

## CHAPTER > I

### INTRODUCTION

#### 1.1 Background of the Study

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

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

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

Nepal is rich in diversification in terms of socio-cultural characteristics. It is the single land of different groups and section of people. It has unique characteristics in multi-ethnic, multi-linguistic, multi-religious and multi-cultural aspects. But in practice, it could not be a single land for its entire people in equitable manner. Resources are almost limited only within the hands of few people. Majorities are lagged behind with little or no access to every form of resources including natural. This type of disharmonious pattern is prevailing here. Unless this pattern is rethought, severe crisis cannot be stopped to come here.

The Nepali “Janajatis” or Indigenous Nationalities” are spread out almost in every part of the country. As per newly enacted national foundation for development of indigenous nationalities Act, 2002 A.D, Aadibasi Janjati Uttan Rastriya Pratisthan, 2058 B.S. in Nepali, the then His majesty’s Government has identified fifty-nine (59) indigenous Nationalities

that fit in with those characteristics. (Source: Indigenous Nationalities Bulletin, November 2005).

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

But according to the survey Report of Nepal Government Janajati Development Board, there are 61 types of Janajatis in Nepal who have been living in various regions are as follows:

**Table 1.1**  
**Janajatis of Nepal**

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

**Source: Janajati Development Board, 2064 BS.**

There are more than fifty-three different tribal groups speaking about seventy-five languages in Nepal Racially the inhabitant may be divided into Tibeto-Nepalese groups. Among these groups Bote is particular ethnic group and the traditionally accepted occupation is fishing and paddling boats, which are used as ferries at various points across the rivers.

A group of people would use a branch of tree to cross the river before the discovery of 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 identification has its root relation with the Bote word 'Bot' meaning tree. The word 'Bote' might be a term used by Nepali speakers to identify these people. Hira Mani Sharma present another possibility that they were without land and house, so they would take shelter of 'Bot' tree by the river bank and ultimately become Bote as they are regarded now.

There is no different between Majhi and Bote. Majhi is actually term used by the hill people, for those people called Bote in the Terai. They are also occasionally referred to as Kushar in Terai. All are identical, Majhi, Bote and Kushar they speak one language and follow the same patterns of life.

The area of the Bote habitation is Syangja, Gulmi, Chitwan, Nawalparasi, Gorkha, Tanahun, Baglung etc. It is mostly on the banks of the rivers that those people live and go through their daily activities (Gautam, R. and Thapa, A.K.: 1994). They are from the liquor drinking group and also touchable caste. They have scattered through out the country. Generally, their habitats are in central, western and midwestern development regions. Kushar of Tarai, Majhi of Hill and Botes of Chitwan look similar because their profession, boating is almost similar. But they are different among others. Generally, Botes live by the bank of Madi, Seti and Kali Gandaki river (Pandey, Madhusudan: 2001). So we assume that Bote are not identical to any other people.

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

But changing scenario of modernization, education and contiguity of other caste and people, their way of lives is going to change. But economically and socially their living standard is very low. Therefore researcher has been made attempt to study Bote people of that area. According to Population Census (2001) total number of Majhi people are 72,614 whereas 0.32% and cumulative percentage is 93.57 out of them 36,367 are males and 36,247 are females. The population of Bote is 7669 whereas 0.04% and cumulative percentage is 97.91 out of them 3881 are males and 4088 are females.

Fishing and Boating are the main income sources of Bote. That's why they are called as fisherman or ferrymen. But these days they have changed and transformed their professions like other people of Nepal and gradually Botes have chosen other professions as their livelihood i.e. civil services, carpentry, going aboard, teaching, veterinary, cycle shop and various technical and non-technical sectors.

They resemble to Tharu, Dhimal, Satar, Majhi and such type of dark skinned tribal people. There exists still a great deal of confusion as to the true identity of the Botes and majhis have been mistakenly identified as the same and one. This hasty conclusion will be but unjust. On the other hand proper understanding of Botes is almost impossible without proper understanding of the Majhis (Subba, 1989).

Botes are one of the inhabitants of Patihani VDC of Chitwan. Their major settlement is situated on the banks of Rapti River. This VDC contains multi castes like Brahmins,

Kshatriyas, Tharus, Kami, Damai, Magar, Tamang etc., though the research study is focused on the present livelihood status of Botes in Bote Tole of Patihani VDC of Chitwan district.

## **1.2 Statement of the Problem**

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

So, it is the urgent need of time to throw the light to Bote of the district. Generally, the study of Botes was done regarding their socio-economic status, culture, housing pattern and overall living style. But the specific case of their landholdings pattern and their livelihood strategy is yet to undertake. So, it demands research to fill the gap. This study focuses on following research questions:

- What are the traditional livelihood strategies of Botes of Chitwan?
- What are they doing to support their livelihood in the present context?
- How the present modernized livelihood pattern affects Bote people?

## **1.3 Objectives of the Study**

The main objective of the study is to know the livelihood condition of Bote community of Patihani VDC of Chitwan along with the following specific objectives:

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

## **1.4 Scope of the Study**

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

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

The study has been contributed to the body of knowledge of the Bote community and further research on ethnic community in Nepal. The socio-economic aspect of the Bote community has deceived role in the national, culture and nation building process. The

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

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

### **1.5 Limitation of the Study**

Every study has its own limitations. This study has been conducted by student for partial fulfilment of the requirement for the master's degree of arts in Rural Development. The study has been concentrated to explain the livelihood strategies of Bote who are living in Patihani VDC of Chitwan. Although out of the total household some of them are taken by using random sampling for the studies, which are unable to explain their completely present livelihood condition of all Botes who have been living sparsely all over the country.

This research has focused only on the objectives of study of this particular area. The study has very specific like that of case studies. It may not match all over the Bote community of whole Nepal, as there can be some differences on many ways and so on.

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

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

Similarly, various studies are made in the second chapter through review of literature. The third chapter is about research methodology which includes research design, rationale of site selection, source of data, universe and sampling procedure, technique of data collection and analysis of the research. The fourth chapter described the presentation of data and study area. Like wise traditional way of earning livelihood is mentioned in fifth chapter and development and change in household assets and livelihood strategy is included in the sixth chapter. The seven and eight chapter presents women and institutional change and conclusion and recommendation of the study respectively.

## CHAPTER > II

### LITERATURE REVIEW

Reviewing relevant literature is the integral part of all research including academic as well as professional without which completion of research is almost impossible. It enables researcher to find out research question needed to define the ultimate statement of the problem. Moreover, it facilitates to determine the actual topic, the theoretical base and recognize of the problem from experience of previous researchers (Subedi, 2004:1).

Prior to 1950 no researcher could study about the ethnicity of Nepal. After the restoration of Democracy in Nepal, foreign as well as the Nepalese anthropologists and sociologists began to study on different ethnic groups of Nepal. Among them C.F. Haimendorf is the first anthropologist to study the Himalayan people of Nepal. His book 'The Sherpas of Nepal' (1964) encouraged other anthropologists/sociologists to establish a tradition on ethnographic study in Nepal.

The relevant literature review in this work at different phase, are presented below. First section deals with the studies related Bote community. Second section deals with the sustainable livelihood approach in detail and then empirical studies of livelihood strategies and the general study of ethnicity.

#### **2.1 Studies Related to Bote Community**

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

According to Nepali Brihat Sabdakosh (1983) Bote has been defined as a man who rows boat along the river bank. It is also expressed as Majhi equivalent.

Among the native anthropologists, D.B. Bista (1982) is the first and pioneering one who made an attempt to draw an ethnographic map of the majority of different ethnic groups but didn't give a separate title for the Botes. He included this group of people into the Bote, Majhi and Darai chapter.

He has mentioned in his book 'Majhi' is actually a term used by the people for those people called 'Bote' in the terai. They are also occasionally referred to a Kushar. All are identical Majhi, Bote and Kushar. They speak one language and follow the same pattern of life. He further writes that Majhi are almost entirely fisherman or ferrymen on the rivers, where they use small dugout canoes for transport.

Regarding the division of sir names Bista has mentioned that five types. They are Kachhare, Thar Bote, Kushar Bote and Mushar Bote.

According to the study there are 15 types of other sure names of Bote there are: 1. *Mukhiya Thane* 2. *Chautare* 3. *Pakha Bote* 4. *Gaurau* 5. *Handifore* 6. *Godler* 7. *Laure* 8. *Mijar* 9. *Pipalbote* 10. *Maruno* 11. *Kachhare* 12. *Sandhunwa* 13. *Thar Bote* 14. *Kushar Bote* 15. *Mushar Bote*

From these, we come to generalize that their sure names are determined on their settlement places and occupations, for e.g. *Mukhaiya*. They used to work on *Mukhiya* in part, *Chautariya* worked as *Chautare*, *Pakhe Bote* used to stay out of water, Bote from *Adhikhola* called *Handifore*, from *Lahur* called *Laure* etc.

Gautam, Rajesh and A.K. Thapa Magar in the "Tribal Ethnography of Nepal" (1994) have also provided some important information on the Bote people of Nepal.

Some works concerning the ethnographic study of different ethnic groups existing in different parts of Nepal. They have done after opening to department of Sociology/Anthropology in Tribhuvan University. But this does not mean that there was not any work in this field prior to the opening of the department. There has been made an attempt to sketch the history and culture of the Gurung tribe.

Then other foreign anthropologists such as Hitchcock, J.T. (1966) studied "The Magars of Bunyan Hill" and Caplan, L. (1970) made a study of a village in eastern Nepal which he called Indrani settlement in Ilam District. He made study on the changing relation between the Limbus and the Brahmins.

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 language. Majhi language belongs to Indo-Aryan group. It has 11,322 people who speak the language on their mother tongue. Altogether, Majhis and Botes are more than 61,718 in which only 11, 322 people speak their language as their first language; others use Nepali language as their first language.

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

The Book entitled 'Mechi Dekhi Mahakali Samma' (2031 BS) declares that there is equality of Bote and Tharu regarding their physical structure, language and cultural norms and values. Botes like to be called Kushar because of their ancestor is the Kush (Son of Ram). In this book there is tradition of marriage and death rituals. Bhimsen is considered as great deity of Majhi.

Bhojraj Thapaliya, (2045 BS) states that Bote and Majhi are same. He says that Bote are courageous people because they can fight with crocodile and other big and dangerous wild animals. On the basis of physical structure Botes are supposed as Mongolians. He has studied on change of socio economic condition of Bote People.

Suraj Subba (1989) has studied on Bote people of Tanahu district. He has divided them into two categories i.e. Pani Bote and (ii) Pakhe Bote. They think that Pani and Pakhe Bote are superior to one another. Therefore, there is no marriage between two Botes. Despite this, he has studied socio-economic change on Bote people and their activities in Tanahu District.

Prabha Kaini (1999) has studied on Bote people dwelling in Chitwan and Tanahu district. Her study is focused on social economic aspect of Bote people.

A study of Majhi has been done by Timseena, B. B. (1987). On this study he has attempted to evaluate the cultural patterns and resource management of Majhi in rural substance.

Direndra Bahadur Prajuli (2000) highlights habitats and population of Bote people dwelling from Kali Gandaki river basin to Chitwan. He has described about socio-cultural and economic aspects of Bote people.

There are some articles written on Majhi people they are as follows:

Shankar Koirala (2024 BS) has a pictorial description of Majhi's marriage and death rituals.

Yamesh Kumar (2026 BS) has highlighted on Bote people of east Nepal. He further states that they might come from India through Saptakoshi river basin to Nepal. He has described on 'Pitri Bolaune' rituals of Bote people.

Khagendra Prasad Basyal (2038 BS) has studied on Bote of Kali Gandaki area. He says that Birgha Syangja is the origin of Botes. Apart from this, there is little description of habitat, occupation, livelihood, language, and other cultural traditional norms and values of them.

Bimal Prasad Baral (2050 BS) has focused on Majhi of Sindhuli. In his writings we find that Majhi's name, marriage, death rituals etc.

Nav Raj Thapa (2054 BS) states that Majhis are ancient ethnic group of Sindhuli. He has mentioned that the physical features of Botes are similar to Mongolians. Apart from these he states their, baptism, *chhewar*, marriage, death rituals etc.

Dilli Ram Mishra (2046 BS) has highlighted on Majhis' dwelling on Gandaki area. He has also divided them into Pani Bote and Pakhe Bote. There is a saying about the division of Majhis. In his writings, Majhis do not eat Dal cooked by Brahmins. There is short story about it. He says that in *chhewar* of child, he is given white bread to be eaten and kept into shed tying with rope then hair is cut. He has also mentioned both rituals of dead body i.e. cremated and burial.



It is difficult to define their appearance accurately. It may be because if their facial contours resides semi-Mongoloid and semi-Dravidian characters. Some scholars have grouped them with in the Tharu fold who ethnically belong to Mongoloid stock with a little dark skin. They are muscular and of medium height.

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

Regarding the issue of land scarcity among Botes they are forced to change their livelihood strategy. In the beginning, Bote were small in number, so whatever they got from river was sufficient for their livelihood, as population pressure growth on the vicinity of small rivers could not provide sufficient fishes. Thus, they changed their survival strategy (Ghimire, 1996). Going to years back, their livelihood patterns around 1980s were not as much different. "Bote in recent years do farming but their family occupation is hunting itself. Fishing is their regular job. Since they are indigenous people they are very simple and straightforward in nature. As a consequence, others exploit them. Some of them have been lost their properties due to these reasons. In a number of places, however, they are well established in terms of local standards. In some places, they also do boating for those who want to cross river" (Gurung, 1980). Regarding the economic status of Bote, Bista (1972) shortly noted - "Traditionally, Bote, Bote, Darai and Majhi wear a few clothes. The women have a simple sari and blouse. Men wear a loincloth and sometimes a *Jwaricoat*. Children run naked in the dust. Majhi and Botes living in higher and cooler valleys wear clothes, usually made from coarse factory material. Their simple and almost non-existent costume is a result of climate, isolation and poverty combined."

Among the minor groups of people of Nepal, the Bote is one of the major groups with a distinct cultural and social identity. Till now their ethnic significance is not explored clearly as other ethnic groups due to the lack of significant information and studies. Some of the information about the previous works of the Bote people likewise works related with the minorities groups of Nepal have been reviewed from different sources. Hence, the finding of research will be a guideline for future researchers on socio-economic study of the Bote community.

## 2.2 Sustainable Livelihood Approach

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

The Botes community has agro-based subsistence economy. Usually, they are farmers. They toil hard to grow agricultural crops on the land even the land is their own or rented. They rear cattle, buffaloes, goats and poultry. If they save some time after the household works or if they have some extra labour force they sale their labour outside. They are usually engaged in on-farm and off-farm jobs such as construction, carpentry, transportation etc. Occasionally, they go fishing on the river and streams. Usually they consume and occasionally sell it.

The changes which are occurred in the economic aspects are very obvious. The economic lives of the Botes have gradually changed from the past. The speed of change seems so rapid in this decade. Formerly, they had a simple life style. In the past they did not like to possess their own land rather they liked to be someone's ploughman and agricultural labour. It also sustained their life. But at present this trend has changed. All the villagers do not like their land fallow without cultivation.

The traditional religious values, norms and beliefs are being weak. The young would not like to present themselves as their elders. Young eats pork too even it's strictly prohibited among Botes. They believe in supernatural power. The belief on shamanism animism has decreased among the new generation. They do not believe that the family deity (kul devata) is the determinant factor of their fate.

The new generations are somehow educated from modern education system. Adult literacy classes were also run with good participation. However, natural resources depleted. The ratio of population and resources is being divorced. Population is increasing and resources are limited. The life has become hard. So, people have to adapt in the changing situation. The vast consumption of firewood has been curtailed due to the new forest policy. Now, they realize that they should protect their environment for themselves.

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

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

Although Brundtland Commission on Environment and Development was the first international forum that had given the legitimacy on the concept of sustainable livelihood. Robert Chamber and Gordon were the first to give the composite definition of sustainable livelihood. The sustainable livelihood further gained legitimization in 1992 by United Nations conference on Environment and Development. The conference expanded the concept especially in the context of Agenda 21 and advocating for the achievement of sustainable livelihood as a broad goal for poverty eradication (Krantz, 2001).

It's above mentioned that Robert Chamber and Gordon Conway were the first who provided the definition of livelihood. In 1992, they proposed the following composite definition of sustainable livelihood: *A Livelihood comprises the capabilities and assets (stores, resources, claims and access) and activities required for the means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, provide sustainable livelihood opportunities for the next generation; and which can contribute net benefits to other livelihoods at local and global levels and in short and long term. (Krantz, 2001).*

*Most recently Institute of Development Studies (IDS) nad Department for International development (DFID) have been putting operation the sustainable livelihood concept and approach. For the IDS, Ian Scoons proposed the modified definition of sustainable livelihood: A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it copes with and recovers from stress and shocks, maintains and enhances its capabilities and assets, while not undermining the natural resource base. This new*

*definition does not include requirements that for a livelihood to be considered to be sustainable as it has not talked about net benefit to other livelihood. With some minor changes, this is also the definition adopted by DFID. DFID defines sustainable livelihood as: A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. All the analysis of this research will be based on modified adopted concept of sustainable livelihood by DFID (Krantz, 2001).*

Three insight of poverty is underpinned with this approach. The first is that the realization of no direct relationship between economic growth and poverty reduction rather depends on the capabilities of poor to take advantage of expanding economic growth. Secondly, there is realization of that poverty- as conceived by poor themselves is not just of low income but also includes other dimension such as bad health, illiteracy, lack of health service, vulnerability and feeling of powerlessness in general. Finally, it's recognized that poor themselves often know their situation and need to be involved in the design of policy and project. (Krantz, 2001).

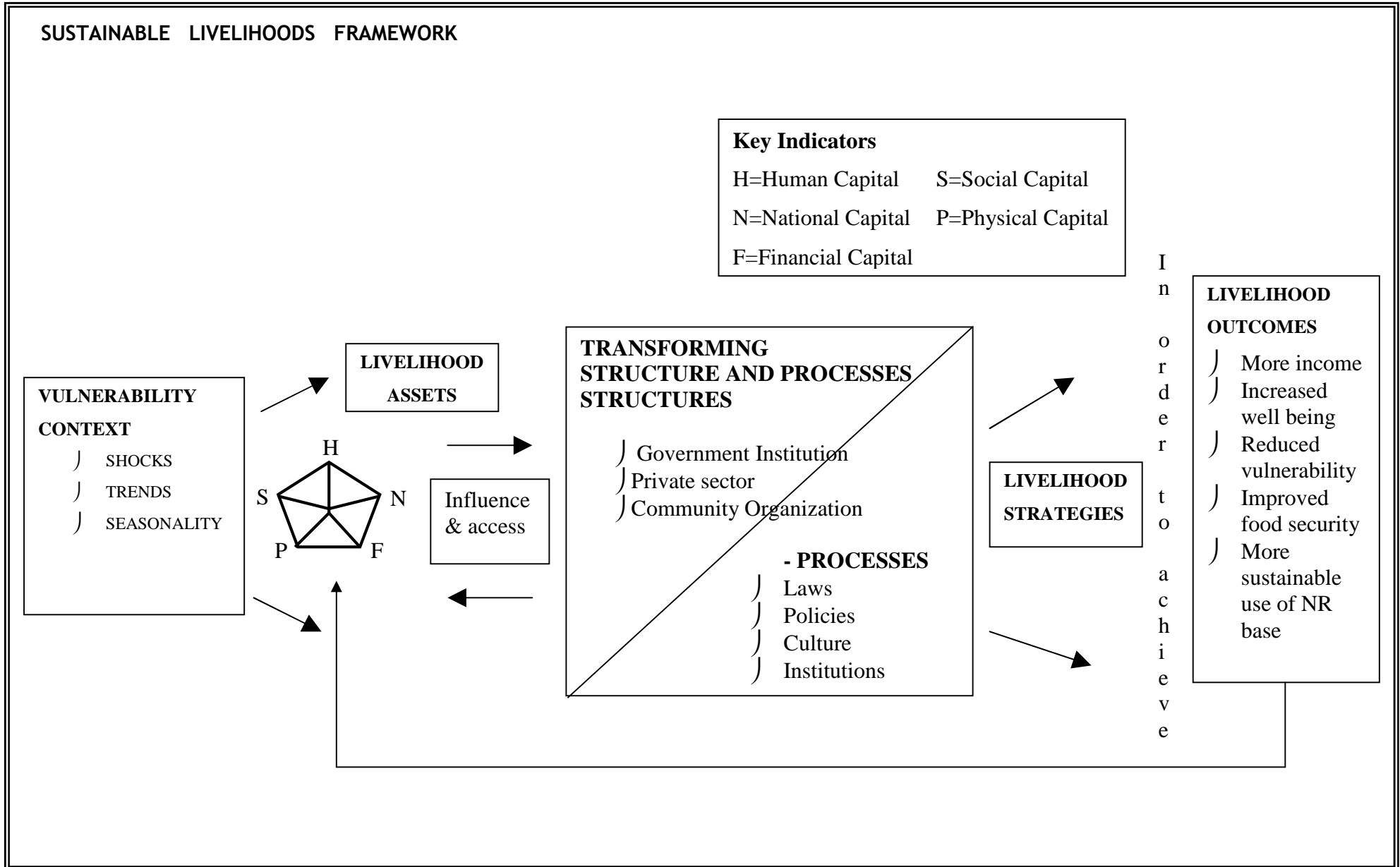
There is no unified approach in applying sustainable livelihood concept. Depending upon the agencies, it can be used as analytical framework (tool) for program planning or as program itself. However, there are three basic features common to most approaches. The first is that the focus is on the livelihood. The second is the approach that rejects the rigid standard procedure of conventional approach taking as entry point of a specific sector such as agriculture, water or health. And finally, the sustainable livelihood approach places great emphasis on involving people both in the identification and implementation of activities where is appropriate. In many respect, sustainable livelihood approach is similar with old IRDP (Krantz, 2001 & DFID, 2002: 2). To sum up, the core concepts of sustainable livelihood approach are objective, principle and analytical framework. Enhancing the sustainability of people's livelihood, with a particular focus on the livelihoods of poor men, women and households are the objective of sustainable livelihood while principle focus on- People centered approach, holistic concept, dynamic nature, strength building, micro and macro buildings. However, the core of the sustainable livelihood approach is the analytical framework. This focuses attention on the assets that poor men and women use and the strategies that they employ to make a living, rather than focusing on their needs, in the vein of previous development approaches such as 'basic needs'. (Sida, 2002: 7).

### **2.2.1 Framework**

The following framework developed by Dina Carney for DFID shows the main factors affecting livelihood of people and how they are linked to each other. In the framework,

different components (vulnerability context, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their interrelationship and interaction. So these of the sustainable livelihood approach should be viewed as a complex process rather than linear one. Focus should be given on the feedback exerting from the interaction, through the form of the framework is not intended to suggest the starting point of all livelihood analysis is vulnerability context, however it helps the concerned to identify an appropriate entry point for livelihood analysis. As with this flexibility of the starting point, we can focus on any part of framework not giving equal importance to all. But it's important to keep wider picture in mind (DFID, 2002: 2.1).

Figure 2.1



The following section deals with each component of the framework individually.

### **2.2.2 Vulnerability Context**

The vulnerability context frames is the external environment in which people exist. People's livelihood and the wider availability of assets are fundamentally affected by such context (trends, shocks and seasonality) over which they are limited or no control. Trends (i.e. demographic trends, resource trends, trends in governance) shock (i.e. human, livestock, pr crop health shock, natural hazard like floods or earthquake, economic shock, conflicts in the form of national and international war) and seasonality (i.e. seasonality prices, product or employment opportunity) are such external factor, which affect livelihood of the people through vulnerability context. But these should be viewed as an incomplete list. (DFID, 2002: 2.2).

All these factors affect the people's livelihood by influencing capital assets and option, people have to pursue beneficial livelihood outcome. Shock trend, and seasonality should not always be considered negative. They can move towards favourable directions, diseases can be eradicated and new technologies may be very valuable to poor people. (DFID, 2002: 2.2).

However, the term vulnerability context draws attention on the fact, that many of these external factors directly or indirectly increase the hardship to the poorest people of developing countries. The inherent fragility of poor people's livelihood makes them unable to cope with stresses, whether predictable or not. It also makes them less able to manipulate or influence their environment to reduce those stresses; as a result they become increasingly vulnerable. Moreover, if trends move in the right direction, the poorest are often unable to take benefit because they lack assets and strong institutions working in their favour.

### **2.2.3 Livelihood Assets**

Livelihood approach is concerned first and foremost with people. So, accurate and realistic understanding of people's strength (assets or capital endowment) is crucial to analyze, how they endeavor to convert their assets into positive livelihood outcomes. Livelihood assets lie, therefore at the centre of livelihood framework. People require range of assets to achieve positive livelihood outcome, no single capital on its own is sufficient to yield better livelihood outcomes that people seek. This is particularly true for poor people whose access to any given category of assets tends to be very limited. As a result, they have to seek ways of nurturing and combining what assets they do have in innovative ways to ensure survival. (DFIF, 2002: 2.3).

The pentagon shows different categories assets and their interrelationship. The shape of the pentagon can be used to show the composition of assets of social group or a community. The center is therefore seen as zero point, while the outer perimeter represents the full access to the respective assets. On the basis, different shaped pentagons can be drawn for different communities or social groups within communities.

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

#### **2.2.4 Change in Asset Structure**

Asset endowments are constantly changing, therefore pentagons are constantly shifting. A three dimensional framework, with the third dimension representing time, would enable this change to be visualized. But a two dimensional framework does not. However, it is imperative to incorporate a time dimension into any analysis of assets. Information should be gathered on trends in overall asset availability (e.g. if societies fragment, the overall 'stock' of social capital might decline) as well as on which groups are accumulating assets, which are losing and why. Where processes of 'social exclusion' are at work, those who are already poorly endowed with assets may well be becoming gradually, but notably, more marginalized. (DFID, 2002: 2.3).

#### **2.2.5 Transforming Structure and Process**

Transforming structure and process represents institution, organization, policies and legislation that shape the livelihood. They are of central importance as they operate all level and effectively determine access between different types of capital and returns to any livelihood strategy.

Structure can be described as the hardware (private and public organization) that sets and implements policy and legislation, deliver services, purchases trade and perform all manner



of other function that affect livelihood. Structures exist both on private and public sector at various levels. This is most obvious in the case of governmental organizations. This operates in cascading levels with varying degrees of autonomy and scope of authority, depending upon the extent and nature of decentralizations. Private commercial organizations also operate at different levels from the multi-national to the very local. It's not only the local level that is relevant to livelihoods. Analysis should therefore be sensitive to the roles and responsibilities of the different levels of structures and seek to identify those that are of greatest importance to livelihoods. (DFID, 2002: 2.4.1). Complementary to structure, processes constitute software determining the way in which structure and individual operates and interact. They include policies, legislation, institution, and culture and power relation. This structure and process occupies central position in the framework and directly feedback to vulnerability context.

#### **2.2.6 Livelihood Strategy**

Livelihood strategy comprises range of combination of activities and choices that people undertake in order to achieve their livelihood goals. It includes productive activities, investment strategies and reproductive choices. Livelihood strategies change over a time and there is enormous diversity of livelihood strategy geographically, across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or to adapt the shocks and stress of the context. (DFID, 2002: 2.5).

#### **2.2.7 Livelihood Outcomes**

Livelihood outcomes are the achievements of livelihood strategies such as more income, increased well-being reduced vulnerability, improved food security and more sustainability. Outcomes help us to understand the output of current configuration of the factors within the livelihood framework. They demonstrate what motivates stakeholder to act as they do and what their priorities are. They might give an idea of how people are likely to respond to new opportunities and which performance indicator should be used to assess support activity. Livelihood outcomes directly influence the assets and dynamically their level- the form of the pentagon-offering new points for other strategies and outcomes. (DFID, 2002: 2.6).

## 2.3 Empirical Studies

### 2.3.1 Studies Related to Livelihood Strategies

Bishop (1990) has studied livelihood strategies and seasonal rhythms in Nepal's Himalaya, especially in Karnali zone. He has summarized livelihood issues in three sections. The first section deals with subsistence system model, the second the subsistence system and constrained Karnali's fate, and the last Fate about the Niche in Karnali's (comparative advantages).

Bhandari (2003) has studied international labour migration as a livelihood strategy of Prithvi nagar VDC, Jhapa. The main objective of this study is to examine the impact of labour migration in the livelihood strategies of the household. This study concludes that labour migration is a newly adopted livelihood strategy through which people have become able to change their living standard from ill beings to well beings, although their agricultural production is poor.

Rai (2004) has attempted to discuss on changing livelihood strategy of occupational communities (Damai and Kami) in the process of globalization and modernization. Traditionally, these people manage their livelihood through agriculture based social institution; doing tailoring and smelting of gold and iron, not involving in agriculture directly. Now, they are involved in agriculture as their primary occupation and have made it commercial activities. Wage laboring, petty business and migration of youths are newly adopted livelihood strategy by these communities to sustain their livelihood in context of changing world. Besides, those who are still following their traditional livelihood strategy have also made it commercial. To sum up, globalization and modernization has opened the door of new opportunity however their incapability and inefficiency (skill and knowledge) have not made able to grasp the opportunity.

Ellis (1998) has attempted to discuss about rural livelihood diversification, which is wide spread in all location, across farm size, and range of income and wealth. According to her studies, the significant proportion percent of rural households' income in sub-Saharan Africa comes from farm source. This figure is even more (80 to 90 percent) in southern Africa. In rural areas of low-income countries diverse portfolio play significant role in family well-being.

Off farm wage work in agriculture and non-farm activities like trading, employment in urban area and abroad provide diverse livelihood option to the rural people. Diversification in their economic activities is necessary for them to increase and to sustain livelihood mitigating the effect of seasonality in income and reducing risk in their diverse activities. Preservation of natural resources and balance development in gender are other positive aspect of it. However, the chances of increasing differences between the rich and poor and gender imbalances are its possible shortcoming of rural livelihood diversification. In conclusion the removal of constraint and expansion for diversification are desirable policies which give individual and household more option to improve livelihood security and to raise their own living standard.

Sharma (2004) mentions that, Patuwar has developed various strategies such as selling red soil and crushing stone for their livelihood. Traditionally, they exchange their substances with their daily necessities (grain, fruit, salt, oil etc) following the bartered system. But with course of time and continuous interaction with non-indigenous people, they have changed their economic structure and livelihood strategy. Now, some of them are involving mainly wage laboring and small business. However, most of Patuwar are continuing their traditional occupation with full hardship.

Poudel, (2003) studied the issue of resources utilization and management of marginalized hill tribe through livelihood perspective. Chepang, newly shifted cultivators from the stage of food gather, has unscientific land management system and are attached with various traditional systems of activities. They are living with illiteracy, mass poverty, poor health, etc. despite the various efforts, such as, infrastructure improvement, formal education, awareness campaign, capacity building, agro forestry, and agricultural improvement to improve their condition from GOs, NGOs, and INGOs.

Giri, (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Surkhet district. This ethnic community has been involved in number of economic activities as a secondary occupation, besides agriculture. This phenomenon, which we call diversification, is essential to enhance livelihood security of rural people. Improvement in educational condition, health condition and the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu community. However, they are not in a position to compete with other communities to earn their livelihoods.

Subedi and Pandey (2002:157) have studied the livelihood strategies of Rai communities of Arun Valley. According to them, livelihood strategies reflect the complexity of man environment relationship including local people's attempt to cope with the environment by utilizing the available resources and adopting new option over the time. This study is based on field survey in two geographical location namely Sitalpati in lower elevation and Makalu in higher elevation. This comparative study shows that over a time in both locations, Rais have adopted various strategies to earn their livelihood. This study further shows both continuity and changes over a space and time, have been observed as strategies earning livelihood. Increasing the size of khoriyas, transforming the basic none irrigated slopping terrace in to khet (irrigated slopping terrace) and are followed by other strategies such as additional input in agriculture, adoption of multiple cropping and crop diversification strategies. Besides such strategies, laboring portraying, borrowing, crediting and livestock selling are sequences of livelihood strategies adopted under the pressure.

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

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

Blakie and Coppard (1998) have studied changing livelihood strategy of the people of likhukhola watershed. They have prepared the articles "Environmental change and Livelihood Diversification: Where are likely to know how farmers in hill of Nepal perceive and adopt environmental change (particularly declining soil fertility) in the context of board socioeconomic change to their livelihood. From the study they have found that anthropogenic

accelerated soil erosion is not critical problem though there is local evidence of it. It does not directly threaten the livelihood of the majority, but is important for poor farmers who have not access to irrigation. They said that livelihood diversifications and growth of agricultural incomes is a major feature of socioeconomic change in middle hill of Nepal. They further said that it is necessary to link the finding of erosion of the research with changing economic conditions and social circumstances of farmer in order to evaluate any environmental degradation that is identified. It may be worthwhile shifting the emphasis to helping farm household to develop appropriate livelihood strategies including diversification of income opportunities rather than conforming researcher in purely physical aspect of environmental change.

Dahal has studied livelihood strategies of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were khat holder and had a khat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems indispensable to earn livelihood. Increased modernization and expansion of local market center have made significant change in socioeconomic and cultural sphere of Barmus. Development activities in the area have not provided equal opportunities to them but have been further marginalized them. The development process terminated some of their livelihood term and other are in the process of gradual decline.

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

The implication of sector approach on sustainable rural livelihood has been analyzed by Koziell. He has suggested the sector approach is one among set of possible means of promoting SRLs, however also considered its limitation. According to him, it is successful under the condition of macro economic stability and where the sector can be narrowly defined in terms of ministries and institution. Giving focus on addressing policies and institutional question is other positive aspect of the sector, which has profound impact on

livelihood option and strategies. Sector approach has also some sort of imitation. As it is neither pro poor nor anti poor (neutral policy), biasness may arise in its implementation and should be graded against. The approach also does not deal with problem of wider level of macro economy and civil reforms. Therefore, while applying sector approach in SRLs should be viewed skeptically on its merits and limitation.

#### **2.4 General Study Related with Different Caste/ Ethnicity**

Bhadra (1997) has made the study of gender analysis of work roles and distribution of resources at Bosan of Kathmandu. According to the study agricultural and household work are mostly performed by women and girls which are more time and human energy intensive in nature. Besides, wage employment, cottage industry and wage labour in construction and other activities are other leading function of women where male are also equally involved. However, women are paid less than men. Regarding the household decision making process, both genders enjoy some privileges. While money related decisions are mostly taken by male, others such as consumption and distribution are decided by women. Other important findings of the research are perception of receiver by women themselves in spite of their more effort in agricultural and other income generating work and feeling of provider role by women.

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

Hamal, (2002) has studied the interrelationship between natural resources and Tamang community of Karu village in Kavre from human ecological perspective. The explanatory and descriptive research study has found some sort of understanding of the village. According to him, subsistence farming system is the main economy of villagers. Agro-pastoral activities help them to achieve their self-sufficiency adaptative strategy. Tools technology, decision

making, knowledge utilized in farming, management of resources and socio cultural system in relation to environment are also heavily influenced by the survival strategy. Involvement in weaving, knitting, making handicraft, etc is other household strategy to generate extra income for the household. Besides this seasonal migration to Kathmandu for wage laboring and casual labour in their own areas are other livelihood options of the Tamang of that village. Slash and burn agriculture was massively practiced in the past and is still practiced some how. It has degraded the soil in greater extent. Tamang adopted their strategy getting new land clearing the forest. This traditional community is changing slowly and gradually to adopt the global change and modernization and has been new institution such as Forest Management Committee, and saving credit cooperative.

Phuyal, (2005) has studied the livelihood strategies of Tamang of Sankhu area with the objective to find out the impact of Shivpuri National Parks in the ethnic community of the surrounding. The study found that livelihood of the local people, who depended on the forest resources are pushed towards more vulnerability after the establishment of the national park because of change in occupation and income, which were changed immediately. Other changes, which occurred slowly in community and household, also have triggered the vulnerability. Those who were sound in agricultural production and had alternative income had adapted faster than the absent of them. However this adaptation cannot be considered as sustainable because locals are excluded from the conservation activities and no institutional provision has been made in this regard.

Tamang, (1998) has also made the gender study of Tamang community. His study found that, Tamang women are primarily housewife and involve both in door and outdoor household activities. In his study, only few percent of women are jobholder, which is negligible. Cooking, house cleaning, grinding, child minding, washing, and fire wood collection are majority of works performed by women. Comparatively higher age group women are mostly housewife, the new generations of females are little changed, and they are full time worker and part time housewife.

Balami, (2058) has mentioned that Tamang are a major ethnic community of the country. They are mostly concentrated around Kathmandu valley. Because of being, the vicinity of Kathmandu capital city of the country, different sort of change from modernization and development and development activities. Mostly occupational shift is evident in this community. The traditional occupation agriculture, wage labouring has been changing toward

business, service, trade and other similar types of off farm activities. Therefore, globalization process has exerted mixed effect in this community.

Acharya, (2004) has made the study of Tamang Community of Nuwakot. The gender analysis of them in rural and urban setting is highlighted in economic and educational aspect. Gender differences could be seen easily in economical and educational activities in market/town and rural areas. Tamang women have less access to formal education, but their participation in non-formal education is higher than male. No opportunity of education form school for the girl appears as a myth in this community though it is in sizable number. However, the progressive change in educational opportunity as compared with previous year is also noteworthy. In economic sector also one can easily find the gender disparities. Women are mostly involved in domestic and household agricultural work which is rarely countered by government and. They are oppressed by society in terms of wage and participation of labour. They have very less chances to go outside from village to engage in any income generation works. However, town women are highly participating in business.

Giri (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Surkhet district. Tharu ethnic community has been involved in number of economic activities as a secondary occupation, beside agriculture. This phenomenon, which we call diversification, is essential to enhance livelihood security of rural people. Improvement in educational condition and the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu community. However, they are not in a position to compete with other communities to earn their, livelihoods.



## CHAPTER > III

### RESEARCH METHODOLOGY

#### 3.1 Research Design

The term research describes a process of systematic investigation leading to an increase in the sum knowledge (DFID, 1998:131). The social research is mostly based on collection and analysis of data, which are processed to create knowledge.

Both qualitative and quantitative methods are employed in this research in integrated way. The reason behind the selection of integrated research method are- the consideration of qualitative and quantitative method are complementary rather than competitive; to grasp the strength of both methods reducing their weakness. However more emphasis has been given on qualitative methods. There are several ways to mix methodologies. In the initial phase of quantitative research, qualitative methods can provide information for generating hypothesis and designing instrument, quantitative data can prove useful to design qualitative data by providing background information. In this research, the researcher has collected primary and secondary information from different instruments. Household survey conducted in the initial period provided primary quantitative information while data from CBS and other organization provided secondary information. These works were followed by informal interview, key informant interview and focus group discussion.

This research followed by descriptive cum analytical in nature. This research is based on field study on Bote people of Chitwan district. This research has focus on to investigate the Livelihood strategies of Bote community and their socio-economic pattern and also trace out the impact of modernization facing by Bote people.

#### 3.2 Selection of the Research Site

The research was conducted in Patihani VDC of Chitwan district. Bote Tole of Patihani VDC was selected purposively for conducting this research. The following table shows the detail of the sample area.

District	VDC	Village
Chitwan	Patihani	Bote Tole

### 3.3 Sampling Procedure

The following sampling procedure techniques and sample size has been followed or the field study including sample design. The villages had selected purposively. For the study purposive and random sampling has used for household survey. The study covers 39 per cent of total households. The sampling structure is presented in the following table.

Level	Sampling Technique
VDC	Purposively (habitat of Bote)
Village	Purposively (cluster of Bote settlement)
Household	Random sampling [25 HHs out of 63 households (39%)]

### 3.4 Source of Data Collection

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

### 3.5 Data collection Techniques and Tools

Household survey through structure questionnaire, semi or unstructured interviews, observation, case study as well as focus group discussion method are primarily used to collect and generate required information for the study. They are discussed below.

#### 3.5.1 Questionnaire (Household) Survey

Structured as well as unstructured questionnaire are used to generate the realistic and accurate data from household survey. The respondents are requested to fill up the questionnaire. In the case of the respondents who cannot fill up the questionnaire, the questions are asked to the respondents and answers are filled up to collect the required data.

#### 3.5.2 Key Informant Interview

Key informant interview is most popular and unsystematic way of collecting the information. It was used as a field instrument in this research. It was used to get information of the past Bote community and their changing livelihood strategies. In the study primary data was also being collected from key informants using the semi or unstructured interview method. The interview was taken as cross checking for data obtained from questionnaire. Although Seven Bote people including two women were interviewed as a key informant not all people who live in the study area, the information provided by these people are considered very reliable

in many respect. This information has been used for qualitative data analysis. Elderly people, social workers, local level political leaders, village group members were keys for interviews.

### **3.5.3. Participatory Observation**

Observation means viewing or seeing. We go on observing things or other while we are awake. Most of such observations are casual and have no specific purpose. But observation as a method of data collection is different from such casual viewing (Krishnashawami, 1999:205). Observation is a purposeful systematic and selective way of watching and listening and interaction as it takes place (Kumar, 1998:165). In this research participatory observation method has been used to get relevant information for the study. Basically, the technique is used to know the daily life and subsistence activities of Bote community of the study area based on every day life approach. Livelihood pattern of Bote such as housing, clothing, fooding and so on were observed like this their traditional occupation, farming system, family structure and related information were obtained through this technique. During the field visit observation some photographs were taken for making the research real and more reliable.

### **3.5.4 Informal Discussions**

Informal discussion is the most popular and unsystematic way of collecting information needed for the researcher. Informal discussions were carried out in order to validate the data from household survey. The data generated from the informal discussions were filtered. More data were generated based on intimacy with the respondents. During the fieldwork, several informal discussions were carried out to get knowledge on livelihood strategies of Botes, existing socio-economic patterns, different sources of livelihood and their off-farm activities. Such instrument was applied at different time and people in a group and individuals. The mode of carrying out discussion was kept simple and informal.

### **3.5.5. Focus Group Discussion**

In depth qualitative information necessary for this research has also been collected from the focus group discussion. Researcher organized two such group discussions among the village group members and youth group members, in the study area based on the philosophy of participatory rural appraisal and learning process approach.

Two focus group discussions were held, which is categorizing as follows:

S.N	Category	Focus Group Discussion
1	Village Members	One
2	Youth Groups Members	One

*The village head was selected the group of 5-9 members.*

### **3.5.6 Field Notes**

Researcher has also used field notes to record those information which cannot be recorded in any systematic way. It is sample where researcher have recorded important incident, event and the discussion, which includes both subjective interpretation of the situation and the raw interpretation of the fact. Thus, it proved helpful.

### **3.5.7 Life (Oral) History Interview**

During the course of fieldwork researcher have also obtained narrative information from two individual with life history approach. Life History Interview was used to collect the lifetime information. Life History Interview is a qualitative research method for gathering information on subjective essence of one person's entire life that is transferable across the discipline. It highlights the most important influence, experience, circumstance, issues, themes and lesson of lifetime. Therefore, Life history can be both valuable experience from person telling the story and successful research endeavor.

Researcher collected these narratives information from aged male and female of Bote community from the study area. One male and one female were interviewed in Bote Tole of Patihani VDC. Focus had been given on most important events, experiences and feelings of life to understand the livelihood strategy of this community over a time.

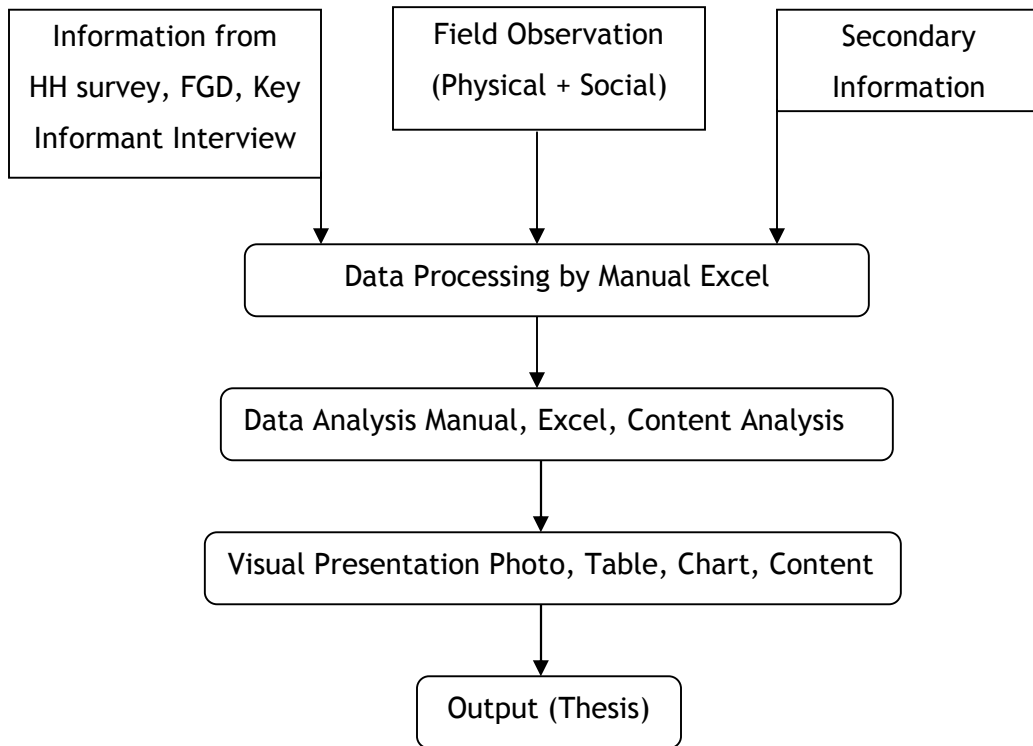
### **3.6 Data Analysis and Interpretation**

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

(Patton, 1980, cited in subedi n.d.). Content analysis and in-depth description were adapted to present qualitative information. The method of data analysis is presented in the following figure.

**Figure 3.1**

**Schematic Frameworks of Data Analysis**



## CHAPTER > IV

### PRESENTATION OF DATA AND THE STUDY AREA

The chapter attempts to analyze the collected data and information for pursuing objectives of study and deriving the major finding of the study. First of all it presents the brief introduction of Chitwan district and Patihani VDC with demographic features. It also includes social character, life cycle ceremonies and family structure of Bote community. To give proper direction of the study at first the data are presented in table form and analysis is made on the basis of research questionnaire.

#### 4.1 The Setting

##### 4.1.1 Chitwan District: A Short Profile

Chitwan is known as 76th district of Nepal with in 75 districts because of its fundamental nature and characteristics. It has become the destination of different ethnic groups and communities of different parts of Nepal. The district lies in Narayani zone of the central development region of Nepal. It is situated at a distance of about 120 km southwest of Katmandu. Chitwan is a very famous district among the country, which lies in the central - southern part of the country. It's extends between 83° 54' 45" and 84° 48' 10" east longitudes and 27° 21' 45" to 27° 52' 30" north latitude.

The length of the district is up to 88 km and width varies from 50 km to 2 km. It is surrounded by Gorkha and Dhading in north, Bihar of India in south, Makawanpur and Parsa in east and Nawalparasi and Tanahun in west. From the geographical point of view, 1/3 part is covered by hill and plain areas cover 2/3. The altitude is ranging from the sea level. The total area Chitwan is 2238.39 sq km, which is 1.52% of the total area of the country. Out of total area National park is covered 908.79 sq km and 36 VDC and 2 Municipalities cover rest part.

Chitwan, a central inner Terai district is a flat valley situated between the Mahabharat range in the north and Chure range in the south. However Chitwan district includes both hills and plain, large part of it, is occupied by plain. A tropical to subtropical climate prevails in the district from its plain area to hillside. The average annual rainfall of this district is 1572.3 mm. The maximum temperature is 40 degree centigrade and minimum is 6 degree centigrade. The district is drained by two main rivers Narayani, Rapti and their small tributaries. The

vegetation of the district includes both the tropical and subtropical as well as deciduous and evergreen. The main species are *sal*, *sisou*, *khair*, *simal*, *jamuna*, *chiklaune*, *katus* etc.

Before 1956, Chitwan district was mostly covered by dense forest and there was a heavy epidemic of malaria. It was considered inhospitable to settle and was recognized as “Kalapani” (Death valley). During time too, it was inhabited by the indigenous tribes, the Tharu, Bote and Chepang, with the majority of the Tharu. It had experienced substantial changes over the last 30 years. The latter phase of human settlements in Chitwan begins after large numbers of people immigrated to the VDC after the malaria eradication Program in the 1950s and after launching of Rapti valley development Project in 1956 which was initiated with a view to rehabilitate the flood victims of 1954 as well as exploit land resource. This program attracted hilly people in large numbers, for more than could be accommodated, to migrate to Chitwan by eradicating malaria. This event changed the position of native Tharu community. Due to the high migration the Tharus became a minority group. Since, now Chitwan no longer remains a melting pot but a salad bowl of multi caste and ethnicity.

At the foot of the Himalayas, Chitwan is one of the few undisturbed areas of the Terai region which formerly extended over the foothills of India and Nepal, with its very rich flora and fauna. One of the last populations of single-horned Asian rhinoceros lives in the park, which is also among the last refuges for Bengal tiger. The lush valley of Chitwan is a magical place. Green and crowded jungle with various wild animals and different kinds of birds prove this fact. Chitwan National Park stands today as a successful testimony of nature conservation in the world. Chitwan district is crossed by Mahendra highway starting the district border from Narayangadh to Lohar with a length of 46 km.

According to the population census of 2001 the total population of Chitwan district is 468699 and the total number of households is 92851 having an average household size of 5.04 persons. The ethnic composition of the district is given in the table below.

**Table 4.1**

**Ethnic Composition of Chitwan District**

S.N.	Castes	Total population	Percent	Remarks
1.	Brahmin-hill	137723	29.38	Others includes the Sarki, Rai, Sanyasi, Gharti, Bhujel, Sherpa and Teraian ethnic group etc.
2.	Tharu	59835	12.76	
3.	Chetri	50723	10.82	
4.	Tamang	34584	7.37	
5.	Gurung	31664	6.76	
6.	Newar	25450	5.42	
7.	Chepang	21246	4.53	
8.	Kami	21179	4.52	
9.	Magar	19400	4.14	
10.	Damai/Dholi	10550	2.25	
11.	Kumal	7503	1.6	
12.	Darai	7205	1.54	
13.	<b>Bote</b>	<b>2562</b>	<b>0.55</b>	
14.	Others	38426	8.2	

**Source: District Profile of Chitwan, 2061 B.S**

Botes are well distributed through out Chitwan valley, mainly in the vicinity of Narayani and Rapati river which flows from east to south west in the district. Among all castes, Botes concentration in VDC like Padampur, Jutpani, patihani, Jagatpur, Shukranagar, Kumroj, Kathar, Chainpur, Bachhauli, Patihani, Divyanagar, Bagauda, Gardi, Ayodhayapuri and meghauli.

**4.1.2 Patihani VDC: A General Profile**

There are 36 VDCs and 2 Municipalities in Chitwan District, among them Patihani is one of the VDC which is located in mid western part of Chitwan. It is 18 km far from headquarter of Chitwan district (Bharatpur). The Rapti River, which flows along the southern boarder of the village, separates it from the Chitwan National Park and the VDC. It is bordered in its east side by Gitanagar and Chitwan National Park, southern side by Jagatpur and Chitwan national park,



western side by Parvatipur and Jagatpur and north side by Gitanagar and shivanagar. The village is accessible by a gravel road among with a few kms of blacktopped road and transportation in all seasons. There is regular bus service form Narayanghat and Kathmandu also. There is telephone, postal service and a means of communication and health center for health sercive. Electricity facility is avilable in all parts of this VDC.

The total area of this VDC is 20.40 sq Km. And the main settlements in the VDC are patihani, Nirendranagar, padampokari, sundarbasti, Pakaudi, Patalhara, Ganganagar Ghatgain, Brahmapuri, and Danauji. Among patihani, Birendranagar, pakaudi are the major market centers of this VDC.

**Table 4.2**

**Distribution of Population and Household by Wards**

Ward No.	Name of village	No. of Household	Population
1	Patihani	182	981
2	Birendranagar	260	1254
3	Padam Pokhari	208	1000
4	Sundar Basti	412	1956
5	Pakaudi	228	1141
6	Patalhara/Ghatgain	138	697
7	Brahmapuri	165	744
8	Ganganagar	437	2050
9	Dhanaugi	85	498
<b>Total</b>		<b>2115</b>	<b>10258</b>

**Source: District Profile of Chitwan, 2061 B.S.**

Though the above table indicates large variation in population distribution in wards it is due to the variation in area of the wards. Ward No. 8 and 4 are the most populated and ward no. 9 is least populated among the wards.

The village has multicultural and multiethnic society as people of different castes and creed are living together. The population composition by ethnic group is given in the table below.

Table 4.3

Ethnic Composition of Population of Patihani VDC

Castes	Total population	Castes	Total population
Brahmin-hill	3902	Gharti/Bhujel	106
Tharu	2142	Yadav	6
Chetri	1163	Koiri	21
Newar	113	Sarki	51
Gurung	635	Sherpa	26
Tamang	164	Kalwar	14
Magar	227	Rai	13
Kami	875	Sunuwar	41
Damai/Dholi	315	Thakuri	38
Hajam/Thakur	9	<b>Bote</b>	<b>250</b>
Darai	16	Majhi	5
Saanyasi	20	Unknown	13
Muslim	61	Others	16
Chepang/Parja	16	<b>Total</b>	<b>10258</b>

Source: VDC Profile of Patihani, 2060 B.S.

#### 4.2 The Botes of Patihani VDC

The Botes are the main inhabitants of the Patihani VDC. The total numbers of Bote in the VDC is 250. From the voter's list of Patihani VDC, it was learned that Bote were living only in five wards. The population of Bote is higher in this VDC in comparison to other. Most of the Botes live in house with thatched roofs. The type of family in this community is patrilineal. The head of the family is male who made decision for the entire family. They celebrate festival like Dashain, Tihar, *Maghe Sankranit* and so on.

Botes do not know where their ancestral place was. The researcher put a question that "where and when their ancestors came to Patihani, Chitwan?" Information came from few old Botes of Patihani that they came from different territory of River i.e. Kaligandaki, Trisuli, Madi and Gandaki some four or five generation ago.

They have their own mother tongue. Old Bote most often speak their own mother tongue for intra communication. But the new generation hardly knows their mother tongue and prefers to use Nepali for their inter and intra communication language. Their religion is Hindu. Most of the Botes in the Patihani VDC are found to be involved in agriculture.

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

#### **4.3 Settlement**

Bote normally prefer to live in groups. The preference is given manifested in the housing pattern also. There are pocket areas of Bote where houses are clustered. The reason for living in groups could be their society status in stratified or hierarchical society. They cannot easily mixup with the other groups especially the noble elites the Brahmans, Kshetries. Thus, Botes have to meet all their social needs within their community. Owing to the reason also Bote prefer to live in groups.

The settlement pattern of the Bote was found ward-wise homogeneity. Most of Botes of Patihani VDC has entered into forest for the settlement.

##### **4.3.1 Housing Pattern**

The Botes residential pattern and types of houses are traditional. Some houses are made of wood, some are made of stone, and most of the roofs of the houses are made of thatch. The walls the houses are made of stones and much wooden flakes, bamboo and *Khadahi* and *Jhaksi*. In the study area most of the houses were thatched roof houses with the poor housing condition. The Bote's houses are small and narrow. The house has no separate rooms. The front side of the house attaches the Verandaha. Verandaha is very useful for the guest and their daily functional life. The front of the house has also a courtyard. The houses are scarcely ventilated, i.e. windows are very rare. The houses are so designed the spaces are allocated for rearing goat, buffaloes and other domesticated animals. They do not allocate special rooms for bed and kitchen. The spaces are much more. The same space is used for kitchen, dining and sleeping purpose. Thus inside of the whole houses are dirty and black by the smoke.

**Table 4.4**

**Types of Bote Households**

S.N.	Types of House	Number of Houses	Percent
1.	Thatched roof	22	88
2.	Zinc sheet roof	3	12
3.	RBC roof	-	-
<b>Total</b>		<b>25</b>	<b>100</b>

*Source: Field survey, 2009*

The above table 4.4 shows that out of 25 houses 88 percent has thatched roof. Only 12 percent household have zinc sheet roof and no RBC roof houses are found in the study area.

#### **4.4 Social Aspect**

##### **4.4.1 Structure of Family**

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

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

**Table 4.5**

**Family Type of the Households**

S.N.	Family type	Household number	Percent
1.	Nuclear	14	56
2.	Joint	11	44
<b>Total</b>		<b>25</b>	<b>100</b>

*Source: Field survey, 2009*

The table 4.5 shows that out of 25 household 56 percent Botes live in the nuclear family where as 44 % are in joint family.

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

#### 4.4.2 Age Composition

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

**Table 4.6**

**Population Distribution of Bote on the Basis of Age and Sex**

S.N.	Age group	Sex		Total	Percent
		Male	Female		
1.	0-14	21	29	50	35.71
2.	14-59	31	46	77	55
3.	60 above	8	5	13	9.28
<b>Total</b>		<b>60</b>	<b>80</b>	<b>140</b>	<b>100</b>

*Source: Field Survey, 2009*

#### 4.5 Language and Religions

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

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

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

**Table 4.7**

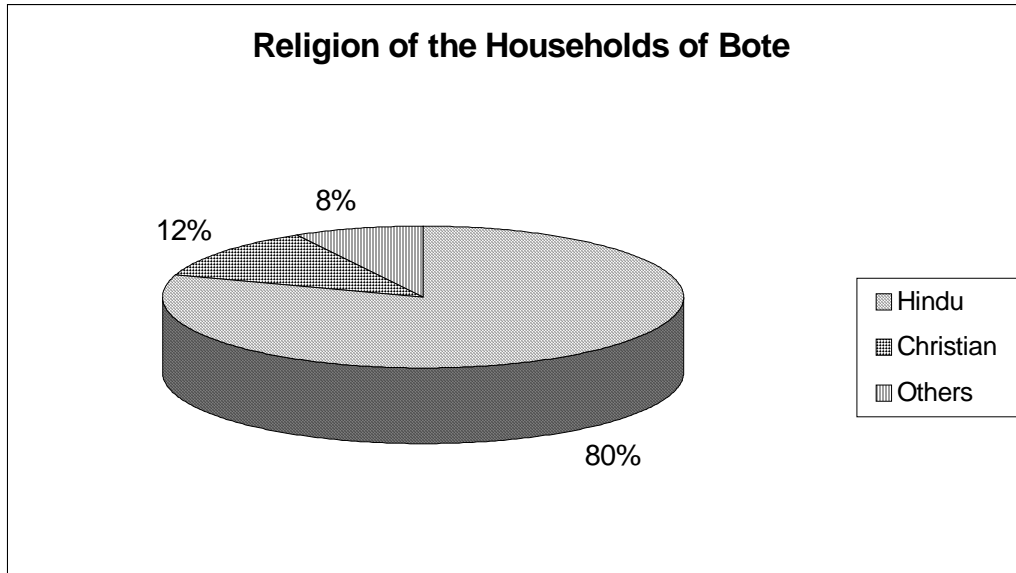
**An example of Bote Language**

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

**Source: field Visit 2009**

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

Diagram 4.1



**Source: Field Survey, 2009**

The above diagram 4.1 shows the religions position of the study area. Among the total households 80 percent Bote of the study area practices the Hindu religion. They have great respect for their *Kuldevta* (family God). While performing worship to their duties, they sacrifice goats, and emphasize in consumption of liquors like *Jaad* and *Raksi*. They worship variety of God and Goddess. The rituals perform and similar to Hindu God and Goddess. They have believed that God created the earth. Due to the various impacts some of Botes are practicing Christain religion.

#### 4.6 Education

Education is the measurement of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the vulnerable group of the society. It will not only help the individual for personal development but it also provides knowledge and skills gravitates a community towards participation in nation building efforts. But most of the aged Botes are uneducated, so they do not understand the value of education. Except 2/3 are studying boarding school most of the Bote children are studying at Government school.

**Table 4.8**

**Education Status by Sex of Bote in the Study Area**

S.N.	Education	Male	Percent	Female	Percent	Total	Percent
1.	Primary	14	23.33	26	32.5	40	28.57
2.	Lower Secondary	19	31.67	18	22.5	37	26.42
3.	Secondary	7	11.67	9	11.24	16	11.42
4.	Campus	1	1.67	-	-	1	0.71
5.	Informal Education	19	31.67	27	33.75	46	32.85
<b>Total</b>		<b>60</b>	<b>100</b>	<b>80</b>	<b>100</b>	<b>140</b>	<b>100</b>

*Source: Field Survey, 2009*

The above table 4.8 shows the educational attainment by sex in Bote community of Patihani VDC. The total numbers of student in different level of educational institutions are 140. Among them 28.57 percent have been attending in primary schools and some of them have leave the education after finishing the primary education. 26.42 percent have been attending lower secondary, 11.42 percent in secondary and only 0.71 percent in campus level. And 32.85 percent population belongs to informal education. Similarly among them 42.85 percent are male and 57.14 percent are female. The difference in females is may be due to they have to look after their younger siblings, to work in agricultural field and females get less priority in education. The higher percentage in primary education is may be due to free education system in primary school.

In the study area non-government organization are conducting non-formal education and literacy programme.

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

#### **4.7 Health and Sanitations**

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



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

There was one health post and medicine shop to buy primary medicine. The government health worker never goes to this village. Sometimes the village health facilitator visits and gives vaccination and distribute anti-malarial tables. Many of the traditional healers are common for curing illness of any kind. Some of the rich and conscious men bring their sick family members to the hospital in Patihani Bazar and Bharatpur (District headquarter).

**Table - 4.9**

**Treatment Pattern in Illness of Bote Community**

S.N	Service Providers	Households	Percent
1.	Dhami/Jhankri/Gurau	6	24
2.	Health Post	7	28
3.	Both	12	48
<b>Total</b>		<b>25</b>	<b>100</b>

**Source: Field Survey, 2009**

The Table 4.9 clearly shows that 28 percent households go to the health post 24 percent go to *Dhami/Jhankri/Gurau*, 48 percent goes to both health post and *Dhami/Jhankri/Gurau*. Some of them do not want to go hospital; this is due to the lack of medical education and distance. It also signifies their faith over *Dhami* and *Jhankri*.

**4.8 Feast and Festivals**

Each community and ethnic group celebrates different festivals. The Bote of Patihani celebrates almost all the Hindu's festivals like: Dashain, Tihar, Mahge Sankranti, Sawane Sankranti, Chaite Dashain, Purnima and Aausi. The day of Dhasami is revered of Kuldevta. Similarly in Tihar, the Aausi is for friends together and play the customary Bhailo. Other main festivals are Maghe Sankranti and Sawane Sankranti. Being agriculturalists they prepare their requires drinks on their own and celebrate their festivals with drinking *Jaad* (Local Beer). They spend quite a lot of money on these festivals and it is an account of such unwarranted expenditure that these people live near the poverty line. But there is not found their own festivals which was different from the other Hindu caste.

## 4.9 Food and Drinking Habits

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

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

## 4.10 Life Cycle Rites

### 4.10.1 Birth

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

The occasion of name giving ceremony is celebrated with their own culture and tradition. Baptism is simple and easy. The newborn baby is taken out in the courtyard and bathed. The mother of the newborn baby takes bath and the whole family takes bath in the nearby River. Dharmi and Jhankri puts name of the baby and ties yellow thread on the baby's wrist, neck, waist and ankles. The name of the newborn child is given according to the baby's birthday. Now days the Botes birth rituals are changing day by day and they are assimilating the Barhmin and Kshatriya.

#### **4.10.2 Marriage**

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

The researcher found basically the arranged marriage in the Bote community of Patihani VDC through love marriage, elopement are also somehow practicing. Inter caste marriage is not in practice. They followed the monogamous and patrilocal system of marriage. Therefore, the Bote community generally follows the custom of marriage by mutual agreement. They maintain the rule of endogamy.

When suitable girls are found, marriage proposal is sent to the girl's house. This type of marriage takes a long time. The boy's parents approach (the marriage proposal) the girl's parents until they get married. In their second visit the boy's parents provide Pwang (full mud pot with *Jaad*). All negotiation is done by the Barmis (Lami or matchmaker) of both sides. If the girl's father accepts the proposal of the boy's father, then the formal engagement is announced. During this period, the girl's father talks about the *Chhant*, which includes the demand of food, drinks, and some money for him. e.g: 500 Rs. to 1000 Rs. to 15 Pathi maize, 3 to 7 Dharni mutton as well as Sari, Cholo for girl's mother, Pagari for girl's brother's and 12 Dharni fish for maternal uncle.

After completing all these rituals formalities, the marriage party is entertained with food and drinks with great pleasure. Such tradition is one of the causes that make their economic condition weak. Now, traditional marriage customs of Botes are gradually disappearing.

#### **4.10.3 Death**

Death ceremony is last ceremony of life. Death is a universal phenomenon. The ceremonial procession differs from culture to culture, group to group and place to place. When a Bote dies message is sent to the members of lineages relatives as well as villagers, who later help in the funeral rite. When all relatives arrive then the dead body is covered with white cloth and Avir (red powder) is sprinkled over dead body and removed from the house. Botes practice both cremation and burial. Children are mostly buried. Dhami and Jhankri are also buried. Death mortuary is observed for 213 years. The person who acts a major role in this ceremony is called Kriyaputri (principal mourner). Kriyaputri is a polluted person and acts to remove pollution after 13th days of death by sprinkling and drinking cows urine. They cremate dead body at the bank of Rapti River, which is 5 minutes walk from Bote Tole.

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

## CHAPTER > V

### TRADITIONAL WAY OF EARNING LIVELIHOOD

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

Bote community of study area Patihani VDC is living there from many years ago. From the field study, it has been found that before 6th generation they are leaving there. Therefore, to explore their traditional way of earning livelihood was thought relevant in the context knowing changing livelihood strategy. However, there is no cross sectional data to analyze the traditional livelihood strategies of this community. Based on qualitative data generated from the interview and informal talks, efforts are made for sketch their traditional way of earning livelihood.

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

#### 5.1 Fishing

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

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

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

time with in a few hours but now they are not getting 2-3 kilograms even they spend whole day.

## 5.2 Farm Activities

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

### 5.2.1 Crop Farming

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

**Table 5.1**

#### **Food Production by Household in Muri**

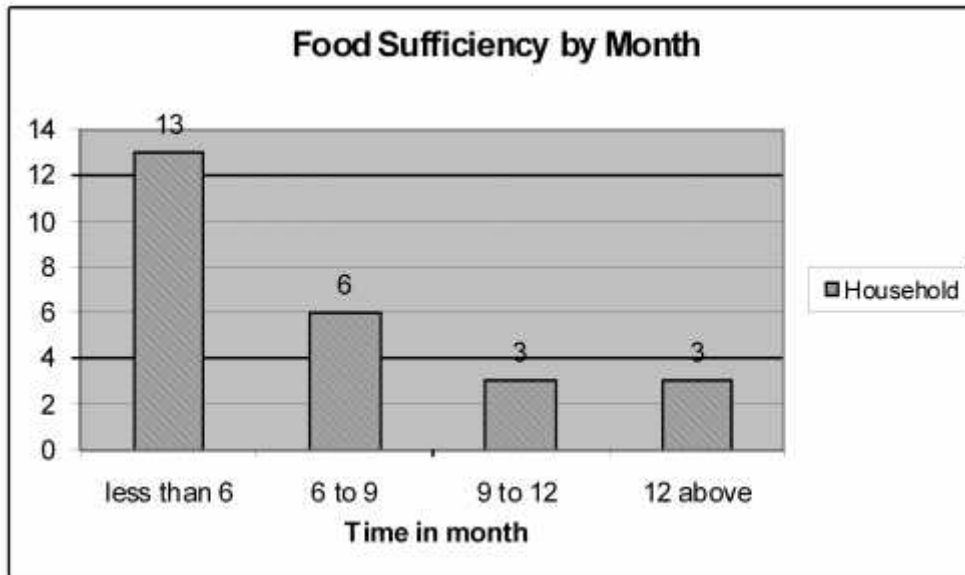
Category	Food Production (Muri)/ Year			
	0-5	5-10	10-15	15-20
Paddy	4	7	8	6
Wheat	5	3	-	-
Maize	3	9	2	-
Mustard	4	-	-	-

**Source: Field survey 2009**

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 25 households sampled, 3 are found food sufficient household

(Diagram 5.1). All the households need food from market in smaller or higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture. Besides small land holding, there are several reasons for low agricultural productivity in the given areas. The technique applied in agriculture is very traditional and lack modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons the farmers are not able to bring improvement in agriculture and are in very difficult situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, ploughing, *weeding* etc are very traditional way. Because of the terraced land, only few households use tractors to plough their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

Diagram 5.1



Source: Field Survey, 2009

Three households are self sufficient in food from their own farm. Remaining has to buy food from market. Maximum household in the study area collect food from others farm i.e *adhiya/Bataiya*.

### 5.2.2 Animal Rearing

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

**Table: 5.2**

**Livestock Population by Household**

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

*Source: Field survey, 2009*

The above table represents the figure of livestock of Patihani. The table reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. Big animals and other animals also are found in equal number. However, the number of cattle and other domestic animals are less than past. Some households have buffalo and other domestic animals i.e goat, sheep, poultry etc. are also found good number. Therefore, some of the households in general, and about 11 households in particular are also getting better alternative source of household income. However, this is comparatively less than past. Lack of fodder because of deforestation is possible reason for the lower number of domestic animal in the study area.



### **5.3 Government Service**

Service in government office had also some how contribution household livelihood of Bote community. As the study area is near to the market, they have got the opportunity to work in government office. However, lack access to decision making body and also lack of good education, they were limited in the lower post. Only two people are even joining with lower post of government service. Beside, these people of study area found to engage in office assistance and also joined in NGOs. Therefore marginalized Bote people could not grasp the opportunity.

## CHAPTER > SIX

### DEVELOPMENT AND CHANGE IN HOUSEHOLD ASSETS AND LIVELIHOOD STRATEGY

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

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

**Table 6.1**  
**Sustainable Livelihood Models**

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

**Source: Farrington et. al 2002**

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

## **6.1 Household Assets**

### **6.1.1 Human Capital**

Human Capital represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives (DFID, 2002:2:3.1). The importance of this can not be exaggerated which directly contribute to achieve better livelihood outcome on the one hand and on the other stimulate other assets to strengthen them. People, who possess good health, better skill and required knowledge, might have better access on employment and earning, for deriving better livelihood outcomes. Many people, therefore, regard the ill health or lack of education as core dimension of poverty (DFID, 2002:2:3.1). Therefore, human capital is highly dependent on adequate nutrition, health care, safe environmental condition and education.

Labor is most important assets for the poor people, basically in urban and peri- urban setting. If one has adequate skill, s/he has better chances for the job. It is also likely to have more income. In the reverse condition manual labor that does not have necessary skill is paid less.

Most of the members of household sell their labor (in the form wage laboring) to derive livelihood. This includes household who use it as primary occupation and who use it as secondary occupation. However, all the labor of the study areas is not equipped with required skill. The following table gives insight of labor force of the study.

**Table: 6.2**

**Person Involving in Wage labor**

<b>Category</b>	<b>Skilled</b>	<b>Unskilled</b>
Carpentry	2	
Electrician	2	
Cycle/Shop	3	
Driving	3	
Veterinary	1	
<b>Total</b>	<b>11</b>	<b>14</b>

**Source: field Survey, 2009**

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

Adequate skill is not sufficient itself, s/he also should be healthy. One may have required skill, knowledge, but if his/her health is not sound, s/he will not be able to earn livelihood using this strength. Though these areas have physical access to health from health post of their own VDC or from the hospital and medical facilities of the city, it is not far. The economic poverty or lack of money cannot get access it. The case of Sita Ram Bote of Patihani, support this (Box 6.1)

### Box 6.1

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

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

#### 6.1.2 Physical Capital

Physical capital includes housing, tools and equipment that people own, rent or use and public infrastructure that they have access to (Sida; 2002:28). Affordable transport, safe shelter and buildings, adequate water supply and sanitation, clean affordable energy and access to information (Communications) public infrastructure associated with physical assets. Lacks of these assets are considered as core dimension of poverty. Without adequate access to services such as: water, energy, health facilities housing, foodings, they spend much of their time in non-productive sector. The opportunity is associated with poor infrastructure; can preclude education, access to health services and income generation. Without transport, essential fertilizer cannot be distributed effectively, agricultural yields remain low and it is then difficult and expensive to transport limited product to the market. The increased cost (in terms of all types of capital) of production and transportation that producers operate at a comparative disadvantage in the market. Insufficient or inappropriate producer goods also constrain people's productive capacity and therefore, the human capital is at their disposal. More time and efforts are spent on meeting basic needs, production and gaining access to the market (DFID, 2002:2.3.1).

The importance of access to infrastructure, particularly roads, has been noted in helping people take advantage of living relatively close to city. However, though Bote Tole is close to Pakaudi, Gitanagar and Narayaghat Market, but they have less access to those infrastructures available in near by market. This area is still not connected by metalled road. As a result, they have to spend much of their time getting to market (city) to purchase goods. Such constraints also pose difficulties in transporting their agricultural or other types of products. Due to poor road network all the households couldn't take their agricultural and other kind of product in the market in time. The condition of communication is better in Bote Tole. Almost Five percent people have their own telephone. Others get this service from their nearest neighbors, or shop. 20 percent households have TV and 99 percent people have access on Radio. Lack of access to basic services such as water and sanitation is a crucial issue in Peri urban environment. Though no evidences were found on the problem of sanitation in Bote Tole. No serious problem of water resources was found in Bote Tole. They get water from their private Tap and well.

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

### **6.1.3 Natural Capital**

Natural Capitals refers to environmental assets such as land, and common property resources (with communal management and traditional systems determining access and types of use) or 'free' (open access) natural resources such as water, forests or grazing land (Sida, 2002:28). Natural capital is very important to those who derive all or part of their livelihoods from resource-based activities (farming, fishing, gathering in forests, mineral extraction, etc. (DFID, 2002:2.3.1) These assets are generally less used in the livelihood strategies of the urban poor, as they tend to be less available, especially in large urban centers. Sida, 2002:28). However, its importance goes way beyond this. None of us would survive without the help of key environmental services and food produced from natural capital. Health (human capital) will tend to suffer in areas where air quality is poor as a result of industrial activities or natural disasters (e.g. forest fires). And although our understanding of linkages between resources remains limited, we know that we depend for our health and well being upon the continued functioning of complex ecosystems (which are often undervalued until the

adverse effects of disturbing them become apparent) (DFID, 1998: 167). In peri-urban environment such land is usually considered as farmland and theoretically has greater significance on the food production and its loss to urban development represents an irreversible reduction in the physical resources base for the food production (Daniel et.al. 2003:134)

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

**Table 6.3**

**Landholding by Household (Kattha)**

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

**Source: Field Survey, 2009**

Table No 6.3 clearly shows the very small land holding of study places. The land holding ranges from less than 2 Kattha to Ten Kattha. The entire households were not possessed with both Khet and Bari. In Patihani 6 household have Khet. Among these 1 households has below the 2 Kattha while only 3 households are in between 6-10 kattha. Similarly some of the households have Bari land. Only 3 households have below the two katthas lands where other households have no any lands. In Patihani maximum households have reported Ghaderi below the two kattha only. However 3 households are living in Ailani land (non-registered land).

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

The expanding urban growth has negative role on access of land for the poor. The small landholdings are also decreasing day by day. The fragmentation of the land is also responsible while passing through generations dividing it between the sons. Sapakota (2000) considered

this as one of the structural problems inhibiting the agricultural modernization. The availability of common land has an impact on the ability of the landless and possibly small farmers, to keep livestock, which is not found in the study area. Therefore, they have to be dependent on crop residues to feed their animal. However, they have also access to collect the fodder from the forest.

Forest resources is also found important natural capital in study areas as these were studied near to forest which may give indication of easy access of household in the forest resources. But the access and resources use made by the household is different. Patihani has Two-community forest i.e. *Belsar Samudayik Ban* and *Birendra Nagar Samudayiak Ban* which is controlled and managed by member's of the village. The community forest is managed and utilized by community people as community forest user group formed by the community. According to rule and regulation made and implemented by them determines the access of household on forest which is easier. However the access on forest resources is not completely denied to Patihani. They bring some firewood and fodder from the National Parks, which is next to the village. Besides land and forest, pasture and water are also considered important natural assets for the poor people. The use of forest resources by household is presented below in the table.

**Table 6.4**

**Use of Forest Resources by Household**

Use	Forest Resources by household	
	Number	Percentage
Firewood	25	100
Fodder	25	100
Litter	20	80
Fruits, Herbal	13	52
Vegetable	18	72
Others	5	20

**Source: Field Survey, 2009**

The table clearly reveals that in the study area the households use forest resources to get firewood and fodder. People of Bote Tole also use forest to get litter and to some extent for fruits and herbal. It is also evident that all households used forest for their households needs.



It is because of urban influence and occupational shift from agriculture to non-agriculture. In Bote Tole of Patihani most of the households collect resources from the forest. The collection of litter by the Bote of Patihani indicates the strong role of agriculture in their livelihood. Bote people collect some sort of vegetables, fruit and herbals like *Neuro*, *Kagati*, *Kurilo* etc. for their livelihood.

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

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

Water resource comes in different forms and has multiple uses. Water present in surfaces stocks (Lakes, Ponds) and flows (rivers as ground water in aquifers or as soil moisture. All can be used directly for livelihood and all are important to the viability of ecosystem on which livelihoods depends (DFID, 1998:181)

People of the study area used to water for drink from Tap or Well (Inar). And for irrigation they used water from cannel/deep boaring. Rapti River is found near the village but is not used for irrigation purpose. So, there are some sorts of problems in terms of irrigation in the study area.

#### **6.1.4 Social Capital**

As key asset for both the urban and the rural poor people is social capital. Social capital refers to networks of mutual support that exist within and between households, extended family, and communities, which people can mobilize to access. For example, loans, childcare, food, accommodation and information about employment and opportunities (Sida, 2002:30). Social capital is an increasingly used term, but also one which is difficult to define, especially in a commonly agreed manner and even more difficult to identify and access. In the sustainable livelihoods framework, social capital is intended in the widest sense as social

resources (such as networks, memberships of formal groups, trust and reciprocity, etc) upon which people draw in pursuit of their livelihood objective (DFID, 2002:2.3.1)

Of all the five livelihood building blocks, social capital is the most intimately connected to Transforming Structure of these structures and processes. In fact, it can be useful to think of social capital as a product of these structures and processes, though this over-simplifies the relationship. Structures and processes might themselves be products of social capital; the relationship goes two ways and can be self-reinforcing. For example: when people are already linked through common norms and sanctions they may be more likely to form new organizations to pursue their interests; and strong civil society groups help people to shape policies and ensure that their interests are reflected in legislation (DFID, 2002:2.3.1).

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

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

**Table 6.5**

**Household Size and Structure**

No of Person	No of HHs	Percent
1-2	2	8
3-4	5	20
5-6	5	20
7-8	7	28
8-9	5	20
9 and above	1	4
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Field Survey, 2009*

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

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

### **6.1.5 Financial Capital**

Financial Capital denotes the financial resources that people use to achieve their livelihood objectives. The definition used here is not economically robust, in that it includes flows as well as stocks, and it can contribute to consumption as well as production. However, it has been adopted to try to capture an important livelihood building block, namely the availability of cash or equivalent that enables people to adopt different livelihood strategies (DFID, 1998; Sida, 2002)

Income from the labor is often one of the most important assets for the urban poor and is equally important for the peri urban residents. People of the study area are engaged in different types of job, which are considered their sources of income besides selling labor.

Most of all households have multiple sources of income. They are involving on off farm activities available in urban and in their own area besides fishing and agriculture. Some households in Bote Tole are exceptionally found having single occupation. Lack of skill and absence of social network hinders them from the opportunity.

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

As well as income from the sale of labor or income from other activities, another key financial assets for the urban and peri urban poor is access to credit, either public \credit, through the formal market, through informal credit sources or government poverty focused schemes. However, while credit may be a key asset for them, many households and individuals are unable to get credit through the formal market or even through more expensive interest rates in informal market. This is compounded by difficulties for poor households in obtaining public credit schemes, despite the fact that these schemes are ostensibly targeted to the poor. Therefore, very scanty number (two) of household reported to have loan from the bank. They had drawn it either for the investment in business or for the foreign employment. Besides these, small amount of such credit were taken for either for vegetable farming, Pig keeping, goat keeping or any other agricultural inputs from cooperatives of their village. Thus, while financial capital is normally one of the most problematic features of poverty reinforces barriers blocking access to employment. But most of household reported to this researcher that they rather borrowed from relative and friends if they need money. This clearly shows strong financial capital.

## **6.2 Livelihood Strategy**

Agriculture is wide spread livelihood strategy of Patihani and together with other strategies. All the households of Patihani farm for their own consumption. While this is very large number, the amount that farming contributes to total household livelihood is often rather limited. Only Three households (Diagram 5.1) in study area are found as self sufficient in food production however no households are really self-supporting, having no other income than

agriculture. Since, their traditional occupation fishing, gold panning is almost declined. The changing occupational structure of the study area is no different than the Chitwan district as a whole where people depending on agriculture has been decreasing which leads the corresponding increase in proportion of secondary and tertiary occupation people. The changes in structure are the indication of changing functional basis of the District from dominant agrarian to cosmopolitan occupational (Subedi, 1998)

Many factors influence the total production of the household, such as amount of land, owned or rented the possibility to irrigate it and intensity of cropping and livestock breeding. Problem of water for the irrigation is leading factor for the low productivity in Patihani with slightly larger land holding. On the other hand in Patihani, small land holding seems responsible for low agricultural production which has better land quality. Moreover land fragmentation further triggers the decrease of the production. The residential areas are increasing in Patihani for new comers. Consequently more and more land is withdrawn from agriculture.

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

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

### **6.2.1 Commercialization of Farm**

Urban expansion has a significant impact on farming system in the surrounding peri-urban rural areas, where agriculture is often resident's traditional and primary occupation. Increasing demand from urban markets and consumers stimulates the intensification of production, especially high - value and perishable horticulture. Availability of fertile farming land and water is precondition for agricultural intensification, but urban proximity also often entails increased consumption for natural resources (DPU, 1999; 4). Moreover the role of labor in agricultural intensification should also be not undercounted. Peri- urban agriculture provides critical livelihood and source of food many urban dwellers, particularly low-income household in the developing countries (UNESCO, 2000). It refers to farming nearby the cities, generally intensive semi or fully commercial production, which is becoming a permanent pattern of urban land use. Peri urban farmer contributes to supply of perishable agricultural

products, on hand helps to maintain green space on the other hand provides sightseeing opportunities on the other (Sapakota, 2003).

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

**Table 6.6**

**Household Involving in Selling Seasonal Vegetables**

Categories	Income in RS				
	<500	500-1000	1000-1500	1500-2000	>2000
Cowliflower	2	1	3	2	1
Leaf vegetable	2	1	2	-	2
Bodi/ Pear	1	-	3	2	-
Lauka/Kakro	-	2	1	1	2
Potato	-	-	1	-	3
<b>Total</b>	<b>5</b>	<b>4</b>	<b>10</b>	<b>5</b>	<b>8</b>

**Source: Field Survey 2009**

Table 6.6 shows Cowliflower is the vegetable items sold by most of households. After this green leafy vegetable and other major crops were sold to market. The average income received from these activities varies greatly. The household whose income is less than 500 and whose income are more than 2000 were founded in the study area. However their average income is about 1500.

Beside Commercialization in farm; means adoption of commercial vegetable farming and fruit cultivation, crop intensification is also next important way of adopting livelihood strategy.

Most of the Botes were taking land in rent for cropping seasonal vegetables and some of NGOs are supporting them i.e. PAF, Action Aid, Made Nepal etc.

### **6.2.2 Off Farm Wage labor**

Decreasing the land holding in the study areas compelled the people to be involved in off farm labor work. Off farm labor work typically refers to wage or exchange labor on the other farm. It may also include income obtained from local environmental resources such as firewood, charcoal, house building materials, wild plants and so on (Ellis, 1998:55). Among these activities work on others farm by landless, small landholders and large family depending on agriculture are the significant in the study areas. The poor and vulnerable households were mostly found to send their children to work in others farm. Such household children leave School not completing the education and go for work. Some household also keep them engaged themselves in collecting natural resources in Patihani which is later sold for the cash besides working in others farm.

### **6.2.3 Modification in Traditional Occupation**

Agricultural activities and wage laboring are basically considered as the traditional occupation of Bote community. Agricultural covers both farming and animal husbandry while carpentry, household laboring, knitting, painting and weaving come under the work for wage laboring. Traditionally people of study areas did their traditional occupation. But with March of time these places are also facing the change in physical and socio-economic milieu because of process of globalization and modernization. Urbanization naturally pushes change and modifies traditional life style of ethnic communities who are part of that area (Gurung, 1990).

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

### **6.2.4 Work Opportunities in Non Agriculture**

The urbanization process and associated change has not only given threat in their traditional occupation including their farm activities, but also has provided the opportunities in non farm alternatives. Work opportunities in factory, workshop, private office and in some extent government office are major non agricultural opportunities availed in the urban area. Involvement in teaching in school by Bote also considered as the opportunities available in their own areas in non-agricultural field. The Dhanaugi Primary School, Padam Pokari Higher

Secondary School, Bright Star Boarding School etc. has provided teaching opportunities in the village. Besides, some people were also found being involved in business at their own areas or in the city.

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



**Table 6.7**

**Factors Behind Shifts Away from Farming**

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

*Source: Adopted and modified by Blake; 1997*

**6.2.5 Livelihood Diversification**

The most important elements of livelihood strategies in peri urban environment is income diversification. Access to a number of assets determines the extent to which the socioeconomic and spatial characteristics translate into opportunities rather than constraints for the poor households. Transformations in the ways in which households and individuals make a living are important aspect for traditional environment like peri-urban areas. In such areas most pf all households involve multiple occupations ranging from farming to services to processing and manufacturing. To adopt multiple occupation for them is therefore becomes imperative. Diversification can be described as a survival strategy for vulnerable households and individuals who are pushed out of their traditional occupations and who must resort to different activities to minimize risks and make ends meets (Tacoli, 2003). Involvement of the people in multiple occupations reflects the livelihood diversification of the study area.

**Table 6.8**

**Multiple Occupational Involvements by Household**

<b>Involvement</b>	<b>Households</b>
AG+Wage labor (Skilled)	5
AG+Wage labor (Unskilled)	8
AG+Service	3
AG+Business	2
AG+ Foreign employment)	4
AG+Wage labor +Business	2
<b>Total</b>	<b>22</b>

*Source: Field Survey 2009*

In Patihani three households has single occupation. Except these all other household were oriented towards multiple occupations. The table clearly revels the importance of agriculture in household livelihood strategies where it is combined with other sources of household livelihood diversification. Diversification process could not provide equal opportunities to all. Wealthier groups with better education and skills can be pulled by new opportunities, and their accumulation strategies aim to draw maximum benefits accumulation strategy, whereas poor and vulnerable households and individuals negotiate the rural- urban continuum for survival (Tacoli, 1999).

### **6.3 Livelihood Challenges**

Because of the globalization and modernization process, crops diversifications mostly accrue in the study area. As crop diversification, fertilizer and chemical are increasing to use in the farmland. By using such, the farmland is going damage day by day. Mr. Saune Bote, 54 (President of Bote Samaj, Chitwan) said, ‘Aja bholi ta mato pani bigrisakyo, mal nahalepachi dhan phaldaina, mal halepachi khet bigrincha, ke garne ke garne’ (Now a days soil is fragmented, without using fertilizer the productivity of land is quite less. What to do?)

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

#### 6.4 Livelihood Outcomes

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

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

The household who does the business of land and housing earns more. Their standard of living is much higher than others. They live in modern concrete building with modern household assets. Motorbike, telephone, standard clothes and many more are nothing for them. They send their children in the qualitative school of the city, goes in private hospital for the treatment, have balance diet. The income from the selling the land is not the regular income and therefore the achievements from this strategy cannot be considered the sustainable rather appears as a more vulnerable.

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

## CHAPTER > VII

### WOMEN AND INSTITUTIONAL CHANGE

#### 7.1 Institution: Conceptual Consideration

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

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

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

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

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

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

## **7.2 Women in Household**

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

### **7.2.1 Household Assets Ownership**

In general women were not found with their own assets. In a few cases in the study area, women have some asset but they cannot dispose or use them without prior permission of their husband. A grater percentage of women from female -headed household have ownership over inherited agricultural land the homestead. These are usually either inherited from parents or husband (in the case of widow), or are actually owned by the husband but registered in the woman's name. But in some cases even household were headed by women but were found having ownership of household assets; their elder son interments the assets.

However in the study place, it is found that the assets of poultry goat and smaller kind of animal as Pawa. The owners of the Pawas are women. They sell and use it in their own accord i.e. to make jewelry. The percentage of Pawa in Bote Tole of Patihani was twenty-one.

### **7.2.2 Work and Responsibilities**

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

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

### **7.2.3 Household Decision Making Process**

Decision-making process in household is also to be considered important for gender analysis. Women were found to have modest decision making authority and this varies according to the situation. It is found that the Bote women have more decision making power for both inside and outside household work than Brahmin, Chhetri and other so called higher cast group. Women of Bote have full privilege to decide non-money related decision. Male mostly the household head takes the final decision. However they do not exclude women completely in monetary decision. They take suggestion from female as well. Women in female-headed household decide all the household issue no matter of being financial or non-financial. This is mainly because in female headed households do not have an adult male. Therefore women have to take decisions by their own. This indicates that the decision making process in Bote household greatly influence the absentees of male. In recent days because of realization of knowledge or understanding of educated women, the women suggestions are more perceived than the past (Box, 7.1).

### Box 7.1

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

#### 7.2.4 Resources Use

The resources collected in the household how is distributed and are used largely determines the well being/ill being and the use of it is reflected in gender analysis. Regarding the use of resources there are some sort of understanding in the Bote community of the study village, some of which reflects gender aspect while others not. The distribution of resources earned is determined by bargaining power in the household: who controls income, age and customary patterns. For example, the household head, members who are engaged in any sort of non-apicultural job were found more influential than the women and children and working in their own farm. Similarly the amount of the income of the member in the household also determines the pattern of resources use.

In this community, there are no differences in the use of food as other caste people. But aged male buy more cloths than their counterpart female. However this discrimination is slightly less in young aged people. In both male and female health has been given almost equal importance. But in education, girls are getting less priority than boys. Most of household who send their son in government school do not send their daughter in the school and who send son in boarding school send daughter in government school. This shows the investment in education in female is lesser than male. Availability to generate income is affected by time available to engage in productive, paid activity. It is also a function of the value of skills and labor sold on the labor market. In both of these areas, women have lower chances of earning at levels to sustain themselves and their families.

#### 7.3 Women in Community and Public Sector

The status of women in community is even worse than in household. Less percent of women are found to have been involved in public and private job; the percentage of female



participation in different organization is very low than their counterparts' male. As they have to spend more hours in household work, they rarely get time to be involved in communal work. The role of ignorance and literacy had triggered the low participation of women in community and public work in Patihani. However, recently participation of women is increasing day by day. They have started to be involved in directly and indirectly in NGO's, CBO's and other formal and informal group. Women form this community has started to established their own institution themselves i.e women saving group.

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

**Table 7.1**

**Involvement and Training Recipient Women**

Organization	Number	
	Involvement	Training Received
Bote Samaj	1	6
PAF/Made Nepal	2	7
Women group	25	-

*Source: Field Survey, 2009*

**7.4 Social Perception towards Women**

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

## **7.5 Women in Education**

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

The impact of global process in this community in educational sector has brought mixed effect. Moreover increasing or even in some situation leading position of female in educational attainment should be viewed in positive sense happened due to social change resulted through globalization. In most of household of Patihani whether they are educated or not think that son and daughter are equal and at least they should not be deprived from education, which is their better property, helps female to continue their studies. The case of male is different; they did not likely to complete the study thinking that, monetary value is more important than academic. Therefore female literacy rate in study area is increasing faster than male. Female enrollment in school is rapidly increasing. Whatever, there is trend of sending son in private school while daughter in public school.

## **7.6 Political Participation of Bote**

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

The fundamental right of every working person in terms of political self determination reinforced by the concept of participation in political, social and economic implications of these positions will generally signal the need for major structural transformation in most developing countries. In the context of developing countries, no community could be self sufficient in respect of fulfilling its needs and requirements without the help of others.

Different kinds of help and support are most for its upliftment. May it be financial, physical or technical? Therefore the concept of people’s participation was forwarded in the human society at an early period of history.

**Table 7.2**

**Distribution of Respondents Who Known about Politics by their Education**

Educational Status	Knowledge about Politics		
	Yes	No	Total
Illiterate	4	9	13
Literate	10	2	12
<b>Total</b>	<b>14(56%)</b>	<b>11(44%)</b>	<b>25(100%)</b>

**Source: Field Survey, 2009**

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

**Table 7.3**

**Distribution of Respondents by their Involvement in Political Party**

Involvement in political party	Frequency	Percent
Yes	5	20
No	20	80
<b>Total</b>	<b>25</b>	<b>100</b>

**Source: Field Survey, 2009**

Among the Bote who know about politics, only 20 percent are involved in it. This might be due to several reasons. Mostly, majority of Bote are restricted by community and family members to involve in political activities and some don’t get time due to house burden and lack of knowledge. But some Bote are frustrated by political activities so they don’t want to involve in it.

### 7.6.1 Voting Behaviour of Bote People

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

**Table 7.4**

**Voting Behaviour of Bote in Different Election**

Election	Knowledge about Politics		
	Participation	Non-Participation	Total
Parliament Election 2048	13	12	25
Mid -term Election 2051	15	10	25
Local Election 2054	17	8	25
Parliament Election 2056	20	5	25
Constitutional Assembly Election 2064	22	3	25

**Source: Field Survey, 2009**

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

## CHAPTER > VIII

### CONCLUSION AND RECOMENDATION

#### 8.1 Conclusion

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

Research in this community i.e Patihani shows that historically people had their livelihood from fishing but it is almost declining so they adopted agriculture based activities. Land was a major household asset and crop production (Maize, mustard, paddy, wheat etc) was the means of subsistence. Since, Botes traditional occupations i.e. fishing, boating, gold panning and collecting forest product have almost been shifted to farm and off-farm activities for their livelihood. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities besides agricultural. For the period in which agriculture was insufficient, they worked to collect forest resources, off farm labor work and or the wage labor in the city. Besides they also worked in the field of different sector for manual work.

But rapid urbanization and globalization pushed them in the transition providing both opportunities and constraints. The household assets have undergone rapid modification. Now they have no option other than modifying of the traditional occupation (Particularly fishing, boating, gold panning) towards commercialization of agriculture or adoption of urban oriented non-agricultural activities. Land fragmentation, change in social institution, regularization in communal resources such as forest and grazing land, can be considered the constant resulted from the urbanization and globalization. Increasing access in urban employment, expansion of the market for their agriculture and hand made productions are

the opportunities created by urbanization and globalization. The livelihood diversification and introducing of foreign employment have recently emerged livelihood strategies of the people in the study area.

The livelihood strategies of Majhi, Danuwar and Bote were similar in past. But some sort of different was there. Due to the proximity to the market the influence of the urbanization is more apparent in Patihani. In the study area most of the households follow the multiple occupations besides agriculture; the role of agriculture activities in their life is substantial. Although a few households sell their crops, most of them sell the vegetable. They are able to harvest food for some months from their own production.

The last Section of this research has discussed the role and responsibility of the Bote community in household and community sphere through gender perspective to understand the livelihood of the community in more individual level than the household. The women in general condition do not inherit their parental property with expectation of the case of widow. But they rear animals as their own property and can sell and use in their own accord. The work division in this community is no different than the other caste. Male mostly work outside the household where as female inside the household. Male work as a collector of the household, where female work as a distributors. Regarding the decision-making process, the male takes decisions however female also participate in decision making. Regarding food no discrimination found in this community in terms of male and female. The boys are preferred for better education than the girls but the discrimination were observed in the clothing. The participation of women on communal and rather the ignorance, illiteracy, poverty and heavy load of household work deprive from such work. People of this society feel different role of the male and female in the society. The males role mostly considered the out side work and the source of collecting the resources for the family. However the role is not as different as other caste people. The education status of the female in this community is worse than male. Politically Botes are found excluded; they are not getting chance even in local bodies.

## **8.2 Recommendations**

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

- Traditional Knowledge of Bote in the areas of fishing, carpentry, making dhakiya, making mats should reinforce to encourage them towards off farm activities.

- Their indigenous skills of knitting fishing nets should be promoted and preserved. Some training should provide for new generation too.
- Fishing by using poison/medicine in the river should strictly be prohibited and pond fish farming programme should encouraged by government and other institutions to the Bote people to utilize their skill of fishing.
- Proper skill needed for the urban employment market should be provided to those youth who are indifferent to their traditional occupation either by the government or by I/NGOs or CBOs.
- Nepalese government should provided proper agricultural and extension service to the people who want to commercialize their agricultural activities
- They have low educational status and feel socially deprived. In order to uplift their socio economic status and for capacity building, as well as employment oriented program should be lunched in the Bote Tole.
- I/NGOs and CBOs should do more in this community to uplift the participation in all sectors of decision-making bodies.
- Nepalese Government should manage the subsidy to this community for commercialize their farm activities.
- Government should encourage and also provide training to farmers (Bote people) to manage Compost fertilizer and minimize avoid the chemical fertilizer.
- The government should provide credit to them on long-term basis in low interest rate to invest in agricultural implements.
- Bote should be prioritized occupation like police, army, organization or government services. Some of the reservation seats should be separated for them.
- River, streams are the foundation of Bote people. While constructing bridges, dam one must consider the negative impacts on their occupation. There should be alternative ways to replace them from traditional modes of occupation.
- Government should conduct research for the social and cultural preservation of Bote people.
- Political priorities (i.e local bodies) should be given to the marginalized Bote people.

## References

- Acharya, B.K. (2005). *Livelihood Strategy of Tamang Community in Peri-Urban Setting: A Comparative Study of Bosan and Ranibas of Kathmandu*. Unpublished Master's thesis in Geography, Tribhuvan University, Nepal.
- Balikie, P.M J. Camerson, and J. Seddon (2002). *The Struggle for Basic Needs in Nepal*. Delhi, India: Adroit Publisher.
- Basnet, M.B. (2001). *Cobblers in Trasiion: Changing Survival Strategies of the Cobblers from Katunge Village Bhaktpur*. Unpublished Master's thesis in Central Department of Sociology/Anthropology, Tribhuvan University, Nepal.
- Bhandary, B.R. (2004). *Comparative Study of Changing Livelihood Strategies of Majhi A case Study of Andhimuhan Syngja and Darpuk Palpa*. Unpublished Master's thesis in Geography, Tribhuvan University, Nepal.
- Bhatta, B.N. (2000). *Adaptive Strategies of the Kumal: An Ecological Anthropological Study*. Unpublished Master's thesis in Central Department of Sociology/Anthropology, Tribhuvan University, Nepal.
- Bhattarai, M.P. (1997). *A Socio-economic Status of Danuwars: A Case Study of Piple VDC, Chitwan*. Unpublished master's thesis in Sociology/Anthropology, Tribhuvan University, Nepal.
- Bhattraai, K.P. (2001). *Rickshaw Pulling as a way of Earning Livelihood, Birtamod, Jhapa*. Unpublished Master's thesis in Geography, Tribhuvan University, Nepal.
- Bhusan, B. (1989). *Dictionary of Sociology*. New Delhi: Anmol Distribution.
- Bishop, B.C. (1990). *Karnali under Stress: Livelihood Strategies and Seasonal Rhythms*. NGS University of Chicago, Geographical Research Paper No. 228-229, Chicago. USA.
- Bista, D.B. (1967). *People of Nepal*. Kathmandu: Ratna Pustak Bhandar.
- Carney, D. (Ed). (1998). *Sustainable Rural Livelihoods: What contribution can we make?* Department for International Development (DFID), London, UK.
- CBS (2001). *National Population Census*. Kathmandu: NPC, CBS.
- CBS (2001). *Statistical Year Book of Nepal*. Kathmandu: National Planning Commission.
- CBS (2007). *Population Monograph of Nepal*. Kathmandu: NPC, CBS.
- CBS. (2006). *Nepal at a Glance*. Kathmandu: NPC, CBS.
- CBS. (2006). *Statistical Pocket Book*. Kathmandu: NPC, CBS.
- CBS. (2008). *Nepal in Figures*. Kathmandu: NPC, CBS.
- CBS. (2063/064 B.S.). *Tathyanka Gatibidhi (Four Monthly Statistical Bulletins)*. Kathmandu: Nepal.
- Chambers, R. (1997). *Whose reality counts?: Putting the first last*. London: Intermediate Technology Publications.
- Dahal, K.B. (1994). *Struggling with Development: A Case Study of the Changing Livelihood Strategies of the Barmus from Western Nepal*. Unpublished master's thesis in Sociology/Anthropology, Tribhuvan University, Nepal.



- Daniles, P. et.all (2003). *Human Geography: Issue for twenty first Century*. India: Pearson Education.
- DDC. (2005). *District profile of Chitwan*. Chitwan: Bharatpur District Development Committee.
- DFID. (2002). *Sustainable Livelihood Guidance Sheet*. London: Department For International Development.
- Gautam, R., and Thapa, A. K. (1994). *Tribal Ethnography of Nepal. Vol. 1*. Delhi: Book Faith India.
- Giri, B.P. (2002). *The Change Occurred in Livelihood Strategies of the Tharus in Surkhet Valley*. Unpublished master's thesis in Sociology/Anthropology, Tribhuvan University, Nepal.
- GoN, Ministry of Information and Communication (2031 BS). *Mechi to Mahakali*. Kthmandu: GoN.
- Gurung, H. (1998). *Nepal Social Demography and Expression*. Kathmandu: New Era.
- Haimendorf, C.F. (1964). *The Sherpas of Nepal*. New Delhi: Sterling Publish Pvt. Ltd.
- IDS. (1985). *Rural Landlessness in Nepal*. Kathmandu.
- Kainee, P.(1999). *Bote Jatika Addheyan: Kehi pichdiyeko Jatiharuko Samajik Addheyan*. CNAS, TU.
- Koirala, S. (2024 BS). *Koshi Pradeshma Majhi Jati*. Prachin Nepal.
- Krantz, L. (2001). *The Sustainable Livelihood Approach to Poverty Reduction: An Introduction*. Stockholm: Swedish International Development Cooperation Agency, Division for Policy and Socio-Economic Analysis.
- Krishanashwami. (1999). *Research Methodology*. India: Himalayan Publishing.
- Kumar, Y. (2026 BS). *Culture of East Nepalese Majhi*. Our Culture.
- MacIver, R.M., and Page, C. (1990). *Society: An Introductory Analysis*. New Delhi: MC Millan Limited.
- Maijupuria, TC. (1987). *Marriage custom in Nepal*. Bangkok, Thailand: Crafts Man Press Ltd.
- Nepal Rajkiya Pragya Pratisthan. (1983). *Nepal Brihat Sabdakosh*. Kathmandu: NRPP.
- Panta, S. (1997). *Socio-economic study of the Bote: A case study of Adarsa VDC of Nepal*. Unpublished Master's thesis in Central Department of Sociology/Anthropology, Tribhuvan University, Nepal.
- Parajuli, D.B. (2000). *Ethnographic Study on Change Among the Majhis of Kaligandaki River Basine*. Kirtipur: CNAS. TU.
- Pathak, M. (2004). *Livelihood Strategies of Street cooblers: A case Study of Kathmandu Valley*. Unpublished Master's thesis in Central Department of Sociology/Anthropology, Tribhuvan University, Nepal.
- Phuyal, M. (2004). *Protected Area and Impact on the Livelihood of Local People: A case Study of Shivapuri National Park*. Unpublished Master's thesis in Central Department of Sociology/Anthropology, Tribhuvan University, Nepal.

- Rai, R. (2004). *Livelihood Strategies of Occupational Communities (Damai and Kami) in Panchakanya and Namsaling VDC, Ilam*. Unpublished Master's thesis in Central Department of Geography, TU.
- Ranjit, K. (1998). *Research Methodology: A step by Step Guide for Beginners*. New Delhi: SAGE Publication.
- Regmi, M.C. (1987). *Regmi Research Series*. Kathmandu: Regmi Research (Private) Ltd.
- Regmi, M.C. (1998). *Economic History of Nepal*. Author.
- Salter, J., and Gurung, H. (1999). *Faces of Nepal*. Lalitpur: Himal Books.
- Sharma, P. H. (1985). *Bote Bhasako Adhyayan*. Parbat Nepal: Indira Sharma Paudel.
- Subba, S. (1989). *Botes: The Ferryman of Tanahu*. Ashok Kumar Limbu and Kumar Bahadur Rai.
- Tacoli, C. (1998). *Rural Urban Linkages and Sustainable Rural Livelihoods*. India.
- Thapaliya, B. (2045 BS). *Bote Jati Ek Parichaya*. Dharan: Mona Thapaliya.
- Ukyab, T., and Adhikary, S. (2000). *The Nationalities of Nepal*. Kathmandu: NCDN.
- UNDP. (2001). *Gender is sustainable Livelihoods: Issues and a Strategy for Action*. UNDP.
- Wolff, H.K., and Panta, P.R. (1975). *Handbook for Social Science Research and Thesis Writing*. Kathmandu: Buddha Academic Publishers and Distributor.

[www.gorkhapatra.org.np](http://www.gorkhapatra.org.np)

[www.livelihood.org](http://www.livelihood.org)

[www.pubmed.gov](http://www.pubmed.gov)

[www.ucl.ac.uk/dpu/pui/index.htm](http://www.ucl.ac.uk/dpu/pui/index.htm)

[www.undp.org](http://www.undp.org)

## APPENDIX- A

### Survey Questionnaire on Livelihood Strategy of Bote community

Date:

#### A. General Information

Name of respondent:

Tole .....	Age .....	Marital Status	
Religion	Language	Married	Unmarried

#### B. Family Description:

1. Name of Household Heads (HH)

Sex: Male      Female

Education: Illiterate      literate      SLC or above

2. Family size

Individual ID	Relation to HH	Age	Sex	Occupation	Education

#### C. Traditional Occupation

1 Do you have traditional Occupation?

A. YES                      B. NO

2. If yes, what are they?

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

3. Are you following them?

A YES                      B. NO

4. If yes, mention them.

\_\_\_\_\_ .

5. If no you never did it?

A. YES                      B. NO

6 Is your father following the same?

A. YES                      B. NO

7 Are your other family member adopting them?

A. YES                      B. NO

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

\_\_\_\_\_ .

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

\_\_\_\_\_ .

#### D. Capital Asset

1. Land holding size of the households

Land type/Ownership	Khet (Kattha)	Bari (Kattha)	Ghaderi (Kattha)	Forest (Kattha)	Others	Total

Private						
Mohi						
Bataiya						
Alani						
Guthi						
Total						

2. Agricultural Production:

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

3. Is it sufficient for fooding?

A. YES                      B. NO

4. If No, how long does it last?

a. <6    b. 6-9    C. >9 months

5. Do you buy/sell any crop production?

A. YES                      B. NO

6. If yes, please give the information.

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

7. Livestock Details

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

Pig					
Goat					
Others					

8. How many cow/buffalo do you have?

a. No. of cow \_\_\_\_\_ b. No. of Buffalo \_\_\_\_\_

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

\_\_\_\_\_ Liters

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

A. YES B. NO

11. If, yes how?

\_\_\_\_\_ .

12. From where your livestock get fodder?

\_\_\_\_\_ .

13. Are you doing vegetable farming?

A. YES B. NO

14. If, yes mention below.

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

#### E. Income Expenditure and Household infrastructure

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

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

2. Which category does your income exist?

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

3 Are you able to make saving from this occupation?

A. YES B. NO

4. If yes, mention your annual saving.

\_\_\_\_\_ .



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

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

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

\_\_\_\_\_ .  
10 If yes, what are the major problems?

\_\_\_\_\_ .

**Thank You Very Much !**

**APPENDIX- B**  
**Check List for the KIS (Key Informants)**

Name of Respondent:

Age:

Sex:

Education:

1. What are the traditional occupations of Botes' Community in this village?  
\_\_\_\_\_
2. Are these occupation are changing over the year? Give reason.  
\_\_\_\_\_
3. What are the roles of modernization/ urbanization in such change?  
\_\_\_\_\_
4. What are the activities of women in this community?  
\_\_\_\_\_
5. Are there any gender problems?  
\_\_\_\_\_
6. Are there any organizations in your society?  
\_\_\_\_\_
7. If yes, what are they doing?  
\_\_\_\_\_
8. Is there any institutional Change over the years?  
\_\_\_\_\_
9. If yes what are the possible reason for it?  
\_\_\_\_\_
10. What are the problems and challenges of the village on the way of making sustainable livelihood?  
\_\_\_\_\_
11. How can you improve the livelihood of Botes' community of this village? Give some suggestions.  
\_\_\_\_\_

Thank You !