

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Situated in the northern hemisphere, known as land of Mt. Everest and the birthplace of Lord Buddha, Nepal is a small landlocked country. Though Nepal occupies only 0.03 Percent and 0.3 percent of total land area of the world and Asia respectively, the country has an extreme topography and climate. The altitude ranges from 70 meters to 8848 meters and the climate varies from tropical to polar. The country stretches from east to west with mean length of 885 Km. and widens from north to south with mean breadth of 193 Km.

Geographically, the country is divided into three east-west ecological zones: the Northern Range- Mountain, the Mid-Range Hill and the Southern Range- the Terai (flat land). In the northern range, the Himalayas form an unbroken mountain range, which contains eight peaks higher than 8000 meters, including Mt. Everest on the border with China. The middle range captured by gorgeous mountains, high peaks, hills valley and lakes- the Kathmandu valley lies in the region. The southern range with almost 16 Km. to 32Km. north south consists of dense forest areas, national parks, wildlife reserves and conservation areas (CBS, 2015).

At present, the country is divided into five north-south administrative development zones: Eastern Development Region, central development Region, Western Development Region, Mid-western Development Region and Far-Western development Region. The country is further divided into 75 administrative districts. Moreover the districts are further divided into smaller units, called village development committees (VDCs total 3925) and Municipalities (58). The VDCs are rural areas whereas municipalities are urban areas of the country (CBS, 2008).

Nepal is rich in diversification in terms of socio-culture characteristics. It is the single land of different groups and section of people. It has unique characteristics in multi-ethnic, multi-religious and multi-cultural aspects. But in practice, it could not be a single land for its entire people in equitable manner. Resources are almost limited only within

the hands of few people. Majorities are lagged behind with little or no access to every form of resources including natural. This type of disharmonious pattern is prevailing here. Unless this pattern is rethought, severe crisis cannot be stopped to come here.

The Nepal “Janajatis” or Indigenous Nationalities” are spread out almost in every part of the country. As per newly enacted foundation for development of indigenous nationalities Act. 2002 AD, Aadibasi Janajati utthan ratriya Prastisthan, 2058 BS in Nepal the then his majesty’s Government has identified fifty nine (59) indigenous Nationalities that fit in with those characteristics’ (Source: Indigenous Nationalities Bulletin, 2005).

The national census of 2001 has given the population of the Janajatis as 37.2 percent out of the total population of nearly 25 million. But the census enumerators have taken into consideration only 43 of the 59 identified Janajatis and 16 indigenous nationalities were declared as ‘other’. With their inclusion, the proportion of the Janajati population would go up.

The area of the Bote habitation is Syangja, Gulmi, Chitwan, Nawalparasi, Gorkha, Tanahun, Baglung etc. It is mostly on the banks of the rivers that those people live and go through their daily activities (Gautam, R. and Thapa, A.K.: 1994). They are from the liquor drinking group and also touchable caste. They have scattered throughout the country. Generally, their habitats are in central, western and midwestern development regions. Kushar of Tarai, Majhi of Hill and Botes of Chitwan look similar because their profession, boating is almost similar. But they are different among others. Generally, Botes live by the bank of Madi, Seti and Kali Gandaki River.

Majhi or Bote is economically, politically, academically and socially backward people and living their own fundamental cultures and community. Majhis are dispersed into 65 districts of hill and Terai of Nepal. Boating, fishing and living on fishing are the traditional way of life of the Majhi people of all places. They have their own traditional cultural norms and values, customs, language, social norms and values, dress etc.

But changing scenario of modernization, education and contiguity of other caste and people, their way of lives is going to change. But economically and socially their living standard is very low. Therefore researcher has been made attempt to study Bote people of that area. According to Population Census (2001) total number of Majhi people are

72,614 whereas 0.32% and cumulative percentage is 93.57 out of them 36,367 are males and 36,247 are females. The population of Bote is 7669 whereas 0.04% and cumulative percentage is 97.91 out of them 3881 are males and 4088 are females.

Sarlahi, a district that falls under the central development region, lies in the Janakpur Zone of Nepal. Malangawa as a district headquarter. The district consists of 132844 household and the total population is 769,729 among them, 389,756 are male and 379,973 are female, occupying are of 1259 sq km. (CBS:2010). The district is neighbored by Rautahat, Sindhuli, Mahottari and Bihar of India.

Bote are one of the inhabitants of Karmaiya VDC of Sharlahi District. Their major settlement is situated on the banks of Bagmati River. This VDC contains multi castes like Brahmins, Kshetriyas, Tharu. Kami, Damai, Magar, Tamang etc. though the research study is focused on the present comparative study on livelihood strategy of indigenous community like Botes in Bote Tole of Karmaiya VDC of Sharlahi district.

1.2 Statement of the Problem

Nepal is multiethnic, multilingual, multi-racial and multi-cultural country. The livelihoods of the poor and marginal people of Nepal heavily depend on natural resources, which provide them the daily need like foods, energy, water, housing materials, good health and a means to employment and income generation. Nepal is one of the poorest countries of the world which is 44% of the people projected by UNDP 2013.

There exists still a great deal of confusion as to the true identity of the Botes. At least, at the moment the Botes of sharlahi have been deeply intermingled with the Majhis, As such, Botes and Jajhis have been mistakenly identified as the same and same. This hasty conclusion will be unjust. On the other hand, proper understanding of Botes is impossible we differentiate Botes different from the majhis to discern their real identify themselves as Jajhis, whereas rest of the Botes say that they belong to the Bote group and proudly claim that they have been known as Bote from time immerorial. However, they do agree that they have some relation with the Majhis. Thus, the indent which occasionally confuses regarding Bote and Majhis should be scrutinized very carefully

known as Botes from time immemorial. However they do agree that they have some relation with the Majhis. Thus, identify which occasionally confuses regarding Bote and Majhis should be scrutinized very carefully.

Bote's traditional occupation is being declined nowadays. So, it's quite essential to know their livelihood strategies they are adopting at present. Moreover, Sarlahi is known for one of the largest Botes holding district among Tarai region. We can hardly found about the study of Botes of Sarlahi, especially of Bagmati river vicinity.

So, it is the Urgent need of time to throw the light to Bote of the District. Generally, the study of Bote will have regarding their social-economic status, culture, housing pattern and overall living style. But the specific case of their landholdings pattern and their livelihood strategy is yet to undertake. So, it demands research to fill the gap. This study focuses to following research questions.

-) What are the traditional livelihood strategies of Botes of Sarlahi?
-) What are they doing to support their livelihood in the present context?
-) How the present modern development pattern affects Bote People?

1.3 Objectives of the Study

The main objective of the study is to analysis the livelihood condition of Bote community of Karmaiya VDC of Sarlahi along with the following specific objectives:

1. To explore traditional livelihood strategies of Bote people in the study area.
2. To explore the changing livelihood existing of Bote people.
3. To analyze the impact of modern development in Bote community in study area.

1.4 Significance of the Study

This study will help to know about the Bote society. The study emphasize on the livelihood strategies of Botes which covers their indigenous knowledge related to traditional occupation of Botes and impact of development modernization and globalization which help to understand overall living condition of Botes. Thus economic, social and cultural life of Botes is the main focus of this study.

In Nepal different kinds of castes and religions are found and Botes are also one of them. But they are disappearing. So we have to take them up. We have to bring them in the mainstream. We have to bring changes in them. We have to help them to be exposed and identify themselves, their life style, socio-economic condition and identify.

The Botes bear semi-melamite features. They are neither too dark as melamite races, nor are they whitish as Indo-Mongloid stock. They are muscular and of medium height. There is fishing, agriculture and making things from bamboo trees.

People of Nepal represent many different racial background and origin. They speak many different languages and observe just as many different religious beliefs, and practices. Therefore they deserve equal attention and care by all intellectuals and academicians in general and by the leadership in particular. Before we do that, we need to know about them all. Hence, it is necessary to dig up information about such isolated groups.

The study of each ethnic group of Nepal is extremely important for the introduction of Nepal itself in the world. In this way many people around the world to know about own country and people. But the introduction of these people in the world is only possible from their sociological study. The study is to find out their way of living, customs, traditions, occupation, language, religion or several other aspects of life of Bote people in Karmaiya VDC, Sarlahi.

Various National and international scholars have done a lot of research on the ethnic group and Dalits, But they have not done in depth study and research on Bote (Majhi).

This study will contribute to the body of knowledge of Bote community and further research on ethnic community in Nepal. The socio-economic aspect of life of Bote community has deceived role in the national, culture and nation building process. The study may be useful to introduce or implement relevant development works and useful for further research on ethnic groups.

Botes are back-warded in comparison to other castes and ethnic group. This study tries to show the real picture of Botes in Karmaiya VDC of Sarlahi District. It explains the socio-economic status, culture and traditions problems and prospects of Bote community. It is useful for further study on Bote or Majhi.

1.5 Limitation of the Study

Every study contains its own limitations. The study has been concentrated to explain the livelihood strategies of Bote who are living in Karmaiya VDC of Sarlahi. Although out of the total household some of them are taken by using random sampling for the studies, which are unable to explain their completely present livelihood condition of all Bote who have been living sparsely all over the country.

This study has focused only on the objectives of study of this particular area. Moreover this study contains the following main limitations:

- The situation of Bote differs from one community to other so research findings may not be valid to other parts of Nepal.
- The same livelihood analysis may not be specifically valid to the communities other than the research cluster.
- The study was carried out for the partial fulfillment of the requirements for the Master's Degree of Arts in Rural Development. Therefore, it may be narrowing theoretical and trail & error based due to resources and time constraints.
- The caste discrimination is deeply rooted social phenomenon and here the study cannot be studied deeply due to the time and financial constraints.

1.6 Organization of the Study

This study is divided into eight chapters. The first chapter deals with introduction of the subject including background, statement of the problem, objective of the study, significance of the study, limitations of the study and organization of the study.

Similarly, various literature reviews are mentioned in the second chapter through review of literature. The third chapter is about research methodology which includes research design, rationale of site selection, source of data, universe and sampling procedure, technique of data collection and analysis of the research.

The fourth chapter describes the setting of the study area including district profile and profile of the VDC. The fifth chapter describes the presentation & analysis of data and study area. It includes social, economic, religious, cultural, government facilities and other livelihood strategies of the Bote people of the study area. Likewise, sixth chapter includes summary, conclusion and recommendation of the study.

CHAPTER-II

LITERATURE REVIEW

2.1 Theoretical Review

Reviewing relevant literature is the integral part of all research including academic as well as professional without which completion of research is almost impossible. It enables researcher to find out research question needed to define the ultimate statement of the problem. Moreover, it facilitates to determine the actual topic, the theoretical base and recognize of the problem from experience of previous researcher (Sharma, 1985).

Prior to 1950 no researcher could study about the ethnicity of Nepal. After the restoration of democracy in Nepal, foreign as well as the Nepalese anthropology and sociologists began to study on different ethnic groups of Nepal. Among them is the first anthropologist to study the Himalayan people of Nepal. His book the Sherpas of Nepal encouraged other anthropologist/sociologists to establish a tradition on establish a tradition on ethnographic study in Nepal. The ancestors of the present Chepangs led a nomadic life and didn't practice agriculture. They subsisted on food gathering hunting and fishing (Haimendorf, 1964).

2.1.1 Studies Related to Bote Community

Many studies have been done so far about the Botes of hills, inner terai and terai. Most of the studies based on their social-economic status, tradition, life cycle, returns demography and livelihood. Botes are still limited and resided at the separate place. They live in hand to mouth condition because they do not have much land to cultivate. They catch fish for their nutrients. This study clearly suggested the scarcity of land among them.

Among the native anthropologists, Bista (1982) is the first and pioneering one who made an attempt to draw an ethnographic map of the majority of different ethnic groups but didn't give a separate title for the Botes. He included this group of people in to the Botes, Majhi and Darai chapter. He has mentioned in his book 'Majhi' is actually a term used by the people for people called 'Bote' in the terai. They are also occasionally referred to a Kushar. All are identical Majhi, Bote and Kushar. They speak one language and follow

the same pattern of life. He further writes that Majhi are also entirely fisherman or ferryman on the rivers, where they use small dugout canoes for transport.

According to the study there are 15 types of other surnames of Bote there are : 1. Mukhiya Thane 2. Chautare 3. Pakha Bote 4. Gaura 5. Handi Fore 6. Gutler 7. Laure 8. Mijar 9.Pipal Bote 10.Maruno 11.Kachhare 12.Sonthunwa 13. Thar Bote 14. Kushar Bote 15. Mushar Bote. From these, we come to generalize that they are surname are determined on they settlement places and occupation for eg. Mukhiya. They used to work on Mukhiya in part, Chautariya worked as Chautariya, Pakhe Bote used to stay out of water, Bote from Aadi khola collected Handi Fore, From Lahur called Lahure etc. (Source: *VDC Profile, 2073*).

There are numbers of Janajatis in Nepal. The following table shows the Janajatis of main three ecological regions of Nepal:

Table 2.1: Janajatis of Nepal

Region	Janajaties
The Himalayas	Bhote, Sharpa, Thakali, Dolpa, Lhomi, Lhopa, Larke, Siyar, Mugali, Barhagaule, Manange, Thadam, Marphali, Thintan, Tanbe, Baiunga, Tarkegala, Chimton, Syantan, Chhαιrotan and Byasi
The Hilly	Chepang, Gurung, Jirel, Lepecha, Newar, Magar, Rai, Sunuwar, Tamang, Damai, Hyau, Chaantyal, Pahari, Bhujel, Dhurel, Surel, Kusunda, Free, Limbu, Kush, Badia, Bankaria, Hyolim and Baray
The Terai	Bote , Danuwar, Kumal, Darai, Majhi, Raji, Raute, Dhanuk, Dhimal, Gangai, Jhangad, Kisan, Kushubadia, Meche, Rajbansi, satar, Tajpuria and Tharu

Source: *Janajati Development Board, 2064 BS*.

Then other foreign anthropologists such as Hitchcock studied “The Magars of Bunyan Hill” and made a study of a village in eastern Nepal which he called Indrani settlement in Ilam District. He made study on the changing relation between the Limbus and the Brahmins (Hitchcock, 1966).

Pokharel, 2013:222). On the other hand, The SLF was developed to understand the problems of living. The core elements in the framework were capabilities, assets and activities as discussed by Chambers and Conway (1992). Comparing the two, it is understandable that RLS encompasses human and cultural dimensions of living. Therefore, it is methodologically anthropological.

Harka Gurung (1998) has written in his book that “Nepal Social Demography and Expression” Botes and Majhi’s are counted in the inner terai ethnic group which is called Kachhare. Again he wrote about their mother language. Majhi language belongs to Indo-Aryan group. It has 11322 people who speak the language on their mother tongue. Altogether Majhi’s and Bote’s are more than 61718 in which only 11322 people speak their language as their first language, others use Nepali language as they are first language.

DFID (2015) The British Government's White Paper on International Development has an aim to reduce the number of people suffering from absolute poverty by 2015. The UK's Department for International Development (DFID), in developing strategies to achieve this goal, are currently promotion a sustainable livelihoods approach into their development programme. DFID's work in the transport sector involves the effective maintenance and operation of physical assets, and in encouraging policy to allocate resources efficiently so that the physical assets of the rural poor can be optimized.

Previous attempts by institutions, Government and Non-Government Organization (NGO's) to aid development have been through a Top-down approach. A policy of sustainable rural livelihoods focuses not on the needs of the rural poor, but rather, builds on the existing assets of the poor, both at the village level, and individuals.

Key issues

Policies and actions which promote sustainable livelihoods should contribute to:

- Sound policies and pro-poor economic growth
- The development of efficient and well regulated markets
- Access of poor people to land, resources and markets
- Good governance and the realization of human rights
- The prevention and resolution of conflicts
- The removal of gender discrimination

Key topic areas

- The benefits of the livelihoods framework in understanding community's human, financial, natural, social and physical capital.
- A framework for the analysis of livelihoods and understanding the vulnerability of rural communities.
- The importance of a multi-sectoral approach to sustainable rural livelihoods.
- The importance of transport in the realization of sustainable rural livelihoods.

Sharma (1985) has traced linguistically the origin of their tribal name from Bote (pronounced as 'boat' Nepali) meaning tree. He has one of the opinions that Botes might have used tree trunk as boat before the invention of a boat and this tribe was known as Bote who later, denoted those people occupationally in ferry service. He has studied the language and short description of social and economic condition of them.

Livelihood strategy comprises range of combination of activities and choice that people under take in order to achieve their livelihood goals. It includes productive activities investment strategies and reproductive choice. Livelihood strategies change over a time and there is enormous diversity of livelihood strategies geographically, across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or to adapt the shocks and stress of the context (DFID, 2002).

The concept of livelihoods is very new in the context of Nepal. The concept of livelihoods basically looks at people's means of gaining a living as process of accessing

various livelihood assets or capitals such as financial human, social, physical, natural assets through various livelihood strategies (e.g. farming, micro-small enterprises, etc.) for the purpose of achieving certain livelihood outcomes (e.g. food, security, income generation etc.). This conceptualization of livelihood is further expounded through the sustainable livelihoods framework (SLF). One livelihood strategy, which seems to have been neglected in research until very recently but is of great importance for people living in marginal areas is labor migration which impacts on the Bote community also.....Until the last decade the literature of labor migration focused upon economic and demographic factors as the most important determinants of migration. Although, economic forces pertain to conditions under which migration begins, they do not address the questions as to why and how migrants by themselves choose to migrate and select their destination. Neither do they question the basis for migrants' assumptions that friends and relatives will be able to follow nor that they will be able to return home and again re-migrate (DFID, 1999).

Nepal is at a crucial stage in its history. Still the poorest and most unequal country in South Asia, Nepal has struggled with transitions on multiple fronts over the last two to three decades: from a monarchy to a republic; from authoritarianism to democracy; and from a centralized state to autonomy at the regional and local levels. According to the country's most recent Human Development Report, 'Today, Nepal stands at the crossroads at redefining both nation and state' (UNDP, 2009). Sharma and Donini (2012) similarly argue that Nepal is on the 'cusp of a major transformation' whereby we are witnessing the old feudal and caste structures collapsing and a new social order emerging (see also World Bank, 2012).

Pandey (1987) made a study on livelihoods of the landless peasants. The main purpose of the study was to examine the ways in which evicted landless peasants made their living after eviction. Four settlements in and around Kawasoti, Nawalpur were chosen for the study. The study was based on sampling of 60 households. He stated that in the 1950s, HMG / N initiated land reform and resettlement programs. The incapability of land reform and encroachment upon the forest led to the development of a number of forest settlements. The land area taken by the resettles from the forest was too small to support them, thus, they adopted a number of alternative strategies along with crop farming. These include livestock raising,

military service, selling of edible goods to the markets tailoring and blacksmithing, carpentry and agricultural labour.

Likewise, Bishop (1990) carried out a study on livelihood strategies of the people of Karnali Basin. The researcher identified homeostatic subsistence system of livelihoods in the Karnali basin and explained how such system changed due to external forces. The factors which determined the local Homeostatic subsistence system were cultural attitudes and training of the people, delicate ecology, stressed state of animal husbandry parallel with agriculture, undeveloped transportation and trade technology (barter trade with Tibet), and poor health. The system changed as a result of new development like Chinese restriction on grazing threatened livestock-based livelihood of Bhotias of upper Humla and Mugu. The regulation of trade changed the trade direction of the whole Karnali basin. As a result subsistence system of this area become more vulnerable and compelled people to alternative strategies. This study gives an idea about change in livelihoods by external forces over time.

Livelihoods are the means people used to support themselves, to survive, and to prosper. It is an outcome of how and why people organize to transform the environment to meet their needs through technology, labor power, knowledge and social relations (Hoek, 2001). It comprises a complex and diverse set of economic, social and physical strategies. These strategies are realized through the activities, assets and entitlements by which individuals make a living (UNDP, 1999) Rural livelihoods comprise one or more often several activities, which of human needs (Chambers and Conway, 1991).

By looking physical appearance and nature of Bote people they seem like Mongolian. They are physically strong, active and healthy at young age. They are simple in nature. They do not like to be identified with unknown persons quickly. They do not like to express about their way of lives until they know other unknown person. Bote people have some doubt to stranger, why has he come? What he does? When one stays with them, then they are very helpful and friendly. They are not worried about their children due to the lack of education. They forget their difficulties by drinking *Raksi* and *Jaad*. They are not provident. Bote women are more helpful and friendly than men. Both women and men drink and smoke. They welcome guests with *Jaad* and *Raksi*. They are very expert on swimming. They are elder than water. They do not get frightened to walk on the bank of the river at mid night too. Regarding the issue of land scarcity among

Botes they are forced to change their livelihood strategy. In the beginning, Bote were small in number, so whatever they got from river was sufficient for their livelihood, as population pressure growth on the vicinity of small rivers could not provide sufficient fishes. Thus, they changed their survival strategy. Going to years back, their livelihood patterns around 1980s were not as much different. "Bote in recent years do farming but their family occupation is hunting itself. Fishing is their regular job. Since they are indigenous people they are very simple and straightforward in nature. As a consequence, others exploit them. Some of them have been lost their properties due to these reasons. In a number of places, however, they are well established in terms of local standards. In some places, they also do boating for those who want to cross river". Regarding the economic status of Bote, shortly noted - "Traditionally, Bote, Bote, Darai and Majhi wear a few clothes. The women have a simple sari and blouse. Men wear a loincloth and sometimes a *Jwaricoat*. Children run naked in the dust. Majhi and Botes living in higher and cooler valleys wear clothes, usually made from coarse factory material. Their simple and almost non-existent costume is a result of climate, isolation and poverty combined" (Gurung, 1980).

2.1.2 Sustainable Livelihood Approach

A livelihood comprises people, their means of living, including food, income and assets. However, a livelihood is environmentally sustainable when it maintains or enhances the local as well as other available assets in which livelihood heavily depend. But, going for the livelihood patterns of Botes, unwanted pollution and environmentally unfriendly behavior in the vicinity of rivers affects badly on their livelihood patterns. The Botes of Dukuchhap are not an exception. "Fifty years ago, recalls Dhanamaya Bote, 78 refers sadly, Duku meant Bote and Bote meant fish from Bagmati. I remember carrying basketful of fishes to Rana palaces for sale. It was one of the reliable money sources any way. But unfortunately my children and grandchildren grew up not to see even a river frog. Time has changed for worst." To this, only environmentally friendly practices could only ensure the livelihood pattern sustainable (www.gorkhapatra.org.np).

Crop production is integrated with livestock and forestry. Crop residues are the supplementary sources of animal feeding. Forest provides fodder and bedding for animals and livestock provides manure and draft power for crop production. Growing and managing the fodder trees have support the livestock rearing properly. It increases the manure and gradually the crop production and the crop production has supporting again the livestock rearing (Paudel, 1995).

The concept of sustainable livelihood is an attempt to go beyond the conventional definition and approach to poverty eradication. The previous definition were found to be narrow because they focused only on certain aspect of manifestation of poverty such as low income or did not consider other vital aspect of poverty such as vulnerability, social inclusion, etc. It's now identified that more attention must be paid to the various factors and process which are either constraints or enhance poor people's ability to male a living economically, ecologically and socially sustainable manner. The sustainable livelihood concept gives more coherent and integrated approach to poverty eradication. In this way this approach has to be understood basically as a tool to understand poverty in responding the poor people's view and their own understanding of poverty (Krantz, 2001).

Although Brundtland Commission on Environment and Development was the first international forum that had given the legitimacy on the concept of sustainable livelihood. Robert Chamber and Gordon were the first to give the composite definition of

sustainable livelihood. The sustainable livelihood further gained legitimization in 1992 by United Nations conference on Environment and Development. The conference expanded the concept especially in the context of Agenda 21 and advocating for the achievement of sustainable livelihood as a broad goal for poverty eradication (Krantz, 2001).

Livelihood strategy comprises range of combination of activities and choice that people under take in order to achieve their livelihood goals. It includes productive activities investment strategies and reproductive choice. Livelihood strategies change over a time and there is enormous diversity of livelihood strategies geographically, across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or to adapt the shocks and stress of the context (DFID, 2002).

Pandey (1987) made a study on livelihoods of the landless peasants. The main purpose of the study was to examine the ways in which evicted landless peasants made their living after eviction. Four settlements in and around Kawasoti, Nawalpur were chosen for the study. The study based on sampling of 60 households. He stated that in the 1950s, HMG / N initiated land reform and resettlement programs. The incapability of land reform and encroach upon the forest developing a number of forest settlements. The land area taken by the resettles from the forest was too small to support them, thus, they adopted a number of alternative strategies along with crop farming. These include livestock raising, military service, selling of edible goods to the markets tailoring and blacksmithing, carpentry and agricultural labour. The livelihood strategy of Bote community in the study area is in transition. It is shifted from fishing, conning and gold panning as a primary source of livelihood to agricultural and agricultural to non-agricultural one. The evidences collected from the field, suggest that rate of socio-economic change in Bote community is high. However, gradually bote communities in Patihani are also in the process of shifting from agriculture based to non-agriculture based livelihood pattern.

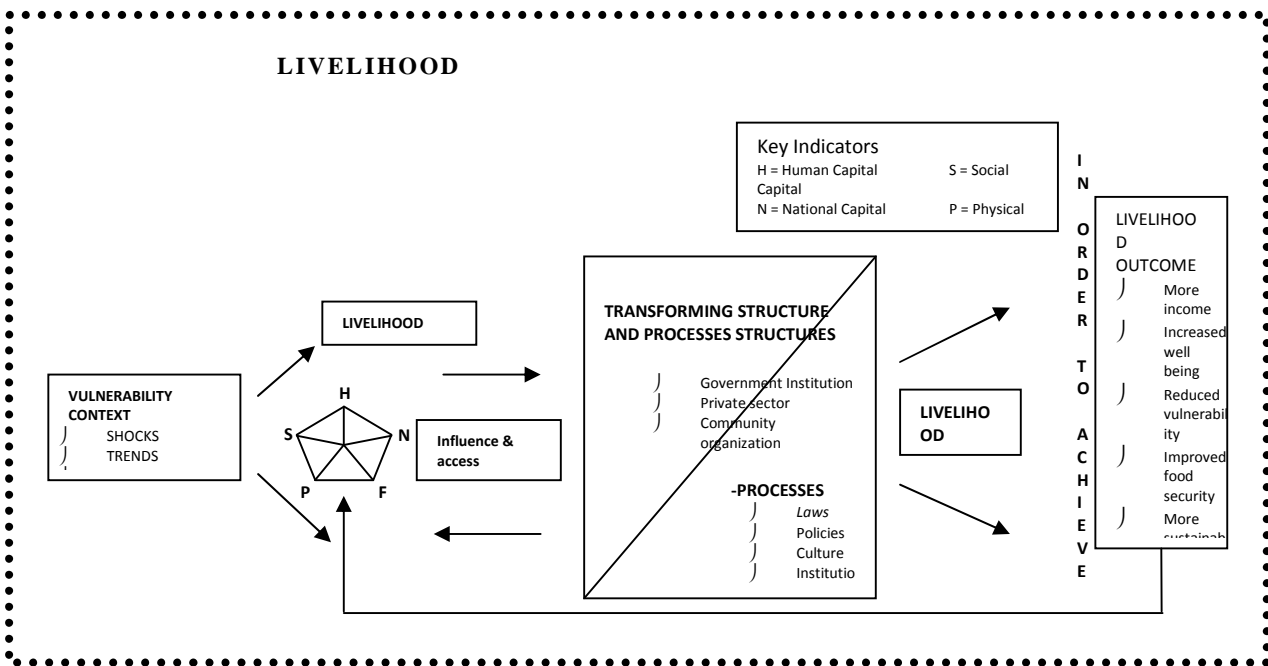
The women in general condition do not inherit their parental property with expectation of the case of widow. But they rear animals as their own property and can sell and use in their own accord. The work division in this community is no different than the other caste. Male mostly work outside the household, whereas female inside the household. Male work as a collector of the household, where female work takes decisions however

female also participate in decision making. Regarding food no discrimination found in this community in terms of male and female. The boys are preferred for better education than the girls but the discrimination were observed in the clothing. The participation of women n communal and rather the ignorance, illiteracy, poverty and heavy load of household/old work deprive from such work. People of this society feel different role of the male and female in the society. The male's role mostly considered the outside work and the source of collecting the resources for the family. However the role is not as different as other caste people. The education status of the female in this community is worse than male. Politically status of the female in this community is worse than male. Politically Botes are found excluded; they are not getting chance even in local bodies (Bhattarai 2010).

2.1.3 Framework

The following framework developed by Dina Carney for DFID shows the main factors affecting livelihood of people and how they are linked to each other. In the framework different components (vulnerability context, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their interrelationship and interaction. So these of the sustainable livelihood approach should be viewed as a complex process rather than linear one. Focus should be given on the feedback exerting from the interaction, through the form of the framework is not intended to suggest the starting point of all livelihood analysis is vulnerability context, however it helps the concerned to identify and appropriate entry point for livelihood analysis. As with this flexibility of the starting point, we can focus on any part of framework not giving equal importance to all. But it's important to keep wide picture in mind (DFID, 2002).

Figure 2.1: Sustainable Livelihood Approach



Source: www.sustainablelivelihood.com

The framework for their interaction is illustrated in above Figure 2.1. The capital assets are grouped as:

Natural Capital: The natural resource stocks from which resource flows useful for livelihoods are derived (including land, water, wildlife, biodiversity, environmental resources)

Social Capital: The social resources upon which people draw in pursuit of livelihoods (i.e. networks, membership of groups, relationships of trust, access to wider institutions of society).

Human Capital: The skills, knowledge, ability to labour and good health important to the ability to pursue different livelihood strategies.

Physical Capital: The basic infrastructure (transport, shelter, water, energy and communications) and the production equipment and means which enable people to pursue their livelihoods.

Financial Capital: The financial resources which are available to people (whether savings, supplies of credit or regular remittances or pensions) and which provide them with different livelihood options.

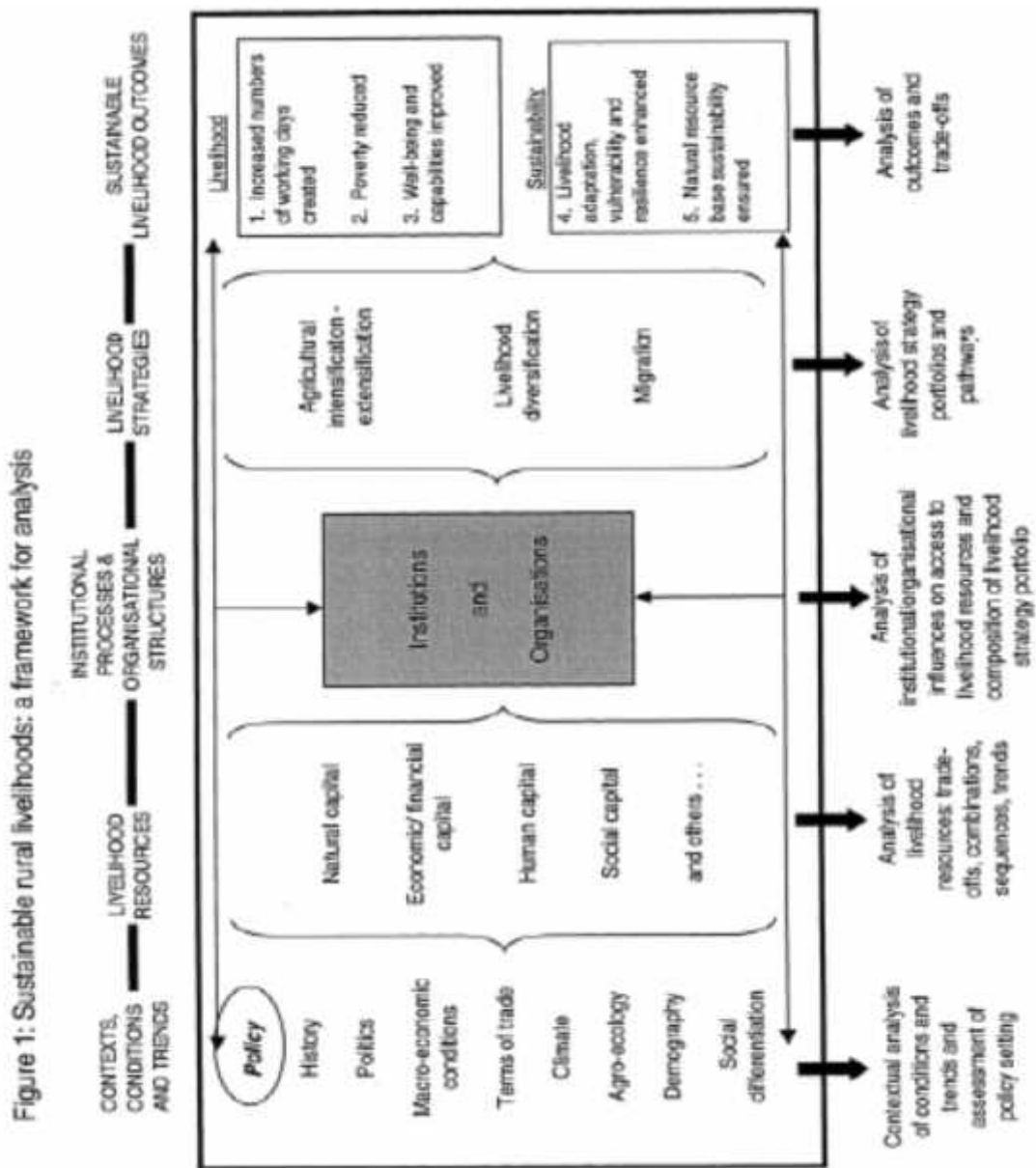
The vulnerability context is particularly important as it indicates the nature of trends, shocks and culture, and the ability of the poor to withstand their impact. In addition, it is vital to understand the structures and processes which define people's livelihood options. These structures and processes are critical in determining who gains access to the various assets, and in influencing the effective value of each asset. The livelihood strategies which individuals adopt reflect their choices in building on their assets: gaining more from a livelihood through increased agricultural production (more outputs per unit area with increased capital or labour inputs), or by cultivating more land. Alternatively, there may be opportunities to diversify into off-farm income-earning activities, or to seek a livelihood by moving away temporarily or permanently. These combinations of activities which make up a livelihood strategy are known as a 'livelihood portfolio'. A portfolio will be diversified over time, and between households, communities and generations; hence the composition of livelihood strategies is a dynamic element of sustainable livelihoods, and as such requires a historical analytical approach. The transport sector is associated largely with improvements in physical capital. However, access to transport and other services such as schools, health clinics and markets is integral and contributory to the development of all the capital assets; hence transport practitioners have a significant role to play in understanding and supporting sustainable livelihoods as part of a multi-sectoral analysis of community life. In summary, the implementation of a sustainable livelihoods approach requires the active participation of all sectors which have a vested interest in increasing the capital assets of communities. At issue for the transport sector is how it should be perceived within this analytical framework, and what sorts of contribution it can make towards the promotion of sustainable livelihoods.

2.1.4 The Sustainable Rural Livelihoods Framework (1998)

In June 1998, IDS published a Working Paper providing an analytical framework for sustainable rural livelihoods (Scoones, 1998). Figure 1 shows the framework diagram from this paper. What it expressed was the question:

Given a particular *context* (of policy setting, politics, history, agro ecology and socio-economic conditions), what combination of *livelihood resources* (different kinds of capital) result in the ability to follow what combination of *livelihood strategies* (agricultural intensification/intensification, livelihood diversification and migration) with what *outcomes*? Of particular interest in this framework are the *institutional processes* (embedded in a matrix of formal and informal institutions and organizations) which mediate the ability to carry out such strategies and achieve (or not) such outcomes (Scoones, 1998: 3, italics in original).

Figure 2.2: Sustainable Rural Livelihood Framework



Source: Scoones, 1998

2.1.5 Rural Livelihood Approach (RLA)

Recently, rural livelihood system (RAS) has been discussed as an approach to rural development. It is becoming common to almost international development agencies and particularly to those involved in sustainable [rural] development.

Livelihood as such may differ with livelihood system as an approach. Therefore, there is debate regarding the inception of 'livelihood' as concept and as approach. Chambers (1985) observes that 'the emphasis on livelihood fits the evolution of ideas about rural development (p.146). In his opinion, livelihood was an outsider's usage meaning desirable change in rural areas. Here, one may agree that livelihood concept was evolved with the ideas of rural development. On the other hand, Ellis and Biggs (2001) argue that the ideas livelihood originate in 1980s and 1990s and from the Amartya Sen's famine analysis in 1980s.

The main point of departure of the two is that RLS 'deals with elements of decision-making, such as experience, individual orientations, worldviews, emotions and attachments- dimensions that are missing in the Sustainable Livelihood Framework (SLF)' (Ghimire, Upreti and Pokharel, 2010:222). On the other hand, The SLF was developed to understand the problems of living. The core elements in the framework were capabilities, assets and activities as discussed by Chambers and Conway (1992). Comparing the two, it is understandable that RLS encompasses human and cultural dimensions of living. Therefore, it is methodologically anthropological. 'A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base' (DFID, 1999).

2.1.6 Vulnerability Context

The vulnerability context frames is the external environment in which people exist. People's livelihood and the wider availability of assets are fundamentally affected by such context (trends, shocks and seasonality) over which they are limited or no control. Trends (i.e. demographic trends, resource trends, trends in governance) shock (i.e.

human, livestock, production crop, health shock, natural hazard like floods or earthquake, economic shock, conflicts in the form of national and international war) and seasonality (i.e. seasonality prices, product or employment opportunity) are such external factor, which affect livelihood of the people through vulnerability context. But these should be viewed as an incomplete list. All these factors affect the people's livelihood by influencing capital assets and option, people have to pursue beneficial livelihood outcome. Shock trend, and seasonality should not always be considered negative. They can move towards favorable directions, diseases can be eradicated and new technologies may be very valuable to poor people. However, the term vulnerability context draws attention on the fact, that many of these external factors directly or indirectly increase the hardship to the poorest people of developing countries. The inherent fragility of poor people's livelihood makes them unable to cope with stresses, whether predictable or not. It also makes them less able to manipulate or influence their environment to reduce those stresses; as a result they become increasingly vulnerable. Moreover, if trends move in the right direction, the poorest are often unable to take benefit because they lack assets and strong institutions working in their favor (DFID, 2002).

2.1.7 Livelihood Assets

Livelihood approach is concerned first and foremost with people. So, accurate and realistic understanding of people's strength (assets or capital endowment) is crucial to analyze, how they endeavor to convert their assets into positive livelihood outcomes. Livelihood assets lie, therefore at the centre of livelihood framework. People require range of assets to achieve positive livelihood outcome, no single capital on its own is sufficient to yield better livelihood outcomes that people seek. This is particularly true for poor people whose access to any given category of assets tends to be very limited. As a result, they have to seek ways of nurturing and combining what assets they do have in innovative ways to ensure survival. The pentagon shows different categories assets and their interrelationship. The shape of the pentagon can be used to show the composition of assets of social group or a community. The center is therefore seen as zero point, while the outer perimeter represents the full access to the respective assets. On the basis, different shaped pentagons can be drawn for different communities or social groups within communities. The five capital letters represented in Sustainable Livelihood framework are human, social, natural, physical and financial. Human capital represents

the skill, knowledge, ability to labour and good health whereas network, connectedness and membership in more formalized group and their system of rules, norms and sanction are social capital of human being. Similarly, natural stock, flow of resources such as land, water, forest air quality, erosion protection and biodiversity come under the natural capital. Basic in fracture and producer's goods such as affordable transport, secured shelter, adequate water supply, sanitation, affordable energy and access to information and available stock-cash, bank deposit, asset jeweler and regular inflow of money-labour income, pension and remittances are the example of natural, physical and financial capital (DFID, 2002).

2.1.8 Change in Asset Structure

Asset endowments are constantly changing, therefore pentagons are constantly shifting. A three dimensional framework, with the third dimension representing time, would enable this change to be visualized. But a two dimensional framework does not. However, it is imperative to incorporate a time dimension into any analysis of assets. Information should be gathered on trends in overall asset availability (e.g. if societies fragment, the overall 'stock' of social capital might decline) as well as on which groups are accumulating assets, which are losing and why. Where processes of 'social exclusion' are at work, those who are already poorly endowed with assets may well be becoming gradually, but notably, more marginalized (DFID, 2002).

2.1.9 Transforming Structure and Process

Transforming structure and process represents institution, organization, policies and legislation that shape the livelihood. They are of central importance as they operate all level and effectively determine access between different types of capital and returns to any livelihood strategy. Structure can be described as the hardware (private and public organization) that sets and implements policy and legislation deliver services, purchases trade and perform all manner of other function that affect livelihood. Structures exist both on private and public sector at various levels. This is most obvious in the case of governmental organizations. This operates in cascading levels with varying degrees of autonomy and scope of authority, depending upon the extent and nature of decentralizations. Private commercial organizations also operate at different levels from the multi-national to the very local. It's not only the local level that is relevant to livelihoods. Analysis should therefore be sensitive to the roles and responsibilities of the

different levels of structures and seek to identify those that are of greatest importance to livelihoods. Complementary to structure, processes constitute software determining the way in which structure and individual operates and interact. They include policies, legislation, institution, and culture and power relation. This structure and process occupies central position in the framework and directly feedback to vulnerability context (DFID, 2002).

2.1.10 Livelihood Strategy

Livelihood strategy comprises range of combination of activities and choices that people undertake in order to achieve their livelihood goals. It includes productive activities, investment strategies and reproductive choices. Livelihood strategies change over a time and there is enormous diversity of livelihood strategy geographically, across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or to adapt the shocks and stress of the context (DFID, 2002).

2.1.11 Livelihood Outcomes

Livelihood outcomes are the achievements of livelihood strategies such as more income, increased well-being reduced vulnerability, improved food security and more sustainability. Outcomes help us to understand the output of current configuration of the factors within the livelihood framework. They demonstrate what motivates stakeholder to act as they do and what their priorities are. They might give an idea of how people are likely to respond to new opportunities and which performance indicator should be used to assess support activity. Livelihood outcomes directly influence the assets and dynamically their level- the form of the pentagon-offering new points for other strategies and outcomes (DFID, 2002).

2.2 Empirical Review

2.2.1 Studies Related to Livelihood Strategies

Bhandari (2003) has studied the international labor migration as a livelihood strategy of prithvi nagar VDC, Jhapa. The main objective of this study is to examine the impact of labor migration in the livelihood strategies of the household. This study concludes that labor migration is a newly adopted livelihood strategy through which people have

become able to change their living standard from ill beings to well beings, although their agricultural production is poor.

Rai (2004) has attempted to discuss on changing livelihood strategy of occupational communities (Damai and Kani) in the process of globalization and modernization. Traditionally, these people manage their livelihood through agriculture based social institution, doing tailoring and smelting of gold and iron, not involving in agriculture directly. Now, they are involved in agriculture as their primary occupation and have made in commercial activities. Wage laboring, petty business and migration of youths are newly adopted livelihood strategy by these communities to sustain their livelihood in context of changing world. Besides, those who are still following their traditional livelihood strategy have also made it commercial. To sum up, globalization and modernization has opened the door of new opportunity however their incapability and inefficiency (skill and knowledge) have not made able to grasp the opportunity. Off farm wage in agriculture and non-farm activities like trading, employment in urban area and abroad provide diverse livelihood option to the rural people. Diversification in their economic activities is necessary for them to increase and to sustain livelihood mitigating the effect of seasonality in income and reducing risk in their diverse activities. Preservation of natural resources and balance development in gender are other positive aspect of it. However, the chances of increasing differences between the rich and poor and gender imbalances are its possible shortcoming of rural livelihood diversification. In conclusion the removal of constraint and expansion for diversification are desirable policies which give individual and household more option to improve livelihood security and to raise their own living standard.

Subedi and Pandey (2002) have studied the livelihood strategies of Rai communities of Arun Balley. According to them, livelihood strategies reflect the complexity of man environment relationship including local people's attempt to cope with the environment by utilizing the available resources and adopting new option over the time. This study is based on field survey in two geographical location namely Sitalpati in lower elevation and Makaku in higher elevation. This comparative study shows that over a time in both locations, Rais have adopted various strategies to earn their livelihood. This study further shows both continuity and changes over a space and time, have been observed as strategies earning livelihood. Increasing the size of khoriyas, transforming the basic none

irrigated slopping terrace in to khet (irrigated slopping terrace) and are followed by other strategies such as additional input in agriculture, adoption of multiple cropping and crop diversification strategies. Besides such strategies, laboring portraying, borrowing, crediting and livestock selling are sequences of livelihood strategies adopted under the pressure.

With the objectives, which deals with the way of life and livelihood strategies of Cobbler in changing environmental and socio-cultural milieu, Basnet (2001) has found that Kobblers are now involving number of different types of alternative jobs such as work in industries, service in private and government institution, construction work and involvement in foreign employment because of collapse and weakening in traditional primary economy. Instead of such efforts, cobblers of katunje villages (Bhaktapur) have not been able to enhance their livelihood strategy significantly.

Bhattarai (2001) has studied the “Rikshaw Pulling as a Way of Livelihood of Birtamid as an urban poor” From the study, the researcher has explored several understanding of urban poor such as their occupation, living standard, vulnerability and seasonality. In this, both male and female are found as rockshaw puller, though number of female is less than male. Rickshaw pullers of Birtamod have very low income and are suffering from heavy debt. Moreover, there are no organizations to make them aware and to facilitate them in their profession. In this way, research come to end that there is no better strategy of rickshaw puller to secure their livelihood. They spend the life just on earn and end system.

Blakie and Coppard (1998) have studied changing livelihood strategy of the people of likhukhola watershed. They have prepared the articles “Environmental change and Livelihood Diversification: where are likely to know how farmers in hill of Nepal perceive and adopt environmental change (particularly declining soil fertility) in the context of board socioeconomic change to their livelihood. From the study they have found that anthropogenic accelerated soil erosion is not critical problem though there is local evidence of it. It does not directly threat to the livelihood of the majority, but is important for poor farmers who have not access to irrigation. They said that livelihood diversifications and growth of agricultural incomes is a major feature of socioeconomic change in module hill of Nepal. They further said that it is necessary to link the finding of erosion of the research with changing economic and social circumstances of farmer in

order to evaluate any environmental degradation that is identified. It may be worthwhile shifting the emphasis to helping farm household to develop appropriate livelihood strategies including diversification of income opportunities rather than conforming researcher in purely physical aspect of environmental change.

Tacoli (1998) has given emphasis on rural urban linkage to secure of rural and urban people and for mutual and integrated development. According to him the linkage may not be beneficial in all circumstances but can also increase inequality and vulnerability of that group with least assets. Moreover articles also deal with employment and land ownership shift in peri urban environment with example from sub Saharan African and Philippines.

Bhandari (2004) has studied the changing livelihood strategies of Majhi community from Andhimuhan, Synja and Darpuk, of Palpa. This study has explored several impacts and intervention of development process on this marginal community. Traditionally, the way of earning livelihood of this community was based on the activities such as fishing, boat selling and agricultural labour which come under the pressure by various development and modernization process such as construction of bridge, barrage, road, and hydroelectricity. In the changing circumstances, they have adopted new livelihood strategy. Migration is mostly found newly adopted strategy of this community. Besides, doing labour in constructional work and wage labouring in agricultural field are the other strategies they adopted. However Majhis of Darpuk are still adopting their traditional occupation and are able to earn livelihood.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

This study has followed descriptive cum analytical in nature. This research is based on field study on Bote people of Sarlahi district. This research has focus on to investigate the livelihood strategies of Bote community and their socio-economic pattern and also trace out the impact of modern development to the Bote people.

3.2 Universe and Sampling Procedure

The universe of this study is the Karmaiya VDC of Sarlahi district. The purposive sampling process under non-probability sampling method was followed for the selection of samples. Out of 9, four wards were selected purposively for the purpose of study. The sample size of this study is 60 households of Bote of Karmaiya VDC of Sarlahi District. The process of sampling procedure and sample size has been presented in the table mentioned below:

Table 3.1: Universe & Sampling Procedure

Level	Sampling Technique
VDC	Purposively (habitat of Bote)
Village	Purposively (cluster of Bote settlement) Ward No. 3 household = 13 Ward No. 4 household = 16 Ward No. 5 household = 14 Ward No. 7 household = 17
Household	60 households

3.3 Source of Data Collection

The primary data was collected by the researcher himself through field visit in study area and secondary data collect from published and non-published written document from individuals, experts, researchers and organizations related to research subject.

3.4 Data Collection Methods and Tools

Household survey through structure questionnaire, unstructured key informant interview, field observation, and informal discussions methods and tools were primarily used to collect or generate required information for the completion of this study.

3.4.1 Household Survey

Structured questionnaires were used to generate the realistic and accurate data from household survey. The respondents are requested to fill up the questionnaire. In the case of the respondents who couldn't fill up the questionnaire, the questions are asked to the respondents and answers were filled-up to collect the required data.

3.4.2 Key Informant Interview

Key informant interview is most popular and unsystematic way of collecting the information. It was used as a field instrument in this research. It was used to get information of the past Bote community and their changing livelihood strategies. In the study primary data was also being collected from key informants using unstructured interview method. The interview was taken as cross checking for data obtained from questionnaire. Elderly people, local level political leaders, former chairperson of VDC, were the persons taken as key interviewee.

3.4.3. Field Observation

Observation means viewing or seeing. In this study livelihood pattern of Bote such as housing, clothing, food habit and so on were observed like this their traditional occupation, farming system, family structure and related information were obtained through this technique. During observation some photographs were taken to make this study more realistic.

3.4.4 Informal Discussions

Informal discussion is the most popular and unsystematic way of collecting information needed for the researcher. Informal discussions were carried out in order to validate the data from household survey. The data generated from the informal discussions were filtered. More data were generated based on intimacy with the respondents. During the fieldwork, several informal discussions were carried out to get knowledge on livelihood strategies of Botes, existing socio-economic patterns, different sources of livelihood and

their off-farm activities. Such instrument was applied at different time and people in a group and individuals. The mode of carrying out discussion was kept simple and informal.

3.4.5 Case Studies

This study has focused on the micro level study of selected wards (4 Wards) of Karmaiya VDC of Sarlahi District. As a micro level study, it has been taken some of the exemplary cases as the findings of the study of Bote community.

3.5 Data Analysis

The information gathered from diverse sources and methods are subsequently edited, processed and analyzed. As the research is descriptive cum analytical nature, separate method and technique were applied to analyze data to reach in conclusion. The data were analyzed by descriptive qualitative method. However as per the necessity some quantitative data were also analyzed with the help of computer using simple statistical tools like tables, graphs, pie charts, simple bar diagrams and Ms-Excel as well. Qualitative method provides depth and details crucial for understanding for what people have to say in their own words as reflected in direct quotation and careful description of the events, experience and thought.

CHAPTER- IV

SETTING OF THE STUDY AREA

4.1 Setting of Sarlahi District

Sarlahi is one of the most services grabbed districts in terai region. The famous Bagmati River follows through the main part of the Sarlahi district. Sarlahi district of Nepal is only about 100 km south-east of the capital Kathmandu as the crow flies. However, Nepal never makes life easy, and the mountains provide an almost impenetrable barrier shielding the Kathmandu valley. So, by road the journey is almost 300 km, a journey time of 12 hours providing all is well on the roads. Sarlahi is an agricultural based community; farming is the main industry, using subsistence and cash crops to provide a living. People are coming from many backgrounds the northern Indian Madeshi people, Pahadi who emigrated from the hill regions of Nepal and a variety of castes the Hindu class system from the high priestly caste Bahuns to the low Sudras, also known as Dalits. Sarlahi is not on the map for a large number of development agencies. It is not the most impoverished region in Nepal. There are basic dirt roads in the village. It has become the destination of different ethnic groups and communities of different parts of Nepal. Sarlahi district, a part of Janakpur Zone, is one of the seventy-five districts of Nepal. Malangawa is the district headquarters of Sarlahi district. Total area of Sarlahi district is 1259 sq.km. The elevation of this district ranges from 60 to 659 meters. Total population of this district according to the census 2001 A.D. is 635701, among then 329182 Male and 306519 Female(District Profile, 2063).

Table 4.1: Land of Sarlahi Distirct

Total Area	Total No. of plot	Total tenant	Total land owners	Total discounted	Total cultivated
88,722	271,129	17,176	54,507	13,824	74,893

Source: Department of Survey, 2011

Table 4.2: Topographic Distribution of the District

Physical condition	Agriculture		Pasture	Forest	Others	Total
	Cultivated	Non cultivated				
siwalik	11,818	512	0	14,378	852	17,560
Terai	74,574	7,832	2,538	17,866	5,958	108,768
Total	76,392	8,344	2,538	32,244	6,810	126,328

Source: District Profile, 2012

Table 4.3: Cash Crops of Sarlahi District

Oil seed		Potato		Tobacco		Sugarcane	
Area	Production	Area	Production	Area	Production	Area	Production
3,585	3,000	1,301	20,499	500	500	11,500	475,200

Source: MOAC, 2011

Table 4.4: Livestock Population and their Distribution of the District

Cattle	Buffaloes	Sheep	Goat	Pigs	Fowl	Duck
102675	66597	1015	173951	6714	160141	8002

Source: MOAC, 2011

Figure 4.1: Bote-Majhi Communities in the Map of Nepal



Source: Department of Survey, 2012

Figure 4.2: Map of Sarlahi District



Source: District Profile, 2072

4.2 Karmaiya VDC: A Profile

There are 100 VDCs in Sarlahi District, among them Karmaiya is one of the VDC located in mid-western part of Sarlahi district. The Bagmati River, which flows along the western boarder of the village. It is bordered in its east side by Rajghat southern side by Dhungrekhola. The village is accessible by a gravel road along with few km. of blacktopped road and transportation in all seasons. There is regular bus service from Kathmandu and main cities of country. There is telephone, postal service and a means of communication and health center for health service. Electricity facility is available in all parts of this VDC. Total household of this VDC is 1328 and 3590 male 3505 female total population is 7095 (CBS, 2001).

4.3 The Botes of Karmaiya VDC

The Botes are the main inhabitants of the Karmaiya VDC. The total number of Bote in the VDC is 680. From the field survey of researcher 2016, it was learned that Bote were living only in 3, 4, 5, and 7 Wards. The population of Bote is higher in this VDC in comparison to other. Most of the Bote live in house with tile and thatched roofs. The type of family in this community is matrilineal. The head of the family is male who made decision for the entire family. They celebrate festival like Dashain, Tihar, Maghe Sankranti and soon.

Botes do not know where their ancestral place was. The researcher put a question that "where and when their ancestors came to Karmaiya, Sarlahi?" Information came from few old Botes of Karmaiya that they came from different territory of River but they actually don't know from which river they come there, they only know that they came there from very long time ago or five generation age. One 75 years old Bote told that they came there for searching the food in the jungle and stay in the river of the bank. But he also does not know about the history from where they come and for what purpose.

They have their own mother tongue. Old Bote most often speak own mother tongue for intra communication. But the new generation hardly knows their mother tongue and prefers to use Nepali for inter and intra communication language. Their religion is Hindu but they like to say that we worship land so their religious is natural. Most of the Botes in the Karmaiya VDC are found to be involved in agriculture.

It is difficult to say that whether they (Bote of Karmaiya VDC) are ethnic group or cast group. In this situation in the one side we may say they are Hindu and they belong to Hindu caste system because they celebrate almost all Hindu festivals and they believe in sacred cow and its urine (Gaunt). But Bote people are not in existing. Hindu caste system and those outside of cast structure defined as ethnic group. So it will be better to say Bote of Karmaiya VDC as hindu Sanskritized group.

4.4 Settlement

Bote normally prefers to live in groups. The preference is given manifested in the housing pattern also. There are packet areas of Bote where houses are clustered near river bank. The reason for living in group is their society status in stratified or hierarchical society. They cannot easily mix up with the other group's specially the noble elites the Brahmans, Kshetries. Thus, Botes have to meet all their social needs with in their community. Owing to the reason also Bote prefer to live in groups. The settlement pattern of the Bote was found word-wise homogeneity. Most of Botes of Karmaiya VDC has entered into river bank of Bagmati for the settlement.

CHAPTER- V

ANALYSIS AND PRESENTATION OF DATA

5.1 Social Structure

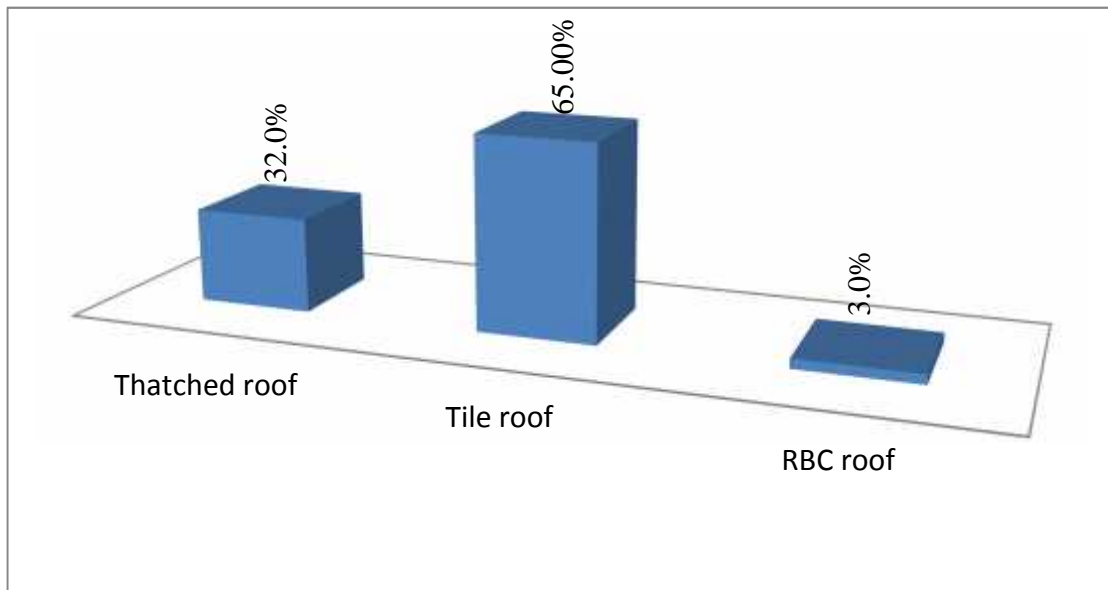
5.1.1 Settlement

The Botes residential pattern and types of houses are traditional. Some houses are made of wood, some are made of stone, and most of the roofs of the houses is made of tile and some are thatch. The walls the houses are made of stones and much wooden flakes, bamboo and khadahi and jhaksi. In the study area most of the houses were tile roof houses with houses with the poor housing condition. The Bote's houses are small and narrow. The house has no separate rooms. The front side of the house attaches the small Verandaha or they called pidi. Verndaha or pidi is very useful for the guest and scarcely ventilated, i.e. windows are very rare. The houses are so designed the spaces are allocated for rearing goat. Buffaloes and other domesticated animals and in some houses they have separate house for rearing animals. They do not allocate special rooms for bed, guest room, study room, store room and kitchen. The spaces are much more. The same space is used for kitchen, storing thing, dining and sleeping purpose. Thus inside of the whole houses are dirty and black by the smoke. In the focus area they used toilet in the bank of Bagmati River and nursery for small forest near Bagmati.

Table 5.1: Types of Bote Households

S.N.	Types of house	Number of Houses	Percent
1.	Thatched roof	19	32
2.	Tile roof	39	65
3.	RBC roof	2	3
Total		60	100

Figure 5.1: Types of Bote households



Source: Field survey, 2016

The above table shows that out of 60 houses 32 percent has thatched roof, 65 percent household have tile roof and 3 percent RBC roof houses are found in the survey area.

5.1.2 Structure of Family

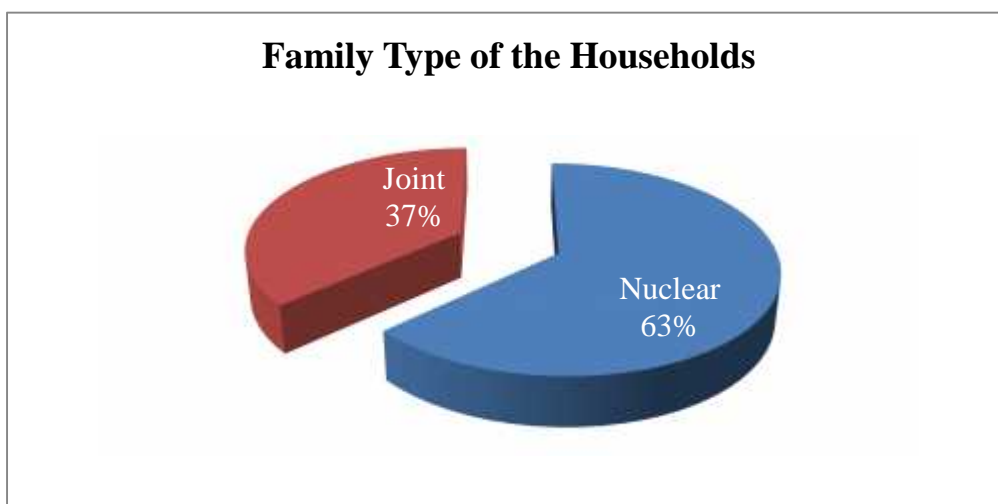
Family is the basic and universal social structure. It fulfils various needs of the members in addition it performs several function including continuity, integration and change in the society.

It is generally believed that large majority of families in Nepal are liked in nature. But in the study area both joint and nuclear family were found Bote society is party liner society. Most of the male are the head of the family who makes decision on household level and in some home female are the head of the family who makes decision on the household level. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brothers' families living together in which there is a joint resident, kitchen and property. The researcher has classified these two types of family as above.

Table 5.2: Family Structure of Households

S.N.	Family type	Household number	Percent
1.	Nuclear	38	63
2.	Joint	22	37
Total		60	100

Figure 5.2: Family Structure of Households



Source: Field Survey, 2016

The table 5.2 shows that out of 60 household 63 percent Botes live in the nuclear family where as 37 percent are in joint family.

5.1.3 Age Composition

It refers to the age of the respondents and their family. In Bote Tole of Karmaiya VDC there are altogether 725 people from 60 households. The table mentioned below shows the population distribution of Bote on the basis of age and sex.

Table 5.3: Population Distribution of Bote on the Basis of Age and Sex

S.N.	Age group	Sex		Total	Percent
		Male	Female		
1.	0-16	62	42	104	31
2.	17-59	111	107	218	65
3.	60 above	9	5	14	4
Total		182	154	336	100

Source: Field Survey, 2016

Table 5.3 shows that out of the total Bote household' children population (the age group 0-16 years) is 31 percent, age group of 17-59 years is 65 percent and only 4 percent Totes are the age of 60 above. From that it can be said that majority of Bote peoples were middle age group between 16-59 years. The main reason of such a tendency is the middle age group is more active and dominant.

5.1.4 Education

Education is the measurement of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the vulnerable group of the society. It will not only help the individual for personal development but it also provides knowledge and skills gravitates a community towards participation in nationbuilding efforts. But most of the aged Botes are uneducated, so they do not understand the value of education. Most of the Bote children are studying at Government school.

Table 5.4: Education Status by Sex of Bote in the Study Area

S.N.	Education	Male	Percent	Female	Percent	Total	Percent
1.	Primary	23	15	16	11	39	13
2.	Lower Secondary	10	6	11	8	21	7
3.	Secondary	9	6	17	12	26	9
4.	Campus	4	3	5	4	9	3
5.	Informal Education	81	52	53	38	134	45
6.	Illiterate	28	18	39	28	67	23
Total		155	100	141	100	296	100

Source: Field Survey, 2016

The above table 5.4 shows the educational attainment by sex in Bote community of Karmaiya VDC of Sarlahi district. The total numbers of student in different level of educational institutions are 296. Among them 13 percent haven been attending in primary school and some of them have leave the education after finishing primary education, 7 percent haven been attending lower secondary, 9 percent in secondary and only 3 percent in campus level. And 45 percent population belongs to informal education, in this 20th century also 23 percent of populations are illiterate, this shows the real situation of education the people who are staying nearby the highway of east and west. The difference in females is may be due to they have to look after their younger siblings, to work in agricultural field and females get less priority in education. The higher percentage in primary education is may be due to free education system in primary school. In the study area international and national non-government organization are conducting non- formal education and literacy programmed. But not all people are literate some people are still illiterate because of their age and their interest. Literate some people are still illiterate because of their age and their interest.

Before some years Botes fore fathers were not interested to send their children to school. The main reason is their high illiteracy and poor economic condition. But not a days, the Bote younger generation know the benefit, value and important of education. They also know that education can play the vital role in their overall life; they also know that if people are educated then they can get good opportunities and can survive better life. So the y are considerably interested in education and sending their children in school.

5.1.5 Health and Sanitations

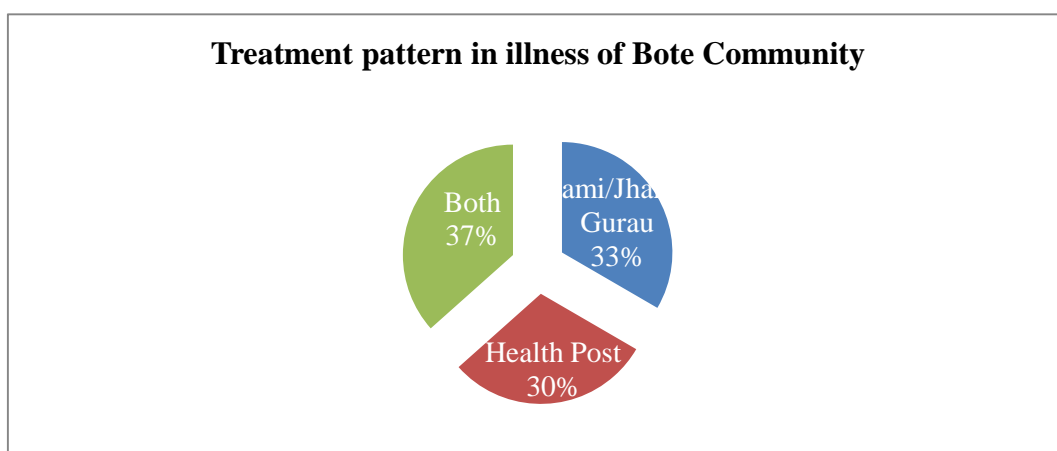
This VDC is entirely far from the urban and industrial areas linked with high way and this VDC is nearby the Indian boarder; many people came from different area and they stay in nearby the Bagmati Rivera as a slums, this VDC is not completely free from the environmental pollution. Men including children urinate and deficit in the roads, gardens, public resting places. In this 21st century also there are no any toilet facilities in the in Bote Tole, though the Bote tole is near by the highway.

There was one health post and medicine shop to buy primary medicine. The government health worker never goes to this village. Sometimes the village health facilitator visits and gives vaccination and distributes anti-malarial tables. Other NGO and INGO also provide the health awareness and some medicine in this area, some organization distribute pies to purify water in the rainy seasons. Many of the traditional healers are common for curing illness of any kind. Some of the rich and conscious men bring their sick family members to the health post near in the high way in Karmaiya VDC. Before they used to take the Bagmati river water to drink, but now there is tap for pure drinking water. Water is not sufficient for them because water comes 2 hours in the morning and sometime water didn't comes in the tap so again they have to go to take water in Bagmati River. Manu children suffer from different diseases like diarrhea, Nimoniya, seasonal sickness. Women are illiterate to they don't know about the nutrition food; during the pregnant they don't care and they don't know how to care at that period. Last year 3 women died in ward no. 3 during the pregnancy time because they don't get nutrition food so they are unable to give birth of child; people of family also don't care them at that period. From this also we can say that they are not aware in health. The sanitation of the community is very poor. In front of their house in the rainy season it's very muddy and at the same time in the summer seasons very dusty. They kept the cattle's near houses or jointly in the house from this also the sanitation of the Bote community is very poor. In Sarlahi district total population is 135677 among them sanitation coverage only 17.47% according to the census of 2001. From this also we can say that what the condition Botes in sanitation is:

Table 5.5: Treatment Pattern in Illness of Bote Community

S.N.	Service Providers	Households	Percent
1	Dhami/Jhankri/Gurau	20	33
2	Health Post	18	30
3	Both	22	37
Total		60	100

Figure 5.3: Treatment pattern in illness of Bote Community



Source: Field Survey, 2016

Above table and figure clearly show that only 30 percent households go to the health post 33 percent go to Dhami/Jhankri/Gurau, 37 percent follow both health post and Dhami/Jhankri/Garau. Some of them do not want to go health post; this is due to the lack of medical education and distance at the same time lack of awareness about health post facilities and health. It also signifies their faith over Dhami and Jhankri.

5.2 Culture and Religion

5.2.1 Language of Bote

Bote community has their own language, which is called Bote language. They speak their language in their family and interact their community Nepali language is a medium language of communication to interact with other communities, Not only Brahmin, Magar and Chhetris but also other allied caste groups speak Nepali language.

Table 5.6: Language of Bote

Common Nepali Verbs	Bote Verbs
Vai	Vai
Aama	Aama
Bhauju	Voji
Mama	Mama
Bahini	Bahini
Chhaina	Naije
Sasura	Sasura
Kati barsa vayau	Katla barsha puglaro aakhai
Aba sutne ho	Aba sutlaro
Aba jal khelna janchhu	Jal kheligailaro ma ta
K ko tarkari khayau	Ke titun khalo

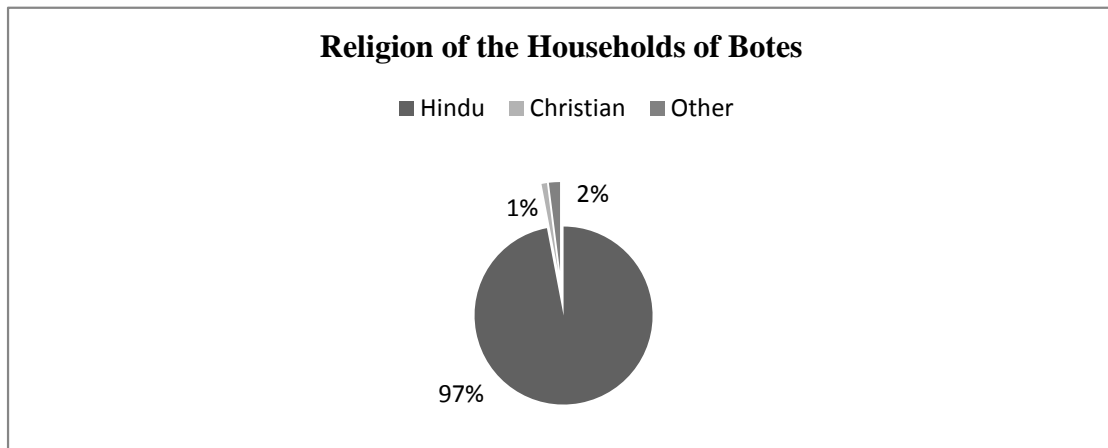
Source: Field Survey, 2016

Sanatan Hindu religion is a main religion of these Bote Tole at the same time they worship the BHUMI DEV they celled as nature. Religion is belief and practice. Every society has been bounded with religion, the specific guidelines of their span. Bote community of Karmaiya is also not free from it.

5.2.2 Religion of Bote

The following figure shows the religion of Botes of Karmaiya VDC of Sarlahi district. The religion of them differs from other ethnic groups of Nepal.

Figure 5.4: Religion of the Households of Botes



Source: Field survey, 2016

The above figure shows the religions position of the study area. Among the total households 80 percent Bote of the study area practices the Hindu religion. They have great respect for their Kuldevta (family God). While performing worship to their duties, they sacrifice goats, and emphasize in consumption of liquors like Jaad and Raksi. They worship variety of god and Goddess. The rituals perform and similar to Hindu God and Goddess. They have believed that God created the earth. Due to the various impacts some of Botes are practicing Christian religion.

5.2.3 Feast and Festivals

Botes are considered Hindu people. They worship the cow and use urne of cow in their religious programmes. They come under the category of 'Baisya' but some believe that they are Sudra, 'paani Na chaline, choie chhito halnu Na parn' (Sharma, 2051 B.S.). Botes worship Hindu gods and goddesses. They believe in heaven and hell, spirits and ghosts. They celebrate almost all Hindu festivals i. e. Dashain, Tihar, Maghe Sankranti, Chaite Dashain, Chandi Purne, Kulayan Pooja, and other festival. Some important Botes festivals are as following:

a. Dashain

Dashin is the greatest Hindu festival, which is elected for 15 days. It is the most joyous festival, house are made clean and painted to welcome the goddess Durga. All the Botes

poor or rich manage foods and drinks according to their economics capacity. They worship goddess Durga and sacrifice he goats, chickens, he buffalos etc. on the 10th days of this festival, after worshipping goddess Durga everyone put Tika on their forehead by their elders and take blessings from them. On this festival families are re-united. Blessing and happiness are exchanged and it continues until the last day of this festival. Eating delicious meal, wearing new clothes, drinking singing and playing are the main features of this festival.

b. Tihar

After the 12th dayas of completing Dashain another festival, this is called the festival of lightm starts and is celebrated for 5 days. From the 1st day to 4th day crowm dog, cow and bull are worship respectively. On the 3rd day people worshipped Laxmi, goddess of wealth in the evening by lighting traditional Nepali Lamps in every window, doorway, courtyard and wall of the house. Children enjoy performing Bhailo Nach and Deusire Nach (Nach) to collect money and other sweets of delicious round bread (sel roti) visiting house. On the fifth days of this festival sisters put Tika on the forehead of their brothers and give delicious food to eat and brothers give money and clothes to their sisters. On this festival most of the Bote people eat and drink wine and play cards.

c. Maaghe Sakranti

Botes of Sarlahi district, Karmaiya VDC celebrate this festival in memory of their dead persons or (pitri). This festival falls on the 1st days of mahg or on 14 or 15 January. On this day Bote people kake a bath in the Bagmati River and worship their 'pitri' offering a fistful of rice, bread, coins, flowers and wine, too. The elder preson of the family does this. In the study area, the great fair of maghe Sankranti is held so most of the Bote are busy in their ferry service at the confluence of Bagmati. After worshipping their 'pitri' they eat, drink and dance joyfully.

d. Chandi Purne

Chandi Purne is falls on the full moon day of Baisakha, according to the moon calendar. On this day they worship their 'Kulayan ' deities. All Botes gather together and go to their Kulayan 'stan' and offering different kinds of meals, wine meat and bread. In the

study area an old man or elder person of the Bote community, Nand Bote doesn't eat meat and drinks wine. So he offers and sweets to the kulayan. After completing they eat, drink and do enjoy.

e. Chaite Dashain, Saune Sakranti and Teej

Chaite Dashain is celebrated in the month of Chaitra, according to the moon calendar. On this occasion they worship goddess Durga and eat, drink and do enjoy.

Saune Sakranti is the 1st day of the month of Shravan. After completing agricultural hard work and as the holiday of fishing and boating due the rain, Botes celebrates this festival by eating and drinking. No worshipping is done in this festival.

Teej is the special festival of women only females celebrates this festival. It falls in Bhadra Sukra Tritiya according to the moon calendar. On this day women worship lord Shiva and keep fasting in of order to get long life of their husbands. They wear new clothes of possible. Visit the temples and sing the Nepalese traditional Teej songs and Dance. Bote women of the study area celebrate this festival only for one day.

5.2.4 Songs and Dance

Songs and dances are the essential parts of Bote Socio-cultural life. They have not yet left their traditional types of songs to sing and dance on special occasions. So, these songs and dances are not only for their religious and recreational aspect but these activities also indicate their ancient mode of life. The songs and dances of the people reflect their sorrow and happiness. Every ethnic group sings the song in their own dialect. Some Botes also sings the songs in their own language. Some popular songs and dances are as follows:

a. Jhamre Nach

The most popular dance of Bete community is Jhamre. It is a prestigious cultural programmed of Bote community. It is organized on a special occasions of Chhainty, Nwaran and Pasni. All relative of the related family gather together and drink wine, eat sweet foods and perform Jhamre Nach. Mostly, young boys and girls of age 14 and

above participate in dancing and old people sing the song in their own dialect, plying Madal and Khajjadi.

b. Mukunde Nach

This dance is performed in the 12th day of the deceased person's home. In this Nach, first they make Mukundo of different animal's faces and dance in their own culture song. On this occasion all relatives of that house gather and some young people perform this dance. This dance tries to give entertainment to the deceased person's family to forget agony.

c. Bhailo Nach

This dance is traditionally performed on the auspicious occasion of Tihar of Laxmi Puja. It begins from the day of Laxmi Puja and lasts for three days. They dance by forming groups from one door to another until last day of Tihar. First, all the members of the group (about 5 to 10 include in a group) invoke gods and goddesses. The male and female dancers begin to dance on the rhythm of the Madal. At the end of dance they are given gifts that consist of rice, cash, Sel Roti etc. and they bless them wishing progress and prosperity in every field to the house. The goods and money collected from Bhailo Nach are equally distributed among all the members of the group.

5.2.5 Cultural Activities

Every ethnic group has their own culture. Culture is a man-made system to control the community. Bote people of Karmaiy VDC have their own culture. They worship different kinds of deities, goddesses, to protect them from unknown fears. Botes of Karmaiya worship the following as their own deities.

a. Kul Devta Pooja

Kul Devata is considered as the ancestral deity of the Bote community. Traditionally Bote people believe that it dwells in the main post in the interior part of the house. Bote people believe that a series of trouble may occur in the household if kul Devata is not content. They beg pardon for the misdeeds done by the family member and burn incense

by spelling some hymns in its name. it is done once a year. Kul Devata is worshipped in a particular sthan.

b. Bhimsin Pooja

Bote people believe that Bhimsen has taken as the god of cattle so; they worship Bhimsen to protect their cattle by the diseases. They worship Bhimsen making a sthan once a year. The head of the family does this worship. They sacrifice the blood of the cock to Bhimsen.

c. Bana Davi, Jala Devi and Baavu Devta

People need different kinds of materials to fulfill their daily needs of their life. They get grass for their cattle, wood for cooking and furniture. So they worship Ban Bevi. They also believe that if they don't worship Ban Devi, she becomes angry, and then they lose their cattle. It is worship in the forest, where they make a permanent Sthan to worship every year.

Bote people have close relationship with water. They worship water to protect them from danger. Boating and fishing are done in the river, so they worship Jal Devi on the bank of the river.

Bote people believe that the spirit of dead person visits the house, so they worship the dead person's spirit as Baayu Devata. They worship this spirit twice a year. Once in Dashin or Tihar and another in Maaghe Sandkranti, they offer a fistful of rice, bread, ginger, orange, banana to their dead spirit, they light oil lamp and pray to it by the flowers. Mostly the head of the house does it. In this way Bote people worship number of unknown spirit or things believing as deities. Some other minor religious activities performed by the Bote people of the study area have been given below in the calendar form.

- | | |
|----------|--|
| Baishaka | - Mai Chandi Kali is worshipped offering a pair of chickens. |
| Jestha | - Gaudi (the deity of cattle) is worshipped. |
| Asar | - Mai Sansari is worshipped offering a pair of pigeons. |
| Shrawon | - Nag devata is worshipped |
| Ashoj | - Devi Kalika or Durga is worshipped offering he – goat of he buffalo. |

Kartik	- Cow is worship on the occasion of Tihar.
Mangseheer	- Shikari and Bana devi are worshipped.
Push	- No, worship is done.
Magh	- Jal devi, panch Kanya Mai is worshipped offering a pair of fowl or Pigeon
Fagoon	- Baje-Bajei are worshipped.
Chaitra	- Aitabare is worshipped offering a pair of chickens of pigeons.

5.2.6 Life Cycle Rites & Rituals

a. Birth

The birth of a new bay in a house is the occasion of happiness of the family. In the Bote society the birth of a child is considered as a gift of God and abortion is strictly prohibited. When the child is born, they perform the name giving ceremony between seven to eleven days of birth. On the name giving day, their brother in law or son in law sprinkles the Gaut Pani (solution of cow urine and water) in the name of Purifying house. On this occasion washing and cleaning with cow dung and pure water by their married daughter and sister home purify the whole. The mother of the baby does not touch water and do not prepared food for other family member. She is given a separated bed to sleep at the corner of the house.

The occasion of name giving ceremony is celebrated with their own culture and tradition. Baptism is simple and easy. The newborn baby is taken out in the yard and bathed. The mother of the newborn baby takes bath and the whole family takes bath in the nearby River. Dhami and Jhankri puts name of the baby and ties yellow thread on the baby's wrist, neck, waist and ankles. The name of the newborn child is given according to the baby's birthday. In this ceremony they worship BHUMI DEV calling that everything will get good and god will give power to their new born child to grow without getting any sick.

b. Marriage

Marriage in an institution which admits man and woman in a family life and marriage is natural thing to develop or to continue the world. In the Hindu culture there are various types of marriages. The Botes are also not far from these marriage variations.

The researcher found basically the arranged marriage in the Bote community of Karmaiya VDC through love marriage, arrange marriage are also somehow practicing. Inter caste marriage is not in practice but now days the young generation had started the inter cast marriage during the research, researcher found that four couple of inter cast marriage. They followed the monogamous and patria local system of marriage. Therefore, the Bote community generally follows the costume of marriage by mutual agreement. They maintain the rule of endogamy.

When suitable girls are found, marriage proposal is sent to the girl's house, this type of marriage taken a long time. The boy's parents approach (the marriage proposal) the girl's parents until they get married. In their second visit the boy's parents provide Pwabg (full mud pot with Jaad). All negotiation is done by the Barmis (Lmi or Natchmaker) of both sides. If the girl's father accepts the proposal of the boy's father, then the formal engagement is announced. During this period, the girl's father talks about the Chhant, which includes the demand of food, to 15 Pathi Maize, 3 to 7 Dharni mutton as well as Sari, Cholo for girl's mother, Pagari for girl's Brother's and 12 Dharni fish for maternal uncle.

After completing all these rituals formalities, the marriage party is entertained with food and drink with great pleasure. In the Bote community researcher found that during the marriage time all the work and the role of Bramins play by the elder sister's husband. He is the main person who play main role during the marriage. Such tradition is one of the causes that make their economic condition weak. Now, traditional marriage customs of Botes are gradually disappearing. Now days researcher found that most of the young people had done the love marriage and found that most of the young people marriage in very small age or child marriage.

c. Death

Death ceremony is last ceremony of life. Death is a universal phenomenon. The ceremonial procession differs from culture to culture, group to group and place to place. When a Bote dies message is sent to the member of lineages relatives as well as villagers, who later help in the funeral rite. When all relatives arrive the dead body is covered with white cloth and Aver (red Powder) is sprinkled over dead body boy and removed from the house. Botes practice both cremation and burial. Children are mostly buried. Dhami and Jhankri are also buried. Death mortuary is observed for 213 years. The person who acts a major role in this ceremony is called Kriyajputri (Principal mourner). Kriyajputri is a polluted person and acts to remove pollution after 13th days of death by sprinkling and drinking cow's urine. They cremate dead body at the bank of Bagmaati River, which is 5 minutes' walk from Bote Tole ward No 3 and 20 minutes to half an hour from 4 to 5 wards.

All these ceremonial rites are performed under the guidance of family priest. They have an interesting tradition. The whole funeral activity is called Kriya, and at the end a big feast with meat and drinks is arranged for the relatives and villagers.

During the research time researcher found that if the Bote people died that there is no money and food at home they will not do the Kriya at same they meeting will called in the community and they will finalize the date after some month or year and they will do the Kriya at that time. During the Kriya every households of the community will help them. Some will carry rice, vegetables, money according to their interest and have the things at home. This one is the little different from other culture.

5.3 Food and Drinking Habits

The Bote are generally known as the liquor drinking people. The Bote of the study area is not free from that statement. They eat what they grow and supplement it with fish from the nearby river. Therefore, according to their ability to produce food and cash crop on their lands, they grow paddy, wheat, maize, pulse, and vegetables and from these bounties of nature, they prepare the usual Dal, Bhat, Tarakari and such dishes. Jaad (local beer) and fish are two compulsory items. Meat is also an important food for them. They consume fish, Mutton, Chicken, Buff etc, for festivals and lifecycle ceremonies.

In the study are among 725 Bote people 374 (52%) including male and female drinks Jaad (local beer) prepared at their own home. Now the young generation is little bit aware drinking Jaad and Jakshi,so they did not take and aware to their family about the effect the effect of this Jaad. During field visit it was also found that 351 (48%)Bote are smokers but while discussion in the community many Bote people told that they have habit of smoking. On the occasion of different festivals to welcome honorable guests wine is necessary.

5.4 Traditional Way of Earning Livelihood

Bote community of study area Karmaiya VDC is living there from many years ago. From the field study, it has been found that they don't know when there are living there. Therefore, to explore their traditional way of earning livelihood was thought relevant in the context knowing changing livelihood strategy. However, there is no cross sectional data to analyze the traditional livelihood

5.4.1 Fishing

The main traditional occupation of Botes is fishing. It is also their main diet. They are practicing it since the long period of time. However, they are more disposed to agriculture. Indeed Botes are all season fishermen. The Botes still believe that they have some special relation with river and were born one day before the rivers come into existence.

Botes have great deal of experience in fishing and possess a vast knowledge of fishes. They catch the varieties of fishes in the rivers. It is practiced in the night too. They use different fishing techniques in different seasons. In the study, the Botes catch fish by (i) constructing a tip, (ii) using nets, (iii) using hooks, (iv) poisoning, (v) hatching, (vi) changing the main course of small rivulet and (vii) removing water from the small ditches in the river.

But these days their traditional income source fishing is totally shifted due to the various reasons i.e. not getting sufficient fish from the river, dam in river, other caste are also fishing in the same river. It is interesting that researcher found some of the Botes are very sad because before 20 years when they went the river they collect 30-40 kilograms

fishes at a time within a few hours but now they are not getting 2-3 kilograms even they spend whole day.

5.4.2 Farm Activities

This refers to income generated from one account or farming, whether own occupied land or land accessed via cash or share tenancy. Livestock as well as crop income comes under the farm income.

a. Crop Farming

Bote, traditionally, decried their earning from their own farms, they grew different kinds of crops for food and also collected other resources themselves in the past when market relation was not so central important. This entice community ha occupation flat land, therefore they cultivated paddy for main crop and they also cultivated maize, wheat, mustard etc. according to situation of the land and season. These all crops produced by them are used and sold for the getting the cash necessary to purchase for other household needs. However, it was not their major source for income and not for all. Very small numbers of households are above food sufficiency level. As they occupied the marginal areas such as bank of river, agricultural production could not sustain them. Therefore, they also had engaged in other types of off farm activities besides agriculture. Crop farming, one traditional occupation of Bote is still in practice but now it is less significant in total household option. However, some households, which produce cash produce cash crop, earn cash by selling them.

Table 5.7: Food Production by Household in Man/Muri

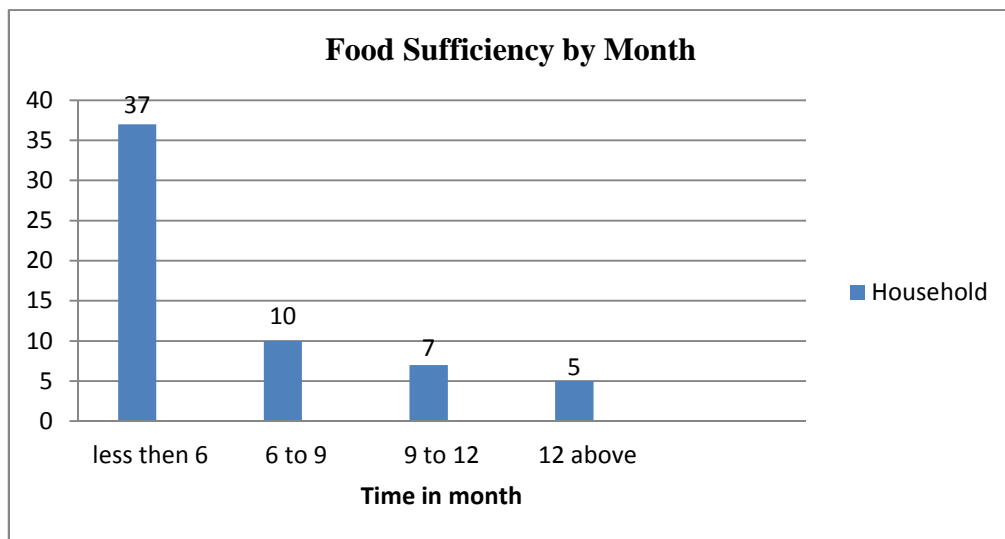
Category	Food Production (Man/Muri)/ Year			
	0-5	5-10	10-15	15-20
Paddy	39	7	9	5
Wheat	3	-	-	-
Maize	43	6	3	-
Mustard	1	-	-	-

Source: Field Survey, 2016

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 60 households only 5 are found food sufficient household. All the households need food from market in smaller or higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture.

Besides, small land holding, there are several reasons for low agricultural productivity in the given areas. The technique applied in agriculture is very traditional and lack modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons the farmers are not able to bring improvement in agriculture and are in very default situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, sloughing, weeding etc. are very traditional way. Because of the terraced land, only few households use tractors to plough their land. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

Figures 5.5: Food Sufficiency by Month



Source: Field Survey, 2016

Above figure shows that two households are self-sufficiency in food from their own farm. Remaining has to buy food from market. Maximum household in the study area

collect food from others farm i.e. market and some from nursery where one organization help to precede them to cultivate the food some year.

b.Livestock Keeping

Livestock is inevitable part of rural life and both economic and cultural values. In the past, they were attached with agriculture, they reared different animal as well because livestock keeping is the base of traditional Nepalese agriculture. Therefore, in the study area, the income from animal husbandry is also found next major farm activities of Bote in study areas. The Bote Tole is far from forest. So, there is some sort of problem of fodder for animals in the researched area, Botes of Karmaiya are receiving the fodder or animal from their own limited land (Khet and Bari) and some from nursery (Nursery means the waste land where they cultivate). Therefore the entire household of Karmaiya had good number of cattle, goats, cows and ox etc. animal reared in this community was directly sold in cash (goat, cows and Ox) or converted their product in cash. Beside these they also reared the animal for the manure to enrich soil fertility and to plough the land.

Table: 5.8: Livestock Population by Household

Categories	1-2	3-5	6-9	>9	Total HHs
Buffalo	17	2	-	-	19
Cow	1	1	2	7	11
Goat	6	24	8	1	39
Pig	16	1	-	1	18
Total	40	28	10	9	87

Source: Field Survey, 2016

The above table represents the figure of livestock of Karmaiya. The table reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. Big animals and other animals also are found in equal number. However, the number of cattle and other domestic animals i. e. goat and ox etc. are also found good number. However, this is comparatively less than past. Lack of fodder because of deforestation is possible reason for the lower number of domestic animal in the study area. Therefore, some of the households in general, and most of the households are doing alternative source of household income. Some of Bote went to work

in aboard and 3 Botes are working as a driver. Most of the Bote people work as a labor in river bank. They break stones and collect the sand and stone from river and sell them.

Agriculture is the main base of the rural livelihood. Livestock, horticulture and the crop farming are the main components of agriculture on which livelihoods of the overwhelming majority of the rural people depend. In this respect a study on environmental implications of horticulture on sustainable livelihood and food security was carried out by Singh, et al. (1995). The study was conducted during 1994-95 in Kullu valley in India with a view to analyzing the development and environment implications of horticulture, with special reference to they found that horticulture crops responded very well to input and resulted in high production per unit area causing the upliftment of rural economy. Horticulture provided employment, food and fodder.

5.5 Government Service

Service in government office had also somehow contribution for household based livelihood of Bote community. As the study area is near to the market, they have got the opportunity to work in government office. However, lack access to decision making body and also lack of good education; they were limited in the lower post. Only two people are even joining with lower post of government service in teaching in school. Beside, these people of study area found to engage in office assistance, animal husbandry work and also joined in NGOs. Therefore marginalized Bote people could not grasp the opportunity. In this area many organizations are working to develop the Botes capacity and to upload them high.

5.6 Remittance

Remittance is one of the main sources of people's livelihoods in Nepal. Its contribution is significant in terms of local as well as national economy. In this context Seddon et al. (1999) made a study with a view to identifying the role of remittance in Nepalese economy. The study was the preliminary result of the DFID funded ongoing project "the Remittance economy" of Nepal the researchers stated that remittance was a significant contribution to Nepalese economy. It was not only the sources of foreign exchange but also a source of income to many households and local communities throughout the country, particularly in the hill areas. The role of remittances in Nepalese economy was

in increasing trend. Both the number of foreign labor migrants and the fume of remittances entering in Nepal increased substantially in the last ten years. based on conservative estimate the total volume of the remittances coming in Nepal legally and illegally estimated to be 69 billion (25 percent of the GDP) in 1997. But its distribution was uneven. The scale and significance of the remittances reaching the rural areas varies by region, social groups, village and even households. Since remittance is one of the important sources of Nepalese economy, changes in international labor migration pattern and flow of remittances may seemingly bring immense changes in livelihoods of the people.

5.7 Sustainable Livelihood

5.7.1 Household Assets

a. Human Capital

Human capital represents the skills, knowledge, ability, to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives, the importance of this cannot be exaggerated which directly contribute to achieve better livelihood outcome on the one hand and on the other stimulate other assets to strengthen them. People who possess good health, better skill and required knowledge, might have better access on employment and earning, for deriving better livelihood outcomes. Many people, therefore, regard the ill health or lack of education as core dimension of poverty

Labor is most important assets for the poor people, basically in urban and peri-urban setting. If one has adequate skill's he has better chances for the job. It is also likely to have more income. In the reverse condition manual labor that does not have necessary skill is paid less. Most of the members of household sell their labor (in the form was laboring) to derive livelihood. This includes household who use it as primary occupation and who use its secondary occupation. However, all the labor of the study areas is not equipped with required skill. The following table gives insight of labor force of the study.

Table 5.9: Person Involved in Wage Labor

Category	Skilled	Unskilled
Carpentry	2	
Electrician	4	
Cycle/shop	3	
Driving	7	
Veterinary	1	
Working aboard	21	
Total	38	19

Source: Field Survey, 2016

In Bote tole, most of young Botes have better earning with either electrician, shop, driving or similar with need of market. People are traditionally associated with carpentry skill and have been able to earn their livelihood. Even the youth, who are learning new style and design, are working most of them throughout the year in the city to earn more. All these shows better idea on the relation between earning and skill.

Adequate skill is not sufficient itself, he also should be healthy. One may have required skill, knowledge, but if his /her health is not sound, s/he will not be able to earn livelihood using this strength. Through these areas have physical access to health from health post of their own VDC or from the hospital and medical facilities of the city, it is not far. The economic poverty or lack of money cannot get access it. The case of Sukhal Bote of Karmaiya VDC Ward No.5, has been mentioned below:

Case Study – I

Livelihood Attempts of Sukhal Bote

Seventy years Sukhal Bote is an old and he got sick. He is almost landless except half kattha Bari with small thatched hut. He cannot fulfill family requirement from his own land and agriculture. Therefore he had worked as a labor. He broke stone in the bank of river more than 20 year: he also collected stones and sands in the bank of river and and continuously sold it. Now he is old, due to his oldness he frequently becomes ill, he cannot work further more. He remembers the past days when he was young, strong, and goes for work. During his work tenure he had been able to fulfill the needs and wants of his children and wife. There were no unhappy members in the family; all were cheerful. Sukhal was happy thinking that he was good father and able husband. But now there are no many hardships and he is unable to contribute for the family. Now he is totally dependent on the head of the wife and other members. He thought that if he is strong then he can do better than now. He remembers that before the bridge construction in Bagmati river they had used to do their traditional work and fishing the fish and sells in the market.

Regarding the human capital, global change has mixed effects in Bote community. With pace of change, literacy and educational attainment in Bote community is increasing, they are getting skill oriented training as well. Health facility is also increasing. These all are considered as positive effects of change. But only few of them have access on it. Poor, widow woman headed household are mostly deprived. Furthermore, they are losing their traditional skill and knowledge (weaving, knitting etc). Their products cannot complete in the open market. The rate of losing the traditional knowledge is more in Bote Tole of the study area.

b. Physical Capital

The importance of access to infrastructure, particularly roads, has been noted in helping people take advantage of living relatively close to city. However, though Bote Tole is close to highway near new and Indian Market but they have less access to those infrastructures available in nearby market. This area is connected by east west road. As a result, they have to spend much of their time getting to market (city) to purchase goods. Such constraints also pose difficulties in transporting their households could take their

agricultural and other kind of product in transporting their agricultural or other types of products. Due to access of road network road network all the households could take their agricultural and other kind of product in the market in time. The condition of communication is not so better in Bote Tole. Almost Five percent people have their own mobile. Others get this service from their nearest neighbors. 10 percent households have their own TV and 59 percent people have access on Radio. Lack of access to basic services such as water and sanitation is a crucial issue in per urban environment, though no evidence was found on the problem of sanitation in Bete Tole. There is serious problem of water resources was found in Bote Tole. They get water from tap and Bagmati River.

c. Natural Capital

Natural Capital refers to environmental; assets such as land, and common property resources (with communal management and traditional systems determining access and types of use) or 'free' (open access) natural resources such as water, forests or grazing land. Natural capital is very important to those who derive all or part of their livelihoods from resource-based activities (farming, breaking stones, collecting sand and stones, fishing, gathering in forests, mineral extraction, etc. However, its importance goes way beyond this. None of us would survive without the help of key environmental services and food produced from natural capital. Health (human capital) will tend to suffer in areas where air quality is poor as a result of industrial activities or natural disasters.

One who involves in agriculture provides the place for the cultivation of different types of crops almost all households have at least land but they don't have ownership license. But land holding is quite small which is sufficient for subsistence.

Table 5.10: Landholding by Household (Katha)

Categories	Below-2	3-5	6-10	Total
Khet	7	10	8	25
Bari	-	2	1	3
Ghaderi	18	1	-	19
Other (Aalini)	10	3	-	13
Total	35	15	9	60

Source: Field Survey, 2016

Table 5.10 clearly shows that the very small land holding of study places. The land holding ranges from less than 2 Katha to 10 Katha. The entire households were not possessed with both Khet and Bari. In Karmaiya 45 household have Khet. Among these 7 households has below the 2 Katha while only 8 households are in between 6-10 Katha, majority households has 3 to 5 Katha Khet. Similarly some of the households have Bari land only. 2 households have 3 kattha to 5 kattha lands and 1 household have 6 to 10 kattha Bari, where other households have no any lands. In Karmaiya 18 household have their own Ghaderi Below the 2 katthas lands and 1 household have 3 to 5 Katha Ghaderi. In Karmaiya some Botes or 10 households have other Ailani that is also below 2 Katha and 3 households have Ailani. This Ailani land is not registered in their name. At the same time, if they have Ghaderi that is also not registered in their name but are using this land from long time.

But surprisingly, it is found that where Botes are living, only some of them haven land ownership certificate. Maximum household in the study are reported themselves as land less instead of that they have Ghaderi but no ownership.

The expanding urban growth has negative role on access of land for the poor. The small landholdings are also decreasing day by day. The fragmentation of the land is also responsible while passing through generations dividing it between the sons.

Forest resource is also found important natural capital in study areas as these were studied near to forest resources. But the access and resources use made by the household is different. Karmaiya VDC in ward No. 3,4,5 and 7 they has Two-community forest which is controlled and manage by members of the village. The community forest is

managed and utilization by community people as community forest user group formed by the community. According to rule and regulation made and implemented by them determines the access of household on forest which is easier. However the access on forest resources is not completely denied to Karmaiya. They bring some firewood and fodder from the Patalaiya forest, which is near from their village besides land and forest, pasture and water are also considered important natural assets for the poor people. The use of forest resources by household is presented below in the table.

Table 5.11: Use of Forest Resources by Household

Use	Forest Resources by Household	
	Number	Percent
Firewood	60	100
Fodder	60	100

Source: Field Survey, 2016

The table clearly reveals that in the study area the households use forest resources to get firewood and fodder. It is also evident that all households use forest for their households needs. It is because of urban influence and occupational shift from agriculture to non-agriculture. In Bite Tile of Karmaiya most of the households collect resources from the forest. Bote of Karmaiya indicates the strong role of Agriculture in their livelihood. Bote people collect some sort of vegetables, fruit and herbals like *Neuro, Kagati, Kurilo* etc. for their livelihood.

Forest products were found very important to the poor including poor women and men, in situation in which the y are unable to obtain sufficient income from agriculture or wage employment, and few other options exist there. In such cases, forest related activities are likely to be labor intensive and household based i.e. collecting vegetable, gathering fodder, and making Mat, Dhakiya etc. some households headed by women in Bote Tole involved in collection of forest resources (Leaf, firewood and wild mushroom etc.) to earn extra income besides their own household agricultural.

Therefore, contribution of forest should not be counted out, especially in peri-urban areas where traditionally rural communities are being progressively absorbed into the urban fabric and dependent both on agricultural and non-agricultural activities (Sida, 2002:28).

Water resource comes in different forms and has multiple uses. Water present in surfaces stocks (Lakes, Ponds and flows) rivers as ground water in aquifers or as soil moistures. All can be used directly for livelihood and all are important to the viability of ecosystem on which livelihoods depends.

People of the study area used to water for drink from Tap and if water does not come in Tap they have to depend on Bagmati River. And for irrigation they used water from canal. Bagmati River is found near the village but is not used for irrigation purpose. So, there are some sorts of problems in terms of irrigation in the study area.

d. Social Capital

As key asset for both the urban and the rural poor people is social capital. Social capital refers to networks of mutual support that exist within and between households, extended family, and communities, which people can mobilize to access. For example, loans, childcare, food, accommodation and information about employment and opportunities. Social capital is an increasingly used term, but also one which is difficult to define, especially in a commonly agreed manner and even more difficult to identify and access. In the sustainable livelihoods framework, social capital is intended in the widest sense as social resources such as networks, memberships of formal groups, trust and reciprocity.

Of all the five livelihood building blocks, social capital is the most intimately connected to transforming structure of these structures processes. In fact, it can be useful to think of social capital as a product of these structures and processes, though this over simplifies the relationship. Structures and processes might themselves be products of social capital; the relationship goes two ways and can be self-reinforcing. For example; when people are already linked through common norms and sanctions they may be more likely to form new organizations to pursue their interests; and strong civil society groups help people to shape policies and ensure that their interests are reflected in.

Household relation is traditional institution and newly developed institutions are presented here as social capital of Bote of the study area. Besides, the network on the urban environment is also found important social capital of Bote community, which enables and may become constraint to the urban employment.

Both inter and intra household relation is considered vital aspect of social capital in per urban environment. The structure, composition and cohesion of the households are related with intra-household characteristic, which determines its ability to mobilize labor, and for sharing both expenditure reducing and income generating strategies and are considered one of the important asset in the SL framework. Household relation refers here both sharing same residence and multi-spatial household with a relatively high proportion of active adults found, had been able to diversity their income sources more widely than small households or households with a large proportion of dependents. The following table presents the household structure of study area.

Table 5.12: Household Size and Structure

No. of Person	No. of HHs	Percent
1-2	3	5
3-4	19	32
5-6	22	37
7-8	10	17
8-9	2	3
9 and above	4	7
Total	60	100

Source: Field Survey, 2016

Above table shows that the 37 percent households contain 5-6 members in their family and 32 percent contain 3-4 members in their family. The number of joint family has been decreasing which denotes negligible percent in the study area. The process of urbanization and modernization has been threatening to extended family and increasing the nuclear family.

The process of urbanization is increasing the migrants in the study area raising the threat to inter household. As a result, the community and inter household mechanism are being heterogeneous leading communal violence and social fragmentation. And these are ultimately loosening social ties; competition for access to scarce resources and the widening gap between rich and poor. The social encroachment in this traditional community is more visible in Karmaiya. However, no information about the sever disputes and violence were found.

e. Financial Capital

Financial capital symbolizes the financial resource that the people use to achieve their livelihood objectives. The definition used here is not economically robust, in that it includes flows as well as stocks, and it can contribute to consumption as well as production. However, it has been adopted to try to capture an important livelihood building block, namely the availability of cash or equivalent that enables people to adopt different livelihood strategies.

Income from the labor is often one of the most important assets for the urban poor and is equally important for the peri urban residents. People of the study area are engaged in different types of job, which are considered their sources of income besides selling labor. Most of all households have multiple sources of income. They are involving on farm activities available in urban and in their own area besides fishing and agriculture. Some household in Bote Tole are exceptionally found having single occupation. Lack of skill and absence of social network hinders them from the opportunity.

In their own areas construction and agricultural activities provides off farm labor work for the unskilled people, while city provides job markets for all skill labor, manual labor and educated people. However, income among them varies according to efficiency of human capital. Off farm agricultural employment is more where landholding is small in Bote Tole of Karmaiya. Education people mostly are found engaged in private office, while small number is also noticed in government job. The involvement in either private or government job is similar in study area.

As well as income from the sale of labor or income from other activities, another key financial assets for the urban and peri urban poor is access to credit, either public credit, through the formal market, through informal credit sources or government poverty focused schemes. However, while credit may be a key asset for them, many households and individuals are unable to get credit through the formal market or even through more expensive interest rates in informal market. This is compounded by difficulties for poor households in obtaining public credit schemes, despite the fact that these schemes are ostensibly targeted to the poor. Therefore, very scanty number (Five) of household reported to have loan from the bank. They had drawn it either for the investment in business or for the foreign employment. Besides these, small amount of such credit were

taken for either for crop farming, cow keeping, goat keeping or any other agricultural inputs from cooperatives of their village and local groups merges by other organizations. Thus, while financial capita is normally one of the most problematic features of poverty reinforces barriers blocking access to employment. But most of household reported to this researcher that they rather borrowed from relative, local groups where they have saves money monthly and friends if they need money, this clearly shows strong financial capital.

5.8 Livelihood Strategy

Agriculture is wide spread livelihood strategy of Karmaiya and together with other strategies, as the households of Karmaiya farm for their own consumption. While this is very large number, the amount that farming contributes to total household livelihood is often rather limited. Only there household in study area are found as self-sufficient in food production however no households are really self-supporting, having no other income than agriculture. Since, their traditional occupation fishing, gold panning is almost declined. The changing occupational structure of the study are is no doddering the Sarlahi District as a whole where people depending on agriculture has been decreasing which leads the corresponding increase in proportion of secondary and tertiary occupation people. The changes in structure are the indication of changing functional basis of the District from dominant agrarian to cosmopolitan occupational.

Many factors influence the total production of the household, such as amount of land, owned or rented the possibility to irrigate it intensity by and livestock breeding. Problem of water for the irrigation is leading favor for the low productivity in Karmaiya with slightly larger land holding. On the other hand in Karmaiy, small land holding seems responsible for low agricultural production which has better land quality. Moreover land fragmentation further triggers the decrease of the production.

The residential areas are increasing in Karmaiy for new comers. Consequently more and more land is withdrawn from agriculture.

In such context, they have to adopt better livelihood strategies besides agriculture and other traditional activities.

The newly adopted strategies by Bote community of the study area according to this situation of their assets and the process, which is responsible to concert them in livelihood outcomes, are presented in following section.

5.8.1 Commercialization of Farm

Urban expansion has a significant impact on farming system in the surrounding peri-urban rural area, where agriculture is often residents' traditional and primary occupation. Increasing demand from urban markets and consumers stimulates the intensifications of production, especially high- value and perishable horticulture. Availability of fertile farming land and water is precondition for agricultural intensification, but urban proximity also often entails increased consumption for natural resource. Moreover, the role of labor in agriculture provides critical livelihood and source of food many urban dwellers, particularly low income household in the developing countries. It refers to farming nearby the cities, generally intensive semi or fully commercial production, which is becoming a permanent pattern of urban land use. Peri urban farmer contributes to supply of perishable agricultural products, on hand helps to maintain green space of the other hand provides sightseeing opportunities on the other.

As these areas are being close to city, some sort of change is also noticed in farm activities. Commercialization in agriculture was found as such in the study. It was adaptive strategy of Bote Community in Karmaiy. It is because of tinny land bolding in Karmaiya, which also further reinforce closeness of the city. Production of cash oriented crops (vegetable) land fruits are considered the commercialized activities and have significant contribution in the household income. They also produce fruits; papaya and Banana is dominated fruit of this area. All these productions are sold in the market.

Beside commercialization in farm; means adoption of commercial crops farming intensification is also next important way of adopting livelihood strategy. Most of the Botes were cultivating crops in the nursery land which is supporting by NGOs for them i.e. heifer, Jagaran Samaj, Bal Samarachan Samaj etc.

5.8.2 Off-farm Wage Labor

Decreasing the land holding in the study area compelled the people to be involved in off-farm labor work. Off farm labor work typically refers to wage or exchange labor on the other farm. It may also include income obtained from local environmental resources such as firewood, breaking stones, sand, house building materials, wild plants and so on. Among these activities work on others farm by landless, small landholders and large family depending on agriculture are the households collect stone, sand and concrete from the month of Pouch to Chaitra (Four Months). The poor and vulnerable households were mostly found to send their children to work in other farm and to collect the stones and break stones during summer seasons, such household also keep them engaged themselves in collecting natural resources in Karmaiya which is later sold for the cash besides working in others farm.

5.8.3 Modification in Traditional Occupation

Agricultural activities and wage laboring are basically considered as the traditional occupation of Bote community. Agricultural covers both farming and animal husbandry while carpentry, household laboring, knitting, painting and weaving come under the work for wage laboring. Traditionally people of study are do their traditional occupation. But with change of time, they are also facing the change in physical and socio-economic milieu because of process of globalization and modernization. Urbanization naturally pushes change and modifies traditional life style of ethnic communities who are part of that area.

In such contest most of them have already left the traditional occupation and have adopted new occupation however there is significant proportion of Bote who have adopted the change brought by globalization with development of traditional occupation.

5.8.4 Work Opportunities in non-Agriculture

The urbanization process and associated change has not only given threat in their traditional occupation including their farm activities, but also has provided the opportunities in non-farm alternatives. Work opportunities in factory, workshop, private office and in some extent government office are major non agricultural opportunities

availed in the urban area. Involvement in teaching in school by Bote also considered as the opportunities available in their own areas in non-agricultural field. Some Bote people got job in NGOs as a social mobilize but due to their educating they do not get good opportunities. Due to economic condition they do not get chance to study in higher level.

Most of all household have been invading in such activities seems the form livelihood diversification or multiple occupations. The factors behind the shift from farming in the study area are presented table from.

Table 5.13: Factors behind Shifting Away from Farming

Factors pushing people out of farm farming	Factors pulling people away from Farming
Low crop productivity resulting from Increasing infertility with loss of fallow, (and a reluctance to invest in the land due to insecure tenure).	Perceptions of higher rates of return from alternative occupations
Removal of farm land (landlessness or near landlessness)	Possibility of commuting
Higher labor costs (due to higher costs of living)	Nonfarm jobs give immediate cash

Source: Adopted and Modified by Blake, 1997

5.9 Livelihood Diversification

The most important elements of livelihood strategies in peri-urban environment are income diversification. Access to number of assets determines the extent to which the socio-economic and spatial characteristics translate into opportunities rather than constraints for the poor households. Transformations in the ways in which households and individuals make a living are important aspect for traditional environment like peri-urban areas. In such areas most of all households involve multiple occupations ranging from farming to services to processing and manufacturing. To adopt multiple occupations for tem is therefore becomes imperative. Diversification can be described as a surgical strategy for vulnerable households and individuals who are pushed out of their traditional occupations and who must resort to different activities to minimize risks and

make ends meets. Involvement of the people in multiple occupations reflects the livelihood diversification of the study area.

Table 5.14: Multiple Occupational Involvements by Households

Involvement	Households
AG+Wage labor (Skilled)	17
AG+Wage labor (Unskilled)	19
AG+ Service	3
AG Foreign employment)	21
Total	60

Source: Field Survey, 2016

Above table shows that in the study area, 2 households have single occupation. Except these all other household were oriented towards multiple occupations. The table clearly reveals the importance of agriculture in household livelihoods strategies where it is combined with other resources of household livelihood diversification. Diversification process could not provide equal by new opportunities, and their accumulation strategies aim to draw

Maximum benefits accumulation strategy, whereas poor and vulnerable households and individuals negotiate the rural urban continuum for survival.

5.10 Livelihood Challenges

Because of the globalization and modernization process, crops diversification mostly occurs in the study area. As crop diversification, fertilizer and chemical are increasing to use in the farmland. By using such, the farmland is going damage day by day. Mr. Dipu Bote, 9 (Bote jati kojillaadhyksha) said, (Aja Bholi ta mato pani bigrisakyo, mal nahalepachi dhan phaldaina, mal halepachi thet bigrincha, ke garn eke garne) Nowadays soil is fragmented, without using fertilizer the productivity of land is quite less. What to do?. Mrs. Sansari Bote, 37 (Local group emerged by Jagaran Samaj, member) said, (Aja bholi ta Khet ma jati mal hale pani ramro sanga bali nai faldaina ke narne). Nowadays, crops do not cultivate nicely if you don't keep fertilizer and care. What to do the next?

On the other hand, the family size of study area is high, like this population growth is increasing day by day. But the farmland is limited. It seems that if Bote people have not change their livelihood strategy of farm activities to non-farm activities, their livelihood is in crisis.

5.11 Livelihood Outcomes

Livelihood Outcomes are achievement or output of livelihood strategy such as more income increased, well being reduced, vulnerability improved, food security and more sustainability. Here, the term livelihood outcome represents the achievement of the Bote households after adapting new livelihood strategy. From study there is no equal achievement in the entire respondent household. The household whose member works in the urban employment market with some sort of skill (driving, carpentry, cycle repairing, house building, working aboard and electricity) earns more than other household of their village. The new generation of such household have left their origin and settled permanently in the city. Others who are living in their own place have invested their income in different family needs. Buying food is their first priority need, as these households cannot produce enough food for the whole year. After this, they invested their income in the education of their children. After these they spend their income in health and for luxurious goods such as mobile, television, radio, etc. if they have more amounts after these, they have also invested their income in repairing old house or for the new house. The household livelihood outcome seems more sustainable as there is regular income.

The other categories of household are those who either work in city in off farm activities or in their own village a labor work. There is no drastic significant achievement in such household. The limited income due to lack of skill and more seasonal nature of their work has been made their life more vulnerable than ever. Most of all their income they spent collecting food for day and night. Due to economic crisis in the household, they are compelled do send their children to the work leaving the school. The loss of their natural assets (land), the food insecurity in the household has been increased than in the past. Children of such household suffer from many diseases due more work-load and less nutritive food.

The households from where labours have gone to work in the abroad that housing earns more, their standard of living is much higher than others. They live in modern concrete building with modern household assets such as Mobile, standard cloths and many more are nothing for them. They balance their income in the bank and they take balance diet. If they had enough income from the selling the land is not the regular income and therefore the achievements from this strategy cannot be considered the sustainable rather appears as a more vulnerable.

Finally, income diversification is the important livelihood outcome of the study area. Almost all households belong to more than two income sources in Karmaiya VDC of Bote Tole. The multiple income sources have important role to reduce the vulnerability when one income suffers from crisis.

5.12 Gender Mainstreaming and Change in Bote Community

Both formal and informal social institution, exist in the society. Formal institutions these rule and regulate through formal authority. Rule of law is one example of formal institution. These formal institutions are implemented with some sort of organization; law, court and prison may be taken as such organization. However, formal institution is different from the formal one. These institutions are neither elated by exogenous environment as formal nor implemented by them rather elated and practiced as a social process.

5.12.1 Women in Household

Households are the sites of complex relationships, which revolve around dependency and authority arrangements and gender driven roles. There is ample evidence to the gender differences in the distribution of assets, entitlements, as well as the gendered missions of activities. In the household, gender roles are enacted in accordance with captions of power based on the relationship of the head to other members, and on to has control over household assets. The following section deals these in detail.

a. Household Assets Ownership

General women were not found with their own assets. In a few cases in the study area, women have some asset but they cannot dispose or use them without prior permission of

their husband. A greater percentage of women from female headed household have ownership over inherited agricultural land the homestead. These are use ally either inherited from parents or husband (in the case of widow), or are actually owned by the husband but women but were found having ownership of household assets; their elder son interments the assets.

However in the study place, it is found that the assets of poultry goat and smaller and of animal as Pewa, the owners of the Pewa women. They sell and use it in their own accord i.e. to make jewelry.

b. Work and Responsibilities

General, women are involved in different household activities. Collection firewood, odder, carrying children, doing domestic works is the major works of women. More or less the role of Bote women in household is not more different than other cast people.

Men involve in pouching field, preparation livestock care and general cropping while women perform hoeing, weeding, manuring, fodder and litter collection and general cropping. Such activities are found in lesser degree in Karmaiya as most of household members involve in non-farm activities. In such households either women is engaged in indoor household activities or supports the business of their husband. Women also involve in labor market as male as a wage labor those households, which are more respondents on agriculture. But their wage differs significantly. The wage difference between male and female is more than 30 percent. But regarding the discrimination on wage for same type of work, women were not indifferent. Mostly the activities performed by women are not income oriented. Therefore their contribution in total household income appears less then male.

c. Household Decision Making Process

Decision making process in household is also to be considered important for gender analysis. Women were found to have modest decision making authority and this varies according to the situation. It is found that the Bote women have more decision making power for both inside and outside household work the n Brahmin, Chhetri and other so called higher cast group. Women of Bote have full privilege to decide non money related

decision. Male mostly the household head takes the final decision. They take suggestion from female as well. Women in female headed household decide all the household issue no matter of being financial or non-financial. Therefore women have to take decisions by their own. This indicates that the decision making process in Bote household greatly influence the absentees of male. In recent days because of realization of knowledge or understanding of educated women, the women suggestions are more perceived then the past.

Case Study – II

Level of Decision Making at Bote Community

Rita Bote (35) is the name of daughter in law in Jange Bote . She has passed SLC, after marriage, her family supported her to study. Her family had only 5 Khatta Khet, in that Khet they used to cultivate paddy, maize and involve in agriculture, but Rita wanted to continue her education after her SLC. She expressed her view with her husband and in her family but they did not listen her. From this also we can say that there is no environment to take decision by women. Same as like other cast there is on environment to take decision by women and there is no environment to do feeling.

d. Resources Use

The resource collected in the household how is distributed and are used largely determines the well-being or ill-being and the use of it is reflected in gender analysis. Regarding the use of resources there are some sort of understanding in the Bote community of the study village, some of which reflects gender aspect while others out. The distribution of resources earned is determined by bargaining power in the household: who controls income, age and customary patterns, for example, the household head, members who are engaged in any sort of non-apicultural job were found more influential than the women and children and working in their own farm. Similarly the amount of the income of the member in the household also determines the pattern of resources use.

This community, there are no differences in the food as other caste people. Put aged male buy more cloths than their counterpart female. However this discrimination is slightly less in young aged people. In both male and female health has been given almost equal importance. But in education, girls are getting less priority than boys. In most of

households those send their son in government school but do not send their daughter. This shows the investment in education in female is lesser than male. Availability to generate income is affected by time available to engage in productive or paid activity. It is also a function of the value of skills and labor on the labor market. In both of these areas, women have lower chances of earning at levels to sustain themselves and their families.

5.12.2 Women in Community and Public Sector

The status of women in community is even worse than in household. Less percent of women are found to have been involved in public and private; the percentage of female participation in different organization is very low than their counterparts' male. As they have to spend more hours in household work, and taking care of children, they rarely get time to be involved in communal work. The role of ignorance and literacy had triggered the low participation of women in community and public work in Karmaiya. However, recently participation of women is increasing day by day. They have started to be involved in directly and indirectly in NGO's, local groups merge by different NGOs, INGOs and other formal and informal group.

Table 5.15: Institutional Involvement and Level of Skill

Organization	Number	
	Involvement	Training Received
Heifer	30	3
Bote samaj	60	-
Women group	15	-

Source: Field Survey, 2016

Above table shows that women from this community have started to establish their own institutions themselves i.e. women having groups. Heifer, Bote Samaj are doing promotional work to bring women in the mainstream of social and communal work. In Bote Tole of Karmaiya, many Bote women who are directly involved in the groups were emerged by NGOs and INGOs. Those who are engaged have taken different trainings. Among these, one woman is involving or working as a health volunteer. These associations were mainly cooperatives and saving & credit organizations.

5.12.3 Social Perception towards Women

In general both men and women in Bote Tole were found to have stereotypical perception about gender roles. However, though the majority of man perceived women reproductive role, they also perceive women's community and social roles in lesser extent. The above attitude is the reflection of typical society where women are viewed to be incapable functioning in the public arena. Such attitude also prevails in family, in the community and in the state level. It is reflected in negligible involvement women in politics and public office in Nepal.

a. Women in Education

The condition of education of women in Bote community is not worse than man. However, male of this community is ahead then female. Only one Bote male in 60 households was campus student where 3 ladies were studying at campus. Overall literacy rate and the higher education of the female were also found behind than male in the study area.

The impact of global process in this community in educational sector has brought mixed effect. Moreover, increasing or even in some situation leading position of female in educational attainment should be viewed in positive sense happened due to social change resulted through globalization. In most of household of Karmaiya whether they are educated or not think that son and daughter are equal and at least they should not be deprived from education, which is their better property, helps female to continue their studies, the studies. The case of male is different; they did not likely to complete the study thinking that, monetary value is more important than academic. Therefore, female literacy rate in study area is increasing faster than male. Female enrollment in school is increasing rapidly. Due to economic condition females are unable to complete their education at the same time due to gender discrimination also effect to complete their education. Likewise, girls are involved in the household work and to take care of siblings. They have to finish all the household work before they go to school, if they do not finish the work they have to stay at home.

5.13 Political Participation of Bote

Literally, political participation means involvement of people in political activities like voting, voting behavior and participation in constitutional assembly election or local government election as political candidate through voluntarily and willingly or local government election as also is termed as popular participation; participation refers to an effort for the development program in enabling people to take initiative in related activities and mobilization for overall development. People's participation should not be regarded merely as casting a vote and providing a certain portion of the cost of a particular work in cash, kind or manual labor but it is their concern and right and that government's participation is only to assist them where such assistance is necessary. It is the gradual development of their faith in the efficiency of their own cooperative action in solving their local problem.

The fundamental right of every working person in terms of political self-determination reinforced by the concept of participation in political, social and economic implications if these positions will generally signal the need for major structural transformation in most developing countries. In the context of developing countries, no community could be self-sufficient in respect of fulfilling its needs and requirements without the help of others. Different kinds of help and support are most for its up liftmen. May it be financial, physical or technical? Therefore the concept of people's participation was forwarded in the human society at an early period of history.

Table 5.16: Distribution of Respondents who have known about Politics

Education Status	Knowledge about Politics		
	Yes	No	Total
Illiterate	12	16	28
Literate	17	15	32
Total	50 (48%)	31 (52%)	60(100%)

Source: Field Survey, 2016

Knowing about politics indicates Bote's status with their literacy and involvement in different sectors. The study has found that 48 percent of Botes are conscious about politics and 52 percent are less conscious. This clearly demonstrates that they involved in any political party or not, an additional question was asked and the responses have been

presented in the table mentioned below. The table justifies that overwhelming majority (70%) of the respondent Bote were not involved in any political activities.

Table 5.17: Distribution of Respondents by their Involvement in Political Party

Involvement in Political Party	Frequency	Percent
Yes	18	30
No	42	70
Total	60	100

Source: Field Survey, 2016

Among the Bote who know about politics, only 30 percent are involved in it. This might be due to several reasons. Mostly, majority of Bote are restricted by community and family members to involve in political activities and some don't get time due to work load and lack of knowledge. But some Bote are frustrated by political activities so they don't want to involve in it.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The livelihood strategy of Bote community in Karmaiya VDC of Sarlahi district has found in transition. The Bote people are compelled to shift their occupation because of the need of higher amount for the sustenance of livelihood of their family member. The study has summarized below as the findings of the study:

- Out of total 63 percent Botes are living in the nuclear family whereas 37 percent are living in joint family.
- Study has found that majority of Bote peoples were middle age group between 16-59 years. It indicates economically active age group of the Botes.
- Out of 60 household, 32 percent Bote has thatched roof, 65 percent household have tile roof and 3percent RBC roof houses and it symbolizes the poor economic condition of Botes.
- In terms of education, 45 percent population belongs to informal education whereas 23 percent of Bote population is illiterate.
- Bote people believe on different rites and rituals one of these is the worship of the dead person's spirit as Baayu Devata, they believe that spirit of dead person visits the house.
- In Bote community agriculture is taken as one of the substantial occupations which contribute partly in the overall livelihood of them.
- Botes traditional occupations i.e. fishing, boating, gold panning and collecting forest product, stones, sands, and breaking stones have largely been shifted to farm and off-farm activities for their livelihood.
- The livelihood strategies of Mahhi, Danuwar, Raji and Bote were similar in past but now the livelihood strategies have been changed to all these communities differently.
- Due to the proximity to the market the influence of the urbanization is more apparent in Karmaiya.

- In the study area most of the household follow the multiple occupations besides agriculture; the role of agriculture activities in their life is substantial.
- The education status of the female in this community is worse than male. Similarly, Botes were found not involved actively in political activities.
- The women in general condition do not inherit their parental property with expectation of the case of widow. But they rear animals as their own property and can sell and use as per their desire.
- The household with comparatively better access to the capital to pursue livelihood have been adopting the influence of urbanization in their areas more easily than the household who have less access to such assets.
- Regarding food, no discrimination was found in this community in terms of male and female.
- The male's role mostly considered the outside work and the source of collecting the resources for the family.

6.2 Conclusion

The livelihood strategy of Bote community in the study area is in transition. It is shifted from fishing, cannoning and gold panning as a primary source of livelihood to agriculture and agriculture to non- agricultural one. The evidences collected from the field suggest that the changing trend of socio-economic practices in Bote community is very high. However, gradually Bote community in Karmaiya is also in the process of shifting from agriculture based to non-agriculture based livelihood pattern. The household assets of this community have greatly influenced from the process of adoption of new strategy and modification of traditional occupation. The household with comparatively better access to the capital to pursue livelihood have been adopting the influence of urbanization in their areas more easily than the household who have less access to such assets. As the development and other economic activities change the surrounding environment of a space, the people of a particular space have to change their way of life to adopt with the changing environment.

Study shows that historically Bote people had their livelihood from fishing but it is almost declining so they adopted agriculture based activities. Land was a major household asset and crop production (Maize, mustard, paddy, wheat etc) was the means

of subsistence. Since, Botes traditional occupations i.e. fishing, boating, gold panning and collecting forest product, stones, sands, and breaking stones have almost been shifted to farm and off-farm activities for their livelihood. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities besides agricultural. For the period in which agriculture was insufficient, they worked to collect forest resources, and other natural resources like stones, sand off farm labor work and or the wage labor in the city. Besides they also worked in the field of different sector for manual work.

But rapid urbanization and globalization pushed them in the transition providing both opportunities and constraints. The household assets have undergone rapid Modification. Now they have no option other than modifying of the traditional occupation (Particularly fishing, boating gold panning, breaking stones, collecting stones and sands) towards commercialization of agriculture or adoption of urban oriented non-agricultural activities. Land fragmentation, change in social institution, regularization in communal resources such as forest and grazing land, can be considered the constant resulted from the urbanization and globalization. Increasing access in urban employment, expansion of the market for their agriculture and handmade productions are the opportunities created by urbanization and globalization. The livelihood diversification and introducing of foreign employment have recently emerged livelihood strategies of the people in the study area.

6.3 Recommendations

On the basis of finding derives from the present stuffy Livelihood Strategies of Bote Communities in Karmaiya VDC, following recommendation have been made.

- Traditional Knowledge of Bote in the areas of fishing, carpentry, making Dhakiya, making mats should reinforce to encourage them towards off farm activities.
- Their indigenous skills of knitting fishing nets should be promoted and preserved. Some training should provide for new generation too.
- Fishing by using poison/medicine in the river should strictly be prohibited and pond fish farming programmed should be encouraged by government and other institutions to the Bote people to utilize their skill of fishing.

- Proper skill needed for the urban employment market should be provided to those youth who are indifferent to their traditional occupation either by the government or by NGOs/INGOs.
- Nepalese government should provide proper agricultural and extension service to the people who want to commercialize their agricultural activities.
- They have low educational status and feel socially deprived. In order to uplift their socio economic status and for capacity building, as well as employment oriented program should be launched in the Bote Tole.
- I/NGOs should do more in this community to uplift the participation in all sectors of decision-making bodies.
- Nepalese Government should manage the subsidy to this community for commercialize their farm activities.
- Government should encourage and also provide training to farmers (Bote people) to manage compost fertilizer and minimize avoid the chemical fertilizer.
- The government should provide credit to them on long-term basis in low interest rate to invest in agricultural implements.
- Bote should be prioritized occupation like police, army, organization or government services. Some of the reservation seats should be separated for them.
- River, streams are the foundation of Bote people. While construction bridges, dam on must consider the negative impacts on their occupation. There should be alternative ways to replace them from traditional modes of occupation.
- Government should conduct research for the social and cultural preservation of Bote people.
- Political priorities (i.e. local bodies) should be given to the marginalized Bote people.

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ANNEX- I

Survey Questionnaire on Livelihood Strategy of Bote People

Date:

A. General Information

Name of respondent:

Tole	Age	Marital Status	
Religion	Language	Married	Unmarried

B. Family Description:

1. Name of Household Heads (HH)

Sex: Male Female

Education: Illiterate literate SLC or above

2. Family size

Individual ID	Relation to HH	Age	Sex	Occupation	Education

C. Traditional Occupation

1 Do you have traditional Occupation?

A. YES B. NO

2. If yes, what are they?

a. Farming b. Domestic labor c. Wage labor d. others

3. Are you following them?

A YES

B. NO

4. If yes, mention them.

5. If no you never did it?

A. YES

B. NO

6 Is your father following the same?

A. YES

B. NO

7 Are your other family member adopting them?

A. YES

B. NO

8. If, no why don't they like to follow them?

9 If, yes why do they like to follow them?

D. Capital Asset

1. Land holding size of the households

Land type/Ownership	Khet (Kattha)	Bari (Kattha)	Ghaderi (Kattha)	Forest (Kattha)	Others	Total
Private						
Mohi						
Bataiya						
Alani						
Guthi						
Total						

2. Agricultural Production:

Crops	Cropped Area Kattha	Crop	Production	Muri
Paddy				
Wheat				
Maize				
Barley				
Bean				
Mustered				

Others				
Total				

3. Is it sufficient for feeding?

A. YES B. NO

4. If No, how long does it last?

a. <6 b. 6-9 C. >9 months

5. Do you buy/sell any crop production?

A. YES B. NO

6. If yes, please give the information.

Crop Types	Sold amount kg.	Bought Amount kg.	Remarks
Paddy			
Wheat			
Maize			
Barley			
Bean			
Mustered			
Others			
Total			

7. Livestock Details

Types/ Ownership	Own rearing by oneself	Owen given to other	Taken from others	Total Having	Total Income
Cow					
Buffalo					
Pig					
Goat					
Others					

8. How many cow/buffalo do you have?

a. No. of cow _____ b. No. of Buffalo _____

9. How many liters milk do you get in a day?

_____ Liters

10. Is expansion of market helping you in your livestock farming?

A. YES B. NO

11. If, yes how?

_____ .

12. From where your livestock get fodder?

_____ .

13. Are you doing vegetable farming?

A. YES B. NO

14. If, yes mention below.

Name of Vegetable	Cropped area (kattha)	Rate	Total income	Remarks

E. Income Expenditure and Household infrastructure

1. Please give your annual income from different sources annual income?

Activities	Income (Rs)
Crop farming	
Animal husbandry	
Wage laboring	
Salary	
Pension	
Rent	
Remittance	
Others	
Total	

2. Which category does your income exist?

- a) > 5,000 b) 5000-10,000 c) 10,000-15000 d) above 15,000

3 Are you able to make saving from this occupation?

A. YES B. NO

4. If yes, mention your annual saving.

_____.

5. Where do you use your saving?

_____.

F. Vulnerability Context (VC)

1. How much times do you give your major occupation?

a. Full time b. Part time c. seasonal

2. How do you manage your expenditure at critical time?

_____.

3. If you have part time job, than where do you spend your rest of time?

_____.

4. Please give following information

a. more income period b. less income period c. Cause of variation

G. Organization and Social Relation

1. Have you heard about the Organization?

A. YES B. NO

2. If, yes what are they?

a. b. c. d.

3. Are you involved in any institution?

A. YES B. NO

4. If, yes name the organization.

a. b. c. d.

5. Do you have subscription on political party?

A. YES B. NO

6. Have you represented on local government body?

A. YES B.NO

7. Do you participate in past election?

A. YES B. NO

8. If Yes, which one?

A. Parliament Election 2048 B. Mid –term Election 2051

C. Local Election 2054 D. Parliament Election 2056

E. Constitutional Assembly Election 2064

H. Development, Urbanization & modernization

1. What development activities have been taken place over the last 5 years?

a. Road construction

b. Market expansion

c. School establishment

d. others

2. Is your village connected with road?

A. YES

B. NO

3. What are the impacts of the road in your occupation?

_____ .

4. Do market expansion affect on your occupation?

A. YES B. NO

6. If yes, what are affects?

_____.

7. Do you have practicing any new occupation due to market expansion?

_____.

8. Which development activities have affected your livelihood? Give the name.

_____.

9. Is there any problems and challenges in your livelihood because of urbanization, modernization?

_____.

10 If yes, what are the major problems?

_____.

ANNEX- II

Check List for the KII (Key Informants Interview)

Name of Respondent:

Age:

Sex:

Education:

1. What are the traditional occupations of Botes' Community in this village?

2. Are these occupation are changing over the year? Give reason.

3. What are the roles of modernization/ urbanization in such change?

4. What are the activities of women in this community?

5. Are there any gender problems?

6. Are there any organizations in your society?

7. If yes, what are they doing?

8. Is there any institutional Change over the years?

9. If yes what are the possible reason for it?

10. What are the problems and challenges of the village on the way of making sustainable livelihood?

11. How can you improve the livelihood of Botes' community of this village? Give some suggestions.

Thank You !

