

Chapter-1

Introduction

1.1. Introduction

Nepal is a country of multilingual, multi-religious and multi-ethnic society. The way of life, dress, language, socio-economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people has their own identities; they do their own cultural practices and other numerous characteristics. Being rich in natural resources, Nepal is also sound and rich in socio-cultural diversities. It is a matter of prestige to us that though our country is geographically small, it contains various (many) natural and socio cultural diversities. People of various ethnic community, different caste, culture, race, religion have been living in the society maintaining peace and harmony. Different communities have special and unique socio cultural traits. The socio cultural traits of Sherpa are unique and different from that of Tharu in the Terai. The Hindu culture is different to that of Muslim and Buddhist. Similarly, the socio cultural aspect in the eastern region is different from that of western region. Thus, one can find and will be able to feel various socio cultural traits when he/she travels from one part of the country to another. In spite of having various communities carrying various and unique socio cultural traits, these communities have been living in peace and harmony in the society. These characteristics or traits have succeeded us to be renowned in/ throughout the world. But after the movement of 062/063, the peace and harmony between the different communities have been disturbing in the name of state of caste.

According to Adibasi Janajati Samandi Bebastha, National Planning Commission three years interim plan (Nepal Government, 067) there are 59 ethnic communities in Nepal. Bote is one of these community, but they are marginalized ethnic community. According to H.Gurung, Yogen Gurung, C.L Chhedhi, Nepal Atlas of language groups,

Bote living in inner Terai, at the bank of Rapti and Narayani River and also at the bank of branch of these rivers are found in sixty-nine districts in more or less numbers. Botes are found mainly in Chitwan, Nawalparasi, Parsa, Tanahun, Gorkha, Lamjung, Baglung of central region, Udaypur of Eastern region and Dang, Gulmi, Palpa, Sarlahi district in few numbers. Their ancestors used to live inside home for whole rainy season and ashwin to jetha in the bank of rivers. This community was studied under Majhi, Danuwar and Darai caste few decades ago. But Bote are studied under the separate ethnic community at present. These people are the marginalized group or community of Nepal. According to national census 068 of Nepal, the total Bote population is 10,397. Out of which 0.04 percent serve in the Nepalese Army.

The physical structure of Bote is similar to that of Rai or Limbu with brown skin and small muscles. Traditionally these people take rivers and jungles as their living places. Their main occupation is fishing. Similarly, they used to have boating, gold cleaning, and farming as occupation. Similarly, they used to collect the forest products and produce furniture from bamboo. Bote have their own language. They worship nature and depend upon the nature as a means of livelihood. Bote people like themselves to be called and renowned as 'Bot'. But they are introduced as Bote in the society. Those who call Bot are the Bote of Chitwan and Parsa. But Bote of other parts of country do not find any difference between the word Bot and Bote. They do not have any evidence either of calling Bot or Bote among themselves. They take citizenship and introduce through 'Bote' in the society. Other communities introduce these Bote through various surname in different parts of the country. Sundhuwa, Majhi and kusahar are the surnames given to these people in different parts of the country. Bote people are introduced as similar to other ethnic community such as Tharu, Dhimal or Darai. (N. Koyu and D. Rai, Bote Jatiko Chinari, 2069).

Some of the scholars such as Dor Bahadur Bista have studied Bote community as Majhi community. Bote and Majhi community have similar socio cultural traits. Bote

and Majhi people have similar physical appearance. Majhi people have the surname matching to that of Bote community and vice versa. Bote and Majhi, both communities, earn their livelihood through boating and fishing. Both the community have their habitat at the bank of river. Both the community take themselves as the superior caste of the society. Thus, these two communities are studied as same community (Dhan Bahadur Majhi, Majhi Jatiko Sanskar ra Sanskriti, 2063). But, the state has introduced these communities as two different communities. Similarly, these communities have managed to introduce themselves having their own socio- cultural traits.

The Bote people of study area are from Makawanpur District, Manahari V.D.C., ward no.6. The Rapti river flows to the south of study area and Mahendra Highway (East-West highway) lies at the north of the study area. The study area lies at the buffer Zone of the Parsa Wildlife Conservation Area. This Bote people were shifted in the present area from Core area of Parsa Wildlife Conservation Area in 2070 B.S. Since then, they have been living in the present area, at the bank of Rapti river. Though, these Bote people live at the bank of Rapti river, they are restricted for fishing after the endorsement of license system for fishing by the Parsa Wildlife Conservation Office. Till date, these Bote people have been raising their voice for the license for fishing. Some of these Bote people have migrated from Dhading and Chitawan district. According to Bote leader Bir Bahadur Bote, The total household of Bote people is 36 in which 112 male and 111 female live here .

The Bote of the study area (Chauda Ghare) live here along with other community (Rai, Karki, Subedi, Adhikari etc can be found in small number of households along with these Bote community) . No water boats are found in the Bote houses, though their main occupation (ancestors) is fishing and boating . Bote people celebrate Dashain, Tihar, Maghesankranti, Saunesankranti etc. Beside this, they celebrate their own

festival such as Dunga puja, Gaur puja, Mai puja etc. Their feasts and festivals are similar to that of Hindu culture.

1.2. Statement of the Problem

As a layman, when we visit the study area, one can easily find that this ethnic community have very poor living standard. Till date, no Program is assumed to be launched by the state with an aim of uplifting the socio economic condition of these Bote people. Neither any NGO's nor INGO's have been functioning to develop the socio economic condition of this community. Thus, one can easily say that this community will have worse socio economic condition in the future if the government does not bring development programs in this community at present.

The traditional occupation of Bote community is fishing. Similarly they are less dependent on farming or any other source of livelihood. Most of the Bote people do not have more than one kattha of land. After the endorsement of law of national park and protected areas, the main source of their income (Fishing) has been compiled. In the same way the license system has deprived them of their traditional occupation i.e. Fishing. Due to the lack of the source of livelihood, their living condition (standard) is deteriorating. Most of them are employed as unskilled wage laborers and are paid very little. More than twenty five men have gone India in the quest of employment as an unskilled laborer. Some men have gone abroad recently for earnings. Some of them have engaged themselves as porters and daily wage laborer and are very little. But there is no guarantee of work. They invest their little money on their unproductive activities like their traditional feasts and festivals.

They don't send their children to school. The Bote children are seen collecting firewood and fodder while other children attend school. They have no awareness about health and hygiene, education, local development etc. Again, they spend their time on unproductive activities. Botes are the minority group of this V.D.C. They are the local people shifted from core area of Parsa Wildlife Conservation Area to the buffer zone.

They have not been able to utilize the facility given by the buffer zone due to the lack of proper knowledge. The other communities were shifted here from core area too. But other communities have started to maintain their livelihood through productive activities such as farming, keeping domestic animals etc. The Bote people have the poor economic and living condition still at present.

The Bote community has been losing their own cultural and social identity due to the continuous interaction with other groups. For example, the Bote people of the study area do not speak their own mother tongue. They do not give importance to their own festivals. They have copied the socio-cultural traits of other communities.

This study focuses on the socio-economic condition of the Bote people in Manahari V.D.C-6 of Makwanpur district. Especially the research will address the following research questions:-

- (i) What are the socio-economic conditions of the Bote people at Manahari V.D.C-6?
- (ii) What sorts of life cycle ceremonies, religious, cultural and economic activities do they perform?
- (iii) What is the root cause behind their prosperity or backwardness?
- (iv) How can their living condition or miserable condition be improved?

1.3. Importance of the Study

The study deals with the socio-economic condition of the study area. The socio-economic status studied in the related area of a community show the social and economic standard of the people. Thus, we can say that the study shows the living standard or condition of people in the area with the great changes in the field of technology, education etc.

The socio-economic study of each ethnic group of community is unique and special. The socio-economic characteristic of every ethnic group of Nepal is extremely important for the introduction of Nepal itself to the world. The introduction of this group to others is possible only from the study of their socio-economic status. Moreover due to the lack of proper and enough study of these ethnic communities, the identity and valuable traits have been losing from these communities. Similarly, the ethnic groups are compelled to live the miserable life. Thus, this study is to find out the ways of living, occupation, languages, traditions, religion and several other aspects of the Bote people, an ethnic minor community. The main emphasis has been given to explore the following conditions of the Bote people of Manahari V.D.C-6. The significance of the study is as follows:-

- (i) Bote people of the study area have poor living condition. One can easily find out that these people have been neglected by the state.
- (ii) The information derived from this study will be useful for development plans and programs and for the further study of Botes in the study site.
- (iii) This study will be useful for the students who are interested to study about Botes.
- (iv) The findings of this study will be useful to understand the socio-economic changes of Botes in Nepal.

1.4. Objectives

The overall objective of this study is to access the present socio-economic condition of the Bote people of Manahari V.D.C-6.

The specific objectives are:

- (i) To find out the living standard of the Bote people of the study area.
- (ii) To know and document the life cycle ceremonies of the Bote people of the study area.

- (iii) To know socio economic behavior among Botes.
- (iv) To offer recommendation for improving the condition of Bote community of the study area.

1.5. Limitation of the Study

As mentioned above, the Bote community are scattered in 69 districts of our country in more or less number. Thus, it is not possible to include all of them in the study. Thus, the first limitation is that the size of population under the study is very small. Only household heads, key informants and currently married women of 15 to 59 years of age are selected as respondents. And the study focuses only on socio-economic status of Bote of Manahari V.D.C.-6. The find outs of the study area have been discussed as exploratory method.

The main limitations are as follows:-

- (i) The researcher is a student and he has some constraints, such as time, money and others. This present study is a mini research which is prepared for the partial fulfillment of the master's degree in Sociology.
- (ii) The unit of sampling adopted in this study is very small because there are only 26 HHs in the study area.
- (iii) The main limitation of the study is that the study is conducted as a case study of small area with the primary objectives.
- (iv) This study has been conducted in Manahari V.D.C.-6, Chaudaghare, which may not reflect the socio-economic status of the whole Bote community of Nepal.
- (v) This study focuses only on socio-economic aspects of the Bote people of the study area.
- (vi) Calculation is done in round numbers and the amounts after points are neglected.

1.6. Scope of the Study

Though Bote people can be found in the sixty nine districts of our country, the Botes of Manahari V.D.C.-6, Chaudaghare of Makawanpur district have been included in the study. The study focuses on the socio-economic condition of the Bote people of study area. The study mainly deals with the introduction of Bote community, their origin, birth, marriage, death and other life cycle ceremonies, language, their ways of earnings, economic activities and recommendations that can improve their living standard.

1.7. Organization of the Study

This dissertation is divided into seven chapters. Chapter 1 includes the introduction, Statement of problems, objectives, importance of the study, limitation and scope of the study. Chapter 2 deals with the review of relevant literature. Chapter 3 is related with the methodology adopted for the study to collect appropriate data. Chapter 4 includes the setting of study area i.e. Makawanpur district and Manahari V.D.C.-6. Chapter 5 presents socio-cultural and religious system of the Bote People i.e. origin, birth, marriage, death and other life cycle ceremonies, language, and other cultural performance are explained in this chapter. Chapter 6 deals with the economic condition of Botes. Chapter 7 deals with the summary, conclusion and recommendations.

Chapter-2

Review of Relevant Literature

Foreign Anthropologists like Hitchcock (1966) studied "The Magars of Banyan Hill." L. Caplan's "Land and social change in East Nepal" is a study of the changing relation between members of an indigenous tribal population in the Himalayan region and the Brahmins who have entered their region during the past two centuries following its incorporation into the kingdom of Nepal. L Caplan, 1970 studied about the conflict between cobblers and priests of western region of Nepal in his book "Priest and Cobbler". It is a study on how the change has occurred in the two decades in relation between higher and lower castes people in a Hindu village in the hilly region of western Nepal. Particular attention has been paid to shift in the economic and political links between the two groups since 1951 when Nepal emerged from a century of isolation from outside world and internal stagnation under a despotic regime.

According to "The Great soviet encyclopedia, 1979" the term ethnic community means a stable grouping of people that has developed historically, such as tribe, a nationality, or a nation. The principle conditions of the emergence of an ethnic community – a common territory and language- are at the same time the community's main characteristics. Factors that may play a secondary role in the formation of an ethnic community are a common religion, the racial similarity of the people who make up the community, and the presence of considerable numbers of groups. The members of an ethnic community share a common sense of identity, in which the notion of a common origin plays an important role.

According to the Bhusan, B.(1989), Dictionary of Sociology, "the term socio-economic status means, "In a system of social stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes."

INDictionary of Cultural literacy, third edition, 2005 defines socio economic status as an individual's or group's position within a hierarchical social structure. Socio economic status depends on a combination of variables, including occupation, education, income, wealth, and place of residence. Sociologists often use socio economic status as a means of predicting behavior.

Encyclopedia of ethnicity defines an ethnic group or ethnicity as a socially defined category of people who identify with each other based on common ancestral, social, cultural or national experience. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language and/or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, physical appearance etc.

Sociology Guide defines a marginalized community as a group that's confined to the lower or peripheral edge of the society. Such a group is denied involvement in mainstream economic, political, cultural and social activities. Marginalization or social exclusion deprives a group of its rightful share of reach to productive resources and ways to utilize it's maximum potential for prosperity. It's directed at groups who are seen to differ from perceived norms.

Dor Bahadur Bista is the first and pioneering native anthropologists who made an attempt to draw an ethnographic map of Nepal. In his book "People of Nepal", 1967, he has focused only on the majority of different ethnic groups but there is no separate title for the Botes. He has included this group into the Danuwar, Majhi and Darai community. D.B. Bista, 2005, "Sabai jatko Fulbari", has again mentioned that the people called Majhi in the hilly region are called Bote in the Terai region and Kusahar in Chitawan. Thus, it can be said that Kusahar , the son of Sita, whom Chepang call Kusunda might be Kusahar. He wrote about Bote (Majhi). Majhis are almost entirely fisherman or ferryman on the river where they use small canoes for transport.

Nepali Bhrihat Sabdakosh, 2050 B.S. defines, "Botes are ferryman of the people who row boats on the river, and they are also called Majhi." Dr. R. Gautam and Ashoka Thapa, 1944, also described the ethnographic features of Bote tribe in the book "Tribal Ethnography of Nepal." They describe the physical characteristics of the Bote in this way, "When one looks at a Bote, it will seem obvious that this person is surely of Negroid Dravidian type of sub racial stock."

Nawaraj Koyu and D.Rai, 2069, Bote Jatiko Chinari, have discussed about the socio-cultural, religious, political, livelihood and economic way of life. They have discussed only about the Botes of Chitawan, Nawalparasi and Tanahun. People used a branch of tree to cross the river before they made boat, and gradually they were identified to be 'Bote.' They call themselves *Bot* instead of *Bote*. So, it is more convincing that the term *Bot* which they use for their identity has its root relation with the *Bote* word '*Bot*' means tree. The word *Bote* might be a term used by Nepali speakers to identify these people.

According to Ghimire, Subodh, 2012, Bote Samaj, Bote is marginalized ethnic group of Nepal. They belong to Bhot-Burmese family. They have two subdivision between them "Pakho Bote" and "Paani Bote". There is an interesting story in the coinage of the name Pakho Bote and Paani Bote. Pakho means land and Paani means water in Nepali. There were the Bote brothers in an ancient time where they had a dispute where to settle for their occupation. So, they separated from each other, one moved towards the land called, Pakho Bote and the other moved towards the riverside, called Paani Bote. Pakho Bote is engaged in animal husbandry, farming, whereas Paani Bote is engaged in boating, fishing, and gold panning.

Laxman Subedi, 2001, Socio-economic condition of Bote community; A Case Study of Devighat V.D.C.2, Tanahun, says that it is more complicated than just that is extremely difficult to say that these Bote are exactly of this particular racial stock. They resemble to the Tharu, Dhimal, Satar and such types of sub racial stock.

Gautam, R. and Magar, A.K, 1994, Tribal Ethnography of Nepal, have described the settlement area of the Bote. "In the central regions, especially they area around Chitawan, it can be seen that these Majhis (Botes) live on the bank of river junctions like the one at Devighat, some distance north of Narayangarh, where the Kali and Trisuli rivers merge to form the large Narayani."

Sharma, P.H. 1985, Bote Bhasako Adhyan, presents another possibility that they were without land and house, so they took shelter of *Bot* by the river bank and ultimately become Bote as they are regarded now. People, for those people called Bote in the Terai. They are also occasionally referred to as Kushar in Terai. Majhi, Bote and Kushar all of them speak one language and follow the same patterns of life. Thus, they all are identical. It is mostly on the banks of the rivers that those people live and go through their daily activities (Gatuum, R. and Thapa, A. K., 1994). Panta, S.1997, in his disertation, Socio economic study of Bote, says that Bote people belong to the liquor drinking group and also touchable caste. They are scattered throughout the country. Generally, their habitats are in Central, Western and Midwestern development regions. Kushar of Tarai, Majhi of Hill and Botes of Chitwan look similar because of their profession, the boating is common phenomena. Generally, Botes live by the bank of Madi, Seti and Kali Gandaki river .So we assume that Bote are not identical to any other community of people.

Harka Gurung, 1998 writes in his book, 'Nepal, Social Demography and expression', "Botes and Majhis are counted in the inner Terai ethnic group which is called Kachhare." Again he wrote about their mother tongue, " Maji language belongs to Indo Aryan group, it has 11322 people who speak the language as their mother tongue." Altogether, Majhis and Botes are more than 61,718 in which 11322 people speak their language as their first language, other use Nepali language as their first language. Subba, Suraj writes in his book about their economic and social process. " Paani Bote exchange fish for paddy, wheat and some kinds of cereals or sell them in cash to

acquire these things. Paani Bote more often pays in cash for service rendered by other occupational service."

Dhakal, D, 1978, Indian ethnic groups in Nepal, says that, "Devghat is a holy place of our country, where Botes have been living for many centuries." In 1998 B.R. Thapaliya introduced Bote tribe of Nepal in the book "Bote Jati Ek Parichaya" on the title of linguistic study of Bote. Acharya, U.P, 2010, Livelihood Strategy of Bote Community: A Case Study of Bote Community of Patihani VDC of Chitwan, says that Bote is particular ethnic group and traditionally their occupation is fishing and paddling boats, which are used as ferries at various points across the rivers. The Bote people belong to Terai community. The livelihood strategy of Bote community is in transition.

According to Dahal, D. 2056, Bote Jatiko Adhyaan, Nepalka kei Pichhadiaka Jatika Samajik, Arthik Adhyan, it can be assumed that , having micro study about their language, custom, culture and occupation, these Bote people had migrated from the bank of rivers and oceans of Bangladesh and India.

According to Gurung, H. Gurung, Y. and Chhedhi, C. 2006, Nepal Atlas Of Ethnic and Caste Groups, it can be found that the Bote people living from east to west of our country, these Bote people live in 69 districts in the banks of rivers of inner terai.

K.P Rosyara, 2009, Health and Sanitation of Bote, states that Botes inhabit the banks of the Madi, Seti and Kali Gandaki and Narayani Rivers of the districts of Tanahu, Gorkha, Kaski, Syangja, Palpa, Gulmi, Naval Parasi and Chitwan. Their religious practices, language and cultures are quite close to those of Danuwars, Darais and Majhis. Their economic activities are similar to those of the Majhi community. Botes are divided into several groups such as Mushar Bote, Kusar Bote, Kachhare Bote , Chautarae Bote, Gaurau Bote, Mukhiya Thau Bote and so on. Basically they are of two kinds - Pani (water) Botes and Pakho (land) Botes. While the former are engaged in boating and fishing, the landbased Botes are farmers and laborers. Botes worship

nature. They establish gods and goddesses in trees, stones, caves, riverbanks and worship them and sacrifice animals and birds.

Some works concerning the ethnographic study of different parts in Nepal have been done after the establishment of the department of Sociology/Anthropology in Tribhuvan University. Om Gurung made an attempt to sketch the history and culture of the Gurung ethnic community. Similarly, another dissertate Basya wrote in his article "Bote Jati, 1981", Botes believe that they are a day older than Gandaki and again wrote the features of Bote people, " They can walk in the steep land at night and on the banks of rivers."

Nagendra Sharma ,1976, "Nepali Jan Jiban" describes "Fishing and boating is the main traditional occupation of Majhi, but now a day's some are following agriculture as their main occupation. They claim themselves as the descendents of Kush, son of Ram.

According to Joshua Project, 2015, the Bote-Majhi of Nepal, numbering 10,500, are Engaged yet Unreached. They are part of the Nepali-Pahari people cluster within the South Asian Peoples affinity bloc. This people group is only found in Nepal. Their primary language is Bote-Majhi. The primary religion practiced by the Bote-Majhi is Hinduism, the predominant religious tradition of the Indian subcontinent.

Most of the above mentioned scholars have mentioned that the main occupation of the Bote people is fishing and boating. They have said that these Bote people live at the bank of main rivers of Nepal. Some of the scholars like D.B Bista have even studied this community under Majhi community. This may be wrong because they are one of the marginalized communities of our country and have represented the different and unique socio cultural traits of our country. With the change in time and technology, these Bote people have started to follow other occupations. Due to the lack of proper and adequate study of this community, this marginalized community is having deteriorating living standard. None of the scholars or organizations has studied about the Bote of study area. Some of the above mentioned scholars have studied about them

from other parts of the country. At present, this study is not enough to know about the real scenario of socially, economically and politically excluded community. There are still so many excluded ethnic communities which have not been studied yet. Even, the CBS, 2068 have not enlisted this community in Manahari VDC. Thus, this dissertation tries to find out the socio economic status of this small community through ethno sociological method.

Chapter-3

Methodology of Data Collection

This Chapter deals with the means, mediums and methods of collecting appropriate data required to meet the objectives of this dissertation. Unit of analysis, study area, technique of data collection, significance or rational of the study, tools and techniques of data collection, methodology to achieve objectives are discussed in this chapter. Similarly, it deals with the types of data included in the dissertation, means and mediums of data collection and resources of data collection.

3.1. Unit of Analysis

The total household of Bote people of Manahari V.D.C. is 36 (Adibasi Janajati Mahasanga, second district committee, 2068). Some Bote have migrated to Manahari bazaar and Jyamire V.D.C. and scattered there. There are 26 houses remained in the study area. All these 26 houses are taken in study through census method. The study deals with the households as unit of analysis as some members of the houses have gone abroad and dissertate couldn't meet them during the data collection.

3.2. Study Area

The study area lies at the Manahari V.D.C.-6, Makawanpur district, Narayani zone. It is named as Chaudaghare. The area had been shifted from core area of Parsa Wildlife Conservation area in 2070 B.S. Thus, the area is newly built. The Bote people here in study area are living together with other community in peace and harmony. Economically poor people live in the study area.

3.3. Research Method

In this study, ethno-sociological method is used which was already used by G.S Nepali in his book 'The Newars'. This method includes the social, cultural and religious aspects of the specific communities such as Newar, Tharu etc.

3.4. Nature of Data

The data used in the study are both primary and secondary. Primary data have been collected through field visit and secondary data have been collected through different published and unpublished sources.

3.5. Significance or Rational of the Study

The techniques used here in the study to collect, have their own merits and significance. Only few studies have been made on the ethnic and marginalized community and no studies have been made on the Bote community of the study area. These Bote people of the study area have been living miserable life standard. The socio-economic study of these Bote people can aid in the development of their living standard. Such types of study can aid in the overall development of ethnic marginalized community. The state and responsible personalities can feel the actual problem of such communities from these types of studies. Thus, the state will be able to formulate the plans and policies in the fiscal year. Ultimately, the socio-economic condition of the marginalized community will be uplifted.

3.6. Questionnaire Design

The designation of questionnaire for this study is based on socio-cultural, economic as well as demographic factors which directly or indirectly concern their lives. Separate questionnaires are designed for each part of the clusters. Household questionnaire is designed to HH head. So far separate individual questionnaire is designed for the CMW of 15 -49 years age and Questionnaire for key informants.

3.7. Tools and Techniques of Data Collection

The primary data used in the study have been collected through interview, observation and questionnaire method. In this survey four types of previously prepared questionnaire are used viz. household questionnaire, individual questionnaire for CMW and key informants. For the high relevance of the information, questionnaires are asked to the household head, CMW of reproductive age (15 - 49), key informants and leading person of the community.

3.8. Sampling Design

All 26 households are selected for the collection of data through census method to obtain the relevant result. Household questionnaire are asked to the household head to examine the socio-economic and demographic condition. So far among 26 samples household, 16 currently married women (CMW) of 15 – 49 years aged are selected using systematic random sampling for the interview to find out their socio-economic condition and their problems. To find out the cultural practice or socio-cultural history, key informants are interviewed. For this purpose at least 3 key informants are purposively selected.

3.9. Research Design

Research design is the planned structure and strategy of investigation conceived so as to obtain answers to research question. It refers to the procedure for the collection of data and its analysis. The research design adopted in this study is exploratory as well as descriptive in type. The study is mainly focused to analyze the socio-cultural, economic and demographic condition of Botes to portray their present situation day to arrive in generalized conclusion. The study is based not only on quantitative but also qualitative method due to the nature of topic.

3.10. Data Management

First manual processing and analysis of primary and secondary data are carried out through cross validation and citing. The data thus collected is computerized and analyzed by employing some statistical tools, tabulation and percentage etc. Interpretation of research data is conducted at the same time and conclusions are drawn accordingly.

3.11. Data Analysis

The data obtained from field work are manually processed with simple tabulates. Information on geographical setting of the village, family structure, housing condition, festival celebration are descriptively analyzed. Information obtained as marriage, population composition, education, economic status, income and expenditure are descriptively and statically analyzed. The statistical tools and techniques used in the study are simple. All most all the data's are calculated and tabulated with simple percentage.

Chapter-4

Setting of the Study Area

This chapter deals with the physical structure and location of the study area. The habitat of the people and climate are also discussed in this chapter.

4.1. Study Area

The study area lies at the Manahari V.D.C-6 of Makwanpur district of Narayani zone. The district headquarter is Hetauda which is 30 km east of the study area. It is situated at 50 km east of the country's main city, Narayangarh and 3 km south to the east west highway or Mahendra highway. It is situated at the inner terai and south west to the kathmandu valley. Chitwan district lies at the west, Rapti river lies to the south, Hadikhola V.D.C and Hetauda municipality lies to the east and Mahendra highway lies to the north of the study area. Parsa wildlife conservation area lies at 500 m south of this area.(Annex 2, Map Of Study Area)

The study area is a newly built area. It was shifted from the core area of Parsa wildlife conservation area in 2070 B.S. The present area lies at the buffer zone, so people are restricted to collect forest and water products of the conservation area. Fourteen houses live together. This area is called Chaudaghare, whereas others are scattered and are mixed with other community. The houses are built up of shrubs, timber, mud and tin. 2 to 3 houses are even constructed of cemented blocks with tin roof. Some have constructed separate hut for keeping domestic animals whereas some keep these animals in the same house where they live. Most of the houses have not kept domestic animals. They have small quantity of land, so they cannot grow enough crops to eat.

4.2. Population

The total population of Manahari V.D.C is 19,984 out of which 9,630 are male and 10,350 are female. The male counts for 71.58 percent and female counts for 61.46 percent. The sex ratio of this V.D.C is 93.01. The total household of this V.D.C is 4,215 and average household size is 4.74. 67.73 percent of the total population of this V.D.C are literate. Though the Bote group is not enlisted in this V.D.C, the total population of Majhi is 197 out of which 99 are male and 98 are female (CBS, 2068). Similarly according to the national census, 2068, the total Bote population is 10,397. The main community of this V.D.C are Chhetri, Brahmin, Newar, Tamang, Chepang, Kami(CBS, 2068). According to the Bote leader Bir Bahadur Bote, the total household of Bote people is 36 in which 112 male and 111 female live here.

4.3. Climate

Since the study area lies at the inner Terai and foot hill of Chure range, the climate is extremely warm during the summer season and extremely calm during the winter season. Similarly, the study area is located in between two forests, Parsa wildlife conservation area and Dipad community forest of Manahari, the area is almost foggy during winter season

4.4. Crops

The main crop of the study area is maize. Paddy is cultivated only in those land where irrigation facility is available. The study area is at the bank of Rapti river. Most part of this area is covered with sand; the soil is not fertile enough. The land, here in the study area lacks irrigation facility. Thus the production over here is not enough. Farmers have started to cultivate vegetables in their small acre of land. As this area is newly settled area, farmers have not been usual in farming.

4.5. People

People of the study area along with other community were shifted from the core area of Parsa Wildlife Conservation Area in 2070 BS. Most of the people are Hindu in the V.D.C. But, some of them have been attracted towards Christianity and have changed their religion. Most of the people in the study area are economically poor. No economic institution is functioning in the study area. The study area lacks the electricity facility, so people are restricted to use modern technology like television, computer and machinery items etc.

4.6. Habitat

Bote houses in the study area are constructed up of tin, timber, shrubs and mud. These houses are usually two storied. First floor is usually used for kitchen and second floor is used for living and storing goods. First floor is also used for living during summer season as the climate is extremely hot.(Annex 2, picture 1).

Chapter-5

Socio-Cultural and Religious Condition of Bote

This Chapter deals with the Bote people and their origin, population, distribution, family structure, marriage system, life cycle ceremonies, festivals, religion, language and education, dress and food habit, health and sanitation etc of the study area.

5.1. Origin of Bote (History of the Bote of Study Area)

There is not any special written document about the origin of the Bote people. No anthropologists of Nepal have clearly mentioned the origin of this ethnic group. Even the first cultural anthropologist of Nepal, Dor Bahadur Bista hasn't written about the origin of Botes. He has mentioned this group under the title of Danuwar, Majhi and Darai in his popular book, "People of Nepal, 1967". He placed Bote people under the Majhi community.

Nawaraj Koyu and D. Rai, 2063 B.S. Bote jatiko Chinari, mentions that there is no any pre-historical and historical evidence about Botes. There has not been any scientific study about Bote community which is the main reason behind not being clear on finding their origin.

The researcher asked with the Bote people especially the key information about their origin but they didn't give any authentic evidence which proves their origin. But the Botes of the study area have been shifted from the core area of Parsa Wildlife Conservation area in 2070 B.S. Before that some of these Bote people had migrated from some parts of Chitawan and Dhading district.

The table below shows that the places they migrated from.

Table no. 1

S.No.	Area	Household	Percent	Remarks
1.	Chitawan	7	26	
2.	Dhading	5	19	
3.	Unknown	14	55	
	Total	26	100	

Source: Field survey, 2014

The above table no. 1 shows that 26% of the Bote people have been migrated from Chitwan and 19% from Dhading and 55% of the Bote people when asked do not know where they were from. Since, these Bote people had been migrated from separate places, they have lost their original socio cultural traits and mixed to form a new one which is discussed in further topics.

5.2. Population Distribution by Age and Sex

The total population of this V.D.C. is 19,984(CBS, 2068) in which 158 Bote people live in the study area. There are total 36 Bote HHs in Manahari V.D.C-6, out of which 26 HHs live in the study area, out of which 87 are male and 71 are female. The table below shows the distribution of population by age and sex.

Table no.2

S.No.	Age Group	Male	Percentage	Female	Percentage	Tot. Percentage
1.	0-4 yrs	12	7	9	5	12
2.	5-14 yrs	32	20	23	14	34
3.	15-59 yrs	37	23	27	17	40
4	60 and above	9	5	12	9	14
	total	87	55	71	45	100

Source: field survey 2014

The above table shows that the age between 15-59yrs of age is maximum, whereas the age between 0-4 yrs and 60 and above is minimum. Thus, the number of independent population is more than that of dependent population. This shows that the population that can aid in the socio economic development of the society is more.

5.3. Dependency Ratio

Dependency ratio is the ratio of the economically dependent parts of the population to the productive part. This measure indicates the number of dependents per 100 workers and may be computed on the basis of three broad age groups. The age groups are below 15 years, between 15 to 59 years is considered as working age population or active population which either unemployed or underemployed. The population of below 15 years is called young dependents and the 60 years and above is called old dependents. As the same way, the number of young dependents per 100 working population is called young dependency ratio and the number of old dependents per 100 working population is called old dependency ratio. The combination of these two ratios gives the total dependency ratio. Conclusively, it shows the ratio between dependent population and independent population.

The ratio between these two populations in the study area can be calculated as:

$$D.R. = \frac{(0-4yrs+60 \text{ and above}) \times 100}{15 \text{ to } 59yrs \text{ age group}}$$

$$=42 \times 100 / 64$$

$$= 65.6 \text{ percent}$$

Thus the dependency ratio in the study area is 65.6 percent.

5.4. Settlement and Housing Condition of Bote Community.

The study area is a newly settled area. As mentioned above, the study area is settled after the people from core area of Parsa wildlife conservation area were removed in 2070 B.S. The old area before they were removed from core area was taken by flood in 2061 B.S. The same time, Red Cross society had provided them tin to roof their houses. The same tin on some of the houses can be seen till this time. The houses here are built up of timber, shrubs, mud and tin. Some houses are even constructed of cement blocks. Some houses have kept domestic animals in the same house where they live whereas some Bote have constructed another one.

Fourteen households live together at the same and small area whereas others have scattered. The table below shows the types of houses in the study area.

Table no.3

S.No.	Types of house	No. of Houses	Percent
1.	Hut	5	19
2.	Zinc sheet roof/timber wall	18	69
3.	Zinc sheet roof/cement block wall	3	12
4	Total	26	100

Source: field survey 2014

Above table no. 3 shows that the houses with timber wall and zinc sheet roof are maximum. The timbers that they use were brought from the Parsa wildlife conservation area before they were removed from the core area. The houses they live

in are usually of two storeys. The first floor is usually used for kitchen and second one is used for living and keeping foods and crops. (Annex 2 , picture 1 and 2)

5.5. Family

Family is a group of people living together under the same roof for a certain period of time. It is a primary and universal group of a society. A person is secured and feels safe when he/she lives in a family. During the field visit, two types of families were found in the study area.

- (i) **Nuclear family:** The nuclear family consists of a married couple with or without their offspring. In the study area 88 percent of the people were found living in a nuclear family.
- (ii) **Joint family:** The joint family is a group of brothers living together with their spouses under the command of their father or mother. 12 percent of the people were found living in a joint family.

The table below shows the total no of family types in the study area.

Table no. 4

S.No.	Family type	No. of Family	Percent	Remarks
1.	Nuclear family	23	88	
2.	Joint family	3	12	
Total		26	100	

Source: Field survey, 2014

Above table shows that the society is composed of 88 percent nuclear family and 12 percent joint family. The effect of modernization can be seen in this society too. This shows that the family wishes to separate from the original family after a first generation. 12 percent people live in a Joint family. Though the family is under a

mother, she has not been given any role. The elder son manages everything in a family. Thus the society in the study area is patriarchal.

5.6. Marriage

Marriage is a social institution which gives a man and a woman a legal permission to live together and give birth to a child. Three kinds of marriage system found in the Bote community are arrange marriage, love marriage and inter caste marriage. Arrange marriage is held between the intra castes. Love marriage is held if both the couples are of the intra- caste with certain rituals and inter caste marriage is prohibited. The lady must flee away with gents in order to marry. The table below shows how the couples were married in Bote community.

Table no.5

S.no	Types of marriage	Total no.	percent	Remarks
1.	Arrange	17	65	
2.	Love	7	27	
3.	Inter caste marriage	2	8	2 Bote men brought a Bhujel and Rai girl respectively
Total		26	100	

Source: field survey 2014

Above table no. 5 shows that the arrange marriage has 65 percent, which is more than love marriage (27 percentage) and inter caste marriage (8 percentage). Inter caste marriage has the minimum percentage. This shows that the Bote people still hesitate love marriage and inter caste marriage. This may be because the teenagers are busy in their domestic work and they get married before they are 18 or 19. Similarly, they are not able to go against the family and society.

5.7. Mean age at Marriage

The Phenomenon of child bearing without legal marriage of the couple is very rare or impossible in our society. So, marital status is the main determinant of the fertility and it is much relevant as well as important to study the fertility in relation to the marital status of the women. For the convenience of the study, we take the age at marriage under marital status. The early age at marriage creates longer period of child bearing ages for women, while the marriage postponed to some extent, contributes relatively shorter span of their childbearing ages. The table below shows the age of currently married women at the study area.

Table 6: Age at marriage of currently married women of reproductive age (15-49)

S.no	Age at marriage	Total no.	Percent	Remarks
1	14	1	6	
2	15	1	6	
3	16	2	13	
4	17	3	19	
5	18	5	31	
6	19	3	19	
7	Above 20	1	6	
Total		16	100	

Source: field survey 2014

Above table no. 6 shows that the only 31 percent CMW (age 15-49) were married at the age of 18, whereas 6 percent of them were married 14 and 15 years of age. This shows that, though the state and different NGOs/INGOs have brought awareness program related to the social development, the study area lacks awareness. Moreover, they are still married below the adequate age due to illiteracy.

5.8. Delivery

Most of the Bote mothers give birth to their child at home. They do not visit health post or hospital. But the new generations have started to be aware. Though, they are aware about visiting health posts during the pregnancy period, they are compelled to remain at home because of poor economic condition. At present, they have started to visit health post during the delivery period. The table below shows that the Bote HHs preferring to visit during delivery.

Table no.7

S.no	Places	No.	Percentage	Remarks
1.	Health post/Hospital	15	58	
2.	Home	11	42	
Total		26	100	

Source: field survey 2014

The table no. 7 above shows that just 15 house wives had gone to the health post during delivery. 11 house wives still remain at home during delivery. This shows that they are less aware about their health. Similarly, due to the economic problem, they cannot go the health post. They feel hesitation to visit health post during pregnancy period and during their delivery.

5.9. Birth Rate

The birth rate is one of the factors that affects in the socio economic development of the society. The number of children that a mother gives birth is related to the awareness of parents. This is affected by the literacy rate, awareness program and social environment. The table below shows the no of children born in the Bote HHs.

Table no. 8

S.no.	No. of children born	Total HHs	Percentage	Remarks
1.	More than 5	3	12	
2.	4	5	19	
3.	3	10	38	
4.	2	5	19	
5.	1	3	12	
Total		26	100	

Source: field survey 2014

The table 8 above shows that the more no. of HHs has 3 children. There are still those HHs having more than 5 children. This is because of illiteracy and lack of awareness. Moreover, Bote men and women remain at home for maximum time without work and they do not have any sources of entertainment. That is why Bote parents still born more than 3 children.

5.10. Family Planning

Bote people of the study area live together to other community of the study area. Maximum HHs has 3 children whereas some HHs have 4 or even more than 5 children. Those who have 3 or less than 3 children are the HHs whose male counterparts have gone other countries in search of employment. The HHs having 5 or more than those children, are the HHs whose male counterparts remain at home. Thus we can conclude that the Bote communities of the study area still lack the awareness. Similarly, illiteracy is the main cause behind having more number of children.

5.11. Cultural Practicing and Tradition.

Bote people worship nature since they take it as a lord. The life cycle ceremonies of the Bote people directly or indirectly relates to the nature and its forms. These ceremonies are:

5.11.1. Kulayan Puja

Kulayan puja is Bote people's main ceremony. In this ceremony they worship those who are dead ones, so that the dean ones do not curse them.

5.11.2. Baisakh Purnima

Baisakh Purnima is the ceremony in which the Bote people of the study area worship Chandi. During this ceremony, Pandure dance and Chudka song is sung, but this has been slowly vanishing in younger generations.

5.11.3. Dunga puja

Dunga puja is the festival of worshipping the Bote people's main source of occupation, boat. But, this festival has already been vanished from the society since they do not have even a single number of boat in their house.

5.11.4. Baje Bajai Puja.

This is the festival to worship the dead ones in order to remove the curse given by the dead ones.

5.11.5. Gaur Puja

This puja is conducted to worship the rocks, a form of nature.

5.11.6. Bandevi Puja

This puja is conducted in jungle in a group.

5.11.7. Mai Puja

This puja is conducted wishing to chase different disease as biffar, diphtheria, smallpox etc.

5.11.8. Nag Puja

Nag Puja is a puja of nag(snake).

5.12. Religion

All most all the Bote people life cycle ceremonies of the Bote people of the study area are related to Hindu festivals. They like themselves to be called as worshipper of nature better than to be called as Hindu. The way of life they live, the culture they follow and the festivals they celebrate show that they are related to Hindu mythology. The elder ones think that their caste is superior to the Brahmin caste.

5.13. Dress and Ornaments

The Bote people of the study area look like Tharu ethnic community from their customs they wear. They do not wear their dress. The male Bote wear simple shirt and pant whereas the female Bote wear lungi, Myaksi and blouse. The traditional dress of male Bote are Bhoto, Kachhad and Langauti whereas that of female are Cholo, Lungi and Sari. The male Bote do not wear ornaments. Traditionally, the female Bote wear necklace around their neck, Lahure Fuli on their nose, Dhomna on their ear, Thoka on their hand. The unmarried women are not restricted to wear Necklace (N. Koyu and D. Rai, Bote Jatiko Chinari, 2069).

5.14. Occupation

The main occupation of Bote community is fishing and boating. But the endorsement of license system by the Parsa wildlife conservation office, Botes are compelled to give up their main occupation. Moreover, income from fishing couldn't

manage their daily expenditure, thus they are interested and attracted towards other occupation. Since, most of the Bote people are illiterate and are not skilled, they are not liable to get better job opportunities. Thus the Bote people are compelled to work as an unskilled labor or daily based wage laborers. Most of the time, the Bote people are found workless and remain at their home without any work. Twenty young Bote men have gone abroad in search of employment, work. Most of them have gone India.

The table below shows the occupation of Bote people in the study area before 10 years and at present.

Table no. 9

S.no.	Occupation	Past (10 years back)	Percent	Present	Percent	Re.
1.	Fishing	20	77	2	8	
2.	Labor	4	15	3	11	
3.	Farming	2	8	1	4	
4.	Foreign employment	-		20	77	
Total		26	100	26	100	

Source: field survey, 2014

Above table no. 9 shows that most of the Bote household have depended on foreign employment. Most of them do not have more than one kattha of land, so they cannot depend on farming or agriculture. Moreover, as they are unskilled they are less paid than skilled laborers in the society. Thus they are compelled to go abroad. And as they cannot pay for going abroad, they find near and cheap means, i.e. India. They have been working there as porters and house maid.

5.15. Language

Botes, in other parts of the country, mainly in Chitwan and Nawalparasi district have their own mother tongue. Their language is called Bote language (N. Koyu and D. Rai, Bote jatiko chinari, 2069). According to the atlas of language groups, National Academy, Bote language is kept in Bhot-Barmeli language group. But, the Botes here in the study area do not speak their mother tongue. Most of the Bote people, when asked about their language wish to speak their own mother tongue but they do not have an idea about their own language. The table below shows language efficiency of Bote people in the study area.

Table no. 10

S.No.	Language efficiency	Male	Percent	Female	Percent	Remarks
1.	Can speak	5	3	10	6	
2.	Can't speak	70	51	52	40	
Total		75	54	62	46	

Source: field survey, 2014

Above table no. 10 shows that only 9 percent people above than 5 years of age can speak Bote language. The persons who can speak Bote language are elder ones and the women married from other places mainly from Chitwan and Nawalparasi district. As they do not practice their mother tongue at their home, it is sure that their mother tongue will certainly endanger. One of the key informants (Kiran Rai, teacher at Brahma kali lower secondary school) when asked the reasons behind endangering the Bote language is the regular interaction with other community. Other reasons are no speaking habit at home and scattered Bote homes. The table below shows the cause behind endangering of Bote language in the study area.

Table no. 11

S.no.	Causes	Households	Percent	Remarks
1.	No speaking habit at home and scattered Bote HHs	20	77	
2.	Inter caste marriage	2	7	
3.	Out of home	4	16	
Total		26	100	

Source: field survey 2014

Table 11 shows the reasons behind the lack of efficiency on speaking Bote language. The main reasons are not speaking habit at home and scattered households along with other community. 16 percent households have left home for different purposes like job opportunities. 7 percent of the HHs have the lack of efficiency on speaking their mother tongue because of inter caste marriage.

5.16. Income

Amount of income that a person makes from different sources can judge how he/she is living his/her livelihood. The more income he/ she makes, the more he/she can spend on basic and additional needs. As Bote people are illiterate in large number and are not skilled, they have fewer chances on getting better job opportunities. Thus, these people are compelling to work as a daily based wage laborers. They do not have fixed amount of income. They can make some income only when they get chances to work. Some young men have gone India to work as a labor. The table below shows the amount of income that the Bote HHs generate from different sources in a month.

Table no. 12

S.no	Amount of income per month	No. of HHs	Percent	Remarks
1	10-20 thousand	14	54	
2	8-10 thousand	6	23	
3	Below 8 thousand	6	23	
Total		26	100	

Source: field survey 2014

Above table no. 12 shows that most of the Bote HHs earn below 20,000 rupees per month. 54 percent of the totals HHs earn 10 to 20 thousand per month. Thus, they have very low level of income which is the main reason behind their miserable living standard. They make their income through labor, farming, raring domestic animals and foreign employment.

5.17. Education

Education is one of the most important factors which can play the crucial role for the socio economic development of the nation. It directly or indirectly affects the demographic variables such as fertility, mortality and migration and socio-economic variables such as health condition, living standard, income, occupation and so many aspects of human life. In fact, it is only one indicator which can depict or draw real image of various socio- economic status of a community. Education brings awareness among the people.

The literacy rate in the Bote community of the study area is very poor. Bote children are found leaving school before they attend class 5. Because of poor economic condition, Bote children are found helping their parents in domestic works rather than attending school. The table below shows the literacy rate in the study area.

Table no.13

S.no.	Education	No. of Person	Percent	Remarks
1.	S.L.C and above	1	1	
2.	5 to 8	15	9	
3.	3 to 5	30	18	
4.	2 to 3	35	23	
5.	Illiterate	77	49	
Total		158	100	

Source: field survey 2014

The table no. 13 shows that 49 percent of the total population of the study area is illiterate. Dil. Bahadur Bote is only one person who has passed SLC. He was educated by the donor. The children leaving their school before they attend class 5 are higher in number. Most of the parents wish to send their children, but because of poor economic condition, they are unable to send them to the school. 30 students between the age 15 to 20 when asked the reasons behind leaving school answered such as lack of stationery items, unable to pass the exam and need to help the parents in domestic works. The table below shows the causes for leaving school.

Table no. 14

S.no.	Causes	No. of Students	Percent	Remarks
1.	Lack of stationery items	10	33	
2.	Unable to pass the exam	5	17	
3.	Need to help parents in domestic woks	15	50	
Total		30	100	

Source: field survey 2014

Table 14 shows that the main reason behind leaving school by the students are they the need to help their parents in domestic works such as collecting firewood and

animal fodder. Similarly, they do not have enough money to purchase stationery items. They cannot give time to their study, so they cannot have good result in the exam, so 5 percent of the students do not pass the exam, 33 percent of the students do not have money to purchase the stationery items and 50 percent of the students need to help their parents in domestic works.

5.18. Communication

Communication is the main source of information. Similarly, it brings awareness among the people. The world has made a huge development in the field of information and technology. This technology has made easier in building communication among one part of the world to that of another. Radio, television, mobile phones, newspaper, internet facilities etc are the main source of communication. The people of the study area can enjoy only mobile facilities, radio and internet for some limit as a means of communication. The table below shows the condition of means of communication in the study area.

Table no. 15

S.no.	Communication means	No. of Household	Percent	Remarks
1.	Radio and mobile phone	20	77	
2.	internet	2	7	
3.	Radio only	4	16	
4.	television	-	-	
Total		26	100	

Source: field survey 2014

Table no. 15 shows that the main means of communication in the study area are radio and mobile phones. 77 percent of the HHs use mobile phones and radio as a means of communication. Similarly, only 16 percent of the HHs use internet facility provided by Nepal telecom and NCELL. They cannot use other means of

communication because there is no electricity in the study area and they do not have enough money to purchase solar or other electricity generating devices because of poor economic condition.

5.19. Health and Sanitation

For the socio-economic development, health plays the vital role because the persons, who are healthy, can contribute in the development of society and country. But if the proportion of unhealthy people is high in any country, that country has to spend lot money in purchasing food items, lodging and clothing as well as medical management. So, for the development of society, people must be healthy.

Most of the Botes have conservative thoughts. They believe on Dhami (priest). Dhames at earlier time were familiar with herb drugs (Ayurvedic treatment). They used herb drugs for the treatment. But they did not teach new generation about herb-drugs (Ayurvedic treatment) because of their narrow and conservative thought. Therefore, new Dhames have no knowledge about Ayurvedic treatment (use of herb-drugs). However, still Botes believe on Dhami, Ghost and spell. Because of the lack of education and low socio-economic status, they are compelled to go to Dhami, rather than hospital. The health condition of the people can be known by observing their usual behavior. Their level of awareness and healing system during the sickness determine their health condition. The knowledge, attitude and practice (KAP) of Botes on health are presented below. In Bote society, when somebody gets sick he first goes to (Witch-doctor). If his treatment does not work, he then goes to 'Dhame'. He goes to hospital if Dhame can not cure him properly. No or only few Bote people go to hospital or health post directly, without consulting 'Dhame'. Though, the number of people who go to hospital without consulting 'Dhame' is very few, it is increasing day by day. During old days no Bote people used to go to hospital. All people used to go to the 'Dhame'. But nowadays if his treatment did not work, they go to hospital and this number is increasing slowly. There are two reasons that make Bote people go to

hospital. One and the first is the level of awareness or education. Another and the second is that the 'Dhami' at present doesn't have good knowledge of Ayurvedic treatment (herb drugs) and spell. They cannot prescribe medicine made of herbs. Since these Bote people had moved from the jungle, they mostly use the jungle products or herbs for treatment. Moreover, the policy of government to distribution of free medicine or in minimum charge for the treatment at health post is the main cause behind attraction to the health post for Bote people. The table below shows the treatment center for Bote people.

Table no. 16

S.no.	Treatment Center	Households	Percent	Remarks
1.	Dhami or witch doctor	6	23	
2.	Hospital	5	19	
3.	Both	15	58	
Total		26	100	

Source: field survey, 2014

The table no. 16 above shows that the HHs using both the dhami and hospital is 58 percent, which is higher than other two using hospital only and dhami or witch doctor only as treatment center. The no of Bote people in the study area visiting health post or hospital have increased. Awareness program through media, easily assessable health post or hospital and facilities given by the state are the reasons behind this.

5.20. Drinking Water

Drinking water is directly related to our health. About 70 percent of the disease is caused because of drinking dirty or unhygienic water (WHO). So for the healthy health, water should be clear and fresh. The table below shows the sources of water in Bote community of the study area.

Table no. 17

S.no.	Sources of Drinking Water	No of HHs	Percent	Remarks
1	Tube Well	15	58	
2	Well	11	42	
3	Piped Water	-	-	
Total		26	100	

Source: field survey 2014

Table no. 17 shows that the 58 percent HHs use tube well and 42 percent HHs use well s the source of drinking water. As the water from these sources can be contaminated of arsenic, none of the HHs are found testing arsenic at their source of water.

5.21. Transportation

Transportation is one of the most important infrastructures of development. Transportation facility helps the socio economic development of the society. There are different means of transportation. The world has made a huge development in the field of transportation. The people of study area are somehow lucky enough from the transportation point of view. Mahendra highway lies about 3 k.m north of the study area. A motorable road goes along the Rapti river, that reaches the village through Mahendra highway. A gravel road goes along the study area. As the study area is plain, people can use mules, cycles and riksaws as a means of transportation. Bharatpur airport is at 40 k.m south. Thus, the Bote of the study area are lucky enough from the transportation point of view.

Chapter-6

Economic Condition of the Study Area

The table no. 12 above shows that the Bote households have monthly income even less than 8 thousand rupees. Thus, the economic condition of the Bote people of the study area is very poor. Their living condition is miserable. Due to the poor economic condition, they have not been able to manage their daily livelihood. Traditionally, they had the occupation of fishing and boating. But after the endorsement of license system by the Parsa wildlife conservation office, they are deprived from that occupation. Most of the Bote people are illiterate or uneducated and unskilled, thus they are unable to get better job opportunities. They are compelled to work as daily based wage laborers. Thus, their income is not fix. More than 20 youths have gone India and other countries in search of employment. As they are unskilled and uneducated, they have low chance of getting better job opportunities. Similarly, the chance of getting work is also not fix. Most of the Botes of study area do not have more than 1 kattha of land. Most of them have not rendered domestic animals. Thus, their income is limited only on daily based wage laborers.

At present, some households have started to grow vegetables and crops. Some of them started to keep domestic animals. But an income from this source is low.

6.1. Land

Land plays the vital role to determine the socio-economic status of people especially in agricultural society. It is taken assign of prosperity among villagers because those people, who have productive and virgin land much, have high income which helps to maintain their quality of life. If we observed with micro analysis of the agricultural society, the level of income and quality of life are high with those people who have land much. Hence, the quantity of land directly or indirectly impacts on the socio-economic development of the people.

Botes are the indigenous tribal group of the society. Their ancient occupation is fishing and boating. They are the people living at the bank of rivers. They do not owe large amount of land. They are attracted towards agriculture only when their ancient occupation is endangered. The Bote of the study area have started to grow vegetables and crops at their small acre of land, provided by the government in place of their previous one. The same quantity of land had been distributed to the people by the government. Most of the Bote had below 1 kattha of land. Neither they have been able to increase that quantity nor have they lost. The table below shows the quantity of land that the Bote of the study area have.

Table no. 18

S.no.	Quantity of Land	No. of HHs	Percent	Remarks
1.	5 kattha	3	11	
2.	4 katha	1	4	
3.	3 kattha	3	11	
4.	Below 1 kattha	19	74	
Total		26	100	

Source: field survey 2014

Above table no. 18 shows that 74 percent of the HHs owes less than 1 kattha of land. Only 11 percent of HHs owes 5 kattha of land. This shows that the most of the Bote people do not owe land sufficient enough for growing crops. Thus, they cannot depend themselves on agriculture to maintain their income or daily livelihood. This is one of the root cause behind their poor economic condition. If they had owe sufficient quantity of land, they could depend themselves on agriculture and increase their living condition. Thus, they are compelled to do other occupation to maintain their daily livelihood. Moreover, they must purchase food items throughout the year from the amount they make from other sources of income. (Annex 2, picture 3).

6.2. Income

Table no.12 shows that all the Bote of the study area earn less than 20,000 per month. 12 HHs even earn less than 10,000 per month. Thus, the income of the Bote people is too low to maintain their daily livelihood. The main reasons behind their low income are:

- i. Less quantity of land
- ii. Unskilled manpower
- iii. Lack of education
- iv. Lack of employment opportunities
- v. Dependency of whole family only on 1 or 2 person

The table below shows the no. of members who can generate income through various sources.

Table no. 19

S.no.	Members generating income	No. of HHs	Percent	Remarks
1.	3	5	19	
2.	2	7	27	
3.	1	14	64	
Total		26	100	

Source: field survey 2014

Above table no. 19 shows that 64 percent HHs have only one member who can generate income. Other members have to depend on his income. Only 19 percent and 17 percent have 3 and 2 income making members respectively. Those who can make income are the persons who are unskilled and they work as a daily based wage labourers. Thus the income of the Bote is poor and its hard to maintain their daily livelihood. Most of the houses are engaged in domestic works. Moreover, most of them cannot go for work as they cannot join work because of poor health and they have to

look after their small children. The table below shows the sources of income in Bote community of the study area.

Table no. 20

S.no.	Sources of income	No of HHs	Percent	Remarks
1.	Labour	15	58	
2.	Foreign employment	10	38	
3.	Agriculture	2	14	
4.	Service	-	-	
Total		27	100	

Source: field survey 2014

Above table no. 20 shows that 58 percent of the HHs have labour as a main source of income, 38 percent foreign employment, 14 percent agriculture and null percent is dependent on government or private services. This is all due to illiteracy and unskilled manpower. The HHs making income from agriculture is low because most of the Bote do not have more than 1 kattha of land. Some HHs have cultivated vegetables and crops. Surplus crops, mainly maize is sold in the market by some HHs in few quantity and have been able to make some income. (Annex 2, picture 4)

6.2.1. Main Source of Income

The Bote people in the study area earn their main income through labor. As they are unskilled, they are paid less in the society. Thus they have started to go abroad in search of employment. At present, foreign employment is being main source of income. They get the work of porter, plugging land and other unskilled labor. They are paid as daily based wage laborers. As they are unskilled, they have fewer chances to get work. Similarly, even they have gone foreign countries mainly India, they are compel to work as porters and other less

paid job. Thus they have not been able to make a good income though they have to do the hard work.

Few years back, the main source of income of the study area was fishing. They had maintained their livelihood through fishing. But after the endorsement of license system by the Parsa wildlife conservation office has restricted them for fishing. Still, they are raising their voice for their own traditional occupation, fishing. These Bote people work on daily based wage laborers' for collecting sand at the bank of Rapti river, carry goods at the market and plough field of other community and make income, which is their main income.

6.2.2. Additional Source of Income

The Bote people do not have additional sources of income. Some of the HHs make some income through farming and keeping domestic animals but the income from such sources is very low. As they do not have sufficient land and they are restricted to enter into the wildlife conservation area, they cannot make good income from domestic animals. Some Bote HHs have started to grow crops and vegetables for some amount.

6.3. Investment

The amount spent on buying goods and services is called expenditure. Expenditure made on purchasing goods and services has effect on socio economic effect of the society. As discussed earlier, the Bote have very low income level. Thus they need to spend their income on fulfilling basic needs. The key informant, Muktinath Adhikari, chairman of buffer zone community, replied that 90 percent of income is spent on purchasing food items. Similarly, 3 percent of their income is spent on education, 3 percent is spent on health and 5 percent is spent on different sources of entertainment such as celebrating their festivals. The income they make can hardly meet their expenditure.

6.4. Saving

The amount saved shows that the person is aware is about future. He/she save some amount when he/she knows the value of saving and when he/she has sufficient amount to maintain his livelihood at present. Thus, saving has effect on the socio-economic development of the society. The Bote people of the study area hardly maintain their daily livelihood through the income they make, so they have not been able to save. None of the economic institution is functioning in the area. They are compelled to invest the entire amount they earn. When these people were asked about saving, they are unknown about the method of saving. They are interested in saving but they have not been able because of low income. The table below shows the causes of lack of saving in the Bote community.

Table no. 21

S.no.	Causes	No of HHs	Percent	Remarks
1	Low income	20	77	
2	Lack of economic institution	3	11	
3	No idea about saving	2	8	
4	No wish to save	1	4	
Total		26	100	

Source: field survey 2014

Above table no. 21 shows that 77 percent of the Bote HHs have not been able to save just because they do not have sufficient amount to save. 11 percent wish to save but the small economic institution is not functioning in the society. Similarly, 8 percent of the Bote do not have idea about saving and 4 percent do not wish to save. The main cause of lack of saving is low level of income. The income they make can hardly meet their expenditure, mainly on purchasing food items. The Bote here in the study area are uneducated or educated less, so they are not aware about saving as they have not

understood the value of saving. Thus the saving condition is very poor in the study area.

6.5. Loan

People can increase their economic activities through loan. One can invest in productive activities and increase the level of income if he/she gets loan. Similarly, loan can aid in the immediate need of money. Thus, loan can aid in the socio-economic development of the society.

The Bote people of the study area can take the loan from buffer zone committee. They can take loan of rs.10, 000 paying 15 percent interest from the committee. No micro level economic institution is functioning in the Bote society. Thus, they have a difficult time, when they need loan. One of the key informants, Muktinath Adhikari, chairman of buffer zone committee replied that, because of poor economic condition, other people In the society do not have faith on them and will not provide loan. The table below shows the Bote takes loan from.

Table no. 22

S.no.	Who gives loan?	HHs	Percentage	Remarks
1.	Buffer Zone Development Community	20	76	
2.	Other community	6	24	
3.	Bank or Financial Institution	-	-	
Total		26	100	

Source: field survey 2014

The table 22 above shows that 76 percent of the Bote people take loan from buffer zone development community. There are no banks or economic institutions from where Bote people take loan from. Because of illiteracy and lack of knowledge about banking system are the main causes for this. Similarly, lack of economic institution is also one of the causes for not taking loan by these Bote people.

Chapter-7

Summary, Conclusion and Recommendation

The purpose of this chapter is to summarize the major findings of this study and to draw some conclusions and recommend some actions as well.

7.1. Summary

The study is based on primary data, collected from Bote community of Makwanpur district, Manahari v.d.c-6. The study has examined the socio-cultural, economic, demographic characteristics of Bote of the study area. Four types of schedule of questionnaire, household, individual, key informant and focused group discussion, are implemented to get the information about their socio-cultural, economic and demographic condition. Besides this, the study has tried to find out the best relevant way to promote their cultural tradition, traditional skills and socio-economic as well as demographic condition. The household questionnaire was asked to the heads of the household and individual questionnaire schedule was asked to the respective individuals for personal behaviors under the study. Besides this, key informant questionnaire schedule was also launched for key informants who know their tradition and some already fixed topics were kept before those who are involved in the development issues of Botes as well as who raise the voice about the issue of Botes.

This dissertation has presented the socio economic conditions of Bote community of the study area. The Bote people of the study area are lacking proper care from the state. These Bote people have their own identity, rituals, and socio cultural characteristics. Negligence from the state have made them lose such characteristics. For the proper functioning of state or society, every community has their own role.

We have different ethnic community in our country. Among them Bote is an ethnic minority community. They usually live in the banks of river and maintain their

livelihood through fishing and boating. This dissertation discusses the socio economic aspects of the same ethnic community, Bote of Manahari V.D.C-6, Makwanpur. The socio economic aspects of the study area are deteriorating. Endorsement of license system has already departed the Botes from their main occupation, fishing. Moreover, the income made from fishing cannot match their daily livelihood, expenditure. Regular interaction with other community has made them lose their socio cultural aspects. In the world of competition, Bote children are found leaving school before they attend grade 5. Thus, the literacy rate is very poor in the Bote community. Due to the poor economic condition, they are compelled to live a miserable life. The effect of modernization can be seen in the Bote community of the study area. Mostly they live in a nuclear family. Bote parents are aware about the number of children to born. Most of the Bote parents do not have more than 2 to 3 children. Dependency ratio is quite satisfactory. But due to the various problems, the income making persons in the family is less. The male personalities are more than female. Most of the houses in the Bote community are zinc sheet roof with timber wall. The life cycle ceremonies of Bote are similar to that of Hindu, thus though they hesitate themselves to be called as Hindu, we can say that they are of Hindu mythology. They had fishing as their main occupation few years back. Though they have their own mother tongue, regular interaction with other community and no speaking habit at home have discouraged them to speak their own mother tongue. Health condition is improving in the Botes. They have been changing their behavior of visiting witch doctor or Dhami when they get sick. They have started to visit health post or hospitals. Most of the Botes drink water from well and tube well, but they have not tested the quantity or arsenic. Radio and telephones are the main source of communication in Botes. It is sad to say that, they are away from the facility of electricity. They are somehow lucky from the transportation point of view as they are near to the Mahendra highway.

The economic condition is very poor in the Bote community. The income they make through labor and foreign employment can hardly meet their daily expenditure. They

spend most of their income on purchasing food items. They do not have enough land to grow crops. Most of the Bote do not have more than 1 kattha of land. Because of low income, they do not have the habit of saving. Moreover, no economic institution is functioning in the society. So, they are not able to save and take loan when needed. They can take small amount of loan in high percentage of interest. Other people in the community do not have faith on them on providing loan because of poor economic condition. The main source of income used to be fishing few years back. But these days, the main sources of income in the Botes are daily based wage laborers and foreign employment. They do not have additional sources of income because of small quantity of land.

7.2. Conclusion

The Bote people of the study area can maintain their socio economic condition if certain plan and program are brought for the development of their living standard. This type of study can aid to know the real scenario marginalized group/community. There are so many such communities which are not been studied yet. These marginalized community are compel to live miserable life. This marginalizd ethnic community is the property of state. They can aid in the development of state if development plan and programs are brought to develop their socio economic condition. If they are neglected by the state, social conflict can arise. Our country is rich in socio cultural diversities. If we can protect such diversity, the world recognize us and it can be the destiny to the tourist for study and we can earn foreign currency. This ethnic community has its own unique and special socio cultural aspects. These aspects are deteriorating due to the negligence of state and related personals. Plans and programs have to be brought for the upliftment of their living standard.

Botes of the study area are one of the ethnic communities of our country. They are having a very poor living standard due to the lack of proper study. This community is newly shifted community from the core area of Parsa Wildlife Conservation area. Thus

they have not been able to maintain their livelihood till date. They used to maintain their daily livelihood through fishing and forest products. After the settlement in new area, they are compelled to work as daily based wage laborers. Moreover, regular interactions with other community have made their socio cultural aspects deteriorating. Due to the poor economic condition, the Bote children do not attend their school and leave school before they attend grade 5. This has challenged the state's increment in literacy rate plan. Thus the future of these children is dark.

There are so many NGOs/INGOs functioning in our country in the name of development organizations. They have not given an eye in this study area. There are various such community which are not being studied or looked after by such organizations, not even by the state. The question arises, what these organizations and state have done for the socio economic development of such community. This type of study can aid to open the heart and mind of state and such development organizations. This study has discussed only about the socio economic aspects of a small group. There are so many aspects of various ethnic communities which have not been studied yet. The government needs to encourage such studies and collect the actual facts.

7.3. Recommendations

This Bote community can maintain their living standard if certain development programs are brought for the upliftment of their living standard. The first and foremost step is increasing their economic condition. The economic condition of these people can only be raised through employment opportunities. They are liable to get employment opportunities only when they are literate and skilled in certain field. So, different vocational training should be conducted. As these people are raising their voice for license for fishing, the state must bring certain plan for this. If fishing need to be banned, they need to be provided other employment opportunities. The development programs need to be launched to increase their economic condition.

The socio cultural aspects must be protected for the protection of ethnic community. Respective people should be acknowledged about the importance of their socio cultural aspects. The state can encourage the ethnic community to maintain the socio cultural aspects. For example, the important persons or the government persons can attend in their socio cultural functions. Their socio cultural functions can be telecasted through national channels so that these ethnic communities will be encouraged to maintain their socio cultural functions. Similarly, the functions or festivals should be included in national channels.

The literacy rate of the study area will not increase unless and until the living standard of the community is increased. Certain facilities can be managed in the school to attract Bote children towards school. The Bote children are found leaving school after or when they attend grade 3 or 4. This shows that they are found helping their parents in domestic work, so they are compelled to leave the school. Thus, the economic condition of these people must be raised to uplift literacy rate. Scholarship and economic aid can help for the upliftment of literacy rate.

For the development of these socio economic aspects of such ethnic community, this type of study can aid. For this, the state must encourage the study.

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ANNEX 1

Household questionnaire

SOCIO-ECONOMIC STUDY OF BOTE OF MANAHARI VDC, 2014

Questionnaire for Household Head [Household Schedule]

SECTION A: IDENTIFICATION

ID. No.

A.1. Name of the Household Head: A.2. Name of the Respondent:

A.3. Name of the Interviewer: Date:

SECTION B: HOUSEHOLD ROSTER

sno	NHM start from hh head	Reln	sex	Age	literacy	grade	Marital status	occupation	Language efficiency(to speak)	
									Nepali	Bote
B1	B2	B3	B4	B5	B6	B7	B8	B9	B10	B11
01			1 2		1 2					
02			1 2		1 2					
03			1 2		1 2					
04			1 2		1 2					
05			1 2		1 2					
06			1 2		1 2					
07			1 2		1 2					
08			1 2		1 2					
09			1 2		1 2					
10			1 2		1 2					

Note: Education and language efficiency, ask for only aged 5 years and above and; marital status and occupation for aged 10 and above years.

N.H.M.: Name of the household member

Code:

Related to B.3

01 Household Head

07. Brother / Sister

02. Husband/wife

08. Cousin / Nephew

03. Son/Daughter

09. Father / Mother

04. Son-in -law

10. Father / Mother – in – law

05. Daughter – in – law

Any other (mention).....

06. Grandson / Grand daughter

Related to B.4

01. Male 02. Female

Related to B.6

01. Literate 02. Illiterate

Related to B.7

01. Primary (1 – 5), not complete 02. Complete primary
03. Complete lower secondary 04. Complete Secondary
05. SLC 06. Certificate level (I.A.)

Related to B.8

01. Single 02. Currently married 03. Widow / widower 04. Separate / Divorce

Related to B.9

01. Farming 02. Fishing 03. Foreign employment
05. Labor 06. Government/ Private service

Related to B. 10

01. Can speak Nepali 02. Can't speak Nepali

Related to B.11

01. Can speak Bote 02. Can't speak Bote

SECTION C: SOCIO – CULTURE

Q.NO	Questions	Coding classifications	skip
C1	How old are you?	Complete year.....	
C2	What is your religion?	1. Hindu 2. Buddha. 3. Christian. 4. Any other (mention)	
C3	Is there anyone in your family who can't speak Bote language?	1.yes 2. no	
C4	If yes, why S/he can't speak Bote language? (Mention).....	1. Due to out of home..... 2. 1 Due to inter-caste marriage... 3. Any other	
C5.	Which language will you use if you meet any Bote language speaking person in public area or on the way?	1. Bote 2. Nepali 3. both	

C6.	Which language you like most?	1. Nepali 2. Bote 3. both	
C7.	Which language you use at home?	1. Nepali 2. Bote 3. both	
C8.	What sort of house do you have?	1. Hut 2. Zinc sheet roof with timber wall 3. Zinc sheet roof with shrub wall 4. Any other (mention)	
C9.	Do you have single or joint family?	1. Single 2. joint	
C10.	Are there any school going children in your home?	1. Yes 2. No.	
C11.	If yes, have you sent them to school?	1. Yes 2. no	
C12.	If no, why?	1. No money to buy stationery items 2. Need them in domestic work 3. Any other (mention)	
C13.	Do you want to send your daughter to school?	1. Yes 2. no	
C14.	If no, why don't you want?	1. They need to go other's home 2. No tradition to educate daughter 3. Any other (mention)	
C15.	Do you allow & accept inter-cast marriage?	1. Yes 2. No	
C16.	What do you do if somebody gets sick in your family?	1. Take to dhami or witch doctor 2. Take to hospital 3. Take to both	
C17.	What is the source of your drinking water?	1. Tube well 2. Well 3. Piped water	
C18.	Has your drinking water been tested whether there is Arsenic or not?	1. Yes 2. No	
C19.	Do you use means of communication?	1. Yes 2. No	
C20.	If yes, what are they?	1. Radio	

		<ol style="list-style-type: none"> 2. Television 3. Mobile phones 4. Any other(mention) 	
C21.	If no, why don't you use?	<ol style="list-style-type: none"> 1. Poor economic condition 2. Lack of electricity 3. Any other(mention) 	

SECTION D : ECONOMICAL STATUS

Q no	Question	Coding classification	skip
D.1	Do you have own land?	<ol style="list-style-type: none"> 1. Yes 2. no 	Skip 3
D.2	If you have, how much land do you have?	<ol style="list-style-type: none"> 1. Bigha 2. Kattha 3. dhur 	
D.3	Have you taken other's land for farming?	<ol style="list-style-type: none"> 1. Yes 2. No 	Skip 5
D.4	If it is so, how much land have you taken?	<ol style="list-style-type: none"> 1. Bigha 2. Kattha 3. dhur 	
D5.	What is the main source of income in your family?	<ol style="list-style-type: none"> 1. Labour 2. Foreign employment 3. Fishing 4. Any other(mention) 	
D6	What are the other sources of income?	<ol style="list-style-type: none"> 1. Farming 2. Foreign employment 3. Any other (mention) 	
D7.	Does your monthly income meet your family expenditure?	<ol style="list-style-type: none"> 1. Yes 2. No 	
D8	Do you take loan?	<ol style="list-style-type: none"> 1. Yes 2. No 	
D9.	If yes, where do you take loan from?	<ol style="list-style-type: none"> 1. Bank 2. Micro economic institution 3. Community 4. Any other(mention) 	
D10.	How much interest you pay for that?	<ol style="list-style-type: none"> 1. Below 5 percent 2. Below 10 percent 3. Above 10 percent 	
D11.	Do you save money for future?	<ol style="list-style-type: none"> 1. Yes 2. No 	
D12.	If yes, where do you save?	<ol style="list-style-type: none"> 1. Bank 2. Micro economic institution 3. Any other(mention) 	
D13.	If no, why don't you save?	<ol style="list-style-type: none"> 1. No income to save 	

		2. No institution to save 3. Not interested in saving	
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Individual Questionnaire

SOCIO-ECONOMIC STUDY OF BOTE OF MANAHARI VDC, 2014

Questionnaire for married women of reproductive age, 15–49 years [Individual Schedule]

SECTION A: IDENTIFICATION

IDENTIFICATION ID. No.

A.1. Name of the Household Head: Household ID. No:.....

A.3. Name of the Respondent:

A.4 Relation with Household Head:.....

Name of the Interviewer: Date:

SECTION B: SUBJECT MATTER

Ask only for currently married women (CMW, 15-49)

Qno	Questions	code	skip
B1.	Name and age of the respondent.	1. Name 2. age	
B2.	What is your qualification?	1. Illiterate 2. Primary level 3. Secondary level 4. SLC pass and above	
B3	What was your age when you got married?	1. Below 15 2. 20 years old 3. Above 20 years old	
B4.	What was your marriage type?	1. Arrange 2. Love 3. Intercaste 4. Any other (mention)	
B5.	When had you your first child?	1. Below 15 2. Below 20 3. Above 20 4. Any other (mention)	
B6.	How many child have you given birth to?	1. No	

		<ol style="list-style-type: none"> 2. One 3. Two 4. Three or more than that. 	
B7.	Will you give birth to next one?	<ol style="list-style-type: none"> 1. Yes 2. No 	
B8.	If yes, why?	<ol style="list-style-type: none"> 1. Want to give son 2. Want to have daughter 3. If any other(mention) 	
B9.	If no, why?	<ol style="list-style-type: none"> 1. Satisfied with the no of child you have 2. If any other (mention) 	
B10.	Have you role to decide to give birth to child or not?	<ol style="list-style-type: none"> 1. Yes 2. no 	
B11.	If no, why?	<ol style="list-style-type: none"> 1. Cannot go against husband 2. No women in the society have role 3. Any other (mention) 	
B12.	Do you want give birth at least a son?	<ol style="list-style-type: none"> 1. Yes 2. No 	
B13.	If it is so, why do you want at least a son?	<ol style="list-style-type: none"> 1. To give continuity to generation 2. To earn money 3. Any other(mention) 	
B14.	Have you sent your children to school?	<ol style="list-style-type: none"> 1. Yes 2. No. 	
B15.	If no, why?	<ol style="list-style-type: none"> 1. Child is below school age 2. No money to buy stationery items 3. Need them to help in domestic works. 	
B16.	What is your occupation?	<ol style="list-style-type: none"> 1. housewife 2. labor 3. any other(mention) 	
B17.	Do you make income? If yes, how much?	<ol style="list-style-type: none"> 1. Full amount.. 	
B18.	If no, why?	<ol style="list-style-type: none"> 1. No work to do 2. Have to look after small children 	

		3. Any other (mention)	
B19..	Do you save your income?	1. Yes 2. No	
B20.	If no, why?	1. No income to save 2. No institution to save 3. Not interested in saving 4. Any other (mention)	
B21.	Do you think you need to save?	1. Yes 2. No	
B22.	Do you take loan?	1. Yes 2. No	
B23.	If yes, where do you take loan from?	1. Bank 2. Micro economic institution 3. villagers	

Questionnaire for key informants

SOCIO-ECONOMIC STUDY OF BOTES OF MANAHARI VDC 6, 2014

Questionnaire for key informants ††

SECTION A: IDENTIFICATION

A.1. Name of the Respondent :

A.2. Introduction of Respondent (if any):.....

A.3. Name of the Interviewer : Date:

SECTION B: SUBJECT MATTER

B.1. what is the origin history of Botes?

.....

B.2. what are the clans and Gotras of Botes? ...

.....

B.3. Who is the household head in Bote Community?

.....
B.4. What is the relationship between husband and wife in Bote Community/Society?
.....

B.5. what are the clothes and ornaments used by Bote women? At what occasion these things are used?
.....

B.6. what are the clothes and ornaments of Bote males? At what occasion these things are used?
.....

B.7. What are the special food items of Bote people?
.....

B.8. What are ancient occupations of Botes?
.....

B.9. What are the sources of income of Botes?
.....

B.10. What are the sorts of marriage prevalent in the Bote community? How do they accomplish the marriage?
.....

B.11. Do Bote people accept and allow inter-caste marriage? what happens if son married inter-caste girl and daughter married inter-caste boy?
.....

B.12. where is the mother taken during delivery?
.....

B.13. What are the festivals and worships of Bote people? State the time and way of celebrating.
.....

B.14. What is the religion of Bote ?
.....

B.15. What are the roles of Dhami in Bote community?
.....

B.16. What is the position / role of female at home?
.....

B.17. What should and shouldn't the women do at the time of menstruation?

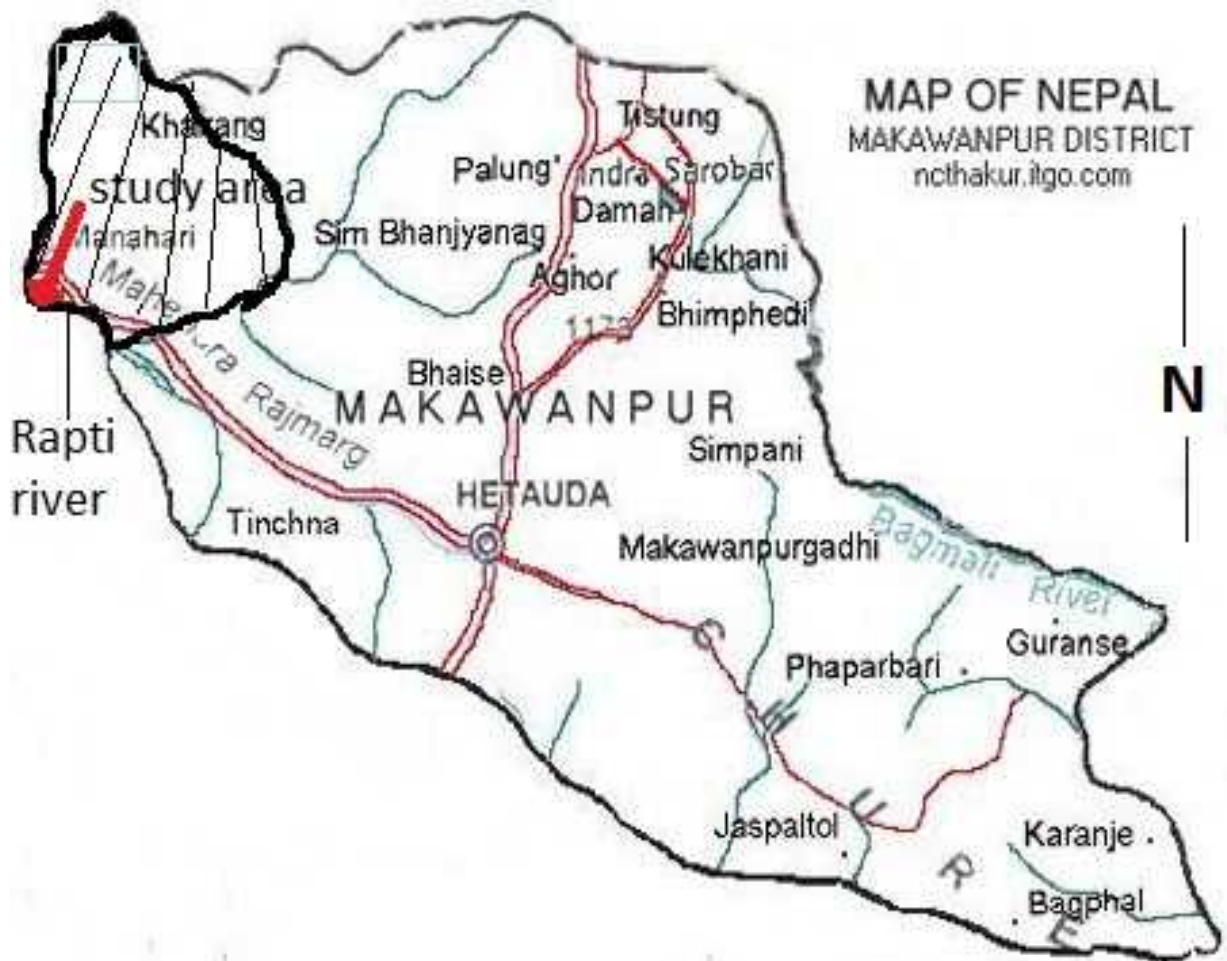
.....
B.18. What is the role of son in a family?

.....
B.19. What is the role of daughter in a family?

.....
B.20. What do Bote people do when somebody gets sick?
.....

ANNEX 2

Map of Study Area



Source: www.googlemap.com

PICTURE 1



The Study Area

PICTURE 2



A Bote House

PICTURE 3



A Bote Man Showing The Vegetable That He Has Grown.

PICTURE 4



Maize At Bote House