

**CHANGING LIVELIHOOD STRATEGIES OF DALIT COMMUNITY IN
KOHALPUR MUNICIPALITY-10, BANKE, NEPAL**

A Thesis Report

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In

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By

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DECLARATION

I hereby declare that the thesis entitled **Changing Livelihood Strategies Of Dalit Community In Kohalpur Municipality-10, Banke,Nepal** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this thesis. The result of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purpose. I assure that no part of the content of this thesis has been published in any form before.

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RECOMMENDATION

This is to certify that Mr. SwatikBhatta's thesis, **Changing Livelihood Strategies Of Dalit Community In Kohalpur Municipality-10, Banke,Nepal** was completed independently under my guidance and supervision for the partial fulfillment of requirements for a Master of Arts in Rural Development.

To the best of my knowledge, this study is unique and contains useful information about the Dalit community's livelihood strategy. As a result, I am forwarding this report for final review.

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APPROVAL LETTER

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ABSTRACT

The purpose of this study, titled **Changing Livelihood Strategies Of Dalit Community In Kohalpur Municipality-10, Banke,Nepal** is to examine Dalit ancestral occupation, to discover the changing pattern of dalit occupation, and to analyze the influence of new occupation taken on their livelihood.

The research is based on descriptive research. The population of Ward 10 has been chosen for this study in its entirety. 175 households respondent from Ward No. 10 of Kohalpur municipality were chosen for this study using a simple random selection procedure. There were 175 dalits among the total responses, out of a total of 325.

The study reveals that, among the 116 respondent who adopted a new occupation in the past and present time, information was obtained about which profession they had adopted before. Earlier, the number of respondents who adopted a new occupation was only 73. In addition, there were 59 respondents who had adopted their old occupation, 102 more than whom had adopted their traditional occupation in the past.

The study reveals that, among the 116 respondents who have adopted a new occupation , in the past there were only 3 respondent who earned more than 20000 ,but now there are 56 people. It can be seen that the number of respondents who have enough food for more than 10 months is now 75 percent. in the same way.

It can be seen that the income of those who adopted the traditional occupation has increased. Especially the tailor occupation has seen such progress. Likewise, with the increase in income, it can be seen that their property, quality of living standard , food sufficiency level ,is also increasing.

The study reveals that, among the 33.71 percent population work in traditional occupations, while the rest (49.14%) work in agriculture, agricultural labor, service, and other sectors. Because of prepackaged commodities and their impact on local products, the market economy has a negative impact on Dalit traditional occupations.

Due to various challenges in the Dalit occupation, they are deprived of continuing their traditional occupation. There are mainly challenges are as well in Dalit profession, Financial problem training challenge like raw material etc. they always have to face. It seems that the relevant bodies should pay attention immediately, which will help in protecting their traditional profession.

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ABBREVIATIONS/ACRONYMS

BA	:	Bachelor
BS	:	BikramSambat
CBS	:	Central Bureau of Statistics
DFID	:	Department For International Development
HH	:	House Hold
IA	:	+2 leval
NDC	:	National Dalit Commission
NEGC	:	National Ethnic Development Committee
NHDR	:	Nepal human Development Report
No.	:	Number
NPC	:	National plan commission
SLC	:	School Level Certificate
UNDES	:	United nations Development of Economic And Social Affairs
UNDP	:	United Nations Development Programme

Chapter One

Introduction

1.1 Background of the Study

Nepal is a mountainous, landlocked and agricultural country located in South Asia between China and India. It extends from 26° 04' N to 30° 27' N and 80° 04' E to 88° 12' E in the world map. It has an area of 147,181 square kilometers, equal to 0.03% of the surface of the world. Small geographical area but wide topography, from 78m to 8848m above sea level. It is basically divided into three physiological zones based on elevation change and ecological variation. Three areas are Mountain, Hill and Terai, accounting for 15%, 68% and 17% of the total area of the country, respectively. Mountain area has the fewest households with low population. It has only persons/km² and the population of the area accounts for only 6.73% of the total population. But the remaining two areas are more densely populated than the mountainous areas. The hill is the largest region of, also having the highest population, but it has fewer inhabitants than Terai. The population densities of Hill and Terai are 167 and 330 respectively. This indicates that Terai is the most densely populated of the three (CBS, 2011).

Nepal is a multilingual, multicultural and multiethnic country. When to go return Throughout Nepal's history, we have noticed the homogeneity of different cultures, language, religion, religion and belief. It's a model of society, in truth sense; Nepal is a garden of all castles and ethnicities. Constitution of 1990 Nepal explicitly declares Nepal to be a Hindu kingdom and over on the other hand, allows the practice of traditional religious practices in the form of indifferent. Based on Hindu philosophy, the Nepali caste system is divided in four classes like Brahmin, Kshatriys, Vaisya and Sudra. All levels Brahmins, Kshatriyas and Sudras are the untouchable caste level. They are also known as Dalit. In this situation, on the one hand, we can say the Dalits belong to Hindu caste system. They celebrate almost all the festivals of the Hindus and they believe in the sacred cow and its urine. DorBahadurBista was the first and pioneering indigenous anthropologist who attempted to draw a Ethnographic map of

Nepal. In his book "The People of Nepal" (1967), he was focus only on the majority or different ethnic groups. Dalit .in general the locals seem to be part of Nepal.

Nepal's "caste system" is essentially related to Hinduism. Nepalese society is deeply rooted in the Hindu "caste system" Different groups of people in the system. Dalits and untouchables are one of them. A group of people within this Hindu "caste system", its social and economic, Health status, new political status, etc. are the worst compared to others Nepalese group. Division of "caste system" and practice of untouchable. It extends to the invasion of Arayan, which began before 1500 BC (NHDR, 2004). In Nepal, the definition of caste and classification is ambiguous. The 1991 census recorded 60 castes and ethnic groups. Instead of this The National Ethnic Development Committee (NEGC) has 65 groups 103 such groups in the 2011 census. There are four major racial groups in Nepal: Caucasian, Mongolian and Dravidian. And Proto Austriad. Whites are further divided into four Varna. (Brahmian, Kshyatriya, Vaishya, Sudra), and each of these Varanas is wider. It is divided into many caste groups. King Jayastiti Mara (1380-1394). Established a "caste system" in the Smanz Valley by dividing the Newar (Large Aboriginal) Population of 64 caste groups, each occupying one Clear functional grounds for offspring or strictly religious attribution are stripped About the types of work done (NHDR, 2004).

Kami is the largest group of Dalits in Nepal in terms of population and size. According to the 2011 census, God's population was 895,951 or 3.9. Percentage of total population (CBS, 2011). They are everywhere It's a kingdom, but it's more numerous (population over 1,000) in 39 districts (Gurung, 1994). In Jajarkot, Achham and Dailekh districts. The percentage of kami is the highest. Camies are the blacksmiths with them traditional caste profession and practice of making and repairing iron tools .Agricultural profession. Some of the god groups are more specialized. A group called Sunar (gold and silversmith) that manufactures and repairs jewelry. Historically, they were financially dependent on their clients Used to serve livelihoods and customers Traditional jajamani system like Bali and Khan. This system exists in many people Part of Nepal today.

Damai is the second largest Dalit group in terms of population. Damai's population was 390,305, or 1.7% of the total population. Nepalese population (CBS, 2011). It is distributed like a cami. Across the kingdom, but their large concentration (over

10,000 population) is observed in six regions (Achcham, Kailali, Japa, Kaski, Surkhet). Partely, Damai or tailors are engaged in traditional occupations. Foundation with agriculture. But they farm less. Because they chose a profession like sewing in the market. In addition, they play musical instruments in a variety of services to their customers. Traditional celebrations or Baldighare systems, mainly in annual contact village area. Damai's literacy rate is one of the highest among Dalit. group (28.2%), but only a small percentage of them are employed in public institutions, universities and businesses. In the mountains, attitudes towards the Dalit community are low. More hierarchical than Kami and Sarki. They only marry within a group. According to their social norms and values Sarkis is the third largest group. According to the census (2011) total Sarki population was 318,989, or 1.4% of the total population in Nepal (CBS, 2011). Sarkis is concentrated on only 10.00+). Four districts (Gorkha, Dhading, Baglung and Kaski) (CBS, 2011).

Traditionally, Sarkies have worked with leather as cobblers. For instance, concealing the corpses of deceased animals and crafting leather items like purses and shoes. They labor in agriculture in addition to their traditional trade of leatherwork. Many sarki families also practice the Haliya system, in which the male family members take on the role of hali (plough man), and the other family members assist the high caste members' agricultural endeavors. They are married inside their own community, which has its own set of customs and traditions.

1.2 Statement of the Problem

There are a variety of statements regarding the problems that must be solved from various angles. There are various opinions regarding the problems the dalit community is facing. Dalits are perpetually harmed by poverty and war. Can't we provide them with opportunities rather than suffocating them on a large scale?

Additionally, there are national issues that should be taken into account. In the study area, the Kohalpur Municipality-Banke is home to dalits. They live in a social, cultural, and economically distinct manner from other groups.

A variety of jobs, such as those making small stones, pebbles, madals, shoes, and handcrafted pots, are major sources of income. Since the dalit population in this district has limited land, agriculture cannot be their main source of income. Despite

producing, they produce very little. Due to a lack of funds, they are unable to invest in irrigation, new technology, or fertilizer. Similar to urban areas, rural areas experience flood, drought, and soil erosion. Further more, the dalits' standard of living is being impacted by the small and fragmented land tenure systems and insufficient agricultural development programs. They are too poor to send their kids to school. This causes a vicious cycle of poverty that affects children all the way through adulthood, causing them to experience health and financial issues. Their knowledge, abilities, and products have been marginalized by the shift from a traditional to a modern market economy.

The contemporary market has a significant impact on the failure of Dalit occupation.

Good food is becoming more and more expensive, and wages and the cost of their domestic production are falling.

The Dalits are able to conceptualize the capitalist economy in this way. Therefore, the capitalist economy has been instrumental in displacing them from their traditional occupation. However, they are unable to advance their traditional industries (clothes, shoes, and utensils) because of a lack of endowment (land, capital, technology, and skill). As a result, the mass industrial product and new technology replace their indigenous and small-scale productions. Because some Dalits would look down on them if they pursued them, many Dalits have given up their traditional occupation. Due to the lack of modernization of traditional occupations, many Dalits who lack the necessary skills cannot enter new professions, further exacerbating their predicament (Bhattachan et al., 2003). Most Dalits in Nepal live in poverty and lack access to land. Their unemployment is primarily caused by abandonment and the loss of their traditional jobs. Due to a lack of employment opportunities, the majority of them moved to India to work as domestic servants, agricultural laborers, and construction workers.

The most crucial part of the socio-economic transformation is played by the Dalit. Despite these, the vulnerability of the Dalit community causes numerous social issues. They continue to be denied development opportunities and excluded from the majority of development-related activities.

The study aim at finding the answer of the following Question:

- i. What were the ancestral occupation of Dalits ?
- ii. What was the changing livelihood pattern of Dalits ?
- iii. What is the impact of new occupation and traditional occupation adaptation on their livelihood?
- iv. What are the major challenges for continuing traditional occupation?

1.3 Objectives of the Study

The main objective of the study is to examine the changing livelihood strategies of dalit community. The specific objectives are as follows

1. To assess the three generation ancestral occupation of Dalit
2. To examine the changing pattern of livelihood of dalit.
3. To compare the impact of new occupation and traditional occupation on their livelihood.
4. To analyze the challenges for continuing traditional occupation

1.4 Significance of the Study

This research focus highlights mainly on changing livelihood strategies of Dalit Community of Kohalpur municipality-10, Banke . This study focuses on changing pattern of traditional occupation and its effects. Very few studies have been done on the changing attitude of ancestral occupation of Dalit. It has been researched through national and international data that Nepalese Dalits have been marginalized in various ways. They have been economically, socially, politically and educationally marginalized. In this context the changing livelihood strategies of the Dalit of Kohalpur municipality-10 has been found to have been deteriorating according to the field survey done in 2022 of the occupation of Dalit. It has also been found that the new generation of Dalit people has also been cultivating the feelings of hatred towards their traditional occupation day by day. The intention of young generation to leave their parental occupation has also been seen due to very low income in their traditional occupation and the inability to deal with and undertake the skyrocketing

market price. There is a huge gap between their income and the prevailing market price. Because of these reasons, this topic has been considered the subject of this research in order to explore the what lies in the traditional occupation that discourage young generation to uphold its spirit.

Research gap: In my study area, people are leaving migration and traditional occupations. Reasons for leaving are financial, problem training, lack of raw material. And so far its study has not been researched in the area I research.

1.5 Limitation of the Study

As we know Dalit have been scattered all over Nepal. It is quite difficult to include all Dalit over the country. Thus, the first limitation of this study is to be limited under the selected study area. This is limited to 325 population of the Dalit people in Kohalpur municipality ward no 10 . In each aspect of population under study is household heads are selected as respondents. Study limitation limits on the major three factors like socio-cultural practices, economic condition and resources management system of the Dalit. This study also limited in topic investigation procedure. The researcher had limitation of resources to afford cost for study.

1.6 Organization of the Study

The study has been organized into five main chapters in order make the study more specific, precise and impressive. The First chapter is an introductory chapter which provides general introduction. Similarly, this chapter also provides statement of problems and the objectives of the study, significance of the study and limitation of the study. Chapter second describes the theoretical orientations and other reviewing the prior relevant literature. Chapter third deals the research methodology applied to generate necessary data for study and sources of data for the study and method of data analysis. Chapter Four presents a data analysis and interpretation. Similarly, chapter four reflects the socio-economic changes, three generation occupation, impact of occupational change, challenges of continuing traditional occupation. Final Chapter five is the summary of the findings of study; the research conclusions are given some recommendations in brief.

CHAPTER TWO

LITERATURE REVIEW

2.1 Conceptual Review

2.1.1 Who are Dalits?

Definition, Recognition, and Classification of "Dalit" Dalits go by many names. Some terms used in Nepalese society are derogatory, including "paninachalne" ("water polluting"), "acchoot" ("untouchables"), "doom", "pariganit," and "tallojat" ("low caste"). Other terms include "uppechhit" ("ignored"), "utpidi" ("oppressed"), "sosit" ("exploited"), "pacchadipareka. After some initial hesitance and debate among Dalits and non-Dalits alike, the term "Dalit" has gained widespread acceptance and is used frequently on both a national and international scale.

"A lingering reluctance to use the term "Dalit" or to name caste-based discrimination head-on-and a preference for euphemisms only serves to confuse issues pertaining to Dalit rights," a DFID and the World Bank report aptly notes. All people should accept the term "Dalit."

" .It is a common misconception that there are 22 Dalit castes, but there haven't always been 22 castes recognized. Twenty-two Dalit castes were recognized by the government-established Uppechhit, UtpiditraDalitbargaUtthanBikasSamiti (National Committee for the Upliftment of the Depressed, the Oppressed, and the Dalit Community). 22 The National Dalit Commission (NDC) defined caste- and community-based untouchability for the Dalits in its 2003 Bill for an Act. This states that the term "Dalit community" refers to any group that was deemed untouchable prior to the New Civil Code's 1963 adoption and includes communities (listed in Annex 1 of the Bill) that have been marginalized in social, economic, educational, political, and religious spheres and deprived of human dignity and social justice as a result of caste-based discrimination and untouchability. The NDC also classified 22 Dalit castes (not the same as the Samiti list) based on similar definitions, with five coming from the Hills and 17 from the Terai.

Some Dalit castes, like Musahar and Bantar of the Terai, have single names, while others, like Viswakarma, Pariyar, Sarki of the Hills, and Chamar of the Terai, have several names. For instance, Viswakarma is now frequently used as a caste name to refer to Dalits who identify as Parki, Tamata, Kami, Lohar, Sunar, Wod, or Chunara. Dalits share several family names with the Bhahun-Chhetris, and some share names with the Vaisya and other indigenous groups. a complete list of castes along with the names, traditional vocations, and sub-castes within each. The Newaridalits provide a problem because, after self-identifying as Newars, the heads of the Kusule, Kuche, Chyame, and Poda organizations were removed from the National Dalit Commission's list. (UNDP, 2008).

2.1.2 Origin of Dalit

It is challenging to comprehend the Dalit predicament in Nepal for two reasons: i) "Dalit" is a politically manufactured phrase that denotes "the abused and destitute persons." The definition of "Dalit" is less nuanced than that of "Harijan or Achoot" or "so-called untouchable," and ii) it has become synonymous with untouchable or "Achoot," or it can have the same meaning as "Paninachalnechoitchitohalnuparnejat" from the previous 1854 Legal Code. It seems that Dalits utilize the primary phrase for convenience while discussing the topic of Dalits in Nepali society, even though the meaning of the alternate term is more relevant.

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They appealed, but they never heard back. Low-wage manual labor, such as playing traditional musical instruments, sawing wood, working with leather, practicing music, art, and dance, breaking rocks, cutting stone, making pottery, cleaning latrines,

washing, and skinning dead animals, was how they were forced to make ends meet. During this time, the person assigned to handle matters pertaining to this community was known as "Mijhar." Thus, torture against these defenseless people continued up until 1950. Even so, untouchability remained in place after this change. Nevertheless, in some places, public spaces were made available to members of lower castes. In the civil code, untouchability has been declared unlawful. But because there is no specific punishment for breaking it, it has ended up being meaningless.

Untouchability has been made illegal, however, in accordance with Act 11(4) of Nepal's new constitution (1990). Additionally, improvements have been made to the civil code. Untouchability has been observed in use despite these legal and constitutional restrictions.

People from so-called higher castes refuse to let low-caste people enter temples and other public places. Using people unfairly is another form of exploitation. As a result, it is impossible to study the issues of untouchables without also considering exploitation. People are forced to accept their status as outcasts and live a neglected, degrading life as a result of poverty, which also forces them to become untouchables. It is also claimed that the current caste system has four classes and 36 castes, but this is just an estimate that is frequently made in the hills and mountains. Since they were not registered separately in the census report from 1991, it is not possible to determine the untouchable population in Nepal.

There have been no studies conducted by the government, sociologists, or other researchers to address these issues, including who has been reduced to the status of untouchables based on caste, when it occurred, and why. The investigation of the painfully lengthy records about this sizable population dealing with the evils of untouchability and humiliation has not been published in any books or printed materials.

2.1.3 Livelihood and Rural Livelihood

Ellis (1998) defines a livelihood as the activities, assets, and resources that taken together determine the level of living that a person or household achieves. A person's livelihood is defined as their capacity to obtain the needs of life, such as clothing, food, shelter, and water.

As a result, all activities related to obtaining food, water, shelter, clothing, and other necessities for survival on an individual and household level are considered to be part of a livelihood.

Davis et al. estimate that 90% of rural households' activities are related to farming.

2010 (b, a). In contrast to 50% in Asia and Latin America, farming provides 70% of the income for households in rural areas of Africa (Davis et al. 2010a, b). These rural populations typically rely on small-scale farming, fishing, livestock raising, and other non-farm activities as their main sources of income. Roughly 90% of people living in rural areas worldwide rely on farming for a portion of their income.

Typically, these populations rely on small-scale farming, fishing, keeping livestock, and non-farm activities

Given that these populations are typically living in poverty and without access to the necessities of life, rural households with multiple sources of income-earning activities have a better chance of surviving financially than households with only one source.

In rural areas, high-quality education and training in a variety of skills are essential for achieving sustainable rural livelihoods. Without livelihoods to support and maintain their homes and communities, a rural population cannot prosper. A livelihood practice is a household's or an individual's means of subsistence.

In order to meet needs for a living, it is therefore seen as a continuous and evolving process of economic and social activities. In its most basic form, a livelihood is a way to make a living.

According to Chambers and Conway (1992), "a livelihood comprises the capabilities, assets, and activities required for a means of subsistence." "Livelihood strategies" refers to the comprehensive plans of actions and endeavors that people or households make in order to overcome or deal with stress and shocks. The variety and combinations of various actions that individuals and groups take to achieve their livelihood goals are known as livelihood strategies (DFID, 1999). Ellis (1998) defines the livelihood strategies as the collective activities carried out by household members in order to support their daily subsistence.

The context and content of livelihood strategies can vary depending on factors related to time and space (Paudel, 2003). As soon as they can, people make use of the best alternatives to traditional livelihood strategies that are widely available in the environment. Techniques for creating a living are always evolving.

The patterns of subsistence practices used by social groups differ in terms of both space and time.

Variations in adaptation patterns among ethnic groups can be attributed to pre-existing socio-cultural norms within the same community. Similarly, adaptation patterns of individuals belonging to the same ethnic group can differ from one place to another due to changes in the social and physical environment (Subedi and Pandey, 2000). The lives of rural communities are complicated and dynamic these days. The rate of change in the world has also quickened to this degree. There is no way a rural society can ever get out of this situation. For many rural livelihoods, the natural resource is at least somewhat related (Scooner, 1998).

Similar to urban households, the majority of rural households depend on multiple sources of income and employ a variety of livelihood strategies to ensure food security due to insufficient income from a single occupation (Banskota and Pradhan, 2007).

In comparison to undiversified livelihood systems, diversified ones are less vulnerable (Ellis, 1998). In rural areas, a variety of non-farm and off-farm activities are for securing livelihoods. As a result of infrastructure development, there has been a sudden and drastic change in the way of life in Nepal's rural areas. (Koirala, 2010; Khatiwada, 2010) The mobility system is becoming more and more dependent on

transportation, electricity, and communication. According to some literature (World Bank Group, 2016), a catastrophic disaster may also act as a catalyst for a community's livelihood strategy.

2.1.4 Dalit Rural Livelihood

Dalits, who comprise about 15–25% of the population, are Nepal's most marginalized and at-risk social group, according to Biswakarma (2018) and Chaurasiya et al. (2018), 2019; Pariyar and Lovett, 2016).

The National Dalit Commission has identified 26 castes, including 7 Hill Dalit and 19 Terai Dalit castes, as belonging to the Dalit community. Dalit communities are usually scattered, isolated from towns with a high population density and from markets (Shahi, 2018).

Dalit people are often not allowed to live in the heart of settlements, even though it is illegal at the moment because of the old concept of "untouchability." Though less so than in rural areas (Pariyar & Lovett, 2016), they still face pervasive caste-based oppression and discrimination in urban areas, including the perpetuation of the notion of untouchability (Bishwakarma, 2017, 2018; Shahi, 2018).

As a result of this discrimination, Dalits frequently lose out on opportunities and are shut out of social, political, and financial circles. This negatively affects their socioeconomic, scholastic, and political standing (Bishwakarma, 2017).

In order to include Dalit households in the development process, Nepal has implemented a number of anti-discrimination laws, social protection policies, special political representation measures, and affirmative action in the development sector. Nevertheless, research continuously demonstrates that Dalit households lag behind in terms of economic well-being (Gautam & Andersen, 2016; ILO, 2005; Karki & Bohara, 2014).

National statistics show that Dalit and non-Dalit households earn significantly different amounts of money. For example, the 2011 Census estimates that the average per capita income of Dalits is US\$361, compared to US\$712 for non-Dalits.

Compared to 21.6% of the general population, 42% of Dalits currently live below the national poverty line, according to the International Dalit Solidarity Network (2018) (Ministry of Finance, 2018). Their characteristics include a subsistence economy, poor health, a lack of formal education, and landlessness. According to Barrett et al. (2016), Halder & Mosley (2004), McKay & Lawson (2003), and other studies, impoverished households frequently have low resources, limited access to healthcare and education, and high levels of economic marginalization. As a result, these households are more vulnerable to environmental shocks and disasters of any kind (Hallegatte et al., 2020).

On April 25, 2015, a large earthquake with a magnitude of 7.8 Mw struck Nepal. Several strong aftershocks occurred shortly after. Dalit households, who were already struggling to meet their most basic needs, suffered the most from being "systematically excluded" from relief and rehabilitation efforts (ACAPS, 2015).

Reconstruction and livelihood recovery programs do not include landless and extremely poor families, according to a recent study conducted in Gorkha (Thapa, 2020). Chaulagain et al. report that the Gorkha earthquake in 2015 caused more than US\$7 billion in economic losses for Nepal, along with 8790 fatalities and 22,300 injuries.

This estimated economic loss happened immediately, but over time, the earthquake might affect future human capital in a longer-term way, most likely affecting disadvantaged groups the most. When Paudel and Ryu (2018) investigated the relationship between the 1988 earthquake's effects and current educational outcomes, they discovered a substantial loss of human capital and illustrated a large disparity in human capital between deprived and non-deprived caste groups.

Long-term chronic poverty could result from the disaster's short-term losses if post-recovery policies continue to exclude poor Dalits. More scholarly articles have addressed the geomorphic and tectonic movement of the Himalayan region than they did prior to the Gorkha earthquake (Elliott et al., 2016; Kargel et al., 2016; Mencin et al.). Studies on the socioeconomic traits of the most vulnerable Dalit households are scarce (Kaur, 2016).

In order to design highly contextual livelihood-enhancing interventions during the post-recovery process of any disaster, it is important to have a deeper understanding of the income of Dalit households. This also helps to comprehend the dynamics of distributional poverty (intra-group inequalities).

The poor's means of subsistence often take dynamic, intricate, and varied routes (Yaro, 2002), making them vulnerable to disasters. (Barrett et al.) the importance of comprehending post-disaster income and the complexities., 2016) to create context-specific policies and interventions that are grounded in evidence (Jaggi & Müller-Böker, 2019). This is done in the course of long-term development.

It is likely that a similar situation may exist within Dalit communities for benefits and social protection measures, affecting their access to income sources and incomes within the community. Failure to understand the context, capacity, and need could disrupt the socioeconomic well-being of the entire community due to "elite capture" on the community resources (Gurung et al., 2013) and development programs (Platteau, 2004).

In this regard, the study examined the income sources of Dalit households and identified factors determining household income, including the impact of the presence of vulnerable members, particularly elderly people and single women. Data from the Census survey of Gandaki Rural Municipality (GRM), which is located at the epicenter of the 2015 Gorkha earthquake, were used in this regard.

2.1.5 Livelihood and livelihood strategies

Livelihood encompasses the various ways that people earn a living and their worlds, according to Subedi Madhusudan (2014). Diverse may be used to diversify.

Diversification is the key to the poor's survival, the upward mobility of the poor, and the wealth accumulation of the rich. As a result, the phenomenon known as livelihood diversification describes the income and survival strategies used by both individuals and households.

Over time, there has been more variety in livelihoods. There are many causes for this, including shifting labor markets and incentives, risk management techniques, the effects of natural disasters and armed conflict, and differences in saving and investing behavior depending on the environment (Ellis 1998). Its causes and effects vary depending on factors like location, demography, vulnerability, income level, education, and many others.

Thus, livelihood research emphasizes the significance of regional contexts and conditions. It is also true that the study of rural livelihoods is situated within the specific framework of the broader political-economic system, with a focus on understanding the ways in which local events are influenced by and affected by macro forces (Hart 1986). The way that different households use coping mechanisms and social connections is part of a larger process of structural change. Scholars such as Blaikie et al.

Mishra (1987, 2007), Adhikari (2008), and Adhikari and Hobley (2013) have all emphasized Nepal's integration into the international system. Many factors have drawn attention, including the change in the economy and way of life brought about by remittances, the migration of people from rural to urban areas, the flow of commodities and goods, and the flow of communication and information. Research on Nepal's approach to revenue generation is scant. Studies are connected to the community and career transitions of different groups in different ways. The research on communities and marginalized groups is presented in the next section.

In a social context, Bhurtel (2000) focuses on changes in the Kumar community's Pokhara Valley livelihood strategy. He received his degree because of the opportunity they quickly gain by interfering with the growth of market hubs and the market-based economy. He continues by noting how irrigation systems, better seeds, and farm equipment have led to increased agriculture productivity and interest. His previous job as a potter was changed by 50 Kumars.

Bishop(1990) investigated seasonal patterns and coping mechanisms in Nepal's Himalayan region, focusing on the Karnali zone.

Karnali divided this study into three categories. The first is a model for a self-sufficient system that combines production or production in the fields of culture, economy, and agriculture. Second, the self-sufficiency system has limitations related to cultural attitudes and education, ecological balance, agricultural livestock, technology, population, and health, and, finally, Karnalifate .. He discussed the role (comparative advantage)/* in this study, he finds out six livelihood options used by remote people, including agriculture, animal husbandry, home and industry, exploitation of the outside world, trade, and seasonal outmigration for work.

Based on field surveys in two different geographic locations, Sitalpati (lowlands) and Makalu (highlands), Subedi and Pandey (2002) conducted an analysis of the livelihood strategy of the Rai community in the Arun Valley in terms of stability and change. It was carried out. The outcomes are based on 225HH field surveys conducted at both locations.

This study comes to the conclusion that over time at both sites. Rai has created a number of different business models. Strategies follow predetermined steps that change from site to site.

By consuming more public resources for personal use and switching from bari to ket, HH has gradually reduced the amount of land beneath Horiya. The adoption of self-sufficient strategies like employment labor, pottery, borrowing, lending, livestock, and sales activities came after the additional agricultural introduction of numerous crops and cultural diversification strategies. Pressure and strategy combined to produce it.

2.2 Theoretical Review

2.2.1 Traditional Occupation Theory

The conventional view holds that the caste system was instituted by divine order, or at the very least, divine consent. S.P. Nagendra offers the best analysis of conventional theory (see Unnithan et al., *For a Sociology of Culture*, 1968: 262). While sociological theory sees the caste system as an artificially created system of stratification in which position and role are fixed from birth, traditional theory sees it as a normal and natural system. This theory has two variations: the mythological and the metaphysical. The mythical version states that there are four varnas, or "castes," and that these four "castes" originate from various body parts of Brahma.

It sees caste as a social structure that is inherently determined and uses the ideas of karma and dharma to explain why someone is a member of a specific caste. I developed the fourfold system known as "chaturvarnya" based on Krishna's (Gita) categorization of qualities (guna) and functions (karma).

Many contradictory accounts of the caste system's beginnings can be found in our religious texts. Muir has assembled 152 pages of references to Sanskrit literature regarding the caste system's historical development. These tales are all connected to the concepts of karma and dharma. According to the karma theory, an individual's birth into a specific caste is a direct result of their past life actions. Had he behaved better, caste would not have developed by accident—rather, he would have been born into a higher caste. He was born into a caste that he deserved to be in (Srinivas, 1952:25-26).

According to Dharma philosophy, a man experiences Dharma when he accepts rather than challenges the caste system and customs of his particular caste. Disobedience is punished, while dharmic behavior is rewarded both now and in the Hereafter. If he abides by the Dharma's instructions, he will be born into a wealthy high caste in his next birth; if not, he will be born into a lowly and impoverished caste.

2.2.2 Brahmanical theory

As per Sukanya (2014), Das claims that the Brahmanical Theory According to Abbe Dubois (A Description of the People of India, 1817, quoted by Hutton, 1961), Brahmins are primarily responsible for the origins and development of the caste system in India. He contends that the caste system was cleverly designed by Brahmins for other Brahmins. In order to maintain the purity necessary for the performance of priestly functions, Brahmins imposed restrictions on food and drink, marriage, social relationships, and other activities with non-Brahmins.

Simultaneously, they ascribed to themselves a high status, unique rights, and privileges in the Brahmins and other texts, viewing everyone else as subordinate to them. They stated, "Whatever Brahmins say is the social norm and all the property of society belongs to the Brahmins." A Brahmin just shaves his head for crimes for which other people might be hanged because he can have four wives and never face harsh punishment. The fulfillment of complex rituals by Brahmins is necessary for both individual and societal salvation; without his ministry, the gods would not accept the king's prayers or sacrifices.

Since one-sixteenth of the punyas amassed by the Purohit (priest) via sacrifice and sacrifice passed to the recognition of the land's ruler, he (the Brahmin) even contributed to the punya (spiritual merit) of the king.

2.2.3 Caste Based Untouchability

The cast's claim to have originated in Nepal cannot be verified as there is no such record. The problems stem from two interconnected systemic factors: (i) the history of Nepal itself; and (ii) the heavy reliance on fantastical and mythical sources to establish the legal status and historical provenance of Nepal's "caste system." The argument put forth here is that it is impossible to evaluate the impact of specific ideologies and contemporary caste behavior in Nepal using sources from the Vedic and Mahabharat periods.

While less severe in the eastern region than in the western and far-western regions, caste-based discrimination is still a significant part of modern society. Dalits continue

to face widespread discrimination based on their caste, and this is not limited to high caste Hindus and indigenous ethnic groups.

Fundamentalist Hindu sentiments have only recently come to the fore in Nepalese society. A more accurate dating of the "caste system" in the Kathmandu valley can be found in the introduction of the antiquated 1854 legal code, which was in place during the reign of King JayasthitiMalla.

In this context, the problem of How certain ethnic groups are treated as Dalits or untouchables in Nepal is relevant. Assuming that the present-day Dalits "must be the group of people of that broad Hindu category," then the present-day Nepali Hindu system is a component of the wider Pan-Hindu modes of India's Great Tradition. Stated differently, the Nepali Dalit model can be understood as a spinoff of the larger Hindu Indian models that came to Nepal with their traditional caste occupations along with other caste Hindus. Nonetheless, some high caste Hindu groups eventually turned into Dalits as a result of the caste expulsion model that was in place in the Hindu system up until 1963. In conclusion, the subject of Dalit or untouchability is more nuanced than has been addressed in the literature and will necessitate more research and consideration.

Men enjoy relaxing in unconventional lifestyles. Climate, geography, and social class all play a role. Consistent. Work on the sustainability aspect of people's way of life using the livelihood approach, another recently introduced approach. The idea of sustainable livelihood represents an effort to move past that. definitions and strategies for eradicating poverty that are traditional. In the previous one, I thought the definition was too limited because I only paid attention to one definition. Low income and other indicators of poverty are ignored. Continuity and social inclusion are additional significant aspects of poverty. Many things need to be taken into consideration, it is now understood. The ability of the poor to make a living in a manner that is economically, ecologically, and socially sustainable is limited or promoted by certain factors and processes. A more unified and comprehensive strategy for ending poverty is offered by the SL concept. This method should be interpreted in this way. essentially as a tool to comprehend poverty and their own perception of it (Krantz, 2001).

In Nepal, there are not enough opportunities for Dalits, and their extreme poverty shows that their skills and means of subsistence have not been sufficiently improved. They are pursuing an unsecured means of subsistence because of their lack of skills. This study aims to clarify the connection between subsistence farming and self-sufficiency measures taken by the Dalit community in Kusma, Parvad, Nepal. 390 respondents were chosen through the stratified random sampling method for the survey, which was based on the survey's design. The moderate strength of the self-sufficiency strategy is indicated by the positive and statistically significant relationship between self-sufficiency capital and strategy. The Dalit community's means of subsistence are influenced by their access to capital. However, there are no set rules or levels of relationship between self-sufficiency capital and self-sufficiency strategies. The capabilities of Dalit households may be dominated by social institutions and organizations. As a result, they have enough information, skills, money, and material resources, but not enough support to make a decision about their mode of subsistence. Similar to how livelihood capitals do not influence livelihood outcomes, neither do livelihood strategies (Yam NathGiri 2022-Relationship Between Livelihood Capitals and Livelihood Strategies of Dalit).

Hindu society is divided into four main social classes based on a person's birth and genetics, known as Jati or caste locally. Within the ideal framework of social values, the Jati, or caste, has a significant impact on society. A violation of any such occupation's practice in the past used to result in severe punishment and harassment. Therefore, the ancient laws that prescribed specific occupations for various castes or varnas at a general level were strictly followed. The castes are typically distinguished by their traditional occupations because each caste "enjoys" a certain degree of cultural, ritual, and judicial autonomy" and "practices its traditional calling.". The baseline idea of superordinate or subordinate ritual sanctity of caste occupation indicates a clear-cut caste hierarchy and defines the position of caste, making some castes more economically prosperous than others (Mohanty, 2013).

He asserted that a person's economic standing in a community is linked to the level of his or her social prestige and not just the outcome of an economic relationship, which is how it is seen that power is distributed within society somewhat differently. In his

explanation, he takes into account social inequality as well as non-economic forces like political, religious, and institutional interests.

The group of Dalit women in Nepalese society that is most economically disadvantaged. Particularly impacted by globalization. The greatest percentage of Dalit women are employed. The fact that access is limited is another issue. Inadequate health, sexual harassment, and equipment victims through the prevailing caste. lowering government spending on social welfare. Women's health, education, and livelihoods are directly affected by Dalits. To fully comprehend the effects of Dalit globalization in Nepal, as well as other marginalized social groups, there is a need for state intervention in some governments related to gender and caste. The fundamentals of caste and genealogy are important to understand, as is how economic and social discrimination impacts a group's participation in the economy. Knowing the form of the necessary intervention is crucial given the severe financial disadvantage introduced to safeguard Dalits from unfair access to the market and economic zone. Caste economics covers the dissolution of castes as well as their planned entry. Some fields, and this is a very economical source of poverty. Caste is hierarchically unequal, and some professions are also regarded socially. Transfer or division of occupation and property rights. For those who work there, the social status is low and inferior. Dalits, who are at the bottom of the caste system, have the fewest economic and social rights. As a result of being denied access, exclusion causes deprivation. The above caste receives service for all means of subsistence and production factors, such as farmland. Dalits are capable of working, etc. markets where they receive unfavorable treatment or are not included. Discrimination in some markets and non-market transactions as well as in social interactions and the romantic "caste system" framework. Discrimination based on economic status and caste are related issues that reinforce one another. Globalization has an impact on Dalits by strengthening and eradicating the detrimental effects of economic caste discrimination and market discrimination on their development (Gisele, 2004).

2.3 Review of the Previous Studies

Numerous academics and researchers have studied different caste ethnic groups from a variety of perspectives, including changes in socioeconomic status; however, there are very few publications about the Kami caste group on the pertinent subject. Here,

the researcher has attempted to introduce some pertinent literature about the Kami caste groups, to which the same priceless words organized by many scholars to learn about the Kami in reality, were introduced. Neupane (2010) carried out the detail study of various caste groups classified into different blocks/ladders viz. To shed light on the current socioeconomic situation that is directly based on the caste system, Brahmin, Newar, Kirant, and Dalit were asked. In a similar vein, Neupane asserts that the Dalits, including Kami, have been denied entry into various governmental and private organizations. Additionally, he has made an effort to provide some inventory notes and data regarding the castes and ethnic groups, including Dalits like the Kami, Damai, and Badi, among others. Horfer (2009) studied the Nepalese code of 1854, in which JangaBahadurRana imposed a caste hierarchy system. The code was healthy institutionalized in a strict sense such that even untouchable people's shadow remains polluted and impure, so upper caste people live far from body and shadow contact with untouchable people. According to the study, the hierarchy system among untouchable castes also exists because Kami continues to be a high caste. All members of untouchable caste groups are forbidden from having sexual relations, getting married, eating, or entering the home of a Kami.

According to Sagar (2010), under the topic of statement of JanauthanPratisthan on the occasion of World Conference Against Racism 2001 gives the description about division of Nepalese society into two blocks i.e.the division between the touchable and untouchable groups, where the touchable group oppresses Dalits in the name of caste hierarchy, purity, and impurity while also dominating, discriminating, and suppressing the untouchable group. He also criticizes the government for being able to implement certain conglomerate prospective commitments that allowed it to do more than anything to promote peace and relevant identity among individuals with similar cultural backgrounds. Government policies against the Dalits continue to be contradictory and include things like solitary confinement and other forms of institutionalized discrimination.

In a Hindu society in western Nepal, priests and cobblers (Brahmin and Sarki) have interrelationships and a tendency toward one another, according to Caplan (2010).

Additionally, Caplan draws attention to the conflicts arising from shifting social patterns.

Srinivas (2010), a leading proponent of the theory of Sanskritization, examined the upward mobility of the untouchable caste in south India in relation to twice-born castes. The Coorgs of south Asia's untouchables (Coorgs) were the subject of the first presentation and application of sociocultural change. Similar to this, he provided a sound definition of sanskritization in 1972 while revising an earlier concept and providing additional instances of imitation among India's untouchables.

Parajuli (2011) conducted a brief study on the Kami people of Baglung VDC to learn more about the sanskritization process, which was started in the later years of the legal code 1854 B's imposition.C., and after the establishment of democracy in 2007, and in addition to having close ties to and coexisting in the same community as upper caste groups like, Brahmin, Chhetries, and Kami people tried to claim upper caste group's status to have upper prestigious, in various ways i. e. imitation, alteration, avoiding, etc.

According to Pokhrel (2010), the opportunity for the Kami to depart from their traditional profession exists in an open economic and political system. According to research, the main drivers of social change among the Kami are the development process, along with declining occupations, a growing village population, and job opportunities. Numerous skilled urban workers from the Melamchi Valley, according to research, participated in Kathmandu. The materials examined demonstrate yet another facet of social change in Nepal and elsewhere. The majority of the caste-based discrimination and exemption from seizure discussed in previous literature on Dalits generally. Nevertheless, a large number of them remain, despite changes in Dalits' historical social interactions with non-Dalits. The systematic and extensive study of Nepali society and culture that has since been conducted by a number of local and foreign anthropologists. Research on lower-class individuals and their unprecedented exploitation by the high castes is also conducted by a number of foreign and local anthropologists and sociologists. Dahal (2010) investigated not only the affect but also the influence of the critical idea of modernizing micro-society institutions in Nepal. The study also offers a clear understanding of the history of modernization, and Third World nations continue to be the targets of strategies for modernization that are imported from the West (the US, the UK, etc.). (The third world countries like Nepal are also self-sufficient, independent, and backward, and

ordinary socio-economic institutions at the micro level face difficulties after applying all the exotic modern cultures, i.e., the socio-economic growth rate is twice that of Western countries, but ostensibly unsatisfactory and expected results in the name of the third world countries. e. lead to reliance on specialized institutions. However, technological advancement and innovation will inevitably have an impact on and change both macroeconomic institutions as well as microeconomic institutions. One round of modernization development strategies may be sufficient because the culture is so naive and adaptable.

The guild system and the traditional skills of Indian artisans were almost completely destroyed by industrialization, and Indian cotton, silk, and calicos were unable to compete in England with factory-made goods. These are the reasons given by Rao (2011) for the decline of the traditional occupation. The excellent British policy worked against India's interests as well. British products at lower prices flooded the Indian market. In the cutthroat economic environment, Indian handicrafts lost market share. By 1880, it was well established that handicrafts were in decline, and many artisans needed to find alternative sources of income. They were forced to work in new industries, such as mines or Magarlway, established by British capital, or to sell their skills as laborers. Indians had been reduced to being the British's agrarian colonial appendage. Traditional skills declined everywhere industrialization took hold, not just in India but in other nations as well.

The previous study left out mention of how different castes, including the Kami, Damai, and Sarki communities, have changed their livelihoods and occupations. The focus of the current study and discussion will be on the significant alterations to the socio-occupational institutions of the Kami, Damai, and Sarki communities as well as the advancement of development strategies and modern concepts on the livelihood occupational castes like Kami, instead of maintaining traditional ways of life, adopting, and imitating other cultures.

CHAPTER THREE

METHODOLOGY

This chapter analysis research methodology is employed to collect a qualitative and quantitative data needed for the present study. It deals the selection of the study area, research design, nature and sources of data, data collection techniques and tools and analysis of data.

3.1 Research Design

The study is based on a survey. This study is descriptive. This is clear as it outlines procedures for maintaining study scope. The depiction of the socio-economic status of the Dalits makes the difference. Discover the Dalit vocation in the target regions. There is no formal speculation. The information obtained from this plan is mainly of a quantitative and qualitative nature. The main focus of the reflection is to discover and explore the livelihood changes within the Dalit community of Kohalpur-10, Banke.

3.2 Selection of the Study Area

The nature of the study area Kohalpur municipality-ward no.10 ,Banke district selected for the study. Being a backward ethnic group and living in the inaccessible area, they are backward in every field such education, health, economic, infrastructure development etc. The socio-economic condition of the Dalit people of Kohalpur municipality is miserable in comparison to other castes. It is easily accessible to regular field visit and due to the limitation of time and other factors. Researcher is the inhabitants of the neighboring area of Kohalpur Municipality which is closer to the study area. The study area covers 8133 Populations and among them 325 hold by Dalit. This area includes 3 community forest, 13 government school, and 1 health post.(kohalpur municipality ward no. 10 ward profile -2077)

3.3 Nature and Source of Data

The selected information are both qualitative and quantitative nature. The present study is based on primary and secondary data. The secondary information is derived from census report and other related documents. The primary data are collected from

the firsthand information gained from the field. Quantitative as well as qualitative methods are utilized in this study. Sample survey of Dalit households has been employed to collect quantitative data whereas qualitative information are acquired from the observation and key information from interviews with selected Dalit people.

3.4 Universe sample and Sampling Procedures

This study area is Kohalpur Municipality-10 of Banke District. According to the data available in the municipality-2077 ward profile, among all the 13 wards, there is a large presence of Dalits in this ward. So ward no. 10 have been purposively selected for the purpose of the study. The total number of Dalits in the study area is 325 population according to the area information. Out of 325 households, 175 households were selected using lottery method (ward profile kohalpur municipality banke -10). All the selected respondents are the family head. That sample size determine formula is given in annex I.

To determine the sample population and sample number for this investigation, the researchers used straightforward random sampling techniques. I'll be explicit about the sample frame and sample number in accordance with Krejcie, RV, and Morgan, DW (1970). Because every population has the same conditions, I chose basic random sampling.

3.5 Data Collection Techniques and Tools

Household survey, direct observation, key informants interview, census method are primarily used to collect required information for the study. They are as follows:-

3.5.1 Household Survey

The survey has been taken from altogether 175 dalit respondents from study area by adopting door to door approach structured and semi structured questionnaire has been used for collection of the realistic and accurate data from household survey of the study area. The structured questionnaire has been prepared to generate the realistic and accurate data from the study area. The format of household survey questionnaire is given in annex - II.

3.5.2 Observation

Observation is a powerful tool during research. It is also the main source for obtaining primary data. To observe is to see or see. Direct observation method is used in this study to get the relevant information for the study. Basically, this technique is used to know the daily life and subsistence activities of the Dalit community in the study area based on the daily life approach. housing condition, cleanness, sanitation, living standard, , related information was obtained through this technique. the format of observation has been given in annex - III.

3.5.3 Key Informants Interview

Key informants interview was also used as a field instrument in this research. It is used to get the information of the past of Dalit community and there livelihood strategies. Key informants are persons with extensive knowledge of the community being studied. They can be used to do in-depth research about a particular community. They provide comprehensive details about sociocultural customs and economic activity. Despite the fact that four people were interviewed for the KII, only one woman, one teacher, one member of the civic society, and one member of the dalit ward were involved. For the study of qualitative data, this information was utilized. The interview's focus groups included senior citizens, front-line women in society, and individuals actively involved in various social organisations. A key informant interview schedule was employed as a strategy for data collecting.

format of KII and guide line has been attached in annex iv.

3.6 Variable and Operationalization

Variable and Operationalization

Household information and personal information	Age between
	Sex
	Level of education
	Religion
	Caste
	Family structure
Ancestral occupation	Inquiry of occupation of three generation
	*grandfather and father occupation
) Present condition
	Trend of traditional and new occupation
Change behind	Changing pattern of not changing and reason behind the change
) source of learning traditional occupation
	Trend of dalit community occupation
) changing new occupation and traditional occupation
	*dropout from traditional occupation
	*Reason for dropout
Impact	1. impact of new occupation and traditional occupation
	-income
	-assets
	-food sufficiency -quality of living standard
	2. comparison of impact in new occupation and traditional occupation
Major challenges for continuing Traditional occupation?	

3.7 Method of Data Analysis and Presentation

Based on the research design, the results are analysed and interpreted. After finishing the field survey, the information gathered was edited and tabulated in accordance with the requirements of the report mirror. Additionally, footnotes, maps, figures, and charts have been included with this report to further increase its accuracy. Chapters and subchapters have also been divided.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

All the collected data were coded, classified and transferred in the preventable firm for data interpretation. This chapter as a whole has been organize in the following order:

- 4.1 Socio-economic profile of Dalit
- 4.2 Ancestral occupation of Dalits in study area
- 4.3 Changing pattern of occupation
- 4.4 Impact of occupation change
- 4.5 Challenges of continuing Traditional occupation

4.1 Socio-economic Profile of Dalit

This chapter deal with the socio-economic characteristics of sampling population in term of housing condition, family structure , age structure, education status, religion.

4.1.1 Housing Condition

From household survey questionnaire (Q.N.12) and Observation (Q.N.1), The condition of house was inquired their for prepared has been organized as.

Banke is the center point of Western region. thou the research area consists nearer to the municipality, the settlement of the Dalit seem typical in term of their livelihood. Their daily activity rest on traditional work and others too.

According kohalpur municipality 2077 data, total population is 8133. Actually the number of house hold of Dalits is not shown.170 population study shown here. Basically most of the houses are made up with mud. In the location we found Phatter, Khar, Tin roofs. The walls are made up with mud, stone,cement etc. Rarely, we found cemented houses inside the Dalit community. Thus we can say their living standard is miserable. It divided mainly two parts most of the house hadn't separate house for their cattle. Only few people had good housing condition. There were not any facilities of bathroom and toilet but some of houses had toilets but no in good condition others use open ground for toilet purpose.

The following table shows the housing condition of the Dalit people.

Table No. 4.1 : The Housing Condition of Dalit

S.N.	Type of house	No. of people house	Percent
1	Hut / Thatched roof / Tile	78	44.5
2	Cement roof	53	30.28
3	Zinc roof	36	20.57
4	Others	8	4.57
	Total	175	100

Source: Field Survey-2022

Others : wood , mud etc.

The table no. 4.1: shows that out of 175 Respondent have been 44.5 percent house are huts, 30.28 percent are cement roof. 21 percent house are zinc sheet roof. And only 4.5 percent other roof. Mostly all of house seem good quality. Out of 15483 houses in Kohalpur, 1066 houses have thatched roofs while 6064 houses have cement roofs.CBS-2011

4.1.2 Family Structure

Family is a primary and universal group characterized by common residence which consists of two or more persons related by blood or marriage. Normally they headed economic activities and living under a single roof. We can say that family is a group of persons united the ties of marriage, blood or adaptation. We can define the nuclear family as a couple and their children living within the same residential boundary and joint family as a couple grandpa, grandma and their children like Uncles, Aunties and their children living the same residential boundary.

During the field visit the researcher record two types of families in the study area. The following table shows the family structure of the respondents.

Table No. 4.2: Family Structure of Dalit People

S. N.	Family type	No. of family(population base)	Percent
1	Nuclear	144	82.28
2	Joint	31	17.71
	Total	175	100

Source: Field Survey-2022

The table no. 4.2 : shows that 82.28 percent people are living in nuclear family, where as 17.71 percent are living in joint family. The percent of nuclear family is high due to downfall of economic condition. Similarly, if we look at the statistics of Nepal, it is seen that on average 12 families live in 10 houses.(CBS-2021) If we look at this data, it seems that the nuclear family system is widely used in Nepal which is confirmed by the table above.

4.1.3 Age Structure

The members of every age are not economically active and generate income to their family . The young aged girls are involved in education or household activities such as cooking and taking care of their little brothers and sisters .the member above 60 years are also less active in income generation because they have household responsibility rather than earning. Their sons and other family members are considered as earners. The elderly people take care of their small children at home. The age ratio of the selected respondent is presented in following table :

Table No. 4.3 : Age structure

Age Group (years)	Number of respondent	Percent
Below 30	28	16
30-40	40	22.9
40-50	58	33
50-60	25	14.28
60-Above	24	13.8
Total	175	100

Source : Field Survey-2022

The age distribution ratio of the study area which shows the respondents involved in this program. The highest number of respondents is between the ages of 40-50 years which comprises 33 percent. The age between 30-40 years constituted 22.9 percent of the total respondents, between 50-60 years constituted 14.28 percent of the total respondents. At last, the age between 60-70 years constitute 13.8 percent of the total respondents.

So, from the above age grouping, we can say that members from 40-50 years age are mostly responsible for taking care of their family and are more mature to think about their children's future. From this data, we can know that the middle aged members are the dominant age group members of micro-finance project. The respondents of 40-50 years are more interested in taking loans from micro-finance institution.

4.1.4 Educational Status

Education empowers the human being, as it increases the status of living. Education provides people with the knowledge and skills to contribute and take benefits from development efforts. Education is a key indicator of human development. It has a positive role in the success of life. Primary education is a principal mechanism of fulfilling the minimum learning needs of the people needed for effective participation in the economic, social and political activities. The following table shows educational status of the respondents:

Table 4.4: Educational Status

Categories	No. of respondent	Percent
Illiterate	49	28
Literate	126	72
- under SLC	68	38.85
- SLC	31	17.8
- 10+2	23	13.14
- Above bachelor	4	2.3
Total	175	100

Source : Field survey-2022

The field research shows that 28 percent of the members are illiterate who had never gone to school. Among them 38.85 percent of members had under SLC, 17.8 percent completed SLC and only 13.14 percent are able to completed their intermediate level. On the other hand, 2.3 percent are able to complete their above bachelor's level. Nepal's youth literacy rate are 92.59 percent and 87.39 % For males and female accordingly .the overall youth literacy rate is 89.88 percent (UNDES-2022).

According to cbs 2011 national level literacy rate 65.94, male are 75.14 percent and female are 57.39 percent. Similarly, according to the 2011 census, the literacy rate of Kohalpur is 75.92 percent.

4.1.5 Religion

There are different types of religions are found they are; Hindu, Om shanti, Christian and others. Mostly, Hindu and Christian people are found in the study area which is shown in the table below:

Table 4.5: Distribution of Religion

Religion	Number of Respondent	Percentage
Hindu	135	76.82
Om shanti	8	5.01
Christian	29	16.7
Others	3	1.67
Total	175	100

Source : Field survey-2022

) Others means : sadhu, nirankari, Buddhist, muslim etc.

According to the above table no. 4.5 shows that, the majority of Hindu religion occupied 76.82 percent, Om shanti occupied 5.01 percent, Christian occupied 16.7 percent and other religion occupied only 1.67 percent of the total number of 60 households. In Nepal, 81.3 percent of the population adopt Hindu religion, while the rest follow other religions, and 1.4 percent follow Christianity.CBS-2011

4.2 Ancestral Occupation of Dalit Study Area : Three Generation Occupation

To study about the dalit community, it is necessary to know about their occupation. Due to the occupation which also affects their livelihood, this subtitle has been kept to find out the occupation of the father and grandfather and in which occupation the respondent is now in order to get the objective number 1.

4.2.1 Grandfather And Father Occupation

This title is kept to see how they had access to traditional occupations during the time of their fathers and grandfathers.

Table No. 4.6 : Grandfather and father occupation

Categories	Grandparents Occupation	No. of respondent	Parent occupation	No. of respondent
Ancestral occupation	Continue	127	Continue	102
Others	Partially	161	Partially and full	143

Source : Field survey-2022

Table no. 4.6 shows that out of 175 respondent, 127 respondents grand parents continued their ancestral occupation .and out of 175 respondent, 161 respondents grandparents were partially involved an other types of work. Among the total respondent,102 respondents parents occupation was traditional and 143respondent parents were partially involved on other (agricultural labor, labor ,etc) types of work.

The researcher asked with the Dalit people especially key informants about origin, but they didn't give any genuine evidence, which proves their origin. According to respondent, aged 82 years who is oldest Dalit of this municipality-10dalit family said that, they are living there since 2035 B.S. Since that time they have done work as tailoring the clothes. According to time some of Dalit have been changed their traditional work.

4.2.2 Present Condition Of Dalit Occupation

Historically Dalits have been practicing their traditional occupation. Kami work in their Aran and making agricultural tools and repair them when they need. Likewise,

Damai have been sewing cloths and Sarkies have been doing leather work. Here, 116 respondents out of total 175 respondents who adopted a new profession have been measured.

Table No. 4.7: Present Condition Of Dalit Occupation

Caste	Agricultural		Traditional Occupation only		Agricultural Labor only		Service only		Others		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Kami	16	34.78	21	45.65	3	6.5	2	4.34	4	8.7	46	26.28
Damai	4	11.76	23	67.64	2	5.8	3	8.82	2	8.82	34	19.42
Sarki	66	69.43	15	15.78	7	7.3		-	7	7.3	95	54.28
Total	86	49.14	59	33.71	12	6.85	5	2.85	13	7.42	175	100

*other category- causal labor, wage labor

Source : field survey-2022

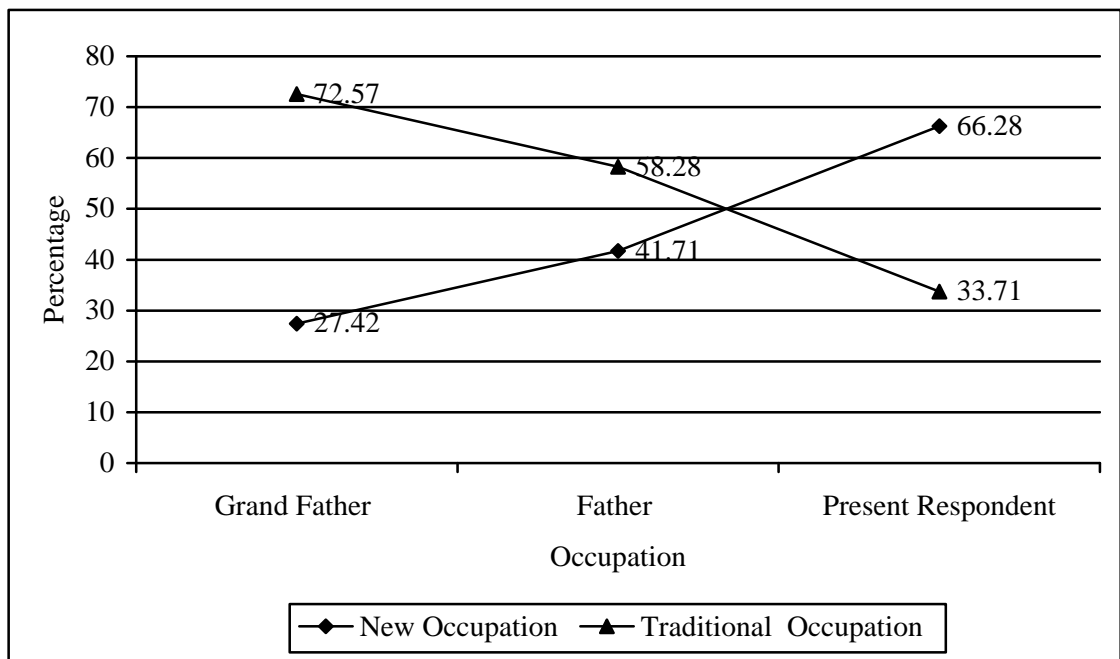
Out of total Dalit respondents, 33.71percent engage in traditional occupation. Out of total Kami respondents, 45.65 percent engage in traditional occupation, likewise 67.64 percent Damai engage in traditional occupation and 15.78 percent Sarkies engage in their traditional occupation. Above all three Dalits have been practicing their traditional occupation and selling their goods to clients to make a living. Table 4.7 shows that out of total population Among Kami households, 45.65 percent engage in their traditional occupation, 34.78 percent engage in agricultural work, 6.5 percent engage in agricultural labour, 4.34 percent engage in government and non government jobs and 8.7 percent engage in different occupations. Likewise, out of total Damai respondents, 67.6 percent engage in their traditional occupation, 11.76 percent engage in agricultural, 7.84 percent engage in government and non government jobs. 5.8 percent engage in agricultural labour and 8.82 percent engage in other different occupation. Out of total Sarki respondents, 69.43 percent engage in agricultural, 15.78 percent engage in traditional occupation, 7.3 percent engage in agricultural labour and 7.3 percent engage in other different occupation. In traditional occupation mainly 66.7 percent Damai are involved in their traditional activities. This research has found that Damais are the ones who maintain their caste based occupation because the sewing occupation is going up day by day where 15.78 percent Sarkies are involve in their

caste based occupation. Decreasing involvement in caste based occupation is mainly due to the fact that, for example blacksmith are hared hit by the availability of factory-produced from implements, Damais by the availability of ready-made clothes, and Sarkies by the availability of cheep footwear. More than 69.43 percent Sarkies are involved in agricultural.

4.2.3 Trend of traditional and new occupation

The reason for keeping this figure is to see what is the trend of the career choice of the respondents who adopt traditional occupation and the respondents who adopt new occupation, or in other words, which occupation they are more attracted to.

Figure 4.1 :Trend of Traditional and New Occupation



Source : Field Survey, 2022.

In the figure above, it can be seen that the percentage of grandfathers adopting a new profession was 27.42 percent during the grandfather's time, and it can be seen that it has increased by 39.26 percent when the grandfather came to the present time, while the grandfather who adopted a traditional profession decreased by 38.86 percent during the grandfather's time, while the grandfather came up to now by 33.71 percent. has decreased. What it shows is that the trend of adopting new professions has increased and the traditional professions have been on the decline.

4.3 Changing Present Occupation

4.3.1 Source of learning

Most of the dalit respondents, who engage in traditional occupation, learnt skill from their ancestors.

Table no. 4.8: Source of learning traditional occupation

Categories	No. of respondent	Percent
Parents / Relatives	68	83.95
E-learning	9	11.11
Others	4	4.93
Total	81	100

Note: other means I/NGO, government training, training center

Source : Field Survey-2022

Table no. 4.8 shows that out of total dalit 83.95 percent learned traditional skill from their parents/relatives. Similarly , the data shows that 11.11 percent of the respondents learned their traditional occupation using the Internet . In the way, it can be seen that at least 4 percent of the total respondents learned. Through other means ,the data shows that dalit people are very little involved in the profession of their ancestors.

4.3.2 Drop Out From Traditional Occupations

the reason for keeping this title is not get information about the number of respondents who leave traditional occupation and the number of respondents who adopt new occupation.

Table No. 4.9: Drop Out Situation of Respondent

Caste	Drop out	Engaged traditional occupation	Total %
Dalit	66.28	31.71 %	100
Total population	116	59	175

Source: Field Survey-2022

Table 4.9 shows that out of total respondents, 64.7 percent left their traditional occupation. Out of total 170 respondents. .35.29 percent are undertaking their

traditional occupation. This data only for professional work only .in this statics only the professionally fully active population is kept.

Trying to preserve traditional occupations now may lead to traditional occupations late.

4.3.3 Changing Occupation

In this subtitle, the grandfather's occupation, father's occupation and the present respondent's occupation were kept to find out what the research was doing before and what they are doing now. In this, the new profession of Father, grand father and what tasks he used to do under the traditional profession before and now have been included in it.

4.3.3.1 New Occupation

This title is necessary to find out which occupations have been adopted by the dalit respondents who adopted new occupation in the dalit community

Table no. 4.10: Changing new occupation adaptation

Categories	Before(up to father generation)		After (present)	
	No. of respondent	Percent	No. of respondent	Percent
Agriculture	26	35.61	86	74.13
Agriculture labour	44	60.27	12	10.34
Services	3	4.10	5	4.310
Others	0	0	13	11.21
Total	73	100	116	100

Source : Field Survey-2022

Based on the data obtained in table number 4.10, it can be clearly seen which of the respondents are involved in new business demand. Here, it can be seen that the agricultural demand is now 74.13 percent, while earlier it was only 35.61 percent. Currently, 10.34 percent of agricultural workers are affiliated, while in the previous situation, 60.27 % were affiliated. In this way, service is now the least 4.31 percent of the total new profession respondents compared to 4.10 percent in the previous

situation. At the same time, in other categories, 11.21 % engagement is currently shown, while in the past, no engagement has been shown. It can be clearly seen that the Dalit youths are indifferent to their ancestral occupations, they are more attracted to new occupations.

4.3.3.2 Traditional Occupation

This title is necessary to see how many of the dalit respondents in the dalit community were involved in traditional occupations before and how many are involved now.

Table no. 4.11: Traditional occupation

Categories	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Iron	33	32.35	3	5.08
Gold smith	24	23.52	14	23.72
Cobbler	16	15.68	1	1.69
Tailor	29	28.43	41	69.49
Others	0	0	0	0
Total	102	100	59	100

Source field survey-2022

Others means wood craft man, clay craft man

According to table number 4.11, it can be clearly seen about the situation of Dalit respondents in the current situation and in the old situation in the traditional profession. The number of iron-related workers in the traditional profession was 32.35 percent earlier, but now it is only 5.08 percent, the main reason being that this profession is declining due to the ready-made goods obtained from modernization. Similarly, among the total respondents under goldsmith, it was 23.52 percent in the previous situation and now it is 23.72 percent. Since the work related to gold has not been replaced, this work is also going on continuously. Along with this, under the cobbler category, 15.68 percent of the respondents were previously affiliated and now only 1 is affiliated to the profession. In this way, it has been found that people who work in leather have left this profession due to lack of market or lack of raw

materials. In the same way, among those who have adopted traditional professions, tailoring is also the most done job. Based on the above table, in the previous situation, 28.43 percent of the respondents were engaged in tailoring, but now 69.49 percent of them are continuing this profession.

In this way, although the youth's attraction towards new professions is increasing, the tailor business can be taken as an example of the fact that old professions can still earn good income. In the current situation, people outside the Dalit community are also increasingly attracted to the tailor business.

4.3.3.3 Reasons for Dropout

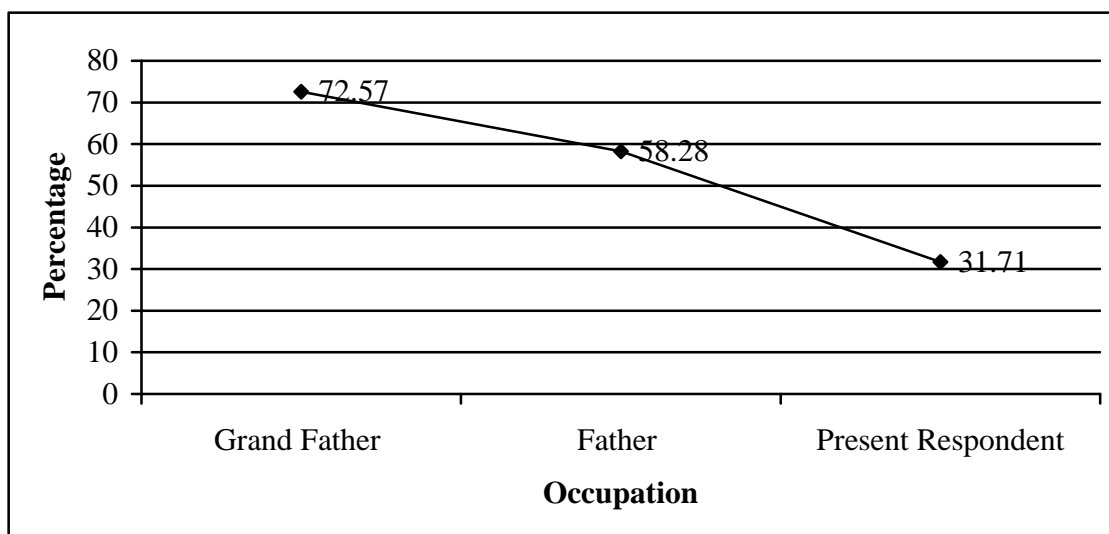
Caste based occupation is the major implies of vocation for Dalit but it has been slowly vanishing over the a long time fundamentally due to the three reasons. These are as follows.

1. They themselves think that their occupation has lower social prestige and belittling society.
2. Numerous youthful taught Dalit boys and young ladies don't need to take after their fathers' foot steps.
3. Dalits youths are also attracted to new occupations after learning about it.
4. Due to low income, financial problem, training, raw material shortage they have left the traditional occupation.
5. Due to education, they are forced to leave their occupation because according to their education, they cannot get employment in their traditional occupation.

4.3.3.4 Trend of Three Generation Dalits Traditional Occupation

This subtitle has been kept to see how the Dalits have changed in their profession before and now.

Figure 4.2 :Trend of Three Generation Dalits Traditional Occupation



Source : Field Survey, 2022.

Thus, what is known from the above graph is that 72.57 percent of the respondents' grandfathers are still doing their traditional profession, while 58.28 percent of their fathers are continuing their traditional profession. At the same time, only 31.71 percent of the respondents have adopted traditional profession in the current situation, it is decreasing. Especially, in the Dalit community, there is a shortage of young people who want to do traditional professions. It can also be seen that modernization and globalization have affected it. Most of those engaged in traditional occupations belong to the tailor profession, while the situation in other professions is very low. Examples of reasons for this are lack of raw materials, lack of markets, and government indifference.

4.4 Impact of Occupational Change: Impact Of New Occupation And Traditional Occupation

It is discussed here how the adoption of new profession and traditional occupation in the Dalit community has affected their income, property, quality of living standards and food sufficiency label.

4.4.1. Impact Of New Occupation In Income

This subtitle has been kept to see how much income the respondents who adopted a new profession in the dalit community used to have and what is their income status now.

Table no 4.12 : Impact of new occupation in income

Level of income monthly(rs.)	Before(up to father generation)		After (present)	
	No. of respondent	Percent	No. of respondent	Percent
Below-10000	36	31.03	0	0
10000-15000	53	45.68	29	25
15000-20000	24	20.68	31	26.72
20000- Above	3	2.58	56	48.27
Total	116	100	116	100.00

Source field survey-2022

Table No. 4.12 discusses about the financial condition or income of the respondents who adopted a new profession, 31.03 percent of the respondents had a monthly income of less than 10,000, but now it is zero. What this shows is that it can be seen that the monthly income of dalit respondents has increased over time. Similarly, earlier the number of people earning between 10,000 to 15,000 was 45.68 percent and now it is 25 percent. Along with this, the previous status of the respondents earning between 15 thousand to 20 thousand was 20.68 percent, but now it has reached 26.72 percent. Similarly, if we look at the previous number of earning more than 20 thousand, if it was only 2.58 percent, now it can be seen that the income of 48.27 percent of the respondents has increased.

4.4.2 Impact of New Occupation In Assets

This subtitle is used to see how much assets the respondent who adopted a new profession in the Dalit community had before and what percentage of Assets has increased now.

Table 4.13 : Impact of new occupation in assets

Categories	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Land	15		89	
House	17		37	
Vehicle	3		44	
Others	28		63	

Others means jewelry, share, etc.

Source: field survey-2022

According to table number 4.13, it can be seen the old and current state of the assets of the respondents after joining the new profession. It is seen that 15 percent of the respondents bought land before adopting a new profession and now 89 percent have bought land, along with 17 percent who bought a house before, now 37 percent have bought it. Along with this, earlier only 3 percent of the respondents had a vehicle, now 44 percent have a vehicle. Along with this, under others categories, 28 percent had property earlier, now 63 percent have property of other categories. It can be seen that the new profession has increased the amount of wealth among the people of the Dalit community.

4.4.3 Impact of New Occupation In Quality Of Living Standard

Among the total respondents who adopted a new profession in the dalit community, what impact has it had on their livelihood? A parameter is used to measure the quality of living standard, under which one number is housing, the second number is education, the third number is food sufficiency and the fourth number is based on income. Among the above 4 parameters, if the respondent gets any 3 parameters, then he is placed in high categories. Similarly, if any of the four parameters gets only 2 parameters, it is kept in medium. Similarly, if it receives only one of the four parameters, it is placed under low categories.

Table no 4.14 : Impact of new occupation in quality of living standard

Categories	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Low	69	59.48	2	1.72
Medium	43	37.06	87	75
High	4	3.44	27	23.27
Total	116	100	116	100

Source field survey-2022

According to Table No. 4.14, the quality of living standard in the Dalit community has been shown in the past and how it is now. After joining a new profession, the low quality of living standard of the Dalit community was 59.48 percent earlier and now it is 1.72 percent. Along with this, the medium quality of living standard was 37.06 percent earlier and now it is 75 percent. Similarly, the high quality of living standard was only 3.44 percent earlier, but now it can be seen that it has reached 23.27 percent, which indicates that the new business has played a beneficial role in the Dalit community. Even though, there is no need to do professions only under the caste like before, the increasing attraction in new professions as well as opportunities have been used by the communities in abundance.

4.4.4 Impact Of New Occupation In Food Sufficiency

It is subtitled to find out what percentage of the total respondents who adopt new occupations have more than 12 months of food availability and less than 12 months. According to the research conducted by Joshi N.P. in the Banke district under the Midwestern Development Zone across the country, Banke district has a positive view of food security. According to Joshi's article, 8.7 percent less than three months, 6 to 9 months 29.8 percent, 9 to 12 months 28.8 percent, and more than 12 months 31.7 percent of the respondents had food sufficiency.

Table 4.15 : Impact of new occupation in food sufficiency

Level of food sufficiency (monthly)	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Below-3	27	23.27	0	0
3-6 months	18	15.51	1	0.86
6-9 months	34	29.31	24	20.68
9-12 month	16	13.79	29	25
12 months above	21	18.10	62	53.44

Source field survey-2022

Here, 116 respondents out of total 175 respondents who adopted a new profession have been measured. According to table number 4.15, the situation after and before adoption of new profession is shown in the table which gives information about access to food.

The respondents who have enough food for more than 12 months are now 53.44 percent, while earlier it was only 18.10 percent, thus nine to 12 months food sufficiency was 13.79 percent earlier and now it is 25 percent. In addition, 6 to 9 months food sufficiency is now 20.68 percent. Earlier it was 29.31 percent. Similarly, food sufficiency for 3 to 6 months is now 0.86 percent of respondents, while earlier it was 15.51 percent. Along with this, the amount of food reaching three months earlier was 23.27 percent and now it is zero.

Among the respondents who adopted a new profession. The situation has improved at a positive pace.

4.4.5 Impact of Traditional Occupation In Income

This subtitle has been kept to see how much income the respondents who adopted a traditional occupation in the dalit community used to have and what is their income status now.

Table no 4.16: Impact of traditional occupation in income

Level of income monthly(rs.)	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Below-10000	9	15.25	3	5.08
10000-15000	34	57.62	4	6.77
15000-20000	16	27.11	8	13.55
20000- Above	1	1.69	44	74.57
Total	59	100	59	100

Source field survey-2022

Table No. 4.16 discusses about the financial condition or income of the respondents who adopted a traditional profession, 31.03 percent of the respondents had a monthly income of less than 10,000, but now it is 5.08 percent. What this shows is that it can be seen that the monthly income of dalit respondents has increased over time. Similarly, earlier the number of people earning between 10,000 and 15,000 was 57.62 percent and now it is 25 percent. Along with this, the previous status of the respondents earning between 15 thousand to 20 thousand was 27.11 percent, but now it has reached 13.55 percent. Similarly, if we look at the previous number of earning more than 20 thousand, if it was only 1.69 percent, now it can be seen that the income of 74.57 of the respondents has increased.

4.4.6 Impact Of Traditional Occupation In Assets

This subtitle is used to see how much assets, the respondent who adopted a traditional occupation in the Dalit community had before and what percentage of Assets has increased now.

Table no 4.17: Impact of traditional occupation in assets

Categories	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Land	11	18.64	53	89.83
House	17	28.81	44	74.57
Vehicle	4	6.77	27	45.76
Others	12	20.33	21	35.59

Others means jewelry, share, etc.

Source :Field survey-2022

According to table number 4.17, it can be seen the old and current state of the assets of the respondents after joining the traditional profession. It is seen that 18.64 percent of the respondents bought land before adopting a new profession and now 89.83 percent have bought land, along with 28.81 percent who bought a house before, now 74.57 percent have bought it. Along with this, earlier only 6.77 percent of the respondents had a vehicle, now 45.76 percent have a vehicle. Along with this, under others categories, 20.33 percent had property earlier, now 35.59 percent have property of other categories.

It can be seen that the new profession has increased the amount of wealth among the people of the Dalit community.

4.4.7 Impact Of Traditional Occupation In Quality Of Living Standard

Among the total respondents who adopted a traditional occupation in the dalit community, what impact has it had on their livelihood? A parameter is used to measure the quality of living standard, under which one number is housing, the second number is education, the third number is food sufficiency and the fourth number is based on income. Among the above 4 parameters, if the respondent gets any 3 parameters, then he is placed in high categories. Similarly, if any of the four parameters gets only 2 parameters, it is kept in medium. Similarly, if it receives only one of the four parameters, it is placed under low categories.

Table no 4.18: Impact of traditional occupation in quality of living standard

Categories	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Low	36	61.01	2	3.9
Medium	22	37.28	29	49.15
High	1	1.69	28	47.45
Total	59	100	59	100

Source field survey-2022

According to Table No. 4.18, the quality of living standard in the Dalit community has been shown in the past and how it is now. After joining a traditional profession, the low quality of living standard of the Dalit community was 61.01 percent earlier and now it is 3.9 percent. Along with this, the medium quality of living standard was 37.28 percent earlier and now it is 49.15 percent. Similarly, the high quality of living standard was only 1.69 percent earlier, but now it can be seen that it has reached 47.45 percent, which indicates that the new business has played a beneficial role in the Dalit community.

4.4.8 Impact Of Traditional Occupation In Food Sufficiency

It is subtitled to find out what percentage of the total respondents who adopt traditional occupations have more than 12 months of food availability and less than 12 months.

Table no 4.19 : Impact of traditional occupation in food sufficiency

Level of food sufficiency (monthly)	Before(up to father generation)		After(present)	
	No. of respondent	Percent	No. of respondent	Percent
Below-3 months	11	18.64	0	
3-6 months	17	28.81	2	3.38
6-9 months	6	10.16	7	11.86
9-12 months	21	35.59	23	38.98
12 months above	4	6.77	27	45.76

Source field survey-2022

Here, 59 respondents out of total 175 respondents who adopted a traditional occupation have been measured. According to table number 4.19, the situation after and before adoption of new profession is shown in the table which gives information about access to food.

The respondents who have enough food for more than 12 months are now 45.76 percent, while earlier it was only 6.77 percent, thus nine to 12 months food sufficiency was 35.59 percent earlier and now it is 38.98 percent. In addition, 6 to 9 months food sufficiency is now 11.86 percent. Earlier it was 10.16 percent. Similarly, food sufficiency for 3 to 6 months is now 3.38 percent of respondents, while earlier it was 28.81 percent. Along with this, the amount of food reaching three months earlier was 18.64 percent and now it is zero.

Among the respondents who adopted a traditional profession. The situation has improved at a positive pace.

4.4.9 Comparison Of Impact In New Occupation And Traditional Occupation

The reason for keeping this subtitle is what achievements the Dalit respondents achieved through new professions and traditional professions. It is tried to see what kind of impact their profession has had. Here, only the respondents who earn more than 20 thousand in income are kept, similarly, only the respondents who have a house are included under assets, similarly, only the respondents who are under

medium are included under the quality of living standard. In food sufficiency, only the respondents who have enough food for more than 12 months are kept here.

Table no. 20 Comparison of impact in new occupation and traditional occupation

Categories	Traditional occupation		New occupation	
	No. of respondent	Percent	No. of respondent	Percent
Income	44	74.57	56	48.27
Assets	44	74.57	37	31.89
Quality of living standard	29	49.15	87	75
Food sufficiency	27	45.76	62	53.44

Source: field survey-2022

According to table number 20, here only 59 respondents out of 175 respondents were taken in traditional occupation and 116 respondents were taken under new occupation, the respondents who are most involved in the new profession have a medium of 75 percent under the quality of living standard parameter, while the medium of the traditional profession is 49.15 percent. In the second place, 53.44 percent of the respondents who are engaged in new occupations have food sufficiency for more than 12 months, while 45.76 percent of the respondents in traditional occupations have food sufficiency. Similarly, 48.27 percent of the respondents involved in new professions have an income of more than 20,000, while 74.57 percent are in traditional professions. In addition, 31.89 percent of the respondents have the least assets among those who have adopted a new profession, while 74.57 percent of the respondents in the traditional profession have a house under asset.

What the above data indicates is that the number of people adopting new professions is increasing rather than the old ones. Due to the indifference of the new generation in the traditional profession, the traditional profession is disappearing. It can be seen that there is a good impact on the livelihood of many of the respondents who adopt traditional professions and adopt new professions. Especially, it has been found that the lifestyle of the respondents who work as tailor under the traditional profession has improved.

4.5 Challenges For Continuing Traditional Occupation

From household survey questionnaire (Q.N.42) and KII (Q.N.6),The challenges for continuing traditional occupation was inquired their for prepared has been organized as.

4.5.1 Financial Problem

Financial problem is also one of the main reason for not being able to continue their traditional occupation in the Dalit community. At present, although the people engaged in traditional professions have income, their savings are low and they are unable to expand their business due to financial problems. Dalit respondents are unable to raise the necessary capital to increase their profession from any other sector or they are forced to take loans from the village at high interest rates.

In the Dalit community, it is difficult to manage daily household expenses, and there is a situation where they sometimes get income from their traditional occupations, and most of the Dalit respondents are eager or forced to learn new occupations.

In order to solve such financial problems, the government should create policies so that financial support is easily available to the youth who want to follow their traditional profession in every rural area. Similarly, in such facilities provided by the government, it seems that there should be facilities for unsecured loans as well as subsidized loans. Due to this type of loan facilities, not only the Dalit youths of rural areas but also the youths of other communities are attracted towards traditional professions and change their lifestyle.

4.5.2 Supply Of Raw Material

The complaints of most of the respondents who have adopted traditional occupations is the lack of raw materials, due to the lack of readily available raw materials in the market, it is difficult for those who have adopted traditional occupations to carry out their traditional occupations. At the time of availability of raw material, they cannot purchase large quantities of raw material due to lack of capital. Due to the lack of capital, they buy raw materials in small quantities, and because raw materials are not available in the market at the time of purchase, Dalit people are deprived of continuing their traditional occupation.

People in traditional occupation cannot produce their products due to the lack of raw materials, they are displaced due to the readily available ready-made items in the market. People engaged in traditional professions cannot compete with the products available in the market.

Due to this, the government can immediately identify the people who adopt these traditional professions and make them available in the market easily, if the raw materials are given a discount and domestic products are given more priority, the traditional professions can be protected. If these types of facilities are obtained from the government, people who follow traditional professions can compete at the market price and manufacture and sell their products in a quality manner, and their profession can have a positive impact on their income. So that if the people engaged in traditional occupations are excited, they will be willing to do their profession and at the same time people from other communities may also be attracted towards this profession. In one way, it can increase their income, but in another way, it seems that their culture is also protected.

4.5.3 Training Opportunities (upgrade professional skill)

There are many people in the Dalit community who want to follow their traditional profession and upgrade their traditional profession by following the trend of time. It can be seen that there is a problem in continuing the traditional profession due to the fact that vocational trainings are not suitable for the youth who want to learn skills. Due to the lack of skills of the Dalit youth in the community, they are forced to turn to agricultural occupations, agricultural labor and foreign employment.

If the government or non-government organizations who want to adopt their traditional profession or train their products in accordance with the competitive market to use new technology than the traditional technology, the time of the person engaged in the traditional profession will be saved and when he produces more and more quality products and sells them at a concessional rate, his income will increase spontaneously. Training helps to improve the skills of those who are engaged in their traditional profession, while providing more energy to those who continue their profession. Due to the training, the challenges faced in traditional occupations in the Dalit community are solved.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

As the individuals are contrasting their considering as well as living fashion is different from put to put. That contains in side the nation or outside the nation. The result comes out due to space and time. We know that we have multi ethnics culture so the social esteem and standards, their achievement also shifts in terms of social and financial esteem. On the one hand we see traditional occupations on the other hand developments of improvement. That directly hits upon the way of life of the individuals. As by the consider we came to know that most of Dalit rest on work occupation but due to modernization their standard way of living standard has been marginalized. And slowly they begun including in other occupations. Main focus of the study is to analyze the livelihood strategy of dalit in kohalpur municipality-10,Banke. The study basically depends on essential information. Census strategy was utilized to collect data population overview, perception and key sources meet was utilized as a data collection methods.

This think about pointed to discover out the socio-economic circumstance of Dalits and forms of their conventional occupation finding out the circumstance of the Dalits perceivably their conventional occupation on existing unfair hone of society and effect on conventional occupation by showcase economy and implies of livelihood was the most objective of the think about. Major finding of this study are as follows.

A total no. of 325 dalit populations from the 175 population were enumerated by the survey. Out of total respondents 33.71 percent respondents are involved in traditional occupation. 49.14 percent respondents are involved in agricultural work. 6.85 percent are involved in agriculture labour.. 2.85 percent are involved in government and non government service. 7.42 percent are involved in service in India and other service.

Out of total (Kami, Dami, Sarki) 81 respondents, 83.95 percent respondents are learning their traditional occupation from their parents and relatives and 11.11 percent are learning from Internet and 4.93 percent learn others way. Mainly Kami respondents, make and repair home appliance as agricultural equipment rest of time they do as agricultural labour.

Many dalit respondent do not want to be involved in traditional occupation. Due to modernization, dalit youth make job their main objective. The current situation of the dalit community seems to be as dire as any other community due to their access to the socio-economic sphere which has led to positive development in them. Most of the people in the current dalit community are in foreign employment. Their first choice is India and the gulf countries.

It can be seen that there is a very positive effect on the income , assets, quality of living standard, food sufficiency level when joining the traditional occupation or the new profession has helped to change the shape of the dalit community .it can be seen that it is easy to earn good income like any other profession

5.2 Conclusion

According to cbs-2011 data, the literary rate of Kohalpur is 75.92 percent. Similarly, according to cbs 2011, Hindus are 81.3 percent in Nepal and the rest are people of other religions. Similarly, out of 15483 households, 1066 thatched roofs have been constructed in Kohalpur, while cement roofs have been constructed for 6064 households. Likewise, covering the rest of the district, Joshi N.P-2007. From the research done on Nepal's food sufficiency, it has been shown that 31.7 percent of food reaches more than 12 months in the Midwestern development region. According to his article, Banke district is considered positive in terms of complete sufficiency.

In the research area, it can be seen that there are very few respondents who are involved in traditional professions compared to grandfathers, followed by fathers. During the time of grandfather, 72.57 percent were involved in traditional professions, while during the time of father, 58.28 percent and now only 31.71 percent are involved in traditional professions. Reasons for leaving traditional profession include financial problem, training, low quality of living standard, low social status.

Likewise, their livelihood has also changed according to time, more respondents are involved in new occupations, A total of 116 respondents are involved in new occupations, among which the highest number of 74.13 percent respondents are involved in agricultural occupations. And the rest of the agricultural workers, services etc. Among the 59 respondents who are involved in traditional professions, maximum

69.49 percent of the respondents are involved in tailor profession, the rest are involved in iron smith, goldsmith, cobbler profession.

The study find that, among the 116 respondents who have adopted a new profession, 48.27 percent earn more than 20,000 per month. Under their assets heading land, house vechile etc. A positive impact can also be seen. Similarly, it has shown that 75 percent of the respondents are under the medium category in the quality of living standard. In addition, 53.44 percent of the respondents have more than 12 months of food.

Both new professions and old professions have an impact on the livelihood of Dalits, but based on the findings, more Dalit youths are involved in new professions due to the attraction of new professions and good income, and it can be seen that it has an impact on them. Dalit respondents engaged in traditional occupations are very few. Most of them are involved in the tailoring profession. The problems encountered in the Dalit community for conducting traditional occupations and for doing new occupations are presented as follows.

1. Financial problem
2. Training opportunity
3. Lack of modern technology
4. Caste based discrimination / No respect

In this way, if the problems of the above-mentioned people are solved by government or non-government, the economic, social and political condition of Dalits can also improve. Involvement in a certain occupation has changed both historically and currently.

In the current generation of Dalit communities in Kaski district, there is an increasing inclination to leave traditional and caste based occupations and shift to new & modern sorts of activity.

According this thesis to the results, approximately half of Dalit community members have totally switched to a new line of work, and this number rises to 63.28 percent when coupled with the number of people who have only partially changed their previous line of work.

The types of occupational shifts and the differences among the Dalit caste groupings do exist, nevertheless.

The three main reasons for a total change in the previous employment are insufficient means of livelihood, low return in relation to costs and effort, and a lack of competence and expertise in the traditional occupations.

Similar to this, the three main reasons for a partial change in the previous jobs are insufficient means of subsistence, skill and knowledge in other activities, and a lack of work during the entire year.

5.3 Suggestion

In the research field, there is an increased trend of adopting new professions more than traditional professions. The main reasons and problems for not continuing traditional professions can be presented as follows.

1. Financial
2. Training
3. Raw material

Dalit respondents suffer from financial problems to do or expand their traditional occupations. If the Dalit respondents can solve the problem, they will be active in occupation. Likewise, the number of people involved in Dalit professions can be increased by creating an environment where training can be easily obtained in the Dalit community. Similarly, if the raw materials which are very necessary in traditional occupations can be easily and conveniently available, not only the people of the Dalit community of Nepal but also other communities will benefit and the people of other communities can also be attracted to traditional occupations.

Suggestion Form The Researcher

This thesis did not include about the study of changing livelihood. From political, socio-cultural aspects ,development aspects. Therefore, I strongly recommended in the for the research to carry out study from the different aspect to determine of political, social, and cultural aspects.

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Annex I

**Sample Size Determine by Using This Formula According to Krejcie, R.V.
& Morgan, D.W. (1970)**

$$\text{Sample size (n)} = \frac{x^2 \times N \times (1 - P)^2}{ME^2 (N - 1) + (x^2 \times P \times (1 - P))}$$

Where,

n = required sample size

x^2 = Chi square for the specified confidence level at 1 degree of freedom (Value × 3.841 for 5% confidence level with 1 degree of freedom)

N = Population size

ME = Desired Marginal error (expressed as a proportion)

P = Probability of success (0.5 value for unknown population)

Q = (1-P, i.e. 0.5 value for unknown population)

Annex II
Household Survey Questionnaire

1.HOUSEHOLD INFORMATION:

Q.N.	name	Relation of household	sex	Age (if 1 year above write 00)	If 5 years and above		Marital status of 10 years and above		Main occupation
					Does he/she read and write	If yes what is his/her education qualification	married	unmarried	
	01	02	03	04	05	06	07	08	09
1									
2									
3									
4									
5									
6									
7									
8									

Sign

Q.N.2

Q.n.6 Q.N.7 Q.N.9

01 household head

01 under slc

01 unmarried

01 cultivation

02 husband/wife

02 slc pass

02 married

02 caste occupation

03 son/daughter

03 +2

03 widow/widower

03 business

04 grand son/daughter

04 above bachelor

04 separated/divorced 04 daily wage

05 father/mother

05 illiterate

05 household work

06 other

06 unemployment

Q.n.10 Family structure

Q.no.11 religion

1. Nuclear

1.hindu

3.christian

2. Joint

2.buddhist

4 .others

Q. no 12 House condition

1. thatched roof/ tile
2. Cement roof
3. Zink roof
4. Others

Q.n.13 what was the main occupation of your grandfather / mother.

- A. iron smith
- B. gold smith
- C. cobbler
- D. tailor
- E. others

Q.n 14 Did your grandfather/mother hold the land for agriculture.

A. yes

B.no

Q.n. 15 How much land did your grandfather/mother own?

A. zero

B. 1-5 kattha

C. 6-10 kattha

D. 11-Above

Qn. 16 Did he earned sufficient to run the family from his main occupation.

A. yes

B. no

Q.n 17 Did he satisfied with his occupation?

A. yes

B. no

Q.n. 18 What was your fathers occupation?

A. Caste occupation-traditional

B. other occupation –non .traditional

Q.n 19 How much land did your father own?

A. zero

B. 1-5 kattha

C. 6-10 kattha

D. 11-above

Q.n 20 Did he earned sufficient to run the family ?

A.yes

B. no

Q.n.21 did he satisfied with his occupation ?

A. yes

B.no

Q.n 22 what is your main occupation ?

A. your own farming

B. caste occupation

C. agriculture labour

D. others

Q.n. 23 Have you embracing your caste occupation .

A. yes

B. no

Q.n. 24 Do you earned sufficient to run the family from his main occupation?

A. yes

B. no

Q.no. 25 Do you satisfied with his occupation ?

A. yes

B. no

Q.n 26 what was the your main occupation

1. iron age

2.gold smith

3.cobbler

4.tailor

5.others

Q. no. 27 Did you have continue your ancestral occupation since 10 years?

A. yes

B. no

Q.no. 28 Why did you continue Ancestral occupation?

A. To conserve Ancestral occupation

B. Less knowledge of others occupation

C. Lack of investment of other occupation

D. Others

Q.no. 29 Did you have change in your traditional occupation in last 10 years ?

A.yes

B. no

Q. no. 30 Why did you change your traditional occupation.?

A. socio-economic factor

B. political factor

C. educational/ technological factor

D. others

Q. no. 31 Do you satisfied with your occupation?

A. yes

B. no

Q.no. 32 What is your perception towards your Ancestral occupation?

A. low social status

B. low income / no saving

C. low quality of living standard

D. others

Q. no. 33 What is your perception towards your new occupation?

A. more income

B. High social status

C. Quality of living standard

D. others

Impact of new occupation

Q. no. 34 Change income-monthly rs.

INCOME	Before(up to father generation)	After(present)
Below 1000		
1001- 5000		
5001- 10000		
10001 - above		

Q.no. 35 Assets change

Assets	Before(up to father generation)	After(present)
Land		
House		
Vehicle		
Others		

Q.no. 36 food sufficiency monthly wise

Food sufficiency	Before(up to father generation)	After(present)
Below 3 month		
4-6 month		
7-9 month		
10 month above		

Q.no. 37 Quality of living standard

Quality of living standard	Before(up to father generation)	After(present)
Low		
Medium		
high		

Impact of traditional occupation

Q. no. 38 Change income-monthly rs.

INCOME	Before(up to father generation)	After(present)
Below 1000		
1001- 5000		
5001- 10000		
10001 - above		

Q.no. 39 Assets change

Assets	Before(up to father generation)	After(present)
Land		
House		
Vehicle		
Others		

Q.no. 40 food sufficiency monthly wise

Food sufficiency	Before(up to father generation)	After(present)
Below 3 month		
4-6 month		
7-9 month		
10 month above		

Q.no. 41 Quality of living standard

Quality of living standard	Before(up to father generation)	After(present)
Low		
Medium		
high		

Q.no. 42 What are the challenges for continuing Traditional occupation? Give your opinion .

- 1.
- 2.
- 3.
- 4.

Annex III
OBSERVATION CHECKLIST

1. Condition of house

Condition of house	Good condition	Average condition	Poor condition
	Cement roof	Zinc roof	Thatched/tile roof

2. Cleanness

Cleanness	Very good	Good	Average

3.dress

Dress	Very good	Good	Average

4.sanitation

Sanitation	Yes	No

Annex IV

Key informants interview(KII) guideline

Q.no 1 What are the problems of adopting a new profession?

*
*
*
*
*

Q. no. 2 What are the reasons for moving to a new profession?

**
*
*
*
*

Q. no. 3 What is the current trend of business in dalit community?

*
*
*

Q. no. 4 Which occupation has made social status better?

*
*
*

Q. no. 5 That the ancestors have an attraction towards the profession distraction?

*
*
*

Q.no. 6 What are the challenges for continuing Traditional occupation?

*
*
*
*

Annex V
Population Sample Size

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size. *S* is sample size.

Source: Krejcie & Morgan, 1970