

LIVELIHOOD STRATEGY OF DAMAI COMMUNITY:

A Case of Makadum VDC in Ramechhap District, Nepal

**A Thesis Submitted to
Central Department of Rural Development, Tribhuvan University
in partial fulfillment of the requirements for the Degree of the
Master of Arts (M.A.)
In
Rural Development**

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DECLARATION

I hereby declare that the thesis entitled **Livelihood Strategy of Damai Community: A case study of Makadum VDC in Ramechhap, District Nepal** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this thesis. The results of thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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RECOMMENDATION LETTER

The thesis entitled **Livelihood Strategy of Damai Community: A case study of Makadum VDC in Ramechhap, District Nepal** has been prepared by **Karuna K.C.** under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVAL LETTER

The thesis entitled **Livelihood Strategy of Damai Community: A case study of Makadum VDC in Ramechhap, District Nepal** submitted by **KarunaK.C.** in partial fulfillment of the requirements for the Master's Degree in Rural Development has been approved by committee.

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ABSTRACT

This Thesis on the ‘Livelihood strategy of Damai community’ was conducted in Makadum VDC of Ramechhap District. The study is focused on the marginalized ethnic group of Daami people and explores livelihood patterns of Damai community of Nepal.

Conceptually livelihood connotes the means of activities entitlements and assets by which people make a living. It is related with both agriculture and non-agriculture sectors. The sources of livelihood of rural people are mainly threew cash crops, horticulture, animal husbandry, dairy, poultry, piggery, fishery, organic farming-vermin compost, handicrafts, rural artisans, and non-timber forest products etc. which are also followed by the Damai people of the study area. Dependence on wage labor, mostly of the unskilled and underpaid variety, is another important source of livelihood for majority of Damai in the study area. Damai unskilled labors migrate to the urban center for wage labor especially during lean agricultural periods. Damais have lots of hardship and drudgery in their livelihood earning.

Research in Damai Tole of Makadum shows that historically people had their livelihood from wage laboring and Caste based occupation based activities. Land was a major household asset and crop production (Maize, millet, paddy, wheat etc) was the means of survival. 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 the traditional occupation. Land fragmentation, change in social institution, resulted from the urbanization and globalization. The livelihood diversification and introducing of foreign employment have recently emerged livelihood strategies of the people in the study area. Due to the proximity to the market, the influence of the urbanization is more apparent in the Damai Village. In the study area most of the households follow the multiple occupations besides agriculture. The role of agriculture activities in their life is substantial. Although a few households sell their crops, most of them sell the vegetable.

The livelihood strategy of Damai community in the study area is in transition. It shifted from caste based occupation to wage laboring one. The household assets of

this community have greatly influenced the process of adaptation of new strategy or modification of traditional occupation. Economic development and other economic activities change the surrounding environment of the people of a particular area have to change their way of life to adopt with the changing environment.

Livelihood difficulty reflects on unprofitable Caste based occupation or unremunerative employment, which may not even allow the poor family to meet their basic needs. So, it is inevitable to identify and disseminate the effective livelihood strategy, especially, for the improvement of livelihood of Damai. It is necessary to ensure access to resources and increase social and political participation of Damai community for integral development of rural community in Nepal.

ACRONYMS/ABBREVIATIONS

CBO	:	Community Based Organization
CBS	:	Central Bureau of Statistics
CDRD	:	Central Department of Rural Development
DDC	:	District Development CommitteeDevelopment
DFID	:	Department for International Development
GO	:	Government Organization
HHs	:	Households
ICIMOD	:	International Center for Integrated Mountain
IDS	:	International Development Studies
INGO	:	International Non-Governmental Organization
NCCR	:	National Center of Competence in Research
NGO	:	Non-Governmental Organizations
No.	:	Number
NPC	:	National Planning Commission
PAF	:	Poverty Alleviation Fund
Regd.	:	Registration
SIDA	:	Swedish International Development Agency
SL	:	Sustainable Livelihood
SPSS	:	Statistical Package for Social Science
SRL	:	Sustainable Rural Livelihood
TU	:	Tribhuvan University
UNDP	:	United Nations Development Program
VDC	:	Village Development Committee

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

The tradition of discrimination based on caste, race, birth, sex, occupation, and untouchability is still ubiquitously practiced in Nepalese society. Due to it, about 3 million *Dalits* have been deprived of exercising their fundamental rights as enshrined in the Constitution and international human rights instruments (Katwal, 2006). The term *Dalit* itself is a politically coined word, meaning "the poor and oppressed person" (Dahal et.al, 2002). In the context of South Asia, *Dalit* is a common term used to address culturally, economically and socially marginalized individual or communities. The proposed bill on *Dalits* in Nepal forwarded by National *Dalit* Commission to the Lower House of Parliament for approval has defined the term '*Dalit*' as "those communities who by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, educational, political and religious fields, and are deprived of human dignity and social justice" (Dahal et.al. 2002).

According to Dahal et.al. (2002), the term is also understood as untouchables or *achhut* or the term connotes in the sense of Old Legal Code of 1854, "*Pani na chalne, choi chhito halnu parne* (caste from whom water is not accepted, and whose touch requires sprinkling of holy water). National *Dalit* Commission 2060, formed under the HMG, has identified 22 different *Dalit* communities Gandharva (*Gaine*), *Pariyar* (*Damai, Darji, Suchikar, Nagarchi, Dholi, Hudke*), *Badi, Biswakarma* (*Lohar, Sunar, Kami, Aod, Chunara, Parki, Tatma*), *Sarki* (*Mijhar, Charmkar, Bhul*), *Kalar, Kori, Khatwe* (*Mandal, Khanka*), *Kakaiya, Khatik, Chamar* (*Ram, Mochi, Harijan, Ravidas*), *Chidimar, Doom* (*Marik*), *Tatma* (*Tati, Das*), *Dushad* (*Paswan, Hajara*), *Dhobi* (*Hindu, Rajak*), *Pattharkatta, Paasi, Bantar, Musahar, Mestar* (*halkhor*), *Sarbhanka* (*Sarwariya*).

Dalit category includes what one may call artisan or occupational castes- cobbler, tailor, leather worker, washer man, sweeper, laborers, weaver, metal worker, and so on. Their major source of livelihood is from sale of their traditional caste- based wares. They have been practicing their traditional caste occupation and selling their

products to their clients to make a living. Engaging in these activities was considered to be polluting to the individual who performed them and this pollution was considered to be 'contagious' by the higher caste people. The *Dalit* population is caught in a vicious cycle of poverty (90 percent of all *Dalits* live under the national poverty line) due to infringements on their entitlements, brought about by caste based discrimination. Although the untouchability and discrimination on the basis of caste was formally abolished or outlawed by the 1963 New National Code, Constitution of Nepal 1991, and Parliamentary Declaration of 2006 in the form of untouchability freed nation, it prevails widely in Nepalese society even now (Nepali, 2008).

According to ILO (2008), the consequences of inaccessibility to socio-economic and political rights are manifested in various sectors of development. *Dalits* are far worse in all indicators of well-being – education, employment, health, political participation, etc. Access to material and non-material resources is restricted and at times barred, leading to deficiencies in both basic needs and opportunities for self-advancement. Many live in extremely difficult circumstances of persistent food insecurity, inadequate shelter, and poor sanitation. They often lack sufficient land. Even though the *Dalit* population constitutes an 8-25 percent of the population, they own only 1 percent of the nation's arable land.

Nepal is a land of multi cultural and multi ethic groups. Nepal has a long complex and diverse history. The social and cultural life of people has unique features. People originated in Tibet live in mountain our ecological belt and have the practice of Buddhism. The people of Indian origin live in south part and practice Hinduism. Mid land valley and Tarai different economy status and education that 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 change 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 overall our political and environmental contexts are determined third opportunities cast and option sets with in a context are assessed. Second, its ability to support enabling or natural capital acquisition is assessed. Fourth potential livelihood strategies and outcome based on identified opportunities are assessed.

Changes are 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 entires 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, context problems and policies concerning the developing countries.

Most people in the developing countries live in the 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 strategies has been changing with modernization and globalization.

The present study is to find out the livelihood strategies of the Damai communities of Makadum V.D.C of Ramechhap district. Ramechhap district is situated in mid-east region of Nepal. Makadum is the study of livelihood strategies of occupational community where the occupation caste Damai is on majority.

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 Makadum V.D.C have still remained far behind in every field.

The researcher has make an attempt to speak answers to the various queries questions related to such changes. The study has deals 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 queued the formulation of the research.

- What is the main occupation of Damai ?
- Why the Damai people of Makadum V.D.C live in miserable condition ?
- What are the factors that have left considerable impact on the Damai community in Makadum V.D.C ?

- What are the changes in their traditional occupation and its 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 livelihood strategy of Damai community in Makadum V.D.C The specific objectives of the study are:

- a) To examine the livelihood strategies of Damai community in the study area.
- b) To examine and change occurring in the livelihood strategies of Damai Community.

1.4 Scope of the Study

The study of each ethnic groups of Nepal is extremely important for the introduction of Nepal itself in the world. In this way many people around the world want to know about own country and people. But the introduction of these people in the world is only possible from their sociological study. The study is to find out their way of living, customs, traditions, occupation, language, religion or several other aspects of life of Damai people in Makadum VDC, Ramechhap.

Various national and international scholars have done a lot of research on the ethnic groups and Dalits, but they have not done in depth study and research on Damai.

The study has been contributed to the body of knowledge of the Damai community and further research on ethnic community in Nepal. The socio-economic aspect of the Damai community has deceived role in the national, culture and nation building process. The study may be useful for the policy makers, planners and organization to introduce or implement relevant development works and useful for further research on ethnic groups.

Damai are backward among other castes and ethnic group. This study tries to show the real picture of Damai in Makadum VDC. It explains the socio-economic status, culture and traditions, problems and prospects of damai community. It is useful for further study on Damai.

1.5 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 Makadum V.D.C is located in a rural area of Ramechhap district. Any types of research work on livelihood strategies of Damai Community of Makadum V.D.C has not been done full now. In the present contest many NGO's, INGO's and CBOs are supporting for the livelihood sector for the Damai community.

1.6 Limitation of the Study

The study has been the following limitations:

- The study has been cover only one VDC of Ramechhap district i.e. Makadum V.D.C
- The questionnaires and the interviews method has been used on the livelihood strategies of Damai communities in Makadum V.D.C only.
- One individual has selected for the interview or questionnaire among the selected households by using the sample methods.

1.7 Organization of the Study

This study has been organized in five chapters. The first chapter includes background of the study, statement of the problem, objectives of the study, significance of the study, limitation of the study and organization of study.

The second chapter is literature review which deals with Review of concepts and history of livelihood of Damai, Review of related studies, Nepal, thesis, Summary of review

The Third chapter discuss research methodology adopted in this study which includes research design, and selection of the study area, nature and sources of data, sampling procedure, tools and technique of data collection, and method of data analysis.

The fourth chapter deals about the presentation, interpretation and analysis of data.

The fifth chapter presents major finding and summary, conclusion and recommendation of the study.

CHAPTER II

LITERATURE REVIEW

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.

2.1 Livelihood

Human being likes to rest in different way of living which depends upon climate, space and social group. Sustainable livelihood approach is also a recently emerged approach to address the sustainability aspect of people's way of living.

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 their livelihood.

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.

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 link 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.

The MulukiAain(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”), PaninachalneChhoieeChhitohalnunaparne (“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 NayaMulukiAain (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 Dalit who have been awarded from every aspect of socio-political, economic issue because of the prevalence of aged old poverty and social respect in practice due to existence of cast system and human behavioral because of in effective enforcement of acts , which categorically has made the caste system.

2.2 Sustainable Livelihood

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood in 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 ,while not undermining the natural resources base. (Chamber and Conway,1991.)

The sustainable livelihood approach has never been thought as a rigid instruction or to give the definite answer rather it is a dynamic formation open for important and adaptable to the respective living condition of the poor (Carney,1998.)

The SLF is the core of the Sustainable Livelihoods Approach and serves as an instrument to investigate poor people’s livelihoods by visualizing the main factors of influence. Like every model, the SLF is a simplification and does not represent the full diversity and complexity of livelihoods.

In its simplest form, the framework depicts stakeholders as operating in a context of vulnerability, within which they have access to certain assets. Assets gain weight andvalue through the prevailing social, institutional and organizational

environment(policies, institution and processes). This context decisively shapes the livelihoodstrategies that are open to people in pursuit of their self-defined beneficial livelihoodoutcomes. In other words, the framework provides a checklist of important issues and sketchesout interrelationship, while it draws special attention to core influences and processesand their multiple interactions in association to livelihoods (Kollmair et al., 2006).

2.3 Sustainable Livelihood Approach

A livelihood comprises people, their means of living, including food, income and assets. However, a livelihood is environmentally sustainable when it maintains or enhances the local as well as other available assets in which livelihood heavily depend. But, going for the livelihood patterns of Botes, unwanted pollution and environmentally unfriendly behaviour in the vicinity of rivers affects badly on their livelihood patterns. The Botes of Dukuchhap are not an exception. "Fifty years ago, recalls DhanamayaBote, 78 refers sadly, Duku meant Bote and Bote meant fish from Bagmati. I remember carrying basketful of fishes to Rana palaces for sale. It was one of the reliable money sources any way. But unfortunately my children and grandchildren grew up not to see even a river frog. Time has changed for worst." (www.gorkhapatra org.np). To this, only environmentally friendly practices could only ensure the livelihood pattern sustainable.

The Damai community has agro-based subsistence economy. Usually, they are tailors and Farmer also. Tailors have become very difficult due to the entries of readymade clothes and industrial products. They toil hard to grow agricultural crops on the land even the land is their own or rented. They rear cattle, buffaloes, goats and poultry. If they save some time after the household works or if they have some extra labour force they sale their labour outside. They are usually engaged in on-farm and off-farm jobs such as construction, carpentry, transportation etc.

The changes which are occurred in the economic aspects are very obvious. The economic lives of the Damai have gradually changed from the past. The speed of change seems so rapid in this decade. Formerly, they had a simple life style. In the past they did not like to possess their own land rather they liked to be someone's

ploughman and agricultural labour. It also sustained their life. But at present this trend has changed. All the villagers do not like their land fallow without cultivation.

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

Although Brundtland Commission on Environment and Development was the first international forum that had given the legitimacy on the concept of sustainable livelihood. Robert Chamber and Gordon were the first to give the composite definition of sustainable livelihood. The sustainable livelihood 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 of sustainable livelihood as a broad goal for poverty eradication (Krantz, 2001).

It's above mentioned that Robert Chamber and Gordon Conway were the first who provided the definition of livelihood. In 1992, they proposed the following composite definition of sustainable livelihood: A Livelihood comprises the capabilities and assets (stores, resources, claims and access) and activities required for the means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, provide sustainable livelihood opportunities for the next generation; and which can contribute net benefits to other livelihoods at local and global levels and in short and long term. (Krantz, 2001)

Most recently Institute of Development Studies (IDS) and Department for International development (DFID) have been putting operation the sustainable

livelihood concept and approach. For the IDS, Ian Scoons proposed the modified definition of sustainable livelihood: 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 recovers 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 changes, this is also the definition adopted by DFID. DFID defines sustainable livelihood 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 sustainable livelihood by DFID (Krantz, 2001).

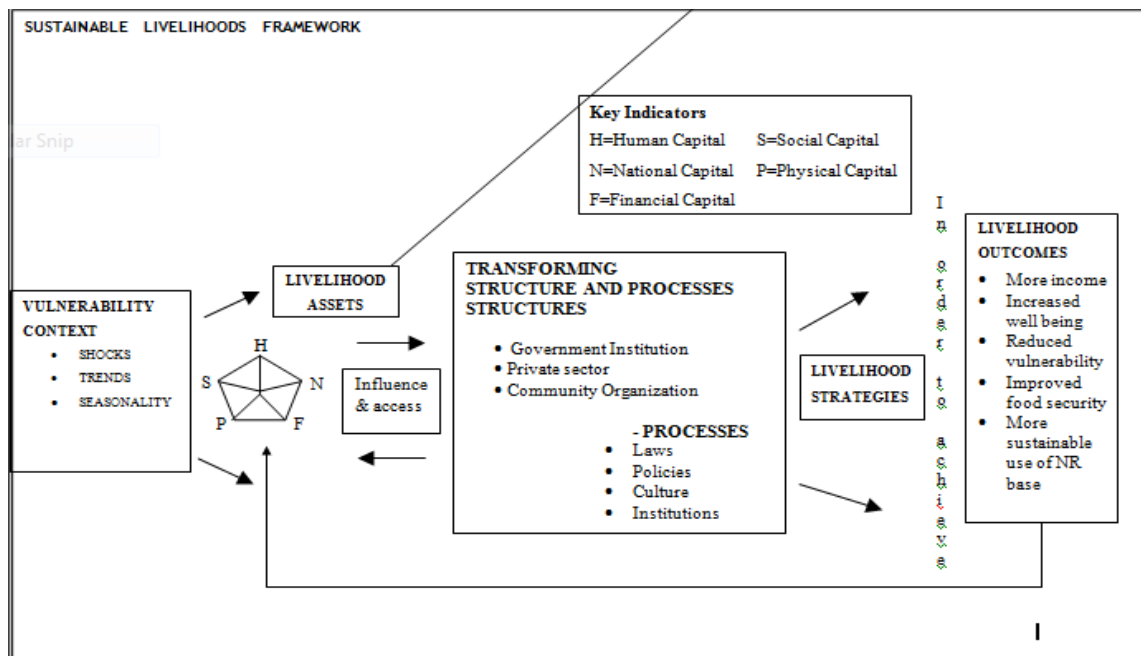
Three insight of poverty is underpinned with this approach. The first is that the realization of no direct relationship between economic growth and poverty reduction rather depends on the capabilities of poor to take advantage of expanding economic growth. Secondly, there is realization of that poverty- as conceived by poor themselves is not just of low income but also includes other dimension such as bad health, illiteracy, lack of health service, vulnerability and feeling of powerlessness in general. Finally, it's recognized that poor themselves often know their situation and need to be involved in the design of policy and project. (Krantz, 2001).

There is no unified approach in applying sustainable livelihood concept. Depending upon the agencies, it can be used as analytical framework (tool) for program planning or as program itself. However, there are three 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 sustainable livelihood approach places great emphasis on involving people both in the identification and implementation of activities where is appropriate. In many respect, sustainable livelihood approach is similar with old IRDP (Krantz, 2001 & DFID,

2002: 2). To sum up, the core concepts of sustainable livelihood 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 are the objective of sustainable livelihood while principle focus on- People centered approach, holistic concept, dynamic nature, strength building, micro and macro buildings. However, the core of the sustainable livelihood 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 needs'. (Sida, 2002).

2.3.1 Framework

The following framework developed by Dina Carney for DFID shows the main factors affecting livelihood of people and how they are linked to each other. In the framework, different components (vulnerability context, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their interrelationship and interaction. So these of the sustainable livelihood approach should be viewed as a complex process rather than linear one. Focus should be given on the feedback exerting from the interaction, through the form of the framework is not intended to suggest the starting point of all livelihood analysis is vulnerability context, however it helps the concerned to identify an appropriate entry point for livelihood analysis. As with this flexibility of the starting point, we can focus on any part of framework not giving equal importance to all. But it's important to keep wider picture in mind (DFID, 2002)



livelihood are shaped by a multitude of different forces and factors that are themselves.

2.3.1.1 Vulnerability Context

The Vulnerability Context forms the external environment in which people exist and gain importance through direct impacts upon people’s asset status. It comprises trends(i.e. demographic trends; resource trends; trends in governance), shocks(i.e. human, livestock or crop health shocks; natural hazards, like floods or earthquakes; economic shocks; conflicts in form of national or international wars) and seasonality(i.e. seasonality of prices, products or employment opportunities) and represents the part of the framework that lies furthest outside stakeholders’ control. Not all trends and seasonality must be considered as negative; they can move favorable directions, too. Trends in new technologies or seasonality of prices could be used as opportunities to secure livelihoods (Kollmair et al., 2006).

Dalits are treated as untouchables and according to CSRC (2005), most of the land tillers are from *Dalt* communities due to which they are living vulnerable lives.

2.2 1.2 Livelihood Assets

According to Kollmair et al. (2006), people require a range of assets to achieve their self-defined goals, whereas no single capital endowment is sufficient to yield the desired outcomes on its own. DFID has adopted five different assets. They are as follows:

(i) Human Capital:

In the context of the Sustainable Livelihood Framework (SLF) it is defined as, “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 the household level it varies according to household size, skill levels, leadership potential, health status, etc. and appears to be a decisive factor - besides being intrinsically valuable in order to make use of any other type of assets. Therefore, changes in human capital have to be seen not only as isolated effects, but as well as a supportive factor for the other assets.

(ii) Social Capital

In the context of the Sustainable Livelihood Approach (SLA) it is taken to mean the social resources upon which people draw in seeking for their livelihood outcomes, such as networks and connectedness, that increase people's trust and ability to cooperate or membership in more formalized groups and their systems of rules, norms and sanctions. Quite often access and amount of social capital is determined by birth, age, gender, class or caste and may even differ within a household. For the most deprived, social capital often represents a place of refuge in mitigating the effects of shocks or lacks in other capitals through informal networks.

(iii) Natural Capital

Natural capital is the term used for the natural resource stocks from which resource flows and services (such as land, water, forests, air quality, erosion protection, biodiversity degree and rate of change, etc.) useful for livelihoods are derived. It is of special importance for those who derive all or part of their livelihoods from natural resource-based activities, as it is often the case for the poor stakeholders, but also in

more general terms, since a good air and water quality represents a basis for good health and other aspects of a livelihood.

(iv) Physical Capital

Physical capital comprises the basic infrastructure and producer goods needed to support livelihoods, such as affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean, affordable energy and access to information. Its influence on the sustainability of a livelihood system is best fit for representation through the notion of opportunity costs or 'trade-offs', as a poor infrastructure can preclude education, access to health services and income generation. For example, without irrigation facilities long periods are spent in non-productive activities, such as the collection of water – needing extra labour force that could be of use somewhere (or would be a time resource to go to school).

(v) Financial Capital

'Financial capital' denotes the financial resources that people use to achieve their livelihood objectives and it comprises the important availability of cash or equivalent that enables people to adopt different livelihood strategies. Two main sources of financial capital can be identified:

Available stocks comprising cash, bank deposits or liquid assets such as livestock and jewellery, not having liabilities attached and usually independent of third parties.

Regular inflows of money comprising labor income, pension, or other transfers from the state, and remittances, which are mostly dependent on others and need to be reliable. Among the five categories of assets financial capital is probably the most versatile as it can be converted into other types of capital or it can be used for direct achievement of livelihood outcomes (e.g. purchasing of food to reduce food insecurity). However, it tends to be the asset the least available for the poor, what makes other capitals important as substitutes.

Damai are found in very petty condition when judged them from the livelihood framework which is due to the discrimination they are facing in a community. They

are still unable to come out from that swamp which can be seen from this research though this research does not cover all the components of the DFID livelihood assets.

The sustainable livelihood approach is a way of putting the centre of development. It seeks to draw a realistic picture of the people's assets and capital endowment and to find ways how there can convert into beneficial livelihood outcomes. Therefore, it lies in the center of the livelihood framework (DFID, 2002, quoted in Wyss, 2003). Different capital assets like natural capital, human capital, physical capital, financial capital and social capital represents skills knowledge, ability to work and good health, natural resources like land, forest, marine, wild resources, water and air quality and sanitation, shelter, water supply, energy as well as information and communication facilities, tools and equipment, stocks and regular flows of money, bank jewelry and cash and earned income, pension and assets that affects on the other assets.

2.3.1.3 Change in Asset Structure

Asset endowments are constantly changing, therefore pentagons are constantly shifting. A three dimensional framework, with the third dimension representing time, would enable this change to be visualized. But a two dimensional framework does not. However, it is imperative to incorporate a time dimension into any analysis of assets. Information should be gathered on trends in overall asset availability (e.g. if societies fragment, the overall 'stock' of social capital might decline) as well as on which groups are accumulating assets, which are losing and why. Where processes of 'social exclusion' are at work, those who are already poorly endowed with assets may well be becoming gradually, but notably, more marginalized. (DFID, 2002: 2.3).

2.3.1.4 Transforming Structure and Process

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

Structure can be described as the hardware (private and public organization) that sets and implements policy and legislation, deliver services, purchases trade and perform

all manner of other function that affect livelihood. Structures exist both on private and public sector at various levels. This is most obvious in the case of governmental organizations. This operates in cascading levels with varying degrees of autonomy and scope of authority, depending upon the extent and nature of decentralizations. Private commercial organizations also operate at different levels from the multi-national to the very local. It's not only the local level that is relevant to livelihoods. Analysis should therefore be sensitive to the roles and responsibilities of the different levels of structures and seek to identify those that are of greatest importance to livelihoods. (DFID, 2002: 2.4.1). Complementary to structure, processes constitute software determining the way in which structure and individual operates and interact. They include policies, legislation, institution, and culture and power relation. This structure and process occupies central position in the framework and directly feedback to vulnerability context.

2.4 Livelihood Strategy

Livelihood Strategies comprise the range and combination of activities and choices that people undertake in order to achieve their livelihood goals. They have to be understood as a dynamic process. People combine activities to meet their various needs at different times and on different geographical or economical levels. Their direct dependence on asset status and policies, institutions and processes becomes clear through the position they occupy within the framework. A changing asset status may further or hinder other strategies depending on the policies and institutions at work. It is important to keep in mind that poor people – as a heterogeneous group with conflicting interests - compete (for jobs, markets, natural resources, etc.) and that their livelihood strategies might counteract the livelihood outcomes in a finite and therefore highly contested environment (Kollmair et al., 2006).

The livelihood of *Damaiis* miserable due to their landlessness. Landlessness describes a person who is dependent on agriculture, but has got no land in his/her name or in the name of any other of his family member. The main economic activity for the majority of *Dalits* is as wage laborers. In addition to this, caste based traditional work such as iron smithy, leatherworks, tailoring etc are also important economic activities pursued by the *Dalits* for their survival (Nepali, 2008). The livelihood strategies are influenced

by the social and cultural situation of the entire community. The rules and regulations, customs and traditions of Damai community have the major role to measure and control the livelihood of the community people. So, the development related literatures are included here in literature review hoping that the factors like development, modernization, and globalization affect the livelihood of the Damai community.

Similarly, the studies which are already undertaken by the scholars and researchers mentioned give the details of social and cultural situation of the Damai community in one hand and at the other, the fertility status of the women, the migration pattern and other sector which are studied by the scholars have helped the researcher to compare and develop conclusion at this present thesis. So, the thesis presented by other scholars is taken, here, as literature.

Dahal (1993) defines livelihood as means for living on a sustainable basis. A livelihood is sustainable if it can bear the weight of present activities for a long period without compromising the future prospects. Livelihood strategies are the “range and combination of activities and choice that people make in order to achieve their livelihood goals or, the way of combining and using assets”. (DFID, 2002 quoted in Wyss, (2003). It includes production activities, investment strategies, reproductive choice and much more, livelihood strategies changeover time, over space to location, across the sectors and with in household and individual. Livelihood strategies directly influence the sustainability of livelihood, the more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or adapt to the shocks and stresses of the vulnerability context {**DFID**, 2002 [quoted in Wyss, (2003)]}.

By studying the dependency level of Damai people at Makadum VDC and their sustainable livelihood pattern, the researcher can predict the current situation of dependency of Damai with their owners, They have been pursuing their traditional tailoring and beating Panchai Baja including other traditional job such as damai Bhag, Chaiteti Khane and Bali Bhag etc. Similarly, the study of the present state of sustainable situation can be helpful for researcher through the sustainable development approach. Thus, the researcher can, through the sustainable development approach, make conclusion about the vulnerable situation of Damai community

people at livelihood. For this reason, the researcher has taken dependency and sustainable development theory in its literature.

After the establishment of democracy in 1951, Nepal began to formulate periodic development plans from 1956 onwards. Over the course of time, different and often contradicting models of development such as top-down, bottom-up approach have been adopted and implemented. Nepal is on receiving the end of interventionist approach. The form of receiving aid is gradually changing from the grant to loan, there by creating greater dependency. But the focus of development is also shifted towards poverty alleviation, basic-needs, empowerment, social development and sustainable development.

The notion of development shifted from an economic (growth centered) development model to sustainable development model, which clearly contends that we cannot always apply the same formula to diverse societies.

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

Giri (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Surkhet district. This ethnic community has 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 the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu

community. However, they are not in a position to compete with other communities to earn their livelihoods.

With the objectives, which deals with the way of life and livelihood strategies of Cobbler in changing environmental and socio-cultural milieu, Basnet (2001) has found that Cobblers are now involving number of different types of alternative jobs such as work in industries, service in private and government institution, construction work and involvement in foreign employment because of collapse and weakening in traditional primary economy. Instead of such efforts, cobblers of Katunje villages (Bhaktapur) have not been able to enhance their livelihood strategy significantly.

Bhattarai (2001) has studied the “Rikshaw Pulling as a Way of Livelihood of Birtamod as a Urban Poor” From the study; the researcher has explored several understanding of urban poor such as their occupation, living standard, vulnerability and seasonality. In this, both male and female are found as rickshaw puller, though number of female is less than male. Rickshaw pullers of Birtamod have very low income and are suffering from heavy debt. Moreover, there are no organizations to make them aware and to facilitate them in their profession. In this way, research come to end that there is no better strategy of rickshaw puller to secure their livelihood. They spend the life just on earn and end system.

2.5 General Study Related with Different Caste/ Ethnicity

Bhatarai (1997) has made the study of gender analysis of work roles and distribution of resources at Bosan of Kathmandu. According to the study agricultural and household work are mostly performed by women and girls which are more time and human energy intensive in nature. Besides, wage employment, cottage industry and wage labour in construction and other activities are other leading function of women where male are also equally involved. However, women are paid less than men. Regarding the household decision making process, both genders enjoy some privileges. While money related decisions are mostly taken by male, others such as consumption and distribution are decided by women. Other important findings of the research are perception of receiver by women themselves in spite of their more effort in agricultural and other income generating work and feeling of provider role by women.

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

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

Acharya (2004) has made the study of Tamang Community of Nuwakot. The gender analysis of them in rural and urban setting is highlighted in economic and educational aspect. Gender differences could be seen easily in economical and educational activities in market/town and rural areas. Tamang women have less access to formal education, but their participation in non-formal education is higher than male. No opportunity of education from school for the girl appears as a myth in this community though it is in sizable number. However, the progressive change in educational opportunity as compared with previous year is also noteworthy. In economic sector also one can easily find the gender disparities. Women are mostly involved in domestic and household agricultural work which is rarely countered by government.

They are oppressed by society in terms of wage and participation of labour. They have very less chances to go outside from village to engage in any income generation works. However, town women are highly participating in business.

Giri (2002) has studied the changing livelihood strategy of Tharus in selected VDCs of Surkhet district. Tharu ethnic community has been involved in number of economic activities as a secondary occupation, beside agriculture. This phenomenon, which we call diversification, is essential to enhance livelihood security of rural people. Improvement in educational condition and the skill of resources management seem extra input to enhance the sustainability of the livelihood of Tharu community. However, they are not in a position to compete with other communities to earn their livelihood. Subedi and Pandey (2002:157) have studied the livelihood strategies of Rai communities of Arun Valley. According to them, livelihood strategies reflect 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 is based on field survey in two geographical location namely Sitalpati in lower elevation and Makalu in higher elevation. This comparative study shows that over a time in both locations, Rais have adopted various strategies to earn their livelihood. This study further shows both continuity and changes over a space and time, have been observed as strategies earning livelihood. Increasing the size of khoriyas, transforming the basic none irrigated slopping terrace in to khet (irrigated slopping terrace) and are followed by other strategies such as additional input in agriculture, adoption of multiple cropping and crop diversification strategies. Besides such strategies, laboring portraying, borrowing, crediting and livestock selling are sequences of livelihood strategies adopted under the pressure.

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Dahal has studied livelihood strategies of Barmus from western Nepal. He has attempted to examine the historical sketch and present situation widely. According to him Barmus were kiptat holder and had a kiptat due course they lost the land property, protruding timber selling, knife selling, etc. But all these activities have not been found as reliable source of livelihood. They are also involved in adhiya system and are regarded as a way of contributing for the distribution of resources. In this way, this marginalized social group, agricultural is not sufficient to provide food grain. Therefore, off farm activities also seems indispensable to earn livelihood. Increased modernization and expansion of local market center have made significant change in socioeconomic and cultural sphere of Barmus. Developments activities in the area have not provided equal opportunities to them but have been further marginalized them. The development process terminated some of their livelihood term and other are in the process of gradual decline.

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

The implication of sector approach on sustainable rural livelihood has been analyzed by Koziell. He has suggested the sector approach is one among set of possible means of promoting SRLs, however also considered its limitation. According to him, it is successful under the condition of macro economic stability and where the sector can

be narrowly defined in terms of ministries and institution. Giving focus on addressing policies and institutional question is other positive aspect of the sector, which has profound impact on livelihood option and strategies. Sector approach has also some sort of imitation. As it is neither pro poor nor anti poor (neutral policy), biasness may arise in its implementation and should be graded against. The approach also does not deal with problem of wider level of macro economy and civil reforms. Therefore, while applying sector approach in SRLs should be viewed skeptically on its merits and limitation.

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

2.5.1 Traditional Livelihood Strategy of Damai

are found in the all district of Nepal. According to the population census 2068, total Damai are 3,90,305. (Population Census, 2068).

Most of people of Damai are found illiterate. As per my observation, it is found that only 27.5% of them are quite literate. In context of their life style, it is very worse. The main occupation of them is tailoring and majuri. Damai mostly speak Nepali language. Damai is a group of janjati who are resident of all districts of Nepal.

J. Adhikari (2008) has given various articles at his book 'Changing livelihoods' and has presented various issues related with the livelihood of the various rural and urban community of Nepal. Adhikari has not only presented the livelihood situation of the western community of Nepal regarding livelihood but also drawn a sketch of livelihood pattern of occupational caste groups like Damai. He has concluded that most of the occupational caste groups people like Damai are deprived with the facilities of going gulf countries. Even if they had gone there, they are mainly

engaged in labor activities and earn particularly less than other community people like Brahmin, Chhetri and other ethnic caste group like Rai and Limbu. Adhikari clarifies that most of the Dalit group people like.

Suffice to say that the studies which were already undertaken by many scholars and researchers have focused at the particular aspect of Damai community rather than livelihood strategies. They have particularly studied about the socio-economic and cultural situation of Damai people. The whole conclusion of the community is not found at the research and studied book mentioned above. But this research has the aim to study the entire Damai community in detail. On the other hand, the impact of modernization at this community is denied which was explored by this thesis.

CHAPTER – III

RESEARCH METHODOLOGY

3.1 Research Design

This research followed by descriptive cum analytical in nature. This research is based on field study on Damai people of Ramechhap district. This research has focus on to investigate the Livelihood strategies of Damai community and their socio-economic pattern and also trace out the impact of modernization facing by Damai people.

3.2 Selection of the Research Site

The research was conducted in Makadu VDC of Ramechhap district. Damai Tole of Makadum VDC was selected purposively for conducting this research. The following table shows the detail of the sample area. The rationale behind selection of this district as well as the wards is because there is high prevalence of livelihood issues and high concentration of target groups of research.

3.3 Study Population, Sample and Sampling Procedure

Makadum VDC i.e. ward 2 Ramechhap district was selected purposively. There was a total 25 Damai households in ward 2 among which 25 respondents were taken for the purpose of Data. All *Damai* households living in ward number 2 were the universe for the study.

3.4 Nature and Source of Data

The qualitative and quantitative data are collected for the study to show the relation between other related field and policies. The analysis mainly based upon primary data. It has own types of techniques, tools, data collection sources and process.

Data collection instruments: The major data gathering instruments was interview schedule, semi structured interview. It consists of both close ended and open-ended questionnaires.

Data collection techniques: Various techniques were employed for gathering information for this study, as any single method was insufficient to gather the information. Primary as well as secondary sources of information were employed. The data collection techniques are described as follows:

3.4.1 Primary Source

Household survey: Household survey was carried out by administering structured and semi structured questionnaire. There were 25 households covered in the survey.

Field observation: During the period of study, action and behavior of the actual respondents in land resources were observed and relevant information was gathered in interaction with them.

3.4.2 Secondary Source

An extensive desk study made for the collection of secondary data in the related field. It involved a wide range of material such as books, statistical reports, annual reports, district and village development report, district profile, policy and plan documents, previous research findings and other published materials and official records of INGO, NGO, GOs. Apart from the library research, internet browsing was also done.

3.5 Data Collection Techniques and Tools

Household survey through structure questionnaire, semi or unstructured interviews, observation, case study as well as key informant interview are primarily used to collect and generate required information for the study. They are discussed below.

3.5.1 Household Survey

Structured as well as unstructured questionnaire are used to generate the realistic and accurate data from household survey. The respondents are requested to fill up the questionnaire. In the case of the respondents who cannot fill up the questionnaire, the questions are asked to the respondents and answers are filled up to collect the required data.

3.5.2 Key Informant Interview

Key informant interview is most popular and unsystematic way of collecting the information. It was used as a field instrument in this research. It was used to get information of the past Damai community and their changing livelihood strategies. In the study primary data was also being collected from key informants using the semi or unstructured interview method. The interview was taken as cross checking for data obtained from questionnaire. Although Seven Damai people including two women were interviewed as a key informant not all people who live in the study area, the information provided by these people are considered very reliable in many respect. This information has been used for qualitative data analysis. Elderly people, social workers, local level political leaders, village group members were keys for interviews.

3.6 Ethical Consideration

The collected data and personal opinion were not exposed/ displayed in any conditions, which could suffer/obstacle the related respondents or negative impact for the particular society. All types of data were used with justification of its reliability. The sources were quoted for used primary and secondary data. The respondents were properly explained about the purpose of study and their consent was taken before beginning the interviews.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

This chapter focuses on the findings of the study. The data collected during the study are well analyzed using descriptive statistics and are presented in this chapter with the help of figures, charts and tables.

4.1 Study Area Description

4.1.1 Geographical Location

Makadum VDC, Ward 2 lives in Ramechhap district. Ramechhap district is in Jankpur Zone of eastern Development Region. The district, covers an area of 1546 kilometre square and has a population of 202646. The district has two municipalities, namely: Manthali and Ramechhap.

4.2 General Characteristic of Respondents

4.2.1 Education

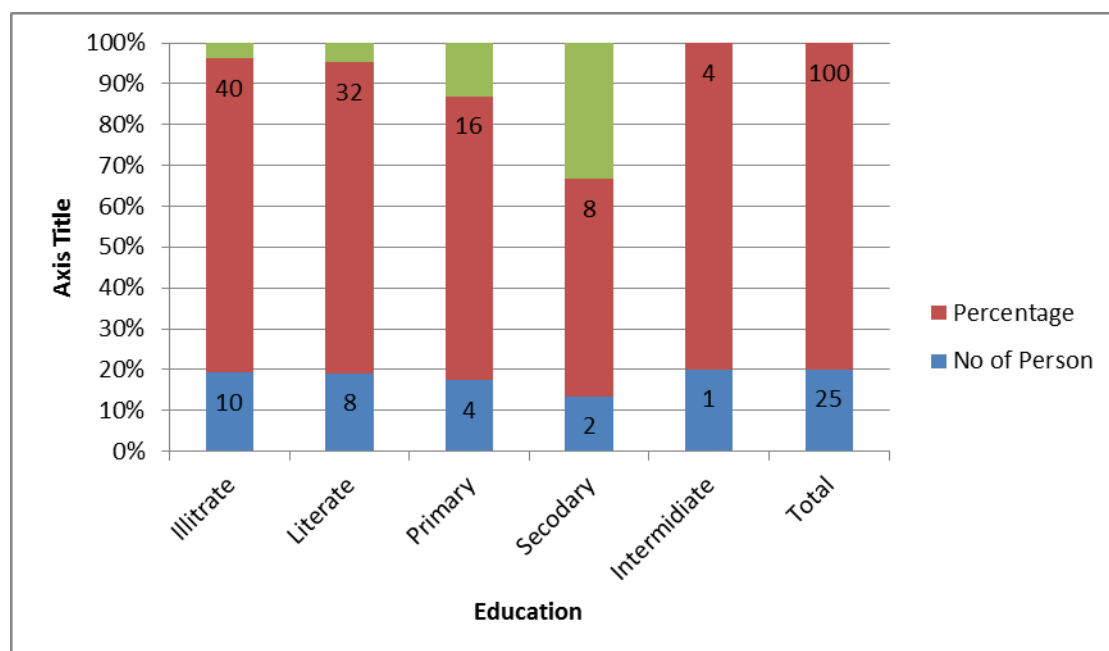
The education of the people is the strength upon which the nation grows and flourishes. It determines the quality of a country's human resources i.e., knowledge, skills, expertise, experience which are vital factors in livelihood analysis. Therefore, educational status of a respondent holds great significance in determining his or her potential as now and in future for undertaking or carrying out activities that aids in uplifting his or her work life, economic welfare and consequently, the standard of living. It is only through education that individuals are exposed to career opportunities, and thus shall be empowered to choose their choice of occupation and enhance their knowledge and skills in areas where they are good at.

Before some years Damai's fathers were not interested to send their children to school. The main reason is their high illiteracy and poor economic condition. But nowadays, the Damai younger generations know the benefit and value of education. They also know that education can play the vital role in their overall life. So they are considerably interested in education.

Figure 4.1 shows that the majority of the respondents i.e. 40 % were illiterate, followed by literate respondents who made up 32% of the total respondents. A percentage of 16% had attained primary level education whereas only 8% had acquired secondary level education. The minority of the respondents i.e. 4% were intermediate.

This is a painful scenario for the *Damai* communities under the study as it is only through education that *Damai* families can uplift their present living standards and become equals with the more prominent members of their society. With illiteracy marching steeply to such a height and only few of its members participating in achieving intermediate levels of education, more light must be shed into formulating and implementing education centered awareness programs.

Figure 4.1: Education status of Damai in the study Area



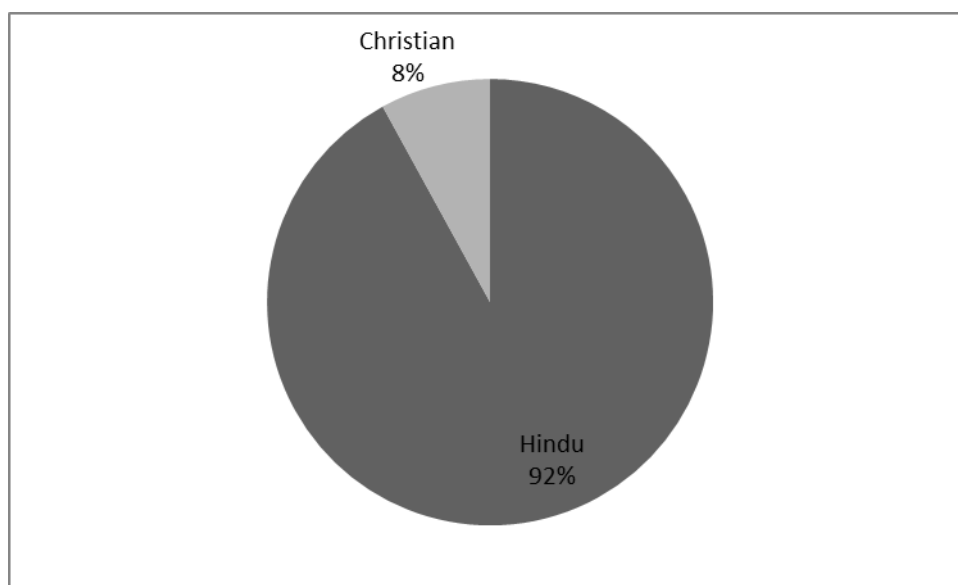
Source: Field survey-2016

4.2.2 Language and Religions

Damai community has not their own language. They speak Nepali language in there family and interact their community. Not only Brahmin, Newars and Chhetries but also other allied caste groups speak Nepali language.

Sanatan Hindu religion is a main religion of this DamaiTole. Religion is belief and practice. Every society has been bounded with religion, the specific guidelines of their span. Damai community of Makadum is also not free from it.

Figure 4.2: Religion of the Households of Damai



Source: Field Survey, 2016

The above figure 4.2 shows the religions position of the study area. Among the total households 92 percent Damai of the study area practices the Hindu religion. They have great respect for their *Kuldevta* (family God). While performing worship to their duties, they sacrifice goats, and emphasize in consumption of liquors like *Jaad* and *Raksi*. They worship variety of God and Goddess. The rituals perform and similar to Hindu God and Goddess. They have believed that God created the earth. Due to the various impacts some of Damai are practicing Christain religion.

4.2.3 Occupation

Nepal is undoubtedly an agriculture-based economy where agriculture is the main source of income but Damai and their family members is related to their cast based occupation. The research has revealed that majority i.e. 48 percent of the total respondents mentioned their cast-based occupation, followed by agriculture i.e.16 percent. It was found that 28 percent of respondents were involved in labor whereas any respondents were involved in service. Eight percent respondents were others. It is

evident from the survey results that for majority of the *Damai* community, cast-based is their primary or even their only source of living. They are highly dependent on cast-based occupation.

Table 4.1: Distribution of respondents by their occupation (ago 10 years)

Occupation	Frequency	Percent (%)
Agriculture	4	16
Caste Based Occupation	12	48
Labor	7	28
Service	-	0
Others	2	8
Total	25	100.0

Source: Field survey-2016

Table 4.2 Distribution of respondents by their occupation at last ten year

Occupation	Frequency	Percent (%)
Agriculture	4	16
Caste Based Occupation	10	40
Labor	7	28
Service	2	8
Others	2	8
Total	25	100.0

Source: Field Survey, 2016

The above table shows that, out of total economically active population 16% percent people are adopted in agriculture as a Caste Based Occupation 40% percent, Labor 28%, Service 8% and others are 8 %. It shows that most people are engaged in Caste Based Occupation primarily. Its main cause is lack of others opportunity. After Caste Based Occupation most people engaged in labor and agriculture which is their secondary occupation of survives. Similarly, only few people are trying to engage in

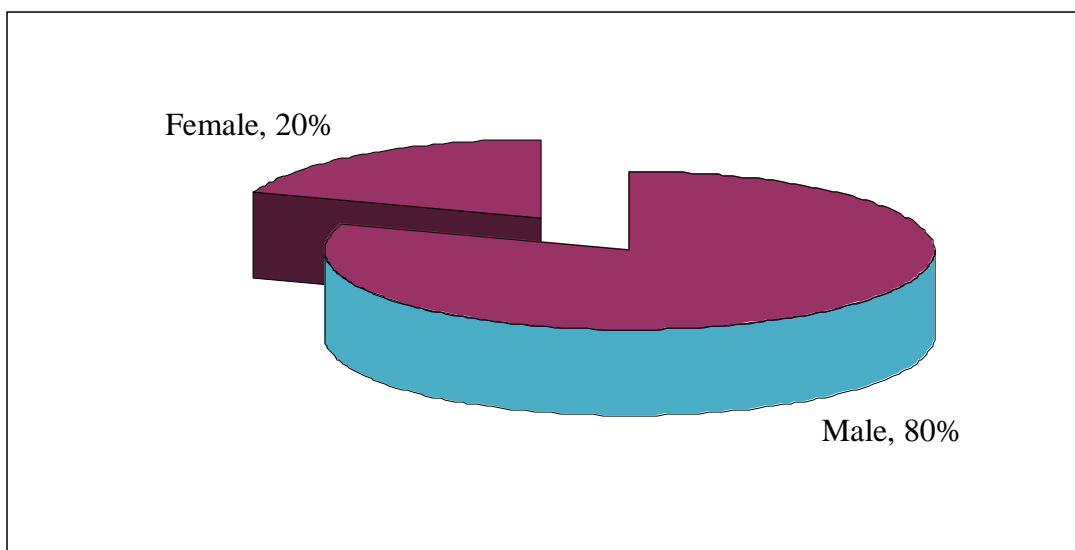
Service for all year work, whereas other are being engaged in other works like business, services, foreign laboring etc.

4.2.4 Head of House

Nepal is a patriarchal society, whereby male are looked upon and act as the head of the household. They are considered as the household's bread winner, whereas, women are held responsible for looking after the internal household activities and chores. To put it more bluntly, men are held responsible for looking after the external affairs outside the house and women's activities are within the confinement of the household. Thus, this makes Nepal a male dominated country. The sole reason for such a consideration may be due to the fact that males are the ones who earn and look after the expenses of the house. Alternatively, even if women freed themselves from the household chores and set off to bring earnings into their home, the situation would remain the same. This is more evident as shown in the Figure 4.4.

The Figure 4.4 shows that in total, male as a head of the house was 80 percent where as only 20 percent constituted female.

Figure 4.3: Distribution of respondents by sex as of household



4.2.5 Health and Sanitations

This VDC is entirely far from the urban and industrial areas; there are no urban slums, but it is not completely free from the environmental pollution. Men including children urinate and defecate on the roads, gardens, public resting places. But now Damai Tole is free from that most of the respondents' house has toilet which is constructed by the Organization i.e "Damai Samaj", they announced Damai Tole as "Khulla Disha Mukta Area."

There was one health post and medicine shop to buy primary medicine. The government health worker never goes to this village. Sometimes the village health facilitator visits and gives vaccination and distributes anti-malarial tablets. Many of the traditional healers are common for curing illness of any kind. Some of the rich and conscious men bring their sick family members to the hospital in Manthali Bazar (District headquarter).

Table 4.3: Treatment Pattern in Illness of Damai Community

S.N	Service Providers	Households	Percent
1.	Dhami/Jhankri/	6	24
2.	Health Post	7	28
3.	Both	12	48
Total		25	100

Source: Field Survey, 2016

The Table 4.3 clearly shows that 28 percent households go to the health post 24 percent go to *Dhami/Jhankri*, 48 percent goes to both health post and *Dhami/Jhankri*. Some of them do not want to go hospital; this is due to the lack of medical education and distance. It also signifies their faith over *Dhami* and *Jhankri*.

4.2.6 Feast and Festivals

Each community and ethnic group celebrates different festivals. The Damai of Makadum celebrates almost all the Hindu's festivals like: Dashain, Tihar, Mahge Sankranti, Sawane Sankranti, Chaite Dashain, Purnima and Aausi. The day of

Dhasami is revered of Kuldevta. Similarly in Tihar, the Aausi is for friends together and play the customary Bhailo. Other main festivals are Maghe Sankranti and Sawane Sankranti. Being agriculturalists they prepare their requires drinks on their own and celebrate their festivals with drinking *Jaad* and alcohol (Local Beer). They spend quite a lot of money on these festivals and it is an account of such unwarranted expenditure that these people live near the poverty line. But there is not found their own festivals which were different from the other Hindu caste.

4.2.7 Food and Drinking Habits

The Damai are generally knows as the liquor drinking people. The Damai of the study area is not free from that statement. They eat what they grow and supplement it with pig from the nearby home. Therefore, according to their ability to produce food and cash crop on their lands, they grow paddy, wheat, maize, pulse, and vegetables and from these bounties of nature, they prepare the usual Dal, Bhat, Tarakari and such dishes. Meat is also an important food for them. They consume pig, Mutton, Chicken, Buff etc. for festivals and lifecycle ceremonies.

4.3 Capital Assets

4.3.1 Land Ownership

Land is the primary source of livelihoods for those whose main occupation is farming. Therefore, land holding and ownership becomes important to those people. The amount of land owned is associated with the food sufficiency of those people. Higher amount of land owned implies higher amount of food harvest. On the other hand, the amount of land possession also measures the wealth of a family. The legally recognized ownership of land is shown through the possession of land certificates and shields against many shocks, particularly financial shocks.

The Table 4.4 shows that the majority of 15 respondents have less than 10 ropani and 2 respondents have above 10 ropani private land and 2 respondents had Mohi land and agreed that they had full access to that land they owned now. But 7 respondents had both *Adhiya* and private land.

Table 4.4: Distribution of respondents according to their land ownership

Land type/Ownership	No of Respondents	
	0-10 ropani	10above ropani
Private Khet+Bari+Ghaderi+ others	15	5
Mohi Khet+Bari+Ghaderi+ others	2	-
Adhiya Khet+Bari+Ghaderi+ others	20	-
Private and Adhiya both	7	

Source: Field survey-2016

4.3.2 Size of Land Owned

Land is considered the major productive resource in the rural areas. The size of a land holding determines the economic well being of a family. Since traditional methods of farming are the predominant skills of the *Damai*, available land would be of crucial importance for their livelihood.

4.4 Farm Activities

This refers to income generated from own account or farming, whether own occupied land or land accessed via cash or share tenancy. Livestock as well as crop income comes under the farm income.

4.4.1 Crop Farming

Damai, traditionally, derived their earning from their own farms. 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. This ethnic community has occupied flat land, therefore they cultivated paddy for main crop and they also cultivated maize, potato, wheat, mustard etc according to situation of the land and season. These all crops produced by them are used and sold for the getting the cash necessary to purchase for other household needs. However, it was not their major source for income and not for all. Very small numbers of households are above food sufficiency level. As they occupied the marginal areas i.e bank of river, 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 Damai is still in practice but now it is less significant in total household option. However, some households, which produce cash crop, earn cash by selling them.

Table 4.5: Food Production by Household in Muri

Food Production (Muri)/ Year	No of Respondents	Percentage
0-5	2	8
5-10	10	40
10-15	10	40
15-20	3	12
Total	25	100

Source: Field survey 2016

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 25 households sampled, 3 are found food sufficient household (Table4.6). 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 modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons 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 way. Because of the terraced land, only few households use tractors to plough their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

4.4.2 Food Sufficiency

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 25 households sampled, 3 are found food sufficient household (Table4.6). 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 modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons 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 way. Because of the terraced land, only few households use tractors to plough their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

Table 4.6: Distribution of respondents by food self sufficiency

Food sufficiency by month	No of Respondents	Percentage
Less than 6	13	52
6 -9	6	24
9-12	3	12
12 above	3	12

Source: Field Survey, 2016

12% Respondents were self sufficient in food from their own farm. Remaining has to buy food from market. Maximum household in the study area collect food from others farm *i.eadhiya and buying*.

4.5 Livestock Details

Livestock is inevitable part of rural life and both economic and cultural values. In the past, they were 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 Damai in the study areas. The DamaiTole is far from forest. So, there is some sort of problem of fodder for animals in the researched area, Damai of Makadum are receiving the fodder for animal from their own limited land (Khet and Bari). Therefore the entire household of Makadum had good number of cattle, goats, buffalos etc. Animal reared in this community was directly sold in cash (goat, buffalo, pig and poultry) or converted their product in cash. Beside these they also reared the animal for the manure to enrich soil fertility.

Table 4.7: Livestock Population by Household

Categories	1-2	3-5	6-9	>9	Total HHs
Buffalo	5	4	3	-	12
Cow	2	5	7	6	20
Goat	6	5	2	1	14
Pig	3	9	1	2	15
Poultry (Chicken)	-	-	4	11	15
Total	16	20	18	14	

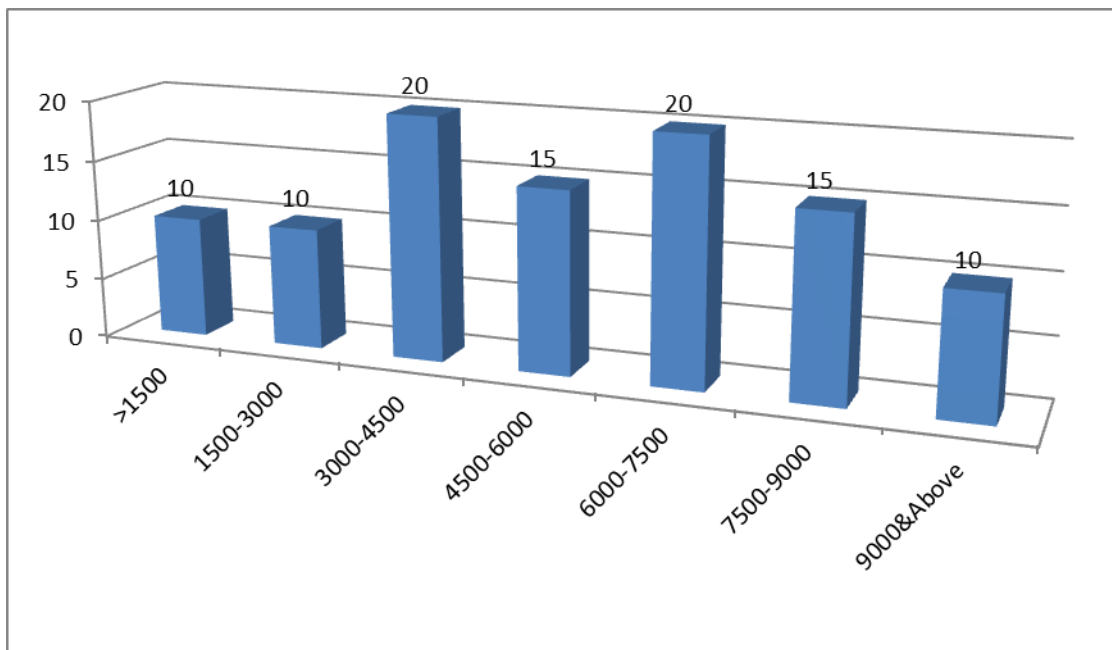
Source: Field survey, 2016

The above table represents the figure of livestock of Makadum. The table reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. Big animals and other animals also are found in equal number. However, the number of cattle and other domestic animals are less than past. Some households have buffalo and other domestic animals i.e goat, poultry etc. are also found good number. Therefore, some of the households in general, and about 11 households in particular are also getting better alternative source of household income. However, this is comparatively less than past. Lack of fodder because of deforestation is possible reason for the lower number of domestic animal in the study area.

4.5.1 Income Range of Family

The study shows that there was a vast difference in income of some respondents. Figure 4.3 reveals that the majority 20 percent of respondent's earnings ranged from NRs.3000-4500 per month followed by 10 percent of respondents who earned less than NRs.1500 per month. About 15 percent of respondent's income ranged from NRs.4500-6000 per month and 10 percent of respondents earned NRs.1500-3000 per month. Similarly, 20 percent of respondent's earnings ranged from NRs.6000-7500 followed by 10 percent of respondents who earned NRs.9000 and above. However, whereas only 15 percent of respondents had income ranges from NRs.7500-9000 per month. The average income of respondents was NRs.5000 per month. However, the maximum numbers of respondents earned NRs.4500 per month. The poverty line at US \$ 1 per day per person is a level often used for making international comparison. The average income of the respondent's family was less than US 2 dollar. Usually a family comprises of more than 1 member which means that a single member in a *Damai* family is earning less than the poverty line at US \$1 per day per person. This indicates that they are under poverty line.

Figure 4.4: Distribution of respondents by income per month

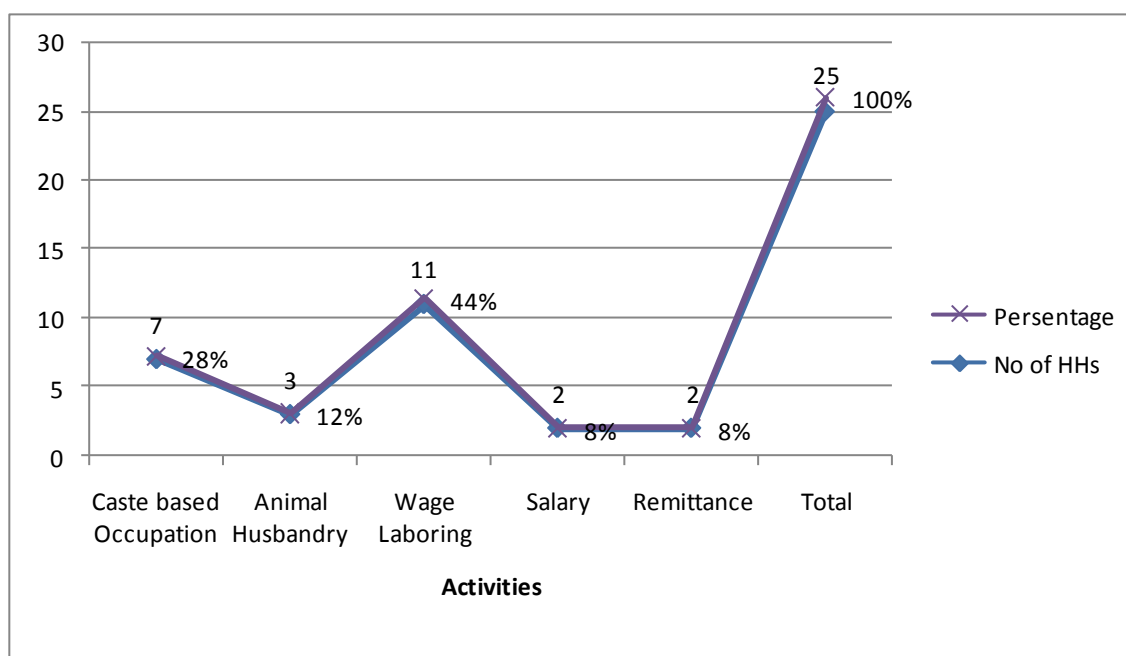


Source: Field survey-2016

4.5.2 Sources of Income

Figure 4.5 shows that out of total sample households 44% households Income earns by Wage laboring, 8% by Remittance, 10% by Animal husbandry, 12% by Caste based occupation and 8% by Salary. Therefore our research represented that there were very weak income expenditure throughout the Damai community.

Figure 4.5: Source of income

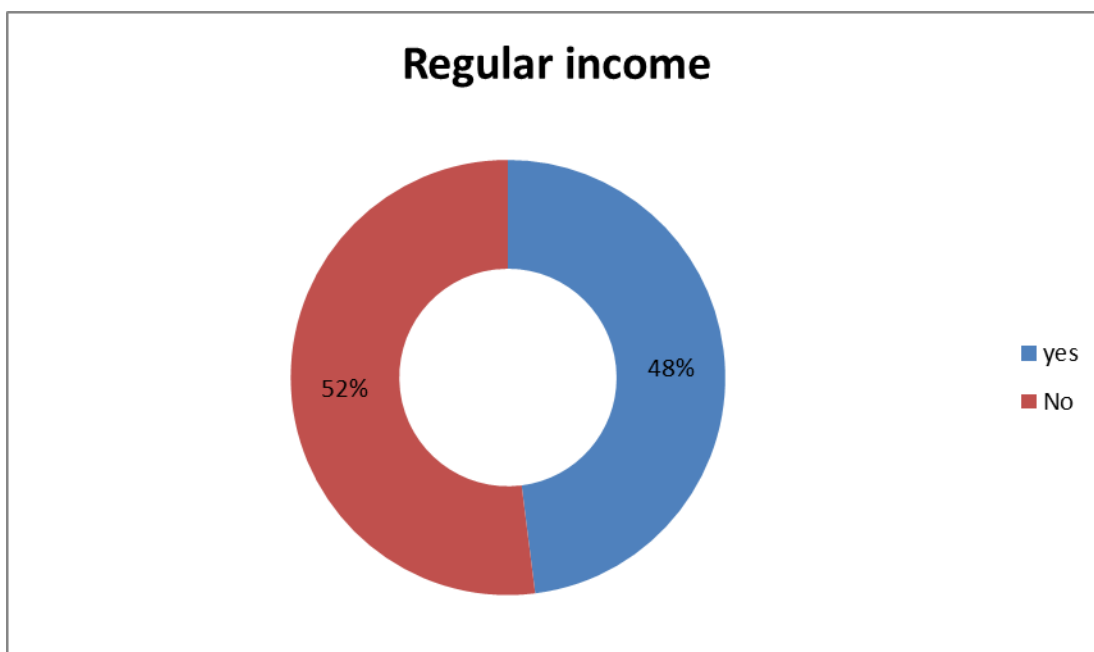


Source: Field survey-2016

4.5.3 Regularity of Income

Figure 4.5 reveals that nearly half i.e. 48% percent of respondents agreed that the income they were earning was regular throughout the months. Whereas, 52% percent of respondents said that the income they were earning now was not regular. Their incomes were highly dependent on seasons. In certain seasons, works were available and they received income accordingly but in times when there was no work available, as a result, they didn't get income as well. Therefore, they did not have a stock of money in their hand regularly, and even if they did have, it would be no more than NRs.150.

Figure 4.6: Distribution of respondents by regularity of income

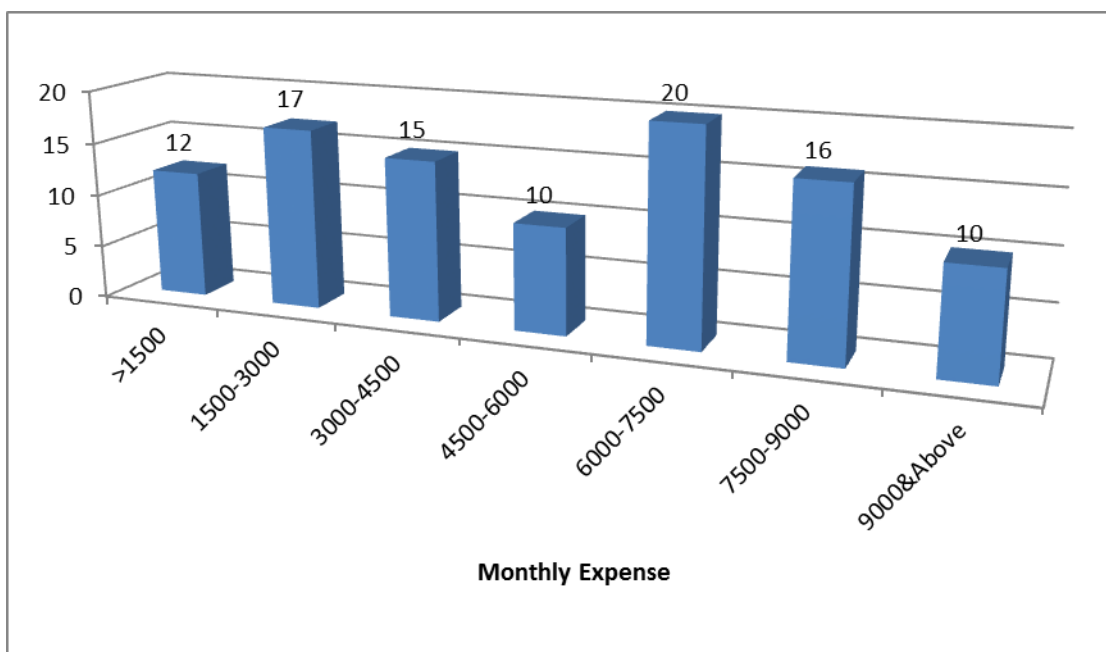


Source: Field survey-2016

4.5.4 Monthly Expenditure

In Figure 4.6 17% of respondent's monthly expenditure ranged from NRs.1500-3000 followed by 15% of respondent whose spending ranged from NRs.3000-4500 every month. Less than NRs.1500 was spent by 12% percent of respondents; whereas 10%p of respondents spent NRs.4500-6000 every month. However, 20% of respondents spent NRs.6000-7500 every month and lowest 16% of respondent spent NRs.7500-9000, whereas, same 10 percent of respondent spent NRs.9000 and above. The average expenditure was NRs.3060.94 but the maximum number of respondent's expenditure was NRs.2000 per month. The minimum expenditure was NRs.500 whereas maximum was NRs.9000 in a month.

Figure 4.7: Distribution of respondents by monthly expenditure



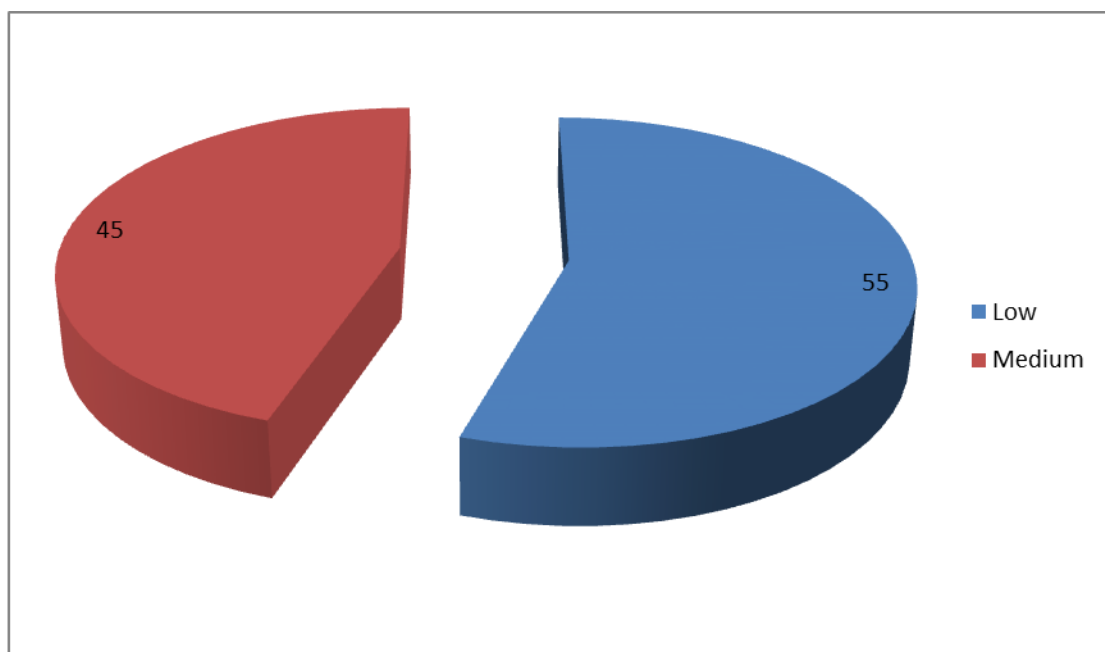
Source: Field survey-2016

4.5.5 Living Standard

In the study area, a question asked about their level of living standard in that environment. The finding shows that more than 50 percent i.e. 55 percent of the respondents had low living standard whereas remaining 45 percent of respondent status of living standard was medium.

The reasons given by the respondents as to why they considered their living standard being low can be summarized as the size of the land they owned was very little and to make the situation worse, the type of the land they owned was *Ailani* which couldn't even be kept as collateral for loan purpose. Additionally, it was difficult to survive hardly 2-3 months from their own production. They were unable to send their children to school. They had to look for other source of income for survival like wage labor which was also not regular. Hence, sometimes, they even had to skip meal in the case when they did not get work. Alternatively, some respondents regarded their standard of living as medium considering that although they also had less amount of land for cultivation, they did not face the extreme of poverty to the extent that they had to skip their meal. They even possessed livestock, although in limited number. Some of them being involved in caste based occupation had the opportunity to gain regular incomes.

Figure 4.8: Percentage of respondents by living standard



4.6 Household Assets

4.6.1 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 (DFID, 2002:2:3.1). The importance of this cannot be exaggerated which directly contribute to achieve better livelihood outcome on the one hand and on the other stimulate other assets to strengthen them. People, who possess good health, better skill and required knowledge, might have better access on employment and earning, for deriving better livelihood outcomes. Many people, therefore, regard the ill health or lack of education as core dimension of poverty (DFID, 2002:2:3.1). Therefore, human capital is highly dependent on adequate nutrition, health care, safe environmental condition and education.

Labor is most important assets for the poor people, basically in urban and peri-urban setting. If one has adequate skill, s/he has better chances for the job. It is also likely to have more income. In the reverse condition manual labor that does not have necessary skill is paid less. Most of the members of household sell their labor (in the form wage laboring) to derive livelihood. This includes household who use it as primary

occupation and who use it as secondary occupation. However, all the labor of the study areas is not equipped with required skill. The following table gives insight of labor force of the study.

Table 4.8: Person Involving in Wage labor

Category	Skilled	Unskilled
Tailoring	5	
Panche Baja bajaune	7	
Total	12	13

Source: Field Survey, 2016

In Damai, most of young Damai have better earning with either Tailoring or their caste based occupation similar with need of training. People are traditionally associated with Caste based occupation skill and have been able to earn their livelihood. Even the youth, who are learning new style and design, are working most of them throughout the year in the city to earn more. All these shows better idea on the relation between earning and skill.

Adequate skill is not sufficient itself, s/he also should be healthy. One may have required skill, knowledge, but if his/her health is not sound, s/he will not be able to earn livelihood using this strength. Though these areas have physical access to health from health post of their own VDC or from the hospital and medical facilities of the city, it is not far. The economic poverty or lack of money cannot get access it.

4.6.2 Physical Capital

This area is still not connected by metalled road. As a result, they have to spend much of their time getting to market (city) to purchase goods. Such constraints also pose difficulties in transporting their agricultural or other types of products. Due to poor road network, not all the households could not take their agricultural and other kind of product in the market in time. The condition of communication is better in Damai Tole. Almost Five percent people have their own telephone. Others get this service from their nearest neighbors, or shop. 99 percent people have access on Radio. Lack of access to basic services such as water and sanitation is a crucial issue in Peri

urban environment. Though no evidences were found on the problem of sanitation in Damai Tole. No serious problem of water resources was found in Damai Tole. They get water from their private Tap and well.

4.6.3 Natural Capital

One who involves in agriculture provides the place for the cultivation of different types of crops almost all households have at least land but they don't have ownership license. But land holding is quite small which is not sufficient for subsistence.

Table 4.9: Landholding by Household (Ropani)

Categories	Below-2	3-5	6-10	Total
Khet	1	2	3	6
Bari	3	-	-	3
Ghaderi	11	2	-	13
Others	2	1	-	3
Total	17	5	3	25

Source: Field Survey, 2016

Table No 4.9 clearly shows the very small land holding of study places. The land holding ranges from less than 2 ropani to Ten Kattha. The entire households were not possessed with both Khet and Bari. In Makadum 6 household have Khet. Among these 1 households has below the 2 Ropani while only 3 households are in between 6–10 Ropani. Similarly, some of the households have Bari land. Only 3 households have below the two Ropani lands where other households have no any lands. In Makadum maximum households have reported Ghaderi below the two ropani only. However 3 households are living in Ailani land (non-registered land).

But surprisingly, it is found that where Damai are living, only some of them have land ownership certificate. Maximum household in the study area reported themselves as land less instead of that they have Ghaderi but no ownership.

Forest resources is also found important natural capital in study areas as these were studied near to forest which may give indication of easy access of household in the

forest resources. But the access and resources use made by the household is different. Makadum has only one -community forest i.e. *Samudayik Ban*, which is controlled and managed by members of the village. The community forest is managed and utilized by community people as community forest user group formed by the community. According to rule and regulation made and implemented by them determines the access of household on forest which is easier. However, the access on forest resources is not completely denied to Makadum.

Table 4.10: Use of Forest Resources by Household

Use	Forest Resources by household	
	Number	Percentage
Firewood	25	100
Fodder	25	100
Litter	20	80
Fruits, Herbal	13	52
Vegetable	18	72
Others	5	20

Source: Field Survey, 2016

The table clearly reveals that in the study area the households use forest resources to get firewood and fodder. People of Damai tole also use forest to get litter and to some extent for fruits and herbal. It is also evident that all households used forest for their households needs. It is because of urban influence and occupational shift from agriculture to non-agriculture. In Damai Tole of Makadum most of the households collect resources from the forest. The collection of litter by the Damai of Makadum indicates the strong role of agriculture in their livelihood. Damai people collect some sort of vegetables, fruit and herbals like *Neuro*, *Kagati*, *Kurilo* etc. for their livelihood.

People of the study area used to water for drink from Tap or kuwa. And for irrigation they used water from cannel/deep boaring. Durga River is found near the village but is not used for irrigation purpose. So, there are some sorts of problems in terms of irrigation in the study area.

4.6.4 Social Capital

Of all the five livelihood building blocks, social capital is the most intimately connected to Transforming Structure of these structures and processes. In fact, it can be useful to think of social capital as a product of these structures and processes, though this over-simplifies the relationship. Structures and processes might themselves be products of social capital; the relationship goes two ways and can be self-reinforcing. For example: when people are already linked through common norms and sanctions they may be more likely to form new organizations to pursue their interests; and strong civil society groups help people to shape policies and ensure that their interests are reflected in legislation (DFID, 2002:2.3.1).

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

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

Table 4.11: Household Size and Structure

No of Person	No of HHs	Percent
1-2	2	8
3-4	5	20
5-6	5	20
7-8	7	28
8-9	5	20
9 and above	1	4
Total	25	100

Source: Field Survey, 2016

But the process of urbanization and modernization has been giving threatening to extended family and increasing the nuclear family. Therefore extended family with more than 8 family members is only 28 percent in Damai Tole where as 4 family members is 20 percent.

The process of urbanization is increasing the migrants in the study area raising the threat to inter household relation. As a result, the community and inter household mechanism are being heterogeneous leading communal violence and social fragmentation. And these are ultimately loosening social ties; competition for access to scarce resources and the widening gap between rich and poor. The social encroachment in this traditional community is more visible in Makadum . However, no information about the severe disputes and violence were found.

4.6.5 Financial Capital

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

In their own areas construction and agricultural activities provides off farm labor work for the unskilled people, while city provides job markets for all skilled labor, manual labor and educated people. However, income among them varies according to efficiency of human capital. Off farm agricultural employment is more where landholding is small in Damai of Makadum . Educated people mostly are found engaged in private office, while small number is also noticed in government job. The involvement in either private or government job is similar in study area.

4.6.6 Livelihood Strategy

Caste based Occupation is wide spread livelihood strategy of Makadum and together with other strategies. Only Three households (Diagram 5.1) in study area are found as self sufficient in food production however no households are really self-supporting, having no other income than agriculture. Since, their traditional occupation tailoring , panchai baja bajaune gold panning is almost declined. The changing occupational structure of the study area.

4.6.7 Modification in Traditional Occupation

Tailoring and wage laboring considered as the traditional occupation of Damai community. Agricultural covers both farming and animal husbandry while carpentry, household laboring, knitting, painting and weaving come under the work for wage laboring. Traditionally people of study areas did their traditional occupation. But with March of time these places are also facing the change in physical and socio-economic milieu because of process of globalization and modernization. Urbanization naturally pushes change and modifies traditional life style of ethnic communities who are part of that area (Gurung, 1990).

In such context most of them have already left the traditional occupation and have adopted new occupation. However there is significant proportion of Damai who have adopted the change brought by globalization with development of traditional occupation.

4.7 Organization and Social Relation

The Organization and Social Relation of Damai community in the Makadum VDC could be broadly divided into three categories:

- i. **Traditional Source:** There were 6.04% household involved here that called caste based occupation where they involved together in group such as: participating the ceremony occasion in different issues. It was also one kind of income generate opportunity of them.
- ii. **Formal Source:** There were 7.66 household involved in formal institute in study area where damai community influence by different development

activities to people. Where organization supported to them to uplift their livestock by doing their suitable programme.

- iii. **Informal Source:** In this institute 11.99 household participate the people in study area that called like “AamaSamuh” , “BachatSamuh” etc .These kind of source also playing vital role to support their finical activities.

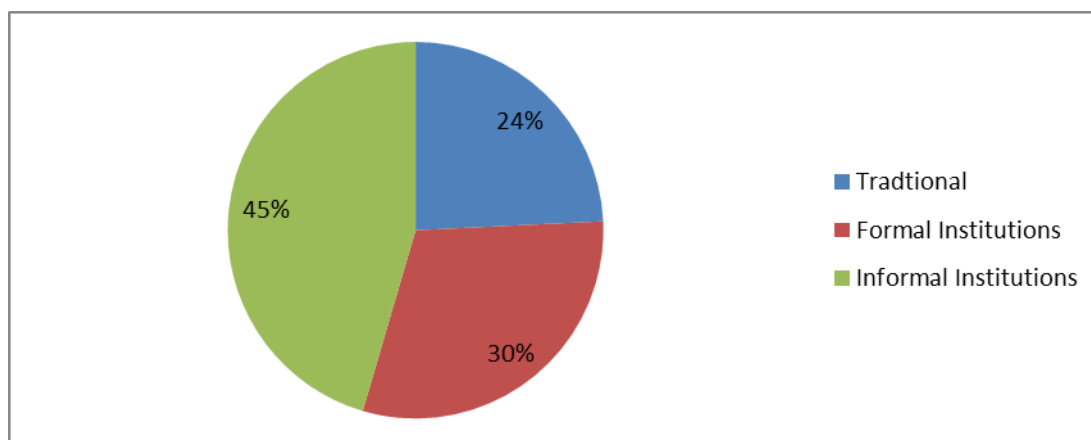
Table 4.12: Organization and Social Relation

Sources	Number	Percent (%)
Traditional	6.04	24.19
Formal Institution	7.66	30.64
Informal Institution	11.29	45.16
Total	25	100.00

Source: Field Survey, 2016

The table shows that the numbers of households involved in these three kind of institute in Damai community of makadumVdc of Ramechhap District. According to table there were 24.19% in Traditional institute, 30.64% in Formal institute and 45.16% Informal Institute available for helping the Damai community.

Figure 4.9: Organizations and Social Relation



Source: Field survey-2016

This pie-chart also figure out about the that organization and social relation of damai household in the study area.

4.7.1 Political Participation of Damai

Literally, political participation means involvement of people in political activities like voting trend, voting behaviour and participation in constitutional assembly election or local government election as political candidate through voluntarily and willingly. People's participation can also be termed as popular participation; Participation refers to an effort for the development program in enabling people to take initiative in related activities and mobilization for overall development. People's participation should not be regarded merely as casting a vote and providing a certain portion of the cost of a particular work in cash, kind or manual labor but it is their concern and right and that government's participation is only to assist them where such assistance is necessary. It is the gradual development of their faith in the efficiency of their own cooperative action in solving their local problem.

The fundamental right of every working person in terms of political self-determination reinforced by the concept of participation in political, social and economic implications of these positions will generally signal the need for major structural transformation in most developing countries. In the context of developing countries, no community could be self sufficient in respect of fulfilling its needs and requirements without the help of others. Different kinds of help and support are most for its upliftment. May it be financial, physical or technical Therefore, the concept of people's participation forwarded in the human society at an early period of history.

Table 4.13: Distribution of Respondents Who Known about Politics by their Education

Educational Status	<i>Knowledge about Politics</i>		
	Yes	No	Total
Illiterate	4	9	13
Literate	10	2	12
Total	14(56%)	11(44%)	25(100%)

Source: Field Survey, 2016

Knowing about politics indicates Damai's status with reference to their literacy and involvement in different sectors. Here, 56 percent of Damais are conscious about politics and 44 percent are less conscious. This clearly demonstrate they involved in any political party or not, an additional question was asked and the responses have been presented in table 7.3 The table justifies that overwhelming majority (80%) of the respondent Damai were not involved in any political activities.

Table 4.14: Distribution of Respondents by their Involvement in Political Party

Involvement in political party	Frequency	Percent
Yes	5	20
No	20	80
Total	25	100

Source: Field Survey, 2016

Among the Damai who know about politics, only 20 percent are involved in it. This might be due to several reasons. Mostly, community and family members to involve in political activities restrict majority of Damai and some don't get time due to house burden and lack of knowledge. But some Damai are frustrated by political activities so they don't want to involve in it.

4.10.1 Voting Behavior of Damai People

People's participation can also be termed as popular participation through voting behavior. People's participation should not be regarded merely as casting a vote and providing a certain portion of the attitude and behavior concerning right and that people's participation for choosing right person for local as well as nation development. It is the gradual development of their faith in the efficiency of their own cooperative action in solving their local problem through voting behavior. The voting behavior of Damai caste in different local and national election is given below.

Table 4.15: Voting Behavior of Damai in Different Election

Election	Knowledge about Politics		
	Participation	Non-Participation	Total
Parliament Election 2048	13	12	25
Mid –term Election 2051	15	10	25
Local Election 2054	17	8	25
Parliament Election 2056	20	5	25
Constitutional Assembly Election 2064	22	3	25
<i>second constitutional Assembly Election 2070</i>	24	1	25

Source: Field Survey, 2016

Voting trend of Damai people can be obtained from participation in different election. Here 13 out of 25 Damai participated in 2048 parliament election. Similarly 15, 17, 20, 22 and 24 Damai participated in Mid-term Election 2051, Local Election 2054, and Parliament Election 2056, constitutional Assembly Election 2064 and second constitutional Assembly election 2070 respectively. Above table shows that participation of Damai in elections gradually increases. This clearly demonstrates that education and awareness can influence Damai's consciousness on politics. Their participation in electoral process is

CHAPTER V

SUMMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The livelihood strategy of Damai community in the study area is in transition. *Damai* are considered as one of the most disadvantaged groups because the process of social stratification and job distribution in the past has resulted in their present socio-economic plight and their entire and perpetual backwardness. Hence, most of the *Damai* even today remain poorest of the poor. Even though many of the *Damai* carry on with their caste based and service oriented traditional occupation as well as agricultural work, the significant return on the service they render and landlessness have made them face appalling poverty. Therefore, the main objective of this study was to examine the socio-economic and livelihood conditions of *Damai*, their household level food security with respect to land holding size and their living standard.

Two wards of Makadum VDC i.e. ward 2 from Ramechhap district were selected purposively. There were a total 25 *Damai* households in ward 2, among which 25 households were taken for the purpose of data. All *Damai* households living in ward number 2 were the universe for the study.

The data were collected from both primary sources: household survey, and key informant interview; and secondary source books, statistical reports, annual reports, previous research findings, internet browsing etc. The analysis was done through descriptive statistics. Descriptive statistics like graphical distribution, frequency distribution, pie chart, cross tabulation, and standard deviation were employed. All these were done through computer software packages i.e. Microsoft Excel 2007.

Of the total respondents, education level, highest numbers of respondents i.e. 40 percent were illiterate followed by 32 percent literate. For three-fifths of the respondents (28percent), primary occupation was labor followed by 40 percent who were following caste based occupation.

From their own production, only 3 percent respondents said that it fulfilled their livelihood requirement. The major crops produced in study area were 0-5, 5-10, 10-15, and 15-20 whose productivity were 8%,40%,40% and12% per ropani respectively. . Talking about physical assets, they had cycle, radio, TV, CD player, motor pump, sewing machine and interlock machine. Lowest 25 respondents family members had attended only primary level and only 2 had attended intermiodiate and above levels of education. Due to the irregularity of income, only 55 percent of respondents. Their minimum monthly expenditure was NRs.500 whereas, maximum was NRs.9000 but the largest 17 percent respondent's expenditure ranged from NRs.1500-3000 per month.

It is shifted from Tailoring, other caste based occopation as a primary source of livelihood to caste based occopation and agricultural to wage laboring one. The evidences collected from the field, suggest that rate of socio-economic change in Damai community is high. However, gradually Damai communities in Makadum are also in the process of shifting from agriculture based to non-agriculture based livelihood pattern. The household assets of this community have greatly influenced from the process of adoption of new strategy and modification of traditional occupation. The household with comparatively better access to the capital to pursue 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.

5.2 Conclusions

In an agrarian society like Nepal, land is one of the determining factors for socio-economic conditions or land is a symbol of broader socio-economic status (a major source of livelihood, power, prestige etc.). It ensures socio-economic security. Socio-economic condition of *Damais* in all dimensions, such as sources of livelihoods, size of land holding, food security and other is at lower level. *Damais* are nearly landless or synonymous to landless which means their natural capital according to SLF is not good as the land they own are very little. According to the findings of this research,

majority of the *Damais* have *Private* land and other have *adhiya* land. Even if they don't have ownership in the *Adhiya* land they are possessing, they have access to it. It is only that, due to the lack of ownership, they could not keep those lands as a collateral or mortgage in bank in case they wanted to take loan.

Moreover, due to the smaller land holding size and also because the land they own are also either near river or non-irrigated, it results into lesser production of the crops. Therefore, majority of their own production lacked food security. Most of the respondents had food sufficiency for 3 to 6 months only. Therefore, it is clear that the land they had were not enough for their livelihood. Hence, they used others' land under different tenancy mode and also worked as labors in both on farm as well as off-farm. The wages they earned were also not regular. Therefore, they were unable to fulfill their basic needs such as education, health, food, clothing and other facilities. According to them and findings of this research, sometimes, they even didn't get chance to have their meal in case they didn't get work and unable to get loan from both formal as well as informal sources. This can reveal that their condition was very pitiable.

Their other major livelihood strategies for supplementing the income was from their traditional caste based occupation so it can be said that on one hand they were richer in human capital and on other hand they lacked in other occupation to compete in the market. The other human capital was their education status which was also low due to their lack of proper income source. But, they were trying their best to give their children education due to which there was a hope that with this human capital, in future they will have better work opportunity. In the study area what I have found that, connected to ward two, there was *Damai* settlement. The situation of *Damai* community. *Damai* community had very less land and were poor. Whereas living near same ward, *Damai* community was overlooked. Due to their lack of appropriate training/ skill they hardly got work as well.

There are a number of socioeconomic constraints for modernization of *Damai* caste based occupation. On the one hand, it is not in position to compete in global market and it has no good economic return. On the other hand, it is not considered as a prestigious, profitable, dignified job or occupation due to socio-cultural factors imbedded with Nepali Hindu Caste System. Hence, this occupation is gradually

disappearing due to shifting to other occupations. Therefore, they were more attracted to go to Malisiya and Qtar as they didn't have enough money to go other than that place.

Hence, due to their limited source of income and higher expenditure, only few numbers were able to save some of money which showed that their financial capital was also low. It was also found that they kept livestock like goat, ox, cow, buffalo, calf, and hen for different purposes like for their livelihood, as an assets and other religious belief. In the name of physical assets, they had a house but none of the respondents had concrete house. Only half of the population had access to drinking water where as the other half didn't. In case of toilet facilities, none of the *Damai* respondents had access to such facility. But talking about means of transportation, they had cycles and other assets like TV, sewing machines, who were involved in caste based occupation, and so on. This shows that they had access to only a minimal physical capital, natural capital, financial capital and human capital which did not show their good living standard. But due to their access to education, there were chances of gaining social capital. They were aware of their right and were found involved in local NGOs working for their rights. This was helping them to increase their networking.

Damai community with a case study shows that they are still in critical condition of their financial status. We found that training and gaining knowledge, as in the case of our thesis of study area was very weak comparison to others places because of lack of education and awareness of people. The thesis find out, Damai community was some of the main aspects the household gained from the skills to keep their livelihoods sustainable, meaning that they can rely on their benefits to be long-term and not dependent on shifting trends. It is a challenge to define specific characteristics of livelihood strategies, as the range of development that we encountered through our research was very broad. Thus, there are multiple ways for a Damai livelihood strategies development project to be conducted, but two main aspects characterizes the term; firstly, the thesis have to have a positive effect on one or more of the participants' livelihood assets and secondly, it should benefit not only the participants, but the community in a broad definition of the term – directly or indirectly. To different degrees, these aspects characterize all the three analyzed the our study.

5.3 Recommendations

Following are the suggestions made after the study.

1. NGO/INGO may emphasize on increasing social capital and human capital of *Damai*. This will increase the livelihood options of those people.
2. State or other NGO/INGO should take special efforts for alternative sources of livelihoods. Specially, modernization of *Damai* caste based occupation is one of the single alternative strategies for ensuring livelihoods security.
3. 3.They have low educational status and feel socially deprived. In order to uplift their socio economic status and for capacity building, as well as employment oriented program should be lunched in the *Damai* community.

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APPENDIX- A

**SURVEY QUESTIONNAIRE ON LIVELIHOOD STRATEGY OF
DAMAI COMMUNITY**

Date:

A. General Information

Name of respondent:

Tole	Age	Marital Status	
Religion	Language	Married	Unmarried

B. Family Description:

1. Name of Household Heads (HH)

Sex: Male Female

Education: Illiterate literate Primary secondary
Intermediate

2. Family size

Individual ID	Relation to HH	Age	Sex	Occupation	Education

C. Traditional Occupation

1 Do you have traditional Occupation?

A. YES B. NO

2. If Yes, what are they?

a. Farming b. Domestic labor c. Wage labor d. others

3. Are you following them?

A YES B. NO

4. If yes, mention them.

_____ .

5. If no you never did it?

A. YES B. NO

6 Is your father following the same?

A. YES B. NO

7 Are your other family member adopting them?

A. YES B. NO

8. If, no why don't they like to follow them?

_____ .

9 If, yes why do they like to follow them?

_____ .

D. Capital Asset

1. Land holding size of the households

Land type/Ownership	Khet (Kattha)	Bari (Kattha)	Ghaderi (Kattha)	Forest (Kattha)	Others	Total
Private						
Mohi						
Bataiya						
Alani						
Guthi						
Total						

2. Agricultural Production:

Crops	Cropped Area Kattha	Crop	Production	Muri
Paddy				
Wheat				
Maize				
Barley				
Bean				
Mustered				
Others				
Total				

3. Is it sufficient for fooding?

A. YES B. NO

4. If No, how long does it last?

a. <6 b. 6-9 C. >9 months

5. Do you buy/sell any crop production?

A. YES B. NO

6. If yes, please give the information.

Crop Types	Sold amount kg.	Bought Amount kg.	Remarks
Paddy			
Wheat			
Maize			
Barley			
Bean			
Mustered			
Others			
Total			

7. Livestock Details

Types/ Ownership	Own rearing by oneself	Owen given to other	Taken from others	Total Having	Total Income
Cow					
Buffalo					
Pig					
Goat					
Others					

8. How many cow/buffalo do you have?

a. No. of cow _____ b. No. of Buffalo _____

9. How many liters milk do you get in a day?

_____ Liters

10. Is expansion of market helping you in your livestock farming?

A. YES B. NO

11. If, yes how?

_____ .

12. From where your livestock get fodder?

_____ .

13. Are you doing vegetable farming?

A. YES B. NO

14. If, yes mention below.

Name of Vegetable	Cropped area (kattha)	Rate	Total income	Remarks

E. Income Expenditure and Household infrastructure

1. Please give your annual income from different sources annual income?

Activities	Income (Rs)
Crop farming	
Animal husbandry	
Wage laboring	
Salary	
Pension	
Rent	
Remittance	
Others	
Total	

2. Which category does your income exist?

a) > 5,000 b) 5000-10,000 c) 10,000-15000 d) above 15,000

3 Are you able to make saving from this occupation?

A. YES B. NO

4. If yes, mention your annual saving.

_____.

5. Where do you use your saving?

_____.

6. What livelihood strategies do you adopt?

Farm activities:

.....

.....

Off-Farming Activities:

.....

.....

Traditional caste based occupation (Listing):

.....

.....

Coping strategies (in case of deficit...)

.....

.....

F. Vulnerability Context (VC)

1. How much times do you give your major occupation?

a. Full time b. Part time c. seasonal

2. How do you manage your expenditure at critical time?

_____.

3. If you have part time job, than where do you spend your rest of time?

_____.

4. Please give following information

a. more income period b. less income period c. Cause of variation

G. ORGANIZATION AND SOCIAL RELATION

1. Have you heard about the Organization?
A. YES B. NO
2. If, yes what are they?
a. b. c. d.
3. Are you involved in any institution?
A. YES B. NO
4. If, yes name the organization.
a. b. c. d.
5. Do you have subscription on political party?
A. YES B. NO
6. Have you represented on local government body?
A. YES B.NO

7. Do you participate in past election?
A. YES B. NO
8. If Yes, which one?
A. Parliament Election 2048 B. Mid –term Election 2051
C. Local Election 2054 D. Parliament Election 2056
E. Constitutional Assembly Election 2064

H. Development, Urbanization & modernization

1. What development activities have been taken place over the last 5 years?
a. Road construction b. Market expansion
c. School establishment d. others
2. Is your village connected with road?
A. YES B. NO
3. What are the impacts of the road in your occupation?
_____.
4. Do market expansion affect on your occupation?
A. YES B. NO
6. If yes, what are affects?
_____.
7. Do you have practicing any new occupation due to market expansion?
_____.

8. Which development activities have affected your livelihood? Give the name.

_____ .

9. Is there any problems and challenges in your livelihood because of urbanization, modernization?

_____ .

10 If yes, what are the major problems?

_____ .

Thank You Very Much !

APPENDIX- B
CHECK LIST FOR THE KIS (KEY INFORMANTS)

Name of Respondent:

Age:

Sex:

Education:

1. What are the traditional occupations of Damais' Community in this village?

2. Are these occupation are changing over the year? Give reason.

3. What are the roles of modernization/ urbanization in such change?

4. What are the activities of women in this community?

5. Are there any gender problems?

6. Are there any organizations in your society?

7. If yes, what are they doing?

8. Is there any institutional Change over the years?

9. If yes what are the possible reason for it?

10. What are the problems and challenges of the village on the way of making sustainable livelihood?

11. How can you improve the livelihood of Damais' community of this village?
Give some suggestions.

Thank You !