

CHAPTER -1

INTRODUCTION

1.1 BACKGROUND

Nepal is geographically very small country however, there're fairly geographical, environmental and vegetation diversities. There're not merely nature buralso cultural variations. There're no matter to say that Nepal is a well developed garden with her multi races, multi lingual and different cultures of various castes. Though Nepalese society is backward in the financial prospect-ion, of it's prosperous in the field of culture which is the feature of Nepal. It's a peculiar feature of Nepal having racial harmony even though there're cultural, religious and racial diversities.

In the study of prehistoric Nepal up to now, different castes and indigenous people have been dwelling since ancient time. According to the writer Dip Bahadur Bhajjla Chantyal page no. 31, in the book called 'Chhapama Janajati' the preceding team Indigenous people upliftment organization 2052 has submitted a report in 2053, in which caste and indigenous people have been distinguished differently. In the report, there're 61 types of indigenous people, among them Bote are included in no.34, All those castes have own religion, culture, tradition, convention and value. The society culture, tradition and the convention of Bote caste have different identification. Bote and Majhi people are known as the 'King of water', these people don't have their own land to stand though they say that "The lands that can be seen through eyes are my own" They don't have any accessibility in the participation of education, health, living, decision making and so forth. These castes are in the threat of extinction due to lack of education awareness and faith of conservative traditions.

Bote and Majhi people's ancestral occupation is fishing, boating and searching gold in the river whose settlement is nearby river and forest, quite far from crowded town. These people are found in many districts. It's

difficult to point out their exalt mainland though they are indigenous people of Nepal. They are dwelling at bank of rivers Madi, Seti and Kaligandaki. Many authors speculate that they're called Bote because their living goes on with boat. According to the writer Janak Lal Sharma, they make boat by chopping down the 'Boat of tree' (The stem of tree)

There's similarity in custom and occupation of Bote or Majhi people though they live in different places of Nepal. Living besides river, fishing boating, looking for gold, farming and rearing animals are the main occupations of these people. They have different tradition of birth, death, wedding, feast and festivals from other races. Comparatively, they are financially, socially and culturally poorer than other castes. The accessibility of these people in the field of education is lacking because of their poverty and wrong cultures. This research proposal has been submitted with well-managed clear question called, "Educational status of Bote caste-community study". For study such kind of study and research will support to know the actual educational status, to point out the bad aspects and make plan for uplifting education by solving problems of Bote caste in future.

Bote is also the indigenous caste of Nepal and they are mostly living at the riverside. 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 has not 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. In Ramayan, Botes were mentioned as people who helped Ram the prince of Ayodhya in his exile. He again said that the greatest writer of Hindu literature 'Bed Byas' was the son of Bote girl. But it doesn't have enough evidence to prove.

Sharma (1985) has the opinion that Botes might have used the tree trunk as a boat before the invention of the boat. Later it denoted these people who shared occupationally engaged in fair service. Sharma's view, about the origin of Bote is more believable and reasonable. He has traced linguistically the origin of their tribal name from Bote (pronounced as Bote) Nawalparasi district includes both hilly and Terai area. In this way it is rich in terms of biodiversity and cultural diversity Nepal has been considered as multi-ethnic, multi lingual country of different caste/ethnic groups who have been living here from Mechi to Mahakali. Bote is the oldest ethnic group of Agyauli V.D.C.

Botes have their own native language but now it is not in practice because they speak Nepali language as their first language. They are Hindus they celebrate most of the Hindu festivals. Some Botes claim they had good link with Hindu mythology. Some famous characters like "Byas' Sitaji" and "Guna" were the family members of Botes. According to the census 2001, the total population of Botes in 9615 and Majhis 65605 and all together 7520. Among them 539 Botes and 283 Majhi live in Agyauli V.D.C.

1.2 STATEMENT OF THE PROBLEM

Is the educational status of Bote children poor? Doubtlessly, the indigenous Bote people are facing poverty due to their ancestral job fishing, boating and not having sufficient land for farming and rearing animals. How is the effect of economy that affects the accessibility of education? What is the impact of Bote people's culture, custom and tradition in education?

Educationally Nepal is a poor country of the world. Almost 40% of Nepalese people are educated.

Dozens of ethnic groups have not got education. They are bound to continue their traditional occupations. They are unable to meet their basic needs.

Bote is one of the indigenous caste of Nepal and they have contributed equally to the well being of motherland as other Nepalese Major source of income of Bote community is fishing or boating. They are less dependent on farming. After the construction of suspension bridges over Narayani River the main source of their income is compelled to give up. In the same way the license system has deprived them of their traditional occupation of fishing.

Is the educational status of Bote children poor? Doubtlessly the indigenous Bote people are facing poverty due to their ancestral job. Despite fishing, boating in sufficient land for farming and rearing animals, they can not pay fee for school. So they do not send their children to school.

1.3 OBJECTIVES OF THE STUDY

1. To find out educational status and achievement of Bote children.
2. To examine the social and economic condition of Bote community.
3. To identify the indigenous skills of Bote community in the study area.

1.4 RATIONAL OF THE STUDY

Globally, Nepal is a small, however, it's known as prosperous in her many races, and diversities in language and culture Bote people are one of the indigenous people whose participation is lacking in politics, policy-making, health, education communication, governing and many other important aspects. This case is naturally considered background in education, having no access in mend and sources in today's competitive era, Education cultivates the man well cultured and civilized. Conservative customs, traditional job and suppressed Bote people are out of the main stream of development. Due to lack of opportunity of living, financial progression, backwardness the state of extinction and the causes of education, this questionnaire supports to uplift and resources about themselves.

This questionnaire is hoped to support them in the main stream of education, to explore the ways of alternative income sources and to make policies for the government after studying their present educational status of Bote people' the topic is chosen in order to drag the attention of governmental and nongovernmental organization that have been established in Nepal to promote the situation of Bote people. Besides this significant of this study is Bote is a minority community in Nepal and very few study are made over them. The outcome of this study might be helpful to suggest how we can include Bote community in the main stream of education.

1.5 LIMITATIONS OF THE STUDY

The research is held in a primary, lower and secondary schools where Bote children are studying in Agyauali Ward No. 4 and 5 and neighboring V.D.C., Kumarworti.

This study is done with the help of Bote student local social workers, local teachers, ward representatives and Bote leaders of word no. -4 and -5

- ❖ It is generalized with other background castes after obtaining the consequence from selected 3 research model schools where Bote children study.
- ❖ The selection of school is done on the basis of particular purpose.
- ❖ The choice of school is done on the basis of purposive sampling.
- ❖ The means of study may based on primary and secondary data.

1.6 ORGANIZATION OF THE STUDY

This report has been organized in to six chapters chapter I covers background of the study, statement of the research problem objectives of the research rational of the study, limitation of the study, organization of the

study. In chapter II literature review, review of related literature, relating to the study topics. It describes about the education origin of the Bote.

In chapter III research methodology. It includes rationale for the selection of the study area, sampling techniques, tools of data collection, sources of data i.e. primary and secondary sources of data research design and techniques of data analysis.

The chapter IV deals with the general introduction of the study area such as physical profile, demographic profile, total student of Agyauli VDC, population of Bote in Agyauli V.D.C. Ward No. 4 and 5, family planning concept, professional description, marriage system sanitation and health, cultural, food habits, land ownership income and food security, estimated annual income traditional practices for livelihood and indigenous skills of Botes. Chapter V presents the analysis and interpretation of data and major findings of the study. The chapter VI presents conclusion summary and recommendations and at last appendix and questionnaire.

CHAPTER –2

LITERATURE REVIEW

Nepal is a country of different ethnic group and origin of different cultural background. It occupies the central section of the Himalayan and it has become. The plant form of monoloid and Caucasoid interface. There fore it is called a land of different origins and different cultural background. Among the minorities of Nepal, Botes are ethnic group with a distinct cultural and social identity so far, their ethnic identity is not dominant due to the lack of sufficient information and studies. Great system according to his own way. He said "let everyone realize that it is a common garden of four vernal and 36 castes" (Sharma 2051 B.S.)

Later in the code of 1854, king Surendra Bir Bikram Shah, classify Nepalese people into many groups' tagadhari and matwali.

In regards of Botes 'Essays of the language, literature and religion of Nepal and Tibet (1848) written by Hodgson is the first and most valuable book for us. In this book, Hodgson wrote about the Botes as the primitive inhabitant of Nepal. In the Nepalese context of scholar, Dor Bahadur Bista is the first pioneering scholar who made and attempt to draw and ethno graphic map of Nepal in his book. The people of Nepal (1967). He has presented and interesting ethno graphic picture of Bote giving some information on their origin, beliefs, customs and their economic life in general but he has not explained the education and socio-economic status of the Bote in detail. He has included this group in to the Danuar Majhi and Darai Bista wrote about Bote Majhi.

If we turn the page of history of ethnic study, we find it clear only after 1950's prior to 1950, no researcher could study about the ethnicity of Nepal After the establishment of democracy in Nepal, Nepalese as well as foreign sociologists/anthropologists began to study on different ethnic

groups of Nepal. Among them C.F. Haimen Dorf is the first anthropologist to study ". The Sherpas of Nepal 1964" which encouraged other sociologists to study the ethnographic study in Nepal.

Dr. Rajesh Gautam and Ashoka Thapa also described the ethnographic feature of Bote Tribe in the book "Tribal ethnography of Nepal" 1994. They describe the physical characteristics of the ethnical society.

Education is the main basis of development. Education makes everyone capable and civilized. It supports to enhance the opportunities of living in this 21st competitive era. The future of children becomes bright when parents are educated. Family's economic status, religion, cultures, social customs, and traditions are also important factors of education.

"There are more than fifty three different tribal groups speaking about seventy five languages in Nepal." (Nepali 1965). According to Tony Hagen (1971) "Racially the inhabitant may be divided in to Tibet Nepalese groups" Among these groups Bote is one particular ethnic group and the traditional accepted occupation is fishing and paddle boats which are used as ferries at various points along the rivers.

Probably, Kirkpatrick, with his book an account of the kingdom of Nepal (1811) is the first scholar who writes about Nepal and has encouraged other to establish a tradition to study in Nepal. The other foreign scholars, mainly, such as Hodgson (1848), Hitchcock (1966), Caplan (1970), other (1978) Seddon (1980) etc have made a study on Nepal and Nepalese societies whose contribution are also most valuable for us.

After the establishment of democracy in 1951 foreigners as well as Nepalese scholars began to study on the different fields of Nepal. Especially, when the sociology in 1981. It provided further more encouragement the scholars to study about Nepal and Nepalese society in regard of Botes, 'Essays of the language, literate and religion of Nepal and Tibet (1948) written by Hodgson, is the first and most valuable book for us. In this book

Hodgson wrote about the Botes of the primitive inhabitant of Nepal. In the Nepalese context of scholar, Dor Bahadur Bista is the first pioneering scholar who made an attempt to draw an ethnographic map of Nepal on his book *The People of Nepal* (1967). He has presented an interesting ethnographic picture of Bote giving some information on their origin, beliefs, customs and their economic life in general but he has not explained the socio-economic status of the Bote in detail. He has included this group in to the Danuar Majhi and Darai, Bista wrote about Bote Majhi- "Majhis are almost entirely fishermen or ferryman on the river, where they use small durum canoes for transport.

If we turn the page of history of ethnic study we find it clear only after 1950's prior to 1950. No researcher could study about the ethnicity of Nepal. After the establishment of democracy in Nepal, Nepalese as well as foreign sociologists/anthropologists began to study on different ethnic groups of Nepal. Among them C.F. Haimendorf is the first anthropologist to study "The shorpas of Nepal 1964" which encouraged other sociologists to continue the ethnographic study in Nepal.

Dr. Rajesh Gautam and Ashoka Thapa also described the ethnographic feature of Bote Tribe in the book. "Tribel Ethnography of Nepal (1994). They described the physical characteristics of the Bote. In this way when one looks at a Bote. It will seem obvious that this caste is surely of some Negroid Dravidian type of sub-racial stock.

Hark Gurung writes in his book, *Nepals social Demography and expression*, "Bote and Majhi are counted in the inner Terai ethnic group which is called Kachhare" Again, Hark Gurung wrote about their mother language use Majhi 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 61718 in which only 11322 people speak their

language as their first languages. Others use Nepali language as their first language.

Dilli Ram Mishra writes in his book about Bote, "Devaghat is a holy place of our country where Botes have been living for many centuries. Study presents their social profile in terms of their ecological setting, economy religion and social organization in relating to their changing life in addition to it gives deep information how the botes are still facing food shortages each year and are being exploited by the money lenders of Terai. Nagendra Sharma describes in his book "Nepal ko Janjivan" giving the title 'Majhi fishing and Boating is the main traditional occupation of Majhi some are following agriculture as their main occupation. They claim themselves as the descendents of Kush son of Ram (1976).

The trend of educational institutes rose only after the abolition of Rana rule in 2007 B.S., however, indigenous people are still a back in education. Policy making in the state ruling, education, health, communication and many other aspects are still being out of reach for indigenous people who are out from main stream of development. In the country, there're countless political changes however there is still feeble representation of these people the literacy rate of Nepal was 40 percent in 2004 B.S. By the end of (2059) literacy is 55.5 percent. Today it's still not found the progress rate more then 56 percent. Gradually, literacy rate and investment in education is being increased, literacy rate and investment in education is being increased nevertheless the situation of development and education is out-reach of these people.

According to national census 2048 (Civics year1, vol-2 1999), literacy rate has been divided into criteria. First group move then 80% literate in "Marwadi" caste, and 50-60% castes are Kayastha, Brahmin, Rajput, Thakali and the literacy rate of Bote people is shown 20-25% .As mentioned on page no. 94, and Bote 0.0% are shown there.

According to researcher Buddhi Ram Kumal of "Sahamati" (Nawalparasi, Gaidakot) the research center of Bote, Majhi and Mushar has prepared a book called "Rights Expedition" in which it's mentioned that there's 0.0 % accessibility of Bote, Majhi and Mushar in higher education 1.55 % in secondary level and 10.47 % in lower secondary level. In the data of fiscal year 2057-2058, the class leaving of Bote, Majhi, and Mushar children is 12.02 % in school.

According to Buddhi Ram Kumal of Nawalparasi, studying in the communities of 138 Bote, Majhi and Mushar houses ward no of 4 VDC are found literate about 0.51 % in the primary level.

In prehistoric era, Bote and Majhi people were known as the land owner but today, it's doesn't matter to say that they don't have their own registered piece of land .The wrong concept of drinking wine till intoxication in the festivals and selling their ancestral land, they're compelled to live in small huts near forest and river. According to Buddhi Ram Kumal, there are only 21.6 % registered land of Bote and Majhi among 1163 families in door to survey hawing no permanent settlement, accessibility in education compelled to sell toil in cheap rate, fishing and boating and out of materialistic happiness and facilities these people are undergoing in great poverty. The number diseased and untimely death rate of these people is high due to low income, low save and superstitious belief on witchcraft. The main causes of not coming to the stream of development is that their backwardness, child marriage, working as shepherds and cattle grazer for other people and zeal of fishing instead of going to school.

Considering the mentioned basic, the research of Bote people's achievement will be forwarded:

Employing rudimentary implement Pani Botes collect most of gold from the river banks of Marsyangdi a large number of Pani Botes adopt this

practice as one of the sources of income. However the Pani Botes of Devghat and Pakhe Botes of the district do not follow this seasoned occupation.

Under the circumstances, with out enough evidence to include Botes in the Majhi fold is only objectionable and unacceptable Bote Sunaha have been grouped with in the greater Tharu fold.

It is difficult to define their appearance accurately. They did not keep any of their written records of migration; whatever was transmitted orally was also last in due course. Although they are distributed in a large number of districts of the Kingdom. It is difficulty to locate their original homeland. It can be intercede that these people possibly moved from the east of Nepal to the west following the course of rivers upstream. As for Tanahaun they crossed river Kaligandaki and settled in their traditional villages the Botes once possessed high degree of mobility. Thus was truer of Pani Botes.

They belong to a group of aboriginal races inhabiting other more or less secluded regions of India.

CHAPTER -3

RESEARCH METHODOLOGY

This research study will attempt to analyze the education status at the Bote community. Thus this can be called an explorative research together with its descriptive character, besides this the respondents education status from a basis to visualize the results that the, the social and political changes brought.

The settlements lying within the Agyauli VDC the sites for the study. As the study basically oriented to rural development perspective, settlements lying within the village development committees of this VDC of Nawalparasi district will be primarily taken for the investigation.

3.1 SOURCES OF DATA AND INFORMATION

I select 32 house which is 40% of 80 house. For primary data collection, the researcher attended himself and for secondary data, the record of V.D.C. office, school and other organization applied. The data collection done within 10 days by submitting the questionnaire to the people who are mentioned in the sampling house survey questionnaire done by the researcher himself, reaching their schools.

The data collection is from both primary and secondary level. The house hold survey is carried out to generate primary level of information gathered from field observation intensively used as a primary data in order to back up the information collected from questionnaire survey. Local people who are likely to be directly affected by the road project contacted to seek additional information.

2 schools and 30 students

Thirty students were involved in the selection from two schools.

Two people (one male and one female) from each settlement selected as key informants for the study.

Both primary and secondary types of data were collected during the study. The source of primary data were of the Bote to have on looks of Bote.

Subba, Suraj writes in his books about their economic and social process paani Bote exchange fish for paddy, wheat or some kinds of cereals or sell them in cash to acquire these things, Pani Bote more of ten pays in cash for service rendered by other occupational caste.

Dilli Ram Mishra writes in his book about Bote, "Devghat is a holy place of our country, where Botes have been living for many centuries. Studies present their social organization in relating to their changing life. In addition it gives detail information how the Botes are still facing food shortages each year and are being exploited by the money lenders of Terai.

Both primary and secondary types of data were collected during the study. The source of primary data were the field survey, focus group discussion key informant interview and observation whereas the sources of secondary data included both published and unpublished literature i.e. books, journals articles, research reports.

3.2 METHOD OF DATA COLLECTION (DATA COLLECTION TOOLS)

3.2.1 House hold survey

The researcher went to study site and filled up the questionnaire from respondents. To get such primary data the researcher conducted door to door visit with the member of this community.

3.2.2 Focus group discussion

Focus group discussion was conducted with the members who had involved in skill development training, members who had not

been involved in such training the gender proportion has been maintained in focus group discussion.

3.2.3 Key informants survey

Key informants are they key forgetting valuable information about the real situation of the community development. A researcher can get more and more information with the help of key informants and more information with the help of key informants realizing that fact, key informants survey has also been conducted. Altogether five informants were purposively selected for generating necessary information in addition, the information obtained from the key information has been used for triangulation.

- a) Questionnaire (students, head teacher and leaders of community)
- b) Checklists for focus group discussion
- c) Interview guide

3.3 DATA PROCESSING

The collected data is presented by chart, pie chart and figure etc. All tables are kept by simplifying. The comparative explanation of concerned table, chart, pie chart etc. are interpreted on the general basis of mathematical formulae addition, subtraction, multiplication, division and percentage. The analysis data and recommendation are presented as well.

3.4 METHOD OF ANALYSIS

The gathered data have been categorized, tabulated and analyzed using different methods. The quantitative data has been analyzed using percentage and other statistical tools to present acquired data in informative way pie chart, bar diagram, Venn diagram etc have been used for analysis of data.

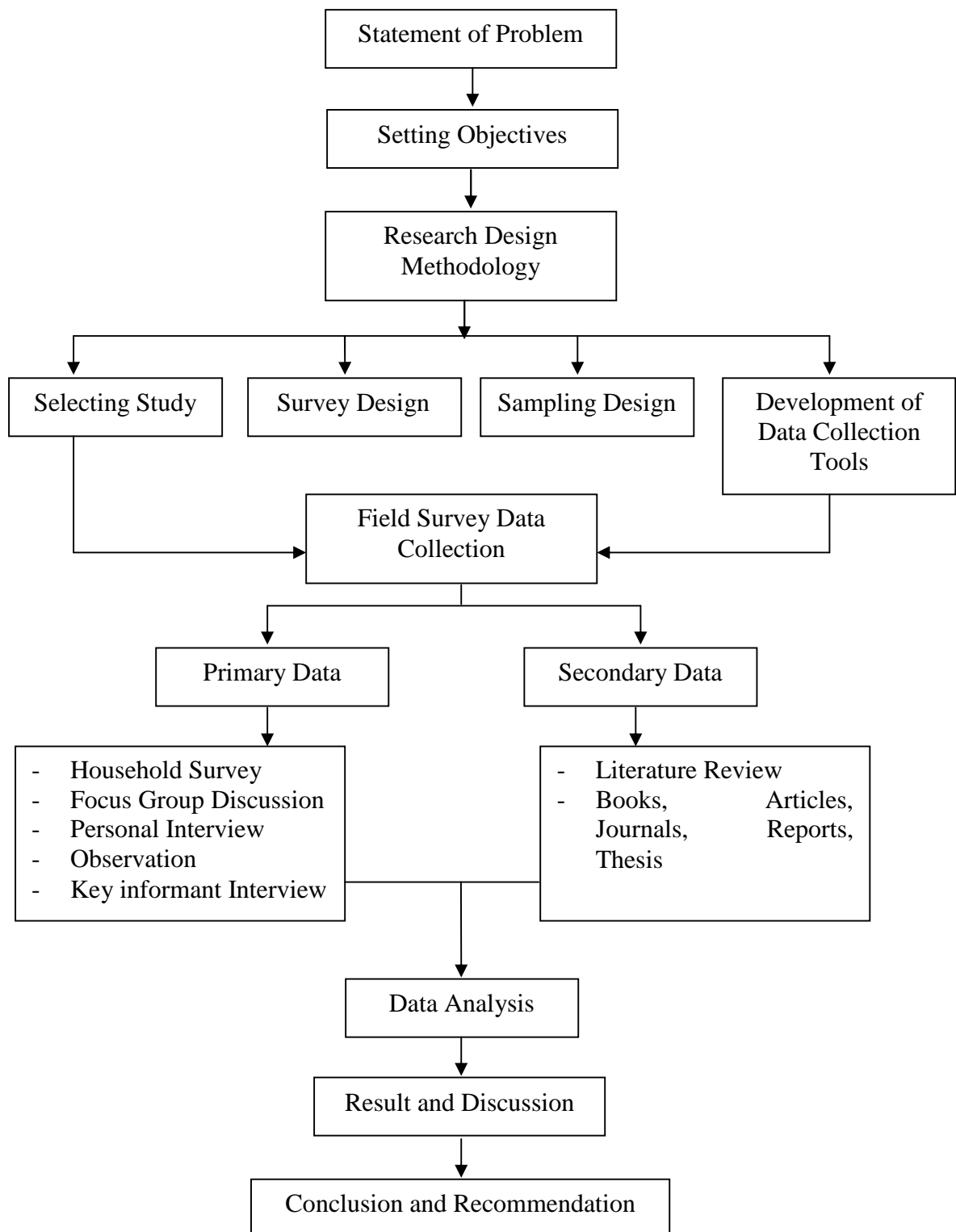
Qualitative data has been analyzed in descriptive way so that the real situations could be mirrored.

3.5 LIMITATIONS

- ❖ For the research expedition, two schools were chosen from purposive sampling.
- ❖ The survey of Bote student and house record was done by using random sampling.
- ❖ 10 students from primary level, 10 from lower secondary and 10 from secondary school 30 Bote students were chosen.
- ❖ Head teachers and a teacher from each 2-research school were chosen for the study.
- ❖ Five people among them 2 school chairpersons and 2 ward chairpersons assisted in the research.
- ❖ For the research expedition, 32 houses were surveyed from two wards through Random sampling. According to the statistical data of the book "Expedition of rights" done by Sahamati organization Gaidakot –2065, 32 houses were chosen by random sampling out of 80 houses.
- ❖ The contemporary chair person of V.D.C. was met personally.
- ❖ Three social workers and intellectual people of Agyauli V.D.C. who are familiar to Bote people were consulted.

3.6 FLOW CHART OF STUDY

Flow chart of Methodology



CHAPTER -4

DESCRIPTION OF STUDY AREA

This chapter deals with general information of the study area location climate, demographic, of the study area and educational condition of the study area, marital status, economic condition of Bote community. Attempts have been made to related the poverty status and its impact on reproductive health.

4.1 PHYSICAL SETTING

Nawalparasi district is located in Lumbini Zone. The birthplace of Lord Buddha this district consists Hill inner Terai and Terai region of Nepal, in northern side of district 17 VDCs are in hilly region in middle part of district 20 V.D.C. are in inner Terai and 36 VDC in Southern part are in the Terai region the district has different climate challenge and agricultural production. This has generated a wide range of biodiversity in flora and fauna.

Ramgram is only the municipality with in the district and 73 VDCs are in Nawalparasi district Tharu are indigenous people of this region. Besides these almost all are migrant caste group either from hilly part of Nepal from India long before dominant communities believe Hindu religion and other believe Buddhist, Muslim and Christianity respectively in terms of population size. Dense forest area, plain and fertile land, hot climate are some characteristics of southern part where flood and soil aggregation are natural problems.

The present study site is situated in Agyauli VDC of Nawalparasi district of Lumbini, Zone in Terai of western development region Nawalparasi district is bordered with Chitwan district in the east, Rupendehi

in the west and Palpa in the North and Chitwan district and Indian boarder in the south.

The district covers total area of 191584 hectors. The average temperature of the district is 38.5⁰ Celsius maximum and 5.5⁰ Celsius minimum. The district receives an average annual rainfall of 2300 ml. Agyauli VDC is situated in the south eastern part of the district headquarter Mahendra Highway crosses the Agyauli VDC.

4.1.1 DEMOGRAPHY

Agyauli V.D.C. is characterized by plural caste/ethnic groups. Here are difference population in ward wise.

Table -4.1

Population distribution at Agyauli V.D.C. in ward wise

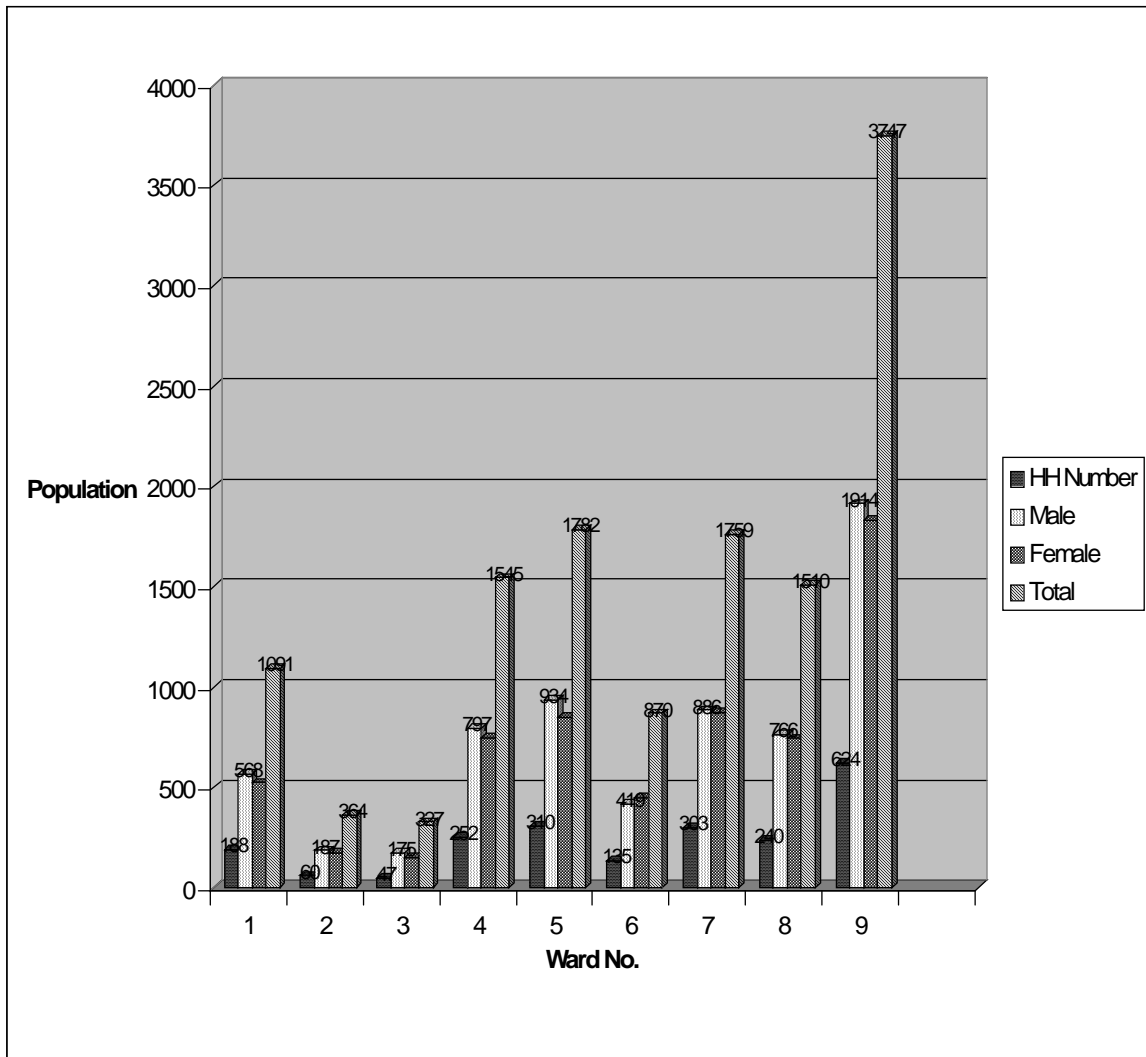
Ward	HH Number	Male	Female	Total	Percent
1	188	568	523	1091	8.39
2	60	187	177	364	2.80
3	47	175	152	327	2.51
4	252	797	748	1545	11.11
5	310	934	848	1782	13.71
6	135	419	451	870	6.69
7	303	886	873	1759	13.53
8	240	766	744	1510	11.61
9	624	1914	1833	3747	29.65
Total	2159	6646	6349	12995	

Source : Village Profile 066

Table 4.2 Clearly Highest population is ward No. 9 where consists 29.65% of total population in the V.D.C. and lowest population is ward No 3 where consists 2.52% of total population.

Figure -4.1

Population distribution at Agyauli V.D.C. in ward wise



In the fig. 1 clearly that highest popⁿ in ward no. 9 where 568 are male and 523 are female. Lowest popⁿ is in the ward no. 3 where consists total popⁿ are 327.

4.1.2 TOTAL STUDENT OF AGYAULI V.D.C.

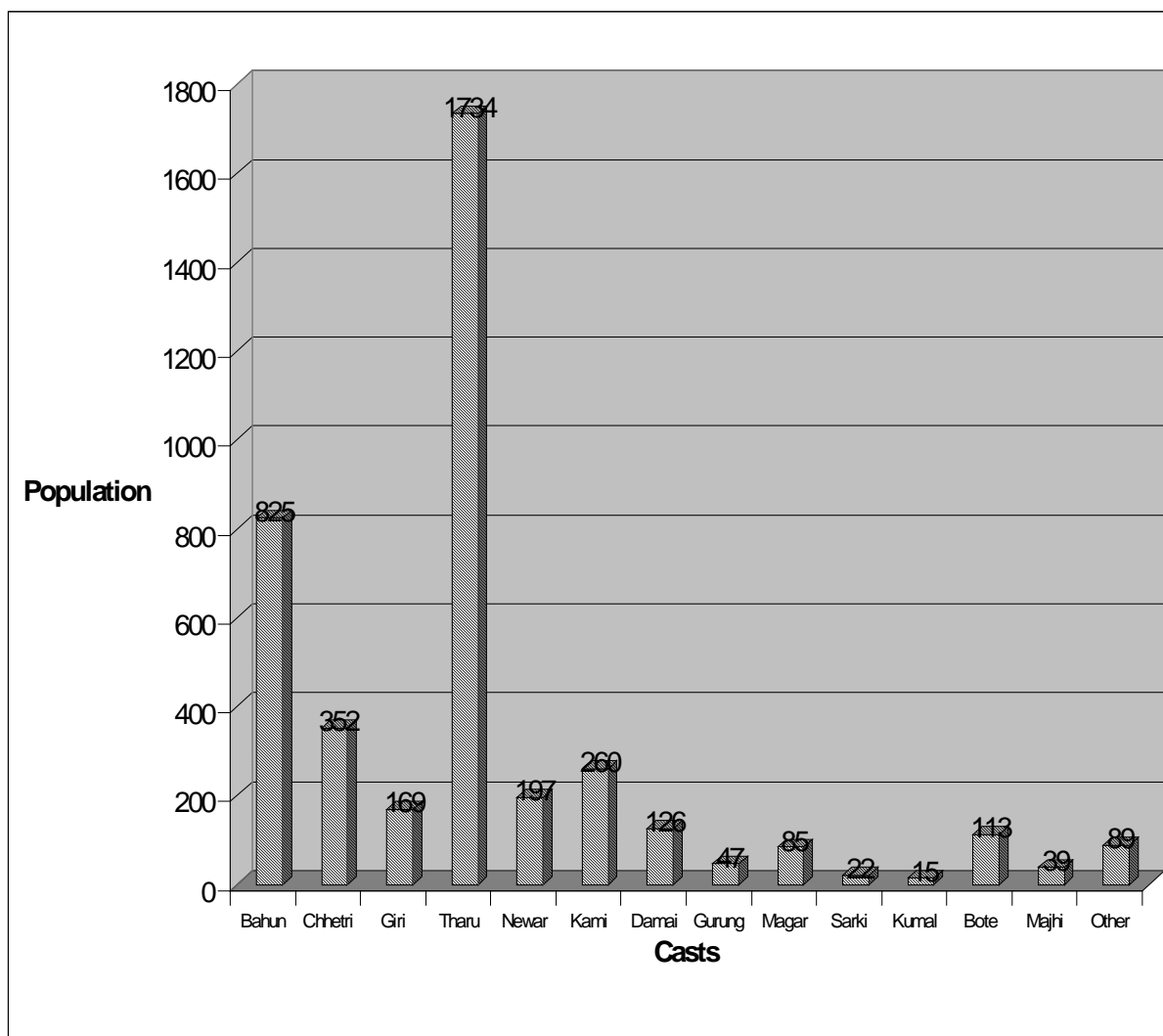
Table No. – 4.2

Caste	Primary			Lower Secondary			Secondary			Higher Secondary			
	Boy	Girl	Total	Boy	Girl	Total	Boy	Girl	Total	Boy	Girl	Total	
Bahun	199	189	388	93	116	209	71	67	138	42	48	90	825
Chhetri	122	86	208	51	38	89	17	22	39	10	6	16	352
Giri	48	47	95	20	15	35	11	19	30	6	3	9	169
Tharu	565	554	1119	208	154	362	98	71	169	47	37	84	1734
Newar	60	46	106	28	26	54	15	10	25	4	8	12	197
Kami	88	92	180	23	26	49	12	13	25	1	5	6	260
Damai	56	43	99	9	10	19	5	2	7	-	1	1	126
Gurung	16	12	28	5	7	12	2	2	4	-	3	3	47
Magar	27	24	51	4	7	11	7	10	17	4	2	6	85
Sarki	8	13	21	1	-	1	-	-	-	-	-	-	22
Kumal	7	5	12	-	1	1	-	-	-	1	1	2	15
Bote	64	49	113	9	7	16	2	1	3	1	-	1	113
Majhi	22	16	38	-	1	1	-	-	-	-	-	-	39
Other	30	27	57	10	11	21	3	3	6	3	2	5	89
Total	1312	1203	2515	461	419	880	243	220	463	119	116	235	4073

Source : Research school 2066

In the Agyauli VDC here are 13 schools according to admission register here are 4093 student read in primary 2515 lower secondary 880, secondary 463 and 235 student read in higher secondary level. 2135 student are Boys and 1958 student are girls Bote students are 134 in primary level 3.27% are Bote student lower secondary 0.81%, Secondary 0.64% higher secondary 0.02%

Figure No. -4.2
Total student of Agyauli V.D.C.



In the fig. 4.2 clearly that highest students are tharu where consists 1734 and lowest student kumal there are 113 student are in bote.

4.1.3 POPULATION OF BOTE CASTE IN AGYAUULI V.D.C. OF WARD NO. 4 AND 5

In the Agyauli V.D.C. of ward no. 4 and 5. There are 80 house hold of Bote, we select the 40% of 80 house hold. Where belong 32 home.

Distribution population of Bote caste in age.

Table -4.3

The population of Bote are given below by the age.

S.No.	Age Group	No.	Percent
1.	0-5	14	6.86
2.	6-10	31	15.19
3.	11-15	36	17.64
4.	16-20	27	13.23
5.	21-25	27	13.23
6.	26-30	18	8.82
7.	31-35	9	4.41
8.	36-40	11	5.39
9.	41-45	10	4.9
10.	46-50	5	2.45
11.	51-55	4	1.96
12.	56-60	5	2.45
13.	61-65	2	0.98
14.	66-70	1	0.49
15.	Above 70	4	1.96
	Total	204	

Source : Field survey 2066

The table clearly shows that in the 32 house hold, total population of Bote 204, according to age group 17.64%, Bote lies between 11-15 years. And 0.49 Bote lies between 66-70 years.

National Family size of Nepal are average 5.38, but average Botes family is 6.37.

Table -4.4
Language of Bote people

S. No.	Language of Bote people	H.H.S.	Percent
1.	People using Bote language at home	30	93.75
2.	Speaking Nepali at home	-	-
3.	Both Bote and Nepali	2	6.25

Source : Field survey 2066

4.2 CHANGE AND DEVELOPMENT

4.2.1 MARRIAGE SYSTEM

In Nepal legally accepted age of marriage at boy and girls is above 20 and 20 years respectively but early marriage is still being practices in the study area in Nepal age at marriage of female is found 17 as per census 2001 but in the study area it is found 17.5 years. There fore it was found in the field survey that higher proportion of girls in the age group 15-18 were married. And marriage is one of the most important factors affecting health and fertility behavior of a woman especially in rural areas of Nepal. Where early marriage is mostly practiced. Marriage and it is inversely relate to fertility so long as marriage occurs not before it for a long period of married life, women marrying at a younger age tend to have the higher fertility I'm modern associated with higher divorce and separation rate.

Studies show that as the age at marriage increases the number of children relationships between women's age at marriage and family size. Small family size is a symbol of happy and healthy life. In this way, it can be said that the lower status of socio-economic level contributes to the lower health states of women of Nepal.

4.2.2 SANITATION AND HEALTH

Sanitation behavior of individual is directly related to his/her health status. Data from recent research at Kathmandu metropolitan city shows that more than 60% patient related to digestive system. Typhoid and Hepatitis E. are caused by drinking water where the sanitation plays great role to them. The result is comparable throughout the nation having dirty drinking water and living in dirty environment have some economic social and educational causes. Those who are poor cannot afford clean environment those who are illiterate and uneducated do not care about sanitation. At the same time the social practices. Occupation and tradition has supporting to continue the part habits to some group of people in Bote community, relation between sanitation and health was assessed into three basic parameters first the kitchen environment, second the toilet and third personal hygiene. The kitchen environment of Bote is not very much clean and healthy. They do not care about clean water and other fundamental tools used in the kitchen that is why they suffer by typhoid, diarrhoea and other disease mainly in summer season.

None of the house holds in the study area has permanent toilet they usually go to jungle, bank of river and some where this situation made fold complication in broad term. One is their health status is being deteriorated. The health problem is started from such practices. Second is the environment around Bote community is also being negatively affected from such condition, sources of water are also become polluted from such open toilet system.

4.2.3 Cultural

Botes believe in Background Hindu religion. So they enjoy in the cultural practices and tradition based on Hindu religion based social system in the context of Nepal. Most of the Nepalese women do not want to stop

child bearing until they give Birth to two or three sons. This concept is also highest in Hindu, Buddhist societies. There is a major cultural belief that a Nepali woman in rural society is only child bearer. A woman becomes a woman only when she performs her role as a mother and her status is fully valid after the successful birth of children especially sons. Childlessness is a curse as it symbolizes the fate of a previous life. This type of belief is strongly accepted by rural women. There fore the socio-cultural Norms and values also encourage having more children which directly affect the fertility behavior of women.

4.2.4 FOOD HABITS

World health organization has calculated that an average adult men and women need at least 2200 calories per day to lead productive lives. However, pregnant women need at least 2500 calories per day on the other hand. Some tropical population can get on as little as 2000 calories a day. Depending on what type of work they do in generally people who get less than 2100 calories a day are considered to be suffering from impaired diets. Only 20-40 percent of all women of child bearing age in the developing world receive a daily diet at 2200 calories or more. For many women dietary deficiency starts from child hood and affect the whole course of their lives. Girls who get inadequate diets grow into malnourished women and suffer from anemia and protein deficiency.

In the study area all respondents were found to be rice and breads eaters, they have the rice, bread and potato as a daily diet they also eat dal, meat, fish, chicken and so on. Male members of the family of the family of respondents are found habituated of alcoholic drink smoking of cigarette, tobacco etc.

4.2.5 FAMILY PLANNING CONCEPT

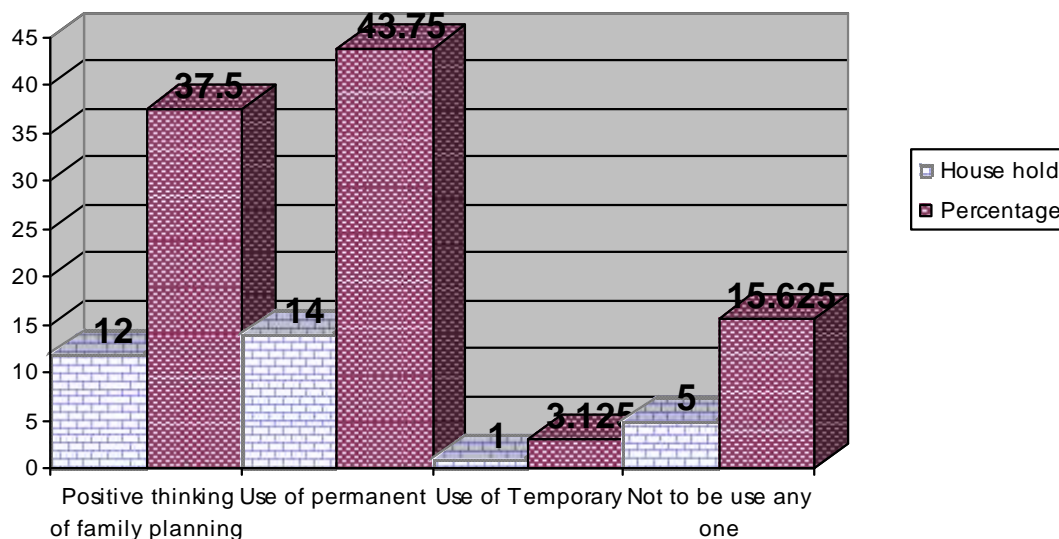
We selected 32 house hold Bote of Agyauli V.D.C. we find the family size of Bote is greater than National family size.

Table -4.5

S. No.		House Hold	Percentage
1.	Positive thinking of family planning	12	37.5
2.	Use of permanent material	14	43.75
3.	Use of Temporary material	1	3.125
4.	not to be use any one material	5	15.625

37.5% Bote are positive concept of permanent family planning. 43.75% Botes are use vasectomy and laparoscopy. But 15.625 % Bote are not using any materials.

Figure No. -4.3



4.3 ECONOMIC CONDITION OF BOTE COMMUNITY

The Economic condition of the Bote people of the study area is extremely low which is given below.

Table -4.6
Economic Condition (HHS)

S.No.	Income	No. of Respondents	Percent
1.	Less than 20000	15	46.875
2.	20000-25000	8	25
3.	25000-30000	5	15.625
4.	More than 30000	4	12.5
	Total	32	100

Source field survey: 066

In the study area 46.875% of the respondents earn less than 20000 per annum. This is as at marriage situation because they cannot sustain their livelihood with minimum requirement of life from such amount of money. Similarly 25% Bote house hold have annual income of 20000 – 25000. Only 12.5% Bote people earn money more than 30000 thousand.

CHAPTER -5

ANALYSIS AND DISCUSSIONS

5.1 EDUCATIONAL STATUS OF BOTE COMMUNITY OF AGYAULI V.D.C.

Education can be considered as a master key to all components of development. Female education is another important factor for lowering fertility, infant mortality rate and maternal mortality rate. Women's education influences the age at marriage and family size because educated women are more aware of the issue of quality of health and children than that of uneducated women education changes the behavior of women in every aspect of life i.e economical, political, family, society but low level of socio economic status of women inspires them to have large family size. The general status of education of Bote in the study was found below the average status of nations.

Women members of the house holds of ward no 4 and 5 were found illiterate in these wards children are literate and go to school until primary level. The continuation of education after primary level is very low at every family from entire Bote community only 2 students have passed in S.L.C. and they have been studying at class 11. All the male members of Bote community are illiterate which is probably rare example in Nepalese society. Non government organizations at Bote community have empowered them to send children to school.

Table -5.1
Total Student of Bote in Agyauli V.D.C.

S. No.	Class	Student of Bote			Percentage
		Boys	Girls	Total	
1.	1	32	18	50	37.87
2.	2	8	11	19	14.39
3.	3	8	7	15	11.36
4.	4	9	8	17	12.87
5.	7	5	12	17	12.82
6.	6	6	4	10	7.57
7.	7	3	3	6	4.54
8.	8	-	-	-	-
9.	9	2	1	3	2.27
10.	-	-	-	-	-
11.	-	-	-	-	0.75
12.	12	1	-	1	-
	Total	76	57	132	

Source : Field Survey 2066

According to admission register 065/066 total students of Bote are 133 in out of 4093, in the Agyauli V.D.C. i.e 3.24% . 37.87% Bote students read in class 1, which is the highest number of the class 1 to 12. In class 8, 10 and 11 there are not Bote student.

Selected school and selected students.

1. Shree Chandeshwary School, Godar
2. Shree Durga bhawani Pirmary School (Baghkhori)

Table -5.2

1] Shree Chandeshwary Secondary School

S. No.	Class	Total Student	Bote			
			Boys	Girls	Total	%
1.	1	80	-	-	-	0
2.	2	45	-	1	1	2.2
3.	3	55	-	-	-	-
4.	4	59	2	1	3	5.08
5.	5	81	7	5	12	14.81
6.	6	54	6	3	9	16.66
7.	7	52	3	2	5	9.61
8.	8	25	-	-	-	-
9.	9	27	-	-	-	-
10	10	32	-	-	-	-
	Total	510	18	12	30	-

From the table we have found that total students of Bote are 30 or 5.88% . 18 are boys and 12 are girls. There is no Bote student in class 1, 8, 9, 10. Highest students are in class five, i.e 16.60%

Table -5.3

2] Shree Durga Bhawani Primary School

S. No.	Class	Total Student	Bote			
			Boys	Girls	Total	%
1.	1	66	31	15	46	69.69
2.	2	31	8	9	17	54.83
3.	3	21	8	7	15	71.42
4.	4	24	7	7	14	58.33
	Total	142	54	38	92	64.78

From table we have seen 71.42% Bote read in class 3 which is highest of this school. 26.76% are girls and 38.02% are boys.

Selected school and selected student

Table -5.4

S. No.	Name of School	Select Class	Total Bote Student	Select Number
1.	Shree Durga Bhawani Primary School, Baghakhor	3	15	8
		4	14	8
2.	Shree Chandeshwary School, Godar	4	3	1
		5	12	6
		6	9	5
		7	5	2
			58	30

Source : Field Survey

For 30 students we asked some questions, which were related to Bote. We have found out as fallows ;

1. 26 students wearing dress from home and 4 students wearing from NGO or INGOs.
2. 20 students had bought books. But 10 students could not buy book, they got from other persons.
3. 21 students were interested Nepali Book, Math -3, English -2, other subject is -4.

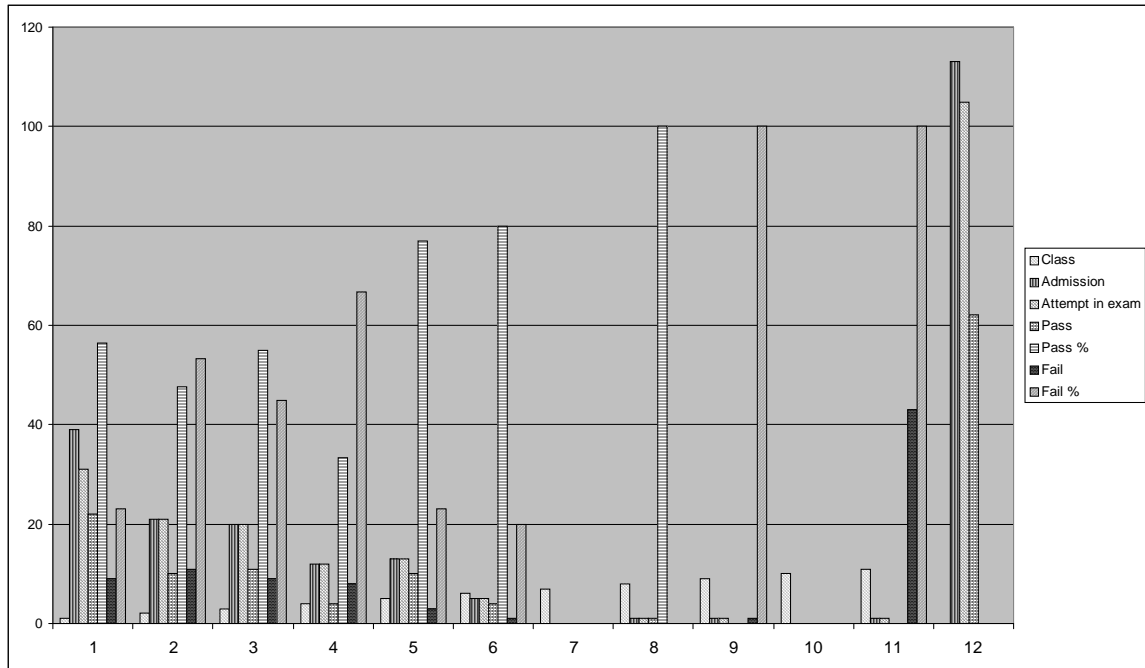
Table -5.5
Pass Rate of Bote Student.

Class	Admission	Attempt in exam	Pass	Pass %	Fail	Fail %
1.	39	31	22	56.41	9	23.07
2.	21	21	10	47.61	11	53.38
3.	20	20	11	55	9	45
4.	12	12	4	33.33	8	66.66
5.	13	13	10	76.92	3	23.07
6.	5	5	4	80	1	20
7.						
8.	1	1	1	100		
9.	1	1			1	100
10						
11	1	1			43	100
	113	105	62	59.04		

Source : Field survey 2066

In Agyauli VDC 113 students of Botes have been admitted in class 1-11. 59.04% students have passed and 40.95% have failed. 8 students did not appear in exam. According to admission register 39 students are in class one, which is highest. There is not any student in class 10 and 7. There is 1 student is admitted in class 8 who has passed.

Figure No. -5.1
Pass rate of Bote pattern.



5.2 ECONOMIC CONDITION OF BOTE COMMUNITY:

5.2.1 LAND HOLDING AND OWNERSHIP PATTERNS

Land ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Bote of Agyauli V.D.C. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand, it is an index of social states and prestige also.

Bote people are the one of the indigenous people of Agyauli V.D.C. of Nawalparasi district. In this study area among the total house holds of people near about half percent of people are landless, some are owner and tenant. Bote people do not have any land on their own ownership. They are cultivating in other people's land and they help their land lord in his necessity. These people's main source of income is wage labour, it shows that they have serious problem to sustain and operate livelihood activities. They reside in a very small plot of land. Some non-governmental organizations such as Vijay Development Resource Center, Sahamati and

District Red Cross Nawalparasi have been helping to Bote people in different areas.

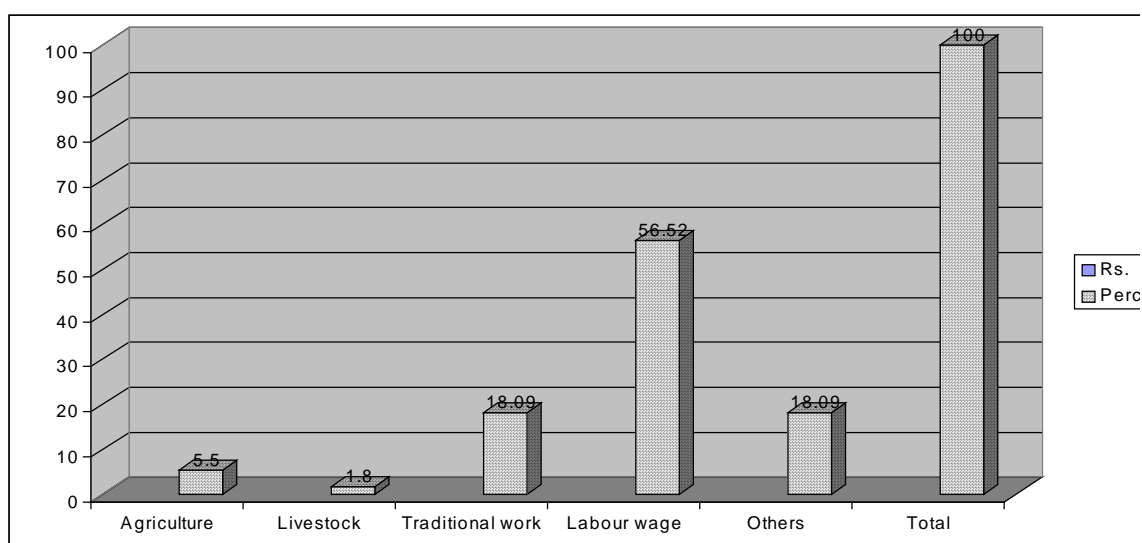
5.2.2 PRODUCTION PATTERN

The economic condition of the Bote people of the study area is extremely low. Fishing, boating and wage labour are the chief sources of income. So the food grain production is not sufficient to them through out the year. The method and tools of agriculture, fishing and boating are traditional. The following table shows the annual income of Bote family.

Table -5.6
Production Pattern

S. No.	Income (HHS)	Rs.	Percentage
1.	Agriculture	1520	5.5
2.	Livestock	500	1.8
3.	Traditional work	5000	18.09
4.	Labour wage	15622	56.52
5.	Others	5000	18.09
	Total	27642	100

Figure No. -5.2



5.2.3 Fishing and Boating

Fishing is the most popular occupation of the Bote people as we have already mentioned that. There are two types of Bote, within are known as Panni Bote and Pakhe Bote. Pakhe Botes are those who spend their time doing the work which is not consult with water like agriculture, animal husbandry working as a porter etc. but Panni Botes spend their long time in works related to water like fishing, boating, gold panning etc. The Botes of the study area are all Pani Botes fishing is the main old profession in the early stone age hunting and food gathering, fishing was the popular job. Bote people of Agyauli VDC use the primitive weapons for fishing. It is an interesting game and is practiced by all age groups of male Bote people females of Agyauli V.D.C. do not participate in fishing.

Bote become busy during winter season as the buffer zone of national park is opened to collect fodder, grass and firewood people from adjoining village of Bote and Bote themselves are allowed to collect such thing then boating to cross materials from one side to another generates a short terms employment opportunity to Bote.

Table -5.7

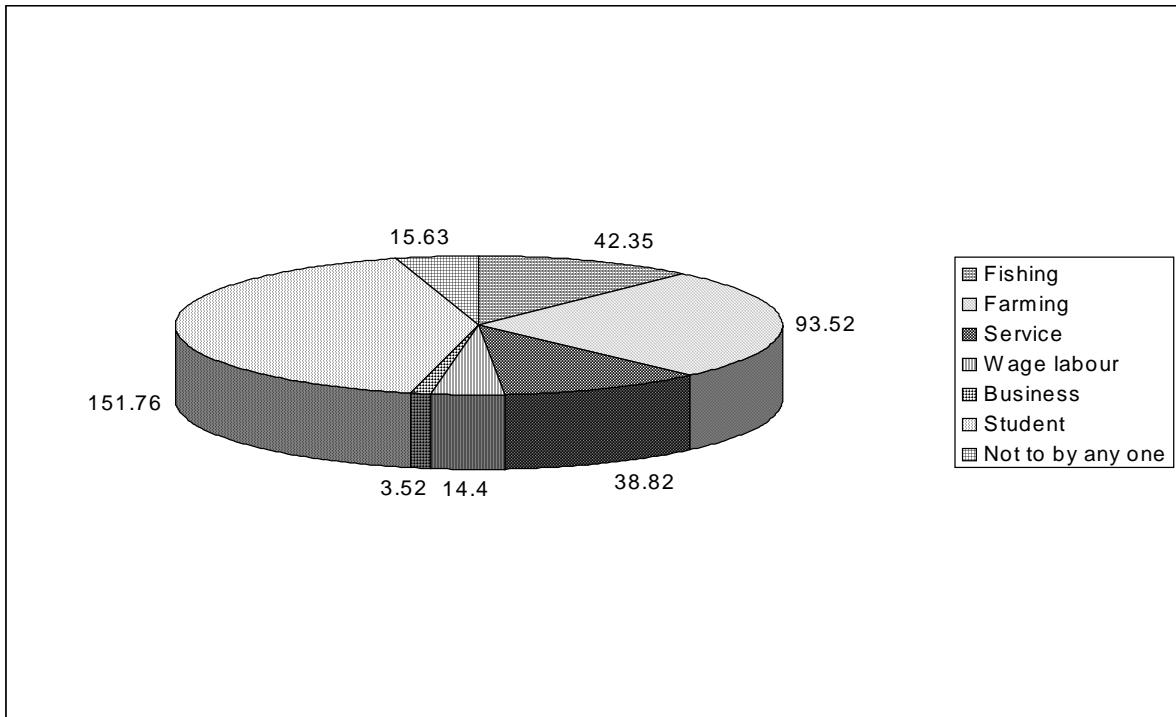
S. No.	Professional	Pop	Percentage
1.	Fishing	42.35 ⁰	11.76
2.	Farming	93.52 ⁰	25.98
3.	Service	38.82 ⁰	10.78
4.	Wage labour	14.4 ⁰	3.92
5.	Business	3.52 ⁰	0.98
6.	Student	151.76 ⁰	42.15
7.	Not to by any one	15.63 ⁰	4.41

Source : Field Survey

From the table 6 42.15% Bote are student which is the highest no. of profession description. Fishing 11.76%, Farming 25.98% service 10.78%

wage labour 3.92% Business 0.98%, Note by any one 4.41% only 0.98%
Bote do Business.

Figure No. -5.3



5.3 INDIGINOUS SKILL OF BOTE COMMUNITY:

5.3.1 TRADIONAL PRACTICES FOR LIVELIHOOD AND CHANGES ON THEIR OCCUPATION

Bote people are neither educated nor economically rich occupation of Bote women is agriculture household works and some times predicting alcohol. While men members go to fishing wage labor and other activities outside the house. The economic condition of the Bote people of the study area is poorer than other communities. They do not have enough land to land to produce small size of land cannot feed them for a whole year. They do not have paddy field or havefield for growing rice. The main crops of this land are corn, wheat, millet, dry rice, beans, mustard seeds etc. The young men work as unskilled wage labour and earn a little money. Their traditional sources of income have become less productive or almost insufficient. They

are compelled to look for other alternative sources of livelihood so, at present they practice both traditional sources of income have become less productive or almost insufficient. They are compelled to look for other alternative sources of livelihood. So at present they practice both traditional sources of income which have become less productive or almost insufficient. They are compelled to look for other alternative sources of livelihood. So at present they practice both traditional as well as non-traditional modes for subsistence agriculture boating, fishing, food gathering and gold panning are included under the traditional occupations and wage labor, porter, handicraft, employment in offices are include under the non-traditional occupations.

CHAPTER -6

CONCLUSION, SUMMARY AND RECOMMENDATION:

6.1 CONCLUSION

Bote is the indigenous caste of Nepal and they are mostly living on the riverside. There are two types of Bote. Which are known as Pani Bote and Pakhe Bote. Pakhe Botes are those who spend their time doing the work which is not consult with water agriculture, animal husbandry working as a porter etc. But Pani Botes spend their long time in works related to water like fishing, boating gold panning etc. 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 has not 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. In Ramayan Botes are mentioned and they helped Ram. The prince at Ayodhya in his exile. He again said that the greatest poet of Hindi literature 'Bed Byas' was the son of a Bote girl. It does not have enough evidence to prove.

Nawalparasi district includes both hilly and Terai area in this way it is rich in terms of biodiversity and cultural diversity. It has been considered as multi-ethnic, multi-lingual district of different caste/ethnic groups living here people from Mechi to Mahakali. Bote is the oldest ethnic group of Agyauli V.D.C. Botes have their own native language but now is not in practice. They speak Nepali language as their first language. They are Hindus. They celebrate most of the Hindu festivals; some Botes claim they had good link with Hindu mythology. Some famous characters like "Byas" "Sitaji" and "Guha" were they family members of Botes according to the census 2001 the total population of Botes is 539 and Majhi 283 live in the study area. Bote is

one of the indigenous castes of Nepal and they have contributed equally to the well being of motherland as other Nepalese, major source of income of Bote community is fishing and Boating Traditionally they are less dependent on farming. After the construction of suspension bridges over Narayani River. The main source of their income is compelled to give up in the same way the license system has deprived them of their traditional occupation of fishing. Due to the lack of the sources of livelihood. Their living condition is deteriorating most of them are unemployed and unskilled wage laborers and are paid very little some of them have engaged them selves as porters and daily wage laborers. But there is no guarantee of the work they invest their little money on their unproductive activities like their traditional feasts and festivals.

They do not send their children to the school because they cannot pay fee. They will not know about the importance of education for human life. A Bote who gets education in his life is changed, other expense in one side and have lack of awareness in this regard in another side Botes are minority group at this V.D.C. They are local people of this area, but due to the continuous interaction with other groups. They have been losing their own cultural and social identity. In this context the overall objective of the study was to assess the socioeconomic at Bote community in Agyauli V.D.C.

The general status at education of Bote in the study area was found to be very much below the National average. The illiteracy rate is found different in male and female members. All male members are illiterate while some female members are literate which is unlikely to other community in Nepal. None of the house holds has reported that they have permanent toilets. The use of toilet was found among the higher caste group who live in Market area.

The Rich families of the village were found to be using toilets. The Remaining family went to open fields and banks of River side for latrine purpose.

According to field survey, the respondents who delivered babies at home were found to be 100% in such a case the possibilities of maternal and child mortality would be high.

For treatment of their illness, almost all the house holds of the study area consulted traditional healers, very few of them who were economically better tried to go to hospital. Health post or sub health posts. Economically poor and landless goes to traditional Healer. it is because traditional healer are easily available in the village and most of the people have faith on them and another reason is then they do not take money as fee as a doctor.

Poverty has played great Role to the reproductive health of the Bote woman along with socio-cultural and religious factors. Another fact is that more they became Rich in society more they become strict to their religion. The religious rules are strict to the woman. Woman are engaged in their household job which is less regard able estimable among the community in comparison to males other productive jobs. On an average every women have more than five children in her life span.

Among Bote respondents, more than 92.16% are suffering from in sufferance of food grain annually, food grain needed to feed the family members for one year is not sufficient. 19.60% who had knowledge of family planning devices only 31.37% were found using the family planning devices and 68.62% were not using the same.

According to the researcher's field observation. The Bote women and men are not interested in contraceptive uses. Those who use contraceptive are due to their husband. Husband who works outside the village use condom as a family planning device although, their religion is against family planning.

In this way the analysis of education status in Bote caste a Tribal group proves that the economical social, political awareness and cultural civilization is found gradually sounding if they are educated. And those uneducated ones have been following the old traditional and superstitious dead habits, but the educational status in this ethnic group was found really poor.

At least as a researcher I would like to say that to develop the nation well government should provide the opportunity of free education to these Tribal and back ward people community. The main reason of not going to school I found was the economical problem so. They should be provided training based on the skill that would help them to create the jobs for living. The economical and educational support would bring a change in them.

6.2 RECOMMENDATIONS

On the basis of conclusion of this study the following recommendations are suggested.

- ✎ Education level at Bote people was found in very low profile so, intervention should be done in the education literacy and empowerment so that they could get job in modern productive sector.
- ✎ Education of women and age at marriage are strongly associated both with the individual as well as at the social level. Women with secondary level education even found to be aware about sanitation and health of their child. There fore highest priority should be placed on female education.
- ✎ NGO/INGOs and government should help for education in this community because they are very poor, they cannot pay fee.

- ✎ Governmental organization NGOs and INGOs program should be implemented to raise in income of Bote women's along with health and sanitation program.
- ✎ Family planning in Bote community is not practiced until now. Bote leads should initiate for the awareness-raising program for the family planning of women in changing context.
- ✎ Loss of traditional occupation and lack of capability to find new and modern type of job is serious problem to Bote people to sustain their livelihood. So the defected on law and regulation of government should be a mended to make their life easier.
- ✎ Social factors like early marriage early pregnancy and hard working habit during the period of pregnancy and just after delivery of child has negatively affected to the reproductive health and safe motherhood in Bote community. So the priority of local community workers CBOS and NGOS may play positive role to maintain safe mother hood in Bote women.

The research paper has been prepared in descriptive style on the basis of educational status of Bote people of Agyauli VDC. It also tries to include the economical, social and cultural aspects of these people. There are about 80 households of Bote people

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QUESTIONNAIRE

- 1] The name of the school
VDC
- 2] Head teacher's name
Post Level
- 3] In which year did the school establish?
- 4] How many students do read in this school?
- 5] To which caste (tribe) do the highest numbers of students belong?
- 6] How many students do belong to Bote and Majhi group (tribe)?

Class	Total			Student of Bote cast			Student of Majhi caste		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total

- 7] Do the students of Bote and Majhi tribe appear regularly?
- 8] Do the students of these tribe come in school uniform?
- 9] How is the educational status of these tribes?
i) Poor ii) medium iii) high
- 10] How many students of these tribe do pass the following level?
i) Secondary ii) Lower secondary iii) Primary

- 1] Personal detail
Name
VDC ward no. locality occupation
- 2] Give an introduction about Bote tribe?
- 3] What is the main occupation of Bote tribe?
What is the economical condition of such tribes?
What is the attitude of these people forward education?
How is the relationship of these tribes with other tribes?
What do these people spend their leisure time?

What are the suggestions that you can give to improve the economical status of these groups.

The questions related to the student.

- 1] Student's name
- 2] The name of the school
VDC Ward no. Locality
Sex Age
- 3] In which class do you read?
- 4] Do you come in uniform or not?
- 5] Who bought your uniform?
- 6] Who bought your books?
- 7] Which is your favorite subject?
- 8] How do you cure your family members when they get sick?
- 9] What did you use to do before you admitted in the school?
- 10] Whether have you got the scholarship during your study period?
- 11] What are the problems you have to face during your study?

Questions related to the guardian of the family.

- 1] Up to which level has anybody studied in your family?
a) Class b) SLC c) I.A. d) B.A. e) M.A.
- 2] How many performs are literate and how many of them are illiterate in your family?
- 3] What do you expect from your learned children?
a) get job and earn money
b) take care of you in old age.
- 4] What are the reasons behind your poor education?
- 5] Have you noticed any children who do not go to the school in your locality?

