

# **Socio-Economic Conditions of Sarki**

(A case study of Sarki Community, Parbatipur VDC, Chitwan)

**A THESIS**

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**RECOMMENDATION LETTER**

This thesis entitled *Socio-economic Conditions of Sarki: A Case Study of Sarki Community, Parbatipur VDC, Chitwan District* is prepared by Mr. Nabraj Adhikari under my guidance and supervision for the partial requirement of Master's Degree in Rural Development. Therefore, this thesis is recommended to the evaluation committee for its final approval.

.....

Supervisor,

Mr. Bimal Poudel

***Date: 2066/11/12***

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**APPROVAL SHEET**

This is to certify that the thesis entitled *Socio-economic Conditions of Sarki: A Case Study of Sarki Community, Parbatipur VDC, Chitwan District* written and submitted by Nabraj Adhikari has been examined. It has been declared successful for fulfillment of the academic requirements toward the completion of Masters of Arts in Rural Development.

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**Nabraj Adhikari**

## EXECUTIVE SUMMARY

*This thesis entitled "Socio-Economic Conditions of Sarki: A case study of Sarki Community, Parbatipur VDC, Chitwan". This study gives a short description of Sarki, for this purpose Parbatipur VDC of Chitwan district was selected. There are 80 household of Sarki and the population is 355 in this VDC. Only 40 household are selected for this study. Descriptive and analytic method is used in this study. The general objective of this study is to find out the socio-economic condition of Sarki community. The specific objectives of study area are to analyze the socio-cultural aspects of the Sarki, to examine the economic condition of Sarki and to find out the problems of the community. Simple random sampling technique has been used to select sample. In this study data were collected from field survey by applying household survey questionnaire, observation and key informant interview.*

*Sarki are traditionally leather worker. According to Hindu caste hierarchy, they are Sudra and known as 'Achhut' (Untouchable).Sarki are migrated from Gorkha, Tanahun and Lamjung in this VDC. Only 5% people are involving their traditional occupation. Labour is main occupation in this study area. Nowadays they are involving in labour(37%), agriculture work(25%) and private service (20%).*

*Sarki are religiously Hindu and they follow Hindu religion and worship Hindu God and Goddess. Their culture is same as Brahman and Chhetri. They celebrate Dashain, Tihar, Tij etc. Sarkis are exploited by higher caste group and live in under poverty line. Most of them have not sufficient land for survive so they do labour and service work. Their expenditure is more than income. Most of them are uneducated but nowadays their children are going to school and college. Sarki community of Study area only 11.83% of the total are above SLC and 88.17% majority of the population are under SLC. Only 2 Sarkis have passed the Bachelor level. They had given priority on arranged marriage. Youth people have not interested with their indigenous knowledge so that knowledge being to hide from study area. They are using normal dress and ornaments such as Brahman and Chhetri and speak Nepali language. They use a lot of liquor (Jand and Raksi) in Festival and Rituals ceremony.*

*Even establishment of Republic in Nepal, caste base discrimination is not totally end but it is slowly decreasing process. Still now, Sarkis are not allowed to enter the house of Brahmans and Chhetris.*

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## ACRONYMS/ABBREVIATION

|      |   |
|------|---|
| \$   | Dollar                                    |
| %    | Percent                                   |
| B.S. | Bikram Sambat                             |
| C    | Celsius                                   |
| CBS  | Central Bureau of Statistics              |
| DDC  | District Development Committee            |
| DWO  | Dalit Welfare Organization                |
| Edu. | Education                                 |
| etc  | Excreta                                   |
| Gov. | Government                                |
| HRW  | Human Rights Watch                        |
| i.e. | That is                                   |
| KII  | Key Informant Interview                   |
| INGO | International Non-Government Organization |
| NGO  | Non-Government Organization               |
| NHDR | Nepal Human Development Report            |
| NLSS | Nepal Living Standard Survey              |
| No.  | Number                                    |
| US   | United State                              |
| VDC  | Village Development Committee             |
| Vol. | Volume                                    |

# **Chapter One**

## **INTRODUCTION**

### **1.1 Background**

Nepal is a beautiful country; it is heart of the world due to its natural resources, geographical distribution and socio-cultural diversity. Various diversity found in various sector likes geographical, social, cultural, environmental, etc so it can be said that Nepal is a natural and cultural museum. The way of life, dress, languages, socio-economic and cultural identities of the people are apparently followed by geographical variation. Therefore each group of people has their own identities.

It is situated in between the latitude 26°22'N to 30°27' North and longitude 80°4' to 88°12' East in South Asia. India lies in Eastern, Southern and Western part of Nepal and China in the Northern. Average breadth of Nepal is about 193km. There is lack of infrastructure in rural Nepal. The main occupation of rural people is agriculture, which is also running as traditional system. Large numbers of population (around 81%) are involved in agriculture as seasonal and partial employee.

On the high Himalayan region snow covers all the year round, the hill consists of Mahabharat and Churiya ranges and the Terai is plain and is a granary of food-grains. The Terai regions is divided into two regions namely outer Terai and inner Terai, where castes like Rajputs, Danuwars, Majhies, Satars, Yadavs, Brahmans, Chherties, Muslims, Sarkis are inhabited. The Terai consists of forest and was once unhabitatae due to Malaria. Now it has acquired greater clearing of forest. The hill region also known as mid land lies between the Mahabharat and Himalayan ranges. It is a sub-tropical belt and has been the traditional population zone, where Brahmans, Chhetries as well as occupational caste groups and Newars, Rais, Limbus, Gurung, Tamangs, Magars etc. inhabited in

this region and subsistence agriculture is the basis of for hill economy. The Himalayan region, which is the north of the Mahabharat range, largely an Archie wasteland and been a marginal for human settlement Sherpas (generally known as Bhotes) and Thakali.

As the people of Nepal mentioned above like in different physical conditions, they have developed in course of time different types of customs and manners. Their food habits vary form region to region. They differ from one another in language. For instance, the Newars of Kathmandu valley differ than the Newars of the west of country in their culture language and so on.

The Sarkies are categorized into "Dalit". "Dalit" is the caste name which the people belonging to those castes at the very bottom of caste hierarchy. Formerly, they were known as untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been scheduled Castes, because if their caste is listed on the government schedule, caste members become eligible for a number of affirmative action benefits and protections. Dalits have chosen the "Dalit" label for themselves for at least three important reasons: first, the label indicates that the conditions of the Dalits have not been of their own making or choosing; it is something which has been inflicted upon them by others. Thus, secondly, there is an element of militancy built into the label; Dalits seek to overcome the injustices and indignities forced upon them so as to gain the equality and respect hitherto denied them. "Dalit" also indicates that all the castes share a common condition and should therefore unite in a common struggle for dignity, equality, justice and respect under a common name.

According to the Hindu mythology, all human beings are the creation of Bramha, the God of Creation. In the Bhagavad Geeta, Lord Krishna

narrates the story of the creation, in which the Brahmins were created from the mouth of Bramha, symbolizing their status of an educator; the Chetriyas, from the arms, symbolizing their status of a warrior; the Vaisyas, from the lap, symbolizing their status of a business and the Sudras, from the feet, symbolizing their status as the weight bearer of the society. These symbols correlate to the social function of each caste that manifests in the Hindu society. The Brahmins are in charge of all vocation that deals with the scriptures, from reading and interpreting the Vedas to educating the Vaisyas. The Chetriyas are in charge of the politics and the governance of the country. The Vaisyas spread across the professions from farming, trading, cattle-grazing to serving in the army. The Sudras provide labor in the menial jobs such as cobbler, blacksmith, tailor, etc (<http://student.bennigton.edu>, 2009).

The Sudras were the untouchables. These people had no caste at all. They performed the most menial of jobs, such as dealing with dead bodies and cleaning toilets. Higher caste people believed that if they touched one of the caste-less, they would be contaminated and would need to go through cleaning rituals. Many believe the caste system began as form of subjugation of local populations by the Aryan peoples who invaded and settled India. The Aryans were in the higher castes, and they put the native peoples of subcontinent into the lower castes. The system favored those at the top economically, so they were motivated to maintain the status. The Shudra is not even allowed to hear or study the Vedas based solely on their inescapable station in life as servants to the higher three classes.

During the Malla period King Jayasthiti Malla further structured the caste system that was formulated during the Licchavi Period. He divided work occupation accordingly to the various castes. During the modern period,

Prithivi Narayan Shaha addressed the Nation, "Nepal is a common garden where four castes and thirty six sub-caste blossom forth", (Bista, 2030B.S.). To describe the caste hierarchy code formulated as the *Muluki Ain*, the totality of this caste universe has been paraphrased in the code as Char Varna Chattis Jat (*Four Varna and Thirty six castes*). This phrase shows the familiarity of the Nepalese with the Varna model and it's being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows:

1. Tagadhari (Twice born caste or literally thread wearing castes: Upadhaya Brahman, Rajput, Jaisi Brahaman, Chhetris etc.)
2. Matawali Drinking Caste (Newar, Gurung, Magar, Rai etc.)
3. Pani na chalne Chhoi chhito hollnu Na-parne- (Castes from whom water could not be accepted but whose touch does not require aspergation of water).
4. Pani Na chalne Chhoi chhito Hollnu Parne- (Untouchable castes- Sarki, Kami, Damai etc.) (Sharma, 1977)

The castes were further subdivided into many sub-castes, which help to stratify the Neplease society. This process by which individuals and groups are ranked in a more or less enduring hiererchy of status is known as stratification.

In Nepalese context, Dalits are categorized in three groups which are as follows:

1. Pahadi Dalit (Damai, Kami, Sarki, Gaine are the main)

2. Madhesi Dalit (Dusahat, Mushar, Chamar, Dome, Halkhor, Watar, Khatwe, Tatma, Bhadhi are the main)
3. Janajati Dalit (Newari Dalits- Kasai, Pode, Chame)(Bhattachan, 2001)

The mother tongue of Pahadi Dalits is Nepali, whereas Terai Dalits is Maithili, Bhojpuri and Abhadhi. Newar Dalits use Nepal Bhasa. The majority of Dalits are Hindu. Till now Mijhar, Bhiswakarma, Pariyar communities are working together (Bhattachan, 2001).

Sarki occupy in the rank of untouchable, according to Hindu Caste system. Although, they are minority in number. They are mainly Hindu and their traditional occupation is leatherwork especially to make shoes (Mahato, 1993). Dalits and Non-Dalits are not allowed by social custom to touch each other in any physical way particularly so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged (FEDO, 2060 B.S.).

So far the number of caste existing in Nepal are 101(CBS 2002) where as in the Malla period, Sarkis are mainly living in the hilly areas but can be seen in all district and urban areas in small numbers. From the demography statement of 2002 the total populations of Sarkis caste were 318989 which is 1.40% of the Nepal's total population. Out of this population of Sarkis living in Chitwan district comes around to be 5466(DDC Chitwan, 2064 B.S.).

### **1.2 Statement of the Problem**

Nepal is one of the poorest countries of the world. According to the national statistics 30.85% people are under the poverty line (NLSS-2004) and Nepal is classified as a least developed country. According to the

Human Development Report 2007, the aggregate human condition of the people ranks Nepal is 136<sup>th</sup> position in the Human Development Index out of total 192 countries.

In these conditions there are such caste tribes and ethnic groups, who are bounded to give up their traditional occupation in changing condition. Sarkis are one of the poorest and backward caste people in Nepal. The problem of Sarki is not limited only within rural area but also in urban areas.

The *Muluki Ain*(1963) has eliminated the caste-based discrimination. It states that the caste discrimination is a social crime. But still, the rural areas and villages are not completely aware. And this type discrimination disturb for socio-economic development of that area.

Sarkis are not allowed to go to temples and not allowed to share water from the same well that the higher caste people use. If the well is touched, the water is considered impure. If an untouchable does a days work for the high caste household, the meal is served on a leaf. After the meal the leaf is to be disposed away safely so that it may not come in contact with others. At a tea stall if a lower caste drinks tea he has to clean the cup but for the higher caste the shopkeeper himself cleans the cup himself even though the Sarkis pay equal amount of money the high caste pays for a cup of tea (Caplan, 1972).

Although their traditional work is leather work. They are giving up their traditional occupation because they cannot fulfill their basic needs by their traditional occupation very few and only seldom they take part time in leather work, most of the people working their own house and shoe factory.

From sociological point of view it is very important to find out what the main causes are for the change in the Sarki society. In one side they are giving up their traditional occupation and in other side their economic conditions is still the same as it was in past.

However the study addresses the following research queries.

1. What is the identification of Sarkis caste and their socio economic status?
2. What are the indigenous knowledge related occupations of Sarkis?
3. What kind of problem Sarkis are facing in their traditional occupation?
4. What are the sources of income of Sarkis?
5. How much land size do Sarki occupy?
6. What are the rites and rituals of Sarkis?
7. What is the social, political and educational status of Sarkis?

### **1.3 Objectives of the Study**

The objective of this study is to find out the socio-economic condition of the Sarkis of Parbatipur VDC in Chitwan district. The study of Sarkis has included to get information about the origin of the Sarkis of Parbatipur VDC and to find out the clan of Sarkis living in the study areas. The study of social aspect of Sarkis covers family size, marriage, kinship, education, political participation and health. The cultural aspects of Sarkis are to describe about festivals, religions, languages, dress and

food, rite, God and Dieties. The economic condition of Sarkis is to analyze economic status from the help of indigenous knowledge skill related occupation or traditional occupation like leather related and recent occupation like agricultural work, land holding position, status of indebtedness, food sufficiency and housing pattern of Sarkis of Parbatipur VDC of Chitwan.

The specific objectives of the study are as follows:

- To analyze the socio-cultural aspects of the Sarkis.
- To examine the economic condition of Sarkis.
- To find out the problems and give proper suggestion for the better upliftment of Sarkis community.

#### **1.4 Rationale of the Study**

This study helps to know about Sarki society of Parbatipur VDC in Chitwan district. This study focuses on the Sarkis social, economic, cultural and indigenous knowledge related traditional occupation status of Sarkis so; it helps to understand the overall living condition of Sarkis. It is very important to study about the Dalit (Sudras) especially Sarkis as they are still being discriminated in some rural areas. They are living very hard life in social and economic sectors from which they are replaced from their traditional occupation. The modern law has granted equal rights to every citizen but untouchability and castism still exists. Thus the economic and social lives of Sarkis are jeopardy. They live in a very poor life with no respect of the society.

Thus it is very important for the complete elimination of this evil practice of discrimination. The promotion of the indigenous knowledge skill

related products of Sarkis is the essential for preservation because such types of products are the recognition.

This study will be very important to government making social policy and planning, reducing social inequality and eliminating caste discrimination and promoting their indigenous knowledge of this study area. It will be also important for those researchers who are interested on the same topic.

### **1.5 Limitation of the Study**

This present study has concentrated only 40 households of Parbatipur VDC of Chitwan district. The study is very specific study. The study hasn't covered the whole condition of Sarkis because of the limited time frame. This study mainly focuses only social status, educational status, cultural condition and economic condition of Sarkis.

### **1.6 Organization of the Study**

It has been divided into seven chapters. The First chapter includes introduction, background of the study, statement of the problem, objectives of the study, rational of the study, limitation of the study and organization of the study. The second chapter presents review of the literature, general overview, the study of *Thar* and *Gotra* of Sarkis' caste of the study area. Chapter Three deals research methodology and consist of research design, rational of selection of the study area to generate necessary data analysis to illustrate for the study.

Chapter Four presents general introduction and physical setting of Parbatipur VDC of Chitwan and consists of geographic location, natural

resources and social setting and Chapter Five deals with social condition of Sarkis of Parbatipur VDC. Similarly cultural condition of the Sarkis and consists of language, food habit, clothing, ornaments, ritual passage, birth ritual, birth ceremony, bratabandha, marriage, death rituals, festivals and religion will be mentioned.

Chapter Six presents with economic condition of the Sarkis and consists of introduction, occupation (Indigenous knowledge skill related and other), housing pattern, land ownership, situation of food production, income status, live stock, income expenditure and saving condition of the Sarkis and causes of reducing involvement on traditional occupation of Sarkis of Parbatipur VDC of Chitwan. Finally, chapter Seven deals about the summary of the study, conclusion and suggestion only.

## **Chapter Two**

### **LITERATURE REVIEW**

Literature review is one of the important parts of any research work. For this research work, this chapter has presented about review on caste system, social discrimination and related other document by different scholars.

#### **2.1 General Overview**

Different sociologists/Anthropologists both foreign and non-foreign have carried out various ethnographic studies in Nepal. There are very few studies have been made on untouchable castes of Nepal. Among them, Dor Badhaur Bista is that indigenous pioneer scholar, who has given a lot of contribution on the field of ethnographic study. His book *People of Nepal* is one of the masterpieces of literature on ethnography. He had described about a lot of ethnic groups, some account of untouchables, occupational castes and few description of some Terain untouchable caste in his book. Similarly *Sabai Jatko Phoolbari* is another book of Dor Badhaur Bista, in which he has given the ethnography of different people.

He has mentioned Nepalese social structure where caste system is the basic social foundation of our society. He explains how the caste system came in to existence in the Nepalese society. He states that before the 13<sup>th</sup> century Brahman migrated from the North East of India when the Muslims and Hindus invaded India as a result Brahman brought the Hindu culture with them. It was acculturated by other ethnic groups and end of the Licchavi period Shankaraychary was able to convince the Nepali King, Shivadev to have Brahman appointed with exclusive

privileges to act as priests at the Pashupatinath temple in Kathmandu, which gave them high ritual status at the political level, and they were endowed with land grants. They were economically independent and had the upper power with their ritual practices attracting other ruling elites. Both Brahmins and ruling elites called as have high prestige. The poor lower castes, Sudra was dominated by the high caste and was dependent on them for their livelihood. Vaishya or Sudra saw no advantage in becoming part of the caste system and none among the shoe makers blacksmith, goldsmith, tanners or tailors were willing to accept the position of untouchables (Bista, 1990).

Professor Bista states that the development of Nepalese society is only possible when the caste system is set absolutely free of its fatalistic tendencies. He concludes that fatalism and development are correlated terms as the former one is mainly responsible for underdevelopment status of Nepal in the modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are mostly found to be residing along the hilly regions. Bista's writing has in depth about caste system which was very helpful to have a through idea about the caste system in Nepal.

The Dalits remain the victims of an obsolete political system that rendered them voiceless and choice less. Even at the beginning of the 21<sup>st</sup> century, such derogatory words as 'bada' and 'chhota' continue in common usage. They were removed from the National Country Code of 1963. Over and above the prevailing discriminatory vocabulary, the Dalits are largely excluded from Nepal's army, administrative, diplomatic and political structures. As they are forced to live on the fringes of the so called upper caste neighborhoods or in slums, the unsanitary living condition of Dalits have not only undermined their health, but also

encouraged carelessness about their own hygiene and dietary habits. A cycle of discrimination thus begins with cultural and religious taboos and culminates in their reinforcement, perpetuating and deepening both Dalit poverty and the inherited stigma of inferiority (NHDR, 2004).

Slight infractions of caste boundaries can lead to violence. In October 2003, a Dalit from Kantipur, was attacked by a man after she allegedly touched his wife at a local water tap. The man avoided being prosecuted for the attack by making a public apology and pledging not to engage in similar acts in the future (HRW, 2004).

Rajesh Gautam and Ashok K Thapa in their study entitled *Tribal Ethnography (Vol I and II)* have traced about some untouchables castes of Nepal, such as: - Badi, Damai, Gaine, Kami, Musahar, Sarki (Chamar) etc untouchable castes are tried to described in these books (Gautam and Thapa,1994).

Patricia A Caplan has mentioned the book *Priest and Cobbler* is an example that is a study of about social changes in a Hindu village of Western Nepal (Caplan, 1972).

A renowned anthropologist Bista is also silence in this book about Chamar. In his book *People of Nepal*, he has just said "Chamar have charged of dirty and menial works in the community and eat dog, cat, and horse. The Chamar play drams in the wedding band (Bista, 1996).

Similarly the four volumes of *Mechi Dekhi Mahakali Samma* are also unable to give detail information about Sarki. These book give a very few things about chamars. "Mathili Brahmin Kajpul, Kauastha, Baniya, Teli, Kalwar, Dami, Sarki, Mushalman etc. had come in Saptari from southern states many centuries ago. Yadav, Koiri, Sudi, Tharu, Mushahar, Kurmo etc. speak Mathaili Tharus (*Bista, ,1974*)

The Sarki traditionally earned from making shoes. They have called three name in the same caste. People of Terai called Chamar and People of Hillside called Sarki and Mizar is also called in response.

Sarki did not have any idea about their ancestors, when and how they settled there, they don't want to answer to question like what does the Sarki caste mean? Why are they placed in this category? Sarki population is very small compared to other castes those who still feed on carcasses of animals, birds and eat mouse calling it a Dhan Chari. Modernization and Urbanization is changing their traditional living system and nowadays they prefer to live in a nuclear family than in a joint family. He emphasizes that these Sarki could not compete against the industrial products forcing them to end their traditional occupation of shoe making and other leather works (Silwal, 2001).

In Hindu caste system, there is a diversity of economic status and ritual status, but these are interrelated. So that all priests are sacred and leather workers are untouchable. Every individual has status in the occupational framework of the community. The caste system defines cluster of such status and one particular cluster is imposed on all individual members of each particular caste. Sarki are lowest ranking untouchable in caste. They have very low social status than Brahman, Thakuri, Chhetri and Vaisys. The myth says that the body of God Brahma is the source of all castes. The highest caste Brahmins came from his mouth. The chhetri derived from his arms, the Vaishya came from his thighs and sudra born from his feet. Hence, they are untouchable. Later on this category of the *Varna* system took the form of caste system (Parajuli, 2000). The orthodox high caste Nepalese attitude generally is that untouchables are nothing but service caste, who is supposed to work for them. The Sarki sole purpose on the earth is to make shoes.

The Constitution of Nepal of 1990 has provisioned that the all kinds of discrimination has been avoided my government and all citizen shall be equal before the law. No person shall be denied the equal protection of the law. Similarly, the constitution has provisioned no discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. The state shall not discriminate citizens among citizens on grounds of religion, race, sex, caste, tribe or ideological conviction or any or these. The constitution has especially focusing to provide the special provisions may be made by law for the protection and advancement of the interests of women, children, the aged or those who belong to a class which is economically, socially and educationally backward. The constitution has provision that the no person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities. Any contravention of this provision shall be punishable by law. After the provision made in constitution, the new legal code has also been amended and there is provisions of fine and prison that practices the discrimination in the society (Gov., 1990).

The government has announced the caste discrimination case as state case on 12 Shrawan 2060 (28 July 2002). This is one positive aspect of government on Dalit right and movement. The government has formed Marginalized, Oppressed and Dalit Welfare Development Committee in 2054 to formulate; design and execution of appropriate policy and programme for the socio-economic development of marginalized, oppressed and Dalit communities.

Similarly, the government has formed The National Commission of Dalit on 6 Chaitra 2058 (19 March 2002). The role and responsibilities and its

function is yet to be clear. However, it is positive initiation from government.

The Prime Minister, Sher Bahadur Deuba, said his cabinet reached the decision to protect the untouchables, or Dalits-who are ranked the lowest in the Hindu caste hierarchy – to allow them religious freedom, including the right to enter and worship in Hindu temples. He said that effective from this day the practice of untouchability and any discrimination based on it will be considered a crime punishable by a severe sentence but he did not say what the punishment would be (The Kathmandu Post, 18/08/2001).

The caste organizations namely Brahman, Chhetri, Vaishya, Sudra and untouchable castes are included in the Nepalese society as described in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetri from the arm, Vaishya from the waist and Sudra being created from the foot of God Brahma are considered to be lowest as possible.

There were various issues that took place in the history regarding the Varna system. In the 6<sup>th</sup> century Lord Buddha started a revolution against Varna system. But later on the Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and the Man Dev, the first Baraju (464-505) were the only followers of Buddhamargi while others adopted the Hindu religion and Varna system. During the period of Basanta Dev, four Varna and 18 castes was in existence. The Varna system was spread through out the medieval period and was still on existence in some remote villages till now. After the unification of Nepal, Prithivi Narayan Shah had encouraged more of the Varna system. Many Scholars and reformers of that time rebelled against the Varna system. A

few in India like Santa Kabir, Mahatma Gandhi and Ambedkar who took the leading role to fight against untouchability.

Most of the Dalits live in extreme poverty without land or opportunities for better employment or education. Most of the Dalits have their own traditional occupations, but they are economically exploited and they are changing their traditional occupation due to the industrialization and modernization. Sarki people are following to the most menial of tasks i.e. leather works, consume and remove the carcass body and labour work in the village.

Dalit NGO federation has been established to change the social and discrimination through the publish of journal, magazines, books and conducting the seminars. Beside this various organizations, Dalit Welfare Organizations (DWO), Utpidit Dalit Munch are working actively for the Welfare of the Dalit. These studies only are not sufficient for the detail knowledge about Nepalese Sarki. The Sarki of Parbatipur VDC of Chitwan came from Gorkha, Lamjung, Tanahu. They are very poor among of the other caste.

## **2.2 The Study of Thar and Gotra of Sarkis**

Binod Silwal in his research “Socio-economic and Cultural change of Sarki of Gothatar VDC,2001” has described the Thar and Gotra of Sarki caste as "Dulal, Roka, Bisunke, Srimali, Remtel, Purkuti, Basel, Mungrati, Bogati, Surkheti, Uperkuti, Tolangi, Surdas, Malbul, Koirala, Bandele, Nepali, Bailkoti, Kunwar, KC, Pahele, Gotame, Bhurtel" etc. Dulal Thar is the superior among the Sarkis' Thar.

In the Hindu religious text Manu was originated through God Brahma and through Manu the human generation flourished. The specific sectors

of the Manu generations are the Rishi Muni and the Gotras. They are the names given to the families of these Rishi Muni. For example Bharduwaz Rishi's generation is called the Bharduwaz Gotra. Similarly Gargkasi, Kuasika, Dananjaya, Atri, Basistha, Atraya are the other Rishi Muni and their families took their names as Gotra.

Thar is accepted and originated according to various causes such as specialties of different places, works, and family background etc. People who do copper works are called Tamrakar. In the same way the people who complete their master's degree are called Acharaya. The people who lived at Gorkha were called Gorkhali.

## **Chapter Three**

### **RESEARCH METHODOLOGY**

This chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It also presents with the short discussion of research design, rationale of the selection of the study area, sampling method, data collection technique, data processing and analysis.

#### **3.1 Research Design**

The study is mainly based on the micro study of Sarki Caste. The research is desired for the descriptive and analytical purposes.

##### **3.1.1. Descriptive Research Design**

This research design is formulated through the analysis of primary data collected in the field. Respondents are asked the various questions in depth related to the social, cultural and economic conditions of the Sarkis living in the area of the VDC Parbatipur of Chitwan. Respondents' responses are analyzed using different social tools in order to obtain socio-economic condition of the Sarki.

#### **3.2 Rationale for the Selection of the Study Area**

In Nepal, the total population of Sarki is 3,18,989 which is 1.4% of the Nepal total population. This population is divided in small communities in many part of Nepal. Among those communities this research focuses mainly on the Parbatipur VDC of Chitwan District.

The study area is lies in the western part of Chitwan District. There are 80 households of Sarkis. The Sarki of this area are facing many discrimination and far behind in various field like social, political, educational. There is a special existing Sarki's community settled many years back. They have their own traditional religious, practices and modern too.

The reason for selecting Parbatipur VDC as the study area is that the researcher is a native villager of this study area and familiar with Sarkis' community. Therefore, by selecting of this area, it is believed that more accurate information could be collected during the study at area.

### **3.3 Sources of Data**

Primary as well as secondary data has used in the study. Secondary data has used from Parbatipur VDC office, Chitwan District Office, different journals, published dissertations and other various research organizations. Primary data has been collected through field household survey in the study area.

### **3.4 Tools and Techniques of Data Collection**

The data collection techniques have been framework for the accurate results. A close link has maintained with all the households taking part in this research. Observation, interviewing through the prepared questionnaire etc has been widely applied in this research. The nature of data has been based on qualitative and quantitative where as religion, culture, behaviour has taken as quality of data and income, occupation, expenses, education status, family pattern etc has been taken as quantitative.

#### **3.4.1 Observation**

Each household visited and observed socio-economic condition like, house pattern, food, education, indigenous occupation, Social status and festivals of the study area. So, the researcher has remained non-participatory observation in the study area. The checklist is mention in appendix-III.

### 3.4.2 Questionnaire Survey

Structured and open-ended questionnaire has been prepared to generate the realistic and accurate data from household survey. The questionnaire has been divided into general information, social characteristics, economic characteristics, occupational characters, social organization and social behaviour and others. Which is mention in appendix-I. The respondents have been requested to give answer of questions and fill up.

### 3.4.3 Key Informants Interview (KII)

The interview has been taken as cross checking for data obtained from questionnaire. Key informants, interview has conducted to obtain the primary data about the socio-cultural condition and the problems and prospects of indigenous occupation of Sarki in study area. Some matured persons has selected as key informants and take detail interview and suggestions about different aspects on socio-economic condition of Sarki and problems and prospects of their indigenous occupation status. The sample of KII is attached in appendix-II.

## **3.5. Universe and Sampling Procedure**

The total population of Chitwan 468699 where as 231840 male and 236859 female. The total number of household is 1358 and total population is 7283 where male are 3716 & female are 3567, in Parbatipur VDC. There are 80 households of Sarkis in Parbatipur VDC. The total population of Sarki is 435. Among them male population 210 and female population is 225. Only 40 households are selected for the random sampling. The respondents are household head for the study. The universe of the study based on the Sarki community. The researcher took data from all wards of this VDC.

### **3.6 Data Analysis and Presentation**

For this study both primary and secondary data has been tabulated and shown in the pie-chart and bar-diagram. And has been analyzed on the basis of percentage. Collection of the data has no meaning until it has processed and analyzed properly. Thus the success of the study lies in the presentation and the analysis of the collected data. Therefore, to study various aspects of the socio-economic, cultural values of Sarkis, collected data has been analyzed according to its nature.

## **Chapter Four**

### **INTRODUCTION OF THE STUDY AREA**

This chapter informs about Geographic Location, Climate, Natural Resources and Social setting of study area.

#### **4.1 Geographic Location**

Chitwan district lies on the central development region of Nepal. Which is famous in various sectors such as tourism, livestock and poultry, crops production and so on. Also, we can say that Chitwan district is multi-ethnic, multi-linguistic, multi-raced and multi-culture. It covers slope land in the sum part of eastern & southern belt and rest has flat lands. This district is bounded by Makwanpur & Parsa district in the east, Indian boarder in the south, Narayani river in the west and Tanahun, Gorkha and Dhading in the north. It has 1947m. from the sea level. This district comprises a total area of 2,218 Sq.km. having Chitwan National Park as 908 Sq.km.

Administratively, Chitwan district is divided into 36 VDC and 2 municipalities. Politically, this district is divided into 13 block and 5 election area. Among 36 VDC, Parbatipur is one which is 18 KM west far from Narayangarh city and 16 KM far from Bharatpur (headquarter) in Chitwan district. It lies between 27<sup>0</sup> 30' to 27<sup>0</sup> 35' north latitude and 83<sup>0</sup> 48' to 83<sup>0</sup> 51' east longitude with cover 1220 hector. This VDC is bordered by Shivanagar VDC & Pattihani VDC in the east, Gunjanagar VDC & Shukranagar VDC in the West, Jagatpur VDC in the south and Shivanagar VDC & Shardanagar VDC in the north of Chitwan district. This study area is 752 ft. from the sea level (Parbatipur VDC, 2058 BS).

## **4.2 Climate**

The climate of this VDC is sub-tropical. The temperature of study area is 8<sup>0</sup> C to 24<sup>0</sup> C in winter and in summer it goes up to 12<sup>0</sup> C to 35<sup>0</sup> C. Scorching heat during months of April, May, June and July creates a dry environment. The maximum rainfall occurs in the months of June, July and August sometimes heavy and torrential rainfall in the months of these months causes flooding of the main river (Parbatipur VDC, 2058 BS).

## **4.3 Natural Resources**

In general water, land and forest are the natural resources. Among these water is the most important natural resources of Nepal. Most of the population of the study area depends upon land for their subsistence production.

### **4.3.1 Land**

The Parbatipur VDC covers an area of 1220 hector. Agriculture land comes out to be about 976 hector which is 80% of total land is as productively land for agriculture production. Land is generally classified as Bari (near from house where grows vegetables and fruits) and Khet (where grows paddy, wheat, maize as main crop and fish pound) People living in this VDC are mostly dependent on agriculture. In agriculture land, which is receiving water from Khageri and Narayani Lift System source of irrigation. The major agricultural products of this area are food crops, fishes and vegetables. They are practicing as cash crops fishery, tomatoes, peas, cabbages, mushroom, asparagus and cauliflower production and occupy its market within Narayan city, Kathmandu and Pokhara (Parbatipur VDC, 2065 BS).

#### 4.3.2 Forest

Another very important natural resource is forest. In this VDC, there is no any community forest. But around 10% of total area of this VDC covered by garden and personal forest. Where, they plant Mangoes, Lichhi, Rookha Katahar, Sisau, Bakaina, Neem etc (Parbatipur VDC, 2065 BS).

#### 4.3.3 Water

Parbatipur VDC has two small rivers. There has only a lot of water in rainy season. Basically water used in drinking and irrigation. There is more than 1200 number of private water tap for drinking and more than 100 number of private water pumpset for irrigation (Parbatipur VDC, 2065 BS).

### **4.4 Social Setting**

#### 4.3.1 Population size

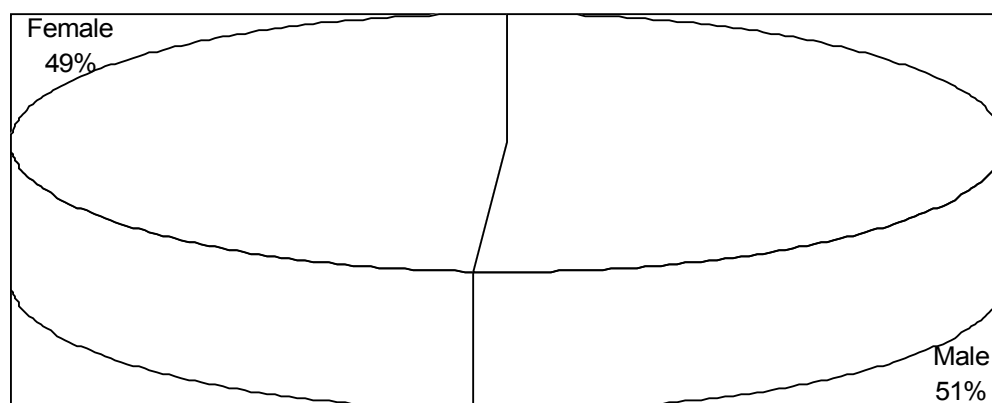
Around 7.2 thousand people live in Parbatipur VDC. Out of them 3716 are males and 3567 are females. The total number of household in this area comes around to be 1358 (*VDC Secretarial-2009*). The literacy rate of this VDC is 71.6% (*District Profile of Nepal-2007/08*). There are 5 government primary schools, 2 government secondary schools, 1 private secondary school, 1 higher secondary school. Brahman, Chhetri, Kami, Tamang, Gurung, Newar, Sarki, Magar, and Damai are the major castes of people living there.

**Table No. 4.1 : Total HH and population of Parbatipur VDC**

| <b>Total HH</b> | <b>Male</b> | <b>Female</b> | <b>Total</b> |
|-----------------|-------------|---------------|--------------|
| 1358            | 3716        | 3567          | 7283         |

*Source: Parbatipur VDC,2009.*

**Figure No. 4.1 : Total population of Parbatipur VDC in pie-chart**



*Source: Table No. 4.1.*

#### 4.3.2 Caste and ethnicity

This VDC has a very diverse population of various ethnic backgrounds. The main castes of these people are Brahman, Chhetri, Kami, Tamang, Gurung, Newar, Sarki, Magar, Damai and others. The detail information show in Table No. 4.2.

**Table No. 4.2 : Ward-wise total household by caste and ethnicity**

| S.N. | Ward No. | 1  | 2  | 3  | 4   | 5   | 6   | 7   | 8   | 9   | Total |
|------|----------|----|----|----|-----|-----|-----|-----|-----|-----|-------|
|      | Caste    |    |    |    |     |     |     |     |     |     |       |
| 1    | Brahman  | 30 | 24 | 30 | 53  | 35  | 80  | 60  | 113 | 12  | 437   |
| 2    | Cheetri  | 12 | 30 | 22 | 26  | 7   | 13  | 20  | 10  | 36  | 176   |
| 3    | Kami     | 20 | 10 | 1  | 3   | 15  | 15  | 21  | 77  | 38  | 200   |
| 4    | Tamang   | 13 | 3  | 5  | 2   | 45  | 64  |     | 7   | 12  | 151   |
| 5    | Gurung   | 17 |    |    | 55  | 25  | 10  | 12  | 5   | 17  | 141   |
| 6    | Sarki    |    | 6  |    | 16  | 24  | 15  | 2   | 12  | 5   | 80    |
| 7    | Newar    |    | 5  | 5  | 25  | 10  | 1   | 1   | 16  | 4   | 67    |
| 8    | Magar    |    |    |    | 7   | 7   |     | 12  | 1   | 10  | 37    |
| 9    | Giri     |    |    | 1  |     | 1   |     | 2   | 12  | 5   | 21    |
| 10   | Gharti   |    | 5  | 9  | 2   | 1   |     | 4   |     |     | 21    |
| 11   | Damai    | 3  | 2  | 3  | 1   |     |     | 2   | 2   | 5   | 18    |
| 12   | Thakali  |    |    | 4  |     |     |     |     |     |     | 4     |
| 13   | Darai    |    |    |    | 1   | 1   |     |     |     |     | 2     |
| 14   | Tharu    |    |    |    |     |     |     |     | 1   |     | 1     |
| 15   | Miya     |    |    |    |     | 1   |     |     |     |     | 1     |
|      | Total    | 95 | 85 | 80 | 191 | 172 | 198 | 136 | 257 | 144 | 1358  |

*Source: Parbatipur VDC, 2065 BS.*

In Parbatipur VDC Brahman is the largest group whose total house hold is 437. Than after Kami, Cheetri, Tamang take the place respectively. And total 80 house hold of the Sarkis'.

#### 4.3.3 Language

People of different caste use different language in Parbatipur VDC. Majority of Tamang people speak Tamang language as mother tongue and Gurung people speak Gurung language as mother tongue, Newar people speak Newari language as mother tongue and remain other cast speak Nepali language as mother tongue. Sarki also use the same language as Brahman and Chhetri i.e. Nepali. All caste people use Nepali language as common language and use to communicate with different caste (Parbatipur VDC, 2058 BS).

#### 4.3.4 Religions

Hindu and Buddhist religions are followed by the majority of people while a little percentage has adopted Christian, Islam and Bon in this VDC.

#### 4.3.5 Settlement pattern and house structure

Settlement is also an indication in Nepal of the ethnic compactness of the different communities, cultural environmental diversities are reflected through the pattern type and form of settlement. The major groups present in the study area are Brahman, Kami, Chhetri, Tamang, Gurung, Newar, Sarki and other. Sarkis are migrated from Gorkha, Tanahun, Lamjung during the eradication of Malaria in Terai. Most of Sarkis haven't any knowledge about their ancestors. They are generally situated separately than other community. They are supposed to be untouchable and their houses are built closely with each other. But in this VDC there are 80 house hold of Sarkis and they settled with other community. Most of houses are made by stone, mud and tin. Most of houses are found to be

having 2-3 rooms; some are separate with a transparent fence. Some houses are also made of concrete. The Sarki worship their traditional God (*Kul Devata*). As the size of houses are very small and narrow because of their poverty.

#### 4.3.6 Development Infrastructure in Parbatipur

##### VDC

Parbatipur VDC is also one of the leading VDC in the development sector among 36 VDCs in Chitwan District. It has been now improving every sector of development infrastructures in much better way comparing to the past few decades. Towards the education sector covering total population density there are 5 government primary schools, 2 government secondary school, 1 private secondary school, 1 higher secondary school. The literacy rate of this VDC is 71.6%. This VDC has all gravel road and good means of transport which is accelerating socio-economic development of VDC. Health facility is also available to the people, one Sub-Health post and around 7 health clinics. About 976 hector which is 80% of total land is as productively land for agriculture production. Land is generally classified as Bari (near from house where grows vegetables and fruits) and Khet (where grows paddy, wheat, maize as main crop and fish pound) People living in this VDC are mostly dependent on agriculture. There is more than 1200 number of private water tap for drinking and more than 100 number of private water pumpset for irrigation. Telecommunication service is good available, electricity a facility has all over the VDC, one post office is in VDC building.

## **Chapter Five**

### **SOCIAL AND CULTURAL CONDITION OF SARKIS**

This chapter has described history of Sarki, family structure, social life style, caste based discrimination, education, social and political awareness and cultural status have analyzed.

#### **5.1 Origin and History of Sarki**

The history of origin of the Sarki is very mysterious. It is said that they belong to the family god in the past. Sarki were the Bhanja of the god at the beginning. When the god Dasharath killed his Bhanja; no body was there to clear the way as well as the land, thus the cow was sent away to the earth, but died on the way. In the mean time Bhanja of the god ordered to clear and clean the land way of dead cow. Bhanja was not ready to do that type of work. So, the god convinced Bhanja to clear the way and in the mean time the liver of the cow was thrown away later on that became a banana tree. Over there when the food was ready both god and his Bhanja started to eat on the banana's leaves. The god had hidden the cow meat inside of the food, because god was thinking to bad to his Bhanja that means he might fall down Bhanja from his prestige or present position. So, god made river between two food plates keeping Jau & Till on it, for the purification himself. (Sarki,1998).

According to informants the Sarki of this area belong to the Aryan clan. Most of the Sarki people called Chamar generally are in Terai and India. They belonged to India in the past. On the 15<sup>th</sup> Century they were migrated from India and settled here in Nepal The Sarki of the study area were migrated from Kumau a part of India 500 years ago, which is

described or written in "The Mechi Dekhi Mahakali Samma (Bista:1989)". It has said that on the search of food they came to reach in this area.

At last god became success to make them down caste as Sarki and there after the Bhanja of god became real Sarki, innocently. After that Sarki started to harvest the crop and could grow lots of corn. During the time, there was a starvation. But the Sarki did not give the corns to others. God became very serious and ready to meet and talk with Sarki people, to solve the starvation. On the request of god Sarki gave the corn to others as borrowed. When the local people gave back the corn of Sarki they did not receive without the presence of god. So, the god was very sad, seeing the activities of his Bhanja clan because Sarki did these activities, this happened because of the god's cleverness over them.

Sarki people have many sub castes such as Mizar, Chamar, Nepali etc. and state their Gotra as Kasyapa, Dhaneshwor, Bhardwarj. However, all the Sarki now claim as belonging only one Gotra Kasyapa. There is no any discrimination among all sub castes. They equally perform various feast and festivals. There is no concept of touchable and untouchable among them. But they do not eat any things as well as drinking water touched by damai.

## **5.2 Introduction of Sarki of Parbatipur VDC**

According to the information, Sarki are migrated from Gorkha, Tanahun, Lamjung. The Sarki of Parbatipur VDC has own social status. Among the various castes, Sarki possess as a strong hold of the Nepalese socio-cultural status. They are the group of people considered as untouchables and faced constant discrimination from the society from upper caste as

well as among Dalits too. Although, this belief of caste system is slowly declining from the society.

### 5.2.1 Population of Sarki

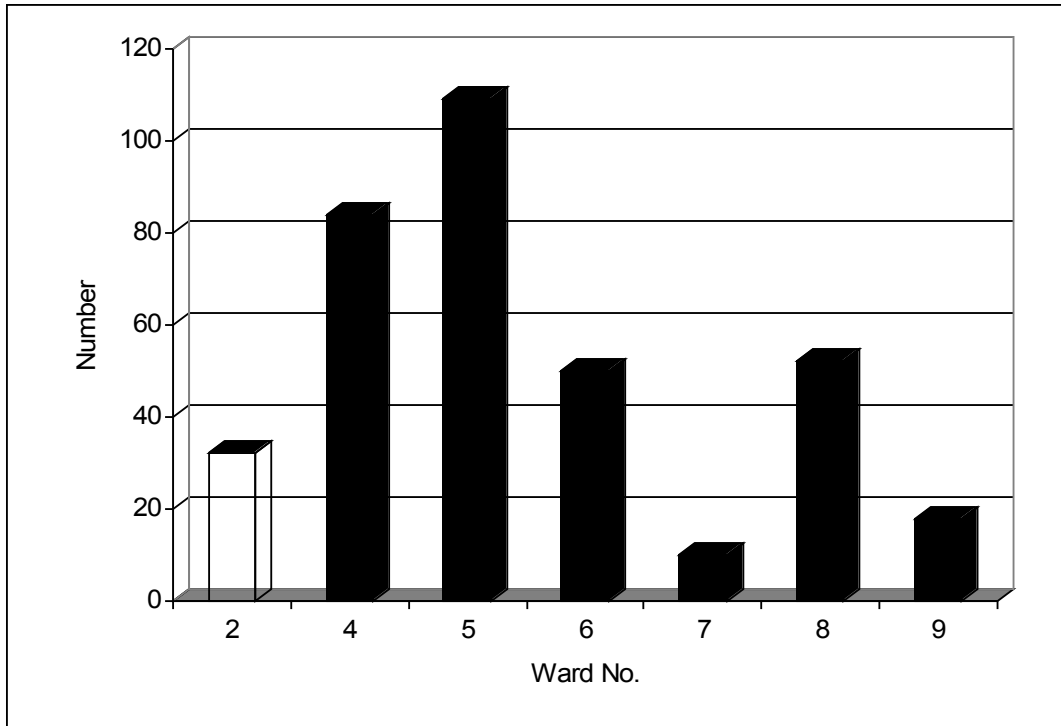
Sarki Community lives in this VDC except ward No. 1 and 3 with population of 355 people which is 4.87%. From the demography statement of 2002 the total population of Sarki in Nepal were 3,18,989 which is 1.40% of the total population. Out of the total population of various caste groups, Sarkis' rank in 6<sup>th</sup> position in Parbatipur VDC. Table No. 5.1 gives a detail data of Sarki of Study area.

**Table No. 5.1: Total Population of Sarki in Parbatipur VDC**

| <b>Ward No.</b>   | <b>Household</b> | <b>Male</b>   | <b>Female</b> | <b>Total</b> | <b>Percentage</b> |
|-------------------|------------------|---------------|---------------|--------------|-------------------|
| 2                 | 6                | 16            | 16            | 32           | <b>9.01%</b>      |
| 4                 | 16               | 40            | 44            | 84           | <b>23.66%</b>     |
| 5                 | 24               | 54            | 55            | 109          | <b>30.70%</b>     |
| 6                 | 15               | 27            | 23            | 50           | <b>14.08%</b>     |
| 7                 | 2                | 7             | 3             | 10           | <b>2.82%</b>      |
| 8                 | 12               | 26            | 26            | 52           | <b>14.65%</b>     |
| 9                 | 5                | 10            | 8             | 18           | <b>5.07%</b>      |
| <b>Total</b>      | <b>80</b>        | <b>180</b>    | <b>175</b>    | <b>355</b>   | <b>100.00%</b>    |
| <b>Percentage</b> |                  | <b>50.70%</b> | <b>49.30%</b> |              |                   |

*Source: Parbatipur VDC, 2009*

**Figure No. 5.1: Total Population of Sarki in Parbatipur VDC**



*Source: Table No.5.1*

According to above table and figure show that the highest population in ward no. 5 i.e 109 and ward no. 7 has the lowest population of Sarki's in Parbatipur VDC. Overall of the Sarki's population male occupy 50.70% and female 49.30%. The second position gets ward no. 4 whereas 23.66% of Sarki live. 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> position get ward no. 8, 6, 2, 9 and 7 respectively.

#### 5.2.2 Caste Based Discrimination

Now a day's people are being educated and are more aware of their surroundings. Thus this feeling of untouchables is being slowly removed. There was a question asked to the 40 respondents as "Caste based discrimination of most on various places and where you feel?" They answered only in private house. This above question shows some optimistic results, as caste-based discrimination is not in public places like teashops, public places, school, hospital but in private house that

form of caste based discrimination is still existing because 100% result from the respondents answered that the house as a highly place of caste based discrimination.

### **5.3 Untouchability**

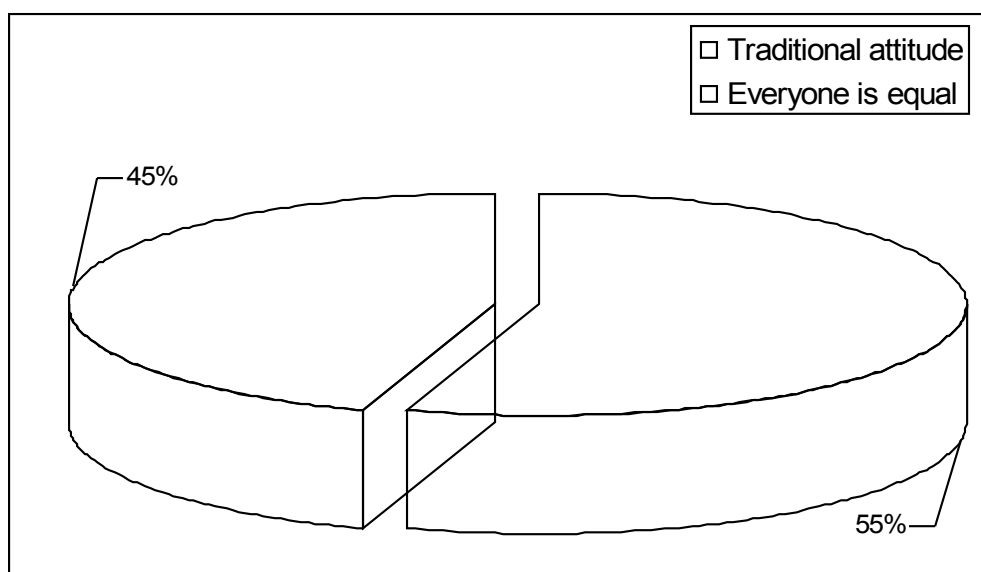
Untouchability is deeply rooted in Nepalese society but now days it still exists in Nepalese society because of change in educational, political and social sector. Despite of the new civil code of 1963 that abolished the caste-based discrimination, the feeling of untouchability still exists in one from or the other in many remote villages. Dalit are being suppressed by the upper caste people. But few Dalit satisfy them believing that untouchability is the traditional behavior of society. While the educated Sarkis believe that this is unfair.

**Table No. 5.2: Respondents' View towards Untouchability**

| <b>Views towards untouchability</b> | <b>Household No.</b> | <b>Percentage</b> |
|-------------------------------------|----------------------|-------------------|
| It is traditional attitude          | 22                   | 55%               |
| Everyone is equal                   | 18                   | 45%               |
| Total                               | 40                   | 100               |

*Source: Field survey, 2009*

**Figure No. 5.2: Respondents' View towards Untouchability**



*Source: Table No.5.2*

Among the total household 55% of the household member feel that this is the traditional value based on the fatalism and is very hard to abolish from the society that has strong belief in religion. While 45% of the household said it's not logical to blame history or religion and that education will remove the sense of caste-based discrimination.

#### **5.4 Educational Condition**

Education is an essential factor for accelerating the development of community. If people are educated, their living standard also improves automatically. Thus education plays vital role in developing knowledge and development of society. Before the establishments of democracy in 1950 to no lower caste people were given a chance to enter the school education therefore, the majority of the lower and depressed caste people are still far behind in the field of education.

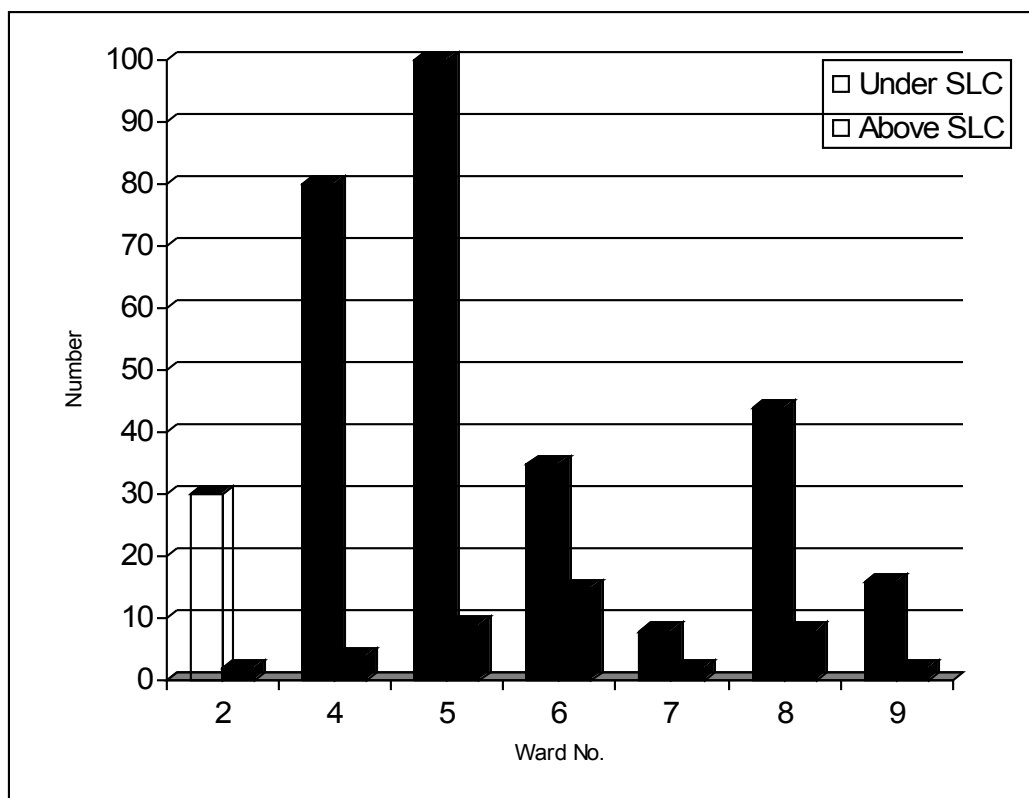
In Nepalese context Dalit take the majority of 20% and their literacy rate is just 5%. The condition of education of Sarki community in Parbatipur VDC is very critical. Table no 5.3 show that the educational status of the study area.

**Table No. 5.3: Educational Status of Sarkis' in Parbatipur VDC**

| <b>Ward No.</b>   | <b>Household</b> | <b>Under SLC</b> | <b>Above SLC</b> | <b>Total</b> |
|-------------------|------------------|------------------|------------------|--------------|
| 2                 | 6                | 30               | 2                | 32           |
| 4                 | 16               | 80               | 4                | 84           |
| 5                 | 24               | 100              | 9                | 109          |
| 6                 | 15               | 35               | 15               | 50           |
| 7                 | 2                | 8                | 2                | 10           |
| 8                 | 12               | 44               | 8                | 52           |
| 9                 | 5                | 16               | 2                | 18           |
| <b>Total</b>      | <b>80</b>        | <b>313</b>       | <b>42</b>        | <b>355</b>   |
| <b>Percentage</b> |                  | <b>88.17%</b>    | <b>11.83%</b>    |              |

*Source: Parbatipur VDC, 2009*

**Figure No. 5.3: Educational Status of Sarkis' in Parbatipur VDC**



*Source: Table No.5.3.*

The above table No. 5.3 shows that only 11.83% are above SLC and 88.17% are under SLC but in Parbatipur VDC 71.6% people are literate. So, in this context the education status of Sarki community is very low.

### **5.5 The Social Lifestyle**

The social status of Sarki of Parbatipur VDC has mixed type. Especially, who are due to the low economic background, are very poor. Their religion, rituals and celebration of various festivals are as similar to the other higher caste people. The Sarkis living here fall in the minority social group, as the majority of the people living are Bramhan, Cheetri, Kami, Tamang, Gurung and Sarkis were astonished when asked about

their language. They said their social rituals are very similar to those of Brahmin and Chhetri. They speak Nepali language which is their mother tongue.

### **5.6 Family Structure**

Family is the primary institution of the society. It is a system of organized relationships involving workable and dependable ways of meeting basic social needs. A family can be defined as a set of people related by blood, marriage or adoptions that share the primary responsibility for reproduction and caring for members of society. Family plays vital role and has tremendous influence on the individuals, his behaviors and his actions. Baby child learns various social values from the early childhood through the family.

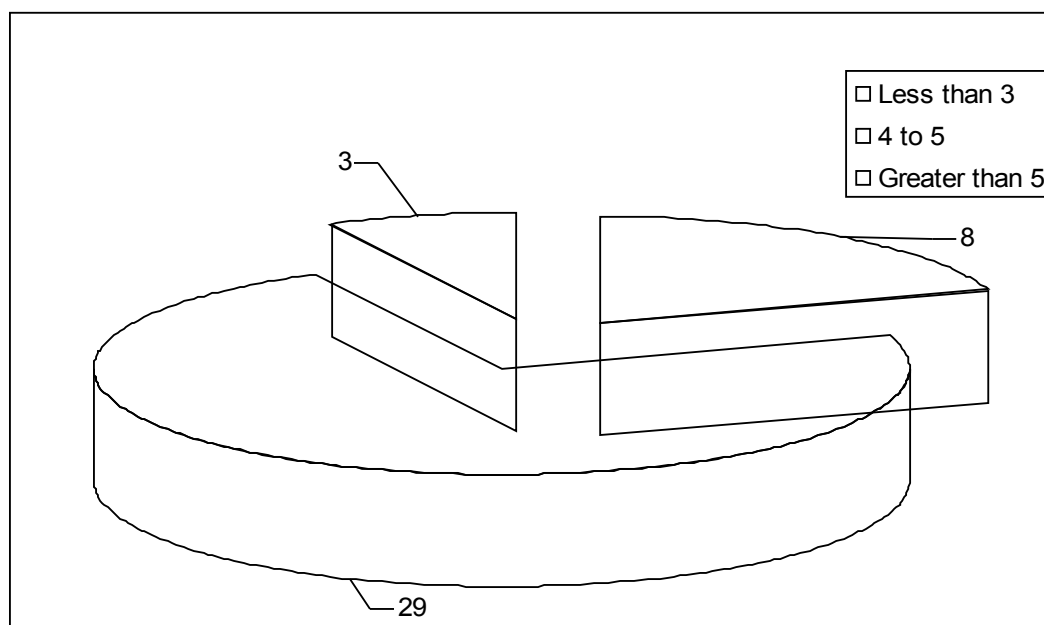
According to the types of composition, family can be distinguished in three types, which are Nuclear, Joint and Extended family. There are only two types of family Nuclear consisting of husband, wife and children and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with a fringe of spouse. Similarly, in the Sarki community they have slowly started to adopt the trend of nuclear family. This is shown in the table below:

**Table No. 5.4: Family Size of the Household**

| <b>Member No.</b> | <b>Household No.</b> | <b>Percentage</b> |
|-------------------|----------------------|-------------------|
| Less than 3       | 8                    | 20%               |
| 4 to 5            | 29                   | 72.5%             |
| Greater than 5    | 3                    | 7.5%              |
| <b>Total</b>      | <b>40</b>            | <b>100%</b>       |

*Source: Field survey, 2009*

**Figure No. 5.4: Family Size of the Household**



*Source : Table No.5.4.*

The above table shows that in study area nuclear and joint family are living. Family member from 4 to 5 are in large number which occurred 72.5% population. 20% population has less than 3 members. Only three households are greater than 5 family members. As above data only three families are joint family and remain all are nuclear families. Most of the families of Sarki community are nuclear, which includes father, mother and their children. Due to the poor economic conditions and culturally they prefer to stay as a nuclear family since there are less family members to support.

### **5.7 Social and Political Awareness**

No matter what, the caste based discrimination still exists in various village communities. The Parbatipur VDC is also a village but in this

village the Sarkis have a feeling that the caste-based discrimination is slowly fading away, and say it's quite less than it used to be.

There still is discomfort for the Sarkis while dealing with the high caste people. Social status of Sarki is not different than other caste people of this VDC because they have also engaged on agricultural activities as well as, and only 2 households are giving continuity to their indigenous leather-based occupation which has been surplus help for sustain their family. Every facilities of development equally used and shared by Sarkis and other castes in this VDC. There is no discrimination on development infrastructures from the upper caste like Bramhan, Cheetri, Tamang, Gurung and others remaining castes.

Politically they are also little aware and participated in the post of different parties of VDC level. They also participated in development activities meeting as an active member.

## **5.8 Cultural Status of Sarki**

As every body knows that change in the law of nature. What is today may not be tomorrow. Due to the establishment of schools, more people of this VDC hasnot got any education and also impact on the other cast people during job and other. After getting education and adoption of new technology there is change in their social and cultural status of all caste community as well as Sarkis' community.

### **5.8.1 Language**

The language of Sarki at the study area is similar with Brahman/ Cheetri. They generally speak Nepali (Khas) language. They have not their own separate language like other ethnic groups Tamang, Newar and others.

Thus they have no problem to communicate with other people in Nepali-language.

#### 5.8.2 Food Habit

Every society has its own food habits. Most of the Hindu societies of Nepal eat Dal, Bhat, Tarkari twice a day. They take their Lunch at about nine o' clock and dinner at about seven o'clock. The main food that the Sarki of Parbatipur VDC eat rice, maize, wheat and corn flower and meat products of buffalo, goat, hen and fish. It was found that the Sarkis do not eat carcass anymore but they said their ancestors used to eat.

When their relatives or guests visit their home, they cooked rice, chicken and other delicious foods. According to them mainly they drink Liquor (Jand, Raksi) in their house in festival.

#### 5.8.3 Dress and ornaments

The Sarkis of the study area, they do not wear traditional type of dress or they used simple dress as Bramhan, Cheetri. The elderly wear Daura and Suruwal, Coat, Dhaka Topi and leather shoes while the new generation wears Shirt, Pant, T-shirt, Sweeter, Jacket etc. The elderly women usually wear Dhoti, Gunnio, Patuka, Bulawas and Cholo while the young girls were Kurtha, Suruwal, Paint, T-shirt, Sweeter, Myaksi, Sari, Blouse etc.

They are poor, the quality of clothes and ornaments are also low. They also wear various golden and silver ornaments. Women wear Earrings, Phuli, Tilahari, Dhungari and Ring as ornaments.

#### 5.8.4 Ritual Passage

Every society is always being influenced through various social ritual ceremonies. These rituals are based on social beliefs that are a part of social institution of any cultures of the community. Various caste groups throughout their life practice have been guided by social ritual.

Rites of birth, marriage and death are the main rites of passage on Hinduism and these called 'Sanskar'. The word Sanskar means religions purification rites and ceremonies for sanctifying the body, mind and intellect of an individual so that became a full-fledged member of the community.

In the Sarki community of Parbatipur VDC has many ritual passages like Holy book Devkarya, Pitri Karya, Kul Deveta Puja of different god and goddess. Sarkis also have followed all ritual practices done by high caste people like Chhetri and Brahmin people in Nepalese society, but use more alcohol products in these rituals. These rituals festivals have helped Sarkis of this community unit together in the socio-culture religious and economic life. The Sarkis are also found performing this Sanskar according to their own culture.

#### 5.8.5 Birth Ritual (Chhaiti and Nwaran)

Sarkis of Parbatipur VDC also has some restrictions when the baby is born. Chhaiti is performed on six day after the birth of child. This ritual is performed believing god writes the fate of the child on that day. During this night burning lamp (Diyo), pen & copy is kept near the bed of baby. On this occasion, their family sees the baby's face. Family members give blessing and best wishes to the father of the newly born baby when the child born, Nuwran is done after 7 or 11 days. No any exact rules for

Nuwaran day in Sarki community in this VDC. In this day, the Jwain (Son-in-law) and their family relatives are served as priest is called 'eastadevta'. The ceremony of Nwaran purifies the family. The priests read some holy scripts to purify the house. The house is purified through the use of cow dung and soil cow urine is often sprinkled along with water washed by gold. And used Jau(Barley) and Teel for worship and sprinkles Gaut (Cow urine) the mother, baby, family members as well as house, after which she is fully liberty to resume social intercourse with her neighbors.

Nawaran is also known as "Naming Ceremony", there does not seem to be any special principle under lying the giving of names to children, nor do such names as a rule resemble those of their father like some of the lower castes among their Hindu neighbors, children often take the name of others and some time of the day in which they born. On the occasion, they invite relatives to a feast Jand, Raksi, Rice, Pulse and meat.

#### 5.8.6 Annaprasan (The first rice feeding Ceremony)

When the child reaches in five months for girls and six months for boys, they perform rice feeding ceremony in which Bhat(rice), Machha(fish) and other good food are given to the child it is called 'Bhat khuwani' or 'Annaprasan'. They fix very prosperous day for this holy ceremony with the consent of the priest. During this, the priest prays the God and feds the baby. In this occasion, the baby is well dressed, Kannya (Small Girl) feed the child first and then it is proceed by others. In addition, a kind of singing and dancing is performed. The relatives gives cloth and gifts are presented to the child .

#### 5.8.7 Bratabandha (Initiation Ceremony)

This tradition is also highly practiced in Sarki community of this VDC when the son is in between 12 to 15 years of age. In its celebration, they consult the priest to forecast a prosperous time for this act. In this ceremony the uncle-in-law play a leading role as he shaves the boy's hair. The steps of this ceremony are carried out the recitation of various spells and with offerings the God. The ceremony ends as the priest gives the boy a sacred thread. But the higher caste people forbid the Sarki people to wear this sacred thread. The uncle-in-law gives the by new clothes that is must given.

#### 5.8.8 Marriage

Marriage is a strong institution in Hindu society and perhaps every other society. It subsumes reciprocal rights and obligations between the two spouses and their future children. Marriage is not only important for reproducing child but the importance is towards managing the house of the husband and continuing the lineage. Marriage has a very important place in the Sarki community. Men and women are regarded as mature, responsible and given prestige when after marriage. Unmarried people are called impure and incomplete in this community. The unmarried people are not allowed to perform death rituals and other worship like Kul deveta Puja. The marriage proposal is accepted only if it is from the male family. Normally the arrange marriage (Magi Vivah) system is in Sarki Community in Parbatipur VDC but nowadays love marriage is also popular. But still most of the families don't accept love marriage.

In Arrange marriage system, A 'Lami' or 'Aguwa' (Mediator) intermediary from the boy's side, pay a visit to prospective bride's parents, taking with him a bottle of Raksi (home made wine) as present and formally ask the daughter's hand for the boy. In paying this formal visit the 'Lami' to prospective bride's parents for the second time house of the bridegrooms are always accompanied by Lami, their close relatives or leading men of their own community with five bottle of Raksi, one mana rice grain and some meat of pig, later acting as witnesses of the marriage contract. If the parents are accepted by the girl's father walks seven steps towards boy's home and tells "mero chhori tapailai diya (I gave my daughter to you)".

On the fixed day of wedding, the bridegroom with their family, relatives, neighbors and villagers called (Janti) proceed toward bride's house with playing their traditional instruments. The Janti are welcomed by the family of bride. The process of marriage is started from the priest by reading holy scripts. This process needs by Tika on the bridegroom's head by bride parents, and then also they wash his feet and drink the sacred water. Bride parents put Tika forehead of Bridegroom and gives him some money as Dakshina.

In the Dashain festival of first year of the marriage the bride should bring some part of goat with front leg and Raksi to her parent's home (Maiti) during Tika. And in return her parents give her some money and other gifts.

The Kinship of Sarki is similar to other chhetri and Brahmins' kinship system like Chori/Jwai are most respected in the family and given them high prestige of kinship value.

In the study area, the type of marriage system of Sarki people where has been found arrange marriage has most existed in the Sarki community

because almost all respondents have adopted arrange marriage but five respondent has adopted love marriage.

#### 5.8.9 Death Rituals

Immediately after death occurs, the corpse is carefully washed and covered with a perfectly new cloth by the nearest the sons. In this condition, it is taken outside the homestead door final disposal. The dead body is usually cremated on near the banks of rivers. In disposing of the corpse of dead body, many layers of wood are placed under the body. After placing the body on the funeral pile on fire on the mouth side and the fire carefully feed until every vestige of the deceased's body is consumed. After this the son and other close relatives too, shave their heads and all the participants of funeral procession take bath in the river.

Family and clan members associated with deceased are also ritually polluted are not allowed to take meat and mustard oil for nine days. In addition, pooja and religions ceremony cannot be performed during these days. This death pollution is purified by their caste member such as son-in-law or Bhanja (a nephew). In this purification the caste member used to sprinkle 'Gahut' (Cow Urine) and 'Sunpani' (Water touch to gold) is sprinkle to all of the members all corner of the house. The day of purification ceremony married sisters and daughters bring Jand, Rakshi and meet from their own home and let him them to eat. On the same day there is also given a feast to those who have participated in funeral procession in Sarki society. According to Sarki, when parents die, married daughter, family member and close relatives are not use the salt for 5-12 days.

#### 5.8.10 Festivals

Nepalese people celebrate various festival according their culture and tradition such as; they worship various gods and goddess and enjoy themselves by eating drinking and dancing. Therefore, it can be said that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated either one or the other of the divinities help sacred either in the Hindu or Buddhist theology. Sarki of this VDC celebrate festivals as same as Brahman and Chhetri. On the other side, they celebrate as whole festivals of Hindus. such as Dashain, Tihar, Tij, Maghe Sankranti, Chaite Dashain and Ram Nawami, Thulo Aakadashi, Holi, Shivaratri, Krishna Astami etc.

#### **Dashain**

Dashain is one of the major Nepalese festivals it is also greatest festival of Hindus of Nepal. It comes in Aswain/Kartik month. The Sarki community of this area celebrates it giving great importance. The family buys new clothes, food items due to the economic ability. In this festival who are living far away come to pay a visit to the elders. The first day of this festival is called Ghatasthapan. The goddess Durga is worshipped for 9 days from this first day. Ghatasthapan which means the establishing of the holy water vessel where the Kalas representing goddess Durga placed on the purify area. They put Jamara (Barley seedling meant) for worship of Bijaya Dashami.

The seven day is called Phulpati and it is an important day of Dashain. They celebrate Phulpati and Asthami. In Asthami Sarki worship Jamara and sacrifice animals. They sacrifice the various animals like goat, pig, hen etc. for worshipping and pleasing the God and goddess. 10<sup>th</sup> day form the Ghatasthapan, Sarki people celebrate Dashain by receiving Tika and

Jamara from their elders. Sarki people worship as same as other caste. They enjoy a lot of drink (Jand, Raksi) and playing cards.

### **Tihar**

Tihar is another important festival of Nepalese people. In the Nepalese community it is believed that the God Yamraj was worshipped by sister Yamuna for five days. Sister Yamuna had worshipped him by giving him delicious food. Yamraj felt glad for what his sister did and fulfilled his wish. Thus five days relation between brother and sister is called Tihar. Tihar comes on the month of Kartik. The first day of Tihar is called Kag Tihar (Worship of crow), second day is Kukur Tihar (Worship of dog), and third day is Laxmi Puja and same day is called Gai Tihar(worship of cow). On this day, light is lit on every where in the house. The children go around houses playing Bhailo and fourth day is Goru Tihar (Worshipped of ox). The children and young people start to play Deusi. The last fifth day of Tihar is called Bhai Tika which is celebrated by receiving Tika and Phulmala by the sister. Sisters invites their brothers to put Tika on their forehead, the Tika include red, yellow, blue, white, green, pink and purple color (Seven colors) Brother provides Dakshina to her sister. Thus the sister feeds her brother various delicious food items like Sel, Puri, various kinds of bread items, and meat items. In the Sarki community they drink Jand, Raksi and enjoy playing cards. People seem to be very much to be pleasure.

### **Tij**

Brahman and Chhetri, and Sarki's especially women celebrate Tij festival. On this auspicious occasion, the Maiti (Parent's house) invites, the sisters and daughters at their home. They come one or two days for Tij. Last night woman eat so many varieties of food such as sweets, home made sweets, and fruits. Women did not eat anything in Tij. This festival is for their husband to long live. Women enjoy singing and dancing and they worship of God Shiva. In the Sarki society they feel so happy and

pleasured on that day specially woman. This festival might say that this is woman festival.

### **Maghe Sankranti**

The first day of Magha (one month of Vikram Sambat which comes in mid January) is called Maghe Sankranti. Most of the Hindu people are celebrated this festival. On the occasion parents and brothers invite to their sisters daughters and other relatives at their home. in that day they eat Ghee, Chaku (Especially home made sweet), Tarul (a kind of vegetable) and other delicious food. In Sarki community they eat Khichari as delicious food. The festival is celebrated as a belief of long life. They eat meat and drink Jand and Raksi on the occasion of Maghe Sankranti.

Other festivals which were celebrated by the Sarki people of this area are same to other caste people like Shivaratri, Sawanea Sankranti, Cheteai Dashain etc. These other festivals are celebrated under the system of Hinduism. But Christian Sarki celebrates Christmas as their great festival.

#### 5.8.11 Religion

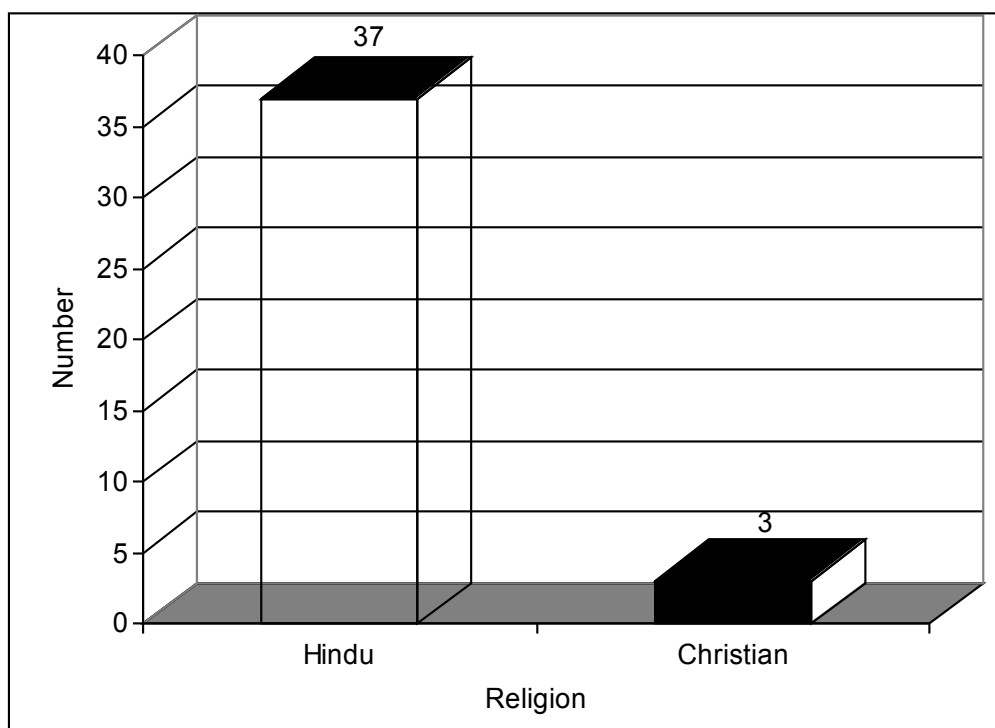
The religion is the traditional belief towards various God and Goddess. The situation of religion in Sarki community people of Parbatipur VDC is shown in the table below:

**Table No. 5.5: Distribution of Religion of Respondents**

| <b>Religion</b> | <b>Household No.</b> | <b>Percentage</b> |
|-----------------|----------------------|-------------------|
| Hindu           | 37                   | 92.5%             |
| Christian       | 3                    | 7.5%              |
| Total           | 40                   | 100%              |

*Source: Field survey, 2009.*

**Figure No. 5.5: Distribution of Religion of Respondents**



*Source: Table No.5.5.*

The above table and figure clearly shows that out of the total population 92.5% are Hindu and 7.5% are Christian in Sarki community of Parbatipur VDC. Hindu believes that the person goes to either heaven or hell after death. So, the people of Sarki community are also guided by such beliefs towards Hindu religion, which are the largest in number in their community of this VDC. But rest people who are Christian, are influenced by various aspect. Such as to get free education, visit different new place without any cost, to hope achieve good job etc.

## **Chapter Six**

### **ECONOMIC CONDITION OF SARKI**

#### **6.1 Introduction**

The basic needs for survival are food, cloth and shelter. Nepalese people are facing various problems for live. Nepalese are very poor and spending very difficult life, in present context around 30% people are under line of poverty and per capita income is US\$ 260 so the poverty situation of Nepal is very fearful. Dalit are also facing many economic problems in this periphery and their economic status is less than other upper caste even they do hard labour but they live in poverty.

The Sarki people of Parbatipur VDC have also their specialization indigenous occupation. Nowadays, a small population of this VDC has been adopting leather-based occupation (Indigenous knowledge) yet. Two household of the total Sarki community of study area have been continuing it as their main occupation.

The majority of population of Nepal surviving under the poverty line. Food, clothing, shelter which basic needs for human survival, also the matter of challenge for Sarki community of this study area. This is one of the reasons why Nepal finds itself in the least developed country. To fulfill those above basic human needs economic activities play a vital role for a community. Here are some households having satisfactory income from business and private service. In this community people have joined on agriculture as primary source and as service secondary source of income. The Sarki people of this community have various occupations which they have adopted as their income source.

## 6.2 Occupation

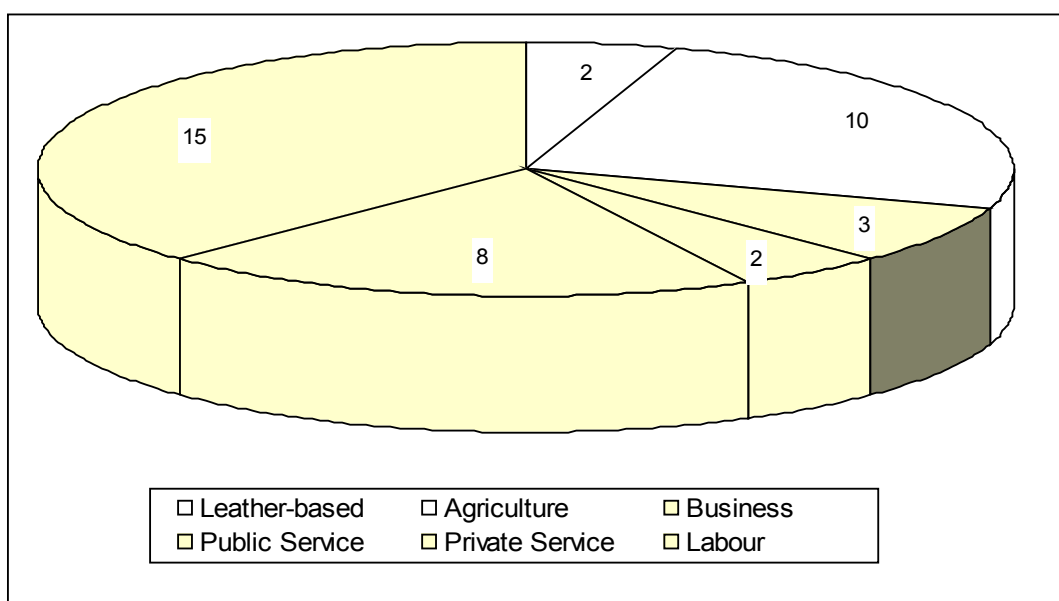
The Sarki of study area of this VDC has been found in various occupations. The following table shows the respondents' occupation.

**Table No. 6.1: Distribution of Respondents by the Main Occupation**

| Occupation                             | Household No. | Percentage  |
|--|---------------|-------------|
| Leather-based (indigenous occupation ) | 2             | 5%          |
| Agriculture                            | 10            | 25%         |
| Business                               | 3             | 7.5%        |
| Public Service                         | 2             | 5%          |
| Private Service                        | 8             | 20%         |
| Labour                                 | 15            | 37.5%       |
| <b>Total</b>                           | <b>40</b>     | <b>100%</b> |

*Source: Field survey, 2009*

**Figure No. 6.1: Distribution of Respondents by the Main Occupation**



*Source: Table No.6.1.*

The above table shows that out of the total 40 households 37.5% work as labour, 25% are engaged on agriculture and 20% percent are engaged on private service. Public service and Leather-based respondent are same percentage which is 5%.

According to given table and figure, their indigenous occupation is following only 2 households, which very low. Lack of money, competitive market, low quality of leather based product and divert the new generation into other field. It seems that leather based occupation is going to disappear. Labour is the highest occupation of their community. Because they haven't a lot of land for cultivation. So, they have no option for survive. In Sarkis' community, most of them are low educated such as they cannot band in high rank on the private and public service.

#### 6.2.1 Situation of Leather-Based Indigenous Occupation

Indigenous technology is national heritage of country. The very nature of such technology is labour intensive and it utilizes the national resources. As a mater of fact many such indigenous technology are found to be mixed with the local culture and art in such a way that is difficult to draw a line of demarcation between them. This is one unique feature of indigenous technology that is rarely found in modern technology According to time and circumstance. Indigenous technology can improve local people's living standard. With the help of indigenous technology local level problems such as poverty reduction, unemployment, etc would be solved.

Indigenous occupation means the specialization art of indigenous technology or indigenous knowledge which is easily transferable to other generation. The Sarki people of this VDC have also such type of leather-

based indigenous occupation which supports the economic status of Sarki. They make some products of leather and repair old products too. But small number respondents involve in indigenous occupation in study area in this situation the indigenous occupation is not sure to live for next generation in study area. The main productions of indigenous occupation are shoe, belt and Madal respectively but they maintained all goods of leather.

The Sarki people of Parbatipur VDC have not the access to national and international market to trade their indigenous products. Only 5% respondents involving in this occupation and basically their major markets of these products are neighbor villages and local city.

#### 6.2.2 Problems and Prospects of Indigenous Occupation

The economic contribution of Sarki community is high from this indigenous occupation. But its situation is not good in this community because it is in decreasing way day by day but why? It was asked to those respondents then they answered that:

- Traditional technology couldn't supply the modern market demand.
- Most of the Sarki people are unskilled.
- Lack of training.
- Lack of raw materials which needed them like mainly the leather of dead animals.
- Their product has not good finishing in the comparison of modern industrial machinery products.
- Some of them feel hesitation to do leather work.

- They have not proper market to sale the products.
- They are economically poor to establish the shop in modern way.
- It is not sufficient to sustain their families.

Thus, these above various problems related to indigenous occupation has occurred their in these community.

### 6.3 Land Ownership

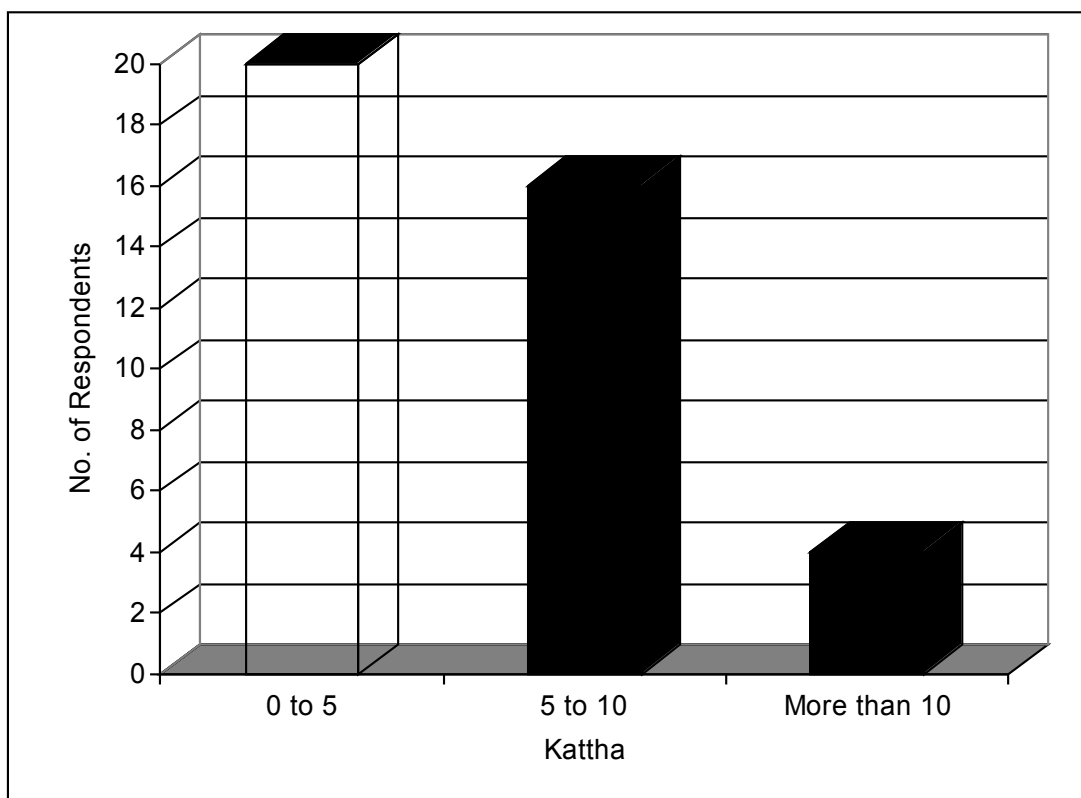
In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. The Sarki community of this VDC has their own land. The table no 6.1 shows that 25% people of Sarki community has adopted agriculture as their main occupation. Majority of the people are engaged in agriculture as their income source for sustain their family. Every people have their own land and no one is landless in this community. Landholding size is described by following data.

**Table No. 6.2: Landholding Size of Respondents**

| <b>Landownership (Kattha)</b> | <b>Household No.</b> | <b>Percentage</b> |
|-------------------------------|----------------------|-------------------|
| 0 to 5                        | 20                   | 50%               |
| 5 to 10                       | 16                   | 40%               |
| More than 10                  | 4                    | 10%               |
| Total                         | 40                   | 100%              |

*Source: Field survey, 2009*

**Figure No. 6.2: Landholding Size of Respondents**



*Source : Table No. 6.2.*

Out of the 40 household no one is landless, 50% household have less than 5 kattha they have only Ghar Ghadari, 40% household have 5 to 10 kattha and 10% household have the land ownership above 10 kattha.

#### **6.4 Situation of Agricultural Production**

Around 50% of the Sarki have a small piece of land which they can not use for crop production they use that land for household and non crop production (Vegetables). The main production of agriculture is rice than after wheat comes in second rank. Other productions are maize, mustered, potato, peas etc. 20 household involve in agriculture activities but only 7 household totally dependent on agriculture.

**Table No. 6.3: Agriculture Production in a Year**

| <b>Production in Muri (Rice)</b> | <b>Household No.</b> | <b>Percentage</b> |
|----------------------------------|----------------------|-------------------|
| Less than 5                      | 3                    | 15%               |
| 5 to 10                          | 11                   | 55%               |
| Over 10                          | 6                    | 30%               |
| Total                            | 20                   | 100%              |

*Source: Field survey, 2009.*

The above table shows that 3 respondent produces rice less than 5 muri, 11 respondent produces rice 5-10 muri and remains 6 respondent produce rice greater than 10 muri per year. Wheat and Maize is another main crop of study area.

### **6.5 Livestock**

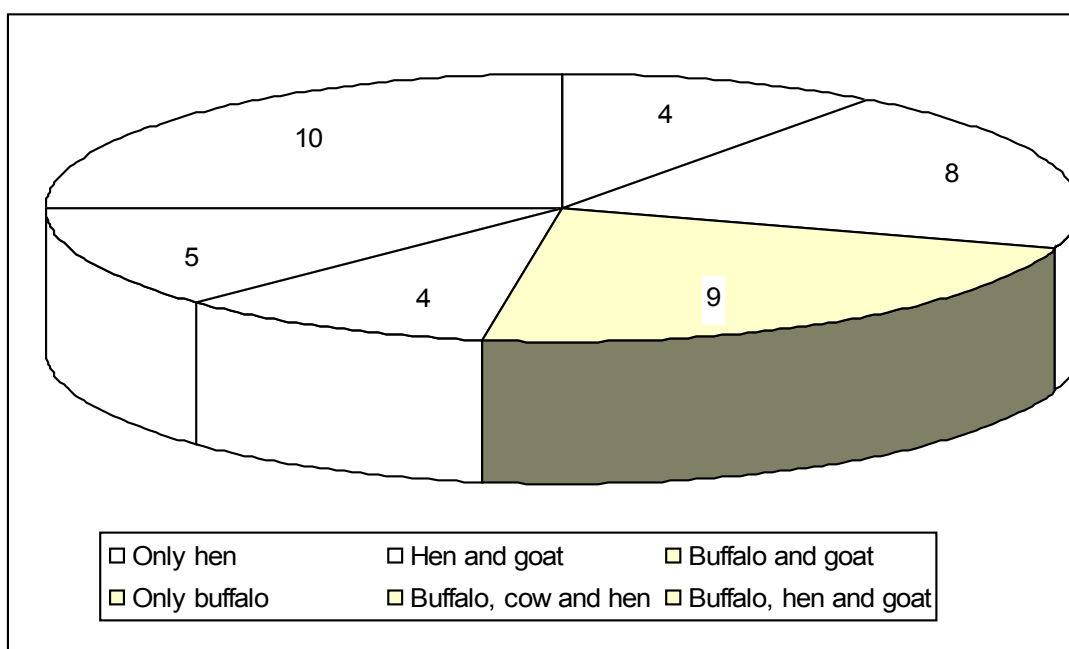
Live stock is also an important source of income of rural people. It supports the integrated farming system in rural area of Nepal. It is also a source of promoting of people and source of extra expenditure. In this study area Sarki shares little profit through the livestock farming. But they have not kept livestock for commercial purpose.

**Table No. 6.4: Distribution of the Respondents by Livestock**

| <b>Livestock</b>      | <b>Household No.</b> | <b>Percentage</b> |
|-----------------------|----------------------|-------------------|
| Only hen              | 4                    | 10%               |
| Hen and goat          | 8                    | 20%               |
| Buffalo and goat      | 9                    | 22.5%             |
| Only buffalo          | 4                    | 10%               |
| Buffalo, Cow and hen  | 5                    | 12.5%             |
| Buffalo, hen and goat | 10                   | 25%               |
| Total                 | 40                   | 100%              |

*Source: Field Survey, 2009*

**Figure No. 6.3: Distribution of the Respondents by Livestock**



Source: Table No.6.4.

The above table shows that the most popular livestock item is buffalo, hen and goat, 25% people have this item. Only 10% people kept buffalo and hen in their house.

### 6.6 House Structure

House structure also gives an economic status of rural area. Rich people has big house with good roof and poor people has small house. In study area, most of houses are built closely and Sarki community is generally separately than other communities. Most of houses are made by bamboo, wood, stone and Zink. Most of house is found 2-3 rooms. Among 40 houses 5 houses have a modern design. The total status shows by following table.

**Table No. 6.5: Distribution of the Respondents by House Structure**

| <b>House Structure</b>                    | <b>Household No.</b> | <b>Percentage</b> |
|---|----------------------|-------------------|
| Cement Ghar (Made by Concrete and Cement) | 5                    | 12.5%             |
| Cemented wall and roof of Jasta           | 5                    | 12.5%             |
| Wood, stone wall and roof of Jasta        | 22                   | 55%               |
| Wood stone wall and roof of Khar          | 8                    | 20%               |
| Total                                     | 40                   | 100%              |

*Source: Field Survey, 2009.*

### **6.7 Income, Expenditure and Saving Condition of Sarki**

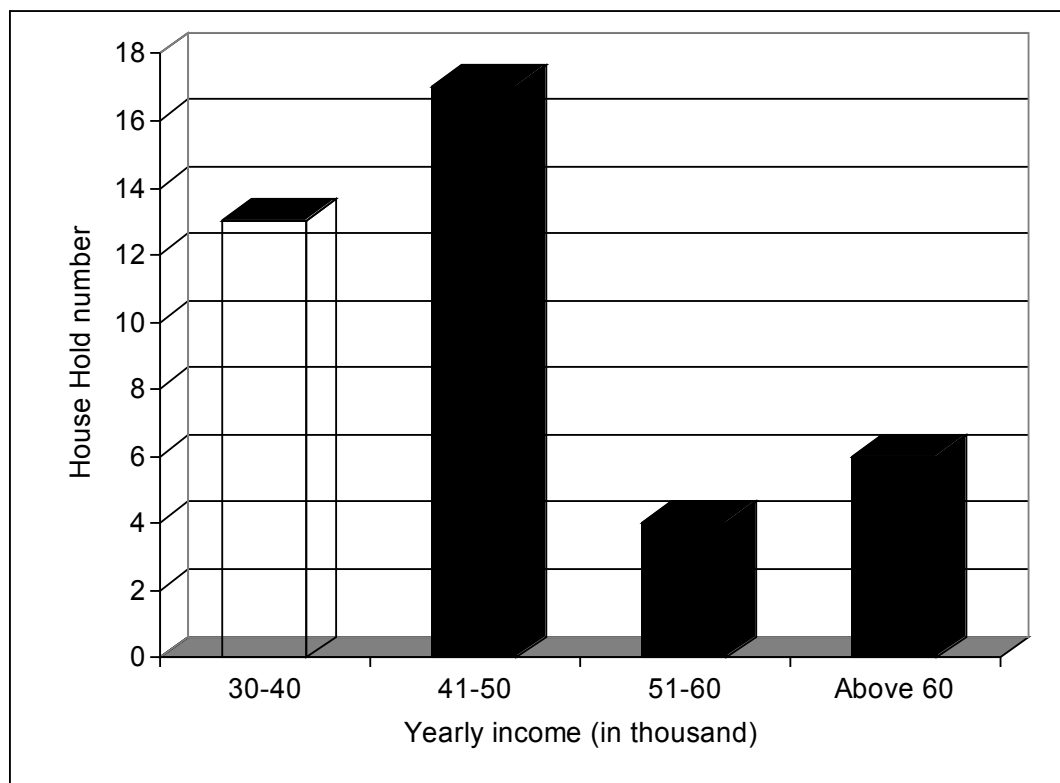
The indicator of economy is not only depending in income but it also depending expenditure. It is most necessary that a strong source of income must be present to live in a secure environment. High income is the indicator of economic prosperity and low income brings all kinds of discomfort. In the study area the economic sources of Sarki community are agriculture, private and public service and leather-based work.

**Table No. 6.6: Distribution of Respondent by Yearly Income Level**

| <b>Yearly income (In Thousand)</b> | <b>Household No.</b> | <b>Percentage</b> |
|------------------------------------|----------------------|-------------------|
| 30-40                              | 13                   | 32.5%             |
| 41-50                              | 17                   | 42.5%             |
| 51-60                              | 4                    | 10%               |
| 60 above                           | 6                    | 15%               |
| Total                              | 40                   | 100%              |

Source: Field survey, 2009.

**Figure No. 6.4: Distribution of Respondent by Yearly Income Level**



Source: Table No. 6.6

In the above table shows 32.5% people have 30-40 thousands income per year. 42.5% people income level in between 41-50 thousands. 10% people have income level per year between 51 to 60 thousand and 6 respondents have good income level which is lie in over 60 thousand rupees in a year. Above table show that the income level is not good in Sarki community in Parbatipur VDC. Only 6 respondents or 15% people have greater than 60 thousand income level.

**Table No. 6.7: Distribution of Respondent by Yearly Expenditure**

| <b>Yearly Expenditure<br/>(In Thousand)</b> | <b>Household No.</b> | <b>Percentage</b> |
|---|----------------------|-------------------|
| 30-40                                       | 16                   | 40%               |
| 41-50                                       | 18                   | 45%               |
| 51-60                                       | 3                    | 7.5%              |
| 60 above                                    | 3                    | 7.5%              |
| Total                                       | 40                   | 100%              |

*Source: Field Survey, 2009.*

The above table shows the yearly expenditure of Sarki community of Study area. 16 household expend 30-40 thousands per year. The large population or 45% expend 41-50 thousand and 3 respondents expend 51-60 thousand. Remain 3 respondents expend greater than 60 thousand in a year.

**Table No. 6.8: Total Household Yearly Saving**

| <b>Yearly saving in Thousand</b> | <b>Household No.</b> | <b>Percentage</b> |
|----------------------------------|----------------------|-------------------|
| 0-10                             | 14                   | 35%               |
| 10-20                            | 7                    | 17.5%             |
| Above 20                         | 4                    | 10%               |
| No saving                        | 15                   | 37.5%             |
| Total                            | 40                   | 100%              |

*Source: Field Survey, 2009*

The saving condition of Sarki has 35% in the range of 0-10 thousand, 17.5% in the range of 10-20 thousand, 10% in the range of above 20 thousand and 37.5% has no saving. The above saving condition of Sarki people shows that the majority people have no saving in a year. Thus it is

also the clear picture of economic backwardness of this community. They were expanding their income or earning in their needs of food, cloth and sheltering only. For other purpose like child education, health and celebrating various festivals, they have taken loan form money lenders, community (group) saving fund, banks and from their relatives. The following table shows distribution of loan sources in Sarki community.

**Table No. 6.9: Distribution of Loan sources of Respondents**

| Sources               | Household No. | Percentage |
|-----------------------|---------------|------------|
| Money Lenders         | 14            | 35%        |
| Community Saving Fund | 16            | 40%        |
| Banks                 | 3             | 7.5%       |
| From relatives        | 7             | 17.5%      |
| Total                 | 40            | 100%       |

*Source: Field survey, 2009.*

## **6.8 Causes of Economic Backwardness**

Economy plays a vital role for development of any community. The other factors that influence the economy are occupational system, political aspect, education and the socio-cultural aspect. The major causes of economic degradation of Sarki this VDC are as follows:

### **6.8.1 Traditional agriculture system**

Sarki community of Parbatipur VDC have their small pieces of land but the production of agriculture is not sufficient to sustain their families because of the using of traditional methods of cultivation. The Sarki

families lack proper method and modern technology to boost up their agricultural product.

#### 6.8.2 Lack of proper skills and training

Sarki people of Parbatipur VDC do not hold any training or skill for different income generating activities. In study area, government and non government organization did not held any training for economic development of Sarki Community. Thus they are forced themselves to work under physically demanding works such as carrying bricks and construction materials at construction site. Till now there has been no such provision as to help the Sarki people to get knowledge and training on various fields of works.

#### 6.8.3 Situation of traditional Occupation

The traditional occupation of Sarkis is the leatherwork, thus they still use the traditional methods that cannot complete with the industrially manufactured shoes. People are more attracted towards the industrially built leather product and the Sarki are left behind. Slowly the Sarkis are being discouraged to follow their traditional occupation and rather than improving they are leaving their traditional leatherworks.

#### 6.8.4 Burden of Loan

Due to the poor economic condition, the Sarki families have taken loan from various informal and formal sources in general from merchant of village and shopkeepers. Some time they have taken big amount with collator of their property and paid that amount with interest and small

amount of loan paid by labour work. Some of them take loan to celebrate the various festivals. When they are unable to pay back the loan the Sarkis families are forced to sell their belongings, land and their houses. Thus the burden of loan is the main cause of their economic backwardness.

#### 6.8.5 Lack of Health Facilities and Awareness

The standard of food the Sarki families consume is not hygienic and they have no money for a balanced diet. They all have no aware about health and no any idea about balanced diet and nutrients. As a result they frequently fall ill that hampers the families' source of income. Highly consumed of Liquors (Jand and Raksi), Sarki families have various health disorders. Some Sarki children are malnourished. Thus there is not good health facilities only one sub-health post, some health service and Information Center in VDC, which is not sufficient for this VDC.

#### 6.8.6 Lack of women Participation

Majority of Sarki women of this VDC are uneducated and lack proper income generating skill too thus they fully dependent on their husband. It is the male dominant community where Sarki women only stay at home and manage the household works. The husbands only bear the total load of income generating work of this society. Women are not participated there for the purpose of outside activities like development and other income generating activities in this community.

## **Chapter Seven**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **7.1 Summary**

The purpose of this study was to find out social-economic conditions of Sarkis' community in Parbatipur VDC of Chitwan district. It is found from the study that certain changes have occurred in the socio-culture life as well as economic status of Sarki.

Sarki people are economically poor, made socially untouchable, politically devoid of access to all resources and educationally disadvantaged. There is no doubt that Nepal has a very diverse form of various caste, ethnicity and language. These various castes have been a glory to the country. The Sarki family generally prefers marriage within their caste. Inter-caste marriage is not privileged in their community. Even though the Sarki people are the followers of Hindu religion, only three households out of forty are Christian. These Sarkis are little aware about medical care because they go to the health post and hospital. Out of total population only 11.83% are above SLC and 88.17% are under SLC but in Parbatipur VDC 71.6% people are literate. So, in this context the education status of Sarki community is very low.

Most of the people around 37.5% work as labour, 25% are engaged on agriculture and 20% percent are on private service. Public service and Leather-based respondent are same percentage which is 5%. Labour is the major occupation of this Sarki community of this VDC, where they have adopted it as the main occupation. They work in other's agriculture land and construction area as labour. They produce various food grains like wheat, rice, maize and vegetables from it. Most of the households produce in the range of 5 to 10 muri in a year. Instead of any agriculture work

they are dependent on various labour works. the daily wage of these labour workers are Rs. 150 for female and Rs 250 for male per day which is not enough to feed their family 2 times meal per day. These Sarkis have not various income generating skills thus do not have satisfactory income and have no saving.

Females are dominated by the males in this community and those females are not participated in any outer activities like social and development. Majority of the Sarki females are illiterate than male. It is the male dominant society, where every social and economic decision is taken by the males and only household support is provided by women of this community. It has found that the Sarki families generally live in a nuclear family.

Culturally, Sarki celebrates all the Hindu festivals like Dashain, Tihar, Tij, Maghe Sakranti, Holi, Kuldevata Puja etc. but Christian family celebrate Christmas as main festival. Sarki people of this study area use liquor as an important part of all the celebrations.

## **7.2 Major Finding**

The Sarki community of Parbatipur VDC inhabits a small population of Sarki People. The social condition of this community is low, as there are still some patches of superstitions that are clearly reflected.

The state of caste-based discrimination is still existed in some particular place like in private house of upper caste people; Sarki is not allowed to enter into the upper caste people's house and not allowed to touch the water of house. But in the public places like Hospital, school Tap, Teashop, etc are open for them to go and use them equally. Thus Sarkis are discriminated in limited areas or places on caste-based factor from the

upper castes. It means that the caste based discriminations is slowly reduce from this society due to the changing of time and awareness level of the people.

Due to the low economic condition of Sarkis' the children have go to government school and have to get engaged in free time in other income generating activities to support his family. Caste-based discrimination, poverty and illiteracy are the major problems of Sarki of Parbatipur VDC which directly affects to upliftment and they are becoming helpless, poor and illiterate. Only 11.83% people are above SLC. No any government and non governmental institutions are their to help, only in center level and district level such institutions are working for elite and rich dalits, they said when it is asked in the field. Poverty is the main barrier towards development of Sarkis. No matter how low their economic condition is, their sense of celebration is quite strong as the Sarki. In many events such as they take loans to celebrate festivals. Still 35% households take loan from money lenders, which is high interest. Liquor has a very strong base in the Sarki community as this drink is widely consumed while celebrating some major festivals and worshipping the God. The Sarkis feel that about the untouchability, which is unfair and inequality in same human society. They believe that every citizen should be equal and have equal opportunities too. Thus, the government and non-governmental organizations should be aware towards such poor and socially deprived Dalit (Sarkis) to promote their social status which is accepted by the Sarkis of Parbatipur VDC.

Their traditional occupation, which is adopting only 5%, is slowly diminishing as they are not in a position to compete with the modern manufactured shoes and leather product. They do not have any significant agricultural product to sustain the family. There is only 10% households

have more than 10 kattha cultivated land. Thus their only source of income is through the labour intensive work that fetched them very little money. These temporary labour works cannot improve the socio-economic conditions of the Sarkis community of the study area. Mainly, the youth are diverting into transport line which are driver of bus, tractor and truck. Their cultures are same as Bramhan and Cheetri of Hindu society.

### **7.3 Conclusion**

Sarki people are inter-dependent with other high caste people and standing as a different social group of Nepal. Their socio-economic condition is poor. Sarki is a lower caste people in Hindu Religion and Nepal government is taking them as backward groups due of their poor education, economy and living standard. Their main occupation is leather work, mainly making shoe but which is not sufficient to sustain their families so they involved in agriculture and service sector. Caste base discrimination is also a responsible factor to make them unable to improve their economic condition.

The study of socio-economic and cultural condition of the Sarki caste living in the Parbatipur VDC of Chitwan district has the following conclusions.

- The Sarki society falls under the category of Dalit and untouchables. But the feeling of untouchables is slowly declining.
- The economic condition of Sarki is poor, thus many Sarki children are going to government schools, and they couldn't pay money for education.

- The social status of the females in the Sarki community is very low than the males. After the fathers death all the properties goes to the sons.
- Inter-caste marriage and widow marriage are not preferred in this society. The proposal of the marriage is only considered if it's from the boys' side.
- The main causes for degrading situation of Sarki caste are due to poverty, lack of education, lack of social awareness, lack of skillful training to protect their indigenious knowledge. So far there have not been any kinds of policies and plans being formulated to uplift the Sarki community in this study area.
- Normally, their son in law or their 'Bhanjas' can act as priests. Their festival and culture are same as Bramhan and Cheetri.
- Despite the constitution of 1963 that abolished the untouchability, but in some particular place like in private house, the form of caste-based discrimination still exists in parts of our society.
- Mainly, the youth (boys) are diverting the transportation line, work as a driver.
- The study shows that there is not much done by the governmental and the non-governmental sectors to improve the socio-economic conditions of the Sarki people in this VDC.

#### **7.4 Recommendation**

Sarki is one of the backward communities of Nepal. Through this study we can come to a conclusion that Sarkis are facing various social and

economic problems. The following points need to be considered for improving the overall socio-economic condition of the Sarki community.

- Social awareness needs to be created among Sarki people that their indigenous occupation is the major source of their economy.
- Improve the education and spray the slogans for education to each. Remove the conservative aspect of lower caste. Improve their health, sanitation, and environment. Improve their economy by forced and giving opportunity to involve in every field and jobs. Remove and control the traditional aspect like drinking Raksi, Jand smoking and gambling.
- Sarkis are backward and depressed group so uplift them first of all public awareness, income generating programs, such as education should be provided through both government and non government organizations and institutions.
- Caste-based discrimination among in Dalit should be eliminated at first; only then the discrimination from upper castes will end.
- Female literacy rate is far below than the rate of male literacy. Therefore, the parents should be encouraged to send their daughters to school. Formal and non-formal education both be conducted and emphasized for educating both male and female.
- Most of the Sarki people do not have saving habits they should be encouraged to make certain savings and Forced to community to established small cooperative institutions in their own village.
- There should be provision of certain seat reservation for Dalit Sarki women from local to national levels development activities.

- Incorporation of Sarki people upliftment program is government plan and programs which should be targeted towards those who are really marginalized.
- Provide loans and grants without collator so that the Sarki can have a basic ground to establish themselves in the community.
- Launch effective campaigns and awareness programs focusing mainly on the students, as they are the ones who can change the system of injustice later on.

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**Parbatipur VDC documents and field survey 2009.**

**Chitwan DDC Profile 2008.**

## APPENDIX -I

### Questionnaire

#### **A. General information**

Place of interview .....ward No..... Tole.....

Name of respondent.....

Sex.....age.....Marital status.....

Family size: ..... Male:..... Female:.....

#### **B. Social Characteristics**

##### 1. Educational status

| Sex    | Pre-Primary | Primary Level | Secondary Level | S.L.C. Passed | Above intermediate |
|--------|-------------|---------------|-----------------|---------------|--------------------|
| Male   |             |               |                 |               |                    |
| Female |             |               |                 |               |                    |

##### 2. Family Structure

| Less than 3 | 4 to 5 | More than 5 |
|-------------|--------|-------------|
|             |        |             |

##### 3. Who is the head of your family?

- a) Father      b) Grandfather      c) Mother      d) Brother  
e) Yourself

##### 4. Whom do you value more in your family?

- a) Sons      b) Daughters      c) Sister  
d) Brother      e) Parents      f) Grand parents  
g) Others .....

### C. Marriage

1. What type of marriage have you done?

- a) Arrange      b) Love      c) Court      d) Other

2. What is your opinion about inter caste marriage?

- a) Positive      b) Indifferent      c) Negative

If negative, why?

- a) They are lower than your caste  
b) Against the rule of Hinduism.  
c) Against the tradition of your culture  
d) Other specify.....

If positive, why?

- a) They are also untouchable caste  
b) They are also socially and economically equal.  
c) Human being is equal and same blood  
d) Others

3. Is any one of your family member/relative married with upper caste groups?

- a) Yes      b) No

If yes, which member of your family married with upper caste

- a) Grand father      b) Father      c) Son  
d) Daughter      e) Other Specify.....

If yes, what is the general behavior of the family of higher caste people to family member & to your family?

- a) Normal      b) Domination  
c) Hate      d) Other Specify

4. Please provide details about your family member including yours' age when getting married ?

| Class    | Male | Female | Total | Age |
|----------|------|--------|-------|-----|
| Below 15 |      |        |       |     |
| 15-20    |      |        |       |     |
| 20-25    |      |        |       |     |
| Over 25  |      |        |       |     |

**D. Economic Characteristics**

1. Which of these are your income sources?

- a) Making a shoe      b) Agriculture                      C) Business
- d) Wage Labor        e) Making shoe +agri.              f) Govt.Job
- g) Other .....

2. How much is your annual income of those sources?

.....

3. Land ownership situation?

| Types of land | Own land in (kattha) | Rented land in kattha | Total land in Kattha |
|---------------|----------------------|-----------------------|----------------------|
| Cultivated    |                      |                       |                      |
| Uncultivated  |                      |                       |                      |

4. How much do you have your annual income from agriculture?

.....

5. Number of livestock

| Name of livestock | Number | Annual income |
|-------------------|--------|---------------|
| Buffaloes         |        |               |
| Cow               |        |               |
| Duck              |        |               |
| Hen               |        |               |
| Pig               |        |               |

6. What type of house do you have?

- a) Wall of khadai and roof of thatch(khar)
- b) Wall of brick and roof of tin
- c) Cemented house
- d) Wall of stone and roof of Khar
- e)Other specify.....

7. Do you have enough money to cultivate the land for product of grains?

- a) Yes
  - b) No.
- If No, from which sources do you get it ?
- a) Land holders
  - b) Banks
  - c) Money lenders
  - d) Other Specify...

**E. Occupational characters**

1. What is your traditional occupational?

- a) Agriculture
- b. Making shoes
- c. Wage Labor
- d. Other

2. How much is your annual income from sewing a shoe?

.....

3. Do you follow the traditional occupation?

- a) Yes
- b) No

If yes, why?

- a) Because it is our conventional occupation.
- b) Because of lack of other job opportunity
- c) More profitable than other
- d) Because it is our culture

If No, why you do not like to follow the traditional occupation?

- a) Because economically it contributes very low profit
- b) Because socially it has low value.
- c) Lack of organized work
- d) Socially discriminated in society

4. In your opinion should your caste follow the traditional occupation?

- a) Yes
- b. No

If yes, why you prefer this occupation?

- a) Save our culture and tradition
- b) Giving regularity of our generation
- c) Other
- d) Can't say

If no, what do you prefer for the coming generation?

- a) Agriculture
- b) Teaching
- c) Businessman
- b) Govt. job
- e) other specify....

5 . What is the reason that you would like to change your occupation?

- a) Socially it has low value
- b) Socially discriminated in our society
- c) Economically low profit
- d) Negative approaches to the profession in our society
- e) In order to increase socio –economic status in society

**F. Social organization and social behavior**

1. Would you like to join in any social organization to do social work?

- a) Yes
- b) No

If No, why?

- a) They dominate us
- b) Looking negative approaches
- c) Unlike to sit together
- d) Different behavior show us

2. What do you expect from society?

- a) Human being is equal
- b) Not a social exclusion
- c) Not a caste discriminate
- d) All are human and same blood

3. In which field is untouchability deep rooted in our society?

- a) Tea –shop
- b) Temple
- c) School
- d) Drinking water sources
- e) Other specify.....

4. What do education /uneducated upper caste people of society behave you?

| Educated upper caste people            | Un educated upper people                         |
|--|--|
| a. We are all same not different other | a. They do not like to touch                     |
| b. We are proud of upper caste         | b. Dislike to talk us                            |
| c. Co-operate each other               | c. They do not like to live together             |
| d. Give tolerance                      | d. They don't like to uplift the Sarki community |
| e. Other specify                       | e. Other specify                                 |

## G .Festivals

1. Which festivals do you celebrate?

- a) Bijaya Dashami
- b) Dipawali
- c) Holi
- d) Above all
- e) Other specify

2. Do you have own festivals in your culture?

- a) Yes
- b) No

3. What is your religion?

- a) Hindu
- b) Christian
- c) Buddhist
- d) Muslim

## H. Others

1. In your opinion, what step needs to take to uplift the socio-economic condition of Sarki community

- a) Government should implement Sarki oriented programs
- b) All the human spirits should be against the untouchability.
- c) To give proper education
- d) To facilitated financially
- e) Protection to make self sufficient professionally

2. What do you want from the government of Nepal to improve your community's social and economic condition?

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## APPENDIX-II

### KII

1. How is this village mostly liked by Sarki to live in?
2. Where they are mostly migrated from?
3. Why do they prefer to live in this village?
4. Is there any caste based problems in this village?

If yes, what are them?

5. Has there been any caste based discrimination happened in your village in the past?

What are they?

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## **APPENDIX-III**

### **Observation(Checklist)**

1. Health
2. Sanitation
3. Children
4. Accommodation
5. School
6. Festival

## APPENDIX- IV

### Some Photos of Sarki's on the occasion of Tihar



Worship and Lighting a lamp





Playing card with other communities' people

