

Socio-Economic Condition of Occupation Changed for Majhi, Mushahar, and Bote Communities in Nawalpur District

Bishnu Prasad Jaishi ^{1*}, Bir Bahadur Mahato ², and Govinda Raj Upadhayay ³

¹Department of Economics, Sociology, and Rural Development, Madhyabindu Multiple Campus, Tribhuvan University

²Department of Marketing/Management, Madhyabindu Multiple Campus, Tribhuvan University

³Department of Economics, Aishwarya Multiple Campus, Tribhuvan University

Abstract

The primary objective of the study, which is called "Level of Satisfaction on Socio-Economic Condition of Occupation Changed for Majhi, Mushahar, and Bote Communities in Nawalpur District," is to look into the socioeconomic situation and level of satisfaction of the indigenous community in Nawalpur. This study, which uses a descriptive research design, chose a sample of 150 people from the rural and urban areas of Nawalpur's Majhi, Mushahar, and Bote communities. We used a standard set of questionnaires to collect the data. We used SPSS software to work with the data we gathered. 63% of people own their land, 78.30% own their home, 76% own their bank account, and 27.30% use the internet. These were the major findings after the change in occupation. It is strongly recommended that suitable policies be developed to enable indigenous communities to adapt their occupations in response to environmental changes, thereby enhancing their satisfaction with improvements in their socio-economic conditions, such as increased access to resources, training programs, and support for sustainable practices.

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*Corresponding

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Introduction

In almost every nation and society, changing jobs has grown to be a significant social phenomenon. From the most earliest age to the modern era of digital technology, human civilization has undergone significant societal transformations. This shift seems to be the result of changing demands and changes over time. Human needs, desires, and preferences change over time, requiring people to change careers to make a living and adapt to changing circumstances. Nepal is an agricultural nation with a wide range of ethnic and cultural diversity. The diverse religious, cultural, ethnic, and linguistic components of Nepali society have all sought refuge here at different times throughout history. The varna system is the foundation of Nepal's social structure, where various caste groups and individuals interact and depend on one another as well as their occupations (Chettry,2010). Religion, culture, and the caste system historically divided people in society(Jaffrelot, 2010).

There are mostly Tharu and Magar villages in Nawalpur. People in these villages usually care a lot about each other. People work together on farms, manage natural resources, and do other social and religious activities. Farming is the main thing that people do in all of Nawalpur district. Many people like to visit Nawalpur. Many people are moving away from the remote villages now. Kawasoti is where most development is happening, not Nawalpur, which is thought to be one of the least developed areas. Nawalpur's isolated regions are as impoverished and undeveloped as Nepal's other isolated Terai regions. The average number of cattle per farm, the size of the farm, the percentage of irrigated land, the age of marginal and landless farmers, and the availability of institutional financing are all significant factors in farming. One of Nepal's poorest areas is Nawalpur. Although Muslims also practice Hinduism, it is the predominant religion in this area. Brahman, Gurung, Tharu, Magar, Majhi, Mushahar, and Bote are the main castes in Nawalpur District.

The building of a road network is the most important part of changing jobs and doing business in rural areas. This has opened up new ways to take advantage of the area's agricultural potential, local products, tourism-related businesses, and job opportunities. People in rural areas are changing jobs mainly due to the rise in foreign jobs, changes in technology, low literacy levels, and the difficulty of surviving in traditional jobs. However, a lack of long-term planning and sustainable visions, ad hoc methods for addressing needs, underuse of resources and returns,



overinvestment in desired benefits, improper use of resources, under-mobilization of limited technical human resources, deforestation, superstition, and a lack of coordination among implementing agencies are all impeding the district's development. As a result, it creates an inefficient environment for developing rural infrastructure, which makes it take longer for people to get what they want.

People must pursue the advancement and utilization of contemporary technologies, which consequently result in transformations within various professions. The word "development" means different things to different people, which makes it divisive. Three trends in Nepal appear to be the foundation of the new ideas regarding identity, diversity, and power distribution: those who wish to maintain and advance the current political economy as an authoritarian and conservative position, those who wish to change it as a liberal capitalist and social democratic position, and those who wish to change it as a radical communist position in the 2000s. The idea of "New Nepal" came about as a way to make significant changes to the economy and society in a progressive way, starting with agrarian reform and then moving on to building up productive forces and industrial relations to create jobs for young people. Nonetheless, current systems and organizations appear ineffective and lack the capability or determination to implement the requisite changes. As a result, the main goals of bridging societal gaps and addressing the root causes of conflict, including unemployment and poverty, have grown more difficult (Sharma et al., 2014).

Changing jobs can sometimes make people's and society's lives better, but it can also mean losing a lot. People and society may lose their unique identities, skills, and abilities, which could serve as the foundation for new and modern technologies applicable in various aspects of life, including the livelihoods and economic futures of the next generation, if there is an over-reliance on automation and artificial intelligence that diminishes the value of human creativity and innovation. This loss could hinder innovation and reduce the diversity of solutions available to address future challenges. This loss could hinder innovation and reduce the diversity of solutions available to address future challenges. This loss could hinder innovation and reduce the diversity of solutions available to address future challenges. This loss could hinder innovation and reduce the diversity of solutions available to address future challenges. This loss could hinder innovation and reduce the diversity of solutions available to address future challenges. This loss may hinder innovation and reduce the diversity of solutions available to address future challenges. It is a



social change that starts with identity and helps people feel better about themselves, more confident, and more important (Manandhar, 2014).

Research on Native communities in Nepal suggests that the occupational structure is a major factor. variable that affects the socio-economic status and well-being. According to Bhattachan (2018), historical marginalization of indigenous groups in Nepal has occurred in terms of socio-economic factors. marginalization, low level of access to education, and limited access to the mainstream economy. activities. Such institutional barriers have affected the employment opportunities and levels of income. among the disadvantaged ethnic groups.

The Majhi community has been known to practice fishing, boating, and ferrying. services along rivers. But growing infrastructure, i.e., bridges and roads. has lowered the ferry services that were needed. A study conducted by Bimali. According to (2020), most of the Majhi households are changing to agriculture, wage labor, and foreign. use as alternative livelihood measures. Although such changes present novel revenues. opportunities, they also pose a challenge in terms of skills adaptation and employment security.

On the same grounds, the Mushahar community is regarded as one of the most socio-economically disadvantaged. The underprivileged populations in Nepal. Mushahar families usually rely on day-to-day wage jobs, agricultural labor, and unofficial jobs because of low educational level and land ownership (Saru et al., 2022). All these limitations are causes of chronic poverty and poor socio-economic satisfaction. within the community. This is why the enhancement of education and employment is taken into consideration. important in improving their socio-economic lives.

Another indigenous people relying on the river is the Bote community, which has been affected too. drastic occupational change. Paudel (2024) contends that the classic fishing and river. Environmental degradation, regulations, and the basis of livelihoods are on the decline. diminished use of natural resources. As a result, a significant number of Bote people have changed. substitute products, including tourism services, agriculture, and wage labor. These occupational modifications have had an impact on the household income patterns and living conditions.



Income stability, employment are closely related to Socioeconomic satisfaction. opportunities, and social services. The development literature indicates the enhancement of diversification of livelihoods can have a great impact on the welfare of households and alleviate poverty among. marginalized groups (Asian Development Bank [ADB], 2020). When diversification is adopted by households. They have more income sources, and this allows them to control the economic risks better and live better.

Occupational facilitation is also essential in the access of education and skill development. mobility. The World Bank (WB, 2021) says education is a boost to human capital and so on. enhances the ability to access superior job opportunities and especially in the marginalized groups. Socio-economic in communities that have a better level of education is higher. Mobility and enhanced satisfaction of life.

Other strategies that have become significant livelihood strategies in are migration and foreign employment. rural Nepal. The income of the household is boosted by the remittances made by migrant workers. assist in increasing the access to housing, education, and health services. In line with this, International Labour. According to organization (ILO,2019), the remittance income has been critical in cutting. poverty and the enhancement of socio-economic situation in most rural societies. Despite these alterations, numerous native communities still struggle with issues of social marginalization. low economic opportunities. Systemic disparities, such as discrimination on the basis of caste and inequality in access to resources, still affect the socio-economic performance of marginalized people. ethnic groups (Bennett et al., 2008). These aspects may influence occupational mobility as well as the degree of contentment with the socioeconomic state.

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economic performance of marginalized people. ethnic groups (Bennett et al., 2008). These aspects may influence occupational mobility as well as the degree of contentment with the socioeconomic state. While livelihood diversification can enhance income and living standards, challenges related to education, social exclusion, and limited resources continue to affect the well-being of communities such as Majhi, Mushahar, and Bote. However, limited empirical studies specifically examine the level of satisfaction regarding socio-economic conditions associated with occupational change in Nawalpur district.

Therefore, further research is necessary to understand how occupational transformation influences the socio-economic satisfaction of these communities. Thus, this study was undertaken aiming to identify the socio-economic conditions of Majhi, Mushahar, and Bote people in Nawalparasi district. Accordingly, classifying them in different groups based on their social involvement, current job type and professional change.

Method

This study followed descriptive research design to identify to identify the socio-economic conditions of Majhi, Mushahar, and Bote people in Nawalparasi district. Accordingly, classifying them in different groups based on their social involvement, current job type and professional change. Under the first stage of the sampling plan, purposive sampling was used because this study was based on people living in the rural and urban areas of Nawalpur district, and the village municipality of Nawalpur district was assumed to be a rural area. In the second stage of research work, researchers tried to collect necessary data from primary sources from sampled areas. Three indigenous communities—Majhi, Mushahar, and Bote—were the main variables for the present analysis of occupation change in urban and rural life. 150 samples were taken from each indigenous community. The sample data was taken to ensure equal treatment, despite the existence of a well-known population. A set of questionnaires was designed to collect the information. Primary data was specifically collected by visiting the selected areas and using a structured questionnaire. To ensure the reliability and validity of the survey, a pilot survey was conducted to enhance its accuracy. The responses were categorized, tabulated, processed, and analyzed. While analyzing data, descriptive statistical tools like frequencies, and percentage were used. The collected data was processed and analyzed using MS-Word, MS-Excel, and SPSS software.



Results

Table 1

Respondent Background of Majhi, Mushahar, and Bote Community of Nawalpur

Respondents' Background	%
Majhi	33.3
Mushahar	33.4
Bote	33.3
Gender	
Male	83.02
Female	16.08
Age	
20-30	18.3
30-40	32.0
40-50	23.6
50-60	17.7
60-70	7.6
70 over	0.8
Area	
Urban	56.7
Rural	43.3
Literacy	
Illiterate	23.6
Just literate	18.5
Basic level	32.2
Secondary level	18.5
Bachelor and above	7.2
Religion	
Hindu	88.3
Christian	7.63
Muslim	1.02
Others	3.05
Family Type	
Nuclear Family	62.1
Joint Family	37.9



Table 1 depicts the demographic profile of three indigenous communities—Majhi, Mushahar, and Bote. Male respondents make up 83.02% of the sample, while female respondents make up 16.08%. Six categories are used to group the respondents. Those under 30–40 have the highest label, while those over 70 have the lowest. Just literate and secondary-level respondents make up the same percentage (18.5%), while only 7.2% of respondents have a bachelor's degree or higher. The majority of respondents—88.3%—are Hindus, while only 1.02% are Muslims. Nuclear families make up 62.1% of all families.

Table 2

Socio-Economic Situation of Majhi, Mushahar, and Bote Communities

Residential Type	%
Own	78.3
Rented	16.3
Caretaker	5.0
Other	0.4
Foundation of House	%
Mud Bonded Bamboo/Stone	48.0
Cement-Bonded Bricks/Stone	36.7
Concrete with Pillar	13.7
Trust	1.6
Roof of the House	%
Straw/Thatch	3.7
Galvanized Iron/Tile	63.3
Concrete/Cement	27.3
Zinc (Steel)	5.7
Wall of the House	%
Mud Bonded Bamboo/Stone	31.7
Cement-Bonded Bricks/Stone	58.2
Bamboo/wood	10.1
Source of Drinking Water	%



Tube well	18.3
Well	5.2
Free Tap	33.5
Tap with charge	42.7
Others (Direct from River)	0.3
Sources of Cooking	%
Wood	
Yes	66.0
No	34.0
Biogas	
Yes	6.3
No	93.7
L. P. Gas	
Yes	82.3
No	17.7
Electricity (use in Cooking)	
Yes	23.7
No	76.3
Source of Light	%
Kerosene	1.3
Biogas	0.3
Solar and Electricity	6.4
Electricity	91.7
Others	0.3
Toilet Type	%
Public	5.7
Private Temporary	23.6
Private Permanent	70.7



Table 2 shows information about different socio-economic situations of respondents . About 78.3% of the people who answered said they lived in their home, while only 5% said they were caretakers. 48.0 % of the houses had a foundation made of mud-bonded bamboo and stone, while only 1.6% were built on trust. Galvanized iron or tile made up the roofs of 63.3% of the respondents' homes. Only 3.7% of the people who answered said that their roofs were made of straw or thatch. 58.2% of the people who answered said their walls were made of cement-bonded bricks or stone, and 10.1% said their walls were made of bamboo or wood. Most of the people who answered (42.7%) were using tap water with a charge as their drinking water source. Only 0.3% were using water directly from the river. About 66% of the people who answered said they used wood to cook. 6.3% of people who answered said they used biogas, and 82.3% said they used L.P. gas. The majority of respondents (91.7%) utilized electricity for illumination, while fewer than 1 % employed biogas and alternative light sources. Of all the people who answered, 70.7% said they used their private permanent toilet, while only 5.7% said they used a public toilet.

Table 3

Situation of Owning and Using of different Goods by Respondents

Facility	%
Radio	34.70
Television	69.00
Cable TV	70.00
Computer	12.30
Internet	27.30
Landline Phone	4.30
Mobile Phone	96.70
Freeze	20.30
Rice Cooker	90.70
Induction	1.30
Vacuum cleaner	1.70



Bicycle	8.20
Motorbike	35.00
Car	8.40
Washing Machine	17.50

Table 3 shows situation of owing and using of different goods by respondents. While only 34.7% of respondents carried radios, 69% of respondents reported enjoying television, with 70% of all television viewers enjoying cable television. Just 12.3% of respondents had computers, 27.3% used the internet, 4.3% had phones, but 96.7% had cell phones, and 79.7% did not own freezers. Just 1.3% of respondents used induction, despite the majority of respondents (90.7%) owning cookers. Just 1% of respondents had ovens, and just 1.7% used vacuum cleaners. While 35% of respondents had motorcycles and 17.5% had washing machines, 91.8% of respondents did not bring bicycles.

Table 4

Involvement in Economic Activities and Ownership of Land

Activities	%
Having bank account	76.00
Investment in stocks	38.00
Own land	63.00
Land Area	
Below 1 Katha	37.70
1 to 5 Katha	26.30
5 to 10 katha	9.00
10 to 15 katha	0.70
More than 15 katha	1.60



Table 5 shows that a majority of the respondents (76%) possessed a bank account. Only 38% of the people who answered had ever invested in shares. 63% of the people who answered owned land, while the other 37% did not. About 24.7 % of the people who answered didn't own any land, 37.7 % had less than one katha, and only 1.6 % had more than 15 katha of land with them.

Table 5

Situation of Receiving Health Services

Types of Services Attained	%
Dhami/Jhakri	14.00
Baidhya	1.00
Local Health Post	36.40
Private Clinic/Nursing Home	46.80
Government and Community Hospital	74.10

Even now, 14% of those who answered the question go to Dhami/Jhakri for health problems. Only 1% of people frequently visit Baidhya for the same problem. About 36.4% of the people who answered said they were getting care from local health posts, and 46.8% said they were getting care from private clinics or nursing homes. Of all the people who answered, 74.1 % were going to government and community hospitals.

Table 6

Situation of Social Involvement

Types of Involvement	%
Executive Board Member	8.50
Ordinary Member	19.00
None	72.50

Table 6 shows only 8.5% were executive board members, 19% were regular members, and 72.5% of those who answered had not taken part in any activities at a social institution.

**Table 7***Current Occupation of Respondents*

Types of Occupation	%
Boating and Fishing	24.50
Agricultural Labor	7.50
Industrial Labor	1.40
Contractor	1.00
Farmer	10.60
Iron/Metal Works/Blacksmith	2.00
Bonded labor	1.70
Transport-related job	6.00
Teaching	2.50
Foreign Employment	16.00
Defense Force	0.50
Carpenter	5.00
Trade and Business	7.30
Tourism-related job	2.50
Private sector job	0.50
Government sector job	9.30
Others	1.70
Total	100.00

Table 7 shows the current occupations of the respondents included foreign employment (16%), boating and fishing (14.7%), farming (10.7%), trade and business (10.3%), government sector jobs (9.3%), transport-related jobs (9%), and agricultural labor (7.3%). The least proportion of respondents was in private sector jobs; that was only 0.3 %.

Table 8*Occupational Change Condition*

Description	%
No change	34.50
Partially change	19.20
Completely change	46.30



Out of all respondents, 46.3% of respondents had changed their previous occupation, and only 19.2% of respondents had changed their prevailing occupation partially.

Table 9

Situation of Social Discrimination

Statements	Highly Disagree	Disagree	Neutral	Agree	Highly Agree
Still, there is community discrimination in your society	2.7	12.3	7.0	54.0	24.0
Still, there is inter-community discrimination in your society	1.7	20.7	8.7	53.6	15.3
Nowadays, inter-community marriage is accepted in your community.	4.0	24.0	17.0	46.0	9.0
Overall satisfaction with your own socio-economic condition	1.0	17.3	13.4	63.0	5.3

Table 9 shows the situation of discrimination in those communities where they were living. About 78.0% of respondents believed that there was still community discrimination in their society, but only 15.0% believed that there was none. More than 50% (68.9%) believed that there is still inter-community discrimination in their community, whereas only 22.4 % did not agree with this statement. About 55.0% of respondents said their community accepted intercommunity marriage, and 72.0% agreed with this statement. More than 60% (68.3%) of respondents were satisfied and agreed with their own socio-economic condition, whereas only 18.3% of respondents disagreed with this statement.

Discussion

The findings of this study indicate that occupational change has profoundly impacted the socio-economic conditions and satisfaction levels of the Majhi, Mushahar, and Bote communities in Nawalpur district. Other strategies that have become significant livelihoods are migration and foreign employment. rural Nepal. Remittances from migrant workers increase the household’s income. Assist in increasing access to housing, education, and health services. In line with this, the International Labour Organization (ILO, 2019) has found that remittance income has been critical in cutting. This study focuses on poverty and the improvement of socio-economic conditions in most rural societies. Despite these alterations, numerous native communities still struggle with issues of social marginalization. low economic opportunities. Systemic disparities, such as discrimination on the basis of caste and inequality in access to resources, still affect the



socio-economic performance of marginalized people. ethnic groups (Bennett et al., 2008). These aspects may influence occupational mobility as well as the degree of contentment with the socioeconomic state. So, even though changes in jobs have had beneficial effects, they haven't been the same for everyone. This indicates that we need to ensure that these indigenous communities stay healthy and happy by making sure that policies focus on education, skill development, and making sure that everyone has access to economic opportunities.

Conclusion

One of the key factors influencing respondents' long-term socioeconomic status is their occupation. It is one of the most important aspects of socioeconomic development, whether it is a traditional, modern, or altered occupation. Overall, over 60% of respondents said they had either completely or partially changed careers reported being satisfied. Therefore, to maintain and attain a high degree of satisfaction with the socio-economic status of indigenous communities in Nawalpur, it is advantageous to change occupations in response to the changing environmental conditions. Therefore, the government must create appropriate policies and circumstances to accommodate changes in occupation.

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