

# CHAPTER ONE

## Introduction

### 1.1 Background

Nepal is a land of multi-cultural and multi ethnic groups. Nepal has a long complex and diverse history. The social and cultural life of people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The People of Indian origin live in South part and practice Hinduism. Midland valley and Tarai different economy status and education who live in rural and urban area.

The Nepalese society is the most tolerant society in the world. It has allowed different religions to merge with one another. In Nepal there are Hindus, Buddhists, and Muslims as well.

People have adjusted their ways of earning livelihood to the changing environment from historical times. Their livelihood strategies to adapt to the changing environmental condition differ over space and by social groups. Cultural values of people in the same space can create differences in the pattern of adaptation from one ethnic 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 the physical environment.

Dahal(2001),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 nature resource base. A livelihood analysis in four steps has been recommended. First, the over all socio-political and environmental contexts are determined. Third, opportunities cast and option sets with in a context are assessed.

Second, its ability to support enabling disabling or neutral capital acquisition is assessed. Fourth, potential livelihood strategies and outcomes based on identified opportunities are assessed.

Changes is a universal and continuous phenomenon, which is found in all the societies at all time. People engaged in different types of social and economic activities to earn money in order to fulfill their basic needs, which was also known as livelihood strategy. It is a continuous and changing process. Some of the occupational caste group have given continuity to their traditional ways of earning livelihood and while others have changed or diversified. Nepal characterized biophysical and socio-cultural diversity. Traditional ways of earning livelihood among occupational caste group especially of Damai (tailors) have become very difficult due to the entries of readymade clothes and industrial products. Development activities have played an important role in changing their livelihood strategies.

Development is the most valued and perhaps the most imprecise concept and the one that could be defined as having an infinite number of meanings in both scholarly and everyday discussion. It only acquires a more useful meaning when it makes a reference to theories, contexts problems and policies concerning the developing countries.

Most people in the developing countries live in rural areas marked by the syndrome of the landlessness and joblessness. In this situation people have to invest more time and energy in different jobs to ensure their daily survival. The return from labor is acutely low, increases poverty which results in migration to the cities or industrial centers. The reality of poverty, inequality and ecological decline faced by developing today as the poor majority largely depends on agriculture for its sustainable livelihood.

In the case of Nepal the livelihood condition of rural people is very poor and miserable. The life of people and the agricultural activities of the country

over the years have not been improving as expected. When a locally self-sufficient community no longer remains so, the ups and down evolve, all the member of the community are compelled to change their livelihood strategy has been changing with modernization and globalization.

The present study is to find out the livelihood strategies of the Damai communities of Kharigaira VDC of Dailekh district. Dailekh district is situated in mid-west development region of Nepal with 55 VDCs & one Municipality. Out of these 55 VDCs Kharigaira is the study of livelihood strategies of occupational community where the occupational caste Damai is on majority. This VDC is situated in the North West part of the historical place of Panchakoshi & 20 kilometers far from district headquarter.

Damais are known as tailors and musician. But their means of earning livelihood has diversified so their involvement is increasing toward other sectors. It intends to examine and analyze how they have been affected by the road accessibility and experienced rapid socio-cultural and economic changes over generation and how their adoptive strategies have evolved in a changing context. It is assumed the livelihood strategies differ by the connection of roads.

In Nepal, the occupational castes have been treated as Paninachalne and the term Dalit is used to refer to this group of people. Their term Dalit is used by the politicians and social scientists of Nepal to identify or categorize a group of people who are culturally socially and economically oppressed.

This study focuses only on Damai community. The Dalit refers to people who are socially and culturally depressed and are deprived of different developmental opportunities including education.

'Untouchable' is known as the lowest caste of the Nepalese society which is neither the original creation of Nepal nor of untouchable themselves. In Hindu Varna system there are four principals Varnas, these are the Brahmin

( priest and teachers ), and the sudras (labours and artisan). The first Muluki Aain (civil code 1854), includes four-fold caste hierarchy where the bottom of the hierarchy was pani nachalne chhoiee chhito halnu parne or the "Untouchables." Every new civil code tried to abolish such inhuman practices but it still exists

In the case of Nepal, Dalits are generally divided into three groups, namely, Hill Dalit, Tarai ( Madhese) Dalit and Newar Dalit. The Newar belong to one of the 61 indigenous nationalities of Nepal. Damai, Kami, Sarki and Gaine are main Hill Dalits of Nepal. Similarly, Dusadh, Mushahar, Chamar, Dom and Badi are the Madhesi Dalit and Kasai, Pode and Chyame are main Newar Dalit. (census 2001), there are 3,90,305 Damai people in Nepal, which comprises 1.70 percent of the total population. In Kharigaira, there are 1.72 percent Damai people of the total population. Damai are also known as musician. Panchai Baja and Naumati Baja are famous musical instrument of them. However, professionally they are tailors.

## **1.2 Statement of the Problem:**

Damais are considered as a part of occupational communities. They have their traditional occupation as a way of livelihood. Being a backward, Dalit groups are living in the remote area and Damai of Kharigaira VDC have still remained far behind in every field.

The process of marginalization has made them able to think about or act in more sustainable ways of making livelihood and has forced them to take any kind of activity that promises their next meal.

The researcher has made an attempt to seek answers to the various queries questions relate to such changes. The study has dealt with different aspect of development intervention and resource management system in the area and their impact on the Damai community.

Taking into consideration the following questions guided the formulation of this research

- ) What is the main occupation of Damai?
- ) Why the Damai people of Kharigaira VDC live in miserable condition.
- ) What are the factors that have left considerable impact on the Damai community in Kharigaira VDC?
- ) What are the changes in their traditional occupation and it's effect on them?
- ) What are the unintended consequences of development activities

### **1.3 Objectives of the Study**

The general objective of this study is to find out the livelihood strategy of Damai community in Kharigaira VDC. The specific objectives of the study are:

- a) To explore the traditional livelihood strategies of Damai community in the study area.
- b) To explore the continuity and change occurring in the livelihood strategies of Damai community.
- c) To find out the alternate livelihood strategies as a result of modern development activities.

### **1.4 Importance of the Study:**

The study focused on livelihood strategies of Damai community. And it is extremely important for the introduction of the Damai community of Nepal. This study aims to find out the traditional livelihood strategies of Damai community, continuity and change occurring in the livelihood strategies of Damai community and the alternate livelihood strategies as a result of modern development activities. Damai is marginalized from the main stream of the

society. It has its own identity and occupational originality but it is affected by modernization, globalization and technological improvement.

The proposed study area, Kharigaira VDC is located in a rural area of Dailekh district. Any types of research work on livelihood strategies of Damai community of Kharigaira VDC has not been done till now. In the present contest, many NGOs, INGOs and CBOs are supporting for the livelihood sector for the Damai Community.

If the real status of that community is explored by this study, it will be a helpful matter for the planners as well as development worker for the betterment of the Dalit community

### **1.5. Limitations of the Study**

This present study basically concern to only the livelihood strategy of Damai community of 3, 8 and 9 wards of Kharigara VDC. The study is very specific like that of case studies. The limitation of this study was as following;

1. The study concern only in the Kharigaira VDC of Dailekh district therefore the generalization of this study may not be applicable to all other parts of Nepal.
2. The questionnaires & the interviews have focused on the livelihood strategies of Damai communities in Kharigaira VDC only.
3. One individual has selected for the interview or questionnaire among the selected households by using the sampling method.

### **1.6 Organization of the study Report**

The study of livelihood strategy refers the condition about society. Livelihood strategy is a complex of many elements including economic and other relationship. It is certainly not easy task to assess the livelihood strategy of Damai people

For this study, researcher has divided in seven divisional sector of this thesis to study easily. In first chapter Introduction includes and there are six sub title which helps to introduce the topics. In second chapter includes Review of Literature and chapter three Methodology. Chapter four presents the traditional livelihood strategies of Damai. Five chapter presents livelihood strategies; continuity or change. Chapter six presents alternate livelihood strategies as a result of modern development activities and seven Summary, Conclusion and Recommendation of subject matter.

## **CHAPTER - TWO**

### **Literature Review**

#### **3.1 Review of Literatures about Livelihood**

Review of literature is important to develop new ideas and analytical methods in research. The relevant studies give ideas that help researcher to address the research issue systematically. The relevant literature on livelihood strategies and brief history of Damai is included in this chapter.

Pandey (1987), has carried out his research under win rock International project and has gone through the livelihood of landless peasants. He has studied about the agriculture, farming, nutrition, health condition of woman and children, women resources, food policy, animal agriculture and farming system of Nepal. By the result, the land hungry peasants started to encroach up on the forest. The small portion of land has provided by government for resettlement to the migrant. This could not support them. The highest sector of employment opportunities for them was agriculture labor but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities. So, the peasant has been increasing there.

Ghimire (1987) examine ecology, culture, economy and their relationship in a village community. Agriculture is the primary means of livelihood of Brahmin (study group) and they are trying to become progressive and economically more independent

Bishop (1990) has studied livelihood strategies and seasonal rhythms in the Nepal's Himalaya especially in Karnali zone. His research work "Karnali Under Stress" summarized livelihood issues in three section the subsistence system model, the subsistence system constrained and Karnali's fate In the subsistence system modeled he has discussed the cultural-economical Karnali and agricultural outputs or production. The subsistence system constrained has



included cultural attitude and training, ecological balance, agriculture and livestock technology population and their health. And he has included in Karnali's fate about the Niche (comparative advantage)

Dhakal(1994) has described the cultural behavior of the people with reference to local environment and also described the importance of on-farm as well as off-farm activities to sustain the society in the present condition. He has tried to explore the links between the productive system and socio-cultural behavior of the people with their various ritual and cultural practices which can be seen to be changing gradually so as to catch up the current trends of modernization.

Sitaula (2001) studied the socio-economic situation of the forest users. He has experienced that equitable distribution of forest products is required for sustainable forest resources and improved user's livelihood. Equity in benefit sharing encourages and enables users to manage available forest resources sustainable. It helps to improve the living condition of the users and promotes every body's involvement in forest management. He has adopted a descriptive research design. Whatever facts have been collected is described elaborately with a view to providing an in depth understanding of the sustainable forest management practices and their impact upon the livelihood of the people. The criterion for the selection of case study households was their relationship with the forest for their livelihood.

Tingey(1990), discusses about musical instrument the Panchai Baja historical analysis of Panchai Baja as a earning tool, socio-economic status which they maintain by beating Panchai Baja and their rituals.

Tingey(1994), describes about musical instrument (Panchai Baja). In Hindu Culture the Panchai Baja and Naumati Baja are said to be auspicious the culture and Damai musician in Hinduism.

Koirala (1995), has explored the relationship between a lower caste group and schools in Nepal. The way in which relationship is influenced or shaped by the caste system, and the way both the caste group and others understand and explain the relationship. He has also stated that the so called Dalit, people had no access to schooling for centuries because schooling was a prerogative of high caste people and Dalits were regarded not only as low caste but untouchable people.

Joshi (2000) has described the special aspects of the socio-economic profile of the Damai people. The sources of income of Damais are very limited. They have been pursuing their traditional tailoring and beating Panchai Baja including other traditional jobs such as Damai Bhag, Chaiteli Khane, Bali Bhag etc. A very low percent of people are carrying on tailoring as the major occupation for the livelihood.

Koirala(1996), In Jayasthiti Malla's period (at the end of 14th century) in Kathmandu paninachalne tatha chhununahune sudras were restricted to wear some clothes. For example, Kasai in Hindu Newari speaking community was not allowed to wear full sleeved labeda(Nepali dress). Poda again in Newari speaking community was banned to put on cap, shoes and gold ornaments. They were not allowed to live in a jhigati (tile type stuff) roofed house.

The Muluki Ain(Civil Code) of 1884 restructured Nepalese society into four fold caste hierarchy, including indigenous nationalities. These are Tagadhare("sacred thread wearing" or twice-born") followed by Matawali("Liquor drinking"), Paninachalne Chhoiee Chhito halnu napanne ("untouchable, sprinkling on holy water not required for purification of body").Matwali was sub-divided into two groups, namely, mamsine (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 of Nepal.

Tenth Plan(2059\64),which has explain the Dalits who have been back warded from every aspect of socio-political, economic issues because of the prevalence of aged old poverty and social deprivation. In this section of population could not get social respect in practice due to existence of cast system and in human behavioral because of in effective enforcement of acts, which categorically has made the cast system.

Modernization theory as defined by Alex Ankeles is a socio-psychological process with the traits like openness to experience, readiness to change, awareness to diversity, orientation to long term planning, high value to schooling, high value to technical skills and understanding of the production and industry.<sup>16</sup> Development was understood as being dependent on the transformation of 'traditional' or 'primitive' values as to 'modern' societies is a nonlinear development. According to Learner "modernization is the social change whereby less development societies acquire characteristics common to more developed societies."

The term 'development' gives different meanings to different people. Generally it means stages of growth, change of modernization, westernization and recently it is a globalization which defines it as free flow of ideas, goods and services. After all the global phenomena the underdeveloped societies are facing outward intervention and have been criticized by some of the theorists.

The term 'Sanskritization' coined by M. N. Shrinivas( 1952), (an Indian leading social scientist) is a dynamic process directly related with change in which lower caste people adopt the thinking and life style of high castes. In 1972 he modified and defined sanskritization as "the process by which low Hindu caste or tribal or other group's changes, their customs, rituals, ideology

and ways of life in the direction of a high and twice-born case." This concept was originally used by him in his work "Religion and society among the corgis of south-India.

Milgon singer and Makim Marriot have concluded some studies on social changes in India utilizing the conceptual framework of "little" and 'great ' traditional and about it they have formulated a series of statement. In Indian context, this concept is based to analyze the socio-cultural changes in the stratified Indian societies by Hindus caste hierarchic system in which special class, status and tradition are determined by birth as high \ great and low \ little.

Joshi Shyam krishna (2000), Has described the special aspects of the socio-economic profile of the Damais are very limited. They have been pursuing their traditional tailoring and beating panchai Baja including other traditional job s such as Damai Bhag, Chaiteti Khane and Bali Bhag etc. A very low percent of people are carrying on tailoring as the major occupation for the livelihood.

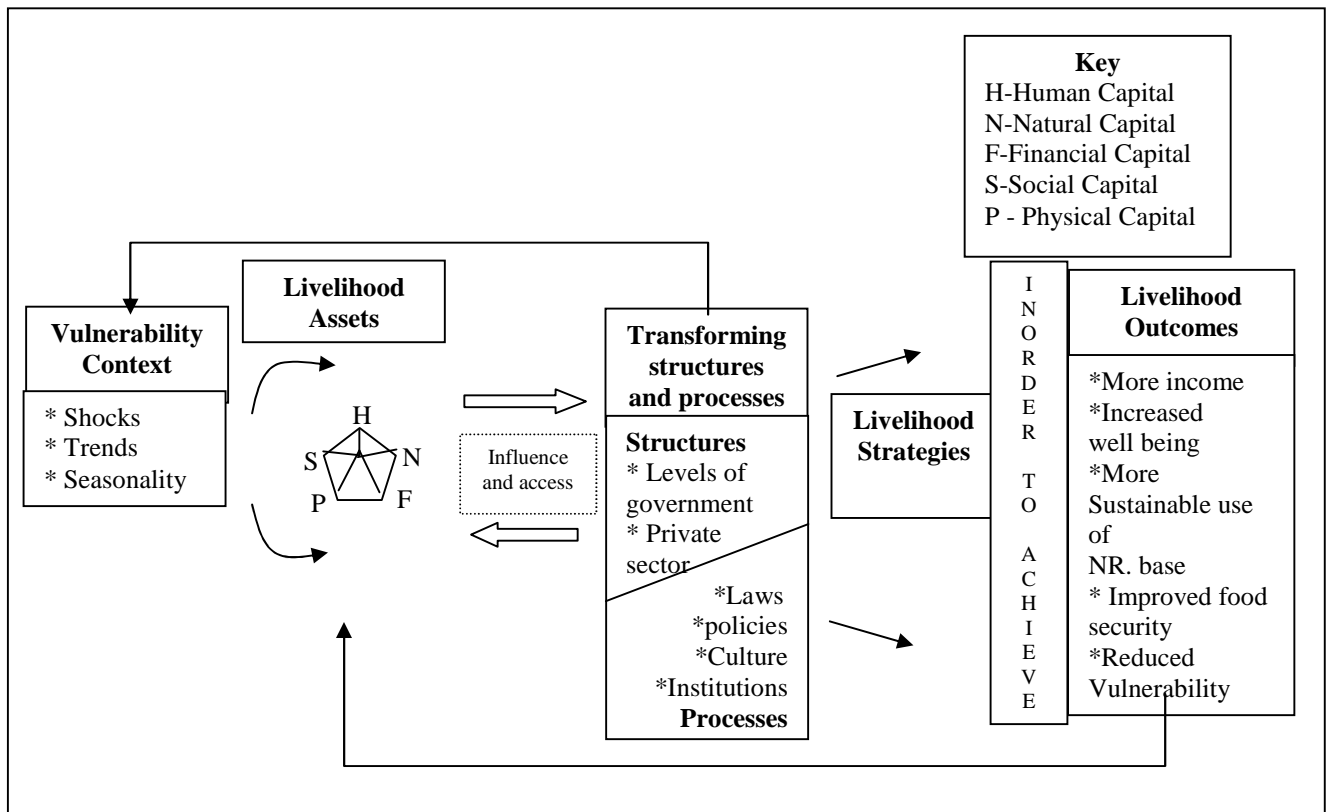
The ninth plan has adopted the objectives to end the existing gap between the people of oppressed group and other communities by abolishing prevailing social discrimination of the country and to eliminate the poverty and unemployment with in the next 20 years period as envisaged in long term perspective. The tenth plan's long term vision is to raise the living standard of Dalit and neglected communities by empowering them to the basis of equality and mainstream them.

### **Sustainable Livelihoods**

DFID( 2001),The livelihoods framework is a tool to improve our understanding of livelihoods, particularly the livelihoods of the poor. The sustainable livelihood framework presents the main factors that affect people's livelihood, and typical relationships between these. It can be used in both planning new development activities, and assessing the contribution to

livelihood sustainability. In particular, the framework provides a check list of important issues and sketches out the way these link to each other, It draws attention to core influences and processes and it emphasizes the multiple interactions between the various factors which affect livelihoods.

**Figure 1**  
**Sustainable Livelihoods Framework (SLF)**



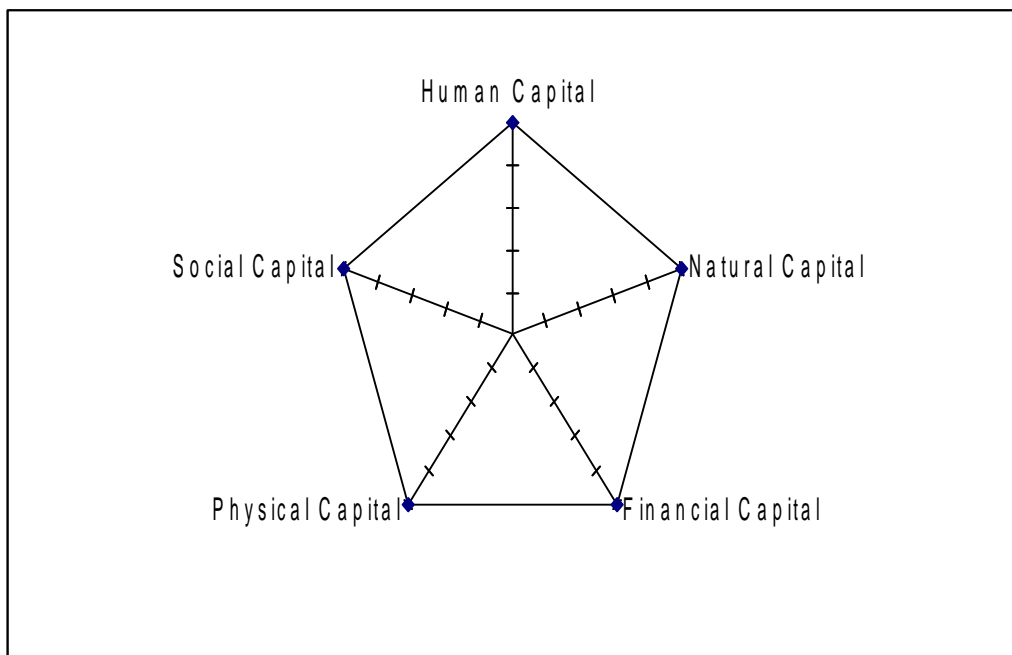
Source: Sustainable livelihood Guidance Sheet, DFID, 2001

Livelihoods are shaped by a multitude of different forces and factors that are themselves constantly shifting. People centred analysis is most likely to begin with simultaneous investigation of people's assets, their objectives and the livelihood strategies which they adopt to achieve these objectives. Important feedback is likely between:

- Transforming structures and process and vulnerability context; and
- Livelihood outcomes and livelihood assets (DFID 2001: 2.1).

The framework is intended to be a versatile tool for use in planning and management. It offers a way of thinking about livelihoods that helps order complexity and makes clear the many factors that affect livelihoods. The framework summarizes the main components of and influences on livelihoods; it does not provide an exhaustive list of the issues to be considered. It should be adapted to meet the needs of any given circumstance (DFID 2001: 2:1).

**Fig. 2 Sustainable livelihood**



Source: Sustainable livelihood Guidance Sheet, DFID,

The individual part. The individual parts of the framework are briefly described below. Source: Sustainable livelihood Guidance Sheet, DFID, 2001.

The asset pentagon was developed to enable information about people's assets to be presented visually, thereby bringing to life important inter-relationships between the various assets. The shape of the pentagon can be used to show schematically the variation in people's access to assets. The different types of livelihood assets have been described as follows (DFID 2001:2.3):

## **Human Capital**

Human capital represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives. At a household level human capital is a factor of the amount and quality of labor available; this varies according to household size, skill levels, leadership potential, health status, etc. Human capital is required in order to make use of other types of assets (DFID 2001: 2.3.1).

## **Social Capital**

Social capital is developed through: networks and connectedness, either vertical (patron/client) or horizontal (between individuals with shared interest) that increase people's trust and ability to work; membership of more formalised groups which often entails adherence to mutually agreed or commonly accepted rules, norms and sanctions; and relationships of trust, reciprocity and exchanges that facilitate co-operation, reduce transaction costs and may provide the basis for informal safety nets amongst the poor. Social capital can help increase people's incomes and rates of saving. Social capital can help to reduce the 'free rider' problems associated with public goods (improving the management of common resources and the maintenance of shared infrastructure). Social networks facilitate innovation, the development of knowledge and sharing of that knowledge (DFID 2001: 2.3.2).

## **Natural Capital**

Natural capital is the term used for the natural resource stocks as land, forests, marine/wild resources, water and air quality. There is a wide variation in the resources that make up natural capital from intangible public goods such as the atmosphere and biodiversity to divisible assets used directly for production. Natural resources provide services such as protection of erosion, storm, waste assimilation, etc. It is an important, for example, health will tend

to suffer in areas where air quality is poor as a result of industrial activities or natural disasters (DFID 2001: 2.3.3).

### **Physical Capital**

Physical capital comprises the basic infrastructure and producer goods needed to support livelihoods. Infrastructure consists of changes to the physical environment that help people to meet their basic needs and to be more productive. Producer goods are the tools and equipment that people use to function more productively. The following components of infrastructure are usually essential for sustainable livelihoods: affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean affordable energy and access to information. The opportunity costs associated with poor infrastructure can preclude education, access to health services and income generation. Insufficient or inappropriate producer goods also constrain people's productive capacity (DFID 2001: 2.3.4).

### **Financial Capital**

Financial capital denotes the financial resources that people use to achieve their livelihood objectives. There are two main sources of financial capital such as available stocks and regular inflows of money (DFID 2001:2.3.5).

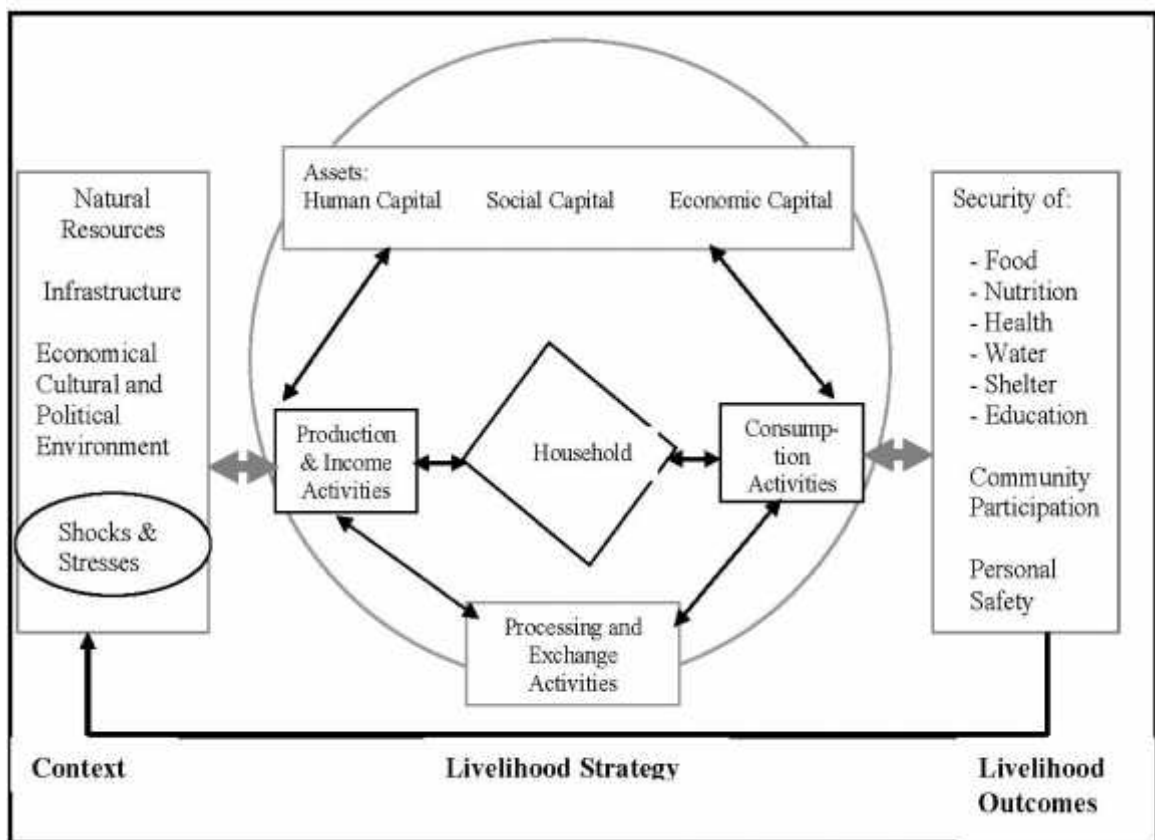
CARE has focused on Household livelihood security (HLS) linked to basic needs. The view of livelihoods approach can effectively incorporate a basic needs and rights - based approach. HLS seeks to understand needs and how they meet in order to improve livelihoods. HLS recognized equally the role of children, women and men in society. The characteristics of HLS are holistic which does not predetermine any particular needs, resources of assets, but priorities are determined by households through participatory analysis. Households use the assets to mitigate and prepare for the effects of shocks and stresses. HLS points to a range of possible interventions to improve livelihoods



from policy level advocacy (recognizing the political dimensions of many urban interventions) to household level assistance in assets management.

CARE international has defined three key components of HLS which applies to the both rural and urban contexts. This is illustrated in following diagram.

**Fig. 3 Components of Household Livelihood Security**



Source: <http://www.livelihood.org/care>

CARE has developed some specific tools for the livelihoods such as livelihood monitoring survey, participatory learning and action needs assessment and personal empowerment training. The categories of livelihood activity appropriate to the different points in the relief development spectrum. The livelihood promotion activities are longer term development projects that increasingly involve participatory methodologies and an empowerment

philosophy (improving the resilience of HHs, for example through programmes which focus on saving and credit, crop diversification and marketing, reproductive health, institutional development, personal empowerment or community involvement in service delivery activities). Livelihood protection is helping prevent a decline in household livelihood security, for example programmes which focus on early warning systems, cash or food for work, seeds and tools, health education, flood prevention. Livelihood provisioning is the direct provision of food, water, shelter and other essential needs; most often emergency situations. These activity categories are non-exclusive. A good livelihood promotion strategy would also have a protection element, which deals with existing areas of vulnerability and helps to ensure that any improvements in livelihood security are protected from re-erosion. The aim is that elements of 'protection' and 'promotion' are built in as early as possible to 'traditional relief ' (provisioning) activities. For example, institutions established to help with relief activities are set up in a very participatory way. Overtime, capacity-building training is provided, so that the same structures can be used to plan and initiate livelihood promotion activities.

## **CHAPTER - THREE**

### **Research Methodology**

Methodology is one the most important aspects of all types of research. The researcher has applied various tools and techniques of field work methods for collecting primary data in addition to securing any available secondary data whenever needed. The appropriate and correct methodology should be applied correctly on the processing time and the time of taking data and information. The following is a general outline the methods that the researcher has made use at various points of the study.

#### **3.1 Research Design**

With the view of achieving research objectives, the design of this study is based on both descriptive and exploratory ways with the help of various research tools & techniques. The study explores and describes the livelihood strategies adopted by the Damai community of Kharigaira VDC. It also explores both prospects and challenges of the strategies adopted by them. Data has been taken from survey method. Primary & secondary data have collected & analyze & interpreted for the final presentation. It is hoped that this research design would yield more valid data of the Damai community of the study area.

#### **3.2 Rational of the study area**

Kharigaira VDC of Dailekh district is the selected study area where Damai people are living form many years ago. The proposed study area Kharigaira VDC is located in a rural area of Dailekh District. Where any types of research work on livelihood strategies of Damai community has not been done till now. In the present contest, Many NGOs, INGOs & Government are also supporting for the livelihood sector for the Dalit community. The development activities bring the changes in the traditional occupation many communities. Therefore, I am interested to know the impacts cash occupational caste group of Damai comparatively who have traditional livelihood strategies.

If the real status of that community is explored by this study, it will be a helpful matter for the planners as well as development worker for the betterment of the Dalit community.

### **3.3 Sampling Procedure**

The universe of the study was the whole population of the Damai of the study area, Kharigaira VDC of Dailekh district. Out of 9 *ward Damai* could be found in three Wards, i.e. 2, 3, 6, 8 and 9 and 3, 8, and 9 were selected. From these Wards, 25 households were sampled with random sampling; 15 households from the ward number 3 and 9. And 10 households from the ward number 8. Among altogether 102 household of Kharigaira VDC.

### **3.4 Data Collection Tools and Techniques**

The data from the field were collected through primary and secondary. These techniques were applied for data collection. Which are

#### **3.4.1 Household Survey:**

The household survey was conducted in 25 sample households was used structured questionnaires and some other unstructured questionnaires. The basic quantitative information (such as occupational trends, impact on traditional occupation, job opportunity) were gathered through household survey

#### **3.4.2 A Field Observation:-**

While interviewing with the respondents, the researcher observe & record the activities of the family members, respondents & other people of the society. This study area was conducted by observing the livelihood status, traditional occupation, farming system, family structure and other related information and other related information with local people through the non-participant observation.

### **3.4.3 Key Informant Interview:-**

Key informant interview were conducted using key informant checklist to get information about the continuity and change occurring in the livelihood strategies of Damai community. Key informant were conducted with Damai community members, VDC representative, school's teachers ward member, women local political leaders

### **3.4.4 Focus Group Discussion:-**

Focus group discussion has held to know about their traditional occupation, their perception, involvement of new generation and the challenging factors to their survival and their social institution. During the fieldwork, I conducted a formal focus group discussion in Kharigaira VDC where the participants are Damai people & from non Damai's community member.

### **3.5. Process of Data Analysis**

The study has based on Primary & secondary data, which collect through the field survey from the respondents household survey, key informants & focus group discussion and field observation information obtained on livelihood status, traditional occupation, farming system were descriptively analyzed. Information obtained on commercial involvement, expenditure, impact on livelihood strategy were descriptively and statistically analyzed. And simple statistical tolls and techniques were used. Most of data was calculated and tabulated with simple percentage.

### **3.6. Presentation of Data**

The collected & recorded primary & secondary types of data & information during the study have processed through the different ways like validation, editing & coding for the livelihood pattern, educational attainment, demographic & Socio - economic information & photographs of the study area, graphs & charts for trend analysis of the collected data. This research aims to study livelihood pattern & status of Damai community of Kharigaira VDC.

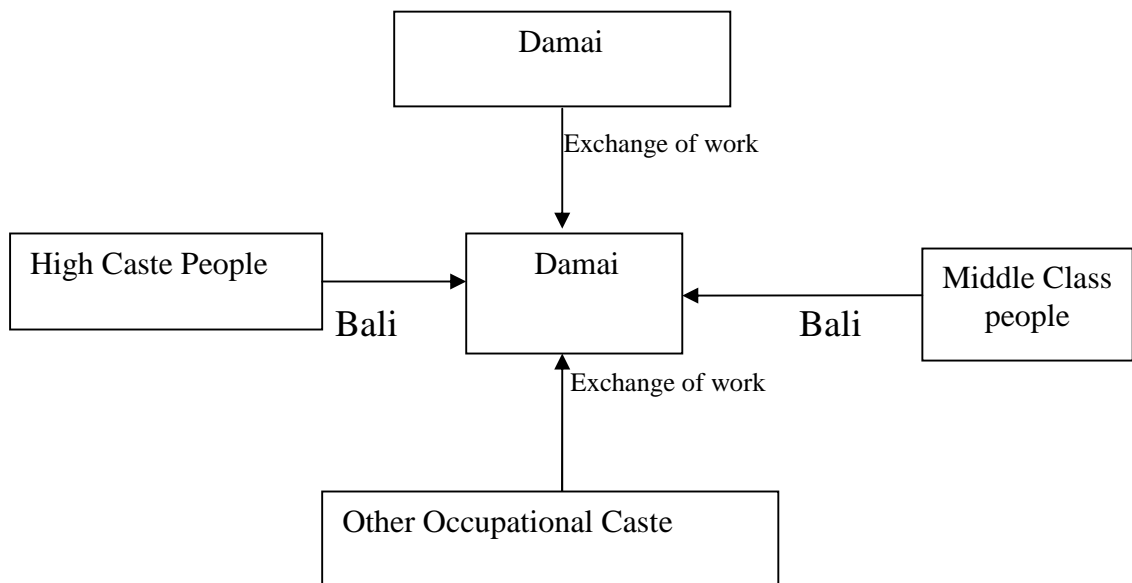
## CHAPTER FOUR

### Traditional Livelihood Strategies of Damai Community in the Study Area

#### 4.1 Interaction with Other Group

The Settlement of Damais is scattered in the study area, so their interaction is mostly found with other caste groups. They have been found in every society, as such, they have multi-cultural relations. They earn their livelihood in various ways as they have interaction with different communities. They have occupational relationship with each other. Availability of productive land in Kharigaira results in high agriculture production, due to this relationship between the occupational caste group and other caste has been strong through Bali system

Fig.4. Social Interaction for their services in study area



Note: Bali includes Dhan, Makai, Aalu etc

Source: Unstructured interview during field survey 2009

## **4.2 Society and the way of Life**

The Damai people live in a mixed society and have greater contact with other caste\ethnic group through their traditional occupation. In the past, the hilly regions have high population concentration and agricultural production was also better there. When people settled there some people specialized in agriculture while agriculture became the main source of exchange system emerged one of such exchange system is Bali system in which the Damai exchange their products \ services with food grains.

In the advanced societies much greater specialization took place in their occupation and only a small group of the population engaged in agriculture. Other got involved in other economic activities, but all the groups could not reach the same stage of development. The effects of other groups and the impact of western civilization affected the traditional occupation of Damai people and their ways of life changed accordingly. The traditional products of Damais are inferior, which is the result of industrialization.

## **4.2 Livelihood**

### **4.2.1 The Ways of Earning Livelihood**

In the traditional society, the Damais were occupational caste, Damai as tailors \ musicians. For the Damais, their traditional occupations namely tailoring and Playing the musical instrument were the main source of earning livelihood. In the past especially among all Hindu caste had their own occupation. The caste groups exchanged their products and services with each other. In this way they earned their livelihood.

Most households of caste groups have their own land and produced agricultural products. Damai were engaged in tailoring for their Bistas(Clients). In exchange they received a fixed amount of food grain. This system of



payment is called Bali. Occasionally, they play their popular Kharigaira Baja as musicians. For this type of services they receive cash as well as kind wages.

Only the male were engaged in their traditional occupation and in the free time they engaged themselves as agriculture labourers along with their females and children, so their ways of earning livelihood was limited with in their traditional occupation.

#### **4.2.2 Major Occupation**

Damais have their own traditional occupation. The Damai's traditional occupation are tailoring and playing musical instrument. It indicates that the traditional occupation was itself their main livelihood option because they were engaged in their traditional occupation only and they exchanged their products and services to each other. Occasionally, they used to play their musical instrument Panchaibaja and Naumatibaja. If they play bajas (instrument) on wedding, they would get kind and cash as a wage. Whereas, they would get kind only in the festivals. The system of exchange of services and products with food grains is called Bali.

#### **4.2.3 Traditional Occupation and Location Shifts**

Consequences of location shift, is dealt with reference to the place of origin and place of destination. Traditional value, occupation and way of livelihood are more or less affected by location shift. It is nature for individual migrants to undergo changes in their way of livelihood after the departure from place of birth or place of origin-where as some changes are part of individual life cycle and are mostly time-bound, other changes take place due to spatial and residential changes as a result of migration. Damais have made frequent migration and this brought some negative as well as positive changes in their traditional occupation. This can be taken as negative changes that some Damai people have totally left their traditional occupation and have diverted towards agricultural activities and some of these people are commercially engaged in

their traditional occupation. It could be taken as positive change. Locational shift has changed the traditional occupation but in this study special cases are found where some people are giving continuity to their traditional occupation with the location shift.

### **Occupational involvement**

**Table 4.2.3 Traditional Occupation and Location Shifts**

| Involvement in occupation  | Household | Percent |
|----------------------------|-----------|---------|
| Traditional / Balighare    | 4         | 16      |
| Commercial / Case oriented | 8         | 32      |
| Other                      | 13        | 52      |

Damai of Kharigaira VDC have their own occupation so, they are known as occupational caste group. Among 16 percent Damai population are practicing of traditional / balighare system 32 percent Damai population are practicing commercial activities and 52 percent of Damai population are engage in other (agriculture, labor service in governmental or non government ) sector.

### **4.2.4 Agricultural practices**

Slowly, socio-economic changes took place in the society. Some development activities changed their livelihood strategy. So, they started involving in other economic activities especially in agriculture. They did not have sufficient land and proper knowledge for agriculture. They were only engaged in their traditional occupation. Due to accessibility changed their traditional agriculture system. Agriculture has become supporting means of livelihood.

## CHAPTER FIVE

### 5.1 Livelihood Strategies; Continuity or Change

#### 5.1.1 Perception on the Traditional Occupation

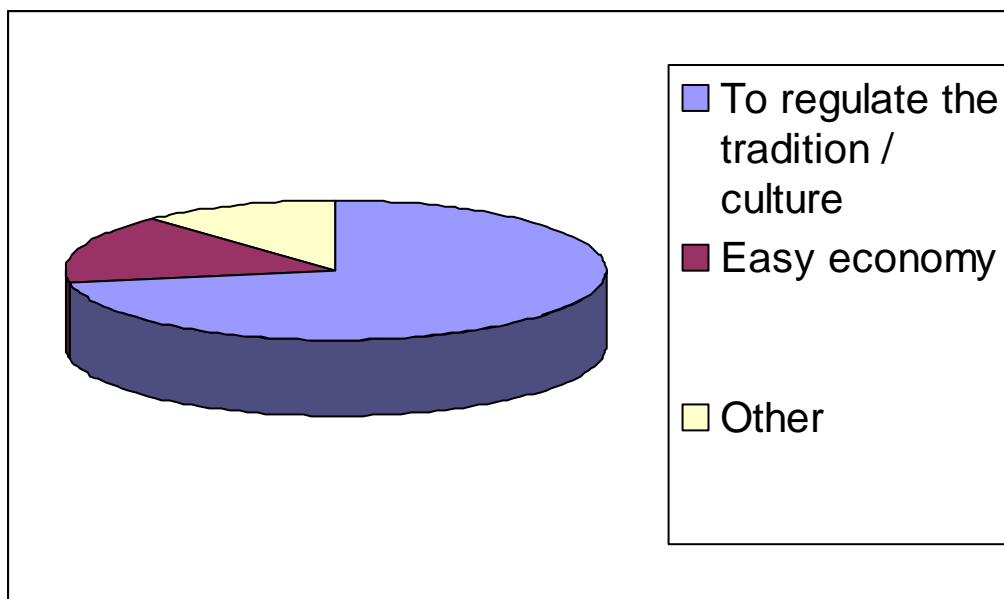
Historically, their occupation was the only way of earning livelihood. At present, they are involved in many other economic activities along with their traditional occupation. Those who are still involved in their traditional occupation have a positive perception toward their traditional occupation and are in favors to regulate their tradition and culture. In the occupational caste group, especially Damai musicians adopted their traditional occupation only to regulate their tradition or culture.

**Table 5.1.1(a): Reason of continuation: Traditional occupation**

| Reason                            | No. of household | Percentage |
|-----------------------------------|------------------|------------|
| To regulate the tradition\culture | 18               | 72%        |
| Easy economy                      | 4                | 16%        |
| Other                             | 3                | 12%        |
| Total                             | 25               | 100%       |

Source: Field Survey, 20010

**Fig.5 Reason of continuation of traditional activities**



In the above table and chart show that 72 percent Damai people who continued their traditional occupation to regulate the tradition\culture. 16 percent Damai people who continued for easy economic activities.

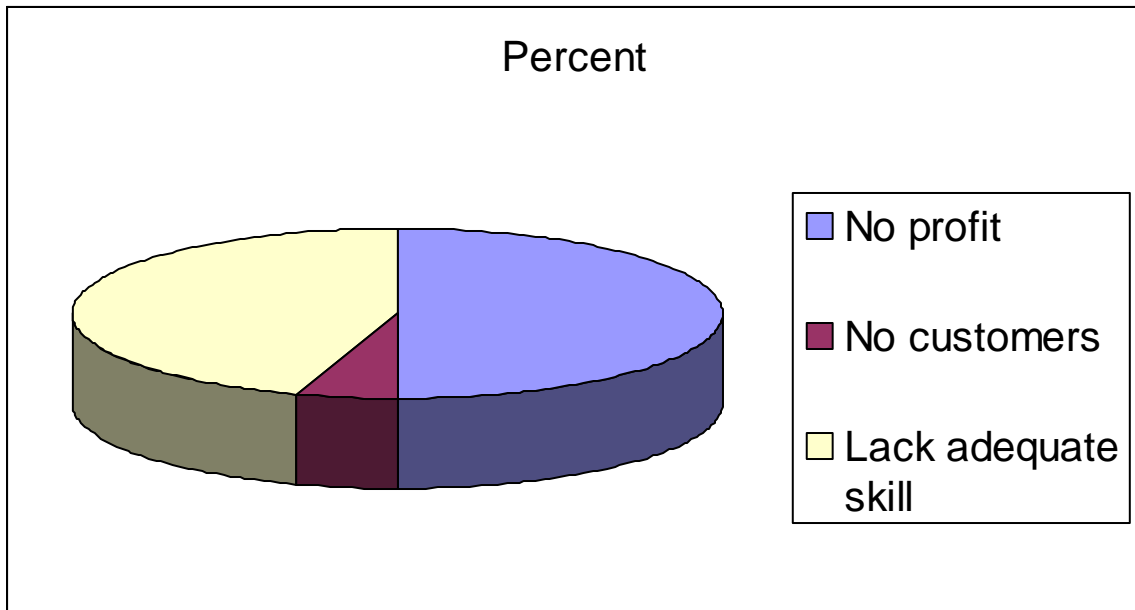
Perception of the people who are diverted from their traditional occupation is not totally negative but their diversification is due to some internal

**Table 5.1.1(b) Reasons of Diversification from traditional Occupation**

| Reason              | No. of household | Damai(in percent) |
|---------------------|------------------|-------------------|
| No profit           | 5                | 20                |
| No customers        | 2                | 8                 |
| Lack adequate Skill | 18               | 72                |
| Total               | 25               | 100.00            |

Source: Field Survey, 2009

Fig.6 Reasons of Diversification from traditional Occupation



Above table shows, 20 percent Damai people want of diversification from tradition occupation due to no profit, 8 percent say no customers and 72 percent people have not lack adequate skill.

Damais are diverted towards other economic activities because of many reasons like no profit. In the open market competition the local products could not compete with the new designed readymade goods, further, the consumers preferred readymade goods rather than local products so they had no benefits. Similarly, they were unskilled, which was the main reason of diversification. Two types of unskilled workers were found one are those who do not have the skill but only the traditional ones, who lack knowledge and experience of modern technology, new skills and new design.

### 5.1.2 Commercial Involvement

Commercial Involvement comprises of those who are involved in traditional occupation commercially. The facilities of transportation encourage them in commercializing. They need an extra skill and knowledge for the commercial purpose. After road connection and market expansion encouraged

them to commercialize their traditional activities among the Damai. of Income of Total Households

Table 5.1.2. Commercial Involvement

| Before 15years<br>(1996)       |                       |         | New a<br>days<br>(2009) |  |
|--------------------------------|-----------------------|---------|-------------------------|--|
| Source                         | Total income<br>(NRS) | percent | Total income<br>(NRS)   | Percentages of<br>total<br>expenditure |
| Traditional<br>Activities      | 4,44,000.             | 39.92   | 404261.09               | 15.09                                  |
| Agriculture &<br>Livestock     | 1,87,500.             | 16.85   | 515500                  | 19.24                                  |
| Wages(labour and<br>services ) | 2,30,000.             | 20.68   | 764900.                 | 28.55                                  |
| Borrowing                      | 2,50,600.             | 22.53   | 294300.                 | 10.98                                  |
| Others                         |                       |         | 700000                  | 26.13                                  |
| Total                          | 1112100.              | 100.00  | 2679000                 | 100.00                                 |

Source: Field survey, 2009

### **Income From Traditionl Activities**

15.09 percent population of this area is depended traditional activities but its participation in source of income is not so satisfactory source of income but traditional sector was 39.92 before 15 years. Some traditional occupation depends on Balighar system. In this system an exchange of food grain taken place with knowledge and skill for example Damais sew or mended clothes the whole year and in return they get a fixed amount of food grain, which agreed upon earlier with the Balighar.

More than 65 Percent Population of this area is dependent on agriculture but its participation in source of income is not so satisfactory. Source of income from agriculture sector was 16.85 Percent before 15 years and currently the percentage is 19.25. Before 15 years the Damai used to go to the foreign country for earning money and the income obtained from wage was only 20.68 Percent. But presently the percent has increased up to 28.55. Poverty situation in Kharigaira VDC is closely linked to the amount of cultivated land owned by the household. Despite crop farming being the main source of earning livelihood, household's food sufficient status is poor.

The role of livestock as a source of income in this community is quite negligible. All Damai households in Kharigaira domesticate animals; of which cattle, buffalo, goat, pig, and hens are the main. It supports the farming activity. It is also a source of income for people. Number of livestock raised per-household depends upon the availability of fodder, grazing, land, man power, income, water supply and other sources of fodder.

Very small proportion of households reported their own produce sufficient for the whole year. The food sufficiency duration in Damai community is 6.12 months.

#### **Income from labour (wages) and service:**

It has already been stated that the main occupation of 35 percent of households is non-agricultural sector. In main source for income labour was based on agriculture sector. In main source for income labor was based on agriculture. Presently the main source of income has been changed to urban and foreign labour, particularly Arabian countries. So, income from labour and service has been changed from 20.68 percent 28.55 to from 1996 to 2009.

In the traditional activities, Damais are occupational caste, Damai as tailors \ musicians. Their traditional occupations are tailoring and playing musical instrument.

### 5.2.3 Household expenditure of Damai Peope in Kharigaira

The researcher discusses here those expenses in two different periods of time are essential to maintain everyday life to people

Tabale 5.2.3 Household expenditure of Damai Peope in Kharigaira

| Before 15years(1996)   |                                |                                  | Now a days (2009)              |                                 |
|--|--------------------------------|----------------------------------|--------------------------------|---------------------------------|
| Items  | Estimated total cash in Rupees | Percentages of total expenditure | Estimated total cash in Rupees | Percentage of total expenditure |
| On food annual (paddy, maize,millet, whet, pulses,oil etc)                             | 622200                         | 55.94                            | 1050000                        | 40.38                           |
| Non-food item annual (education,health, kerosene, smoking, cloths, drind, shelter etc) | 360000                         | 32.36                            | 800000                         | 30.37                           |
| Production costs of crops (seeds, bullock, fertilize, insecticides etc)                | 100000                         | 8.99                             | 540000                         | 20.78                           |
| Feast and festival   | 30000                          | 2.69                             | 210000                         | 8.08                            |
| Grand total  | 1112200                        | 100.00                           | 2600000                        |                                 |
| per household  | 44488                          |                                  | 104000                         |                                 |
| per capita   | 468.29                         |                                  | 1094.7                         |                                 |

Source: Fild survey, 2009



In the above table food grains produced in home are not categorized produced in expenditure columns. The researcher has presented only those items which are purchased by the people for their everyday life. The comparative study of above table classifies that before 15 years they used to spend 55.94 percent annually on food items and 32.36 percent on food items. But now, The ratio has changed and they spend 40.38 percent on food and 30.76 percent on non-agriculture items. The comparative study of above table, they used to spend 8.99 percent on production costs of crops. But now, the ratio has changed and they spend 20.78 percent.

Their per capita expenditure is now 104000 Rupees but it was only 44488 Rupees before 15 years hence, their expenditure pattern has changed.

#### **5.2.4 Direction of Diversification**

If the three generation are compared it can be observed that there is a decrease in involvement in their traditional occupation in the successive generation. This decrease is due to many reasons like lack of skill, no profits and no customers. There are two categories of unskilled groups one who does not have any knowledge about their own occupation and the other who have the basic knowledge and skill but not at par with the expectation of the modern clients. Modern markets are full of varieties of designs ( for musical instrument , dresses etc) but these occupational groups are unable to complete with such designs. Thus, they lose their customers and lack any profit.

**Table5.2.4 Occupational Composition of Damai**

| Categories  | No. of household | Percentage |
|-------------|------------------|------------|
| Tailoring   | 5                | 20         |
| Agriculture | 9                | 36         |
| Trade       | 2                | 4.85       |
| Labour      | 6                | 24         |
| Others      | 3                | 12         |
| Total       | 25               | 100.00     |

Surce: Fild survey, 2009

**Fig.7 Occupational Composition of Damai**

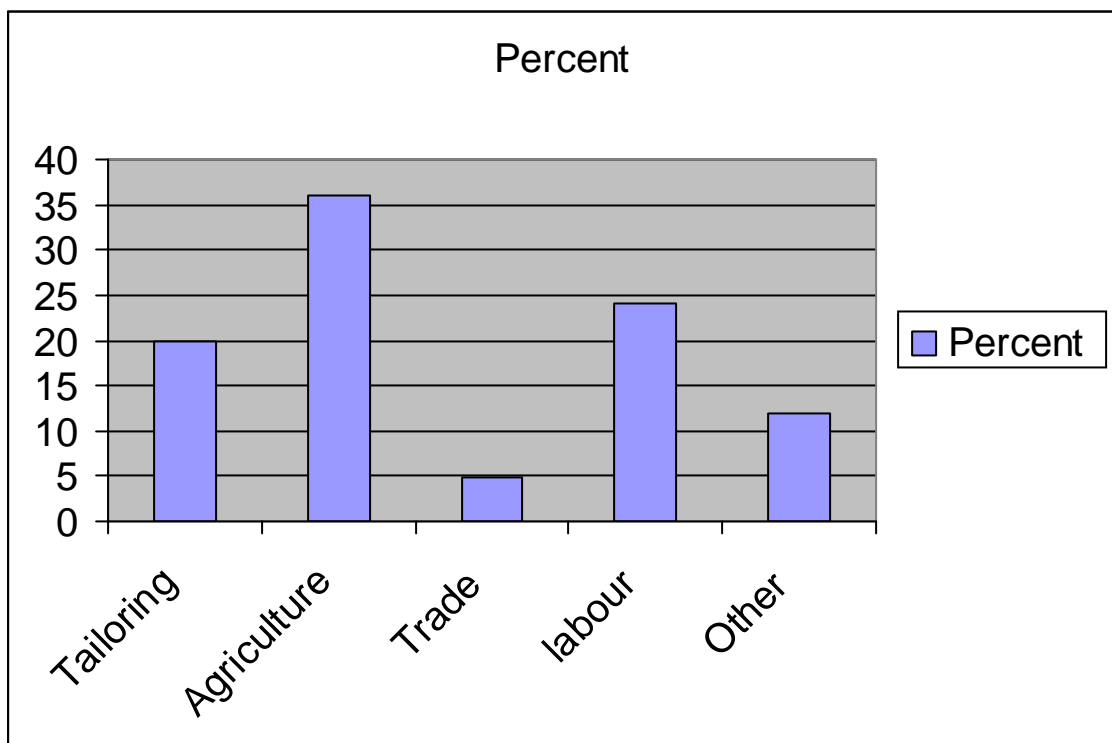


Table shows the occupational composition of Damai household in Kharigaira. 20 percent Damai household depend on tailoring, 36 percent

household depend on agriculture, 4.85 percent household depend on trade and 24 percent household depend on labor.

Their involvement is very low in the traditional occupation. Rather than traditional occupation, a large proportion of Damai households are involved in agriculture. They have limited agricultural land and are involved in small scale agriculture because of which, they practice Adhiya system.

Limited involvement of the new generation in their traditional occupation was observed in the study area. Youths are the dynamic population, who always seek a better opportunity. If they get an opportunity they may leave their home to grab it. This may be factor of youth migration. The youth migration has become a serious problem and the aged people of the study area expressed their concerns about this phenomenon. In the global context, acceleration of youth migration and diversification of occupation seems common but on the other hand, it is very sensitive for the originality of the particular community.

Damai community of this VDC, has seen their occupation, specially, generational involvement of these communities in their traditional occupation which is in a quite decreasing order and the generational conflict between the old and the new generation. At present, the new generation is diverted from their traditional occupation towards agriculture and they are practicing different occupation. Their traditional occupation is endangered due to the external causes. The construction of road can be the main external cause.

## **CHAPTER SIX**

### **Alternate Livelihood Strategies as a Result of Modern Development Activities.**

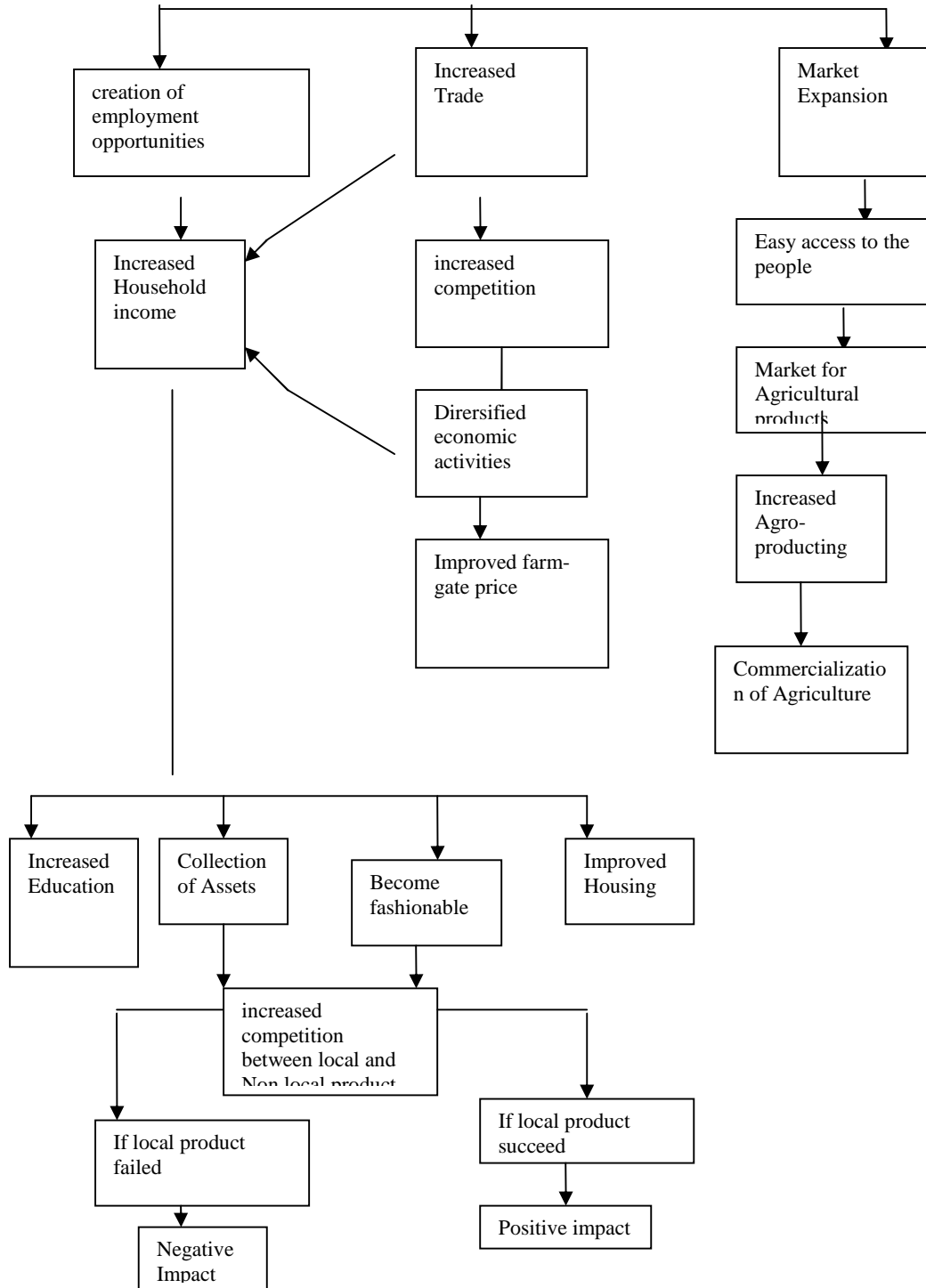
#### **6.1 Impact of Road on Livelihood Strategy**

The impact of road falls directly upon the society. It is not always positive. Sometime it may also have a negative impact. Generally, it accelerates to modernization and increases business activities along the road heads. Urbanization creases the social problem and this something affects a particular community of a particular place. Construction of a particular place, construction of road create employment opportunities which improve household income

In Kharigaira VDC is connected by road. In the context of Damais is taking advantage by moving in there some local people are commercially involved as tailors in Kharigaira. Local tailor do not have the adequate Knowledge and skill as that of new comers. The local customers prefer products of migrants. As a result local tailors have diverted from their traditional occupation to the other. The road connection has an impact in the socio-economic structure.

In Kharigaira there is a small bazaar market. Weekly, market center where are local tailors are still running their traditional business since there are no competition. Local tailore are affected by ready-made goods are also affected by readymade industrial product and new technologies occupational caste ( Damai) of Kharigaira VDC.

**fig. 8 Socio-economic impact Construction of the road**



Source: field survey 2009

Creation of employment opportunities, increased trade and market expansion are the results of the construction of road in the study area directly or indirectly it helps in increasing the household's income increased.

## 6.2 Globalization

Globalization means free of ideas, goods and services. Information, economy, technology and ideas are its core elements which are beyond the control of national government. The free movement of those elements as well-knitted production networks helps create a bigger market which in turn is expected to generate opportunities for product specialization. Globalization also helps the potential to offer some opportunities. A number of developing countries fear that globalization might marginalize their society and people. Those who accurately lack adequate skill, resources and technology to compete in the global development process may be left behind to suffer from the negative effects of globalization.

In Nepal, there are two types of impact of globalization i. e. positive and negative positive impact of globalization such as the benefits of modern science and technology including better health care, transportation, communication and education but the overwhelming majority of Nepalese people are actually experiencing all possible socio-cultural impact of the process of globalization on Nepalese societies are the development of " west is the best" Psyche, pacification, increasing rich poor divide, sandwiched indigenous institution and culture, rising individualism, brain drain and muscle exchange etc.

In the study area the construction of road has also encouraged the process of globalization open market competition has started due to globalization. People prefer exported goods rather than local products. As such, the local knowledge and skills have been left behind and the local producers suffer from the negative effects. Only a few of them have become commercial agriculture. As a result the traditional occupation based institutions have changed. The impact has been more intense and deep on the new generation than the old generation. This can be the most effective evidence for impact of globalization in the study area.

### **6.2.1 Road Construction and Market Expansion**

Kharigaira is more than 5 Kms away from Dailekh Bazar. After the construction of the road, small market center has existed now. After existing market centers, some Damas have commercialized their traditional occupation.

#### **Involvement of Damai household in market sectors**

**Table 6.2.1 Road Construction and Market Expansion**

| Type of shops    | Household | Percent |
|------------------|-----------|---------|
| Tailoring center | 3         | 42.86   |
| Clothes          | 2         | 28.57   |
| Vegetable        | 2         | 28.57   |
| Total            | 7         | 100.00  |

Source: field survey 2009

Above the table shows that the market expansion created different economic employment opportunities and it helped in the commercialization of agriculture and livestock. It changed their traditional occupation based livelihood strategies into the different ones. It seems that road construction helps market expansion. Market play a vital role especially to Damai in their livelihood diversification.

#### **Agricultural Relation**

The construction of the road, slowly changes in agriculture. It reinforced commercialization of traditional agriculture. The use of chemical fertilizers, pesticides, insecticides and high yielding varieties of seeds became common. At present, cash crops have been introduced and expanded. These activities have positive impact on agriculture production. These activities have positive impact or farm production. These activities are more common in Kharigara since it has access to market facilities

Commercialization of Agriculture After the construction of road agriculture commercialized and the livestock varieties improved. Patato and milk were traditionally part of subsistence farming but after the construction of road it has also developed as commercial enterprise. Recently, the Damais are also adopting commercial agriculture but comparatively, they are lesser than other communities of the society

Table 6.2.2 Involvement of Damai H\H in cash –crop farming

| Items     | Household | Percentag |
|-----------|-----------|-----------|
| Patato    | 6         | 24        |
| Milk      | 3         | 12        |
| Vegatable | 10        | 40        |
| Dal       | 6         | 24        |
| Total     | 25        | 100       |

Source: Field survey (2009).

Above table shows the involvement in cash crop farming in two ward no. 6 and 9 have road connection. So, there are 24% sell potato 12% sell milk 40% sell vegetable and 24% sell Dal. In ward no. 3 does not comparatively, ward no 6 and 9 have involvement in commercial farming

### **6.2.3 Impact on Traditional occupation**

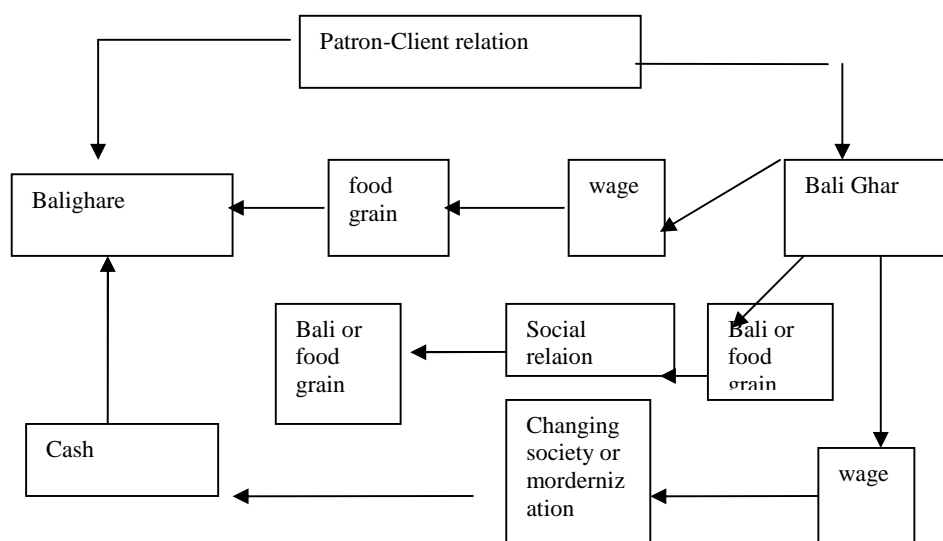
Road is the back bone of development. In absence of a road there is no possibility of developmental activities. The study area also has a road connection which has various impacts on traditional occupation. The road welcomed new technologies and knowledge which overtook the local technology, knowledge and skills as a negative rode. These exported technology and knowledge made the choices of people differ accordingly. This further encouraged the local technology and skills to develop and commercialize are the positive part of road.



#### 6.2.4 Impact on Balighar system

Balighar system means the exchange of the products. In this system an exchange of food grain taken place with knowledge and skill for example Damais sew or mended clothes the whole year and return they get a fixed amount of food grain. This traditional system made specialization on different occupation.

**Figure 9 Balighare System**



Note: Bali includes Dhan, Makai, Aalu etc

Source: Unstructured interview during field survey 2009

#### **Comprises of the household which receives**

Occupational cast and other high caste people have chained their relationship on the basis of patron-client relationship. Figure 9 shows that Balighar has provided the annual wage to the Balighare, they have obtained Bali or food grain as their wage in the primitive society. Bali was a symbol of social relationship between patron and client. In this context, patron-client relationship represents the relationship between Damai and other high caste people, When Balighar provides their wage to the Balighar, They take it in cash, it is a improving social environment or modernization.

### 6.2.5 Job Opportunities In Aboard

The female migrants are mostly involved as maids in the towns in the towns or cities of Nepal but now a day, female also involve to abroad for job. The males have been migrated towards the states of India as porter, driver and labour.

. They are gradually being attracted to foreign job especially in lower status job which helps them to improve their livelihood. Presently some of the people who have gone abroad for employment are engaged in different sectors

**Table 6.2.4 Types Working in Abroad**

| S.N. | Types of work  | Male | Female | Total Population | Percent |
|------|----------------|------|--------|------------------|---------|
| 1    | Labour         | 5    | 1      | 6                | 40      |
| 2    | Security guard | 2    |        | 2                | 13.33   |
| 3    | Driver         | 1    |        | 1                | 6.7     |
| 4    | Hotel          | 4    |        | 4                | 25.66   |
| 5    | Bank           | 1    |        | 1                | 6.7     |
| 6    | Study          | 1    |        | 1                | 6.7     |
|      | Total          | 14   | 1      | 15               | 100     |

Source: Field Survey, 2009

Above the table shows that in the field study area, for labor 40 percent Damai people migrate in Abroad. 13.33 percent for security guard, and 25.66 percent for hotel line.

### **6.3 Modernization**

Construction of road, market expansion, education and other developmental activities have commercialized their traditional occupation and have brought occupational diversification and also the commercialization of agriculture. Above all it has brought changes in the agriculture based institutions. The low caste Damai people have tried to imitate the way of life and customs of other high caste people. They desire to gain high status and imitation also to make changes in the social institution. fig constitutional change by modernization

## **CHAPTER SEVEN**

### **Summary, Conclusion and Recommendation**

#### **7.1 Summary**

Damais are the occupational castes in the society who are known as Dalits (untouchable). The occupation of the Damais is tailoring and musicians. The traditional livelihood of the Damais is tailoring and playing the musical instrument.

The traditional livelihood of Damai was agriculture based social institution. The traditional livelihood which had been established as a compromise has been effected by the developmental activities and globalization. Basically, they have shifted towards agriculture and other economic activities. When compared to the other castes groups their involvement in commercial agriculture is lower, which is 30 percent only.

Their occupation changed due to globalization and modernization. They changed their traditional occupation into the diverse economic activities like agriculture, wage labour , petty business etc. The factors for the change were road construction, Market facilities, imported readymade goods, commercialization of Agriculture.

Damai is occupational caste. Historically, they used to earn major portion of their livelihood through traditional occupation. Their settlements are scattered and interaction is mostly with locational shift they became commercial as well as they are frequent migrants. Along with locational shift they became commercial as well as they changed their traditional occupation. Development has both positive and negative impact on their livelihood strategy. The development activities have brought positive impact on their on their ways of life and means of livelihood. Though impacts like market facilities, increased school attainment, employment opportunities, health, transportation, communication facilities and commercialization of traditional

occupational are positive these facilities are beyond their in which about 46 percent are Damais out of the population who are involved in their traditional occupation. Negative impact has more effects than the positive impact. Especially in the traditional occupation there is discrimination in the generational involvement in the generational involvement trend. Damai have been affected more due to the outcome of new designed readymade goods and their lack of skills and knowledge regarding the new demands.

Present situation the new generation's involvement in their traditional occupation is limited, they have been totally diverted into the other economic activities. Mostly, the changes are seen in their traditional occupation based social institution like Bali system and other social institutions. These social institutions were their traditional livelihood strategies which have been affected by the external causes like modernization and globalization. Along with the institutional change their occupation has also diversified.

## **7.2 Conclusion**

Livelihood strategy is the complex relationship between man and environment in a particular space and time. In the spatial context, Damai adopts their livelihood strategy in a different way generation over generation. Development and other economic activities change the surrounding environment. The traditional livelihood strategy of a space as such the people of a people of a particular space have to change their way of life to adopt with the changing environment. The traditional livelihood strategy of Damai of kharigaira VDC has changed due to the developmental activities and global economic impact.

A specific change has been seen in some traditional occupation and social institution of these groups. The changes and diversification emerged due to the internal as well as external causes. Industrial products, readymade and fashionable goods are the external causes which have a negative impact on the

traditional occupations which further compel them to diversify. The absence of knowledge and skills about new fashion and nature of frequent migration are taken to be the internal causes which have played a vital role in the changing livelihood of these groups. Traditionally, their economy had been mainly based on traditional occupation itself but it has changed to agriculture based on livelihoods. Agriculture is the major economic activity of the Damai but this is also undergoing some changes and they are becoming commercial. They are producing vegetables, and milk as commercial products. Diversified economic activities, livestock, farming, trade, services, carpentry youth migration as a labour are the supporting means of livelihood strategies, which results in the traditional occupation based social institution to diminish. Though, in one hand the developmental activities are important for the overall development and effective for the reduction of rural poverty whereas in the other hand the impact of development activities have upon the originality of specific group is negative.

Modernization has resulted in the change in the livelihood options of the Damai. The new generation has to cope up with the modern society. They have been so much attracted to the glamour of modernization as a result of which they are not willing to return to their traditional occupation. These youths cannot up with the pace of modernization nor can they turn back so they are in a great dilemma.

### **7.3 RECOMMENDATIONS**

Damai along with their traditional occupation have been marginalizing. Their traditional earning livelihood, social institution is changing and their involvement in other economic activities is highly increasing for the present study the following recommendation have been suggested:

- ) Basic training should be given to those who are not skilled in their traditional occupation and do not have the knowledge about new fashion

and new design should be provided for those who lack the knowledge and skill.

- ) Especially, the musical instruments of Damai which are said to be auspicious in the local culture have been replaced by electronic media and musical instrument. In order to preserve their cultural identity musical instruments like Panchai and Naumati Baja should be needed and for this awareness must be from social sector and preferences should be given from the national level.
- ) Government should provide proper agriculture and extension service to the people who want to commercialize their agricultural activities.
- ) The small farmer loan facilities and even subsidies should be given for improved seeds, Fertilizers, insecticides, pesticides, etc.
- ) Non-Government organization can attract them on animal husbandry and other sorts of off-farm activities by providing low interest loan.
- ) They are not trained with any vocational guidance. So, appropriate training is required for the mobilization of internal resources.
- ) NGOs and CBOs should do more in this community to uplift the participation of women in public and community sector.
- ) Last but not least, **Kharigaira** VDC has the burning problem of land scarcity. It's true that the soil available in this area is quite good for the farming. So, to take the benefit from the scenario, extensive and intensive farming practice should be encouraged.

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Asking the question



Balighare work



Small village shop and swing a Damai



Dancing with Panchai Baja



Livestock farming



Vegetable farming



Access of road



## Anex I

### Questionnaire

A survey Livelihood Strategy of Dailikh district in Nepal

1. General informal :

Name of Respondent:

Sex:

Age:

Ward No:

Traditional Occupation and Involvement

1. Do you have traditional Occupation? Yes [ ] No [ ]
2. If yes, which traditional occupation do you adopted (choose)
  - i) Tailoring [ ]
  - ii) Musician [ ]
  - iii) Other  
specify.....
3. If no, you never did? Yes [ ] No [ ]
4. If no, when did you stop? Within 10 yrs. [ ]  
before 10 yrs. [ ]
5. Was your father did the same Yes [ ] No [ ]
5. If yes, rank the importance of income from this occupation  
Primary [ ] Secondary [ ] Tertiary [ ]
7. Have your son? If yes, is your son also adopted this occupation  
Yes [ ] No [ ]
8. If yes, is your son also adopted this occupation Yes [ ]  
No [ ]
9. If no, What is the reason? i) Education [ ] ii) Service [ ] iii) Business [ ] iv) Other specify .....

Perception on the traditional occupation

10. If you do the traditional occupation, why?
  - i) To regulate the traditional cultural [ ]
  - ii) Easy economy [ ]
  - iii) By force customers [ ]
  - iv) Other specify.....
11. If don't do the traditional occupation, why?

- i) No benefits [     ]
  - ii) No customers [     ]
  - iii) Other specify .....
- 12) Do you encourage the new generation to do the traditional occupation?  
 i) Yes [     ]     No [     ]
13. If yes, now to do?  
 i) Traditionally [     ]     ii) Commercially [     ]
14. If no, why? list out the reason 1.....  
 2.....  
 3.....
- 15 what do you want to the new generation? 1.....  
 2.....  
 3.....
16. Your traditional occupation in doing by others as now, what do you feel?  
 1.....  
 2.....
17. If your traditional occupation affected, now?  
 i) Lack of means [     ]  
 ii) Youth migration [     ]

**Commercial setting and Involvement**

18. Have you made your traditional occupations commercial?  
 i) Yes [     ]     No [     ]
19. If yes, from when  
 .....
20. Where     i) Village [     ] ii) Bazar [     ]
21. Who are involved from your family?  
 i) Self [     ] ii) Son [     ] iii) Daughter [     ]
22. What was the source of capital for setting up?  
 i) Private money [     ] ii) Sapati [     ] iii) Lone [     ]
23. Did you have to sell your property in order to start?  
 i) Yes [     ] ii) No [     ]



24. If yes, specify the tupe of property sold/  
 i) khet [ ] ii) Bari [ ] iii) Other specify [ ]
25. Did you obtain loan in order to set up  
 Yes [ ] No [ ]
26. If yes, What were the source of lone?  
 i) Bank [ ] ii) lone money lander [ ] iii) Relatives [ ]
27. Is this your livelihood earning strategy at present  
 Yes [ ] No [ ]

Traditional Occupation and Diversification

28. Which two are your major occupation  
 i) Tailoring [ ] ii) Musician [ ] iii) Agriculture [ ]  
 iv) Livestock [ ] v) Business [ ] iv) Service [ ]
29. Is the income from these occupation enough to meet the subsistence needs of your family?  
 Yes [ ] No [ ]

30. If no, to meet the subsistence needs what would you do? Give the name  
 i).....  
 ii).....
31. How much time you afford to two major occupation?  
 i) Full time [ ] ii) Partial [ ] iii) Seasonal
32. Who are engaged these major occupation from your family  
 i) Self [ ] ii) Spouse [ ] iii) Parents [ ]  
 iv) Children [ ] v) Other specify .....

33. How much time your children afford?  
 i) Full time [ ] ii) Partial [ ] iii) Seasonal [ ]

Savings and Investment

34. Are you satisfied with your earning sources occupation?  
 Yes [ ] No [ ]
35. If no, Why? i).....  
 ii).....
1. Are there any other sources of income for your family?  
 i) Pension [ ] ii) Rent [ ] iii) Other allowances .....
37. Have you been able to make savings from your occupation?  
 Yes [ ] No [ ]

38 If Yes, have you invest elsewhere?

Yes [ ] No [ ]

39. If Yes, in which of the following have you invest?

i) Khet locally [ ] ii) Building a new house locally [ ]

iii) Investment in other business specify.....

40. Agricultural practices

Land ownership information (in Ropani )

| Land type | Own land | Categories | Obtain by parent | Bought with in 10 yrs | Bought before 10yrs |
|-----------|----------|------------|------------------|-----------------------|---------------------|
| Khet      |          |            |                  |                       |                     |
| Bari      |          |            |                  |                       |                     |
| Forest    |          |            |                  |                       |                     |

41. Have you sold or bought land during 10 yrs?

If yes, [ ] No [ ] Bought ;yes [ ] No [ ]

| Land type | Categories | Bought (Ropani) | Price(Rs) | Sold(Ropani) |
|-----------|------------|-----------------|-----------|--------------|
| Khet      |            |                 |           |              |
| Bari      |            |                 |           |              |
| Forest    |            |                 |           |              |

42. Has there been any partition of land in the last 10 years?

Yes [ ] No [ ]

43. If yes, name of the original household

head:.....

Name of the household

head.....

44. Share of land property received (in Ropani)

Khet

.....Bari.....forest.....

.....

Information on cropping practices

45. Have you grown the same crops before 10 yrs?  
Yes [ ] No [ ]
46. If no, which crops do you plant now?.....
47. Why do you prefer these crops?.....
48. Do you buy any agricultural production?  
Yes [ ] No [ ]
49. If no, do you sell your agricultural production?  
Yes [ ] No [ ]
50. Do no, buy any agricultural production?  
Yes [ ] No [ ]  
If yes,

| Crops type | Production Kg | Price (Rs) | Sold (kg) | Bought (kg) | Price(Rs) |
|------------|---------------|------------|-----------|-------------|-----------|
| Rice       |               |            |           |             |           |
| Maize      |               |            |           |             |           |
| Wheat      |               |            |           |             |           |
| Patato     |               |            |           |             |           |
| Vegatable  |               |            |           |             |           |

51. Have you given your land for share cropping?  
Yes [ ] No [ ]
51. Have you taken land for share cropping?  
Yes [ ] No [ ]  
If yes,

Land taken for share cropping

| Land type | Ropani | Crops | Products |
|-----------|--------|-------|----------|
| Khet      |        |       |          |
| Bari      |        |       |          |

Information in livestock

| Sex    | Buff. | Cattle | Goats | Pigs | Chicken | Ducks |
|--------|-------|--------|-------|------|---------|-------|
| Male   |       |        |       |      |         |       |
| Female |       |        |       |      |         |       |

Do you sell your livestock products

Yes [ ] No [ ]

If yes,

| Live stock production | Milk(lt.) | Price(Rs) | Meat purpose(kg) | Price (Rs) |
|-----------------------|-----------|-----------|------------------|------------|
| Buffalo               |           |           |                  |            |
| Cattle                |           |           |                  |            |
| Goat                  |           |           |                  |            |
| Pigs                  |           |           |                  |            |
| Chicken               |           |           |                  |            |
| Ducks                 |           |           |                  |            |

Development and changing practices

Have your VDC connected by road?

i) Road connection [ ]

ii) Market expansion [ ]

iii) Schools [ ]

iv) Hospitals\ Healthpost [ ]

v) Building construction [ ]

vi) Other specify [ ]

If yes, has the road connection made affect your occupation?

Yes [ ] No [ ]

If yes, what type of effect?

i) Commercialized [ ]

ii) Changed [ ]

iii) Part time [ ]

If you have made change, what have you done to replace it?

i).....

ii).....

If the market has expanded, has any effects of it's on your occupation?

Yes [ ] No [ ]

If yes, what type of effect?

i).....

ii).....

Which development activity in particularly has affected your occupation the most?

i).....

ii).....

iii).....