

Status of Livelihood Capitals of Dalit

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Abstract: *Dalits of Nepal are denying from their good livelihood, educational opportunities, social inclusion and political presence. Furthermore, they are suffering from the discrimination from all aspects like social, cultural, political, educational, health and religions. Such discrimination and disadvantage lead to the livelihood insecurity of the Dalits and harm their constitutional rights as, "All citizens shall be equal before law. No person shall be denied the equal protection of law". In this context, this paper is based on a survey research design and 390 respondents were selected by stratified random sampling method. Study was conducted on Kusma Municipality of Parbat district of Nepal. The status of composite livelihood capital is below than 50% and some variables of physical, human and financial capitals are equally with national average but other capitals; social, natural capitals are very few. So, because of low capabilities and not favorable structure and institutions leading the livelihood insecurity of the Dalit community and which become the major challenge of development agenda.*

Keywords: Livelihood, Dalit, Capabilities, Livelihood Capitals

1. Background

Dalits of Nepal are denying from their good livelihood, educational opportunities, social inclusion and political presence. Furthermore, they are suffering from the discrimination from all aspects like social, cultural, political, educational, health and religions [1]. Such discrimination and disadvantage lead to the livelihood insecurity of the Dalits and harm their constitutional rights as, "All citizens shall be equal before law. No person shall be denied the equal protection of law" [2]. Above discussion depicts that the Dalit communities of Nepal are still deprived of livelihood capitals and they have not been provided appropriate livelihood strategies. Bad cultural practices, poor social capital, low human capital and financial capital are leading to livelihood insecurity.

The Government of Nepal (GoN) has been making special provision by the law for the protection and empowerment of the deprived community like Dalit. Furthermore, GoN and development partners have been implementing different programs to enhance the livelihood of the deprived communities. However, Dalits are still deprived, socially excluded and have insecure livelihood [3].

The high-level poverty of Dalit communities shows that capabilities of livelihood of Dalits have not been adequately increased in quantity and quality. So, livelihood capitals are unable to contribute to livelihood strategies and outcomes. This is a challenge for development agenda. Because inadequate resources are responsible for low enhancement of the capabilities and slow improvement of Dalit livelihood. It is important to find out what Dalit communities exactly have.

In this context, the major focus of the paper is to find out the status of livelihood capitals of the Dalit community. Specifically, this paper concentrates more on analyzing the livelihood capitals; human, physical, financial, natural and social capitals. I have organized the paper in different sections beginning with background, conceptualization of livelihood and Dalit followed by the methodology implemented by the study. Analysis, finding and discussion sections is present in seven sub sections; human capitals of Dalit: equally with national average, financial capital of

Dalit: poor on financial management, natural capital: vulnerable access in natural resources, physical capital: living in unsafe houses, social capital: presence without meaning full participation, Dalit: living with less than half capitals, low capabilities of Dalit: impact of low social and natural capital. Finally, conclusion is present with insight of the study.

1.1 Conceptualization of Livelihood

Livelihood is the combination of three different elements; livelihood capitals/ assets, livelihood strategies / livelihood activities and livelihood outcomes [4]. Livelihood strategies depend upon access to livelihood capitals and livelihood outcomes are dependent upon how livelihood strategies use livelihood capitals, which households have. Furthermore, livelihood outcomes depend upon the availability of the livelihood capital and livelihood strategies. However, availability of the livelihood capitals would not be sufficient for the livelihood strategies because policy of the state, culture, geographical region and knowledge, etc. are also influencing factors for the livelihood strategies and livelihood outcomes [5]. Similarly, to grasp the desired outcome, people adopt different activities on the basis of set resources, which are available to them [6]. But accesses to the resources are shaped by the institutions and they are frequently confirmed and redesigned by what people do [7]. So, livelihood of persons not only depends upon their desire and access to resources, it would be guided by the, caste, ethnicity, geographical regions, policy of the state and capability of the peoples as well. Because, livelihood depends upon access in resource/capitals and strategies used by persons to change capitals into outcome, capabilities to change the resource into outcome. Regarding Nepal, some castes have been adopting livelihood strategies according to their caste and ethnicity and Dalit is one of them [8].

1.2 Conceptualization of Dalit

There is no generally accepted definition of the Dalit. The Dalits are defined according to the people and their own ideas. However, there is similarity between most of the scholars regarding the term. Dalit is one of the communities that is religiously disregarded, socially and politically

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oppressed, educationally deprived and economically exploited [8]. Dalits are those oppressed communities who have been facing the caste-based discrimination and untouchability [9]. Generally, Dalits are characterized on the basis of patron-client relationships where they received *bali*¹ for their labor. According to Hindu caste system, Dalits have their traditional livelihood strategies or occupation. The major livelihood strategies of the Kamis are iron work, gold work, wooden work, and making agriculture tools and that of the Sharkis are leather work and physical (labor) work and that of the Damais are tailoring and playing musical instrument. However, people are changing their livelihood strategies to cope with vulnerability and adopting the diverse livelihood strategies for better livelihood. Furthermore, Dalits of the Nepal have been changing their traditional occupation or livelihood strategies because of the cultural and religious practice [10]. This shows that religious practices pushing Dalit community into different livelihood strategies from their traditional occupation.

2. Methodology

Survey research design was used under the quantitative research method approach to capture the status of livelihood capitals of Dalit community. The study area was Kusma Municipality of Parbat District of Nepal. Because, among the total population of Parbat, 24% are Dalit and among the total population of Kusma Municipality, 29.47% are Dalit. So, Kusma municipality of Parbat district was taken as study area. Under the Dalit community of Kusma Municipality major three cast; Sharkri, Kami and Damai were consider as population of the study and to adopt the scientific sampling method from each strata of Dalit, stratified random sampling method was used [11]. Sample was determined by using the Yamane (1967) formula

$$n = \frac{N}{1 + Ne^2} \quad (1)$$

Where n= Sample size,

N = Targeted Population = 2577

and $\alpha = 0.05$.

Calculated sample size was 346 HHs, however, 390 HHs were taken as sample to consider the normality issues of the study. Reliability of the study was consider though pilot study. Cronbach's alpha test was used to measure the reliability of the study [12]. Alpha value was found 0.74 which shows the internal consistency of the study [13]. Construct, content and external validity were mentioned and data were collected through closed ended questionnaire and likert scale questionnaire was prepared and administrated to collect the data. Five different variables; Human capital, Financial capital, Natural capital, Physical capital, Social capital were taken under the livelihood capital of the Dalit communities.

Data related with livelihood capitals were in the Likert items. The Likert scale data were analyzed by calculating their composite score of all items of respective dimension by using the SPSS window. To find out the composite score equal weight was provided to each item. However, Likert

items were also analyzed to find out the frequencies of the different items. The value of livelihood capitals varies between 0% to 100%. So, each of the indicator has to be assigned the value within the range of 0 to 1 [14]. So, all of the composite variables have been changed into the range of 0 to 1 divided by 5 because the 100% of the livelihood assets would be possible when the mean value is 5.

The number of the schooling years of adult family members and number of the healthy days of household members have been taken as items of the human capital. Similarly, annual income of the households, access to banks and financial institution and account numbers of household members in the banks or financial institutions were taken as items of the financial capital. Moreover, ownership of the land, area of the forest, irrigation system in the land, availability of the drinking water and quality of the purification of drinking water have been taken as indicators of the natural capital. In addition, Involvement of the family members in political party, youth clubs, women groups, Dalit groups, farmer groups, informal saving groups, involvement in the cultural groups and involvement in the user groups were taken as indicator of social capital. Likely, Access to the transportation, regularity of the water supply, sanitation system of the households, availability of the communication device, regularity of the electricity and safe houses of households were taken as the indicators of the physical capital.

Data were measured in both interval and likert items and interval scale data were changed into likert items to make uniformity of the scale and find out the composite value of the capitals. Composite value of the likert type items were taken as a likert scale and it was treated as interval scale [15,16]. So, values of capitals were measured on item wise, variables wise and composite variables.

Four steps of data analysis and interpretation; preparing data, analyzing data, reporting and interpretation of the quantitative data were used to explore the finding of the study [17]. Further, data were managed by means of editing, coding, and decoding manually. Statistical Package for Social Science (SPSS) program was used to analyzed the data. Then the data were tabulated and presented.

3. Finding and Discussion of the Study

The finding of the study are present in the following sub sections. Furthermore, discussion of the study is also present in similar sub section.

3.1 Human Capitals of Dalit: Equally with National Average

One-fifth (20.3%) of the adult members were found unable to read and write. Moreover, double of this (41.7%) have completed their schooling age up to basic level (grade 3 to grade 7). Furthermore, only 32% of the adult members completed up to class 11. This shows that 94% of the adult family members did not complete their school education (class 12). The undergraduate Dalit adult member in the municipality were only (4.6%) and postgraduate adult members were very few (1.4%).

¹Bali is the one type of payment for work. It is annual payment form clients' side instead of certain annual work by labor.

Health condition of the Dalit community was also found moderate because more than half (60.5%) of the family members were unhealthy around 30 days in a year. The study reveals that 2.5% of the family members have suffered from illness 90 days in a year. However, 20.4% of household members suffered from illness only 5 of days in a year. Further, this study explores the inverse relationship between health status and number of schooling years. For example, 16 family members were found unhealthy for 90 or more days in a year. Among them, 5 family members were illiterate, 4 completed their school years 3-7, 2 completed their school years (12) and none of them graduated.

Most of the researcher and activities claims that, literacy rate of the Dalit communities is vulnerable situation. They have been arguing that, Dalit communities does not have minimum access on primary health service. However, this study contradict with those arguments. This study found that, human capital of the Dalit community is still low; however, it is not less than national average.

Adult literacy rate of the Dalit community was only 80% and only 6 % of them completed their school education, which was higher than the national average. According to CBS the average literacy rate of the hill's Dalit is 61.9% [18]. COLARP (2012) found that the literacy rate of Dalit and Haliya in the western region was 69% [19]. Furthermore, NPC (2014) states the average adult literacy rate of the Dalit community as 67.9% and average schooling of adult was 4.56% [20]. This shows that the adult literacy of the Dalit community of Kusma municipality was higher than the literacy rate of hill Dalits and national literacy rate of Dalit adult. However, the above data were based on the national census of 2011 and it was completed eight years of census. So, national average would increase. Nevertheless, it can be assumed that literacy rate of the Dalit community is not less than national and district average.

Dalit Civil Society Organizations' Coalition for UPR (DCSOC), Nepal and International Dalit Solidarity Network (NIDSN) have published the report in 2015. This report claimed that the literacy rate of the Dalit was only 52.4% and only 24.7% Dalits have completed their eight years of school age and only 1.6% completed their class ten and only 0.8% of Dalits have completed their bachelor degree [21]. DCSOC and NIDSN (2015) further state that low education status of Dalits has been one of the barriers of their livelihood. However, the study shows that 41.7% Dalit's adult family members completed their education from grade three to grade seven and 32% of them have completed their minimum seven years of school education [22]. Furthermore, 4.6% Dalit adults completed their undergraduate and 1.4% completed their post graduate, where human development report 2014 reveals that average schooling year of the Dalit was 4.56 [23]. So, the study shows the education status in the same line with national average. The health condition of the Dalit community was found moderate. Further, the study shows that education year of the Dalit community and number of healthy days of family member has significant relationship, i.e. who have more school age, they have more healthy days. However, DCSOC and NIDSN (2015) show health condition of the Dalit communities as very weak [24]. Only 39.7%

households had health facility within the walking distance of 30 minutes. Furthermore, health condition of the Dalit community was very poor in Saptari district [25]. Furthermore, Sing (2009) found that most of the Dalit communities had been sick for more than 40 days in a year [26].

So, the findings of this study contradicted with other studies, literature and reports. Most of the research studies show the human capital of the Dalit community as low. This study shows human capital of the Dalit community is still low, however, it was higher than the average of national status.

3.2 Financial Capital of Dalit: Poor on Financial Management

The study found that 28.7% of the Dalit family members suffered from the financial poverty, where more than half of (56%) the Dalit households had moderate (2 lakh to 4 lakh) annual income. Foreign employment was also not supportive to livelihood of the Dalit community as 40.8% households have adopted foreign employment either as primary or secondary livelihood strategies, however, only 1.2% households earn four or more lakh in a year.

Access to the bank in study area was very poor. For example, banks were not easily accessible to the 74.3% households. Regarding the bank account, most of the households (75.4%) either did not have bank account or had only one bank account. Furthermore, the study reveals the proportional relationship between income and number of bank accounts.

A study conducted by Adhikari, Giri and Lama (2014) found that the annual income of the Dalit household was Rs. 56861 [27]. Further, Lamsal and Maharjan (2015) argue that low economic condition of the Dalit community has an effect on the education of their children [28]. However, the study found out that the annual income of the Dalit households was moderate. The study shows that 28.7% family had less than 1 lakh annual income. However, more than half of the Dalit households (56%) had 2-4 lakh annual income that is higher than the national average annual income of the households NRs 106333 [29]. However, around half of the household members were in foreign employment, however, very few (1.2%) had more than 4 lakh annual income. Further, the study found that most of the Dalit communities (74.3%) did not have easy access to the bank. However, those Dalits whose households had more income, they had more bank accounts. This study shows that foreign employment had a positive effect on the income of the Dalit community, however, it was not expected. Furthermore, Darnal (2012) argues that the annual average income of the Dalit household from service was only Rs. 25910 [30]. Furthermore, DCSOC and NIDSN (2015) argue that 42% of the Dalits fall below the poverty line (<\$1.90/day) [31]. However, this study shows that the financial capital of the Dalit community was not less than the other studies.

3.3 Natural Capital: Vulnerable Access in Natural Resources

Land ownership of the Dalit household was very few and irrigation system in the land was not good. 16.3%

households had less than 0.05 hector and around two third (66.5%) of households had less than 0.15 hector land ownership, where 34.9% land did not have irrigation system and 18.3 % land did not have systematic irrigation.

Dalit community has moderate response regarding the availability of the drinking water where, the study found that only 13.7% households were receiving less than adequate water. Most of the households (78%) were receiving adequate water. Furthermore, most of the households (85.1%) were using the purified drinking water, however, 76.6% argued that purifying quality was not up to the mark.

Darnal (2012) argues that the least ownership of land led to the food insufficiency in the Dalit community [32]. This study found that the ownership of the land and forest was very low. However, the Dalit community had been managing their food by the foreign employment and other diverse livelihood strategies. This study found that 16.3% households did not have any land and two third (66.5%) households had less than 0.15 hector land. DCSOC and NIDSN (2015) claim that 36.7% of Hill Dalits are landless [33]. Similarly, 18% Dalits were found landless in the western Nepal [34]. Nepali and Pyakuryal (2011) state that 30% households were landless in the Western Nepal, among them 86.88% landless households were Dalits [35]. So, natural capital of the Dalit households were found low similar to other areas. Aryal (2011) found out average land ownership of Dalit households was 0.1 hector [36]. Similarly, the study found that most of the households did not have ownership in the forest. However, availability of the drinking water and quality of the drinking water was found satisfactory. Among the total households, (78%) of them were receiving the adequate drinking water and 85.1% of the total sample were using standardized drinking water. According to CBS (2014) 85.4% of the total households followed by 75.8% hill Dalit had been using the standardized drinking water [37]. So, the finding of the study was higher than the hill Dalits, however, it was similar to the national average. The overall natural capital of the Dalit household was found low. As said by Chamber and Conway (1992) livelihood can be sustainable when natural resources are preserved [38]. So, low access to natural resources of Dalit household demonstrates the unsustainable livelihood.

3.4 Physical Capital: Living in Unsafe Houses

The physical capital of the households was found good. Most of the respondents (8.3% fully agreed, 70.6% agreed and 14.6 neither agreed nor disagreed) agreed that they have good communication sources. However, in the era of the communication, still 6.5% households did not have good communication sources. Electricity system of the study areas was better. Around all (97.6%) of the respondents said that electricity condition was good and regular.

Access to the transportation of the study area has been found good. Only few (12%) households answered that they did not have accessible transportation. Similarly, only (8.4%) households did not have adequate water supply, however, most of the households (91.6%) had good and enough water supply.

The sanitation system of the study area was not found well. 41.3% households did not have good sanitation system and 39.1% household informed that their sanitation system was neither good nor bad. However, more than 90% households had sanitation system (toilet). The same result has been found regarding the housing of households. 34.9 % households felt that their houses were not safe and adequate for their family. The study disclosed that only 16.5% households felt that their houses were safe and adequate for their family.

Physical capital of the households was found significantly higher than other livelihood capitals. Access to the communication, transportation and sanitation system of the households was found good. According to CBS (2014) only 61.2% of total households and 56.7% Hill Dalit had toilet facility; similarly [39], 25% Dalit and Haliya of the western region have toilet facility [40]. The study found that 59.7% households had good sanitation system, which was higher than the Hill Dalit and lower than the national average. Regarding the electricity, 97.6% households had electricity that was higher than national average (67.3%) and 52% Dalit and Haliya in the Western region (COLARP, 2012) and Hill Dalit (50.8%). Furthermore, communication source of the Dalit community was found good [41]. The study found that 93.5% households had good communication source, whereas, only 64.6% Nepali households and 50.8% Hill Dalit households had mobile phones [42]. Housing condition of the households was not good. 59.9% Dalit houses of the study area were not safe and adequate for their family. However, other indicators of the physical capitals; irrigation system, water supply and accessible transportation were found good. So, the physical capital of the Dalit community of the study area was found good, which was more than national average and other studies, however, sanitation system and housing condition were not found good in order to national status.

3.5 Social Capital: Presence without Meaning Full Participation

Social capital mainly deals with the networking of the household in the community and society. In the study area, the social capital of the Dalit community was found very low. The data already shows that 43.71% Dalit households were with the labor work and 10.86% were involved in the services. However, only 1.1% household members were involved in the trade union. Moreover, the study found that 83.14% Dalits households were involved in the agriculture either as primary or secondary livelihood strategies. However, more than half of them (52.6%) were not involved in any farmer group. Among the involved ones, only 0.3% of them were in a key position of the farmer groups.

Family members of 36.6% households were found neutral in politics. However, family members of the 45.2% households were involved in the political parties as general members and they were inactive. Among the Dalit households, a very few (0.3% of them) were in a key positions of the political committee. Furthermore, only 12.8% household members were involved in the cultural groups, however, none of them was in the key positions of any group.

Involvement in the other social networks was found somehow positive but representation in the key positions was very low. For instance, 53.3% of household members were involved in the clubs, however, only 1.4% were in the key positions of the committees, 54% household members were involved in the user groups, but only 1.1% of them were in the key positions of the committee. Furthermore, 55.6% of household members were involved in the informal saving group, nonetheless, only 1.5% of them were in the key positions of the saving groups.

The constitution of Nepal has made the provision of the participation of Dalit and other excluded groups in different sectors of the state. However, the meaningful participation of the Dalit community has not been shown in the field. A very few Dalits have been elected in the executive positions in civil organizations, political parties and governmental elected bodies [43]. COLARP (2012) found that social networking of the Dalit community was weak [44]. Approximately 57% Dalit households were not involved in any social origination. Furthermore, this study shows that involvement of the Dalit community in human rights organization was higher (28%) than their involvement in the political parties (13%). Among them, only 8% were in decision making level and 7% were in medium level. Social capitals of the Dalit community were found very low in the study area. Most of the Dalit communities did not have good networking. Around half of the Dalit households were not involved in any social network. Amongst those households, who were involved in the social network, a very few of them were in the decision making positions. Furthermore, Liu (2017) argues that welfare policy of the government has supported the social capital of the households, however, it was not supportive to reduce the vulnerability in Nepal [45].

3.6 Dalit: Living with Less Than Half Capitals

Composite assets of the Dalit households were found through the composite of the human capital, physical capital, social capital, natural capital and financial capital. During the period of analysis, each variable was given equal weight i.e. 0.20. Different scholars have provided different weight to the livelihood capitals, however, Kamaruddin and Samsudin (2014) give equal weight to the every domain of the livelihood capitals and livelihood outcomes [46]. Donohue and Biggs (2015) argue that indicators of the livelihood would be in different categories and different forms [47]. Once when indicators are standardized, then they are combined using equal weighting. Regarding this study, all indicators were administered in Likert scale form and each indicator has been provided with equal weight.

The table below shows the existing livelihood capital of the Dalit community of Kusma Municipality. The overall livelihood assets of the household were less than 50%. Furthermore, some households had only one third of the livelihood capital and some had around two third of the capital because the minimum mean value of the composite capital was 0.33 and some had 0.64. However, the mean composite capital of the household was only 0.4923.

Table 1: Composite Capital of the Dalit Households

Livelihood Capital	Min	Max	Mean	Std. Dev.
Human	.20	1.00	.62	.12410
Financial	.20	.73	.41	.14140
Natural	.24	.74	.45	.07271
Physical	.31	.94	.63	.09937
Social capital	.20	.55	.33	.06796
Composite capital	.33	.64	.49	.05583

Source: (Field survey, 2019)

The result shows that livelihood of the Dalit community was determined by the physical capital and human capital because among the five capitals, physical capital possessed the highest value (.6325) followed by the human capital (.6278). Furthermore, a very few households (4.29%) had chosen business and trade as their livelihood strategies because the financial capital and social capital of the households were less than 50%. Furthermore, financial and social capitals are interrelated capitals on livelihood [48]. The study shows that the financial capital of the households was only 0.4134 followed by the social capital 0.3313.

The overall status of the livelihood capital of Dalit household was found moderate similar to the other findings and national average. However, some indicators of the capitals were found very low. For example, ownership in the land and forest was found very low. Nepali (2008) argues that land is not just a productive capital. It is also advantage for the labor market and entrepreneur activities [49]. Nevertheless, this study shows that most of the Dalit households (83%) have adopted agriculture either as primary or secondary livelihood strategies. Thus this context of Dalit household leads to livelihood insecurity. Similarly, in agrarian country like Nepal, ownership of the land is the symbol of the power as well because caste system was developed by Bhramis to rule and govern the society [50]. This shows that Dalit households have low land because of the power and domination, deprivation and exploitation, and discrimination and violence [51]. Similarly, social network of the Dalit household was also found very low in the study area because Dalit community is at the back of social, political, educational and religious area [52]. In the same context, a very few households were involved in the trade and business. Trade and business will be impossible without social capital as Geiseret.al. (2007) said that financial capital of the household is mandatory capital but, social capital would be acquired by individual and household from their ancestors as well [53]. The GoN policies have increased some social networking of the Dalit community, however, it was not supportive to build the social capital. Furthermore, Bebbington (1999) argues that assets are not only the meaning of which he or she has, they also give the meaning to that person's world [54]. Similarly, assets also give the power to act, govern, control and for the transformation of the resources. Therefore, low level of assets of Dalit households will deprive them of the governance, control and transformation of the resource.

3.7 Low Capabilities of Dalit: Impact of Low Social and Natural Capital

There is a dilemma to know about the capitals of the livelihood framework. Most of the people have perceived

capitals as just the resource that people use in building the livelihood. However, capitals are resources where they provide them the capability to be and to act [55]. Furthermore, capitals of the livelihood do not mean that they are just the means of living. They also give the meaning of the person's world. Therefore, livelihood capitals are not just resources where people run their livelihood activities by using them. Sen (1997) argues that human capital is not only the resources related with education, health, etc [56]. It does not mean that human capital just changes the economic production. It plays a role in capability expansion to bring the social change. So, the capitals of the livelihood are necessary for the households because capitals give the people capability which enhances the human well-being in terms of different types of capitals [57].

Where Satge et al. (2002) define the households capabilities are very closed with households' capital, however, capabilities describe the households' capitals/assets above than the resources of the households [57]. Therefore, capitals/assets of the livelihood determine the expected outcome of the households. The authors further argue that capabilities of the households' member is the combination of their knowledge, skills, state of health, etc. where these things of the household members help to make effective use of other resources. Thus, it can be concluded that capabilities of the households are the combination of other four capitals with human capital and functioning of the individual depends upon the capabilities of the livelihood.

4. Conclusion: Low Capabilities; Challenges for Development Agendas

Dalit community are living with half of the livelihood capitals. Human capital of the Dalit community is equal with national average related with human capitals. Dalit family who suffering form the financial poverty is higher than national average, however, it is not significantly high. Income of the Dalit communities is looking good however, financial management system like as; deposit in bank account. Access of the Dalit community in the bank is not easy. However, there is proportional relationship between income and bank account.

Natural resources is known as the sustainable capital of livelihood. Which may help to cope with risk and hazard. However, Dalit community have very few land ownership and almost none of them have good irrigation system. Few ownership in land led to the food insufficiency in the Dalit community and almost none of them have ownership of forest. Because of availability of water in hilly region, most of the Dalit community are receiving adequate water but they are not getting adequate purifying water.

Overall, physical capital of the Dalit community is good. However, some indicators of physical capital is not acceptable. Access in communication, transportation and electricity is good. Most of the Dalit household have toilet, however, sanitation system is not good and most of them do not have safe and adequate area's houses. However, physical capital is looking higher than other capitals. Social capital of the Dalit community is looking positive but not meaningful. Because most of the Dalit community are involving in

informal social network like as; club, women group and not registered cooperative. However, most of them limit in member or non-executive positions of committee like as vice-president etc.

The context of the institution and structure of the society affect the social networking, norms and values of the institutions and they are dependent upon who has power to define. Presence in the social networking indicates the status of power to govern and define the norms and values the Dalit communities are not in the power so institutional norms and values are not supporting them. Existing livelihood of the Dalit households is not sustainable because social and cultural relations are withstanding for living. Furthermore, livelihood will be sustainable with preservation of the natural capital because it can be handled with shock and vulnerability conditions of life. Nevertheless, social and natural capital of the Dalit households is low in study area. Similarly, capitals have given the power to act, govern, control and for transformation of the resources. Therefore, low/moderate level of capitals may deprive Dalit community of governing, controlling and transforming the resources.

Low social and natural capital reduce the capabilities of the Dalit households. Only sound capabilities can overcome the poverty and ensure the better livelihood of the Dalit community and the Dalit households have neither cemented institution nor good access to sustainable resource. So, because of low capabilities and not favorable structure and institutions leading the livelihood insecurity of the Dalit community and which become the major challenge of development agenda.

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