

CHAPTER ONE

INTRODUCTION

1.1 Background

Livelihood strategies are the strategies which enable people to secure their means of existence (Boker, 2000/2003). It includes productive activities, investment strategies, reproductive choice and much more. Such activities depend mainly upon the human capital and natural capital. To some extent, they are also shaped by the social norms and values which may not be constant. All people view their way of living from sustainable perspective. The livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future.

These strategies operate both in household and individual's level, either through continuity or through modification of economic and social activities, in order to meet the basic needs for the existence. Some people continue their traditional occupations and activities while others modify their strategies. Several internal and external factors impinge up on the livelihood strategies of the people. Some of these factors operate from local level while other work in national and even global scale. The adaptation of particular livelihood strategies is different in caste and ethnic community and in rural and urban context (DFID, 2002).

Change is universal and continuous phenomenon, found in all the societies all the time. People have adjusted their ways of earning for livelihood to the changing environmental condition. The environmental condition change over a time and people in the same space can notice differences in the pattern of adoption from one group to another. In the same way, adaptation pattern of the same ethnic group may differ from one place to another due to change in physical environment (Subedi and Pandey, 2002).

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 can not sustain their life from agricultural alone. No matter of providing their surplus to the market to enhance well being and increase sustainability after reducing vulnerability and food insecurity.

This study attempts to look at the communities in the context of their resources and environment in a changing context. It is intended to explore how a particular group of people have made modifications in their ways of life to adapt to changing circumstance and how their adaptive strategies have evolved in a changing context brought experienced rapid socio-cultural and economic changes over the time due to urbanization. Keeping in mind that the

same ethnic group may have different adaptive strategies in different places due to the physical and socio economic environment as well as availability of natural resources, this study has been conducted in Sarki community of Katunje VDC, Bhaktapur district.

The caste system of Nepal is divided into a three tiered hierarchy; the top ranking Tagadhari, or twice born castes (which include *Bahun*s, *Kshetris* and *Thakuris*), the mid ranking *Matwalis* (which include Nepal's Tibeto-Burman including *Kumal* and *Tharus-Tribal* Groups) and the lowest ranking *Pani Nachalne* or Untouchable castes (which include *Kami*, *Damai*, *Sarki*, *Badi*, *Chamar*, *Pode*, *Kusle*, *Dusuhar*, *Musuhar* and others). These castes are ranked along an axiom of purity and pollution, with the *Brahmans* and *Kshetries* traditionally considered to be the priests and the warriors and untouchables considered to be the most Jutho (ritually polluting) (Cox, 1995).

In past, Sarki was known as untouchable caste within Nepalese society. They used to be neglected in all aspects of social life. But in present day, the concept of untouchability is diminishing day to day. Now-a-days the so called untouchable castes can wear what they want, they enter into city anytime, build any type of house and eat whatever they want. The present society is not so strict on caste discrimination.

The present study deals with the change in livelihood strategies of the Sarki communities from Katunje, VDC ward No.3, 6 and 7 of Bhaktapur district. Traditionally Sarki were known as leather workers by profession and few of them are associated in temporary labor work and in agriculture. But their means of earning livelihood have diversified so their involvement is increasing towards other sectors, but the community is marginal. This study attempts to look at the community in the context of their resources and environment in a changing context. It intends to examine and analyze how they have been affected by the rapid socio-cultural and economic changes over generation and how their adoptive strategies have evolved in a changing context.

1.2 Statement of the Problem

Poverty has remained as a core issue in the country and is unevenly distributed with regard to socio-ethnic groups, gender and region, urban or rural. Urban poverty is a growing problem in the world. It is growing as a consequence of rapid urbanization. Particularly in the third world countries, urban population is increasing as about twice as the rate of national population (CBS, 2003). Urban poverty is the condition where individuals become unable of fulfill their basic requirements; don't get minimum health care facilities and other basic services. The major characteristic of the poverty is the lack of assets. However, poverty is not

only an economic phenomenon but also reflects a multidimensional attitude. So, it would remain as a major challenge even in the 21st century.

At present, there seems to be a conflict between the so-called 'high caste' and the so-called Dalits. Historically, the population engaged themselves in agriculture; they divided themselves as the supporting groups in agriculture. A large group was involved in agriculture while the other small groups produced agricultural tools and they exchanged their products. In this way, they lived their life in the society. Over the time period, some of the agricultural group with a plenty of land, improved themselves but the other groups could not improve their socio-economic conditions. That was when they were recognized as the 'high caste' and the 'Dalits' which is still prevalent.

The study of livelihood strategy of urban poor is a new concept in Nepal. The present study has selected Sarki community, one of the urban poor group within the Kathmandu valley, for the analysis of livelihood strategy. The livelihood strategy differs from urban to rural areas as well as in different ethnic groups. In comparison to the rural, the urban area possesses many facilities and services which add possibilities of job and other non-farm activities. Generally, the living standard is comparatively high and opportunities for employment exist in the urban areas. However, even within such phenomena, there are some marginalized groups who haven't been incorporated in mainstream of development and live a life in misery.

Sarki who are the Dalits, were locally self-sufficient, but their interactions in the various aspects of their social life viz. socio-cultural, economic, political life are beyond satisfaction. The natural resources for which they have to strive so hard, is even not under their access. They tried to change themselves as to be able to stand with the other communities due to which their living strategy has also changed.

Kathmandu valley, the urbanized area of Nepal is the traditional home of Newar community. Sarki is also one of such communities within the urban characteristics of Kathmandu valley. Majorities of the community are distributed within Kathmandu valley, the capital city of Nepal. 'Dark under the lamp' is suitable quotation in the context of Sarki community of Kathmandu valley. They are illiterate and socially excluded (Amatya, 1997). As a result, they are marginalized from the mainstream of development. However, they have their own identity and customary occupation but are being affected by modernization and changing urban environmental conditions.

Therefore, the present study makes an attempt to examine the continuity and changes in livelihood strategy of the urban poor taking Sarki community of Kathmandu valley as the case study.

This study seeks to answer the following questions:

-) What are the livelihood strategies of the Sarki community living in the Katunje VDC of Bhaktapur?
-) How are the Sarki communities maintaining their livelihood in the changing environment?
-) What are the factors responsible for their backwardness?

1.3 Objective of the Study

1.3.1 General Objectives

The general objectives of this study are to analyze the livelihood strategies of Sarki community and state the continuity and diversification from their traditional occupation.

1.3.2 Specific Objectives

-) To analyze the livelihood strategy of the Sarki community depending upon the assets available.
-) To analyze the discrimination in social and political life of Sarki community derived by them and benefits from the development activities.
-) To find out their vulnerability context.

1.4 Significance of the Study

In Nepal, many exercises have been made in the context of poverty alleviation and sustainable livelihood. In this context, the present study is dealing with Sarki community of the Katunje VDC of the urban areas. It will certainly help not only to understand the conditions of urban poor but also to explore the causes of their marginalization. This study examines the livelihood strategy which the poor people adopt to make living in the urban environment. Similarly, it also depicts the livelihood experience of untouchable people who are living in our country. Furthermore, it also helps to explore the history of the traditional livelihood strategies of the Sarki community and the change in their occupation in the context of modernization.

Similarly, this study will be helpful to the concerning people who want to do further research in Sarki communities as well as other communities of the country. Furthermore, this study tries to relate the relationship of urban poverty with livelihood issues. Therefore, it will be useful in the formulation and implementation of the plans and policies for the governmental as well as non-governmental development agencies.

1.5 Limitation of the Study

The study is limited to the selected places of Bhaktpur District. The researcher could not cover all the places and communities of Bhaktpur District. Livelihood is itself a vague topic, so it gives only brief scenario about Sarki community because the people of any space are adapting and applying the strategy as that particular societal demand as well as the environmental and cultural directions. So, this present study couldn't cover all the aspects of livelihood. Due to the time constraints and limited financial resources all the aspects of the community were not covered for the study.

1.6 Organization of the Study

The organization of the study has been organized into eight chapters. The first chapter has dealt with the introduction. This also includes the research problems followed by the objectives, Significance and limitation of the study.

The second chapter has discussed the existing literatures related to this study; at firstly it focuses on theoretical review in relation to livelihood approach. The theoretical review, it has showed the different livelihood models developed by different development agencies and deals about the sustainable livelihoods.

Likewise, the third chapter has discussed about the research methodology. In this chapter the researcher has discussed about the nature and sources of data, selection of the study area and distribution of the Sarki community. Similarly, it has also dealt about the data collection tools and techniques; mainly, household survey, key informant interview, field notes, observation, focuses group discussion and oral history. Data analysis/ presentation and research experiences have discussed in this chapter.

The fourth chapter has dealt about the description of the study area and the socio-economic status of Sarki community. The fifth chapter describes the analysis of the livelihood assets and strategy of the Sarki community. In this chapter, the researcher showed the different types of assets in the context of community in first part and second part deals the traditional

livelihood strategies and existing livelihood strategies. Similarly, changes made in the livelihood strategies of the community are also discussed in this chapter.

In the same way, the sixth chapter includes the discrimination they face in social and political life and the benefits gaining from development. Chapter seven has discussed about the vulnerability of this community. Here, different factors which made them vulnerable are dealt. The risk of the unemployment, technology/ cultural vulnerability, social vulnerability and other livelihood assets and their vulnerability are also discussed. The last chapter of this study has presented about the summary and major findings.

CHAPTER TWO

REVIEW OF LITERATURE

One of the early activities in the research process is the review of the research literature-the body of research information related to the research problem. After the problem has been identified, at least tentatively, information is needed about the problem so it can be put in the proper context and the research can proceed effectively with the amount of information available from a variety of sources, the review of the literature is by no means a trivial task. It is a systematic process that requires careful and perceptive reading and attention to detail. In the review of literature, the researcher attempts to determine what others have learned about similar research problems and to gather information relevant to the research problem at hand (Wiersma and Jurs, 2005). This section is divided into three different parts of review namely theoretical review, review related to the urban poverty and squatter and review of polices.

2.1 Theoretical Review

2.1.1 Livelihood Approach: An Emerging Area of Research

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

2.1.2 Definition and Concept of Sustainable Livelihood (SL)

It is above mentioned that (Robert Chamber and Gordon Conway, 1991) were the first in providing the definition of livelihood. They proposed the following composite definition of sustainable livelihood:

“A livelihood comprises the capabilities and asset (Store, resource claims and access) and activities required for means of living: a livelihood is 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, and which can contribute net benefits to other livelihood at local and global levels and in the short and long term” (Chamber and Conway, 1991).

More recently Institute of Development Studies (IDS) and Department for International development (DFID) have been putting operation the SL concept and approach. For the IDS (Ian Scoons) proposed the modified definition of SL:

“A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it copes with and recover from stress and shocks, maintains and enhances its capabilities and assets, while not undermining the natural resource base.”

This new definition does not include requirements that for a livelihood to be considered to be sustainable as it has not talked about net benefit to other livelihood. With some minor change this is also definition adopted by (DFID). DFID defines SL as:

“A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.”

All the analysis of this research will be based on modified adopted concept of SL by DFID.

The sustainable livelihood approach comprises two elements: the sustainable guiding principles and the sustainable livelihood framework (Wyss, 2003). And the guiding principles are important for the sustainable livelihood approach to development as follows;

-)] Puts the people at the centre of development (People-centered).
-)] Adopts a holistic view including multiple actors and working across sectors, geographical areas and social groups.
-)] Seeks to understand the dynamic nature of livelihood and the influences up on them.

-)] Tries to build on the people strength and opportunities rather than focusing on their problems and needs.
-)] Emphasis the importance of macro-micro links and seeks to understand them.
-)] Points out the importance of sustainability to poverty reduction.

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

2.1.3 Sustainable Livelihood Objectives

The sustainable livelihoods approach is broad and encompassing. The main aim is to increase the sustainability of poor people's livelihoods through promoting, improved quality of education, information, technology, training, better nutrition and health. More secure access to and better management of natural resources. Better access to basic and facilitating infrastructure. More secure access to financial resources and policy and institutional environment that support multiple livelihood strategies and promotes equitable access to competitive markets for all (DFID: 2002).

2.1.4 Sustainable Livelihoods Framework

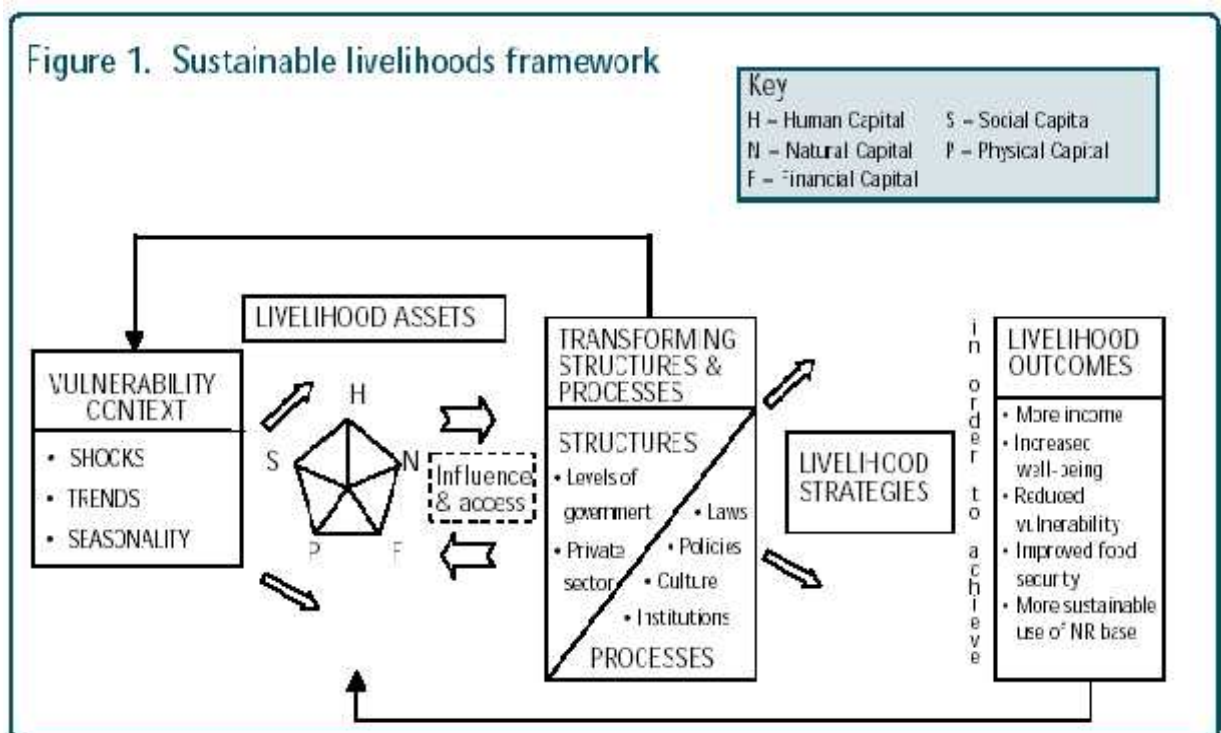
The SL framework is a way of looking at how an individual, a household or a village community behaves under specific condition or tools to improve our understanding of livelihoods particularly the livelihood of the poor. The livelihood frameworks developed by Diana Convey for DFID shows main factors affecting livelihood of people and how they are

linked to each other. In the frame work different component (Vulnerability context, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their inter relationship and interaction. So these of the SL approach should be viewed as a complex process other than a linear one. Focus should be given on the feedback exerting from the interaction, though 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 is important to keep wider picture in mind (DFID 2002).

In particular the framework provides the checklist of important issue and sketches and the way these link to each other draw attention to cave influence and process, and emphasize the multiple interaction between the various factors which affects the livelihoods. This framework does not try to present a model of reality. Livelihood is shaped by a multitude of different force and factors that are themselves constantly shifting. It also tries to emphasize in feedback. Important feed back in the framework is likely between:

-) Transforming structure and process and vulnerability context.
-) Livelihood outcomes and livelihood assets (DFID; 2002)

Figure 2.1: DFID’s Sustainable Livelihood Framework



(Sources: DFID, 2002: Sustainable Livelihoods Guidance Sheet).

2.1.5 Vulnerability Context

The vulnerability context defines the specific framework condition which determent the opportunities of an individual or community. The vulnerability context affects the life of communities but communities themselves cannot influence the vulnerability context. The vulnerability context consists of long term trends (climate, national politics and economic condition) and short term sudden shocks (Sudden price fluctuations, violence and fighting).

The vulnerability frames the external environment in which people exist. Peoples livelihood and the wider availability of assets are fundamentally affected by such context (trends, shocks and seasonality) over which they have limited or no control. Trends (i.e. demographic trends, resource trends, trend in governance) shock (i.e. human, livestock or crops health shock, natural hazard like flood or earthquake, economic shock, conflicts in the form of national and international war) and seasonality (i.e. seasonality prices product or employment opportunities) are such external factor which affect livelihood of the people through vulnerability context. But these should be viewed as an in complete list (DFID, 2002).

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

2.1.6 Livelihood Assets

A first and fore most concerning approach with people seeks to gain an accurate and realistic understanding of people's strength (assets or capital endowment) is crucial to analyze how they endeavor to convert their assets into positive livelihood outcomes. Livelihood assets lie therefore at the centre of livelihood framework. People require range of assets to achieve positive livelihood outcome. Livelihood assets lie therefore at the centre of livelihood framework. People require range of assets to achieve positive livelihood outcome. No single capital on its own is sufficient to field better livelihood outcomes that people seek. This is particularly true for poor people whose access to any given category of assets tend to be very limited. As a result they have to seek of nurturing and combining what assets they do have in innovative way to ensure survival (DFID, 2002).

Human Capital comprises the skill, knowledge and ability to work and good health of the individual. At the household level, human capital is factor of the disposable labour force and depends on ability and the listed attributes and the age and sex of household members as well

as on the household size. Human capital is crucial for gaining access to and making use of other assets. Better education may increase the chance of employment and hence increase income, say financial capital.

Social Capital comprises network and connections, the membership of more formalized groups and relationships of trust, reciprocity and exchanges. These kinds of social relationship are interrelated. For example through membership in an association, people may extend their access to or influence over other institutions it is an important assets that affects the other assets and may even compensate for a lack of other types assets. Mutual trust lowers the costs of working together social capital may therefore, be a substitute for financial capital and help to increase it. These norms, system and social parameters and sanction are social capital of human being.

Natural Capital includes all natural resources, stocks such as land, forest marine or wild resources water and air quality. It ranges from intangible public goods such as the atmosphere, to divisible assets such as trees or land. National resource stocks are the source from which production flows and they provide service such as protection against erosion or storms or waste assimilation and air quality, erosion protection, and biodiversity, come under the natural capital.

Physical Capital means the basic infrastructure and producer goods need to support livelihood” (DFID, 2002, quoted in Ways 2003). Among these are transport facilities, shelter and buildings supplies and sanitation and energy as well as information and communication facilities tools and equipment. Again, not only the mere existence of physical capital but also its quality, its reliability (Continuous energy supply etc.) and access to it (price or other condition for use) are decisive factors.

Financial Capital includes flow as well as stocks, contributing to consumption and production. The two main resource of financial capital are available stocks and regular inflows of money, such as cash, bank deposit, asset, jewelry and regular inflow of money, labour income, pension and remittances are the example of financial capital.

2.1.7 Transforming Structure and Process

Structure and processes determine the assess of individuals or household to their assets. Structures are formal institutions such as governmental organizations, formal laws and regulation which are present in a society or are important for social life. Processes on the other hand, are the rules of the game, which are informally applied. Processes can change or determine the access to the assets within the livelihood. The transforming structure and

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

Structure can be described as the hardware (Private and public organization) that sets and implements policy and legislation delivers services, purchase trade and perform all manner of other function that affect livelihood. Structure exist both on private and public sector at various level. This is most obvious in the case of governmental organizations also operate at different levels from the multinational to the very local; it is not only the local level that is relevant to the livelihoods. Analysis should therefore be sensitive to the roles and responsibilities of the different levels of structure and seek to identify those that are of greatest, importance to livelihoods. Complementary to structure, processes constitute software determining the way in which structure and individual operation and interact. They includes polices legislation, institution culture and power relation. This structure and process occupies central position in the framework and directly feedback to vulnerability context (DFID 2002).

2.1.8 Livelihood Strategy

The term “livelihood strategy” denotes the range and combination of activities choices that people make undertake in order to achieve their livelihood goals. It includes productive activities, investment strategies, and reproductive choice. Recent studies have drawn attention to the enormous diversity of livelihood strategies at every level; within geographic areas, sectors, within households and over time. It is a dynamic process in which people combine activities to meet their various needs at different time. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to with stand or adapt to the shocks and stress of the vulnerability context (DFID, 2002).

The sustainable livelihood approach, by contrast, seek to develop an understanding of the factors that lie behind people’s choice of livelihood strategies and then to strengthen the positive aspects (factors which promote choice and flexibility) and mitigate the constraints or negative influences. The expansion of choice and value is important because it provides people with opportunities for determination and flexibility to adopt overtime. Different livelihood activities have different requirements, but the general principle is that those who are amply endowed with assets are more likely to be able to make positive livelihood choices (DFID 2001).

2.1.9 Livelihood Outcomes

Livelihood outcomes are the achievement or output of livelihood strategies rather than describing the objectives of people. Which help us to understand people's priorities, why they do? What they do and where the major constraints are lie. It records the actual output of current assets and strategies. At the sometime it allows one to draw conclusion about the motivation behind people's action and choices.

In the framework the term 'outcomes' is used in preference to 'objectives' for two main reasons such as sustainability and achievement orientation. Livelihood outcomes are important because they help us to understand. The output of the current configuration of factors within the livelihood framework is first step to understanding the nature of causality. What motivates people to behave as they do; what their priorities are (as a basis for planning activities); how they are likely to respond to new opportunities; and which performance indicators should be used to access support activity. The livelihood outcomes are effective categories which may income, increase well-being, reduce vulnerability. Improved food security and more sustainable use of the natural resource base (DFID 2001).

2.2 Studies Related to Livelihood Strategy

Bishop (1990) studied livelihood strategies and seasonal rhythms in the Nepal's Himalaya especially in Karnali Zone. The author summarized livelihood issues in three sections: the first section dealt with subsistence system model. The second section dealt with the subsistence system constrained and the last section dealt with the Karnalis fate. In the subsistence system model, he discussed the cultural ecology of Karnali zone and agricultural outputs or production. The subsistence system constrained included cultural attitude and training, ecological balance, agriculture and livestock technology, population and health. The author has found six livelihood options which were used by the remote people such as agriculture, animal husbandry, cottage industry, exploitation of wild biota, trade and seasonal migration.

The study of Blakie and Coppard (1998) tried to evaluate the changing livelihood strategy of the people within Likhukhola watershed. In the article "Environmental Change and Livelihood Diversification; where is problem", the authors mentioned how farmers in hill of Nepal perceive and adopt environmental change (particularly dealing soil fertility) in the context of broad socio-economic change. They found that anthropogenic accelerated soil erosion was not critical problem though there was local evidence of it. It did not directly pose threat to the livelihood of the majority, but was important for poor farmers who did not have access to irrigation. According to them, livelihood diversifications and growth of agricultural income were the major features of socio-economic change in middle hill of Nepal. They

further said that it was necessary to link the finding of erosion of the research with changing economic and social circumstances of farmer in order to evaluate environmental degradation that was identified. It might be worthwhile shifting the emphasis to helping farm household to develop appropriate livelihood strategies including diversification of income opportunities rather than conforming research in purely, physical aspect of environmental change.

Sudedi and Pandey (2002) studied the continuity and change of livelihood strategies of Rai communities in Arun Valley. The study found that livelihood strategies are the reflection of the complexity of man-environment relationship including local people's attempt to cope with the environment by utilizing the available resources and adopting new option over the time. This study was based on field survey in two geographical locations namely: Sitalpati in lower elevation and Makalu in higher elevation. This comparative study showed that over a time, the local people had adopted various strategies to earn their livelihood, Increasing the size of Khoriyas, transforming the non-irrigated slopping terrace into Khet followed by other strategies such as additional input in agriculture, adoption of multiple-cropping and crop diversification. Besides such strategies labouring, pottering, borrowing, crediting and livestock selling were sequences of livelihood strategies adopted under the pressure.

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

Rai (2004) attempted to examine historically the changing livelihood strategies of occupational communities (Damai and Kami) as well as to sketch the present situation. This study was based on the household survey of 92 samples from Panchakanya and Namsaling VDC of Ilam district. This study concluded that a specific change had been seen in the traditional occupation and the change emerged due to the internal as well as external causes. Industrial products, readymade and fashionable goods were the external causes which had a negative impact on the traditional occupations and further compelled them to diversify. The absence of knowledge and skills about new fashions and nature were taken as internal causes which played a vital role in the changing livelihoods of these groups.

Acharya (2005) attempted to discuss the livelihood strategy of Tamang community in peri urban setting in two geographical locations namely: Bosan and Raniban. He found the

livelihood strategy of Tamang community in transition. Their livelihood strategy shifted from agriculture as a primary source of livelihood to business as a non-agriculture one. The study also found that the livelihood strategies of marginal communities change over the time; the change was even more intense and speedy in the transition where assets and resources needed to pursue the livelihood outcomes under the way of modification. The evidences collected from the field suggested that, the pace of shift in Raniban was faster than in Bosan. However, gradually Tamang communities in Bosan were also in the process of shifting from agriculture based to non-agriculture based livelihood options. The household assets of this community had greatly influenced with the process of adoption of new strategy of modification of traditional occupation.

Pandey (1987) in his research paper entitled "Livelihood of landless peasants; a study of evicted re-settlers" focused on the causes and consequences for becoming landless peasants and their livelihood strategy both in migrants and their place of origin. The study was based on mainly primary data collected from the field survey by using the questionnaires. He concluded that the landless peasants had been increasing with the increase in population due to the under employment, unemployment, population growth, land fragmentation and little chance or scope in extra agricultural development. Rural people had highly migrated in the plain area of Terai with the hope of acquiring land through the re-settlement program. The small portion of land provided by government for resettlement to the migrants could not support them. As a result, the land hungry peasants started to encroach the forest areas. The highest sector of employment opportunities for them was agricultural labor but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities as a result the peasants were increasing there.

2.3 Studies Related to Caste System and Sarki Community

Nepal is a land of ethnically and culturally diverse country and the society is hierarchical on the basis of caste. It is often called as a colorful garden of four *barna* and thirty six *jats*. Among these *jats* (caste), traditionally some occupational caste is put in a frame of 'Sudhra' ranked as the lowest caste and considered untouchable by the Hindu dominant culture and they are called *Dalits*. The literal meaning of *Dalit* in the Nepalese dictionary is 'the people who are suppressed'. In the context of south Asia, *Dalit* is a common term used to address culturally, economically and socially marginalized people or community (LANCAU, 2005).

Amatya (1997) discussed on the changing socio-economic profile of untouchable caste. She found that significant change in family type, family planning, marriage, occupation and education resulted in change in economic status of the community. The changes were due to

the urbanization and awareness of the community. The study concluded that the change in social and economical aspects of Sarki had close relationship. Majority of the people were involved in their traditional occupation. Only a few were working in other jobs than their traditional occupations such as messengers and drivers, etc. Now most of the people are becoming aware of the importance of education. Therefore, majority of them were positive towards better education for their children.

The *Muluki Aain* (Civil Code) of 1884 restructured Nepalese society into four fold caste hierarchy, including indigenous nationalities. These are *Tagadhari* ("sacred thread wearing" or "twice-born") followed by *Matawali* ("liquor drinking"), *Paninachalne chhoiee chhito halnu naparne* ("untouchable, sprinkling of holy water not required for purification of body") and at the bottom of the hierarchy was *pani nachalne choiee chhito halnu parne* ("untouchable, sprinkling on holy water required for purification of body"). *Matwali* was subdivided into two groups, namely, *namsine* (enslavable) and *masine* (slavable).

The *Naya Muluki Aain* (New Civil Code) abolished such inhuman legal provisions in 1963 but the practices continue with different intensity at different parts of Nepal.

Subba (1989) presents the caste hierarchy and their traditional occupation in the eastern Himalaya (Darjeeling and Sikkim).

Status	Castes/Ethnicities	Traditional Occupations
Touchable	Bahun	Priest
	Chhetri	Warriors
	Newars	Businessmen
	Rai, Limbu	Agriculturists
	Yakha, Manger	Agriculturists
	Thami, Sunuwar	Agriculturists
	Gurung	Shepherds
	Tamang	Horse trader/cavaliers
	Bhujel	Beaten rice makers/Palanguin bearers
	Jogi	Ascetics
	Yolmo	Paper-makers

	Sherpa	Porters
Untouchable	Sunar	Goldsmiths
	Kami	Ironsmiths
	Sarki	Cobblers
	Damai	Tailors/musicians
	Gaine	Musician/fishing

Pal (1999) defined the feature of Hinduism, there are four principal castes, there are thousands of sub-castes, also called '*Jatis*' endogamous groups that are further divided along occupational, sectarian, regional and linguistic lines, collectively all of these are sometimes referred to as 'caste Hindus' or those falling within the caste system. The *Dalits* are described as *varna-Sankara*. They are "outside the system" so, they are inferior to other castes and they are deemed polluting and therefore "untouchable".

The reviewed literature indicate the change of occupation/ livelihood strategies of occupational communities but it did not present the challenges faced by these communities in the context of modernization and globalization. The comparative study with in occupational communities is not available so, it wants to study about livelihood strategies with in occupational community (Sarki).

The reviews of previous studies under the different sections are relevant to this study. This study tries to grasp the benefits from them and to fill the vacuum left by the previous works. Theoretical review has given an insight to understand the livelihood approach in a better way. Most of the previous empirical studies have carried out on the ethnic communities or on the urban poor in the name of marginal communities. Very few literatures are available on Sarki community. The present study differs from previous studies because most of the previous studies were devoted to explore the socio-economic status and changing socio-economic condition. The present researches focused on the new concept livelihood strategy. It further tried to evaluate the changes and continuity of livelihood strategy. There are few research in the context of untouchable communities. Therefore, the present research could be the foundation as a brief study of the Sarki community living within the urban areas of Kathmandu valley.

CHAPTER THREE

RESEARCH METHODOLOGY

Methodology is a process of completing the study. Methods and techniques of data collection and methods of analysis have been consisted in methodology. It describes the essential and experienced view for all academic work of the study. It clarifies the concept and gives the way of the study. This is the comparative study which uses both qualitative and quantitative methods.

3.1 Research Design

The research was carried out by using sampling procedure, nature and sources of data, data collection and data analysis. The main theme of the study is to explore the livelihood strategies of the Sarki community and state the continuity and diversification from their traditional occupation. Katunje VDC, Ward No. 3, 6 and 7 were selected with special focus on socio- cultural, political involvement and economic factors gaining benefits of developments programs and ways to bring them in mainstream of development process. For this purpose, descriptive and exploratory approaches were followed.

3.2 Population and Sampling

The households selected Wards are Ward No. 3, 6 and 7 of Katunje VDC where the Sarki community has been living since long time, will be under the study. The total households of the Sarki belong to 120. Out of them 36 households are in Ward No. 3, 25 households are in Ward No.6 and 59 households are in Ward No. 7 (*Village Profile, 2063*). Numbers of Sampled households selected were 48 it is equal to 40 percent of the total number of household in the study area.

Table 3.2: Number of Total Households and Number of Sampled Households

Ward No.	No. of Households	No. of Sample Households	Percentage
3	36	14	39
6	25	10	40
7	59	24	41
Total	120	48	40

Source: Field Survey, 2010

3.3 Nature and Sources of Data Collection

The study was based on both the primary and secondary data. The primary data was collected in the field study with the help of household survey, questionnaires and interview. On the other hand the secondary data was gathered from the published and unpublished books, articles journals and different. Google was the important search engine used to find additional literatures related to the urban poverty and their livelihood strategies etc. which is related to the study. Method of data collection; In order to collect reliable data the following methods were used; Observation, Household survey, focus group discussion (FGD) and key informants interview, field notes.

3.4 Observation

Observation means viewing or seeing. It was employed during the field work to get the visual data. In this method, the researcher collects data by direct observation without asking respondents. The researcher engaged in observation from the very first day of field visit until the completion of data collection. Basically this technique was used to observe daily lifestyles and behavior of host community, their living condition and livelihood activities.

3.5 Household Survey

The study were conducted in three wards of Katunje VDC, 14 households from ward no. 3, 10 households from ward no. 6 and 24 households in ward no. 7 were surveyed. The survey was conducted in both structured and unstructured questionnaires. The basic households survey data were gathered with the help of pre tested structured questionnaires. The basic information was gathered on the age structure, family members, literacy and amount of land holdin by the each sampled households.

3.6 Focus Group Discussion (FGD)

Focus group discussion helped to collect the information through group interaction on a topic determined by the researcher. In FGD separately male and female group consisting 12 persons were carried out to find the livelihood strategy pattern discrimination in society and impact of discrimination of gaining benefits of development programs then what are the ways to bring them in mainstream of development.

3.7 Key Informants Interview

Information was gathered from the key persons of village such as VDC secretary, male and female ward representative members, teacher and other leader of the village. From the key informants their culture, history, occupation, impact of discrimination of gaining benefits of development works etc. were asked.

3.8 Field Notes

Field note was taken during the time of field-work. The researcher used field note to record those information which could not be recorded in a systematic way. It was simple where researcher had recorded important incidents, events and the discussions. During report writing stage it also helped the researcher to recall the event of field work. In the words of Lofland (quoted by Subedi, 1993). "Field notes provide the observer's *raison d'être*. If he is not doing them he might as well not be in the setting."

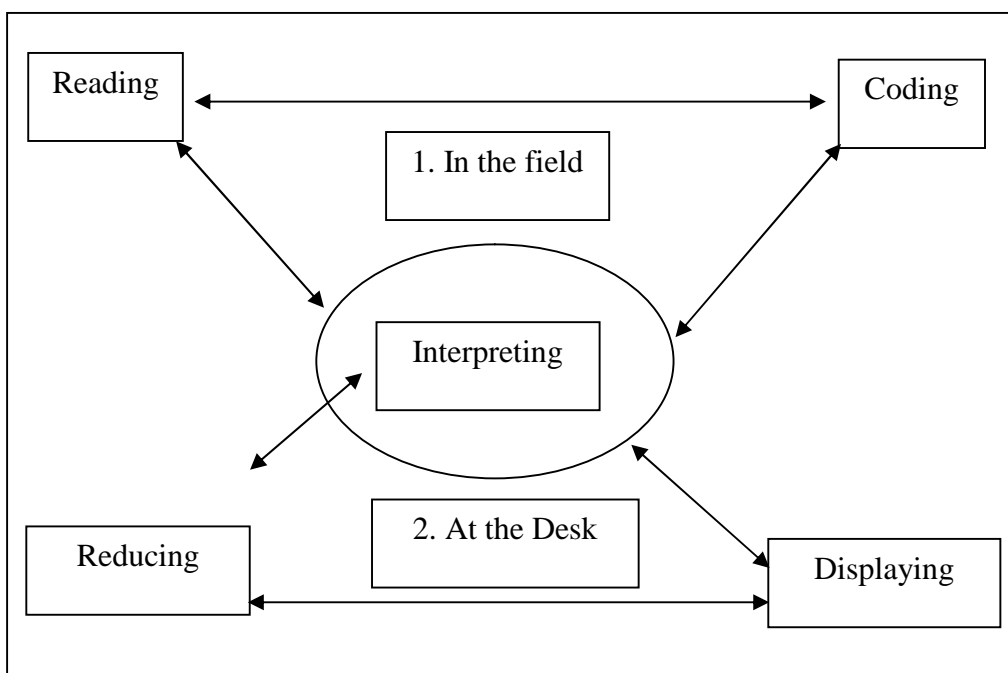
3.9 Oral History

Oral history is also a research technique which helps to collect the information through record of the perspectives of disadvantaged people. The main purpose of the oral history was to obtain how individuals interact with society as their lives change. The person who provides the oral history must represent the people of same community. Oral history provided perspectives on past events from those people who were not recorded in the newspapers or chronicles of the day, or who were unable to write and so didn't keep diaries or correspond with other people (Hay, 2002). In this study, oral history was taken from Dil Bahadur Achami (Sarki) (58) and Gopal Achami (Sarki) (57) at Katunje on 28th October 2010 respectively.

3.10 Data Analysis and Presentation

When the information was gathered from different sources and methods, the data were analyzed and interpreted descriptively. As the data are both qualitative and quantitative in nature quantitative data was processed by using mathematical tools and Ms Excel. Tables, statistics and graphics were generated and qualitative data was provided the details as well as real information. Method of qualitative data analysis is shown by the following figure.

Figure 3.10: Methods of Qualitative Data Analysis



(Source: After Huberman and Miles, quoted by Subedhi, 2006)

Qualitative data were used widely for the present research. The qualitative data provide depth and details crucial for understanding for what people have to say in their own words as reflected in direct quotation and careful description of the events, experience and thought (Subedi, 2005).

The analysis process follows reading, coding, displaying, reducing and interpreting. The process begins with reading and rereading texts and field notes. With reading and rereading, emerging themes are identified and thus the researcher begins to attach code or label to them. In each step, the core meanings of thoughts, behaviours and feelings described in the notes are searched. This means the data is interpreted. These five steps are interrelated. They are also structured as well as flexible. They are structured because each step builds upon previous ones. Reading and coding should be initiated while the researcher is still in the field. At

times, researcher has to look back the codes and labels to refine and revise some aspects of analysis.

CHAPTER FOUR

DESCRIPTION OF THE STUDY AREA

4.1 Geographical Setting and People

Bhaktapur is the smallest district of Nepal and one of the three districts of Kathmandu Valley occupying an area of 138.46 square kilometers at 1,401 meters above sea level. Katunje VDC of Bhaktapur District is a peripheral village of the Kathmandu valley lying on the south west of the Bhaktapur city. It occupies an area of 4.83 sq km and inhabits total population of 7691 with 3,822 females and 3,869 males, total number of household is 1364 with size of each household is 5.64. Sarki people inhabit mostly in 3, 6 and 7 wards in a total population of 680 with 332 male and 348 female, total number of household is 120 with size of each household is 5.66 (*source; VDC profile 2063*). It is about 10 km far from Kathmandu metropolitan city. The Araniko highway provides regular bus services for the Katunje dwellers to Kathmandu in the west and Banepa Dhulikhel in the east. Bhaktapur municipality lies in the north separated by Araniko highway and in the southern side, there is Gundu VDC. Likewise east is adjoined by Sipadol VDC and there is Dadhikot VDC in the west. Madhyapur Thimi municipality touches in a small section in the northern west side of the VDC.

The climate of the Katunje VDC has no significant difference than the overall Kathmandu valley climate with two distinct seasons, winter and monsoon temperature varies from 3°c to 38°c, rain fall in rainy season is 1350 mm. Altitude of the VDC gradually rises in the southern part to the high densely forested hills which are part of the hilly range inscribing the kathmandu valley. From the upper forested land, a small beautiful ridge is introduced into the village and on top of that ridge; there is a famous *Subarneshowr Mahadev* temple which offers a wonderful valley view. In lower part of the village leaving the commercial and residential buildings alongside the Highway, there is a terraced farming land. Now the

terraced farming lands are under rapid building construction. The upper part of the village has human settlement.

The settlements are Newar settlement, Sarki Settlement, Chhetri settlements which look nearly isolated from each other. Two paved road enters the village in the west from the high way and one from the east, a road to Gundu VDC which passes through the upper part of the village. There are substantial network of unpaved (some in Newari settlement are paved with bricks) roads within the village and expansion of road is in a rapid pace as the (real estate business) land plotting is very common lately.

Most of the houses are poorly structured in the old settlements including the Sarki settlements, the houses are made up of bricks, mud, raw-bricks, thatch, steel roof and some are made up of cement and rods. Commonly, they put their cattle like buffalos, cows, and goats in the ground floor or small place constructed for cattle attached with house. These settlements lack proper drainage and solid waste management system. Poorly managed agricultural straws for cattle, other fodders, waste materials are often everywhere in most of the places leaving the settlements look unhygienic.

In Katunje VDC there are significant number of Newar, Chhetri, Sarki and Damai community were living that place from a long time as their place of origin. Now people of different caste and from different parts of country are plunging into the village. The major religion is Hindu followed by Buddhist and other and mainly, different Hindu festivals and typical Newari cultural festivals are celebrated.

4.2 Socio-Economic Setting of the Sarki Community

Socio-economic status is determined based on one's property which includes land, house, service, business as well as social indicators. Economic status helps to accelerate the socio-economic position of the community. High economic status most often results in a high socio-economic status and vice-versa.

Most of the people from Sarki community of the study area are almost land holders. They have lands to make their house and farming. Only a few percentages of Sarki people are involved in other works except business. Very few of them are engaged in their traditional work. Due to the limitation of space very few households (20%) are rearing domestic animals.

As far as the literacy of the community is concerned, though the literacy rate of the Sarki community in the study area is seemed be high but most of them had not get formal education

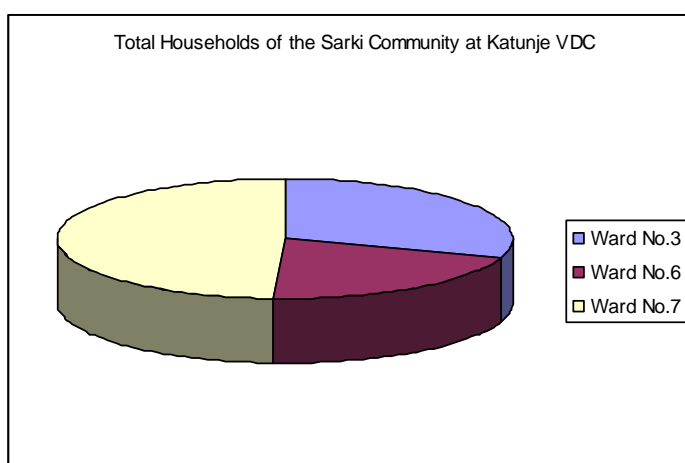
(already discussed in Section 5.1.3). However, the people of the study area are seemed engaged in various sectors.

In the same way, health conditions and life expectancy of the Sarki people in the study area are satisfactory. Similarly, political consciousness is also essential element of social aspects of the people. In the study area, although there was high proportion of population but they did not have proper representation in any political parties. So, they are socially neglected and isolated from mainstream of politics. Facilities of households can signify the economic status of the family. The table 5.2 illustrates the facilities of electricity, drinking water, toilet, T.V., telephone and motorbikes in relation to the households taken for the study of Sarki communities.

4.2.1 Population Structure

According to the village profile of katunje VDC (2063) total population of the Katunje VDC was 7691. Out of them Sarki at the study area was 680 including 332 female and 348 male which comprises about 8.84 percent of the total population of that VDC. Other household population of Katunje is associated with newar, Chhetri and Damai. The Sarki community in this village is spread in the Ward No. 3, 6 and 7, which includes 36 household at ward No. 3, 25 at 6 and 59 at Ward No.7 respectively. The household distribution of the Sarki community at the katunje VDC is shown by the following chart.

Figure 4.2.1: Ward wise Distribution of the Sarki Community at Katunje VDC



Source: Field Survey, 2010.

4.2.2 Household Sizes

A household size refers to the number of family of any household. Family size is one of the important factors for determining way of living, livelihood strategies and living conditions

because each family depends on income and expenditure via its household size. Households having large family members face several problems to maintain their living standard but households with small family size can comparatively maintain living condition from small income. The household sizes of the Sarki communities are presented in table below.

Table 4.2.2: Household Sizes in Study Area

No. of HH Members	Ward No.3		Ward No.6		Ward No.7		Total	
	No. of HHs	%	No. of HHs	%	No. of HHs	%	No. of HHs	%
1-2	1	7.14	2	20	2	8.33	5	10.42
3-4	2	14.29	1	10	3	12.50	6	12.50
5-6	5	35.71	4	40	9	37.50	18	37.50
7-8	3	21.43	1	10	5	20.83	9	18.75
9-10	2	14.29	2	20	4	16.67	8	16.67
Above 10	1	7.14	-	-	1	4.17	2	4.17
Total	14	100	10	100	24	100	48	100

Source: Field Survey, 2010.

The table (4.2.2) clearly shows that almost 37.50% of the households have 5-6 members in the study areas. These households occupy 35.71% at Ward No.3, 40% at Ward No.6 and 37.50% at Ward No.7. Similarly, households with 1-2 members accounted for 10.42% but the households with above 10 members accounted for only 4.17%. According to the data of total population and total number of household, the average household size was found 5.66.

4.2.3 Age and Sex Structure

Age and sex structure provides an information of people in different groups in a particular period. Age and sex structure of the population is the most important variable in the study of mortality, fertility, migration and other social phenomena. The comparative figure of age and sex structure of the surveyed households is given below:

Table 4.2.3: Age and Sex Structure of the Respondents

Age Group	Ward No.3			Ward No.6			Ward No.7		
	Male (%)	Female (%)	Total (%)	Male (%)	Female (%)	Total (%)	Male (%)	Female (%)	Total (%)
0-15	1 7.14	1 7.14	2 14.29	1 10	1 10	2 20	2 8.33	1 4.17	3 12.50
16-30	2 14.29	2 14.29	4 28.57	1 10	2 20	3 30	5 20.83	2 8.33	7 29.17
31-55	2 14.29	1 7.14	3 21.43	1 10	2 20	3 30	4 16.67	4 16.67	8 33.33
56-70	2 14.29	1 7.14	3 21.43	1 10	1 10	2 20	2 8.33	1 4.17	3 12.50
Above 70	1 7.1	1 7.14	2 14.29	- -	- -	- -	2 8.33	1 4.17	3 12.50
Total	8 57.14	6 42.86	14 100	4 40	6 60	10 100	15 62.50	9 37.50	24 100

Source: Field Survey, 2010.

The table (4.2.3) shows that the Age and Sex Structure of 48 sample population from the surveyed area (14 at Ward No.3, 10 Ward No.6, 24 Ward No.7) respectively. Among them there is 33.33% of the population between the age group 31-55 and few 12.50% of the population between the age group 0-15 but there seems 12.50% of population between the age group 56-70 and above age group 70. Among three wards percentage of female at Ward No. 6 is higher than male but rest of the ward there is male dominant. The number of population above the age group 70 is higher in the Ward No. 7 and no one was found in the Ward No. 6.

CHAPTER FIVE

ANALYSIS OF LIVELIHOOD ASSETS

Assets are those resources which either an individual or household can make use of. We can categorized livelihood assets: Human (skill, knowledge, good health, etc.) , Social (Social networks, with neighbour etc), Natural (land, forest, climate, wild resources), physical (transport facilities, shelters, water supply and sanitation and energy, information and communication facilities; tools and equipments), financial (saving, income, loans, credits, etc.) following livelihood assets of Sarki have been described as follows.

5.1 Human Capital

Human capital represents the skill, knowledge, ability to labour and good health that together enable people to persuade different livelihood strategies and achieve their livelihood objectives. In this study in terms of human capital: health condition, educational status and age composition of economically active population are summarized.

In the Livelihood analysis of Sarki community, human capital can be evaluated based on the three main factors of the people such as health, education and skills. Health is the important asset of human capital and in the absence of asset individuals can't make their livelihood better.

5.1.2 Health Condition

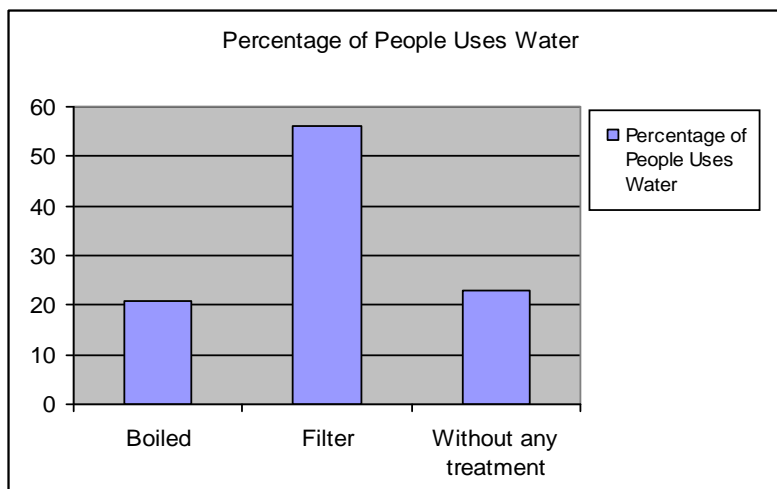
As there is a popular saying “health is wealth”, this proverb is equally applicable this community. In livelihood analysis, human capitals comprising the three factors (i.e., health, education and skills) are the major asset for evaluation. Health is the primary pre-requisite

and then requires education and skills. The health condition of the people must be better than other aspects because the community involves in manual works.

There is one government run health post in the village center and 3-4 private clinics in Suryabinayak and Sallaghari where people depend on for small illness and in major cases they go to Bhaktapur or Kathmandu. Health condition in this community during the study of field visit is seems to be normal, during the study no one respondents found suffering from a serious chronic disease but from the study it was found there is some factors affecting the health condition such as lack of pure drinking water, well management of sanitation, systematic domesticating and lack of regular health check up there seems two main reasons which are the lack of well education among the society and the lack of sufficient economy.

Among the 48 respondents 21% of them were found to be drinking boiled water whereas 56% of them only filter the water. Only 23% of them drink it directly without having any treatment.

Figure: 5.1.2: Percentage of people uses water



Source: Field Survey, 2010.

Similarly, 40% of them told that they become sick due to the viral attack, 16% then fall sick once in a month and 44% of them said that they have no experience of chronic disease till the date except normal viral attack. They are absolutely fit and fine which shows that this community are normally healthy and continue their work smoothly. Most of them told that they haven't experienced that sickness till now hindered their work. When question was raised about their knowledge of family planning 76% out of 48 respondents replied that they know about it. Only 24% of them are aware about it which was found above the age 60 and below 15 years. It shows that some of the people still are ignorant and lack awareness about

it. During the period of field survey while discussing about the facility of toilet and sanitation they had replied about 62% of them are using advance toilet with water facility out of 48 respondents and remains were found to use temporary toilet.

5.1.3 Literacy and Education

Traditionally, for census taking purpose in the most countries, the ability to read and write has been regarded as the minimal standard of literacy (Population monograph, 2003). A person is literate if he/she can read and write (NLSS, 2005).

Education is invisible but most important instrument to strengthen human capital. Skill, health and education are the main parts of the human capital. Literacy provides a way out of the poverty trap in which many people find themselves. Education is considered to be the main factor for the development of country. But in the context of Sarki people, due to the poor economic background and lack of awareness, most of their children are not getting desired education. Although both the study areas were in urban localities and had a number of educational institutions but in reality Sarki people are far behind from the light of education.

Education level of the people in a community plays a pivotal role in exercising different forms of discrimination. The education enhances the exercise of constitutional and legal rights; employment; equality in opportunities, decision making and ultimately equality in status. Thus it is one important key to improving the status of the whole society.

There are in total 16 primary, secondary and higher secondary schools with more than 1500 students including government schools. Most of the private schools are situated at the highway side commercially developed areas. The enrollment is higher in primary education with 104 *dalit* students (50 boys and 54 girls) followed by 386 ethnic (*Janajati*) students (210 boys and 176 girls) and 679 other students (367 boys and 303 girls). The literacy rate of the male 69.20 percent and female 49 percent, the female literacy rate is very lower than male in Bhaktapur Districts.

The respondents in this community are moderately educated and the level of the education is improving due to the development and new insight of emerging educational power with the time and surviving with more comfortable than doing hard labour tasks. The following table demonstrates the educational qualification. The level of illiteracy is high in this community due to the poverty, parent's negligence, interest of earning money and the discrimination of untouchability.

Table 5.1.3: Educational Level of the Respondents (Age above 6 years)

S.N	Education	Number of Respondents	Percentage
1	Literate(at Home)	19	39.58
2	Primary	4	8.33
3	Lower Secondary	3	6.25
4	Secondary	5	10.42
5	Higher Secondary	4	8.33
6	Above Bachelor	4	8.33
7	Illiterate	9	18.75
	Total	48	100

Source: Field Survey, 2010.

The above table (5.1.3) shows that 39.58% of the respondents are found to be literate followed by 18.75% of illiterate. The *Praudh Kaksha* (informal classes, elder education) has been able to bring about a noticeable change in literacy of the older people, specially the women. Respondents who had taken primary education, completed higher secondary level and completed bachelor's level were 8.33% each. Where 6.25% had taken lower secondary education and the respondent completed secondary education is 10.42%.

Majority of the people are conscious and aware of the fact that both girls and boys alike should be sent to school. This consciousness seems to be gained by the situation they are going through because of not having education. There is a general perception that Girls education is for their prosperity i.e. she will not get trouble in the future by her husband and in-laws or to make her self dependant, on the other hand, boys education is for their own prosperity and the expectation that they would support and take care in the old age. As private schools offer more effective and modern education, they like to send all their children to private English school but because of the financial problem slightly less than half of the respondents have to send their children to public school. People having quite better financial status send their children both boys and girls to the private school. There were 9 households that were sending their children to the private school. People having limited economy, give priority to boys to send in English school and send girls to the public school, 9 out of total respondents household were sending their boys to the private and girls to public school. Some cases shows that sending in what school was determined by the children's potential.

5.1.4 Economically Active Population

Generally, age group (15–59) has been taken as economically active population. National economy depends upon the size of this population. If the dependency ratio is high, the

economically active population is low. Economically active population is taken as the sound income that they can generate. Here, age composition of economically active population will be discussed in terms of human capital. Involvement of young and energetic people in the development work and different job except engagement in cobbler profession is a sustainable livelihood. Economically active population in this community is seems about 75% according to the age structure. People in this community are engaged in shoe making profession, in the different sector of development such as labour work in infrastructure work, in the agriculture work, government job in various sector and business sector. Some Sarki male go to Kathmandu and Bhaktapur for government and private job. Some has continued their traditional occupation, some go for the wage labor, some in factories, and some has established own business. Out of 48 respondents, 46% thought males have major contribution for the family income they manage the family expense. Female's contribution in family income and managing expense is also considerable. Their primary source of income is wage labor. In some cases only the female's income is running the home. The 26% of the respondents responded that there is more access and control of female on family income and expense management. Respondents who thought there is equal access and control over in family income were 14%.

Health is the primary pre-requisite and then requires education and skills. The health condition of the people must be better than other aspects because the community involves in manual works. Health condition of the Sarki communities has been presented in section (5.1.2).

Education is the other most important factor within the human capital. It provides knowledge about different sectors to make a better living. Education is considered as the main factor for personal and social development of the country. During the fieldwork, it was found in the surveyed households that 18% people were illiterate at the study area. Among literate people, 8 % have passed primary level in the study areas. There is no difference between lower level education and higher level education (table 5.1.3).

Skill is also another important factor to determine the human capital of the people. People of the study areas were involved in different occupations. Due to the lack of skills 67% people were involved in unskilled labour. Only few people were engaged in skilled labour work such as governmental job, leather things making, driving, plumbing etc. during the field visit about 56% of ladies were benefited from the training about basket making, farming and tailoring from different governmental and nongovernmental organization.

5.2 Physical Capital

Physical capital comprises the basic infrastructure (transport, shelter, water energy and communications) and the equipment and means which enable people to pursue their Livelihood (DFID, 1999).

In the study areas, the important aspect of the physical capital was the basic infrastructure which helped Sarki people to support their Live. The field work revealed that all surveyed households have their own house. Housing is normally one of the most important assets for Sarki people as it is used for shelter. At the study area no one house was found to be used as the income generating purpose i.e. no one house was found on renting.

Infrastructure is another most important physical asset for the people. In the context of Sarki communities, infrastructure means public infrastructure which is used by them. The study areas were connected to the road. Electricity is important physical facility for the people. All the households had facility of electricity. In the study areas, there was a health post for normal check up and few medical shops. During the fieldwork, the researcher found that majority of the Sarki households used different households facilities that is presented in table below.

Table 5.2: Households Facilities in Sarki Community

Facilities	Katunje VDC	
	No. of HHs	%
Electricity	48	96
Drinking water tap	38	76
Toilet	45	90
T.V.	40	80
Telephone	42	84
Motorbike	15	30

Source: Field Survey, 2010.

Electricity facility using by all the households of the study areas. On the other hand, 76% have water taps in their houses and the rest of the households used common tap or neighbouring houses. Toilet is the basic factor of sanitation in the Nepalese context, in many cases it determines the socio-economic status of the local people, almost 90% households have toilet facility and 84% households had telephone facilities. At the study area of the sarki community have motorbike whereas the percentage is only 15.

'Sarki' community is one of the backward and socially excluded communities of Nepal. There are many responsible factors for their backwardness. Some of them have been given below:

Education is the foundation of development. It has a supreme role to raise one from the level of backwardness. In the context of Sarki community, the literacy rate is 69.20% of male and 49% of female, average 59.1%, (*VDC Profile 2063*). This seemed to be higher than the national average (53.7%) but most of the literate population were not get formal education as a result they have got poor educational status (discussed in the earlier sections) which resulted them behind among other communities of the area. In the same way, untouchability and caste discrimination are also the responsible factors for their backwardness. This practice has marginalized the community and they have been compelled to be socially excluded.

The unwanted and unnecessary expenditures of the income living in the community in the name of feast and festivals caused them unable to invest them in productive sectors and generating more income.

5.3 Natural Capital

Natural capital is the term used for the natural resources stocks from which resources flows and services (e.g. nutrient cycling, erosion protection) useful livelihoods are derived. There is a wide variation in the resources that make up natural capital, from intangible public goods such as the atmosphere and bio-diversity to divisible assets used directly for production such as trees, land, etc. (DFID, 1999).

In the context of Sarki community, natural assets were very important but natural resources were less in used because of the unavailability of them. Land is the most important natural capital for people. All the human activities were related to land. Generally, human beings use their land in different purpose such as in agricultural activities, transport, business, settlement, industry and so on. However, the Sarki community of the study areas used their land mainly for shelter and farming. The land holding sizes of the surveyed households is shown in the following table.

Table 5.3: Land holding size of households (In Ropani)

Ropani	Number	Percent
Below Half Ropani	12	25
Half Ropani-1 Ropani	8	16.67
1 Ropani-1 and Half Ropani	10	20.83
1 and Half Ropani -2 Ropani	11	22.92
2 Ropani-2 and Half Ropani	4	8.33
Above 2 and Half Ropani	3	6.25
Total	48	100

Source: *Field survey, 2010.*

Notes: 1 Ropani equal 0.67726 hectares.

The study shows, among the 48 respondents only 6.25 percent have Above 2 and Half Ropani land. Likewise, there were 8.33 percent respondents holds 2 Ropani-2 and Half Ropani of land and 22.92 percent respondents holds 1 and Half Ropani -2 Ropani land. Where as people who holds 1 Ropani-1 and Half Ropani were 20.83 percent. Comparatively larger number 25 percent people have below half Ropanies of land and there were 16.67 percent percent people having Half Ropani-1 Ropani of land for cultivation. Irrigation system in Katunje is very poor, farmers have to depend almost entirely on the monsoon water to grow paddy. Unlike in the rest of the countryside, animal plough is traditionally restricted in the Kathmandu valley, so, some use tractors and most of them use human force for breaking up soils and making furrows for cultivation. This shows that though, Katunje farmers have to work very hard all year round. Most of the farmers produce crops which is sufficient only for three to four months.

5.4 Social Capital

Social capital refers to the social resources (networks, membership of groups, relationship of trust, access to wider institutions of society) upon which people draw in pursuit of livelihoods (Carney, 1998). Social capital is important because it can make an important contribution to people, sense of well beings through identity, honour and belongingness.

In the context of Sarki community, the network and connectedness of membership of more formalized group and exchanges as well as relation of trust, reciprocity and involvement in different social works are taken as a social capital.

Household is traditional institution and newly developed institutions are presented here as social capital. The structure, composition and cohesion of the household are related with intra-household characteristics which determine its ability to mobilize labour and for sharing both expenditure reducing and income generating strategies which are considered important assets in sustainable livelihood. Household relation refers in this study sharing income residence and multi-spatial household with moral financial commitment and obligation. Households size of these communities were presented in (table 4.2.2).

It was found that there were three social organizations at Katunje VDC, one at Ward No.3, *Vegetable Farmer Group* and one at Ward No.6, *Suvarneswer Women Farmer Group*. These all social organizations try to address the common problems related to agricultural products of the community.

In Sarki community, there is a child club known as *Chatrapalika child club* which is derived by the *Hatemalo Program*, there is a library from where child and rest of the people of this

society are benefited to gain education. There is a *Suvarneswer* Temple which was constructed by this society, so this indicates that the involvement of Sarki community in social works.

5.5 Financial Capital

The financial resources which are available for people (whether savings, supplies of credit or regular remittances or pensions) and which provide them with different livelihood options (Carney, 1998). Similarly, financial capital denotes the resources that people use to achieve their livelihood objectives (DFID, 1999).

5.5.1 Income Pattern

In the study areas most of the households don't have multiple sources of income. The main sources of income of the households are their occupation. During the field work, it was found that 15% of the households took credit from the different sources at Katunje. The main source of credit was relatives, friends, saving and credit group, money lenders and from Bank. They used it for house expense, house construction business and in farming. Incomes and expenditures of the Sarki households is described in the following Sub-sections.

Household income is the main financial asset of the Sarki community. All the Sarki households did not have equal income because all individual household didn't have equal access of assets. Annual income of Sarki households in the study area is given below.

Table 5.5.1: Annual income of the households (In NRs.)

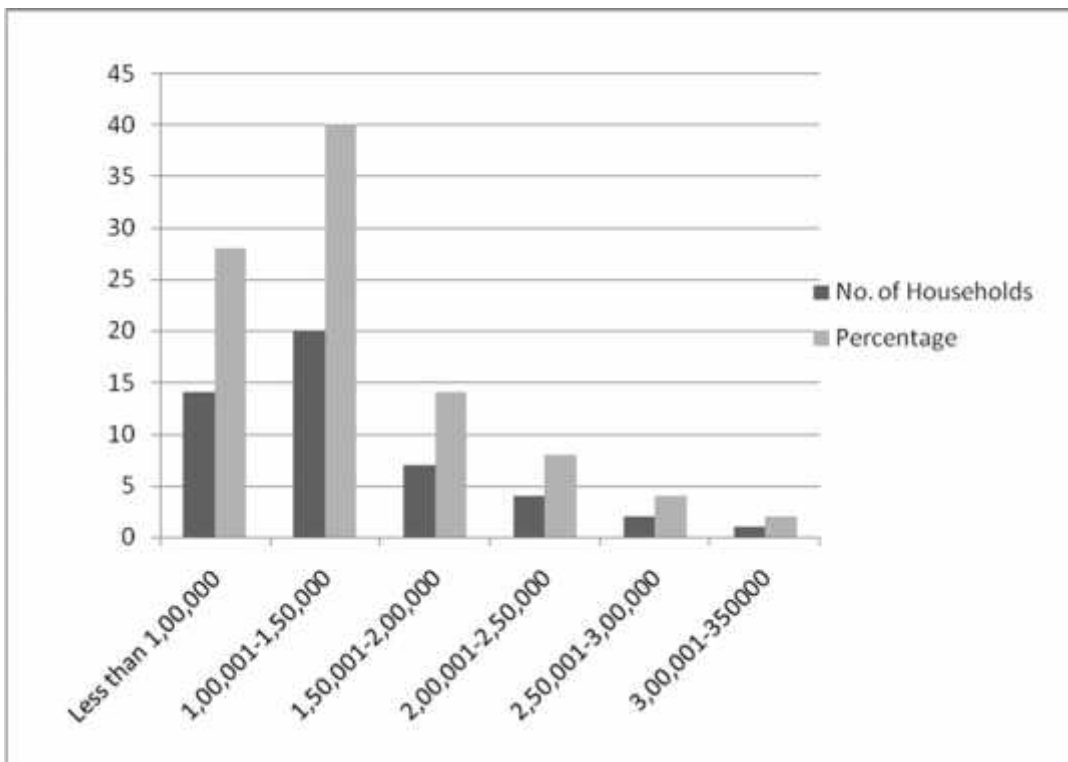
Income	Katunje VDC	
	No of HHs	%
Less than 1,00,000	14	29.17
1,00,001-1,50,000	20	41.67
1,50,001-2,00,000	7	14.58
2,00,001-2,50,000	4	8.33
2,50,001-3,00,000	2	4.17
3,00,001-3,50,000	1	2.08
Total	48	100

Source: Field survey, 2010.

The table (5.5.1) shows that all the Sarki people did not have equal annual income. Most of the households annual income is 1, 00,001 - 1, 50,000 (NRs.) which covered 40% at the study area. The researcher found that the income of one household is 3, 00,001-3, 50,000 NRs. at

Katunje VDC. The average annual income of the households at the study area was found NRs.1, 30,000.

Figure 5.5.1 : Annual income of the households (In NRs.)



Source: Field survey, 2010.

5.5.2 Expenditure Pattern

Most of the Sarki households spend their income in feeding, clothing, and schooling of their children as well as in medicine. All human beings do not have the same behavior and desires having wide range of monthly income and varied needs, Sarki people also differ in their expenditure. Annual expenditure of the Sarki households in the study is presented below:

Table 5.5.2: Annual Expenditure of the Households (in NRs.)

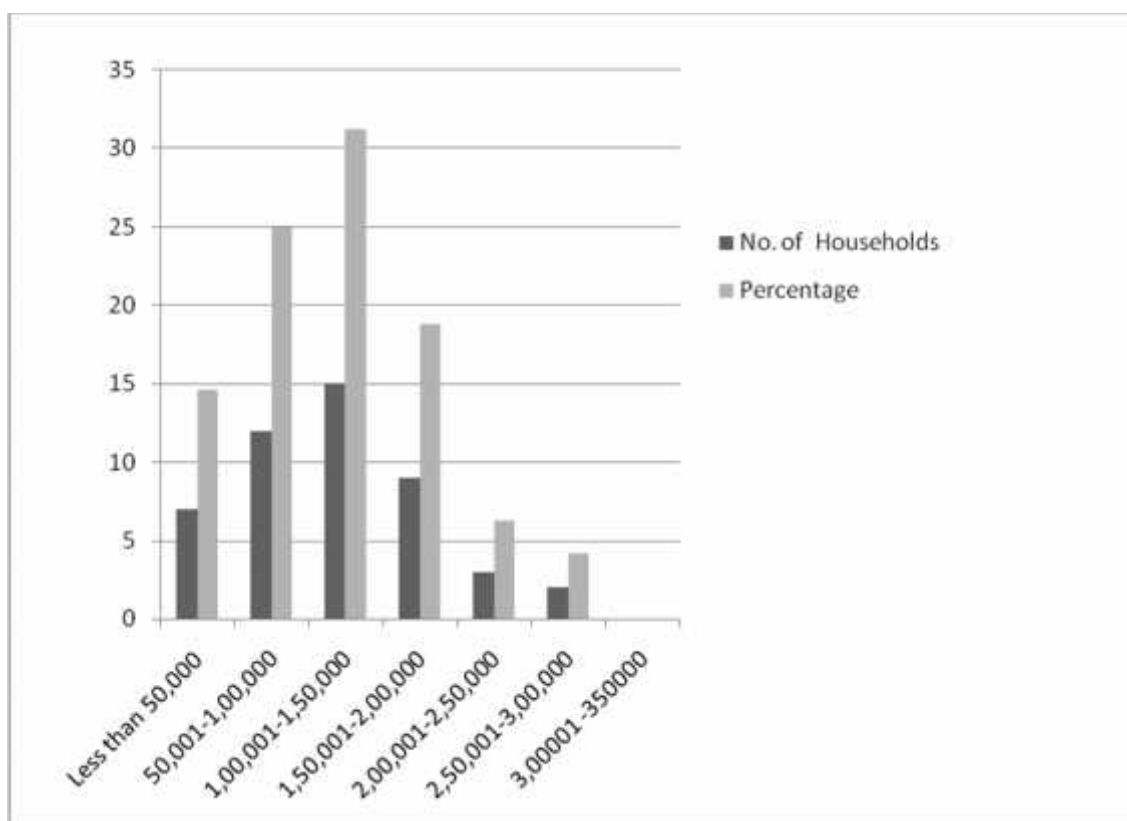
Expenditure	Kantunje VDC	
	No. of HHs	%
Less than 50,000	7	14.58
50,001-1,00,000	12	25
1,00,001-1,50,000	15	31.25

1,50,001-2,00,000	9	18.75
2,00,001-2,50,000	3	6.25
2,50,001-3,00,000	2	4.17
3,00001 -3,50,000	0	0
Total	48	100

Source: Field survey, 2010.

Above table 5.5.2 shows that the household do not have equal annual expenditure. Large proportions about 32% of households of the study area have expenditure NRs1, 00,001-1, 50,000. On other hand very few only 4.17% of the people have the expenditure 2, 50,000- 3, 00, 000. Most of the Sarki people prefer to use meat in their daily diet. The average annual expenditure of the households is NRs.1, 20,000 at the study area.

Figure 5.5.2: Annual Expenditure of the Households (in NRs.)

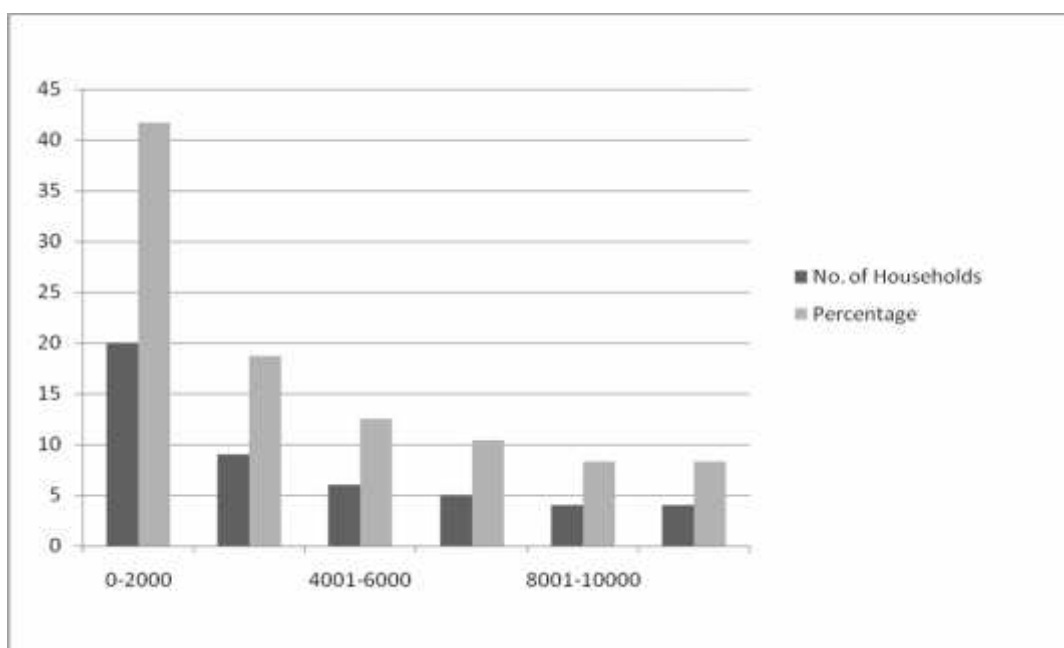


Source: Field survey, 2010.

5.5.3 Saving Pattern

Saving is one of the most important factors in livelihood analysis because it helps people to face the risks. Moreover, such savings also support them for feeding in difficult situations. The savings are the result of more incomes and lower expenditures. Savings some amount from the income have really become a difficult task for anybody in today's situation.

Figure 5.5.3: Saving pattern of the Respondents



Source: Field survey, 2010.

The above bar show that almost 42% of these respondents are able to save 0-2 thousands of money, 18.75% of them have saved 2-4 thousands, very less about 8.33% are able to save a 8-10 thousand and above 10 thousands respectively whereas 12.50% and 10.42% of them save the amount 4-6 and 6-8 thousands respectively. Those who get financial support from other member of the family have been able to save for the future purpose otherwise many people are running their house by their salary only which is very low in comparison to the market price.

5.6 Livelihood Strategies of Sarki Community

In this section, an attempt has been made to analyze the livelihood strategies of the selected community. The overview of traditional livelihood strategies is important points before the evaluation of existing livelihood strategies. In this context an overview of traditional livelihood strategies were presented in the following sub-sections.

5.6.1 Traditional Livelihood Strategies of Sarki Community

There are no cross-sectional data to analyze the traditional livelihood strategies of the community. Based on qualitative data generated from the interviews and informal talks, efforts were made to sketch their traditional way of earning livelihood. Most of the members of the community are involved in various professions to sustain their lives. There can be many processes of earning. However, here, only primary occupations are taken as a main occupation and rest of earning processes as secondary occupation. Someone's occupation reflects their social and economic position too.

A Leather Work

Sarki are categorized according to their occupation, and because of the reason they are bound to take up the profession by birth. They are forced to be a cobbler as they are born as the Sarki. Along with the accident of birth they are known as occupational cast. The traditional occupation of the Sarki community is cobbler. From past they have been engaged in making leather goods such as shoes, jackets, bags and other useful items of leather. Even today, about 8% of Sarki people involve themselves in this occupation. In past Sarki were the primary workers to collect leather from the skin of death animal and make the various leather items. With development of new technologies and various industries they are working in various industries for leather work. Few are engaged in this occupation but use the purified leather which are mostly imported. Therefore, this profession was not only their traditional occupation but also the profession of present generation to enhance the business and media to show their skill.

B Agriculture

Besides the cobbler many of them were farmer, this is the profession of more than 85 of Nepali people, Katunje is the small village but its topography is little bit difficult for farming and production of seasonal crops but now a days many of them are using their agricultural land for vegetable farming. Traditional farming system was very difficult at the study area. Due to the lack of irrigation, enough crop production was difficult. They grew different kinds of crops for food and also collected other resources themselves in the past when market relation was not so central important.

They usually live on the outskirts of the main settlements. This ethnic community had occupied middle slope of the terrace land and the flat land was very limited therefore they cultivated the crops like Paddy, maize, potato etc. according to the situation of the land. Cropping in *Pakho* land was not possible and therefore did not grow any crop rather left for

fodder for the animal. Only to those households who had land in lower part of the hill produced paddy and wheat. But they cultivated Paddy in summer and wheat and Potato in winter. These all crops produced by them were used themselves and sold for the getting the cash necessary to purchase for other household needs. However, it was not their major source for the cash income and not for all. Very small numbers of households were above food sufficiency level. As they occupied the marginal areas, agricultural production could not sustain them. Therefore, they also had engaged in other types of off farm activities besides agriculture. Crop Farming, one traditional occupation of Sarki is still in practice but now it is less significant in total household livelihood option.

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 48 households sampled, 6 have found food sufficient household. All the households need food from market in smaller or higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture. Besides small land holding, there are several reasons for low agricultural productivity in the given areas.

The technique applied in agriculture is very traditional and lack of irrigation and topography of farm land, the farmers are not able to bring improvement in agriculture and are in very difficult situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, ploughing, weeding etc are very traditional and labour intensive. Because of the terraced land, they cannot use tractors to plough the land. Nobody use water-pump to irrigate the field. The absence of agricultural technician and services is also considered the backward agricultural system of the study area. Now days farmer are attracting towards the vegetable farming the region behind this is more income and cash crops as well as high productivity. Different types of seasonal vegetable were grown by the farmers at the study area such as potato, cauliflower, green vegetable radish etc.

C Livestock

Livestock are indispensable part of life and have both economic and cultural values. As in the past, they are attached with agriculture, they reared different animal as well because livestock keeping is the base of traditional Nepalese agriculture. Therefore, in the study area, the income from animal husbandry is also found next major farm activities of Sarki in the study areas. As the place is near to the forest there was no problem of fodder for the animal. Therefore the entire household had Cattle, goats and buffaloes etc. Animal were reared by

this community directly sold in cash (goat, buffalo, and poultry) or converted their product in cash. Besides these they also reared the animal for the manure to enrich soil fertility.

In the study area, the people, who have more land keep more livestock but the farmers, who have less amount of land, keeps less number of livestock. The land less Sarki has no livestock. The people, who have more land, have more thatch, straw and grasses to feed the livestock and also need more manure in the field. So, they keep large number of livestock. Such types of people keep buffaloes, cows or oxen and some goats and chickens. But the farmers, who have less amount of land, mostly keep goats and chickens. Therefore, because of very small land holdings, livestock number is also small. The rapidly increased urbanization is resulting in the decline in the land area available for agriculture.

No veterinary and extension system is there in these villages which is no less responsible for such low number of animal and very traditional system of keeping them rather adopting the new scientific one.

Livestock products are also the sources of the income so in this community livestock product they consume are milk and meat. They usually sell in their community and in local market.

Table 5.6.1: Households having Livestock

Categories	Ward No.3				Ward no.6				Ward No.7			
	1-2	3-4	5-6	>7	1-2	3-4	5-6	>7	1-2	3-4	5-6	>7
Buffalo	2	-	-	-	3	-	-	-	2	-	-	
Cattle	4	-	-	-	7	1	-	-	5	-	-	-
Pig	5	3	2	-	9	3	1	-	7	1	-	-
poultry	3	9	11	9	2	5	10	7	2	5	8	6
Total	14	12	13	9	21	9	11	7	27	6	8	6

Source: Field survey, 2010.

The table (5.6.1) reveals clearly that this traditional occupation which had significant contribution in households in the past are now in ruined condition. Very few households have buffaloes and cattle. Almost seven households have buffalo and 17 households have the cattle. Other animal are also found in good number. Most of the household have the good number of poultry and about 32 household in ward No. 3 have the poultry. Household of remaining Wards have also good number of poultry. However this number is comparatively less than in past. Lack of fodder and water because of deforestation are possible reason for the lower number of domestic animal in the study area.

5.6.2 Existing Livelihood Strategies

For the betterment of their life and sustainable livelihoods, Sarki of the study areas are adopting different livelihood strategies. Livelihood strategies of this community of Katunje VDC are as follows:

Table 5.6.2: Major Occupation of the Respondents

Occupation	Katunje VDC	
	No. of Respondents	Percentage
Cobbler	4	8.33
Driving	7	14.58
Plumbing	6	12.50
Governmental Job	7	14.58
Farming	10	20.83
Business	11	22.92
Others	3	6.25
Total	48	100

Source: Field Survey, 2010.

The above table shows the respondent's major occupation. A large proportion of respondents were involved in Business (leather goods and Grocery Shops) profession. At the study area 22.92% of respondents were involved in this occupation. This indicates that a large numbers of Sarki people have changed their traditional occupation and engaged in various field of business for example, small grocery shops and working in the departmental stores. Similarly, driving and plumbing are also another ways of livelihoods. 14 and 12 percent of the people were engaged in driving and plumbing occupation respectively. With the change of time due the consequence of education about 14 % of them were engaged in the governmental jobs at different governmental sector, its very interesting things that now most of the respondents were found that they wish to be their child either doctor or engineer. Very few 8% of them were found engaged in their traditional occupation. Likewise, about 21percent were found engaged in farming. From the above table and the view of the respondents it is clear that they were searching various occupations rather than their traditional occupation. People engaged in various sector in a foreign country labour.

5.7 Changes in Livelihoods Strategies

In this section, an attempt has been made to compare the occupation of the people of present generation with their father's occupation. Changing process is the universal law. As the time

passes ideas, values and morals get changed with the influence of social and educational factors. It is also influenced by modernization and urbanization. The occupational change of the people of the study areas is presented below:

Table 5.7: Occupational Change over Generation

Occupation	Respondents of Katunje VDC			
	2nd generation	%	1st generation	%
Cobbler	4	8.33	10	20.83
Driver	6	12.50	4	8.3
Plumbing	9	18.75	4	8.33
Governmental Job	8	16.67	2	4.17
Farming	10	20.83	20	41.67
Business	11	22.92	8	16.67
Total	48	100	48	100

Source: Field Survey, 2010.

Notes: 1st generation indicates father of respondents and 2nd generation indicates the respondents.

Above table (5.7) presents the major occupation change in this community. Out of 48 respondents, about 23% were engaged in business (Leather shops/Grocery Shops) in these days. But during their father's time it was only about 17%. It shows that the number of people holding business occupation was found to be increased. Similarly new generation engaged in their traditional occupation was found only 8 percent but during the period of father of the respondents this profession was found about 20 percent. It was found that in the study area traditional occupations were found to be decreased and new occupations (driving, plumbing, Governmental job and farming etc.) were found to be increased. On the other hand, it was found that the traditional occupation of Sarki people was decreasing day by day.

CHAPTER SIX

ANALYSIS OF SOCIAL AND POLITICAL CONDITIONS AND BENEFIT FROM THE DEVELOPMENT INTERVENTIONS

6.1 Discrimination in Social Life

According to Hindu mythology, Dalit people are considered socially, politically, and culturally oppressed caste and are put in the lowest rank in the social hierarchy. They are supposed not to enter into house of the higher class people, holy places and touch higher class people, their foods and certain belongings. They are even forbidden a strut and supposed to use servile languages with the so called higher class. However, these practices remained in quite appease form within the religion other than Hindu. The recent trend, however, is very positive towards purging such an impious form of discrimination. The study of Katunje also, to some extent, supports the same trend but discriminatory practices and colored eye towards Sarki people still persists noticeably.

Table 6.1: Level of Caste Discrimination

S. No.	Type of Discrimination	Response	Number	Percent
1	Entering into house	Yes	2	4
		No	46	96
2	Entering inside temple, holy places	Yes	45	94
		No	3	6

3	Filling water at the same time	Yes	12	25
		No	36	75
4	Entering in hotel and office	Yes	44	92
		No	4	8
5	Taking meal together	Yes	10	21
		No	38	79
6	Invite in community work	Yes	41	85
		No	7	15
7	Refresh by holy water	Yes	40	83
		No	8	17
	Total	-	48	100

Source: Field Visit, 2010.

According to the above table (6.1) entering into house of so called higher class people to Sarki people are not well accepted or at least receiver feels uncomfortable having them inside their house, majority of the respondent (46) number were to respond that way. On the other hand majority of the respondents responded that they have restriction entering into house but 45 people responded that they have no restriction entering into holy places like temples and 41 respondents expressed that they are well received in community works. Likewise 44 told that they don't feel any restraint entering hotels and offices. In the similar fashion, 38 responded that they are not allowed to sit together while eating and 36 responded that they are not allowed to touch or fill water at the same time other fills the water. 40 respondents had a belief that if they touch the things that they are not supposed to, then the so called upper class people purify them with holy water. On the contrary, the Sarki people are racially discriminated since a long past and such practice still persists significantly in the community. Majority of the respondents (86%) expressed that their society practices caste discrimination towards them. Women tend to face higher degree of such discrimination because they have more regular exposition with the so called higher class people as they have to go for the wage labor(eating separately, no entry in home), water fetching“ *Dhunge Dhara*” (common tap) (not allowed to touch tap and buckets while filling water etc.) by high caste. Though, there were some respondents (14%), on the contrary, who do not feel that they are racially discriminated by the other villagers.

6.2 Discrimination in Political Life

Dalits in politics and decision making positions in government and representative bodies contributes to redefining political priorities placing new items on the Political agenda that reflect and address the gender issues, values and experiences and providing new perspectives in main stream political issues. Though, the role of the politics in ensuring their rights and mainstreaming them is pivotal, the level of political awareness and participation in the politics among the community was found to be poor and obviously, female’s involvement was even poorer. The total 48 respondents, there were no any to be represented or involved in politics. The VDC record shows that only 3 males and 1 female were elected in the last VDC election from the Sarki community. Their low participation, weak voice and non-Dalit’s domination in the local government has resulted in the exclusion of the community in developmental activities. In the similar way, involvement in the social works and developmental works are highly dominated by non-Dalits section of the society and among the low involvement of the Sarki people, the males outnumber the females.

6.3 Gaining Benefits from Development Programs

There are limited numbers of non-governmental organizations working in the study area and has done some work in fields like education, health, agriculture, income generation etc. World vision, an international non government organization is one of the organizations is active in the area since the year 2002 and focuses of health, education and income generation. World Vision Chairperson of Katunje VDC Mr. Bal krishna Thapa and area Motivator Anil Gubhaju informed that it has run informal education programs for older people, maternal health awareness programs, toilet installing programs, distribution of stationeries to the children and vocational training programs like candle making, cutting and sewing trainings for females and manure production by using earthworm to compost bio-degradable wastes. It has also facilitated the goat keeping for the economic improvements. But apparently the effectiveness of such programs is very little.

Table 6.3: Working NGOs and INGOs in the Community

S. No.	NGOs and INGOs in the community	Response	Number	percent
1	Income generating	Yes	34	71
		No	14	29
2	Literacy	Yes	36	75

		No	12	25
3	Skill and training development	Yes	33	69
		No	15	31
4	Agricultural development	Yes	25	52
		No	23	48
5	Health education	Yes	12	25
		No	36	75
	Total		48	100

Source: Field Visit, 2010.

Above table (6.3) shows that 71% of the respondents said that the programs of the non-governmental organizations have done a commendable job in income generation of the people. About 75% and 69% of the respondent's response was positive towards the work of the NGOs in the field of literacy and capacity building and has been able to bring a considerable positive change respectively and only 52% of the respondents agreed that NGOs work in the field of agricultural development has been able to provide support to the local people. They have got technical and financial support in preparing manure by bio-degradable waste by using earthworms, buying tractors to prepare planting fields, goat keeping etc. Likewise, the NGOs effort in the field of health education and sanitation is minimal, was the response of 25% of the respondents. One positive thing is females of the village were found to have been participating more actively than males in such programs. The success of NGO's work is somehow dissatisfied by the following:

- Because of the fragile economic condition of the people, most of the people have to engage on wage labor. So they can't manage time for such trainings at all.
- Lack of investment for production and poor market management for produced goods like matches and candles.
- Immediate need of the people but slow return from such works that is why they rather prefer wage labor.
- Lack of monitoring, evaluation and continuation of such programs by the concerned organizations.
- Discordance of organization's interests and the people's interest for the development of the community works.

CHAPTER SEVEN

VULNERABILITY CONTEXT OF SARKI COMMUNITY

In understanding of the livelihood mechanism 'vulnerability' is one of the important measures to cover. It consists of shocks, trends and seasonalities or the external environment in which people exist. Vulnerability means the insecurity of wellbeing of individuals or communities in the face of changing environments (ecological/ social/ economic/political) in the form of sudden shocks, long-term trends or seasonal cycles (Moser, 1996 quoted by Dahal and Sapkota, 2005).

In this section, vulnerability context is used to present the situation and factor which makes disorder of the livelihood options of the Sarki community at the study area. During the field work, the researcher found that the Sarki community was more vulnerable than others due to the limited entitlements of different assets. The followings are the risk factors that result Sarki communities to the vulnerable communities in regard to people own perception.

7.1 The Risk of Unemployment

Now-a-days, majority of Sarki people have been facing unemployment problem in Kathmandu and even those who are in employment are afraid of their jobs. The researcher found that, most of the people of this community at the study areas were unskilled. A few

year ago, most of the people from this community used to have a chance of employment as a leather things maker but at present the competition due to the importing these goods, new technologies in this field and development of industries resulted limited opportunities. As a result, now-a-days the Sarki are facing the problem of unemployment.

The people of the study area are involved in different diversified informal employment such as labour work, small business and others (table 6.7.2). However, access to informal works is also very competitive. During the field work, it was found that 55% people are unskilled wage labour and do not have appropriate education (table 6.1.3). According to them job opportunities for less educated person are unreliable, irregular and difficult to find. So, the people of the study area are vulnerable in the context of employment. They are far from the secure source of income.

7.2 Livelihood Assets and Vulnerability

Livelihood assets are the other important factors to determine the vulnerability context of the Sarki community. It is considered that people who have strong livelihood assets are not in vulnerable. On the other hand, people who are poor in livelihood assets are prone to more vulnerable condition.

In the following sections, vulnerability of the communities is analyzed with respect to the different components of livelihood assets.

7.2.1 Technological and Cultural Vulnerability

Now-a-days, Sarki people are becoming vulnerable because of the development of new technology in the field of leather products. Until these days, people of the community are unskilled labour workers. In the past, without any education and skills people could get job but now-a-days it is very difficult to get job without education and skills in every field. Technological development makes the work easy and affordable. So, the people are becoming marginalized day by day due to unemployment situation and the technological development.

7.2.2 Human Capital and Vulnerability

In human capital, health and education are important determinants for vulnerability analysis. The field study shows that working conditions of the Sarki people were not hygienic. Poor housing, lack of appropriate sanitary facilities and clean drinking water result various chronic diseases. During the field work, it was found that 40% respondents were suffered from chronic disease. In the same way, the large numbers of literacy and higher educated people

show the strength of human resources of the communities. It is entitled in getting employment in other different sectors as well. Therefore, the poor human resource has resulted more risk for livelihood mechanism of the community in the study area.

Ill-health condition of the people influences livelihood strategies and levels of vulnerability. The researcher found that except a health post no any governmental health institutions in both the communities. So, when the people suffer from any disease they have limited access due to poor economic conditions which ultimately made the people of the study areas vulnerable.

7.2.3 Social Capital and Vulnerability

Social vulnerability is one of the most important factors to shape the livelihoods of Sarki community. There are different view-points of the society towards Sarki community. Sarki communities are vulnerable because of the low social status and hate by the neighbouring society. Some people of the community are drunkard and some younger males use drugs. As a result, they are hated by other higher caste people. So, the people of both the communities became vulnerable in the context of social relationships too.

The social linkage of the Sarki people in the study area is very limited. The main social vulnerability seemed in the form of social disintegration. Social disintegration appears into two levels - as the general phenomena of social exclusion from the human development process and the subsequent process of social and economic marginalization. In our country, the concept of untouchability is not completely abolished so they are not allowed to get entry in each and every higher caste house. Although they had own organization namely 'Nepal Dalit Mahasang' but they didn't address the common problems of the community. So, they are not getting chance to be involved in the different social functions, as a result they are vulnerable. In their society their voice is not listened.

Box 7.2.3: Example of the vulnerability of the social capital at the study area

Gopal Ahami (Sarki) (58) of Katunje Ward No.7 said that the people of his neighbour always hated him. The main cause of hate was to be involved in cobbler work. He never got a chance to participate in any social function of higher caste people and his voice was always dominated by other higher caste people. As a result, their society never gained the funds launched by government and they were far from the mainstream of development.

This expression certainly helps us to understand the vulnerability of social capital.

7.2.4 Financial Capital and Vulnerability

During the field work, the researcher found that the main income sources of both the communities are unskilled labour workers (Table 5.1.3). The people of the community can save very few money for the future. Data show that only 8.33% of the respondents can save above 25 thousands money from their income. All other remaining households have suffered from the financial problem. As a result, the people who could not save money can't maintain their life and established good social linkage. So, the people of both the study areas were vulnerable in the context of financial aspects.

CHAPTER EIGHT

SUMMARY AND CONCLUSION

8.1 Summary

The major focus of the present study was to evaluate the continuity and change in livelihood strategy of the Sarki community living within the study area. On the basis of analysis and interpretation, the findings can be presented as below:

Total population of the Sarki community at the study area is only 8.84 percent of the total population of the Katunje VDC. The numbers of the households at the study area were 120. Most of the households have the member between the range 5-6 and very few about 5 percent household has the member above 10. The age structure was mostly about 33 percent varies between the age range 31-55 and few about 12 percent varies between the age range above 70 and between 0-15 age group and the average household size was found 5.66 at the study area which is 0.26 percent greater than the national average.

The human capital can be evaluated based on the three main factors viz. education, health and skills. The study area is in urban localities and had a number of educational institutions but Sarki people are not too much benefited from the educational institution.

Researcher found that nearly 40% of the respondents was found to be literate followed by 19% illiterate. The *Praudh Kaksha* (informal classes, elder education) has been able to bring about a noticeable change in literacy of the older people, specially the women. Respondents who had taken primary level, higher secondary education and completed bachelor's level were 8.33% each. 10.42% were secondary education where 6.25% had taken lower secondary education. There is one government run health post in the village center and 3-4 private clinics in Suryabinayak and Sallaghari where people depend on for small illness and in major cases they go to Bhaktapur or Kathmandu.

Among the 48 respondents 21% of them were found to be drinking boiled water whereas 56% of them only filter the water. Only 23% of them drink it directly without having any treatment. Similarly, 40% of them told that they become sick due to the viral attack, 16% then fall sick once in a month and 44% of them said that they have no experience of sickness till the date except normal viral attack.

All the Sarki people did not have equal annual income. Most of the households annual income was 1, 00,001 - 1, 50,000 (NRs.) which covered 41.67% at the study area. The researcher found that one household was found to be more than above 3, 00,000 NRs. income at Katunje VDC, Ward No.7. The average annual income of the households is NRs.1, 30,000. On other hand the expenditure rate 1, 00,000-1, 50,000 was found 31.25% of the respondents and the average annual expenditure of the households was found about 1, 20,000 NRs. at the study area. The annual saving pattern was found that hardly 8% save above 25 thousands money but most 42% were able to save about 5 thousands money.

Among the 48 respondents only 6.25 percent cultivate in more than 2 and half *Ropanies*. Likewise, 25 percent respondents who cultivate in below half *Ropanies* it is the larger number of land holders and there were about 23 percent people having 1 *Ropanies* and half *Ropanies* of land for cultivation. In the study area researcher found that animal rearing depends upon the land and shelter, very few about 7 household have buffalo but the most of the household have poultry.

The social organizations working for the welfare of Sarki community are *Suvarneswer Women Farmer Group*, *Vegetable Farmer Group* and a child club known as *Chatrapalika child club* which is derived by the *Hatemalo* Program.

The traditional occupations of the Sarki community were cobbling, farming, and small business. Even now- a-days a large proportion of the people are involved in farming and business occupation. Similarly, driving and plumbing are also another ways of livelihoods.

About 23 percent people engaged in business and 13 percent of the people were engaged plumbing occupation respectively. With the change of time due the consequence of education about 15 % of them were engaged in the governmental jobs at various sector of governmental sector and similar percentage of the people were found to e engaged in driving occupation.

In the study area, the traditional occupations were found to be decreased which remains only 8 percent and the occupations like driving, plumbing, grocery shops and foreign country job were found to be increased.

The study of Katunje also, to some extent, supports the same trend but discriminatory practices and colored eye towards Sarki people still persists noticeably. There was also political discrimination persist only 3 member were found the elected member in the last VDC election. Besides these the people of the study area were moderately benefited from the various development programs in the sectors as agriculture, health education and other training related to income generating sectors.

The Sarki communities are more vulnerable than others due to the limited entitlements of the different assets. Technological development is making the traditional occupation of the Sarki communities into vulnerable position. The income of the Sarki communities is not sufficient enough in comparison to their expenditures. Low rate of education, lower assets, caste discrimination and untouchability are the main responsible factors for their backwardness. Low Participation in politics, lack of larger land and lack of awareness have also resulted them into backwardness.

8.2 Conclusion

The present study dealt with livelihood strategy of Sarki community of three Wards of the Katunje VDC at the urban locality. Although they were involved Farming, small business and traditional leather work, now-a-days they are further involving in other jobs such in driving, plumbing, governmental job and shopkeepers. This indicates a change as well as diversification in the economy in the changing environment. Regarding the livelihood strategies of households, most people survived from daily wage labour. They work as labour in different factories and developmental sectors. Similarly driving, plumbing and grocery shops are also other activities for sustain their lives.

The livelihood strategy of Sarki community in the study area is in transition. It shifted from traditional occupation to other one. The household assets of this community have greatly influenced the process of adoption of new strategy or modification of traditional occupation. The household with comparatively better access to the capital to peruse livelihood have been

adopting the influence of urbanization in their areas more easily than the households who have less access to such assets. As the development and other economic activities change the surrounding environment of a space, the people of a particular space have to change their way of life to adopt with the changing environment.

Research in this community showed that historically people had derived their livelihood from agriculture and leather work based activities. Land was major household assets and crop production (maize, millet, paddy, wheat) was the means of survival. However, agriculture even in the past was not sufficient for them rather they had to dependent other activities besides agricultural. For the period in which agriculture was insufficient, they worked to daily wage labour, off farm labor work and or other business work in the city. The livelihood strategy in this place in the past was no different.

But rapid urbanization and globalization pushed them in the transition providing both opportunities and constraints. The household assets have undergone rapid modification. Now they have no option other than modifying of the traditional occupation (particularly cobbler) towards commercialization. Increasing access in urban employment, expansion of the market for their agriculture and hand made productions are the opportunities created by urbanization and globalization. The livelihood diversification and introducing of migration as foreign employment have recently emerged livelihood strategies of the people in the study area.

The almost similar kinds of livelihood strategies of the past in the study area are not as similar kind in present rather they are different. Although nearly all the household involves in agriculture activities, the role of agriculture in the total household income is better in now days due to the vegetable farming to earn. The role of agriculture activities in their life is substantial. Although a few households sell their crops, most of them sell the vegetable and fruits. Moreover, they have been able to assemble food for more months.

The work division in this community is no different than other caste people. Male mostly work outside the household while the female inside the household. Male works as collector of the resources while female as the distributors. Regarding the household decision, male's role is found stronger than the women. Mostly monetary related decision is taken by the male however women also consulted prior taking the decision. Moreover, in other household related decision the role of women is stronger than the male. Regarding the food no discrimination found in this community in terms of male and female. The male children is preferred for better education than their counter part female but in elderly the discrimination were observed in the clothes. The participation of women in communal and public sphere is quit low. It is not only because of the bound nature of the society rather than the ignorance,

illiteracy, poverty and heavy load of household work deprive from such work. People of this society feel different role of the male and female in the society. The males role mostly considered the out door work and the source of collecting the resources for the female expense. However the role is not as different as other caste people. The education sector of the female in this community is not worse than male. However it is beyond the comparable than other caste women.

Untouchability and racial discrimination are still prevailing in the society and these low castes are still suffering from such practices so it must be abolished. Different kinds of social and political discrimination are facing by the Sarki community. Although with the change in time these types of discrimination are decreasing but due to this cause they have changed their cast as *Achami*. All people in this community are known as *Achami*.

Caste system is also a form of exploitation. Hence, the problems of untouchables cannot be studied separately from the exploitation. It is the poverty which compels people to become untouchable and accept this status and live a neglected, humiliating life. This fact has been supported by Telis in the Terai and Manandhars in the Newar community. Both of these castes were treated untouchables during the Rana regime, but now they have been promoted to the rank of touchables with their improved economic condition. According to a survey made by an international non-government agency (INGO), 42 per cent of the population in Nepal is below poverty line; of them 35 percent belongs to untouchable caste groups. It is time for the government to formulate and implement effective measures to promote the economic situation of the untouchables who cannot fulfil even the minimum basic needs of their life and are facing extreme poverty.

Owing to illiteracy and ignorance, people believe in superstitions like previous birth and rebirth. They think they are born untouchable as a result of their pre-birth. They dream that if they observe religious discipline and serve high-caste people in this birth they will be born as touchable in the next birth. In this context, it is important that the government try to make them educated and conscious. The untouchables suffer from inferiority complex as well as economic adversity. Hence, the government needs to implement special education programs for the uneducated and provide reservation of jobs in government/semi-government agencies to the educated in this community. They have come down to the level of untouchable for sticking to their traditional professions. Hence they should be imparted training in the country or abroad by the government to modernize their professions, make them competitive and income-generating and render them respectable.

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VDC Profile, (2063): *Katunje Village Development Committee*; Bhaktapur District.

APPENDIX

ANNEX I: LIVELIHOOD STRATEGIES OF (SARKI) COMMUNITY IN KATUNJE VDC, BHAKTAPUR

Household Survey

Respondent _____ Caste/Ethnic group/clan _____ Natal
vill/VDC/Dist. _____

Current Address (Vill/VDC/Ward) _____

Household Number _____

Name of Data Collector _____ Date of
Visit _____

Individual ID (Full)	Sex	Age	Marital Status	Occupation	Education *	Residential Attendance	Remarks
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* Literate, Illiterate, Class/Level/Degree.

Name)				I (present)	10 yrs. ago		Presence	Absence	

Origin, Movement and Settlement

- a) Have you always been a resident of this place? Yes [] No []
- b) If no, where is your place of origin?
District..... Municipality/VDC Ward Village
- c) When did you come here? Year
- d) Why did you choose this place to settle? i) ii)
- e) Do you have still own property at your place or origin? Yes [] No []
- f) If yes, type of property i) ii)

Traditional Occupation and Involvement

- a) Do you have traditional occupation? Yes [] No []
- b) If yes, which traditional occupation do you adopted (choose adopted occupation).
i) Tailoring [] ii) Cobbler [] iii) Blacksmithing¹ [] iv) Goldsmithing^{**} []
- d) If no, when did you stop? i) within 10 yrs. ii) before 10 yrs.
- e) Have your son/Daughter? Yes [] No []
- f) If yes, are they also adopted this occupation? Yes [] No []
- g) If no, what is the reason? i) Education [] ii) Services []
iii) Business [] iv) other (specify)

¹ Agricultural Tools Making.

^{**} Ornaments Making

Perception on the Traditional Occupation

- a) If you do the traditional occupation, why? i) To regulate the traditional/culture []
ii) Easy economy [] iii) By force (customer) [] iv) Others (specify)
- b) If you don't do the traditional occupation, why?
i) No benefits [] ii) No customers [] iii) Others (specify)
- c) Do you encourage the new generation to do the traditional occupation?
Yes [] No []
- d) If no, why? (list out the reason) i) ii)
- e) If your traditional occupation affected, how?
i) Education [] ii) Youth migration [] iii) Lack of means/raw materials []
iv) Others (specify) :

Commercial Settings and Involvement

- a) Have you made your traditional occupation as commercial? Yes [] No []
- b) If yes, from when?
- c) Where? i) Village [] ii) City []
- d) Who are engaged/involved from your family? (tick applicable responses)
i) Self [] ii) Spouse [] iii) Son []
iv) Daughter [] v) Others (specify):
- e) What was the source of capital for setting up?
i) Private money [] ii) Lend/Sapati [] iii) Loan []
- f) Did you have to sell your property in order to start? Yes [] No []
- g) If yes, specify the type of property sold?
i) Agricultural land [] ii) Home [] iii) Others (specify)
- h) Did you obtain loan in order to set up? Yes [] No []
- i) If yes, what were the sources of loan?
i) Bank [] ii) Local money lender [] iii) Relatives []
iv) Others (specify) :

Savings and Investment

- a) Have you been able to make savings from your occupation? Yes [] No []
- b) If yes, have you invest elsewhere? Yes [] No []
- c) If yes, in which of the following have you invest? (tick appropriate categories)
- i) Agricultural land []
- ii) Vegetable farming []
- iii) Improving old residence []
- iv) Building a new house locally []
- v) Investment in other business (specify:

Agricultural Practices

a) Land ownership Information (in Ropani)

Lend type	Own land	Categories *	Obtain by parent	Bought with in 10 yrs.	Bought before 10 yrs.
Khet					
Bari					
Forest					

b) Information on Cropping Practices

- i) Have you grown the same crops before 10 yrs.? Yes [] No []
- ii) If no, which crops do you plant now?
- v) Do you consume all that in produced? Yes [] No []
- vi) If no, do you sell your agricultural production? Yes [] No []
- vii) Do you buy any agricultural production? Yes [] No []

c) Information on Livestock

Sex	Buff.	Cattle	Goats	Pigs	Chicken	Ducks
Male						
Female						

* Abbal, Doyam, Sim and Chahar

- i) Do you sell your livestock products? Yes [] No []

Development (Road Connected Vs Disconnect) & Changing Practices

- a) What developments have taken place over the last 10 years, which you have noticed?
i) Road construction [] ii) Market expansion [] iii) Schools []
iv) Hospitals/Health post [] v) Building construction [] v) Others (specify)
.....
- b) Have your VDC Connected by road? Yes [] No []
- c) If yes, has the road connection made affect your occupation? Yes [] No []
- d) Which development activity in particularly has affected your occupation the most?
(Give the name). i) ii)

Vulnerability context

- a) How do you spend your time except your occupation ?
- b) Have you suffered from any Chronic disease ? Yes [] No []
If yes, where did you go for treatment ?
(a) 10 years ago
(b) Present time
- b) How do you manage your expenditure at critical time ?
(a) (b) (c)
- c) What are the major problems of your occupation ?
- d) Are you satisfied with your occupation? Yes [] No []

Organization and Social Relation

- c) Are you involved in any organization ? Yes [] No []
- d) If yes, name of the organization.
- e) Do you have any representation on local government body? Yes [] No []
- f) Do you know about untouchability ? Yes [] No []
- g) If yes, why this still existed in your community?
- h) Do you have any relationship to others people [Community] ? Yes [] No []
- i) If yes, which community ?

- j) If no, why ?
- k) Others community invite you, if they organize any social work ? Yes [] No []
- l) If yes, how they behave when you go there?
- m) You also invite them, if you organize such types of social work ? Yes [] No []
- n) If yes, how they behave when they come in your social work ?

Development/Education

- a) Have you get education? Yes [] No []
- b) If yes, up to which level/class?
- c) What types of school do your children go?
 - (a) Government aided school
 - (b) Private/Boarding school
- c) How many money do you invest in their education ?
Expenditure NRs. (Anually)
- d) What would you like your children become in a future ?
 - (a) If son
 - (b) If daughter.....
- e) What is your opinion for cast discrimination and untouchability?

ANNEX II: CHECKLIST FOR FOCUS GROUP DISCUSSION

1. Traditional occupations of the community.
2. Generational change in traditional occupation.
3. Main sources of income.
4. Other work besides cobbler.
5. Relationship and organization responses.
6. Information about organization.
7. Role of the organization.
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. Social disintegration.
13. Newly adopted livelihoods strategy.

ANNEX III: CHECK LIST FOR KIS QUESTIONNAIRE

Name:

Address:

Date:

1. Since when have you/they been settled here?
2. From where have you/they landed in this place?
3. What had you/they been doing earlier?
4. How many members of your family
5. Is it possible for you/them to fulfill all your/their requirements by depending on your/their traditional occupation?
6. How far are you dependent on your profession for earning economic livelihood? Is it possible:
Yes [] No []
If no, state the reasons:
7. About Untouchability and discrimination.
8. Marginalization and consequences.
9. Has there been any changes in your/their profession?
Yes [] No []
10. Do your/their children go to school regularly?
Yes [] No []
11. If no, what are the reasons behind not going to school regularly?
12. Different festivals and expenditures.
13. Relationship with other community.

14. Their health and sanitation condition.

ANNEX IV

Photos



Researcher Taking Interview with Respondent



Bal Jagriti Club at Katunje VDC



Suvernesher Temple at Katunje VDC