

**SOCIO-ECONOMIC STATUS OF MAJHI
IN YAMGHA VDC, PALPA**

A Thesis

Submitted to the Central Department of Geography

Faculty of Humanities and Social Sciences of Tribhuvan University

In Partial Fulfillment of the Requirements for **MASTER'S DEGREE**

in

GEOGRAPHY

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November, 2013

LETTER OF RECOMMENDATION

This is to certify that the thesis submitted by Dilip Bhandari, "**Socio-economic status of Majhi in Yamgha VDC Palpa**", has been prepared under my supervision in partial fulfillment of Requirements for the Degree of Master of Social Sciences in Geography. I recommend this thesis to the evaluation committee for examination.

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APPROVAL LETTER

The present thesis submitted by Mr. Dilip Bhandari entitled as "**Socio-economic status of Majhi in Yamgha VDC Palpa**", has been accepted in partial fulfillment of the requirements for **Master's Degree** of the Faculty of Humanities and Social Sciences in **Geography**.

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ACKNOWLEDGEMENT

I would like to express my gratitude to the Central department of Geography, Tribhuvan University for allowing me to complete this thesis in partial fulfillment for the Master's Degree in Geography.

I would like to express my gratitude and sincere thanks to Prof. Dr. Padma Chandra Poudel Head of the department of Geography and my supervisor Associate Prof. Dr. Prem Sagar Chapagain Central Department of Geography, for providing me an opportunity to conduct this study under his supervision. I never forget his kind co-operation guidance, inspiration and supervision during the preparation of this thesis. I would also like to express sincere thanks to the respected teachers and staff of this department for their various suggestions helps with kind co-operation.

I would like to express my heartiest gratitude to my parents and brothers who always encourage me to complete my study. I am also thankful to all of my friends who support me to complete my thesis.

At last but not least, my sincere thanks to the respondents as well as other people of the study area who provided necessary as well as valuable information's and possible help to accomplish this undertaking.

Dilip Bhandari

ABSTRACTS

Nepal is one of the poorest countries in the world. In this context, some of the castes and ethnic groups are not able to maintain their basic needs. The development programs implemented by the government and non government agencies are not sufficient to improve their economic condition. Majhi is one of the poor ethnic groups in the country. Their major source of income is fishing and boating. But now days, their traditional occupation are in transition due to the construction of dams for hydroelectricity project and bridges in different places. Thus, it has been important to know their socio-economic condition in this changing context. Different types of methods have been used to collect necessary data and information regarding to this problem. Primary as well as secondary data have been collected and both qualitative and quantitative methods are used to find out this problem. It is found that, their traditional occupation has been shifted to wage labor. Most of the economically active people do wage labor for their livelihood. They are compelled to do such type of occupation because they are not trained with any vocational guidance and most of them are illiterate. Although their secondary occupation is agriculture, Traditional pattern of agricultural practices, lack of irrigation facility, fertilizer, hybrid seeds and the limited land are the major cause of low production in the study area so that they cannot produce food for whole year. In the same way they could not develop animal husbandry as professional occupation. Although, some of them have engaged in extra economy generating activities, such as a bamboo work, carpenter etcetera. Since, the skill of these people does not play a significant role to bring change in their economic status. All these reasons have adverse effect on their poor socio-economic condition.

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GLOSSARY

Bari	Non- irrigated land
Buhari	Son's/Younger brother's wife
Chadi Devi	A goddess of Majhi
Ghedari	Building site
Kharbari	Private Grassland
Khet	Irrigated agriculture land
Pathi	A measurement tools (4.54 liter)
Ropani	Land equal to 0.051 Hectare

CHAPTER - I

INTRODUCTION

1.1 Background

Nepal is a small country with the area of 147,181 sq.k.m. It is divided into three major regions. They are the Mountain, Hill and Tarai. The mountain region is covered with high snow capped mountains. The Hill region consists of Mahabharata and Chureya range followed by the plain of Tarai. It is a country with multi-ethnic, multi-lingual, multi-religious and diverse culture. This vast diversity is the most unique feature of Nepal.

Majhi is one of the social groups in Nepal. They are scattered over the country for a very long time. Palpa, Gulmi, Syangja, Nawalparashi, Chitwan, Gorkha, Lamjung and Tanahu are the main districts of having Majhi settlement. Majhis have their own language, culture, customs, manners and traditions. They have their own traditional songs, dances and many ritual functions. They are the followers of Hindu religion. Their settlement pattern is cluster and mostly lives in traditional type of houses.

Majhi is actually a term used by the hill peoples for those people called Bote in the Tarai. They are also occasionally referred to Kushar. All Majhi, Bote and Kushar speak same language and follow the same patterns of life (Bista, 1967). From the very beginning, Majhi have had a special and intimate relationship with the rivers. The main traditional occupation of the Majhi people is fishing, boat building and river transportation. But now days these occupations are in danger due to the construction of bridge over the river and making of (dams) for hydroelectric project in different places.

Traditionally they like to live in joint family. But, now a day they use to live in nucleated family too. Their houses are single storied and made of mud, stone, wooden planks and thatched roof. Only a few houses are made of (Zinc) steel roof. Most of them speak their own language. They are also familiar with Nepali language.

The society of Majhi is female dominant, as Majhi women are powerful in decision making. Most of the men follow whatever the women prescribe. They equally share the responsibilities whether it is outside or inside of the house. They catch fish in the rivers for feeding by the help of self-made hooks and nets. They kept their traditional hooks and nets hanging outside their houses, represents their traditional occupation.

Majhi are one of the inhabitants of Yamgha V.D.C. in Palpa district. Their major settlement is situated on the bank of Kali Gandaki River. This village is also consisting of other caste groups like, Brahmins, Chhetris, Magars and others. They have their own socio cultural setting. Majhi are distinct from other groups in terms of the way of life.

1.2 Statement of the problem

Despite some progress in poverty reduction in recent years, Nepal remains one of the poorest countries in the world (UNDP, 2013). According to the 2010-11 poverty lines, an individual in Nepal is considered poor if his/her per-capita total annual consumption is below Rs. 19,261 (CBS, 2011). In this condition, some of the castes and ethnic groups are not able to maintain their basic needs. The development programs implemented by the government and non government agencies are not sufficient to improve their economic condition.

Majhi is one of the poor ethnic groups in the country. Their major source of income is fishing and boating. Traditionally they are less dependent in farming. Most of them are employed as unskilled wage labors and are paid very little. Some of them have engaged themselves as porter and daily wage labor. They invest money on food and mainly on drinks. Most of them do not send their children to school because of poverty. They are not aware of their health and hygiene and local development. Their traditional occupation fishing and boating is in transition. Their economy and livelihood is based on these transitional occupations. This changes nature of livelihood might reflect their community they live.

Thus, it has been important to know their socio-economic situation in this changing context and examine the relation with people other than Majhi are the major problems of this study.

1.3 Objectives of the Study

The overall objectives of the study are to assess the present socio-economic status of Majhi people at Yamgha V.D.C., Palpa district. The specific objectives are:

- ❖ To find out the present socio-economic condition of Majhi people at Yamgha Village Development Committee
- ❖ To know the socio-economic relationship between Majhi community with other communities in the study area.

1.4 Significance of the study

Socio-economic condition shows the living standard of any community. This is an attempt to find out the socio-economic condition of Majhi at yamgha V.D.C. Thus, this study is to find out their ways of living, occupation, language, tradition, religion customs and manner in the changing context.

So, the finding of this study is useful for planner in planning micro level project development plan and programs to improve the socio - economic condition of Majhis. Further, this study will be helpful to those who are interested in the same field.

1.5 Limitation of the study

This research mainly focuses the socio-economic condition of Majhi people at Yamgha VDC in palpa district. This VDC is situated in the eastern part of Palpa. There are 66 village development committees and one municipality in Palpa district. There are only three VDCs, where the Majhi settlements are situated. But this study is limited in only three wards of Yamgha VDC. They are Darpuk, Maichaur and Macheta of ward no 1, 2 and 3 respectively thus; I have collected information about Majhi at Yamgha VDC which may not reflect the socio-economic status of the whole Majhi community in Nepal.

CHAPTER - II

LITERATURE REVIEW

2.1 Literature Review

Different types of literatures are reviewed in this study. They are published and unpublished books, journals, reports, statistical profiles, newspaper articles, dissertations and different web sites etc. The literatures I reviewed for my study are as follows.

Panta (1997) concluded that the socio economic condition of Bote at Adarsha V.D.C, in Nawalparashi is miserable. Female were dominated in the study area. The parents are not aware of their children's education. They spend their source of income on the feasts and mainly in drink. Their agricultural practices are traditional. They were not aware of good health and sanitation. So the socio economic condition of Bote people of study area is poor.

Rijal (2003) has described that the socio economic status of Magar people in Imadol V.D.C. Lalitpur. The agricultural practices are traditional and they are trying to have modern technology. They do not have knowledge of education. They spent their major source of income on the feasts and unproductive activities. There is no any trade or industry to improve their economic condition. The family size is very high, that is 6.05 per household. Their basic concept of performing life cycle ceremonies is according to Hindu rites. Most of the Magar people were lack of higher education. So, they were complied to do unskilled wage labor to solve their hand to mouth problem. The nature of the wage labor is seasonal and pays very little. All these reason have adverse effect on their socio- economic condition.

Silwal (2010) concluded that the socio-economic condition of Chepang in Shaktikhor V.D.C. Chitwan is poor. They are dominated by advanced and rich people in the study area. The literacy rate is low with less percentage of literate female. People think that, the alternate works are more beneficial and give quicker returns then the education. They utilize their indigenious skill to fulfill their domestic requirements. Chapang of the study area has some traditional skill of making traditional goods to supplement their subsistence to some extent.

Kusma (2004) noted that the Kumals of (pottery squire) Bhaktapur are found economically poorer and have low status. Clay product has been their major source of income. They were found little depressed in absence of the proper market to sell the products. And the replacement made by the plastic and steel wares to the clay products has made the local potters hopeless. Black soil is difficult to found, on the other hand, the new generation doesn't like to be engaged in such works.

Bhandari (2004) describes in his comparative study on changing livelihood strategy of Majhi in Syangja and Palpa that the Majhi household in study area have been struggling with various problems especially the problem of income sources. He further describes that the Majhi of the study area are deprived from education from the very beginning. They are involved in unskilled wage labor. At present the livelihood strategy of Majhi is primarily based on local agricultural/non agricultural wage labor and living to India for job. Today they have lagged behind in politics, education, business and economic activities compared to the non Majhi groups of people.

Gurung (2000) noted that the socio - economic status of Gurung women in Rumjatar V.D.C. Okhaldhunga that the educational status of Gurung was not so poor. Their main occupations are agriculture and working in abroad. The status of women is very high in their community. They enjoy the great degree of freedom. They are socially, culturally and economically very strong. Their power of decision making is more prominent than men in household sphere.

Sharma (1997) describes that the socio economic change among the Magars of Laharepival V.D.C.Baglung that the economic status of Magars is not so sound. They have no sufficient productive land for cultivation. Almost all people cannot fulfill their food requirements for whole year. So they depend upon masonry wage labour, carpentry, and Foreign Service for their livelihood.

Sharma (1997) has concluded in his master's dissertation entitled "the socio economic study of Bote community in Byas Municipality-5 Tanahu" that, the Bote people are grouped in Mongoloid from, they possessed socio-economic and cultural system adopted from the Aryans and belongs to Matwali caste into the social hierarchy. They are still far from the industrial and civilized society. Their thoughts are still traditional. Gold panning activities, weaving of fish nets, habits of wearing typical dressing pattern and cluster

settlement differ from the other ethnic groups. Because of the over population and their small farmland, they could not manage proper food for their family. So, they support themselves by working as agricultural labor, unskilled wage labor, fishing, and gold panning activities.

Budhathoki (2004) has concluded that the socio- economic condition of Dalits of Chapagaun V.D.C. Lalitpur is jeopardy. Most of the Dalit children are forced to dropout from school when their parents cannot afford to pay for their education. The social status of the female is very low as their society is male dominant. Most of the families haven't got agricultural land. Only two families have got a few lands. Further he says that, the main causes for the degrading situation of Dalits are due to poverty, lack of education and lack of social awareness.

Subedi (1998) has noted that the socio economic status of Chamers of Dang district that, they are living absolute poor condition. They have not got sufficient agricultural land. Majority of them can't produce proper food for a single family. Their major occupation is labor and household servant. Most of them have shifted their traditional leather working job to other occupation such as agriculture, labor etc. But they are not able to improve their economic condition from these types of occupation.

Thapa (2003) has concluded in this master's dissertation on the socio cultural and economic condition of Darai community at Gagatpur VDC, Chitwan that the literacy rate is very low with the less percent of females. The major occupation of the villagers is agriculture and animal husbandry. Because of the traditional pattern of their agricultural practices they could not fulfill their food requirement. He says most of the Darai people are uneducated and they are not trained with any vocational guidance. So, they are compelled to do wage labor to solve their hand to mouth problem.

Subedi (2001) concluded that the socio economic condition of Bote at Devighat V.D.C. Tanahu that they are belong to Matwali caste group. They still believe in supernatural things like Sikari pooja, Bayu pooja, etc. The literacy rate is very poor with less percentage of literate females. They possess a small area of land is not sufficient for agricultural. Fishing and ferry service help them only for 7 months to buy necessary goods. They spent their major portion of income on feasts and drinking Jad and Raksi.

They do not know the importance of good health and sanitation due to the lack of education.

Sharma (2007) describes that the Lepcha people of Shree Antu V.D.C. of Ilam could not take the benefit of modernization like other people have because of the poverty and lack of education. It is therefore found that as compared to other tribes and the facilities they have; they haven't improved their life style. Although the lifestyle of Lepcha is improving than of the past, they are not developed as much as other tribes. Comparatively, the present Lepcha people are conscious in nature, their socio- economic status has also improving but not like that others have maintained. They have maintained a good relation with other tribes but haven't improved their socio- economic status.

Poudel (1984) has described in his book "Bote Bhasako Adhyan" that, either the Bote language is vanishing in the mixed settlement with other caste groups. There is still dominant of Bote language, where there the Bote settlement is compact. Similarly he describes the main area of Bote settlement in Palpa district are Darbuk, Charlung, Dailatum, Ashardi, Dumrikuna, Hungi and Dovan.

Bista (1967) has made an ethnographic map of Nepal. In his book "People of Nepal" he has described that the Majhi is actually a term used by the hill peoples for those people called Bote in Terai. They are also occasionally referred to as Kushar. All are identical, Majhi, Bote and kushar, they speak same language and follow the same patterns of life.

Timseena (1987) has concluded in his master's dissertation on cultural patterns and resource management in rural subsistence in Majhi community of Amchaur village Kabhrepalanchowk that, the culture is still primitive and it is slightly going to be changed by the influence of other society. The Majhi of the study area use to do agricultural wage labor for their livelihood. He further describes, the topographical variation is the cause of cultural and economic variation in Nepal. Topographical variation and environmental factors help men to adopt a special type of culture and the resource management pattern for subsistence. Majhis of the study area have adopted the primitive type of life style and cultural values. Majhis of Amchaur have adopted the agriculture and ferry services as their income resource for 250 years. They are suffering from extreme poverty, illiterate and economic backwardness.

CHAPTER- III

METHODS OF DATA COLLECTION AND ANALYSIS

Different types of methods have been used to collect necessary data and information in this research. Primary as well as secondary data have been collected and both qualitative and quantitative methods are used in this study. The main field methods and instruments includes, field observation, household survey, questionnaire, key informant interview and informal discussions.

The study on Majhji people of Yamgha V.D.C. ward no 1, 2, and 3 mainly based on the primary source of information, which were collected from the field survey by using the various instruments. The information collected through household survey includes the lifecycle ceremony, family composition, economic status, occupation, literacy and their education etc. It also includes the relation between Majhji people with other caste groups in the study area.

3.1 Primary and Secondary

The primary and secondary both types of data are used in this study. Primary data are the main sources of information as well as secondary data are the secondary source of information. I have conducted household survey by using the semi structured questionnaires. Field observation, household survey, in-depth interviews, and participation provided insight for this study. I have used secondary source of information. The secondary sources include published and unpublished books, journals, reports, statistical profiles, Newspaper articles, dissertations and different web sites.

Semi structured questionnaires were prepared to collect the quantitative data. It gives the basic information like population structure, education, occupation, land holding and their way of life. It is main source of information especially for quantitative information. For this, 40 households of Majhji were selected. The structured questionnaire was asked to the head of the family. In the absence of him/her the eldest one was consulted. From this method I got the quantitative information i.e. age and sex composition, educational status, occupational trends, income level, land holding, marital status, family type and their ways of life.

Similarly, unstructured interview was conducted to collect information about the overall socio-economic information. Different people were made involve in semi structured and unstructured interview. Unstructured interview was carried out in quite informal way.

3.2. Household Survey

The household survey was conducted to get the information about the household and family composition, occupation, income/expenditure pattern, land holding size, health and education, agricultural pattern and other demographic and socio-economic aspects.

The information was collected using household survey questionnaire from the household head during the field work. Out of 83 households, I have chosen 40 households from three wards of the VDC. The survey was conducted in the day time, where the people were at home. I have collected all the information's regarding their origin, family structure, historical importance and other socio economic aspects.

Social aspects, includes all the information about age, sex, marital status, education, family size, religion, language etc, similarly economic aspects includes occupation, size of farming land, land ownership, annual income and expenditure pattern etc . All the aspects I tried to include in my household survey as much as possible.

3.3 Observation and Field Notes

Field observation is the most important and reliable method for any researcher, which helps to collect real information regarding the research area. This technique was used to get the information about the socio-economic condition of Majhi people in the study area. Observation technique was applied to get the information about the geographical setting, agricultural practices, natural resources and settlement pattern, and access of different assets in the study area.

Field notes were taken to capture micro level information regarding the research questions. Field note becomes a personal text for the researcher to analysis the collected data. Thus, in this research I realized that, all the required information are not possible to generate either from the structured, unstructured or semi-structured interviews with the key informants and household heads. It is also not possible to note down all the valuable

information in such type of interview methods during field works. So that field note helped to secure that information regarding the study area.

3.4 Key Informants Interview

Key informants interview is one of the techniques to collect the qualitative data. This type of interview is an easy way to collect the information of study area. In this interview, the researcher goes through door to door or it may outside the community such as school and other educated persons for more information. I applied key informant interview method in my research in which I had chosen six key informants of different age. They were from different wards i.e. 1, 2 and 3. I had chosen informants from Darpuk, Maichaur and Macheta. This method helped me to collect the fact and reliable information about Majhi's in the study area. The aged informants helped me to provide their historical and present information too. All the informants helped me to provide data regarding their origin, social settings, and their economic condition. They provided me the information of their present economic condition, social and economic change, relationship with other cast groups and their administrative role in development activities.

3.5 Methods of data processing and analysis

After the field survey the collected data were processed and edited. Quantitative method, qualitative method and GIS were used to processed and interpret the collected data. In the quantitative techniques means, percentage, correlation etc are used where required. GIS was used to prepare different maps of study area. The data were processed by the use of computer software i.e. Ms Excel. Different tables, charts, and diagrams were prepared using computer programs. Similarly, the descriptive method was used for the analysis of their social settings, housing condition, feasts/ festivals and their socio-economic condition.

CHAPTER - IV

INTRODUCTION TO STUDY AREA

This chapter includes short description of Palpa district and general introduction of Yamgha V.D.C. Population composition, literacy and natural resources with geographical features and major characteristics of the study area are also described.

4.1 Palpa District

Palpa district lies in Lumbini zone with an area of 1366 sq. km. This district is bordered by Nawalparasi district in east, Arghakhanchi, Gulmi district in west, Gulmi, Syangja, Tanahu district in the north and Nawalparasi, Rupandehi in the south. This district has been evaluated in different heights ranging from 152 meters to 1936 meters. The major Rivers of the districts are Kaligandaki, Tinaw Khola, Rindi Khola, Arun Khola, Nimdi Khola, Purba Khola, Aangaha Khola, Sardawa Khola, Kachal Khola, Jhumsa Khola, Dovan Khola etc. This district is situated between 27°34' to 27°57' north latitude and 83° 15' to 84°22' east longitude. The climate of Palpa district includes Tropical and sub-tropical types. The temperature varies from 4° Centigrade to 32° Centigrade and the district average annual rainfall is 1903m.m.

The district has 66 village development committees (VDC) and 1 Municipality. Tansen is the district headquarters. According to the census 2011, the district population was 261,180 with male 115,840 (44.35%), female 145,340 (55.64%). There are 59,291 households with average household size 4.41. The population density of the district is 190 persons per square kilometer.

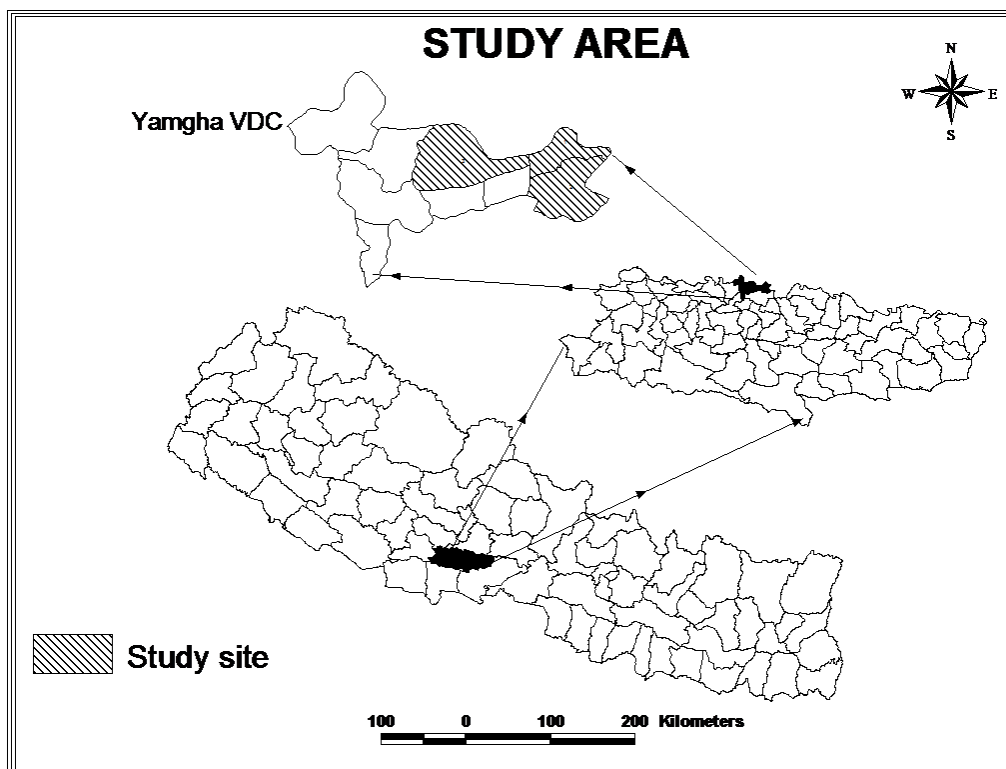
There are different ethnic groups having their different characteristic are living in the district. They are Magar, Brahmin, Chhetri, Kami, Newar, Sarki, Kumal, Damai, Thakuri, Majhi and others.

4.2 Yamgha Village Development Committee

Yamgha is one of the village development committees of Palpa district. According to census (2011) the total population in the VDC was 3573 with the number of male were 1465 (41.00%) and the female were 2108 (58.99%). There are 901 households in the VDC. The VDC has nine wards with different villages. Different ethnic groups of people i.e. Brahmin, Chhetri, Magar, Kami, Newar, Sarki, Kumal, Damai, Thakuri and Majhi are living in the VDC. Among the all villages of Palpa district, Yamgha VDC is the main area of Bote settlement. In the same ways, Charlung of palpa district, Dailatum, Ashardi, Dumrikuna, Hungi, Darcha (Kaladi Ghat) are the leading villages of Bote settlement.

Among the nine wards of the VDC, my study focuses only in three wards, where the majority of houses are of Majhi's. Although, the settlement is mixed with other ethnic groups but the number of Majhi are high in the study area. Majhis are the original inhabitants of the villages, namely Darpuk, Mychore and Majeta that are located along the Kali Gandaki River where Nepal's largest hydro power Kaligandaki is stationed.

Figure: 1 Location of study area



Source: Central Department of Geography

4.2.1 Settlement

The settlement pattern of the Botes in the study area is very typical. The area is located at the bank of the Kaligandaki River where those people lives and passing their daily activities. The settlement pattern is found cluster. There are 3 Bote settlements in the VDC; they are Darpuk, Macheta and Maichaur. In Darpuk and Macheta the settlement is mixed with Brahmins but in Maichaur there is a typical Bote settlement.

4.2.2 Housing Condition

Housing condition of the Botae's in the study is very poor. Most of the houses are of one storied. They are made of mud, stone and wooden planks. Among them some of the houses are at risk, because of the cracked walls and damaged roofs. Most of the houses made of Khar (thatched roof), although a few houses are made of Jasta (zinc sheet roof). Out of the 83 houses, 59 are made of thatched roof. The houses are in lack of ordinary facilities. Many of them have partitioned their houses into two parts where they occupy one part and keep animals in another part. Accept some houses, there is no toilet facility.

Figure: 2 Housing conditions of Botes in the study area



CHAPTER- V

SOCIO - ECONOMIC STATUS OF MAJHIS

5.1 Social Characteristics

5.1.1 Demography

According to the census 2011, the total population of Nepal is 26,494,504. The population growth rate is 1.35 per annum. In the same ways, the district population of palpa is 261,180 in which male are 115,840 (44.35%) and female are 145,340 (55.64%). The total population of Yamgha VDC is 3573 in which, male are 1465 (41.00%) and the female are 2108 (58.99%). There are 83Majhi households in the study area. The total population of the community is 459 where the males are 233(50.76%) and the female are 226 (49.23%).

Table: 1 Population distribution of Bote people by age group in study area

Age Group	Sex				Total	Percentage
	Male	Percentage	Female	Percentage		
Below 15	39	17.97%	49	22.58%	88	40.93 (%)
15-60	58	27.18%	55	25.80%	113	52.56 (%)
Above 60	5	2.30%	9	4.14%	14	6.51 (%)
Total	102	47.46%	113	52.53%	215	100 (%)

Source: Field survey, 2013

Age and sex structure provides the composition of population. Table 1 shows the situation of population in study area. It shows the younger population (below 15) comprises 40.93 percentages, in which male are 17.97 percent and female are 22.58 percent. The economically active population (age group of 15 to 60 years) is 52.56 percent, in which male are 27.18 percent and female are 25.80 percent. The age group of above 60 is 6.51 percent, in which male are 2.30 percent and female are 4.14 percent. When we compare these data with Nepal census, we find the younger population in the study area (52.56%) is lesser than national population of (57 %) (National census: 2011).

5.1.2 Educational Attainment

Educational attainment is one of the important parts of socio-economic status of a society. Most of the Bote parents in the study area are illiterate. They do not understand the value of education. So they are not aware of their children's education too. They only do wage labor to solve the hand to mouth problems. They do not complete their education, so that the dropout rate is high. The educational status of the study is in not satisfactory, the presented table shows the educational status of the community (Table 2).

Table: 2 Educational attainments by sex in Bote community

S.N.	Level of Education	Male	(%)	Female	(%)	Total	(%)
1	Illiterate	23	14.11	41	25.15	64	39.26
2	Pre-Primary	34	20.86	33	20.25	67	41.11
3	Primary	9	5.52	4	2.45	13	7.97
4	Lower-Sec	8	4.91	9	5.52	17	10.43
5	Secondary	-	-	2	1.23	2	1.23
	Total	74	45.40	89	54.60	163	100

Source: Field survey, 2013

The presented table shows the educational attainment by sex in the Bote community of study area. Out of the total population 39.26 percent population are illiterate. Where 14.11 percent are male and 25.15 percent are female of total population. The total number of pre-primary level completed population are 67, where male are 20.86 percent and female are 20.25 percent of the total population. The numbers of primary level completed are 13, where male are 5.52 percent and female are 2.45 percent of total population. The lower secondary level completed population is 17, where 4.94 are male and 5.52 are female of total population. The numbers of secondary level completed are only 2, and both are female.

The table shows, there are higher number of female are illiterate than male in the study area. Similarly, out of the total school attended population, the number of male is higher

than female. It shows the less number of female have recorded school education. The less number of female involvement in school is due to they have to look after their younger and get less priority in education.

Figure: 3 Majhi (Bote) Students



5.1.3 Language

There are 123 languages spoken as mother tongue reported in census 2011. Among them, Bote people have their own language which is called Bote Bhasa. Bote people speak a language of Indo European family and this indicates that they are quite related to the people from the south India that those people have migrated. In the study area, most of the people speak Bote language and they are also familiar with Nepali language as well.

5.1.4 Family Structure

In the study area there are two types of family structures found. They are joint family and nucleated family. The nucleated family consists of married couple and their unmarried children and the joint family is a group of brother's families living together with their parents, in which there is a joint resident, kitchen and property. In the study area, the number of nucleated family was higher than joint family structure. It shows the, New generation of Botes is slightly attracted in nucleated family gradually. But, during the

field visit I found, some of the families were living together, with two brother's family separately in the same house.

5.1.5 Birth Rituals

According to the villagers, the birth ritual of Bote peoples is more like to Brahmin. All the ceremonies of Bote peoples are as same as Brahmins with some exceptions. On the sixth day of baby born they celebrate Chhaiti in which the villagers sang a song in the whole night. Nowadays this custom is slowly dying out.

Initially, the newly born baby is cleaned and his/her mother is bathed. Barley, Sesame, Kus grass and a copper coin are put into a cup of Gahunt (cow urine) and then sprinkled by the Jawai Chela (son in law) and the new mother is given some to drink or her lips symbolically. Within the Bhandar (store) of the house the Diity Bhimsen is propitiated with a blood sacrifice of a fowl and worshipped with Aksata- Pati. A thread is colored yellow with turmeric powder and it tied to the newly born child's wrist, ankles and waist. Now the name is proposed on the basis of the day of birth or the child's complexion (Panta, S. 1997).

For instance the name of child born in Aitabir (Sunday) is called Aita and if fair Gorae or Kale if dark. Once the name is decided it is announced to everyone. Today Bote these consult Brahmin priests and make horoscopes for their children. Thus the children now have Hinduised names like Sorvojit, Santabir etc. Once the naming is over the child faced towards the sun after being taken out of the house. Lastly the child's mother is given chicken and rice to eat (Gautam and Thapa: et al., 1997).

5.1.7 Marriage

According to the villagers of the study area, there is mainly two types of marriage; they are arranged marriage and love marriage. Generally they marry with the community except member of their own caste. In the case of love marriage, it is unnecessary for the parents of the couple are agreeing but it is necessary for the parents of couple to be agree in arranged marriage. In their society, the younger brother has to accept his elder brother's widow as is the custom should the elder brother expires. But, Jethaju or elder brother is

not allowed to marry his Buhari or younger brother's wife. There are some cases of inter cast marriage in the study area but it is not legal in their society, they just tolerate it.

5.1.8 Death Rituals

When a Bote dies, there are three rituals that have to be performed argh or death rites and rituals, the khnn or burial and asaunch vidhi or pollution rituals. There is amazing customs that the death rituals can always be done when the kin of the deceased feel that they are financially capable at a later date. In such cases only the burial or khnn is done while the other rituals are done at the later decided date. Thus the pollution purification is also done at this late extended date and till the one who is observing this pollution must not eat at anyone else's house. If an unmarried individual dies argh is unnecessary and according to the age, death pollution is observed for the period of 5, 7, or 9 days after which thado kiraya is performed. The son of the deceased is responsible to carry rituals for 13 days. Khnn or burial is done by the people, people collect at the houses of the deceased and the deceased's son throw away his cap and has his hair shaved no even leaving the top knot. A bier of a green bamboo is constructed and on it the corpse is placed and carried by two persons, to the edge of the river. Then the corpse lying on its back placed in a pre-dug grave and a coin is placed on its mouth, with a piece of camphor on it. Offerings of rice grains and pulses are also placed around the mouth. Now the camphor is lit and this is called dagbatti. A garland of flowers, a vessel for drinking water and a leafy branch of a tree is stuck on the grave so that the deceased can get some shade, is the brief among them (Gautam and Thapa: et al., 1997).

On the 13th day, they have to feed that person and had attended to carry deceased body Malami people involved in (Mourning Ceremony), neighbor and relatives. After the completion of these rituals they will be eligible to mix with society.

5.1.10 Festivals

The Bote people mostly expend their income in celebrating feasts and festivals with drinking alcohol. In the study area, they celebrate Dashain as the greatest festival. On the night of Kalaratri, they perform Kalika Puja within the house, and also on Chaite Dashain. They believe that Kalika will protect them in the event of any misfortune or

problems that come their way. At Dashain the relatives visit their main house and get Tika from the hand of their elders or parents and meet their relatives.

Other festivals which Bote people celebrate are Maghe Sakranti and Saune Sakranti. Maghe sakranti falls on the first day of Magh. Similarly, Saune Sakrani falls in the first day of Srawan. They celebrate these festivals interestingly. Except these festivals their other festivals are Teej, Tihar, Chandi purnima, Kulain Puja and Kali puja.

5.1.11 Health facilities and Treatment practices

In the study area there is neither a Hospital nor a Health post. There is no health facility in three VDC. They do not get proper treatment even in the case of emergency. The people of the study area are not aware of their health and hygiene. The villagers are mostly suffered from many kinds of diseases.

There is a primary health center in Syangja district which is 2/3 kilometer far from the study area. There is no transport facility to the nearest health center. The health center is not well equipped. There is not proper medicine too. In the case of emergency they have to go to the district hospital. So the health condition of the study area is poor. Most of the People are uneducated. They do not have knowledge of health education. The people of the study area perform two types of treatments. Most of the people believe on doctors as well as Dhami Jhankri. So the people do both type of treatment practices. Only a few people believe on modern treatment practices.

Table: 3 Treatment practices in the study area

Service Providers	No of Households	Percentage
Only Dhami / Jhankri	0	0
Hospital	7	17.50
Both	33	82.50
Total	40	100

Source: Field survey 2013

The presented table shows the treatment practices over the study area. In general cases they do not go to hospital because of their lack of health education and the distance to the health center. They do home treatment practices mostly and they only goes to hospital

serious cases. Most of the people believe in both types of treatment practices it means, they believe in doctor and Dhama Jhankri as well. So the above mentioned table shows the higher percentages of the believers are in both type. It is (82.50%) of the 40 households. Similarly, the percentage of believing doctors is only (17 %). There is not a single household who believe in only Dhama Jhankri type of treatment. It may be the outcome of somewhat awareness of the villagers.

5.1.12 Source of drinking water and Sanitation

Most of the villagers use public tap water. Except them, a few people use natural spring and well too. In the case of drinking water the situation is satisfactory.

The sanitation in the village is in very poor condition. They do not care of their children's health. There were flies/ insects all over the village. The children seem very dirty in the villages. The Bote people keep kitchen and other animals at the same ground floor, where one part of which they themselves occupied. This type of behavior pollutes the indoor environment and invites flies and insects. On another side, there is no toilet facility in the village.

5.1.13 Relationship with other caste groups

Different caste/ethnic groups of people have been existing having their own socio-cultural setting in Yamgha village development committee. Majhis are one of the ancient settlers of Yamgha. Brahmins are their nearest villagers. From the very beginning Majhis have had spatial relationship with Brahmins. They used to go for job in Brahmin society. They used to bring loan from Brahmins for that they had to do wage labor in Brahmin houses. In this way the relationship was good.

Now days, Majhis of the study area are becoming little aware of their rights. The trend of working in Brahmin houses is decreasing. Most of the younger go India for job so that their economic condition is improving. As a result they do not tolerate any kind of domination in the society. In this way the relationship of Majhis with other caste groups has been changing over time.

5.2 Economy

5.2.1 Land

Land ownership is one of the most important indexes of socio economic status of household. The possession of land is very much important among the Bote People of Yamgha. It is not only for the cultivation something but also continuous source of food security. On the period of field observation, I found basically two types of land possessing system in the study area. They are own land and rented land. The land of Bote's in the study area is very low. They can not produce food for whole year from their small farm land. The land is less fertile and no means of irrigation facilities.

Basically, there are four types of land found in Yamgha. They are Ghaderi (building site), Khet, Bari and Kharbari type of lands. Ghadri means the land where the house is constructed. Khet means the irrigated fertile land. Bari means the rain fed terrace and the Kharbari is grassland, where people collect litter and firewood. A few Bote have rented land from the nearest Brahmin society. But the rented land is not sufficient for them. On the basis of land holding Majhis are categorized into four groups.

Table: 4 Land holding size in Ropani

S.N.	Land holding size in Ropani	HH	Percentage	Area in Ropani	Percentage
1	< 1	24	60.00	20.88	31.97
2	1-3	13	32.50	26.62	40.75
3	3-5	1	2.50	4.63	7.09
4	> 5	2	5.00	13.19	20.19
	Total	40	100	65.32	100

Source: Field survey, 2013

Table 4 shows the land ownership pattern of Majhi according to holding in the study area. The percentage of < 1 Ropani land holder are very high i.e. 60%, similarly the percentage of 1-3 Ropani land holder are 32.50%. But, the percentage of 3-5 Ropani land holders are only 2.50 % and the percentage of > 5 Ropani land holders are only 5 % shows the poor land holding situation.

In other hand, 24 households have 20.88 Ropani land,13 have 26.62 Ropani land, 1 household have 4.63 Ropali land and 2 households have 13.19 Ropani land shows the uneven distribution of land in the study area.

Table: 5 Land by ownership (in Ropani)

Land type	Own land	Rented land	Total land
Khet	2	3.31	5.31
Bari	16.38	7.38	23.76
Kharbari	20.19	4.19	21.38
Ghaderi	11.87	-	11.87
Total	50.44	14.88	65.32

Source: Field survey, 2013

Because of low land possession in the study area, they have rented 3 types of land from the nearest Brahmin society. Table 5 shows out of the 65.32 Ropani land of 40 households, 50.4 Ropani is their own land and 14.88 Ropani land is rented land. Out of the 3 rented land types the proportion of rented Bari is high. They could not produce grain for whole year from the additional rented land too.

Table: 6 Land holding size by type (in Ropani)

S.N.	Land holding size in Ropani	H.H.	Khet	H.H.	Bari	H.H.	Kharbari	H.H.	Ghaderi
1	<1	3	2.27	31	18.09	20	11.16	39	10.37
2	1-3	4	3.04	3	5.67	5	5.73	1	1.50
3	3-5	-	-	-	-	2	7.49	-	-
	Total	7	5.31	34	23.76	27	24.38	40	11.87

Source: Field survey 2013

Table 6 shows different types of land category occupied by Bote households in the study area. The table shows that, out of the 40 households, only 7 have khet type land, in which 3 households have <1 Ropani Khet and 4 households have 1-3 Ropani Khet. Similarly, out of the 40 households 34 have Bari type land, in which 31 have < 1 Ropani Bari, 3 have 1-3 Ropani Bari and only 2 have 3-5 Ropani Bari. In the same way, out of the 40 households, 27 have Kharbari type land, in which 20 have <1 Ropani Kharbari, 5 have 1-3 Ropani Kharbari and only 2 have 3-5 Ropani Kharbari. Similarly, out of the 40 households, All have their own Ghaderi land, in which 39 have <1 Ropani Ghaderi and only 1 have 1-3 Ropani Ghaderi.

The table shows the high proportion of landholders have only Ghaderi type land. Most of them have only < 1 Ropani land of each 4 type. Ghadari and Khet type land is less in amount compare to Bari and Kharbari type land, because Ghaderi and Khet type of land are valuable than Bari and Kharbai. It shows the poor land holding situation in the study area.

5.2.2 Farming System

The agricultural production depends upon different factors. The quality of soil, amount of manure used, irrigation facilities, timely cultivation and continuous care of plant determines the quality and quantity of crops production. In the case of Bote community, they do the traditional type of agricultural practices. Similarly, they do not have modern agricultural tools and techniques.

On the other hand, there is no availability of irrigation facility in the study area. Therefore, most of the land is Bari type land, which is depends upon monsoon rain. They do not use fertilizer and hybrid seeds. Although, the landholders occupy very small quantity of land, they do not have irrigation facility, the farming system is traditional, and they use traditional seeds only. All these factors lead to low production in the study area.

5.2.3 Crop Production

The crop production of the landholders in the study area is very low. However Paddy, wheat, maize, mustard and grams are the main crops of the study area. Very few Bote people produce wheat, mustard, and Grams.

Table: 7 Area cultivated and production by type of crop

S.N.	Crop Type	Area (in Ropani)	Production in (Muri)	Percentage Production
1	Paddy	5.31	15.93	33.83
2	Maize	12.74	22.30	47.36
3	Wheat	3.23	4.09	8.69
4	Mustard	2.24	2.65	5.63
5	Grams	3.26	2.12	4.50
	Total	26.78	47.09	100

Source: Field survey, 2013

Table 7 shows the pattern of crop production in the study area. In which, maize is the major production. According to the table the production of maize is 47.36%, which is the big proportion of whole production. Paddy is the second largest production, which is 33.83%. The least produced crops are wheat, mustard and grams. Their productions are 8.96%, 5.63% and 4.50% respectively. Small size of farming land, irrigation problem, less use of fertilizer and traditional pattern of farming system and seeds are the major cause of low production in the study area.

Table: 8 Crop productions by Land ownership in Muri

S.N.	Crop type	Cultivated own land (in Ropani)	Production (Muri)	Cultivated rented land (in Ropani)	Production (Muri)	Cultivated total land	Total production
1	Paddy	2	6.21	3.31	9.72	5.31	15.93
2	Maize	9.54	17.55	3.20	4.75	12.74	22.30
3	Wheat	2.16	2.70	1.07	1.39	3.23	4.09
4	Mustard	1.18	1.34	1.06	1.31	2.24	2.65
5	Grams	2.23	1.45	1.03	0.67	3.26	2.12

Source: Field survey, 2013

Table 8 shows the production of crops within the 40 households in Muri from their own land and rented land. Among the whole crop type, maize is the highest production from

own land i.e. 17.55 Muri annually. The production of maize from rented land is only 4.75 Muri. Similarly the second largest production is paddy which is 6.21 Muri from own land. The production of paddy from rented land is 9.72 Muri which is higher production compare to own land production. Majhi have only a few Khet so that, they are complied to do rent in land. Wheat, mustard and grams are low in production so that they are not comparable.

From the table we can find out the low production of every crop. Due to the lack of irrigation and fertilizer production of land is low. Besides this, they do not have more interest to do agriculture because of the small farm land and being a secondary occupation.

5.2.4 Food Sufficiency status

Food sufficiency status is one of the components to represent the socio-economic condition in an individual household. In the case of study area, there is not enough land to cultivate. The cultivable land is limited. Therefore the crop production does not meet the requirements.

Table: 9 Annual food sufficiency status

S.N.	Food sufficiency status	Number of households	Percentage
1	No food production	5	12.50
2	< 1 months	9	22.50
3	1 - 3 months	8	20
4	3 – 6 months	16	40
5	6 – 9 months	2	5
	Total	40	100

Source: Field survey, 2013

Table 9 shows the annual food sufficiency status of Bote households in the study area. Among 40 households, 5 households have no agricultural land so that they cannot produce food, 9 households have food only for < 1months. Similarly 8 households have food for 1-3 months, 16 households have food for 3-6 months. Only 2 households have food for 6-9 months. There is not a single household who produce food for more than nine months. From the table we can find out that, 40 percent households have food for only 3-6 months. Due to the lack of proper irrigation facility, fertilizer, less productivity

of land causes the less production of crops. On the other hand they do not have more interest to do agriculture because of the small size of farm land.

5.2.5 Livestock

The Bote people of Yamgha VDC kept chicken, goats, cow, oxen and buffalo. They keep livestock for milk, meat and manure. Although oxen are used to plough and cows are keeping for milk, manure and consider as holy animal.

Table: 10 Livestock Information

S.N.	Types of animal	Number
1	Cow/Oxen	9
2	Buffalo	23
3	Goat	85
4	Hen/Chicken	117
	Total	234

Source: Field survey 2013

The table shows the number of livestock by 40 households in the study area. Out of the total livestock number of Hen/ Chicken and goats are large comparing to other two types because these are less valuable type of livestock. Similarly, cow/oxen and buffalo are less in number, because they are valuable type of animals. Because of their poor economic condition they could not keeps animal for business purpose they only keeps for household demand and sometimes to sell.

5.2.6 Occupational status

The traditional occupation of Bote people are fishing and boating. But these occupations are in transition due to the construction of dams for hydroelectricity project and bridges in different places. Nowadays most of the Bote people in the study area are occupied as a wage labor for their livelihood. Most of the young people choose Indian cities like Delhi/ Mumbai, because of the easy entrance and opportunity for job. The Bote people do agricultural practice as a secondary option. Some of them have engaged themselves as a carpenter, bamboo worker and daily wage labor.

Table: 11 Occupational compositions of the surveyed households

S.N.	Occupation	Male	Percentage	Female	Percentage	Total	Percentage
1	Labor	7	12.50	18	42.86 %	25	25.51
2	Agriculture	3	5.36	5	11.90	8	8.16
3	Ag. & Labor	6	10.71	14	33.33	20	20.41
4	Labor & Fishing	9	16.07	-	-	9	9.18
5	Ag. & Fishing	2	3.57	-	-	2	2.04
6	Ag. & Business	1	1.79	-	-	1	1.02
7	Service-Nepal	2	3.57	3	7.14	5	5.10
8	Service-India	25	44.64	2	4.76	27	27.55
9	Others	1	1.79	-	-	1	1.02
Total		56	100	42	100	98	100

Source: Field survey, 2013

The table shows the occupational pattern of economically active population in the study area. It has been divided the occupation in 9 categories. The table shows 27.55 percent people goes India for job. Similarly, 25.55 percent people are labor, 20.41 percent people do agriculture and labor, 9.81 percent people do agriculture and fishing, 8.16 percent

people do only agriculture, 5.10 percent people do service in Nepal, 2.04 percent people do agriculture and fishing, 1.02 percent people do agriculture and business and another 1.02 percent do other one.

When we compare only within males occupied in presented 9 categories, 44.64 percent male goes India for job, which is the highest percent. Similarly, 16.07 percent male do agriculture and fishing, 12.50 percent male are only labor, 10.71 percent male do agriculture and labor, 5.36 percent male do only agriculture, 3.57 percent male do agriculture & fishing, another 3.57 percent male do service in Nepal, 1.79 percent male do agriculture and business and another 1.79 percent male have their own tractor business.

Similarly, when we compare occupied female in presented 9 category, 42.86 percent female are only labor, 33.33 percent female do agriculture and labor, 11.90 percent female do only agriculture, 7.14 percent female do service in Nepal and 4.76 percent female go India for job.

The data shows the highest proportion of the economically active people goes India for job. Their secondary occupation is labor; third occupation is agriculture and labor. Only few of them have involved in only agriculture and fishing and only agriculture and others. From the data we can find out the highest proportion of male goes for India and highest proportion of female are only labor. This scenario shows the poor economic status in the study area.

5.2.7 Annual Income

The economic condition of the Bote people in Yamgha VDC is very poor. Wage labor is the main source of income. Agriculture, fishing, animal husbandry and service are the subsidiary sources of income.

Table: 12 Annual Incomes

Income in RS	Number of households	Percentage
1000-5000	3	7.50
5000-10000	11	27.50
10000-15000	19	47.50
15000-20000	6	15
Above-20000	1	2.50
Total	40	100

Source: Field survey, 2013

Table 12 shows the annual income of Bote people (as household income) in the study area. Their major source of income is wage labor. Agriculture and fishing are the subsidiary type of income sources. Out of the 40 households, 19 households earn 10000-15000 annually. Similarly, 11 households earn 5000-10000 annually and 6 household earn 15000-20000 annually. Another 3 households earn only 1000-5000 annually. Only one household earn above 20000 annually in the study area.

From the data we can find out the highest percentage i.e. 47.50 households earn 10000-15000 annually and another 27.50 percent households earn only 5000-1000 shows the poor income status in the study area.

5.2.8 Annual Expenditure

Wage labor is the main source of income of Bote people in the study area. Their secondary sources of income are agriculture and fishing. Most of the Bote people could not fulfill their daily needs from these types of occupations.

Table: 13 Annual Expenditure

Expenditure in RS	Number of households	Percentage
1000-5000	1	2.25
5000-10000	3	7.50
10000-15000	5	12.50
15000-20000	12	30
20000-25000	17	42.50
Above 25000	2	5
Total	40	100

Source: Field survey 2013

Table 13 shows the annual expenditure pattern of the Bote peoples (as household expenditure) in the study area. They mostly spent their income on food grain supplement. Secondly, they expend their income on feasts/ festivals and alcohol consumption. Similarly, they spend their little amount on children's education and others. Out of the surveyed 40 households, 17 households expend 20000-25000 annually. Similarly, 12 households expend 15000-20000 annually and 5 households expend 10000-15000 annually. Another 3 households expend 5000-10000 annually, 2 households expend above 25000 annually and 1 household expend 1000-5000 annually.

From the data we can find out that, the highest percentages of families expend 20000-25000 annually. When we compare these data with their income pattern, than we can find out the expenditure pattern of Bote people is higher than their income.

CHAPTER: VI

SUMMARY AND CONCLUSION

6.1 Summary

Majhis are one of the indigenous, minorities groups of people, having their own culture, customs and identity in the different part of the country, Nepal. They have their own language, culture, custom, tradition, manner and identity. Majhi and Bote are the same identical group, who speak same language and follow the same pattern of life. This study has focused to find out the socio-economic status of Bote people in Yamgha, VDC ward no 1, 2 and 3, Palpa. The major areas of Bote habitation are Palpa, Gulmi Syangja, Nawalparasi, Chitwan, Sarlahi, Gorkha, Lamjung and Tanahu. They speak an Indo-Aryan language. They live in one storied hut made of mud/ wooden walls and thatched roofs. Bote have their own way of performing birth, marriage and death rituals. Unskilled wage labor, agriculture, fishing, searching gold in the river bank are their main source of income. They hold small land for farming. The annual income of Bote is very low. The Large numbers of people are illiterate. Their socio-economic condition is miserable.

There are 83 Bote households in Yamgha VDC ward no 1, 2 and 3, Palpa. The total population of the community is 459, where the males are 233 (50.76%) and female are 226 (49.23%). Among the all population, the age group of below 15 are 88 i.e. 40.93 percent. Similarly, the age group of 15-60 are 113 i.e. 52.56 percent and the age group of above 60 are 14 i.e. 6.51 percent. The less number of above 60 populations shows low life expectancy ratio in the study area.

Out of the total population 39.26 percent population are illiterate. Where 14.11 percent are male and 25.15 percent are female of total population. The total number of pre-primary level completed population are 67, where male are 20.86 percent and female are 20.25 percent of the total population. The numbers of primary level completed are 13, where male are 5.52 percent and female are 2.45 percent of total population. The lower secondary level completed population is 17, where 4.94 are male and 5.52 are female of total population. The numbers of secondary level completed are only 2, and both are female.

It is found that, there are two types of family structure in the study area. They are either a nucleated family or a joint family. In nucleated family, they use to stay only a married couple and their children. In joint family, they live together of two brothers family with their children and parents, in which there is a joint kitchen and property. Now a days, although many of the families are separated, but living together in a single house separately because of the land and economic problems.

Bote people are the followers of Hindu religion accept some manner. They used to spend much money in their feast and festivals likewise in drinking. They are less careful of their health, sanitation and personal hygiene. In the past, they used to do traditional treatment practices. Now a day they follow two ways of treatment practices they are Dhama/ Jhankri and Hospital. So that the data shows 82.50 percent of the villagers are doing the both types of treatment practices.

There is no enough land even of a single family in the study area. There are two types of land holding system. Either the land is own land or rented. Most of the people have only small pieces of land, in which they do not have much more interest to cultivate something. There is no irrigation facility.

Basically, there are four types of land found in the study area. They are Ghaderi, Khet, Bari and Kharbari. Ghadari means the land, where the house is constructed. Khet means, the irrigated, fertile land. Bari means the rain fed terrace. And the Kharbaki is grassland where people collect litter and firewood. The proportion of the Khari type of land is very low in the study area. Similarly, the Bari land is also low. Comparing with the other two types Bari and Kharbari the most valuable land Ghadari and Khet are very low in the study area.

As their small farm land, production is very low in the study area. However paddy, wheat, maize, mustard and grams are the major products. Among the all products maize is the major crop production, which is 47.36 percent annually. Similarly, paddy is the second largest product that is 33.83 percent. Wheat is the third largest product, which is 8.69 percent annually. Mustard and other bees are minor products in the study area.

The Bote people of Yamgha VDC cannot produce food for whole year. Among the 40 households 5 households have no agricultural land. Majority of the people i.e. 16

households produce food for only 3 to 6 months. Similarly, 9 households produce food for less than 1 month, 8 households produce food for 1 to 3 months. Only 2 households have food for 6 to 9 months. There is not a single household who can produce food for whole year. It shows the poor food sufficiency stats in the study area.

The Bote people of the study area mostly kept chickens, buffalos, goats, cow and oxen for propose of milk, meat, manure, and sometimes to sell. During the field visit, it is found that, chickens are mostly kept for meat and sometimes to sell. Oxen are used to plough the farm land. Cows are considered as holy animal. Out of the total domestic animals the percent are chickens is very high. Similarly, goats, buffalos, cow and oxen are less in number.

The traditional occupation of the Bote people is fishing and boating but now days there occupations are in transition due to the construction of dam, reservoirs and bridges in several places over the river. Most of the Bote people in the study area are occupied as wage labor for their livelihood, either they are in India or in village. They do agricultural practices as a secondary occupation. Accept these, some of them are engaged in other economy generating activities, such as carpenter, bamboo worker.

Wage labor is the major source of income in the study area. Agriculture and fishing are the subsidiary type of income sources. The Bote people in the study area mainly spent their income on food grain supplement. Secondly, they expend their income on feasts/ festivals and alcohol consumption. Similarly, they spend their little amount on children's education and others. It is found that their income pattern is higher than their expenditure pattern.

6.2 Conclusion

Majhis are one of the indigenous people living in the different part of the county, Nepal. They have their own language, culture, customs, manner and traditions. They speak Indo-Aryan language. They are Hindu group of people. From the very beginning Majhi have the intimate relationship with the rivers of Nepal. Their traditional occupation is fishing, boating and searching gold in the river banks. But now their traditional occupations are in transition due to the construction of dams for hydroelectricity project and bridges in different places.

In the study area, Yamgha VDC ward no 1, 2 and 3, the percentage of illiterate people are high. The people are not aware of their children's education. They do not know the value of education. The uneducated society has adverse effect on their socio-economic condition of Botes. They think alternate works are more beneficial than education.

There is traditional pattern of agricultural practices. Lack of irrigation facility, fertilizer, hybrid seeds and the limited land are the causes of low production. Most of them produce food grain, only for 3-6 months. They could not develop animal husbandry as professional occupation, they take animal husbandry for the purpose of milk, meat and manure for their household demand.

Unskilled wage labor is their major occupation. They earn only a little amount of money which is not sufficient to fulfill their daily needs. Although, some of them have engaged in extra economy generating activities, such as a bamboo work and carpenter etc. Since, the skill of these people does not play a significant role to bring change in their economic status.

They are compelled to do unskilled wage labor to solve their basic needs. The natures of these labors are seasonal and pay very little. All these reasons have adverse effect on their socio-economic condition. So we may say the socio economic status of the Bote people of Yamgha VDC is very miserable.

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ANNEX - I

QUESTIONNAIRE

1. Household No.....
2. Name of the respondent.....
 Age..... VDC.....
 Sex..... Ward No.....
 Address..... Religion.....

3. Family Composition

S.N.	Age	Sex	Relation with household head	Marital status	Education	Occupation	Language
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							
10.							
11.							
12.							

4. Occupational Description

S.N.	Name	Occupational Description								
		Lab	Ag.	Ag & Lab	Lab & Fishing	Ag.& Fishing	Ag.& Bus	Service Nepal	Servie India	Other
1.										
2.										
3.										
4.										
5.										

6.										
7.										

Note: Ag. = Agriculture, Bus = Business, Lab = Labor

5. Have you changed your traditional occupation?

- i. Yes ii. No

6. When/Why did you change your traditional occupation?

7. Migration

S.N.	Name of migrants	Age	Sex	Relation with H.H.	Country	Duration
1.						
2.						
3.						
4.						
5.						
6.						
7.						

8. Land holding size in Ropani

Ghedari		Khet		Bari		Kharbari		Total
Own	Rented	Own	Rented	Own	Rented	Own	Rented	Own/ Rented

9. Crop Production

S.N.	Crop Type	Production in Muri				Total
		Own Khet	Rented Khet	Own Bari	Rented Bari	
1.						
2.						
3.						
4.						
5.						

Above-20000	
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14. Annual Expenditure

Expenditure in RS	Number of households
1000-5000	
5000-10000	
10000-15000	
15000-20000	
20000-25000	
Above 25000	

15. Which type of family do you like?

- i. Joint ii. Nuclear

16. Where did/do you go for treatment?

- i. Only Dhami/Jhankri iii. Doctor (Hospital)
 iv. Both v. Others

ANNEX- II

KEY INFORMANT INTERVIEW

1. Where your forefather did come from?
2. What is your mother tongue?
3. What is your relation between other cast groups?
4. Please name the festivals, which you celebrate with your family?
5. What is your traditional occupation?
6. Have you changed your traditional occupation?

- i. Yes ii. No

7. When/Why did you change your traditional occupation?
8. What kind of problems do/did you feel in your traditional occupation?
9. What kind of solution do you want?
10. What types of programs do you wish government should implement for the uplift of your community?

Problems	Reasons	Needs
1.		
2.		
3.		
4.		
5.		

11. If you have any comment and suggestion in this regard please?

ANNEX - III

PHOTOGRAPHS

Photograph: 1 Bote women collecting gravel for their livelihood



Photograph: 2 A Bote doing bamboo work



Photograph: 3 On the period of household survey



Photograph: 4 Old Majhi (Bote) collecting gravel on the river bank

