

LIVELIHOOD STRATEGY OF CHIDIMAR COMMUNITY IN NEPALGUNJ

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DECLARATION

I hereby declare that the thesis entitle “**Livelihood Strategy of Chidimar Community in Nepalgunj**” submitted to the central Department of Rural Development, Tribhuvan University, is entirely my original work Prepared Under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different source in the course of preparing this thesis. The result of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of this thesis has been published in any form before.

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RECOMMENDATION LETTER

This thesis entitle **“Livelihood Stratrgy of Chidimar Community in Nepalgunj District Banke of Nepalgunj Sub- Metropolitian City”** has been prepared by Shreeya Singh under my supervision in partial fulfillment of the degree of master of Arts in Rural development I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVA SHEET

This thesis entitled “**Livelihood Strategy of Chidimar Community in Nepalgunj, Banke District of Nepalgunj Sub- Metropolitan City**” submitted by **Shreeya Singh** in partial fulfillment of requirements for the Master’s Degree in Rural Development has been approved by committee.

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Finally, I am alone is responsible for errors of judgment or of analysis, if exists any.

Shreeya Singh

ABSTRACT

This thesis on the, “Livelihood strategy of Chidimar community” was conducted in Belashpur VDC of Banke District. The study is focused on the marginalized ethnic group of Chidimar people and explores livelihood patterns of Chidimar community of Nepal.

Chidimars are known as occupational caste groups with their traditional occupation. In Nepal the occupational castes have been treated as Paninachalne and the term Dalit is used to refer to this group of people. Dalits are culturally socially and economically oppressed.

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

The general objective of the study is to find out the livelihood strategy of Chidimar community, whereas the specific objectives are to explore the traditional livelihood strategy of Chidimar community in the study area, the continuity and change occurring in the livelihood strategies of the study area.

Before selecting a topic, a brief review of the literature related to the study of the livelihood strategies has been studied. Primary as well as secondary data have been taken as sampled household of Chidimar. 44 household have been taken as sampled household out of 120 household’s sample. In the study, data were collected from field survey by applying household survey questionnaire, field note focus group discussion and observation method.

The livelihood strategy of Chidimar community in the study area is in transition. It shifted from caste based occupation to wage laboring one. The household assets of this community have greatly influenced the process of adaptation of new strategy or modification of traditional occupation. Economic development and other economic activities change the surrounding environment of the people of a particular area have to change their way of life to adopt with the changing environment.

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

TABLE OF CONTENTS

DECLARATION	i
RECOMMENDATION LETTER	ii
APPROVA SHEET	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	v
TABLE OF CONTENTS	vii
LIST OF TABLES	x
LIST OF FIGURES	xi
CHAPTER I: INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem	3
1.3 Objective of the Study	4
1.4 Importance of the Study	4
1.5 Limitation of the Study	6
CHAPTER II: LITERATURE REVIEW	7
2.1 Sustainable Livelihood	7
2.2 Framework	11
2.2.1 Vulnerability Context	12
2.2.2 Livelihood Assets	13
2.2.3 Change in Asset Structure	16
2.2.4 Transforming Structure and Process	16
2.3 Livelihood Strategies	17
2.3.1 Framework	18
CHAPTER III: RESEARCH METHODOLOGY	21
3.1 Research Design	21
3.2 Nature and Sources of Data	21
3.2.1 Primary Sources of Data	21
3.2.2 Secondary Sources of Data	22
3.3 Study Population, Sample and Sampling Procedure	22

3.4	Method of Data Analysis and Presentation	22
3.5	Data Collection Tools and Techniques	22
3.5.1	Household Survey	23
3.5.2	Key Informant Interview	23
3.6	Ethical Consideration	23
CHAPTER IV: DATA ANALYSIS		24
4.1	General Information	24
4.2	General Characteristic of Respondents	24
4.2.1	Education	24
4.2.2	Language and Religion	25
4.2.3	Occupation	26
4.2.4	Feast and Festivals	27
4.2.5	Food and Drinking Habit	27
4.3	Capital Assets	28
4.3.1	Land Ownership	28
4.3.2	Size of land Owned	29
4.4	Farm Activities	29
4.4.1	Crop Farming	29
4.4.2	Food Sufficiency	30
4.5	Livestock Details	31
4.5.1	Income Range of Family	32
4.5.2	Sources of Income	33
4.5.3	Regularity of Income	34
4.5.4	Monthly Expenditure	35
4.5.5	Living Standard	36
4.6	Household Assets	37
4.6.1	Human Capital	37
4.6.2	Physical Capital	38
4.6.3	Natural Capital	38
4.6.4	Social Capita	39
4.6.5	Financial Capital	41

CHAPTER V: SUMMMARY, CONCLUSION AND RECOMMENDATION	42
5.1 Summary	42
5.2 Conclusion	43
5.3 Recommendations	45
BIBLIOGRAPHY	46
QUESTINNAIRE	48

LIST OF TABLES

Table 1: Educational Status of the Respondents	25
Table 2: Religion of the Household of Chidimar	26
Table 3: Distribution of Respondents by Their Occupation	27
Table 4: Land Holding Size of the Households.	28
Table 5: Food production by household in Kilo Gram (KG)	30
Table 6: Food Self Sufficiency	31
Table 7: Number of Livestocks by Households	32
Table 8: Landholding by Household (Ropani)	38
Table 9: Household Size and Structure	40

LIST OF FIGURES

Figure 1: Sustainable Livelihood Framework (SLF)	12
Figure 2: Livelihood Assets	13
Figure 3: Components of Household Livelihood Security	19
Figure 4: Distribution of Respondents by Income per Month	33
Figure 5: Sources of Income	34
Figure 6: Distribution of Respondents by Regularity of Income	35
Figure 7: Distribution of Respondents by Monthly Expenditure	36

CHAPTER I INTRODUCTION

1.1 Background of the Study

Nepal is a land of multi-cultural and multi ethnic groups. Nepal has a long complex and diverse history. The social and cultural life of people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The people of Indian origin live in South part and practice Hinduism. Midland valley and Terai have different economic status and educations that live in rural and urban area have impacts. The Nepalese society is the most tolerant society in the world. It has allowed different religions to merge with one another. In Nepal there are Hindus, Buddhists, and Muslims as well.

People have adjusted their ways of earning livelihood to the changing environment from historical times. Their livelihood strategies to adapt to the changing environmental condition differ over space and by social groups. Cultural values of people in the same space can create difference in the pattern of adaptation from one ethnic group to another. In the same way, adaptation pattern of the same ethnic group may differ from one place to another due to change in physical environment.

(Dahal K. , 2001), A livelihood comprises the capabilities, assets (including both material and social resource) and activities required for a men's of living. A livelihood is sustainable when it can cope and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in future why not undermining the nature recourse base. A livelihood analysis is four steps have been recommended. First, the overall socio-political and environmental contexts are determined. Third, opportunities cast and option sets with in a context are assessed. Secondly, its ability to support enabling disabling or neutral capital acquisition is assessed. Fourth, potential livelihood strategies and outcomes based on identified opportunities are assessed.

Changes are a universal and continuous phenomenon, which is found in all the societies at all time. People engaged in different types of social and economic activities to earn money in order to fulfill their basic needs, which was also known as

livelihood strategy. It is a continuous and changing process. Some of the occupational caste group have given continuity to their traditional ways of earning livelihood and while others have changed or diversified. Nepal characterized biophysical and socio-cultural diversity. Traditional ways of earning livelihood among occupational caste group especially of Chidimar have become very difficult. Development activities have played an important role in changing their livelihood strategy.

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

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

In the case of Nepal the livelihood condition of rural people is very poor and miserable. The life of people and the agricultural activities of the country over the year have not been improving as expected. When a locally self sufficient community no longer remains so, the ups and down evolve all the members of the community are compelled to change their livelihood strategy has been changing with modernization and globalization.

The present study is to find out the livelihood strategies of the Chidimar community of Nepalgunj Sub-Metropolitan City in Banke District. Nepalgunj is on the Terai plains near the southern border with Bahraich district, Uttar Pradesh state of India. It is 85 kilometers south-west of Ghorahi and 16 km south of Kohalpur and 35 kilometers east of Gulariya. It is one of the developed cities in Nepal. Out of 17 wards and 8 VDCs Belashpur is the study of livelihood strategies of Chidimar community. Chidimar are known as the untouchable, enlisted in the National Dalit

commission (NDC). The word Chidimar is fascinated with two different words Chidi and Maar which means birds and hunters respectively. Therefore, Chidimar are the one who hunts birds. Even today, the Chidimar are applying traditional, nomadic, hunting and gathering life style.

The Chidimar are supposed to enter into Nepal from India, especially from Bihar. The Chidimars are found mainly in Terai district. The Chidimars are marginalized from social, economic, educational, political and regional development spheres due to caste based discrimination. Only 5% of Chidimar were literate in Banke District, were 3 students were only passed in SLC of 2063(Wagle, 2015). The Dalit caste that was part of the study populations were ‘Terai Dalit’-Chamar, Mushahar, Dusadh/Paswan, Tatma, Khatabe, Banter, Dom, Chidimar, Dhobi, Halkhor and the ‘Hill Dalit’-Kami, Damai, Sarki, Gaine, Badi. (Chaurasiya.P. S, 2019). This study focuses only on Chidimar Community. The Dalit refers to people who are socially and culturally depressed and are deprived of different developmental opportunities including education.

‘Untouchable’ is known as the lowest caste of the Nepalese society which is neither the original creation of Nepal nor of untouchable themselves. In Hindu Varna system there are four principals Varnas, these are the Brahmin (priest and teachers), and the Sudras (labors and artisan). The first Muluki Ain (civil code 1854), includes four fold caste hierarchy where the bottom of the hierarchy was paninachanInechhoieechhito halnu parne or the “Untouchables”. Every new code tried abolish such inhuman practices nut it still exists.

In case of Nepal, Dalits are generally divided into three groups, namely, Hill Dalit, Terai (Madhesi) Dalit and Newar Dalit. The Newar belong to one of the 61 indigenous nationalities of Nepal. Damai, Kami, Sarki and Gaine are main Hill Dalits of Nepal. Similarly, Dusadh, Mushahar, Chidimar, Chamar, Dom and Badi are Madhesi Dalit and Kasai, Pode and Chyame are main Newar Dalit.

1.2 Statement of the Problem

Chidimars are considered as the untouchable communities. The NDC has scheduled 15 distinct Terai Daltis as Dalit community including Chidimar. Being a backward,

Dalit groups are living in the remote area and the Chidimars of Nepalgunj Sub-Metropolitan city has still remained far behind in every field. The process of marginalization has made them able to think about or act in more sustainable ways of making livelihood and has forced them to take any kind of activity that promises their next meal. The researcher has made an attempt to seek answers to various queries questions related to such changes. The study has dealt with different aspects of development intervention and resource management system in the area and their impact on the Chidimar community (Wagle, 2015). So it is necessary to identify the status of Chidimar community.

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

- What are the main occupations of Chidimar?
- What are the changes in their traditional occupation and its effect on them?
- Why the Chidimar people of Belashpur area live in miserable condition?
- What are the factors that have left considerable impact on Chidimar community in Belashpur area?

1.3 Objective of the Study

The general objective of this study is to find out the livelihood strategy of Chidimar community in Nepalgunj Sub-metropolitan city. The specific objectives of the study are:

- To identify the socio-economic condition of the Chidimar community.
- To explore the continuity and change occurring in the livelihood strategies of Chidimar community.
- To explore the traditional and cultural livelihood strategies of the Chidimar community.

1.4 Importance of the Study

The study focused on livelihood strategies of Chidimar community. And, it extremely important for the introduction of the Chidimar community of Nepal. The study aims to find out the traditional and cultural livelihood strategies of Chidimar community,

continuity and change occurring in the livelihood strategies of Chidimar community and the socio-economic condition of Chidimar community. Chidimar is marginalized from the main stream of the society.

The proposed study area, Belashpur is located in ward no 12 of Nepalgunj sub-metropolitan city. Any types of research work on livelihood strategies of Chidimar community has not done till now. If the real status of that community is explored by this study, it will be a helpful matter for the planners as well as development worker for the betterment of the Chidimar community.

Chidimar, at one hand, is one of the major marginalized castes groups and least studied on the other. Even the studies which are based on Chidimar community basically focused on other aspect rather than livelihood. So, this studies the entire Chidimar community focusing on their livelihood strategy. An attempt is also made so as to study about the change in livelihood found within the last 10 years. So, this research could be an important source to study about the each and every aspect of livelihood strategy of Chidimar community.

Due to poor economic condition, low skilled manpower, lack of sufficient source for income generating activities, lack of permanent job, the rural and backward society, people are adopting various strategies for their earning livelihood. The strategies are mainly agriculture, animal husbandry, wage labor, services and migration. With social and political awareness and the people's movement first and second along with the implementation of decentralization program of government, the livelihood strategies of rural community people might have changed.

This study mainly focuses on the livelihood strategies adopted by Chidimar Community people. The changing state of agriculture, animal husbandry, wage labor, migration, investment/saving are studied with comparison. But the expenditure and consumption pattern are suited taking the current data but not with comparison. The changing living standard of Chidimar community is also studied. The independent thinking of Chidimar community people toward adopting alternative source of earning such as wage labor, migration have become the major interest of researcher. So, the clear sketch of the entire Chidimar community can be taken from the study.

1.5 Limitation of the Study

The present study basically concern to only the livelihood strategy of Chidimar community of 12 ward of Nepalgunj Sub-metropolitan city. The study is very specific like that of case studies. The limitation of this study is as follows;

- I. The study concern only in the Belashpur ward of Nepalgunj sub-metropolitan city, therefore the generalization of this study may not be applicable to all other parts of Nepal.
- II. The questionnaires and the interviews have focused on the livelihood strategies of Chidimar community.
- III. One individual has selected for the interview or questionnaire among the selected household by using the sampling method.

CHAPTER II

LITERATURE REVIEW

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

2.1 Sustainable Livelihood

Livelihood is a meaning of gaining a living. Capabilities, assets and activities are necessary for making a livelihood. According to Chamber and Conway (1991) a livelihood comprises the capabilities, assets (resource, stores, claims and access) and activities required for a meaning of living.

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

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

Dhakal (1994), has described the cultural behavior of the people with reference to local environment and also described the importance of on-farm as well as off-farm activities to sustain the society in the present condition. He has tried to explore the links between the productive system and socio-cultural behavior of the people with their various ritual and cultural practices which can be seen to be changing gradually so as to catch trends of modernization. The MulukiAain (Civil Code) of 1884 restructured Nepalese society into four fold caste hierarchy, including indigenous nationalities. These are Tagadhare (“sacred thread wearing” or “twice born”) followed by Matawali (“Liquor drinking”), Paninachalne Chhoiee Chhitohalnunaparne (“untouchable, sprinkling on holy water not required for purification of body”). Matwali was sub-divided into two groups, namely, mamsine (enslavable) and masine (salvable).

The Naya Muluki Aain (New Civil Code) abolished such inhuman legal provision in 1963 but the practices continue with different intensity at different of Nepal. Tenth Plan (2059/64), which has explain the Dalits who have been back warded from every aspect of socio-political, economic issues because of the prevalence of aged old poverty and social deprivation, in this section of population could not get social respect in practice due to existence of cast system and in human behavioral because of in effective enforcement of acts, which categorically has made the cast system.

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The term ‘Sanskritization’ coined by M.N. Shrinivas (1952), (an Indian leading social scientist) is a dynamic process directly related with change in which lower caste people adopt the thinking and life style of high castes. In 1972 he modified and defined sanskritization as “the process by which low Hindu caste or tribal or her group’s changes, their customs, rituals, ideology and ways of life in the direction of a high and twice-born case”. This concept was originally used by him in his work “Religion and society among the corgis of south-India.

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

Chamber (1991), a livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resources base.

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

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

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

The Chidimar community has agro-based subsistence economy. Usually, they are labor and Farmer also. They toil hard to grow agricultural crops on the land even the

land is their own or rented. They rear cattle, buffaloes, goats and poultry. If they save some time after the household works or if they have some extra labor force they sale their labor outside. They are usually engaged in on-farm and off-farm jobs such as construction, carpentry, transportation etc.

The changes which are occurred in the economic aspects are very obvious. The economic lives of the Chidimar have gradually changed from the past. The speed of change seems so rapid in this decade. Formerly, they had a simple life style. In the past they did not like to possess their own land rather they liked to be someone's 11 ploughman and agricultural labor. It also sustained their life. But at present this trend has changed. All the villagers do not like their land fallow without cultivation.

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

(Krantz, 2001), Although Brundtland Commission on Environment and Development was the first international forum that had given the legitimacy on the concept of sustainable livelihood. Robert Chamber and Gordon were the first to give the composite definition of sustainable livelihood. The sustainable livelihood further gained legitimization in 1992 by United Nations conference on Environment and Development. The conference expanded the concept especially in the context of Agenda 21 and advocating for the achievement of sustainable livelihood as a broad goal for poverty eradication.

(Krantz, 2001), It's above mentioned that Robert Chamber and Gordon Conway were the first who provided the definition of livelihood. In 1992, they proposed the following composite definition of sustainable livelihood: A Livelihood comprises the

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

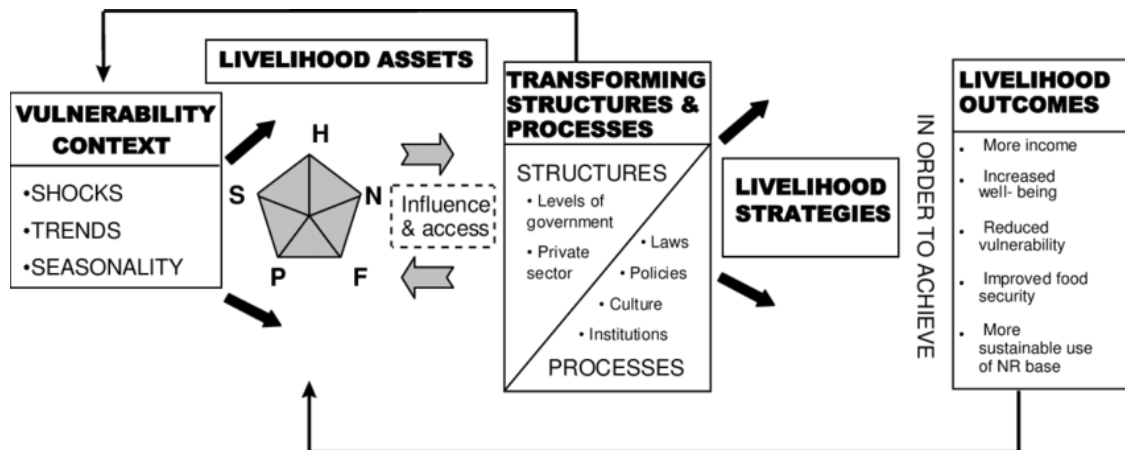
(Krantz, 2001), Most recently Institute of Development Studies (IDS) and Department for International development (DFID) have been putting operation the sustainable 12 livelihood concept and approach. For the IDS, Ian Scoons proposed the modified definition of sustainable livelihood: A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it copes with and recovers from stress and shocks, maintains and enhances its capabilities and assets, while not undermining the natural resource base. This new definition does not include requirements that for a livelihood to be considered to be sustainable as it has not talked about net benefit to other livelihood. With some minor changes, this is also the definition adopted by DFID. DFID defines sustainable livelihood as: A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. All the analysis of this research will be based on modified adopted concept of sustainable livelihood by DFID.

2.2 Framework

(DFID, 2002), The following framework developed by Dina Carney for DFID shows the main factors affecting livelihood of people and how they are linked to each other. In the framework, different components (vulnerability context, capital assets, transforming structure and process, livelihood strategies and livelihood outcomes) are depicted showing their interrelationship and interaction. So these of the sustainable livelihood approach should be viewed as a complex process rather than linear one. Focus should be given on the feedback exerting from the interaction, through the form of the framework is not intended to suggest the starting point of all livelihood analysis is vulnerability context, however it helps the concerned to identify an appropriate

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

Figure 1: Sustainable Livelihood Framework (SLF)



Source: Sustainable Livelihood Framework Guidance Sheet, DFID, 2001

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

- Transforming structures and process and vulnerability context; and
- Livelihood outcomes and livelihood assets.

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

2.2.1 Vulnerability Context

(Kollmair M. e., 2006), The Vulnerability Context forms the external environment in which people exist and gain importance through direct impacts upon people's asset

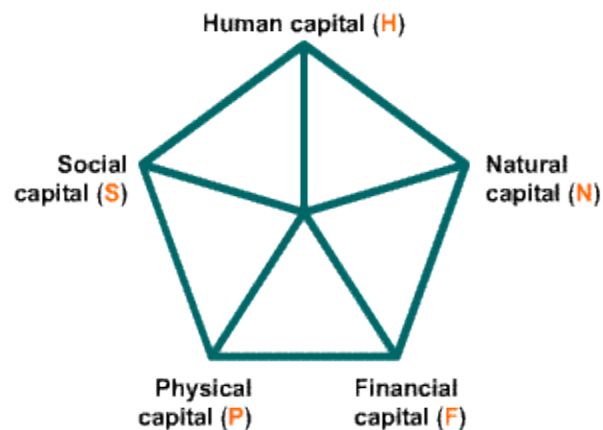
status. It comprises trends(i.e. demographic trends; resource trends; trends in governance), shocks(i.e. human, livestock or crop health shocks; natural hazards, like floods or earthquakes; economic shocks; conflicts in form of national or international wars) and seasonality(i.e. seasonality of prices, products or employment opportunities) and represents the part of the framework that lies furthest outside stakeholders’ control. Not all trends and seasonality must be considered as negative; they can move favorable directions, too. Trends in new technologies or seasonality of prices could be used as opportunities to secure livelihoods.

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

2.2.2 Livelihood Assets

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

Figure 2: Livelihood Assets



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

The assets pentagon was developed to enable information about people’s assets to be presented visually, thereby bringing to life important inter-relationships between the various assets. The shape of the pentagon can be used to show schematically the

variation in people's access to assets. The different types of livelihood assets have been described as follows:

i. Human Capital

In the context of the Sustainable Livelihood Framework (SLF) it is defined as, "Human capital represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives". At the household level it varies according to household size, skill levels, leadership potential, health status, etc. and appears to be a decisive factor - besides being intrinsically valuable in order to make use of any other type of assets. Therefore, changes in human capital have to be seen not only as isolated effects, but as well as a supportive factor for the other assets.

ii. Social Capital

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

iii. Natural Capital

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

iv. Physical Capital

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

v. Financial Capital

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

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

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

Chidimar are found in very petty condition when judged them from the livelihood framework which is due to the discrimination they are facing in a community. They 17 are still unable to come out from that swamp which can be seen from this research though this research does not cover all the components of the DFID livelihood assets.

The sustainable livelihood approach is a way of putting the centre of development. It seeks to draw a realistic picture of the people's assets and capital endowment and to find ways how there can convert into beneficial livelihood outcomes. Therefore, it lies in the center of the livelihood framework (DFID, 2002, quoted in Wyss, 2003).

Different capital assets like natural capital, human capital, physical capital, financial capital and social capital represents skills knowledge, ability to work and good health, natural resources like land, forest, marine, wild resources, water and air quality and sanitation, shelter, water supply, energy as well as information and communication facilities, tools and equipment, stocks and regular flows of money, bank jewelry and cash and earned income, pension and assets that affects on the other assets.

2.2.3 Change in Asset Structure

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

2.2.4 Transforming Structure and Process

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

Structure can be described as the hardware (private and public organization) that sets and implements policy and legislation, deliver services, purchases trade and perform all manner of other function that affect livelihood. Structures exist both on private and public sector at various levels. This is most obvious in the case of governmental organizations. This operates in cascading levels with varying degrees of autonomy and scope of authority, depending upon the extent and nature of decentralizations. Private commercial organizations also operate at different levels from the multinational to the very local. It's not only the local level that is relevant to livelihoods. Analysis should therefore be sensitive to the roles and responsibilities of the different levels of structures and seek to identify those that are of greatest

importance to livelihoods. Complementary to structure, processes constitute software determining the way in which structure and individual operates and interact. They include policies, legislation, institution, and culture and power relation. This structure and process occupies central position in the framework and directly feedback to vulnerability context.

2.3 Livelihood Strategies

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

The livelihood of Chidimar is miserable due to their landlessness. Landlessness describes a person who is dependent on agriculture, but has got no land in his/her name or in the name of any other of his family member. The main economic activity for the majority of Chidimar is as wage laborers. The livelihood strategies are influenced by the social and cultural situation of the entire community. The rules and regulations, customs and traditions of Chidimar community have the major role to measure and control the livelihood of the community people.

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

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

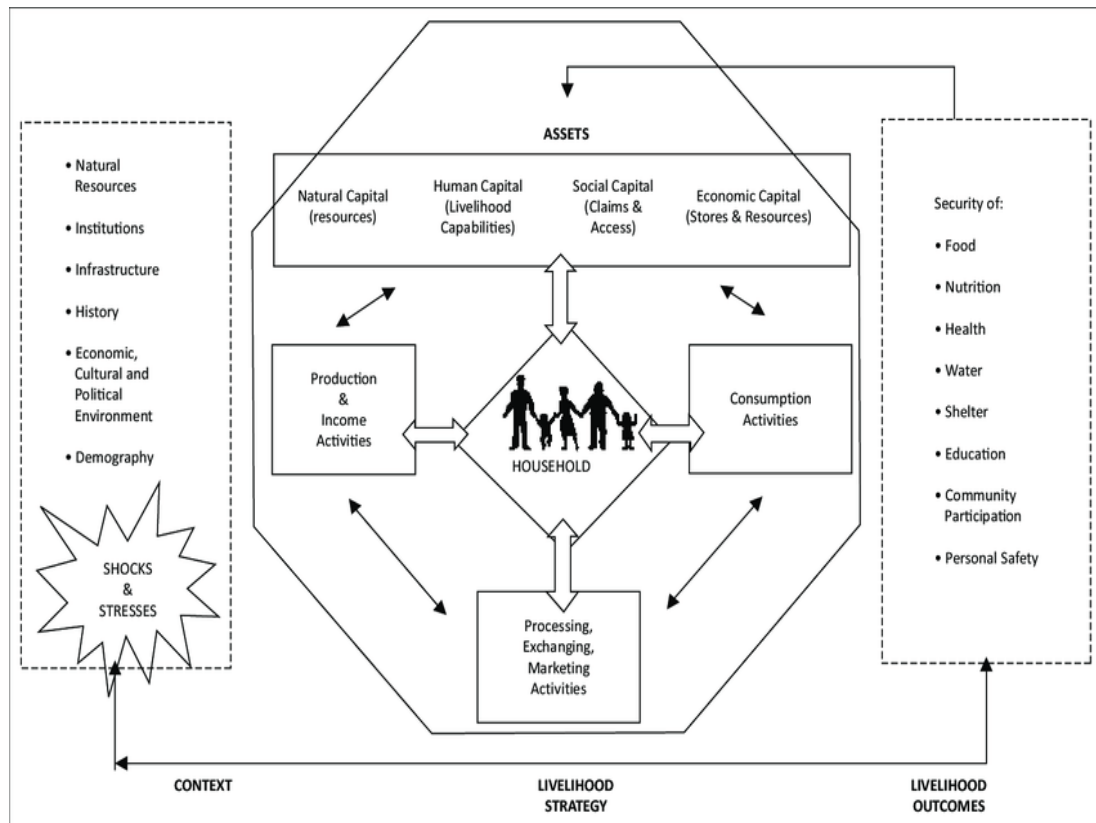
After the establishment of democracy in 1951, Nepal began to formulate periodic development plans from 1956 onwards. Over the course of time, different and often contradicting models of development such as top-down, bottom-up approach have been adopted and implemented. Nepal is on receiving the end of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

2.3.1 Framework

CARE has focused on Household livelihood security (HLS) linked to basic needs. The view of livelihoods approach can effectively incorporate a basic needs and rights – based approach. HLS seeks to understand needs and how they meet in order to improve livelihoods. HLS recognized equally the role of children, women and men in society. the characteristics of HLS are holistic which does not predetermine by household through participatory analysis. Households use the assets to mitigate and prepare for the effects of shocks and stresses. HLS points to range of possible interventions to improve livelihoods from policy level advocacy (recognizing the political dimensions of many urban interventions) to household level assistance in asset management.

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

Figure 3: Components of Household Livelihood Security



CARE has developed some specific tools for the livelihoods such as livelihood monitoring survey, participating learning and action needs assessment and personal empowerment training. The categories of livelihood activity appropriate to the different points in the relief development spectrum. The livelihood promotion activities are longer term development projects that increasingly involve participating methodologies and an empowerment philosophy (improving the resilience of HHs, for example through programs which focus on saving and credit, crop diversification and marketing; reproductive health, institutional development, personal empowerment or community involvement in service delivery activities). Livelihood protection is helping prevent a decline in household livelihood security, for example programs which focus on early warning systems, cash or food for work, seeds and tools, health education, flood prevention. Livelihood provisioning is the direct provision of food, water, shelter and other essential needs: most often emergency situations. These activity categories are non-exclusive. A good livelihood promotion strategy would also have a protection element, which deals with existing areas of vulnerability and helps to ensure that any improvements in livelihood security are protected from re-

erosion. The aim is that elements of 'protection' and 'promotion' are built in as early as possible to 'traditional relief' (provisioning) activities. For example, institutions established to help with relief activities are set up in a very participatory way. Overtime, capacity building training is provided, so that the same structures can be used to plan and initiate livelihood promotion activities.

CHAPTER III

RESEARCH METHODOLOGY

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

3.1 Research Design

With the view of achieving research objective, the design of this study is based on both descriptive and exploratory ways with the help of various research tools and techniques. The study explores and describes the livelihood strategies adopted by the Chidimar community of Nepalgunj Sub-metropolitan city. It also explores both prospect and challenges of the strategies adopted by them. Data has been taken from survey method. Primary and secondary data have collected and analyzed and interpreted for the final presentation. It is hoped that this research design would yield more veiled data of the Chidimar community of the study area.

3.2 Nature and Sources of Data

This study has been based on primary as well as secondary information. The primary information hasbeen collect through field survey using different data collection methods such as observation, questionnaire survey and interview. Similarly, the secondary data has been collected from wide range of materials such as books, statistical report, annual reports, district and municipality report, policy and plans documents, previous research findings and other published materials. Apart from the library research, internet browsing was also done.

3.2.1 Primary Sources of Data

Household survey: Household survey was carried out by administering structured and semi structured questionnaire. There were 44 households covered in the survey.

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

3.2.2 Secondary Sources of Data

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

3.3 Study Population, Sample and Sampling Procedure

Nepalgunj sub-metropolitan cities, Belashpur i.e. ward no.11 Banke district was selected purposively. There were total 120 Chidimar household in ward no. 11 among which 44 respondent were taken for the purpose of data. All Chidimar households living in this ward were universe for the study.

3.4 Method of Data Analysis and Presentation

All the collected information from field survey had been processed scientifically. As far as secondary data are concerned; they are set in the Table. But the primary data are analyzed with the help of computer software like excel, SPSS. Different Tables and Charts are developed to measure the various socio-economic variables including livelihood strategies. Mathematical calculations and statistical operations and tests have been performed for quantitative information. Qualitative information has been adopted in descriptive way

3.5 Data Collection Tools and Techniques

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

3.5.1 Household Survey

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

3.5.2 Key Informant Interview

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

3.6 Ethical Consideration

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

CHAPTER IV

DATA ANALYSIS

4.1 General Information

Nepalgunj sub-metropolitan city is in Banke district. Nepalgunj is on the Terai plains near the southern border with Baharaich district, Uttar Pradesh state of India. It is 85 kilometers south-west of Ghorahi and 16 km south of Kohalpur and 35 kilometers east of Gulariya. It is one of the developed cities in Nepal. Out of 17 wards and 8 VDCs Belashpur is the study of livelihood strategy of Chidimar community.

4.2 General Characteristic of Respondents

4.2.1 Education

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

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

Figure 4.1 shows that the majority of the respondents i.e. 47% were illiterate, followed by literate respondents who made up 22% of the total respondents. A percentage of 22% had attained primary level education whereas only 2% had acquired secondary level education. The minority of the respondents i.e. 4% were intermediate.

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

Table 1: Educational Status of the Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Illiterate	21	47	47	47
Literate	10	22	22	70
Primary	10	22	22	93
Secondary	1	2	2	95
Intermediate	2	4	4	100
Total	44	100.0	100.0	

Source: Field Survey-2019

4.2.2 Language and Religion

Chidimar community has not their own language. They speak Nepali as well as Aabadi or Hindi languageto interactin their family and their community.

Sanatan Hindu religion is a main religion of this ChidimarTole. Religion is belief and practice. Every society has been bounded with religion, the specific guidelines of their span.

Table 2: Religion of the Household of Chidimar

Categories	Frequency	Percent	Valid Percent	Cumulative Percent
Hindu	34	77.3	77.3	77.3
Valid Christian	10	22.7	22.7	100.0
Total	44	100.0	100.0	

Source: Field Survey-2019

The above figure 4.2 shows the religions position of the study area. Among the total households 77 percent Chidimar of the study area practices the Hindu religion. They have great respect for their Kuldevta (family God). While performing worship to their duties, they sacrifice goats. They worship variety of God and Goddess. The rituals perform and similar to Hindu God and Goddess. They have believed that God created the earth. Due to the various impacts some of Chidimar are practicing Christian religion.

4.2.3 Occupation

Nepal is undoubtedly an agriculture-based economy where agriculture is the main source of income but Chidimar and their family members is related to agricultural activities. The research has revealed that majority i.e. 54 percent of the total respondents mentioned their agricultural occupation, followed by domestic labor i.e.15 percent. It was found that 18 percent of respondents were involved in wage labor, whereas 5 percent of the respondents are involved in other services. It is 24 evident from the survey results that for majority of the Chidimar community, cast-based is their primary or even their only source of living. They are highly dependent on castbased occupation.

Table 3: Distribution of Respondents by Their Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Farming	24	54	54	54
Domestic labor	7	15	15	70
Valid Wage labor	8	18	18	88
Others	5	11	11	100
Total	44	100.0	100.0	

Source: Field Survey-2019

4.2.4 Feast and Festivals

Each community and ethnic group celebrates different festivals. The Chidimar of Nepalgynj celebrates almost all the Hindu's festivals like: Holi, Chait, Chaitra Dashain, Dashain, and Tihar. The day of 36 Dhasami is revered of Kuldevta. Similarly in Tihar, the Aaunsi is for friends together and play the customary Bhailo. They spend quite a lot of money on these festivals and it is an account of such unwarranted expenditure that these people live near the poverty line. But there is not found their own festivals which were different from the other Hindu caste.

4.2.5 Food and Drinking Habit

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

4.3 Capital Assets

4.3.1 Land Ownership

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

The Table 4 shows that the majority of 10 respondents have their private khet/bari and 13 respondent's mohi land and 10 respondents had adhiya land and agreed that they had full access to that land they owned now. But 6 respondents had both Adhiya and private land.

Table 4: Land Holding Size of the Households.

	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Private+Khet+bari+Ghaderi+others	10	22	22	22
Mohi+Khet+Bari+Ghaderi+others	13	29	29	52
Valid Adhiya+Khet+Bari+Ghaderi+others	10	22	22	75
private and adhiya both	5	11	11	86
Others	6	13	13	100.0
Total	44	100.0	100.0	

Source: Field Survey-2019

4.3.2 Size of land Owned

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

4.4 Farm Activities

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

4.4.1 Crop Farming

Chidimar, traditionally, derived their earning from their own farms. They grew different kinds of crops for food and also collected other resources themselves in the past when market relation was not so central important. This ethnic community has occupied flat land, therefore they cultivated wheat for main crop and they also cultivated maize, potato, rice, mustard etc according to situation of the land and season. These all crops produced by them are used and sold for the getting the cash necessary to purchase for other household needs. However, it was not their major source for income and not for all. Very small numbers of households are above food sufficiency level. As they occupied the marginal areas i.e bank of river, agricultural production could not sustain them. Therefore, they also had engaged in other types of off farm 38 activities besides agriculture. Crop farming, one traditional occupation of Chidimar is still in practice but now it is less significant in total household option. However, some households, which produce cash crop, earn cash by selling them.

Table 5: Food production by household in Kilo Gram (KG)

	Frequency	Percent	Valid Percent	Cumulative Percent
0-5	9	20	20	20
5-10	16	36	36	56
Valid 10-15	13	29	29	86
15-20	6	13	13	100.0
Total	44	100.0	100.0	

Source: Field Survey-2019

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 44 households sampled, 6 are found food sufficient household (Table5). All the households need food from market in smaller or higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture. Besides small land holding, there are several reasons for low agricultural productivity in the given areas. The technique applied in agriculture is very traditional and lack modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons the farmers are not able to bring improvement in agriculture and are in very difficult situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, ploughing, weeding etc are very traditional way. Because of the plain land and no ways for water, only few households get water for irrigation of their land. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

4.4.2 Food Sufficiency

This traditional occupation now is also continuing. However food sufficient household are further declining. Out of 44 households sampled, 5 are found food sufficient household (Table5). All the households need food from market in smaller or

higher amount. The production of food crops is not sufficient to feed the entire family members and the land is not sufficient to work all round the years. People do not get any direct income from food crops but only the farmers who have cash crops get income from the agriculture. Besides small land holding, there are several reasons for low agricultural productivity in the given areas. The technique applied in agriculture is very traditional and lack modern technical knowledge. They do not use any chemical fertilizers as well as improved seeds. Moreover, the types of seeds used for growing food of old low yielding variety. Because of these reasons the farmers are not able to bring improvement in agriculture and are in very difficult situation. The farmers themselves produce seeds in traditional way. The agricultural tools for digging, plugging, weeding etc are very traditional way. There is neither surface irrigation facility nor under grounded water irrigation facility. Due to the lack of technical and scientific way of farming, there is no better production on agriculture.

Table 6: Food Self Sufficiency

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 6	9	20	20	20
6-9	17	38	38	59
Valid 9-12	13	29	29	88
12 above	5	11	11	100.0
Total	44	100.0	100.0	

Source: Field Survey-2019

11% Respondents were self sufficient in food from their own farm. Remaining has to buy food from market. Maximum household in the study area collect food from others farm i.e. adhiya and buying.

4.5 Livestock Details

Livestock is inevitable part of rural life and both economic and cultural values. In the past, they were attached with agriculture, they reared different animal as well because livestock keeping is the base of traditional Nepalese agriculture. Therefore, in the study area, the income from animal husbandry is also found next major farm activities

of Chidimar in the study areas. The ChidimarTole is far from forest. So, there is some sort of problem of fodder for animals in the researched area, Chidimar of Nepalgunj are receiving the fodder for animal from their own limited land (Khet and Bari). Therefore the entire household of Belashpur had good number of cattle, goats, buffalos etc. Animal reared in this community was directly sold in cash (goat, buffalo, pig and poultry) or converted their product in cash. Beside these they also reared the animal for the manure to enrich soil fertility.

Table 7: Number of Livestocks by Households

Categories	1-2	3-5	6-9	>9	Total HHs
Buffalo	5	4	3		12
Cow	4	5	7	6	22
Goat	6	5	2	1	14
Pig	4	9	1	2	16
Poultry(Chicken)	-	-	4	11	15
Total	19	20	18	14	

Source: Field Survey-2019

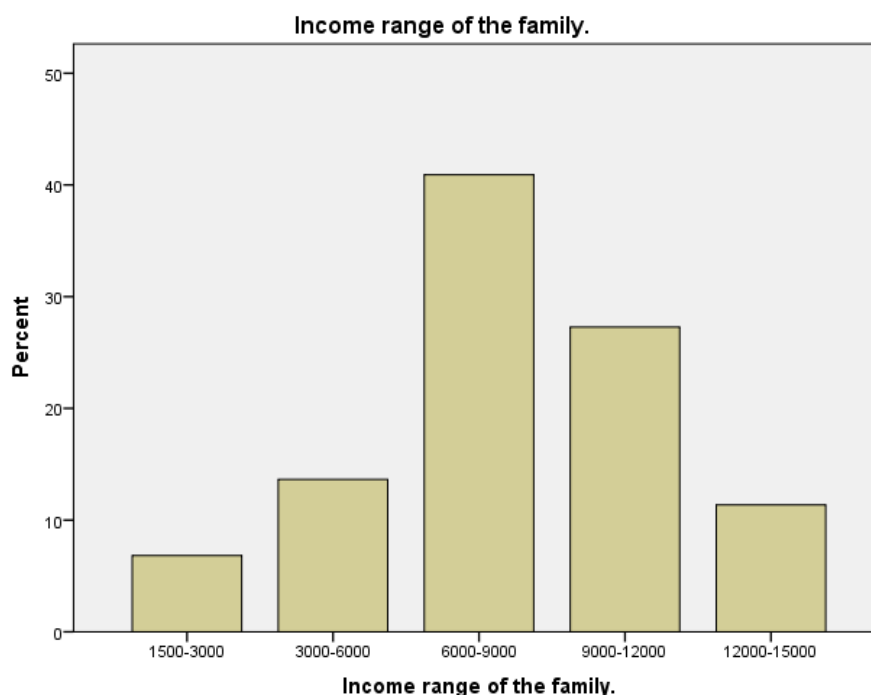
The above table represents the figure of livestock of Belashpur. The table reveals clearly that this traditional occupation, which had significant contribution in households in the past are now in bankruptcy. Big animals and other animals also are found in equal number. However, the number of cattle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

4.5.1 Income Range of Family

The study shows that there was a vast difference in income of some respondents. Figure 1 reveals that the majority 40 percent of respondent's earnings ranged from NRs.6000-9000 per month followed by 6 percent of respondents who earned

NRs.1500 -3000 per month. About 13 percent of respondent's income ranged from NRs.3000-6000 per month and 27 percent of respondents earned NRs.9000-12000 per month. Similarly, 11 percent of respondent's earnings ranged from NRs.12000-15000. The average income of respondents was NRs.6500 per month. However, the maximum numbers of respondents earned NRs.6000-9000 per month. The poverty line at US \$ 2 per day per person is a level often used for making international comparison. The average income of the respondent's family was less than US 2 dollar. Usually a family comprises of more than 1 member which means that a single member in a Chidimar family is earning less than the poverty line at US \$1 per day per person. This indicates that they are under poverty line.

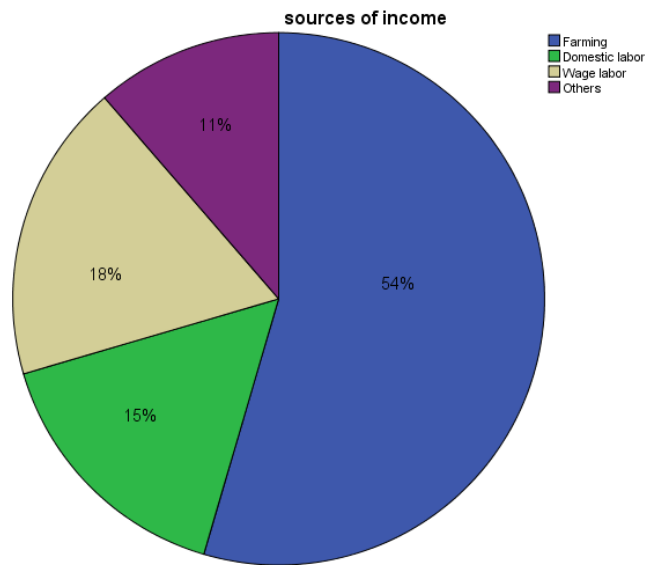
Figure 4: Distribution of Respondents by Income per Month



Source: Field Survey-2019

4.5.2 Sources of Income

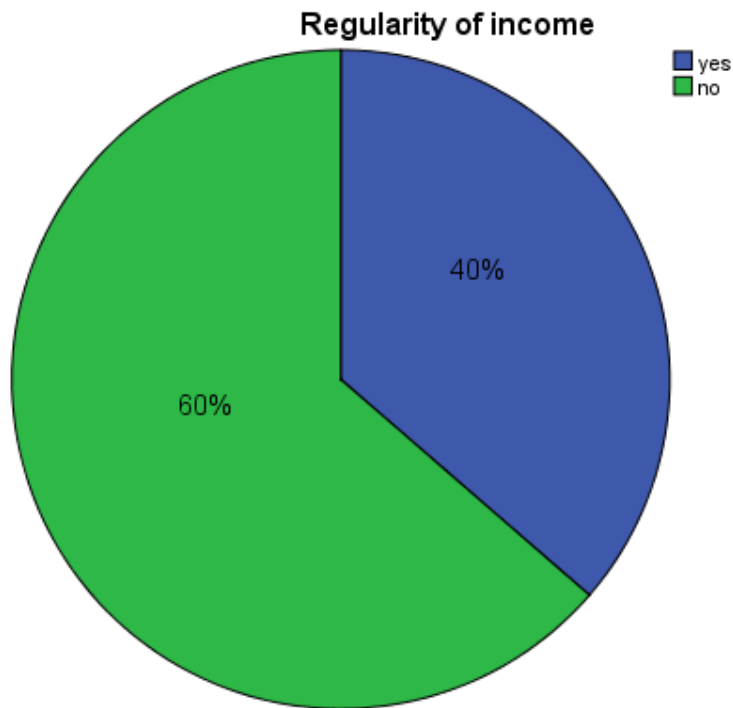
Figure 2 shows that out of total sample households 54% households Income earns by farming, 18% by wage labor, 15% by domestic labor, 11% by other occupational activities. Therefore our research represented that there were very weak income expenditure throughout the Chidimar community

Figure 5: Sources of Income

Source: Field Survey-2019

4.5.3 Regularity of Income

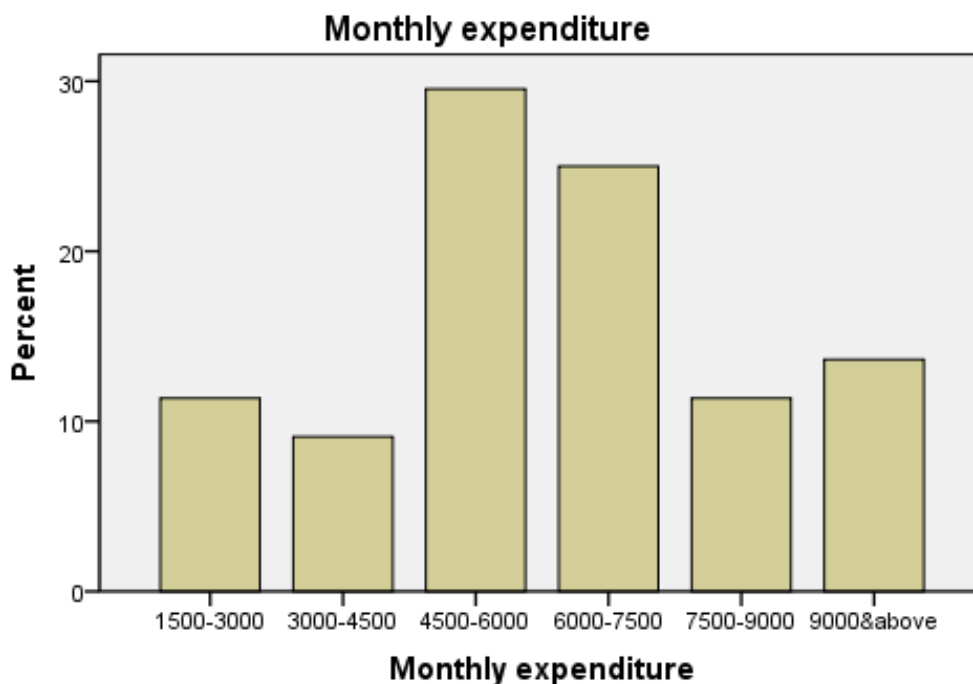
Figure 3 reveals that more than half i.e. 60% percent of respondents agreed that the income they were earning was regular throughout the months. Whereas, 40% percent of respondents said that the income they were earning now was not regular. Their incomes were highly dependent on seasons. In certain seasons, works were available and they received income accordingly but in times when there was no work available, as a result, they didn't get income as well. Therefore, they did not have a stock of money in their hand regularly, and even if they did have, it would be no more than NRs.150.

Figure 6: Distribution of Respondents by Regularity of Income

Source: Field Survey-2019

4.5.4 Monthly Expenditure

In Figure 4 11% of respondent's monthly expenditure ranged from NRs.1500-3000 followed by 9% of respondent whose spending ranged from NRs.3000-4500 every month; whereas 29% of respondents spent NRs.4500-6000 every month. However, 25% of respondents spent NRs.6000-7500 every month and 11% of respondent spent NRs.7500- 9000, whereas, same 13% of respondent spent NRs.9000 and above. The average expenditure was NRs.4500 but the maximum number of respondent's expenditure was NRs.2500 per month. The minimum expenditure was NRs.1000 whereas maximum was NRs.9000 in a month.

Figure 7: Distribution of Respondents by Monthly Expenditure

Source: Field Survey-2019

4.5.5 Living Standard

In the study area, a question asked about their level of living standard in that environment. The finding shows that more than 50 percent i.e. 55 percent of the respondents had low living standard whereas remaining 45 percent of respondent status of living standard was medium. The reasons given by the respondents as to why they considered their living standard being low can be summarized as the size of the land they owned was very little and to make the situation worse, the type of the land they owned was Ailani which couldn't even be kept as collateral for loan purpose. Additionally, it was difficult to survive hardly 2-3 months from their own production. They were unable to send their children to school. They had to look for other source of income for survival like wage labor which was also not regular. Hence, sometimes, they even had to skip meal in the case when they did not get work. Alternatively, some respondents regarded their standard of living as medium considering that although they also had less amount of land for cultivation, they did not face the extreme of poverty to the extent that they had to skip their meal. They even possessed

livestock, although in limited number. Some of them being involved in caste based occupation had the opportunity to gain regular incomes.

4.6 Household Assets

4.6.1 Human Capital

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

Labor is most important assets for the poor people, basically in urban and peri-urban setting. If one has adequate skill, s/he has better chances for the job. It is also likely to have more income. In the reverse condition manual labor that does not have necessary skill is paid less. Most of the members of household sell their labor (in the form wage laboring) to derive livelihood. This includes household who use it as primary 46 occupation and who use it as secondary occupation. However, all the labor of the study areas is not equipped with required skill.

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

Adequate skill is not sufficient itself, s/he also should be healthy. One may have required skill, knowledge, but if his/her health is not sound, s/he will not be able to

earn livelihood using this strength. Though these areas have physical access to health from health post of their own VDC or from the hospital of the city, it is not far. The economic poverty or lack of money cannot get access it.

4.6.2 Physical Capital

This area is still not connected by metalled road. As a result, they have to spend much of their time getting to market (city) to purchase goods. Such constraints also pose difficulties in transporting their agricultural or other types of products. Due to poor road network, not all the households could not take their agricultural and other kind of product in the market in time. The condition of communication is better in ChidimarTole. Almost Five percent people have their own telephone and are educated about the internet. Others get this service from their nearest neighbors, or shop. 99 percent people have access on Radio. Lack of access to basic services such as water and sanitation is a crucial issue in the Chidimarcommunity. Though no evidences were found on the problem of sanitation in ChidimarTole. No serious problem of water resources was found in ChidimarTole. They get water from their private Tap and well as well as they had been provided government water supply also.

4.6.3 Natural Capital

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

Table 8: Landholding by Household (Ropani)

Categories	Below-2	3-5	6-10	Total
Khet	6	3	3	12
Bari	4	2		6
Ghaderi	14	3		
Others	6	3		9
total	30	11	3	44

Source: Field Survey, 2019

Table No 8 clearly shows the very small land holding of study places. The land holding ranges from less than 2 ropani to Ten Kattha. The entire households were not possessed with both Khet and Bari. In Belashpur 12 household have Khet. Among these 6 households has below the 2 Ropani while only 3 households are in between 3-5 and other 3 household are in between 6-10Ropani. Similarly, 6 of the households have Bari land. Only 4 households have below the two Ropani lands where 2 households have 3-5 lands. In Belashpur maximum households have reported Ghaderi below the two ropani where, 3 household are in between 3-5 Ropani of land. However 9 households are living in Ailani land (non-registered land).

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

Forest resources is also found important natural capital in study areas as these were studied near to forest which may give indication of easy access of household in the forest resources. But the access and resources use made by the household is different. Belashpur has only one -community forest i.e. Samudayik Ban, which is controlled and managed by members of the village. The community forest is managed and utilized by community people as community forest user group formed by the community. According to rule and regulation made and implemented by them determines the access of household on forest which is easier. However, the access on forest resources is not completely denied to Belashpur.

4.6.4 Social Capita

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

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

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

Table 9: Household Size and Structure

	Frequency	Percent	Valid Percent	Cumulative Percent
1-2	6	13	13	13
3-4	10	22	22	36
5-6	9	20	20	56
Valid 7-8	12	27	27	84
8-9	5	11	11	95
9 and above	2	4	4	100.0
Total	44	100.0	100.0	

Source: Field Survey, 2019

But the process of urbanization and modernization has been giving threatening to extended family and increasing the nuclear family. Therefore extended family with more than 8 family members is only 27 percent in ChidimarTolewhere as 4 family members is 22 percent.

The process of urbanization is increasing the migrants in the study area raising the threat to inter household relation. As a result, the community and inter household mechanism are being heterogeneous leading communal violence and social

fragmentation. And these are ultimately loosening social ties; competition for access to scarce resources and the widening gap between rich and poor. The social encroachment in this traditional community is more visible in Belashpur. However, no information about the severe disputes and violence were found.

4.6.5 Financial Capital

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

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

CHAPTER V

SUMMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

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

Belashpur VDC i.e. ward 11 from Banke District were selected purposively. There were a total 120Chidimar households in ward 11, among which 44 households were taken for the purpose of data. All Chidimar households living in ward number 11 were the universe for the study.

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

Of the total respondents, education level, highest numbers of respondents i.e. 47 percent were illiterate followed by 22 percent literate. Where 18 percents of the respondent were involved in wage labor, and 54 percent of the respondent were still involve in farming.

5.2 Conclusion

In an agrarian society like Nepal, land is one of the determining factors for socio-economic conditions or land is a symbol of broader socio-economic status (a major source of livelihood, power, prestige etc.). It ensures socio-economic security. Socio-economic condition of Chidimars in all dimensions, such as sources of livelihoods, size of land holding, food security and other is at lower level. Chidimars are nearly landless or synonymous to landless which means their natural capital according to SLF is not good as the land they own are very little. According to the findings of this research, majority of the Chidimars have Private land and other have adhiya land. Even if they don't have ownership in the Adhiya land they are possessing, they have access to it. It is only that, due to the lack of ownership, they could not keep those lands as a collateral or mortgage in bank in case they wanted to take loan.

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

Their other major livelihood strategies for supplementing the income was from their traditional caste based occupation so it can be said that on one hand they were richer in human capital and on other hand they lacked in other occupation to compete in the market. The other human capital was their education status which was also low due to their lack of proper income source. But, they were trying their best to give their children education due to which there was a hope that with this human capital, in future they will have better work opportunity. Due to their lack of appropriate training/ skill they hardly got work as well.

There are a number of socioeconomic constraints for modernization of Chidimar caste based occupation. On the one hand, it is not in position to compete in global market and it has no good economic return. On the other hand, it is not considered as a prestigious, profitable, dignified job or occupation due to socio-cultural factors imbedded with Nepali Hindu Caste System. Hence, this occupation is gradually disappearing due to shifting to other occupations. Therefore, they were more attracted to go to Malaysia and Qatar as they didn't have enough money to go other than that place.

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

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

participants' livelihood assets and secondly, it should benefit not only the participants, but the community in a broad definition of the term – directly or indirectly. To different degrees, these aspects characterize all the three analyzed our study.

5.3 Recommendations

Following are the suggestions made after the study.

- Basic training should be given to those who are not skilled in their traditional occupation and do not have knowledge.
- Government should provide proper agriculture and extension service to the people who want to commercialize their agricultural activities.
- The small farmer loan facilities and even subsidies should be given for improved seeds, fertilizers, insecticides, pesticides etc.
- Non-government organization can attract them on animal husbandry and other sorts of off-farm activities by providing low interest loan.
- They are not trained with any vocational guidance. So, appropriate training is required for the mobilization of internal resources.
- NGOs and CBOs should do more in this community to uplift the participation of women in public and community sector.

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QUESTIONNAIRE

A survey on the livelihood Strategy of Chidimar community of nepalgunj sub metropolitan city.

Dear respondent,

This is completely a field study work. It does not carry any official record. You are requested to answer the question honestly. The importance of this study depends on your valuable answers. Your privacy will be secured and information you provide does not effect on it. So, please answer the following questions on your knowledge and practice as far as possible.

Date:

A. General Information

Name of respondent:

Age:

Ward No:

Religion:

Language:

Marital Status

Married	Unmarried
---------	-----------

Gender

Male	Female
------	--------

Education

- | | | |
|---------------|-----------------|------------|
| a. Illiterate | b. Literate | c. Primary |
| d. Secondary | e. Intermediate | |

B. Traditional Occupation

1. Do you have traditional occupation?

a. Yes	b. No
--------	-------
2. If yes, what are they?

a. Farming	b. Domestic labor	c. Wage labor
d. Others		
3. Are you following them?

a. Yes	b. No
--------	-------
4. If yes, mention them.
.....
5. If no, you never did it.

a. Yes	b. No
--------	-------
6. Is your father following the same?

a. Yes	b. No
--------	-------

7. Are your family members adopting them?
 - a. Yes
 - b. No
8. If yes, why do they like to follow?
.....
9. If no, why don't they like to follow?
.....

C. Capital Assets

1. Land holding size of the households.

Land type/ ownership	Khet (katha)	Bari (katha)	Ghaderi (katha)	Others	Total
Private					
Mohi					
Adhiya					
Thekka					
Aalani					
Total					

2. Agricultural Production

Crops	Cropped area in katha	Production	Muri
Wheat			
Rice			
Maize			
Mustard			
Others			

3. Is it sufficient for fooding?
 - a. Yes
 - b. No
4. If no, how long does it last?
 - a. <6 months
 - b. 6-9 months
 - c. >9 months
5. How would you manage the crop for the deficit months 10 years ago?
 - a. Wage labor
 - b. Selling animals
 - c. Taking debts
 - d. Other sources
6. How would you manage now?
 - a. Wage labor
 - b. Selling animals
 - c. Taking debts

- 4. Do these uses increase the production?
 - a. Yes
 - b. No

E. Income Expenditure and Household Infrastructure

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

Activities	Income (Rs)
Crop Farming	
Animal Husbandry	
Wage labor	
Remittance	
Salary	
Others	
Total	

- 2. Which category does your income exist?
 - a. >5000
 - b. 5000-10000
 - c. 10000-15000
 - d. 15000-25000
- 3. Are you able to make saving?
 - a. Yes
 - b. No
- 4. If yes, mention you annual saving?
.....
- 5. Where do you use your saving?
 - a. Given to others for interest cooperative
 - b. bank
 - c.
 - d. Others

F. Migration

Internal

- 1. You used to leave the village 10 years ago for earning?
 - a. Yes
 - b. No.....
- 2. If yes where you used to go?
Name of city..... Name of place.....
- 3. Who does leave the village for earning from your family and where does he/she go?
 - a. Son..... name of city or place
 - b. daughter
- 4. For how many months you used to leave the village 10 years ago? And for how many months your family member does leave the village now?
10 years ago
 - a. 1-3 month
 - b) 3-6 months
 - c) more than 6 months

Now

- a. 1-3 month months b) 3-6months c) more than 6 months

External

5. Have any member of your family gone abroad for earning and when and where? Yes.....N0.....B.S.....Name of country.....
6. Who has gone?
 a. Son b) Daughter....
7. And how many income is received from the occupation then and how much now?
 10 years ago Now.....

G. Consumption of Resources

1. Which sources of power/energy you are using?
 a. Electric b. Firewood c. Stove
 d. Gas
2. Do you read news paper?
 a. Yes b. No
3. What is your house made up of?
 a. Tarpaulin b. Cemented c. Corrugated Sheet
 d. Mud e. Other
4. What is the space of your house?
 a. Two b. Three c. Four
 d. Five