

# **LIVELIHOOD STRATEGY OF BOTE COMMUNITY**

**(A Study of Devchuli Municipality 17 Nawalparasi District )**

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## RECOMMENDATION LETTER

This thesis entitled **Livelihood Strategy of Bote Community: A Study of Devchuli Municipality 17 Nawalparasi District**, has been prepared by **Mr. Guru Datta Kandel** under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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## APPROVAL LETTER

The thesis entitled **Livelihood Strategy of Bote Community: A Study of Devchuli Municipality 17 Nawalparasi District** submitted by Mr Guru Datta Kandel in partial fulfillment of the requirements for the Master's Degree of Arts in Rural Development has been approved by the evaluation committee.

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## LIST OF ACRONYMS / ABBREVIATION

CBO	:	Community Based Organization
CBS	:	Central Bureau of Statistics
CBS	:	Central Bureau of Statistics
CDRD	:	Central Department of Rural Development
DDC	:	District Development Committee Development
DFID	:	Department for International Development
HHs	:	Households
ICMOD	:	International Center for Integrated Mountain
IDS	:	International Development Studies
INGO	:	International Non Governmental Organization
NCCR	:	:National Center of Competence in Research
NGO	:	Non-Governmental Organizations
No.	:	Number
NPC	:	National Planning Commission
NPC	:	National Planning commission
PAF	:	Poverty Alleviation Fund
Regd.	:	Registration
SIDA	:	Swedish International Development Agency
SL	:	Sustainable Livelihood
SPSS	:	Statistical Package for Social Science
SRL	:	Sustainable Rural Livelihood
TU	:	Tribhuvan University
UNDP	:	United Nations Development Program
VDC	:	Village Development Committee

## **CHAPTER-I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

A livelihood comprises people, their capabilities and their means of living, including food, income and assets. Tangible assets are resources and stores, and intangible assets are claims and access. A livelihood is environmentally sustainable when it maintains or enhances the local and global assets on which livelihoods depend, and has net beneficial effects on other livelihoods. A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term (Joshi,2016).

Sustainable Livelihoods approach takes into account a variety of economic, social, political, and ecological factors that impact a person's ability to sustain a livelihood. The Sustainable Livelihoods approach puts poor people themselves at the center of any analysis. It takes into account the complexities of poverty: what level of skills or knowledge an individual has, whether or not they have access to education, sources of credit, networks of social support, and how vulnerable they are to economic stressors like natural disasters or fluctuations in food prices. Using a Sustainable Livelihoods approach involves recognizing not just what assets a poor person lacks—financial, human, social, physical, and natural assets—but also what assets they do have, and builds interventions based on both their capacities and needs (Koirala,2016).

The Livelihood Improvement Plan (LIP) is a participatory exercise to understand and improve household livelihoods. The LIP concept considers livelihoods to comprise of five assets namely: social, human, physical, natural and financial. One by one, each household assesses the present status as desired future status of each asset type. Their ability to cope with and resist natural hazards is also looked into. A local resource person assists the household in the process. The LIP is drawn up at the household level. Generally, the LIP results in the implementation of some form of income

generating activity (IGA). While planning the intervention, particular attention is given to addressing family members and especially women's and girl's needs and interests. While talking about social, political, economic, cultural and other changes in Nepal, they are said to have taken their speed with fall of Rana regime in 1950. the opening up the Terai, the building of schools, construction of different roads, especially the Mahendra Highway, increase in population, establishment of market centers, easy flow of migratory population, eradication of malaria, reestablishment programme launched by Govt. and development of particularity politics all these factors contributed to the major changes (Sharma, 2015).

Botes have been living in most parts of the Terai region since very earlier time. Although the slavery system was abolished many years ago, Botes were sold and bought and they were compelled to live as a bound labor and Kamaiya as in medieval period. Because of the general illiteracy, lack of awareness about their rights as citizens and a feudal system of economic explosion, Botes were subjected to be the very lowest status in this community. They have always been agriculturally oriented. However the figure of the significance oriented. However the degree of the significance of the particular activity for their livelihood has lessened over the 25 years. The traditional occupation of agriculture has been supplemented by other activities. The present situation is conspicuously related to the change in the socio-economic scenario ( Pyakurayal, 1982).

The livelihood strategies of Botes have changed with the socio-economic development. Migration of the hill people, malaria eradication, demography, urbanization, education, modernization etc is the responsible factors for the changing livelihood strategy of Botes over the last 25 years. The overall intention of the research is to understand how the development activities and awareness of Botes have brought about changes in socio economic environment. These changes have induced in the livelihood strategies of Botes living in this region.

## 1.2 Statement of the Problem

It has been stated that the livelihood strategies of Botes are undergoing gradual and conceivable change. The prime factors contributing to these changes are the eradication of malaria (1954), industrial development, urbanization, demographic importance, migration of hilly people and various impacts of globalization that have emerged since 1950s. Transport and institutional linked across the boundaries of individual countries all over the world has passed the modern socio-economic development. So it is relevant to assess the changed in socio-economic and livelihood strategy even in the Bote community. Bote and important ethic group of Nepal and its importance in the national interest matter is also unavoidable. This research study is mainly concerned with the effect of globalization in Bote community. Attempts have been made to cover the changes from their traditional live style of the past, modification of their attitude towards themselves, and their present life style. Mode of thinking and behavior are naturally, shaped by it. But the recent changes have made considerable impact on their outlook.

Change is a universal and continuous phenomenon, which is found in all the societies at all time. The present study deals with the changes in the livelihood strategies of the Botes from Rahajar in Nawalparasi District. This Study attempts to look at the Botes community in relation to its socio-economic condition in changing context. Hence this study intends to investigate and analyze how Botes have witnessed and experienced rapid socio-economic, cultural and environmental changes over the last twenty five years and how they have developed adaptive measures to adjust in such a changing context of globalization. The notion of development is equated with the economic growth, social structure and political orders. Scientific advances, industrialization, high level production, consumption and accumulation of material wealth. Which are the factors of development, pave the way for socio-economic development? Taking all these factors into consideration this study is carried on to answer the following research questions:

1. What are the changes in the livelihood strategies of the Botes change in the socio-economic milieu?

2. What are the changes in the socio-economic milieu that have contributed to the changes in the livelihood strategies of Bote?
3. What are the drivers of the changes in the livelihood strategies of Botes?
4. How sustainable are the economic activities of Botes in providing them livelihood security?

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

The main objective of the study is to analyze the livelihood condition of Bote community of Rajahar. The specific objectives are as follows:

1. To explore Traditional livelihood strategies of Bote People in the study area
2. To investigate the existing socio-economic and cultural condition of Bote community.
3. To analyze the impact of modernization in Bote community in study area.

### **1.4 Importance of the Study**

This research study is based on a particular ethnic group directly related to the traditional gradational agricultural occupation. It focuses on the changes extremely important for addressing the livelihood issue of the socio-economically disadvantaged cast/ethnic of Nepal particular and the all-round development and social welfare of the country as well as many people in the world, even in Nepal, want to know about the life style and living standard of these particular groups, this knowledge can be obtained only from the study of their socio-economic status and changes in the livelihood. This study aims to find out their ways of living traditions, occupations, income source and several other aspects of the indigenous Botes of Rajahar. This research work has attempt particularly to fill up lacunas of understanding about the impact of socio-economic change include globalization on livelihood of socio-economically disadvantaged ethnic group like Botes.

The study may be useful for the policy makers, planners and organization to introduce or implement relevant development works and useful for further research on Bote community.

### **1.5 Limitations of the study**

The study area is a small administrative unit . So its findings may not be absolutely valid for all Botes in the Terai region as socio-economic and environmental characteristics vary from place to place. The present study is limited to Botes past and present situation of this area. Field study is conducted within the village by sampling basis. However it is micro level research which may or may not represent the situation of whole nation. This research has covered only some aspects such as demography, occupation, literacy, land use pattern, productivity and income source to fulfill its objectives.

### **1.6 Organization of the Study**

The thesis study has been divided into five chapters. The first chapter is Introduction, which contains background, statement of the problem, objectives of the study, rationale for the study, limitations of the study and organization of the Study. The second chapter deals with the literature review related to the past and recent researches made. The third chapter presents research methodology which shows the methods of data collection and the analysis of data. The fourth chapter includes the description of the study area , data analysis and interpretation of data in different figures, tables and graphs. The fifth chapter presents the summary and conclusion of the study and the recommendations

## **CHAPTER: II**

### **REVIEW OF LITERATURE**

#### **2.1 Conceptual review**

##### **2.1.1 Livelihoods**

The word "livelihood" can be used in many different ways. What is important is that it has a broader meaning than just what people earn and the jobs that they do. This is a broad definition:

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,2001)

##### **2.1.2 The Sustainable Livelihoods Approach**

The Livelihoods approach has evolved from year of best practice in the development sector. This best practice has been distilled into a set of principles, which underpin Sustainable Livelihoods thinking:

**People Centered:** focusing on what matters to people, understanding differences between groups of people, understanding poverty from people's own perspective.

**Responsive and Participatory:** poor people are key actors in identifying and addressing livelihood practices.

**Holistic:** acknowledges that people adopt multiple strategies to secure their livelihoods. Applies livelihood analysis across sectors and social groups at different levels.

**Dynamic:** the dynamic nature of livelihoods is recognized. Interventions respond with flexibility to changes in people's situations.

**Macro-Micro Links:** the need for working at multiple levels is recognized. Micro level activity must inform policy. Macro level structures and processes must support people to build on their strengths.

**Sustainable:** economically, socially, institutionally and environmentally.

**Build on Strengths:** recognizes that people have strengths as opposed to just needs, is empowering and respectful.

Gender, equity and power relations are key cross cutting issues in the sustainable Livelihoods approach. Thinking about these principles collectively is new. Using these principles, Sustainable Livelihoods thinking takes an integrated approach to poverty alleviation, trying to capture and provide a means of understanding of the vital causes and dimensions of poverty without focusing on individual factors. In essence, Sustainable Livelihoods thinking puts people at the center of development, thereby increasing the effectiveness of development assistance

### **2.1.3 Sustainable Livelihood Framework**

Sustainable livelihood is widely used in contemporary writings of the poverty and rural development. The welfare definition of poverty has recently been broadened to recognize the importance of access to assets. Asset poverty is defined as insufficient assets (natural, physical, financial, human, and social) or lack of an appropriate mix of assets, to be able to generate or sustain an adequate and sustainable level of livelihood. Livelihood defined in this connection as comprising the capabilities, assets and activities required for a means of living and sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities both now and in the future. Sustainable livelihood is a way of thinking about the objectives, scope and priorities for development with the ultimate aim of poverty elimination (DFID, 2001).

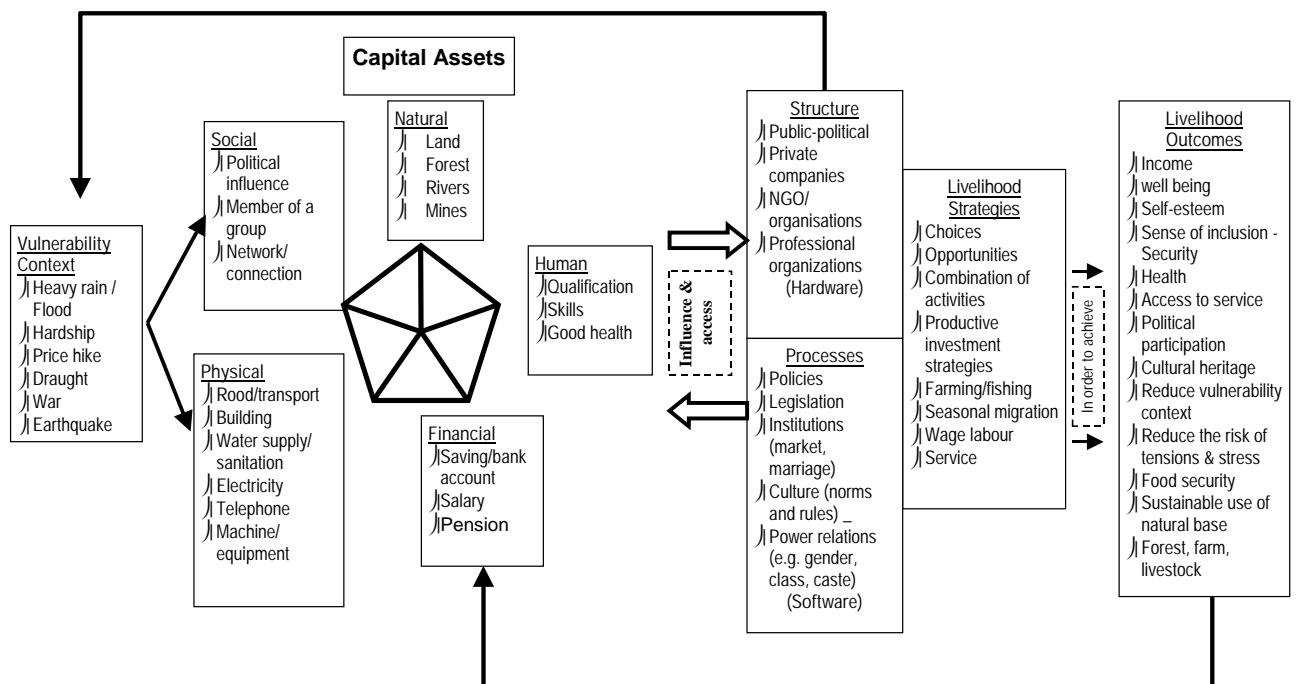
The development of sustainable livelihoods has become the central theme in the quest for the alleviation of poverty. The historical emphasis on the efficient utilization of natural resources has been superseded by a more holistic approach to focus on all livelihood assets and to identify the best entry points to promote change. There are several tools for understanding the poverty and sustainable livelihoods as widely used in present context. Such as;

- ) DFID's Sustainable Livelihood (SL) Framework
- ) UNDP's Sustainable Livelihood (SL) Framework
- ) CARE's Livelihood Model
- ) Oxfam's Sustainable Livelihood (SL) Analysis



Out of these tools, the DFID's SL framework is used as conceptual framework for overall research work because DFID approach has emphasized the natural resources as key component of livelihood in the rural community. It is a holistic approach that tries to capture, and provide a means of understanding the vital causes and dimensions of poverty without collapsing the focus onto just a few factors. The livelihood framework is a tool to improve our understanding of livelihoods, particularly the livelihoods of the poor. The framework presents the main factors that affect people's livelihoods, and typical relationships between them. It can be used in both planning new development activities and assessing the contribution to livelihood sustainability made by existing activities (DFID, 2001).

**Figure 2.2: Sustainable livelihood/ conceptual framework adopted from DFID,**



The sustainable livelihoods framework seeks to take a more comprehensive and integrated approach to poverty than traditional interpretations, which largely considered poverty in relation to a narrow set of indicators (such as income and productivity). Building upon prior work by organizations such as the Institute for Development Studies at the University of Sussex<sup>1</sup> and Oxfam,<sup>2</sup> The British Department for International Development (DFID) Sustainable Livelihoods Framework was developed in order to organize and improve organizations' efforts to eliminate poverty. The framework aims to present these primary factors, their significance, and the nature of their interactions.<sup>3</sup> It consists of five major components that are related through sequential relationships and feedback. These include:

## 1. Vulnerability context

) *Overview:* The vulnerability context describes the external uncontrollable factors that influence people's assets and livelihood opportunities. Broadly, these factors are classified as:

- *Shocks* (e.g. environmental, conflict-related);
- *Trends* (e.g. resources, technology);
- *Seasonality* (e.g. price fluctuations, employment opportunities)

) *How to influence:* In the short- to medium-term, there is little that people can do to affect the vulnerability context itself. However, humanitarian and development agencies can play a critical role in promoting resilience to these factors by increasing access to insurance, improving institutional response capacity, and implementing other resiliency-promotion programs.

## 2. Livelihood assets

) *Overview:* The DFID framework outlines assets in terms of five categories necessary for the pursuit of positive livelihood outcomes:

1. **Human capital** (i.e. the amount and quality of knowledge and labor available in a household)
2. **Natural capital** (i.e. the quality and quantity of natural resources, ranging from fisheries to air quality)
3. **Financial capital** (i.e. savings and regular inflows of money)
4. **Physical capital** (i.e. the infrastructure, tools, and equipment used for increasing productivity)
5. **Social capital** (i.e. social resources, including networks for cooperation, mutual trust, and support)

) **How to influence:** This element of the framework utilizes a pentagon to describe livelihood assets, with each point assigned to a particular type of asset so that the shape of the pentagon changes as stores of certain types increase. When addressing this component of the framework, humanitarian and development agencies should pay attention to two considerations in particular: the sequence in which certain assets contribute most effectively to the attainment of others, and instances when certain types of assets can be substituted for other types (e.g. human capital for financial). As people acquire more assets, they will become more empowered to influence the next component of the framework, the structures and processes that affect them.

### **3. Transforming structures and processes**

) **Overview:** Here, “structures” refer to the organizations that create and enforce legislation, provide the necessary requirements for acquiring and capitalizing upon assets (e.g. private suppliers of materials for building shelters), manage natural resources, and provide other services crucial for gaining access to assets, exchanging them, and benefiting from their use. Meanwhile, “processes” determine the interactions between the structures and individuals. Examples of processes include policies, legislation, power relations, norms, market stability, and general rule of law.

) **How to influence:** Structures must be accompanied by appropriate policies if they are to have any impact on the poor, while policies must be implemented by competent structures if they are to be carried out in the intended manner. Still, humanitarian and development organizations can take steps to improve structures and processes individually. Organizations should focus on building institutions’ capacity to represent interests of the poor, provide training so as to reduce the market gap in goods and services, and bring together different organizations and interests through joint forums. Likewise, they should support participatory models of policy formulation, increase the accountability and transparency of institutions, support the expansion of social safety net policies, and direct other efforts toward elevating the voice of the poor in policies, legislation, and institutions.

### **4. Livelihood strategies**

) **Overview:** Livelihood strategies concern the individual’s available and implemented options for pursuing livelihood goals. The greater the diversity of

livelihood strategies, the higher the household's resilience to the shocks, trends, and seasonality conditions within the vulnerability context.

J **How to influence:** In accordance with a sustainable livelihoods approach, humanitarian and development agencies should look to promote those underlying conditions that provide the greatest diversity of choice and flexibility in the pursuit of maintaining a livelihood. In doing so, agencies should focus on expanding access to a variety of capital assets and supporting the improvement of the structures and processes that shape livelihoods. These efforts should be complemented by attention to the social safety nets provided to those who are unable to achieve livelihood objectives through the market system.

## 5. Livelihood outcomes

J *Overview:* Livelihood outcomes refer to the outputs of livelihood strategies. Achievements may include higher income, greater well-being (e.g. self-esteem, physical security, political empowerment), reduced vulnerability, greater food security, and/or improved environmental sustainability.

*How to influence:* The balance of livelihood goals indicates motivations for behavior, livelihood priorities, and, in turn, the types of activities that humanitarian and development agencies should implement. Of course, livelihood outcomes are not always coherent; they oftentimes conflict, as when the pursuit for income comes at the expense of environmental sustainability. Thus, while the primary goal of agencies is to support the achievement of positive livelihood outputs, conflicting outcomes, the difficulty of translating outputs into indicators of success, and lack of objectivity in the monitoring process make an output-based set of indicators complicated

**Human Capital:** Human Capital can be best described by variables: Health, Nutrition, Education, Knowledge and skills, Capacity to work, Capacity to adapt etc.

**Natural Capital:** The Natural Capital can be best described by variables: Land and produce, Water & aquatic resources, Trees and forest products, Wildlife, Wild foods & fibers, Biodiversity, Environmental services.

**Social Capital:** The Social Capital can be best described by variables: Networks and connections, patronage, neighborhoods, kinship, Relations of trust and mutual support, Formal and informal groups, Common rules and sanctions, Collective representation, Mechanisms for participation in decision-making, Leadership.

**Physical Capital:** The Physical Capital can be best described by variables: Infrastructure, transport - roads, vehicles, etc., secure shelter & buildings, water supply & sanitation, energy, communications, Tools and technology, tools and equipment for production, seed, fertilizer, pesticides, traditional technology.

**Financial Capital :**The Financial Capital can be best described by variables: saving, Credit/debt - formal, informal, NGOs, Remittances, Pensions, Wages As mentioned above, there are many variables that cumulative support for owning anyone type of capital. That is why this study could not cover the analysis of all these asset components. However, some of the components that are related to action research for the topic are considered during the analysis.

### **Vulnerability” Context**

Vulnerability being associated with the probability of falling below a benchmark level of current period consumption and the loss or degradation of assets Thus, Vulnerable situations of the local people is being minimized by increasing access to forestry activities - mainly from implementation of different forest management and conservation models, IGAs, revolving fund, capacity building activities and Conservation practices. Some polices prepared/approved, being implementing.

This study has also focused only those components that are being practiced under the programme and the outputs of the programme. Therefore, this study has resulted in mainly the descriptive analysis of some practical components that are happening with the groups under study. Accordingly, the study believes that the increasing the access of rural poor over resources is contributing towards their improved livelihoods.

#### **2.1.4 Livelihoods and livelihood strategies: A Conceptualization**

The most widely accepted definition of livelihood is the one given by Chambers and Conway (1993, p. 6): “a livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living”. This definition of livelihood has been followed by many academicians and development practitioners (Carney, 1998; Scoones, 1998; DFID, 1999; Murray, 2001; Bhandari and Grant, 2007). Ellis (1999, p. 2) defines livelihood as “the activities, the assets, and the access that jointly determine the living gained by an individual or household”. Both of these definitions agree that livelihood is about the ways and means of ‘making a

living'. Another feature that both definitions share in common is that livelihood deals with the resources available, and how they are utilized. The concept of livelihood resources has been given differently by different authors. Chambers and Conway (1992) define it as assets of two types, viz., tangible (resources and stores), and intangible (claims and access). On the other hand, Scoones has identified four different types of livelihood resources as natural capital (natural resource stocks), economic/financial capital (saving, credit, remittance, pensions), human capital (skill, knowledge, ability to labor, good health), and social capital (networks, memberships). In addition to Scoones, Carney (1998) has identified one more capital assets, i.e. physical capital (infrastructure, production equipment).

Livelihoods are often shaped by the access to and control over these resources and at the same time are affected. by political, economic, and socio-cultural circumstances (termed 'structures and processes' by Carney, 1998; and 'institutional processes and organizational structures' by Scoones, 1998). Besides, in the due course of making a livelihood, people have to cope with stresses and shocks; and at the same time create and embrace new opportunities (termed 'vulnerability context' by Carney, 1998; and 'contexts, conditions, and trends' by Scoones, 1998). These vulnerabilities, together with opportunities influence on the management and utilization of resources, and on the choices made. These ideas are very well explained in the sustainable rural livelihoods framework given by Department for International Development (DFID) (Carney, 1998; DFID, 1999) and Institute of Development Studies (IDS) (Scoones, 1998). The frameworks have been used as conceptual frameworks in some of the livelihood studies done in rural Africa and Asia (Thennakoon, 2004; Shah et al., 2005; Babulo et al., 2008).

Ultimately, livelihood outcomes are determined by the livelihood strategies adopted by a household or an individual. Livelihood strategies are the diverse actions oriented towards meeting desirable needs, involving manipulations of livelihood resources and constructing regulatory mechanisms at different levels of society (Dharmawan and Manig, 2000). Scoones (1998) has identified three broad clusters of livelihood strategies, namely agricultural intensification livelihood diversification, and migration. Under the first strategy, agricultural intensification communities gain most of their livelihood from farming either through intensification (more output per unit

area through capital investment or increase in labor inputs) or through intensification (bringing more area under cultivation).

Second livelihood strategy is livelihood diversification, which has been discussed in detail by Frank Ellis in his works (Ellis, 1998; Ellis, 1999). According to Ellis (1999; p. 2), livelihood diversification is defined as “the process by which households construct a diverse portfolio of activities and social support capabilities for survival and in order to improve their standard of living”. Studies reveal that in rural areas of low-income countries, farming alone is not sufficient to eke out a living (Barrett, Reardon, and Webb, 2001; Adi, 2007; Babulo et al., 2008). As a result, most rural houses are found to depend on diverse income sources besides farming. It usually includes off-farm wage works, non-farm activities, non-farm self-employment, and remittances.

The third livelihood strategy is migration, which may be voluntary or involuntary. Furthermore, according to Ellis (1998), migration may be seasonal (according to agricultural season), circular (according to cyclical labor demands in non-farm labor markets), permanent (usually rural to urban), and international. A household may pursue these three strategies singly or in combination together or in sequence. This conceptualization sheds light on various components of rural livelihoods and is important to understand complexity of rural livelihoods; which in turn is determined by interactions existing among the livelihood assets, vulnerability contexts, policies, institutions, organizations, and livelihood strategies.

### **Promotion of Livelihoods**

In the current decade, according to estimates of the Planning Commission for the Tenth Five Year Plan, more than 10 million people in India will be seeking work every year. Thus, to ensure full employment within a decade, more than 10 million new livelihoods will have to be generated every year. Given the magnitude of the problem, and the dearth of resources for livelihood promotion, the task of promoting livelihoods for the poor becomes all the more urgent. It calls for organizations to use their resources optimally to achieve maximum scale. The primary reason to promote livelihoods is the belief in the essential right of all human beings to equal opportunity. Poor people do not have life choices nor do they have opportunities.

Ensuring that a poor household has a stable livelihood will substantially increase its income, and over a period of time, asset ownership, self-esteem and social participation. The second reason for livelihood promotion is to promote economic growth. The 'bottom of the pyramid' comprising nearly 4 billion out of the 6 billion people in the world, who do not have the purchasing power to buy even the bare necessities of life – food, clothing and shelter. But as they get steadier incomes through livelihood promotion, they become customers of many goods and services, which then promote growth. The third reason for promoting livelihoods is to ensure social and political stability. When people are hungry, they tend to take to violence, crime. Thus, we see that there are idealistic, utilitarian and plain self-interest based arguments for livelihood promotion. But whatever be the reason, we need to worry about – how to promote livelihoods?

Wallman livelihood is an umbrella concept, which suggests that social life is layered and that these layers overlap (both in the way people talk about them and the way they should be analyzed). This is an important analytical feature of the notion of livelihoods. One feature that these definitions and interpretations share in common is that they eloquently underline the generally accepted idea that 'livelihood' deals with people, their resources and what they do with these. Livelihoods essentially revolve around resources (such as land, crops, seed, labour, knowledge, cattle, money, social relationships, and so on), but these resources cannot be disconnected from the issues and problems of access and changing political, economic and socio-cultural circumstances. Livelihoods are also about creating and embracing new opportunities. While gaining a livelihood, or attempting to do so, people may, at the same time, have to cope with risks and uncertainties, such as erratic rainfall, diminishing resources, pressure on the land, changing life cycles and kinship networks, epidemics such as HIV/AIDS, chaotic markets, increasing food prices, inflation, and national and international competition. These uncertainties, together with new emerging opportunities, influence how material and social resources are managed and used, and on the choices people make.

It is well realized that livelihood framework in general provides insights in the many dimensions, dynamics and persistence of poverty. For many decades poverty has been



central to many development agencies' agendas (e.g. World Bank, national governments, etc.). Despite this, well over a billion people – about a fifth of the world's population – live in absolute poverty and poverty remains widespread in both urban and rural areas. Given the nature and extent of poverty, systematic investigation of poverty and analysis of why some people live in poverty and others not, is an urgent priority. Current international development targets (the Millennium Development Goals) include – the aim of halving acute poverty globally by 2015. To achieve this it is necessary to have a set of analytical tools that engage with local people and policy makers. The livelihoods perspective is perceived as a playing a useful role in this process.

## **2.2 Empirical Review**

Dahal (2014) has studied the 'Struggling with Development; A Case Study of the Changing Livelihood Strategies of the Bramans from Western Nepal' focusing that the Bramans have changed their livelihood strategies due to the collapsed of Dole and Bani traditional practice in the society. He has used both primary and secondary data to analyze in his study. Finally he has concluded his study that the Bramans need-based attitude to utilized the land and the scarcity of the land around the area gave passage to the arrival of non-Bramans in their both the demand side and the factors within Bramans society led to the collapse of these system. Bani system has changed there due to the opportunities provided by the expanding the market and alternative source of income. Likewise Dole system has changed due to the awareness among the Bramans and increased practice of land marriage in the higher caste people. So the Bramans are forced to change their traditional way of life and to adopt the new livelihood strategy.

Joshi,(2015) Forest income was also found to be significantly higher in Shaktikhor VDC. This difference can be explained by various factors, the first one being access to forest resources by the community. Handikhola VDC is surrounded by Parsa Wildlife Reserve in the West, and Nawalparasi National Park in the South . It is illegal to collect forest products from protected forests, which mean that the access to surrounding forest resources is severely restricted in Handikhola. In addition, forest in and around Shaktikhor is itself denser and richer in species diversity because of

higher altitude. As a result, availability of commercially important forest products is higher in Shaktikhor VDC, which contributes to significantly higher forest income there. Praja (Chepang) Cooperative is also the collection and marketing center of non-timber forest products. Thus, differences in agro-ecology, resource holding, access to resources, and market availability in the two study-sites play an important role in contribution to the income of the households from different livelihood sources.

Subedi and Pandey (2016) have prepared a research article 'livelihood strategies of Rai communities in Arun Valley: continuity and change', focusing on environmental changes take place there. Two spatial locations namely Sitalpati and Makalu, two different altitudinal places have been taken for the study. They have found that in both places households have gradually reduced land under Khorias using more public resources for self-consumption and transforming Bari (non-irrigated slopping terrace) into Khet (irrigated slopping terrace). This followed additional inputs in agriculture, adoption of multiple cropping and crop-diversification strategy. On the hand, strategies such as laboring, pottering, borrowing, crediting and livestock selling activities were the sequence of livelihood states adapted under categories. The communities have also adapted several activities to fulfill their needs because food sufficiency was limited and agriculture is heavily dependent on nature.

Maharjan (2017) Differences in location play an important role in determining the livelihood outcome, which is depicted by gross income in this study. It can be seen that farming is the mainstay of all the households' livelihood in both the VDCs. However, in Shaktikhor VDC income from farming is significantly higher than in Handikhola VDC. This is because average landholding in Shaktikhor is 1.15 ha, which is significantly higher (at 1% level of significance) compared to 0.33 ha in Handikhola. At the same time, irrigation facilities are better developed in Shaktikhor. Nearly 60% of households in Shaktikhor owned plots having seasonal sources of irrigation compared to only 30% households in Handikhola. As a result, Chepang community in Shaktikhor has better prospects to produce high value products that can be marketed. Furthermore, Shaktikhor forms a major market center for all the surrounding Chepang VDCs. Praja (Chepang) Cooperative established at the foothills of Shaktikhor VDC acts as a collection center and marketing outlets for agro-products like black-gram, four-season beans, and ginger produced by the Chepangs. On the

other hand, in Handikhola, low landholding, limited irrigation facilities, and market have led to low income from farming.

Maharjan (2017) It was found that the entire Bote households depended on two or more sources for their livelihoods. Thus, livelihood diversification is common among the Bote community. Activity portfolio of the sampled households was analyzed to observe the patterns of combination of livelihood sources. Four broad groups of livelihood strategies have been identified based on the number of livelihood sources the households depend upon. Altogether, 12 different patterns emerge from the analysis, which is given in farming is the mainstay of the Bote livelihood, as it forms one of the components in all the livelihood patterns. It can be observed that mean gross annual household income is the lowest for the group with only two livelihood sources, and the income increases with the combination of more livelihood sources. Overall, the lowest income is NRs. 39,279 for the combination of farming and wage laboring, and the highest is NRs. 136,921, for the combination of five livelihood sources including farming, wage laboring, forest, skilled non-farm jobs, and handicraft.

Sharma,(2017) The livelihood strategies, combination of three livelihood sources forms the most dominant livelihood strategy, out of which combination of farming, wage laboring, and forest is the most common diversification strategy followed by nearly 58% of the households. In fact, wage laboring and forests are not simply alternative options, but are integrated into the livelihood of Bote community. During the dry seasons, when there are few agricultural activities in the village, Bote undertake wage laboring to fulfill the consumption needs, for which they temporarily migrate outside the village for jobs like carrying loads, working in stone quarries, and road constructions. Botes depend on forest for collection of fodder, fuel, and commercial products. Apart from that, forest is an important source of wild edibles for the Botes especially during the lean periods. However, income from this particular combination is the lowest within this group and is lower than the aggregate average annual income. This shows that the majority of Bote community is dependent on less remunerative livelihood strategies earning comparatively lower returns.

Guneratne (2018) studied about Bote class and concluded that the Bote groups came

increasingly into contact with each other as forests were cleared and networks of communication were established. They established marriage ties with their class fellows in other groups. They came to share symbolic forms based on a common education and assimilation of Nepalese culture and their material culture and styles of consumption began to diverge from that of the poorer strata within their local societies. Modernization, in other words, acted to homogenize the upper levels of Bote Community.

Piya,(2018) Six different sources of livelihoods were identified in the Bote community viz., farming, wage laboring, forest, handicrafts, skilled non-farm job, and remittance. Farming and forestry are natural resource based livelihoods sources, while the rest form non-natural based livelihoods sources. Farming includes income from crops grown for Own-consumption or for sale and livestock. Income from crops was calculated by measuring the value of different crop products over one year period for each household. Income from livestock consists of two components: sale of live animals and livestock products either consumed or sold. Market prices or own reported values were used to estimate the income from farming. Wage laboring includes the off-farm activities for which the households are paid on an hourly or daily basis. In the survey, wage laboring includes both agricultural and non-agricultural labor. For non-agricultural labor, the adult male members of the family migrate temporarily outside the village during the dry season when there are no agricultural activities to be done. Another important source of livelihoods for the Bote community is the forest. In this study, forest products collected either for human consumption or for sale were valued using market prices or own reported values. While computing forest income, fodder and litter were not included due to the difficulties in their valuation. Next source of income for the Botes is the income from bamboo handicrafts like baskets used for daily household purposes, and only the income from sold items were considered while computing income from handicrafts. Skilled non-farm job included non-farm activities requiring some particular skill and monthly paid jobs. These activities were usually pursued outside the village and include jobs like cooking in hotels, carpet weaving, teaching and other salaried jobs like peons, clerks, and post-man. Another source of livelihood is remittance from abroad, usually earnings through laboring in India and other countries like Israel and

Malaysia. Wage laboring, skilled non-farm jobs and remittance involve temporary migration because there are very few earning opportunities at the local level.

Shrestha (2018) The Bote households are constrained from choosing more remunerative non-farm livelihood options, and are compelled to continue depending on these livelihood sources due to lack of formal education, vocational training, citizenship certificates, capital for investment, and lack of non-farm opportunities. The average education of the heads of the sample households is very low (1.2 years). More than 63% of the household heads are illiterate, and nearly 29% of them have only attained primary level education . As a result of low level of education, they are unable to pursue salaried jobs, or go abroad for foreign employment as they are unable to follow the necessary official procedures required. In addition to low education, more than 42% of the sample population does not possess citizenship certificates due to lengthy official process which is often difficult for illiterate community. Citizenship certificates are often issued from district headquarters far away from their settlements, which the Bote cannot afford easily. Lack of citizenship certificates means they are unable to issue passports for going abroad, claim allowances for senior citizens, buy and sell lands, open bank accounts, issue birth-death-marriage certificates, or obtain subsidized good and public services. Land is the most important asset for any rural community.. Paddylands are owned by only 37% of the sample households, and only 45% of the sample households have access to irrigation. Land can be used as a liability to obtain loans for investments in more remunerative options, but for that land need to be registered. However, more than 56% of the sample households do not possess registration certificates for the lands that they cultivate, partly because of lengthy official procedures, and partly because of faulty government policies which registered only permanently cultivated lands thereby excluding the lands under shifting cultivation practices

Timilsina(2019) has studied the "impact of Bhimdhunga Lamidanda-Road on the livelihood strategy of Rural people", A case study of the Jivanpur Rural municipality , Dhading District, focusing that a clear picture of Rural urban linkage by the road and its impact on livelihood of rural people of Rural urban linkage by the road and its impact on livelihood of rural people. He has used both primary and secondary data analyze in the study. Finally he concluded his study that the road is important tools for

improving livelihood strategies of the people. There is change in any space and society if development takes place. The primary economic activities of rural people i.e. agriculture itself is undergoing noticeable change in the past. So there is a need to improve rural infrastructure like, economic infrastructure, social infrastructure, which can help to increase productivity as well as reduce poverty.

The impacts of 'Modernization' and the efforts to create a modern bureaucratic state and the demographic shift that has taken place as a substantial proportion of the country's population moved from the hills to the fertile lands of the lowland Terai Region and these changes have affected them profoundly. He furthermore unites that the Botes of Nepal Specially Nawalparasirank today as one of the most exploited ethnic groups in Nepal.

From the above literature reviews, it is found that different scholars have different views about Botes and their living style. But as a whole Botes are indigenous people in Terai region of Nepal. In the past their life was harder, but in recent period their activities and livelihood strategies have changed with the change in socio-economic context. All these reviews given above help the researcher to know about their traditional livelihood strategies has changed. These reviews also help to meet the objectives to this research work.

## **CHAPTER : III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research design**

The study is descriptive as well as explanatory in nature. The main focus of the study is to find out and analyze the livelihood strategy among the Botes of Devchuli through the description of institution demographic and socio-economic condition.

#### **3.2 Selection of the study area**

The present study focuses on the changing of livelihood strategies of Botes under globalization and changing socio-economic context. So Devchuli of Nawalparasi district was studied which is largely occupied by Botes. The area is largely occupied by Botes.. The area is largely meets the changes in socio-economic context for the objective of this study. The area is accessible by motor able road and it is about 18 km. distance from the district headquarters. The area is also a place of residence of the researcher.

#### **3.3 Nature and Source of Data**

Both qualitative as well as quantitative data were used in the research. Those data were collected from both primary and secondary sources. Secondary data was collected from different published and unpublished documents. The sources and the process of collection of both the primary and secondary data have been described in the following section.

#### **3.4 Universe Sample Size and Sampling procedure**

Devchuli Municipality 17 has been selected as study unit purposively. Out of 103 Bote households 50 households has been selected through simple random sampling method. This ward was selected purposively because the population of the Bote community is concentrated in this ward.

### **3.5 Data Collection Procedure**

#### **3.5.1 Collection of Primary Data**

For the collection of primary data, many field instruments were used. The tools and techniques were household survey, field observation and interview.

#### **3.5.2 Collection of Secondary Data**

Secondary data were collected from different published and unpublished documents from different source. Basically these data were collected from T.U Library, C.B.S, CDO (Community development organization), different dissertations, journals, newspapers, RRM office and other reliable sources.

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

Both, quantitative and qualitative data were collected using various methods such as observation, interview, household survey and key informants interview. The techniques for the collection of data of the study are as follows.

#### **3.6.1 Household Survey**

Household Survey schedule provided quantitative data. In this study, it was used to collect basic information like population structure, source of income, education, marital status, age and sex, family size, occupation and their ways of earning livelihood. The data was collected from respondents during the field work of the household level. Information of questionnaire is in appendix i.

#### **3.6.2 Observation**

In this study, observation method had been applied to get the relevant information. In most of the studies, observation had been used. This type of data collection technique minimizes the possibility of fallacy and accuracy of information collection. Basically this technique was used to get the information about the Botes' day to day life and their subsistence activities, settlement pattern, food habits, family structure and agricultural practices and to some extent, the economic assets of the households.



### **3.6.3 Key Information and Interview Schedule**

Interview was used to collect the data of qualitative nature. During field work, several interviews were carried out. This helped to gather information on various aspects of the change on livelihood, origin and history of Bote's people and about their sources of income and also economic impact on their livelihood or social cultural practices.

Seven key informants were selected for interview they were taken as the sample, being regarded as an important source of the subject of data collection. The key informant's interview had been prepared to obtain information from the respondents. They represent various economic classes, educational attainments and key informants interview was very helpful for collecting past in formations and changing livelihood of the villagers. This information was used for qualitative analysis in the study. Key informants interview also provided some information about the economic condition of the Botes.

### **3.7 Data Analysis and Interpretation**

All data information gathered through various sources mentioned were analyzed and interpreted both qualitatively and quantitatively. After the completion of the fieldwork, data analysis and presentation was one of the essential mechanisms of the research. The quantitative analysis has been presented in the simple statistical tools such as graphs, table and percentage, diagram etc. within the framework of society. In the same way qualitative data have been presented in descriptive way. Figures and tables have been used in relevant places to present the socio economic trends and changes on livelihood of Botes of study area.

## CHAPTER: IV

### ANALYSIS AND INTERPRETATION OF THE DATA

#### 4.1 Socio - demographic Profile of the Respondents

##### 4.1.1 Settlement Pattern

Bote normally prefer to live in groups. The preference is given manifested in the housing pattern also. There are pocket areas of Bote where houses are clustered. The reason for living in groups could be their society status in stratified or hierarchical society. They cannot easily mix up with the other groups especially 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 ward-wise homogeneity. Most of Botes of Rajahar has entered into forest for the settlement.

##### 4.1.2 Housing Pattern

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 are made of 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 thatched roof 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 hour attaches the Verandaha. Verandaha is very useful for the guest and their daily functional life. The front of the house has also a courtyard. The houses are 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. They do not allocate special rooms for bed and kitchen. The spaces are much more. The same space is used for kitchen, dining and sleeping purpose. Thus inside of the whole houses are dirty and black by the smoke.

**Table No: 4.1 Types of Bote Households**

<b>S.N.</b>	<b>Types of House</b>	<b>Number of Houses</b>	<b>Percent</b>
1.	Thatched roof	44	88.00
2.	Zinc sheet roof	3	6.00
3.	RBC roof	3	6.00
<b>Total</b>		50	100

*Source: Field survey, 2019*

The table no 4. 1 shows that out of 50 houses 88 percent respondents has thatched roof. Only 6 percent household have zinc sheet roof and RBC roof houses are found in the study area.

#### **4.2 Structure of Family**

Family is the basic and universal social structure. It fulfills 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 joint in nature. But in the study area both joint and nuclear family were found Bote society is patrilinear society. Father is the head of the family who makes decision on 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 No: 4.2 Family Type of the Households**

<b>S.N.</b>	<b>Family type</b>	<b>Household number</b>	<b>Percent</b>
1.	Nuclear	28	56.00
2.	Joint	22	44.00
<b>Total</b>		50	100

*Source: Field survey, 2019*

The table no 4.2 shows that out of 50 household 56 percent Botes live in the nuclear family where as 44 percent are in joint family.

The reasons behind disintegration of joint family in the study are it leads home for idles, encourages litigation, leads to quarrels, privacy denied, uncontrolled procreation. So, they were separated after the marriage.

#### 4.2.4 Age Composition

It refers to the age of the respondents and their family. In Bote Tole of Rahajar there are altogether 140 people from to sample household. Table 4.6 shows that out of the total Bote households' children population (the age group 0-14 years) is 35.71 percent, age group of 15-59 years is 55 percent and only 9.28 percent Botes are the age of 60 above. From that it can be said that majority of Bote peoples were middle age group between 15-59 years. The main reason of such a tendency is the middle age group is more active and dominant. The following table classified the above statement.

**Table No: 4.3 Population Distribution of Bote on the Basis of Age and Sex**

S.N.	Age group	Sex		Total	Percent
		Male	Female		
1.	0-14	63	87	150	35.71
2.	14-59	93	138	231	55
3.	60 above	24	15	39	9.28
Total		180	240	420	100

*Source: Field survey, 2019*

#### 4.2.5 Language and Religions

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, Newars and Chhetries but also other allied caste groups speak Nepali language.

They are quite related to the people of from the south Indian that those people have migrated to present day habitats through the centuries because for the changing scene of the river valleys and thus compelling to migrate future Island it is seen that the Bote of one area speak a slightly different language then that of another area (Gautam and Thapa: 1994).

They do not have their own scripts. In Nepal how many people speak their language in not statistically stated, is due to their lower population size. In the study area most of the Bote speaking their own language entire the community and used Nepali to communicate with another cast. It is interesting that researcher found even children could easily speak it and understand it as much as the elders do.

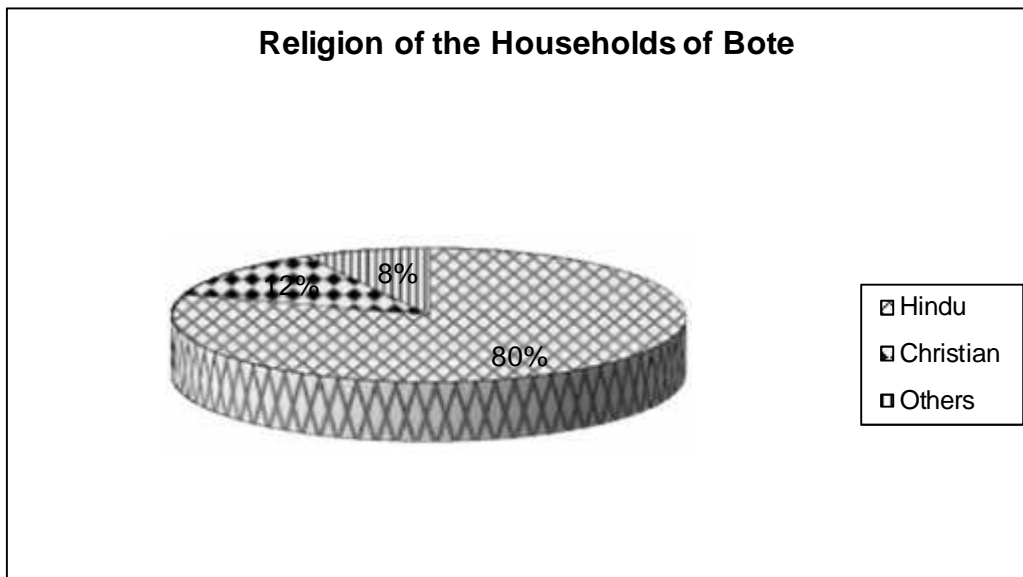
**Table No: 4.4 An example of Bote Language**

<b>Common Nepali Verbs</b>	<b>Bote Verbs</b>
Aba sutne ho	Aba sutlaro
Ma jal Khelna janchhu	Jal kheligailaro ma ta
Kati barsha vyau	Katla barsha puglaro aakhai
Ke tarkari khayau	Ke titun khalo
Maiju	Mami
Mama	Mama
Aama	Aama
Bahini	Bahini
Chhaina	Naije
Sasura	Saura
Bhai	Vai
Vhauju	Voji

*Source: Field survey, 2019*

Sanatan Hindu religion is a main religion of this Bote Tole. Religion is belief and practice. Every society has been bounded with religion, the specific guidelines of their span. Bote community of Rahajar is also not free from it.

**Diagram 4.1**



*Source: Field survey, 2019*

The above diagram 1 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 Christain religion.

#### **4.2.6 Educational Status of the Respondents**

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 nation building efforts. But most of the aged Botes are uneducated, so they do not understand the value of education. Except 2/3 are studying boarding school most of the Bote children are studying at Government school.

**Table No: 4.6 Education Status by Sex of Bote in the Study Area**

S.N.	Education	Male	Percent	Female	Percent	Total	Percent
1.	Primary	42	23.33	78	32.5	120	28.57
2.	Lower Secondary	57	31.67	54	22.5	111	26.42
3.	Secondary	21	11.67	27	11.24	48	11.42
4.	Campus	3	1.67	-	-	3	0.71
5.	Informal Education	57	31.67	81	33.75	138	32.85
Total		180	100	240	100	420	100

*Source: Field survey, 2019*

The above table 4.6 shows the educational attainment by sex in Bote community of Rahajar . The total numbers of student in different level of educational institutions are 140. Among them 28.57 percent have been attending in primary schools and some of them have leave the education after finishing the primary education. 26.42 percent have been attending lower secondary, 11.42 percent in secondary and only 0.71 percent in campus level. And 32.85 percent population belongs to informal education. Similarly among them 42.85 percent are male and 57.14 percent are female. 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 non-government organization are conducting non-formal education and literacy programme. 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 and value of education. They also know that education can play the vital role in their overall life. So they are considerably interested in education.

#### **4.2.7 Health and Sanitation status of the Respondents**

This area is entirely far from the urban and industrial areas; there are no urban slums, but it is not completely free from the environmental pollution. Men including children urinate and deficit on the roads, gardens, public resting places. But now Bote Tole is

free form that most of the respondents' house has toilet which is constructed by the Organization i.e “Bote Samaj”, they announced Bote Toile as “Khulla Disha Mukta Area.”

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 distribute anti-malarial tablets. 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 hospital in Rahajar Bazar and Bharatpur (District headquarter).

**Table No: 4.7 Treatment Pattern in Illness of Bote Community**

S.N	Service Providers	Households	Percent
1.	Dhami/Jhankri/Gurau	12	24.00
2.	Health Post	14	28.00
3.	Both	24	48.00
Total		50	100

*Source: Field survey, 2019*

The Table 4.7 clearly shows that 28 percent households go to the health post 24 percent go to *Dhami/Jhankri/Gurau*, 48 percent goes to both health post and *Dhami/Jhankri/Gurau*. Some of them do not want to go hospital; this is due to the lack of medical education and distance. It also signifies their faith over *Dhami* and *Jhankri*.

#### **4.2.8 Feast and Festivals**

Each community and ethnic group celebrates different festivals. The Bote of Rahajar celebrates almost all the Hindu's festivals like: Dashain, Tihar, Mahge Sankranti, Sawane Sankranti, Chaite Dashain, Purnima and Aausi. The day of Dhasami is revered of Kuldevta. Similarly in Tihar, the Aausi is for friends together and play the customary Bhailo. Other main festivals are Maghe Sankranti and Sawane Sankranti. Being agriculturalists they prepare their requires drinks on their own and celebrate their festivals with drinking *Jaad* (Local Beer). They spend quite a lot of money on these festivals and it is an account of such unwarranted expenditure that these people



live near the poverty line. But there is not found their own festivals which was different from the other Hindu caste.

#### **4.2.9 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 rivers. 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 area among 140 Bote people 81 (57.85%) drinks *Jaad* (local beer) prepared at home. During field visit it was also found that 3 (2.14%) Bote are smokers. On the occasion of different festivals to welcome honorable guests wine is necessary.

#### **4.2.10 Life Cycle Rites**

##### **Birth**

The birth of a new baby 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 do 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 courtyard and bathed. The mother of the newborn baby takes bath and the whole family takes bath in the near by 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. Now days the Botes birth rituals are changing day by day and they are assimilating the Barhmin and Kshatriya.

## **Marriage**

Marriage in an institution which admits man and woman in a family life. 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 Rahajar through love marriage, elopement are also somehow practicing. Inter caste marriage is not in practice. They followed the monogamous and patri 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 takes 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 Pwang (full mud pot with *Jaad*). All negotiation is done by the Barmis (Lami or matchmaker) 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, drinks, and some money for him. e.g: 500 Rs. to 1000 Rs. 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 drinks with great pleasure. Such tradition is one of the causes that make their economic condition weak. Now, traditional marriage customs of Botes are gradually disappearing.

## **Death**

Death ceremony is last ceremony of life. Death is an 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 members of lineages relatives as well as villagers, who later-help in the funeral rite. When all relatives arrive then the dead

body is covered with white cloth and Avir (red powder) is sprinkled over dead boy and removed from the house. Botes practice both cremation and burial. Children are mostly buried. Dhami and Jhankri are also buried. The person who acts a major role in this ceremony is called Kriyaputri (principal mourner). Kriyaputri is a polluted person and acts to remove pollution after 13th days of death by sprinkling and drinking cows urine.

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.

### **4.3 Traditional Livelihood Strategy of Bote People**

#### **4.3.1 Traditional Ways of Earning Livelihood**

This Chapter deals with traditional occupation of Bote Community and traditional livelihood strategy. It not only focuses the past ways of earning livelihood but also the role and activities in the present day.

Bote community of study area Rahajar is living there from many years ago. From the field study, it has been found that before 6th generation they are leaving 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 strategies of this community. Based on qualitative data generated from the interview and informal talks, efforts are made for sketch their traditional way of earning livelihood.

In order to understand their ways of life and their present livelihood, the geographer/development worker must know something about the world before capitalism which helps to see how capitalism has changed the world and plus and minus of the process. (Daniel et. Al, 2003:16). In this context this chapter is designed.

#### **4.3.2 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) haching, (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 with in a few hours but now they are not getting 2-3 kilograms even they spend whole day.

#### **4.3.3 Farm Activities**

This refers to income generated from own 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.

#### **4.3.4 Crop Farming**

Bote, traditionally, derived 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 ethnic community has occupied flat land, therefore they cultivated paddy for main crop and they also cultivated maize, potato, 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 i.e 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 crop, earn cash by selling them.

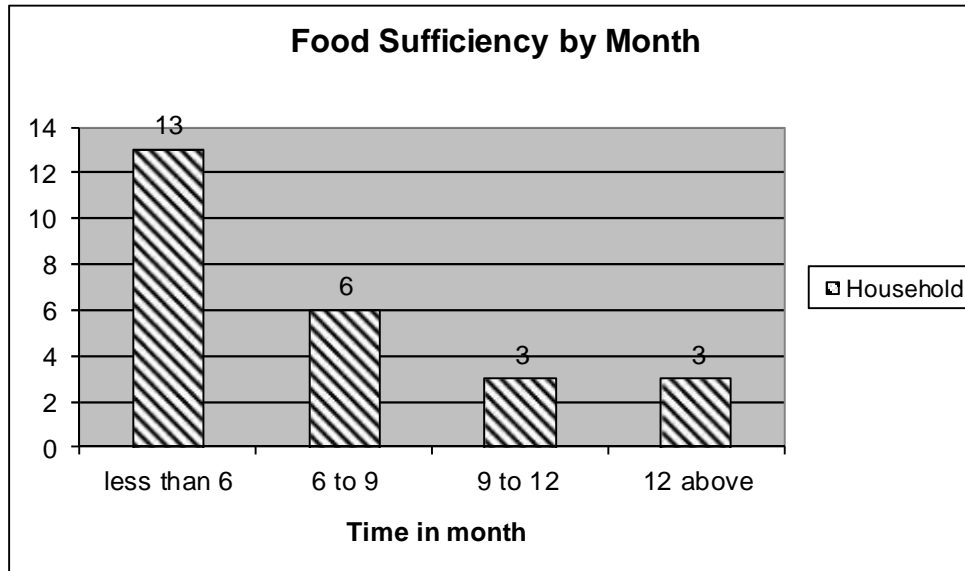
**Table No: 4.8 Food Production by Household in Muri**

Category	Food Production (Muri)/ Year			
	0-5	5-10	10-15	15-20
Paddy	4	7	8	6
Wheat	5	3	-	-
Maize	3	9	2	-
Mustard	4	-	-	-

*Source: Field survey 2019*

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 25 households sampled, 3 are found food sufficient household (Diagram 5.1). 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 difficult situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, ploughing, *weeding* etc are very traditional way. Because of the terraced land, only few households use tractors to plough their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

**Figure No.2**



*Source: Field survey, 2019*

Three households are self sufficient 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 *adhiya/Bataiya*.

#### **4.3.5 Animal Rearing**

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 the 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 Rahajar are receiving the fodder for animal from their own limited land (Khet and Bari). Therefore the entire household of Rahajar had good number of cattle, goats, buffalos etc. Animal reared in this community was directly sold in cash (goat, buffalo, pig and poultry) or converted their product in cash. Beside these they also reared the animal for the manure to enrich soil fertility.

**Table No: 4.9 Livestock Population by Household**

Categories	1-2	3-5	6-9	>9	Total HHs
Buffalo	5	4	3	-	12
Cow	2	5	7	6	20
Goat	6	5	2	1	14
Pig	3	9	1	2	15
Poultry (Chicken)	-	-	4	11	15
Sheep	-	2	4	4	10
<b>Total</b>	16	20	18	14	86

*Source: Field survey, 2019*

The above table represents the livestock of Rahajar. 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 are less than past. Some households have buffalo and other domestic animals i.e goat, sheep, poultry etc. are also found good number. Therefore, some of the households in general, and about 11 households in particular are also getting better alternative source of household income. 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.

#### **4.4 Government Service**

Service in government office had also some how contribution household 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. Beside, these people of study area found to engage in office assistance and also joined in NGOs. Therefore marginalized Bote people could not grasp the opportunity.

#### **4.5 Development and Change in Household Assets and Livelihood Strategy**

Sustainable Livelihood approaches place a heavy stress on the assets of poor men women and household, but other previous development approaches lacks it. They focused only on their needs or deficiencies (Sida, 2002:24). The household assets in sustainable livelihood approach appear as backbone as one drives adaptive and coping strategies from them. People require a range of assets to achieve positive livelihood outcomes. Though there are numerous assets, sustainable livelihood approach identifies five core assets namely; Human, social, natural, physical, and financial upon which livelihood is built. If we use this approach, it is possible to map out a particular livelihood system over the course of time, the assets that are used and how these advance or hinder adaptive strategies. Therefore, it is necessary to measure whether these assets are being replenished or eroded and what are the factors which contribute to these processes.

In practice, not all assets are owned by, or fully in the control of, households which are attempting to use them in their livelihoods strategies. In fact, some like common property resources cannot, by definition, be owned by individuals or even households, and others, such as social capital cannot be owned, but imply a negotiated relationship. Similarly, services supplied through targeted state programs are officially accessible to the poor, but in practice institutional and practical barriers may limit the access of the poor to the benefits of such programs. These assets further do not remain constant. With the pace of time and influence of several process (here peri urban Process) shapes them differently. These assets which are generic in nature are the same from. Each institution has given different name according to their objective (table).



**Table 4.10 Sustainable Livelihood Models**

<b>Chambers</b>	<b>UNDP</b>	<b>DFID, OXFAM</b>	<b>CARE</b>	<b>MOSER</b>
Tangible (stores, resources)	Human	Human	Human	Labor
Intangible	Social	Social	Social	Economic and Social infrastructure
Claims for material, moral or practical support.	Natural	Natural	Economic	Housing
Opportunity to access resources	Physical	Physical		Household Relation
	Economic	Economic		Social capital

*Source: Farrington et. al 2002*

The following section describes the five assets (based on DFID framework).

#### **4.6 Household Assets**

##### **1 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 (DFID, 2002:2:3.1). The importance of this can not 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 (DFID, 2002:2:3.1). Therefore, human capital is highly dependent on adequate nutrition, health care, safe environmental condition and education.

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 wage laboring) to derive livelihood. This includes household who use it as primary occupation and who use it as 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 No: 4.11 Person Involving in Wage labor**

<b>Involving in Wage labor</b>	<b>Number of Respondents</b>	<b>Percentage</b>
Skilled	22	44.00
Unskilled	28	56.00
Total	50	100.00
<b>Classification of Skill Labour</b>	<b>Number of Respondents</b>	<b>Percentage</b>
Carpentry	4	18.18
Electrician	4	18.18
Cycle/Shop	6	27.27
Driving	6	27.27
Veterinary	2	9.09
Total	22	100

*Source: Field survey, 2019*

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 through out 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, s/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. Though these areas have physical access to health from health post of their own area 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 Sita Ram Bote of Rahajar, support this (Box 4.1)

### Box 4.1

Sixty years Sita Ram Bote is now sick. He is almost landless except one kattha ghadery with small hut. He cannot fulfill family requirement from his own land and agriculture. Therefore he had worked 20 years in *Jamindars* Land as *Adhiya bataiya*. But due to his illness he cannot work further more. He remembers the past days when he was 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 was no unhappy member in the family; all were cheerful. Sita Ram was happy thinking that he was good father and able husband. But now there are so many hardships and he is unable to contribute for the family. Now he is totally dependent on the head of the wife.

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 women headed household are mostly deprived. Further more, they are loosing their traditional skill and knowledge (weaving, knitting etc). Their products cannot compete in the open market. The rate of losing the traditional knowledge's is more in Bote Tole of the study area.

## 2 Physical Capital

Physical capital includes housing, tools and equipment that people own, rent or use and public infrastructure that they have access to (Sida; 2002:28). Affordable transport, safe shelter and buildings, adequate water supply and sanitation, clean affordable energy and access to information (Communications) public infrastructure associated with physical assets. Lacks of these assets are considered as core dimension of poverty. Without adequate access to services such as: water, energy, health facilities housing, foodings, they spend much of their time in non-productive sector. The opportunity is associated with poor infrastructure; can preclude education, access to health services and income generation. Without transport, essential fertilizer cannot be distributed effectively, agricultural yields remain low and it is then difficult and expensive to transport limited product to the market. The increased cost (in terms of all types of capital) of production and transportation that producers operate at a comparative disadvantage in the market. Insufficient or inappropriate producer goods

also constrain people's productive capacity and therefore, the human capital is at their disposal. More time and efforts are spent on meeting basic needs, production and gaining access to the market (DFID, 2002:2.3.1).

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 Rajahar Bazar , Kawasoti, Daldale Bazar and Narayaghat Market, but they have less access to those infrastructures available in near by market. This area is still not connected by metaled 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 agricultural or other types of products. Due to poor road network all the households couldn't take their agricultural and other kind of product in the market in time. The condition of communication is better in Bote Tole. Almost Five percent people have their own telephone. Others get this service from their nearest neighbors, or shop. 20 percent households have TV and 99 percent people have access on Radio. Lack of access to basic services such as water and sanitation is a crucial issue in Peri urban environment. Though no evidences were found on the problem of sanitation in Bote Tole. No serious problem of water resources was found in Bote Tole. They get water from their private Tap and well.

Housing is normally one of the most important assets for poor urban households as it is used both for shelter and reproductive purposes and for productive or income – generating purpose (renting out rooms or using the space as a workshop area) (Moser, 1998, cited in sida, 2003). In the study area no information of use housing in income-oriented purpose were found i.e rented, among twenty-five households surveyed and they are using themselves.

### **3 Natural Capital**

Natural Capitals 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 (Sida, 2002:28). Natural capital is very important to those who derive all or part of their livelihoods from resource-based activities (farming, fishing, gathering in forests, mineral extraction, etc. (DFID, 2002:2.3.1) These assets are generally less used in the livelihood strategies of the urban poor, as they tend to be less available,

especially in large urban centers. Sida, 2002:28). 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 (e.g. forest fires). And although our understanding of linkages between resources remains limited, we know that we depend for our health and well being upon the continued functioning of complex ecosystems (which are often undervalued until the adverse effects of disturbing them become apparent) (DFID, 1998: 167). In peri-urban environment such land is usually considered as farmland and theoretically has greater significance on the food production and its loss to urban development represents an irreversible reduction in the physical resources base for the food production (Daniel et.al. 2003:134)

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 not sufficient for subsistence.

**Table No: 4.12 Landholding by Household (Kattha)**

Categories	Below-2	3-5	6-10	Total
Khet	1	2	3	6
Bari	3	-	-	3
Ghaderi	11	2	-	13
Others	2	1	-	3
<b>Total</b>	<b>17</b>	<b>5</b>	<b>3</b>	<b>25</b>

*Source: Field survey, 2019*

Table No 6.12 clearly shows the very small land holding of study places. The land holding ranges from less than 2 Kattha to Ten Kattha. The entire households were not possessed with both Khet and Bari. In Rahajar 6 household have Khet. Among these 1 households has below the 2 Kattha while only 3 households are in between 6–10 kattha. Similarly some of the households have Bari land. Only 3 households have below the two katthas lands where other households have no any lands. In Rahajar maximum households have reported Ghaderi below the two kattha only. However 3 households are living in Ailani land (non-registered land).

But surprisingly, it is found that where Botes are living, only some of them have land ownership certificate. Maximum household in the study area 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. Sapakota (2000) considered this as one of the structural problems inhibiting the agricultural modernization. The availability of common land has an impact on the ability of the landless and possibly small farmers, to keep livestock, which is not found in the study area. Therefore, they have to be dependent on crop residues to feed their animal. However, they have also access to collect the fodder from the forest.

Forest resources is also found important natural capital in study areas as these were studied near to forest which may give indication of easy access of household in the forest resources. But the access and resources use made by the household is different. Rahajar has Two-community forest i.e. *Belsar Samudayik Ban* and *Birendra Nagar Samudayiak Ban* which is controlled and managed by member's of the village. The community forest is managed and utilized 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 Rahajar. They bring some firewood and fodder from the National Parks, which is next to the 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 No: 4.13 Use of Forest Resources by Household**

Use	Forest Resources by household	
	Number	Percentage
Firewood	50	100
Fodder	50	100
Litter	40	80
Fruits, Herbal	23	52
Vegetable	36	72
Others	10	20

*Source: Field survey, 2019*

The table clearly reveals that in the study area the households use forest resources to get firewood and fodder. People of Bote Tole also use forest to get litter and to some extent for fruits and herbal. It is also evident that all households used forest for their households needs. It is because of urban influence and occupational shift from agriculture to non-agriculture. In Bote Tole of Rahajar most of the households collect resources from the forest. The collection of litter by the Bote of Rahajar 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, in situation in which they 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, litter and making Mat, *Dhakiya* etc. some households headed by women in Bote Tole involved in collection of forest resources (Leaf, 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 moisture. All can be used directly for livelihood and all are important to the viability of ecosystem on which livelihoods depends (DFID, 1998:181)

People of the study area used to water for drink from Tap or Well (Inar). And for irrigation they used water from cannel/deep boaring. Rapti 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.

#### **4 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 (Sida, 2002:30). 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, etc) upon which people draw in pursuit of their livelihood objective (DFID, 2002:2.3.1)

Of all the five livelihood building blocks, social capital is the most intimately connected to Transforming Structure of these structures and 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 legislation (DFID, 2002:2.3.1).

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 peri-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 diversify 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 No: 4.14 Household Size and Structure**

<b>No of Person</b>	<b>No of HHs</b>	<b>Percentage</b>
1-2	4	8
3-4	10	20
5-6	10	20
7-8	14	28
8-9	10	20
9 and above	2	4
Total	50	100

*Source: Field survey, 2019*

But the process of urbanization and modernization has been giving threatening to extended family and increasing the nuclear family. Therefore extended family with more than 8 family members is only 28 percent in Bote Tole where as 4 family members is 20 percent.

The process of urbanization is increasing the migrants in the study area raising the threat to inter household relation. 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 Rahajar. However, no information about the severe disputes and violence were found.

## **5 Financial Capital**

Financial Capital denotes the financial resources that 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 (DFID, 1998; Sida, 2002)

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 off farm activities available in urban and in their own area besides fishing and agriculture. Some households 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 skilled 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 Rahajar. Educated 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 (two) 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 vegetable farming, Pig keeping, goat keeping or any other agricultural inputs from cooperatives of their village. Thus, while financial capital 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 and friends if they need money. This clearly shows strong financial capital.

## **6. Livelihood Strategy**

Agriculture is wide spread livelihood strategy of Rahajar and together with other strategies. All the households of Rahajar 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 Three households (Diagram 5.1) 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 area is no different than the Nawalparasi 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 (Subedi, 1998)

Many factors influence the total production of the household, such as amount of land, owned or rented the possibility to irrigate it and intensity of cropping and livestock breeding. Problem of water for the irrigation is leading factor for the low productivity in Rahajar with slightly larger land holding. On the other hand in Rahajar, 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 Rahajar 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.

#### **4.7 Current Livelihood Strategy of Bote People**

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 convert them in livelihood outcomes, are presented in following section.

##### **1 Commercialization of Farm**

Urban expansion has a significant impact on farming system in the surrounding peri-urban rural areas, where agriculture is often resident's traditional and primary occupation. Increasing demand from urban markets and consumers stimulates the intensification 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 resources (DPU, 1999; 4). Moreover the role of labor in agricultural intensification should also be not undercounted. Peri- urban agriculture provides

critical livelihood and source of food many urban dwellers, particularly low-income household in the developing countries (UNESCO, 2000). 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 on the other hand provides sightseeing opportunities on the other (Sapakota, 2003).

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 Rahajar. It is because of tinny land holding in Rahajar, which also further reinforce closeness of the city. Production of cash oriented crops (vegetable) and fruits are considered the commercialized activities and have significant contribution in the household income. They cultivate summer vegetables such as cucumber, green leaf vegetable and potato etc, when water for irrigation is not needed. But, in winter, they cannot grow any types of vegetables, they also produce fruits; Papaya and Banana is dominated fruit of this area. All these production are sold in the market. They themselves as well as vegetable businessman market transport the product. The household of Bote Tole of Rahajar selling seasonal vegetable and fruits and income by household is given below:

**Table No: 4.15 Household Involving in Selling Seasonal Vegetables**

Categories	Income in RS				
	<1000	1000-2000	2000-3000	3000-4000	>4000
Cowliflower	2	1	3	2	1
Leaf vegetable	2	1	2	-	2
Bodi/ Pear	1	-	3	2	-
Lauka/Kakro	-	2	1	1	2
Potato	-	-	1	-	3
Total	5	4	10	5	8

*Source: Field Survey 2019*

Table 4.15 shows Cowliflower is the vegetable items sold by most of households. After this green leafy vegetable and other major crops were sold to market. The average income received from these activities varies greatly. The household whose

income is less than 500 and whose income are more than 2000 were founded in the study area. However their average income is about 1500.

Beside Commercialization in farm; means adoption of commercial vegetable farming and fruit cultivation, crop intensification is also next important way of adopting livelihood strategy. Most of the Botes were taking land in rent for cropping seasonal vegetables and some of NGOs are supporting them i.e. PAF, Action Aid, Made Nepal etc.

## **2 Off Farm Wage labor**

Decreasing the land holding in the study areas 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, charcoal, house building materials, wild plants and so on (Ellis, 1998:55). Among these activities work on others farm by landless, small landholders and large family depending on agriculture are the significant in the study areas. The poor and vulnerable households were mostly found to send their children to work in others farm. Such household children leave School not completing the education and go for work. Some household also keep them engaged themselves in collecting natural resources in Rahajar which is later sold for the cash besides working in others farm.

## **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 areas did their traditional occupation. But with March of time these places 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 (Gurung, 1990).

In such context 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.

#### 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 available 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. The Dhanaugi Primary School, Padam Pokari Higher Secondary School, Bright Star Boarding School etc. has provided teaching opportunities in the village. Besides, some people were also found being involved in business at their own areas or in the city.

Most of all household have been involving 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 form.

**Table No: 4.16 Factors Behind Shifts Away from Farming**

<b>Factors pushing people out of farm farming</b>	<b>Factors pulling people away from Farming</b>
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)	Non farm jobs give immediate cash)

*Source: Adopted and modified by Blake; 1997*

#### 5 Livelihood Diversification

The most important elements of livelihood strategies in peri urban environment is income diversification. Access to a number of assets determines the extent to which the socioeconomic 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 pf all households involve multiple occupations ranging from farming to services to processing and manufacturing. To adopt multiple occupation for them is therefore becomes imperative. Diversification can be described as a survival 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 (Tacoli, 2003). Involvement of the people in multiple occupations reflects the livelihood diversification of the study area.

**Table No: 4.17 Multiple Occupational Involvements by Household**

<b>Involvement</b>	<b>Households</b>	<b>Percentage</b>
AG+Wage labor (Skilled)	10	22.72
AG+Wage labor (Unskilled)	16	36.36
AG+Service	6	13.63
AG+Business	4	9.09
AG+ Foreign employment)	8	18.18
AG+Wage labor +Business	4	9.09
Total	44	100

*Source: Field Survey 2019*

The table clearly revels the importance of agriculture in household livelihood strategies where it is combined with other sources of household livelihood diversification. In Rahajar three households has single occupation. Except these all other household were oriented towards multiple occupations. Diversification process could not provide equal opportunities to all. Wealthier groups with better education and skills can be pulled 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 .

#### **4.8 Livelihood Challenges**

Because of the globalization and modernization process, crops diversifications mostly accrue 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. Saune Bote, 54 (President of Bote Samaj, Nawalpur) said, ‘Aja bholi ta mato pani bigrisakyo, mal nahalepachi dhan phaldaina, mal halepachi khet bigrincha, ke 63arn

eke garne' (Now a days soil is fragmented, without using fertilizer the productivity of land is quite less. What to do?)

And other hand, the family size of study areas 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.

#### **4.9 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 household after adopting 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, painting, house building 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. Such households have admitted their children in private school leaving the government for the quality education. 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 (Mahal) house. This 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 as 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 crises in the household, they are compelled to 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 workload and less nutritive food.

The household who does the business of land and housing earns more. Their standard of living is much higher than others. They live in modern concrete building with modern household assets. Motorbike, telephone, standard clothes and many more are nothing for them. They send their children in the qualitative school of the city, goes in private hospital for the treatment, have balance diet. The 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 areas. Almost all households belong to more than two income sources in Rahajar of Bote Tole. The multiple income sources have important role to reduce the vulnerability when one income suffers from crisis.

#### **4.10 Women and Institutional Change**

##### **4.10.1 Institution: Conceptual Consideration**

Agrawal and Gibson (1999) conceptualize the institution as "set of rules describing and prescribing human actions" while Leach Mearns and Scons (1999; 225) define institution as "regularized pattern of behavior between individuals and group in society." In the other words these are both formal and informal rules practiced in the society, which run social process smoothly. Social institution seems essential to make society live; means without institution social process would not be possible. However it does not always facilitate social activities rather some time may become constraints. Institutions are not to be confused with 'organizations'; the former applies to the sets of rules and the latter to the organized sets of people involved in applying those rules.

Both formal and informal social institution, exist in the society. Formal institutions are those rules and regulations given by 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 informal institution is different from the formal one. These institutions are neither created by exogenous environment as formal nor implemented by them rather created and practiced as a social process.

Fundamental to the institution perspective is the idea that individuals in a community are unequal; they hold different positions in the social structure. Some people have more power to make decisions than others. In many communities, age gives one higher rank, and men have more power than women, in particular when we are considering decisions on how to utilize natural resources. A particular caste or ethnic clan may hold relatively more power, and a chief or village elder may have a final say in how to distribute land, for example. In sum, a focus on institution does offer the tools for understanding local level process and outcomes better (Agrawal and Gibson, 1999).

Such formal and informal rules do not remain the same; rather change constantly the process has been considerably accelerated through globalization. Therefore understanding of how local people themselves developed such institution and how they response with their process of social change is necessary. The inclusion of informal institution is very important in order to use the opportunities available to mitigate syndrome of global change.

Gender is one of the major institutions. It is the socio cultural construction of roles and relationship between men and women. The assigned role position of men and women in the society delineates the opportunities and resources based on local perspective of masculinity and femininity. Gender relations also reflect the continual interaction between men and women regarding their roles and responsibilities in the society. Gender analysis also involves the examination of men's and women's roles responsibilities and social status in relation to cultural perception of masculinity and femininity (FAO 1995, Woroniuk, et al. 1997 quoted in Sapkota, 2003). It allows disaggregate data on peri urban agricultural why certain process and structure generate different opportunities and constraints for the different people (Hovorka 1998).

Therefore the question related with gender such as how is gender relations structured and operated in the local community? Who makes decisions? How is entitlements and ownership of resources gender differentiated? Are women equally entitled to ownership of land, herds, credit, or inheritance? Are women integrated in the market economy? Do women have a say in local political disputes and in local institutions setting are tried best to answer in Bote community and in education probably gives

the understanding about women's livelihood in Bote community in the context of institutional change.

#### **4.10.2 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 division of activities. In the household, gender roles are enacted in accordance with perceptions of power based on the relationship of the head to other members, and on who has control over household assets. The following section deals these in detail.

##### **1 Household Assets Ownership**

In 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 usually either inherited from parents or husband (in the case of widow), or are actually owned by the husband but registered in the woman's name. But in some cases even household were headed by 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 kind of animal as Pewa. The owners of the Pewas are women. They sell and use it in their own accord i.e. to make jewelry. The percentage of Pewa in Bote Tole of Rahajar was twenty-one.

##### **2 Work and Responsibilities**

In general, women are involved in different household activities. Collecting firewood, fodder, carrying children, doing domestic works are 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 ploughing 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 Rahajar as most of household members involve in non-farm activities. In such households either woman 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 dependent 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 than male.

### **3 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 than 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. However they do not exclude women completely in monetary 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. This is mainly because in female headed households do not have an adult male. 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 than the past (Box, 7.1).

#### **Box 4.2**

Indira Bote (30) is the name of daughter in law in Bhagiram's house. She has passed lower secondary and worked few years in the NGO before marriage. Now she is involving in household agriculture. Altogether six family members are there in her family. Agriculture was all the source of income for the household. Three katthas lands with the traditional mode of agriculture could not sustain natural family requirements. Then she convinced all family including fathers in law and mother in law to send her husband in foreign employment. In her suggestion all are convinced and decision was taken. Now the family hardship, which was before migration, is gradually disappearing. This shows no less position of women in household decision-making process.

### **4.10.3 Resources Use**

The resources collected in the household how is distributed and are used largely determines the wellbeing/ 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 not. 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.

In this community, there are no differences in the use of food as other caste people. But 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. Most of household who send their son in government school do not send their daughter in the school and who send son in boarding school send daughter in government school. 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, paid activity. It is also a function of the value of skills and labor sold on the labor market. In both of these areas, women have lower chances of earning at levels to sustain themselves and their families.

### **4.10.4 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 job; 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, 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 Rahajar. However, recently participation of women is increasing day by day. They have started to be involved in directly and indirectly in NGO's, CBO's and other formal and informal group. Women

form this community has started to established their own institution themselves i.e women saving group.

Bote Samaj, Action Aid and Poverty Alleviation Fund (PAF) are doing the promotional work to bring women in the mainstream of social and communal work. In Bote Tole of Rahajar one Bote women directly involved in the Bote Samaj while some of other women have got different trainings. Similarly, direct involvement of women in the organization (PAF/ Bote Majhi Mushar Samaj) is two and number of training women recipient were 7. Similarly involvement of women in Women association was 25. These associations were mainly cooperatives and saving credit organization.

**Table No: 4.18 Involvement and Training Recipient Women**

Organization	Number	
	Involvement	Training Received
Bote Samaj	1	6
PAF/Bote Majhi Mushar Samaj	2	7
CARE Nepal	12	
Women group	13	-

*Source: Field survey, 2019*

#### **4.10.5 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.

#### **4.10.6 Women in Education**

The condition of education of women in Bote community is not so worse than man. However, male of this community is ahead than female (57.14 percent for female and 42.85 percent for male. Only one Bote male in sampled household was campus student where no lady was studying at campus. Overall literacy rate and the higher education of the female were also found behind than male in the study area (Table 4.7).

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 Rahajar 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 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 rapidly increasing. Whatever, there is trend of sending son in private school while daughter in public school.

#### **4.10.7 Political Participation of Bote**

Literally, political participation means involvement of people in political activities like voting trend, voting behaviour and participation in constitutional assembly election or local government election as political candidate through voluntarily and willingly. People's participation can also be 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 labour 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 of 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 upliftment. 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 No:4.19 Distribution of Respondents Who Known about Politics by their Education**

Educational Status	Knowledge about Politics		
	Yes	No	Total
Illiterate	8	18	26
Literate	20	4	24
Total	28 (56%)	22 (54%)	50(100%)

*Source: Field survey, 2019*

Knowing about politics indicates Bote's status with reference to their literacy and involvement in different sectors. Here, 56 percent of Botes are conscious about politics and 44 percent are less conscious. This clearly demonstrate they involved in any political party or not, an additional question was asked and the responses have been presented in table 7.3 The table justifies that overwhelming majority (80%) of the respondent Bote were not involved in any political activities.

**Table No: 4.20 Distribution of Respondents by their Involvement in Political Party**

Involvement in political party	Frequency	Percentage
Yes	10	20
No	40	80
Total	50	100

*Source: Field survey, 2019*

Among the Bote who know about politics, only 20 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



house burden and lack of knowledge. But some Bote are frustrated by political activities so they don't want to involve in it.

#### 4.10.8 Voting Behaviour of Bote People

People's participation can also be termed as popular participation through voting behaviour. People's participation should not be regarded merely as casting a vote and providing a certain portion of the attitude and behaviour concerning right and that people's participation for choosing right person for local as well as nation development. It is the gradual development of their faith in the efficiency of their own cooperative action in solving their local problem through voting behaviour. The voting behaviour of Bote caste in different local and national election is given below.

**Table 4.21 Voting Behaviour of Bote in Different Election**

Election	Knowledge about Politics		
	Participation	Non-Participation	Total
Parliament Election 2048	26	24	50
Mid –term Election 2051	30	210	50
Local Election 2054	34	16	50
Parliament Election 2056	40	10	50
First Constitutional Assembly Election	44	6	50
Second Constitutional Assembly Election	38	12	50

*Source: Field survey, 2019*

Voting trend of Bote people can be obtained from participation in different election. Here 13 out of 25 Bote participated in 2048 parliament election. Similarly 15,17, 20 and 22 Bote participated in Mid-term Election 2051, Local Election2054, Parliament Election 2056 and constitutional Assembly Election 2064 respectively. Above table shows that participation of Bote in elections gradually increases. This clearly demonstrates that education and awareness can influence Bote's consciousness on politics. Their participation in electoral process is appreciable.

## CHAPTER : V

### SUMMARY, CONCLUSION AND RECOMENDATION

#### 5.1 Summary of the Study

This thesis on the 'Livelihood strategy of Bote people' was conducted in Devchuli Municipality of Nawalparasi District. The study is focused on the marginalized ethnic group of Bote people and explores livelihood patterns of Bote community .The current livelihood strategy of Bote people was commercialization of farm, off Farm wage labor, Modification in traditional occupation, work opportunities in non - agriculture etc.

Out of 50 houses 88 percent respondents has thatched roof, 6 percent household have zinc sheet roof and RBC roof houses are found in the study area. The study shows that o 56 percent Botes live in the nuclear family and 44 percent were in joint family. 28 percent households go to the health post 24 percent go to Dhami/Jhankri/Gurau, 48 percent goes to both health post and Dhami/Jhankri/Gurau. Some of them do not want to go hospital; this is due to the lack of medical education and distance. It also signifies their faith over Dhami and Jhankri. The Bote are generally knows as the liquor drinking people.. They eat what they grow and supplement it with fish from the nearby rivers.

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. Bote communities are 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 households who have less access to such assets.

## 5.2 Conclusion

Bote community in the study area is in transition. The evidences collected from the field, suggest that rate of socio-economic change in Bote community is high. However, gradually Bote communities in Rahajar are 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 households 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.

Research in this community i.e Rahajar shows that historically 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 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, 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) 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 hand made 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.

### **5.3 Recommendations**

On the basis of finding deprives from the present stuffy Livelihood Strategies of Bote Communities in Rahajar , following recommendations have been made.

1. Traditional Knowledge of Bote in the areas of fishing, carpentry, making dhakiya, making mats should reinforce to encourage them towards off farm activities.
2. Their indigenous skills of knitting fishing nets should be promoted and preserved. Some training should provide for new generation too.
3. Fishing by using poison/medicine in the river should strictly be prohibited and pond fish farming programme should encouraged by government and other institutions to the Bote people to utilize their skill of fishing.
4. 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 I/NGOs or CBOs.
5. Nepalese government should provided proper agricultural and extension service to the people who want to commercialize their agricultural activities
6. 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 lunched in the Bote Tole.
7. I/NGOs and CBOs should do more in this community to uplift the participation in all sectors of decision-making bodies.
8. Nepalese Government should manage the subsidy to this community for commercialize their farm activities.
9. Government should encourage and also provide training to farmers (Bote people) to manage Compost fertilizer and minimize avoid the chemical fertilizer.
10. The government should provide credit to them on long-term basis in low interest rate to invest in agricultural implements.

11. Bote should be prioritized occupation like police, army, organization or government services. Some of the reservation seats should be separated for them.
12. River, streams are the foundation of Bote people. While constructing bridges, dam one must consider the negative impacts on their occupation. There should be alternative ways to replace them from traditional modes of occupation.
13. Government should conduct research for the social and cultural preservation of Bote people.
14. Political priorities (i.e local bodies) should be given to the marginalized Bote people.

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## APPENDIX: I

### Interview schedule for Household Survey

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						



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?  
\_\_\_\_\_.

**Thank You Very Much !**

**APPENDIX : II**  
**Check List for the KIS (Key Informants)**

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 !

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## ABSTRACTS

This thesis on the ‘Livelihood strategy of Bote Community’ was conducted in Rajahar. The main objective of the study is to know the livelihood condition of Bote community of Rajahar. The specific objectives are as follows: to explore Traditional livelihood strategies of Bote People in the study area. to investigate the existing socio-economic and cultural condition of Bote community. to analyze the impact of modernization in Bote community in study area.

The study is descriptive as well as explanatory in nature. Both qualitative as well as quantitative data were used in the research. Out of total Bote households 50 households has been selected by simple random sampling method. This ward was selected purposively because the population of the Bote community is concentrated in this ward. The sources of livelihood of rural people are mainly three cash crops, horticulture, animal husbandry, dairy, poultry, piggery, fishery, organic farming-vermin compost, handicrafts, rural artisans, and non-timber forest products etc. which are also followed by the Bote people of the study area. Dependence on wage labour, mostly of the unskilled and underpaid variety, is another important source of livelihood for majority of Botes in the study area.

Land was a major household asset and crop production was the means of survival. 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 the traditional occupation. Land fragmentation, change in social institution, resulted from the urbanization and globalization. The livelihood diversification and introducing of foreign employment have recently emerged livelihood strategies of the people in the study area. Due to the proximity to the market, the influence of the urbanization is more apparent in the Bote Village. In the study area most of the households follow the multiple occupations besides agriculture.



The livelihood strategy of Bote community in the study area is in transition. It shifted from agriculture to non-agricultural one. The household assets of this community have greatly influenced the process of adaptation of new strategy or modification of traditional occupation. Economic development and other economic activities change the surrounding environment of the people of a particular area have to change their way of life to adopt with the changing environment. It is necessary to ensure access to resources and increase social and political participation of Bote community for integral development of rural community in Nepal.