

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is one of the less developed countries in terms of relative scarcity of basic infrastructure and facilities such as road, drinking water, market facility, skill oriented and income generating activities, among others (MLD, 1997). It is also the land of indigenous groups (Bista, 1996). Each of them has their own individual languages, culture, customs and life style. Nepal is predominantly an agricultural country with nearly 74 % working population employed in agricultural sector (Nepal Life Standard Survey, 2011), but contributing only 32% in GDP of the country and Nepal records per capita GDP of \$ 762 (Economic Survey, 2015). The 13th plan (2013-2016) states that as much as 23.8 % of the population remains below the poverty line.

Kamaiya is a traditional system of bonded labour in southern Nepal. The people affected are also called Kamaiya or Kamaiyas. The terms "Kamlari" and "Kamlahari" are used to refer to these people. Kamaiya Pratha belongs to those people who are subservient toward only the owners, they do everything that their master wants. Most of the Kamaiya were found from the Tharu community. Census (2011) estimates it as the fourth largest population that is 17, 37, 470 in figure. In Nepal around 35, 500 of Household were Kamaiyas and their population is about 3 Lakhs. And, total of them around 99% of Kamaiyas were Indigenous Tharu (KPUS, 2010).

Kamaiyas were taken only for agricultural and domestic purpose, mainly resulting from poverty, illiteracy, sexual harassment, unemployment and debt. Lowe (2002) states poverty, illiteracy, poor health condition, unemployment, landlessness, homelessness, lack of awareness, ignorance, lack of means of subsistence and social facts like caste system are the main factors for perpetuating Kamaiya tradition. But with the passage of time, they were freed from this ugly tradition on 2057/04/02 (July17, 2000). Before this, all Kamaiyas were deprived from their basic opportunities, which were treated by the landlords (Zamindars). The Kamaiya system existed particularly in five districts Dang, Banke, Bardiya, Kailali and Kanchanpur and seems to have affected especially Tharu people and Dalits. Tharu people have

been living in Terai area of Nepal since 3-4 million years ago (Krauskapff, 1999, Rankin, 1999).

Various forms of forced labour and bondsman systems were existed since 17th century. Traditionally, people without land or work could get loans from landowners allowing them to sustain a minimum livelihood. In exchange to this, they had to live and work on the landowner's land as quasi slaves. Exorbitant debts were charged, and whole families were forced to enslave as labourers for years and even generations at their worst, bonded by indebtedness to the landowner and bonded by unequal social relations to sell labour in lieu of the loan taken.

After the eradication of malaria in the Terai region in the 1950-60s, the large influx of hill migrants marginalized traditionally landowning Tharu people by occupying their lands. While the Tharus had no records of the land they were cultivating, the settlers registered the land in their name forcing the Tharus to work as agricultural labourers. The customary practice of obtaining a "helping hand for family business" was gradually replaced by the forced labour system called Kamaiya, which in Tharu parlance is tantamount to hardworking hired farm labour.

Nepal lies in south Asia between two large countries, India in the South, East, West and the Tibet region of China in North with different geographic and socio-cultural conditions encompassing an area of 1, 47, 181 sq. km. covered with the rural areas and inhabited by 26.4 million people (CBS: 2011). The total population is found to increase at the rate of 1.35% relative to the previous census done 10 years ago in 2058 BS. Nepal is divided into three major regions: Mountain, Hill and Terai according to the geographical variation. Nepal is characterized as a mountainous, landlocked, subtropical kingdom whose most of the population is below the poverty line and isolated. It is the land of various caste, tribe and ethnic groups. Each group has its own unique language, culture, social organization, myths, customs, moral values, traditions and livelihood practices. So, Nepal is known as a multilingual and multi religious country (ibid).

The Terai is a plain region which is the hotter than other regions, where Tharus, Danuwar, Yadavs, Telis, Sudis, Rajput, Brahmins, Chamars, Mushahars, Dushads, Doms, Sarkis, Kurmis etc live. Change is a universal and continuous phenomena

found in all societies at all times. Along with change, people have adjusted their ways of earning for livelihood as per the changing situation. Change in the community can be seen through the development activities and its impact at their livelihood. Sometimes the change comes through the development and sometimes through modernization, globalization along with social and political movements. But every change does not only bring positive transformation on the lives of people and communities, but also brings negative impact on their lives and livelihood.

The sustainability of livelihoods becomes a function of how people utilize asset portfolios on both short and long-term basis. Assets, in this particular context, are defined as not only natural/biological (i.e. land, water, common property resources, flora, fauna), but also social and political (i.e. community, family, social networks, participation, empowerment, human (i.e. knowledge, skills), and physical (i.e. roads, markets, clinics, schools, bridges). Hence socio-economic aspect is also an integral part of sustainable livelihoods of the poor and marginal population besides the natural or environmental resources. A livelihood is socially sustainable which can cope with and recover from shocks and stresses, and provide for future generations (Chambers and Conway 1991: i). The ways of earning livelihood by rural people in developing countries seem very poor and miserable and is therefore complex. The life of people and their agricultural activities are not improved as expected; even they cannot sustain their life from agricultural alone. No matter of providing their surplus to the market to enhance wellbeing and increase sustainability after reducing vulnerability and food insecurity (ibid).

Every human society has undergone different level of change over time and space. Nepalese societies are not the exception. As modern civilization is taking place, people are changing their livelihood strategies in order to cope with the change in time. Due to the impact of development activities, people are attracted to adopt new occupation while giving up their traditional occupation i.e. traditional agriculture and forest based economic activities. Modern development has also caused negative impact in socio-economic life of people. As a result, people are engaged in low-income job for their livelihood, hence, types of livelihood strategies practices.

In developing countries, population growth has exceeded the agricultural production. Since the land resources are limited, agricultural activities could not sustain the

growing population. So it is natural to divert the growing population into the nonfarm employment. But due to low level of industrialization and other non-farm activities, unemployment and underemployment are commonly occurring phenomena in the developing countries. The recent responses of the North to the problem of the Third World debt and worsening social crisis are population control and 'structural adjustment'. 'Structural adjustment' policies seek to improve loan recipients' foreign investment climate by eliminating barriers to capital expansion and international trade (Rajbanshi, 2009).

Kailali, a district that falls under the Far Western development region covering 3235 sq. km. and with Bardiya, Kanchanpur, Doti and U.P. of India as neighbors, lies in the Seti Zone of Nepal, headquartered at Dhangadhi. The district consists of 142,480 households and the total population is 775,709. Among them, male and female population constitutes 378,417 and 397,292 respectively (CBS: 2011).

1.2 Statement of the Problem

Nepal is multiethnic, multi-religious, and multi-lingual as well as multi cultural country. Each and every ethnic group has its own cultural, economic, social and religious beliefs. Different scholars have described Nepalese cultural and social life in different ways. Bista described Nepalese cultural and social life is example of syncretism of various ethnic groups (Bista: 1965).

Since the declaration of freedom of the bonded labourers by the government on 17 July 2000, various agencies including the government of Nepal, I/NGOs and civil society organizations have continued to extend helping hands to the Ex-Kamaiyas and Kamlaries, but they are still unable to change in their lifestyle. Although these Kamaiya-oriented institutions and programs continue to work on their conceptualization and knowledge building, this cannot solve the genuine issues facing the Kamaiya community in their daily survival. It is evident that they are still helpless and deprived of their citizen rights. They are still found to be residing in the camp at the highways, nearer to the forest, or at the banks of rivers. It is important to note that the lands provided by the government for their settlement are useless and infertile, thereby letting them down. Nowadays, they are not getting appropriate place in the

market or they are unable to sell their talent in the contemporary society, despite the fact that they are skillful.

Moreover, these people have been most vulnerable due to the lack of basic livelihood opportunities. They are neither able to have nutritious food and fresh drinking water because of their poverty nor ensure that their children go to schools. That is why they are lagging behind in Nepal. On this ground, therefore, this study focuses on the livelihood situation of Ex-Kamaiyas answering the following questions:

- Are existing resources sustained for their lifestyle?
- Are they facing any form of discrimination?
- Where do they go for work?
- Are there any choices for their livelihood available for them to make?

1.3 Objective of the Study

The general objective of the study is to analyze the livelihood situation of Ex-Kamaiya of Kailali district, while the other specific objectives of this study are as follows:

- i. To assess the social and human dimensions of livelihood of Ex-Kamaiya.
- ii. To analyze their financial dimension in the study area.
- iii. To find out the physical dimensions of livelihood in the study area.

1.4 Significance of the Study

There are various cast and ethnic groups in Nepal. Each ethnic group has their own traditions, cultures, mother tongue and we feelings. The major criterion used in identifying it as ethnic group is own mother tongue. The participation itself is an awareness building process. Participation brings the power and unites other communities. It is an active process, which brings the persons initiatives and asserts them.

Different kinds of organizations and institutions were taken for evidence or supplementary documents in the field of related topic. It is expected that this study would be more useful for government authorities and other NGOs, INGOs acting in

the developmental field. It can provide them a guideline to construct the developmental policies for disadvantaged communities. It might be a useful document for those who are interested to know about the Livelihood situation of Ex-Kamaiyas. The result of the study will be beneficial to formulate the plans and policies of related area.

This study also helps to identify the actual situation of Ex-Kamaiyas in livelihood of the study area and might be favorable for solving hidden issues like; unemployment, settlement, domination, sexual harassment, education, health and sanitation and so on.

1.5 Limitations of the Study

The study is very specific and limited to the people of K-Gaun sibir of Hasuliya VDC, so the conclusion drawn from the study is conclusive. The study will try to identify their livelihood situation of Ex-Kamaiya. Along with this, study is represent the whole geographical, social and livelihood of Ex-Kamaiyas and also socio-economic settings of the target area. Below some of the limitations of the study are listed as follows as:

- ❖ This study is limited to the academic purpose only.
- ❖ The study area of this research is Ward no. 1, K-gaun, which is far from the Sub metropolitan city Dhangadhi and nearer to Hasuliya VDC of Kailali district.
- ❖ Total households of Ex-Kamaiya are taken for data collection.
- ❖ Only the head of the family are taken as the respondent.
- ❖ This study contains only the factors of livelihood like: Financial, Social, Human and Physical dimensions respecting to the DFID Conceptual Framework.

1.6 Organization of the Study

This study is organized in five chapters. The first chapter deals with introduction of the subject, which includes background, statement of the problems, and objectives of the study, significance of the study and limitation of the study. Similarly, the second chapter goes through various review of literature where published and unpublished literatures will be cited. The third chapters will talks about the methodology of research, which includes research design, rational of the selection of the study area, population and sample size, nature and sources of data, data collection techniques,

tools and analysis of the research. At the same time, fourth chapter of this study will represent the presentation and analytical views of data. And the last chapter will describe the summary, conclusion and recommendation of the study respectively.

CHAPTER-TWO

LITERATURE REVIEW

Reviewing literature is a way to develop the idea about the research thoroughly. In a research, literature comprises an important part. It helps a researcher to acquire knowledge about the topic, hypothesizes the research, to set the Objectives and to design a research framework. For this study different available books, journals, previous research works, reports, articles, plan & policies, other published/unpublished documents related with the subject will be reviewed.

2.1 Kamaiya Related Studies

The term “Kamaiya” is derived from Tharu language, which means a hard worker in their native language who sustains his life with full of his own physical strength and self-commitment for his own family and his society. In Tharu’s culture the eldest son of the house known as *Ghardhuriya* in Dang occupies the highest position in terms of power and prestige (INSFS, 2001). And the other hand, the Wikipedia defines Kamaiya as: “Various forms of freed labour and bondsman system existed since the 17th century. Traditionally, people without land or work could get loans from landowners allowing them to sustain a minimum livelihood. In exchange to this, they had to live and work on the landowner's land as quasi slaves (partly). Those means tend to the hard worker who cultivates the land of others”. Similarly, in our Nepali Dictionary, defines the term “Kamaiya” as follows: a hard tiller of land earner; mainly person; one who earns along with his family in others’ land by borrowing in cash or kind from the land owner or a peasant equivalent to him. Likewise, INSEC, 1992 defines Kamaiya as a worker but unlike a general worker who bonded on slavery system prohibited all over the world including Nepal.

Bista (1965) writes a pioneer in identifying and describing *Tharus* of Nepal, in this ethnographic survey of Nepalese people. “The traditional territory of the *Tharu* is called Thruwan or Tharuhut. It consists of the forested land along the southern base of the Shiva-lake (Siwalik) mountain range and south a few miles into the Terai itself. Bista continues, “The Tharus are probably among the oldest groups to inhabit the Terai. They usually live very close to the heavily forested regions. A great number of

the villages of the *Tharuwan* are found in small clearings in the middle of the forest itself. Most of the large compact *Tharu* settlements are found in tropical malarial areas, infested with wild animals such of elephants, rhinoceros, bears, tigers and poisonous snakes. Easily accessible areas in the open are generally inhabited by other people”. Furthermore he asserts that “*Tharus* are the migrants from the ‘*Thar*’ desert of *Rajasthan* in India and hence their name became *Tharu*. Various North Indian languages found in nearby Urdu, Hindi, Bhojpuri, Maithili, and Bengali has generally influenced the *Tharu* language. The *Tharu* people have average height of five feet two inches”.

In the past the *Tharus* were landlords, but now many are landless and being bonded likes slaves. They loyalty, honesty and illiteracy contribute to their landless condition. Nepal is a multi-ethnic country. The *Tharu* are one of the least privileged indigenous ethnic groups. They have become the victims of social, economic and political exploitation. Dahit (2061 B.S.) in his book "An introduction to *Tharu* culture" has focused on *Tharu's* origin, development, condition, festivals, deities, religion, language, housing etc. He has concluded that *Tharus* are the original inhabitants of Nepal. They have own culture, tradition etc. which are famous in the world.

Upadhyaya (1989) studied the socio-economic condition of *Tharu Kamaiyas* in terms of their demographic characteristics literacy and education level housing and resettlement pattern based on exploratory research design and descriptive approach. He derived the conclusion that the land reform project was observed just as paper tiger for *Tharu Kamaiya*.

Minister of Labour (1994) studied the socio-economic condition of *Kamaiya* in Nepal taking the sample of 287 *Kamaiyas*, 67 landlord and 82 social workers in Bardiya, 252 *Kamaiyas*, 50 landlords and 68 social workers in Kailalai and 193 *Kamaiyas*, 60 landlords and 30 social workers in Kanchanpur districts. The study was designed to identify the fundamental problems of labour and to suggest the solution. In analyzed the nature, causes, impact of *Kamaiya* system and *Kamaiyas* interest toward alternative employment. The study also documented the loan, housing and child labour condition in different districts under *Kamaiya* system.

According to Meyer (1995) “The ‘*forest people*’ are comprised of more than one tribe and they may well have come from many regions at different times, thus contributing to the diversity of culture, facial features and customs found in today’s population: the environment then molded them over a very long period of time into a special group of people, the *Tharus*, a people who, therefore, not surprisingly, are comprised of many sub-groups, such of the Rana, Dangaura, Kochila and others’.

Sharma (1998) analyzed the factor which have contributed to the perpetuation of the bonded labour system in Nepal, examines present and past policies and programmes and their impact on the bonded labour system, identified their strength and weakness and suggested changed that are required in such policies to deal more affectively within the problem of bonded labour in Nepal. He also developed the conceptual framework to understand *Kamaiya* system by historical economic and social processes. In the same way, he also sketched the socio-economic characteristics of *Tharu* as well as *Kamaiya* population.

Paudel (2002) states that Man’s three basic needs to live, to learn and to know why the quotes are fitted to the Ex-Kamaiyas, because till 2001, Ex-Kamaiyas did not have basic requirements both they had shelter, nor schooling the children and they were not aware that why they are bonded and how they are bonded.

The government of Nepal realizing the gravity situation of the Kamaiyas, abolished all Kamaiya system and made the Saunki (debt) illegal on 17th July 2000. After abolition of Kamaiya system, there have been efforts to rehabilitate the ex-Kamayyas. Government declared allocation of parcel of land (2-5 katthas per house hold). 35 feet timber and 10,000 rupees grant for house building for the rehabilitation of landless and homeless Ex-Kamaiyas. NGO/INGOs also launched training, skill development, education and co-operative programs to the identified Ex-Kamaiya families.

2.2 Livelihood Related Studies

A person's livelihood refers to their "means of securing the basic necessities -food, water, shelter and clothing of life". Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowment (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly.

The department of Land reform has been launching Kamaiya livelihood programs since 1995 with the objective of empowering and rehabilitating Kamaiya. The overall objective of this program is to build and strengthen the capacity of Kamaiya to improve their social, cultural and economic condition.

Pandey (1987) has carried out a research under winrock international project and has gone through the livelihood of landless peasants. He has studied about the agriculture farming, nutrition and health condition of women, children, human resources, renewable resources and food policy in Nepal. He concluded that the small portion of land provided by government of resettlement to the migrants, which could not support them. The highest sector of employment opportunities for them was agriculture labour but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities. So, the peasant has been increasing there.

Blackie et al (1994) has defined livelihood as the command and individual, family or other social group has over on income and / or bundles of resources that can be used or exchanged to satisfy its need. Livelihood strategies are the "range and combination of activities and choices that people make in order to achieve their livelihood goals or, the way of combining and using assets". (DFID, 2002 quoted in Wyss, 2003). The sustainable livelihood approach is a way of putting the center of development. It seeks to draw realistic picture of the people's assets and capital endowment and to find ways how they can convert into beneficial livelihood outcomes. Therefore, it lies in the center of the livelihood framework. (DFID, 2002 quoted in Wyss, 2003).

Papola (1999), in analyzing Himalayan people's livelihood and adjustments, found food crop based subsistence agriculture and dependence on local natural resources as a major strategy. However, the author also noticed the importance of remittances from temporary and seasonal out-migration as well as off-season farming as the other livelihood supportive alternatives to fulfill the limited needs of the Himalayan people.

Chambers R., quoted in Timothy et al 2000:3 defined livelihood as comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living, a livelihood is a sustainable which can cope with and recover from stress and shocks maintain or enhance its capabilities and assets and provide sustainable livelihood opportunities for the next generation.

Bhattarai (2001) studied the socio-economic status, sustainability of their livelihood of the Rickshaw puller in Birtamod, Jhapa. He analyses the working condition, working hour, earning, consumption pattern and relationship between income and expenditure of Rickshaw pullers. He concluded that there are no such better strategies of life among the Rickshaw pullers. They spend life just on "earn and spend" system.

Bhusal and Whyte (2001) documented the situation of the Ex-Kamaiya based on a field visit conducted in September 2001. The report revealed that many Ex-Kamaiya have received *Lal Purja* or landowner certificate without being showing real land plots even, the plots i.e. 5 *Kattha* or less than that which is provided to ex-Kamaiyas is far from meeting the basic food requirement of a family. They also concluded that the rehabilitation programme seems to lack of long-term vision.

Subedi (2002) have done their field survey study on livelihood strategies to Rai communities of Arun Valley. They have focused their study on the various livelihood strategies such as: agriculture, animal husbandry, wages labour, borrowing, crediting, tourism and trekking related activities. He has concluded that a specific sequence of change has found in land utilization pattern and conversion of land into more productive categories. They also adapted several activities to fulfil their needs because food sufficiency was limited and agriculture is heavily dependent on nature.

Timilsina (2003) on his study focused that a clear picture of rural urban linkage by the road and its impact on livelihood of rural people. He concluded on his study that

livelihood is a process of adapting with environment in particular space and time. There is change in any space and society if development takes place. The primary economic activities of rural people i.e. agriculture itself is undergoing noticeable change in the past.

Gautam (2003) has studied the changing livelihood strategies of Ex-Kamaiya, socio-economic status and problems faced by Kamaiyas. He has concluded that Kamaiya system is the outcome of feudalistic mode of production within the agrarian mode of production.

Adhikari (2008) has given articles in his book 'Changing Livelihoods' and has presented various issues related with the livelihood of various rural and urban community of Nepal. Adhikari has only presented the livelihood situation of the western community of Nepal regarding livelihood but also drawn a sketch of livelihood pattern of occupational caste group like Musahar. He has concluded that most of the occupation caste groups like Musahar are deprived with the facilities of going Gulf countries. Even they had gone there; they are mainly engaged in labour activities and earned particularly less than other community people like Brahmin, Chettri, Rai, Limbu etc.

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

Dahal (2001) has studied natural, economic and socio-cultural environment of the Baramus of Gorkha district and the impact of these changes on the livelihood strategies of these Baramus. He has attempted to examine historically the changed livelihood strategies of the Baramus as well as to sketch the present situation widely. He concluded that the closer development has come to their area, the faster the pace of incorporating the Baramus into the process of underdevelopment. So, they are

found to be changes their traditional way of life and to adopt the new livelihood strategies.

Bhurtel (2000) studied the changing livelihood of the Kumals of Pokhara valley. He mentions that the changes in the livelihoods strategies have been closely related to the changing natural, socio-cultural, economic environment with the day of time. People change their way of life style and strategies in order to come with the environment. He concluded that the Kumals has changed their traditional occupation.

Pandey (1987) has carried out a research under Win rock international project and has gone through the livelihood of landless peasants. He has studied about the agriculture, farming, and nutrition, health condition of women and children, human resources, food policy in Nepal. He concluded that the small portion of land provided by government for resettlement to the migrants, which could not support them. The highest sector for employment opportunities for them was agriculture labor but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities. So, the peasant has been increasing there.

2.3 General Study Related with Different Caste/ Ethnicity

Balami, (2058) has mentioned that Tamang are a major ethnic community of the country. They are mostly concentrated around Kathmandu valley. Because of being, the vicinity of Kathmandu capital city of the country, different sort of change from modernization and development and development activities. Mostly occupational shift is evident in this community. The traditional occupation agriculture, wage laboring has been changing toward business, service, trade and other similar types of off farm activities. Therefore, globalization process has exerted mixed effect in this community.

Chaudhary, (2005) has mentioned in many Asian, African and Latin American countries bounded labour system was prevailed. The present Caribbean of South American was also carried as a farm labour for the English people. As the time passed by many social revolutions occurred and people became free from the bonded labour. After the restoration of democracy, people Nepal also organized and put their voice against such system. As the consequence, bonded labours are freed and in resetting process for Ex-Kamaiya took place.

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

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

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

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

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

Bhadra (1997) has made the study of gender analysis of work roles and distribution of resources at Bosan of Kathmandu. According to the study agricultural and household work are mostly performed by women and girls, which are more time and human energy intensive in nature. Besides, wage employment, cottage industry and wage labor in construction and other activities are other leading function of women where male are also equally involved. However, women are paid less than men. Regarding the household decision making process, both genders enjoy in agricultural and other income generating work and feeling of provider role by women.

UNDP, (2008) states in there report that; Tharus are related with the Thar desert of Rajasthan, lived more or less independently until 1950's when Malaria was eliminated. Lack of Malaria made it safe for others and soon became the central attraction point, is result most of the Nepalese people migrate at Terai, buying lands creates uncontrolled population. Indirectly Tharu lost their control and depends upon the owners. Saunki or loan or poverty and illiteracy create them as labor.

2.4 Framework

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

Farrington ET. Al, 2002 stated that different kinds of Sustainable Livelihood Models are as given below:

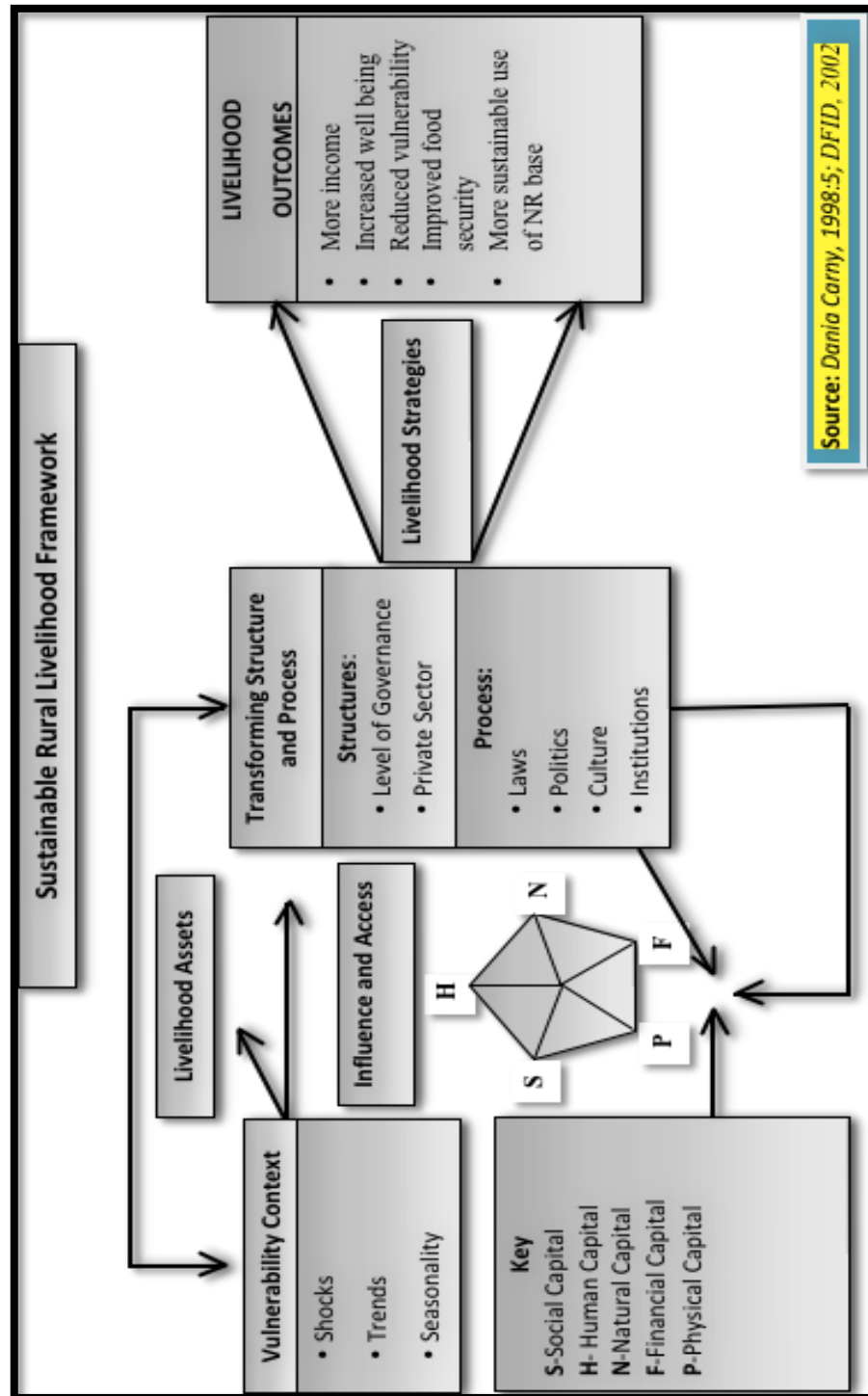
Table No. 1: Sustainable Livelihood Models

Chambers	UNDP	DFID, OXFAM	CARE	MOSER
Tangible	Human	Human	Human	Labour
Intangible	Social	Social	Social	Economic & Social Infrastructure
	Natural	Natural	Economic	Housing
	Physical	Physical		Household Relation
	Economic	Financial		Social Capital

The Following framework developed by Dania Carny for DFID shows the main factors affecting livelihood of people and how they are linked to each other. In the framework, different components (vulnerability concept, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their interrelationship and interaction. So, these of the sustainable livelihood approach should be viewed as a complex process rather than linear one. Focus should be given on the feedback exerting from the interaction, through the form of the framework is not intended to suggest the starting point of all livelihood analysis is vulnerability context, however it helps the concerned to identify an appropriate entry

point for livelihood analysis. As with this flexibility of the starting point, we can focus on any part of framework not giving equal importance to all. But it's important to keep wider picture in mind (DFID, 2002:2.1).

Figure No. 1



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

2.4.1 Vulnerability Context

Vulnerability context refers to the shocks, seasonality and trends that affect people's livelihoods. It focuses on factors that are not controllable by local people in the immediate or medium-term. Vulnerability or livelihood insecurity resulting from these factors is a constant reality for many poor people.

The vulnerability context frames is the external environment in which people exist. People's livelihood and the wider availability of assets are fundamentally affected by such context (trend, shocks and seasonality) over which they are limited or no control. Trends (i.e. demographic trends, resource trends, trends in governance) shock (i.e. human, livestock, crop health shock, natural hazards like floods or earthquake, economic shock, conflicts in the form of national and international war) and seasonality (i.e. seasonality prices, product or employment opportunity) are such external factor, which affect livelihood or the people through vulnerability context. But these should be viewed as an incomplete list. All these factors affect the people's livelihood by influencing capital assets and option; people have to pursue beneficial livelihood outcome. Shock trend, and seasonality should not always be considered negative. They can move towards favorable directions, diseases can be eradicated and new technologies may be very valuable to poor people (DFID, 2002).

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

2.4.2 Livelihood Assets

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

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

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

2.4.3 Change in Asset Structure

Asset endowments are constantly changing, therefore pentagons are constantly shifting. A three dimensional framework, with the third dimension representing time, would enable this change to be visualized. But a two dimensional framework does not. However, it is imperative to incorporate a time dimension into any analysis of assets. Information should be gathered on trends in overall asset availability (e.g. if

societies fragment, the overall ‘stock’ of social capital might decline) as well as on which groups are accumulating assets, which are losing and why. Where processes of ‘social exclusion’ are at work, those who are already poorly, endowed with assets may well be becoming gradually, but notably, more marginalized (DFID, 2002).

2.4.4 Transforming Structure and Process

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

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

2.4.5 Livelihood Strategy

Livelihood strategies are the combination of activities that people choose to undertake in order to achieve their livelihood goals. They include productive activities, investment strategies, and reproductive choices. The choice of strategies is a dynamic process in which people combine activities to meet their changing needs (www.eldis.org.np). Livelihood strategies denote the range and combination of activities and choices (including on production and investment) made by households

in order to sustain themselves and contribute to the economic capital of household (www.peacebuildingdata.org).

2.4.6 Livelihood Outcomes

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

2.5 Empirical Studies

Rajaure (1997), “Tharus are innocent, shy and relatively timid people. Some of the earliest settlements of Tharus were deep in forest isolated from other ethnic groups. They have been exploited by government authorities in the past and still to a lesser degree are out maneuvered by the surrounding non-Tharus. They are not good in business or home economics, often in debt and frequent used to brew alcoholic drinks. More clever persons from hills lend money to purchase food and then compound the interest. Eventually, the hill man acquires the Tharus land and became landless”.

Subedi (1999) studied the social and economic condition of Kamaiyas examined their decision practice and analyzed the process of landlessness of Tharu Kamaiya. He concluded that chicanery and fraud were the main causes of the landlessness of the Tharus.

Chaudhary (1999) has revealed the Kamaiya are these courageous bold, laborious and energetic labourers or so called farmers who work with their families in the farms of landlord in stead of getting some cash amount or grain. It indicates that Kamaiyas are poor persons who do not have their own land for cultivation. They are working as slave to the landlord’s house.

Chaudhary (2005) has mentioned on his study that after the many revolutions and restoration of democracy, people of Nepal also organized and put their voice against such a cruel system i.e. bonded labor. As the consequence bonded labor freed and resetting process for their livelihood.

INSEC (2001) states that the modern meaning of the Kamaiya is bounded labour, which are varying kinds in Nepal, which is most exploitative form. Which is mostly practiced in the western part of Nepal, shows mostly are Indigenous Tharus.

Paudel (2002) states that Man's three basic needs to live, to learn and to know why the quotes are fitted to the Ex-Kamaiyas, because till 2001. Ex-Kamaiyas did not have basic requirements, both they had shelter nor schooling for the children and they were not aware about why and how they are bounded.

Bishop (1990) has studied livelihood strategies and seasonal rhythms in Nepal's Himalaya, especially in Karnali Zone. He has summarized livelihood issues in three sections. The first section deals subsistence system model, the second the subsistence system and constrained and Karnali's fate in the last. In the subsistence system model, he has discussed the cultural-economical Karnali and agriculture outputs or production. The subsistence system constrained has included cultural attitude and training, ecological balance, agriculture and livestock technology, population and their health. And he has included Fate about the Niche in Karnali's (comparative advantages).

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

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

CHAPTER-THREE

RESEARCH METHODOLOGY

3.1 Research Design

This study follows descriptive research design. It is used to collect information about the *Kamaiyas' Livelihood* system as a whole and specifically about the social, human, financial and physical dimension. The following research tools have been used for collects information in the research area.

3.2 Rationale of the selection of the Study Area

The present study has been carried out at the Hasuliya VDC of Kailali district living with different castes and families. The majority of that area is indigenous Tharu people, even different types of castes and peoples are living together. Most of Tharu people are marginal and backwardness from different types of services and benefits. The sufficient development activities are not seen for the Ex-Kamaiya at present. However, other community or peoples has better condition than Kamaiyas.

3.3 Population and Sample Size

The Universe of the study area was Fifty-eight household of the Kamaiya community of K-gaun, Hasuliya VDC, whereas totally numbers of households were taken for sample. Other needed information and data has been collected through key informant using tools like questionnaire and interview with the people related different field like social services, political leader, teachers, youth clubs, women's group etc.

3.4 Nature and Sources of Data

Obviously, two types of data have been used in the present study i.e. Primary and Secondary data. Primary data have been collected from the field with the help of observation, participation, Focus group discussions (FDGs) and interview schedule whereas secondary data have been collected from published and unpublished sources such as books, articles, reports, websites/internet and different kinds of related organizations, institutions, governmental & nongovernmental offices and VDCs.

3.5 Data Collection Techniques and Tools

To collect primary data, the structured questionnaire, semi or unstructured interviews, focus group discussion and observation methods have been applied. Sets of questions were designed to obtain two types of information like household and individual, which helped to obtain the information about background and characteristics of the respondents.

3.5.1 Household Survey

To generate accurate and realistic data structured questionnaires were prepared to ask the local people, as almost all the respondents were able to fill up the questionnaire themselves, and able to collect the required information. It has been used to collect necessary information for the proposed study. For the fulfillment of above mentioned objective by interview of total households of Kamaiya's with the help of structured questionnaire.

3.5.2 Key Informant Interview

The primary data was collected from the key informants using the semi or unstructured questionnaire interview method, which is the most popular way of collecting the information. The interview has taken as cross checking for data obtained from questionnaire. For these different people of different sector like club member, teachers, social worker, elder people, political leaders, village group members were interviewed to get the desired information.

3.5.3 Focus Group Discussion (FGD)

For the primary data this tool also helps to collect the information about the proposed title, which recommends and focuses the targeted group by discussion, interview and also collects their ideas, views, experiences, and related facts and events.

3.6 Method of Data Analysis

The data have been analysed with the help of simple statistical tools like: tables, graphs and pie chart are used for data analysis and the descriptive method is used for qualitative data.

CHAPTER-FOUR

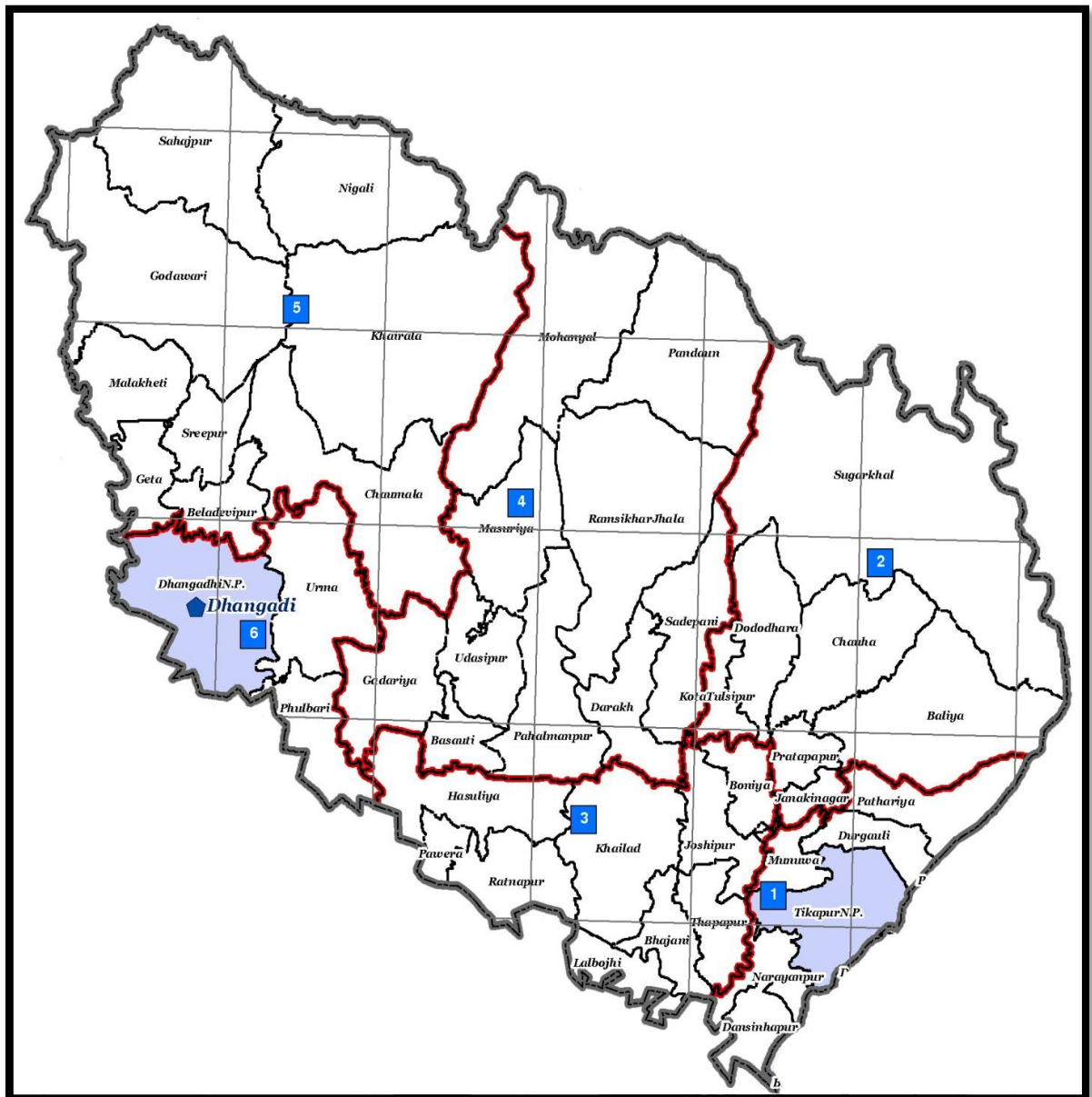
SETTING OF THE STUDY AREA: KAILALI

The study area is situated in Kailali district, which is the most important district of Seti zone, Far western development Region of Nepal. Karnali River, Bardia and Surkhet district in east, Kanchanpur and Dadeldhura district in west, Doti, Dadeldhura and Surkhet district in north and Lakhimpur Khiri of Uttar Pradesh of India in South surround it. It covers 3235 square km (hilly area 40.3% & terai area 59.7%) and the altitude varies from 109 m to 1950 m from the sea level. It lies between 28°30' to 29°05' north latitude and 80°30' to 81°18' east longitude.

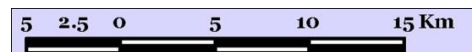
Politically the district is divided into 6 Constituencies, 13 Ilakas, 2 municipalities and 42 Village Development Committees (VDC). Dhangadhi is headquarters of Kailali district bordering India about 25 km from the study site of this research. Almost all the governmental and nongovernmental offices are situated in the headquarters. The total population of the district is 775709 out of which 378417 are male and 397292 are female. Total households of the district count 142480 and average family size is 5.44. Annual population growth of the district is 2.22 and population density is 240 per square kilometer (Census, 2011).

Figure No. 2

Map of Kailali District and it's VDCs



Source: District profile, 2067



4.1 Hasuliya Village Development Committee: The study area

4.1.1 Physical setting: Location

Hasuliya VDC is situated in the Southern part of Kailali district and south east of headquarter. It is surrounded by the VDCs like Ratanpur and Udasipur in east, Phulwari and some realm of Gadariya in the west, Gadariya, Basauti, Pahalmanpur and dense forest in the North and Duddhuwa National park of Uttar Pradesh, India. It includes 9 wards. Hasuliya is the main market and administrative area of the VDC. The total population of this VDC is 14129 and it occupies 33.88 square kilometers. The total household of this VDC is 2385 where the populations of male and female are 6872 and 7257 respectively (CBS: 2012). Tharu are indigenous people of this VDC. They occupy about more than 81% of population in the catchments area of the school (VDC Profile, 2067).

4.1.2 Topography

Geographically, the VDC is located in the Terai region of Nepal. It covers flat land, grazing land and jungle. The dense jungle called Basanta conservative forest is located in the north east of this VDC and jungle of Dudhuwa National park in the south.

4.1.3 Climate

The climate of this VDC is tropical to subtropical type. In summer season the temperature reaches at maximum 43°C and minimum temperature of 24°C. In winter season, the average temperature rises up to maximum 19°C and minimum 5°C. The average annual rainfall is approximately 1840 mm (VDC Profile, 2067).

4.1.4 Drainage System

Most of the rivers and kholas flow from north to south. The main important river and khola of this area are Mohana, Ghuraha, Likma and Surmi khola. They are mainly from Mahabharat range except Surmi khola. From Likma river, an irrigation dam has been made which irrigates the Hasuliya, Basauti and Pabera VDCs and in dried

season Mohana river helps people to irrigate land. Except this, all households have their own hand pump sets for the drinking water and pump sets for irrigation.

4.1.5 The Natural Vegetation

The study area is adjacent with the Basanta conservative area and Dudhuwa National Park of India. Hence, a dense forest is found both in Nepal and India. Tharu people collect medicinal herbs from the forest of Basanta Conservative area and sometime from Indian forest. The nature of vegetation is mostly tropical evergreen and deciduous. Most of the trees found in this area are Aap (*Mangifera Indica L.*), Asuro (*Justicia Adhatoda*), Saal (*Shorea robusta gaertn*), Sisam (*Dalbergia sissoo*), Tatelo (*Oroxylum Indicum L.*), Simal (*Bombax ceiba*), Bakaino (*melia azedarach*), Amaro (*Spondias Pinnata*), Jamun (*Syzygium cumini*), Ahiroga (*Cassia fistula*), Saaj (*Terminalia alata*), Pipal (*Piper longum*) and others. Beside these many types of herb, sherbs and climbers are also found in huge quantities.

4.1.6 Landscape and Land use Pattern

All the land in Hasuliya is in Terai region so it is plain. It has a total area of 33.88 square kilometer. Agriculture is the main occupation of local people. Basically Paddy, Wheat, Maize, Mustard, Lentil, Pea etc. are cultivated. As the vegetables, Onion, Cauliflower, Cabbage, Pumpkin, etc. are cultivated. Mango, Jackfruit, Banana, Guava is major fruits. In Sibir, there is a wide probability of professionalism in agriculture but lack of technical education, lack of irrigation, way of traditional farming and unawareness have put them at risk in terms of livelihood.

4.2 Demographic Structure of Hasuliya VDC

4.2.1 Ethnic/caste Composition

Table No. 2:

Ethnic /Caste of Population of Hasuliya VDC

S.N.	Ethnic/Caste	Population	Percentage (%)
1	Tharu	11571	82.41
2	Kami	635	4.53
3	Chhetri	562	4.003
4	Sarki	340	2.42
5	Brahmin	279	1.98
6	Damai	197	1.40
7	Sunar	189	1.34
8	Magar	39	0.28
9	Yadav/Thakur	34	0.19
10	Gurung	24	0.17
11	Others	170	1.21

Source: District profile, 2067

The Tharu community mostly inhabits Hasuliya VDC. Majority of population belongs to Tharu, which forms 82.41 % of the total population of this VDC. Beside this, Chhetri, Brahmin, Kami, Sarki, Damai, Sunar and other caste are also living in a small size.

4.2.2 Population by Mother Tongue

Table No. 3:

Population by Mother Tongue of Hasuliya VDC

Mother tongue	Population	Percentage (%)
Tharu	11584	82.5
Nepali	2327	16.57
Maithili	36	0.25
Limbu	10	0.071
Urdu	12	0.085
Others	71	0.5

Source: District Profile, 2067

Tharus are the native inhabitants of Hasuliya VDC. Hence the 82.5 % people speak Tharu language. Along with this, and the rest speak Nepali and Maithili, Limbu, Urdu are the other language, which are spoken by a few people.

4.2.3 Age Composition of Population

Table No. 4: Age Composition of Population of Hasuliya VDC

Age group	Population	Percentage (%)
0-14 years	5628	40.08
15-59 years	7627	54.32
60+ above	785	5.59
Total	14040	100

Source: District profile, 2067

The table shows that the economically active population (between 15 to 59 Years) has to support a large number of economically inactive people in the VDC. Children below 15 years occupy 40.08 percentage and elders above 60 years occupy 5.59 percent in the district. However, adolescents below 18 are rarely found to be engaged in income generating profession. Thus about half of the total population of the VDC is estimated to be able to earn their living.

4.2.4 Religious Population of Hasuliya VDC

Hasuliya VDC is almost inhabited by Hindus with other religious groups - Buddha, Islam, Christians etc.

Table No. 5: Religious Population of Hasuliya

S.N.	Religious groups	Population	Percentage (%)
1	Hindu	14011	99.79
2	Buddhist	12	0.08
3	Muslim	14	0.09
4	Not stated	3	0.02
	Total	14040	100

Source: District profile, 2067

From the above table, it can be observed that the population of Hindus is the highest in this VDC. Hindu occupies 99.79 % of the total population. Beside this, a

little population of other religion occurring 0.08 % Buddhist, 0.09 % Muslim are living here.

4.2.5 Festivals

Majority population of Hasuliya VDC is Hindus. That's why, they celebrate their festivals like others but they celebrate some occasions in different ways. The most important festivals are described below.

a) Maghi

The first day of Magh month i.e. Makar Sakranti is called Maghi in Tharu language, which is the New Year of the Tharu people. On this day early in the morning all Tharus go to pond, lake, river, well or near water for bath, worship their ancestors, come for Nisrau (collection of daal, salt, rice, Tamaric), which is for the sister's present. After that bowing towards elder and blessing the youngsters with the good compliments take place. On that day, new Badghar or Bhalmansa (Chief of the village or community) is chosen by the villagers. This follows a lot of fun and entertainment involving eating, drinking, and dancing with different folk songs. Mostly Tharu people eat Dhikri, Khichadi, hamburg and fish, and drink local alcohol.

b) Holi

In Tharu community this colorful festival is celebrated as 'Dhureri', which is one of the most important festival in this community. Prior to this day, they start it as 'Chirdungna' and next day early in the morning it begins. The Tharu people according to their ages celebrate this festival in different groups. Dholak, Manjira, Dafli, Madal are the major musical instruments and one of these groups have a lead singer whom others follow. With different colors they play this as dry and wet Holi.

c) Hardahwa

This is also one of the most important festivals of Tharus, which is known as traditional festival occurring upon the completion of farming either at the end of Ashad or on the first week of Sawan month. This festival is celebrated only in Tharu community in worship of the God Indra for rain and protection of the harvest from different types of diseases and disasters like in other communities.

Nowadays, it is taken as the symbol of unity and peace. Hardahwa is symbolic of the creation of harmony, coordination and compassion to muster up courage to go ahead. This is the occasion where peasants wash their farming tools for the next year.

d) Hareri Puja

Hareri Puja is also most popular and traditional worshipping in Tharu community. It is believed that this worshipping keeps paddy crops and plants green. So it is called Hareri Puja, especially carried out by Guruwa (priest of Tharu), where the villagers sacrifice goat, hen, duck or sheep with the intention of keeping crops healthy and protected from unknown diseases or insects. It is held at the end of Sawan by lighting Dhup and sprinkling water at the corner of field so that chase the insects and diseases are believed to be chased out.

e) Astimki (Krishna Janmastami)

The Astimki is one of the most important festivals of Tharu community, which is also called Shree Krishna Janmastimi celebrated on Bhadra month of Krishnapachhami. This involves fasting by males for their sisters like Teej. One day before fasting, they have different kinds of delicious food items, like Phulauri, Khariya, Shidra, Dal, Kurma, Andik Roti, Haluwa etc. On the day of Astimki, early in the morning they start worshipping God Krishna after bath. Next day, they go to the river or pond to dispose of the waste material, and it is believed that this will ensure their sister's long life and happiness in future.

f) Atwari

Celebration of this festival on Sunday of Bhadra month, the third day of bright fourth night known as Teej, is called Atwari. This festival is celebrated with fasting and worshipping of God Shiva and Goddess Parwati for the welfare of health and future.

g) Dashain

Nepal is one of the greatest festivals of Hindu community in Ashwin or Kartik of Krishnapachha of Aunsi. In Tharu community they usually call this festival as 'Dashya or Dashiya'. But Tharu put white Tika and gives blood their Deuta those

who are know about the mantra. Nowadays, those kinds of tradition become dim, adopt all the patterns like other community.

4.2.6 Dresses and Jewelry

The traditional dress of male Tharu is *Langauti*, which is made by white cotton and female Tharu traditional dress is *Lehenga Khurtha, Gatia*. The new generations don't like these dresses. So now a day it is being lost. Mostly the young male like *shirt, pant, vest, sweater, jacket* and female like to wear *blouse, sari, salwar Kurtha, Dhoti, lungi* etc. Traditionally Tharu young girls wear *Kurtha* with buttons on the back and after marriage they wear *Kurtha* with bottom in the front. Now a day both married and unmarried girls prefer *Kurtha* with front bottom. They wear *Kurtha*, bangles in hands, *Kanfata* in ear *thumk* (a chain of silver worn in the forehead) *Chardrahar* worn on neck (which is the garland of silver or bronze coins *ghughahat* and is occasionally used specially in wedding ceremony). They put *tiki* called '*Bindi*' on forehead. These all are special ornaments of female. But the new generations have left such self-decoration practice.

CHAPTER-FIVE

ANALYSIS AND INTERPRETATION OF SURVEY DATA

5.1 Socio-economic Status of Kamaiya Sibir of K-gaun

5.1.1 Housing Pattern

The traditional Tharu houses are single storied; rectangular but made of straw, wood branches of bamboo and other bush products. Most of the Kamaiya's houses are made in a traditional ways, which are made up of wood, mud, bamboo and reeds having thatched roofs at the studied area. The walls are made of bamboo, wooden flakes usually supported by grain straw and reeds; some of the houses are made up bricks and cemented as well, in a modern ways. Their houses are small and narrow, which do not have enough rooms. They usually have same room for cooking and sleeping. The houses are scarcely ventilated i.e. windows are rare. They use verandah for their guest and their daily functional works. They design their houses in such a way that they put some space for their domesticated animals like goat, ox, hen, duck and buffalo. They do not allocate special rooms for bed and kitchen. Thus, the whole houses are dirty and darkened by the kitchen smoke but few houses have wide and separate rooms and kitchen made of bricks and cement, bricks and mud with tiled roof. Even though, at present they have not been able to build their own-cemented house.

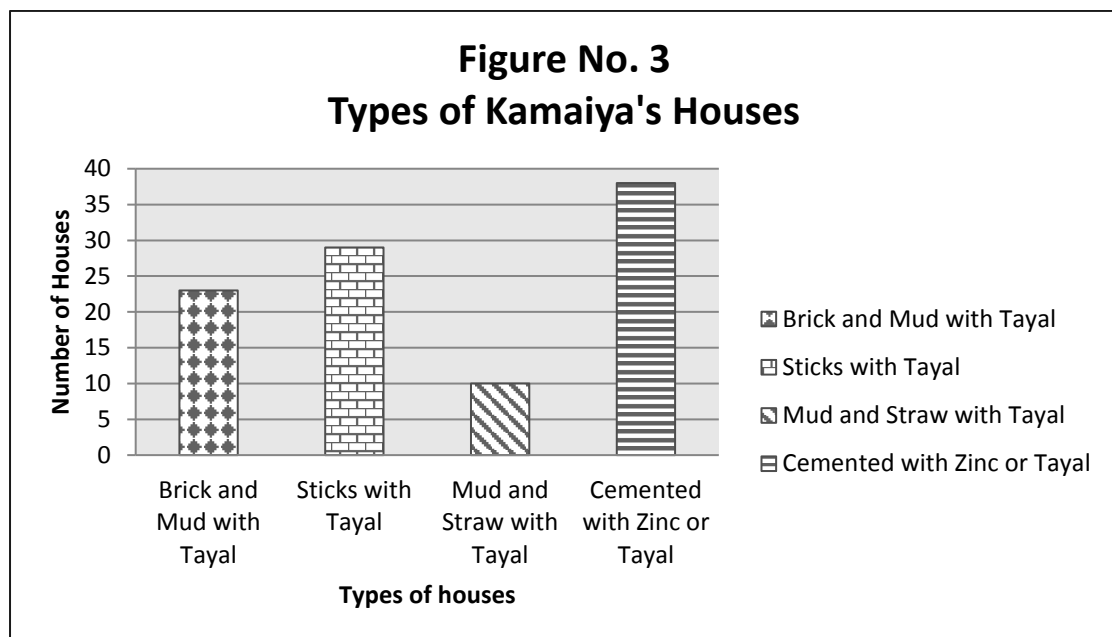
Table No. 6

Types of Kamaiya's House

S.N.	Types of Houses	Number of Houses	Percentage (%)
1	Brick and mud with Tayal roof	13	22.41
2	Sticks with Tayal roof	16	29.31
3	Mud and straw with Tayal roof	7	10.35
4	Cemented with Tin (Zinc) roof	22	37.93
	Total	58	100

Source: Field Survey, 2015

The above table no. 6 shows that the Universe population of the K-gaun sibir has their own houses in different pattern according to financial status and the numbers of family member, too. According to the field survey of 2015, the types of houses of the respondents were 58 in which 13 respondents had houses of brick and mud with roof of tayal and their percentage was 22.41%. The 16 respondents had houses made from woods with tayal roof and their percentage was 29.31%. The 7 respondents had houses made from mud and straw with tayal and their percentage was 10.35%. Lastly, 22 respondents had houses of bricks with cemented and their percentage was 37.93%. Further this table indicates that the most of the (37.93%) households had house built from the bricks with cemented.



5.1.2 Structure of Family

Family is the collection of the members that is basic and universal social structure, fulfills various needs of the members including safety, integration and continuity. In the study area families are found to be both nuclear and joint. The nuclear family consists of married couple and their unmarried children and joint family consists of brothers living together and sharing the same kitchen, resident and property. At the study area of Kamaiya Sibir of K-gaun, many families are nuclear because of awareness or education about the future, lack of property, poverty and quarrel or separate system. The structure of family is shown below on the table.

Table No. 7**Types of the Family**

S.N.	Family type	Household number	Percentage (%)
1	Nuclear	32	55.17
2	Joint	26	44.83
	Total	58	100

Source: Field Survey, 2015

According to the field survey of 2015 the types of family of respondents were 58 in which 32 respondents were living in nuclear family and their percentage was 55.17%. The 26 respondents were belonging to joint family and their percentage was 44.83%. After analyzing this table we come to the point that most of the (55.17%) households were belonging to the nuclear family.

5.1.3 Age of Respondents

The Age of the respondent shows that their ability and maturity and the different age group of respondents also indicates their activeness and smoothness to run family as desired but it depends upon their achievements from social and economical activities on behalf of accessibility. The distribution of respondents is mentioned below:

Table No. 8**Distribution of Respondents by Age Group**

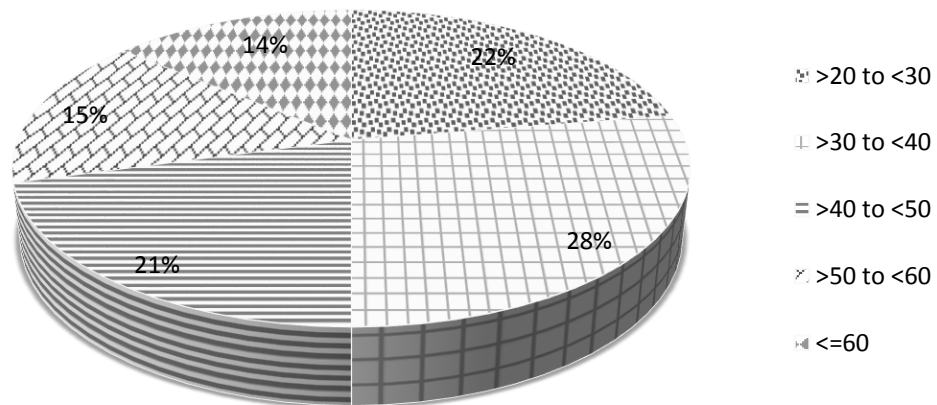
S.N.	Age	Number of Respondents				Total	Percentage (%)
		Male	%	Female	%		
1	20-30	5	8.62	8	13.79	13	22.41
2	30-40	6	10.35	10	17.24	16	27.58
3	40-50	8	13.79	4	6.89	12	20.68
4	50-60	6	10.35	3	5.18	9	15.52
5	Above 60	1	1.72	7	12.07	8	13.79
	Total	26	44.83	32	55.17	58	100

Source: Field survey, 2015

According to the field survey of 2015 the age wise distribution of the respondents were 58 in which age-wise 20-30 male were 5 and their percentage was

8.62% where female respondents were 8 and their percentage was 13.79%. The total number of respondents including male and female of 20-30 age were 13 and their total percentage was 22.41%. In age wise distribution of 30-40 male respondents were 6 and their percentage was 10.35% where female respondents were 10 and their percentage was 17.24%. The total number of respondents of this group was 16 and their percentage was 27.58%. In age-wise distribution of 40-50 male respondents were 8 and their percentage was 13.79% where female respondents of this group were 4 and their percentage was 6.89%. The total numbers of respondents of this group were 12 and their percentage was 20.68%. In age-wise distribution of 50-60 male respondents were 6 and their percentage was 10.35% where female respondents were 3 and their percentage was 5.18%. The total numbers of respondents of this group were 9 and their percentage was 15.52%. The age wise distributions of above 60 male respondents were 1 and their percentage was 1.72% where female respondents of this group were 7 and their percentage was 12.07%. The total numbers of respondents of this group were 8 and their percentage was 13.79%. Further this table indicates that female respondents were more (55.17%) than male respondents.

Figure No. 4
Age Group of Respondents



5.1.4 Marital Status of Respondents

Marriage is an institutional formation that admits man and woman in a family and is called the social bond that allows them to live together in the society. According to field visit, most of the Ex-Kamaiyas are following arranged or love marriage. Marriage system arranged between both sides by mutual agreement or understanding. But in Tharu culture of western part, dowry system is not found. Tradition of the study area is to get married and bear the children early, thereby rapidly increasing the population. The respondents of the study area have been found belonging to different marital status, which are shown into the given below table in the numbers and percentages.

Table No. 9

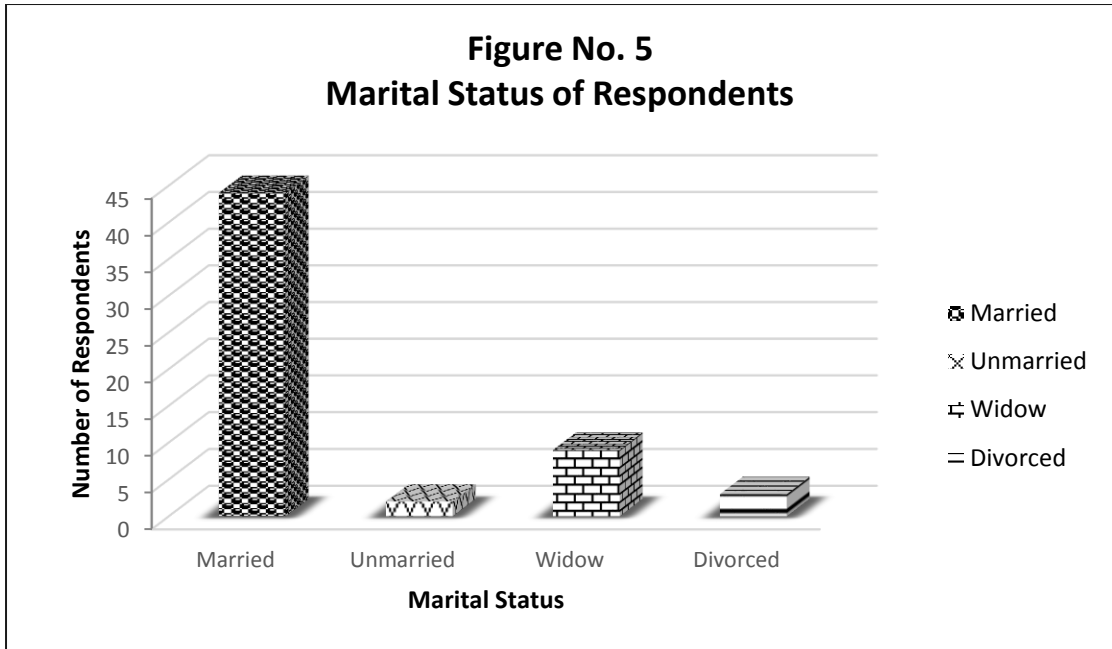
Marital Status of Respondents

S.N.	Status	Number of Respondents				Total	Percentage (%)
		Male	%	Female	%		
1	Married	23	39.66	21	36.21	44	75.87
2	Unmarried	2	3.45	0	0	2	3.45
3	Widow	0	0	9	15.52	9	15.52
4	Divorced	1	1.72	2	3.44	3	5.16
	Total	26	44.83	32	55.17	58	100

Source: Field Survey, 2015

Majority of the respondents are found married in the study area, which is around 76 percentage of the total. Similarly, 2 male were found unmarried, those who are heading their family and fulfilling their responsibility. 15.52 percent of the population indicates the marital situation of widows; in the study area no male widows are there. Last one shows the situation of divorced people, which is around 5 percent. Only one male is found to be living alone without his wife.

Above-mentioned total numbers of respondents are shown in below represented bar graph, which helps to study or understand the marital situation of the respondents of K-gaun Sibir of Hasuliya VDC.



5.1.5 Education Status

Education is the main source of knowledge, skill, attitude and ideas, which is the measurement or vital factor of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the vulnerable group of the society. Education is also important for the better livelihood because it helps to manage any kinds of business. It does not only help the individual for personal development but it also provides knowledge and skills that gravitate a community towards participation in nation building efforts. But almost aged Kamaiyas are literate, so they have understanding the value of education and the future. So, they are attracted towards formal and non-formal education and the new generation children are going to school. Somehow they are able to send their children in the non-governmental and governmental both types of schools.

After 2000 AD when they got freed from bonded labour system, they got different kinds opportunities from various types technical and non-technical supports from government and non-government organizations or institutions. Some uplifted themselves but some did not. Lack of education, skills and finance hindered their progress as the time passed, but many of the Kamaiyas understand about their future life and family. Respondents of K-gaun of Hasuliya VDC are represented into the given below, which clearly shows the understanding level of the people.

Table No. 10

Educational Status of the Respondents

S.N.	Educational Status	No. of Respondents	Percentage (%)
1	Literate	42	72.42
2	Illiterate	10	17.24
3	SLC	5	8.62
4	Above SLC	1	1.72
	Total	58	100

Source: Field Survey, 2015

According to the field survey of 2015 the educational statuses of the respondents were 58 in which 42 respondents were literate and their percentage was 72.42%. The 10 respondents were illiterate and their percentage was 17.24%. The 5 respondents had got education up to SLC and their percentage was 8.62%. Only one respondent had got education of SLC above and the percentage was 1.72%. After analyzing this table we got the conclusion that most of the respondents (72.42%) were literate.

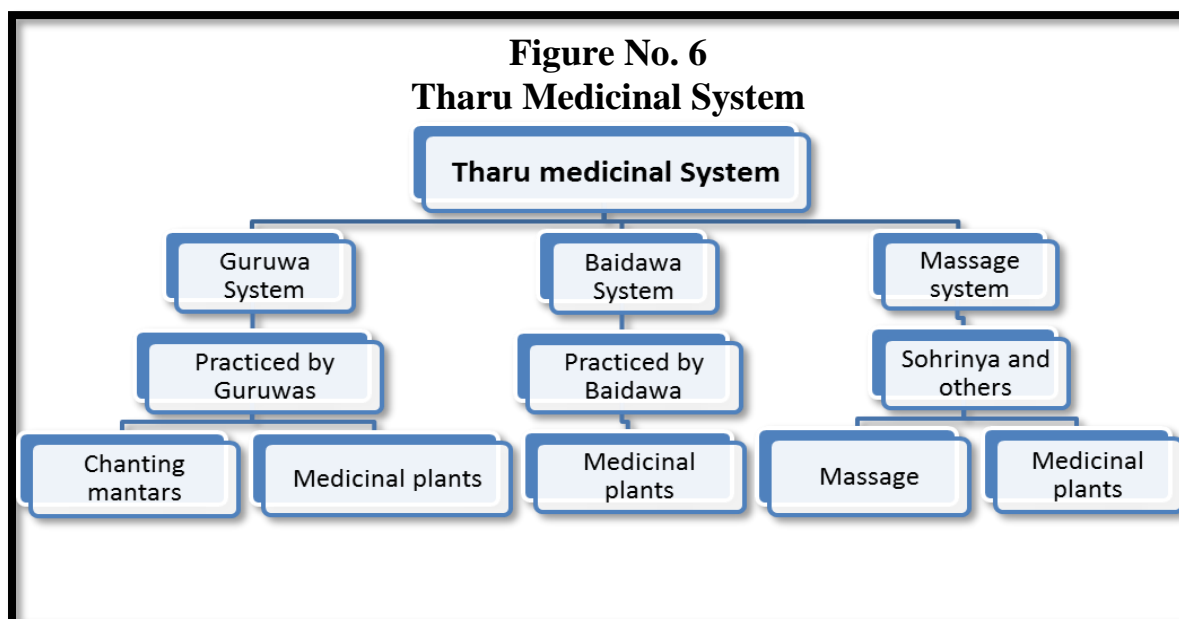
5.1.6 Health and Sanitation

Health and sanitations are the important factor for wellbeing. The World Health Organization (WHO) defines Health as “a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity”.

K-gaun of Hasuliya VDC lies just 2 km far from Hulaki Sadak and one Health post lies in the Sibir where semi health facilities are available. Most of them have toilets at the initiative of the VDC’s policies and norms.

Most of the Kamaiyas are aware of their sanitation and health as they rear animals on the same home. When they become sick or ill, they used both kinds of treatments by Guruwa and Health Assistance (H.A.) or doctors.

Indigenous Tharu people have deep, wide and long belief on Tharu mantrar (chanting shamans) practices. The Guruwa system or Tharu Medical System does these practices. Tharu medical system is classified into three practices these are as follows:



Source: Dahit: 2009/edited by author

The above table mentions that the traditional healers like Guruwa, baidawa, Sohrinya and other practitioners use the medicinal plant traditionally. In Guruwa system the guruwa used both mantars (chanting) and as well as jadibuti (medicinal plants) to cure various disease and ailments. In Baidawa system, Baidawa is a professional user of medicines to cure sick people and cattle. Sohrinya is a lady practitioner who facilitates during the child delivery and takes care of mother and child. She uses medicinal plants for both mother and child. In most cases, they involve certain rituals with spells and charms along with the application of herbal medicines.

Around the Kamaiya sibir, there is not proper available of drinking water for the people. They usually use their drinking water from hand pump or pump set, which contains lots of arsenic that is most dangerous for health.

5.1.7 Food and Drinking Habit

At the Study area of Kamaiya sibir, usually they used the simple and locally available foods like Bhaat, Roti, Dall, Tarkari and Achar. Meat is eaten specially on the occasion. Most of the Kamaiyas are Tharu, so they drink local alcohol. Generally

they work hard at daytime and drink alcohol at evening. If there were a guest in their home then homemade alcohol and meat would be the dishes for them. They consume chicken, fish, mutton, pork etc. in the festivals and lifecycle ceremonies. On the occasion of different festivals to welcome guest, pork and alcohol is necessary.

5.1.8 Annual Income and Expenditure of Kamaiya

In the study area different sources of income of Ex-Kamaiyas include animal husbandry, wage earning jobs, Rickshaws pulling, masonry, hairdressing; small groceries keeping, tailoring, brick making, bicycle repair & maintenance, driving, etc. Those kinds of activities are done in the urban area.

To illustrate the further economic characteristics of Ex-Kamaiya, their annual income has estimated. The respondents couldn't say their exact annual income. However, the total annual income is calculated in terms of money. Besides agriculture income, there is other side income from service, wage labor, animal husbandry, business etc.

Table No. 11
Estimated Annual Income of Respondents

Income (NRs)	No. of Households	Percentage (%)
20000-40000	6	10.35
40000-60000	14	24.13
60000 -80000	9	15.52
80000-100000	6	10.35
100000 and above	23	39.65
Total	58	100

Source: Field Survey, 2015

According to the field survey of 2015 the estimated annual income of respondents were 58 in which 6 respondents annual income was between 20000-40000 and their percentage was 10.35%. The 14 respondent's annual income was 40000-60000 and their percentage was 24.13%. The 9 respondent's annual income was 60000-80000 and their percentage was 15.52%. The 6 respondent's annual income was 80000-100000 and their

percentage was 10.35%. The 23 respondent's annual income was 100000 and above and their percentage was 39.65%. Further this table indicates that most of the respondent's (39.65%) annual income was 100000 and above.

Table No. 12

Estimated annual expenditure of household

Income (NRs)	No. of Households	Percentage (%)
20000-40000	9	15.52
40000-60000	14	24.13
60000 -80000	9	15.52
80000-100000	9	15.52
100000 and above	17	29.31
Total	58	100

Source: Field Survey, 2015

According to the field survey of 2015 the estimated annual expenditure of respondents was 58 in which 9 respondent's annual expenditure was 20000-40000 and their percentage was 15.52%. The 14 respondent's annual expenditure was 40000-60000 and their percentage was 24.13%. The 9 respondent's annual expenditure was 60000-80000 and their percentage was 15.52%. The 9 respondent's annual expenditure was 80000-100000 and their percentage was 15.52%. The 17 respondent's annual expenditure was 100000 and above and their percentage was 29.31%. Further this table justifies that most of the respondent's (29.31%) annual expenditure was 100000 and above.

5.2 Household Assets

5.2.1 Human Capital

Human capital is the stock of knowledge, habits, social and personal attributes, including creativity, embodied in the ability to perform labour so as to produce economic value. It also represents the skills, knowledge, ability to labour and good health that together enable people to pursue different

livelihood strategies and achieve their livelihood objectives (DFID, 2002:2:3:1).

The importance of this cannot be exaggerated which directly contributes to achieve better livelihood outcome on the one hand and on the other stimulate other assets to strengthen them. People, who possess good health, better skill and required knowledge, might have better access on employment and earning for deriving better livelihood outcomes. Many people, therefore, regard the ill health or lack of education as core dimension of poverty. Therefore, human capital is highly dependent on adequate nutrition, health care, safe environmental condition and education.

Labour is most important asset for the poor people, basically in urban and peri-urban setting. If one has adequate skill, s/he has better chances for the job. It is also likely to have more income. On the contrary, manual labour that does not have necessary skill is paid less. Most of the members of Kamaiya family sell their labour to derive livelihood. This includes households who use it as primary occupation and those who use it as secondary occupation. However, all the labour of the study area is not equipped with required skill. The following table gives insight into the labour force of the study.

Table No. 13

Respondents Involving in Wage Labor

Category	No. of Respondents
Skilled	
Carpenter	10
Electrician	2
Cycle Shop	4
Driving	2
Hair Dresser	3

Mason	5
Brick Maker	7
Small Grocer Shop	3
Rickshaw Puller	13
Unskilled	9
Total	58

Source: Field Survey, 2015

Most of the Kamaiyas were surviving their family by working as daily wages laborer such as Rickshaws puller, barber, small grocer keeper, tailoring, brick maker, mason, bicycle mechanics, driver and so on. This table shows that most of the respondents were skilled in different sector, so do they were able to survive their family smoothly. Remaining respondents were aged, so they did household chores. None of them were involved in governmental offices. But, other members of the respondents were also helping to run their family.

5.2.2 Physical Capital

Physical capital includes housing, tools and equipment that people own, rent or use and public infrastructure that they have access too. They are affordable transport, safe shelter and buildings, adequate water supply and sanitation, clean affordable energy, access to information (communication) and public infrastructure associated with physical assets. Lack of these assets is considered as core dimension of poverty. Without adequate access to services such as: water, energy, health facilities, housing and food, they spend much of their time in non-productive sector. The opportunity is associated with poor infrastructure; can preclude education, access to health services and income generation. Without transport, essential fertilizer cannot be distributed effectively, agricultural yields remain low and it is then difficult and types of capital of production and transportation that producers operate at a comparative disadvantage in the market. Insufficient or inappropriate producer goods also constrain people's productive capacity and therefore, the capital is at their disposal. More time and

efforts are spent in meeting basic needs, production and gaining access to the market (DFID, 2002:2:3:1)

The importance of access to infrastructure, particularly roads, has been noted in helping people take advantage of living relatively close to city. Kamaiya Sibir is around 30 km far from Dhangadhi sub-metropolitan, 5 km from Hasuliya Bazaar (Mandi) and near about one km far from Hulaki Sadak but they have less access to those infrastructures available in nearby market. The condition of communication is better in Kamaiya sibir.

Table No. 14

HHs Having Communication Facilities

Communication	HHs	Percentage (%)
Radio	20	34.48
Television	31	53.44
Mobile	43	74.13
News Paper	6	10.34

Source: Field Survey, 2015

Housing is normally one of the most important assets for poor urban households as it is used both for shelter and reproductive purposes and for productive or income generating purpose (renting out rooms or using the space as a workshop area) (Moser, 1998, cited in Sida, 2003). In the study area no information of house on rent for income generation was found.

According to the field survey of 2015 the communication facilities the respondent was 58 in which 20 respondents were using radio as the communication tools and their percentage was 34.48%. The 31 respondents were using television as communication tools and their percentage was 53.44%. The 43 respondents were in access of mobile communication and their percentage was 74.13%. The 6 respondents were using newspaper as

communication tools and their percentage was 10.34%. Further this table clarifies that most of the respondents (74.13%) were using mobile as communication instrument.

5.2.3 Natural Capital

Natural capital resources refer to environmental assets such as land and common property resources (with communal management and traditional systems determining access and types of use) or free (open access) natural resources such as water, forests or grazing land. Natural capital is very important to those who derive all or part of their livelihoods from resource-based activities (farming, fishing, gathering in forests, mineral extraction etc. (DFID, 2002:2.3.1). These assets are generally less used in the livelihood strategies of the urban poor, as they tend to be less available, especially in large urban centers. However, its importance goes way beyond this. None of us would survive without the help of key environmental services and food produced from natural capital. Health (human capital) will tend to suffer in areas where air quality is poor as a result of our industrial activities or natural disasters (e.g. forest fires). And although our understanding of linkages between resources remains limited, we know that we depend for our health and well being upon the continued functioning of complex ecosystems (which are often undervalued until the adverse affects of disturbing them become apparent) (DFID, 1998: 167). In peri urban environment such land is usually considered as farmland and theoretically has greater significance on the food production and its loss to urban development represents an irreversible reduction in the physical resources base for the food production (Daniel et. Al. 2003:134).

One who involves in agriculture provides the place for the cultivation of different types of crops. Almost all households have at least five Kaththa of land and having Red cards, which is the identity of Kamaiya as well from Land Reform Office. But land holding is quite small which is not sufficient for subsistence. The fragmentation of the land is also responsible while passing through generations dividing it between sons and brothers. The availability of common land has an impact on the ability of the landless and possibly small farmers, to keep livestock, which is not found in the study area. Therefore, they have to be dependent on crop residues to feed their animals.

Forest resources are also found important natural capital in study areas. The community forest is managed and utilized by community people as community forest user group formed by the community. According to rule and regulation people as made and implemented by them determines the access of household on forest, which is easier. However the access of forest resources is not completely denied to the community. They bring some firewood and fodder from the forest, which is attached with the Sibir. Besides land and forest, pasture and water are also considered important natural assets for the poor people. The use of forest resources by household is presented below in the table.

Table No. 15
Use of Forest Resources

Use	Resources used by Households	
	Number	Percentage
Firewood	40	68.96
Fodder	3	5.17
Gas/ Bio gas	9	15.53
Other	6	10.34
Total	58	100%

Source: Field Survey, 2015

According to the field survey of 2015 the uses of forest resources respondents were 58 in which 40 respondents were using firewood and their percentage was 68.96%. The 3 respondents were using fodder and their percentage was 5.17%. The 9 respondents were using gas/biogas and their percentage was 15.53%. The 6 respondents were using other resources and their percentage was 10.34%. Further this table indicates that most of the respondents (68.96%) were using firewood.

5.2.4 Social Capital

As key asset for both the urban and the rural people is social capital. Social capital refers to networks of mutual support that exist within and between households, extended family, and communities, which people can mobilize to access. For

example, loans, childcare, food, accommodation and information about employment and opportunities. Social capital is an increasingly used term, but also one which is difficult to define, especially in a commonly agreed manner and even more difficult to identify and access. In the sustainable livelihood framework, social capital is intended in the widest sense as social resources (such as networks, memberships of formal groups, trust and reciprocity, etc.) up on which people draw in pursuit of their livelihood objective. Of all the five livelihood building blocks, social capital is the most intimately connected to Transforming Structure if these structures and processes. In fact, it can be useful to think of social capital as a product of these structures and processes, though this over-simplifies the relationship. Structures and processes might themselves be products of social capital; the relationship goes two ways and can be self-reinforcing. For example, when people are already linked through common norms and sanctions they may be more likely to form new organizations to pursue their interests; and strong civil society groups help people to shape policies and ensure that their interests are reflected in legislation (DFID, 2002:2.3.1).

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

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

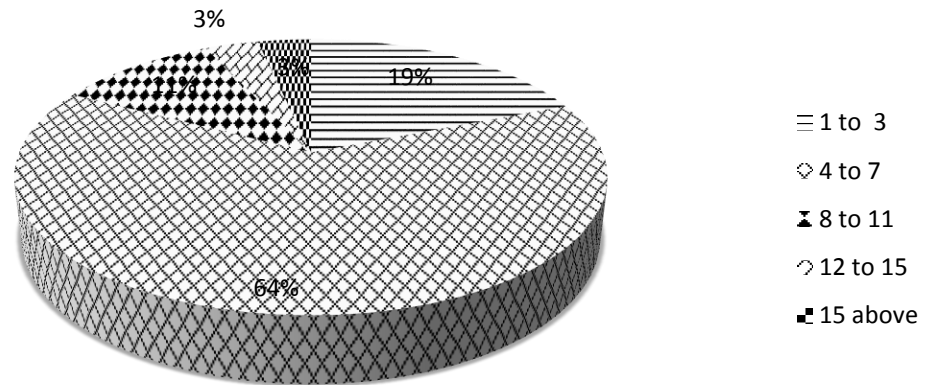
Table No. 16
Household Size

No. of Person	No. of HHs	Percentage (%)
1 to 3	11	18.96
4 to 7	37	63.79
8 to 11	6	10.35
12 to 15	2	3.45
Above 15	2	3.45
Total	58	100

Source: Field Survey, 2015

According to the field survey of 2015 the household size respondents were 58 in which 11 respondents had 1- 3 members in family and their percentage was 18.96%. The 37 respondents had 4-7 members in family and their percentage was 63.79%. The 6 respondents had 7 -11 members in family and their percentage was 10.35%. The 2 respondents were holding 11-15 members in their family and their percentage was 3.45%. Last 2 respondents had 15 and above family members and their percentage was 3.45%. Further this table indicates that most of the respondents (63.79%) were holding 4-7 members in their family.

Figure No. 7
Family Sizes of Kamaiya Sibir



5.2.5 Financial Capital

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

Income from the labor is often one of the most important assets for the urban poor and is equally important for the peri-urban residents. People of the study area are engaged in different types of jobs, which are considered their sources of income besides selling labor. Most of all households have multiple sources of income. They are involving on off farm activities available in urban and in their own area besides agriculture. Some households in Kamaiyas are exceptionally found having single occupation. Lack of skill and weak involvement of social network hinders them from the opportunity.

In their own areas construction and agricultural activities provides off labor work for the unskilled people, while city provides job markets for all skilled labor, manual labor and educated people. However, income among them varies according to efficiency of human capital. Off farm agricultural employment is more where landholding is small in Kamaiya sibir of Hasuliya VDC.

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

CHAPTER-SIX

SUMMARY, CAMPARISION, CONCLUSIONS AND RECOMMENDATION

6.1 Summary

The present thesis “Livelihood Situation of Ex-Kamaiya” primarily aims to study about to analyze the livelihood situation and current status on different assets like social, human, natural and financial.

According to Land Reform of Dhangadhi branch, all households were got 5 kathha as their relief, and also have got 10000 per HHs for making roofs. Kamaiya Pratha Unmulan Samaj (KPUS) is one of the active NGO, who provides them different kinds of facilities and trainings too. Except this other local organization or cooperative act as income generating and providing awareness programs, which clearly shows the facts those different households of the people involved in different income generating activities like carpenter, electrician, cycle shopkeeper, driver, mason, brick maker, rickshaw puller and so on. About nine household heads do not generate any kind of income but support internal household chores because they are dependent people.

After freedom from bonded system on 2000 AD, they got different kinds of opportunities such as technical and non-technical supports from government and non-government organizations or institutions. Some uplifted themselves but some did not. Due to the lack of education, skills and finance, they are not able to progress with the passage of time, but maximum numbers of the Kamaiyas understand about their future life and family. Over the past sixteen years, they have been able to completely change their living standard and lifestyle. The education status of the respondents is not bad. Most of the elderly Kamaiyas are illiterate and some of them with only primary level education. Almost all the families send their children to schools, as they know about the importance of education and get involved in adult education (Praudh Shikshya), which is about 72 percent. Only 17.24 percent of the household heads are illiterate. Around 8 percent of people have gained higher education.

There is a tremendous improvement in marrying at an early age because Ex-Kamaiyas are aware of their children’s future. During this research 75.87 percent of interviewees

were married, only 2 people who were still single. They were able to generate income as laborer. 15.52 percent of respondents were found female widows. About 5 percent of the respondents were divorced or separated or remarried. Most of the respondents (about 27.58 percent) who fall under the age group of 30-40 years were totally responsible for the family. 13.79 percent of the dependent populations are the household heads.

With respect to the family structure, about 55 percent of the respondents have nuclear family size and 44.83 percent were joint one. Poverty and separation of brothers is one of the reasons for them to go for partition.

Free Kamaiyas earn minimum 20,000 to above 100,000 a year on average. Although this level of earning is not sufficient for the whole family, most of the respondents go outside of the camp for different categories of daily wages such as carpenter, electrician, driving, mason, brick maker, rickshaw puller etc. Out of holistic households, 39.65 percent earned more than 100000 a year. But 29.31 percent spend more than 100000 NRs. every year. Similarly, 10.35 percent and 15.52 percent respectively earn and spend around 80,000 to 100,000 annually. But only 6 respondents were earning 20,000-40,000 in a year, which was very low income to survive the family. Some of the Ex-Kamaiyas also have gone abroad, particularly in India. No Ex-Kamaiya is in Government service.

At Kamaiya Sibir, most of the respondents use radio, television, DVD, VCD and mobile for the communication and entertainment but they have still no access to Internet. The Problems of not having access to market and safe drinking water are common for all in the Sibir. They mostly use firewood to cook and Biogas or LP gas is rarely used.

Land is not enough for them to earn their livelihood. Many national and international organizations have continued to provide them with different kinds of opportunities in the form of skill development for self-employment.

6.2 Comparison

The abolition of slavery system in 1924 Nepal has obviously given a blow to the practice of human exploitation by human beings. It attained the first legal sanction with the governments' enactment of a law in 1948 to do away with the system. The Kamaiya or bonded labor is another form of slavery or remnant of slavery. It is most prevalent in western low land Nepal. The Kamaiya system has been found to be equated with the bonded labor, and intellectuals, affluent and conscious people of the region have also pleaded for the abolition to get of Kamaiya or bonded labor. The Kamaiya systems pose a vibrant question for exploitation or bonded labor and thus have confronted all of us as a challenge to the society.

This study is measured by using universe-sampling method. There are 58 households in the study area. Before freedom of all Kamaiyas were under their master. They were fully mastered by their master. They had not their legal physical properties like: home, land and other. Almost all Kamaiyas were illiterate and parameterized around agricultural activities. They had not their personal life rather they were bounded and compelled to live under their master.

But now the study says that their living standard is in increasing order. Most of the (37.93%) Kamaiya's have their own house, which is made from bricks and cement. The all sample (58) households have their own home. Before getting freedom almost all Kamaiyas were illiterate but according to this study only few (17.24%) households are illiterate. The study further shows that now ex-Kamaiya's education level is in increasing order. Among 58 sample households 82.76% households are literate. Before getting freedom almost Kamaiyas had not their own original income, whatever they worked and earned belonged to their master but now according to this study they have their own original income. They are earning being daily wage labor or by other

skilled worker. The study says that most of (39.65%) households are incoming 100,000 and above per year. They have made their aptitude of earning and spending 100,000 and above per year.

Moreover, before the ex-Kamaiyas were limited to the agro based activities but now all sample (58) households have almost left their traditional occupation and transferred it into other skill by taking training from government and non-government institute. They are now skillful on skill like: carpenter, mason, electrician, and bicycle mechanics, barber and so on.

At last, according to this study, the ex-Kamaiyas are approaching middle class life slightly. They are making their movements with the development and urbanization. The yesterdays Kamaiyas now changed into skilled worker. They are now aware and conscious on quality life. They are now using mobile phones, reading newspapers. They know that education is the most important in life so they had taken informal education classes and also they are sending their children to the schools and colleges. After getting freedom there was lots of problem to the Kamaiyas in initial phase, but slowly they overcome from it. They have now their own familial life. They are increasing their earning day by day. Some of the ex-Kamaiyas are now able to settle in Dhangadhi sub metropolitan city.

6.3 Conclusion

Livelihood strategy is the complex relationship between man and environment in a particular space and time. In the spatial context, Kamaiya adopt their livelihood strategy in a different way. The livelihood situation of ex- Kamaiya's of the study area was in transition, which was shifted from agriculture to non-agriculture sector. The evidences collected from the field suggested that rate of socio-economic change in Kamaiya community is high. Almost every households of Kamaiya was highly influenced by traditional occupation. But due to the urbanization process the Kamaiya's life style is improved than before. Most of the Kamaiya's are settled in Dhangadhi sub metropolitan city after getting technical trainings like mason, carpenter, and tailor, barber and so on.

In the study area according to the field survey of 2015 most of the households (72.42%) were literate among 58 households and very few households had got their formal education up to SLC and above. Among 58 households only 39.65% households were earning 100,000 above per year and also most of the households (29.31%) yearly expenditure was more than 100,000. Like this most of the households (68.96%) were using firewood for cooking and only few households were using gas and biogas for cooking among the 58 households.

Furthermore, according to field survey of 2015, most of the (37.93%) ex-Kamaiya has their own houses built from bricks and cement with zinc roof. Only few Kamaiya have the houses of mud and straw and that is also in their own possession. Most of the (39.65%) ex-Kamaiyas are earning 100,000 and above in per year. Like this 29.31% ex-Kamaiya's yearly expenditure is more than 100000. It means that their life style is in uplifting order day by day.

Communication is another significant determining factor of livelihood. This plays the vital role to uplift their living standards. The field survey of 2015 suggests that most of the (74.13%) ex-Kamaiyas are using mobile phone as communicating instrument accordingly. Like this they are also using television, newspaper and radio and so on as their communicating tools. Yesterday's Kamaiyas who were limited to the households and farms works now they are involved in different profession. They are becoming aware day by day due to the globalization. Now they are using cell phone, TV,

reading newspaper and so on. They are known that education is the significant factor of life so that all of the sample (58) households are sending their child to school. In this respect study finds the specific change in the livelihoods of ex- Kamaiyas.

6.4 Recommendation

Kamaiya have their own identity, though they are poor in economy but they are rich in culture and custom. They are physically strong and motivated people. So, there must be the use of such community in construction of new Nepal. The community should be studied with the academic point of view to expose their problem and the level of social transformation. The researcher also recommends for the study of the entire community from different perspectives than the researcher so that the social facts, which are not studied by the researcher could be brought in front of the academic institution like Tribhuvan University.

This study "Livelihood situation of Ex-Kamaiya in Hasuliya VDC" finds that Kamaiyas are compelled to live under social excursions, so regarding these findings following suggestions have been made:

- Skill training programs for both male and female should be conducted intensively in accordance with the market demand, mainly the local market demand. This may be helpful also to substitute Indian semi-skilled and unskilled workers working freely in Nepali Labor market. Carpentry, masonry, plumbing, electrical works etc. related to construction sector along with street selling of seasonal fruits and vegetables, hair cutting, painting, shoes repairing etc. may be the areas of training programs. Through a concrete training policy and coordination to avoid duplication, training activities should be undertaken. Current health facilities should be mobilized to provide necessary health services since the Ex-Kamaiyas are more vulnerable and can expose to the disease due to their housing and living environment.
- Government needs to formulate additional laws and rules for Kamaiyas/ Kamlaharis to uplift their livelihood.
- The commercial vegetable farming or other agriculture related training should be conducted and implemented intensively in Ex-Kamaiya settlement. In initial

phase the loan, tools as well as technological support should be provided from government or other institutions.

- School enrolment of the Ex-Kamaiya's children is very low as compared to other community. They are unable to bear school expenses of their children due to their poverty. Thus it is necessary to launch Formal Education Support Program extensively combined with market-friendly vocational training to the youths.
- Ex Kamaiya's are fiscally weak so that they are unable to afford the quality health service. Regarding this government should bring the Kamaiya health program for their accessibility in quality health service.
- The Government of Nepal needs to mobilize this community to promote participation of its members in all sectors of decision-making process.
- The government should bring the easy loan service program for Kamaiyas.

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TRIBHUVAN UNIVERSITY
Central Department of Rural Development

“LIVELIHOOD SITUATION OF FREED KAMAIYA”
(A Case study of K-Gaun Sibir, Hasuliya VDC, Kailali District)

Household Survey

A. General Information

Date:/...../2071

i. Name of Respondent (Head of Family): _____
ii. Age: _____ Years
iii. Occupation: _____
iv. Sex: Male <input type="checkbox"/> / Female <input type="checkbox"/>
v. Religion: _____
vi. Family Type: High <input type="checkbox"/> / Middle <input type="checkbox"/> / Low <input type="checkbox"/>
vii. Marital Status: Married <input type="checkbox"/> / Unmarried <input type="checkbox"/> / Widow <input type="checkbox"/> / Divorced <input type="checkbox"/>
viii. Mother Tongue: _____
ix. Education Level of Respondent: Literate <input type="checkbox"/> / Illiterate <input type="checkbox"/> / SLC <input type="checkbox"/> / Above <input type="checkbox"/>

B. Family Information

Total Family Members: _____, *Present Member (s):* _____, *Absent Member (s):* _____

S.N.	Family Members	Age	Sex*	Education**	Marital Status [#]	Occupation
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						

Note:

*Sex: **M**= Male, **F**= Female, **T**= Third Gender

Education Level: Literate [**1] Illiterate [**2**] SLC [**3**] Above [**4**]

Marital Status: Married [**1**] Unmarried [**2**] Widow [**3**] Divorced [**4**]

C. Social Dimension (Capital)

1. Have you heard about the Organization? a) Yes b) No

If yes, what are they?

- i) _____ ii) _____
iii) _____ iv) _____

2. Are you involved in any institution? a) Yes b) No

If yes, name the organization.

- i) _____ ii) _____
iii) _____ iv) _____

3. Do you have subscription on political party? a) Yes b) No

4. Do you participate in past election? a) Yes b) No

If yes, which one?

- i) Parliament Election 2048 ii) Parliament Election 2056
iii) Constitutional Assembly Election 2064
iv) Constitutional Assembly Election 2070

5. Have your any family members sent as Kamlahari? a) Yes b) No

If yes, why?

- i) To keep in tradition ii) Because of lacking
iii) Because of her interest iv) Because if landlord's pressure

6. Is any member (s) is (are) working as bounded labour again? a) Yes b) No

If yes, why?

- i) Taken loan again with landlord ii) Status became more vulnerable
iii) Other (mention) _____

D. Human Dimension (Capital)

1. Have you got any kinds of Trainings? a) Yes b) No

If yes, what types of training have you got?

- i) _____ ii) _____
iii) _____ iv) _____

2. Is your training helping for the betterment of your occupation?

- a) Yes b) No

If yes, how? _____

If no, why? _____

3. Generally how many hours do you work for earning? _____hours.
4. What kinds of difficulties do you have?
 - a) _____
 - b) _____
 - c) _____
 - d) _____
5. Availability for job:
 - a) Easily available
 - b) Scarcity
 - c) Perennially
 - d) Seasonal

E. Financial Dimension (Capital)

1. What is your family income? _____/ monthly.
2. How much do you save yearly? _____NRs.
3. What is your yearly family expenditure? _____/ year.
4. How much land have you got?
 - a) 5 Katthas
 - b) 3 Katthas
 - c) 2 Katthas
 - d) 1 Katthas
 - e) Other _____
5. Which occupation do you adopt?
 - a) Agriculture
 - b) Wage labour (Daily wages)
 - c) Business
 - d) Other
6. How long do you survive with your own production?
 - a) Whole year
 - b) less than 9 months
 - c) less than 6 months
 - d) less than 3 months
 - e) remain surplus
7. If you do not survive for the whole year, how do you manage?
 - a) by taking loan
 - b) by own income
 - c) other
8. How much wage do you get?
 - a) low
 - b) subsistence
 - c) good
 - d) very good

F. Physical Dimension (Capital)

1. Which types of house did you made for shelter?
 - a) made with brick and mud
 - b) made with sticks
 - c) made with mud and straw
 - d) Other _____
2. Fuel used for cooking:
 - a) Firewood
 - b) Dung
 - c) Agro-residue
 - d) LP Gas
3. Source of drinking water:
 - a) Tube well (Private)
 - b) Tube well (Common)
 - c) Well (Covered)
 - d) Well (Uncovered)
 - e) River / Pond
4. Where did you go when you and your family members fall sick?
 - a) Witch doctor
 - b) Doctor
 - c) Health Assistance
 - d) No where
5. Is there irrigation facility to irrigate the land? a) Yes b) No

If yes, which kinds of?

 - a) River
 - b) Pump set
 - c) Pond
 - d) Tube well

6. What types of communication did you have?
a) Radio b) Television c) Newspaper d) Mobile/Phone
e) Others _____

7. How many of your children were attending school?
a) 1 b) 2 c) 3 d) 4 e) Others

In which level?

- i) Primary ii) Lower Secondary iii) Secondary iv) Higher

8. How far is the road from your Sibir (Camp)?
a) less than 100 meters b) 100 meters c) less than 200 meters
d) up to 200 meters e) less than 500 meters f) more than 500 meters
9. How far is the health post?
a) less than 1 km b) 1 km c) less than 2 km d) very far

...Thank You Very Much...

Check List for Focus Group Discussions (FGDs)

1. Since when have you been settled here?

2. From where have you landed in this place?

3. Generational change in traditional occupation.

4. Main sources of income.

5. Other work besides Agriculture and slavery.

6. Relationship between and organization's responses.

7. Information about organization. Role of the organizations.

8. Difficulties to getting education and pattern.

9. Caste discrimination and untouchability.

10. Responsible factors which made them fall behind.

11. Causes of unemployment.

12. Newly adopted livelihoods strategy.

13. Are you easily used forest (Government/Community) for cooking, roofing or else other?

14. Any difficulties that you faced being nearer to the forest? Any helps that you got from the forest and vital changes towards livelihood?

Check List For Key Informants Interview (KII)

Name: _____ *Address:* _____ *Date:* _____

1. How many members of your family got occupation and which types of?

2. Is it possible for you/them to fulfill all your/their requirements by depending on your/their traditional occupation?

3. How far are you dependent on your profession for earning economic livelihood? Is it possible: Yes [] No []
If no, state the reasons:

4. About discrimination and domination.

5. Is there been any changes in your profession? Yes [] No []

6. Do your children go to school regularly? Yes [] No []
If no, what are the reasons behind not going to school regularly?

7. Different festivals and expenditures.

8. Relationship with other community.

9. Their health and sanitation condition.

10. Their access of Market and road availability.

11. How can you provide other raw material for the household purpose?

APPENDIX-II

Photographs and Illustration



Picture No. 1 Shelter of Kamaiya community



Picture No. 2 Traditional Shelter of Kamaiya community



Picture No. 3 Source of Water (Hand Pump)



Picture No. 4 Source of Water (Pump Set)



Picture No. 5 Source of Heat and Energy (Fire wood)



Picture No. 6 Toilets attached with Bio gas plant



Picture No. 7 Secondary School near of Kamaiya Community



Picture No. 8 Health Post near Kamaiya Community



Picture No. 9 Means of Transportation (Lahriya-Cart)



Picture No. 10 Means of Transportation (Bicycle)



Picture No. 11 Community based different kinds of Organizations



Picture No. 12 Animal Husbandry (Pig Farming)



Picture No. 13 Animal Husbandry (Goat Farming)



Picture No. 14 Youths getting training on Bicycle



Picture No. 15 Ladies of Kamaiya Community getting training on Hairdressing.



Picture No. 16 Vegetation (Cabbage, Tomato, Garlic)



Picture No. 17 Kamaiya Female were learning about Tailoring