities as well as constraints. The household assets have undergone rapid

modification. Now they have no option other than modifying their traditional towards commercialization of agriculture or adoption of urban oriented non-agricultural activities. Land fragmentation, change in social institution, regularization in communal resources such as forest and grazing land, can be considered as the result from the urbanization. Increasing access in urban employment, expansion of the market for their agriculture and handmade productions are the opportunities created by urbanization and infrastructure development . The livelihood diversification and introducing of foreign employment also might have changed in livelihood strategies of the people in the study area.

The livelihood strategies of Majhi, Danuwar and were similar in past. But some sort of difference was there. In rural livelihood households must follow the multiple occupations besides agriculture; the fore of agriculture activities in their life is substantial. Although a few households sell their crops, most of them sell the vegetable. They are able to harvest food for some months from their own production.

The focus of the study will be around the following research question: what were the traditional occupation and their social life of people, what is the main occupation of the people at present, what sort of impact of changing infrastructure development can be observed among the , and what are the major causes of change in their livelihood?

Towards ‘principles’ of livelihoods research ,Most people who live in the rural areas of poor countries, and many who live in urban areas, are engaged in an unremitting struggle to secure a livelihood in the face of adverse social, economic and often political circumstances. Two points are central to an understanding of such struggles. The first point is that the circumstances of poverty and the reasons for poverty have to be understood through detailed analysis of social relations in a particular historical context: between those with land and those without land, for example; between rich and poor households; between men and women; between rural and urban households and the institutions of the market and the state. The second point is that the modes of livelihood that typically prevail both within households and between households are highly diverse. Rural households, for example, on which this paper concentrates, may derive a partly livelihood from farming; a part-livelihood from migrant labour undertaken by absent household members in urban areas or other rural areas.

Firstly, we need to understand diversity at a moment of time (the circumspective approach). This may be tackled through a combination of surveys, interviews and various techniques loosely grouped under the heading of Participatory Rural



Appraisal. The objective is to open up questions about the proportional importance of and, above all, about significant relationships between different economic activities: for example, that between urban wage earnings and rural consumption or investment in farming. Secondly, we need to understand change over time (the retrospective approach). This requires analysis of the historical context, inference of the broad trends of change, and critical investigation of the institutional framework through which relations between macro- and meso- and micro-levels are worked out over time. It also requires empirical investigation at the household level, which may be undertaken through a combination of methods: longitudinal comparison of household livelihoods, either in a strict sense or in a loose sense, with careful attention to the difficulties that arise out of the fact that a household observed in the mid-1990s cannot be treated as the 'same' household as might have been observed in the mid-1970s, even if partly reliable base-line data of this kind can be identified; and retrospective reconstruction of processes of change through intersecting life-histories.

The objectives of this approach are to identify 'household' or family trajectories of accumulation and impoverishment and thence particular structural matrices of vulnerability. An admirably explicit discussion of the problems that arise in a study of this kind is found in Bagchi et al. (1998). Thirdly, academics are increasingly aware, either by professional inclination or through the pressures of donor funding for their research, of the need to influence policy and action (the prospective approach). This should include analysis of the effects of past policies, which are often haphazardly reproduced under different political regimes; a commitment to changing 'mind-sets' amongst government officials, planners, donors, NGOs, etc.; the development of specific rationales for intervention at various levels; and procedures for monitoring and evaluation. The objectives of the prospective approach are better co-ordination of planning and implementation across sectoral boundaries; and building alternative conceptual frameworks for facilitating opportunities for improving livelihoods.

In this context, however, it is essential to take account of the fact that, as the single life of Kas Maine demonstrates so vividly, the experience of the rural poor must be understood in relation to the experience of other social classes. For this reason, the idea of 'differential [or adverse] incorporation' into the state, the market and civil society is perhaps more appropriate than the now conventionally predominant idea of 'social exclusion' from the state, the market and civil society. Also for this reason, 'practical' policy-making cannot and should not be separated from hard-headed analysis of the political and social context in which policy is made and of its effects on different social classes.

From the above brief overview, the following 'principles' of livelihoods research is derived.

- Livelihoods research, of its nature, is essentially carried out at the micro-level: that of 'households' and 'communities'. It involves empirical investigation of combinations of modes of livelihood and, above all, of the relationships between them. It also involves pushing to the limit of their potential various methods of understanding changes that have taken place over time.
- For research into changing livelihoods to be illuminating and useful, however, it is essential to define the structural, historical and institutional elements of what may for convenience be called its macro-context. A time-frame must be specified, key variables identified, important trends of change discerned. In so far as livelihoods research is directed to the diagnosis of the causes of

### **1.3 Objectives of the Study**

Change in livelihood depends upon several factors that can be human induced or natural. That can affect human being, their lives, societies, knowledge systems and religious beliefs. Therefore, the overall aim of this study is to focus on livelihood strategy in time and space. Change in utilization of land and water resources create a certain kind of pressure to change the livelihood strategy because they are the vital resources for their survival. This study will focus on a set of ideas behind people's conception and interpretation of the changes occurred in natural environment, as well as cultural life their strategies to cope with problems explore traditional livelihood strategies and their socio-cultural status of indigenous people in the study area. The main objective of the study is to assess the livelihood strategy of Bote People. Besides this, the specific objectives of the study are:

- To explore traditional livelihood strategies of Bote and socio-cultural life of Bote People.
- To examine present adaptation strategies to cope with new situation developed by various environmental, socio-cultural and political factors.
- To analyze the impact of infrastructure development and modernization among the indigenous Bote people of study area;

### **1.4 Rationale of the Study**

This study is primarily focuses issues on change livelihood strategy of indigenous Bote people of Tanahu. This is known as densely populated by the people. There is a vast difference among the caste and ethnic groups in terms of language, customs, religion, tradition and occupation as their specific identity. The Bote people are one of the marginalized minority people of Nepal. What sort of factors are responsible to force people change their livelihood than traditional one? What necessitated people to change their adaptation strategies for

survival particularly in the extreme marginal areas. This study will be significance to understand changes in livelihood strategy, and their adaptation strategies as cultural dynamics .the study emphasize on the livelihood strategies of Botes which covers their indigenous knowledge related to traditional occupation and impact of development, modernization and globalization which help to understand overall living condition of Bote .Thus economical ,social and cultural lives of Botes are in jeopardy. These relationships and the finding of the study will be helpful to adopt an indigenous people centered policy to address the issue of inclusion /exclusion in Nepal .This study will be able to formulate a theoretical and conceptual framework on the basis of finding and it will help to understand similar problem. In other hand the study is beneficial to government ,INGO's,NGO's.It is also important for the reasercher who is interested on same topics.

### **1.5 Limitation of the study**

It is obvious that each and every research work face some limitations. So that, this study has also constrains .This research was conducted in specific place following specific theoretical and conceptual framework supplying specific methodology in limited time with limited sources .The Bote people are scattered all over the country.I also focused at the level of house household .In this study I considered systematically mixed method to counterbalance the weakness of another method . I was aware of complexities during data analysis and interpretation. The generalization made after this study applicable depending upon the context .low availability of this kind of previous studies is another limitation. As the study was intensively field based and represented the remote area of the country, it required much time and resources.

### **1.6 Organization of the study**

The study report has been divided in to six chapters. Organization of the study has been made starting from following chapters:

**Introduction:** The first chapter deals with background, introduction ,statement of problems ,rationale of the study and limitation of the study

**Literature Review:** the second chapter deals with introduction of livelihoods of s and rural communities.

**Research Methodology:** The third chapter contains research methodology adopted for the study .In this chapter research design, source of data collection, techniques and tools interview survey, key informant interview, field visit and observations, data tabulation and analysis are included.

**Study Area:** This chapter deals with introduction of the study area, background, agriculture, natural resources, demographic scenario etc.

**Finding and discussion:** this chapter contains finding from study area, local people's perception of climate change, impact of traditional business on their livelihood ,effect of unusual things on peoples socio economic socio-culture .

**Summary, Conclusion and Recommendations:** The sixth chapter contains summary and conclusion of the study .After that some necessary recommendations are presented .In the last part of the study ,Photograph of the study area ,Maps of the study area and bibliographies have been included. Some annexes are also included after bibliography.

## **CHAPTER-II REVIEW OF LITERATURE**

### **2. Review of Literature**

This chapter includes reviews of literature as introduction of livelihood approach, sustainable Livelihood ,its effect in development ,sustainable Livelihood in Nepal and its Effect in Rural Development.

Literature review is one of the important parts of any research work. In very practical terms, the literature review process is an integral part of research planning .The literature review process also assist in identifying appropriate research methods and technique ,and helps in formulating a discussion about the implication of the research. Literature review provide a handy guide to particular topic.

#### **2.1 Review of Relevant Work**

Studies particularly about the indigenous Bote People in the context of indigenous nationalities and study and analysis their livelihood crisis and strategy in Tanahu District .However we have to understand many such studies about the marginalized socio –cultural group including indigenous nationalities. Proper understanding of Botes Is almost impossible without proper understanding of Majhis.s inhabitant at syangja district who have not clear cut ideas of their identity .themselves as majhis ,where some belongings to the same villages say that they are Bote .Rest of the Botes says that they are belong to group and proudly claims that they have been known as Bote from immemorial .However ,they do not agree that they have some relation with Majhis.

Botes inhabitant in the banks of seti gandaki and kali gandagi rivers other district and Madi river of Tanahu. The religious practices ,language and cultures are quite close to those of Danuwar, Darai and Majhis.Their economic activities are similar to those of the majhis community .The Bote of tanahu have been divided in tow groups Pani and Pakhe .It is more so linguistically than occupationally and culturally .while the pani Bote are engaged in boating and fishing ,the (Pakhe)Bote land based are farmers and laborers .They have their own language, they are primirarly animists and use alcohol in their religious ritual. Hence their religion seems different from Hinduism (The Botes-The ferryman of Tanahu-by Suraj subba)

In Alora Oxford dictionary Bote is the rower of a boat in river or a boat man. In Nepali brihat shabda kosha(1933) has included this word with identical meaning

in both .Bote has been defined as a man who rower boat along the river bank ,it is also expressed as majhis equivalent.

Sharma 1985 has terraced linguistically the origins of their travel name from boat (Pronounce as 'Boat Nepali meaning is tree).He is of openionthat might have used tree trunk as boat before the invention of boat and this tribe was known as , later denoting those census of people who occupationally engaged with ferry service.

Later on Bote's language has been recognized And mentioned for the first time in the National census for 1952 AD. In Nepal there is around 8766 (4124and woman 4642). people who speaks own language .The data was taken on 2011 by CBS.

Proff Dor Bahadur Bista was the first indigenous cultural anthropologist who mentioned Bote tribe in the literature of Nepalese cultural anthropology .However, he did not accept the Bote as an independent group. Bote was presented with same Majhi's background. Majhi is an fact a race inhabiting in the terai and inner terai. They belong aboriginal races inhabit thing other more or less selected region of India.

The existing body of knowledge on theory and methods will be adopted to inquire systematically about the research problem the changes in livelihood strategy of the indigenous Bote people of Tanahun. Cultural ecological perspective developed in anthropology will facilitate this kind of study. Ecological approach in anthropology focuses to the study of human interactions with the natural environment, it focuses culture as the patterns as adaptive responses. Adaptive systems are considered as open system,they freely exchange energy with the environment and contain internal innovation. Cultural ecology is a study of how adaptive systems influence the physical environment and the human environment as well (Bennett, 1976:94-95). Cultural ecology pays primary attention to those features which empirical analysis shows to be most closely involved in the utilization of environment in culturally prescribed way (Steward, 1955:37). Concrete theoretical/conceptual framework will be developed after detail review of literature.

### **The Sustainable (Rural) Livelihoods framework**

The phrase Sustainable Livelihoods may be traced from the work of Robert Chambers and others, through a research program undertaken by the Institute of Development Studies at Sussex, involving work in Bangladesh, Ethiopia and Mali in particular. A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the

future, while not undermining the natural resource base (DfID, 1999, Section 1.1; see also Scoones, 1998, and Carney, 1998, p.4). This approach has been broadly adopted by the Department for International Development (DFID) and a range of other development agencies and is therefore described here as the 'official' or dominant framework. DFID (1999, 2000) has issued detailed 'guidance sheets' which are useful to explicate what rapidly became a familiar framework in the late 1990s, shown in the accompanying diagram (not attached). Within a particular 'vulnerability context', defined for example by shifting seasonal constraints, short-term economic shocks and longer-term trends of change, people deploy five types of 'livelihood assets' or capital in variable combinations, within circumstances influenced by institutional structures and processes, in order to pursue diverse 'livelihood strategies', with more or less measurable 'livelihood outcomes'. A series of 'core concepts' is defined.

Firstly, the approach is 'people-centered', in that the making of policy is based on understanding the realities of struggle of poor people themselves, on the principle of their participation in determining priorities for practical intervention, and on their need to influence the institutional structures and processes that govern their lives. Secondly, it is 'holistic' in that it is 'non-sectoral' and it recognizes multiple influences, multiple actors, multiple strategies and multiple outcomes. Thirdly, it is 'dynamic' in that it attempts to understand change, complex cause-and-effect relationships and 'iterative chains of events'. Fourthly, it starts with analysis of strengths rather than of needs, and seeks to build on everyone's inherent potential. Fifthly, it attempts to 'bridge the gap' between macro- and micro-levels. Sixthly, it is committed explicitly to several different dimensions of sustainability: environmental, economic, social and institutional. Conflicts between these dimensions are, however, recognized. Some strengths of the SL approach are as follows.

- It seeks to understand changing combinations of modes of livelihood in a dynamic and historical context.
- It explicitly advocates a creative tension between different levels of analysis.
- It acknowledges the need to transcend the boundaries between conventionally discrete sectors (urban/rural, industrial/agricultural, formal/informal, etc.).
- It implicitly recognizes the necessity to investigate the relationships between different activities that constitute household livelihoods, which in turn requires attention both to intra-household and to extra-household social relations

## **2.2 Review of previous Studies**

In Nepali to English dictionary compiled by Ralph Liley Turner this word Bote indicating the English origin. However this doesn't hold much ground. Nepali

brihat shabdakosh(1933) has included this word which with identical meaning in both In Alora Oxford dictionary Bote is the rower of a boat in river .or b boat man in Nepali Brihat shabda kosha(1933) has included this word with identical meaning in both . Bote has been defined as a man who rower boat along the river bank ,it is also expressed as majhis equivalent.

Nepali brihat sabdakosh defined (“Botes are ferryman on the people who row boats in river they are also called Majhi”2050 Bs).The presentation of previous research on primary data and method so it is done on the basis of study in field and its analysis for using method of direct interview with respondent and people belongs to Botes which helps to get fact matter about the Botes.

Dr.Rajesh Gautam and Ashok Thapa also describe the ethnographic features of Bote tribe in the book “Tribal Ethnography of Nepal”1994” .They describe the physical characteristic of Bote in the way When one look at Bote ,it will seem to Tharu, Dhimal ,Satar and such type of dark skinned tribal people .

Harka Gurung writes in his book “Nepal social demography and expression” Bote and Majhis are counted in inner terai ethnic group which is called “kachahare”.1998:46.Again Harka Gurung wrote about their mother language use “Majhi language belongs to indo Aryan group.It has 11322 people who speak the language as their mother tongue”(page 88,appendix)All together Majhis and Bote are more than 61718 in which only 11322 people speak their own language;other use Nepali language.

Gautam and Magar also described the settlement area of in their book .In the central region specially the area around chitawan ,it can be seen that these Majhis live in the bank of river junction alike the one at Devighat ,some distance North of Narayanghat where the kaligandaki and trishli river merge to form large Narayani.A book written by DB Rai “ Bote jati ko Chinari”describe that told themselves however they are .They introduce themselves as Bote mostly in Chitawan and Parsa but does not matter about the bot and Bote of other places. Who told themselves as bot they have not any satisfactory points and evidence, They are originated by due to the use of produced from tree.

Other concerned close cast related to them describe about the bot as ,Ghatuware,sundhuwa,Majhi and kushahar etc.as different region and place .They are also known as Tharu indigenous people in terai .Above types of name of like Ghatuware due to rowing boat and guarding Ghat, Become Sundhuwa because of panning of gold who search the gold in the bank of river.

Most of the researcher and scholar study as Majhi due to more similarities can be got between them as below .

- 1.They have same physical structure .



- 2.They have similar Last Name
- 3.They follow same business fisheries and boating
- 4.The story of Origin of and Majhi has some similarities .
- 5.Most of Majhi and livelihood depend on the bank of river.

Though they have similarities ,they are different from each other .There are many researchs and published books and newspaper to find out the livelihood strategy of Botes.

### **The Botes:**

The Bote people are considered as indigenous people of Nepal. They live in Tarai, inner Tarai, hill region and river basins. The and the Majhis are considered as single ethnic group, but in census 2001 it is recorded as two different ethnic groups. According to D.B. Bista ( 2000) Danuwar, Majhi Darai have similarities with Tharu people and he has written once chapter putting them into one. He further has said that Majhi are called in hill region and , again they are occasionally referred as Kushhar in Tarai. The settlement always found situated in close proximity of rivers, which play a very important role in their economic life. They do not only depend on river for fish, but also hold their sway by the river as they are, by profession, expert ferrymen too. They love to live in their traditional settlement. In Tanahun 17 settlements of the Bote are found in 9 village Panchayat or VDCs. The s of Tanahun have been distinctly divided into two groups, viz. Pakhe and Pani Botes. It is more linguistically than occupationally and culturally (Subba, 1989:9-17). The people have their own language, which is called the Bote language, but lacks own script. They use their language at the family. According to Gautam and Thapa (1994) the language also has dialect which is varies from place to place. The people are predominantly Hindus.

### **History**

There are several mythical stories connected to the origin of the Bote primiraly they were river basin dwellers and they use to ferry people across the river by boat from the trunks of tree a bot in Nepali . Following this, these people who made a boat from a bot, they became Bote .Another stories says that they were nomadic fishermen ,they used to move along the river bain and used to shelter under a bot , a tree; therefore ,other people started to say them Bote .according to legend ,the Bote originated from kush ,a sacred grass some even connect their ancestral history with bed byas , a hindu saint . They believe thay byas was Botes's Bhanja , nephew ( a son of one's sister ) And the story goes as follows once a rishi , a saint , was meditating in the forest .During this period the saint heard a news of his wife's menstruation he thought that if he fails to have sex with wife on the fourth day of menstruation ,it would be commuting a sin .therefore ,the saint sent his semen with a bird .The bird carrying the saints

semen in its beak mistakenly dropped the semen in river .A fish swallowed the stropped semen ;consequently ,the fish conceived and grew a son and a daughter in its womb .Once while fishing in the river a Bote caught the fish in his net .The fish was huge therefore, he decided to present the fish for the king as gift .The king ordered that the fish be cut and open to see what was inside .they cut the fish and found a son and daughter inside it . the king had no son ,therefore, he decided to have the son and gave the daughter to the Bote .

The Bote gave the name matshyagandha to the girl .When she was young,she seldom helped her parents by running the boat in the river .Once Bote,the were weaving the fishing nets, Parasar (lord shiva ) was travelling and asked him to take across the kali river .since the Bote was busy weaving the net ,he sent matshyagandha to help parashar to cross the river .while matshyagandha was paddling the boat parashar was attracted by her beauty ,so he proposed his love for her and showed his intention of having sex .she refused she said she smelled of fish and there were people along the river washing clothes .However parasar had divine power and created a fog and also removed smell from the body of the girl ,and named her satyabati.then the girl was so impressed and they had sex.

After sex parashar left her ,but she insisted that an unmarried girl could not be left behind like that .therefore,parasar took the embryo from the ovum of satyabati and threw inoto the river and said the she was pure as she was .fish sallowed the embryo after some months . a Bote while fishing in the river caught the same fish after cutting the fish a child was born who become byas therefore the the claim to be the inhabitants of different parts of river since the vedic era .through this Bote they claim their indignity.

### **2.3 Pani Bote and Pakhe Bote**

The Botes are divided into two major groups and they identify themselves of the same parents however there are no consistent opinion about how they separated from each other .One of the stories told to us goes as follows once two brothers were fishing while fishing booth of them felt hungry the elder brother told the young to prepare some food in the pakho ,the land of the bank of river and the elder continued fishing . the younger one prepared the food and waited for his elder brother to come he was very hungry but his elder brother did not come .so h e ate all the food leter when .later when his elder brother came and found all the food was eaten by his younger he became angry and declared we are no longer together ,we are separated and younger walked along the bank of river and elder went back to the river and continued his work .

Similarly where another story popular among them regarding their partition when ram ,the king went to stay for forest for 14 year a Bote helped him to cross the river as remuneration ram gave him a golden ring when he came back

home he could not find the ring and then he asked his younger brother to accompany him to the river to search for the ring over long distance .later the younger one who remained on the land ,become pakhe Bote and who went into the water in search of the gold ring became the pani Bote , also known as sundhuwa .

The claim to have originated in nepal and that they originally inhabited river basins .the pakhe Bote claim that they originated along the source of the koshi river and migrated to their present place of residence .pani Bote consider that they came from the source of kali gandaki and seti rivers hence the former trace their ancestral history from the east and latter from the west .during the process of unification the helped prithvi naarayan saha by ferrying him and received khukuri .This indicate. Pakhe Bote migrated to their present place faraha chaur pani Bote migrated to their present place from Damauli .During the shifting the shettelement ,they were 16 families altogether who were allocated land in baghbhanjyanag but the Bote asked to be resettled near the river they could easily access the river for fishing .so that they were later moved to patan ,at the confluence to seti and madi river , and to kumaltarri ,where they are living today .then each family also given 600 rupees for them to buy a pair of oxen .

They were also given permission to get timber form the forest to construct a house . they were also allocated land to build the houses 40 foot each .however they said that they sold the land ,took the money and came to their current place .we were cheated by the shrewd people and we were moved to margins some would interpret this story in different way. Now kumaltari 5 of byas nagarpalika tole baireni and ghutukdi ward no 1 galbubesi are major settlement of Botes in Tanahu .

## **2.4 History of Migration**

The pakhe Bote claim that they have migrated long ago from fachaur the sources of the budhi gandaki of tanahau district to present place .they were assigned the task of running the boat across the baireni Ghat for which they were allowed to cultivate the land of nearby area.

On the other hand the pani bote migrated to the present place from damauli ,the presend district headquarters .they used to serve as ferrymen at the confluence of the seti and madi rivers .when government moved the headquarters from bandipur to damali in 2014 B.S they were displaced in their earlier place .

Both Groups of Bote consider kul and bayu as their lineage god .pakhe worsip kul in their own house whereas they stablsh bayu by placing a stone under a tree near the settlement : however pani worship both kul and bayu near the river.

## **2.5 Religion and religious territorial belongingness**

When asked some of the Pani Bote about their religion they replied they did not have any religion. Census records show that they are Hindus. A few ethnic activists argue that they should have recorded animism as their true religion. However, during the survey it was reported that 96 percent are Hindus, as their religion 3 percent were Christian as their religion and the rest of them are something else.

## **2.6 Rites de passages**

The life cycle rituals described below, are based on the observation and narration of the Pakhe Bote. The Pani Bote also observed these rituals in almost the same way with some variation in some of the rituals.

- **Birth Name giving ceremony**

Usually, women give birth to their children in hospital as they live nearby the district headquarters. After giving birth the women are considered to be impure or polluted therefore they cannot move freely or touch other people until the purification rites on the 11<sup>th</sup> day after the birth. Sometimes they observe this ceremony on 5<sup>th</sup>, 7<sup>th</sup>, or 9<sup>th</sup> day if required. This ritual is also called the name giving ceremony. Mother bathes and son-in-law or married daughters and sisters sprinkle gaut (cow urine) and tea over the newborn baby, mother, and other family members. Usually, the eldest members of the family give the child a name; however, they tend to give modern names like they heard on the radio or television.

- **Rice feeding ceremony**

The rice feeding ceremony for a new child is called paasni. If the child is male, he is fed on 7<sup>th</sup> month and if a girl on the 5<sup>th</sup> month. A simple feast is organized among close kin and relatives. The eldest member of the family feeds the child for the first time followed by others. On the same day, they pierce the ear of the child. The invitees put tika and give some gift to the child.

- **Chhewar**

Chhewar is a puberty rite of male children performed at quite an early age of 3, 5, 7 or any other year. Months do not matter, but it has to be on a Wednesday. Wednesday is considered as an auspicious day. On the day of Chhewar, the maternal uncle of the child shaves the head of his nephew. Then the child is given new clothes and good food, usually oil-fried bread. On the day, the maternal uncle (mama) gives the child lessons on morality.

- **Marriage and kinship**

Botes are patrilineal and patrilocal. The entire community of Botes; be that of Pani of Pakhe is an extended family. Each of their members, in one or another, is connected by consanguine or lineal relationships. Each Bote identifies himself or herself as another's kin. Therefore, marriage relationship or affinal

kinship is established within the same cast but outside clan groups. Different clans of Botes are presented in the following sub-section. Though it was reported that love marriage across all cast group are on the rise, caste rules have not been breached so far.

Historically arranged marriage among both the groups of Botes were the predominant form of marriage; however, love marriage are apparently on the rise. Polygamy used to be commonly practiced in the past but has declined in the recent years so that only the new cases are now found. The study revealed that seven percent of males in the study village were polygamous. Since all the families in the village are related to each other, marriage within the village are uncommon. Often, parents and relatives look for suitable matches in the neighbouring village, and sometimes, even outside the district. Other relatives help find a match. In lineal kin relationship the son inherits the parental property; daughters are offered dowry or give during their marriage. Among dalit, the sons divide their property among themselves after death of their father. Case of third type of kin relationship, called Miteri were also reported in this village. Details of marriage patterns and fictive kin relationship are discussed in the following paragraphs.

- **Love Marriages**

A love marriage, selecting a spouse by the boys and girls themselves, is a common practice among the Botes, and it is a growing trend, where as the practice of arranged marriage is disappearing. Boys or girls let their parents know about their choice; villagers often know about the relationship, and sometime it becomes the matter of gossip among the villagers. Even if they prefer a love marriage, they follow certain basic rituals while bringing a new bride into the home for the first time. They preferred either Tuesday or Wednesday evening to enter the house. Once they know that the son is bringing his wife into the home, the parents inform their close relatives and kin. Villagers observe this occasion as a celebration.

When taking a new bride into the home for the first time, two water filled copper jar are placed at the both side of entrance, colored with vermilion and yellow powder. The main entrance is blocked with a barricade of the cotton threads, tied on the neck of the water jar. Usually the son in law or Bhanja sacrifices a rooster at the main gate, and then the new bride and groom are invited into the house. The groom puts vermilion on the head of bride. Then a virgin girl marks a path into the house, by pouring water on the bride's feet until they reached the main entrance. The groom follows his bride. The bride breaks the barricade placed at the main entrance, and enters the new house, followed by the groom.

In the meantime, a group of people prepare food for the feast, which usually consist meat, jaad and raksi, local liquors. Groups of women sing and dance. In

recent years, members of the mothers group sing and dance on such occasion and received some money from the brides family that goes to their singing, dancing and merry making which continue until midnight. Generally, love marriage occur within the group, a few cases are reported of such marriage between s and Newars or Darai, but there were not a single case between Pani Bote and Pakhe Bote .

- **Satta-Sutta Bibaha- Short-Cut Marriage**

Satta Bibaha was common form of arrange marriage in the past; particularly when parents were poor. Once parents saw the girl, they got the consent from both the girl and boy. They briefly completed required ritual, without much extravagance. Such marriage take place within the same group of only. The groom family bears all the cost for the feast that must be organized. The rest of marriage rituals remains similar to traditional marriage practices, including feast and celebrations.

- **Arranged Marriage**

Usually, Botes get married the month of Magh, Falgun and Baisakh. Tuesday is considered the best day to take the wedding procession to the brides house and on the following Wednesday they bring the bride home. There has not been an arrange marriage between Pani and Pakhe , but the Pakhe can marriage Majhi which is not consider as an inter-caste marriage as they see no differences between the two cultures.

A Karobare, go between initiates the dialogue between the two parties usually, initial discussion take place in Mangsir, the month of harvesting. Once the Karobare gives a green signal, then the relatives of the groom visit the bride house with the marriage proposal. They take along a bottle of raksi, if the bride's family accept the raksi it means, yes to proposal. If they do not accept the raksi then that means the bride side not willing to accept the marriage proposal, or that they want some more thins to be settled first. The bride side does not have to give a dowry to the groom; rather the groom side has to bear all the expenses of the feast, as demanded by the bride's side in addition the groom side has to give all the ornaments to the bride.

The son-in-law takes the leading role in marriage rituals. By the time the groom is ready to proceed the bride's house, his mother pretend as if she is breast feeding to him. Then, all the participants in marriage procession (Janti) are treated with jaad made of rice before they leave the home for the bride's home. When they reach the bride's home, they are welcomed by the sprinkling of rice and jaad made of rice. Usually, the rites are performed during the night; they are offered jaad by the host family. As a central part of the ritual, a virgin girl offers sindur first and then the groom puts sindur (vermilion) on the head of the brided and gives pote (a garland made of beads with a golden locket on it). It is said,

that the parents and brothers of the bride should not be present at the venue during ceremony of putting sindur and pote.

They have tradition that is called ‘dewar le bhauju thane’ ( bearing a sister-in-law by the younger brother of the groom). Dewar, the younger brother of the groom offers a saimundri (a collection of gold, brass, copper and iron) wrapped in saal leaves with a bottle of rakshi and declares that a girl from A gotra (clan) is given to B gotra, and now her gotra is also changed to B from A. “Earlier she was gold, now she has become brass, one is blessed if properly cared for, if no one is subject to sin” Then, the groom’s side presents clothes and ornaments to the bride.

- **Inter-Caste Marriage**

Inter-caste marriage is not very common among the Botes; nevertheless, it is not entirely new to them. They have conducted inter-caste marriages in the past. More girls have married boys from other castes than the boys marrying girls from other castes. Girls from other castes are accepted into families.

- **Death Rituals**

Traditionally the Bote buried dead bodies. A decade ago, however, water boring to supply drinking water to the Byas Municipality was completed in the lower part of the graveyard of the s and the government banned burial there. Since then, the s began cremating corpses near the confluence of the Seti and Madi rivers. They mourn the death of family member for 13 days. If a woman dies, her husband applies sindur and pote to the corpse and lights the pyre. The son-in-law then shaves the head of the mourning husband.

Once the mourners arrives home, married daughters offers them 3 dunas, (small cup like structure made of saal leaves) of water and jaad and tell them that “from now on we do not eat salt for 13 days.” Similarly, other family and clan member offers 3 dunas of jaad. In the evening, the mourners are given baked bread made from rice-flour on a banana leaf, and jaad made of rice in duna made of saal leaves. They go to the every morning to bathe for 13 days. They also perform some rituals on the riverbank. They eat plain rice with piece of ginger. Nowadays, they even eat fruits, but this is a recent practice. After they eat, they take another bath and return back home. They do not talk to people from other castes/groups for 13 days.

On the 11<sup>th</sup> day, they observe a special ritual where they make 13 small cake like object, called panda, out of rice flour, cow urine, barley seeds, and sesame seeds . These are placed on a banana leaf ,where they also add cow milk and pipal leaves .Once they offer those pindas to the dead soul, then they offer jaad , water, and dhup made of gum of the saal tree to the river by all the mourners

family. After the rituals ,when they are back to home, they are allowed to eat salt .

On the 13<sup>th</sup> day , a feast is orgaised for the family members ,relatibes and kin and all those who helped during the difficult time.Some gifts, including clothes and utensils, are conveyed to the son in law for his role as the ritual leader during the murning period,and also married daughters and sonin law have brought any grain ,fruit ,or vegetables ,some cash is given to them as recompense. The have a saying that one should not accept the things from a married daughter for free. They observe some restrictions on eating and wearing clothes until the final rite is performed in the sorha shradda of the same year . Finally, they eat food considered as broma; gourd,bitter gourd ,bambooshoots, etc. and jaad made of millet, to signify that now they are frère to eat anything as their mourning period has ended. The b consider death in two forms: natural and unnatural . If someone dies naturally ,then it is considered as ‘natural death’ .Whereas ,if someone commits suicide or is killed in an accident ,then that is considered an unnatural death.

- **Puberty rites**

For girls ,when they first menstruate, they stay inside a dark room ,as there is belief that she should not see the face of her brothers for 11 days .Nowadays, she comes out after 7 days. After which she bathes and enters the main house. Her parents,her father in particular ,put tika on her forehead and the grandfather gives her majetro ,a sawl. The consider it is a natural process .During every period the girls and women bathe on the first day,and massage their head /hair with mustard oil ;however they are not allowed to participate in any religious work and puja .However ,she can participate in other household chores.

### **Clan lineage**

Respondent could not trace their clan lineage clearly. Some tell the story of their origin from kush, a long grass . Some other believe that they are the descendants of saint byass. However there is no written history to confirm or add more information to their stories of origin and early migration to their current settlement .They have divided themselves into several gotra or pad kiran ,clan groups.There are different gotra or pad kairan between the pani and pakhe. For example

Pakhe Bote

- i. Kasha
- ii. Bagale

Pani Bote

- i.kal jip,sun jip,sundhuwa
- ii.chitari
- iii.Champhai Rani
- iv.Telghele
- v.Binda Basine



vi.Dobhane

vii.Dhuri Dhwase

The pakhe Bote claim that their forefathers migrated to this area from koshi ,whereas the sundhuwa believe that their forefather migrated from Kaligandagi,However ,there are no documents or evidence to substantiate these claims .Very few people are now aware of their gotra identity.

- **Fictive Kingship**

Mit is an age-old tradition of the Botes. They never have mit relationship within their own group. They have mit relationships with members of outside groups, meaning outside their formal kinship relationships. There is a saying that when someone does not have children even after many years of marriage, they may get children if they make a new mit relationship. Mit relations are most commonly made with the darai, Magar, Bahun and Chhetris. Usually, the one who extends the offer to establish such a relationship brings a rooster. With a very simple ritual, they exchange money, gifts, or sometimes used clothes. They then have a simple feast to celebrate the new relationship. If someone is rich, it may be a big feast with singing and dancing.

### **Festival and Feasts**

Bote celebrates a number of feasts throughout the year. The major ones are briefly described in the following paragraphs.

#### **Chhandi Puja**

The observe Chhandi worship on the day of Baishak Purnima, the full moon of April –May. As she is the principal goddess, she is worshipped first, at the beginning of the year. According to the myth, the goddess Chhandi told the people to offer puja (worship) to her as she became trapped in their fishing nets frequently. The main temple of Chhandi lies in Tanahu and they have a temple to her in their own-community. Therefore, each year they worship her and believe that it rains on this day. Typically, an unmarried boy offers puja, by sacrificing a pig to the goddess Chhandi. Besides s, Brahmins. Chhetris and Magars also celebrate this festival. The pani do not worship this goddess as they do not sacrifice pigs during their rituals.

#### **Kkulayan puja**

Kulayan puja is the worship of the ancestors. Ancestor puja is observed to sustain the health of the community and to keep the spirits happy. Guraou, the ritual leader, performs this puja, but if Guraou is not available on the day of puja, the eldest son in the family can perform it. After deciding the appropriate day in the winter months of mangsir or phalgun, they then offer fowls, goat and alcohol to their deceased ancestors. In the Terai, this puja is performed during

the time of Dashin. The pakhe perform the ritual in their own homes but the pani observes this ritual on the riverbank.

### **Bhuayar puja**

This offering is performed to commemorate the Guraou (the ritual leader, shaman) of the village, All the villagers assemble under a tree and the community leader performs this ritual by sacrificing a hen for their god. The pakhe perform this ritual during Phalgun. However, the Pani celebrate it on any day in the month of Baishak, except Sundays. The in the Terai perform this puja in Jestha.

### **Sansari Mai**

This ritual is performed to ensure the healthy and normal life of the family members. Sansari Mai is worshipped on Saturday in the month of Ashad by gathering in a place, which is turned sacred following some purification rituals, a short distance from the settlement. Both the Pani and Pakhe celebrate this Occasion by sacrificing a hen and a goat.

### **Baje Bajei Puja**

This puja is performed during the month of Phalgun. Both the Pani and Pakhe choose the eastern corner of their settlement to perform this puja. There is a story behind this puja. A became sick after eating pork and drinking alcohol in a Magar house and they believed that their ancestors became angry with them. To please their ancestors again, they started worshipping the ancestors, especially the grandparents. Previously, a Magar priest used to perform this puja for the Botes, but later, the Botes themselves started conducting this puja. It is said that Botes borrowed the practice of worshiping their grandparents form Magar culture.

### **Ditdhini puja**

Only the Pakhe Bote performs this puja on the day following Chhandi puja. Specifically, the puja is offered to the old woman who taught the Ghhatu dance to the people. The Ghhatu dance causes people to enter into a trance. To keep this tutor happy, the people offer a pig, a rooster and a hen to her.

### **Jalajhhakri Puja**

The Pani Bote , who wash-gold, perform this puja during the month of Phalgun. All the community members assemble under a tree of Jhhakri Saula. They prepare a bow and arrow form bamboo, make leaf-ports, and foffer a hen and a cock for their god; they present the food to a stone altar. In addition, a Guraou

(Priest) instructs the people to perform this puja whenever they get sick. The of the Terai also perform this ritual.

### **Jala Puja**

The Bote people perform this ritual to honor the river that provides them with fish. This puja is done at one's leisure. No special time is required. Any , who goes fishing, can perform this puja on the riverbank. Traditionally, this puja was offered during the time of preparing traps on the bank of the river where they offered a hen to their god.

### **Dunga Puja (the Boat worship)**

The Botes of Devghaat perform this puja for their newly purchased boats before they take them on the river. They sacrifice a hen for their boat. Traditionally, people used to worship the tree that was used to make the boat, before they cut it down. In Bairani, a small portion of the sacrificed animal is given to the boat makers as they used to help the people make boats.

### **Nhwagi Khthane (Eating of New Grains)**

The Bote people offer newly harvested crops to their god before they eat these grains themselves. The ritual is called Nhwagi. They offer newly harvested paddy, millet and maize to their god. Nhwagi is offered to the different gods. It is offered on twelve leaf-plates, one to their usual god, two to their guest gods and the others are kept in their own houses. Usually, the sacrifice a hen during the Nhwage during Mangsir, after the main harvest of the paddy. Until recently, the Pakhe Bote in Bairaini used to worship their gods and goddesses by offering incense, especially in remembrance of Bhayar, Gayar, Sethnath, Bhairam, Dithhini, Jarnalii, Chhandi Kalikami, Sunjhhakkri and Kalinagi. Like Hindus, the people celebrate other Dashain as their main festival. The tika received from the elders is believed to have been granted from the kings. They are blessed to have a better life while receiving tika from their elders.

### **Local Ghosts, Witches and Spirits**

The believe in supernatural powers and worship them in a number ways. They believe that any unnatural death (by drowning in the river, suicide etc.) leads a person to become a ghost. If such powers are not honored properly, they begin to torture other members in the family, and people may become sick, Different disasters take place in the family. To get rid of these unwanted consequences, call their family priest and perform a puja by offering incense, rice, and a rooster. They believe honor such powers.

### **Gauri Kunari puja**

Annually, they celebrate a puja for local ghosts, witches, and spirits during the month of Chaitra. They sacrifice a rooster to these powers on any except Sunday or Tuesday. They perform this puja either by themselves or through a priest.

### **Language and Education**

The mother tongue of the s is on the verge of extinction. They do not have a script of their own. In comparison to the Pakhe Bote, the Pani Bote communicate among themselves in their mother tongue. Though the children use the Nepali language, the old members of the Pani Bote respond in their own mother tongue. However, Botes are equally comfortable speaking the Khas language or their mother tongue. They reported that almost 50 percent of their mother tongue resembles the Dharai language. Brahmins and Chhetris also understand and speak the mother tongue. Some differences can be found in their language according to different places.

### **2.7 Subsistence patterns of the Bote**

Traditional subsistence practice of the is basically fishing, gold panning, ferry services and agricultural. They also practice agriculture and animal husbandry too. During leisure, they weave fishing net and produce small artifacts of bamboo needs for their personal use. The Economy of the Pakhe s is based principally on agriculture, animal husbandry and wage labor, whereas fishing is principle source of income of Pani (Subba, 1989:53-54). According to Bista (2000:140) they use thick and shallow dugout log canoes for crossing river. They love their own homeland and fear travelling out. But these days Bote people are changing their livelihood strategies slowly and gradually.

### **2.8 Livelihood Changes of Rural Community of Nepal**

In Nepal there are number of study on changes and situation of livelihood of the people. The Chepang people are also one of the socially backwarded ethnic group of Nepal. Their way of life have changed greatly since Prithivi highway, Mugling-Bharatpur highway, Tribhuvan highway, similarly new market places have developed Malehku, Mugling, Bhandara, Manohari and Bharatpur. They are slowly coming in contact with the outside world. Their age long ecological balance is undergoing rapid change (Gurung, 1989). Similarly, Messerschmidt (1976) studies about Gurung community and stated that economy of the Gurung people which was based primarily on the combination of field agriculture, mercenary soldiery, pastoralism, and trade have changed they migrated to the lower and southern locations. Transhumance trade declined due to Indian salt. Molnar (1981) analyses the economic strategies of the Kham Magars living in South of the Dhaulagiri and Dolpa range in Nepal. Their transhumance trade was very much influenced by the migration to work and education.

## **2.9 Review of Livelihood strategy:**

Terms of livelihood can be defined in many ways .the livelihood in its simplest sense is a means of gaining a living .However, the definition put forth by chamber and Conway in 1991 captured the board vision of livelihoods as “Livelihood comprise the capabilities ,assets including both materials and social resources and activities required for means of living .

The definition covers the livelihoods capabilities comprising the ability to gain a livelihood including capabilities to cope with stress and shocks and to explore opportunities .Asset include all the available resources as well as stores (tangible )and clims along with access (intangibly),which person or a household command and can use for livelihood. Chambers(1988) in the discussion papers entitled “*sustainable livelihoods ,environment and Development: putting the poor rural people*” first advocated to address the wants and needs of the very poor and poor rural people for sustainability .According to Chambers “only secured and adequate livelihood allow and encourage the poor people for the long term view of the resources used and to maintain and improve their condition” .Chamber even criticized the population ,Resources ,Environment and Development (PRED) paradigm and Brutdland commission for failing to start with proper section and put their priorities first .

Chamber outlined the model of thinking of normal professional concerning environment, development and poor people. He argues that Environment Thinking (ET) and Development Thinking (DT) are forms of first thinking manifestation of normal professionalism which failed due to not incorporation to the target group (poor people).Then reconcile ET and DT in terms of Livelihood Thinking (LT) by Brutland Commission moving closer to the poor People as the starting point of the references although it did not take further step of seeing thing from poor people’s point of view .Chamber then argue for sustainable Livelihood Thinking (SLT) that takes sustainability from ET linking with the need of the poor for the long term security for themselves and their children; productivity from DT, linking it with the needs of poor’s for more food s and incomes; and primacy of poor people’s livelihood from LT .Therefore, it is the sustainable livelihood with secure rights and ownership which can integrate what poor people want and need ,with those concerned with population, resources environment and rural development .

The concept of sustainable livelihood was put forward in the report of Advisory panel of the World Commission on Environment and Development.(WCED,1987). WCED considered sustainable Livelihood as an integrating concept and viewed sustainable livelihood security as the pre condition for stable human population .Sustainable livelihood was seen as a means of serving the objectives of both equity and sustainability.

Livelihood thinking dates back to the work of Robert Chambers in the mid 1990s. In realizing that conventional development concept did not yield the desired effect and that human kind was additionally facing an enormous population pressure, Chambers developed the idea of “sustainable livelihoods” with the intention to enhance the efficiency of development cooperation. His concept constitutes the basics for the Sustainable Livelihoods Approach (SLA), as it was developed by the British Department for International Development (DFID). Starting from 1997, DFID integrated the approach in its program for development cooperation. According to Chambers and Conway (1992:9) “A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resources base. “The core concept as developed by them is as follows:

- a) People centered
- b) Holistic
- c) Dynamic
- d) Building on strength
- e) Macro –micro links
- f) Sustainability

DFID defined sustainable livelihoods, following the paper above as :

“A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain and enhance its capabilities and assets both now and in the future, while not undermining the natural resources bases”

This reduces the strength of the sustainability requirement. Producing net benefits for others were considered an unrealistic demand (Carney with others 1999:8). Not surprisingly, this also left out the implications for those who are not poor. For its part OXFAM made to help secure “the right to suitable livelihood” as one of its five corporate aims (IBID: 11).

## **2.10 Livelihood Strategy, Perspectives and rural Development.**

Livelihood perspectives have been central to rural development thinking and practice in the past decade. But where do such perspectives come from, what influences have shaped the way they have emerged? This paper offers a historical review of key moments in debate about rural livelihoods, identifying the tensions, ambiguities and challenges of such approaches. A number of core challenges are identified, centered on the need to inject a more through-going political analysis into the center of livelihood perspectives. This will enhance the capacity of livelihood perspectives to address key lacunae in recent discussion, including questions of knowledge, politics, scale and dynamics.

Livelihoods perspective starts with how different people lives in different places. Different definitions are offered in the literature ,for example “the means of gaining a living” (Chambers 1995) . ‘a combination of the resources used and the activities undertaken in order to live ‘This may crosscutting issues of more conventional approaches to look at rural development which focus on defined activities: agriculture, wage employment, farm labor small scale enterprises and so on .But in reality people combine different activities in the complex bricolage or portfolio of activities .Outcomes of course varies, How different strategies affects livelihood pathway or trajectories is an important concern for livelihood analysis .This dynamic ,longitudinal analysis emphasizes such terms as coping ,adaption ,improvement diversification and transformation. Analyze at the individual level can in turn aggregate up to complex livelihood strategies and pathways at household, village of even district levels.

Although it has an earlier history ,it was probably only in the 1970s that the terms livelihood began significantly to enter the development lexicon . It was used to offset the urban and industrial biases of dominant term and concepts of employment ,jobs, workplace and income cash .Livelihood in the contrast could encompass the multifarious activities and sources of support typical especially of poor rural and agricultural households. When the sustainable rural livelihood :a practical concept for the 21<sup>st</sup> century paper was published in 1992(Chamber and Conway 1992) “sustainable livelihood” had already been around the last six years .It was developed and gained currency through several initiatives. it was discussed in IIEDs sustainable agriculture and rural livelihood program led by Gordon Conway was established in 1986 and Richard sand brook, the director of IIED ,played a part in making sustainable livelihoods a theme of large “Only one earth conference on sustainable development “convened in April 1987.The papers of that conference were published as The Greening of Aid: sustainable livelihoods in practice(Conroy and litvinoff eds 1988).

“Sustainable Livelihood” was adopted and developed as a concept by the advisory panel for food security ,Agriculture ,Forestry and Environment of the world Commission on Environment of the world commission on Environmental and Development (WCD-The Brutlant Commission ),meeting in 1986.The panel elaborated this as “Sustainable Livelihood Security "in the opening pages of its report food 2000(WCED 1987a).The commission itself in its report ,our common future (WCED 1987b),begin with older thinking and language with “jobs”(eg. pages 43,49),But shifted substantially to the use of “Livelihood". It speaks of “securing the livelihood of the rural poor”(p.130).maintaining and even enhancing agricultural productivity and “the livelihoods of all rural dwellers”(P.133)and securing the livelihoods of the rural poor”(p.130).It uses the page 40 and page 54,129 and 142 respectively).Agriculture “lacks policies

to ensure that food is produced where it is needed and in a manner that sustain the livelihoods of the rural poor”(p.18).Sustainable livelihoods are mentioned twice: “shifting production to food deficit countries and to the resource-poor farmers within those countries is a way of securing sustainable livelihoods”.(p.129) and “Providing sustainable livelihood for resources poor farmers present a special challenge for agriculture research”(P.138).

In parallel a succession of research programs were launched and bore fruit .In 1994 the society for international Development launched a 3 years programme in 19 countries on sustainable Livelihoods and people’s Everyday Economic ,one purpose of which was to develop further theory of sustainable livelihoods approach the sustainable development. More significant was research sponsored by DFID. One project was carried out by IDS ,the poverty research unit at Sussex and IIED,with field work in Bangladesh ,Ethiopia ,Mali and Zimbabwe.ODI conducted extensive analysis of SIs. together with DFID itself ,these organizations published whole series of empirical analytical papers which made sustainable contribution to understanding and practices .

Department for the International Development (DFID,2001) made a valuable contribution by developing principles ,framework as well as methods for livelihood studies. which emphasize on the following six particular principles to pursue sustainable livelihood studies. These are:

- a) People at the center of development, rather than the resources they use or the government that serve them.
- b) Adoption of holistic view which attempts to gain a realistic understanding of what shapes people’s livelihoods and how the various influencing factor can adjusted so that ,taken together ,they produce more beneficial livelihoods outcomes.
- c) It emphasize on dynamic nature of livelihood: it seeks to understand from change so that it can support positive pattern of change help mitigate negative pattern.
- d) Focus of the approach towards strength and opportunities, rather than problems and need.
- e) Emphasize on macro-micro link policies and institutions to the livelihood options of communities as well as individuals.
- f) Key approach concern livelihood with sustainability.

DFID emphasize on quantitative and qualitative data collection techniques for the analysis of sustainable livelihood or rural and local level. To fulfill the purpose it insisted for key informants interview, focus group discussion, household surveys, resource assessment as well as participation in the field.



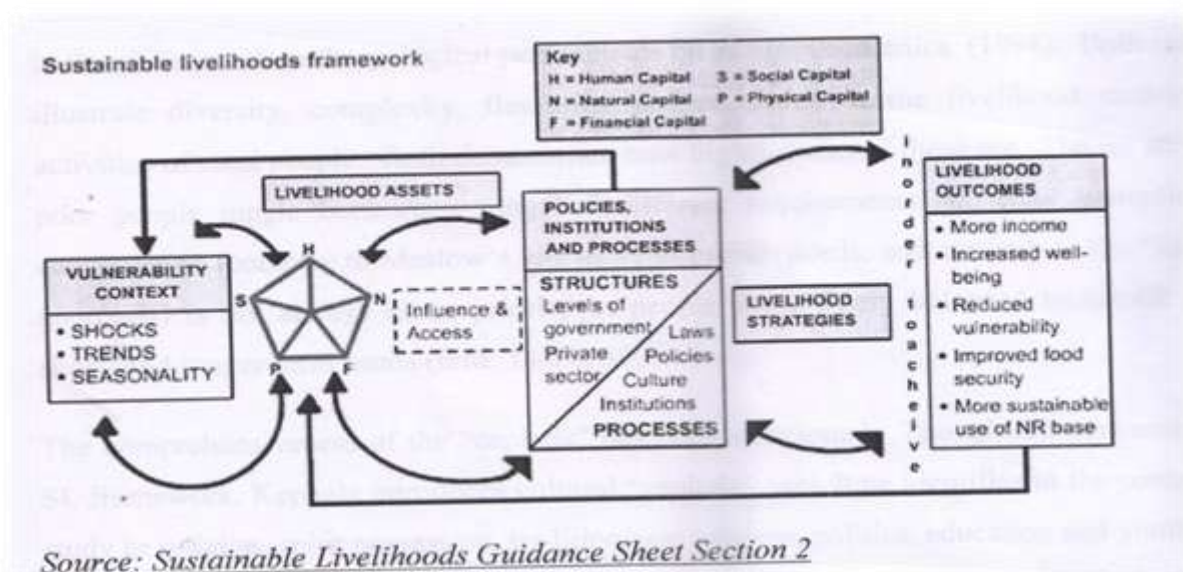
Dr. John Cameron, reader school of Development studies University of East Anglia Norwich, UK using the sustainable Rural livelihood framework to understand economic Development outcomes of literacy interventions. He told that “The livelihood framework emerge in the mid 1990s as an integrated, people centered approach to research and policy formulation. It has had a significant influence on rural development policies .The framework can be used as a tool of understanding rural lives in their totality, including varied lived experience of continuity and changes.

The livelihood framework has recently also risen in prominences amongst development agencies as a way of connecting literacy to the wider context of the lives and aspirations of poor people (e.g.DFID 2002).in the livelihoods framework, all households are seen as utilizing changing patterns of natural ,produced ,human ,financial and social wealth to creat livelihoods.

**Conceptual evolution and diversity:**

Researcher and organizations took the skeleton of the two words and put flesh on it. The most influential elaboration of dimension ,categories and connections were that of an ecologist ,Ian Scoones ,in his 1998,Sustainable Rural Livelihoods: a frame work for analysis OXFAM and DFID came to use variants of the scones diagram. its framework with five heading has ,with minor modifications, been widely adopted and adapted .The most commonly used version has been that of DFID.

Sustainable Livelihood framework



As it spread and evolved, the framework was perhaps best known for its identification of the five "capitals" as livelihood resources- natural capital,

physical capital, economic/financial capital, human capital and social, access, structures and processes. DFID defined sustainable livelihoods, following the paper above as:

"A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base"

This reduces the strength of the sustainability requirement. producing net benefits for others was considered an unrealistic demand (Carney with others 1999:8). Not surprisingly, this also left out the implications for those who are not poor. For its part OXFAM made to help secure "The right to a sustainable livelihood" as one of its five corporate aims. (ibid:11).

Dimensions of sustainable livelihoods have been explored by numerous authors.

Reinforcement of the concept and relevant insights have come from social anthropological field research. Two rich sources are Susanna Davies' *Adaptable Livelihoods: coping with food insecurity in the Malian Sahel* (1996) and Pekka Seppala's *Diversification and Accumulation in Rural Tanzania: anthropological perspectives on village economics* (1998). Both reveal and illustrate diversity, complexity, flexibility and resilience in the livelihood strategies and activities of rural people. Both demonstrate how highly seasonal these are. Davies shows how poor people juggle between a range of different requirements and how immediate food consumption (contrary to Maslow's hierarchy of human need, and contrary to the "food-first" approach) is not always given priority as people make finely balanced trade-offs between short- and longer -term needs (ibid:18-19;309).

The comprehensiveness of the "capitals" has been questioned. Though not concerned with a SL framework, Keppala introduces cultural "Capitals", which he identifies in the context of his study as religion, spirit possession, tradition/age, wisdom, politics, education and youth culture. He discusses how these can rival and be in conflict with economic "capital" (ibid:114-133). Baumann and Sinha (2001) make a persuasive case for adding political capital, which they defined broadly as "the ability to use power in support of political or economic positions and so enhance livelihoods". With evidence from field research on watershed development in India they argued that power and influence are traded with other capitals, especially financial through corruption. They point out that political capital is critical for understanding why poverty-focused programmers are often captured illicitly and fail to benefit the poor, and

how the poor can be supported to enhance their own, legitimate, political capital.

Diversity of livelihood sources and strategies has been repeatedly pointed out, emphasized and illustrated (e.g. Hussein and Nelson 1998; Ellis 1999). Participatory analysis of marketed naturally available rural products could produce a list of over 60 in Namibia and well over 100 in the Philippines (Bennett 2002: 73). Strategies reviewed include agricultural intensification (Carswell 1997), migration (McDowell and de Haan 1997) and those of special groups such as the disabled. Women's livelihood strategies received attention (e.g. Swantz 1995). Field research has stressed the marked seasonality of livelihood activities.

### **Range of applications**

Sustainable livelihoods have proved versatile in their relevance and application. They have provided organizing concepts in relation to a range of subjects. The most common have been natural resources and agriculture, for example household food security and environmental sustainability in farming systems research (Drinkwater and McEwan 1994; Carswell 1997). They have been applied in different contexts, for example coastal environments (IMM et al 2000). Although "rural" often appears in the titles of papers, sustainable livelihoods apply also in urban contexts. The relationships between SLs and human rights have been explored by Moser and Norton (2001). Several studies have discussed implications for policy (e.g. Hussein and Nelson 1998; Shankland 2000), and in particular with structural adjustment (Ahmed with Lpton 1997), with the "rights and the new architecture of aid" (Farrington 2001), with sectoral policies, and with Poverty Reduction Strategy Papers (PRSPs) (Norton and Foster 2001). Human Development reports have taken sustainable livelihoods as their organizing theme, for example in Jordan.

### **Strengths and weaknesses**

Reviews of experience with the SLs framework (e.g. Ashley and Carney 1999; Farrington 2001) have pointed to strengths and weaknesses but have come out quite strongly positive.

Among the strengths of the SL approach has proved to be its people-centeredness and poverty orientation. Starting as it does with the vulnerability context of shocks, trends and seasonality, listing the five (or six with political) capitals, including influence and access to resources and services, taking account of structures and processes, giving space for livelihood strategies (in the plural), and allowing for multiple livelihood outcomes, it has a complexity and comprehensiveness which nonetheless can be presented in a memorable diagram. With this comprehensiveness, it belongs to no discipline. It is neutral

ground on which all can meet, and where all can find a familiar patch. Almost every development professional can identify with one of the five capitals - natural capital (geographers, resource economists, ecologists, foresters, agriculturalists, soils scientists), physical capital (engineers, physical planners), human capital (educationalists, health professionals), financial capital (economists) and social capital (social scientists, social development specialists). And if political capital is added, there is a place too for political scientists. In his review, John Farrington (2001) added that the SL approach provided a reality check. Summing up its advantages he wrote:

"SL approaches put the poor at the centre of analysis and aim to identify interventions to meet their needs and opportunities in ways not dominated by individual sectors or disciplines. Part of the value of SL approach therefore lies in providing an inclusive and non-threatening process by which the capacity of development specialists to think beyond conventional sectoral or disciplinary boundaries can be enhanced. This is in addition to whatever improved products it achieves in terms of e.g. better design of the interventions themselves"

A final advantage is flexibility and the ease with which it can be made more comprehensive and realistic by adding dimensions.

Weaknesses have also become evident. In practice, household has usually been taken as the unit of analysis, which tends to overlook gender issues including intra-house distribution and dynamics. The various frameworks have tended to be difficult for some of those who come to sustainable livelihoods for the first time. They can be constraining when interpreted too rigidly, especially with the analysis of field data, and when the categories, for example the capitals, are treated as boxes into which realities must be fitted rather than useful checklists to ensure coverage of significant reality. Further weaknesses (see below) have been ignoring net effects of livelihoods on others, and focusing only on the poor and not on the rich.

### **For the future**

"Sustainable livelihoods" are two words put together initially without an explicit meaning. This had the advantage that they could be appropriated and given meanings by different actors to suit their conditions and purposes. The disadvantage that goes with this is that meanings or implications which are complicating, inconvenient or threatening can be ignored. On the other hand, it opened up scope for adding to the framework. As weaknesses or omissions are identified, more categories are added, two being gender and political capital. The challenge is to add to the scope and realism of the framework without sacrificing its proven practical utility.

With this in mind, three aspects stand out for their importance and potential.

The first concerns other qualities of a livelihood, and of wellbeing besides sustainability. Other adjectives which have been applied to livelihood include secure and decent. "Secure" is captured by the way sustainable livelihoods are interpreted, particularly the attention to shocks, stress and resilience. "Decent" implies social acceptability, self-respect and not demeaning or involving excessive physical hardship. There are always dangers of overcomplicating concepts. Beyond these there is, too, the quality of experience and fulfillment from livelihood activities. For practical purposes, to capture dimensions like these, checklists can be useful. In this case, they can be expressed in each context poor people themselves, indicating what characteristics a good livelihood would have for them.

The second issue is the concept of net SL effects, and SL-intensity. The point here is that a new livelihood or a new degree of sustainability for an existing livelihood may be at the expense of others. The economic concept of externalities applies here. DFID omitted it because of the difficulties it presented. However, it could be argued that the concept of net effects is vital for good choices if policies and programmers to contribute fully to equity and to the achievement of the international development targets. The fact that net SL effects are difficult to measure should be no deterrent. Important externalities which cannot be measured can be though through and estimated. It is better to think through, estimate and include than to exclude for lack of means to measure.

There are international and global dimensions to net SL effects. These concern peace and security, and international capitalism and trade. War and civil disturbance are often devastating for livelihoods. International capitalism and trade can be positive or negative in their net effects. International trade agreements and freer trade can strengthen and create livelihoods for poor people, or they can weaken and eliminate them. Both agricultural subsidies in the North, and the long-term trends of declining prices for primary products from the south have negative SL effects for poor people on a prodigious scale. Much of the world economic system is skewed to diminish and destroy livelihoods of poor people. For their livelihoods to be more adequate and sustainable, restraining and reversing these tendencies present a massive potential.

The third and final issue is failure to apply SL thinking to the North and to those who are rich in the south. This has been disappointing. Sustainable livelihood, as we defined and explicated it, was a Trojan horse. It was quite readily accepted as a concept applying to "Others", to the poor and to the South. SLs fit well with

poverty programmers, with the diverse realities of poor people, and with the poverty-reduction priorities of lenders, donors and Governments. It has been conveniently overlooked that the livelihoods and lives that were least environmentally sustainable were "ours" those of the deter off, the relatively rich. Some major advocacy INGOs are concerned with aspects of this but have not picked up on the concept. This is surprising, for the very concept which works so well for the poor can apply with force to the rich. It is obvious but inconvenient to note that environmentally, at the personal level, the least sustainable livelihoods and the life styles that go with them are those of the rich in the North. Their net source and sink effects on the environment vastly outweigh those of the poor in the south. Yet, to our knowledge, personal environmental accounting has not been effectively promoted even by those like Greenpeace and friends of the earth who might have been looked to for such an initiative.

The challenge, then, is both personal and public. Are we, those who read this, the relatively rich and well-off, prepared to adopt the wider definition of sustainability for our livelihoods and life styles? to make our livelihoods and lives more sustainable in their effects, both economically through fairer trade relations, and environmentally through our source and sing impacts ? what degrees of short-term irresponsibility, inconsistency and hypocrisy are we prepared to allow ourselves ? 2 To whom do we point the finger ?

The 'Idea for development' is to apply the concept of environmentally and socially sustainable livelihood to the rich as well as the poor.

- A) people can also develop their capabilities into skills whose expression over time as human wealth is both means and end to long term development;
- B) The relatively modified physical environment is a reservoir of natural wealth important to human well-being in itself and capable of self-development;
- C) Human activity in the natural environment can generate produced wealth, such as equipment and cooking utensils, that has a physical life and productive potential beyond immediate human consumption;
- D) Some wealth is held in financial forms as money or near money, such as jewellery, due to properties of liquidity and high fungibility with other forms of wealth;
- E) Societies have collective histories of building trust, confidence and mutual security into relationships that constitute a social wealth.

The framework becomes a behavioral theory when it proposes that most people utilize their assets to reduce vulnerability and increase certainty as coping strategies seeking sustainability. Only a few can afford to take risks and seek to accumulate. The focus in most livelihoods monitoring by

literacy researchers is how a literacy gain improves vulnerable people's capabilities to manage their livelihoods in a very challenging global economy.

There are some part of India where sustainable livelihood approach are implementing as PACS program which is initiated by UK Government's DFID which is taking success on the way.

### **About poorest areas civil society**

the poorest areas civil society (PACS) programme is an initiative of the UK government's department for international development (DFID) aimed at reducing the gap in wellbeing status between socially excluded groups in India and the rest of the population.

We work with civil society organizations to help groups claim their rights and entitlements. by promoting inclusive policies, programmes and institutions at local, district and state levels.

covers 90 districts in seven Indian states- Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Odisha, Uttar Pradesh and west Bengal.

We aim to address the most pressing constraints faced by socially excluded groups in India and help people access opportunities and rights to improve their lives.

The sustainable livelihoods them focuses On:

- Non-discriminatory access to work under the Mahatma Gandhi National Rural Employment guarantee scheme (MGNREGS).
- Building capacities of scheduled tribe groups and traditional forest dwellers t claim land under the scheduled tribes and other traditional forest dwellers (Recognition of forest rights) act, 2006.
- Overcoming barriers to lease or ownership of revenue land faced by socially excluded groups.
- Ensuring equal access to resources and skills for socially excluded groups to diversify their livelihood options.

## **2.11 Livelihoods Strategy in Nepal**

### **Defining livelihoods in the Nepalese context**

The livelihood approach seeks to provide choice, opportunity and diversity. Livelihood strategies comprise the range and combination of activities and choice that people may undertake in order to achieve their livelihood goals.

They have to be understood as a dynamic process in which people combine activities to meet their various needs at different times and on different geographical or economical levels, where they may even have different times and on different geographical or economical resources and people are all mobile, an accurate picture of livelihoods cannot be gained if artificial boundaries are drawn. Thus links between urban and rural centers will need to be explored, as with the implication for decision making and asset usage of split families. As livelihood strategies are dependent on the asset status and transforming structure and process, a changing asset status may further or hinder other strategies depending on the policies and institutions at work.

When considering livelihood strategies and issues connected to SLA in general it is important to recognize that people compete (for jobs, markets, natural resource etc). which it makes it difficult for everyone to achieve simultaneous improvements in their livelihoods. The poor are themselves a heterogeneous group, placing different priorities in a finite and therefore highly disputed environment. Compromises are often indispensable. An application of the SLA offers the advantage to be sensitive for such issues in a differentiated manner.

The concept of livelihoods has gained prominence and traction in recent years through debates about rural development, poverty reduction and social protection. It has become clear that definitions of poverty and wellbeing based solely on income or the ability to meet basic needs do not incorporate the multidimensional complexities of poverty. Indeed, it is perhaps what Chambers and Conway (1992) implied when defining sustainable livelihoods.

Comprising the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

The importance of capturing multidimensionality is also evident in DFID's (2002) framing of sustainable livelihoods, which posits that people's livelihoods will improve if they have:

- An access to basic rights established through international conventions and access to high quality education, information, technologies and training and better nutrition and health
- A supportive and cohesive social environment
- A Secure access to and better management of natural resources
- A policy and institutional environment that supports multiple livelihood strategies and promotes equitable access to competitive markets for all.



Defining livelihoods in the Nepalese context is not straightforward. The term means different things to different people- as is often the case in contexts of conflict and fragility (Upreti and Muller- Boker 2010) and from a programmatic perspective, it is possible to identify a number of different frameworks in operation in Nepal. Among the dominant frameworks that are used to analyze livelihoods and help design interventions is the Sustainable Livelihoods Approach (DFID, 2002), which conceptualizes livelihoods as being comprised of five capitals: human, natural, financial, physical and social. Another widely used framework in Nepal is the Rural Livelihoods System (RLS) approach, which takes into account people's emotional base and subjective orientations. Elsewhere, CARE's livelihoods model looks at patterns of production and consumption, as well as shock and stress, while OXFAM's framework includes capability enhancement and policy changes for livelihoods improvement (Pokharel, 2010). Although different in some respects, these frameworks tend to incorporate analyses (or at least considerations) of social exclusion and inclusion that open up important questions about power relations and structures. However, for the most part, the frameworks mentioned above fail to take people's aspirations and orientations in life into account. Two main understandings of livelihoods emerge from the literature presented, The first can be described loosely as a 'materialist' understanding, and is concerned primarily with poverty, development, vulnerability and people's coping strategies.

This particular understanding of livelihoods has been informed and shaped by multiple studies into: community forestry (for example, Gautam et al., 2008); access to land and livelihoods of rural people (for example, Upreti et al., 2008); and internal and international migration (for example, Kaspar, 2005; Tmieme, 2006). The second, which can be termed a 'group-centred' understanding, privileges an analysis of identity (caste and ethnicity) and social inclusion/exclusion (Lietchy, 2008; for examples, see Fischer, 2001; Geiser, 2005; Upreti et al., 2008). This second understanding pays greater attention to social relations, focusing as it does on the problems and issues facing specific caste and ethnic groups. While these two understandings offer two different- and two equally legitimate perspectives on livelihoods in Nepal and elsewhere, a broader, more holistic understanding of livelihoods that goes beyond the twin focus of materialistic and group-centered approaches is still lacking in Nepal. It is important to look at the livelihood aspects from the broader perspective, reflecting multiple dimensions of human needs, as for example, manifested in Maslow's (1943;1954) hierarchy of needs. As part of this study, NCCR researchers organized a stakeholders' consultation meeting to discuss issues relating to livelihoods, basic services and social protection in Nepal . The participants offered useful feedback on the usage of the term 'livelihoods' in the Nepalese context, and it was clear that the meeting summed it up succinctly when she said that 'the definition of the term "livelihood" has not always been

consistent and uniform. for some, it could mean working for a hand to mouth deal, while for others it could mean something else'. Indeed for a nation like Nepal where the gap between the poor and the rich is vast, the meaning of 'a livelihood' varies, whether it is survival and fulfillment of basic needs for the poor, or earning more than what they have for the rich. In general, the participants were also of the opinion that since a livelihood is so strongly and intrinsically connected with social protection and basic services. the three terms cannot be separated and should go hand I hand.

The concept of Livelihoods is very new in the contest of Nepal. The concept of livelihoods basically looks at peoples' means of gaining a living as a process of accessing various livelihood assets or capitals such as financial, human, social, physical, natural assets through various livelihood strategies (e.g. farming, micro- and small enterprises, etc.) for the purpose of achieving certain livelihood outcomes (e.g. food security, income generation, etc.). This Framework (SLF) (see scones 1998; DFID 1999; Bebington 1999).

One livelihood strategy, which seems to have been neglected in research until very recently but is of great importance for people living in marginal areas, is labor migration which impact on Bote community also. until the last decade, the literature on labor migration focused upon economic and demographic factors as the most important determinants of migration. Although, economic forces pertain to conditions under which migration begins, they do not address the questions as to why and how migrants by themselves choose to migrate and select their destinations. Neither do they question the basis for migrants' assumption that friends and relatives will be able to follow nor that they will be able to return home and again re-migrate. Recent migration research stresses the importance of the structuration of migration streams (Massey 1990; de Haan 2002; Kritz et al. 1992; Castles and millers 1993; portes and Sensenbrenner 1993; goss and Lindquist 1995). How do migrants use networks ? Are their migration actions determined by rules of their home society ? what are the social rules and norms in which migration is embedded ?

Livelihood and Economic activities in rural Nepal are mostly based on primary production (I.e. agriculture). However; agriculture particularly the cultivation of crops is constrained primarily by limited arable area considering the mountainous and steep terrain of Nepal 2. Nevertheless, production activities still persist even in the steep terrains of the country. As is visible looking at the rural landscape of Nepal, these primary production activities are made possible through soil conserving production practices such as terracing and the adoption of production activities that minimize ground cultivation. particularly engagement into forest-based activities.

The dominance of trees in the mountainous landscape of Nepal implies the dependence of the people on forest resources to meet their various needs, which is also documented in various studies showing the various forest products that people collect from forests such as fuel wood, fodder, food, timber, leaf-litters, etc. While it is not easy to distinguish forestry from other activities based on primary production (i.e. agriculture) especially in the mountains of Nepal, it is apparent that forests resources are an important, if not the most important, source of livelihoods for these people living near the forests. Improving their livelihoods should therefore look at improving the benefits they derive from the forests. This however, is not easy as there are various constraints to it. A general constraint is the rules and regulations governing access to this forest resources (i.e. forestry institutions), which often are limiting instead of permitting access to forest resources by the poorest. This study looks into improving forest institutions in Nepal for the purpose of making them more inclusive and beneficial for the poorest and marginalized.

Fishing, boating (Ferry work) and Agriculture is wide spread livelihoods of Botes of Nepal and Tanahun. Traditional land holding rights which the state seems to have given them on payment of annual rent recompense for conducting ferry service, has been called their **kipat**. Like a kiptat land in other areas of Nepal, the kiptat of Botes previously seems to have held collectively on behalf of all Bote members of the village. This has, however, changed in modern times and holds no longer true. In face of growing poverty, their land is slipping away from them into the hands of stronger socio-economic group. Most land belonging to the Botes nowadays that the Botes are one of the most vulnerable economic groups of Nepal and the livelihood is in crisis ? The livelihood is also affected by urbanization, development in the study areas which should have to be analyzed for their better livelihood and improvement of their occupation for better future to reduce the poverty.

Economy of a community is often found to be greatly influenced by the physical structure of the areas they have inhabited. Botes are no exception to it. Their economic life and livelihood is greatly affected and shaped by their habitat. It has been already mentioned that most of them live, at present, beyond the subsistence level of economy and there are very few who comparatively enjoy better economic status, yet generally their neighboring socio-cultural group who are considered economically well off.

Livelihoods of Botes is highly affected due to restriction on using forest products freely, construction of bridges of all sorts and above all the dwindling quantity of fishes in the river- a natural phenomenon- have further compounded their economic life. Presence of superior socio-cultural groups in their neighborhoods and population growth has considerably affected their way of

living and life. Because of their profession as ferrymen and fishermen they could not pay required attention on the aspect of acquiring land. Gradually they have been realizing the value of productive land but their belated awareness has not produced them any remarkable result.

Pani Botes and Pakhe Botes distinctly follow two different patterns of economic life. Most of pani Botes still practice subsistence level of economy. Their main source of income is fishing and gold panning. Pakhe Botes pursue agriculture and heavily depend on it. Gold panning is Pani Bote's seasonal occupation. They also practicing fishing., ferry service and food gathering, they have begun to practice agriculture and animal husbandry too. Pakhe Bote do not follow such seasonal occupation as gold panning but subsist on fishing, ferry service and animal husbandry too. But local government and local other casts have restricted this types of occupation making cause of environment and ecosystem of river side. Which is the very negative effect on the livelihoods of the Both type of Botes, National and local government should have to make alternative plan and policies for their livelihoods transforming other types of occupations by providing technical training, entrepreneurship development to local Bote illiterate people.

The economy of Pakhe Botes is based principally on agriculture, animal husbandry and wages labor, where's fishing is the principal source of income of Pani Bote. Pani Bote inhabiting different district do not have follow uniform pattern of economic life. i.e Pani Botes of Byas Municipality ward -5, economically better placed than the Botes inhabiting other villages of the district. As such some do not practice food gathering and others give more emphasis on agriculture, Pakhe Botes, more or less, follows identical pattern of economic life.

In the Baireni Bote and Naya Basti Gaun ward no-5 of Byas Municipality, they are depending on the different kinds of livelihoods (occupation) like making chair, netting, maize crops, Ghaiya (dry paddy), rice millet, till (sesame), sama (wild rice), buckwheat, Junelo are normally planted on the field, and animal husbandry, poultry farming as well as horticulture. Among all, maize is mostly preferred because it can be eaten in various ways. It can be fried and eaten as rice, It is also ground into flour and bread, dhendo (porridge like preparation), puwa, etc. are prepared. Sometimes homemade beer is prepared out of it. It can be boiled and eaten too.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

#### **3. Theoretical /Conceptual Framework**

Livelihood refers to all those combined sets of activities of population, which are geared towards making its living .To explore this aspect of human activities and their relation and linked with household ,community and the state can acquire first hand information about them through direct information about them through direct interaction with people at their home and work sites. And also requires a part of such information through review of archival material.

The existing body of knowledge on theory and methods will be adopted to inquire systematically about the research problem the changes in livelihood strategy of the indigenous people of Tanahun. Cultural ecological perspective developed in anthropology will facilitate this kind of study. Ecological approach in anthropology focuses to the study of human interactions with the natural environment, it focuses culture as the patterns as adaptive responses. Adaptive systems are considered as open system– they freely exchange energy with the environment and contain internal innovation. Cultural ecology is a study of how adaptive systems influence the physical environment and the human environment as well (Bennett, 1976:94-95). Cultural ecology pays primary attention to those features which empirical analysis shows to be most closely involved in the utilization of environment in culturally prescribed way (Steward, 1955:37). Concrete theoretical/conceptual framework will be developed after detail review of literature.

#### **3.1 Research Design**

Research design is descriptive and explanatory. Research designed in descriptive way to introduce and analyze the present livelihood strategies and exploratory way to explore the traditional livelihood strategies . From the interview with key informants, traditional livelihood strategies were explored and from the observations of their current activities present livelihood strategies were described.

#### **Rationale of the selection of research site**

Tanahun lies in mid hill region of Nepal. In the study I focused my fieldwork in different VDCs (Damuli, and Devghat VDC) of Tanahun district. These VDCs were selected due to their large population size compare with other VDCs. Other VDCs such Ghansi Kuwa, Shyamgha, Purkot , Bhaun, Kyamin, Chipchipe, Bhirkot where either Pani or Pakhe live. For the interest and accessibility the selection of VDCs in Tanahun district will be done during the field study for the primary data generation.

I would like to compare some vital data on origin, settlement pattern, language, kinship terminologies, life cycle rituals, religion, festivals, traditional organizations, modern political organization and the most important aspect that the nature and trend of changes in their livelihood from two distinct areas.

The first and foremost reason to choose these study area is my familiarity with the local people and their customs, rites and rituals especially in Tanahu district. It is easier for me to build a rapport with my informants and get access to all essential information needed for my research. The last but not least, my limited resources (both time and budget) necessitated me to undertake research work in those areas. As doing research in a familiar situation saved my time and budget, I could do more intensive research work effectively in my area rather than anywhere else.

### **3.2 Nature and Sources of Data**

The study will use basically qualitative data, but quantitative data also will be used. Norms, values, beliefs, their observation, interpretation of situation will be the main areas of data collection and types of data. This study will be based on primary data using structure and semi-structure research tools, and they will be supplemented by secondary sources.

### **3.3 Population and sample**

Debghat and Byas Municipality of Tanahun will be selected for Population and sample due to their large in population. Specially highly populated ward of Municipality/VDC will be selected and twenty percent Population will be determined for the sample. Probability and non probability sampling method will be accommodated for more scientific research.

#### **3.3.1 Technique and tools of Data collection.**

Several techniques will be used in order to collect primary data in detail during field work. Some particular methods of data collection will be as follows:

#### **Observation**

This method was used to record situations as they happen, and to record the meaning of events at the time for study group participants. I used participant observation as a key method to collect essential information. As a participant observer. I observed people's day to day material as well as ritual activities. During field work and following participant observation method of data collection. informal interviewing at the beginning was used . It helped me to build greater rapport and to uncover new topics of interest that might have been overlooked. Visit the places where landscape were used for ceremonial

purposes, watch and wonder how people conceptualize the meaning associated with the change in livelihood of indigenous people. What were their responses towards such changes in collective way or individual initiatives, what happens in ritual and religion, what types of ritual material are used and how the meaning is given? What kinds of places are being used for particular rituals? What kind of features is important when choosing places to perform such rituals? This method helped some what time consuming. During the observation.

### **Semi-structure Interview**

In order to generate qualitative and quantitative data, semi-structure interview were used intensively. It has the possibilities of flexibility, allowing the informants to change the course of the conversation and bring up new issues.

### **Focus Group Discussion**

The main benefit of this method is that informants may feel greater confidence in a group of 6-12 persons, which may encourage them to offer comments and discuss matter they wouldn't in a one-on-one interview. The informants also can corroborate or challenge the responses of other members and remind one another of certain phenomena. From the researcher side it facilitates triangulation of data of greater confidence on the perception, the reasons of changes of livelihood strategies and its impact on their traditional culture.

### **Key Informant Interview**

I used interviews of key informants as an important method of data collection. I selected several key informants, and kept my ears and eyes always open to get the needed further information from any person who seemed knowledgeable on selected topics, personal histories, cultural, historical knowledge and beliefs, climate change, and their strategies to cope with. I used both unstructured i.e. standardized and semi-structured questions. Some of the questions were repeated among the key informants to check the consistent pattern of information for the sake of cross comparison about their opinion, understand g and experience of climate change.

### **Historical/Archival Methods**

Written records and previous studies provided useful information for this kind of research, since the study focused upon cultural change in general and particularly to the livelihood changes, which demands some past comparison as well. In this regards historical documents were collected from the people as well as from the official records.

### **Ethical Issue for the Research Different**

I, as a social science researcher maintained ethical issues guided by the code of the general standard scientific ethics of my discipline, which could be termed as “best practices” both in the field and in the interpretation. I was aware with fabrication during making up data results, recording and reporting them; falsification, which was manipulating research materials, equipment, or processes, or changing or omitting result which did not accurately represented, also of plagiarism. The research work carried for this study did not directly harm any respondents and the public.

### **Analysis and Interpretation of Data**

I used meaning given by local people about the changes of livelihood of the people, its impacts and responses by the local people. I tried to conceptualize them. For this study it is also important to describe the actions of the people which were observed during the field work. This study carried out with an perspective in which anthropologists describe the cultural elements of the group, and through analysis to construct an account which reveals how the bits of cultural elements fit together.

Data generated from two different sites were compared adopting mixed methods of data collection and analysis. In order to analyze of numerically coded data was used statistical tools and for the qualitative data the interpretive analysis of data coded as text qualitative procedures were followed systematically. I tried to use software, which facilitated my analysis and interpretation of data to make more scientific.

A descriptive com exploratory research design was followed in this study. This is exploratory because socio-economic status of the women of study area was not studied earlier. Since qualitative descriptive are also designed for socio-economic and cultural variable so this way a descriptive design. The research would describe the education, occupation, income, family size, land holding etc, and after all its impact on the socio-economic status of women.



## **CHAPTER-IV STUDY AREA**

### **4.1 The District Profile**

Tanahun district is a part of Gandaki zone, western region is one of the seventy-five districts and hilly district of Nepal, a landlocked country of south asia. The district, with Damauli (Byas Municipality) as its district headquarters, covers an area of 1,546 km<sup>2</sup> and has a population (2001) of 315,237 is selected for study area. Previously the town of Bandipur was its district headquarters. But the district profile (2070) published by the DDC Tanahun had total population of 323288 comprising a female population of 143410 and male of 179878 and population density of 209/km. Consenting of a total house holds 78309 and average 4.13 members in family. Its population growth rate is 1.99% Topographysically, it is located between 27'-06" to 28'-05" latitude easr and 83'-57" to 84'-34" longetude north. It is only district having common borders with seven other districts of the nation, viz. Gorkha, Syangja, Palpa, Lamjung, Nawalparasi, Kaski and Chitwan.

Differetn linguistic and cultural groups of people are live in the district. Bahun, Chetri, Kami, Damai, Magar, Gurung, Newar, Darai, Bote are the major caste and ethnic groups living in the district. Hindu, Budhist, Muslim, Christchin are the religious group. There are also ethnic groups following shamanis (Nature worship). Bote, Darai and Magars follows their own traditional culture.

Following table give the brief information about the Tanahun district,  
Introduction

|                      |                             |
|----------------------|-----------------------------|
| District             | : Tanahun                   |
| District Headquarter | : Damauli                   |
| Zone                 | : Gandaki.                  |
| Development Zone     | : Western Development Zone. |

#### Physical condition

|                    |                               |
|--------------------|-------------------------------|
| Altitude           | : 240 Meter ot 2325 M         |
| Area               | : 1546 Sq. Km.                |
| East- West Length  | : 62.5 Km.                    |
| North-South Length | : 43.7 Km.                    |
| Latitude           | : 27'-26" to 28'-05" East and |
| Longitude          | : 83'-57" to 84'-34" North    |

#### Climate:

|                      |           |
|----------------------|-----------|
| Annual Av. Rain fall | : 1761 Ml |
|----------------------|-----------|

Temperature : 38 to 41 Deg Cel Max  
 : 3 Deg Cel. Min,

| Climate Zone   | Elevation Range                           | % of Area |
|----------------|---|-----------|
| Lower Tropical | below 300 meters (1,000 ft)               | 2.3       |
| Upper Tropical | 300 to 1,000 Meters<br>1,000 to 3,300 ft. | 88        |
| Subtropical    | to 2,000 meters<br>3,300 to 6,600 ft.     | 8.8       |

Total Population : 323288

Male :179878  
 Female : 143410  
 Density : 209 per sq. Km.  
 Population growth rate : 1.99% (in 2058 to 2067 Bs)  
 Educated people : 71.97%  
 Male literate : 79.25 %  
 Female Literate : 64.69%  
 Irrigate Land : 22000 Hecter.  
 Rural Road : 2200 Km.  
 Blacktop Road : 149.50 Km  
 Gravel Road : 62 Km.

#### Political and Administrative Division

Constituency No : 3  
 No of Municipality : 1  
 No of VDC : 46

#### Religion:

Hindu : 91.2%  
 Baudha : 6.63%  
 Muslim : 0.92%  
 Cristian : 0.60%  
 Other : 0.65%  
 No of households : 78309  
 No of wards : 425  
 Road Facilities VDC : 45

VDC without Road : 1 (Devghat)  
Trail Bridge : 73 nos.

Border:

East : Chitwan and Gorkha  
West : Syangja  
North : Kaski and Lumjung  
South : Palpa, Chitwan and Nawalparasi

*Source: DDC, Tanahu*

## **4.2 Geography**

Present geographical boundaries of Tanahun are rivers-Risti and Nawadi in north, Marsyangdi in the east, Narayeni and Kaligandaki in the south Dhorthambra, Saldim and Kotre in the west. Its present District is Damauli fast growing township through which passes Prithibi Highway, linking Kathmandu with Pokhara, the nearest town.

## **4.3 Climate Condition**

The climate of district is varies from sub-tropical to mild temperature, depending upon elevation ranging from 240 Meter to 2325 M. Temperature ranging from 3' and does not rise above 41 deg. Despite the presence of plentiful sources of water, some villages situated at the hill side suffer from perennial lack of drinking water. The area experiences four distinct climate seasons: Dry summer , rainy monsoon, dry autumn and winter,

## **4.4 Forest Resource and water resource**

As the result of warm climatic condition, different types of natural vegetation are found in the different village of Tanahun. The total irrigated land is about 22000 hectore. Various types of wood and timbers, such as simal, sal, sinkauli, katus, amala, champ. Laligurash, chilaune, khayaer, saj, sallo are major forest species. other forest or herbal products are chiraito, kuti, vatmas, sughandhawal, panchunale, amala dalchin. nagbeli, bhyakur and harrobarro etc. the fauna consists of tiger, bear, leopard, jungle fowl, boar, rabbit, monkey, jackal, porcupine, otter, etc. Major types of birds inhabiting are pheasant, partridge, black pheasant, jungle fowl, dove, green pigeon, parrot, eagle, noisebird, owl, king crow etc. The river contains fish such as saurmbam, gonche, bagi, fresh prawn, chepte, bhitte etc.

## **4.5 Soil Characteristics**

The observation of soil characteristics show variation in color, depth, texture and the amount of rocks and stone. However, the only basis to evaluate the soil characteristics of the area was through observation. It defined land capability as the inherent capacity of the land to be productive and sustain under specific management methods.

#### **4.6 Human settlement, Social and cultural aspect**

Nepal is known as a land of cultural diversity. Such diversity is also the foundation of the country's identity. The society comprises four groups and these are further divided into different castes and ethnic, nationality groups (Bista, 1991). The Mongolian and Caucasians are the major groups living in Nepal. Mongolian groups are divided into different cultural and language groups, which are egalitarian societies with no hierarchical system. The Caucasians are divided into four Varna's and are further divided into many caste groups (Classical four-tiered structure).

In the village of Tanhun, there are dispersed settlement of Brahman, chetri, newars, Botes, Rai, Limbu, Kami, Sarki etc can be found .

#### **4.7 Livelihoods and Occupation of study area**

In Nepal, the economy is dominated by agriculture. In the late 1980, it was the livelihoods of more than 90 percent of the population, although only approximately 20% of total land areas was cultivable. Agriculture accounted for. On average, about 60 percent of the GDP and approximately 75% of exports. Since the formulation of the fifth five-year plan (1975-80), agriculture have been given the highest priority because economic growth was dependent on both increasing the productivity of existing groups and diversifying the agricultural base for use as industrial inputs.

According to the World Bank, agriculture is the main source of food, income and employment for the majority of the people. In trying to increase agricultural production and diversity the agricultural base, the government focused on irrigation, the use of fertilizer and insecticides, the introduction of new equipments and new seeds of high yield varieties and the provision of credits. The lacks of distribution of these inputs as well as problems in obtaining supplies, however, inhibited progress. Although land reclamation and settlement were occurring in the Tarai region, environmental degradation and ecological imbalance resulting from deforestation also prevented progress.

There was nevertheless some success. Fertile lands in the Tarai region and hard working peasants in the Hill region provided greater supplies of food staples (Mostly rice and corns), increasing the daily caloric intake of population locally to over 2000 calories per capita in 1988 from about 1900 per capita in 1965.

Moreover, areas with access to irrigation facilities increased from approximately 6200 hectares in 1956 to nearly 583000 hectares in 1990.

As Nepal's livelihoods and economy is dominated by agriculture. The people of Tanahun also engaged in agriculture. The economy of the Tanahun district largely depends on this agriculture. The main agriculture products are rice, maize, wheat, barley, pulses, soybeans and potatoes.

## **CHAPTER-V**

### **ANALYSIS AND INTERPRETATION OF SURVEY DATA**

In this chapter, collected data, are analyzed and interpreted in different way which deals with their social-economic, social-culture demographic occupation and livelihood features of Botes who are living in Bote tole, Baireni bot Gaun and Naya Basti. In accordance to meet the objective.

This study deals with understanding and find out the multiple factors that contribute to the livelihoods crisis and analyze their changing livelihood strategy among the Bote community in the study area.

#### **5.1 Cast/Social and Cultural Dimension**

The study area, Tanahun district consists of multi cast and ethnicity as whole Nepal. There are various cast and ethnic groups as Bote, Majhi, Darai, Magar, Gurung, Tamang, Damai, Kami, Chgetri, Bahun, Thakali, Thakur, Sanyasi, Chepang, Kusunda, etc live in the district.

Damauli Municipality has consists of 11 wards (Lowest administrative unit under municipality). There are almost total 78 309 household and total populations of 323288 comprising 143410 female and 179878 male.

The indigenous nationalities district co-ordination committee shows that there is total 197088 indigenous people comprising 97574 female and 997514 male. Which has published in 2066 BC ? in which 1717 peoples are Botes-828 female and 889 male. The Annex-5.1 shows about the demography, their education (literate and illiterate), religion, cast and ethnic composition wise of the indigenous people in Tanahu.

#### **5.2 Demography**

Some Botes told themselves that they have some similarity with Majhis and also some other groups like Mushahar, Thapa who have adopted fishing occupation they are connected with both of the groups (Majhi and Botes). They call themselves Bote Majhis and either Bote or Majhi only. According to Subba, the Botes of purkot and Bhirkot VDCs (Tanahun) called themselves Majhi. During my site visit and surveying Botes community, someone say they are difference than Majhi but someone says Botes and Majhi are the same. Different people of Botes have different argument but bots and majhis do marriage with each other's of Gorkha, Nawalparasi and Tanahun district now a day.

But pani Bote of Tanahu said that Bote and Majhi are separate ethnic groups and they do not have marriage relation. Similarly, the Bote of Sarlai also said that as Majhis and Botes are separate groups, there is no marriage relationship

between them. In Nawalparasi, Botes, Majhi and Mushars are living in close proximity and some are known as Mushars. There is marriage relations between Botes and Majhil This arguments created confusion about the true identification of Botes and other groups who are intermingled with them which defiantly impact to find the actual population of the Bote community-even they have high population in Tanahu but DDC have put them imbedding of others population. According to Indigenous nationalities district co-ordination committee 2066 BS, the4 total population of Botes was 1717 out of them 828 female and 889 male. But national census 2001 it was 1398 population in Tanahu and total population in 7969 which constitutes 0.04% of country's total population 3881 are male and 4088 are female. Recently published data show that in 2011, the total population of Botes is 10,398-5019 male and 5378 female.

Most of the Botes peoples are inhabited in inner terai and rive basin, once regarded as the most malarial pockets. Generally, their settlements are found situated in close proximity of rivers. At present, they are found in all five development regions of Nepal and are scattered in 68 districts. The major populated districts of Botes community are Sarlahi, Dang, Chiawan, Gulmi, Nawalparasi and Tanahu. out of total population, a total of 789 (.02%) comprising males 375, females 414 lives in urban areas and 7180 with 3506 males and 3674 females in rural areas. Similarly, a total of 2479 with 1127 males and 1352 females in terai.

The region wise population distribution is a total 132 (male 56; female 76) in eastern region, comprising 8 (4 male, 4 Female) in eastern himal; 83 (39 Male, 44 Female) in eastern hill and 41 (13 Male, 26 Female) in eastern Terai. (CBS-2001).

Central development region have total of 3091 comprising 1549 male and 1542 females. Out of them, 17 (4 Male, 13 Female) are in central himal, 148 ( 40 Male, 108 Female) in hills and total 2926 (1505 Male, 1421 Female) are in central terai.

The western development region has a total population of 4044 comprising 2001 male and 2043 female, They are scattered with a total of 4 (2 Male, 2 Femal) in western himal, 2070 (996 Male, 1074 Female in western hills and 1970 ( 1002 male,968 female) in western Tarai. Tanahun falls under hill area, where a total population of 1398 with 709 male and 689 female lives and Nawalparasi falls under Tarai district with a total population of 1892 comprising 996 male and 926 female.

Similarly, in mid-west development region has total population of 459 comprising 205 males and 254-female. The topgraphic distribution of

population in mid-west himal is 12 (6 male; 6 female) mid-west hill 90 (35 male, 55 female) and mid-west terai 357 (164 male, 193 female). In far-west development region, a total population 243 (70-male, 173 female) live which distributed in far-west himal 47 (8 male, 39 female) far-west hill 88 (17 male, 71 female) and far-west terai 108 (45 male, 63 female).

**Table-5.2 population distribution by region wise.**

| SN | Development Region | Bote Population |        |       | Remarks |
|----|--------------------|-----------------|--------|-------|---------|
|    |                    | Male            | Female | Total |         |
|    | Easter             | 56              | 76     | 132   |         |
|    | Central            | 1549            | 1542   | 3091  |         |
|    | Western            | 2001            | 2043   | 4044  |         |
|    | Mid-Western        | 205             | 254    | 459   |         |
|    | Far-Western        | 70              | 173    | 243   |         |
|    | Nepal              | 3881            | 4088   | 7969  |         |

Source: CBS-2001

Table 5.2 shows that population of Bote is more in central and western development region, where it's lo in other region. Through the Botes are scattered in 68 district, it is not worthy that their major settlements are found in Chitwan, Nawalparasi, Tanahun, Dang, sarlahi and Palps.

It is probable that Botes originated in Nepal form around the Gandaki river because their major settlements are in the river basins of the Gandki and its tributaries. According to CBS (2001) some 74% Botes inhabit this area, specifically, their settlements are always found in the proximity of rivers, which play a very important role in their livelihood and economic life. They are not only dependent on the river for fishing, but also earn their livelihoods form the river as they are customarily proficient ferrymen too.

Botes of Tanah habituating mostly in madi river side and mid hill side of Byas municipality, Kyamin, Bandipur, Bhanu, Birkot, Devghat, Kahun Shivapur, Kota Ramjakot, Purkot and Shyamgha VDC. some Botes goes to Pokhara for their small business like hotel, labor etc. In Nepal, most of the bote are habituating in the river side of Kali Gandaki, Seti and inner terai like Rapti, narayeni river bank of forest. According to their vision few generations ago, they have been live in their home in rainy season and have been shifted to the bank of the river in the winter season. They have not system of agriculture and they have been shifted to the bank of the river in the winter season. They have not system of agriculture and they have been semi-mobile style of life. Traditionally the forest and river are basis of their livelihood and fishing,



boating, gold panning, agriculture, searching of herbal plants and vegetable and making different goods from bamboos is also a part of their livelihood.

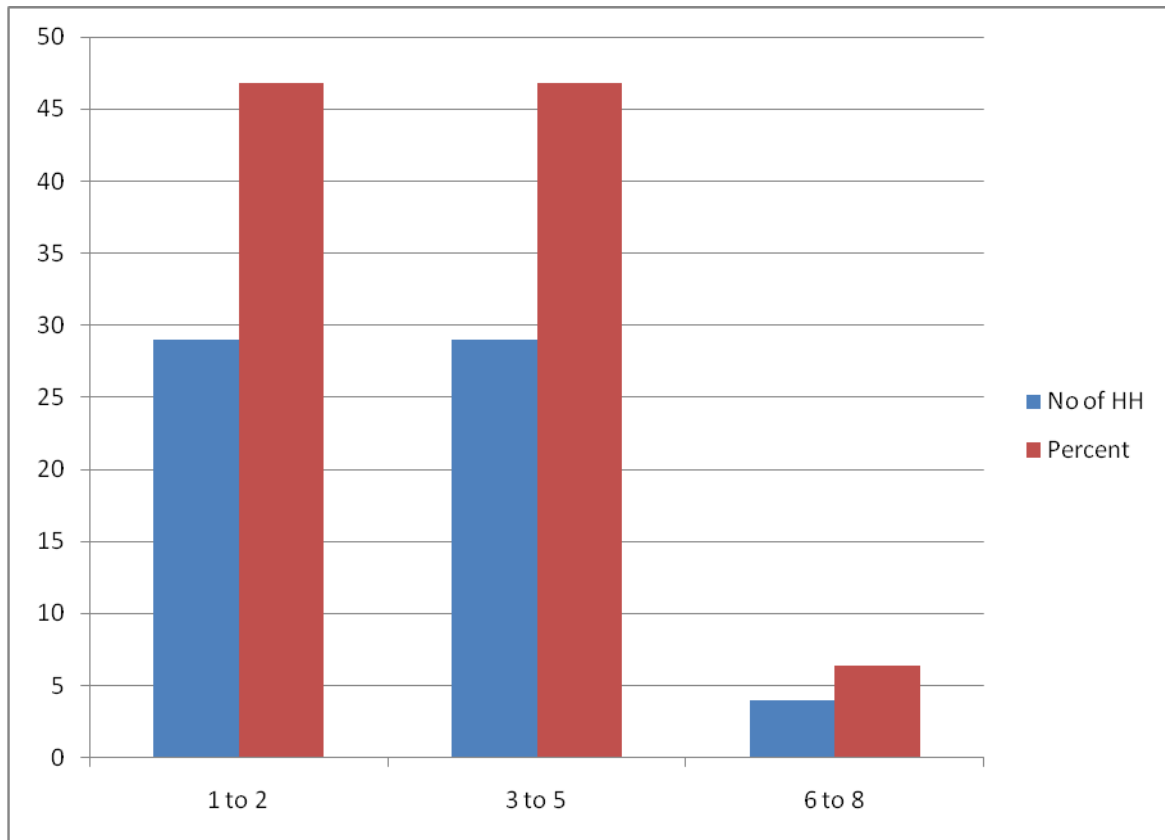
### **5.3 Information about family size**

on the basis of collected information from primary source of data and its analysis 46.77 percent of house hold have 1 to 2 members in their family, 46.77 percent household have 3-5 members and 6.45 percent of household have 6 to 8 members in their family.

**Table No. 5.3 Family size:**

| <b>S.N.</b> | <b>No of People</b> | <b>No of HH</b> | <b>Percent</b> |
|-------------|---------------------|-----------------|----------------|
| 1           | 1 to 2              | 29              | 46.77          |
| 2           | 3 to 5              | 29              | 46.77          |
| 3           | 6 to 8              | 4               | 6.45           |
|             | Total               | 62              | 100.00         |

**Figure. 5.3 Family size**



*Source : Table 5.3*

## 5.4 Age Group

Among the respondent from the direct interviewed with them 22.28% are under 1 to 15 years 44.55% family members are under 16 to 30 Years, 29.70% are under 60 years and only 3.47% of family members are above 61 years of old age. It show that youth people are some youth peoples are not migrating for their livelihood. They are using their skills as labor, mistry and other capacity in their own village.

**Table No. 5.4 Age Group (Family Size):**

| S.N. | Age      | No of People | Percent |
|------|----------|--------------|---------|
| 1    | 1 to 15  | 45           | 22.28   |
| 2    | 16 to 30 | 90           | 44.55   |
| 3    | 31 to 60 | 60           | 29.70   |
| 4    | above 61 | 7            | 3.47    |
|      | Total    |              | 100.00  |

## 5.5 Education

The figure and table of literacy rat show that highly educated peoples are very low in the village it is only 1.08% MA and 2.70% and 11.89% of people is BA and IA respectively. It may be the awareness of people and careless of government body. Similarly 16.22%, 15.68%, 1.62%, 24.32%, 18.92% and 7.57% of peoples are illiterate, literate, KG, 1 to 5 class, 6 to 8 class 9 to 10 class respectively. So there should be implemented the educational program by Gov. for awareness about the education in village.

**Table No. 5.5 Education:**

| S.N. | Literacy Group | No of Persons | Percentage |
|------|----------------|---------------|------------|
|      | Illiterate     | 30            | 16.22      |
|      | Literate       | 29            | 15.68      |
|      | KG             | 3             | 1.62       |
|      | 1 to 5         | 45            | 24.32      |
|      | 6 to 8         | 35            | 18.92      |
|      | 9 to 10        | 14            | 7.57       |
|      | IA             | 22            | 11.89      |
|      | BA             | 5             | 2.70       |
|      | MA             | 2             | 1.08       |
|      | Total          | 185           | 100        |

## 5.6 Information about LP Gas Use

Now days, the peoples

are using LP Gas due to the lack of forestry wood and limited quantity provided

by Forest consumer's Committee. 21.37% of people afford max. amount in LP gas where's 37.7% have low expenses in LP Gas. Rs. 100 to 400 and 401 to 700 expenses in gas by 14.75% and 26.23% of people.

**Table No. 5.6 Information about LP Gas used by people:**

| S.N.  | Amount (Rs.) | House Hold | Percent |
|-------|--------------|------------|---------|
|       | 0 Rupees     | 23         | 37.70   |
|       | 100 to 400   | 9          | 14.75   |
|       | 401 to 700   | 16         | 26.23   |
|       | 701 to Above | 13         | 21.31   |
| Total |              | 61         | 100.00  |

### 5.7 Forrest wood

The peoples do not use the maximum amount of forest wood. Table and figure sows that only 8.06% of people use the max. Amount of wood due to the lack of forestry wood and limited quantity provided by forest consumer's committee. 20.97% of people does not expenses on forest wood. Only 30.65% and 40.32% people use 200 to 699 rupees in forest wood. which will be betterment for protection of forest by forest consumer committee ?

**Table No. 5.7 Forrest wood used bye people:**

| S.N.  | Amount (Rs.) | House Hold | Percent |
|-------|--------------|------------|---------|
|       | 0 to 0       | 13         | 20.97   |
|       | 200 to 399   | 19         | 30.65   |
|       | 400 to 699   | 25         | 40.32   |
|       | 700 to Above | 5          | 8.06    |
| Total |              | 62         | 100.00  |

### 5.8 Income of Bote's

The table shows that 10000 to 60000 are very low which only 2.75 percent is. Percentage of maximum income is about 42.47% which is 141 to thousand. Then income of 61 to 100, 101 to 140 thousand are 9.56% and 38.36% respectively. 181 to 225 thousand incomes are only 6.85%. There was mostly income generated by labor, mystery, agriculture, livestock, horticulture and foreign employment.

**Table No. 5.8 Income of Bote's**

| S.N.  | Amount Rs. (in 1000) | House Hold | Percent |
|-------|----------------------|------------|---------|
|       | 10 to 60             | 2          | 2.74    |
|       | 61 to 100            | 7          | 9.59    |
|       | 101 to 140           | 28         | 38.36   |
|       | 141 to 180           | 31         | 42.47   |
|       | 181 to 225           | 5          | 6.85    |
| Total |                      | 73         | 100.00  |

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The table shows that 8000 to 60000 is very low expenses which are only 2.74 percent. percentage of maximum essences is about 56.16% which is 101 to 140 thousand. Then expenses of 61 to 100 and 140 to 120 thousand are about 26.03% and 15.07% respectively.

**Table No. 5.9 Expenses**

| S.N.  | Amount Rs. (in 1000) | House Hold | Percent |
|-------|----------------------|------------|---------|
|       | 8 to 60              | 2          | 2.74    |
|       | 61 to 100            | 19         | 26.03   |
|       | 101 to 140           | 41         | 56.16   |
|       | 141 to 200           | 11         | 15.07   |
| Total |                      | 73         | 100.00  |

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### Housing Types

Most of the people stay in pakki with CGI roofing house which is about 43.21% households. Users of RCC (Reinforced Cement Concrete) buildings and pakki house with RBC (Reinforced Brick Concrete) building is almost equal which is about 18.52% Thatch roof house users are very low which 19.75% is only.

**Table No. 5.10 Housing Types**

| S.N. | Materials | House Hold | Percent |
|------|-----------|------------|---------|
|------|-----------|------------|---------|

|       |                     |    |        |
|-------|---------------------|----|--------|
|       | Thatch              | 16 | 19.75  |
|       | Pakka with RBC Roof | 15 | 18.52  |
|       | Pakka with CGI Roof | 35 | 43.21  |
|       | RCC Building        | 15 | 18.52  |
| Total |                     | 81 | 100.00 |

### 5.11 Animal Husbandry

Now a day. The livelihood of Botes is also concern with animal husbandry. They keep domestic animals which provide for cultivation, help in plugging land and provide income from the sell of excess animal after use in home which animals are kept for meat, milk and dung as well as ritual function. However, the main purpose of keeping animal by them are manure, plugging and financial support (income generation). But majority of them have very few animals (2 to4). Most of the people have more poultry which provide then income for their livelihoods and buffalos are kept for manure and making income form sale milk in neighbor village. Most of the Botes have pig which they use in festival and weeding ceremony these are also source of meat for mostly use. The mainly domestic animals kept by them are cattle's, hens, buffalos, duck pigeon, pig and goats, the buffalos and pigeons are kept by the land but cow is widely kept for dung because they are culturally though sacred. Goats and poultry (chickens) are kept for income generaion for daily livelihood.

Figure and table shows that villagers have more poultry (Chickens) which is 550. Similarly There are only 12 buffalo, 70 goats and 46 pigs respectively. According to household survey finding, approximately 30% households did not have own a single animals. This is not sufficient for their livelihoods purpose and business. They use it only personal purpose in different occasion and festivals. Government and local institution should have to motivate to them for occupation and entrepreneur development?

**Table No. 5.11 Information of Livestock.**

| S.N.  | Animal   | No of Animal |
|-------|----------|--------------|
|       | Buffalo  | 12           |
|       | Goats    | 70           |
|       | Popultry | 550          |
|       | Pig      | 46           |
| Total |          | 678          |

### 5.12 Use of seeds

Here most of the respondent is using local seeds which are 24 persons about 38.71% among the 62 people. Then they use improved, hybrid seeds which are 30.65% and 20.97% respectively. All types of seeds users are very low and is about 9.68%.

**Table No. 5.12 Use of seeds.**

| S.N.  | Types of seeds | House Hold | Percent |
|-------|----------------|------------|---------|
|       | Local          | 24         | 38.71   |
|       | Improved       | 19         | 30.65   |
|       | Hybrid         | 13         | 20.97   |
|       | All            | 6          | 9.68    |
| Total |                | 62         | 100.00  |

### 5.13 Food Sufficiency

Through table and figure data taken from site shows that only food is available for 1 to 2 month and 3 to 4 month which are 45.16 and 30.65% which is not good indicator? they should have to depend in external sources for remaining month due to the local unproductive, scarcity of irrigation and lack of awareness and careless of concern body.

**Table No. 5.13 Food Sufficiency**

| S.N.  | Month  | House Hold | Percent |
|-------|--------|------------|---------|
|       | 0 to 0 | 5          | 8.06    |
|       | 1 to 2 | 28         | 45.16   |
|       | 3 to 4 | 19         | 30.65   |
|       | 5 to 9 | 10         | 16.13   |
| Total |        | 62         | 100.00  |

### 5.14 Appliances Used

Most of the respondent have electric and radios which is 100% users. There are only 35.5% of Television viewers and no computers, internet facilities are available in the villages personally.

**Table No. 5.14 Appliances used.**

| S.N. | Description        | House Hold | Percent |
|------|--------------------|------------|---------|
|      | Electric           | 62         | 100.00  |
|      | Television         | 22         | 35.48   |
|      | Computer/ Internet | 0          | 0.00    |

|  |       |    |        |
|--|-------|----|--------|
|  | Radio | 62 | 100.00 |
|  |       |    |        |

### **5.15 Health, Medical and Hospital Facilities**

There are one government hospitals and other private hospitals in Damauli. Some Health post are available in the location. Most of the people are goes to medical institution, some of the people consult with Dhami and Jhakri also but not usual.

Fever, headache, Typhoid, pneumonia, influenza, diarrhea, dysentery are the major illness frequently occurring in the villages.

### **5.16 Expectation for the Rural Development**

The government should have managed roads (black topped), motor able bridge, irrigation facilities should be provided. There are more illiterate people so should have to open more educational institutions. vocational training centre for skill development and provide awareness programmed to all about the important of the education. There should be alternative sustainbale employment opportunities to the Botes people and community in the absence of boating and fishing occupation. Drinking water, irrigation. well managed and facilities local market could be established for a forestation/ agro-forestry program in the rural areas for the rural development and sustainable livelihoods of the rural areas for the rural development and sustainable livelihoods of the rural people and Botes community.

### **Why Is the Language of the Pakhe Disappearing ?**

An old explained the reasons behind the loss of their mother tongue in the following way. The people served the houses of Brahmins as ploughman for a long time. There they hand to speak the Khas (Nepali) language. As they were too busy serving other groups, they could not devote proper time to their children. Therefore, the children could not learn their mother tongue form their parents. Moreover, in the boating profession, the people had to communicate with their passengers who came from many different groups. In this situation they also had to use the Khas language.



The ethnic group has little formal education. Most older s are illiterate. The current generation is quite conscious of the importance of education, but do not continue studying for a variety of reasons. A key reason for lack of education is economic. They feel sorry for themselves for being further behind other indigenous groups. Comparatively, the Pakhe are ahead in the matter of literacy but none of them have completed a Bachelor's degree. Only a few have reached a high level of education. Some Pakhe have had training in technical fields with the help of INGO's but this is limited. Though they think positively about educating women, there is very little follow through in practice. Very few girls are found in classrooms.

## Material Culture and Intangible Culture

### **Clothes in everyday use**

The people have already lost their traditional dress. Different organizations, related to indigenous groups and various NGOs (TAL project in Terai), have managed to develop traditional costumes to distinguish their identity from others. On special days like the National Indigenous Day, they put on these clothes and march in the rallies. Generally, women wear lungis and t-shirts for their daily activities. For marriage ceremonies, parties and shopping, women wear saris, blouses and shawls. Men wear shirts, trousers, vests etc. currently; there are no hard and fast rules about clothing. Widows, however have to wear white clothes for one year. After wearing the white clothes and observing restrictions on food and mobility for a year, women wear clothes of any color except red. Typically, they used to wear black.

### **Ritual Objects**

The worship their ancestors (kul puja) and a stone-idol represents their clan god. The individual family and clan-groups perform this recognition in different places. Some worship near the hearth, others near the river or under a tree etc. They choose places according to their wishes. Only family members are allowed to participate in kul puja as outsiders are not allowed to even touch the ritual objects and offerings prepared for the puja. In the case of inter-caste marriages, the daughter is allowed to receive prashad but the daughter-in-law is not allowed to participate because she still does not belong to her husband's family.

### **Architecture Arts and Crafts**

Traditional houses still outnumber modern houses in settlements. In comparison to settlements in the hills, more modern houses are found in the Terai. Economic condition is the primary reason why s do not build modern

houses. Furthermore, they believe that they find their 'luck' in traditional houses. Most houses are made for mud walls and thatched roofs. Construction of modern, cement houses, however, is also on the rise. The older generation of produced various objects from bamboo. Comparatively, the in Chitwan and Gardi pursue this craft. They make doko, nanglo(shupa), chhapani, dalo, mukbauro (a basket to tie around the mouth of an ox), and fools for fishing such as dhadiya, dhimmiri, khugha, furlung and umbrellas form bamboo. For some this work is the main source of income. women tattoo their bodies, e.g. arms, wrists, calves and even foreheads to look beautiful.

### **The State of Human Development**

Aspects of human development, such as economy, employment, education and health are described. This description is based on ethnographic information generated in the study sites.

### **Economy : Formal Economy**

The land that the of Bairani ( Tole) are now cultivating was granted to them by Tri-Bikram Sen, a king of that pricipality before unification. This land was Guthi (religious tenure) for the Chhandi Devi Temple. The can cultivate the land in return for the ferry service they provided. This land has now been converted into raikar or private land, except for 3 aana, which is still under the ownership of the temple. Only a few Pakhe own irrigated land. Some of them cultivate paddy in rain-fed bari-land. The s lost three-fourths of their paddy fields due to the flooding of the Madi River in 1963 (2020 B.S.).

In case of the Pani , once they were displaced form Damauli and relocated to their new home, Kumaltari, they only owned bari or unirrigated land. The Dari used to cultivate the land before the s moved there. The household head owns the land as family property. His wife or eldest son inherits the land upon his death. Usually, the land is distributed equally among sons. Even though the lost their irrigated land due to floods, they retained adequate bari or rain-fed land. Their land lies within the municipality. Therefore, they could get a good price for the land after the area connected by the road network. People form within and outside the district bought their land after migrating to the area. The gradually lost their land and are now less dependent on land and agriculture. Some s continue to cultivate the same land they sold under share-cropping arrangements.

Under sharecropping arrangements, the cultivators and the owners share the produce on a 50-50 basis. If the land is cultivated under distri-bandaki(mortgage) arrangement the cultivators harvest all the produce unless the money is not returned. There may or may not be a legal paper to verify such an arrangement;

rather, two individuals make an arrangement by relying on a verbal agreement. With the cadastral survey, around 1974 (2030 BS), the s registered their land as private. Earlier, Mukhiya used to collect the revenue from s. There was a Mukhiya used to collect the revenue form s. There was a Mukhiya of the Pakhe , whereas the pani had a Darai Mukhiya. Every time a used to visit the Mukhiya for some purpose, he had to take some gifts for the Mukhiya.

### **Forest Resources**

All households are members of Kamal Thumki community forest group. Before the formation of community forestry in 2048 BS, the forest was degraded therefore they had to go to the other side of the Madi river to fetch fodder and firewood. Now, they can rely on the community forests, which allow collecting firewood for 15 days in the winter and just before Dashain, They also collect logs and wood carried by the river during floods. For fodder, they depend on the fodder trees grown on their own bari land or grazing land along the bank of the Madi River.

### **Water Resources**

The live along or near the riverbanks, and depend on the river for fishing and income generated form boating. The study area lies along three major river systems, the Seti, the Madi and the Buldi. Therefore, the s live in an enclave formed by these three river systems, and for them, the river is also a sacred space; many of their ritual activities are carried out on the river or near the rivers. Until a few years ago, they used to collect drinking water form natural water springs, but nowadays each household has access to piped water. In the Pani s settlement, the government has provided public water caps.

### **Grazing Land**

They do not have private or any specially designated grazing land. They allow their cattle to graze in the open and public land along the banks of the Madit River. As the river changes it course, the grazing land also changes its size.

### **Occupations**

The Pakhe considers operating boats on the rivers and agriculture as their traditional occupations. The Pani include operating boats on the river, fishing and gold-washing (extracting gold form river sand) as their traditional occupations. Since the construction of the bridge that connected the Prithivi Highway to Pokhara road in 1967(2024 B.S.), their traditional occupation as operating boats on the rivers is threatened.

They used to receive paddy, maize, millet, and alcoholic drinks from local people for the boat service they provided. They used to charge cash for the occasional travelers from outside the area. They have been forced to find

alternative means of livelihood due to their loss of land and threats to their traditional occupation due to the bridge. Their farm production is now hardly enough food for 3 months a year occasionally supplemented by fish from the river. The older generation of the in the study area worked as hali or ploughmen for brahmins in arrangements of indentured labor. One told a story of how his father was in debt-bondage and worked as Hali, but still he could not pay back the loan and sold all 36 ropanis of his land to pay the loan and get free from the bondage. The host of the researcher narrated his story, "I worked for five years (2040 BS to 2045 BS) in a Bahun's house in Damauli. I used to get one rupee a day, i.e., 30 rupees a month. I had to work at everything, like cattle herding, collecting fodder and firewood, to washing dishes and clothes. I used to get 2 days off a year, once in Dashain and then in Tihar, to visit my family. My father also worked for the same family. He had the particular responsibility of bringing gifts to and from the homes of married daughters and sisters. This was how our fathers and forefathers lived their lives. This is no more a situation of this now, the situation has changed".

In the recent years, the Pakhe usually work in masonry as an alternative source of income. Following the immigration of new people to the area, a few of them also work as assistants(peon) in government offices, whereas, some have joined the Nepali Army and the Nepali police. A substantial number of young have gone to the Gulf countries for labor.

## **Traditional Occupations**

### **Boating**

Traditionally, the s were responsible for operating boats at two different ghats (fords) of the Byas Metropolitan area. The pani worked at the confluence of the Seti and Madi rivers, and the Pakhe at Bairayni ghat(ford). When the Pani had to migrate from Damauli to kumaltari, they were forced to give up their boating profession. Similarly, the Pakhe also had to give up the jobs as boatmen after the construction of suspension bridge over the river. Even today, s practice their boating profession at Devghat in Tanahu. However, when the modern raft was introduced in Devghat, their profession was threatened and almost destroyed. They could not resist the operators of rafts because they were protected by political parties, (the then Maoist).

### **Fishing**

According to WIKIPENDEA, fishing is the activity of trying to catch fish. Fish are normally caught in the wild. Techniques for catching fish include hand gathering, spearing, netting, angling and trapping. The term fishing may be applied to catching other aquatic animals such as mollusks, cephalopods, crustaceans and echinoderms. The term is not normally applied to catching

farmed fish or to aquatic mammals, such as whales, where the term whaling is more appropriate.

According to FAO statistics, the total number of commercial fishermen and fish farmers is estimated to be 38 million. Fisheries and aquaculture provide direct and indirect employment to over 500 million people. (1) In 2005, the worldwide per capita consumption of fish captured from wild fisheries was 14.4 kilograms, with an additional 7.4 kilograms harvested from fish farms. (2) In addition to providing food, modern fishing is also a recreational pastime.

Fishing is an ancient practice that dates back to at least the beginning of the Paleolithic period about 40,000 years ago. (3) Isotopic analysis of the skeletal remains of Tianyuan man, a 40,000 years old modern human from eastern Asia, has shown that he regularly consumed freshwater fish. (4) (5) Archaeology features such as shell middens, (6) discarded fish bones and cave paintings show that sea foods were important for survival and consumed in significant quantities. During this period, most people lived a hunter-gatherer lifestyle and were, of necessity, constantly on the move. However, where there are early examples of permanent settlements (though not necessarily permanently occupied) such as those at Lepenski Vir, they are almost always associated with fishing as a major source of food.

The ancient river Nile was full of fish; fresh and dried fish were a staple food for much of the population. (7) The Egyptians had implements and methods for fishing and these are illustrated in tomb scenes, drawings, and papyrus documents. Some representations hint at fishing being pursued as a pastime. In India, the Pandyas, a classical Dravidian Tamil Kingdom, were known for the pearl fishery as early as the 1st century BC. Their seaport Tuticorin was known for deep sea pearl fishing. The Paravas, a Tamil caste centered in Tuticorin, developed a rich community because of their pearl trade, navigation knowledge and fisheries. Seafood played a central role in the food culture of ancient Greeks, (8) though fishing scenes are rarely represented in their art, a reflection of the low social status of fishing. Oppian of Corycus, a Greek author wrote a major treatise on sea fishing; the *Halieutica* or *Halieutika*, composed between 177 and 180. This is the earliest such work to have survived to the modern day. Pictorial evidence of Roman fishing comes from mosaics. (9) The Roman god of the sea Neptune is depicted as holding a fishing trident. The Moche people of ancient Peru depicted fishermen in their ceramics. (10)

One of the world's longest trading histories is the trade of dry cod from the Lofoten area of Norway to the southern parts of Europe, Italy, Spain and Portugal. The trade in cod started during the Viking period or before, has been going on for more than 1,000 years and is still important.

The traditionally also earned their livelihood from fishing in the winter season the pani used to catch fish for 2 to 3 months in the Seti Madi River. They used fishing nets, hooks and different types of traps made from bamboo. Traditionally the used to exchange their fish for millet, paddy and maize with villagers. They visited different places in the Tanahu district, such as Chhirkanee, Maibal, Chhabdi, Kunung, Benikot, Gudhi, Fachhange, Thakepur and Pokhara to sell their fish for money. They still barter fish for paddy in the Terai region. They prefer to fish at night because fish swim upstream during the night, which made fishing easy. They still fish, but not for the market but self-consumption. moreover, the numbers of fish have declined in the rivers.

### **The reasons behind the scarcity of fish river include**

- Only s used to fish but now everyone, including Gurung, Magar, Brahmins, Chhetris etc are fishing. In addition, professional fishermen from the Terai are fishing commercially, claiming that they have permission from the concerned government authority.
- Recurrence of natural disasters, including flash-floods.
- Different kinds of infrastructural development activities in the rivers.
- Extraction of stones, pebbles and sand from the river.
- Poisoning the river for fishing.
- Use of electric current for fishing.

Due to these reasons, the fish numbers have declined sharply in the river. Consequently, s gradually gave up fishing as an occupation. However, the market for fish is still there.

### **Gold washing (panning )**

According to the pani, gold washing is one of their traditional occupation .All the household in kumaltari are currently still engaged in this profession. According to them ,goldwashing is suitable during Bhadra to Falgun. The main rivers for the gold are the kali Gandaki ,Trishuli,Marshyangdi and Budhi Gandaki .Usally ,They from a group of two people and camp on the bank of the river while they gold wash. Two people can collect 1-2 lal of gold per day . Following their traditional occupation ,they are also often called as sun .According to the sun although gold washing proffesion is when they lived in Damauli .In 2018 B.S., a number of ,from the mouth of the kali Gandaki River,immigrated to this area and taught the sun how to do this work.

The sun are nowadays earning their livelihood from washing gold they start their day by 8 in the morning and work until 3 p m in the afternoon .they are

confident that they will acquire gold either in small or big amount from the river sand. As soon as their children reach age of the 12-15, they are taken along with them to the river to wash gold. This is one of the reasons why children of the sun do not go to school. This occupation has, however, also been threatened in several ways and they find it challenging to continue in this profession. Some of the factors that have caused a decline in gold washing. They spend longer hours in the rivers which has affected their health. Moreover, their health is further aggravated by the consumption of alcohol. There is always a market for the gold they collect which is usually 30 percent below the actual rate of gold in the market. They keep up to the date on the market price of gold through the radio. They have regular customers from Damauli, Mugling, Narayanghat, and other nearby towns. Due to the wide distribution of cell phones, nowadays the goldsmiths contact the gold collectors in their villages.

Wherever they go in the course of extracting gold, they go back to their home during festivals and rituals. Especially during the occasion of Argun where more girls are present. The young generation uses the festival as an opportunity to find their life partners. They spend extravagantly during such festivals. There is a saying popular among them, "earning from the water, flows away with it". Among all festivals, Dashain is the major festival for which they come back home for about a week or so. They collectively make the decision about sacrifices and feasting. As observed, even though they do not use any machinery or technology to get gold, the process of gold washing is not simple; it is very complex at all.

### **Basketry**

In addition to gold washing and fishing, they are also skillful in the weaving of doko, dalo, large umbrella-like round hats from bamboo. This is more common among the people of Gardi, Chitawan than Tanahu. They complained that the younger generation are not interested and are not learning weaving.

### **Agriculture Work**

Traditionally, they were not predominantly agriculturists. On top of that, they gradually lost their land for various reasons. Whatever land they have now, they cultivate maize, ghaiya, millet and potatoes as well as some green vegetables in their kitchen garden. Since they do subsistence farming, and due to the land size, family labor is enough for them to carry out agriculture activities. However, labor exchange is still in practice. If someone is unable to do the farming or farm-related activities due to some familial problems, the neighbors get together and help that particular family to get its work done; especially during the plantation and harvesting seasons.

### **Animal Husbandry**

The usually keep cattle,goats,pig and fowl.They keep different animal for three major reasons :for economic purpose ,for their own consumption and for sacrifices or cultural religious purpose .In addition ,they also keep cattle for manure and as draft animal s .usually fowl and goats are also exchange as gift .They sacrifice roosters,pigeons,goats and pigs during various occasion .The pani do not sacrifice pig s .Both the groups consider cows as holy animals.A few have started poultry farms in recent years.They usually do not sell milk ,raising cattle have declined ,due to the fragmented land size,less dependency on agriculture ,and shrinking grazing land etc.

### **Indigenous Knowledge**

Traditionally ,the used to extract thread from a plant called jakhi ,from which they liked to making fishing net .A shrub like plant,that grow about three feet in height ,was endemic in that area.The bark of the Plant is extracted and after processing through several stages ,fine thread are obtained thar are the best for knitting fishing net .The local blacksmith used to make net sinkers the small iron pices with hole hung on the bottom of nets.Since the early 1980s and the opening of a bazaar in Damauli ,the can buy nylon rope to make fishing nets.Nowadays they can even buy ready made fishing net in the market.Only a few elderly s now process that knowledge of thread extraction from bark and making nets .Gradually the indigenous knowledge is disappearing .The s are known as making good Quality Marcha,a locally made agen for fermenting liquor. This is particularly due to their knowledge of identifying the right plants /herbs and mixing them in the right proportion.The marcha they make also has medicinal value for treating cattle .

### **Self Help Groups and Reciprocity**

When one has to construct a new house, all the community members join together to help. Nowadays, s have started constructing 'modern' houses with RBC roofs that demand more laborers to construct. Therefore, each household in the community allocates at least a day or two for voluntary work. The owner has to feed villagers who help a meal as well as jaad, the locally brewed beer. In Devghat and Chitwan, the s of Beni Sangam have four boat, and they operate those boats on a rotational basis. Each of them deposits a certain amount of their earnings into a collective fund established by the Society Tanahu, Devghat.

Among the Pani s, each member household of the community cooperates with each other during the Arghum, the ritual after death. If the bereaved family is economically weak, they even collect donations to help. Likewise, when they need jaad for an Arghum, the bereaved family sends one Pathi of grain (about 4 kg) to each household of community; those households in turn add an equal measure of grain and then brew jaad for the ritual. They continue to barter grains and vegetables among themselves. Items bartered include grains, oil, salt and



jaad or rakshi. Borrowing is also common, including daily items of consumption and utensils. If they have borrowed a poor to brew rakshi, they give a bottle of rakshi as a gift when returning the pot. sometimes, such borrowing and bartering may also go beyond the community. In the past, s used to borrow grains from Bahuns and Chhetris and in return they used to provide agricultural labor for them.

### **Saving Credit Group**

The Pakhe s are relatively well off compared to the Pani . There are some saving credit groups among the Pakhe s, whereas the Pani tried once or twice to establish such groups but they failed to run them properly. Even women among the Pakhe s have saving credit groups and regularly deposit their funds in one of the local development banks. There is one women's saving credit group of the pani that has 42 members. They each deposit 50 rupees a week. Some of them have taken loans to invest in livestock, a small shop, and so on. Most importantly they have been able to invest in the education and health of their children. They informed us that they do not have to pay higher interest rates now as was the case when they used to take loans from the local moneylenders. However there are no such groups among the Pani s. An elderly woman told us, "Three-fourth of Sundhuwa (Pani-) is busy washing gold, when only elderly people are left at home, therefore,

### **Market work to labor migration**

Among the s, the pakhe regularly went to Brahmins house to work or travelled to India to labor .We can even find people who have worked as security ,in construction work for roads etc.in different places in India. With the establishment of the damauli's Market ,the also started working in house construction .Even now ,mosto of the s are involved in this occupation .As they improved their skills ,they started visiting place like Kathmandu and the Narayanghat in search of work .Some youth have even started going to the gulf contries to earn while some stil go to india as their ancestor did a long time ago.This outside income has improved the living standards of the People .The change has been seen in the comsumption patterns.Mosto of the Pakhe have modern communication devices such as Mobile Pone,TVs,and Radio.Pani have not yet been brought into these patters and have less access to such devices.

### **Modernity among the changes observed in recent years**

By the description so far, we see that s have some specific cultural practices that make them unique compared to others.They prefer to settle according to their occupation, primiraly, boat services, gold washing and fishing .Therefore,there settlements are along or near the banks of the rivers.Following the development of infrastructure,and rules and regulations of the state,they were forced to change the traditional practices.For example with the construction of the bridge

over the rivers they gradually lost their occupation of running boats across the river. Such changes in their economic base also impacted other aspects of life including the social institutions like rites-de –passage, worship, festivals and rituals. For example, with mobility outside of their traditional homeland, arranged marriages are declining sharply, and love marriages have become the most common marriage form. Inter caste marriages are also increasing.

Changes have also been observed in the death ritual and mourning. Previously, s were not allowed to speak to anyone from other caste group while they were observing 13 days of ritual following the death of kinsperson. The s no longer observe this rule. Likewise, they used to wear all white clothes for a year after a death but this is no longer commonly practiced. Some pani even conclude 13 day rites in 5 or 7 days, in order to minimize the economic costs. They have already given up several ritual recognitions of nature, environment, and their ancestral gods. In the past, they used to sweep and wipe the floors of their houses if outsiders entered, knowingly or unknowingly, even if the visitor was a Brahmin. These practices have been stopped. They had a profound belief in shamanism in the past but these beliefs are not as common today. Therefore, lifestyle, along with cultural practices, are changing through time.

### **Health**

The average life expectancy of is lower than the national average which is the prime health status indicator. Some elderly respondents that, they used to smoke a lot, and had to work in the river most of the time all year round, therefore, they could not maintain their health. On top of that, they used to believe in shamans, and rarely approached the health post or hospital when they got sick. These practices have changed and health status seems to have improved.

### **Dress and Dressing pattern**

The s used to wear clothes made by local Newars in their homes using traditional handlooms that used to be popular. With road access and a growing market in Damauli, a nearby town, the Newar haven't continued weaving clothes with the traditional handlooms as they cannot compete with the cloth available in the market. Consequently, they had to give up their traditional clothes. Now, youths, men and women wear modern clothes bought in the market, most of them readymade.

### **Language**

The Pani speak their own language whereas, there is no Pakhe who can speak their own language. A Survey revealed that only 40.5 percent of can speak their native language. The Pani or Sundhuwa speak their own language among their family and community. However, school going children prefer speaking the Khas Nepali language. They do not have their own script. According to s,

The pani or sundhuwa s speak their language among their family and in the community. However, school going children prefer speaking the khas Nepali language. They do not have their own script according to s their language shares almost fifty percent commonality with the Darai language, and adjoining ethnic group. They informed us that there are local variations in the language, as we can see the difference in dialect in Tanahu, Chitawan and Palpa.

### **Current Issues of Exclusion and Inclusion**

To explore and understand the state of exclusion and inclusion in everyday life we need a more careful investigation and prolonged fieldwork involving participant observations. The, being one of the most marginalized ethnic minorities in the country, they have a low level of human development, as suggested by the indicators. This is primarily attributed to age-old discriminatory practices, hegemonic policies of the state towards ethnic minorities, and exclusion in every sphere of life for generations. However, with the rise of consciousness and social ethnic movement following the political changes, s are gradually being included in some areas. Therefore, the process of social inclusion has started but they are still largely excluded from access and opportunity of development; individual and collectives.

### **Disappearance of Language and Exclusion**

Today only few speak their language, and many young children prefer speaking Nepali language, a language they learn in school and in the wider community. People are worried that their mother language is on the verge of extinction. One of explained that “s had to plough Bahun’s land. They had to spend most of the time at their landlord’s house, and talked to them, meaning they had to talk in Khas Nepali with them and consequently, they started talking Nepali even at home. This is how the language disappeared”. However, even today, children find it hard to follow everything in Khas Nepali language. Therefore, a few started that they dropped out of school due to language constraints, and not having education in their mother tongue, children are excluded from the education system.

### **Users groups**

The s are part of different consumers committees such as a drinking water committee, forest committee and a school management committee but are not in decision making position. More Pakhe s compared to Pani are members in such groups. The Pane s are not even a member of forest users group. Most of the s go to government school in Chandi Devi Higher Secondary School, 65 percent of

the students are s but non of their parents are on the school management committee. Only one women was a member of the forest users group. NGO's

The Terai-Arch landscape Project (TAL) provided a grant to the community (in Bankatta, Chitwan) to construct a fishpond as part of a conservation Buffer Zone. They were also provided with different kinds of training to enhance income generation opportunities for the s, including bamboo-crafts, commercial off-season vegetable farming, and irrigation support etc. Ththey did not get many benefits from these programs because they continued gold washing and other traditional occupations.

Exclusion and inclusion in the market.

The people have a very limited scope of economic opportunities. Their traditional occupations are declining and in some cases are threatened. For example,s in Chitwan are restricted from fishing and gold-washing by the National Park authority in Chitwan. They produce very few items that can be sold in the market. Some keep cattle, goats, and pigs, but they were for their own consumption, rather than for the market. A few have started keeping poultry and making local liquor (rakshi) to sell in the market. Mostly, they only have their labor to sell in the market. The benefits of market participation are minimal.

In recent years, they are attracted more towards modern gadgets like cell-phones, television, gas ovens, rice cookers, pressure cookers etc, for which they have to spend a substantial amount of their earnings. Only a few young s have migrated overseas to access the labor market and some to India. They tell us that they cannot get a fair price for their labor therefore they are forced to migrate to labor markets away from home. Many of them, however, cannot afford to go abroad because they do not have adequate savings or sources of money to pay the manpower company, Local Moneylenders, within and outside the community, lend them money very high interest rates. The resulting remittances are used to construct and repair house, to pay for education for their children, and to pay for daily consumption goods. No single case of reinvestment of remittance for further income generation in Nepal was reported.

### **Political**

There are Mother's Groups, a Tol Development Committee, saving and credit groups, and youth clubs in Baireni tol where the Pakhe s live. Women are leading the Tole development committee and mother's group. The situation has changed, and women have become more conscious than they were in the past. Now they can participate in the VDC assembly and express their concerns. They can also take loans from their savings and credit groups in times of need. Even

men sometimes have to request loans from women leading to charges in the traditional gender relations. Nevertheless, the situation of the Pani is still low compared to the Pakhe .

The s told us that they have not been involved in the political decision making process, or they were not asked to participate in such process. One man reported, “One must have two things to get into politics, one is money and two, is to tell lies. Since we s do not have both, we are not in politics. However, our representatives should also be in politics.” Even if s are not in high offices of the different political parties, they now are interested in creating affiliations with the political parties. There were 10 youths from Gardiand Chitwan, who voluntarily retired from the People’s Liberation Army (PLA) of the Maoists and one has joined the Nepal Army following the reintegration process as outlined by the peace accord (2006)

### **Gender and Social inclusion/exclusion**

As with many other ethnic groups in Nepal, women play important roles in household decision-making. Nevertheless, as the survey revealed, domestic violence of various forms is still high, and persists as one of the prominent problem for women. Women’s participation in economic activities and income generation outside the house is negligible, and domestic work is not generally counted as an economic contribution. Women’s ownership of productive resource, for instance, land is only about 15 percent, and the average size is very small. On top of that, only one-third of women who owned land have reported that they can decide to sell the land on their own.

Women are outspoken, and seems to be bold when interacting in the community and outside as well, however, their participation in formal organizations is very low. Even if they are in some groups, like saving-credit, forest users committees, ore health and school management committees, they are simply general membersw, and have little or no voice in the decision making processes. This is also due to the low literacy status of s in general, and particularly women.

### **5.17 Wage Labor/other occupation:**

Labour migration has been a feature of Nepalese livelihood strategies for at least 200 years; the first large scale migration being that of men from the hills to join Gurkha regiments. from the late 1950s onwards. after DDT spraying to eradicate malaria, the Terai division of the country (I.e. the southern low-lying plains are) was settled by large numbers of migrants from other parts of Nepal. More recently, migration to the Middle East and southeast Asia has been growing. The contribution this makes to rural livelihoods is considerable and includes remittances, pensions and reduced pressure on scarce resources, particularly land.

Seasonal migration (also known as labor circulation) has also long been a major feature of livelihoods in rural Nepal (Rose and Scholz, 1980). Probably the oldest form of seasonal migration within the country is transhumance, a process which sees large herds and flocks migrating to summer pastures in the hills and mountains and back to over-winter at lower altitudes. Transhumance has traditionally made a major contribution to livelihoods and food security in the hills and mountains, and back to over-winter at lower altitudes. Transhumance has traditionally made a major contribution to livelihoods and food security in the hills and mountains, as the animals (even sheep and goats) are used to transport grain from lower altitudes where it is relatively inexpensive. Other traditional forms of seasonal migration include the collection and sale of non-timber forest products (particularly medicinal herbs), petty trading and migration for agricultural work to take advantage of variation in agricultural seasons. Village-level studies, supplemented by reports of field workers, paint a picture of mass male migration, particularly from the hills and mountains in the western part of the country, with most of the men and older boys leaving the villages after planting the crops and not returning until immediately before the harvest. This contributes to rural livelihoods in these chronically food-deficit districts in three ways, most importantly it reduces demands on local food supply while simultaneously increasing supply (because the returning migrants bring back food from the plains). This is especially important as the migrants return home in the pre-harvest hungry season. The third contribution is the cash and non-food items migrants bring back.

Botes peoples are losing their traditional occupation due to the construction of high ways and bridges and highly urbanization, they have to transform their occupation in to wages labor in Nepal and abroad. They have started to work in industries; hotels and lodge. In the study area, some of botes are engaged in government service, private form and companies as well as labor work in near village and neighbor town. Most of the Botes are illiterate, they are confined to subordinate jobs mostly on daily wages basis as skilled and unskilled labor.

The construction of highway and bridges, urbanization has speeded up on the sides of the highway. Construction of private buildings, roads, schools etc is increasing in Damauli and I surrounding rural areas. Botes of the study area are involve in agriculture farming, building construction as wage labors. Out of the total sample 195 people 30% peoples are working as skilled labor and 6% are unskilled . No of dependant in agriculture occupation is only 5.13%. or 10 heads out of 195 which is very low compare of hteri occupation.

Among them only 5.64% is involve in Government service (Police, Army and Civil servant) as lower level staff. It is little bit higher than Govt service which

is 6.15% it includes guards and assistant level in Co-operative and finance company. Data shows that "the no of technicians (Staff nurse, mechanics and OC, Golf) are very low which is only 1.03%. It is all due to the high rate of illiterate.

**Table No. 5.17 Employment/ Income source.**

| S.N.  | Description                      | People | Percent |
|-------|----------------------------------|--------|---------|
|       | Agriculture                      | 10     | 5.13    |
|       | Private (Co-opp, Bank, Industry) | 12     | 6.15    |
|       | Gov (Police, Army, Civil)        | 11     | 5.64    |
|       | Technicians (Golf)               | 3      | 1.03    |
|       | Skilled                          | 30     | 15.38   |
|       | Unskilled                        | 6      | 3.08    |
|       | other (student HW)               | 123    | 63.59   |
| Total |                                  | 195    | 100.00  |

### 5.17.1 Farming:

The Bote people of Tanahun own very small pieces of land even they follow both traditional and non-traditional modes of subsistence. They have almost lost their traditional occupation of boating and fishing. They should have depended on other occupation for their economic stability, income generation and sustainable livelihoods. They have not any big option for their livelihood due to low initiative plan and policy of government. One INGO and NGO has implemented the entrepreneurship development program to highly marginalized nationalities in this study area, During my visit in study area one of social mobilize told that " they are providing entrepreneurship development training for 30 people in Bote tole related to farming of ginger, livestock's and goats distribution to targeted group for their economic stability through income and sustainable livelihood. They will also try to manage market through stakeholders after the production of minimum 1000 kgs of ginger. This project is financed by ADB and implemented by "Ministry of women and local development". These types of programs should be implemented in time timely for their livelihood improvement.

As their ancestors were involved in ferrying, fishing and panning gold, they did not need and own land Even that limited land was divided into small pieces with the increase in division of family and increase in population. It seems that Botes of Tanahun did not make any effort towards getting additional land. Most of the Botes are depended on their ancestors land. So they have limited land. Even that too has been sold by some HHs to solve their economic problems. A few people have adopted masonry work (Housing, building, plastering, painting etc).

### 5.17.2 Land Use:

The table and figure shows the land use pattern of the Botes people in the study areas where only 11.29% people have above 3 Ropani land. So they do not have sufficient land to use for agricultural work which make them problem in economic activities. 14.52%, 53.23% and 20.93% of land is available for 9, 33, and 13 people respectively among surveyed in 62 household which indicate very lower rate to use land.

**Table No. 5.17.2 Land use bye people.**

| <b>S.N.</b>  | <b>Land in Ropani</b> | <b>House Hold</b> | <b>Percent</b> |
|--------------|-----------------------|-------------------|----------------|
|              | 0.5 to .99 Ropani     | 9                 | 14.52          |
|              | 1 to 1.99 Ropani      | 33                | 53.23          |
|              | 2.1 to 2.99 Ropani    | 13                | 20.97          |
|              | 3 to above Ropani     | 7                 | 11.29          |
| <b>Total</b> |                       | <b>62</b>         | <b>100.00</b>  |



## **CHAPTER-VI**

### **SUMMARY OF FINDINGS, CONCLUSION AND SUGGESTION**

#### **6.1 Summary:**

This research is concentrated on study on the multiple factors that contribute to the livelihoods crisis of Botes community and identify changing livelihood strategy among the Bote community in the study area.

Bote communities is ethnic and highly marginalized and minority groups residing at the border and bank of devghat and Madi river of Tanahun Damauli. these communities they have no private lands and largely depend on an aquatic resources for their livelihoods. Specifically, their livelihood is traditionally based on fishing, ferrying and collection of minor forest product. These community have been connected to group of pani Bote and Pakho Bote people respectively, although, they have some differences form each other in their traditions, culture and social value systems. botes are Janajatis (Indigenous groups) and Hindu caste hierarchy. However, the traditional cultural boundaries that does not separated these two group is no more exist. Both of the groups prefer to use 'Botes;. most of them are landless and are socially, economically, culturally and politically marginalized. However both to these groups depend on river and forest resources for their subsistence livelihood. They hare problem of marginalization and displacement form their resource base due to the process of development in general and establishment as well as formulation of policy of restriction to use aquatic resource and other natural resource particular.

Collecting forest products, fishing and ferrying was the core of their livelihood strategy. Botes community live in and around the bank of river and forest. The elder interviewees claimed that their forest use was sustainable. Their needs were limited and firewood and timber were used exclusively for their own consumption.

In early days, along with other groups of people- basically the Tharus and Majhi, Bote community were in the valley with their forest, river-dependent subsistence and agricultural practices based on it. During those days, a ferry was the only means to travel across the Madi and Narayani and other rivers. The M/B communities operated various ferry posts along the madi and Narayani and other river systems. The rivers Narayani, Rapti and Reu had to be crossed to reach different villages of the valley and to travel into the forest to collect forest products for daily needs. Because, there was no road network and bridge connection, all villagers were dependent on the M/B communities. In return, they used to collect rice and other grains form villagers on an annual basis, their main source of food grains. According to Tam Bahadur Bote-one of the respondent, they used to construct paddy sores in the hamlets. In the grain

deficit period many villagers come to borrow paddy and pay back after paddy harvesting.

Another source of income was fishing in the river. women and children with other males, used to go fishing in river Madi, Kaligandaki, Narayani, Rapti and Reu, and barter the fish for food grains, mostly with Tharus, The M/B community, a traditional fishing and ferrying community were once the proud of their knowledge and skill of river-based livelihoods and had the happiest life all the other communities, but now have become the most deprived group residing along the boundaries of the national park and development project-contraction of Roads, concrete bridges and suspension Bridges in the most of the rivers.

A study form community of Botes in Tanahun district was done to find the research result. ward no-5 Bote gaun, Damauli municipality and Kymin VDCs of this district were sampled to collect primary data form the field. The main objective of this research was fixed to ascertain an understanding and find out the multiple factors that contribute to the livelihoods crisis of Botes community and analyze their changing livelihood strategy among the Bote community in the study area.

The study is objectively reveal the impacts of the problem of indigenous Bote nationalities which is a problem of "balance and overall development" of the whole Nepalese society and this is a national problem. The trend of thinking these problem of representation is only their problem, has related, obstacles for the whole society's balance development. We should understand how we need to change in our mental perception, to understand the problem and livelihood to Bote in reality and to conceive that problem.

There is limited analysis of the changing context. For example, the earlier issue of fishing is gradually shifting with the decreased fish population and community interest on traditional occupation such as youths are lesser interested to go for fishing rather they are preferring to go for employment and wage labor in Nepal and abroad like Malaysia, Qatar, UAE, and other gulf country, where our human assets an brain drain is flowing to other nation which the great loss to our nation, it is happening due to the bad plan and policy of government since conflict started impacted on the livelihood strategies of Botes. It shows that there is a need to adjust the strategies and actions to respond the growing community interests beyond traditional livelihood options. The studies had understood the impact of ongoing initiatives to address the livelihood issue of Bote community and the process of marginalization.

In the developing country like Nepal, for the last half century development planners have formulated and implemented a number of development strategies with the failure of traditional development concepts for improving the living conditions for the poor people. In this context, a concept of sustainable livelihoods was put forward. The SLA integrates environmental, social, economic issues into a holistic framework for analysis. The SL framework has been developed to help understand and analyze the livelihoods of poor and needy people.

This study also to identify and understand and find out proper way and transformation of their occupation for and of their livelihoods of Botes through optimum use of the natural resource on study area, which were used to identify opportunities for interventions to further improve the benefits that the poorest get from forests.

Botes, who are among the most marginalized indigenous fishing and boating communities of Nepal, mostly reside on the banks of River nearby Kaligandaki, Narayeni, Madi national park. Livelihood of these landless communities depends upon fishing and collection of wild vegetable, fruits, herbs, fuel wood and other forest products. After the introduction of exclusionary conservation policies, entry of these communities to the forest was restricted. State took away their traditional means of earning livelihood which resulted in an unprecedented livelihood crisis among these communities. The restriction over the resources forced them to find out other option for their livelihood. Many of them migrated from the area to city centers, road side and even in India (mainly I Panjab) as an agriculture labor. Some others send their children for household servants. Remaining family members diversified their traditional occupation of fishing and ferrying to agricultural labour, construction wage labor. Simultaneously, they also adapted their strategy from direct confrontation to negotiation with park officials applying 'weapons of the weak'. At the same time, internal migration to safe place as well as attempts for land acquisition was made with the support from local political leaders. Once they were alienated from their source of livelihood, local fishing communities began organizing and discussing about their traditional rights over natural resources. But it is inactive, nothing could be done.

**Study show that there were the following problems:**

1. Most of the Botes people have left their traditional occupation ferry and fisheries.

2. The land distribution is very difference. someone has more and someone have little land only for residence purpose, which cannot perform agriculture base occupation even they have skill and knowledge about it.
3. Who have land but could not use as agricultural work due to the lack of irrigation even there are flowing local river nearby downstream but could not supply and pumped out due to the lack of budget. It is not beyond the capacity of local people. So the contribution of non-farm incomes is more important than farm incomes to the Botes.
4. There was not much planted land which effect in the environmental degradation and environmental pollution due to the lack of greeneries.
5. There are not sufficient school and collages. NIGO's/NG's activities. No vocational and entrepreneurships development institutions who can serve and help to the illiterate people for their livelihoods and socio-economic, socio-cultural development and progressive work. People are not illiterate, and younger people have the problem of early marriage which is all due to lack of proper knowledge and awareness about their identity. They could not transform their traditional occupation. who are literate and aware, they have change their lifestyle by transforming their occupations and dong some business like local consumer foods shop, hotels, wages labor and establishing local brick factory.
6. Due to the construction of suspension, motor able bridges in the different parts of local river and competition of fishing by other cast as well as use of electricity and socket bomb for fishing. the traditional occupation of Botes is in the critical stage.
7. There is Bio-gas plant, but it is not in use, some people are using this plans. Most of people use LP gas and little bit of fire woods as a source of fuel.
8. There is some people who are holding government service in Army, police, civil service, banking and NGOs and other private institutions. But most of the peoples are illiterate so they cannot get it.
9. 100% of the respondents are using electricity and toilet.
10. There is also community forest where people guard it in turn otherwise they had to pay fine. The community is also distributing limited quantities of firewood form the forest for their daily use.

## **6.2 Conclusion:**

The study shows the literacy rate of Botes people and community is very low, due to which they are very not serious about their livelihoods activates and socio-economic growth and socio-cultural activities. They only pass their time without creative works except some people. Most of the Botes people of study areas are engaged in construction wage labor, agricultural labor. Boating and fishing in small scale, livestock and other works are secondary activities. Some of people are engaged in small industries that have some knowledge. So it is concluded that there should be 1st motivated and make them literate for their

educational improvement and make the strong in their livelihoods activities and economic, socio-culture and as a whole poverty reduction for rural development.

### **6.3 Recommendation:**

The study is an attempt to understand the impact of ongoing initiatives to address the livelihood issue of Botes community and the process of marginalization. In brief, the finding of the study suggests that:

1. There should be implemented sustainable program, plants and policies by the Government of Nepal I/NGO's and private sectors to uplift socio-economic, socio-culture and rural development by providing entrepreneurship training and education related to sustainable livelihoods activities program. Literacy program. Literacy program should be carried out effectively and efficiently in the Botes community.
2. Botes themselves should engage in creative work to develop their community.
3. Their need a detail study on the socio-economic, sustainable livelihoods, entrepreneurship development condition of Botes people who are totally illiterate, socially and culturally backwards and are wages labor dependent ethnic people.
4. Government should provide land for landless Botes to rise the life standard of this community who have ideas about the agriculture, livestock, horticulture and farming.
5. The problem of unemployment should be solved by the government and more Botes youths should get government job to involve them equally in nation building.
6. Further planning should be clear about income generation and sustainable use of local natural resource equally and protectively.
7. Training on improved agriculture technologies i.e. Season's vegetable, seeds production, fruit production, mushroom, honeybees, sericulture, fish farming, poultry farming and animal husbandry should be established.
8. Income generation activities should be implemented targeting this group to raise their economic status. There should be the provision for the vocational and skill based training in the field of construction like civil construction, housing and industrial electrification, plumbing, carpentry, craftsmanship handicraft, tailor , hosiery and barber etc. To improve their socio-economic, socio-cultural status of the Botes people, the Gov. policy and program on livelihoods of Botes and their cultural preservation as well as cultural awareness program must be lunched for this community. And income generation activities should be applied by the government in local level through entrepreneurship, development vocational trainings.

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**ANNEX-1 (SAMPLED HOUSE HOLD)****Name List of Participants for Focus Group Discussion**

| <b>S.N.</b> | <b>Respondent</b>        | <b>Status</b> | <b>Sex</b> | <b>Age</b> | <b>Education</b> | <b>Occupation</b>              |
|-------------|--------------------------|---------------|------------|------------|------------------|--------------------------------|
| 1.          | Dil Maya                 | Head          | F          | 35         | Lit              | Agriculture                    |
| 2.          | Bal Bdr. Bote            | Head          | M          | 35         | SLC              | Technical Line                 |
| 3.          | Babu Ram Bote            | Head          | M          | 47         | 5                | Private Security               |
| 4.          | Raju Bote                | Head          | M          | 29         | SLC              |                                |
| 5.          | Kaji Bote                | Head          | M          | 68         | 0                | Agriculture                    |
| 6.          | Sita Bote                | Head          | F          | 40         | 0                | Mystry                         |
| 7.          | Singha Bahadur Bote      | Head          | M          | 35         | 2                | Mystry                         |
| 8.          | Masali Bote              | Head          | F          | 62         | 13               | House Wife                     |
| 9.          | Som Bahadur Bote         | Head          | M          | 38         | 3                | Mystry                         |
| 10.         | Chatur Bahadur Bote      | Head          | M          | 50         | 3                | Mystry                         |
| 11.         | Kiran Bote               | Head          | M          | 22         | 8                | Mystry                         |
| 12.         | Krishna Bahadur Bote     | Head          | M          | 48         | 0                | Mystry                         |
| 13.         | Shyam Bote               | Head          | M          | 22         | 0                | Mystry                         |
| 14.         | Samsher Bote             | Head          | M          | 29         | 5                | Groceries Store                |
| 15.         | Samar Bahadur Bote       | Head          | M          | 36         | 5                | Brick Fatory                   |
| 16.         | Purnima Bote             | Head          | F          | 65         | 0                | House Wife                     |
| 17.         | Mohan Bahadur Bote       | Head          | M          | 33         | 5                | Construction                   |
| 18.         | Virpa Bahadur Bote       | Head          | M          | 35         | 7                |                                |
| 19.         | Purna Bahadur Bote       | Head          | M          | 37         | SLC              | Rural Health Assistant         |
| 20.         | Padma Bahadur Bote       | Head          | M          | 52         | 10               | Gov. Service                   |
| 21.         | Bal Bahadur Bote         | Head          | M          | 35         | 8                | Indian Com                     |
| 22.         | Shanti Bote              | Head          | F          | 68         | Lit              |                                |
| 23.         | Keshar Majhi (Bote)      | Head          | M          | 25         | Lit              | Service (Co-operative)         |
| 24.         | Harka Bahadur Bote       | Head          | M          | 46         | 6                | Service Bank                   |
| 25.         | Min Bahadur Bote         | Head          | M          | 25         | 12               | Self Employment                |
| 26.         | Jeevan Poudel            | Head          | M          | 23         | 10               | Teaching                       |
| 27.         | Govinda Bote             | Head          | M          | 43         | 7                |                                |
| 28.         | Shankar Bote             | Head          | M          | 30         | 0                |                                |
| 29.         | Narayan Majhi (Bote)     | Head          | M          | 35         | 0                |                                |
| 30.         | Lal Bahadur Bote         | Head          | M          | 52         | 6                | Service                        |
| 31.         | Ishnu Bahadur Bote       | Head          | M          | 27         | 12               | Foreign Service (Saudi Labour) |
| 32.         | Gyan Bahadur Bote        | Head          | M          | 35         | 0                | Politician                     |
| 33.         | Som Bahadur Majhi (Bote) | Head          |            |            |                  |                                |
| 34.         | Ram Bahadur Bote         | Head          | M          | 35         | Lit              | Mystry                         |
| 35.         | Karna Bote               | Head          | M          | 23         | 8                |                                |
| 36.         | Hariom Bote              | Head          | M          | 25         | 5                |                                |
| 37.         | Ratna Bahadur Bote       | Head          | M          | 68         | Lit              |                                |
| 38.         | Kuntha Bote              | Head          | M          | 32         | 5                |                                |
| 39.         | Nar Bahadur Bote         | Head          | M          | 30         | 5                |                                |
| 40.         | Ram Bahadur Bote         | Head          | M          | 22         | 5                |                                |
| 41.         | Bhakta Bahadur Bogate    | Head          | M          | 50         | 3                | Mystry                         |
| 42.         | Raghu Bote               | Head          | M          | 34         | Lit              |                                |

|     |                     |      |   |    |     |                           |
|-----|---------------------|------|---|----|-----|---------------------------|
| 43. | Bhuvan Bahadur Bote | Head | M | 26 | 12  | Army Service              |
| 44. | Suk Bahadur Bote    | Head | M | 52 | 3   | Plumber/Teaching          |
| 45. | Dhna Bahadur Bote   | Head | M | 32 | Lit |                           |
| 46. | Gyan Bahadur Bote   | Head | M | 48 | 6   | Contractor, Social Worker |
| 47. | Yam Bahadur Bote    | Head | M | 24 | 12  | Foreign Job               |
| 48. | Kamal Bote          | Head | M | 24 | 12  |                           |
| 49. | Santa Bahadur Bote  | Head | M | 19 | 10  |                           |
| 50. | Masali Bote         | Head | M | 52 | Lit |                           |
| 51. | Amrit Bote          | Head | M | 36 | 6   |                           |
| 52. | Gagan Bote          | Head | M | 36 | 3   | Labor                     |
| 53. | Harka Bote          | Head | M | 32 | 2   | Labor                     |
| 54. | Raghu Bote          | Head | M | 27 | 3   | Agriculture               |
| 55. | Dan Bahadur Bote    | Head | M | 45 | Lit |                           |
| 56. | Hom Bahadur Bote    | Head | M | 39 | Lit |                           |
| 57. | Dil Bahadur Bote    | Head | M | 37 | 0   |                           |
| 58. | Lal Bote            | Head | M | 39 | 0   |                           |
| 59. | Aita Bote           | Head | M | 28 | 0   |                           |
| 60. | Santa Bahadur Bote  | Head | M | 55 | Lit |                           |

## Annex-2 (Questionnaire)

### THE LIVELIHOOD STRATEGY OF BOTE COMMUNITY (A CASE STUDY OF TANAHU DISTRICT, NEPAL)

#### QUESTIONNAIRE FOR HOUSEHOLD SURVEY

##### 1. Personal Information

- a. Name of the household head: .....
- b. Sex:  Male  Female
- c. Age: .....
- d. VDC: ..... Village/Tole..... Ward No: .....

##### 2. Respondent's Full Name: .....

- a. Sex:  Male  Female
- b. Age: .....
- c. Religion: Hindu  Christian  Buddhist   
Islam  Others (Specify).....
- d. Education: .....
- e. Relationship with household head .....

| Age Group | Male (Number) | Female (Number) | Education     |                 |                   |                 | Primary (1-5) |   | LSS (6-7) |   | SS (8-10) |   | Higher |   |
|-----------|---------------|-----------------|---------------|-----------------|-------------------|-----------------|---------------|---|-----------|---|-----------|---|--------|---|
|           |               |                 | Male Literate | Male Illiterate | Female Illiterate | Female Literate | M             | F | M         | F | M         | F | M      | F |
| (0-15)    |               |                 |               |                 |                   |                 |               |   |           |   |           |   |        |   |
| (15-30)   |               |                 |               |                 |                   |                 |               |   |           |   |           |   |        |   |
| (30-45)   |               |                 |               |                 |                   |                 |               |   |           |   |           |   |        |   |
| (45-60)   |               |                 |               |                 |                   |                 |               |   |           |   |           |   |        |   |
| Above     |               |                 |               |                 |                   |                 |               |   |           |   |           |   |        |   |

3. **Marital Status:** Married  Unmarried  Divorced   
Widow

4. **Family Structure:** Single  Joint

By age, sex and education

5. **Main occupation of family (Source of Livelihoods)**

| S.N. | Source of Income | Income (Rs.) | S.N. | Source of Income | Income (Rs.) |
|------|------------------|--------------|------|------------------|--------------|
| 1.   | Fruits           |              | 8.   | Business         |              |
| 2.   | Vegetables       |              | 9.   | Wage Laboring    |              |
| 3.   | Cereal Crops     |              | 10.  | Pension          |              |
| 4.   | Live Stock       |              | 11.  | Fishing          |              |
| 5.   | Poultry          |              | 12.  | Boating          |              |
| 6.   | Sevice (Nepal)   |              | 13.  |                  |              |
| 7.   | Sevice (Foreign) |              | 14.  | Others (Specify) |              |

6. What were the livelihood sources during your father and grandfather's periods?

.....  
.....  
.....  
.....

7. Information on land ownership (Land Area in Ropani and production in Pathi/Muri)

| Land Type | Own Land | Others Land | Added in last 10 years | Land during Father | Crop Produced | Production in Pathi/Muri |
|-----------|----------|-------------|------------------------|--------------------|---------------|--------------------------|
| Kheti     |          |             |                        |                    |               |                          |

|            |  |  |  |  |  |  |
|------------|--|--|--|--|--|--|
| Bari       |  |  |  |  |  |  |
| Kharbari   |  |  |  |  |  |  |
| Banbutiyan |  |  |  |  |  |  |

8. What are your experiences on soil fertility for last 8-10 years?  
a. Increased    b. Decreased    c. Constant    d. No ideas about it.
9. Are you practicing same pattern? Yes of No  
a) The crops produced at present are: .....  
b) The crops produced at few years back: .....  
c) Reason for the change: .....
10. Do you consume all your productions? Yes or No  
a) If it is sold, the crop quantity ..... amount in NRs.....
11. Where you sell your product?  
a) In local village                       b) In neighboring village   
b) Local ma                                       d) Supply to other
12. What tyopes of seeds do you use?  
a) Local seeds                       b) Imporved seeds   
b) Hybrid seeds                       d) All types of seeds
13. What types of fertilizer do you use?  
a) FYM compost                       b) Chemical fertilizer   
b) Bio-Fertilizer                       d) All types of fertilizer
14. Do you practice commerical farming? Yes or No  
If yes  
a) Vegetables                       b) Fruits   
b) Livestock/poultry                       d) Sericulture
15. Total annual income from commerical farming? NRs.....
16. Reason to initiate this farming?  
a. ....
17. Inventory on the livestock and fowls?

| <b>Types of Animals</b> | <b>Numbers</b> | <b>Income in NRs.</b> |
|-------------------------|----------------|-----------------------|
| Cattles                 |                |                       |
| Buffaloes               |                |                       |
| Poultry                 |                |                       |
| Goats and sheep         |                |                       |
| Pigs                    |                |                       |
| Othes                   |                |                       |

18. Are there any service holders in your family? Yes or No. If yes,

a) Numbers ..... b) Annual Income (NRs.) .....

19. Are ther any remittance sources in your family? Yes or No. If yes,

a) Numbers ..... b) Annual Income (NRs.).....

b) Country .....

20. Energy consumption

| <b>S.N.</b> | <b>Type</b> | <b>Source<br/>Private/Community/Others</b> | <b>Unit<br/>Cost</b> | <b>Easily<br/>Available</b> | <b>Moderate<br/>Available</b> | <b>Hardly<br/>Available</b> |
|-------------|-------------|--|----------------------|-----------------------------|-------------------------------|-----------------------------|
| 1.          | Fire wood   |  |                      |                             |                               |                             |
| 2.          | Kerosene    |  |                      |                             |                               |                             |
| 3.          | Agriculture |  |                      |                             |                               |                             |
| 4.          | Waste       |  |                      |                             |                               |                             |
| 5.          | Biogas      |  |                      |                             |                               |                             |
| 6.          | Electricity |  |                      |                             |                               |                             |
| 7.          | Others      |  |                      |                             |                               |                             |

21. Average Land holding of the Family

| <b>S.N.</b> | <b>Land Type</b>         | <b>Area (Ropani)</b> |
|-------------|--------------------------|----------------------|
| 1.          | Unirrigated land holding |                      |
| 2.          | Irrigated                |                      |

|    |                  |  |
|----|------------------|--|
| 3. | Kharbari         |  |
| 4. | Forest           |  |
| 5. | Others (Specify) |  |

22. What typds of house do you have?

- i) No of story .....
- ii) Roofing Materials
  - a) Thath      b) Zinc plate      c) Slate      d) RCC      e) Others.....
- iii) Building material used:
  - a) Wooden      b) RCC      c) Earthen materials      d) Pakka      e) Kachha
  - f) Phus      g) Others.....

23. Do you have any luxurious goods and facilities?

- a) Electricity      b) Television      c) TV/Radio FM      d) Internet

24. Do you have following facilities?

- a) Separate Kitchen      b) Bio-Gas      c) LPG Gas      d) Self Toilet etc.

25. Where there any changes on your livelihood strategies during last 10 years? Yes or No. If yes

- a) Places.....      b) State.....      c) The changes.....

26. Are ther any problem or prospects on your livelihood strategies at present?

a) Problems:  
.....

b) Prospects:  
.....

27. Would you expect any interventions? Yes or No? If yes what type

a) Interventions:  
.....

b) By what:  
.....

28. Is there any specific characteristic of their cast/community on livelihood, social works or resource managements?

.....  
.....  
.....

29. How do locally adapt in natural calamities (hail stone, strom, floods, firing, heavy raining and draught) to crops failures?

.....  
 .....  
 .....

30. How do you maintain severe pressure generated by illness?

.....

31. Health condition.

a) Is there any health services centere, health post, health center, hospital in your locality?

b) Majour illness types of your family .....

c) When you get sick, where do you go for treatment?

Dhami                       Jhakri                       Health Post                       Doctor

Hospitals                       All

32. What are the annual expenditures of the households?

| Expenses For | Foods | Cloth | Education | Medical | Festivals | Others | Total |
|--------------|-------|-------|-----------|---------|-----------|--------|-------|
| In NRs.      |       |       |           |         |           |        |       |

33. What are th main difficulties ot maintain your household activities?

a)  
 .....  
 .

b)  
 .....  
 ...

c)  
 .....  
 .

34. How do you cope with these difficulties?

a)  
 .....  
 .

b)  
 .....  
 ...

c)  
 .....  
 .



35. What types of fooding habit do you have most?

a) Morning

.....

b) Lunch

.....

c) Dinner

.....

d) If others

.....

37. What are the prevailing institutions in this village?

.....

38. Do you know about NGO/INGO?                      Yes                       No

39. Is NGO/INGO helping you recently?                      Yes                       No

40. Are you happy from socio-cultural and development activities in your village? Yes or  
No.....If no, what changes would you  
expect?.....

And

how.....

41. What do you expect here for the rural development?

.....

.....

.....

# Annex-3a (Map of Nepal)



### Annex-3b (Map of Tanahun)



## Annex-4 (Some Photos during site visit)



**Interviewing with Bote people**





Drinking



Curre



**Bio-Gas plant in Bote community**



**Utilizing Bio-Gas plant in Bote community**



**Traditional house of Bote community**



**Some modern house of Bote people**



**Chandi Devi Higher Secondary School, Baireni**



**Construction site of Bote Museum**





**Confluence of Seti and Madi river**



**Fishing**