# Migration of Buddhist Population for Right Livelihood: A Case study from Sindhupalchock in Nepal

Awadhesh Kumar Tripathi

**Abstract**— Many people migrate to different place and even countries for many reasons. This article presents the patterns of movements of the Buddhist population in Sindhupalchock district of Nepal. Disaster impacts societies and people are forced to move and in the course of the movements from place of destination people's livelihood and professions are impacted and significantly changed. This paper shows an analysis how the people have moved, what been their impacts and their status after the migration.

**Index Terms**— Disaster, Migration, Buddhist population, Nepal Livelihood.

———————————— ◆ ————————————

## 1 INTRODUCTION

Nepal is a country of a multi-religious and multi-ethnic state. In the past Aryan community migrated from the south, and Mongols migrated from the north and formed a mixed ethnic state - Nepal. Religious affiliation is an essential characteristic of many countries with immense significance in their socioeconomic and political life (Chaime 365)[1].

The Buddhist population has increased substantially since 1981. There was an increase of 100% between the 1981 and 1991 censuses and 70% between the 1991 and 2001 censuses. However, both the absolute number of Buddhist population and its percentage have declined by 1.9% (46,421 in number) between the 2001 and 2011 censuses. Adibasi/Janjati groups mainly follow Buddhism, and it has become the religious symbol for many Adibasi/Janjati groups in Nepal today. Most of them belong to Tamang, Newar, Bhote, Magar, Gurung, Thakali, Chantel, Jirel, Lepcha, Yehlmo, and Sherpa ethnic groups (Dahal 20)[2].

The Buddhist religion specifies a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects. Religion is the set of beliefs, feelings, dogmas and practices that define the relations between human being and sacred or divinity. A given religion is defined by specific elements of a community of believers: dogmas, sacred books, rites, worship, sacrament, moral prescription, interdicts, and organization. The majority of religions have developed starting from a revelation based on the exemplary history of a nation, of a prophet or a wise man who taught an ideal of life.

Religion occupies an integral position in Nepalese life and society. In the early 1990s, Nepal was the only constitutionally declared Hindu state in the world. There is, however, a great deal of intermingling of Hindu and Buddhist beliefs. The fact that Hindus worshipped at Buddhist temples and Buddhists worshipped at Hindu temples has been one of the principal reasons adherents of the two dominant groups in Nepal have never engaged in any overt religious conflicts. Buddhism in Nepal dates from the birth of Siddhartha Gautam himself. Nepal is the meeting point for Indian and Tibetan Buddhist teachers. The country became a repository of Buddhist Sanskrit literature and famous for its production of fine Buddhist art. Religion in Nepal is not only a system of social coherence based on certain rituals and beliefs. It is the binding force that ties this country together.

Of the three demographic processes: birth, death and migration, the latter remains the least understood and researched area in Nepal. Yet some researchers have shown that in Nepal, economic and political problems are intricately woven with both the pattern and magnitude of internal and international migration. Most migration studies attempt to prove migration occurs from a desire to convert poverty into relative prosperity by moving either from rural to another rural area or from rule to urban area or from labor surplus to both surplus and deficit areas (KC 209)[3].

Nepal has been experiencing an increasing volume of internal migration since the control of endemic malaria in the Terai and inner Terai areas in the early 1950s. The first modern census of Nepal, take in 1952/54, recorded 216,853 persons or 2.6 percent of the total population as being absent from home for more than 6 months. Out of absentee populations 8.6 percent resided within the country.

The trend of internal migration has been increasing in Nepal since 1971. In 1971, 445, 128 people migrated within the country, which accounted for 3.9 percent of the total population. It increased to 9,295,855 in 1981, comprising 6.2 percent of total population. Similarly, in 1991, volume of internal migration increased by 32.1 per cent as compared to a decade back, to make the number of migrants to 1,228,356 which is 6.6 percent of total population. In 2001, the number migrants within the country was 1,727, 350 which was 7.46 percent of the total population which was increased by 40.6 percent compared to 1991 census (Nepal

---

[1] Chaime, J. Religious Differential in Fertility. *Population Studies, 1977, 31* (2), pp. 365-382

[2] Dilli Ram Dahal, P. P. Social Composition of Population:Caste/Ethnicity and Religion in Nepal. In C. Goverment of Nepal National Planning Commission, *Population Monograph of Nepal* (Economic Demography ed., Vol. II, p. 20), 2014. Kathmandu, Nepal: Central Bureau of Statistics.

[3] KC, B.K. Migration, poverty and development in Nepal. Asian and Pacific Migration Journal. 1995, 13(2):205-232

population report, 2004, p. 55). Migrants in 1961, which increased to 3,788,049 in 2011. This shows nearly a nine-fold increase in the number of inter-district migrants during 1961-2011 in Nepal. The 19715 census counted a total of 506,925 inter-regional migrants, which, with an increase of 5.2 fold reached 2,654,047 in 2011. By eco-development region, the volume of lifetime migrants constituted 4.5% of the total native-born population in 1961, which increased to 10% in 2011. The volume of inter-zonal migration increased from 4% in 1961 to 8% in 2011 (Dahal 23).

Since the 1816 agreement between Nepal and British India, Nepalese males from mountain and hill regions started emigrating for employment in British India. Initially this number was rather small, it started gaining momentum in the latter years. According to 1981 census, 2.7 percent of Nepal's population i.e. 4, 02,977 persons had immigrated to India in between 1971-1981. Out of these emigrants, 89.3 per cent come from the mountain and the hill regions. The number of emigrants increased 6, 58,337 in between the period 1981-91. This amounts to 3.6 percent of the total population of the country. Out of these emigrants 89.2 percent went to India. Similarly, the census of 2001 revealed that the number of emigrants during the 1991-2001 period were 762181. Out of these emigrants 77 percent went to India.

The trends of international migration of Nepal in relation to place of birth indicated that it increased from 337,620 persons in 1962 to 608,092 in 2001, an increase of 370,472 persons or 110 percent within four decades (KC 229)[4].

Migration is process of changing the usual place of residence, started with the beginning of the humankind is a very prominent field of research in the academic discourse. Focus is made on the assumption that people move from the place of origin to destination in search of means of subsistence and for the betterment of life. In other words, it is considered as the most important phenomenon of human life, for the further development of their socioeconomic capability because economic growth is the engine of human development (UNDP 71). No doubt, one of the most significant aspects of recent demographic changes in the developing countries is the rapid growth of urbanization due to unprecedented rural to urban migration (UNDP 98). This study tries to links deprivation and seasonal migration in the context of socioeconomic framework (Poudel, 2010)[5].

Economic growth creates disparities in wealth among countries and within countries. These disparities stimulate movement of people from the places of less opportunity to the higher. Other migration flows, such as refugee movements between countries or movements of displaced persons within countries, result from social, religious, ethnic deprivation and political conflict. The Nepalese trend of migration has changed its course over time because prior to 1950s, it was hill-to-hill eastward migration followed by mountain and hill to Terai as a frontier migration but now mostly from rural to urban areas within the country and crossing the border to India and aboard.

The previous migration studies mainly focused on general population, not separating migration patterns, causes, processes by religion in Nepal. This study mainly concentrates on Buddhist population, which consists of 10.8 per cent in Nepal. Previously studies assume that economic factors are the core driving causes of migration, while migration processes, causes and consequences may also be determined by cultural factors. Thus, this study will bring both economic and cultural factors in understanding of migration and poverty linkage, drawing case from Buddhist population in Nepal.

Some of the major questions raised and answered for this research study: What are right livelihood pattern of Buddhist migrant? Who are the characteristics of Buddhist population? What is their ritual – births, marriage and deaths – and festival practices? What are the assets of the Buddhist population - physical, social, financial, natural and human capital? What are other livelihoods practices of Buddhist population? Why migration is one of the crucially important livelihoods??and what are the relationship between poverty and livelihood of the Buddhist population? What are the patterns of the migration and impacts of the migration on right livelihood? What is the impact of individual migration? Or, has the migration contributed to change the values of any cultural or religious aspects in Buddhist Population?

## 2 PROCESS AND METHODOLOGY

### 2.1 Methodology

The paper is Exploratory and descriptive in design:

- Exploratory – it attempts to explore the livelihood strategies of the Buddhist population, its linkage to migration, processes, causes and impact.
- Descriptive – it also describes the assets of the migrants and non-migrant households, characteristics, rituals and cultural practices.

*Sampling procedures and sample size*

Table no: 1 Sampling size and survey size

| S. N | District/Municipality | Numbers of House-holds (District Profile 2019) | HHs per cluster | Number of cluster | House-holds to be surveyed |
|---|---|---|---|---|---|
| | **Sindhupal-chowk** | | | | |
| 1 | Melamchi-Duwachour | 739 | 34 | 6 | 204 |

### 2.2 Stratified sampling procedure

Out of 1200 population in Duwachaur, 739 households were selected for the research purpose. Out of those 739 Household, 204 households were selected for the survey, 6 clusters of 34 households in the research area were made and selected based on systematic random sampling procedure. Prior to the survey, a listing of household in the ward or cluster was done, which was the universe of the sample households in the ward.

---

[4] K.C. 'Population Monograph, 2003. Vol. II, p. 94
[5] Paudel S.B. Madesh conflict and changed social relationship: A case story of Bardibas VDC, Mohatari district, 2010. Kathmandu University

### 2.3 Determination of Sample Size

The sample size is determined as 204 households. There were six cluster and one cluster has 34 households which were visited and questionnaire survey interview were performed. The number of households per cluster has been fixed following the practices of Nepal Demographic Health Survey (NDHS) and Nepal Living Standard Surveys (NLSS). NLSS surveyed.

This sample size allowed calculation of simple and multivariate analysis. The proposed 34 households per cluster allowed the research to understand the diversity in terms of livelihood and migration status in the sampling area.

<u>Dependent and Independent Variables</u>

- Dependent variable – Incidence of migration
- Independent variables – all other variables included in the Table.

## 3 DISCUSSIONS AND FINDINGS

### 3.1 Caste and Ethnicity

Identity has been an important issue since the restoration of democracy in 1991. Therefore, a question on caste was included in the censuses conducted in 1991, 2001 as well as in 2011. In fact, data on caste was first included and processed in the census of 1952/54 in Nepal. The total number of castes identified in the census of 2011 was 125, an increase from 100 in 2001 and from 60 in 1991. The increase in the number of castes in the census of 2011 was mainly due to people's awareness of their identity. Chhetri is the largest caste in terms of number (16.6%) as has been the case in all censuses, followed by Hill Brahmin, Magar, Tharu, Tamang, Newar, Kami, Musalman, Yadav and Rai. Substantial population increases in Kami, Patharkata, Hylhmo, Badi and Munda were recorded in 2011. However, the population of these castes is low in number. On the contrary, the population of Kayastha, Raute, Rai, Nurang, Kisan, Sunuwar, Sherpa, Bhote, Lepcha and Chidimar was less in 2011 compared to 2001. Twelve sub groups that were under Rai in the previous census were reported and classified separately in 2011.

While calculated based on the 2011 sample census data following result were verified overall country in Nepal.

In the context of Nepal, the above table shows that the volume population is highest in Chhetri followed by Brahman, Magar, Tharu, Tamang, Newar and then Musalman.

Religious diversity is another major variable of the Nepalese society. The diverse community people having their own caste/ethnic background and geographical settings follow diverse religions. Werner Schiffauer explains that relationship between region and migration can be approached in two ways. What is the significance of religion in the context of migration and what significance does migration have for religion?

Migration is determined by individual's socioeconomic and livelihood condition; still cultural factor is a phenomenon which will influence the adaptation of an individual whether he/she will be able to create an environment for own adaptation or not. The cultural factors have integral relationship with religion that determines ultimately for decision making such as whether the move-

ment will be compatible or not, meaning migration decides with compatibility. Anyone who leaves his home village to seek work abroad has to cope with many changes and discontinuities. Marriage migration may be a simple example of cultural experience in Nepali context. Therefore, there is relationship between migration and religion. Mixed religious background is said to be the main characteristics of whole South Asia till 1947. After 1947, Pakistan (Land of pure) was designated as a Muslim state. India opted to be remained as secular nation whereas Nepal retained a Hindu character with a country code promulgated in 1854.

There is spatial economic inequality in Sindhupalchowk district and its peripheral highlands; migration tends generally to be from the poorer to the richer areas. The villages also miss the potential gains from migration. The theoretical expectation of migration would tend to reduce income inequality. In fact, its influence is more complicated. Migrants are not always from the poorest families or the poorest areas that has not greater significant impacts on the reduction of economic inequalities in Duwachaur and its peripheral hinterlands. Successful migration requires contacts, knowledge and some capital or at least the ability to borrow. In many villages of highlands, the poorest families lack these resources; indeed, only a few elite families have command over them. The poor families who can afford to migrate are more likely to send their members to the nearest places because cost will be lower. Therefore, the migrants from the poor families tend to yield less income and remittances to reduce economic inequalities and poverty in Duwachaur and its peripheral areas.

### 3.2 Labor Migration

Labor migration is one of the most important sources of export from Sindhupalchowk District. Labor migration is influenced by developmental activities at the micro-level that is based on the hypothesized change of economic standard resulting from migration. These changes can result from new skills learned during migration or may be an influence on the productive use of savings to develop new economic activities by the returned migrants. It is clear that the vast majority of migrants in Duwachaur are economically benefited from their moves. More or less, they used their saving for their economic welfare. Various studies on internal migration show that migrants have higher levels of labor force participation and higher levels of economic status than non-migrants. The migrants usually have a job arranged before they move or, if not, spend little time looking for a job, and earn much more than they would be able to earn undertaking equivalent work at the place of origin.

### 3.3 Female Migration

The females might have benefited economically from migration, although many women are placed in vulnerable positions because of their migration, they and their families typically benefit economically from migration. Women are generally empowered by migration if they have white color jobs, and that, instead of trying to restrict their movement. The traffickers sell new hopes and dreams to the innocent rural women and they sell them to the Indian brothels. This process is the major reason of expansion of HIV/AIDS in this study area. The district is facing financial problem as well as labor force crisis to accelerate their developmental infrastructure. The energetic, educated, and uneducated labor

forces are leaving villages in search of employment. Muscle and brain drain have hampered the rural agricultural development that is the key factor for the further agro-based industrial development and economic growth of the rural hills.

## 3.4 MIGRATION

Buddhist population who were interviewed in the research area are motivated to move by the prospects of improved access to work, education, civil and political rights, security and healthcare. The majority of movers end up better off—sometimes much better off—than before they moved. The gains are potentially highest for people who move from poor to the wealthiest countries, but this type of movement is only a small share of total flows. Who move to emerging and developing countries, as well as within countries, also tend to gain. The world distribution of opportunities is extremely unequal. This inequality is a key driver of human movement and thus implies that movement has a huge potential for improving human development (Human Development Report, 2009).

Various censuses of Nepal reveal that migration has become a prominent phenomenon in the population dynamics of Nepal. Emigration has been outnumbering immigration, implicated on substantial effect on the fertility decline. The absent population reported in 2011 census was 1,921,494, a wide variation with the number 762,181 of the census of 2001. The number of emigrants (out movers) per thousand population stands at 10.77, against it the immigration rate was estimated to be 0.46 per thousand populations. Thus, gross and net migration rate stand at 11.23 and 10.32 per thousand respectively. The proportion of female migrants out of total migrants is 12.4% in 2011 census. India is still a destination for 37.5% of emigrants in 2011, but the rate has been declining compared to 1981. In 1981, 93.1% of emigrants were destined for India. Most male migrants (47%) were from the age group 15-34 in 2011. ASEAN and the Middle East were other popular destinations. Western hill districts such as Gulmi, Arghakhanchi and Pyuthan had the highest number of households with absent members. In terms of population, districts of Western Hill and Tarai reported the highest number of absentees. The census report shows 4% of the population cross regional boundaries every year.

Inter district migration has significant implication in socio demographics of Nepal. Horizontal (Hill to Hill) and vertical (Mountain and Hill to Tarai) movement of the population has substantially changed the spatial distribution of the population in Nepal. Inter district migration populations are from surrounding districts. For example, Kavrepalanchock, Sindhupalchowk, Dolakha, Ramechhap Dhading, Nuwakot, Makawanpur, Sindhuli, Sarlahi etc. were the source districts for Bhaktapur, Kathmandu, and Lalitpur. Similarly, Kathmandu, Udaypur, Morang, Sunsari, Lalitpur, and Jhapa were the destinations for populations from Khotang, Bhojpur and Terhathum. Altogether, 2.6 million inter-district migrants were reported to be lifetime migrants in 2011, an increase from 1.5 million in 1981. The volume of inter-zonal migrants was 2.1 million, out of that about 1.5 million were destined for Tarai. Altogether 56 districts, 49 districts (16 from Mountain, 33 from Hill and 7 from Tarai) experienced net out-migration. Out of the total internal migrants, 84% were literate and 60% were females. Migration is a change of place and usually in-

volves spatial mobility of economically active age between 15-45 years and usually constitutes the labor force is the production and distribution process migrating to other parts. India is the major destination for large number of job seekers in the district-followed y by other countries like Saudi Arab, Qatar, and UAE etc. alike. There is high tendency of out migration for male employment, education and other causes.

The study area, Duwachaur of Melamchi in Sindhupalchowk district has long history of outmigration. Temporarily migration for the work is common. The migration is generally seasonal for the job seekers in nearby towns like Kathmandu, Charikot, Banepa, and Dhulikhel for supplement household income. In general, male members of Brahman, Chhetri, Newars and Sherpa go to nearby towns or Kathmandu to works as government or non – government employees. Similarly, young and energetic and active members of Tamang, Magar Chhetri go abroad to join military and other services. The district is one as origin of girls' trafficking venue, which is regarded as unsafe and illegal migration or human trafficking.
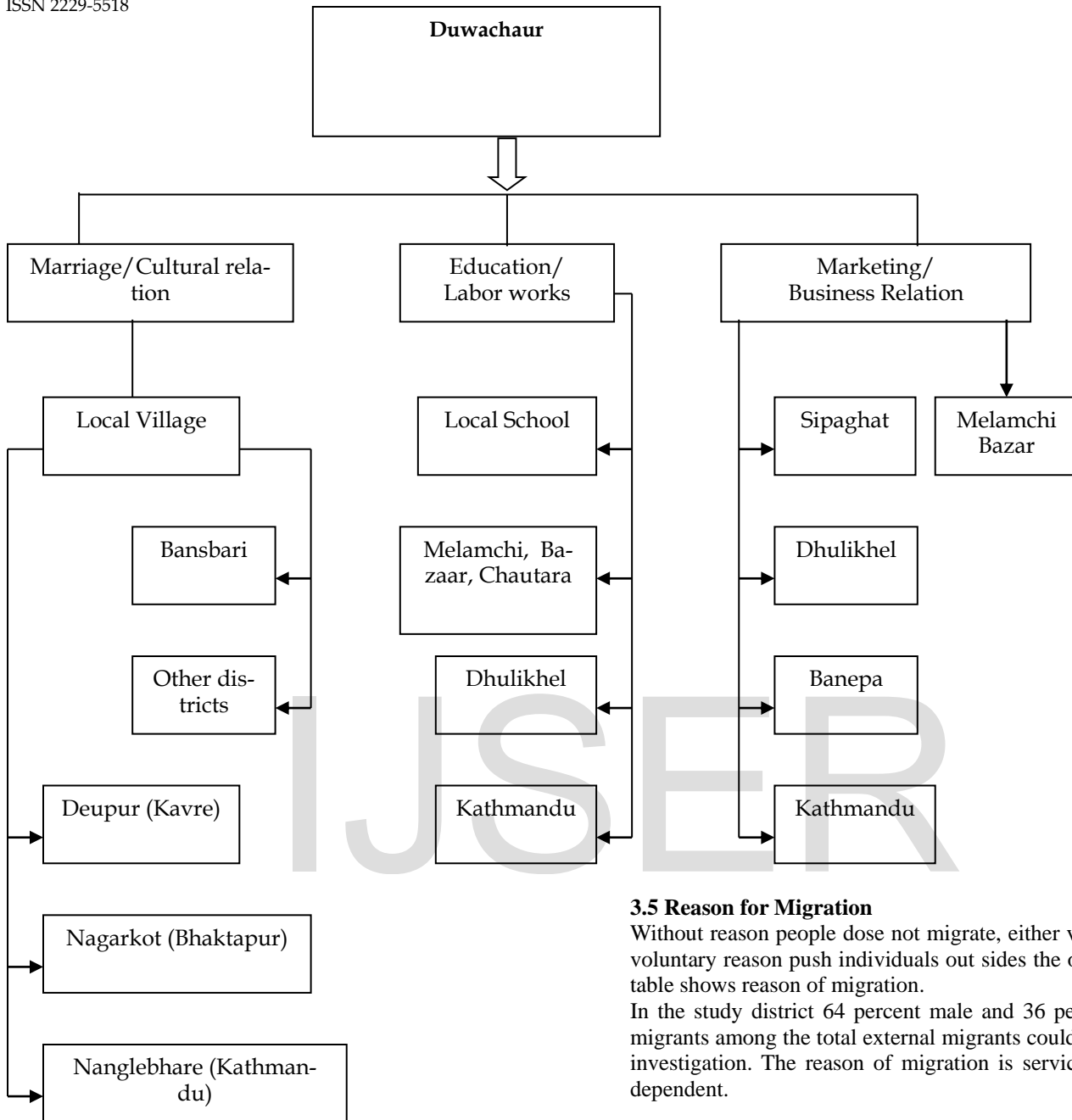
Ram Tamang, 54 from Duwachour, who was working as a carpenter for so many years, left the village in finding the right livelihood in Kathmandu. "I wanted to sustain my livelihood in my village but this has not been rightly appreciated, many people bring their furniture's from Kathmandu, as my furniture are heavier as I use pure woods", so I decided to migrate to Kathmandu to learn more skills on using less woods and make furniture, but as kids were growing I have been living here for almost 17 years.

It seems that along with male migration, ratio of female migration is quite considerable. Census 2011 included five major reason of the migration such as business, agriculture, service, study and marriage (CBS, 2011). This study reveals that besides the reason of these factors (business, agriculture, service, study and marriage) unsafe migration due to poverty is dominated. Unsafe migrations in the sense of girls' trafficking unseated labor migration and aboard migration without consent of household head.

The study area is prone to internal migration, is to seek opportunities on business, agriculture, service, study and marriage. It has led to both positive and negative social and economic implication at both, that is at the place of origin and destination. Comparatively low economic potentialities areas to the high characterize migration in the study area. That is to the urban area, terrain, surrounding districts and to the district headquarters. It has been observed that social relationship is found to be most important agent of exposure to migration.

Social relationship is found bridging the migration in the studied area. PRA sketched a mobility map, based on which the Figure 1 has been drawn by showing the mobility of Study areas people and their relationship to outsiders mainly for marketing/ business, marriage, and education. For business and exchange of the goods, Study areas people have close relationship with people of a neighboring wards and municipality to the north-east. Through the route of Sipaghat, it has relation to Dhulikhel, Banepa, and up to Kathmandu. They bring their products to sell in these market centers and buy goods they required for their livelihood.

Following Figure 1 reflects the social relationship and mobility periphery in the study area.

```
                        ┌─────────────────┐
                        │   Duwachaur     │
                        │                 │
                        └────────┬────────┘
                                 │
          ┌──────────────────────┼──────────────────────────┐
┌──────────────────┐   ┌──────────────────┐   ┌──────────────────────┐
│ Marriage/Cultural │   │   Education/     │   │     Marketing/       │
│    relation       │   │  Labor works     │   │  Business Relation   │
└─────────┬─────────┘   └──────────────────┘   └──────────────────────┘
```

| | | | |
|---|---|---|---|
| Local Village | Local School | Sipaghat | Melamchi Bazar |
| Bansbari | Melamchi, Bazaar, Chautara | Dhulikhel | |
| Other districts | Dhulikhel | Banepa | |
| Deupur (Kavre) | Kathmandu | Kathmandu | |
| Nagarkot (Bhaktapur) | | | |
| Nanglebhare (Kathmandu) | | | |

They use same networking centers for their children's education. But, they prefer to send their children to Kathmandu for good education. But it depends on their affordability. Most of the children from Duwachaur go to the local school. Study areas people have a good relationship, in addition to local people, with people of Melamchi, Bansbari, Deuphur (Kavre), and Nagarkot and Nanglebhare (Kathmandu) for marriage relation.

### 3.5 Reason for Migration

Without reason people dose not migrate, either voluntary or non-voluntary reason push individuals out sides the origin. Following table shows reason of migration.

In the study district 64 percent male and 36 percent are female migrants among the total external migrants could be the matter of investigation. The reason of migration is service/job, study and dependent.

### 3.6 Dependency Ratio Variation in Between National Scenario and Study Area Vs Religion

The dependency ratio according to religion; three religious have been calculated while analyzing the ration based on the sample data of 2011 census. Following result was achieved for the country and the study area.

The field data shows the child and old dependency ratios of the according to religion shows different, dependency ratio of child and old is respectively 61.26 and 14.21 in Hindus while in Buddhist the ratios are 56.74 and 17. 08 respectively in the country showing the variation of old and child respectively 4.52 greater in Hindus and 2.87 less in Buddhist. Child dependency ratio among higher in Buddhist (63.8 %) than of Hindu (56%) in the district while in the national context it is opposite such as for Hindu it is 61.3 percent and for Buddhist it was 56.7%. The similar trend among old is seeing both in Hindus and Buddhist showing about

2 percent increase in Buddhist than of Hindus. The overall dependency ratio of Buddhism in the district is 85.7 while; while in national context it is 73.8 percent showing large variation is questionable (Table 19, Annex I).

### 3.7 Destination of the Migrants and their Knowledge According to the Population of the Studied Area

Knowledge is the vital thing for the people who are willing to migrate. Due to lack knowledge people who are pushed to migrate uses mediator as agents to migrate. It has a lot of negative impacts on safe migration, which also differs according to the destination of the migrants. Therefore, this research tried to investigate about age of migrants, Female absentee, medium used for migration, destination and place of destination by reason of migration as following.

The concentration of migration is in the 15 to 24 followed by 25 to 34. This is universal. Interviews with the respondents explains that, the age group is potential to migration as they are not responsible to household work, also shows higher the numbers of family members higher the numbers of migrants in the family. Most of economic active family members are outside the home has directly impacted in farm labor in their community.

### 3.8 Female Absentee Population by Duration

The following table 4.1 shows that female absentee population according to their duration of leaving home.

**Table 3.1 Female absentee populations by duration**

| Duration years | Daughter | Daughter in law | Other | Total |
|---|---|---|---|---|
| Within 1 | 3 | 3 | | 6 |
| 1-2 | 21 | 28 | | 49 |
| 2-3 | 14 | 14 | | 28 |
| 3-4 | 2 | 6 | | 8 |
| 4-5 | 3 | 1 | | 4 |
| 5+ | 1 | 1 | 2 | 4 |
| Total | 44 | 53 | 2 | 99 |

*Source: Field Survey, 2019*

Most female migrant left their home within one to two years, followed by two to three years of duration. There are only six women who left their home within this year. They are daughter and daughter in law of the household heads. Similarly, only 8 women left their home within one to two years of the time interval. The two are also the daughter and the six daughters in law of the household heads. Likewise, only 4 women left their home within 3-4 years of time interval. Among them, three are daughters and one is daughter in law of the household heads. Similarly, there are only 4 women who left their home within five years and above duration. Likewise, only 49 women left their home within one to two years of time interval. Similarly, only 28 women left their home within two to three years of time interval.

### 3.9 Medium Used for Migration

Following Table 4.2 shows about the medium they used to go

destination. Medium used for foreign employment cam be considered as an indicator to measure the vulnerability situation of the migrants and who are prone to migration. Fake information's and bland trust to the agents make them fall migrants into a worse situation at the destination. During the survey, this study also focused on getting information of the medium used to check whether they are aware of the safe leave.

Among the total respondents, only 125 have answered our questions. Among them, it was found that 55.2 percent used the workforce and 33.6 percent goes individually. About 11 percent do not know about any medium was considered most prone to vulnerable.

**Table 3.2 Medium used for going abroad**

| Medium used | N (%) |
|---|---|
| Individual | 42 (33.6) |
| Man power | 69 (55.2) |
| Don't know | 14 (11.2) |
| Total | 125 (100) |

*Source: Field Survey, 2019*

Similarly, the study also investigated on the knowledge about insurances to check vulnerability context. The question was while your family went aboard he or she has made insurance somewhere or not. Among them only 126 respondents have answered, and only 16 household head said about the insurances done. Among them 38 person answered, "do not know" and 72 answered never know about insurances.

### 3.10 Destination of Migrants According to Households' Income

Following Table 4.3 shows the destination of the migrants and their household income based on the surveyed household. The questions were asked with all the sampled households respondents of migrant's family.

**Table 3.3 Destination of migrants and their households' income**

| Countries | Till NRs 25000 | Till NRs 50000 | Above NRs 50,000 | Total |
|---|---|---|---|---|
| Kathmandu | 48 | 7 | 9 | 64 |
| Other district | 5 | 1 | 3 | 9 |
| Gulf countries | 40 | 50 | 54 | 144 |
| India | 7 | 3 | 2 | 12 |
| Third countries | 1 | 4 | 5 | 10 |
| Total | 101 | 65 | 73 | 239 |

*Source: Field Survey, 2019*

Table 3.3 shows that volume of migration to Gulf countries (144 migrants) is highest followed by Kathmandu (64 migrants), showing the fact that higher the income higher the volume and distance of migration. Out of the total the households having income till NRs 25,000 belongs 101 households' member's migrants whereas the income over 50,000 is from 73 hold members.

### Caste and Ethnicity According to Destination of Migrants

Out of total population the migrant populations are 239 migrants, who migrated to different destination. It has been seen that flow

of migration to the Gulf countries is higher. It has been calculated that majority of migrants are from Tamangs ethnicity that is 156 individuals out of 239. Then followed by Brahmin/Chhetri and then Gharti/Bhujel/Dalit.

### 3.11 Migrants' situation During the Work

People migrate for a better economy; several steps have to be crossed for migrating. Behind different reasons the migrants' falls on vulnerability. Push factor may also be vulnerability situation caused. For this purpose, this research tried to trace out the answer of a research question on working situation of the migrants according to age and sex as follows.

*Vulnerable to Job According Age and Sex*

Many migrant's populations are facing the various problems and vulnerable situations at their place of destinations. There are 59 males and 44 females who are faced vulnerable conditions at their place of destinations. There are 23 males and 30 females in the age group 15-24 years who are faced vulnerable conditions at their place of destinations. There are 25 males and 12 females in the age group 25-34 years who are faced vulnerable conditions at their place of destinations.

## 4  SUMMARY AND CONCLUSION

This research attempts to analyze the socioeconomic and demographic differentials by religion utilizing population census 2011 data set. Data were drawn from Sindhupalchowk district. As the population census 2011 already categorized the population by religion, there is ample opportunity to examine the socioeconomic and other differentials by religion - between Hindus, Buddhist and others. The article focuses on the Buddhist population in the district that will reflect the whole 10.9% of the Buddhist population in other parts of Nepal's mountainous districts.

The population of Sindhupalchowk district is 261,025 (1.41% of the total population of the country) in 1991, 305,857 in 2001(1.32 of the total population of the country) and 287,798 (1.09 percent of the total population of the country) in 2011 census. In the district average annual growth rate 1.59 percent in 2001 and - 0.61 percent in 2011 (CBS, Statistical Year Book of Nepal, 2013). Sex ratio during census is calculated 2011 is 94.16 it was 99.8 in previous census 2001. The trend from age group 80+ indicated aging of female population is increasing.

Four major ethnic groups total of 73.9 percent of total district population covers by major four ethnic communities such as Tamang, Chhetri, Newar and Brahmin.

The study examined religious variation between the sexes, within the same religion and between two religions. Male Hindus are 47. 3 percent whereas 52.70 percent are Female and similar in Buddhism that is 48.9% male and 51.1 percent are female. The majority of 98.2(%) among the Tamang population are Buddhist whereas Brahmin (21%) and Chhetri (36%) follow Hindu. A total of 57.9 percent of the total population follows Hindu and 40.5 percent of the total population follows Buddhism. Only few follow other religion.

Compared with the 2001 census, two more religious groups were added in the 2011 census: Prakrit (Animism) and Bon, an old religion of Nepal. It was found that except Buddhist all other religious population is in increasing in Nepal within 2001 to 2011. Buddhist population is the second largest population of the district.

Analysis of the data reveals that three categories of literacy - Can read and write, Can read only and can't read and write. Literacy among Buddhist is less than the Hindus showing the variation of about 10 percent who can read and write. Analyzing the level of education within the school attended found that 78 % of the total population had attended grades of 0-10 level, where as it is 83% among the Buddhist population and 75 percent within the Hindu population showing the fact difference that 3 percent greater in Buddhist.

The analysis proved that mean age at marriage for Buddhist population is comparatively higher than of Hindu. Male mean age at marriage difference is slightly higher, whereas females' mean age at marriage differs more than one year more in the Buddhist religious group. until the age group 15 -19, 76.3 percent of Hindu female have married while in that age group 63.7 percent of Buddhist female has got married, it reached 91.8 percentage among Buddhist while Hindu is 96.1 percentage, showing the fact that overall Hindu marriages earlier than the Buddhist dose.

In the study district, never married population among Buddhist is higher than in Hindus in one percent. And similar trend in other marital status except in remarriage event was shown 0.5 percent increases among Buddhist.

The study area, Sindhupalchowk has long history of outmigration. Temporarily migration of the Buddhist population was for the work related (livelihood) which is common in the district. International migration in the district is common like internal. Among the total households in Sindhupalchowk district 1750 HHs members migrated outsides the country, each household have one to 6 or more than 6 members migrated outside the country. There are six reasons for being absent in own house. Majority of HHs members left house due to livelihood related service/job both male and female. Female migrations are also increasing, out of the total migrants, 36 are female and 64 are male, the majority of the migrants towards the Other Asian country followed by Middle East countries, India and ASEAN countries respectively. in the study district, among the population Buddhist are more migratory than Hindus.  The missing cases are undefined. The major reason of migration is for right livelihood, service/job and study. Around 24. 6 percent of migrants have education in primary, secondary, NFE and SLC, showing very few are higher educated.

In the research area, child and old dependency ratios are 58.73 and 20.18, respectively; therefore, the total dependency ratio is calculated 78.91 in the study district Sindhupalchowk showing slightly more than the national figure. The dependency ratio of child and old is 61.26 and 14.21 in Hindus while in Buddhist the ratios are 56.74 and 17. 08 respectively.

While talking about the assets there is negligible variation of assets between migrants and non-migrants. Except 453 HHs all the population of the district has their own houses. Among the majority of the total house of houses are three storages, similar trend appeared in both migrants and non-migrant's households. Out of total migrant's houses (1759), 814 houses are three storages and found 508 HHs with female ownership. Out of the total households 35.2 percent of the households do not have own toilet facilities, similar trend appeared in both migrants and non-migrants

households. Household occupation; out of total migrants are 2,063, migrants households involved in different occupation from armed force, professionals, technical works etc.

The young and energetic Buddhist male and females aged 15 to 34 years are seen migrated for the employment from this study area. However, there are 2 migrant people whose ages are more than 55 years. There is 41 per cent female migrant in the study area. More than 50 per cent migrants' population have the education level eight to grade ten. There are 24 per cent migrants' population who are illiterate. There are 14 per cent migrants' population who have the education level four to grade eight. Similarly, there are 2 per cent migrants' population who are literate. Likewise, there are 2 per cent migrants' population who have the education level +2 and above. . Similarly, there are 7 per cent migrants' population who have the education level up to grade three. Other category of educational level is negligible.

The main reason of migration is the employment in the informal sector as the daily labors. A few migrants are employed in the service sector within the country which is only 6 per cent. All the other migrants are not safe at their place of destination because out of total 239 migrants 59 males and 44 females return migrant reported that they faced the vulnerable condition during their employment period.

The migration from the research area is related with women because there is 41 per cent female migrant from the research area. Most of the female migrants are daughters and daughters in law. Majority of the female migrants' destinations are the India and the Gulf countries.

There are 118 migrants who sent remittance less than or equal to ten thousand per month to their home from different destinations. Majority of the households has used remittances on the head of pay back loan (101), domestic expenses (124) and health (83) that is considered to be unproductive but essential. It was found that only 14 households have used remittances for income generation activities. The investment for unproductive activities might fall them on high vulnerability in future.

There are positive linkages between migration and the poverty in this study area. There are only 10 per cent households who have more than sufficient food grain all over the year. There are 8 per cent households who have food grain for only one to three months. Similarly, there are 32 per cent households who have food grain for only 4 to 6 months. Likewise, there are only 12 per cent households who have food grain for only 7 to 9 months. Similarly, there are 38 per cent households who have food grain for 10 to 12 months.

Those who have less property almost gets loan from local moneylender with the commitment of higher payment of interest. That will have positive impact to push them to work outsides the community or foreign labor. Credit and use of credit have direct or indirectly related with vulnerability of migration. It was found from the interviews that majority of the people who migrates is to pay back the loan they have received

According to the landholding pattern of the respondents 36 households irrigated land is less than or equal to two ropanis. Similarly, there are 29 households whose irrigated land is two to four ropanis. Likewise, there are 25 households whose irrigated land 6 to 8 ropanis. Similarly, there are 12 households whose irrigated land two to four ropanis. Likewise, there are 8 households whose irrigated land eight to ten ropanis. There are only 8 households whose irrigated land is more than ten ropanis.

According to the landholding pattern of the respondents out of 153 households, there are 32 households whose non-irrigated land is less than or equal to two ropanis. Similarly, there are 26 households whose non-irrigated land is two to four ropanis. Likewise, there are 27 households whose non-irrigated land 4 to 6 ropanis. Likewise, there are 16 households whose non-irrigated land 4 to 6 ropanis. Similarly, there are 25 households whose non-irrigated land 8 to 10 ropanis. There are only 27 households whose non-irrigated land is more than ten ropanis.

There are limited land resource and the lack of employment opportunities in the place of origin, which ultimately forced the poor people for out migration within the country or crossing the border for employment in different destinations outside the country. The above facts clearly indicate that there is strong relationship between poverty and migration in this study area.

# 5. CITATION

Bajracharya, Indra K. "Nepalese Buddhist Monasteries in Aspects of Lakshmi Kalyan Verma Sanskarita Ratnakar Mavihara of Patan." *Patan Pragya* 11.2 (2000): 370. Print.

Bajracharya, Naresh M. *Buddhism in Nepal: 465 B.C. to 1199 A.D*. N.p., 1998. Print.

Bhandari, Devi P. "Itihas Shiromani Babu Ram Acharyaley Tayar garnubhayeko Nepalko Sankshipta Itihas." *Purnima* 47 (2037): 1-5. Web. 13 May 2019.

Bhattacharyya, Dhiman C. *The Five Protective Goodness of Buddhism". Aspects of Indian Art*. 2nd ed. Leiden: Leiden UP, 1972. Print.

Bista, Dor B. "Nepalis in Tibet." *Himalayan Anthropology: The Indo-Tibetan Interface*. Ed. James F. Fisher. 1st ed. Berlin: Walter de Gruyter, 1978. 187-204. Print.

Boyle, Paul, and Keith H. Robinson. *Exploring Contemporary Migration*. London: Routledge, 2014. Print.

Brasier, David. *The Spirit of Buddhism*. 1st ed. London: Monarch Books, 1996. Print.

BuddhaNet. "Buddhist Studies." *Buddhism in the West*. BDEA Buddhanet, 8 Dec. 2008. Web. 7 June 2019. <www.buddhanet.net/e-learning/buddhistworld/towest.htm>.

Chamie, Joseph. "Religious Differentials in Fertility: Lebanon, 1971." *Population Studies* 31.2 (1977): 365. Print.

Dahal, Dilli. "Social Composition of Population:Caste/Ethinicity and Religion in Nepal." *Population Monograph of Nepal*. 2nd ed. Kathmandu: National Planning Commission, 2014. 20. Web. 11 July 2019.

Dhanavajra, Vajracharya, and Kamal P. Malla. *The Gopalraj Vamsavali*. 1st ed. Kathmandu: The Nepal Research Center, 1985. Print.

Gellner, David. "Kwa Bahah (Hiranya Varna Mahavihar, Golden Temple)." *Journal of the Lumbini Nepalese Buddha Dharma Society* 17.2558 (2019): 4-16. Print.

Gethin, Rupert. *The Foundations of Buddhism*. Oxford: OUP Oxford, 1998. Print.

Jang, Bohyun, John Casterline, and Anastasia Snyder. "Migration and marriage: Modeling the joint process." *Demographic Research* 30 (2014): 1339-1366. Print.

Joshi, Hari R. *Social History of Nepal*. 1st ed. Kathmandu: Royal Nepal Academy, 1973. Print.

Juergensmeyer, Mark. *Terror in the Mind of God: The Global Rise of Religious Violence*. Oakland: U of California P, 2003. Print.

KC, Bal K. *Population Monograph of Nepal*. 2nd ed. Kathmandu: Commoner Printers, 2003. Print.

KC, Bal K. "Migration, Poverty and Development in Nepal." *Asian and Pacific Migration Journal* 13.2 (1995): 205-232. Print.

Locke, John K. *Unique features of Buddhism*. 1st ed. London: Institute of Buddhist Studies, 1989. Print.

Mishra, Nivedita K. "Practical Aspect of Newar Buddhism and the Context of History." *Voice of History* 16.2 (2001): 57-66. Print.

Paudel, Suman B. *Madesh Conflict and Changed Social Relationship: A Case Story of Bardibas VDC*. 1st ed. Kathmandu: Kathmandu University, 2010. Print.

Programme, United N. *Nepal Human Development Report, 2001: Poverty Reduction and Governance*. Kathmandu: UNDP, 2009. Print.

Ram, Rajendra. *A History of Buddhism in Nepal, A.D. 704-1396*. Patna: Janabharati Prakashana ; Delhi, 1978. Print.

Regmi, D. R. *Medieval Nepal: Early medieval period, 750-1350 A.D*. 1st ed. Calcutta: K.L. Mukhopadhyaya, 1965. Print.

Schewel, Kerilyn. "Understanding Immobility: Moving Beyond the Mobility Bias in Migration Studies." *International Migration Review* 54.2 (2019): 328-355. Print.

Shew, Munshi, and Shunker Singh. *History of Nepal: Translated from 'Parbatiya' with an Introductory Sketch of the Country and People of Nepal*. Ed. Daniel Wright. 1st ed. Calcutta: Sushil Gupta and Company, 1958. Print.

Snellgrove, David L. *Tibetan Buddhism: A Very Short Introduction*. 1st ed. Colorado: Sambhala Publications, 1987. Print.

Vajracharya, Dhanavajra. *Lichhavikalka Abhilekh Kathmandu*. Kathmandu: Institute for Nepal and Asian Studies, 1973. Print.

Vibhāga, Nepal. K. *National Population and Housing Census, 2011: Tables from form-II*. 1st ed. Kathmandu: National Planning Commission, 2014. Print.