

STRUCTURAL-FUNCTIONAL ROLE OF MAJHESAWA

(A Case Study of Majhi of Sindhupalchok District)

A Dissertation

Submitted to Department of Sociology- Makawanpur Multiple

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of the partial fulfillment of

Master's Degree in

Sociology

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DECLARATION

I hereby declare that this M.A. thesis entitled “**Structural-Functional Role of Majhesawa: A Case Study of Sindhupalchok District**” submitted to Department of Sociology- Makawanpur Multiple Campus, Faculty of Humanities and Social Science, Tribhuvan University is an entirely original work prepared under the supervision and guidance of **Mr. Dron Budhathoki**. The results presented in this thesis have never been presented or submitted anywhere else for the award of any degree or any other purposes. I am solely responsible if any evidence is found against my declaration.

.....

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Date: 28th July, 2024



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LETTER OF RECOMMENDATION

This is to certify that the work incorporated in this dissertation entitled *“Structural–Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok District”* is prepared by **Mr. Laxman Paudel** under my guidance and supervision.

Therefore, I recommend this dissertation for the final approval and acceptance for partial fulfillment of the requirements of the degree of Master of Arts in Sociology.

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APPROVAL LETTER

This dissertation entitled *Structural-Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok District* prepared and submitted by **Mr. Laxman Paudel** has been accepted as partial fulfillments of the requirements for the Master's Degree of Arts in Sociology.

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ABSTRACT

The major objectives of this study entitled “**Structural-Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok District**” was to find structural-functional role of Majhesawa, to find out reasons behind not continuing Majhesawa nowadays and to investigate what efforts have been made to continue Majhesawa. The design of the study was qualitative in Nature. I selected Indrawati Rural Municipality and Sunkoshi Rural Municipality of Sindhupalchok district for research field. Purposive sampling method was used to select the sample. I selected 12 Majhi Purohit/Mijars, 5 members of Mukhiya system in Majhi community, 5 Majhi leaders and 48 Majhi youths. I used focused group discussion (FGD), interview and field observation as data collection tools and tried to find out the real field data. After analysis of data, I found that Majhesawa has vital role make uniformity in Majhi culture, tradition and rituals, it is means of protecting rights of weak people in Majhi community and it is means for Majhi people to arise their weak voice. Due to weak unity among Mahi community, influence of culture and tradition of other religions, the indigenous Majhi peoples’ customary law and institutions are on the stage of extinction. For the restoration of Majhesawa, the work of forming Majhesawa committee in Sindhupalchok district is conducted as a campaign and procedure are being prepared for institutionalization, plans are being made to organize program such as discussion, training. The constitution of Nepal does not prohibit the restoration and operation of customary institution such as Majhesawa.

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LIST OF ACRONYMS

R.M.:	Rural Municipality
FGD:	Focused Group Discussion
ILO:	International Labor Organization
IWGIA:	International Work Group for Indigenous Affairs
LAHURNIP:	Lawyers' Association for Human Rights of Nepalese Indigenous Peoples
UNRIP:	United Nations Declarations on the Right of Indigenous Peoples.

CHAPTER: ONE

INTRODUCTION

This chapter includes background of the study, statement of the problem, research questions, objectives of the study, significance of the study and organization of the study.

1.1 Background of the Study

The Majhi community, which is in minority, has not only been forced to lose their religious traditions and cultures due to influence of other religion and ethnicities, they have also been forced to leave their traditional occupations dependent on natural resources. According to the Census Report of 2021, the total population of the Majhi is 11352.

Table 1 Population of Majhi

	Total Population	Population of Majhi		
		Male	Female	Total
Nepal	29164578	54783	56569	111352
Bagmati Province	6116866	20541	21130	41671
Sindhupalchok District	262624	3501	3734	7235
Indrawati R.M.	25365	1260	1427	2687
Sunkoshi R.M.	15176	258	296	554

(Source: National Population and Housing Census Report, 2021)

According to Purna Bahadur Majhi, President of Majhesawa Sindhupalchok, Nepal's census report has not been able to extract the real statics of the Majhi community. In the Majhi community, it is found that some people change their surnames due to different circumstances or keep different surname at the time of getting citizenship; they are using surnames such as Rai, Nagarkoti, Rayamajhi and so on.

Majhis are one of the indigenous peoples of Nepal who have embedded connection with the rivers and whose ancestral territories include hilly and inner Terai regions along the tributaries of Saptakoshi River-Sunkoshi, Tamakoshi, Dudhkoshi, Arun, Barun, Likhu and Tumor. Majhi have their different culture and traditional ways of life. They speak, Majhi kura, a oral language belonging to the Indo-European language family and are ‘nature worshippers’ – which they now prefer to call ‘tantric’ religion. But many Majhi also practice synergetic religious practices following both their native and Hindu religious world-views (Rai and Majhi, 2014).

Majhesawa is the traditional ethnic institution of Majhi community. Majhesawa plays vital role to judiciaries, administrative, economic, social, cultural, protection of land, making responsible for all duties, protection of collective interest and fundamental existence (Majhi and Majhi, 2079).

The traditional customary organization of the Majhi community was in operation in its unique way without getting any support from Government. It used to help in solving different problems faced by the Majhi community (Majhi, 2015).

1.2 Statement of the Problem

Majhesawa is unique, unwritten traditional ethnic organization of Majhi community. Majhesawa helps to make Majhi community united. It solves minor problems in community level. Different organizations have tried to restore Majhesawa in Majhi community and they have formulated Majhesawa committee in different districts but due to lack of knowledge about their duties and responsibilities member of Majhesawa is not being conduct sabha properly. It is expected that, this research will be helpful for those new members of Majhesawa who have just formed Majhesawa but facing difficulties to conduct sabha properly. Due to the lack of written documents; it is not easy to transfer from elders to young generation.

As we know due to the modernization and globalization, western cultures have affected our Nepalese cultures directly and indirectly. Just as big fish eats other small fishes, big culture and tradition destroys other small culture, tradition, and

ethnicity and so on. Similarly, Majhi tradition and cultural values are destroying slowly and gradually. Majhi culture and tradition are being compelled to be mixed up with Hindu traditions. Because in this universe, small cultures and traditions have only two options, small cultures need to be adjusted to big cultures or to be laminated.

According to Chini Maya Majhi, Majhesawa was only one ruling system of Majhi community. Mijar/Majhe was the king of Majhi community and due to lack of knowledge Majhi community didn't use to go court and administration for the justice. Majhesawa would solve all the problems of societies. Majhesawa would be conducted regularly but after the unification of country Prithivinarayan Shah permitted them to conduct Majhesawa in Dashain every year. Slowly and gradually Majhesawa started to become autocratic and system of Majhesawa decreased day by day. But nowadays Majhesawa system is in practice in some places of country in second day of Ladipuja.

Occupations, lifestyle, traditions, rituals and cultures etc. have been changing slowly and gradually in Majhi community. Majhis are being compelled leaving boating due to the development of suspension bridges, roads, motorable bridges. They are not being able to fishing due to the development of different types of hydropower projects which change the orientation of rivers.

Different organizations related to Majhi community such as Nepal Majhi Utthan Sangh, Nepal Majhi Mahila Uththan Sangh are trying to reestablish Majhesawa in Majhi community to promote tradition and cultures of Majhi community. They are trying to formulate Majhesawa committee in different places of country, they are trying to do well documentation of Majhesawa and working about this which will be helpful for the new Majhesawa community to understand about rights and responsibilities of Majhesawa committee, but they are not being able to do so till now.

We must be clear on the point that, before doing discussion about whether Majhesawa can be reestablished or not, we should study the legal provision about the traditional ethnic judiciary systems prescribed by the constitution of Nepal 2072 because a single ethnic traditional organization cannot be above from the

constitution of country. And we should gather information that whether Majhi people in community level wants or not to reestablish Majhesawa once again even if ethnic organization of Majhi community have done different types of works to reestablish Majhesawa in the Majhi community.

To make Majhesawa regular and long-lasting, we must understand the causes which Majhi community started to stop Majhesawa in their community from previous days. Otherwise, even if Majhesawa system would reestablish only for some days and Majhi community will be compelled to leave this tradition soon.

The study attempts to find structural-functional role of Majhesawa, causes of leaving Majhesawa systems by Majhi community and efforts made to reestablish Majhesawa from the Majhi community and organizations related to Majhi community. This research has tried to find out answers of following research questions:

- 1) What is the structural-functional role of Majhesawa?
- 2) What are the reasons behind not continuing Majhesawa by Majhi community nowadays?
- 3) What types of efforts have made to form and operate Majhesawa system in Legal ways?

1.3 Objectives of the Study

Research objectives are the results that you aim to achieve by conducting research. Creating specific research objectives can help you achieve its overall goals. The purpose of research objectives is to move forward the research project, including data collection, analysis and conclusions. Research objectives helps you narrow in on the focus of your research and key variables, guiding you through the research process. The specific objectives of the study are as follows:

1. To find out structural-functional role of Majhesawa.
2. To find out reasons behind not continuing Majhesawa nowadays and investigate what efforts have made to continue Majhesawa.

1.4 Significance of the Study

Concept of Majhesawa is not new for Majhi community and the researchers doing research about Majhi community. Despite the fact, very few have written and talked about Majhesawa. We can find very few books, articles and research papers written about this topic. Moreover, research done particularly focusing on Majhesawa is hard to find. In this sense, this study can be beneficial to understand the concept of Majhesawa, Majhesawa committee, Majhesawa judiciary system. The Traditional ethnic organizations are disappearing day by day or at the stage of extinction. In this sense, this research will be helpful to make policy about Majhi community. It can be beneficial for local governments, researchers and so on.

1.5 Organization of the Study

This study is divided into five different chapters. Chapter one gives the introduction of the study including context, problems, objectives, importance, and limitations of the study and the organization of the study. Chapter two, is about literature review. In chapter three, rationale of the selection of the study area, research design, nature and sources of data, universe and sampling procedure, data collection tools and techniques, data processing and analysis and limitation of the study are explained. In chapter four, data analysis is done. In chapter five, summary and conclusion part is included. After chapter five, references, appendix, map of study area are included.

CHAPTER TWO

REVIEW OF THE LITERATURE

Doing a literature review builds on the idea that knowledge accumulates and that we can learn from and builds on what others have done. The review rests on the principle that social research is a collective effort, one in which many researchers contribute and share results with one another. Different types of literatures are reviewed while preparing this research. They are published and unpublished books, journals, reports, statistical profiles, dissertations and different web sites. This chapter contains Theoretical Foundation, Empirical review and policy review.

2.1 Theoretical Foundation

A guiding theory Structural-Functionalism was examined and reviewed to complete this study. The following Structural-Functionalism theory is guiding this study:

Structural-Functionalism

According to Yakkaldevi (2014), Structural functionalism, or simply it can be said functionalism, is a framework for building theory that views society as a complex system whose parts work together to promote solidarity and stability. This approach is a macro-sociological analysis, with a wide focus on social structures that outline society as a whole. It addresses society as a whole in terms of the function of its constituent elements; namely customs, traditions, norms, and institutions. It emphasizes the integration of society by focusing on how each part influences and is influenced by other parts.

According to Comte, there is one basic requirement among all social systems that grow and become more complex they are: the need for social integration, or the coordination, regulation, and control of differentiated system parts. Societies that cannot meet this inclusive requisite will reveal increased potential for social “pathologies,” whereas those that can build up mechanisms of mutual interdependence among system part, centers of power for political control and

regulation of system parts, and cultural codes familiar to all differentiated social units, would be the most likely to meet the requisite for social integration (Turner,2014).

All social and cultural phenomena can be seen as functional in the sense of collaboration, and are effectively considered to have "lives" of their own. The individual is significant not in and of himself, but rather in terms of his status, his position in patterns of social relations, and the behaviors associated with his status (Yakkaldevi, 2014).

According to Turner (2014), Human find themselves under pressure to reform or die. And, in the past, many populations were not able to develop new social structures and traditional systems in response to these selection pressures, leading to population disintegration or collapse from within by well-organized populations. The problem in complex social systems becomes one of backfilling more specific cultural norms and beliefs derived from highly abstract values in all differentiated spheres of institutional activity in complex societies. In this way, a society's ethics expressed in its values can be made important and relevant to actors operating in the diverse social worlds created by the structural difference.

According to Structural Functionalism, society is made-up of groups or institutions, which are interrelated, share common norms, and have a perfect culture. It views society as constantly determined to be at a state of equilibrium, which suggests there is an inherent force within human societies to cohere or stick together. In order for social life to be alive and develop in society there are a number of activities that required to be carried out to ensure that certain requirements are fulfilled. In the structural functionalist model, individuals produce necessary goods and services in various institutions and roles that correlate with the norms of the society (Yakkaldevi, 2014).

Majhesawa is currently in a stage of crisis due to its inability to adjust to the various political changes in Nepal. In order to protect the existence of Majhesawa, it seems that it should be protected by the collective initiative of the Majhi community by improving the weakness in its social system and structure.

2.2 Empirical Literature Review

According to Ethnic History, there is no strong evidence on the origin of Majhi in Nepal. One group of scholars believes that Majhi migrated to the middle hills through inner Tarai from Mithila and India about two thousand years ago. After entering Nepal, they moved to hills along the riverbank and lived there dividing themselves from the lowland Tharus (Pokharel 2031 vs). Some scholars believe that Majhi entered Nepal along the banks of the Saptakoshi and Arun rivers. This view clarifies the settlements of Majhi near the riverbanks. To the west of the former headquarter of Ramechhap is a fort built by Majhi king (Golma king), of which only remnants remain. Majhi believe that the Golma king's palace was once located in the flat land called Golmatar, below the south side of the fort. There is another oral story of a Majhi king. In Ramechhap district, there was a Majhi king named Mandare, with palace in Rajgaon. The village took its name because it was ruled by a king (raja). There are some bricks found, said to be that of the palace. Below Rajgaon is Masantar, across which are Hattitar, where elephants and horses used to be kept, and also Kunauri, where kunauro (hay for elephant and horses) were kept. Majhi today live in all these four places Rajgaon, Masantar, Hattitar, and Kunauri. On the Sukajor stream feeding the Tamakhosi River, there is still a kuwa (water hole), called Mandarepani, which was built by King Mandare Majhi through his tantric power. Majhi elders say there was a palace of Gangate Majhi king located between the areas from Chure/Siwalik hills of Makwanpur to Amlekhgunj of Bara, in the northeast of Gangate River. Some remains of the palace can still be seen in the jungle (Rai and Majhi, 2014).

Majhi language is regarded as 'Majhikura'. Majhi do not have script of their own and Majhi language is used only in very few areas. Majhi use it as mother tongue in Ramechhap, Kavre, Okhaldhunga, Khotang, and Dolakha. There are regional dialects of Majhi language. It is used only in everyday use, and not in education or media. There is no newspaper, magazine, or article in Majhi language. Very few Majhi are getting education in their mother tongue. Due to the monolingual policies of the state, due to the encroachment from other languages and lack of promotion and preservation of indigenous language, the Majhi language is at the

state of extinction. Many Majhi people worry that their native language will become extinct unless there is an aggressive revitalization for its protection, promotion and preservation (Khatiwada, 2019).

When asked about their religion, Majhi say their religion is Hindu. However, they do not employ Brahman priest during rituals or worship, and they perform rituals not according to Hindu practices. Elders, dhami, son-in-law, nephews, or other knowledgeable persons perform rituals. They don't allow Brahman to touch anything at the time of their rituals or any other group. From this fact, it is clear that their religion is not Hindu. Nepal Majhi Upliftment Association decided that the religion of Majhi is Tantric religion not Hindu. But because it is not explained what the Tantric religion is, they are confused in this matter, the former chairman of the Association, Dhan Bahadur Majhi says: "Majhi are animist. They worship jungle, rivers, hills, mountains, and air through tantric means, and they believe that tantric power preserves humans, animals, and agricultural land." Due to influence of Hinduism, some Majhi perform Hindu rituals. Now some are also attracted to Christianity, especially the poor Majhi. They consider Bhimsen as their main deity, whom they worship in every new harvest. Similarly, they also consider water (ladi) as a deity. Water worship is their major festival. They also have their own local deities, such as Marin Mai in rivers, Gare Siddha in air, Sansare Ardeu-wardeu, etc. They make offerings of new harvest to these deities first (Rai and Majhi, 2014).

Majhi indigenous are the much marginalized Indigenous ethnic group of Nepal with their own religion, language, culture and traditions. Specific traditional knowledge and skills such as worshipping Ladi, fishing, producing marcha, jaad and alcohol, playing nets, boating, netting, making boat and bahana, making Ghorlyal, weaving net culture reflects the different identity of the Majhi community. Majhi are close to river from birth to death (Majhi and Majhi, 2019).

Traditional occupation of the Majhi is agriculture, fishing and boat sailing. They also sell fermented rice 'Jand', locally made liquor. Nowadays, it has been disappeared as development projects have severely affected their occupation. Boating has been replaced by suspension bridges over the rivers and motor road.

Due to development of hydropower project in different areas, Majhi people are being compelled to leave their traditional occupation fishing and boating nowadays. They have to rely on sharecropping in others land. In addition, they do work as wage earner in other's home and agriculture farm. They also began to migrate for work in Kathmandu. But nowadays Majhis are slowly and gradually involved in civic services, business and other types of income generating professions (Majhi and Majhi, 2079).

Majhesawa

This traditional political organization has five levels: Majhe (Mijar), Gaurung, Dalali, Adai, and Jethbudha. Majhe is the main leader, whose responsibility is to manage the society, to collect tax, and to settle people. The next important responsibility goes to Gaurung, who directly helps Majhe in solving disputes and collecting tax. Initially, these posts were handed down to the eldest son of the holders. Mijar and Gaurung were essential in nwaran, chewar, wedding, and death rituals, and in solving disputes. During wedding or rituals, Majhi would make separate offerings of food and drinks to Mijar and Gaurung. Also, during plantation, two or three people needed to go to work for the Gaurung and Mijar. In the village rituals, the Mijar would get a whole head of the scarified animal, and the Gaurung would get beer with chyapu. If these items are not available, at least a load of grass should be given to the Mijar and Gaurung's houses. The Mijar, Gaurung, and Adai, Dalali, and Jethbudha would receive 20, 10, and 5 muri of land respectively from the kiptat land. Similarly, when a household of other ethnic groups using the Majhi kiptat land needed to marry away their daughters, they needed to pay a fine of 5 rupees, which was called bunthyo. Also, these other people needed to pay fine for grazing animals and cutting grass inside the kiptat land. Lately, this traditional system has been ineffective with the advent of democracy. Instead of Mijar, local representatives are involved in such matters. Majhi are also politically divided in terms of support to political parties. The land tax is now collected by the VDC office rather than the Mijar. However, the Mijhar is still equally necessary in death, worship, and festivals. Majhesewa also served as a judicial body, punishing those who acted against the norms of the society. So,

preserving social and cultural values through control of the social actors was the responsibility of Mijar. Mijar used to uplift the caste of the couple with inter-caste marriage, and used to expel individuals who committed incest as well as mediate and solve disputes and quarrels in the society. A Mijar would be responsible for his village, and in case of inter-village conflicts or issues, Mijars from respective villages would jointly decide and settle issues (Rai & Majhi, 2014).

But Khadga Bahadur Majhi, Mukhiya of Majhi community at Sunkoshi Rural Municipality ward no.7, Pangretar, Sindhupalchok presents his views on Majhesawa that:

Majhesawa is not our traditional self-governance system and we have not formed Majhesawa till now. 'Majhesawa' is a word imported from the West. Our ancient self-governance institution is Mukhiya System and the Mukhiya System has been maintained till now. The members of Mukhiya System committee have remained with us till now. The Majhi community should continue the Mukhiya system, not the Majhesawa imported from Terai.

It shows that Majhesawa has different forms according to Majhi settlement. Some community has Majhe System, some has Mukhiya system and some has Mizar System. There is variety in the name of self-governance institution in Majhi community.

Decision Making Process of Majhesawa

Whatever the type of issues, Majhesawa used to give or decide in 1-9 days. First of all, the one who has made mistake used to become hostile and realize his mistake morally. First of all, the person who made mistake would realize his mistakes morally. After that children will be asked because children are truthful by nature and they speak truthfully. After that disabled, old age persons and women will be asked what should be done in that case. All persons would express their views truthfully and Majhesawa would listen views presented by all. After that, Majhesawa would ask questions to jhagadiya. And then members of Majhesawa would decide about punishment taking views from above mentioned persons. Even so, if the right decision could not be given or if complex issues had to be

decided, the Majhesabas of four village and 'charthum' would manage sabha and decide any issues within a year late on the day of Ladipuja (Majhi & Majhi, 2079).

Samajik Naayak of Majhesawa

According to Chinimaya Majhi (2079), in Majhesawa, following social officials will be regarded as Samajik Naayak (Padadhikari) in Majesawa:

- Majhe/Mijar: Leader of Majhesawa
- Gaurung: Main assistant of Majhe
- Adai: Accountant
- Dalali: who does Lekhapadhi
- Jethabudha: Helper of all committee member of Majhesawa.
- Tahaluwa: Person who arranges foods in Ladipuja and in different ceremonies

But in Majhi community of Sunkoshi Rural Municipality-7, Pangretar, Sindhupalchok, Mukhiya system is in practice. According to Sakuntala Majhi of that community, Samajik Nayaks of Mukhiya System are:

- Mukhiya: Leader of Mukhiya system/Chairman
- Mijar: Vice chairman
- Gaurung: Secretary/ Purohit
- Doke: Who transports essential goods during Koshi Puja
- Dale: Who transports essential goods during Koshi Puja

Acharya (2018) has done a research on “Impact of Urbanization and Development Activities on Sustainable Development and Resource Management of the Majhi People of Nepal” to find out how the Majhi people who depend on the river for their livelihood have been affected by rapid urbanization and development activities. The research is conducted in Dolalghat city of Kavrepalanchok district. The findings show that instead of being benefited by the so-called indicators of prosperity; urbanization and development activities, the

Majhi peoples' life is becoming economically harder day by day. Urbanization created had to mouth problem in Majhi community.

Acharya, Subedi and Shrestha (2016) carried out a research on "The need of recognition of traditional institution and use of indigenous knowledge in climate change adaption: A case-study in Mustang district, Nepal" to explore climate change, state of adaptation and role of traditional institutions impact in Mustang. Researchers used case-study research design and did in-depth study in Mukhtinath VDC. They found that climate change in Mustang is at much faster pace than in other region. Local Majhi people have practiced autonomous adaptation and used indigenous knowledge to diversify livelihood opportunities. Researchers have found that traditional customary institutions- Mukhiya and matriarchies play important role in the adaptation process through governance of critical natural resources- forests, land and water. This research urges for formal recognition of traditional institution and integration of indigenous knowledge in planned adaptation initiatives.

Bimali (2020) carried out a research on "Socio-Economic and Demographic study in Majhi Community". The research has purposively selected Majhi community of ward no. 4 and 5 of Atharai Rural Municipality of Terhathum District. This research journal gives information about introduction of Majhi community, their educational status, marital status, religion, and family, main source of income and size of land holding of selected research field. Bimali has concluded that educational status is poor and higher level education enrolment is completely zero, the Majhi people have been changed their occupation boating, fishing to agriculture, foreign employment which is changed their income level in positive direction. The Majhi community has high ratio of child population and low ratio of ageing population and early marriage that compel the low life expectancy of people and low economic status of Majhi people of Aathrai Rural Municipality of Terhathum District.

Gurung and Bhattachan (2011) carried out a research on "Access to Basic Services Among Endangered and Highly Marginalized Adibasi Janajatis in JEP-II Project Areas". The main aim of research was to find out whether HMJs and

Endangered IPs have access to basic services; to find out whether HMJs and Endangered IPs have access to their basic indigenous services; and to make suggestion to enlarge access to basic services by HMJs and Endangered IPs. This study is primarily based on qualitative data from field survey. The sample place was purposively selected. In this study, the researcher has done study about different ethnic community and he has given information about the Majhi community also. In this research, he has given information about general information about Majhi community, their status on Education, Health, Access to Governance, Government social security, access to natural resources, access to livelihood and access to and Participation in Development Activities.

Majhi (2012) carried out a research on "Safe Motherhood Practice Among Majhi Women". In this research, the researcher used Descriptive, exploratory as well as analytical research design. In the study area, researcher found that socio-economic status of studied population was very low. Most of the people in that Majhi Community were engaged in agriculture and housework. The majority of women were delivered at home. Women yet have to face many complications during the delivery period. At the time of pregnancy women of Majhi Community followed traditional method which have harmful effects on their health furthermore women were likely to have infections of anatomical structures one of the reason in the quality and accessibility to maternal health care practices in that most of Nepali women in rural areas.

Majhi and Majhi (2021) carried out a research on "Customary Majhesawa Self-Government System of the Majhi Indigenous Peoples". Chini Maya Majhi and Anita Majhi have jointly done this research and submitted to Aadibasi Janajati Utthan Rastriya Pratisthan. Main aims of this study was to collect and document information from the past to the present about the traditional Majhesawa self-government system of indigenous Majhi community, to find out the main reasons for the changes that have taken place in the Majhesawa system, to know what kind of works has been done to protect the Majhesawa system, to get legal recognition and to make it strong and to restore the Majhesawa system. The research area is limited to Bagmati Province and Madesh Province. Data is collected through

questionnaire and interview. In this study, researchers have tried to give brief information about Majhi community and Majhesawa. Researchers have concluded that Majhesawa can be restored again. Majhi culture is mixed up with Hindu and Majhi people are leaving their cultures, occupations and life styles day by day due to the influence of big cultures and traditions.

Panta (2022) Carried out a research on “Development Defect: A case Study on Destroying indignity of Majhi Community” to explore the present condition of the Majhi people in Baglung and how they got into their traditional profession by adopting qualitative data based on observation, case studies, and in-depth interviews through primary and secondary sources of literature review. The researcher concluded that Majhis are forced to change their livelihoods due to globalization. Transportation facilities and limited income are not sufficient to fulfill their basic needs. They are facing economic, social, and physical problems in their daily lives. The researcher found that Majhi people have not been able to easily grasp opportunities for political, social and educational changes due to lack of education after abandoning their traditional profession and settlement due to the construction of highway.

Parajuli, Gautam, Joshi and Chaudhary (2021) carried out a research on “Volunteering Practices in Traditional Institutions for Deliberative Governance”. Mahesh Nath Parajuli, Suresh Gautam, Lasata Joshi and Urmila Chaudhary have jointly done this research. Objectives of research was to discover the social contract of Guthi and Barghar as customary social institutions that are engaged in facilitating/organizing volunteering in their communities and making interaction with local governments as members of self-help and mutual aid groups. Interpretive methodological approach was chosen for the research. Researchers found that the centralized modern state ideology has attempted to narrow the roles and responsibilities these formal governance system (Guthi and Barghar). They suggested that the dialectic relationship between traditional institutions could continue to support the role of the government.

Rai & Majhi (2014) carried out a research on “Majhi of Nepal”. This Ethnographic Research Series profiles Nepal's different ethnic and caste groups.

This project is undertaken by the Central Department of Sociology/Anthropology at Tribhuvan University. This project has three interrelated components: the Nepal Social Inclusion Survey, the Nepal Multidimensional Social Inclusion Index and the Social Inclusion Atlas series. In this research, researchers have interacted with 42 ethnic and caste groups in field survey of Sindhuli, Ramechhap and Makawanpur District. In this research the researchers have used mixed methods for the collection of data. And they have concluded that the status of Majhi community is improving slowly and gradually. They are getting higher modern educational system but this is not sufficient. And the political transformations in the last one decade towards inclusive democracy and federal restructuring of the nation-state have opened up new spaces and challenges for Majhi to attain their collective rights as indigenous peoples of Nepal.

Scott (2019) carried out a research on “The Guthi System of Nepal” to understand the role of the Guthi system in Nepali society, the relationship of the Guthi land tenure system with Newari guthi, and the effect of modern society and technology on the ability to the Guthi system to maintain and preserve tangible and intangible cultural heritage in Nepal. The research was done in three different sections of Kathmandu using combination of historical analysis of the traditional role of the Guthi system in Nepal along with three case studies of Guthi organizations with different assigned functions. The researcher made conclusion that the Guthi system has compelled to modify due to a changing Nepali society and its customary role in cultural heritage maintenance is threatened.

Review of other Customary Institutions

a) Barghar in Tharu Community

Sukhlaphant Municipality, Kanchanpur has given legal recognition to the Barghar customs, which has been accepted by the Tharu community since traditional times. This practice has gained legal status after the 10th Municipal Assembly of the municipality passed the Barghar Institution Operation Act 2078. The Tharu community has been demanding legal recognition of Barghar custom for long time. Shuklaphant is the third local level of Nepal and the first in the Far Western Province to institutionalize the traditional institution of Tharu community. Before

this, for the first time Bardibas Municipality of Bardiya District gave legal recognition to Barghar custom. According to that act, it has been mentioned that the work, duties and rights of Barghar and Valmansa are to coordinate with representatives of the municipality, to resolve minor disputes in the village, to actively participate in any work that comes to the village, and to maintain social, cultural and economic harmony in the community (Onlinepana, 16th Janaury, 2022).

The Barghar serves as a head or executive, ensuring the implementation of rules and decisions in the community, assisted by the Chaukidar (watchman), Guruwa (religious healer) and Kulapani Chaukidar (Canal watchman). These members are also selected or elected by local community people to facilitate the governance activities of the community by coordinating with local government authorities. Within the context of the village, Barghar creates a sense of belonging. A Barghar demonstrates their leadership in the governance of the community by preserving their cultural heritage and natural resources. Barghar are well respected and recognized by the Tharu community (Parajuli et.al, 2021).

b) Guthi in Newar Community):

The Guthi tradition is an integral part of the Newar Community life in the Kathmandu Valley. Under the Newari Guthi there are different types of Guthis such as Dewali Guthi, Si Guthi and other types of Community Guthis. Each Guthis have their unique traditional value identity and operation process. All these are led by the thakali. These social rules accessible in the Guthi institution help to prevent social digression and create a sense of mutual cooperation and shared values. Since the Newar community conducts its religion, art, tradition, festivals, culture, worship, ritual, etc. through the Guthi, the functional role of the Guthi tradition should promote and guarantee the continuity of the Community's religious social and cultural traditions that bind the Newar community and provide meaning to life (Tandukar, 2022).

Newari guthi have remained more true to its customary form than its equivalent of the same name, but have had to modify its practices in the face of a rapidly modernizing society. The Guthi system remains an significant component of

Nepali society and continues to contribute in cultural heritage maintenance and for the empowerment of communities in Nepal. This system has endured many centuries as a backbone of Nepali culture and community; despite the vast influence these changes have had on the system (Scott, 2019).

There are still around 1000 Guthi groups in the Kathmandu valley, and they have come to be seen as an inseparable part of the valley's natural, cultural, and intangible heritage. Almost all the monuments, temples, Bihars and Chaityas (Buddhist Monasteries) in the Kathmandu Valley have been maintained by generations of Guthiyars. Guthi functions encompass family and community life. In family, Guthi is functional to practices around birth to death and the worship of family deities. In community, Guthi functions include repairs of the infrastructure of the religious sites and its surroundings; performance of rituals; construction and protection of ponds and water resources (Parajuli et.al.).

c) 'Choho' in Tamang Community:

The Choho system is a presidential system designed to operate the Tamang society properly. Choho means Mukhiya of village, community manager or in current context the chairman. The traditional local government system that manages the Tamang society is called the Choho System. It also regulates and organizes the entire Tamang society and traditional organizations Tamba, Bombo, Lama. If someone interferes in someone else's work it punishes them. From the Choho system, it is clear that The Tamang community has developed their own rituals and processes to run their society which used to manage the social, administrative and judicial management of Tamang society. The development of the Choho system is believed to be the Nangkhor (village meeting) held once a year. Even today, it can be seen that in the large number of Tamang settlement, Choho is chosen from Nangkhor (village assembly) on the day of Bhume Puja and the traditional governance system is continued. The Choho system has not ended, but only remnants remain (Gole, 2022).

2.3 Policy Review

The rights to autonomy and self-government are connected to the right to self-determination. As self-determining communities, indigenous peoples should be provided with the necessary structural authority and means to allow for the exercise of traditional governance practices within their ancestral territories and among their communities, as well as to be able to make decision about how those practices will be taken forward and how their communities will develop in the future. Autonomy and self-government can be non-territorial and often overlap (Amanand, 2020: p.82).

Article 3 of the United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, enshrines the right to self-determination. This is considered a fundamental right of indigenous peoples, on the basis of which their right to freely determine their political status and to pursue their economic, social and cultural development is established. The Declaration includes various articles related to the right to self-determination. In particular, Article 4 establishes the right of indigenous peoples to autonomy or self-government in matters related to their internal and local affairs, as well as the right to have the means to finance their autonomous functions. Additionally, articles 5, 8, 20 and 34 establish the right to preserve strengthen and develop their own institutions for decision-making and their own legal, economic, cultural and social systems (IWGIA, 2019).

In the Constitution of Nepal 2072, special provisions have been made for the rights and interests of indigenous tribe. Indigenous tribe has the right to live with dignity. The government should ensure special arrangements for opportunities and benefits. To preserve and enrich the traditional knowledge, culture, social traditions, and experiences of the indigenous tribes and local communities (Article 51(j) (8), Constitution of Nepal, 2072).

Right to autonomy and self-rule, the proportional inclusive and participatory principles are some the basic foundation of the Constitution of Nepal. Further, the Constitution strives for the protection and promotion of social and cultural solidarity, tolerance & harmony, and multi- religious, multi- cultural and diverse regional characters of Nepal (Thami & Chhantyal, 2017:179).

ILO Convention No.169 recognizes the rights of indigenous peoples to their own customs and customary law. It emphasizes on considering customs and customary laws while applying the national laws. Similarly, According to Article number 34 of UNRIP indicates that Indigenous peoples have many more rights related to the customs and customary laws in accordance with international human rights standards. In this regard, the article 35 also depicts that each indigenous people have the right to determine the responsibilities of individuals to their communities (Chaudhary, 2021, p.165).

Nepal was a signatory to the Universal Declaration of Human Rights, issues by the United Nations in 1948. In sections of 7, 14, 15, 16, 17 and 18 of ILO convention of 168, the right of ownership, control, use and management of land, territory and resources of the Indigenous communities has been ensured. Sections 8, 10, 25, 26, 27, 28 and 29 of United Nations Manifesto, the rights of ownership, control, use and management of the land, territory and resources of the Indigenous community has been ensured. But Majhi community is unknown about provision declared by constitutions of Nepal and international manifestoes. In present days, due to development of hydro project, Majhi community is compelled to leave their settlement and they are not being able to fight with government to receive their rights. If Majhesawa system would in practice nowadays, Majhi community could get their rights and they could face challenges created by the development works related to river (www.indigenousvoice.com/en/indigenous-people/13/Majhi.html).

CHAPTER: THREE

RESEARCH METHODS

This chapter includes Research Design, Site Selection and Its Rationale, Nature and Sources of Data, Universe and Procedure, Data Collection Tools and Techniques, Data coding, Tabulation, Edition, Analysis and Presentation and Limitation of the study.

3.1 Rationale of the Selection of the Study Area

The sites of the study are Sunkoshi Rural Municipality and Indrawati Rural Municipality of Sindhupalchok district. These local areas are selected for research and as a field of study because there are large numbers of Majhi settlement and we can see the remnants of Majhesawa according to the Nepal Majhi Utthan Sangh and Nepal Majhi Mahila Utthan Sangh. Besides this, the area is accessible to the researcher to carry out this study. It becomes more comfortable place for the study area.

3.2 Research Design

It is a Case Study used to examine traditional ethnic institution of Majhi community Majhesawa. To conduct the case study, I have drawn upon multiple sources of data, such as observation, interviews and documents related to previous studies. All participants chosen have shared a unifying factor, which means they all have a direct or indirect connection to the research question or subject being studied.

The method used to study is based on qualitative method. Under this qualitative method, Focus Group Discussion, one-to-one interview and field observation are used to study the Majhesawa. The research places are chosen Indrawati Rural Municipality and Sunkoshi Rural Municipality of Sindhupalchok district. To fulfill the objectives of the study, the researcher made field survey through the interview schedule to collect the historical records, background, functions, present status, approach of government, challenges for restoring Majhesawa, positive and negative side of Majhesawa, efforts made by the Majhi community regarding the

restoration of Majhesawa and additional steps to be taken, perception of Majhi youth on Majhesawa and their role for restoring Majhesawa etc. by filling up interview schedule and taking interview with Majhi activists, Leaders and Majhi youth through above mention methodologies.

3.3 Nature and Sources of Data

As the nature of research, researcher has collected both primary and secondary data. Primary data were collected through field visit, questionnaire and interview schedule and secondary data were collected reviewing different theses, books and online journals. The researcher have collected both primary and secondary sources of data because primary data collection ensures up-to-date, accurate results adapted to many specific research needs and increases the accuracy of study and it represents the present scenario and secondary data is collected because it takes little time to collect more necessary information about previous studies related to my study and it guides the researcher to complete his study.

3.4 Universe, Sample Size and Sampling Procedure

Primary purpose of research is to find out perception of Majhi youth on Majhesawa and problems for continuing Majhesawa systems in Majhi community, interaction with people from different categories to understand their views for the overall information about Majhesawa is made, researcher made discussion with 5 Majhi activists and leaders. Similarly, researcher talked with Majhi youth of Sunkoshi Rural Municipality and Indrawati Rural Municipality. Respondent were 14 youths from Sunkoshi Rural Municipality and 34 from Indrawati Rural municipality. Purposive sampling procedure was used to select respondents. Similarly, 5 officials of Mukhiya System participated in Focus Group Discussion in Sunkoshi Rural Municipality and 12 Majhi Purohit/Mijars were participated in Focus Group Discussion in Indrawati Rural Municipality of Bodgau.

3.5 Data Collection Tools and Techniques

For this study, researcher employed three types of data collection tools i.e. Focused group discussion, Interview and observation.

a) Observation

According to Neuman (2014), field observation involves accomplishing case studies on a small group of people for a length of time and begins with a loosely formulated question, then selects a group or site for study, gains access to, and then adopts a social role in the setting and begin observing.

To collect data, the researcher visited Sunkoshi Rural Municipality and Indrawati Rural Municipality district of Sindhupalchok district to collect authentic and reliable data. To get broad knowledge about Majhi culture tradition and the status of Majhesawa at those places researcher visited those places and collected data making direct interaction with them.

b) Interview

Interview is useful for researchers to design effective and insightful methods for collecting data on a particular topic. At the time of data collection, researcher visited Majhi community and made interactions with them using interview schedule to. Those Majhi youth people who were able to give written answers were provided questionnaire and those who could not provide their answers in written form were asked questions using interview schedules orally and answers provided by them was recorded in audio recording devices and keeping note. By participating in interview or interaction process we can get authentic and reliable data and the required information can be received in real time. So, in this research researcher was involved in interview or interaction process with different peoples who were working for the upliftment of Majhi community and those Majhi people who are performing their rituals in community.

3.6 Data Editing, Processing, Analysis and Presentation

Data collection and analysis took place over one month period, from March 2024 to April 2024. Data was collected through focused group discussion, interview and field observation. The researcher stored the data in a structured, organized format, and in a safe location to ensure its protection from damage.

A continuous process of identifying, storing and organizing information was used during collection of data. Data from Majhi leaders and activist who are working

for the upliftment of Majhi community and who are working for the restoration and preservation of Majhesawa was collected through interview schedule. Information provided by interviewee was recorded using recording device. Data from Majhi youths were collected using questionnaire. Questionnaire was distributed to those Majhi youths who were present in FGD. Questionnaire was collected from Majhi youths in different intervals giving them to fill up required time duration. General information gathered from FGD was recorded keeping notes or maintaining diary. Some necessary information was collected through field observation at the selected study area.

The interviews were downloaded and stored electronically in the researcher's computer, and then researcher translated information gathered from interview and questionnaire into English language. Then, the researcher developed theme headings and gathered information were classified under those headings.

Data analysis in a qualitative case study consists of a detailed description of the case and setting (Creswell, 2013). Each transcription was carefully read again and again to make sure it was detailed and accurate.

Data analysis had done by researcher into three parts: first part consists analysis of data gathered from FGD in which information gathered from Majhi youths, Majhi Purohits/Mijrars and members of Mukhiya Systems are analyzed. In second part: Information gathered from Majhi leaders through interview was presented and in third part, information gathered from field observation done by researcher is analyzed.

3.7 Limitations of the Study

Limitations in a research study refer to constraints or restrictions that are beyond the control of the researcher and may affect the results or generalizability of the study. These limitations acknowledge the potential weaknesses or shortcomings in the study design, methodology, or data that might impact the study's outcomes. Identifying and addressing limitations is crucial for providing a transparent and accurate interpretation of the research findings.

1. This study is limited on 'Majhesawa', traditional ethnic social organization of Majhi community.
2. The Study is Limited within Sunkoshi Rural Municipality and Indrawati Rural Municipality of Sindhupalchok District.
3. The research is limited within seventy people of Majhi community.
4. The topic, objectives, research design, data collection tools and techniques are itself a major limitation for the study.
5. It is academic study so it is limited to partial fulfillment of the requirements for the Master of Sociology.

CHAPTER: FOUR

DATA ANALYSIS

This chapter is devoted to analyze and interpret the data collected from the field of observation, Focused group discussion and Interview

4.1 Focused Group Discussion

In a focus group interview, you explore the perceptions, experiences and understandings of a group of people who have some experience in common with regard to a situation or event (Kumar, 2011). The first Focused group discussion program was conducted at Indrawati Rural Municipality-10, Bodgau, Sindhupalchok and Second Focused Group Discussion was conducted at Sunkoshi Rural Municipality-7, Pangretar, Sindhupalchok. Where, Majhi leaders, Majhi youths and member of Majhesawa had participated. Information received from both Majhi settlements was as presented below:

4.1.1 Focused Group Discussion I

First Focused group discussion program was conducted in 26th and 27th Jeth, 2081 at Indrawati rural municipality ward no.10, Bodgau, Sindhupalchok. Members of Majhesawa, Majhi leaders and Majhi youths had been participated for the discussion. Information gathered from that discussion was as presented below:

According to the participants of Focus Group Discussion conducted in Bodgau, various problems have arisen in the Majhi community due to the inactive status of Majhesawa. The traditions and culture of the Majhi community have started to differ and disappear. The Koshi Puja celebrated by the Majhi community also takes place in Sindhupalchok on different dates. There is no uniformity even in the religious activities performed on Dashain. Some communities perform religious activities on the day of Phulpati, some on the day of Ashthami and some on the day of Navami.

According to Purna Bahadur Majhi, Majhesawa is not just an ethnic organization. It is also a means of protecting the rights of the weak. In Majhesawa, at the time of making decision, first of all, the children, then the disabled, the elderly and the

women, after hearing the opinion, the youth express their opinion and Majhe makes decision being based on that.

It seems that the voice of the Majhi community has become weak due to the inactive status of Majhesawa. The participants in the meeting informed that the land that was being used by the Majhi community was registered and usurped by the people of other castes.

Although the rights of the Majhi community are being ignored during development works, the Majhi community has been forced to remain silent. Due to the development projects, the traditional occupations of the Majhi community have started to disappear. The Majhi community has left their traditional occupations and embraced other occupations to make living. Due to some hydropower projects the existence of Majhi settlement has come to an end.

According to Singh Bahadur Majhi, the Majhi language seems to be disappearing; almost no one speaks the Majhi language. The use of Majhi language is used only during the rituals. It is our culture that the Majhi community should not use Brahman as priest in ancestral work, and even the shadow of Brahman and Kshetri should not fall, but some Majhi community started to consider Brahman as a priest nowadays in patriarchal work.

According to the participants in the discussion, if Majhesawa can be restored and operated, then the above mentioned problems and other problems can be easily solved and the rights and interests of the Majhi community can be protected.

1) Knowledge about Majhesawa

According to Ramjee Majhi, Ward chairman of Indrawati-11, “Majhesawa is an autonomous organization. It does not need to be registered with any agency of the state.”

According to Mane Majhi, Ex-Ward Chairman of Indrawati-11, “Majhesawa is a traditional customary organization of Majhi community. Majhesawa is common organization of the Majhi community that works on the daily activities and debates of the Majhi community as the government of Nepal named our country ‘Nepal Rajya’ to run the state.”

According to Dilip Majhi, inhabitant of Indrawati-10, Jholunge, “Majhesawa means a committee of Majhi community which can be led by Majhis and the meeting for selecting of leaders is called Majhesawa.”

After the discussion about the Majhesawa system, it is found that most of the Majhi people have idea about Mijar system but they don't have enough knowledge about Majhesawa. Their common views on Majhesawa are that Majhesawa is self-governance system of indigenous Majhi community which solves internal problems within Majhi community.

According to Purna Bahadur Majhi, president of Majhesawa, Sindhupalchok, “when you ask about Mijar system in this area they will give you information about that but all the people may not have idea about Majhesawa, even if we have formed 18 Mahesawa committee in Sindhupalchok district, we are not being able to raise public awareness about Majhesawa, formed Majhesawa committee may not have knowledge about the roles and responsibilities about Majhesawa till now but we are conducting awareness programs to institutionalize Majhesawa in community level.

2) Perception on Formation and Operation of Majhesawa

According to Rajkumar Majhi, “It is necessary to form and operate Majhesawa. It should be legalized by bringing it under the legal framework of the state. This is our identity.”

Purna Bahadur Majhi expressed his views that It is necessary to form and operate Majhesawa for the development of Majhi caste as a whole.

Where, Mane Majhi explains, “It is necessary to form and operate Majhesawa because its operation and formation is necessary to regain the rights lost by Majhesawa.”

According to Ramjee Majhi, “It is necessary to form and operate Majhesawa because Majhesawa is the only one organization that can inform about the ancient history of Majhi. Majhesawa can revive old customs and culture.

In Indrawati Rural municipality, most of all have positive perception about the formation and operation of Majhesawa. They think that Majhesawa is helpful to promote and conserve Majhi culture, Majhesawa helps to make unity within Majhi community. So, they viewed that it should be formed and operated regularly but nowadays member of Majhesawa such as Mijar, Gaurun, Tahaluwa are active only at the time of Ladi Puja according to elder Majhi peoples.

3) Current Status of Majhesawa

According to Dilip Majhi, “Majhesawa has been formed in the community. The Majhi peoples are studying about culture, tradition etc. This organization is spreading knowledge and information about the identity and culture of Majhi in the country and abroad.”

According to Purna Majhi, “Majhesawa has been formed in community level but this is in the early stages.”

According to Rajkumar Majhi, “Majhesawa has been formed but not in operation till now.”

According to Pratima Majhi, “Majhesawa has been formed but at present it is active only in performing rituals, worshipetc.”

Majhesawa committee has been formed in Indrawati Rural Municipality but it is not active in present situation. Majhesawa committee having lack of knowledge about their role and responsibilities, older people are unable to transfer their knowledge to younger generation. Elder Majhi people think that Majhesawa committee is passive now because Majhi youths have lacking interest about Majhi culture and tradition. But most of the Majhi youth expressed their views that they are interested to conserve and promote Majhi culture and Majhesawa but due to lack of printed document, there is not uniformity in culture and tradition of Majhi community. Majhi youths think that elder Majhi people are not interested to transfer knowledge about culture and tradition of Majhi community even if they have tried to prepare books and documents but elder Majhis are not being helpful for that.

It is seen that conflict between elder Majhi people and Majhi youth have created problems to activate Majhesawa committee effectively in community level in Indrawati Rural Municipality even if Majhesawa committee is formed there.

4) Positive Aspects of Majhesawa

According to Bidur Kumar Majhi, “More than the positive aspects of Majhesawa, the negative aspects are not visible at the moment.”

According to Mane Majhi, “Majhesawa is advantageous for Majhi community. Majhesawa is the living history of the Majhi race. Majhesawa is a traditional organization with caste identity. Majhesawa is the root door of awareness. Majhesawa is an organization that fights for the rights of the Majhi caste. Majhesawa is a purely ethnic organization of the Majhi caste.”

According to Dilip Majhi, “Majhi culture has been preserved from Majhesawa. Through Majhesawa, one can study the customs of the previous generation. Through Majhesawa, the identity of the Majhi in the country has been established. Even though the Majhis are scattered in different parts of the country, the Majhis are made into one group.”

According to Purna Bahadur Majhi, “Due to the institutional structure of the Majhi caste, by discussing the community’s problem, negative aspects etc., Majhi community can make a decision about Majhi’s own community to move forward on positive issues.”

According to Ramjee Majhi, Indrawati-10, Jholunge, “The positive aspects of Majhesawa are that the organization Majhesawa always raises voice for the rights of Majhi community. Majhesawa is an institution that must be constantly worked to prevent distortions in the name of religion and culture.”

In the discussion program, almost all the participants expressed their views that Majhesawa is advantageous to protect and promote Majhi culture and tradition, it makes Majhi community united, and problems raised in Majhi community can be solved in community level without visiting police station and court. In their view, Majhesawa is self-governance institution of indigenous Majhi community which

works for the welfare of Majhi community; it raises the sense of unity between Majhi communities.

5) Negative Aspects of Majhesawa

According to Samjhana Majhi, “The negative aspects of Majhesawa are that the current generation lacks the necessary information about Majhesawa because the elder generation does not want to explain it to the new generation.”

According to Dilip Majhi, “The negative aspect of Majhesawa is that good relationship has not been established between generations and the old generation has not been able to transfer knowledge about traditional rituals to the new generations.”

According to Purna Bahadur Majhi, “The negative side of Majhesawa is that there is a possibility that a single discussion may prevail in Majhesawa.”

According to Mane Majhi, “The negative aspects of Majhesawa are that Majhesawa is a part of the ethnic state as opposed to the party system, due to the lack of written documents, there may be legal difficulties or problems during the operation of Majhesawa, because it is a single ethnic organization, there may be non-cooperation from the ruling class of Nepal.”

Having different advantages of Majhesawa, there are some disadvantages too. At the time of discussion, participants presented their views about the disadvantages of Majhesawa. According to them, as the traditional Majhesawa system is based on a patriarchal structure, the ancient Majhesawa system does not pay much attention to the participation of women. Since no written procedure has been prepared, it has not yet received legal recognition. In ancient Majhesawa system, the tenure of Majhesawa members is not fixed. There is also a possibility that Majhesawa may become autocratic and the justice system may be biased because in the justice system, Majhe or Mijar can use his discretion and other Majhis are compelled to accept his decision.

6) Necessary Improved in the Formation and Operation Process of Majhesawa

According to Nirmal Majhi, “Majhesawa should focus on social activities such as sanitary program at village, development works etc.”

According to Rajkumar Majhi, “The meeting of Majhesawa should be held continuously. Mahesawa should be given priority in every program within the Majhi community.”

According to Ramjee Majhi, “When forming the Majhesawa, competent people who can solve the problems of the Majhi community and have ability to lead should be selected.”

In discussion program, participants expressed their views on the necessary improvements in the formation and operation process of Majhesawa that Majhesawa should be formed and operated by making 100% attendance of everyone in every village. Apart from the Majhesawa committee, experts should be involved in the formation and operation process. Awareness raising programs should be conducted in relation to Majhesawa. Participation of women in Majhesawa committee should be ensured. The work, duties, rights, tenure etc. of the member of Majhesawa should be prepared and the Majhesawa should be operated accordingly. The functions, duties and rights of Majhesawa should be modified according to the changing times and made acceptable for all.

7) Additional steps to be taken for the restoration of Majhesawa

According to Pratima Majhi, “For the restoration of Majhesawa, the Majhis should take steps to spread public awareness by using communication Medias such as newspaper, articles, journals and showing dramas etc.”

According to Ramjee Majhi, “An additional step to be taken by the Majhi community for the restoration of Majhesawa is the need for the Majhi to unite and stand together.”

According to Purna Bahadur Majhi, “An additional step to be taken by the Majhi community for the restoration of the Majhesawa is to raise awareness about the

benefits of the Majhesawa and conduct discussion and interaction program about the need of Majhesawa.”

According to Nirmal Majhi, “An additional step to be taken by the Majhi community for the restoration of Majhesawa is to prevent the extinction of the Majhi language and rituals from the village to the community.”

According to Bimal Majhi, “Additional step to be taken by the Majhi community for the restoration of Majhesawa is to raise public awareness about its policies, rules, benefits, etc. by directly attending the Majhi community.”

In discussion program, participants presented different views about additional steps to be taken by the Majhi community for the restoration of Majhesawa. In their view, the existing Majhesawa committee should be reconstituted after studying whether the members of formed Majhesawa have been able to perform their role actively or not. Programs should be made and implemented to raise awareness about meaning, importance, effects, benefits, etc. of Majhesawa. For this, Majhi leaders and activists should lead. Procedure of Majhesawa system for formation and operation should be prepared to legalize this institution. To give legal recognition to Majhesawa, there should be coordination with local level and government agencies. In the selection of Majhe/Mijar and members of the Majhesawa committee, democratic methods should be adopted and chosen competently, where women should also be given priority.

8) Problems/challenges for the operation of Majhesawa

At the time of discussion, participants expressed their views that there are a lot of challenges for the formation and operation of Majhesawa. Although Majhesawa is an autonomous organization of the Majhi community, the political interference in it causes great problems. According to Mizar, Singh Bahadur Majhi, the Majhi youth do not believe the old generation and they are not having interest in culture and tradition in their community. Next challenge for operation of Majhesawa is conversion of religion. The conflict between younger generation and the older generation has also created problems. Another problem is the non-preparation of procedures for the formation and operation of Majhesawa, the lack of legal

recognition from the state, and the lack of initiative to obtain legal recognition from the Majhi community. Another challenge seen in the implementation of Majhesawa is the migration of young people abroad or migrating to the cities, which has become a matter of concern whether the current culture will be adopted by the future generation or not. The state of unity in the Majhi community is very weak which another challenge is for Majhi community. It is not seen that the educated people of Majhi community and those holding public positions are playing an appropriate role in the protection of Majhesawa.

9) Role of Majhi Youth for the Restoration and Operation of Majhesawa

For the restoration and operation of Majhesawa, it seems that Majhi youth should take the lead role in raising awareness in coordination with the elders. In order to keep Majhesawa alive, Majhi youth should play a role for the uniformity of Majhi culture. Majhi youth should play important role in protecting the positive aspects and changing negative aspects. The youth should do research about Majhesawa, Majhi language, culture, tradition and record it. Majhi youths have vital role to legalize customary self-governance institution of Majhi community by preparing procedure.

4.1.2 Focused Group Discussion II

Second Focused Group Discussion was conducted at Sunkoshi Rural Municipality-7, Pangretar, Sindhupalchok in 3rd Asar, 2081. Where, member of self-governance system of Majhi community, Majhi leaders and Majhi youths were participated. Information gathered from that discussion was as presented below:

a. Knowledge about Majhesawa

According to Bimala Majhi, “Majhesawa is Mukhiya System. In this organization, one Mukhiya keeps the entire village united. Through this practice, the problem of the village is solved in their own village.”

According to Sekhar Bahadur Majhi, “Mijar is a Mukhiya of village who used to settle disputes in the village or settle legal matters.”

Sushma Majhi explains, “Majhesawa means that all Majhis unite together and work together according to their position during the festival, which keeps the Majhis united.”

In the discussion program, most of the participants expressed their view on Majhesawa that they have listened about the word Majhesawa but they don't have more information about that. Majhi elders such as Khadga Bahadur Majhi (Mukhiya), Shambhu Majhi (Mijar), Bhakta Bahadur Majhi (Gaurung), Khil Bahadur Majhi(Doke), Bhakta Bahajur Majhi (Dale) expressed that Majhesawa is not in practice in that community but they are practicing Mukhiya system. They think the word Majhesawa is an imported word from the West and not the original word of the Majhi caste. In some places of Sindhupalchok, Majhesawa was tried to be practiced, but Majhesawa has not formed in Sunkoshi Rural Municipality and Majhi community was in favor of continuing Mukhiya custom. According to them, the word ‘Majhesawa’ was copied from Terai and Mukhiya system is their original traditional self-governance institution. But Majhi youths don't have enough knowledge about Majhesawa or Mukhiya system. Majhi youths said that we have heard the word Mukhiya, Mijar, Gaurung, Doke and Dale only in our Koshi Puja but we have not any idea about the role and responsibility of them. Majhi elders did not give us information and knowledge about our self-governance system of Majhi community.

b. Perception on Formation and Operation of Majhesawa

According to Sakuntala Majhi, “Self-governance system of indigenous Majhi community is necessary to form and operate to build up religion, culture and tradition, to unite the community, to advocate debate about rights of Majhi community.”

According to Sushma Majhi, “It is necessary to form and operate Majhesawa because if Majhesawa is formed and operated, the tradition of the Majhi community can be preserved and passed on the future generations easily. The

formation and operation of Majhesawa always maintain unity in the Majhi community. Whatever problem arises, that can be solved in community level.”

According to Sekhar Bahadur Majhi, “It is necessary to form and operate Majhesawa because if there is a disagreement in the Majhi community, it can be resolved in the village itself.”

In that discussion, participants expressed their views on the favor to form and operate self-governance institution of Majhi community. But they have different opinion about the ‘Majhesawa’ and ‘Mukhiya System’. Elder participants were on the favor of Mukhiya system and Majhi youths were on the favor of Majhesawa system.

c. Current Status of Majhesawa

According to Bhimsen Majhi, “Although the Majhesawa committee has not been formed, the Mukhiya system and its members are currently working. The members of the Mukhiya systems are performing their responsibilities in activities such as Koshi Puja, Marriage rites, Death rites, Bhume pooja etc.”

According to Sakuntala Majhi, “Majhesawa has not been formed but the Mukhiya and Mijar customs are in vogue. Currently, it seems that Mukhiya custom, which is still in existence, is about to disappear due to the lack of transfer from the old generation to the new generation.”

From the views expressed by participants on discussion program, it is found that Majhesawa committee has not been formed in Sunkoshi Rural Municipality but they are practicing Mukhiya System till now. Members of Mukhiya system perform their role especially in Koshi Puja. Mukhiya system is not being practiced in day-to-day activities within Majhi community. Due to lack of transfer knowledge of Mukhiya system from elders to young generation it is about to disappear.

d. Positive aspects of Majhesawa

According to Bhimsen Majhi, “Majhesawa/Mukhiya system is advantageous for Majhi community which makes Majhi community united. The problems seen in

the community can be solved within the community. It helps to preserve religious rituals. The different culture of the Majhi community can inspire other communities as well.”

According to Bimala Majhi, “The positive aspect of Majhesawa is that there is no need to go outside from the village to solve the problems of the Majhi community. Majheswa works to keep every member of Majhi community united.”

Participants expressed different views about the positive aspects of Majhesawa/Mukhiya system. According to them, Majhesawa/Mukhiya system works to promote language, culture and teach the new generation. It works to keep the community together. It plays an important role in maintaining peace, security, health and safety of the Majhi people. It does the work of justice. It can take necessary initiatives for the welfare of the Majhi community and plays a coordinating role for the related agencies to work in the interest of the Majhi community.

e. Negative Aspects of Majhesawa

In the discussion program, participants expressed their different views on the negative aspects of Majhesawa/Mukhiya system. According to them, the current Mukhiya system is patriarchal. Sometimes Mukhiya may be autocratic. Due to autocracy, people who do not have access to the Mukhiya or people who are disliked by the Mukhiya may have to be dominated. Justice can be biased as the Mukhiya used his discretion in giving reward and punishment. In the Mukhiya system, the participation of women has been ignored. According to the hereditary succession system, people without ability can become members of the Mukhiya system, but capable people may not become able to remain as members. Since the Mukhiya system has not been legally recognized so far, the justice given by it may not be legally valid.

f. Necessary Improved in the Formation and Operation Process of Majhesawa

Participant expressed their different views about the improvements needed in the formation and operation process of Majhesawa. They think that due to the fact that

the current young generation does not follow the traditional rules of Mukhiya system, it seems that this practice needs to be modified according to the changing times. The members of the Mykhiya system and the Mukhiya should be elected democratically, not as hereditary heirs through gathering of competent people. Priority should be given to the participation of women and youth in the committee.

g. Additional Steps to be Taken for the Restoration of Majhesawa

According to participants at the present time, Majhesawa/Mukhiya system has reached a state of extinction. In order to protect Majhesawa/Mukhiya system, it is seen that a considerable amount of initiative should be taken from the Majhi community as soon as possible. The responsibilities and rights of the Mukhia tradition, which is carried on orally, should be written down. Knowledge about all the processes should be transferred from old generation to the new generation and the Majhi youth should be inspired towards it. The youth should also be prepared to protect the self-governance tradition and adopt it from the older generation. Majhi youth should be proud of their religion and culture. Organizations including Nepal Majhi Utthan Sangh should organize and conduct regular discussions, interactions, training and awareness programs about the duties, rights, needs and importance of Majhesawa. Majhesawa should be legally recognized and operated in cooperation with the government agencies by preparing procedure.

h. Problems/challenges for the Operation of Majhesawa

At the time of discussion, participants expressed their views that there are a lot of challenges for the formation and operation of Majhesawa/Mukhiya System. The state of unity in the Majhi community is very weak which another challenge is for Majhi community. The current challenges of Majhi community are that the new generation ignores their language, customs and traditions, increasing inter-caste marriages in the Majhi community, lack of access to the government, increasing number of illiterate etc. Majhi youth do not believe the old generation and they are not having interest in culture and tradition in their community. Next challenge for operation of Majhesawa is conversion of religion. The conflict between different Majhi organizations such as Majhesawa, Sindhupalchok, Nepal Majhi utthan Sangh, Sindhupalchok is another challenge. Another problem is the non-

preparation of procedures for the formation and operation of Majhesawa, the lack of legal recognition from the state, and the lack of initiative to obtain legal recognition from the Majhi community. Another challenge seen in the implementation of Majhesawa is the migration of young people abroad or migrating to the cities, which has become a matter of concern whether the current culture will be adopted by the future generation or not. It is not seen that the educated people of Majhi community and those holding public positions are playing an appropriate role in the protection of Majhesawa.

**i. Role of Majhi Youth for the Restoration and Operation of Majhesawa/
Mukhiya System**

According to Sakuntala Majhi, “For the restoration and operation of Majhesawa/Mukhiya system Majhi youths have important roles. Majhi youth should protect language and culture. Majhi youth should not imitate other language and traditions. The Majhi youth should work to document the language, culture and traditions. The youths should be prepared for the generational transfer of culture and tradition. Youth should be able to have access to policy making and leadership.”

For the restoration and operation of Majhesawa, it seems that the youth should take the leading role in raising awareness in coordination with the elders. In order to keep Majhesawa/Mukhiya System alive, Majhi youth should play a role for the uniformity of Majhi culture. Majhi youth should play important role in protecting the positive aspects and changing negative aspects. The youth should do research about Majhesawa, Majhi language, culture, tradition and record it.

4.2 Interview with Majhi Leaders & Activists

One-to-one interview was taken with Majhi leaders or Majhi activists who are working for the welfare of Majhi community using interview schedule and information provided by them was recorded using recording device. Information provided by them is presented in following headings:

Interview-1

Chini Maya Majhi, President, Nepal Majhi Uttthan Sangh:

Majhesawa

Majhesawa is a self-governance institution of indigenous Majhi community. Majhesawa performs the necessary tasks and duties in the community. The committee of Majhesawa is chosen and the implementation system of Majhesawa seems democratic. In the past, women were not given a place in the officials of Majhesawa, but at present, both women and men have been given equal positions in the reconstituted Majhesawa in Sindhupalchok and Ramechhap district. Majhesawa is formed every year on the Second day of Ladi Puja (Koshi Puja). After the ruling period of Prithivi Narayan Shah, there was no need to choose Majhesawa officials. Along with this, Hinduism became widespread in the Majhi community and the traditional behavior and practices of the Majhi community were being overshadowed. Majhesawa is also regarded as Mijar System. Majhe and Mijar are same.

Majhesawa Formation Procedure, Members and Tenure of Majhesawa Committee

There was a system to choose new officials every three years. It seems that the tenure of the officials is for years. There was an arrangement that officials who could not do good work could be changed every year. Every year on the second day of Ladi Puja, Sawa was held. During Sawa, the officials who did good work were repeated, while the officials who did not do good work were changed year after year. After the unification of Nepal, it came under the control of the rulers and started the practice of conducting sabha during Dashain. The tradition of Majhe's eldest son being Majhe, Gaurung's eldest son being Gaurung was started. After this system came to operation, Majhesawa automatically became autocratic.

Legal Validity for Operation/restoration of Majhesawa

According to ILO 169, Majhesawa can be formed and operated. Even in the constitution of Nepal, there are no provisions prohibiting the restoration and

operation of customary institutions. But so far, it has not been possible to operate Majhesawa by making but the process of preparation has started. Now it seems that there is a need to discuss and debate in the community about the tenure of the Majhesawa, the governance system and what policies and rules should be amended and what aspects of the Majhesawa should be kept as they are.

Current Situation of Majhesawa

Majhesawa is a traditional institution of Majhi community which is almost extinct. Majhesawa is alive now in Ramechhap District, and Majhesawacommittees are being formed in Sindhupalchok district as well. In Ramechhap, 5 officials of Majhesawa are still there but they also do not have complete knowledge of what Majhesawa is. They unite in rituals and Ladi Puja. In Ramechhap, the same way Majhesawa used to work; even now about 80% are working. At present, during the formation of Majhesawa, committees are being formed keeping the traditional posts such as Majhe, Gaurung, Dalali etc. The positions of Majhesawa are hereditary, but in the Majhesawa that we are forming now, there is no hereditary transmission. It is formed for a fixed period of time.

Reasons for not Being able to Continue Majhesawa

Lack of necessary knowledge regarding Majhesawa in Majhi community, large number of young people migrating abroad, changing governance system and laws of Nepal, lack of transfer their knowledge and skills to the younger generation from the ancestors and so on.

Efforts that are Being made to Restore Majhesawa

In Falgun 2076, Dhan Bahadur Majhi and Anita Majhi informed about the past, present, importance and needs of Majhesawa at Melamchi Municipality-12, Bahunepati, Sindhupalchok. In 2077, at Indrawati Rural Municipality-11 of Sindhupalchok, with the help of LAHURNIP, Nepal Majhi Mahila Utthan Sang interacted with the officials of newly formed Majhesawa regarding the past, present importance and needs of Majhesawa. Majhesawa was formed by electing 9 members in the presence of me, Chini Maya Majhi, President of National

Indigenous Women's Federation in Melamchi Municipality-12, Bahunepati, Sindhupalchok on 26th Poush, 2077.

Curriculum related to Majhi community for school level upto class 3 has been prepared, Majhi Dictionary and Majhi Grammar has been prepared. Procedure about Majhesawa is under the preparation. Providing necessary information and raising awareness to the Majhi community is being done continuously, although it may not be enough regarding Majhesawa.

Problems/Challenges for Restoration of Majhesawa

The unity of Majhi community has not been strengthened. For the restoration of Majhesawa, Nepal Majhi Utthan Sangh is working to build trust in the matter of Majhesawa, but the Majhi community does not believe about it. Another challenge seen for Majhesawa restoration is political interference. Apart from this, lack of understanding in the Majhi community, lack of written documents, inability to transfer knowledge from the elders to younger generation. Young people's disbelief is another problem. The narrow thinking that other caste will know when preparing written document is also a problem.

Concept of State Mechanism for Restoration of Majhesawa

Discussions have been held with some local levels for the restoration of Majhesawa, but we have not been able to prepare the procedure, we have not been able to explain it to the local levels. The approach of the state mechanism for restoration of Majhesawa has not been made positive; there is no support from the state mechanism regarding the operation of Majhesawa. In this regard, the elected representatives of our Majhi community have not been able to play a significant role in terms of people's representatives to promote Majhesawa in a well organized way. Government mechanism has not supported positively for Majhesawa till now because they don't have any idea about Majhesawa and Majhi community have not done any request to them for legalize their self-government system formally.

Aspects that Need to be Improved in Majhesawa

In the ancient system of Majhesawa, autocracy is seen. There is need to change according to time. It cannot be implemented just as traditional system; it should be

improved and moved forward. There is also a situation where some of the rituals related to food have left the Majhi community backward. It should be improved and it is being improved nowadays.

Involvement and Perception of Majhi Youth for Restoration of Majhesawa

Regarding the restoration of Majhesawa, the Majhi youth have not been able to understand. The trend of young people going abroad in a significant amount has also created problem. In the Ramechhap and Sindhupalchok, Majhi youth seem to be involved in the formation and operation of Majhesawa, but in other districts, the activeness and interest of Majhi youth is seen weak.

Interview-2

Purna Bahadur Majhi, President, Majhesawa Sindhupalchok

Majhesawa

It is self-governance customary institution of Majhi community which is very helpful to promote and conserve Majhi culture. It not only preserves and promotes culture and tradition of Majhi community but it works on the judicial process, rituals, in the issues of development. In short, Majhesawa works for the welfare of Majhi community.

Majhesawa Formation Procedure, Members and Tenure of Majhesawa Committee

Mijar/Majhe, Gaurung, Adai, Dalali, Tahaluwa and Jethbudha positions exist in Majhesawa committee which we are forming nowadays. Majhesawa committee of up to 13 members has been formed depending on the locality. Unlike the traditional Majhesawa committee, the Majhesawa committee that we are about to form does not have hereditary transmission; all the members are elected for 5 years from meeting. When any member of Majhesawa becomes unable to perform his responsibility, Mijar or Majhe along cannot change that member can be replaced by the decision of the Meeting. In the meeting to form Majhesawa, separate groups of children, disabled, elder people, women and youth are formed and after discussing in those groups, they express their opinion on who to choose

as members and accordingly, the Majhesawa committee is formed. In the formation of Majhesawa, the children are the first, then the disabled, the elders, women and the youths are given the rights to choose Majhesawa members on the basis of priority (for choosing their Majhesawa committee).

Legal Validity for Operation/restoration of Majhesawa

We are forming Majhesawa being based on the provisions of ILO 169. The constitution of Nepal also recognizes customary institutions. For example, Barghar institution of the Tharu caste of Terai has been implemented by 3 local levels making procedures.

Current Situation of Majhesawa

We have just started the process of formation of Majhesawa, so it is not yet implemented. However, the practice of asking Mijar for marriage, death rituals and other activities continues. During Ladi Puja, Majhesawa committee is still performing its work.

Reasons for not being able to continue Majhesawa

The influence and attack of other religion, the lack of knowledge about Majhesawa among the Majhi youths, the legal ban on some traditional customs of the Majhi community, etc. are the reasons for not being able to continue Majhesawa.

Efforts that are being Made to Restore Majhesawa

We have requested the Nepal Majhi Utthan Sangh to take an official decision for the formation of Majhesawa and move forward as a campaign. But still Nepal Majhi Utthan Sangh has not been able to make an official decision. Regarding Sindhupalchok district, we ourselves have taken forward the process of formation of Majhesawa as a campaign. According to which, we have formed 18 Majhesawa committee and we are in the process of forming 6 Majhesawa committee. We have also planned to establish a fund of Rs. 5 crore to make Majhesawa institutions long-term.

Problems/Challenges for Restoration of Majhesawa

Lack of knowledge in the Majhi community about the positive aspects of Majhesawa, the existing party political interference in the Majhi organization and Majhi community, influence and invasion of other religions and cultures

Concept of State Mechanism for Restoration of Majhesawa

We have not yet reached the state mechanism regarding the restoration of Majhesawa.

Steps to be Taken by the Majhi community for Rehabilitation of Majhesawa

The process by which we are currently forming Majhesawa should be fully followed, party political influence should not be allowed in Majhesawa, it should be developed as an autonomous organization, Nepal Majhi Utthan Sangh should make an institutional decision and advance the work of forming Majhesawa as a campaign.

Aspects that need to be improved in Majhesawa

There are many aspects that need to be improved in the traditional form of Majhesawa. The formation process should be improved. It is not possible to completely copy the traditional system at the present time, the economic activities should be improved, earlier Majhesawa was autonomous so it could take any decision but now it is not autonomous, it has to face various external influences, the work of Majhesawa should be changed according to time. For example, the tradition of the brother-in-law accepting the sister-in-law after the death of the brother is not possible nowadays; such traditions should be reformed according to time and moved forward.

Involvement and Perception of Majhi Youth for Restoration of Majhesawa

The youth who have acquired information about Majhesawa are enthusiastically involved in the formation and operation of Majhesawa. I have got the opinion of the Majhi youth that Majhesawa should be continued. But we have not been able to explain about Majhesawa sufficiently to the Majhi youth. The participation of Majhi youth in recently formed Majhesawa committee is encouraging.

Interview-3

Bal Bahadur Majhi, Ex-President, Nepal Majhi Utthan Sangh, Sindupalchok

Majhesawa

In short, Majhesawa is Majhi institution. In my understanding, Majhesawa is a committee which is formed from gathering of Majhis to be led by Majhis to promote the religion, culture, customs and traditions of the Majhi community.

Majhesawa Formation Procedure, Members and Tenure of Majhesawa Committee

Since the written statutes and procedures of Majhesawa have not been prepared, it is a situation where members, formation procedure, tenure of members, etc. have not been finalized. But according to my study, the tenure of Majhesawa is 3 years. It is appropriate that the officials and members of the Majhesawa should be elected through democratic process. It does not seem appropriate to hand over the post from hereditary system.

Legal Validity for Operation/restoration of Majhesawa

In the traditional situation, it has been found that Majhesawa is operated by making community-level oral laws. It is a situation where Majhesawa is giving justice in a fair manner without conflicting with the laws of the country.

Current Situation of Majhesawa

During Koshi Puja, all activities are done under the leadership of Majhesawa committee. How to collect necessary materials, who to invite, what kind of regulations are to be decided are all being done by Majhesawa nowadays.

Efforts that are Being made to Restore Majhesawa

Majhesawa District Committee has been formed in Sindhupalchok and work of forming Majhesawa in community level has been carried forward as a campaign which is being led by Purna Bahadur Majhi. I think that it is appropriate to carry out the Majhesawa restoration campaign under the patronage and coordination of

the Nepal Majhi Utthan Sangh Central Committee. For this, Nepal Majhi Utthan Sangh should take initiative by making institutional decision.

Problems/Challenges for Restoration of Majhesawa

Lack of written procedure, lack of transfer of knowledge from elders to Majhi youths, change of religion, influence of customs and culture of other castes, etc. are problems/challenges for restoration of Majhesawa.

Concept of State Mechanism for Restoration of Majhesawa

There is no direct positive support from the government level for restoration of Majhesawa and there is no initiative from the Majhi community. In last year's budget, Indrawati Rural Municipality provided 2 laksh for Koshi Puja. Government agency has no negative concept regarding Majhesawa.

Aspects that Need to be Improved in Majhesawa

There are many aspects that need to be improved. The ethnic organization of Majhi community, which has been running orally, should now be legally recognized by making a legal statute based on the Constitution of Nepal. Meetings should be held regularly. The selection of members should be done through democratic process. Majhesawa's duty and responsibilities should be changed according to time.

Involvement and Perception of Majhi youth for Restoration of Majhesawa

At present, the Majhi youths have not information and knowledge about Majhesawa. There is a problem that young people who understand also act as if they do not have knowledge and do not pay attention to the revival of Majhi culture and tradition including Majhesawa. We are explaining to the youths that Majhesawa is our autonomous organization.

Interview -4

Amrit Majhi, President, Nepal Majhi Utthan Sangh Sindhupalchok District Committee:

Majhesawa

Majhesawa is self-governance institution of Majhi community which is autonomous. It is formed to promote and preserve Majhi cultures, traditions, rituals and so on.

Majhesawa Formation Procedure, Members and Tenure of Majhesawa Committee

I have also not been able to understand well about the constitution of Majhesawa, members and tenure of members. In my community Mijar's son is chosen as Mijar. My personal opinion is that it is better if the officials of Majhesawa are passed down through hereditary system.

Legal Validity for Operation/restoration of Majhesawa

So far, Majhesawa has not received legal legitimacy. Procedures have not been prepared. As Majhesawa is an autonomous institution of Majhi community, the laws of Nepal does not apply to it.

Current situation of Majhesawa

Until few years ago, the members of Majhesawa used to work in my community, but now, they are no longer working. Majhesawa is in a state of decline and extinction.

Efforts that are Being made to Restore Majhesawa

Under the leadership of Purna Bahadur Majhi, the work of forming Majhesawa is going on in the district. There is no coordination with the state mechanism and local level for the restoration of Majhesawa.

Problems/Challenges for Restoration of Majhesawa

Because the Majhi community is simple, there is a situation where others can mislead, lack of education in the Majhi community, party political interference, and the situation where the Majhi community does not cooperate with the leader of Majhi organization, etc. are problems and challenges.

Concept of state Mechanism for Restoration of Majhesawa:

The perception of government mechanism regarding Majhesawa is not positive so far and we have not gone to ask for help either.

Aspects that Need to be Improved in Majhesawa

There are many things that need to be improved in Majhesawa. Majhesawa should not be autocratic. The Majhi community should improve on food and other issues. Customs and cultures should be written down. Nepal Majhi Utthan Sangh should take initiative for restoration of Majhesawa. Majhesawa should be improved according to time.

Involvement and Perception of Majhi Youth for Restoration of Majhesawa

The youths have to accept the old generation. Majhesawa's actions should be fair. There is not enough discussion among the youth; we will continue the discussion program. The youth should be active.

Interview-5

Khadga Bahadur Majhi, Mukhiya of Majhi Community, Sunkoshi Rural Municipality-7, Pangretar, Sindhupalchok.

Majhesawa

This 'Majhesawa' is not an ethnic institution of Majhi caste, it is an ethnic institution of Thami caste. Some Majhi communities of Sindhupalchok district have tried to imitate the Majhesawa from the Terai, but the original ethnic institution of the Majhi community is the Mukhiya system we must protect it.

Mukhiya System Formation Procedure, Members and Tenure of Members

In the Mukhiya System, officials are maintained through hereditary succession. If an official is unable to work, the Mukhiya has the right to assign that responsibility to another person. The tenure is not fixed; he can remain in that position until he can work. Mukhiya, Mijar, Gaurung, Doke and Dale are the officials in Mukhiya System.

Reasons for not Formulating Majhesawa

There is no plan to form Majhesawa here as there is a possibility that the original customs here will be disappearing when the Majhesawa is formed. For example, we do Koshi Puja in Jeth month sometimes in the first week of Asar as per 'Tithi' but at Indrawati and other places they do Koshi Puja in Falgun month. Koshi Puja should be done especially in Jeth.

Current Situation of Mukhiya System

Mukhiya practice is not as active as it used to be. Earlier, everyone used to come to the Mukhiya's house to take Tika in Dashain and to deliver materials of Tika, but now it is not like that. Until 2-3 years ago, people from other castes used to bring paddy as Kipat to Mukhiya. Some Karki community used to bring 3-4 Muri paddies but now I said it is not necessary.

But still, if there is any dispute in our Majhi community, we try to arrange a meeting in the community under the leadership of Mukhiya, and if we cannot make agreement between two sides, we send them to the police administration.

Reasons for not being able to continue Mukhiya System

One of the main causes of problems in the operation of Mukhiya System is religious conversion. The influence and interference of other religion and cultures is another problem. Similarly, inter-caste marriage has also created problems. People who do inter-caste marriage are banned from participating in religious activities and they do not get chance to learn the religious rituals of the Majhi caste. The problem of today's youth not believing traditional things is another big problem.

Efforts that are Being made to Restore Majhesawa

No effort has been made to restore the Mukhiya System from our community.

Concept of State Mechanism for Restoration of Majhesawa

The Local Level (Sunkoshi Rural Municipality) has worked with priority to protect the settlements of Majhi community. The ward office arranged budget to buy costumes for Majhi community. Last year, the local level arranged few budget for Koshi Puja. But in the name of promoting and preserving Mukhiya System of Majhi community we have not asked for any help and we have not received any help from government agency. The local level is positive towards the Majhi community.

Aspects that need to be Improved in Mukhiya System

Some traditional rituals are not accepted by the young generation, so there are many things that that need to be improved.

Involvement and Perception of Majhi Youth for Restoration of Mukhiya System:

The Majhi youths have formed a Majhi Youth Club in our community to unite, but youth club is currently only doing work of raising savings and investing loans. The youth has not been able to be taught about culture. Now the young generation should take initiative to preserve the culture. As long as we old generation, the tradition will be preserved, but we are worried about what will happen after that.

4.3 Field Observation

During the study, field observations were done in Bodgau and Jholune Majhi settlement of Indrawati Rural Municipality. Similarly, it was observed in Majhi settlement in Pangretar of Sunkoshi Rural Municipality. In Indrawati Rural Municipality Majhesawa has just been formed, and in Sunkoshi Rural Municipality, the self-governing traditional institution of Majhi community is only a remnant of the Mukhiya system, so it is not possible to directly observe the functioning of Majhesawa because customary self-governance institution of Majhi community are performing their role in Koshi Puja and religious rituals only.

During the field observation, it was found that the unity among the Majhi community is weak. It was seen that the Majhi community is gradually abandoning its own culture due to the influence of ritual and cultures of other religion. It seems that the traditional occupations of Majhi people like boating and selling Marcha have been lost. Due to different development works, crusher industries, hydropower projects, etc, the dominance of other communities is seen in the river. It does not seem that the Majhis can earn for living by depending on the river. The Majhi community who at one time leased their land to other community to earn Kipat, it has reached the situation of living by taking land in rent from other communities.

Despite the situation of assisting in the formation and operation of the Majhesawa, local levels also prioritized the development of physical infrastructure of the area by arranging the necessary budget, and when the Majhi community asked for assistance to preserve their customs and culture, local government provided financial assistance in conducting Koshi Puja, purchasing costumes, etc. if the Majhi community unites and asks for support to establish Majhesawa, it has been seen that the Majhi community can receive support from the local level. The elected representatives in that locality don't have idea about customary self-governance institution of Majhi community and Majhi community have not tried to provide information about their customary institution to the local level and government agencies till now.

CHAPTER: FIVE

SUMMARY AND CONCLUSION

In this chapter I have presented the summary and conclusion of the study. During the analysis and interpretation periods of my research work in the previous chapter, I have answered to my research questions. On the basis of their information and field data I have presented the following summary and conclusion.

5.1 Summary of the Study

From the opinion presented by the participants and information gathered from the field observation. Majhi people think that Majhesawa has vital role maintaining peace and order in the community, not allowing disagreements to arise and resolving them immediately, working together for the sake of rights and interests of the Majhi community. It fights for the rights of Majhi caste and preserves and promotes the unique ethnic identity of Majhi community. As it already discussed in previous chapter, Majhi tradition is oral tradition which lacks written documents, in this situation from the Majhesawa one can study the tradition, customs, rituals, language and so on related to Majhi caste. According to participants Majhesawa is an institution that provides protection to the rights of children, the disabled, the elderly and women.

Majhi people expressed the view that the customs of the Majhi community will also be affected due to Majhesawa not being active. Their social status, occupation, settlement, religion etc. have been changing slowly and gradually. From the Focused Group Discussion, they said Majhi community is slowly losing their rights due to the lack of Majhesawa. Koshi Puja is performed at different times in different places of Sindhupalchok. There is no uniformity in the Majhi community even about the date of the rituals to be performed on Dashain.

According to participants, Majhesawa creates unity among Majhi people because small disputes can be solved in community level. At the time of 'Koshi Puja' all the Majhi people celebrate their rituals being together. Head of Majhesawa 'Mijar'

has important responsibility in different rituals (from birth to death) who works to solve problems faced by the community.

According to them, Majhesawa is one and only means of rising voice of weak Majhi people, making uniformity in culture, tradition, rituals, making Majhi community united, preserving and promoting unique ethnic identity of Majhi caste and so on.

Almost all Majhi youths told that they have heard about Majhesawa but they could not provide information about the function, formation procedure and rights of Majhesawa due to lack of knowledge. Although, they didn't have enough information about Majhesawa, the opinion of all the participating Majhi youths were that Majhesawa should be formed and operated. Majhi elders and Majhi leaders expressed their view that Majhesawa is one and only institution which works for the welfare of Majhi community. Majhi people had positive opinion that Majhesawa can maintain unity in the Majhi community, situation of disagreement that occurs from time to time within the community can be resolved at the community level, the customs, traditions, cultures, religion and language of Majhi community can be preserved through traditional self-governance institution of the Majhi community. In Sunkoshi Rural Municipality, Majhi youths have positive opinion about Majhesawa but elders Majhi people in favour of Mukhiya System which is another name of Majhesawa.

Majhi people expressed the opinion that the traditional working style of Majhesawa should be modified according to time, the officials of Majhesawa should be able to lead the community through gatherings of the Majhi community but not through hereditary transmission, competent people preferred by the community who can contribute to the rights and interests of the Majhi community should be chosen for a fixed tenure through democratic procedure. According to them, Majhesawa should be made suitable for the time. Written procedures should be prepared and conducted in a way that does not conflict with the laws of the country after obtaining legal validity. Majhesawa meeting should be held continuously. Majhesawa should also take initiative in development works. In the same way, for the restoration of Majhesawa, Majhi organization such as Nepal

Majhi Utthan Sangh should carry out activities such as raising awareness through program such as discussion, training and prepare written procedures.

From the field observation and Focused Group Discussion, it is found that unity between Majhi people and Majhi community is not strong. Organizations formed for the welfare and upliftment of Majhi community have also become victims of party political interference. Majhi people have lack of faith with leaders of their community. Some Majhi youths complained that it has been found that some people who are trying to create and lead organizations for the upliftment of Majhi community are engaged in the work of selling our name for personal gain, collecting money from the local level, hydro power, crusher etc. Weak unity within Majhi community have created big problem nowadays.

According to the Majhi people, the challenges and problems seen in the formation and operation of Majhesawa are: the old generation is not transferring knowledge to the new generation, influence of other religious traditions, the state of Majhesawa not getting legal validity, widespread conversion of religion, inter-caste marriage in the Majhi community, migration of young people abroad, lack of written procedure and documents etc.

Due to lack of any written procedures, Majhi people could not provide information about the Methods of formation of Majheswa, members of Majhesawa committee and tenure of the committee. President of Nepal Majhi Utthan Sangh Sindhupalchok, Amrit Majhi expressed his view that member of Majhesawa should be transfer in hereditary system but President of Majhesawa Sindhupalchok Purna Bahadur Majhi told that newly formed Majhesawa committee have 5 years of tenure and committees were formed from the gathering of Majhi peoples in Majhi settlements, there is no provision of hereditary transfer system in Majhesawa committee. But President of Nepal Majhi Utthan Sangh, Chini Maya Majhi told that tenure of Majhesawa committee should be 3 years.

Majhi youths could not provide information about the legal provision for the formation and operation of Majhesawa in Majhi community. Majhi youths are lacking knowledge about legal provision which were declared for the right of indigenous people such as ILO 169, constitution of Nepal 2072, etc. in research

area. But elder participants expressed their view that Majhesawa is autonomous institution of Majhi community having its own law, constitution and other laws can not affect the formation and operation of Majhesawa.

Newly formed Majhesawa committees are inactive in performing their role. Even members of Majhesawa committee did not have knowledge about their duties and responsibilities.

All the Majhi were agreed that role of Majhi youth have important role for formation and operation of Majhesawa. They thought that in the process of preparing procedure for formation and operation of Majhesawa in legal way, raising awareness programs within Majhi community, making access to the government agencies, making Majhi communities united, making uniformity in their culture and rituals it is impossible without active participation of Majhi youths.

It is found that for the restoration of Majhesawa, the work of forming Majhesawa in Sindhupalchok is conducted as a campaign. Majhesawa has been formed in 18 out of 24 communities and is in the process of being formed in the remaining 6 communities. Procedures are being prepared for institutionalization, plans are being made to organize programs such discussion, training. To make Majhesawa institutionally sustainable, the process of establishing a fund of Rs. 5 crore is in progress. A committee consisting of 12 members of Majhi priests has been formed under the chairmanship of Singh Bahadur Majhi by gathering Majhi priests in Bodgau of Indrawati Rural Municipality, Sindhupalchok on 26th Jeth, 2080 to bring uniformity in the rituals and religious activities of the Majhi community and to document the traditions of the Majhi caste.

Similarly, Nepal Majhi Utthan Sangh has prepared textbooks upto class 3, dictionary of Majhi language, grammar, etc.

It is found that approach of state mechanism for the restoration and operation of Majhesawa in research area is neither positive nor negative till now because Majhi community have not tried to run Majhesawa getting legal status till now and they

have not made access to government mechanism for the help. So, government mechanism has not provided them any help for that till now.

Majhi people expressed their view that Majhesawa should be formed and operated due to its positive aspects. Majhesawa Sindhupalchok committee and Majhi leaders are working hard to restore Majhesawa committee and there are no provisions in constitution of Nepal 2072 which prohibit forming and operating customary institution such as Majhesawa.

5.2 Conclusion of the Study

This study is based on a qualitative field research conducted in Indrawati Rural Municipality and Sunkoshi Rural Municipality of Sindhupalchok district. The Majhi youths, Majhi Purohits/Mijars, Majhi leaders and members of Mukhiya system have contributed as the main informants for this study.

After analyzing information gathered from focus group discussion, field observation and interview with Majhi leaders and Majhi youths it can be concluded that Majhesawa is customary self-governance system of indigenous Majhi community which is very useful to develop, explore, preserve and promote the language, customs, rituals, cultures, unique ethnic identity etc. of the Majhi community.

Majhesawa plays vital role for the welfare of Majhi community. It creates uniformity in Majhi culture, tradition and rituals. It uplifts their social status. It fights for the rights of Majhi community. It transfers the traditional knowledge to new generation. It creates unity among Majhi community. Solves minor disputes appeared in Majhi community. Through Majhesawa, the Majhi community will be able to regain their rights which they have lost. The concept of protecting the rights of children, disabled, elderly and women of Majhesawa can be useful for community of other castes too.

The customary organization 'Majhesawa' is in practice in the name of 'Mukhiya System' and 'Mizar System' in Sindhupalchok district within Majhi community till now but they use to practice this organization at the time of 'Koshi Puja' only due to different circumstances, but it is possible to operate regularly in legal way.

Majhi youths have positive opinion that establishing and operating Majesawa is advantageous for Majhi community, which is very positive aspect for the restoration and operation of Majhesawa.

After analyzing the data, it is seen that Majhi youths are not being able to learn about Majheswa and their ethnic culture, tradition and language which are marks of their identification but they are trying to create suitable environment for the transfer of knowledge from elders to young generation. Through the cooperation of all concerned peoples and organizations of Majhi community such as Majhi leaders, activists, social workers, civil servants, Majhesawa committee, Mukhiya system committee, it is possible to organize orientation, seminar, discussion and life skill trainings for the Majhi youths and Majhesawa committees by initiating awareness campaigns based on ILO 169 and constitutions of Nepal for the restoration of Majhesawa and to better their skills in comparison to the past in the Majhi communities and Majhi settlements

Weak unity within Majhi community is major problem but it is not impossible to be solved. It seems that it is not difficult to strengthen mutual coordination and cooperation among various Majhi organizations. It seems that if the Majhi organizations can stay away from the party political interference, the objectives of those organizations will be easier to achieve and their actions and campaigns can become more effective. If the Majhi community does not get stuck in the name of customary organization and proceed seriously about its advantage the dispute between Majhesawa and Mukhiya System will be solved. It can be said that Majhi community can safeguard the customary institutions such as 'Mukhiya System', 'Mijar System' and 'Majhesawa' which are different forms of customary self-governance institutions of Majhi community.

Complains from youths to elders about transfer of knowledge and complains of elders to Majhi youths about lack of their trust and belief on cultures, traditions, customs etc. may be the results of generation gap, it is possible to solve.

All customs, culture and traditions of Majhi are conducted orally, they have not been written down yet. Therefore, uniformity has not been maintained in ritual activities in different Majhi settlements. In Sindhupalchok district, Majhi youths

are willing to write down the rituals and rites even if there is a fear in the elders that when rites are written down, people of other castes will know or the customs of Majhi caste may be stolen.

Due to development activities and influence of culture and tradition of other religions, the indigenous Majhi peoples' customary law and culture are on the stage of extinction. As a result, Majhi people are on the verge of losing their identities. But campaigns carried out by Majhesawa Sindhupalchok committee and Nepal Majhi Utthan Sangh, Sindhupalchok district committee seems to be able to preserve their culture and customary organization.

Majhesawa has been formed in 18 out of 24 communities in Sindhupalchok district and is in the process of being formed in the remaining 6 communities according to Majhesawa Sindhupalchok committee. Procedures are being prepared for institutionalization, plans are being made to organize programs such discussion, training. To make Majhesawa institutionally sustainable, the process of establishing a fund of Rs. 5 crore is in progress. A committee consisting of 12 members of Majhi priests has been formed under the chairmanship of Singh Bahadur Majhi by gathering Majhi priests in Bodgau of Indrawati Rural Municipality, Sindhupalchok on 26th Jeth, 2081 to bring uniformity in the rituals and religious activities of the Majhi community and to document the traditions of the Majhi caste and it can be believed that this step will have a positive effect on the development, protection and promotion of Majhi language, culture, tradition, rituals and customary institutions in the near future.

Similarly, Nepal Majhi Utthan Sangh has prepared textbooks up to class 3, dictionary of Majhi language, grammar, etc. which may be useful for those who are eager to study about Majhi community.

Article 4, 5, 8, 20 and 34 of the United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, Article 51(j) (8), Constitution of Nepal 2072, Universal Declaration of Human Rights, issued by the United Nations in 1948. In sections of 7,14,15,16,17 and 18 of ILO convention of 169, Sections 8,10,25,26,27,28 and 29 of United Nations Manifesto, etc. has ensured the rights

to protect and operate customary autonomous institutions of indigenous community.

The constitution of Nepal does not prohibit the restoration and operation of customary self-governance institution. The situation is that three local levels of the country have given legal validity to Barghar, a customary self-governance institution of Tharu community. From this example, it confirms that Majhesawa can also get legal validity. But Majhi community should take initiative in the state mechanism to obtain legal validity and operate it by preparing procedures for the formation and operation of Majhesawa. It is better to take help from the Barghar committees which are operating by preparing procedures.

According to the opinion expressed by the participating youths, there are many things that need to be improved in the traditional Majhesawa system, which seems to be appropriate to move forward. Majhesawa officials should not be handed down by hereditary systems but should be elected through democratic practices through the gathering of Majhi community. Tenure of Majhesawa members should be determined. It should be ensured the representation of youths and women. Rituals that adversely affect other caste and communities and are in conflict with the constitution should be removed or modified according to time. It seems that it is appropriate for Majhesawa not only perform judicial, cultural, religious and traditional tasks, but also to play a leading role in issues such as developmental works in community.

This study concluded that Majhesawa has different structural-functional roles in Majhi community which makes Majhi community united and uplifts the social status of Majhi community empowering them making united. It is not difficult to obtain legal validity for the operation of Majhesawa. It seems that the remaining Majhesawa system as remnants will be restored in Sindhupalchok through steps like forming Majhesawa committee, preparing procedures, designing awareness programs, managing funds to operate Majhesawa sustainably, and preparing written documents.

The End

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APPENDIX I

LIST OF PARTICIPANTS

INTERVIEWEE MAJHI LEADERS

S.N.	Name	Affiliated Organization and Designation	Contact No
1	Chini Maya Majhi	President, Nepal Majhi Uttan Sangh	9851044419
2	Purna Bdr Majhi	President, Majhesawa Sindhupalchok	9860430875
3	Amrit Majhi	President, Nepal Majhi Uttan Sangh, Sindhupalchok	9851320131
4	Bal Bahadur Majhi	Ex-President, Nepal Majhi Utthan Sangh,Sindhupalchok	9761088635
5	Khadga Bahadur Majhi	Mukhiya, Sunkoshi-7	

APPENDIX II

LIST OF PARTICIPANTS IN FOCUSED GROUP DISCUSSION

FGD-I, Organized at Indrawati Rural Municipality-11, Bodgau, 26th -27th Jeth,

2081

S.N.	Name	Address	Remark
1	Singa Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
2	Ramchandra Majhi	Sindhupalchok	Majhi Purohit/Mijar
3	Prem Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
4	Lok Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
5	Ram Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
6	Sitaram Majhi	Sindhupalchok	Majhi Purohit/Mijar
7	Bir Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
8	Pradeep Majhi	Sindhupalchok	Majhi Purohit/Mijar
9	Chin Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
10	Som Bahadur Majhi	Sindhupalchok	Majhi Purohit/Mijar
11	Krishna Majhi	Sindhupalchok	Majhi Purohit/Mijar
12	Amrit Majhi	Sindhupalchok	Majhi Purohit/Mijar
13	Purna Bahadur Majhi	Indrawati R.M.	Majhi Youth
14	Ramjee Majhi	Indrawati R.M.	Majhi Youth
15	Mane Majhi	Indrawati R.M.	Majhi Youth
16	Subba Majhi	Indrawati R.M.	Majhi Youth
17	Aaite Majhi	Indrawati R.M.	Majhi Youth
18	Budhdhi Bahadur Majhi	Indrawati R.M.	Majhi Youth
19	Amrit Majhi	Indrawati R.M.	Majhi Youth
20	Sur Bahadur Majhi	Indrawati R.M.	Majhi Youth
21	Ramesh Majhi	Indrawati R.M.	Majhi Youth
22	Sitaram Majhi	Indrawati R.M.	Majhi Youth
23	Ek Bahadur Majhi	Indrawati R.M.	Majhi Youth
24	Sukuman Majhi	Indrawati R.M.	Majhi Youth
25	Ram Bahadur Majhi	Indrawati R.M.	Majhi Youth
26	Sitaram Majhi	Indrawati R.M.	Majhi Youth

27	Bidur Kumar Majhi	Indrawati R.M.	Majhi Youth
28	Dame Majhi	Indrawati R.M.	Majhi Youth
29	Shiva Bahadur Majhi	Indrawati R.M.	Majhi Youth
30	Suresh Majhi	Indrawati R.M.	Majhi Youth
31	Bishnu Bahaur Majhi	Indrawati R.M.	Majhi Youth
32	Sovitman Majhi	Indrawati R.M.	Majhi Youth
33	Dil Bahadur Majhi	Indrawati R.M.	Majhi Youth
34	Chandra Bahadur Majhi	Indrawati R.M.	Majhi Youth
35	Rambabu Majhi	Indrawati R.M.	Majhi Youth
36	Chakra Bahadur Majhi	Indrawati R.M.	Majhi Youth
37	Narayan Majhi	Indrawati R.M.	Majhi Youth
38	Rajkumar Majhi	Indrawati R.M.	Majhi Youth
39	Tara Majhi	Indrawati R.M.	Majhi Youth
40	Nirmal Majhi	Indrawati R.M.	Majhi Youth
41	Ramchandra Majhi	Indrawati R.M.	Majhi Youth
42	Samjhana Majhi	Indrawati R.M.	Majhi Youth
43	Pratima Majhi	Indrawati R.M.	Majhi Youth
44	Milan Majhi	Indrawati R.M.	Majhi Youth
45	Ramjee Majhi	Indrawati R.M.	Majhi Youth
46	Dilip Majhi	Indrawati R.M.	Majhi Youth

FGD-II, Organized at Sunkoshi Rural Municipality-7, Pangretar, 3rd Asar, 2081

47	Khadga Bahadur Majhi	Sunkoshi R.M.7	Mukhiya
48	Sambhu Majhi	Sunkoshi R.M.7	Mijar
49	Bhakta Bahadur Majhi	Sunkoshi R.M.7	Gaurung
50	Khil Bahadur Majhi	Sunkoshi R.M.7	Doke
51	Bhakta (Shyam) Bdr Majhi	Sunkoshi R.M.7	Dale
52	Purna Bahadur Majhi	Sunkoshi R.M.	Majhi Youth
53	Sajan Majhi	Sunkoshi R.M.	Majhi Youth
54	Shyam Majhi	Sunkoshi R.M.	Majhi Youth
55	Krishna Bdr Majhi	Sunkoshi R.M.	Majhi Youth
56	Dil Bahaur Majhi	Sunkoshi R.M.	Majhi Youth
57	Sanchit Majhi	Sunkoshi R.M.7	Majhi Youth

58	Bimala Majhi	Sunkoshi R.M.7	Majhi Youth
59	Bhimsen Majhi	Sunkoshi R.M.7	Majhi Youth
60	Sekhar Bdr Majhi	Sunkoshi R.M.7	Majhi Youth
61	Sakuntala Majhi	Sunkoshi R.M.7	Majhi Youth
62	Sushma Majhi	Sunkoshi R.M.7	Majhi Youth
63	Sujan Majhi	Sunkoshi R.M.7	Majhi Youth
64	Rudra Majhi	Sunkoshi R.M.7	Majhi Youth
65	Sukabir majhi	Sunkoshi R.M.7	Majhi Youth

APPENDIX III

INTERVIEW SCHEDULE

Interview schedule prepared to conduct interview with Majhi leaders/Activist

Respected Sir/Mam,

This interview aims to gather information about Majhesawa from Majhi leaders or activists involving for the welfare of Majhi community and restoration and operation of Majhesawa. It is part of research project entitled “Structural-Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok District”. Your answers will be grossed up and only necessary information related to topic will be reported. I want to request you to help me providing information to given themes:

Name:

Contact No.:

Address:

Affiliated Institution and Position:

Themes:

1. Introduction of Majhesawa.
2. Functions of Majhesawa (Juridical, Social, Cultural, Economic etc.)
3. Methods of formation of Majhesawa, Committee and Tenure of the Committee.
4. Legality for operation/restoration of Majhesawa.
5. Current situation of Majhesawa.
6. About the reasons why Majhesawa did not continue.
7. Efforts to restore Majhesawa and additional steps to be taken.
8. Problems/Challenges faced for restoration of Majhesawa.
9. Reasons for lack of readiness in the formation of Majhesawa in some Majhi Communities.
10. Approach of State Mechanism for restoration of Majhesawa.
11. Assistance should be provided by State/Government Mechanism for restoration of Majhesawa.
12. Aspects to be improved in Majhesawa.
13. Engagement and approach of Majhi youths to restoration of Majhesawa.

APPENDIX IV

QUESTIONNAIRE

Questionnaire prepared to understand the perceptions of Majhi youth on Majhesawa:

Dear Sir/Madam,

This questionnaire aims to discover perceptions of Majhi youths on Majhesawa. It is part of research project entitled “Structural-Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok District”. Your answers will be grossed up and only general trends will be reported. I want to request you to help me providing answers to all the questions.

Name:

Contact No:

Address:

Occupation:

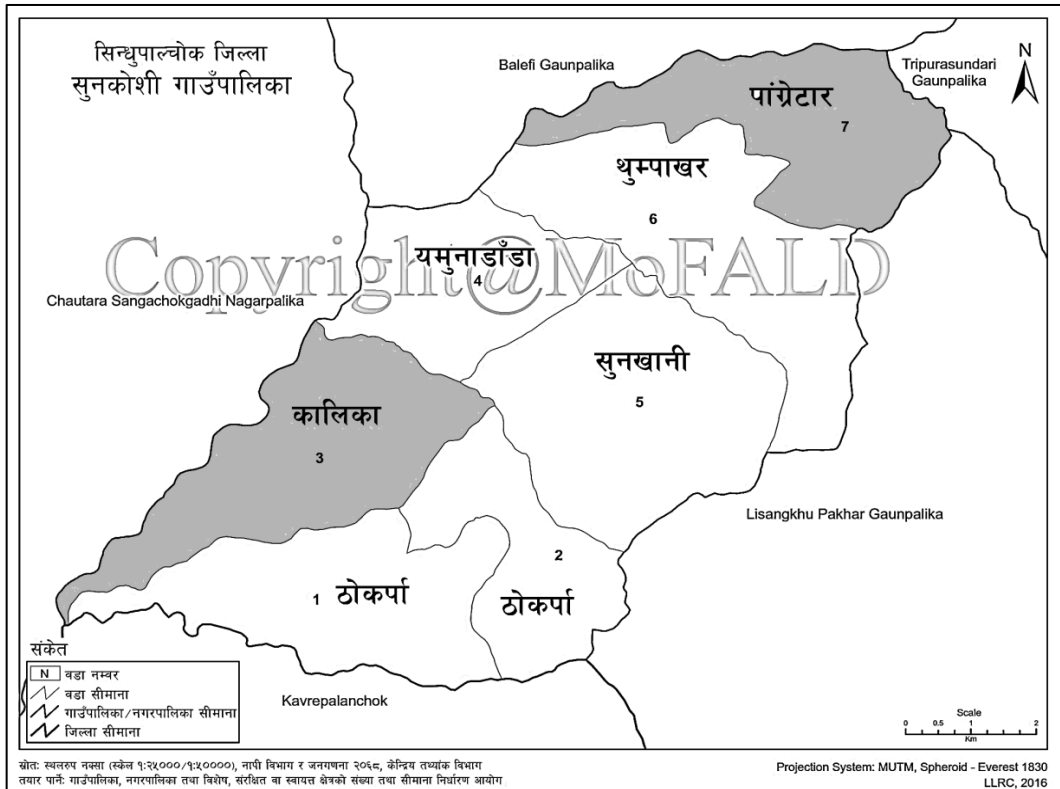
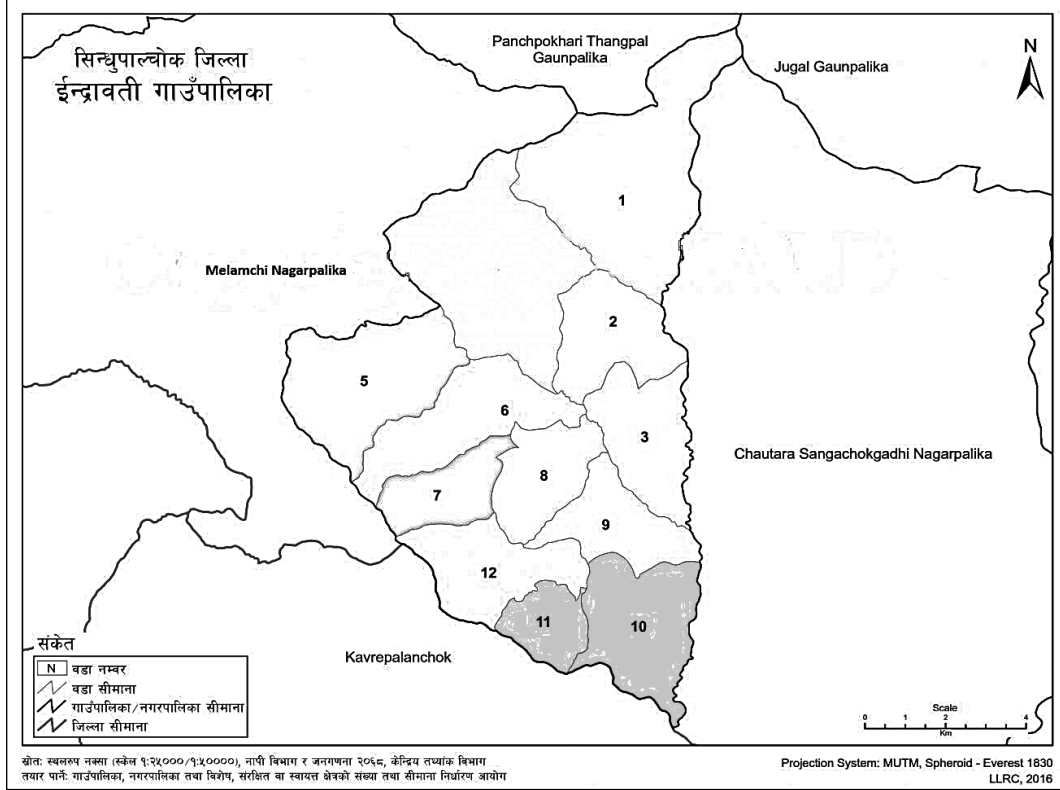
Questions:

- 10) What information do you have about Majhesawa? Mention.
- 11) In your opinion, is it necessary to form and operate Majhesawa or not, Why?
- 12) What is the current status of Majhesawa if it has been formed in your community?
- 13) If Majhesawa has not been formed in your community, what are the reasons for not being formed?
- 14) What are the positive aspects of Majhesawa?
- 15) What are the negative aspects of Majhesawa?
- 16) What things have you seen that need to be improved in the formation and operation process of Majhesawa?
- 17) What are the additional steps to be taken by the Majhi Community for the restoration of Majhesawa?
- 18) What are the problems/challenges for the operation of Majhesawa?
- 19) What should be the role of Majhi youth for the restoration and operation of Majhesawa?

APPENDIX V

MAP OF STUDY AREA

Note: Majhi settlements where study was done is highlighted in map of both rural municipalities.



APPENDIX VI

Photos related to Study



Researcher explaining his topic to participants



Purna Bahadur Majhi, President of Majhesawa Sindhupalchok explaining efforts done for the restoration of Majhesawa



Participants Focused Group Discussion, Bodgau



Participant expressing his view on Majhesawa



After Group Discussion with Majhi Purohit/Mijars.



Majhi Purohit, expressing his thoughts.



Majhi youths filling up questionnaire.



Interview with Bal Bdr. Majhi, Ex-president of Nepal Majhi Utthan Sangh, Sindhupalchok.



Interview done with Dhan Bahadur Majhi, Mukhiya of Sunkoshi Rural Municipality-7, Pangretar Majhi settlement.



Majhi youths filling up questionnaire.



Keeping notes in interaction program.