

CHAPTER 1

INTRODUCTION

1.1 Background

Physiographic or ecological diversity is a well-known characteristics of Nepal. However, even more important characteristics is the diverse caste and ethnic groups living within the country (Subedi, 2002). Nepal is ecologically and culturally heterogeneous country with different castes, tribes and ethnic groups having their own cultures, traditions, customs, religions, beliefs and occupations.

Nepal, occupying the central section of the Himalaya has become the theatre of the Caucasoid-Mongoloid interface. Their contact zone which runs at a tangent from North-West to South-East, is an expression of geographical factors and historical processes. Due to their routes of migration, the Mongoloids (*the Kiranti*) are more numerous in the east while the Caucasoid (*the Khasa*) predominate in the west. Another interesting aspect of ethnic distribution in Nepal is vertical zonation of ethnic/caste settlements. High mountain areas throughout the northern part of the country are inhabited by the *Bhote* early as well as recent migrants from Tibet. In the hills, the temperate zone is generally occupied by Mongoloid tribes and the sub-tropical zone by Caucasoid caste (Gurung, 1996).

The term *Jaat* and *Jaati* are very common social expression used to denote people of Nepal. Prithvi Narayan Shah, the founder of Modern Nepal remarked Nepal as the garden of four *Varna* and six *Jaat*. The two common terms *Jaat* and *Jaati* need to be distinguished while the former relates to caste groups of Caucasoid feature the later to ethnic groups of Mongoloid feature. Numerous sub-divisions and sub-groups within these

two broad categories make Nepal's social identity as garden of numerous caste and ethnic groups (Bista, 1991 quoted by Subedi, 2002).

Nepalese society is divided into different caste groups. Caste system is characterized by the social inequality and the rigid system of ascriptive hierarchy. The whole caste system is based on the principle of pollution and purity. This principle of pollution is the main social rule of the society. It is legitimized by the value of Hindu cultural system. The relationship between people and their behaviour to other are governed by Hindu norms and values. Untouchability which was a characteristic of Hindu caste system has changed now. Various ethnic groups live in Nepal. Broadly speaking, they can be divided into two distinct groups according to their racial and linguistic affinities; the *Gorkhas* or *Parbatias* who speak an Indo-Aryan language as Nepali and Tibeto-Burman groups who speak any dialect of Tibeto-Burman language e.g. Rai, Limbu, etc (Nepali, 1965).

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

Among the different castes of Nepal, Newar occupies the sixth position having a total of 5.48% population of the country in 2001. It has its own script, language, culture and caste system. "Caste is the principle basis of social hierarchy among the Newars, irrespective of whether an individual

is the follower of Buddhism (*Budhamargi*) or Hinduism (*Siva-margi*), he must be born into his caste. Caste cuts across religion and brings both religious sections of the Newars under one single scheme of hierarchy. In theory, the Newar caste organization is based on the same Hindu principle which stipulates the five fold division of society, headed by the Brahmins and to be followed in order by Kshatriyas, the Vaisyas, the Sudras and the untouchables" (Nepali, 1965: 146).

So far as internal caste organization of the Newar is concerned, there are numerous castes and sub castes. They are differentiated on the basis of their hereditary calling and restrictions on food and marriage. More recent chronicles state that Newar king Jayasthiti Malla divided the population of the Kathmandu valley into 64 castes on the basis of the hereditary; occupation and genealogies. Each caste was given a certain occupation and determined which priest, the Buddhist Gubhaju or the Hindu Brahmin, was responsible for the spiritual welfare of each caste (Muller-Boker, 1988).

Newars are classified on the basis of purity and religion. Rosser (1978) classified the Newar into two groups. Upper 20 castes were grouped as *Pani Chalne* (water accepted) group and remaining six castes were grouped as *Pani Nachalne* (water not accepted). He said that there is a line which is called 'water line' that divides the two groups. In the group of *Pani Nachalne*, Poda occupies the fourth place, followed by the *Chyame* and the *Harahura*.

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

1.2 Statement of Problem

Poverty has remained as a core issue in the country and is unevenly distributed with regard to socio-ethnic groups, gender and region, urban or rural. Urban poverty is a growing problem in the world. It is growing as a consequence of rapid urbanization. Particularly in the third world countries, urban population is increasing as about twice as the rate of national population (CBS, 2003). Urban poverty is the condition where individuals become unable to fulfill their basic requirements, don't get minimum health care facilities and other basic services. The major characteristic of the poverty is the lack of assets. However, poverty is not only an economic phenomenon but also reflects a multidimensional attitude. So, it would remain as a major challenge even in the 21st century.

The study of Livelihood strategy of urban poor is a new concept in Nepal. The present study has selected Pode community, one of the urban poor groups within the Kathmandu valley, for the analysis of livelihood strategy. Livelihood strategies are the strategies which enable people to secure their means of existence (Boker, 2003). A Livelihood comprises the capability, assets and activities required for a means of living (Chamber and Conway, 1991). The Livelihood strategy differs from urban to rural areas as well as in different ethnic groups. In comparison to the rural, the urban area possesses many facilities and services which add possibilities of job and other non-farm activities. Generally, the living standard is comparatively high and opportunities for employment exist in the urban areas. However, even within such phenomena, there are some marginalized groups who haven't been incorporated in mainstream of development and live a life in misery.

Kathmandu valley, the urbanized area of Nepal is the traditional home of Newar community. In Newar society, there are many types of works which are related to their caste. Generally, occupational caste are commonly recognized as lower in the social hierarchy. Pode is also one of the such communities within the urban characteristics of Kathmandu valley. Majorities of the community are distributed within Kathmandu valley, the

capital city of Nepal. 'Dark under the lamp' is suitable quotation in the context of Pode community of Kathmandu valley. They are illiterate and socially excluded (Amatya, 1997). As a result, they are marginalized from the mainstream of development. However, they have their own identity and customary occupation but are being affected by modernization and changing urban environmental conditions.

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

The completion of the study seeks to answer the following questions:

1. What are the livelihood strategies of the Pode community living in the Kathmandu (Sawal-Bahal) and Kirtipur area?
2. How are the Pode communities maintaining their livelihood in the changing environment?
3. What are the factors responsible for their backwardness?

1.3 Objectives of the Study

The general objective of the study is to examine the continuity and change in livelihood strategy of Pode community living in Kathmandu and Kirtipur area. It further examines the community with respect to the vulnerability context. The specific objectives of the study are:

-) to compare the livelihood strategies of Pode communities living within Kathmandu and Kirtipur area of Kathmandu valley;
-) to find out the changes in occupation and evaluate the vulnerability of Pode community;
-) to identify and discuss the causes of backwardness of the community.

1.4 Significance of the Study

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

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

1.5 Limitations of the Study

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

1.6 Organization of the Study

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

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

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

The fourth chapter has dealt about the introduction of the study area and the Pode community. The chapter includes the hierarchy and untouchability among Newar community.

The fifth chapter what is generally exist the socio-economic settings of the Pode community. In this chapter, householdsizes, age and sex structure, literacy status and heath conditions are to be discussed on.

In this way, the continuity and change in the households assets of the community is explained in chapter six. In this chapter, the researcher showed the different types of assets in the context of community in first part. And second part deals the traditional livelihood strategies and

existing livelihood strategies. Similarly, changes the livelihood strategies of the community is also discussed in this chapter

In the same way, chapter seven has discussed about the vulnerability of this community. Here, different factors which made them vulnerable are to be dealt. The risk of the unemployment, technology/ cultural vulnerability, social vulnerability and other livelihood assets and their vulnerability are also shown clearly.

The last chapter of this study has presented about the findings.

CHAPTER 2

LITERATURE REVIEW

Literature review is very important aspect of academic research and an essential element of research design. Sometimes, research questions might emerge from the researcher's own intuition and personal experience but most often the study of existing literature becomes the main source of research question, which ultimately leads to the settlement of the problem. Review of literature is the entry point for most scholarly works of academic and professionals. In the standard research formats the placement of literature review after discussion of many other components is for the convenience of the researchers themselves (Subedi, 2004).

In this study mainly two types of literature have been reviewed. The theoretical review includes the origin and definition of livelihood approach. It also incorporates the main components of livelihood analysis, different models and frameworks which are developed by different development agencies. The second part discusses the relevant case studies related to the research. Therefore, the reviewed literature is broadly categorized into theoretical and empirical literature related to livelihood strategies.

2.1 Theoretical Review

Before the development of the concept of sustainable livelihood, Sustainable Development (SD) and environmental sustainability were developed. There was a milestone named Brundtland Commission (1987), which helped these concepts to be developed. These concepts are the building blocks in the development of sustainable livelihoods. Sustainable development has acquired a broader connotation as defined by the World Commission on Environment and Development (WCED): "Sustainable

development is development that meets the needs of the present without compromising the ability of future generation to meet their own needs" (WCED, 1987 quoted by Gurung , 2001:12).

The concept of sustainable livelihoods was put forward in the report of advisory panel of the World Commission on Environment and Development (WCED). In calling for a new analysis, it proposed sustainable livelihood security as an integrating concept, and made it central to its report (WCED, 1987 quoted by Chambers and Conway, 1991: 5). The definition was as follows:

"Livelihood is defined as adequate stocks and flows of food and cash to meet basic needs. Security refers to secure ownership of or access to resources and income-earning activities, including resources and assets to offset risk, case shocks and meet contingencies. Sustainable refers to the maintenance of enhancement of resource productivity on a long-term basis. A household may be enabled to gain sustainable livelihood security in many ways-through ownership of land, livestock or trees; rights to grazing, fishing, hunting or gathering; through stable employment with adequate remuneration; or through varied repertoires of activities."

Modifying the definition of the WCED panel, Chambers and Conway (1991:6) proposed the following working definition of sustainable livelihoods:

A livelihood comprises the capabilities, assets (stores, resources claims and access) and activities required for a means of living; a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term."

Capabilities, equity and sustainability combine in the concept of sustainable livelihood. The word 'capability' has been used by Amartya Sen to refer to being able to perform certain basic functionings. 'Equity' means to imply a less unequal distribution of assets, capabilities and

opportunities and equal enhancement of those of the most deprived. Similarly, 'sustainability' is used to refer to life styles which touch the earth lightly; ability to maintain and improve livelihoods while maintaining or enhancing the local and global assets and capabilities on which livelihood depends. A livelihood in its simplest sense is a means of gaining a living.

2.1.1 The Sustainable Livelihood Approach: Different Models and Livelihood Frameworks

The concept of livelihood and its implication have been forwarded by development agencies. They have adopted livelihood concepts and their main effort was in implementation. Therefore, in this section it is tried to review different approaches adopted by four development agencies namely: DFID, CARE, OXFAM and UNDP.

The UK Government white paper (1997) on international development commits the Department for International Development (DFID) promoting "sustainable livelihoods" and protecting an improved management of the natural and physical environment. These objectives are both expected to contribute to the overall poverty eradication goal. The Natural Resources Policy and Advisory Department (NRPAD) of DFID are working with other DFID department to try to establish what exactly is meant by the livelihood approach and how DFID personnel and others can work to promote this in their day to day operations (Carney, 1998).

DFID's Sustainable Livelihood Model

The main goal of DFID's Sustainable Livelihood (SL) approach is poverty reduction, economic reform and adopting sustainable livelihood thinking to reduce poverty in sustainable manner. The SL principle is intended as a guide to poverty focused development, encapsulate the essential aims of SL approaches. Drawing on the chambers definition as well, DFID stresses that there are many ways of applying livelihood approaches. There are six

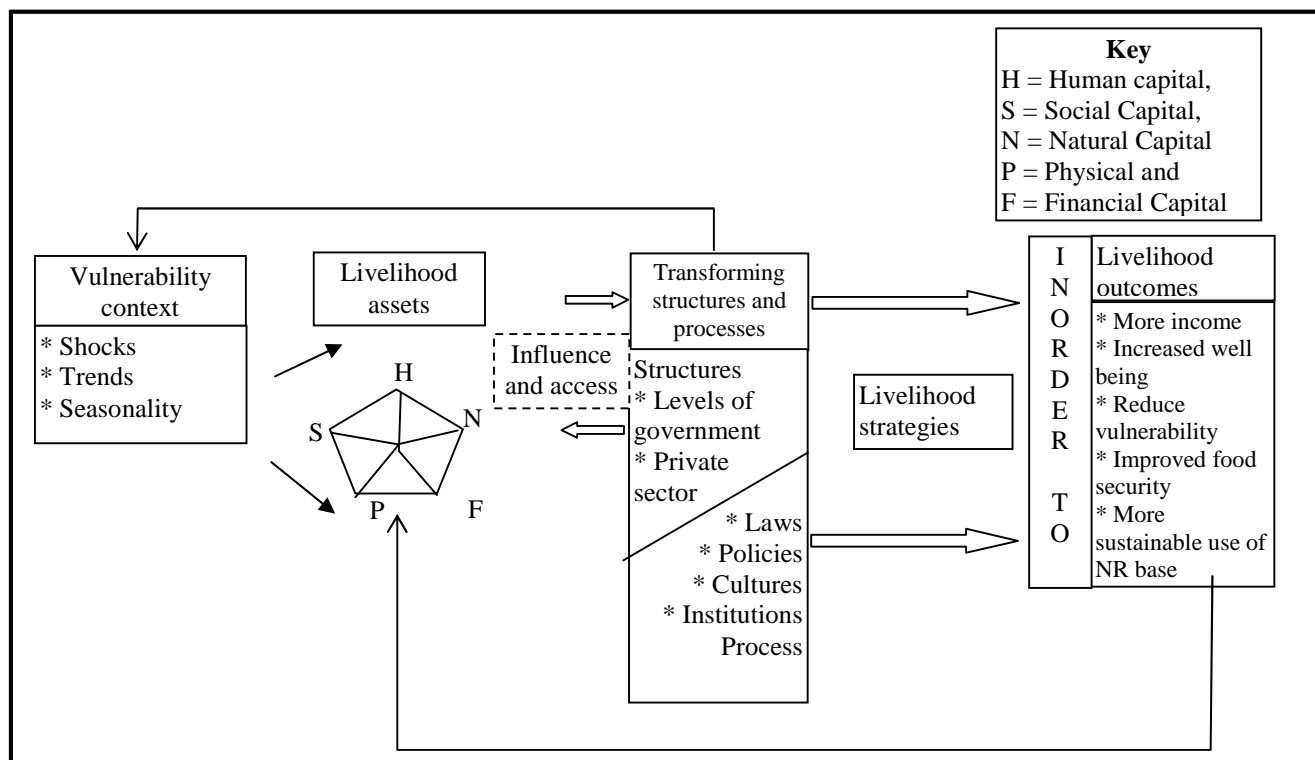
underlying principles of this approach. DFID stresses that poverty focused development acting should be: people centered, holistic, dynamic, responsive and participatory, multilevel and sustainable.

DFID's Sustainable Livelihood Framework

DFID has provided a framework to foster the livelihood analysis. The livelihood framework is a tool to improve our understanding of livelihoods, particularly the livelihoods of the poor. The sustainable livelihood framework presents the main factors that affect people's livelihood, and typical relationship between them. It can be used in both planning of new development activities and assessing the contribution to livelihood sustainability made by existing activities (DFID, 1999). It is expected that the framework will serve the following purposes:

-) Define a scope and provide the analytical basis for livelihood analysis.
-) Help those concerned with supporting SL to understand and manage the complexity of livelihoods.
-) Provide the basis for development of a set of concrete intermediate objects (Carney, 1998).

Figure 2.1: DFID's Sustainable Livelihoods Framework



(Sources: DFID, 1999. Sustainable Livelihoods Guidance Sheet).

The framework is centered on people. It does not work in a linear manner and does not try to present a model of reality. Its aim is to help stakeholders with different perspectives to engage in structured and coherent debate about many factors that affect livelihoods, their relative importance and the way in which they interact.

The SL framework presents the main factors that affect people's livelihoods and typical relationship between them. It can be used in both planning new development activities and assessing the contribution to livelihood sustainability made by existing activities. In particular, the framework provides a checklist of important issues and sketches out the link to each other. It draws attention to core influences and processes and emphasizes the multiple interactions between the various factors which affect livelihoods. It does not work in a linear manner and does not try to present a model of reality (DFID,1999).

The framework emphasizes on five different things which are associated with livelihood analysis, they are: *vulnerability context*, *livelihood assets*, *transforming structure and process*, *livelihood strategy* and *livelihood outcomes*. There are feedback relationship between each other, mainly transforming structure and process and the vulnerability context; and the livelihood outcomes and livelihood assets. DFID stresses the importance of livelihood and capital assets and distinguishes five categories of such assets: natural, social, physical, human and financial. It also stresses the need to maintain an 'outcome focus'.

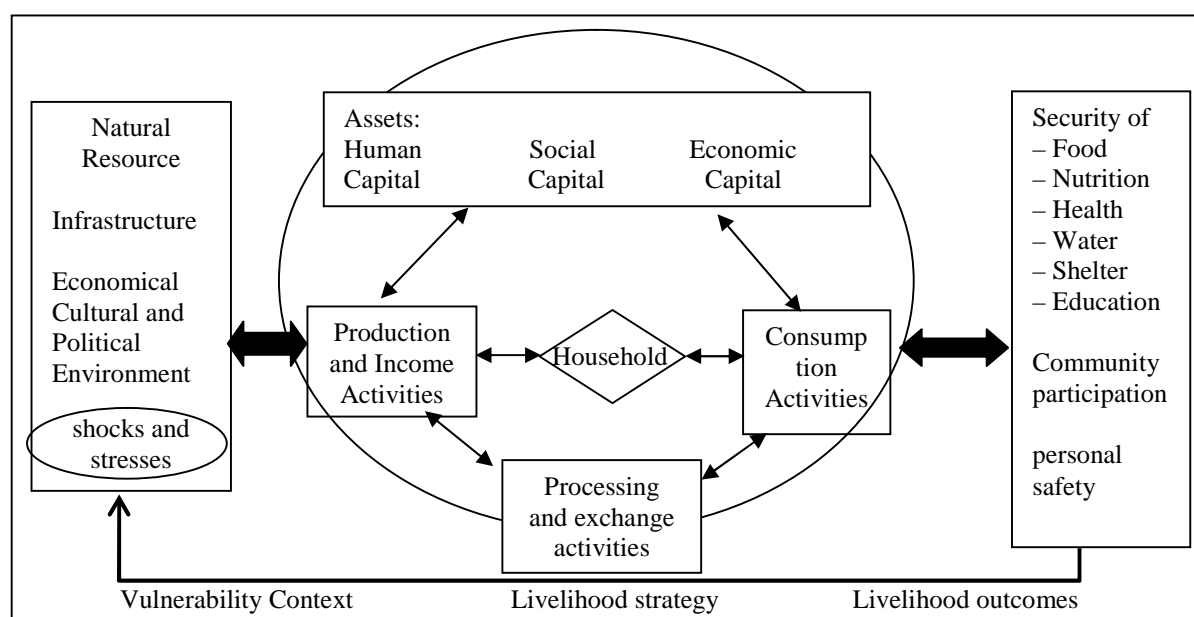
CARE's Livelihood Framework

CARE identifies three fundamental attributes of livelihood. These are:

-) The possession of human capabilities (such as education, skills, health, psychological orientation);
-) Access to tangible and intangible assets; and
-) The existence of economic activities.

The interaction between these attributes defines what livelihood strategy a household will pursue. CARE's emphasis is on household livelihood security linked to basic needs. Its view is that a livelihood approach can effectively incorporate basic needs and a right-based approach. The emphasis on rights provide an additional analytical lens, as do stakeholder and policy analysis. For example, when holistic analysis is conducted, needs and rights can thus both be incorporated as subjects for analysis. This focus on the household does not mean that the household is the only unit of analysis, not does it mean that all CARE's interventions must take place at the household level. The various perspectives brought to livelihoods analysis contribute to the generation of a range of strategic choices that are reviewed more fully during detailed project design.

Figure 2.2: CARE's Livelihood Framework



Source: Swift, et al. 1989 adopted from www.livelihood.org/care (Downloaded on 17th July 2006)

CARE has used its livelihoods approach in both rural and urban contexts. It identifies three different things not mutually exclusive, categories of livelihood activity appropriate to different points in the relief-development spectrum.

OXFAM's Livelihood Framework

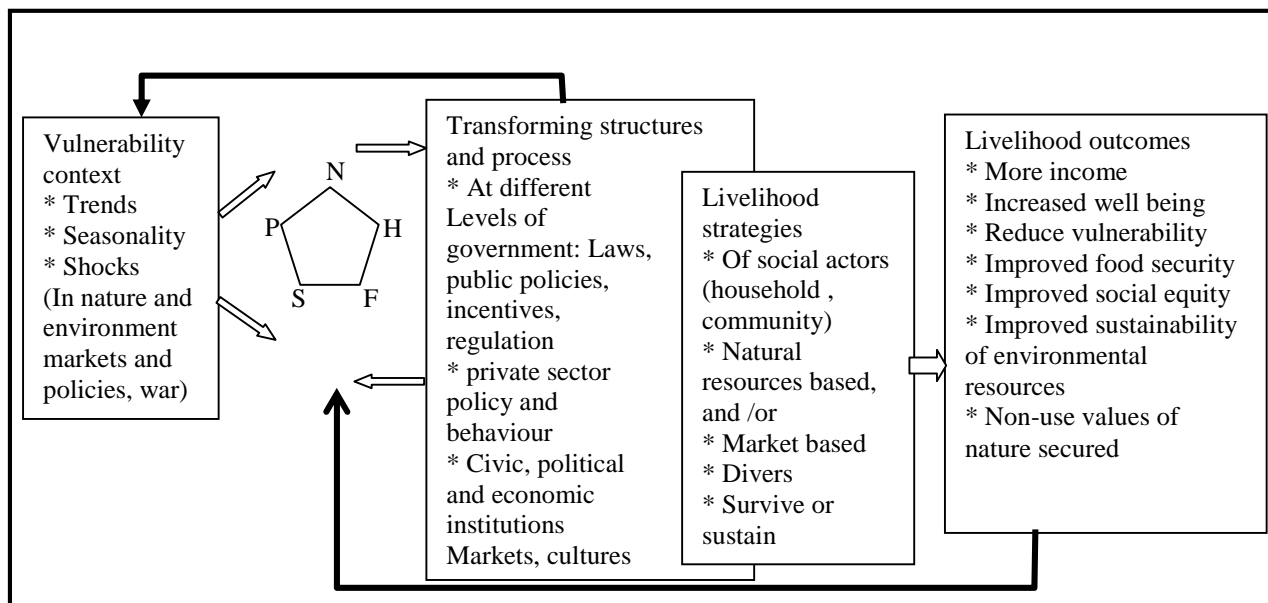
OXFAM also defines the sustainable livelihoods as those that allow people to cope with and recover from shocks, maintain quality of life over time, and provide the same or better opportunities for all, now and in the future. In OXFAM definition a 'Livelihood' refers to the capabilities, assets and strategies that people use to make a living. That is to achieve food security and income security through a variety of productive economic activities.

OXFAM's livelihoods programme seeks to help in realizing the poor peoples' right of sustainable livelihood, including closely related rights to a

safe environment, housing, clean water and sufficient food. Main focuses of OXFAM are as follows:

-) All human beings have economic rights as part of their fundamental human rights.
-) Power imbalances in markets at all levels are leading contributor to the denial of economic rights reversing such imbalances can lift millions out of poverty; achieving market development and greater power in markets for poor people require organization by people themselves as well as redistribution and sound market regulation and management on the part of government and other organization.
-) International trade can be a powerful engine for poverty reduction but international trade rules are currently loaded against the poor and the environment; changes in national policies are also imperative and often a pre-requisite for more equitable international trade.
-) Economies must be managed to ensure that growth is a means to economic and environmental equity for current and future generations rather than an end.

Figure 2.3: OXFAM's Livelihood Framework



Source: Neefied, 1995. adopted from www.livelihood.org/oxform
(Downloaded on 15th July 2006)

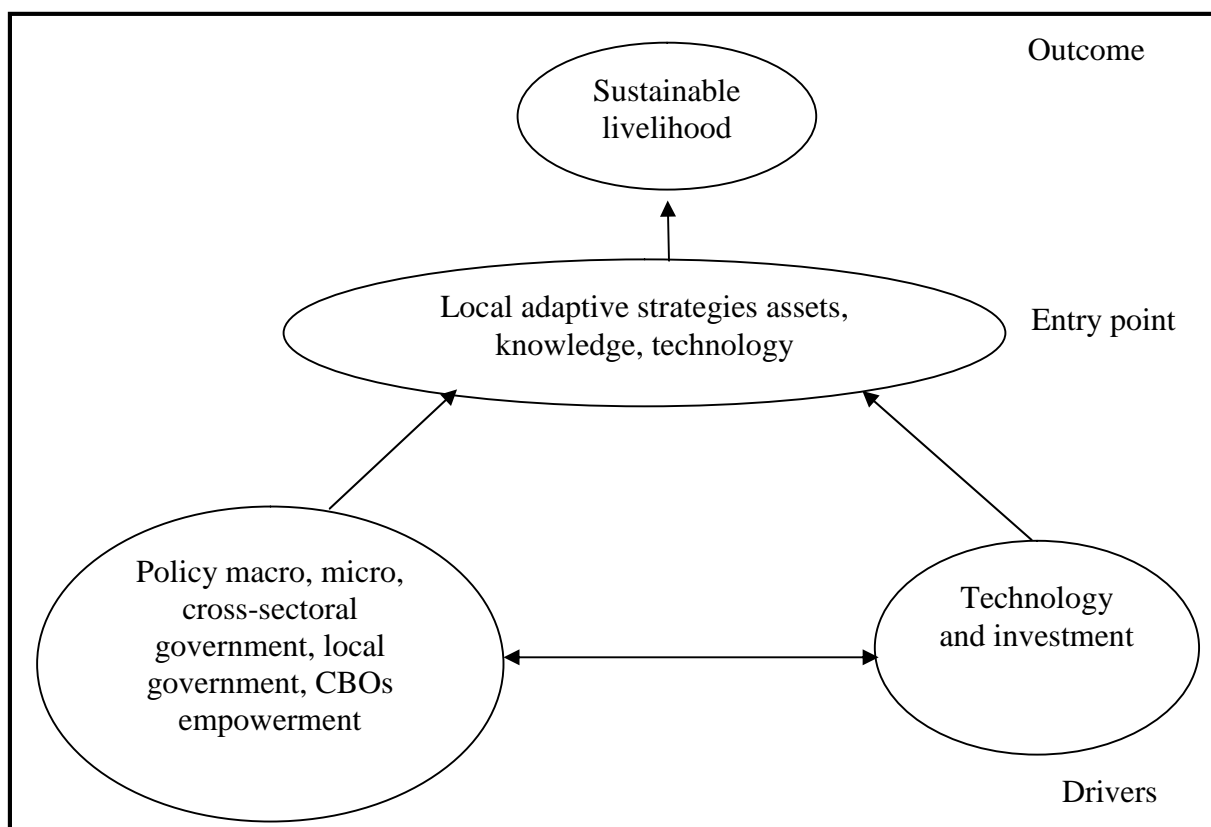
DFID as well as OXFAM's livelihood programme strategies are based on a holistic analysis of poverty and reflect in their implementation on the other principles that underlie a sustainable livelihoods approach, people centered, responsive and participatory, multi-level, conducted in partnership and sustainable.

For greater impact and learning, OXFAM is currently focusing its livelihoods programme on the pro-poor agricultural development, focusing especially on the power of poor producers in local, national and international markets. Increasing the power of women workers, especially those working in global trading chains to increase security and improve employment and working conditions and improving livelihoods in the informal sector in urban areas.

UNDP's Sustainable Livelihood Framework

Within UNDP the sustainable livelihood agenda is a part of the organization's overall Sustainable Human Development (SHD) mandate that was adopted in 1995. This includes; poverty eradication, employment and sustainable livelihoods, gender, protection and regeneration of the environment and governance. In this context, the SL approach is one way of achieving poverty reduction, though there are also other strategies being pursued within the organization (e.g. macroeconomic growth, community development, community-based natural resource management, etc.)

Figure 2.4: UNDP's Sustainable Livelihood Framework



Source: UNDP, 1996. adopted from www.livelihood.org/undp.
(Downloaded on 16th July 2006)

As one of the UNDP's five corporate mandates sustainable livelihood offers both a conceptual and programme framework for poverty reduction in a sustainable manner. Conceptually, 'Livelihood' denotes the means,

activities, entitlements and assets by which people make a living. Assets are defined as: natural/biological (i.e. land, water, common-property resources, flora, fauna); social (i.e. community, family, social networks) human (i.e. education, labour, health); physical (i.e. roads, clinics, markets, school, bridge) and economic (i.e. jobs, savings, credit). The sustainability of livelihoods becomes a function of how men and women utilize assets portfolio on both a short and long-term basis. Sustainable livelihoods are those that are:

-) able to cope with and recover from shocks and stresses (such as drought, civil war, policy failure) through adaptive and coping strategies;
-) economically effective, livelihood activities do not irreversibly degrade natural resources within a given ecosystem; and
-) socially equitable, which suggests that promotion of livelihood opportunities for one group should not exclude options for other groups either now or in the future.

2.1.2 Component of Livelihood Frameworks and Focus on Analysis

As discussed in previous section, different development agencies have used sustainable livelihood model differently. In their models and frameworks, some aspects are presented in the same way and some aspects differently. An attempt has been made to evaluate the frameworks and focus on the analysis, which were forwarded by different development agencies particularly DFID, CARE, OXFAM and UNDP in table 1.

Table 2.1: Core Livelihood Component and Focus of Analysis

S.N.	Components	DFID	CARE	OXFAM	UNDP
1	Vulnerability	Shocks, trends seasonality	Shocks and trends	Trends, seasonality and shocks (in nature and environment, market, policies, war.	Shocks and stresses (drought, civil war, policy failure)
2	Livelihood assets	Natural, human, social, physical and financial	Human capital, Social capital, Economic capital	Natural, physical human, social, financial	Natural, biological, social, political, physical, economic
3	Transforming structure and process	Level of government, private sector, law, culture, policies, infrastructures		At different level of government laws, public policies, incentives, regulation, private sector policy and economic institution (Market, culture)	Policy (Micromacro, cross-sectoral) Governance (Local government, CBO's, empowerment)
4	Livelihood strategy	Different activities	Production and income activities process and exchange activities, consumption activities	Social actors (household community) natural resource base and or market based, diverse survive and sustain	Adoptive and coping local adaptive strategies, assets, knowledge, technology
5	Livelihood outcomes	More income, increased well being, reduce vulnerability, improved food security, more sustainable use of NR base	Security of food nutrition health, water shelter, education, community participation personal safety	More income, reduce vulnerability, improved food security, improved social equity, sustainability of environmental resources, non-use values of nature secured	Sustainable livelihood

Source: Banskota, 2005.

2.2 Literatures Related to Livelihood Strategies

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

The study of Blakie and Coppard (1998) tried to evaluate the changing livelihood strategy of the people within Likhukhola watershed. In the article "Environmental Change and Livelihood Diversification; where is problem", the authors mentioned how farmers in hill of Nepal perceive and adopt environmental change (particularly dealing soil fertility) in the context of broad socio-economic change. They found that anthropogenic accelerated soil erosion was not critical problem though there was local evidence of it. It did not directly pose threat to the livelihood of the majority, but was important for poor farmers who did not have access to irrigation. According to them, livelihood diversifications and growth of agricultural income were the major features of socio-economic change in middle hill of Nepal. They further said that it was necessary to link the finding of erosion of the research with changing economic and social circumstances of farmer in order to evaluate environmental degradation that was identified. It might be worthwhile shifting the emphasis to helping farm household to develop appropriate livelihood strategies including

diversification of income opportunities rather than conforming research in purely, physical aspect of environmental change.

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

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

Rai (2004) attempted to examine historically the changing livelihood strategies of occupational communities (*Damai* and *Kami*) as well as to sketch the present situation. This study was based on the household survey

of 92 samples from Panchakanya and Namsaling VDC of Ilam district. This study concluded that a specific change had been seen in the traditional occupation and the change emerged due to the internal as well as external causes. Industrial products, readymade and fashionable goods were the external causes which had a negative impact on the traditional occupations and further compelled them to diversify. The absence of knowledge and skills about new fashions and nature were taken as internal causes which played a vital role in the changing livelihoods of these groups.

Acharya (2005) attempted to discuss the livelihood strategy of Tamang community in peri urban setting in two geographical locations namely: *Bosan* and *Raniban*. He found the livelihood strategy of Tamang community in transition. Their livelihood strategy shifted from agriculture as a primary source of livelihood to business as a non-agriculture one. The study also found that the livelihood strategies of marginal communities change over the time; the change was even more intense and speedy in the transition where assets and resources needed to pursue the livelihood outcomes under the way of modification. The evidences collected from the field suggested that, the pace of shift in Raniban was faster than in Bosan. However, gradually Tamang communities in Bosan were also in the process of shifting from agriculture based to non-agriculture based livelihood options. The household assets of this community had greatly influenced with the process of adoption of new strategy of modification of traditional occupation.

Pandey (1987) in his research paper entitled "Livelihood of landless peasants; a study of evicted resettlers" focused on the causes and consequences for becoming landless peasants and their livelihood strategy both in migrants and their place of origin. The study was based on mainly primary data collected from the field survey by using the questionnaires.

He concluded that the landless peasants had been increasing with the increase in population due to the under employment, unemployment, population growth, land fragmentation and little chance or scope in extra agricultural development. Rural people had highly migrated in the plain area of Terai with the hope of acquiring land through the resettlement programme. The small portion of land provided by government for resettlement to the migrants, could not support them. As a result, the land hungry peasants started to encroach the forest areas. The highest sector of employment opportunities for them was agricultural labour but its seasonal nature and the small area of farmland owned by their clients left them with limited opportunities as a result the peasants were increasing there.

2.3 Studies Related to Pode Communities

Chapagain (1987) in her ethnographic study of the Pode of Bahirigaun area (Kirtipur) used descriptive research methods based on 25 households. She found that the majority of Pode community in the areas were Hindu and very backward in education. Similarly health condition was much poor because of living in unhealthy environment. It was common to the community to suffer from some serious diseases.

Sigdel (1998) attempted to discuss on changing socio-economic status of Podes in Nepal based on the ethnographic research characterized by descriptive as well as analytical techniques. The study concluded that the Pode people were very much depressed and had very limited social contact with other higher caste people. They have shifted from their traditional fishing occupation to other occupation (farming) but they were not able to improve their economic condition from new type of economic activities. He also found that caste based discrimination was responsible factor to make them unable to improve their economic condition.

Amatya (1997) discussed on the changing socio-economic profile of untouchable caste. She found that significant change in family type, family planning, marriage, occupation and education resulted in change in economic status of the community. The changes were due to the urbanization and awareness of the community. The study concluded that the change in social and economical aspects of Pode had close relationship. Majority of the people were involved in their traditional occupation. Only a few were working in other jobs than their traditional occupations such as messengers and drivers, etc. Now most of the people are becoming aware of the importance of education. Therefore, majority of them were positive towards better education for their children.

Shrestha (1990) carried out a descriptive research entitled, "Role and status of Pode in Nepali society." He found that the lower untouchable caste people couldn't enjoy their lives in the way they wanted which was against the human right. They were forbidden to enjoy many aspects which the others' caste people could enjoy freely. Normally, the lower castes were socially backwarded and economically disadvantaged. Podes, the untouchable caste of Newar community also had been ignored in all aspects though they lived in the capital city of the country. The researcher concluded that the main sources of income of Pode community in Kirtipur was government service.

Ghale (2002) in his study entitled socio-economic condition of the Pode women, found that due to the fast urbanization, the volume of city waste is also increasing as a result Podes as their traditional profession are holding on various jobs in it. Therefore, most of the Pode family members got jobs in this profession. So, they are supposed to be economically strong. Because of the preference of women of this caste it made them dependent and right to make self decision in their families. Caste discrimination was the main cause for Pode to be socially backward. The thrusting of the unwashable mentality of untouchable society has been opposed their social

uplift. Though, they had same language, religion, culture and common locality, higher caste Newars were dominating them (Podes). As a result, Pode communities were socially, economically, and politically backwarded.

The review of previous studies under the different sections are relevant to this study. This study tries to grasp the benefits from them and to fill the vacuum left by the previous works. Theoretical review has given an insight to understand the livelihood approach in a better way. Different models of sustainable livelihood (SL) approach of various organizations like DFID, CARE, UNDP and OXFAM make it clear that there is no uniformity in the structure and process of adopting the SL model among the organizations. The variation in the model is due the emphasis to the people and have recognized that economic poverty alone never gives the total picture of the poverty. Poor people might have other assets even in the case of severe poverty. So, the poverty reduction strategy alone can't bring the fruitful result.

Most of the previous empirical studies have carried out on the ethnic communities or on the urban poor in the name of marginal communities. Very few literatures are available on Pode community. The present study differs from previous studies because most of the previous studies were devoted to explore the socio-economic status and changing socio-economic condition. The present researches focused on the new concept livelihood strategy. It further tried to evaluate the changes and continuity of livelihood strategy. There are few research in the context of untouchable communities. Therefore, the present research could be the foundation as a comparative study of the Pode communities living within the urban areas of Kathmandu valley.

CHAPTER 3

METHODOLOGY

Methodology contains a description of how information were collected and analyzed. The methodology of a study is related to the theoretical approach and the nature of the research problem and the context in which data are to be collected. The prime objectives of research are to investigate reality and establish theory through empirical observation. Methodology constitutes the theory and analysis of how research should proceed. Methodology is inextricably linked to epistemology, our theory of knowledge - what can be known, by whom and through what means; methodology is based on and guided by what we think and should be known about the subject. The methodology we adopt in research comes from our world perception, world view, expression and consequences of our understanding of the world. Epistemology refers to the theory of knowledge or our understanding of the world (Timalsina, 2004).

3.1 Nature and Sources of Data

The present study has used both the primary and secondary sources of data. Primary data were collected through the household survey and focus group discussion with the Pode community and organizations concerned to the Pode people. Besides this, the researcher interviewed eight local key informants and collected relevant information.

Secondary information were collected from the different websites [particularly, the website of DFID, UNDP, OXFAM and CARE]. Google was the important search engine used to find additional literatures related to the urban poverty and their livelihood strategies. Moreover, related books, journals, articles and newspapers were also collected wherever necessary in this research.

3.2 Selection of the Study Area

Podes are distributed in different parts of Nepal. But mainly, they are found in Kathmandu valley. According to the old Poda of Sawal-Bahal, they are distributed all the way from Dharan in the east to Tansen and Butwal in the west. However, the number living outside the valley is very small. The distribution of the Poda settlements are as follows:

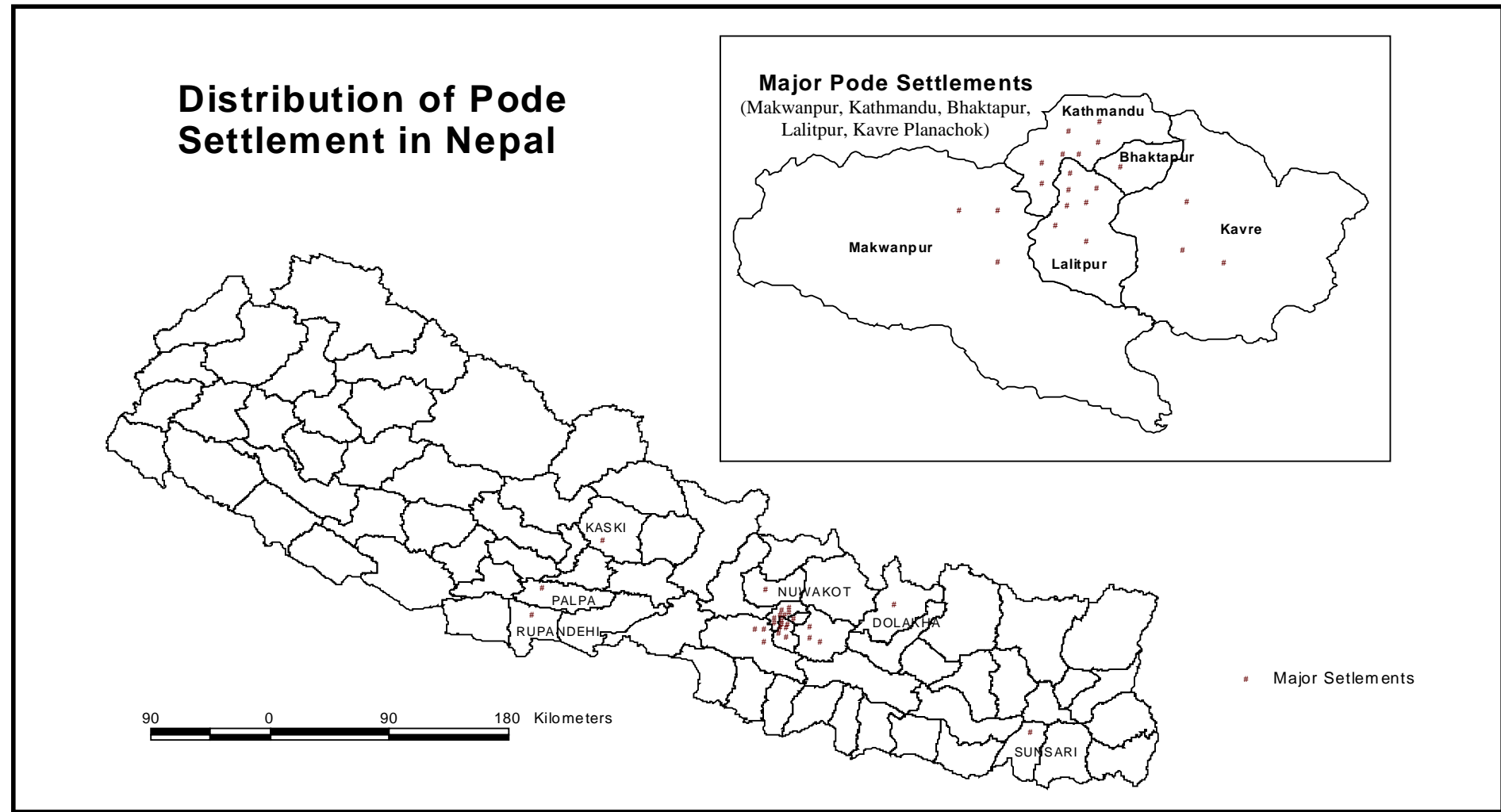
Table 3.1: Distribution of Poda settlement

Kathmandu Valley		Outside the Kathmandu valley	
Chetrapati, Dhalko	Kumbeswor	Panauli	Trishuli
Kirtipur	Pulchowk	Nala	Pokhara
Kankeswor	Lagankhel	(Kabhrepalanchowk)	Tansen
Sankhu	Bhadrakali (Tiago)	Dolkha	Butwal
Sawal-Bahal	Eti tole	Panchkhal	
Pashupati Devpatan	Na tole	Dharan	
Bauddha	Chapagaun		
	Malakhu tole		

Source: Focus Group Discussion and Amatya, 1997

Although there are many Poda settlements in Nepal only the two settlements lying within Kathmandu had been considered for this study. Sawal-Bahal settlement of Kathmandu and Poda tole of Kirtipur area were selected for the study. The selection logic for Sawal-Bahal is that, it is one of the most traditional settlement of Poda community in Kathmandu as well as agglomeration of large number of Poda people. For the purpose of comparison the researcher selected these two settlements.

Map 3.1



3.3 Data Collection: Tools and Techniques

The collection of data started with study of related literatures and other secondary sources of information. Primary data were collected during the field work which was started on August 29th and ended on September 25th 2006. A rapport building session was held with the Pode people before beginning the research as suggested by Hay (2002). The researcher visited each household to build the rapport for his research work. The researcher enquired the informant's leisure time and working time at their houses or in the shops and gathering places. This helped to prepare schedules for interview. Besides this, the researcher observed the livelihood activities of Pode community and their day to day life also.

3.3.1 Sampling Procedure and Households Survey

To fulfill the objectives of the research, the household survey was used to collect basic information. The researcher chose 19 sample households out of 44 in Kirtipur (Ward No. 17, Pode tole) and 24 sample households out of 53 in Kathmandu (Ward No. 21, Sawal-Bahal). Sample households were selected by means of snowball sampling method to represent the entire households of study area. Snowball sampling is the process of selecting a sample using networks. To start with, a few individuals are selected and the required information is collected from them. They are then asked to identify other households of the group or organization, and the households identified by them are used as the further samples. Information is collected from them, and repetition of the same process is continued until the required number or a saturation point has been reached in terms of the information being sought. When the information began to repeat the researcher stopped to collect information.

Structured questionnaire was used for the household survey (see annex 1). Basically, it captured information about socio-economic status and demographic characteristics of the Pode communities. Information such as

population composition, occupation, literacy, family size, landholding size and their ways of earning livelihood were derived through this instrument. Mostly household heads were selected as a respondent, however, in case of the absence of the household head, the senior member was selected as a respondent.

3.3.2 Observation

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

3.3.3 Focus Group Discussion

Focus group discussion is a research technique which helps to collect the information through group interaction on a topic determined by the researcher. The qualitative information necessary for the research were collected through the focus group discussion (see annex II). The main purpose of the discussion was to obtain more detailed information about the vulnerability of the Pode community; especially related to the living place, institutional role, factors responsible for their backwardness. To conduct focus group discussion, researcher organized the people on the basis of household survey. The effort was made to involve all types and groups of people. The discussion was held in both the study areas. The focus group discussion was carried out in the presence of researcher's friends. Focus group discussion was found as an appropriate way of gathering information in the field work. So, FGD was conducted into two spots, one from each study area. To conduct the FGD, there were 9 and 7 participants at Sawal-Bahal and Kirtipur respectively. At Sawal-Bahal, the FGD was conducted in the center place of the community where the open

space was in date of 25th September 2006 and at kirtipur, it was held in the house of Gyan Bahadur Deaula on 21st in the same year. All the personalities (male/female, elder/young, educated/uneducated) were involved in the FGD. The result of focus group discussion was noted and used during the presentation and analysis.

3.3.4 Key Informant Interview

In this interview, the informants were from both outside/inside the community who knew more than other people. This was also used as a field instrument in this research (see annex III). It was used to gain overview of the local perception regarding Pode community and other people. The information related to historical overview and their vulnerability was also discussed. The other benefit was to provide a chance of cross checking information collected from different individuals or groups through different methods. Altogether eight persons four from each place were interviewed during the field work. The key informants' interview was taken to collect the information from those people who were familiar and/ or related to any aspect of this study. To be a key informant in particular research, S/he must have particular knowledge about related problem/community. In this research, previous researchers, school teachers and KMC staff were taken as the informants.

3.3.5 Field Notes

Field note was taken during the time of field-work. In the field work, most of the time was spent on informal talks. The researcher used field note to record those information which could not be recorded in a systematic way. It was simple where researcher had recorded important incidents, events and the discussions. It was realized that all the required information may not be always possible to obtain from household survey. Therefore, field note helped the researcher to collect information as well as remind the subject matter. During report writing stage it also helped the researcher to recall the event of field work. In the words of Lofland (quoted by Subedi,

1993) "Field notes provide the observer's *raison d'être*. If he is not doing them he might as well not be in the setting."

3.3.6 Oral History

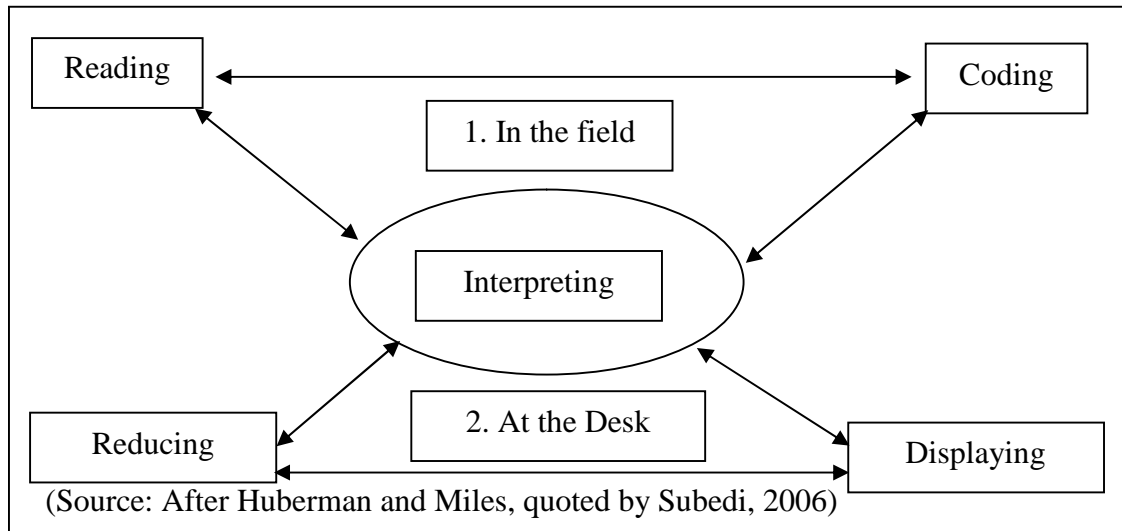
Oral history is also research technique which helps to collect the information through record of the perspectives of disadvantaged people. The main purpose of the oral history was to obtain how individuals interact with society as their lives change. The person who provides the oral history must represent the people of same community. The researcher took four persons oral history, two from each study area. Oral history provided perspectives on past events from those people who were not recorded in the newspapers or chronicles of the day, or who were unable to write and so didn't keep diaries or correspond with other people (Hay, 2002). In this study, oral history was taken from Raju Dyola (68) and Sunita Poda (59) at Kirtipur on 11th September and 14th September 2006 respectively. Similarly, Ganesh Poda (44) and Hari Poda (61) on 24th September 2006 at Sawal-Bahal.

3.4 Data Analysis and Presentation

The information gathered from different sources and methods were subsequently edited, processed and analyzed. As data were both qualitative and quantitative in nature, separate methods and techniques were applied to analyze data and to make meaningful conclusion.

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

Figure 3.1: Methods of Qualitative Data Analysis



The analysis process follows reading, coding, displaying, reducing and interpreting. The process begins with reading and rereading texts and field notes. With reading and rereading, emerging themes are identified and thus the researcher begins to attach code or label to them "Once your texts have been coded, you explore each thematic area, first displaying in detail the information relevant to each category and then reducing this information to its essential points" (Subedi, 2006). In each step, the core meanings of thoughts, behaviours and feelings described in the notes are searched. This means the data is interpreted. These five steps are interrelated. They are also structured as well as flexible. They are structured because each step builds upon previous ones. Reading and coding should be initiated while the researcher is still in the field. At times, researcher has to look back the codes and labels to refine and revise some aspects of analysis.

Quantitative data were processed by using statistical package SPSS and EXCEL. These packages were used to generate tables, simple statistical calculation as well as diagrams.

3.5 Field Difficulties: Research Experience

Field work is an important aspect of the research despite the difficulties associated with it. The task of collecting information about the respondents

especially on income/expenditure, landholding, production and consumption of the households were difficult to collect because of the situation of that time period.

In the beginning, the researcher felt some inconvenience to become familiar with the local people as some of them were doubtful about the researcher's identity as well as intention. Some of them guessed that researcher was from the NGOs, INGOs or insurgents who had visited them to demand money. But it didn't take a long time for the researcher to convince them that there was no reason to be afraid of/fear. Before beginning the actual field work in Kirtipur, the researcher had approached Mr. Gyan Bahadur Dyola who was the only educated person as well as the social worker of the community at Kirtipur. Mr. Dyola sent his son to introduce the researcher to their whole community. As a result, the people of the study area showed great friendliness and hospitality during the entire field work period.

After the completion of the field work at Kirtipur, the researcher went to another field site at Sawal-Bahal. Within the settlement, the researcher faced different difficulties and constraints. The researcher felt some inconvenience due to the lack of knowledge of Newari language. In this difficult situation the researcher consulted Miss Laxmi Maharjan (Researcher's friend) to mediate between the respondents and researcher to facilitate the survey. It helped the researcher to pursue the needed task. Most of the respondents provided their readymade answer *Hamro Kam ta Kuchikar ta ho ni* (Our profession is sweeping) and *Dam Chahin Khanalai Pugcha* (income is sufficient only for feeding). In an another incidence when researcher approached them they asked, "*Tapai Kun Sansthabata Aunubhayako ?*" (Which institute do you belong to ?) Because of being socially neglected group, they had become the source of the medium of earning for different NGOs, INGOs and Medias. But the researcher did his best to convince them saying that he is a student. It was the part of the

study or like as examination. The researcher is not from any organization. Such explanations helped the researcher to convince them.

In a nutshell, the researcher enjoyed his field work though it was difficult and tedious. These difficulties provided new experience and thought to the researcher.

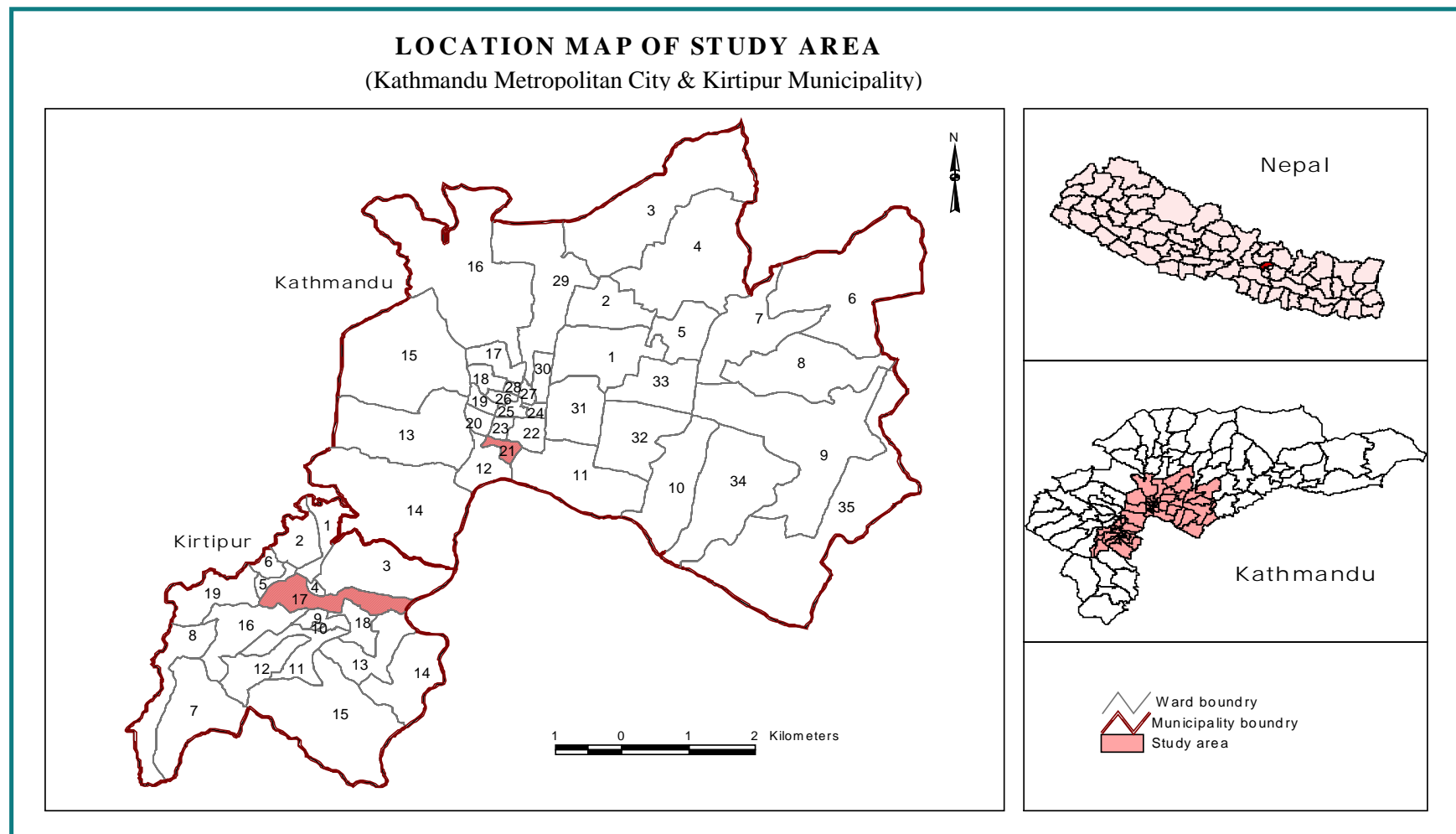
CHAPTER 4

THE STUDY AREA AND INTRODUCTION OF PODE COMMUNITY

4.1 The Study Area

Kathmandu valley is the capital city of Nepal and is also the political, cultural and financial core of the country. The Kathmandu valley lies in the lesser Himalayas of central Nepal and is located between 28°32'13" N to 28°49' 0" North latitude and 85°11'31" to 85°31'38" East longitude. The valley comprises the three administrative districts namely; Kathmandu, Bhaktapur and Lalitpur. Podes live in all three districts of the Kathmandu valley. Among the different settlements of the Pode communities in Kathmandu valley, the researcher selected Pode tole (the only settlement of Pode community at Kirtipur) of Kirtipur municipality ward no. 17 and Sawal-Bahal located within ward no. 21 of Kathmandu metropolitan city (map 4.1).

Map 4.1



4.1.1 Location and History of the Study Area

Kathmandu valley is a 'Bowl-shaped' tectonic basin surrounded on all sides by the mountain ranges such as Shivapuri, Nagarkot, Phulchoki, Nagarjun and Chandragiri which have the height of more than 2000 meters (Koirala, 1999). Kathmandu Metropolitan City (KMC) lying within Kathmandu valley is the biggest as well as most densely populated city of Nepal. KMC is situated at an altitude of around 1350 meters and in between 27°34' to 27°57' North latitude and 85°02' to 85°32' East longitude. The total area of KMC is 50.76 sq. km.

Similarly, Kirtipur is situated on the hill top within western part of the Kathmandu valley. The main built-up area of the settlement is concentrated on the top of the hill. The total area of this municipality is 7.22 sq. km. The area shares only 0.88% land of the Kathmandu valley. It lies at 27°40' North latitude to 27°42' North latitude and 85°21' to 85°22' East longitude.

The mythological account narrates that in the past Kathmandu valley was a big lake, which was later drained by a legendary figure Manjushri by making an out-let at Chobhar. This made the valley habitable for the first time (Singh, 2002). According to a study made recently by a team of Japanese and Nepalese geologists, the lake drained because of natural explosions that occurred at different time periods. The first explosion occurred 30 thousands years ago. Such explosions occurred at least five times (Kantipur Daily 23rd March 2003). When the lake became habitable the first king was made from Gopal dynasty (Cow herds). The dynasty ruled the valley till the 3rd century. The Kirat came during the 4th century and replaced the Gopal dynasty king. During the 6th century Lichhabi was the ruler and introduced the Hindu religion in the valley for the first time. During the Lichhabi period, Kathmandu was civilized and well developed. It is reported that there were about 18,000 households and 1,00,000

population in the city. After Lichhabi king, Mallas came and ruled over the valley from mid 13th century to mid 18th century. The ancient towns and settlements as they appear today were mostly built under the Malla kings. In that time, this city was named Kantipur. Later it became an important cultural and historical place and the centre of Nepalese civilization and development (Singh, 2002). Kathmandu valley has a very long history of early settlements and urban living. Kathmandu, Lalitpur and Bhaktapur became capital after the 11th century and urban settlement developed around the capital. With the opening of Kathmandu valley route for trade with Tibet, it acquired the strategic importance of the highway between Tibet and India. As a result, Kathmandu, Lalitpur and Bhaktapur became the capital towns and important commercial centers and small settlement grew along the trade route (Koirala, 1999). Located within the Kathmandu valley, Kathmandu Metropolitan City is the political, cultural, economical and financial focal center of Nepal. The Newars were living in the Kathmandu valley, from ancient times. But today it has become destinations for all the castes. As a result, now-a-days a mix of different castes and ethnic groups are found in the valley.

4.2 Pode Community

According to Nepali (1965), the term "Pode is derived from the hereditary calling of public executioner. The principle occupations of the Podes are fishing, basket making and skinning of dead animals."

"The Pode caste with its profession basket weaving, fishing and guarding the cremation ground came from Bengal where it still exists in a larger number with similar professions (Regmi, 1960 quoted by Amatya, 1997).

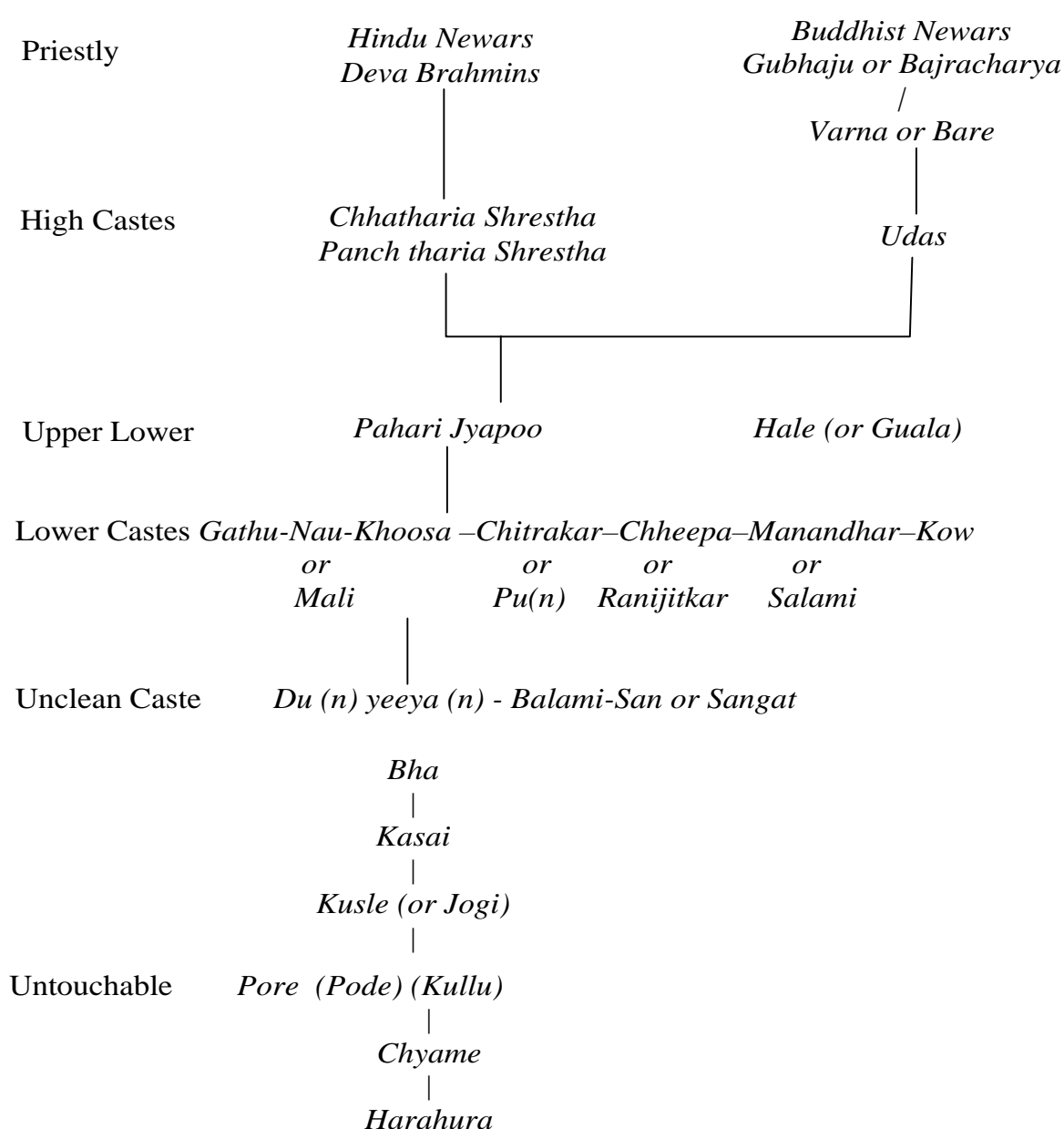
In the *Varna* system, Pode belongs to *Sudra* class, the fourth and last category in the hierarchy. It is said that they were created by Brahma from his toes. So, they are treated as untouchables. In Indian context they are called *Harijans*. In Nepali context, they are introduced as *Dalits*. Podes belong to one of the untouchable castes of Newar group. They are socially

and economically backward people. Sprinkling water is necessary to be purified after touching them. Even a single big stone is not to be touched while other high class of caste uses it (Shrestha, 1999).

4.2.1 Caste Hierarchy among Newar Community

Nepali (1965) put 26 groups of Newar in a hierarchical line, *Deva Brahmin in Hindus and Gubhaju in Budhists* were at the first group and Harahura lied at the bottom of the hierarchy.

Figure 4.1: Newar Caste Hierarchy



Source: Nepali, 1965.

(Note: Castes on the same horizontal plane are regarded having an equal social status.)

According to Muller-Booker, "There are six different hierarchical castes namely priestly, high caste, upper lower caste, lower caste, unclean (impure) and untouchable caste under the waterline which mean *Pani Nachalne* (water is not accepted)" (1988: 25).

4.2.2 Untouchability among Newar Community

One important and rather more dangerous legacy of caste system is untouchability. It is a serious problem as well as caste system, which our society is facing. It is a system which has invited wrath of social reformers and has become legally abolished. It has become a social curse. Eventhough many steps have been taken to remove this system from the society yet all these efforts have not yielded desirable results. The untouchability imposes certain restrictions that stand on the way of their social, economic and political development and advancement.

Kasai, *Kusle* and *Pode* are lower castes of Newars. Nepali (1965) has discussed in detail on unclean and untouchable castes. He has classified *Du (n)* *Yeeya (n)*, *Balami - Sangat*, *Bha*, *Kasai* and *Kusle* in unclean caste and *Pore (Pode)* *Kullu*, *Chyame* and *Harahura* in untouchable.

Bista's (1967) and Muller-Boker (1981) division of unclean and untouchable castes is not so different from Nepali's (1965). Bista considers *Nae (Kasai)* and *Jogi* as impure castes. Muller adds *Kullu* caste in impure and erased *Sangat* from Nepali's division. Water is not accepted from both castes but *Kasai*, *Jogi*, *Sangat* and *Kusle* are semi touchable. *Pode*, *Kullu*, *Chyame* and *Harahura* are untouchable. If someone touches them, s/he should sprink water from head to be purified. Without purification he could not enter the house (Shrestha, 1999).

CHAPTER 5

SOCIO-ECONOMIC SETTING OF THE PODE COMMUNITY

An attempt is made in this section to deal with the demography, education and service infrastructures related to the Pode community of the study area.

5.1 Household Sizes

Household sizes refers to the number of family of any household. Family size is one of the important factors for determining way of living, livelihood strategies and living conditions because each family depends on income and expenditure via its household size. Households having large family members face several problems to maintain their living standard but households with small family size can comparatively maintain living condition from small income. The field work suggests wide variations in the family size of Pode community. The household sizes of the both Pode communities are presented in table 5.1.

Table 5.1: Household Sizes in Study Area

No. of HH members	Sawal-Bahal		Kirtipur		Total	
	No. of HHs	%	No. of HHs	%	No. of HHs	%
1-2	2	8.3	1	5.3	3	7.0
3-4	6	25.0	5	26.3	11	25.6
5-6	9	37.5	8	42.1	17	39.5
7-8	4	16.8	3	15.8	7	16.3
9-10	2	8.3	2	10.5	4	9.3
Above 10	1	4.2	-	-	1	2.3
Total	24	100	19	100	43	100

Source: Field Survey, 2006.

The table clearly shows that almost 40% of the households have 5-6 members in both the study areas. These households occupy 37.5% at Sawal-Bahal and 42.1% at Kirtipur. Similarly, households with 1-2 members accounted for 7.0% but the households with above 10 members accounted for only 2.3%. The average household size of the study area is 5.4 at both the study areas which is equal with national average. But it is higher than the household sizes of Kathmandu district (4.60) (CBS,2001).

5.2 Age and Sex Structure

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

Table 5.2: Age and Sex Structure

	Sawal-Bahal			Kirtipur		
Age group	Male (%)	Female (%)	Total (%)	Male (%)	Female (%)	Total (%)
0-4	5 (3.9)	7 (5.4)	12 (9.3)	5 (4.9)	3 (2.8)	8 (7.8)
5-14	15 (11.6)	13 (10.1)	28 (21.7)	14 (13.7)	11 (10.7)	25 (24.5)
15-29	17 (13.2)	25 (19.3)	42 (32.6)	14 (13.7)	22 (21.6)	36 (35.3)
30-44	11 (8.5)	13 (10.1)	24 (18.6)	10 (9.8)	9 (9)	19 (18.6)
45-59	6 (4.7)	6 (4.7)	12 (9.3)	6 (5.9)	5 (4.9)	11 (10.8)
60 and above	4 (3.1)	7 (5.4)	11 (8.5)	2 (2.0)	1 (1)	3 (3.0)
Total	58 (45)	71 (55)	129 (100)	51 (50)	51 (50)	102 (100)

Source: Field Survey, 2006.

Table 5.2 shows that the total population of the surveyed households was 129 and 102 at Sawal-Bahal and Kirtipur respectively. Among them males

shared 45% and females 55% at Sawal-Bahal. Similarly, 50% was shared by males and the same percentage was shared by the females at Kirtipur. Female population was slightly higher than the male population at Sawal-Bahal but at Kirtipur both shared the equal number. Among the population of male the age group of 15-29 was 13.2% at Sawal-Bahal which was higher than other groups but at Kirtipur 13.7% population was shared by the age group of both 6-14 and 15-29. Among the population of female 19% was shared by the age 15-29 in Sawal-Bahal whereas 22% was shared by the same age group in Kirtipur. The important phenomenon is that there is a comparatively higher percentage of both male and female population within the age group of 15-29 in both study areas. The aged population is higher in Sawal-Bahal which was highest in comparison to the even national average. But in Kirtipur, the proportion is lower than the national average (3%). In the context of aged Pode people, females were slightly higher in number than males at Sawal-Bahal but at Kirtipur males were slightly higher than females. The table also indicates that the life expectancy of the Pode community is lower in both the study areas.

5.3 Literacy Status

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

Education is invisible but most important instrument to strengthen human capital. Skill, health and education are the main parts of the human capital. Literacy provides a way out of the poverty trap in which many people find themselves. Education is considered to be the main factor for the development of country. But in the context of Pode people, due to the poor economic background and lack of awareness, most of their children are not getting desired education. Although both the study areas were in urban localities and had a number of educational institutions but in reality Pode people are far behind from the light of education. The literacy status of both the study areas is given below in table 5.3.

Table 5.3: Literacy Status (6 years age and above)

Age Group	Sawal-Bhal				Kitipur				Total Literate (%)		Total Illiterate (%)	
	Literate		Illiterate		Literate		Illiterate		Sawal-Bahal	Kirtipur	Sawal-Bahal	Kirtipur
	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)				
6-14	10 (8.5)	11 (9.4)	2 (1.7)	1 (0.9)	10 (10.6)	9 (9.6)	4 (4.3)	1 (1.1)	17.9	20.2	2.5	5.3
15-29	14 (12.0)	21 (17.9)	2 (1.7)	5 (4.3)	14 (15.0)	13 (13.8)	-	7 (7.4)	29.9	28.7	6.0	7.4
30-44	8 (6.8)	9 (7.7)	3 (2.7)	4 (3.0)	10 (10.6)	3 (3.2)	3 (3.2)	3 (3.2)	14.5	13.8	6.	6.4
45-59	4 (3.4)	5 (4.3)	2 (1.7)	5 (4.3)	4 (4.3)	1 (1.1)	5 (5.3)	4 (4.3)	7.7	5.3	6.0	9.6
60 and above	2 (1.7)	- -	2 (1.7)	7 (6.0)	- (-)	- (-)	2 (2.1)	1 (1.1)	1.7	-	7.7	3.3
Total	38 (32.4)	46 (39.3)	11 (9.5)	22 (18.9)	38 (40.5)	26 (21.7)	14 (14.9)	16 (17.1)	71.8	68.0	28.2	32.0

Source: Field Survey, 2006.

The literate population of Sawal-Bahal is 72% whereas it is 68% at Kirtipur whereas the national literacy rate is 53.7%. If we examine carefully data of literacy rate is seemed to be higher in both the study areas than the national average rate(CBS,2001). Majority of the population lying within the age group 15-29 are literate in both the areas. This indicates that Pode community is also witnessing an increasing trend of literacy day by day. The overall educational attainment of the literate population is presented below:

Table 5.4: Level of Education of the Literate Population (6 years and above)

Level	Sawal-Bahal				Kirtipur				Total			
	Male		Female		Male		Female		Sawal-Bahal		Kirtipur	
	No	%	No	%	No	%	No	%	No	%	No	%
Literate but no schooling	20	23.8	19	22.6	12	18.6	6	9.4	39	41.5	18	28.1
Primary (1-5)	12	14.3	15	17.9	16	25.0	10	15.6	37	39.4	26	40.6
Secondary (6-10)	6	7.1	11	13.1	7	10.9	9	14.2	17	18.0	16	25.0
S.L.C.	-	-	1	1.2	2	3.1	1	1.6	1	1.1	3	4.7
Under Graduate Level	-	-	-	-	1	1.6	-	-	-	-	1	1.6
Graduate Level	-	-	-	-	-	-	-	-	-	-	-	-
Total	38	45.2	46	54.8	38	59.2	26	40.8	94	100.0	64	100.0

Source: Field Survey, 2006.

Among the literate population, 41.5% at Sawal-Bahal are literate without schooling whereas only 28.1% at Kirtipur. This indicates that without formal education a large percentage of Pode people is literate and able to put signature too. Similarly, among the literate population, 39.4% have passed primary level, 18% have passed secondary level and only 1.1% people have passed School Leaving Certificate (S.L.C.) at Sawal-Bahal. But 4.6% have passed primary level, 25% have passed secondary level, 4.7% have passed School Leaving Certificate (S.L.C.) and only 1.6% Pode people are undergraduate at Kirtipur. So, the comparison of two urban places suggests that literate population is slightly higher at Sawal-Bahal although they are not joined in any formal education. Although There is less literacy rate at Kirtipur, majority of Pode people have gained formal education. It is interesting to note here that in both the areas not a single person has attained education of graduate degree and above. The table clearly shows higher proportion of the population in primary level in both the study areas.

Box 5.1: Example of poor education at Kirtipur

Shivalal Dyola (58) from Kirtipur says, "In our time there were no schools in our surroundings and there was no awareness of education in the societies. Furthermore, I did not get chance to study due to the poor economic status."

Box 5.2: Example of poor education at Sawal-Bahal

Bhim Maya Pode (53) at Sawal-Bahal expressed her old experience "All of my family members were illiterate and they were not aware of education. When I was a baby, I could notice economic crisis in my family. All my sisters and brothers had joined the jobs such as sweepers. Similarly, when I was 14 years old my father compelled me to get married."

Therefore, the people from Pode community result a poor literacy due to their poor economic status, lack of awareness towards education and early marriage.

5.4 Health Condition

In livelihood analysis, human capital comprising the three factors (i.e., health, education and skills) are the major asset for evaluation. Health is the primary pre-requisite and then requires education and skills. The health condition of the people must be better than other aspects because the community involves in manual works. They initiate clearing in dirty places and along the road-sides since early in the morning. Although they work in dirty places, the frequency of sickness was little due to adaptation power in unhealthy environment. In the case of Sawal-Bahal, most of the people were engaged in sweeping at KMC office. The Pode people working at KMC office have an opportunity to check-up their health and to have some low cost medicine freely. But in the case of Kirtipur as most of the people were engaged in private offices and therefore have not benefited from the facilities of health check-up and their free treatments.

CHAPTER 6

CONTINUITY AND CHANGE IN HOUSEHOLD ASSETS AND LIVELIHOOD STRATEGY

6.1 Household Assets

The term 'assets' refers to any item of economic value owned by an individual or corporation, especially that which could be converted to cash. Similarly, in business and accounting perspective 'assets' is meant economic resources controlled by an entity as a result of past transactions or events and from which future economic benefit may be obtained (encyclopedia of wikipedia). Livelihood strategies are the range and combination of activities and choices that people make/undertake in order to achieve their livelihood goals or the way of combining and using assets. It includes productive activities, investment strategies, reproductive choices and much more (DFID, 1999). Broadly, assets of the Pode community can be categorized in the following components :

6.1.1 Human Capital

Human capital represents the skills, knowledge, ability to labour and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives.

In the Livelihood analysis of Pode community, human capital can be evaluated based on the three main factors of the people such as health, education and skills. Health is the important asset of human capital and in the absence of asset individuals can't make their livelihood better. Health condition of the Pode communities has been presented in section 5.4.

Education is the other most important factor within the human capital. It provides knowledge about different sectors to make a better living. Education is considered as the main factor for personal and social

development of the country. During the fieldwork, it was found in the surveyed households that 28% people were illiterate at Sawal-Bahal whereas 32% at Kirtipur (table 5.3). Among literate people, 40 % have passed primary level in both the study areas. There is vast difference between lower level education and higher level education (table 5.4).

Skill is also another important factor to determine the human capital of the people. People of the study areas were involved in different occupations. Due to the lack of skills 67% people were involved in unskilled labour at Sawal-Bahal whereas 73% were involved at Kirtipur (table 6.4). Only few people were engaged in skilled labour work such as driving, plumbing etc.

6.1.2 Physical Capital

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

In the study areas, the important aspects of the physical capital was the basic infrastructure which helped Pode people to support their Live. The field work revealed that all surveyed households have their own house. Housing is normally one of the most important assets for Pode people as it is used both for shelter and reproductive purposes (renting). At Kirtipur areas 5 households used their house for income oriented purpose but at Sawal-Bahal only 2 households used their house for income generating purposes. The researcher found that the room rent range from 700-1500 NRs. per month (based on Group discussion).

Infrastructure is another most important physical asset for the people. In the context of Pode communities, infrastructure means public infrastructure which is used by them . Both the study areas were connected to the road. Electricity is important physical facility for the people. All the households had facility of electricity. During the fieldwork, the researcher found that majority of the Pode households used different households

facilities that is presented in table 6.6. In both the study areas, there were no health institutions. Except in the case of serious disease, medical shop is the most popular place of visiting to check-up their health.

6.1.3 Natural Capital

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

In the context of Pode community, natural assets were very important but natural resources were less in used because of the unavailability of them. Mostly, land and river were taken as natural capital of the Pode communities in the study areas.

Land is the most important natural capital for people. All the human activities were related to land. Generally, human beings use their land in different purpose such as in agricultural activities, transport, business, settlement, industry and so on. However, the Pode community of the study areas used their land mainly for shelter. The land holding sizes of the surveyed households is shown in the table 6.1.

Table 6.1 : Landholding size of households (In Anna)

Landholding Size	Sawal-Bahal		Kirtipur		Total	
	No of HHs	%	No of HHs	%	No of HHs	%
1-2	17	70.8	11	57.9	28	65.1
3-4	6	25.0	6	31.6	12	27.9
5 and above	1	4.2	2	10.5	3	7.0
Total	24	100	19	100	43	100

Source: Field survey, 2006.

Notes: 1 Anna equal to 31 sq.m. and 1 Anna equal to 0.0032 hectares

Table 6.1 clearly shows the landholding size of Pode community in the study area. Very few Pode households occupy larger land size and most of them occupy smaller plots of land. Larger numbers of the households have 1-2 Anna land in both the study areas. Similarly, only 4% households have more than 5 Anna of land at Sawal-Bahal whereas it is 10% at Kirtipur. The comparison of the landholding shows that the landholding sizes of Sawal-Bahal area are smaller than the Kirtipur. The average landholding size of both the study areas is 2.03 Anna and 3.10 Anna at Sawal-Bahal and kirtipur respectively. Expanding urban growth and division of the land among the sons were the main factors for the fragmentation of the land.

Water is another important natural capital of the people. Water is found in different forms and has multiple uses. It is found in surface stocks (lakes, ponds) from flows (rivers) form as ground water and in aquifers or as soil moisture. No ponds and lakes were found in the study areas. Piped water, underground water and river water are the existing resources for Pode people of the study area. Most of the Pode community households have their own taps (table 6.6) but water supply to them was short. People of Sawal-Bahal use hand pumps and well water for washing, cleaning, bathing and other purposes.

6.1.4 Social Capital

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

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

Household is traditional institution and newly developed institutions are presented here as social capital. The structure, composition and cohesion

of the household are related with intra-household characteristics which determine its ability to mobilize labour and for sharing both expenditure reducing and income generating strategies which are considered important assets in sustainable livelihood. Household relation refers in this study sharing income residence and multi-spatial household with moral financial commitment and obligation. Households size of these communities were presented in table 5.1.

It was found that there were three social organizations at Kirtipur and one at Sawal-Bahal. At Kirtipur, *Nepal Dyola Sewa Samiti* (NDSS), *Dhokasi Sewa Samaj* (DSS) and *Mahila Sangh* (Woman organization) were functioning. Similarly, at Sawal-Bahal there was only organization that is *Nepal Dyola Sewa Samiti* (NDSS). These all social organizations try to address the common problems of the community and backwardness.

In Pode community, '*Guthi*' seemed to be traditional social organization. A '*Guthi*' represents an organization of a certain group of caste to perform religious, social, cultural and service functions. The economic base of '*Guthi*' consists of a kind of common trust consisting mainly of cultivated land assets. All the households should be involved in it according to their rules and regulations. '*Guthi*' performed both social and religious functions from birth to death. During the fieldwork, '*Guthi*' was found in both the study areas. Besides this some people were also involved in G-font which is an organization of sweepers and labour.

6.1.5 Financial Capital

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

In the study areas most of the households didn't have multiple sources of income. The main sources of income of the households was their occupation. During the field work, it was found that 5% of the households

took credit from the different sources at Kirtipur. Similarly, 9% households took credit at Sawal-Bahal. The main sources of credit was relatives, friends, saving and credit group and money lenders. But nobody took credit from Bank. They used it either for house expense or house construction. It was found that the amount of credit of Pode households ranges from NRs. 10,000-2,50,000. Incomes and expenditures of Pode household is described in the following Sub-sections.

Income Pattern of the Households

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

Table 6.2 : Annual income of the households (In NRs.)

Income	Sawal-Bahal		Kirtipur		Total	
	No of HHs	%	No of HHs	%	No of HHs	%
Less than 1,00,000	5	20.8	5	26.2	10	23.3
1,00,001-1,50,000	11	45.8	6	31.6	17	39.5
1,50,001-2,00,000	5	20.8	6	31.6	11	25.5
2,00,001-2,50,000	1	4.2	1	5.3	2	4.7
2,50,001-3,00,000	1	4.2	1	5.3	2	4.7
3,00,001 and Above	1	4.2	-	-	1	2.3
Total	24	100	19	100	43	100

Source: Field survey, 2006.

The table concludes that all the Podes did not have equal annual income. Most of the households annual income was 1,00,001 - 1,50,000 (NRs.) which covered 46% at Sawal-Bahal whereas 32% at Kirtipur. The researcher found that no household was found to be more than above 3,00,000 NRs. income at Kirtipur whereas one household was found to be more than 3,00,000 at Sawal-Bahal. The average annual income of the households is NRs.1,67,000 at Sawal-Bahal whereas 1,36,000 at Kirtipur.

Expenditure Pattern

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

Table 6.3: Annual Expenditure of the Households (in NRs.)

Expenditure	Sawal-Bahal		Kirtipur		Total	
	No. of HHs	%	No. of HHs	%	No. of HHs	%
Less than 50,000	1	4.2	-	-	1	2.3
50,001-1,00,000	12	50.0	5	26.3	17	39.5
1,00,001-1,50,000	7	29.0	10	52.6	17	39.5
1,50,001-2,00,000	1	4.2	1	5.3	2	4.7
2,00,001-2,50,000	1	4.2	3	15.8	4	9.4
2,50,001-3,00,000	1	4.2	-	-	1	2.3
3,00001 and Above	1	4.2	-	-	1	2.3
Total	24	100.0	19	100.0	43	100

Source: Field Survey, 2006.

Table 6.3 shows that the household did not have equal annual expenditure. A large proportion of households of Sawal-Bahal had expenditure NRs.50,0001-1,00,000, but at Kirtipur a large proportion of households had expenditure NRs.100001-1,50,000. It is interesting to note that the Pode community celebrates more festivals than other castes. Similarly, most of the Pode people prefer to use meat in their daily diet. The average annual expenditure of the households is NRs.108000 at Sawal-Bahal. In the same way NRs.134000 is at kirtipur.

Saving Pattern

Saving is one of the most important factors in livelihood analysis because it helps people to face the risks. Moreover, such savings also support them for feeding in difficult situations. The savings are the result of incomes and expenditures. The researcher found that only 4.7% households had savings at Kirtipur but at Sawal-Bahal it was 5.6%. Majority of the people of Sawal-Bahal saved their money in the form of '*Dhukuti Khelne*'.

('Dhukuti Khelne' is a process of saving money in which all the members collect money into a place and they organize lottery programme. The winner in the lottery takes money at that time and the next time s/he has no right to take part in lottery system. This process continues till all the members get chance to win the lottery.)

6.2 Livelihood Strategies of Pode Communities: The Continuity

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

6.2.1 Traditional Livelihood Strategies of Pode Community

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

Sweeping

The traditional occupation of the Pode community is sweeping. From past they have been engaged in cleaning toilets, opening blocked sewerage and carry away wastage of houses. Even today, many Pode people involve themselves in this occupation. Therefore, the sweeping profession was not only their traditional occupation but also the profession of present generation.

Basket Making (*Kharpan*)

Basket making was also another important traditional occupation of the community. Traditionally, they used to make baskets (*Kharpan*) and used to exchange or sell them to earn money. Most of the members of the community used to make basket in their leisure times.

Recalling their past, the old Pode people of Kirtipur said, "Some people were fully engaged in basket making and some were partially engaged. After making the baskets or *Kharpan*, we used to exchange them with food or used to sell them."

Fishing

Fishing was another traditional occupation of the community. In the past, they used to gain large amount of money by fishing. They generally used to go fishing at Bagmati, Bishnumati and other small rivers. All the rivers were neat, clean and suitable for fishing. Therefore, in the past the main source of income of most of the people of the community was fishing. The people at that time could easily maintain their livelihoods through it.

Deopala (Priest)

The word 'Dyola' is derived from the word 'Deopala' which means God's guard. Therefore, most of them are known as 'Dyola' even now.

Deopala is their profession as priest in different temples. It is also another traditional occupation of the Pode people. The Pode people had an opportunity to look after the temples and sustain their livelihoods. Any Pode people, became *Deopala* were treated as touchable and the trend is still in practice. People of other castes knowingly or unknowingly used to and do take *Prasad* of God from their hands.

6.2.2 Existing Livelihood Strategies

For the betterment of their life and sustainable livelihoods, dwellers of both the study areas were adopting different livelihood strategies. Livelihood strategies of the Pode community of Kirtipur and Sawal-Bahal are as follows:

Table 6.4: Primary Occupation of the Respondents

Occupation	Sawal-Bahal		Kirtipur		Total	
	No. of HHs	%	No. of HHs	%	No. of HHs	%
Sweeping	13	54.2	11	57.9	24	55.8
Driving	4	16.7	2	10.5	6	13.9
Plumbing	2	8.3	2	10.5	4	9.4
Deopala	2	8.3	1	5.3	3	7.0
Grocery Shops	3	12.5	3	15.8	6	13.9
Total	24	100.0	19	100.0	43	100

Source: Field Survey, 2006.

Table 6.4 shows the respondents' primary occupation. A large proportion of respondents is involved in sweeping profession. At Sawal-Bahal, 54% respondents and at Kirtipur 58% respondents are involved in this occupation. This indicates that a large numbers of Pode people are unskilled manpower. Similarly, driving and plumbing are also another

ways of livelihoods. At Sawal-Bahal 17% people and at Kirtipur 11% people were engaged in driving occupation. Small grocery shops are the next ways of livelihood strategies of Pode people at Kirtipur and Sawal-Bahal area. More than 13% people are involved in this occupation.

To sustain their life most of them have joined in casual work. It is the main source of income of the community. Out of their regular work, the Pode people go to other sanitary works (e.g. clean toilet, septic tank etc.). Generally, Pode people are engaged in their daily work from 5.00 am - 8.00 am and 1.00 pm - 5.00 pm. Except this time, they are engaged in other casual work. To clarify the above explanation following case can support:

Box 6.1: Example of engaged in causal work

Rajesh Kumar (28) of Kirtipur works as sweeper at Kathmandu metropolitan city office. He goes early in the morning in the work and always cleans from Ratnapark to Thapathali and finishes it at 8.00 am. After taking lunch at 9.00 am he looks for sanitary works to generate some extra money. He further says that he has served most of the places within the Kathmandu valley.

The researcher found that, some Pode households also started small grocery shops (Table 6.4). This also helped them to maintain their lives. Mainly, women are involved in this work. Following case can support this:

Box 6.2: Example of engaged in grocery shops

Rumi (29) of Sawal-Bahal is a permanent job holder at KMC office. She starts her daily work from 5.00 am to 8.00 am and 1.00 pm to 5.00 pm. She has two children and wants them to educate. Therefore, now-a-days she has started a small business at her own house.

To perform casual works, commuting is an important process in both the study areas. Commuting is a process of traveling between a place of residence and a place of work. In both the study areas, most of the Pode people followed the commuting process. They go to different places for sanitary works. When they complete duty they return back to their

residence. In this sense, the Pode people could be taken as commuter and the process is taken as commuting.

6.3 Changes in Livelihoods Strategies

In this section, an attempt has been made to compare the occupation of the people of present generation with their father's occupation. Changing process is the universal law. As the time passes ideas, values and morals get changed with the influence of social and educational factors. It is also influenced by modernization and urbanization. The occupational change of the people of both the study areas is presented below:

Table 6.5: Occupational Change Over Generation

Occupation	Sawal-Bahal				Kirtipur				Total			
	1 st generation	%	2 nd generation	%	1 st generation	%	2 nd generation	%	1 st generation	%	2 nd generation	%
Sweeping	13	54.2	10	41.7	11	57.9	12	63.2	24	53.8	22	51.2
Basket making	-	-	6	25.0	-	-	3	15.9	-	-	9	20.9
Driving	4	16.7	-	-	2	10.5	-	-	6	14.0	-	-
Plumbing	2	8.3	-	-	2	10.5	-	-	4	9.3	-	-
Deopala	2	8.3	3	12.5	1	5.3	2	10.5	3	6.9	5	11.6
Grocery shops	3	12.5	1	4.1	3	15.8	-	-	6	14.0	1	2.3
Fishing	-	-	4	16.7	-	-	2	10.5	-	-	6	14.0
Total	24	100.0	24	100	19	100	19	100	43	100	43	100.0

Source: Field Survey, 2006.

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

The above table presents the main occupation, that is sweeping of the Pode community of both the areas. At Sawal-Bahal out of 24 respondents, 54% were engaged in sweeping in these days. But during their fathers' time it was only 42%. It shows that the number of people holding sweeping occupation was found to be increased. At Kirtipur out of 19 respondents, (58%) were found to be engaged in sweeping profession. But during their fathers' time 63% were involved in this profession. It shows that the

number of Pode people holding sweeping as their profession was found to be decreased but still dominant.

It was found that in both the study areas traditional occupations (basket making, fishing, deopala, etc.) were found to be decreased and new occupations (driving, plumbing, grocery shops, etc.) were found to be increased. On the whole, it was found that the traditional occupation of Pode people was decreasing day by day.

6.4 Socio-economic Status of the Community

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

Most of the people from Pode community of both the study areas were almost landless. They had only lands to make their house. Only a few percentages of Pode people were involved in other works except sweeping. Very few of them started small business (grocery shops). Due to the limitation of space at Sawal-Bahal no one has adopted animal husbandry however at Kirtipur a few households (15.8%) were rearing domestic animals.

So far as the literacy of the community is concerned, though the literacy rate of the Pode communities in both the areas is seemed be high but most of them were not getting formal education (already discussed in Section 5.3). However, the people from Sawal-Bahal have slightly advantage over the people of Kirtipur area in overall.

In the same way, health conditions and life expectancy of the Pode people in the study areas were not satisfactory. Similarly, political consciousness is also essential element of social aspects of the people. In both the study areas, although there was high proportion of population but they did not

have proper representation in any political parties. So, they were socially neglected and isolated from mainstream of politics. Facilities of households can signify the economic status of the family. The table below illustrates the facilities of electricity, drinking water, toilet, T.V., telephone and motorbikes in relation to the households taken for the study of Pode communities.

Table 6.6: Households Facilities in Pode Community

Facilities	Sawal-Bahal		Kirtipur		Total	
	No. of HHs	%	No. of HHs	%	No. of HHs	%
Electricity	24	100	19	100	43	100
Drinking water tap	20	83.3	17	89.5	37	86.0
Toilet	22	91.7	16	84.2	38	88.4
T.V.	13	54.2	14	73.7	27	65.9
Telephone	4	16.7	5	216.3	9	20.9
Motorbike	3	12.5	2	10.5	5	11.6

Source: Field Survey, 2006.

Electricity facility was used by all the households of the study areas. On the other hand, at Sawal-Bahal only 83% had water taps in their houses and the rest of the households used common tap or neighbouring houses whereas 90% of the households had water taps at Kirtipur. Almost, 74% households at Kirtipur and 54% households at Sawal-Bahal had television facilities. Toilet is the basic factor of sanitation in the Nepalese context. In many cases, it determines the socio-economic status of the local people. At Sawal-Bahal, 92% households had toilet facility whereas 84% had in Kirtipur area. Similarly, one-eighth of the households at Sawal-Bahal had motorbike whereas the percentage is only 12 in the case of Pode people of Kirtipur area.

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

Education is the foundation of development. It has a supreme role to raise one from the level of backwardness. In the context of Pode community, their literacy rate is 72% at Sawal-Bahal and 68% at Kirtipur. This seemed to be higher than the national average (53.7%) but most of the literate population were not get formal education as a result they have got poor educational status (discussed in the earlier sections) which resulted them behind among other communities of the area. In the same way, untouchability and caste discrimination are also the responsible factors for their backwardness. This practice has marginalized the community and they have been compelled to be socially excluded.

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

CHAPTER 7

VULNERABILITY CONTEXT OF PODE COMMUNITY

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

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

7.1 The Risk of Unemployment

Now-a-days, majority of Pode people have been facing unemployment problem in Kathmandu and even those who are in employment are afraid of their jobs. The researcher found that, most of the dwellers of the study areas were unskilled. A few year ago, most of the people from Pode community used to have a chance of employment as a sweepers but at present the competition from other caste and ethnic groups has resulted limited opportunities. Therefore, particularly after 2056 B.S. it seemed to be vast unemployment of Pode people in Kathmandu area. Due to the developments of new technologies in the field of sanitation, Podes' profession is being decreased. As a result, now-a-days the Podes are facing the problem of unemployment even in their caste profession due to the invasion. The following case can support this explanation:

Box 7.1: Example of the risk of unemployment

Shyam Pode (31) years living in Sawal-Bahal says, "I was illiterate and unskilled, therefore I didn't get any job initially. However, I got a job in KMC office but due to the lack of citizenship certificate I was kicked out from the office. Eventually it was difficult for me to survive with two children and wife. Fortunately my wife got a job at Bir Hospital as sweeper. However, due to the poverty it is impossible to literate my children though they are interested in studying. So, I kindly request you to search a job for me."

The people of both the study areas are involved in different diversified informal employment such as labour work, small business and others (table 6.4). However, access to informal works is also very competitive. During the field work, it was found that 55% people are unskilled wage labour and do not have appropriate education (table 5.4). According to them job opportunities for less educated person are unreliable, irregular and difficult to find. So, the people of the study areas are vulnerable in the context of employment. They are far from the secure source of income.

7.2 Technological and Cultural Vulnerability

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

Similarly, there are many festivals in Pode community and they are compelled to celebrate them in order to give the regularity of their cultures. Frequency of festivals and expenditures on them are related to each other. Pode people afford large amount of money while celebrating

them. So, they are becoming vulnerable day to day. Most of the festivals are celebrated on the month of August and September which is the nearest concept of seasonality. During the focus group discussion, most of the members agreed in the fact that they lose financial assets during the process of celebration of feast and festivals.

7.3 Social and Vulnerability

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

7.4 Livelihood Asset and Vulnerability

Livelihood assets are the other important factors to determine the vulnerability context of the Pode community. It is considered that people who have strong livelihood assets are not in vulnerable. On the other hand, people who are poor in livelihood assets are prone to more vulnerable condition. In the following sections, vulnerability of the communities is analyzed with respect to the different components of livelihood assets.

7.4.1 Human Capital and Vulnerability

In human capital, health and education are important determinants for vulnerability analysis. The field study shows that working conditions of the Pode people were not hygienic. Poor housing, lack of appropriate sanitary facilities and clean drinking water result various chronic diseases. During the field work, it was found that 55.4% respondents were suffered from chronic disease at Sawal-Bahal whereas the figure was 43% at

Kirtipur. In the same way, the large numbers of literacy and higher educated people show the strength of human resources of the communities. It is entitled in getting employment in other different sectors as well. Therefore, the poor human resource has resulted more risk for livelihood mechanism of the community in the areas which were clearly visible in Sawal-Bahal.

Box 7.2: Example of the vulnerability of human capital

Hari Dyola of (46) years works as sweeper and is not completely healthy. His children also seemed to be unhealthy and growth was not proper. His wife died 2 years ago because of cancer. He earns only NRs.4,000 per month which is not sufficient for households maintenance and for education of his children.

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

7.4.2 Social Capital and Vulnerability

The social linkage of the Pode people in both the study areas is very limited. The main social vulnerability seemed in the form of social disintegration. Social disintegration appears into two levels - as the general phenomena of social exclusion from the human development process and the subsequent process of social and economic marginalization. In our country, the concept of untouchability is not completely abolished so they are not allowed to get entry in each and every higher caste house. Although they had own organization namely *Nepal Dyola Sewa Samiti*, *Dhokasi Sewa Samaj* but they didn't address the common problems of the community. So, they are not getting chance to be involved in the different

social functions, as a result they are vulnerable. In their society their voice is not listened.

Box 7.3: Example of the vulnerability of the social capital at Sawal-Bahal

Janga Poda (43) of Sawal-Bahal said that the people of his neighbour always hated him. The main causes of hate was to be a sweeper and involved in sanitary works. He never got a chance to participate in any social function and his voice was always dominated by other higher caste people. As a result, their society never gained the funds launched by government and they were far from the mainstream of development.

Box 7.4: Example of the vulnerability of the social capital at Kirtipur

Bachu Poda (32) of Kirtipur said that his son's marriage ceremony was organized in *Mangsir 2061* and all his neighbours (Newars) were invited but only few people were present there and they didn't take food.

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

7.4.3 Financial Capital and Vulnerability

During the field work, the researcher found that the main income source of both the communities are unskilled labour workers (table 6.4). The people of the community can't save money for the future. Data show that only 4.7% households at Kirtipur and 5.6% households at Sawal-Bahal can save their income. All other remaining households have suffered from the financial problem. As a result, the people who could not save money can't maintain their life and established good social linkage. So, the people of both the study areas were vulnerable in the context of financial aspects.

Box 7.5: Example of vulnerability of the financial capital

Kanchi Maya Dyola (58) from Kirtipur says, "There are many festivals in our cultures. While celebrating these festivals large amount of money is spent. But sometimes, I suffer from the financial problem to celebrate these festivals and to buy other essential goods."

CHAPTER 8

SUMMARY AND CONCLUSION

8.1 Summary

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

The total population of the households surveyed was 129 and 101 at Sawal-Bahal and Kirtipur respectively. Among them males shared 45% and females 55% at Sawal-Bahal whereas 50% was shared by the males and the same percentage was shared by the females at Kirtipur.

The human capital can be evaluated based on the three main factors viz. education, health and skills.

Both the study areas are in urban localities and had a number of educational institutions but Pode people are far behind from the light of education.

The literate population of the Sawal-Bahal is 72% whereas it is 68% at Kirtipur. Among the literate population, 39.4% have passed primary level, 18% have passed secondary level and only 1.1% people have passed School Leaving Certificate (S.L.C.) at Sawal-Bahal. Similarly, 40.6% have passed primary level, 25% have passed secondary level, 4.7% have passed School Leaving Certificate (S.L.C.) and only 1.6% were undergraduate at Kirtipur.

The people working at KMC office have an opportunity to check-up their health and to have some low-cost medicine freely but the people working in private offices haven't been benefited from the facilities of health check-up and their free treatments.

67% people are involved in unskilled labour at Sawal-Bahal whereas 73% are involved at Kirtipur.

At Kirtipur, 5 (28.3%) households used their houses for income generating purpose but at Sawal-Bahal only 2 (8.3%) households used their houses for rent. The percentage of households having water taps in their houses are 83% and 90% at Sawal-Bahal and Kirtipur respectively. But time of water supply to them was short.

Most of the people from Pode community of both the study areas are almost landless; they had only land to make their houses. Only 4% households have more than 5 Anna of land at Sawal-Bahal whereas it is 10% at Kirtipur.

40% of the households have 5-6 members in both the study areas. These households occupied 37.5% at Sawal-Bahal and 42% at Kirtipur.

There are three social organizations working for the welfare of Pode community at Kirtipur. *Nepal Dyola Sewa Samiti* (NDSS); *Dhokasi Sewa Samaj* (DSS); and *Mahila Sangh* (Women Organization). But at Sawal-Bahal there is only one organization, namely *Nepal Dyola Sewa Samiti* (NDSS). But '*Guthi*' is found in both the study areas.

The main source of income of the households is sweeping profession. Most of the households' annual income was 1,00,001-1,50,000(NRs.) which covered 47% at Sawal-Bahal and 32% at Kirtipur.

A large proportion of the households of Sawal-Bahal has expenditures of NRs.50,000-1,00,000 but at Kirtipur large proportion of the households has expenditures NRs.1,00,000-1,50,000.

At Kirtipur, 5% of the households took credit. The same percentage for Sawal-Bahal was 9.

The traditional occupations of the Pode community were sweeping, basket making, fishing and Priest (Deopala). Even now- a-days a large proportion of the people are involved in sweeping occupation. It is 54% at Sawal-Bahal and 58% at Kirtipur.

Driving (14%), grocery shops (14%), Plumbing (9%), etc. are the next introduced livelihood strategies of the Pode community.

In both the study areas, the traditional occupations such as basket making, fishing and priest are found to be decreased and the occupations like driving, plumbing and grocery shops are found to be increased. .

The Pode communities are more vulnerable than others due to the limited entitlements of the different assets.

Most of the dwellers of the study areas are unskilled which resulted into unemployment as they had to fiercely compete with other castes and ethnic groups.

Technological development in the field of sanitary works and other competitor community is making the traditional occupation of the Pode communities into vulnerable position.

The income of the Pode communities is not sufficient enough in comparison to their expenditures. Only 4.7% households had saved their income at Kirtipur. Similarly, at Sawal-Bahal it was 5.6%. Majority of the people had saved their money in the form of '*Dhukuti Khelne*'.

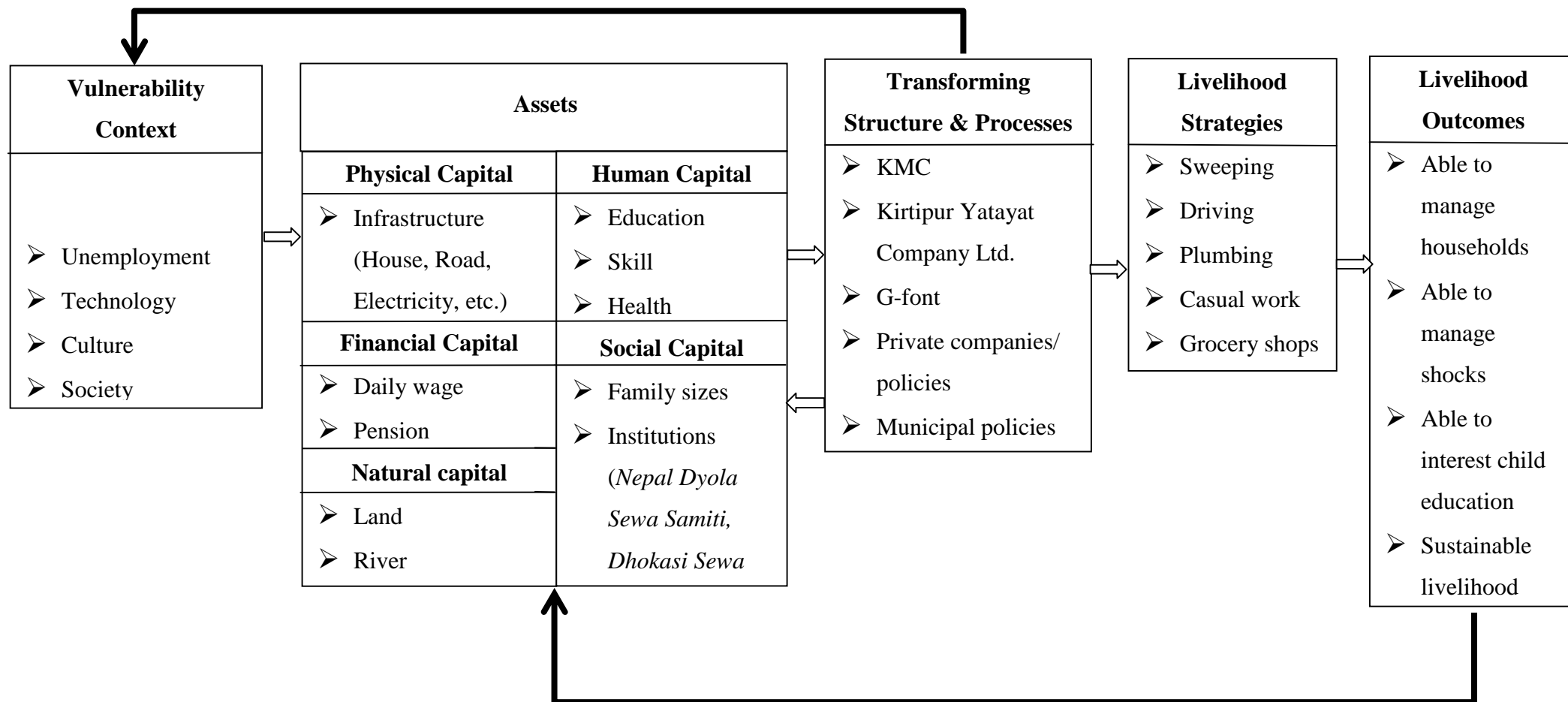
Low rate of education, lower assets, caste discrimination and untouchability are the main responsible factors for their backwardness.

Low Participation in politics, lack of larger land and lack of awareness have also resulted them into backwardness.

8.2 Conclusion

The present study dealt with livelihood strategy of Pode community of two different urban localities. Although they were involved in sweeping, fishing, basket making and priest, now-a-days they are further involving in other jobs such in driving, plumbing and shopkeepers. This indicates a change as well as diversification in the economy in the changing environment. Regarding the livelihood strategies of households most people survived from daily wage labour. they work as sweepers and sanitary workers. Similarly driving, plumbing and grocery shops are also another activities for sustain their lives.

Fig. 8.1: Schematic Framework of Pode Community



The above framework shows the schematic livelihood framework of the Pode community. It clearly depicts the different component of livelihood analysis. Livelihood is the means of living and all human beings do not have the same way of living. The means of living is differs from person to person and place to place. The personal deviation indicates the differentiation of human capital (skill, education) and the spatial factor denotes the availability and access to productive assets

Education level of the community is increasing day by day. Now-a-days, most of the children of their community have gone to the school. Most of the people are illiterate in their community but they are conscious towards education and its importance.

Untouchability is decreasing due to the awareness of education as well as political and social reform. But it is not totally removed till these days.

Technological development in the field of sanitary works and other competitor community is making the traditional occupation of the community into vulnerable position. They haven't made any efforts to search for the new options of livelihoods which has led them to live a miserable life.

The people of the study area understood job and work differently. According to them, work is found to be the part of their daily life and their traditional occupation i.e. sweeping. They thought that it was their own work. Similarly, job is found to be some skillful wage based profession i.e. driving, plumbing, teaching, etc. which was considered to be their new occupation. So, those people who involved in such types of skillful work were considered as job holders. They took sweeping as their occupation.

Majority of the Pode people at Kirtipur are found to be involved in private sectors where as the people of Sawal-Bahal in KMC office. The people of Kirtipur tried to change their ways of livelihood faster than the Sawal-

Bahal. People of Kirtipur wanted to change their occupation and caste simultaneously because they thought that caste discrimination and profession made them backwarded. But the people of Sawal-Bahal are found not interested to bring change in their profession and caste because they wanted to show their own identity with their profession and caste.

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ANNEXES

Annex I

QUESTIONNAIRE

A. General Information

Name of Respondent:

Address: Age: Gender: Education:

Occupation:

B. Family Background

1. Name of Household Head:-

Age:- Gender:- Education:-

Occupation:- Primary:- Secondary:-

2. Individual Information:-

S.N.	Relation with HH	Sex	Age	Education	Occupation		Others
					Primary	Secondary	

C. Traditional Occupation

1. Do you have your own traditional occupation ?

(a) Yes (b) No

If yes, what are they ?

(a) (b) (c) (d) (e).....

2. Are you still following them ?

(a) Yes

(b) No

If yes, which are of them

(a) (b) (c) (d) (e).....

If no, when did you stop and why ?

.....

3. Are your family member also adopting the same occupation ?

(a) Yes

(b) No

4. Do you know, your father also did this work ?

(a) Yes

(b) No

If no, which occupation he did ?

(a) (b) (c) (d)

5. Is your son/daughter continued this occupation ?

(a) Yes

(b) No

If no, in which occupation they involved ?

(a) (b) (c) (d)

6. Are there any support for your occupation ?

(a) Yes

(b) No

If yes, what are they ?

(a) (b) (c) (d) (e).....

7. Feeling Towards your occupation ?

.....

D. Asset

1. Do you have livestock ?

(a) Yes

(b) No

If yes,

Live stocks	Private	Own rearing to others	Taken from rearing	Total	Income (annually)
Cow					
Buffalow					
Big					
Others					

2. How many lacting cow/buffalos you have ?

Number of cow.....

Number of buffalow.....

3. How many milk are you getting daily ?

Liter (s)

4. Do you also sell it ?

(a) Yes

(b) No

If yes, which price do you sell ?

per liter.....

If no, why did not you sell ?

(a) Low production of milk

(b) Feelings of untouchability

(d) Others

5. Are you also doing vegetables farming ?

(a) Yes

(b) No

If yes, give the following information.

Name of vegetable	Cropped area (<i>Anna</i>)	Total income (Annually)

6. Do you have any vehicles ?

(a) Yes

(b) No

If yes, what are they ?

(a) (b) (c) (d) (e).....

7. Do you have own land ?

(a) Yes

(b) No

If yes, give the following information ?

Types of land	Area (<i>Anna</i>)	Utilized
<i>Khet</i>		
<i>Bari</i>		
<i>Ghar/Ghaderi</i>		
<i>Pakho</i>		
Others		

8. Do you have a water tap ?

(a) Yes

(b) No

If yes, How many time water supply in your tap ?

.....

If no, where do you brought water ?

(a) Source of water(a) Time to brought

9. Do you have any other skills ?

(a) Yes

(b) No

If yes, why you do not utilized it and what are they ?

10. Do you give your house for renting ?

(a) Yes

(b) No

If yes, How many money do you getting (Annually) ?

.....

E. Income and Expenditure

1. Give your annual income from different sources.

S.N.	Sources of Income	Income (Annual)
1	Livestocks	
2	Wage/Labouring	
3	Business	
4	Crop farming	
5	Pension	
6	House rent	
7	Remittance	
8	Casual work	
9	Others	

2. Please, would you give your annual (last year) expenditure ?

S.N.	Expenditure title	Total expenditure (Annual)
1	Foods	
2	Cloths	
3	Education	
4	Health	
5	Transportation	
6	Festivals	
7	Others	

3. Have you save some money ?

(a) Yes

(b) No

If yes, where did you save it ?

(a) Bank

(b) Local team

(c) Saving

and credit group (d) Finance company

and where do you like to spend it and why ?

F. Vulnerability context

1. How many time do you afford in your major occupation ?
Time (hours)
2. How do you spend your time except your occupation ?
.....
3. Have you suffered from any Chronic disease ?
(a) Yes (b) No

If yes, where did you go for treatment ?
(a) 10 years ago
(b) Present time
4. How do you manage your expenditure at critical time ?
(a) (b) (c)

If you have taken loan, what is main sources ?
(a)(b)(c)(d)
5. What are the major problems of your occupation ?
.....
6. Are you satisfied with your occupation ?
(a) Yes (b) No
Why ?
.....

G. Organization and Social Relation

1. Have you heard about any organization or institution ?
(a) Yes (b) No
If yes, what are they ?
(a)(b)(c)(d).....

2. Are you involved in any organization ?
 (a) Yes (b) No
 Name of the organization:
 Designation
3. Do you have any representation on local government body ?
 (a) Yes (b) No
4. Do you know about untouchability ?
 If yes, why this still existed in your community ?

5. Do you have any relationship to others people [Community] ?
 (a) Yes (b) No
 If yes, which community ?

 If no, why ?

6. Others community invite you, if they organize any social work ?
 (a) Yes (b) No
 If yes, how they behave when you go there ?

7. You also invite them, if you organize such types of social work ?
 (a) Yes (b) No
 If yes, how they behave when they come in your social work ?

H. Development/Education

1. How long have you been staying at this place ?

2. Have you get any changes on your livelihood and environment ?

(a) Yes

(b) No

If yes, what are they (How and why)

(a)..... (b) (c) (d).....

3. What types of school does your children go ?

(a) Government aided school

(b) Private/Boarding school

Why you have sent your children in that school ?

.....

4. How many money do you invest in their education ?

Expenditure NRs. (Anually)

5. What are the hindrances to get education in your community ?

(a)..... (b) (c) (d).....

6. What would you like your children become in a future ? (Write separately for son and daughter)

(a) If son

(b) If daughter.....

7. What would be done for develop your community ?

.....

8. What is your suggestion for caste discrimination and untouchability ?

.....

Annex II
Checklist for Focus Group Discussion

1. Traditional occupations of the community.
2. Generational change in traditional occupation.
3. Main sources of income.
4. Other work besides sweeping.
5. Relationship and organization responses.
6. Information about organization.
7. Role of the organization.
8. Hinderance to getting education and pattern.
9. Caste discrimination and untouchability.
10. Responsible factors which made them fall behind.
11. Causes of unemployment.
12. Social disintegration.
13. Newly adopted livelihoods strategy.

Annex III
Check List for Key Informants Interview

1. Major income generating activities.
2. Their health and sanitation condition.
3. Major drawbacks of this community.
4. Types and quality of food.
5. Different festivals and expenditures.
6. Relationship with other community.
7. Education pattern of the community.
8. Marginalization and consequences.
9. About unemployment condition.
10. Untouchability and discrimination.

Annex IV

Photos



Overview of Settlement at Sawal-Bahal



Condition of the Drinking Water at Sawal-Bahal



Overview of the Settlement at Kirtipur



Researcher Taking Interview with Respondent