

Traditional Governance in Nepal's Majhi Communities: A Case Study of Majhesawa in Sindhupalchok and Ramechhap Districts

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ABSTRACT

Customary self-government system of the indigenous Majhi community called Majhesawa is at the stage of extinction and its remnants can be found in Sindhupalchok and Ramechhap districts. The aim of this research is to explore current situation of Majhesawa in Sindhupalchok and Ramechhap districts. The design of the study was qualitative in Nature. 70 participants were selected using a purposive sampling method from Sindhupalchok and Ramechhap districts. Primary data were collected using Focused Group Discussion and in-depth interview as data collection tools in 2024, and secondary data were collected reviewing different literatures. It is found that in both districts, forming Majhesawa committees is being conducted as a campaign with the understanding that all the problems that appear in the Majhi community can be solved at the community level by protecting and promoting the rights and interests of the Majhi. Active participation of youths, elders and women is seen in this campaign. Although Majhesawa committees have been formed in most of the Majhi settlements, all committees are inactive due to lack of written documents and knowledge about duties, responsibilities and rights. Majhesawa committees are performing their role especially during the Koshi Puja. In both districts, the Majhesawa committees have not received legal recognition from any government body so far and there has been no effort from the Majhi community to do so. It seems that organizations related to Majhi community and people related to Majhesawa should take the initiative to obtain legal recognition to operate Majhesawa and prepare necessary procedures and documents. This article can be useful to the social workers and political leaders.

1. INTRODUCTION

Majhi indigenous people are the much-marginalized Indigenous ethnic

group of Nepal with their own religion, language, culture and traditions. Specific traditional knowledge and skills such as

worshiping Ladi, fishing, producing marcha, jaad and alcohol, playing nets, boating, netting, making boat and bahana, making Ghorlyal, weaving net culture reflects the different identity of the Majhi community. Majhi are close to river from birth to death. Traditional occupation of the Majhi is agriculture, fishing and boat sailing. They also sell fermented rice 'Jand', locally made liquor. Nowadays, it has been disappeared as development projects have severely affected their occupation. Boating has been replaced by suspension bridges over the rivers and motor road. Due to development of hydropower project in different areas, Majhi people are being compelled to leave their traditional occupation fishing and boating nowadays (Majhi & Majhi, 2022).

The Majhi caste is one of the the 59 indigenous tribes listed by the government of Nepal. The Majhi community, which is in minority, has not only been forced to lose their religious traditions and cultures due to influence of other religion and ethnicities, they have also been forced to leave their traditional occupations dependent on natural resources. According to the Census Report of 2021, the total population of the Majhi is 111352, total population of Majhi in Sindhupalchok district is 262624 and in Ramechhap district is 6288.

Majhesawa is unique, unwritten traditional self-government ethnic institution of Majhi community which helps to make Majhi community united, solves minor problems in community level and strengthens voice of Majhi for their rights (Paudel, 2024). Majhi communities have tried to restore Majhesawa in their community and they have formulated Majhesawa committee in different Majhi settlements but due to lack of knowledge about their duties and responsibilities, Majhesawa is not being conducted properly. It is expected that; this research will be helpful for those new members of Majhesawa who have just formed Majhesawa but facing difficulties to conduct sabha properly due to the lack of written documents. Different organizations related to Majhi community such as Nepal Majhi Utthan Sangh, Nepal Majhi Mahila Uththan

Sangh are trying to reestablish Majhesawa in Majhi community to promote tradition and cultures of Majhi community. They are trying to formulate Majhesawa committee in different Majhi settlements preparing procedures and necessary documents but they are not being able to do so till now.

Before the unification of Nepal, there is a history of systematic managing the Majhi community or all the activities related to the judiciary, executive and legislature of the Majhi community were conducted through Majhesawa. After the promulgation of the Civil Act, the Majhesawa system gradually disappeared and can now be found as remnants in Sindhupalchok and Ramechhap districts.

1.1 RESEARCH OBJECTIVE

The objective of this study is to explore the current situation of customary self-government institution of indigenous Majhi community Majhesawa in Sindhupalchok and Ramechhap districts.

1.2 SIGNIFICANCE OF THE STUDY

Many researchers have done research about Majhi community. Despite the fact, very few have written and talked about Majhesawa. We can find very few books, articles and research papers written about this topic. Moreover, research done particularly focusing on Majhesawa is hard to find. In this sense, this study can be beneficial to understand the concept of Majhesawa, Majhesawa committee, Majhesawa judiciary system. The Traditional ethnic organizations are disappearing day by day or at the stage of extinction. In this sense, it is expected that this study will be beneficial to policy makers, Majhi community, local governments and researchers who want to do research on Majhesawa and customary self-government organization of other castes too.

1.3 RESEARCH GAP

The Majhi community's traditional self-government system, due to the absence of timely reforms and written records. Although studies by Majhi (2015)

and Majhi and Majhi (2022) have explored the system's structure before Nepal's unification, they overlook modernization and inclusivity, particularly concerning youth and women. Paudel's 2024 research emphasizes these gaps, highlighting challenges and perceptions within the community, yet also underscores the need for broader participation for sustainable governance reform.

1.4 LITERATURE REVIEW

1.4.1 THEORETICAL FOUNDATION: STRUCTURAL-FUNCTIONALISM

According to Yakkaldevi (2014), structural functionalism addresses society as a whole in terms of the function of its constituent elements; namely customs, traditions, norms, and institutions. It emphasizes the integration of society. All social and cultural phenomena can be seen as functional in the sense of collaboration. Society is made-up of groups or institutions, which are interrelated, share common norms, and have a perfect culture. In order for social life to be alive and develop in society there are a number of activities that required to be carried out to ensure that certain requirements are fulfilled. According to Turner (2014), human find themselves under pressure to reform or die. And, in the past, many populations were not able to develop new social structures and traditional systems in response to these selection pressures, leading to population disintegration or collapse from within by well-organized populations. In this way, a society's ethics expressed in its values can be made important and relevant to actors operating in the diverse social worlds created by the structural difference.

Majhesawa is currently in a stage of crisis due to its inability to adjust to the various political changes in Nepal. In order to protect the existence of Majhesawa, it seems that it should be protected by the collective initiative of the Majhi community by improving the weakness in its social system and structure.

1.4.2 EMPIRICAL REVIEW

Majhesawa is the traditional ethnic institution of Majhi community which plays vital role to judiciaries, administrative, economic, social, cultural, protection of land, making responsible for all duties, protection of collective interest and fundamental existence (Majhi & Majhi, 2022). It was in operation in its unique way without getting any support from Government. It used to help in solving different problems faced by the Majhi community (Majhi, 2015).

According to Chinimaya Majhi, in Majhesawa there are 6 types of officials they are: Majhe/Mijar, Gaurung, Adai, Dalali, Jethabudha, Tahaluwa. But according to Paudel (2024), in Majhi community of Sunkoshi Rural Municipality, Sindhupalchok, Majhesawa is in practice in the name of Mukhiya system and Samajik Nayaks of Mukhiya System are: Mukhiya, Mijar, Gaurung, Doke and Dale.

The traditional Majhesawa used to perform various functions such as: 1) Cultural rituals from birth to death such as birth rites, Nwaran, Pashni, Chhewar, Marriage rituals, death rites etc, 2) Spiritual Activities: Sansari Puja, Aitabare Puja, Baishakhe Purne/ Wayu Puja, Kulpuja, Bhimshen Puja, Ladi Puja etc., 3) Social Activities: repair and construction of pathways, bridges, canals etc, meetings, 4) Financial Activities: Tax related works such as Khardari, Buntho, Fine etc, and establishment of Dharma Bhakari. Apart from this, the Majhesawa used to keep the Majhi community united by carrying out work related to land, territory and resources, judicial work, and political activities (Majhi & Majhi, 2022).

The tenure of traditional Majhesawa committees used to be 3 years. On the second day of Ladi Puja, people who were preferred by the community were chosen as office bearers by gathering and following democratic process. For the selection of office bearers, teenagers, disabled, elders, women, men and ex- officials could express their views respectively (Majhi, 2015).

Acharya et al. (2016) carried out a research on "The need of recognition of traditional institution and use of indigenous

knowledge in climate change adaption: A case-study in Mustang district, Nepal” to explore climate change, state of adaptation and role of traditional institutions impact in Mustang. Researchers used case-study research design and did in-depth study in Mukhtinath VDC. They found that climate change in Mustang is at much faster pace than in other region. Local Majhi people have practiced autonomous adaptation and used indigenous knowledge to diversify livelihood opportunities. and traditional customary institutions- Mukhiya and matriarchies play important role in the adaptation process through governance of critical natural resources- forests, land and water.

Majhi and Majhi (2022) carried out a research on "Customary Majhesawa Self-Government System of the Majhi Indigenous Peoples". Chini Maya Majhi and Anita Majhi have jointly done this research. Main aims of this study were to collect and document information from the past to the present about the traditional Majhesawa to find out the main reasons for the changes that have taken place in the Majhesawa system, to know what kind of works has been done to protect the Majhesawa system, to get legal recognition and to make it strong and to restore the Majhesawa system. The research area is limited to Bagmati Provice and Madesh Province. Data is collected through questionnaire and interview. In this study, researchers have tried to give brief information about Majhi community and Majhesawa. Researchers have concluded that Majhesawa can be restored again. Majhi culture is mixed up with Hindu and Majhi people are leaving their cultures, occupations and life styles day by day due to the influence of big cultures and traditions.

Paudel (2024) carried out a research on “Structural-Functional Role of Majhesawa: A Case Study of Majhi of Sindhupalchok”. Objectives of this study were to explore structural- functional role of Majhesawa, to find out reasons behind not continuing Majhesawa nowadays and to investigate what efforts have been made to

continue Majhesawa. Research was done in Sunkoshi Rural Municipality and Indrawati Rural Municipality. He concluded that Majhesawa has vital role to make uniformity in Majhi culture, tradition and rituals, it is means of protecting rights of weak people in Majhi community and it is means for Majhi people to arise their weak voice. Due to weak unity among Mahi community, influence of culture and tradition of other religions, the indigenous Majhi peoples’ customary law and institutions are on the stage of extinction. For the restoration of Majhesawa, the work of forming Majhesawa committee in Sindhupalchok district is conducted as a campaign and procedure are being prepared for institutionalization, plans are being made to organize program such as discussion, training. The constitution of Nepal does not prohibit the restoration and operation of customary institution such as Majhesawa.

Rai & Majhi (2014) carried out a research on “Majhi of Nepal”. This Research Series profiles Nepal's different ethnic and caste groups. Researchers made interaction with 42 ethnic and caste groups in field survey of Sindhuli, Ramechhap and Makawanpur Districts using mixed methods for the collection of data. And they concluded that the status of Majhi community is improving slowly and gradually. They got higher modern educational system but this was not sufficient. And the political transformations in the last one decade towards inclusive democracy and federal restructuring of the nation-state opened up new spaces and challenges for Majhi to attain their collective rights as indigenous peoples of Nepal.

1.4.3 POLICY REVIEW

Article 3 of the United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, enshrines the right to self-determination. This is considered a fundamental right of indigenous peoples, on the basis of which their right to freely determine their political status and to pursue their economic, social and cultural development is established. In

Article 4, establishes the right of indigenous peoples to autonomy or self-government. Additionally, articles 5, 8, 20 and 34 establish the right to preserve strengthen and develop their own institutions for decision-making and their own legal, economic, cultural and social systems (IWGIA, 2019). In the Constitution of Nepal 2072, special provisions have been made for the rights and interests of indigenous tribe. Indigenous tribe has the right to live with dignity. The government should ensure special arrangements for opportunities and benefits. To preserve and enrich the traditional knowledge, culture, social traditions, and experiences of the indigenous tribes and local communities (Article 51(j) (8)). ILO Convention No.169 recognizes the rights of indigenous peoples to their own customs and customary law. Article number 34 of UNRIP indicates that Indigenous peoples have many more rights related to the customs and customary laws in accordance with international human rights standards. In this regard, the article 35 also depicts that each indigenous people have the right to determine the responsibilities of individuals to their communities.

2. MATERIALS AND METHODS

This study was conducted in Ramechhap and Sindhupalchok districts in 2024. A qualitative research design was employed using both primary and secondary data. Primary data were gathered through focus group discussions and key informant interviews. Apart from the primary qualitative data, all the available and related data were consulted and analyzed thoroughly. Key informants and focus group participants were selected by applying purposive sampling methods

Focus group discussion was conducted at Indrawati Rural Municipality-11, Bodgau in 26th and 27th Jeth, 2081 including Majhi Purohits/Mijars of Sindhupalchok district, women, youths and members of Majhesawa committees. 50 Majhi people participated in Focused group discussion. Furthermore, 15 key informants' interviews were conducted to fill up the

gaps in information obtained from the secondary data and primary data from focus group discussion. Key informants were five Majhi leaders and ten Majhi activists in the campaign to form Majhesawa committees in Ramechhap district.

3. MATERIALS AND METHODS

3.1 STATUS OF MAJHESAWA COMMITTEES

According to Purna Bahadur Majhi, 18 Majhesawa committees were formed in Sindhupalchok district and they were planning to formulate Majhesawa committee in remaining 7 Majhi settlements. According to Balkrishna Majhi, 20 Majhesawa committees were formed in Ramechhap district and they were planning to formulate Majhesawa committee in remaining 10 Majhi settlements. According to participants newly formed Majhesawa Committees in both districts were in inactive state because they did not have the necessary knowledge about their work, rights and responsibilities.

3.2 FORMATION PROCEDURE AND TENURE OF MAJHESAWA COMMITTEE

In both Ramechhap and Sindhupalchok districts, the newly formed Majhesawa committees were formed by maintaining the traditional posts such as Majhe, Gaurung, Dalali, Adai, Jethbudha and Tahaluwa, the selection process of the officials was done by adopting the democratic methods through the gathering of Majhi community. The participants of both districts expressed that the Majhesawa committee was reconstituted through a meeting at the time when the tenure of the Majhesawa expires, displacing the practice forming the Majhesawa committee on the second day of Ladi Puja as in the traditional Majhesawa system. There was no uniformity on the tenure of newly formed Majhesawa committees in Sindhupalchok and Ramechhap districts. In Sindhupalchok, the tenure of the Majhesawa committee had to be of 5 years, while the tenure of Majhesawa committee in Ramechhap district had to be of 3 years.

3.3 WOMEN PARTICIPATION

In the traditional Majhesawa committee, women were not made officials, but now women are included in the newly formed Majhesawa committee in a significant amount. According to Tara Majhi, in Sindhupalchok district, if the Majhe is man, then woman is made Gaurung, and if the Majhe is a woman, man is made Gaurung. According to Manju Majhi, in Ramechhap its women are included in vital post and up to 50% of the members are women in newly formed Majhesawa committee.

3.4 YOUTHS' PERCEPTION AND INVOLVEMENT

All Majhi youths had a positive opinion about the restoration and operation of Majhesawa. There was a majority of Majhi youths in the newly formed Majhesawa committee. In both Sindhupalchok and Ramechhap districts, Majhi youth were leading the campaign to revive Majhesawa. Although there was not enough knowledge about the work, duties and rights of Majhesawa in both districts, according to Balkrishna Majhi, the old generation transferred knowledge to the new generation in Ramechhap, but in Sindhupalchok, Bidur Majhi said that the old generation were not able to transfer knowledge to the new generation. Because of this, the young generation was ignorant about the work, duties and rights of Mahesawa.

3.5 CHALLENGES TO RESTORE AND OPERATE MAJHESAWA SYSTEM

At the time of discussion and interview, participants expressed their views that there were a lot of challenges for the formation and operation of Majhesawa. Although Majhesawa is an autonomous organization of the Majhi community, respondents of Sindhupalchok expressed their views that political interference in it caused great problems but all the participants from Ramechhap district told that there was not the problem of party-political interference in the process of the formation of Majhesawa committees in Ramechhap. According to Mizar Singh

Bahadur Majhi, the Majhi youth did not believe the old generation and they were not having interest in culture and tradition in their community. Next challenge for operation of Majhesawa is conversion of religion respondents from Sindhupalchok think that those Majhi people who chose Christian religion did not obey Majhesawa system, but Manju Majhi, Secretary of Nepal Majhi Utthan Sangh, Ramechhap told that there were no any challenges due to the conversion in religion because Majhi people who changed their religion were also positive on restoring Majhesawa and some Christian Majhi people were also included in Majhesawa committees in Ramechhap district. The conflict between younger generation and the older generation also created problems in Sindhupalchok. The lack of preparation of procedures for the formation and operation of Majhesawa, the lack of legal recognition from the state, and the lack of initiative to obtain legal recognition from the Majhi community are challenging factors. Another challenge seen in the implementation of Majhesawa was the migration of young people abroad or migrating to the cities, which became a matter of concern whether the current culture was adopted by the future generation or not. The state of unity in the Majhi community was very weak in Sindhupalchok, which another challenge was for Majhi community. It was not seen that the educated people of Majhi community and those holding public positions were playing an appropriate role in the protection of Majhesawa.

3.6 LEGAL STATUS

According to Purna Bahadur Majhi of Sindhupalchok and Bal Bahadur Majhi of Ramechhap, they formed Majhesawa being based on the provisions of ILO 169, the constitution of Nepal also recognized customary institutions for example, Barghar institution of the Tharu caste of Terai was implemented by 3 local levels making procedures.

So far, Majhesawa did not receive legal validity from any state mechanism. It did not appear that any initiative from the

Majhi community to achieve legal validity. Regarding the operation of Majhesawa, it seems that procedures was not prepared and implemented so far. Although a 12-member committee was formed in Sindhupalchok under the coordination of Sing Bahadur Majhi to write down the rituals and culture of the Majhi caste, the work does not seem to have progressed much. In Ramechhap district, a draft of the procedure was prepared for the operation of the Majhesawa, but it was not completed and the newly formed Majhesawa did not proceed with its work (Field survey, 2024).

3.7 FURTHER PLANS TO MAKE MAJHESAWA SUSTAINABLE

In both districts, it was found that a plan was made to operate Majhesawa sustainably. In Sindhupalchok district, there was a plan to organize the work of Majhesawa by preparing procedures, take necessary steps to obtain legal recognition, train the newly formed Majhesawa committee about duties, rights and responsibilities and established a fund of 50 million to make Majhesawa sustainable. In order to make Majhesawa sustainable in Ramechhap district, after the formation of Majhesawa committees in all the Majhi settlements, the District Level Majhesawa Committee was formed and in collaboration with that committee, finalize the operation procedure of Majhesawa by discussing with all Majhesawa committees, organize a meeting of the newly formed Majhesawa committee at least once a year and train those committees. In addition to doing so, it was found that there was a plan to conduct awareness raising activities among the Majhi youths regarding Majhesawa.

4. RESULT ANALYSIS AND DISCUSSION

The revival and restructuring of Majhesawa committees in both Ramechhap and Sindhupalchok districts marked a significant transformation from traditional governance systems toward a more democratic and inclusive approach. This section will discuss the implications of the changes, challenges, and strategies

highlighted in the formation and operation of these committees.

4.1 FORMATION AND TENURE OF MAJHESAWA COMMITTEES

In both districts, traditional posts like Majhe, Gaurung, Dalali, Adai, Jethbudha, and Tahaluwa were retained to preserve cultural continuity. However, the selection process shifted from the traditional practice of forming committees during religious events (such as Ladi Puja) to a democratic process where the Majhi community selects officials through meetings. This was a progressive change as it allowed for broader participation and accountability within the community. The variation in tenure between the two districts -5 years in Sindhupalchok and 3 years in Ramechhap shows that there was no uniformity in terms of how long committee members serve. While flexibility in tenure might allow for regional autonomy, it could also create inconsistencies in governance and long-term planning.

4.2 INCREASED WOMEN PARTICIPATION

One of the most transformative aspects of the newly formed Majhesawa committees was the inclusion of women, breaking away from traditional gender roles. Women now hold significant roles in the committees, with Ramechhap district reporting that up to 50% of committee members were women. This was a monumental shift towards gender equality and inclusion, as women were traditionally excluded from official positions. In Sindhupalchok, a system of gender balance in leadership roles where the head and deputy head alternate between men and women further emphasized the effort toward gender parity. This approach not only empowered women but also ensured that both genders share leadership responsibilities, fostering a more balanced decision-making process.

4.3 YOUTH PERCEPTION AND INVOLVEMENT

The engagement of youth in the Majhesawa system was another positive development. Young people were actively

leading efforts to revive the system, particularly in Sindhupalchok and Ramechhap, showing that they saw value in preserving and restoring their community's cultural governance. The challenge, however, lay in the intergenerational transfer of knowledge. While in Ramechhap, the older generation successfully passed down knowledge, this was not the case in Sindhupalchok, where the youth lacked understanding of the roles, duties, and rights associated with Majhesawa.

This gap in knowledge transfer poses a risk to the sustainability of the Majhesawa system. Without adequate understanding, the youth may face difficulties in executing their responsibilities or may even become disillusioned with the system.

4.4 CHALLENGES TO RESTORE AND OPERATE MAJHESAWA

Restoring Majhesawa faced several challenges, including political interference, generational conflicts, religious conversion, and migration. In Sindhupalchok, political interference was seen as a major issue, as it compromised the autonomy of the Majhesawa committees. In contrast, Ramechhap participants report no such political interference, showing that local governance practices could vary significantly.

Religious conversion also presented a unique challenge, as some Majhi individuals who adopted Christianity might not adhere to the Majhesawa system in Sindhupalchok. However, in Ramechhap, Christian Majhi people were reportedly supportive of Majhesawa, even being included in its committees, suggesting that religious diversity might not necessarily conflict with the traditional governance system. Another challenge was the migration of youth, which raised concerns about the future of the Majhi culture. As young people left for urban areas or abroad, it was unclear whether the next generation would maintain the traditions associated with Majhesawa.

4.5 LEGAL STATUS OF MAJHESAWA

Currently, Majhesawa lacked formal legal recognition from the state. Although based on ILO 169 and supported by Nepal's constitution, there were no concrete steps from the Majhi community to secure legal validity for the system. This lack of recognition hinders the Majhesawa's ability to operate formally and limited its long-term sustainability.

While there were efforts to document Majhi rituals and culture, progress was slow. A draft procedure for Majhesawa's operation was prepared in Ramechhap, but it was not completed or implemented. Without formalized procedures and legal backing, the system remained vulnerable.

4.6 SUSTAINABILITY AND FUTURE PLANS

Both districts have devised plans to ensure the sustainability of the Majhesawa system. In Sindhupalchok, there is a focus on creating legal procedures, providing training to committee members, and establishing a substantial fund to support the system. Ramechhap's approach includes forming a district-level committee and conducting regular meetings and training sessions. These initiatives are crucial for building a robust governance framework for the Majhi community.

Raising awareness among Majhi youth about the importance of Majhesawa is another key component of the sustainability plan. By engaging the younger generation in these processes, the community can ensure that cultural and governance practices are preserved.

5. CONCLUSION

The restructuring of Majhesawa committees in Ramechhap and Sindhupalchok represents a significant shift towards democratic governance, gender inclusivity, and youth involvement. However, challenges such as political interference, generational knowledge gaps, and the lack of legal recognition pose significant obstacles. Addressing these challenges through targeted strategies such as legal formalization, training, and youth engagement will be essential to the long-term sustainability of the Majhesawa

system and the preservation of Majhi culture. Due to the political changes of various periods in Nepal, aspects such as customs, culture, language, religion, occupation and rights of the Majhi community have been systematically affected. The Muluki Act issued after the unification of Nepal struck Majhesawa, after the Land Act 2021, due to the situation of not being able to pay the land tax, the land occupied by the Majhis was taken away, The Liquor Act 2031 restricted the production and sale Jaad to the Majhi community, various development projects such as hydro power project, motorable bridges etc. attacked the unique occupations of the Majhi community. As the Majhis could not unite, they became victims continuously. It there was a situation in which the Majhesawa was in operation regularly, Majhis would not have to live in suppression. For this reason, it seems necessary to restore and operate Majhesawa in order to unite the Majhi community and not to suppress the voice of Majhi. The constitution of Nepal does not prohibit the restoration and operation of customary self-governance institution. But Majhi community should take initiative in the state mechanism to obtain legal validity and operate it by preparing procedures for the formation and operation of Majhesawa.

Majhesawa is very useful to develop, explore, preserve and promote the language, customs, rituals, cultures, unique ethnic identity etc. of the Majhi community. Majhesawa plays vital role for the welfare of Majhi community. It creates uniformity in Majhi culture, tradition and rituals. It uplifts their social status. It fights for the rights of Majhi community. It transfers the traditional knowledge to new generation. It creates unity among Majhi community. Solves minor disputes appeared in Majhi community. Through Majhesawa, the Majhi community will be able to regain their rights which they have lost. The concept of protecting the rights of children, disabled, elderly and women of Majhesawa can be useful for community of other castes too. Through the cooperation of all concerned peoples and organizations it is possible to

organize orientation, seminar, discussion and life skill trainings for the Majhi youths and Majhesawa committees by initiating awareness campaigns based on ILO 169 and constitutions of Nepal for the restoration of Majhesawa and to better their skills in comparison to the past in the Majhi communities and Majhi settlements. There are many things that need to be improved in the traditional Majhesawa system, which seems to be appropriate to move forward. Rituals that adversely affect other caste and communities and are in conflict with the constitution should be removed or modified according to time. It is appropriate for Majhesawa not only perform judicial, cultural, religious and traditional tasks, but also to play a leading role in issues such as developmental works in community.

In Sindhupalchok and Ramechhap districts, although the campaign of revitalization of Majhesawa is progressing rapidly, it seems that the newly formed Majhesawa committees are not being able to play their role actively. The unique identity of the Majhi community will be protected from passion of the Majhi youths, women and elders to preserve and promote the language, customs and cultures of the Majhi community through the revitalization of Majhesawa. If the Nepal Majhi Utthan Association and the Majhi activists prepare the necessary procedures and conduct the Majhesawa restoration campaign institutionally, then it can be concluded that the lost rights of the Majhi community will be easily restored and the Majhesawa which is about to disappear, is revived nationwide.

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