

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Nepal is multiethnic, multi religious, multicasts, and multilingual country. The way of life dress language, socio-economic and cultural identities of the people are apparently differently followed by geographical variation. Therefore each group of people have their own identities they do everything to their own cultural practices and other numerous characters.

Geographically, the country can be divided into three broad regions. Stretching from the east to the west. 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 supposed to be a granary of food grains.

The Himalayan region, which is to the north of the Mahabharat range is largely an Archaic waste land and have been a marginal area for human settlement. Sherpas and lamas generally known as Bhotiyas, are the dwellers of this region. The population is still sparse and the main economic activities are barter trade, Pastoralism and shifting cultivation practice.

The hill region also known as mid land lies between the Mahabharat and the Himalayan range. It is a subtropical population zone. where Brahmins Chhetries as well as occupational caste groups and New are, Rais, Limbus, Gurungs, Magars, Tamangs, Sarkis, Kamis etc inhabited in this region subsistence agriculture is the basis for the hill economy.

Humanity has come into new millennium, even while there are new forms of exploitation, torture, war caste, racial and class divisions developing and contemporary India and Nepal. There are ten of thousands of people suffering within the varna system created by the Hindu religion, those categorized at the bottom of this Hindu social organization system have been designated as 'Untouchable' or Dalits, despite thirty years having passed since ratification of the international convention on

the elimination of all form of Racial Discrimination (ICERD).Half a century have been passed since, a declaration of the Universal Human Right the Dalits in this subcontinent have not achieved social justice 'Nepali law as declared caste discrimination a crime, but those who would implement laws themselves practice the untouchability. Additionally deeply rooted ingrained sense of inferiority within Dalits practice untouchability, agree and fracture their own unity (Kisan, 2005:3).

Caste is corporate social units which are rained and generally defined by decent, marriage and occupation. Caste needs are never meet as wholes in one place but members of one caste share a concern for its rand, and mobility. The general characteristics of caste systems can be compared with other system of stratification such as those based on class or race .Undeveloped forms of the caste exist in many parts of the world, but caste organization and ideologies are elaborated to such an extent in Hindu societies that some scholars has considered caste uniquely Hindu phenomenon. There is an underlying assumption in Marx's view that human nature requires us to have meaningful work that can be identified as an extension of ourselves, to fulfill psychological needs. When the conditions of labour remove this identity with work, then the work has no control over the work process, the result is un-fulfillment and alienation (Kumari, 2000:7).

The foundation of Hindu society is caste system, which divides the society into four strata in hierarchical basis. Each caste in the hierarchy is allocated a separate function and ritual status basis on he principle of purity and pollution. A higher caste is always considered as pure and having high ritual status in relation to a lower caste .The occupation, ritual, diet, traditions, customs and practices of the castes are governed by the principle of purity and pollution. Generally, the caste occupying the top position in the hierarchy are more. Sanskritized than the caste in the middle region of the hierarchy and this has been responsible for the Sanskritization of the lower castes not only are the differences in the status in the caste hierarchy present but also the system of untouchability as well Dalits, the lowest rand of the caste hierarchy are treated as untouchable that is their touch (water, food) is not accepted by the higher caste (Shrinivas, 1996:56).

Nepal is a country which exhibits ethnic and cultural mosaic and cultural plurality. Nepali society possess as with the various religious, cultural, ethnic and linguistic

constituents, which sought shelter here at various periods of the history. Caste system is the basic foundation of the Hindu society. Caste system based on the Varna system. Nepalese social structure is based on the Varna system, where different caste groups and individual interact and interdependent upon each other. The caste or Varna system is based on four primary social classification. There are Brahman (Priest), The Kshatriya (Warrior or Administrator). The Vaysha (Trader), The Sudra (labour) and the untouchable or polluted. According to the Hindu myth Brahman being created from mouth of Lord Barhma is considered as pure thus are regarded of high status unlike the Sudras who were created from legs. Thus, Sudras are placed in low category in society.

National Dalit commission has listed twenty two Dalit castes living in Nepal. Out of these twenty-two castes only five castes Gandharwa, Damai, Sarki, Badi and Biswokarma are found inhabiting in hill regions and are termed as Hill Dalits. However, only three Dalit castes, Bishowkarma, Damai and Sarki are found in Arjewa V.D.C. Baglung.

This study will be focused on Sarki a specific group among Dalits (Sudras). Dalit group have further sub branches like as Charmaker , Nepali, Mijhar, Bisankhe, Roka, Acchami , Bramaha sanmdnam, Purkuti, Paheli, Ramtel etc. Sarki occupy in the rank of untouchable, according to Hindu caste system. Although they are minority in number, they can be found all over Terai. There was a *patron-client* relationship between Sarki and other caste group.

Occupation is the component of the culture not a social structure. This is an important point because occupational structure becomes essential system of beliefs to which people are oriented not a system of activities that people perform. Occupations are quite different from jobs. A job may be defined as a role ordinarily performed primarily for the purpose of earning of livelihood in a commercial economy. It is a component of social structure. An occupation is more or less publicly recognized cultural category into which certain people are both popularly and officially classified; because they have hold in some cases at one time have hold. Jobs exhibiting that particular occupation category .Occupations are thus culturally defined by jobs in common, distinction between jobs and occupation are not uncommon in the literature (Moore, 1977:108).

1.2 Statement of Problems

Nepal is a developing country with high poverty level. According to the national statistics 42.5 percent people are below absolute poverty line. Due to this problem there are such caste, tribes and ethnic groups who are bound to give up their traditional occupation to meet their basic needs by adopting other occupation.

Dalit people who cover around 15 to 20 percent of the total population of the country were suffering from the caste based discrimination. They were raised in a lower grade vertical social hierarchy, still several Dalits have to serve the higher caste people to meet the livelihood sufficiently (Sharma, 2000).

In this context from sociological point of view it is very important to find out what the main causes are for the change in occupation in Sarki society. Traditionally hill Dalits worked as carpenter, painter, builder, labour, and tailor, musician iron worker show matter producing and manufacturing different types of goods from metal, wood, leather and so on. But now owing to the growth of economic, commercial and industrial activation, development intervention and urbanization a sizable number of hill Dalits are shifting their primary source (domestic and foreign) as well (parajuli, 2007).

Dalits are considered as a second –class citizen. As a fact, Dalits are highly dominated people in Nepal. Discrimination between people by caste still prevails in higher rates in Nepal. Its influence has stemmed Dalits from obtaining job opportunity and other opportunities in the society. There are still number of social, cultural, economic and traditional practices, which are less supportive to over all development of Dalits. Their voices are not heard, their work is not valued and their future is dependent in so called high caste people.

At present the Sarkis being a group of Dalits are raising their voices for bringing themselves into the main stream for nation building. Therefore, it is very important to look at the issue with a view of social discrimination and segregation.

In this connection, there are such castes and ethnic groups are bound to live under socio economic pressure. The Sarki in Nepal belong to one of the poorest and backward in Nepal. Their traditional work is leatherwork which is considered as a low

class work. It is not valued and also it is very difficult for them to survive in this job. Due to this, they are giving up their traditional occupation now.

In respect to the Dalits of Nepal different scholars, researchers have expressed their own traditional occupational satisfaction is still unanswered by them.

Thus, to summarize this study will mainly focus on searching the answer to these research questions.

1. What traditional skills do still exist of this Sarki of Arjewa?
2. What do Sarki feel about on own traditional occupation?
3. What is the Respondent's perception towards their occupational shift?
4. What do Sarki view the real causes for such shift?
5. Among the Sarki which new occupation is mostly preferred?
6. Are they really satisfied in the shifted occupation?

1.3 Objective of the Study

The general objective of this study was to focus the occupational change among the Sarki in Arjewa V.D.C. This research study will be concerned with the specific following objectives.

-) To study the occupational change among Sarki.
-) To assess the factors that fostered shift in their occupation.
-) To find the Dalits expectation from the society and the state.

1.4 Significance of Study

This study will help to know the present trend of occupational changes among the Sarkis. Occupational change is found to be the biggest human problems not only in Urban society but also to every corner of the country. The traditional occupation was an important and reliable means for the fulfillment of the local needs. The traditional occupation occupies a vital place in the Hindu socio-religious system. The recent trend is an alarming in relation to the Sarkis and hence threatening the smooth running system of people. Changing occupation had made great problem in the rural work force which is needed to be identify in the right time.

The great change in the field of technology communication, transportation, education and their interaction with different cultural groups must have undergone certain changes. Similarly urbanization, modernization, acculturation, migration and population size survey affected the social, cultural and economic condition of any society. Sarkis of Arjewa are also affected by these factors and are changing their substance economy, occupation, composition, socio-cultural patterns and life style.

This type of study has not been made in this area. Thus, the findings of the study may be helpful to high light the present and past trend of Sarkis. It is hoped that this study will serve as valuable document of present as well as influence to formulate meaningful policy strategies programs and projects for the upliftment of the Sarkis to achieve the objective equality and development. Another important aspect of this study are tried to correct some myths and people to others.

This study has also provided database on the ethnic people that would be useful to institutions working in the field of cultural and ethnographic study in Nepal. There researcher being student of Sociology| Anthropology also attempts to provide a systematic analysis o culture and occupational change. Therefore, it can be said that this study has covered both practical and theoretical significance in nature.

It is expected that this study will be able to provide concerned parties with information and suggestion that can be very useful in formulating appropriate policies regarding the marginalized groups the Sarkis.

1.5 Limitations of Study

Each and every study has its own kind of limitations. Each and every study has some short coming due to many constraints. And also this study is not free from such short coming, which is universal. The following are limitation of the present study.

This study is mainly focus on occupational change among Sarkis in Arjewa V.D.C. Baglung ward no 5,6,7. During the field survey, more emphasis was given for participant observation with the help of unstructured interviews with various key information.

It has been undertaken within the boundaries of limited time, budget and other resources .The research is based on fully descriptive and explorative analysis, but it had not studied about gender related aspect neither it had seen the impact of migration but the study reflects the realities of occupation change that is observable in selected area of Arjewa V.D.C. Thus, the findings and conclusion drawn from this study may not be widely generalized exactly in the same manner for other cases of occupation change on other group of Dalits in Nepal. It can also be generalized in same geographical/ecological condition and some caste and religious situation.

1.6 Organization of the Study

The present research is divided into seven chapters, according to the nature of the study. It begins with the introduction and ends with the summary, conclusion and recommendation. The first chapter deals with introduction of the study along with the statement of the problem, research objective, significance of the study, limitation of the study and organization of the study. Relevant literature has been reviewed in chapter two, which deals with theoretical overviews, the review of related literature and conceptual framework. The third chapter includes the methods adopted in this study and the fourth chapter presents the occupational change among of the people.

Similarly, chapter five is about current status of traditional occupation and sixth chapter is about the current status of the traditional occupation. In the same way chapter six is about the Sarkis expectations from the society and the state. Likewise, the last or the seven chapter includes the summary, conclusion and recommendation.

CHAPTER- II

REVIEW OF LITERATURE

2.1 Concept Overview of the Sarkis

Caste is corporate social units which are ranked and generally defined by descent, marriage and occupation. Caste needs never meet as whole in one place but members of one caste share a concern for its rank and morality. The general characteristics of caste system can be compared with other system of stratification such as those based on class or race. Undeveloped forms of caste exist in many parts of the world but caste organization and ideology are elaborated to such an extent in Hindu societies that some scholars have considered caste a uniquely Hindu phenomena. In Hindu society caste rank is hereditary and linked to occupational pursuit.

The theory of Varna serves as an illustration of this. The concept of society had been Varna developed in Vedic society and reached its most elaborate form in the classical code book Dharma Sastra (200Bc-200AD). In late Vedic society four Varna were defined. Three of them are the Brahmans, the Ksatriyas and the Vaisyas. The twice born because they became divinized by a ritual second birth. The other was defined as Sudras, once-born. Untouchables were outside this division. The Sudras were opposed to the twice-born (Smith, 1994).

It has already been mentioned that there are very few sociological/anthropological studies have been made on untouchables in Nepal, but both native and foreign researchers about Sarki have done almost sociological and anthropological research. Therefore we have really an Indian literature.

Casts are generally divided into four major hierarchal ranked groups, Brahmins at the top, then Chherreya and Vaishya and Sudra at the bottom. Untouchables are kept inside Varna system unlike in India. However, the functioning was grouped according to old legal code, Ghurya G. (ed.) (1961), has presented the model of hierarchy as below.

-) Tagadharis-Twice born castes/literacy, thread wearing casts
-) Matawali - Priking casts

Pani Nachalnae chhoichhito halnu Naparne –Caste from whom cannot be accepted but whose touch does not require sprinkling of water *Pani Nachhalne chhoie chhito halnu parne* –Untouchable caste.

Dor Bahadur Bista (1996) a renewed anthropologist is also silence in this book about Chamar. In this book "Chamar have charged of dirty and menial works in the community. The Chamar play drams in the wedding band.

Similarly the four volumes of '*Mechi Dekhi Mahakali Samma (1974)*'are also unable to give a detail information about Sarki .These books give a very few things about chacars. Mathili Brahmin Kajpul , Kauastha, Baniya , Teri, Kalawar, Damai, Sarki, Mushalman etc, had moms in Saptari from southern states many centuries ago. Yadav. Koiri,Sudi, Tharu, Mushahar, Kurmo etc. speak Mathaili. 'Tharus'Mechi to Mahakali (1970).

‘About fertility of Chamars caste of Dhanusa’(Mahato degree has only drawn the fertility behavior Chamars but it has not given an ethnographic picture of Chamars. So that we cannot get a sufficient literature about Nepalese Sarki.

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 the study area, where they live, They have very low social status, as Nepal is hierarchal country . Brahman., Thakuri and chhetri are higher caste, are not supposed to allow in to their house, or accept food (cooked) tea of glass of water from system, Also marriage with Sarki is prohibited as king Prithivi Narayan Shan divided Nepali caste into four groups called Brahnan, Chhetri, Vaisysa and Sudra.

According to religion saying Brahman is born from mouth, Chhetri from arms, Vaisya from thigh and Sudra from feet hence, they are untouchable. 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 Sarki traditionally earned from, making shoes, Traditionally Sarki are leather worker in the least they used to make shoes and sell them with other people. There was *patron- client* relationship between Sarki and other caste group, but the development of transport and industries. People started to use the shoes produced by industries. People left to use shoes made by Sarki and gradually Sarkis also forget to make a shoes, so that they were compelled to shift away from their traditional occupation.

2.2 Theoretical Review on Sociology of Occupation

Occupations are the component of the culture, not a social structure is an important point, because occupational structure becomes essential system of beliefs to which people are oriented, not a system of activities that people perform. Occupations are quite different from jobs. A job may be defined as a role ordinarily performed primarily for the purpose of earning of livelihood in a commercial economy. It is a component of social structure. An occupation is more or less publicly recognized cultural category, into which certain people are both popularly and officially classified; because they have hold, in some cases at one time have hold. Jobs exhibiting that particular set of characteristics which constitute the criteria for inclusive in that particular occupation category. Occupations are thus culturally defined by jobs in common, distinction between jobs and occupation are not uncommon in the literature (Moore, 1997).

Man is not only a social being he is also an economic being. He is incessantly engaged in what are known as economic pursuits or activities. These economic activities are so multifaceted, varied and complex they constitute what is known as economy. All the human activities that involve expenditure of the energy cannot be treated as work. The term 'work' would seem to have a perfect unambiguous meaning in our modern society (Rao, 2001: 382-383).

In relation to social importance of work and occupation, he further states that "work and occupation" have not only social importance but also economic, psychological and human significance ,because they satisfy the need of the man as well as it fulfill social and psychological needs to as work gives them a valued status in the society.

Sociology of occupation is the new branches of Sociology. It deals with the problem of examining how the occupational structure and particular occupations associate with other segment like the family, the economy, the political system and the system of social stratifications . Its investigations concentrate upon the following themes;

1. The division of labour, its causes and consequences,
2. The study of specific occupation of the people like the prostitute, the dockworker, the clerk, the architect, the physician etc,
3. The function and meaning of work and related phenomena such as leisure, unemployment and retirement.
4. Researchers also undertake on such topics as the amount and method of remuneration, recruitment and training, career patterns , conflicts inherent in the role, the relation between personality and occupation interpersonal relations at work in the public image of the occupation, and the distribution of power and prestige within the occupation.

In relation to social importance of work and occupation, Rao (2001:382-383) further states that:

Work and occupation have assumed utmost social importance today. They have not only social importance and also economic, psychological and human significance. Because they satisfy the need of the man as well as it fulfill social and psychological needs too, as work gives them a valued status in the society.

Structural Functionalism;-Structural functionalism means the social structure and systematic adjustment among the parts of social structure in a society. A society is always dynamic and active, so it is studied from different perspectives. The theory which studies the adjustment of the functions of the social organs and social structure is structure is structural functionalism (Acharya.2060).

In general, division of labour means the work divided into different occupations requiring specialization. A distinctive characteristic of the economic system of modern societies is the development of highly complex and diverse division of labour (Turmin, 1989).

As there was no labour, division in the ancient time, men went for hunting and gathering food and woman would be busy for household works like looking after the children.

The age of hunting and gathering. As a result, the need of division of labour was realized for social product in 1893. He published his French doctoral thesis the division of labour in society. Durkheim based his analysis in the division of labour in society on his conception of two ideal types of society Durkheim (1893).

-) Mechanical solidarity
-) Organic solidarity (Adikari, 2063)

He focused on society rather than an individual, His most outstanding works is 'The Division of labour'. He is known as societal functionalist because he believes that all the behaviors and activities are done by an individual directly affect the whole society (Durkheim, 2001).

Malinowski was the first ethnographer who did ethnographic fieldwork from 1914-1920 on Trobriand Islands, which lies to the east of New Guinea as Argonauts of the western Pacific. The main theme of Argonauts of the Western Pacific is the economic enterprises of Trobriand Islanders well regulated by Kula a form of inter-tribal exchange system. Although Kula is essentially an economic institution, Malinowski found it closely associated with common enterprises, socio-political organization, mythical background and magical rituals. Malinowski interprets every cultural element of native people in terms of functional unity, universality and indispensability as it fulfills human needs (Gurung, 1990).

The division of labour is another structured component of capitalism that comes under Marx's securitizing. Marx and Engel traced the origins of the modern division of labour to the early family, "where wife and children are the slaves of the husband". He

(1869)'gave the most basic view of the division of labour and it was set forth in his distinction between the owners of the means of production and those produce them. Who must sell their labour time to the owners in order to survive more specifically? (Karl Marx, 1869).

In the American journal of Sociology a collection of articles on occupational mobility and occupational corner pattern in vol.57, the occupation of an individual is correlated highly with his social placement by the member of the same community. An individual work career is judged because occupation combines to some extend with economic with prestige aspect of social class (Lipset and Benedict, 19952: 494-504).

Most commonly recognized class in equality is income. The usual assumption is that working class people receive below average incomes, the middle class receives the average incomes and the upper –middle class professionals and managers receive above average to high incomes. These traditional assumptions about class income inequality are becoming much more of a reality today with the growing inequality and ever lower pay for working class position (Harold, 2000: 226).

He further had state that there is an underlying assumption in Marx's view that "Human nature requires us to have meaningful work that can be identified as an extension of us to fulfill psychological needs within the conditions of labour removes this identify with work then the work has no control over the work process. The result is a fulfillment and alienation (Harlod, 2000: 226).

His article in journal of political science stated the way of disappearing the traditional occupation. As modern kinds of occupations are replacing the traditional occupation pattern in Pokhara, the socio –economic background of the respondents determines the change of occupation, the selection of occupation is being governed by modern value rather than by traditional value and migrated people are more occupationally mobile in comparison to residents of Pokhara city.

He further states that agriculture related work and labor were considered as lower status and least income earning occupation, business service and miscellaneous occupation were considered as high status more income earning occupation is loosing its attraction and non agricultural occupations are gaining popularity in respect to

status and income in urban societies. Occupation is good index of position and achievement in present society. Previously traditional occupations were available in the basis of caste and family as an ascribed as an achieved status of an occupation holder. He also mentioned the reason for shifting the occupation due to the following facts.

-) Low income
-) Low status
-) Rough and hard work
-) Family dissatisfaction

Parajuli (1999) had found the following statement through his imperial study as Modern kind of occupation are replacing the traditional occupation pattern

-) The socio-economic background of the respondents determines the change of occupation
-) The selection of occupation is being governed by modern values rather than by traditional values
-) Migrated people are more occupationally works and labour were considered as lower status and least income earning occupation, business services and miscellaneous occupation were considered as high status more income earning occupation .

As we know that anything that is adopted by man, from the environment for his survival is termed as culture. Human as a social being from the very beginning had adopted certain occupation, as demarcated by their culture. It may be internal factor such as new inventions may lead to an increase in the supply of food and population growth or external factor such as invasion may bring cultural changes in every society. The study of the culture change provides an integrated framework for understanding the real cause for the change in the patterns of occupation. The real value of studying culture change lies in helping human to see previously unrecognized relationships between the occupation of the people and the change pattern of culture (Evon, 1964).

Occupation has also been the key structural component of the studies of social mobility, whether in the intergeneration or within the careers. The chances for sons to exceed the occupational ranks of their fathers constitute a measure of properness of any institutionalized system of social equality. Thus in properly technical sense the term is 'stratification' (Lipset and Bendict, 1959).

Generally, industrialization and modernization of economics reveals patterns of the change in the occupational composition of the labour forces. Where industrialization begins the proportion of workers employed in manufacturing and urban services rises and the proportion in the agriculture declines because factory workers are recruited from the rural areas. Occupational mobility may individual movement from one occupation to another. Mobility may involve changes in locus, function, income, prestige, power, independence or other occupation (William, 1994).

Development is a phase of prevalent positive thinking. Modernization theory seemed to guarantee autonomic growth for the developing countries. The theory of modernization should enable the theorist and planners to develop models for corrective intervention. Development was understood as being dependant on the transformation of 'traditional' or 'primitive' values into 'modern' ones. The most basic common understanding of the process of modernization is that the transformation of traditional societies to modern societies is a unilinear development and that developing countries in the third world should therefore, follow the stages of development as there were given by the so called developed countries (Learner, 19687:386).

Huntington (1968:30-31) believes that modernization is a "Many sided process involving change in all aspects of human thought and activity at the psychological level, modernization involves a basic shift in values, attitudes and expectations socially, modernization tends to supplement basic groups whose roles are vaguely defined at the family, Economically, there is a differentiation of activity few simple occupations are related by complex ones; the level occupational skills rises significantly, the ratio of capital to labor increases; agriculture merely to feed the farm family is replaced by agriculture designed for a market , and agriculture itself declines in importance compared with commercial, industrial and other non agricultural activities."

Work can be defined as, whether paid or unpaid as being the carrying out of the task requiring the expenditure of mental and physical efforts. Its objective is the production of the goods and service that cater to human needs. Work is in exchange for a regular wage or salary in all cultures word in the basis of economy. In traditional societies, non agricultural work entailed the mastery of a craft. Craft skills were learned through a lengthy period of apprenticeship, and the worker normally carried out all aspects of the production process from beginning to end. But with the raise of modern industrial production, most of traditional craft have disappeared altogether, replaced by skills that form part of larger scale production process. Dalit people who covers around 15-20 percent of the total population of country were suffering the caste discrimination. They were ranked in a lower grade of service to the higher caste people to create the livelihood sufficiency. Dalits have been marginalized from various social and economic opportunities. According to human development reports (2000) 90 percent of Dalits were below the poverty line .The traditional occupations of the Dalits people were threatened and could not continue further because of industrial production and open market (Sharma, 2001).

Accordingly, People of untouchables or ritually lower caste. They have low status because of their association with polluting activities. Such as skin of dead cattle, this means that none of the clean will take food or water from them and will avoid physical contact whenever possible. Although untouchables consider themselves Hindus .They are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by the members of clean castes. Untouchables are however necessary to the proper functioning of caste system. Since they provide services which clean-caste persons were precluded from performing their traditional occupations, indeed the majority earn a living through farming their own lands and working for others as functionaries are often bound to clean-caste families in a more or less permanent Jajmani-type relationship. On the whole, untouchables from the lowest economy as well as social and ritual, stratum of the society have been segregated (Caplan, 1972:281).

Existing national legislation to prevent caste-based discrimination in south Asian countries have not been efficient due to poor implementation, which itself is the result of a lack of political will of the governments involved. In spite of the various

legislations implementing agencies and monitoring bodies constituted. Sever discrimination has only intensified in recent years as evidenced by the alarming rise in violent atrocities and massacres against Dalits. Caste-based discrimination also afflicts a vast population of Dalits in other south Asian countries namely: Bangladesh, Nepal, Pakistan, and Sri Lanka. Marginal communities in the Japan, Senegal, Nigeria, and Europe also suffer from a similar kind of discrimination based on decent and occupation. All these communities, constituting an enormous section of the global population, also require urgent and immediate attention and action. Despite completing more than 50 years of universal declaration of human right, the international communities and U. N bodies have failed to adequately address this major crime against humanity (Sharma, 2001). An occupation comprises a more or less precise set of remunerated activities, (Moore, 1977). If occupation is to be used as one major component of social inequality social mobility within the careers methodological problems hamper procedures.

Work is not merely a physical and mental activity, but social and economic activity that typically produces some good services for others. There ate broadly speaking two ways in which we can understand the meaning of the work and stratification. It gives people the experience of work to a direct work producing and a bored worker with little or no job stratification. On the other hand, one can say that it is the attitude workers bring to their job that is more important in determining work experience and what they could expect of work. In the second case the worker might find the jobs boring but may expect little else and in this sense it seems sensible to try to understand both the nature of work and orientation workers have on it (Rao, 2001).

2.3 Review of Previous Study

In relation to the study in Dalit society research had started in the recent decade. Writing about them started only 1950s in the south Asia. In relation to the study on the Dalits a number of foreign scholars including anthropologists and sociologists came to Nepal to undertake various studies about the Dalit of Nepal. Bhandari (2005), Haimendorf and F.E. Okada were the initial prominent scholars to carry out anthropological study here. Then some of the foreign and native anthropologists and

the sociologists have also carried out the study focusing the low caste people and their unheard exploitation from the high caste people.

Schultz, (1998) says, Jatis (Caste) are distinguished in terms of the foods they eat as well as their traditional occupations. These features have a ritual significance that affects interactions between members of different Jatis. In Hindu belief certain foods and occupations are classed as pure and others as pollution. In theory all Jatis are ranked on a scale from purest to most polluted rank. Highest of all are the vegetarian, the lowest ranking Jatis are "Unclean" meat eaters, the leather workers. Occupations that involve slaughtering animals or touching polluted thing are themselves polluting.

(Caplan, 1972) writes the important factor in economic change throughout Nepal and India has been land reform designed to help oppressed people such as untouchables. The implementation of these laws has coincided with neo ways of making up cash grain deficits by means of other than borrowing and the drying up of credits consequent upon the new laws has not as yet too many difficulties. In some parts of India however lower created caste have lost their traditional credits facilities and have found no alternative way to make ends meet. Moreover, where they used to work land for the high caste, they have been depriving of their tenancies, and so find their position much worse than before. The relation of Dalits caste groups to the position much worse than before. The relation of Dalits caste groups to the other caste group is more or less hostile. She points out on her book "Priest and Cobblers" as high caste control over resources is significantly large to that of 'untouchable' which ultimately has load on the later group either to migrate or to divest the property. Once they loss their land the need for food and case grows further, which cake them dependent upon the high caste who are landowner and money-lender of the village. They have to provide their labour service to get mercy in the absence of other opportunities in the area (Caplan, 1972).

The argument of Jawaharlal Nehru in his article situating Dalits in Indian sociology as-It is true that we are tied up with certain rules and convention about helping the schedule castes and tribes. They deserve help but even so, I dislike any kind of reservation more particularly in service. if we go in for reservation on communal and caste basis we swamp the bright and able people and remain second rate of third-rate (Kumar, 2005:514).

Some heart touching types of discrimination based on castes are given in the book for example, one is given below.

An untouchable teacher in Kailali had sent away from his village shout Dhagadi on deputation because he ordered students of higher caste and untouchable caste to sit together in the luncheon provided under the nutrition food program. The school inspections were satisfied with his teaching quality, but the head master a Brahman, who did not accept this value, influenced the District Education Officer against the teacher later the luncheon program itself was dropped (Sharma, 1994).

One day conference held in Kathmandu on Nepal's constitution and rights of Dalit People. It concluded that due to extensive poverty, illiteracy and superstition, community has not been developed. Therefore, Dalits are compelled to adopt traditional, unproductive caste, based occupation from which exploiters are greatly benefited and Dalits have become bankrupt. If they reject the traditional job like ploughing, playing drums, carrying Dole etc, they have to be punished bitterly. They have to face in securing getting a job. Because of their lower status. Dalit people can't get job. In any competition between Dalit and non Dalit, Dalits are always kicked out, in this way; Dalits are deprived from many kinds of opportunities (Bishworkarma, 2053).

Dalits are considered as one of the most disadvantaged group because the process of social stratification and job distribution in the past has resulted in their present socio-economic light and their entire and perpetual backwardness. Hence, most of the Dalits even today remained the poorest of the poor. Even though many of the Dalits carry in with their caste based and service oriented traditional occupation as well as agricultural work, the insignificant return on the service they render and landlessness have become helpless to made up for the loss by adopting new enterprise or entrepreneurship (K.C., 2000).

The world has entered in the 21st century which century is supposed to be the age of democracy and socialism but the social condition of our country is still suffering very much from inhuman customs such as caste discrimination and untouchability. In fact, these customs are against the law, religion and humanity .These are really unfair and exploiting from social and economic point of view. Such customs are social evils of

the society. Unless these are removed from the society; the country cannot be developed properly. The fact has been clear by its past history as well.

Pant, 1987 says, Caste bond occupation does not provide full time employment to the most of the Dalit people and they are bond to take other jobs. The highest frequency occurs in the wage labour which is also major occupation of the majority of Dalit people. It also explains that the occupational caste groups do not possess limited but also poor quality of land.

(Anonymous, 2056) state that Dalit NGO federation (DNF) was established in Nepal in 2055 B.S. A social change commission was formed under DNF, it has been involved in various tasks for the upliftment of Dalit such as publishing the journal, leaflets, magazines, books and conducting seminars throughout the country are very effective for social change social discrimination as well as occupation. Besides this, Dalit Sewa Samaj (Dalit welfare society) and Utpidit Dalit munch have been formed and they have been doing various researches in the field of social change of Dalits. All these have become examples for the study of untouchables down caste.

Dalits people are suffering from the crisis of identification by the state. Census report 2001 shows around 3 million population is Dalits while the estimations from the non-government sector are different from the figure; they say 4.5 million people are Dalits throughout the nation. Dalits people who designates more than 15 percent of the total population is not only socially and economically exploited but discriminated by the inequalities status of occupations too Bhattchan (2001).

Human development report writes the educational attainment of the Dalits remains below the national average. Two third remain illiterate despite an approximate 10 per cent rise in the literacy rate for both sex between 1991 and 2001. And in relation to the health a dearth of data, the health status of Dalits, appears to rank well below the nation as a whole.

Caplan (1970) studied about a village of eastern Nepal called Indreni Settlement (Pseudoname) in Ilam district. He studied the changing relation between members of indigenous tribe, the Limbu and high caste Hindu group the Brahmins. Their

relationships are understood in terms of their different rights and interests in land, which is scarce commodity of that region.

Ortner (1978) has studied the Sherpa community of Khumbu region in Solukhumbu district in Sherpas through their rituals. Nyungne, a four-day holiday is a religious festival and celebrated once a year with fasting and performing religious action that is done toward a good rebirth.

According to Singh and Shrestha (1978). It is very difficult to estimate the population of Dalit caste group; one estimate puts the number of Dalit people at 13.09 percent out the total population of 23151423. This means that the total number of Dalit population is 3030067 in which Kami occupies the largest group with 29.57 percent and Halkhat (Mettar) occupies the smallest group with 0.12 percent. Dalit woman comprises 51 percent of total population. Dalits are discriminated against on the basis of caste and untouchability. Not only are they discriminated by higher caste people, but also by the people of same caste, Dalit women suffer much more than Dalit man.

DNC (2003), Dalit is defined as the different caste groups which are economically exploited, socially disadvantaged politically marginalized away from education and kept in religious and untouchable ethnic community .Basically there are four kinds of Dalit, Hill Dalit, Terai Dalit, Mountain Dalit and Ethnic Dalit. Among Hill Dalit, Kami, Damai, Sarki, Gaine and badi are major. Among Terai Dalit, Dusadh, Musahar, Chamar, Dom, Halkhar, Banter, Khatwe, Tatma are some of identified, Among Newar Dalit, Kasai, Pode, Chime, within ethnic Dalits, there are Newar and Mountain Dalits as well, (INSEC, 2053) The division is according to the geographical distribution and cultural background of the Dalit caste groups.

A famous correspondent and economist Dr. Hari Bansh Jha (2005) explored the complex religious, social and economic factors and mentioned that these factors have not only sustained discrimination against the Dalits but sometimes increased exploitations despite legal reform outlawing the practice of untouchability.

Gautam and Thapa (1994) wrote books on 'Tribal Ethnography' which are also excellent reference of ethnography. These books have trussed about some untouchable caste of Nepal. Badi, Dom, Gaine, Kami , Musahar, Sarki etc. The Sarkis

is an occupational tribe and can be found in most area of Nepal due to their profession, they are as widely spread out as thesis kinsman, the Kami and Damai.

Similarly, Bista (1996) is the most indigenous pioneer, scholar who has contributed a lot of the field of ethnographic study. His book "People of Nepal" is one of the master pieces of literature on ethnography. He has described about a lot of ethnic groups in this book. He has stated 'Brahmins rank highest in the caste hierarchy and along with Chhetri that formed a majority of the influential wealthy people of traditional Nepal. They are also the most widely distributed through out the country. Nepali, an Indo Aryan language is their mother tongue and has been adopted as the state language in Nepal. Nepali is also the mother tongue of the small member of occupational castes. The Damai (Tailor), Sarki (Cobbler), Kami (Blacksmith) and Sunar (Gold smith) caste and such other caste found in country speaking Nepali language as their mother tongue.

Caplan (1970), has studied a village of eastern Nepal, where he studied the changing relation between members of indigenous tribes Limbu and the high caste Hindu group, the Brahmins.

According to Caplan (1972), the study on 'Priest and Cobbler'(1972), is an example of social change in a Hindu village of western Nepal about the untouchable. Although untouchables consider them selves Hindus, they are not served by Brahmin, priests and indeed are considered as being outside the formal Hindu hierarchy by members of their castes. Untouchables are, however, necessary to participate in the proper functioning of the caste system since they provide service which clean upper caste people are precluded from performing.

Nepali (1999), M. L is a pioneer researcher to caste ethnography. According to his, Most of the Dalits have their traditional occupation due to which they are also known as the occupational castes. For ex- Smiths make farm tools, kitchen, utensils and work as rock –cutter, Damais instruments, popularly known as Panche Baja, Sarkis (Cobbler) make leather shoes goods like shoe horse saddle and case of Khukuri. Gaine (Singer) sing. Songs for entertainment and Badi of western Nepal entertain the landlords during marriage and other auspicious ceremonies. These days the Badi women are also found to have been, involved in the prostitutes.

According to Mahato (1993), the Sarkis belong to the lower down caste and they came from India at the beginning. In other words, the Sarkis are called, Chamars. According to Hindu caste system, Sarkis belong to the rank of untouchable. Although they are in minority, they can be found all over the country, they are treated as Sudras and their traditional occupation is leatherwork. In Hindu religion, Sarkis and the Chamars have the same social and occupational status. But Sarkis mainly live in the mountains and Chamars live in the Terai and the inner Terai.

The old legal code, (1854) defined the group 'Untouchable' as *Panee Nachalne chhoi chhito halnu Parne* 'meaning "those groups from whom water is not accepted and whose touch requires sprinkling of holy water to purify them". National Dalit commission has listed twenty two Dalit castes live in Nepal. Out of these twenty-two castes, Only five castes Gandharws, Damai, Sarki, Badi and Biswokarma are found inhabitation in hill regions and are termed as Hill Dalits. However, only three Dalit castes, Bishokarma, Damai and Sarki are found in Arjewa V.D.C. Baglung.

(UNDP, 2006:60) writes, whereas in case of access to resources and control over them, in Nepal land ownership translated into wealth, power and social prestige. About 15 percent of the hill Dalits are landless and the figure is increasing. The vast majority of the rest own only subsistence plots. Dalits almost of the wealth of skills related to their traditional occupation. Dalits almost invariably work at these trades under discriminatory and exploitative conditions. The transition from traditional to modern market economy has marginalized their knowledge skills and products without creating alternative occupational opportunities for them. More than 49 percent of the Dalits population engages in the agricultural activities, another 20 percent in service, and another are in additional work.

Dalit NGO federation (DNF) was established in Nepal in 2055 B.S. A social change commission was formed under DNF. It has been involved in various tasks for the upliftment of Dalit such as various tasks for the upliftment of Dalit such as publishing the journal, leaflets, magazines, books and conducting seminars through or the country. These are very effective for the social change and social discrimination, (Anonymous 2056).

Above mentioned writers have not study conducted research on the socio economic status of Sarki people of Arjewa and feeling that the research plan and program for the upliftment of this community also need detailed study of every aspect of their life. All these things prepared the researcher to carryout a search about the Sarkis.

Most of the writer has stated that the Dalits are socially and economically exploited, but they fail to describe or the knowledge being lag to describe the changing pattern of occupation. So in this study researcher had tried to describe the factors that leased to change the traditional occupation of the backward group the 'Sarki' among the Dalits.

In this way, many writers studied about the Sarkis from different angles, but they are concerned to the Nepal's whole study. Some ethnic group of different regions has separate identity. But the literatures which are discussed above are not concerned to Arjewa V.D.C. They studied about the as whole of Nepal's Sarkis and other tribes. So, researcher thought that there is and urgent need to carry out the information about the Sarkis and change in occupation of that place. The above collected literature will help researcher to do the detail operation about the changing occupation of Arjewa V.D.C.

2.4 Conceptual Framework

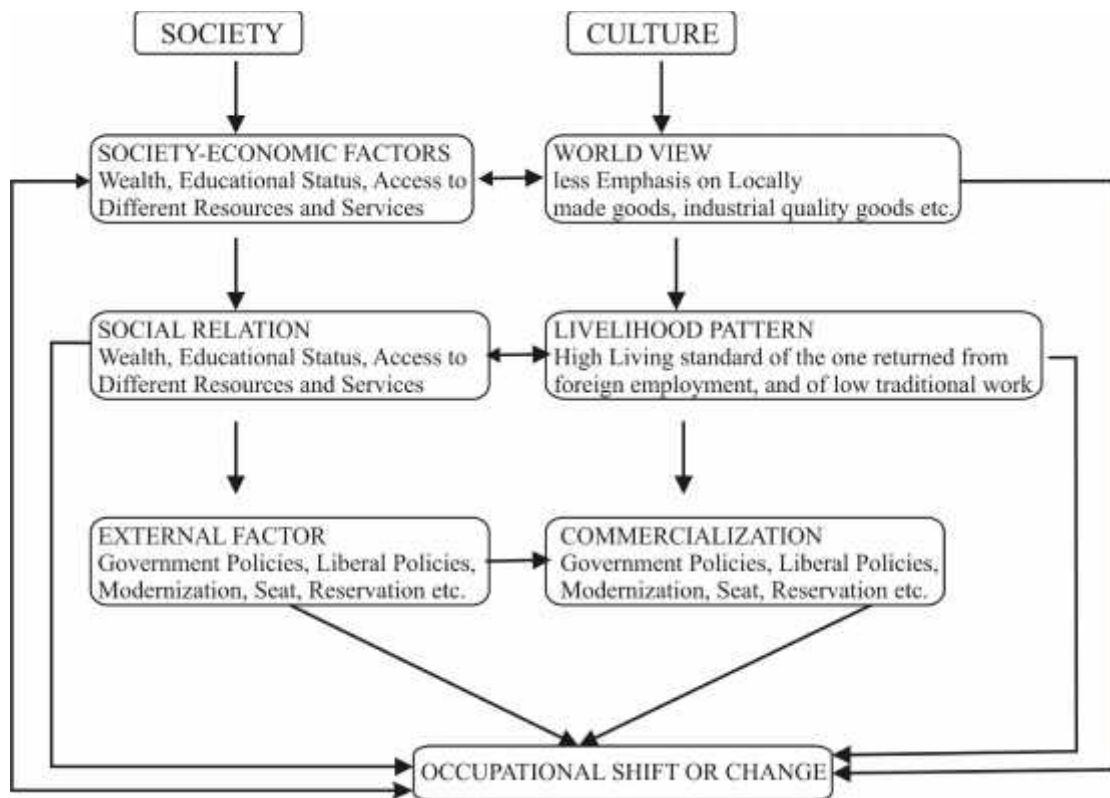


Figure 1.1 : Conceptual Frame work for Occupational Change among Sarkis.

While studying different sources researcher had drawn the following conceptual framework for all the occupational change among the Sarkis. Here researcher had drawn two different dimensional aspect for the shift from traditional occupation as society and culture were one of the prominent factors for the change.

Historically, Sarkis were economically dependent on their client for livelihood and their traditional caste occupation were making and repairing shoes and jackets. They used to provide them services to their clients through the traditional Jajmanis system such as Bali System. The worse sense is the public relationship or attachment with one another. Much of the cases been found that the so called high caste people. In the cases people were badly cheated by the government policies maker and the different organization concerned to them. All this were the societal behaviour to change the traditional occupation by the occupational caste group of Nepal.

Likewise, Modern trend of culture is also found to be the responsible to the shift of traditional occupational by the Sarkis. It is widely accepted fact that mechanization has penetrated each and every corner of the people life. The industrially manufactured goods are easily available in the market with minimum affordable price. So, the popularity of traditionally manufactured goods is getting decreased. So the case-base occupational groups were changing their traditional occupations and shifting to the new occupation for better earning.

CHAPTER-III

RESEARCH METHODOLOGY

This chapter describes the methods employed in the present study. It includes Research Design, Rational for the Selection of the Study area, Universe and sample size, Nature and sources of data, Data collection technique and Methods of data Analysis .This study mainly focuses on Occupation change among Sarkis of Arjewa V.D.C, Baglung. This study has employed a broad framework and tried to apply a more holistic approach to fulfill its objectives.

3.1 Rational for the Selection of the Study Area

The study about occupational change among Sarkis will be done at Arjewa V.D.C. ward no 5, 6 and 7 of District Baglung which is located in the Dhabalagiri zone of the western Region of Nepal. In this study areas, it will get different groups of people from various casts/ethnicity, economy and occupations.

This study will also help to know the present trend of occupational changes among the Sarki. Changing occupational pattern is found to be one of the biggest human problems not only in urban society but also to every corner of the country .It will be obstacles to the overall development of the nation.

In short the changing occupation had made great problem in the rural work force, which is needed to be identify in the right time. It is expected that this study will be able to provide concerned practices with information and suggestion that can be very useful info mating appropriate policies regarding the marginalized groups the Sarki.

The study is small with the help to have a socio cultural understanding about Sarki. Thus ultimately it may help to make the provision for long run of the traditional skills of the concerned group. There is no any research work concerning the Sarkis and their occupational change in Arjewa VDC, Baglung.

3.2 Research Design

A research design is a plan of the proposed research work. It is a planned sequence of the process involved in carrying out a research study. A research model or design represents a compromise dictated mainly by practical considerations. Research Design is a research plan providing guidelines to researcher to get answers to the research plan providing guidelines to researcher to get answer to the research questions and help control experimental, extraneous and error variances of a particular research problem. Research design is the plan, Structure and strategy of investigation conceived to obtain answer to research questions and strategy of investigation conceived to obtain answer to research questions and to control variance (Kerlinger, 1986).

The major emphasis in this study will to analyze and explore the causal factors for the occupational change among the Sarkis. It has set objectives to analyze the pattern of change in and among the Sarkis and changes in social setting.

Research design is an overall plan to provide guidelines to a researcher to get answer of the research questions and help him/her to control experimental, extraneous and error variances of a particular research problem. Thus it becomes quite important to provide a careful attention while preparing a research design for a particular study. Considering all this facts, both exploratory and descriptive research design were chosen in this work. Explorative research design is used to understand the patterns of change in the traditional occupation among the traditional occupation among the Sarkis.

Descriptive research design is used to describe the changing factor for the occupational shift. The secondary data and information have become useful to consider different aspects of the problems. These expectations have been more useful and for researcher to find out different beliefs, practices and characteristics of their culture and other different social matrices.

3.3 Nature and Sources of Data

In this study, both primary and secondary types of data have been employed to obtain the essential data collected from the study and during the period of field work. The main source of primary data were the house hold heads and key informants.

Participant observation and formal and informal interviews have been conducted from the source of qualitative and primary data. Quantitative data were collected mainly from the interview schedule. Qualitative data from the focus group discussion and in case studies methods. Some secondary data and information were also extracted from the different published and unpublished sources, such as journals, books, articles, village profile, office records, library, NGO and INGO's Census reports etc before, during and after the completion of the fieldwork.

3.4 Universe and the Sample Size

The main objective of these research is to study the occupation change of Sarki people of Arjewa VDC of Baglung district, Dhawalagiri zone, western parts of Nepal. Altogether there are 9 wards in these VDC where total household are 458 and total population is 2683 (VDC Profile 2012). This VDC is the homeland of several castes and ethnic groups. In total there were 119 Household of Dalit in study area. Among them 69 Households were of Sarki. All 69 Households of Sarki have been selected for study from census method. Each household head of Sarki were selected of respondents while administrating interview schedule for gathering primary information's from the field. The data has been shown in table 1.

Table 3.1: Universe and Sample Size of the Study Area

Ward no	Total Household	Total population	Total Dalit Household	Dalit population	Sarki Households	Sarki population
1	73	367	-	-	-	-
2	64	350	-	227	-	-
3	73	426	42	203	-	-
4	39	233	8	40	--	-
5	55	298	31	101	31	101
6	27	153	20	13	20	13
7	48	377	18	113	18	113
8	29	167	-	-	-	-
9	50	312	-	-	-	-
Total	458	2683	119	697	69	227

VDC Profile, 2012.

3.5 Data collection Techniques

3.5.1 Primary Data Collection Techniques

This study was mainly based on the primary data and information. So, required data and information were collected employing the different primary data collection techniques giving appropriate credence to the research objectives, questions and nature of data required. They are as follows:

3.5.1.1 Questionnaire Schedule

This technique has been the main basis of collection of primary data. To collect required data an interview schedule both open and close ended question were prepared. A careful attention was provided while construction of structuring the schedule. Questions included in the interview schedule framed in such a way that they can provide with both qualitative and quantitative data importantly the questions in the interview schedule were structured type.

3.5.1.2 Observation

Observation technique was adopted in various steps in order to study various aspects in the research site. Frequently observations on Sarkis were made in different time period during field work. But, important observations were made during the political addresses by the leaders of the people and the government policies for the foreign employment. Observation adopted was both structured as well as unstructured. But most structured observation was done to get more qualitative data. During this time their out going record were recorded.

3.5.1.3 Key informants

Key informants are important sources of acquiring sociological data, Key informants are those people who know a great deal community under study. So, interview had been taken as a major tool for this purpose. Two male oldest Sarkis, a headmaster, health worker, X-chairperson were selected as key informants and interviewed for obtaining key information required by the present study. They will provide in depth information about changing occupation in the Sarki community.

3.5.2 Secondary Data

To make the study more precise secondary data were collected from different reports. Such as books, published and unpublished documents from libraries and institutions, Baglung district development committee profile, VDC profile, different journals, published and unpublished dissertations and other relevant. Literature was consulted to facilitate the task of envisioning the research work.

3.6 Data Analysis and Presentation

Collected data will be analyzed both quantitatively as well as qualitatively. Quantifiable raw data have been analyzed by using computer software SPSS. While presenting the data, simple statistical tools like; frequencies and percentage have been used. Like wise, tabulation and graphical representation have also been made.

The non –quantifiable data have been managed manually and analyzed descriptively. Figures, charts, diagrams have been used in order to present some quantitative data. This study has analyzed the change in occupation of Sarki. Higher statistical tools and methods will not be used to analyze and interpret the findings. Simple statistical tools like average, frequencies and percentage will have been used in this research. The primary data will have been compared with secondary data whatever it was necessary. Similarly, suitable photographs taken during field visit were inserted for better illustration and reinforcement and evaluation aspects, of the report.

CHAPTER-IV

OCCUPATIONAL CHANGE OF THE SARKIS

This chapter includes the Socio economic status, Occupational change and demographic background of study area and the respondents. It includes the Physical setting of Arjewa V.D.C., Caste/ethnic composition of Arjewa V.D.C, Climate, Natural resources, Education status of the respondent, Economic structure, Occupational structure, Land holding pattern of the respondents, Food situation. Similarly Traditional occupation of Sarki, Involvement in Traditional occupation, Adoption Trend of Traditional Occupation by the Generation, Demography structure, age and sex composition.

4.1 Physical Setting of Arjewa VDC

Nepal is land locked country. It lies in Asian continent between two powerful countries. It's eastern, western and southern regions are surrounded by India and Northern region by china. It is located between 26.22'-30.27' north latitude and 80'-88.12' east latitude as a brick shaped and it's average length is 885 km and breadth is about 193 km. Its geographical form is not similarly every part of the country. Its least height is 70m from the sea level and most height is 8848km. Nepal is rich in natural resources like water, minerals and forest which are not properly utilized up to now, similarly, Nepal is a multi-lingual, multi cultural, multi, caste and multi, religious country where more than 60 ethnic groups are living co- operatively, so , late king P.N shah as given the name of "Char Barna Chhattish Jat Ko Phulbari". Similarly, great Nepalese sociologist, anthropologist Dor Bahadur Bista did investigation of all ethnic groups of Nepal giving the name of "Sabai jaat ko Phulbari".

Nepal is rich from the cultural point of view but from the economic point of view, the natural resources of it have not been properly utilized. So the remote villages of Nepal are not properly developed. The political, educational and economic levels of Nepalese are more less than other Asian countries like Shi lanka, Maldivas and India etc.

The study area lies in the western hills of Nepal. It is in Baglung district of Dhaulagiri zone. It consists of 4 districts. Baglung, Parbat, Mustang and Myagdi. Total population of Dhaulagiri is 5,56,191. It includes 1 municipality and 170 VDCs with the total areas 8184 km. It stretches from Himalaya to middle hills. Most of the people of this area are engaged in agriculture, livestock, tourism and small scaled industry, business etc. as their main occupation. Economically it was back-warded zone, but nowadays, road way, telephone, water supply, educational packages, health related programs, human development programs and physical infrastructure development related activities are expanding all over the zone. So, economically it is in a rapidly developing stage. In these 4 districts the study area lies in Baglung district. The total area of Baglung district is 1784 km. It lies between 2815 north latitude to 2837 north latitude and 8300 east longitude to 8339 east longitude (VDC Profile, 2012).

This study area covers an area of ward no 5,6,7 of Arjewa V.D.C . It is located in 17 sq.km far from the district headquarter Baglung. The VDC is bounded by Phalebas in east. Sarkuwa in west, Jaidy in south Binamare in north. This VDC has a stream called Kavre Khola which separates Binamare and Arjewa VDC. One of the most important river of Nepal called Kali Gandaki which flows in the east of this VDC. The river Kali Gandaki separates Baglung and Parbat district. The altitude of the VDC is about 1000 to 1800 meters from the sea level (VDC Profile, 2012).

4.1.1 Cultural Setting of the Study Area

Nepal is full of multicastric people and they have their own identical cultures. Western region is one, which is full of different kinds of people in different places. Different tribes, ethnic groups live with mutual co-operation and spreading its luster high. Similarly, the condition of ethnic groups of Nepal is very low standard than the other castes like Brahmin Chhetri. The Sarki is one of the caste whose economic condition totally depended upon agriculture and leather work. But with changing of time they were attracted towards foreign and national armies and foreign employment. Now then economic condition is improving because of their cash using profession.

4.1.2 Caste/ethnicity Composition of Arjewa VDC

It was observed that people of different caste ethnicity groups have tendency to live in cluster in their community. However table 4.2 below shows that people from different groups were also found to be living together in the study area. Dalits are considered as low caste and so called untouchable. Untouchable community in Nepal by higher caste and in victim of caste based discrimination.

Table 4.1: Ward wise Population Distribution by Caste 2012

Ward	Brahamin	Chhetry	Magar	Kami	Sarki	Damai	Thakuri	Giri	Kuwar
1	27	10	319				11		
2		19	99	98		129		5	
3	97	18	108	44		159			
4			160	5		35			33
5	108	76			101	13			
6	4	88	48		13				
7	21	149	94		113				
8	53		114						
9	82	188	42						
Total	392	548	984	147	227	336	11	5	33

Source: VDC profile, 2012.

Arjewa VDC is inhabited by heterogeneous caste/ethnic groups. This VDC is dominated by Magar (36.67%), followed by Chhetri (20.42%), Damai (16.17%) Brahmin (14.61%), Thakuri (0.40%), Giri (0.18%), Kuwar(1.22). Sarki (8.46%), Kami (5.47%). This society from thousands of years has been successful in synthesizing the various religious, culture, ethnic and linguistics constituent.

4.2 Natural Resources

This VDC contains several types or natural resources. Forest, pasture land, soil, water, stone etc are the main natural resources available here. Basically, the soil found in the area is black, red. The black soil is the main source of high agricultural production of the area. Farmers produce different types of crops in the VDC 1 for example paddy, maize, wheat, brains, vegetables and fruits, potatoes, mustard and ginger are the main product etc in this area.

Likewise forest/pasture resource are of the upland is assisting livestock sector with feed /fodder. In the same way forest resource is important and facilitating the people with timber and non timber forest products. Similarly water is another important resource coming from water wells and small streams .Most of the low land areas are irrigated by water. Marande Khola and Tunewte Khola is the main source of water.

4.3 Education Status of the Respondent

Education is an essential factor for accelerating the development of nay community if people are educated; their living standard also improves automatically. Thus , education plays a vital role in developing knowledge and skill of the people . If people are educated, they will have knowledge about their human rights, political rights, social rights, and etc. If other they can fight themselves by legally dominates people. In the past, the lower caste people did not send their children to school. Before the establishment 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 the following table shows the education status of the respondent in the study site. Due to the social discrimination, the respondents were deprived from the access of the higher-level of education. Only 16.27 the respondents obtained SLC ,and higher education ,out of which 4.7 percent of female.37.68 of the respondents are illiterate and 30.43 were able to read and write.

Table 4.2: Education Status of the Respondent

Education	Male	Female	Total	Percentage
Illiterate	14	13	26	37.68
Literate	11	10	21	30.43
Lower secondary	5	2	7	10.14
Primary Level	2	2	4	5.8
Secondary	4	2	6	8.70
I.A and above	3	2	5	7.25
Total	38	31	69	100

Source: Field survey 2012.

Education of the Sarkis had been limited up to class 8, i.e 16.97 percent in which male occupies 10.52 percent and the female with 6.45 percent. The percentage of the people having education of primary level or literate is found i.e 30.43 percent. The analysis of table shows that percentage of the Sarkis people's education above SLC is very low. Only 7 of the respondents were found in the education level of SLC or above. Maximum level of the education to the groups is limited to I.A none of the respondents were found of studying in bachelor level.

Koirala (1996) very well discusses the education status of Dalits in Nepal . According to him "The Dalits in Nepal never had a written tradition" .In the past, the schooling system was based on the varnashram model during vedic and post-vedic period as well. There was deliberate denial of schooling to Sudras. Education helps to break the darkness of ignorance and brings the people into the light of right path .However due to the traditional perception in the society, most of the low caste people and the girls have been deprived of educational opportunity.

4.4 Demographic Structure

4.4.1 Family Size

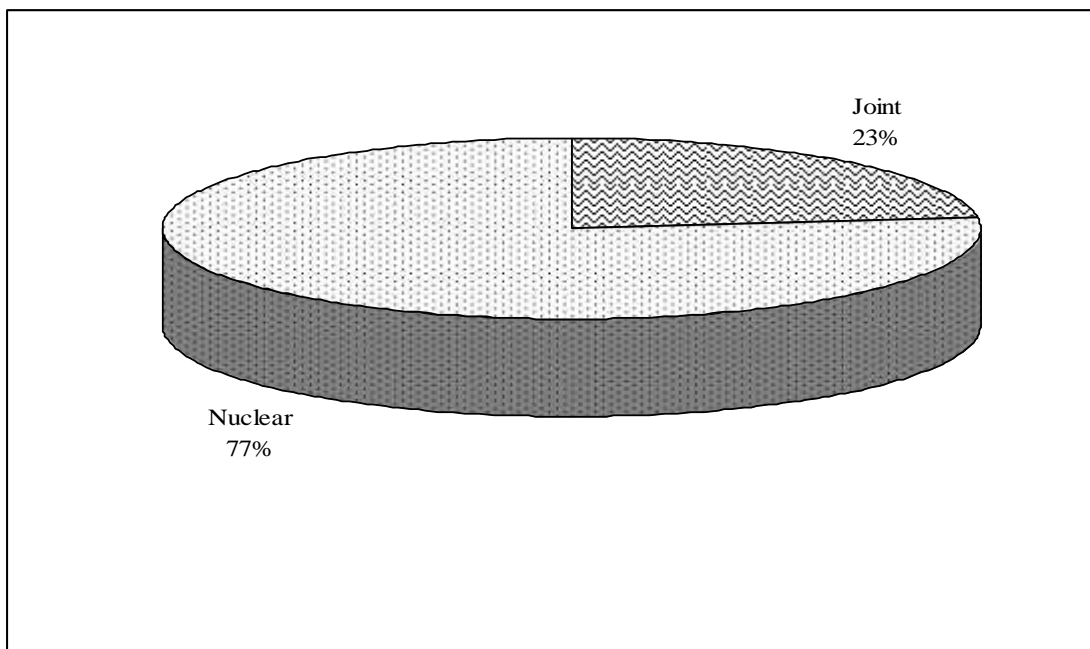
A family can be defined as a set of people related by blood, marriage (or adoption that share the primary responsibility for reproduction and caring for members of society. The family as a universal social institution, which is present in all culture. Although organization of the family can vary greatly, there are certain general principles concentrate its composition, decent pattern residence patterns and authority patterns (Richard to Schachter and Robert Polamn, 1998).

A family is a social and economic unit consisting minimal anew or more parents and their children members of a family always have certain reciprocal rights and obligations towards each other particularly economic ones (Ember& Ember, 1994).

Family size is another important variable which effects the direction of mobility .It is also proposed to explore whether family size has any association with occupational mobility rates. The specific questions raised for exploration are what is the effect of family size on the occupation mobility of the Sarki? Has it any becoming on gross as well as the upward occupational mobility rate?

Household size of the respondents ranged from a minimum of 2 to a maximum of 11 members. It is generally believed that larger the family size, lower would be gross as well as the upward occupational mobility and vice-versa. This aspect has dealt with only one time phase dimension namely, the intra-generation occupational mobility. Here it is expected that lower the family size greater would be the intra-generation gross and also the upward occupational mobility. Though the family size is comparatively large, even then the types are found a bit different that can be seen from the following figure 4.1

Figure 4.1: Types of Family of the Respondents



Source: Field Survey 2012.

As the above figure clearly states that 77 percent of the respondents have lived in nuclear pattern whereas, 23 percent of the respondents live in the joint family .From the above fact it can b stated that due to nuclear family the respondents bears a little idea concerning towards the traditional occupation. If they live in the joint system of family the children might have learn the traditional skills from their grandfathers.

4.4.2 Age and Sex Composition

The collected data speaks that the majority of the respondents (36.23%) range between 20-33 years out of which 32.35 percent were of male and 40 percent were females and the second is of the age group between 34-64 years i.e 56.52 percent that include the 61.16 percent males and 51.43 percent females. Similarly, the lowest percentage of the respondents 7.25 percent were from the age group between 64 and above.

Table 4.3: Age and Sex Composition of the Respondent

Age Groups	No. of Respondents	Percentage	Males	Percentage	Females	Percentage
20-33	25	36.23	11	32.35	14	40
34-64	39	56.52	21	61.76	18	51.43
64 and above	5	7.25	2	5.88	3	8.57
Total	69	100	34	100	35	100

Source: Field Survey, 2012

In the above data the general information about the percentage distribution of the respondent by age and sex. The largest percentages of the respondent were from the age group 34-64, which has been followed by the age group of 20-33 and the least were from the age group of 64 above.

4.5 Economic Structure

Generally, the main source of economy in the present study area is agricultural activities. Here is lack of industrial development. Thus, people have no other better alternatives. Rice, Maize, Millet, Wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits (i.e orange, guava, banana, lemon etc).

4.5.1 Occupational Structure

In Sarki community, agriculture and caste base occupations were found as the main occupation up to few decades ago. From the third five year plan when the government had given special privileged to this community for the aboard employment the

occupational structure has been changed since then. This had been proved by the data collected from the field. Occupational distribution of the respondents is given below in the table 4.4.

Table 4.4: Occupational Distribution of the Respondents

Occupation	Frequency	Percentage
Agriculture	17	24.64
Labour	19	27.54
Foreign employment	23	33.33
Traditional occupation	3	4.35
Other	7	10.14
Total	69	100

Source: Field Survey, 2012.

The above table clearly denies the statement of Adhikari (2006), who stated that "Dalit perform their caste base occupational work". The collected record states clearly that just 4.35 of the respondents were employed in caste base occupation and the majority of the respondent had reported that the household head's main occupation is foreign employment. In abroad they performed as store keeper, driver or plumber. The percentage is followed by wage labour 27.54, and agriculture 24.64. The collected data clearly signifies that foreign employment is the main source of income of the Dalits.

4.5.2 Land Holding Pattern of the Respondent

In an agrarian economy, the extent of ownership of land is the main indicator of relative's economic status of people. As Nepal is a country of an agricultural based economy, the primary source of economy of the people is land. The reform, it is necessary to look at ownership of land to understand the extent of basic economy of Sarkis population. Respondents in the study area has possessed very small land holding. Most of them have a small plot of land which is only that plot where they have their present home; 'khet' is confined to the high caste people. This community has small plot of 'Bari' the non irrigated land which is unable to meet the requirement of the family even for 3 months to 6 months. The respondents also had reported that

they have small land or no land for cultivation. The land ownership pattern of the respondent is shown in table 4.5.

Table 4.5: Land Holding Pattern of Study Population

Land Group	Household No.	Percent
Landless	4	5.78
Less than 3 Ropani	38	55.08
3 Ropani to 5 Ropani	16	23.19
More than 5 Ropani	11	15.95
Total	69	100

Source: Field survey, 2012.

Majority of them hold very small landholding due to this fact they were compelled to move in order to seek an alternative job for the fulfillment of the family requirements. The young generation are fully detracting from the agricultural work.

4.5.3 Food Situation

The Dalits do not have sufficient land to make ends meet. They don't even have ownership of land they till or which they build their house. This land has either been claimed by somebody else or has never been entitled. A landlord can displace the tenants at his will or retain them under his control (Cited in Ram Ganesh).

Every society has its own food habits .Most of the Hindu society eats Dal, Bhat, Tarkari twice a day. Sarkis have no any district food habits. They take meal twice a day. The first is taken at about nine o'clock in the evening .They eat rice, maize, wheat, and corn floor. Their food items depend on what they get from agriculture, labour and other occupation. The Sarkis very gladly can eat rice, pulse and vegetable twice a day, because they do not have enough good. They take pulse, some dry vegetables potato etc. If they are able to collect according to them, their favorite meals are meat, rice, pulse.

Sarkis are non-vegetarian's .They keep cock and pigs for meat. As Dor Bahadur Bista(1996) says that they eat any animal carcass expect or that of a dog, cat or house. The sarkis of the study area they used to eat beef but not nowadays, if a cow or ox

dies, the Sarkis used to eat meat and sell its skin or they make shoes from that leather themselves. The main crops grown in the study area are paddy, Maize, millet, wheat, Barley, rice, potato etc. In accordance with the land holding pattern case the seem of the people suffer from food deficit. Only few families can meet food requirement around the year from their land and its field. Few families had food sufficiency because the land is situated in the area where there is irrigation facility sufficient and the major crops in a year can be grown. Production in this VDC is relatively more than other VDC. The food situation (Sufficiency and deficits) was also surveyed on the basis of the knowledge of the respondents during field work period which we can observe in given table 4.6.

Table 4.6: Food Sufficiency at Household by Month

Sufficiency Months	Households	Percentage
No land	28	40.58
Up to 3 Months	20	28.98
3-6 Months	13	18.84
6-9 Months	3	4.35
9 Months	5	7.25
Total	69	100

Source: Field Survey, 2012.

As per the collected fact by the researcher from the field among the total 69 respondents who responded on food sufficiency issue, the food deficiency as a whole was reported by 28 (40.58%) household. After studying the figures of the table it is obvious that only 5(7.25%) household can meet their food requirement for more than 9 months from their own production 3(4.35%) household can meet 6-9 months, followed by 13(18.84%) can for 3-6 months and 20(28.98%) can for just meet up to 3 months. Thus, we can conclude that there is food deficit among the Sarkis.

They have very limited land which is not productive and fertile. They do not have their own land. so they have others land, Most of them work for other caste people. Basically they survive on their physical labour. Thus they have to seek the wage labour and other means of source of income to survive .The women generally do work in the agriculture field with the high caste families to solve food problem in their family.

4.6 Traditional Occupation of Sarkis of Arjewa VDC

According to Srinivas (1962), each caste is traditionally associated with a separate occupation, though agriculture is common to all castes from Brahmins to untouchables. Traditionally the Sarkis of Arjewa VDC were shoe and jacket maker. In return these people get money and crops. Beside this, they were found of involving in other works as agriculture related works.

Table 4.7: Knowledge of Traditional Occupation by the Respondents

Occupation	Frequency	Percentage
Leather work	4	5.79
Shoe making	3	4.37
Plough work	13	18.84
Agriculture works	22	31.88
Labour /Construction work	19	27.53
Carpenter	8	11.59
Total	69	100

Source: Field survey, 2012.

As the above table clearly demonstrates that 5.79 percent and 4.37 percent of the respondents reported doing leather related work as their traditional occupation. In occupation they used to manufacture and repair shoes and jackets. Similarly 27.53 percent of them labour or construction work and remaining 31.88 percent each them involved in agricultural work. In agriculture work, it includes working in the agricultural field as 'hali and bause', and 18.84 percent involved in plough work. As the agriculture was the major occupation of the people of Arjewa of Sarkis of the village had relatively higher opportunities to work in agricultural activities.

4.7 Involvement in Traditional Occupation

Since the last decade, there is gradual and continuous change in the occupational pattern of the village though the traditional or was going far from it. Even though due to the gradual change in the socio-political scenario of the state and the advent of education had made these group to realize their status in the society. So the young generation is found detracting from the traditional occupation. When they follow the traditional occupation, it ranked low in the society. So they started some new occupation.

Table 4.8: Involvement in Traditional Occupation

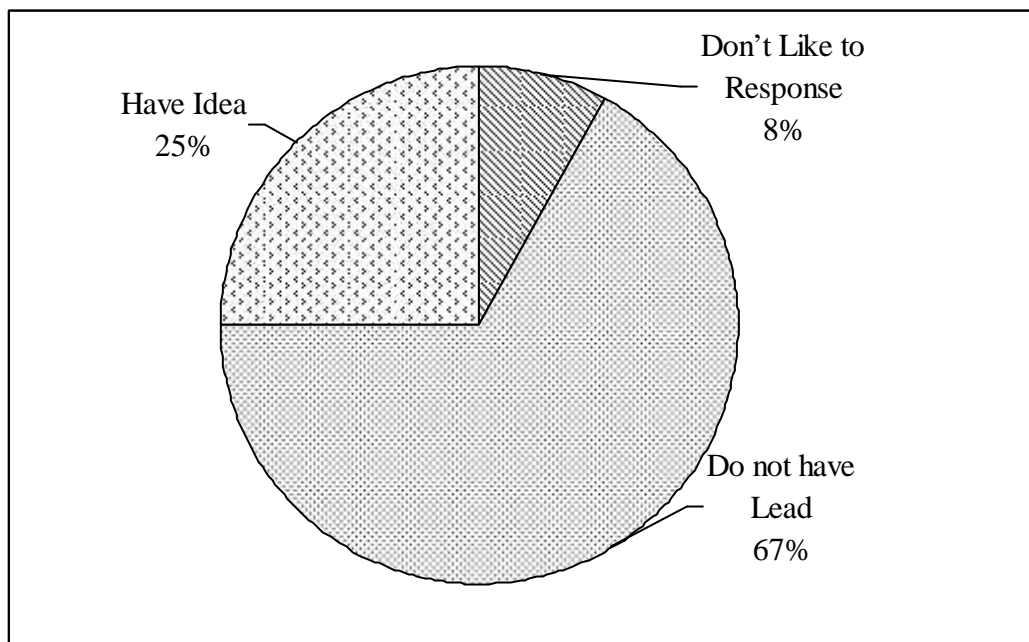
Involved Members	Frequency	Percentage
1 Person	10	14.50
2 Person	5	7.24
3 Person	5	7.24
No one	49	71.01
Total	69	100

Source: Field survey, 2012.

The above table clearly demonstrates that 71.01 percent of the respondents had reported that no one from their family is involved in the traditional occupation whereas only 14.50 percent of the respondents had reported that one of the family members is involved in the traditional occupation. Similarly, 7.24 percent of the respondents had reported that two of the members from their family were involved in traditional occupation, Just 7.24 percent of them had stated that more then five members of the family were involved in traditional occupation. The collected data shows that gradually these groups had the caste base occupation. If the trend goes on continuing on the some pattern then one day it will disappear from the society.

Similarly, respondents were asked about the knowledge towards their traditional skills. They had reported that the following fact shown on the figure 5.

Figure 4.2: Knowledge of Traditional Skills



Source: Field Survey, 2012.

The above figure shows that 67 percent of the respondents had reported that they do not know the traditional skills whereas 25 percent had reported that they knew the skills of their own caste base occupation. Similarly, 8 percent of the respondents had not liked to response the question. From the above fact too .We can assume that the majority of the people from this community liked to shift or already had left their traditional occupation. They also had reported that in the member period one should adjust him/herself with modern skill for survival. Even though 16 percent of the respondents had reported that they had learn this skill from their own father and 3.3 percent from their grandfather.

4.8 Reason for Continuing Traditional Occupation

While in the field work, researcher had observed the Sarki community in Arjewa V.D.C and collected data from in direct method about the continuation of traditional occupation .It was observed that people of the larger family size and with low earning capacity were found to have continuing their traditional occupation. This researcher had asked to the respondents about the view towards the reason for continuing the traditional occupant.

Table 4.9: Reason for Continuing Traditional Occupation

Reasons	Frequency	Percentage
Good income	2	28.60
It is quite easy to follow	2	28.60
To give continuity to Tradition	2	28.60
Lack of alternative	11	14.20
Total	17	100

Source: Field Survey, 2012.

In the above table shows that the responses of those who favor the continuation of traditional occupation.28.6 percent of the respondents had reported that the continuation of own occupation will help for self dependence and to the communal identity. Like wise, 28.6 percent of them had reported for the continuation of tradition and cultural norms. and one respondent or 14.2 percent of the respondents had reported that due to the lack other means for the survival.

4.9 Preferred Occupation and the Causes

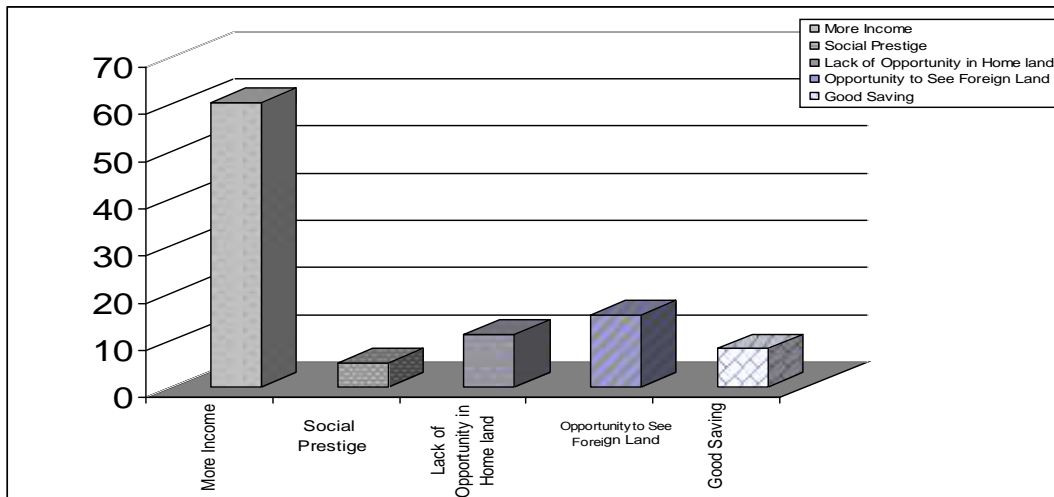
Professions traditionally adopted by the Dalits are looked down by others in the community. They are forced to take up certain new professions (Cited in Ram Ganesh, 2007, Vol. 1)

This study had shown that very few respondents were involved in traditional occupation. The young generations do not like to follow or to learn the traditional skills. The case is more found to the literate peoples who do not like to glue in the old traditional mode of production. That is why, they were more often likely to be mobility from their traditional occupation. When the researcher had interviewed to the respondents, the following facts were discovered for the preference of new occupation.

Division of labour and occupational structure is an important indicator of nature of society in the analysis of urbanization. Change in occupational structure and occupational structure and occupational mobility has been analyzed as significant element in the process of urbanization. The traditional social structure is usually associated with distribution of occupation in the basis of descriptive characteristics. Majority of population in urban areas depends upon n on agricultural (off- farm activities) source of income, this facts has been well brought out by several scholars (Sovani 1966, Sarikwal, 1978; Patil and Talati, 1956) It has also been pointed out that as the size of the city increases greater proportion of population comes to be dependent upon manufacturing process (Hoselitz, 1958).

This study had shown that very few respondents were involved in traditional occupation. The young generations do not like to follow or to learn the traditional skills. The case is more found to the literate peoples who do not like to glue in the old traditional mode of production, that is why; they were more often likely to be mobile from their traditional occupation. When the researcher had interviewed to the respondents, the following facts were discovered for the preference of now occupation. This has been shown in the figure 5.1.

Figure 4.3: Preferred occupation of Sarkis



Source: Field Survey, 2012.

As per the figure it is very clear that 60.2 percent of the respondents prefer now occupation. They stated that for the higher earning of the income. For which they are forced to go abroad and to work there. When they are asked by the researcher, why had you people chosen the foreign employment? 11 percent of the respondents had marked that they had no job opportunities in the native homeland. Similarly, 15 percent of the respondents had reported that they can get an opportunity to see the foreign country.

It is widely recognized facts that the traditional caste based occupation are in the declining trend. The younger generations slowly or rapidly shift to new occupation. To measure the fact researcher had interviewed with the respondents about the intergenerational occupational mobility then the researcher had discover the following facts, the facts collected are listed below in the table.

Table 4.10: Adoption Trend of Traditional Occupation by the Generation

Adopted Generation	Frequency	Percentage
Grandfather	25	36.23
Father	12	17.39
Themselves	5	7.25
Have no idea	27	39.13
Total	69	100

Source: Field Survey, 2012.

From the above table we draw the fact that the trend of leaving the traditional occupation is very high among this group. 36.23 percent of the respondents had reported that their grandfather was involved in the traditional occupation, where as 17.39 percent of among the total respondents had reported that their father had been involved in the caste based occupation. Similarly, just 7.25 percent of the total respondent had reported that they are involved in their own traditional occupation .Remaining 39.13 percent of the respondents were neither involved in the traditional occupation nor do they have any idea about the involvement of their ancestor's traditional occupation. This inter-generation people are gradually leaving their traditional occupation.

When it is found that the trend of occupational mobility is very high the researcher had interviewed with the respondents about the new preferred occupation type. Then the following facts were discovered. The collected information is listed below.

Table 4.11: Preferred New Occupations of Sarkis

Occupational Type	Frequency	Percentage
Store Keeper Abroad	10	15.39
Cleaner “	12	18.46
Heavy Truck driver’	5	7.70
Sales Man”	2	3.07
Helper in Constructional work	8	12.30
Own Business	3	4.61
Seasonal Agricultural Labour	25	38.47
Total	65	100

Source: Field Survey, 2012.

When researcher interviewed about the type of occupation, they preferred as new for them with the one who had that they are involved in other occupation besides than the traditional occupation of leather related work. The following information mentioned above has been recorded by the researcher. The respondents had reported they basically go to abroad as a manpower for cleaner, salesmen, store keeper, heavy truck driver, and some of them had reported that they love to work as an industrial labour. The respondents also reported that the work in some of the constructional work in

daily paid basis whereas some of the respondents like to be involved in their own new business, like emporium, cosmetic shops etc therefore, the collected data demonstrates that most of the Sarkis liked to work in foreign country for better earning. These groups normally prefer the occupation that had higher social prestige, good earning, greater opportunities, and equality in the society.

CHAPTER-V

CURRENT STATUS OF TRADITIONAL OCCUPATION

In this chapter, discussion has been made about the factors and the preference of the new job by Sarkis. Likewise study has been made about the traditional skills that behaviour of the other caste towards the respondents occupation has also been studied, as well as the cause of the unpopularity of the traditional occupation has been presented below.

5.1 Traditional Skills that are Getting Disappeared

Despite the minority the respondents have been involved in additional occupation of Arjewa VDC, they had reported that much of the traditional skill have been disappeared or are on the way to get disappear. The following fact can support with the collected data listed in the table.

Table 5.1: Traditional Skills Getting Disappeared

Skill that are Getting Disappeared	Frequency	Percentage
Shoe making	15	21.74
Leather work	15	21.74
Don't know	39	56.52
Total	69	100

Source: Field survey, 2012.

This table demonstrates that the traditional skill is getting disappeared. In the above table shows 43.48 percentage were involved in traditional occupation but nowadays the leather related goods were find in cheap and attractive model. So men were ware them and the traditional type of jackets and shoes did not ware them. The above percent had reported that due to westernization the ancient skills were devalued. whereas 56.52 percent had remain silence because they had already left the traditional occupation by one or two generation earlier.

5.2 Causes for the Disappearance of the Traditional Occupation

Traditionally Sarki are leather worker in the least they used to make shoes and sell them with other people. There was a patro-client relationship between Sarkii and other caste group. But the development of transport and industries, people started to use the shoes produced by industries. People left to use shoes made by Sarki and gradually Sarkis also forget to make shoes. So that they were compelled to shift away from their traditional occupation. As Blaikie, Camerom and Seddon (1980) says. No one would like to be treated as inferior whatever may be is age, sex and occupation and other accomplishments in life. It is a universal fact of human nature that every body wants to be respected and recognized. Not that they would like to be treated as princes and kings and great personalities but as simple humble human beings who ate to be recognized and respected.

Table 5.2: Reasons for Disappearance of Traditional Occupation

Reasons	Frequency	Percent
Other castes are also following it	3	4.34
Carelessness	1	1.45
It is quite difficult to follow	4	5.8
Lack of resources	9	13.04
Low income and discrimination	4	5.8
Modernization and low income	5	13.04
More use of industrial goods	9	7.24
Do not know	34	49.27
Total	69	100

Source: Field Survey, 2012.

Most of the respondents had told the researcher that they had no ideas behind the disappearance of the traditional occupation. Despite that 13.04 percent of the respondent had reported that due to the lack of resources the caste base occupations were getting disappeared. The raw material cost had touched the sky. These groups were unable to buy it. Whereas 7.24 percent of them had reported that they cannot deny the influence of the industrialization and mechanization. This is helping to produce goods in cheap price. They believed that it is the main factors behind the

disappearance of the traditional occupation. Besides this 5.8 percent to low income generation as well as it's quite difficult to follow. Similarly, the 5 percent of them had reported that now a days other caste people were also been reported to be involved in this occupation, they possess greater means. So, it is getting disappeared from the original caste.

5.3 Adopting Factors for New Occupation

The reported fact shows that the main traditional occupation of the Sarkis of Arjewa VDC is leatherwork and the subsidiary occupation is plough and agricultural related work. Despite this fact, very few are found of being involved in this occupation. When the researcher wanted to test the occupational preference of the respondents, most of the respondents had reported that the foreign employment or the job helps them to earn more . Besides this gradually the groups were leaving the traditional occupation. To raise their social status as well as to make the coming generations future secured by earning more and with saving.

Some of the important facts had been discovered by the researcher which was clearly shown through the different sub heads.

5.3.1 Socio-economic Factors

As Sarkis groups were socially devalued people; their works were not counted as productive by the society. The most important base is that they cannot meet their family requirement by simply adopting the traditional mode of production as base for their living.60.2 percentof the respondents had reported that they had adopted the new occupation for the better earning. They also had reported that those have higher earning have higher social prestige and their social status will also be high. So they shifted for better earning.

5.3.2 External Factor

Different amendments were made by the constitution in the course of time, and have guaranteed the equal right and opportunities to the people, but still marginalized group like Sarkis are lag behinds in using the facilities provided by the state. They are

still not allowed or not given opportunities to use the public facilities. This had remained as one of the main factor for the shift in the occupation. They had reported that if they glue to the traditional occupation, they have to bear more caste based discrimination. Due to that fact they had reported to shift from their traditional occupation. They had further reported that the one who draft the low they themselves were partial to the same law.

5.3.3 World View as Causes

The respondent of the study site had stated that now a days all the goods for any kind of use been produced from the industry in a low price which has even penetrate in the rural economy too. So the traditionally made goods were unable to compete with the modern industrial products goods that is why this group of people became compelled to shift to new occupation. They even say that it is not their wish rather it is their compulsion or the need of time. Some other respondent reported that they lack opportunities in the native land or were unable to compete with the mechanized world.

5.3.4 Livelihood Factor as a Cause

It became the general trend that one who returned from abroad or involved in sumo business have higher standard of living and way of life. That has even tempted the people to move to abroad for foreign employment. Among them the total respondents had reported that they can make the better saving group the foreign employment. The respondents had stated that the foreign employed people used to state much about the comfort and the luxury life in the foreign country. That makes the people wished to go abroad to feel the new life. That had also remained as one of the main factor for the shift in the occupation.

5.3.5 Commercialization

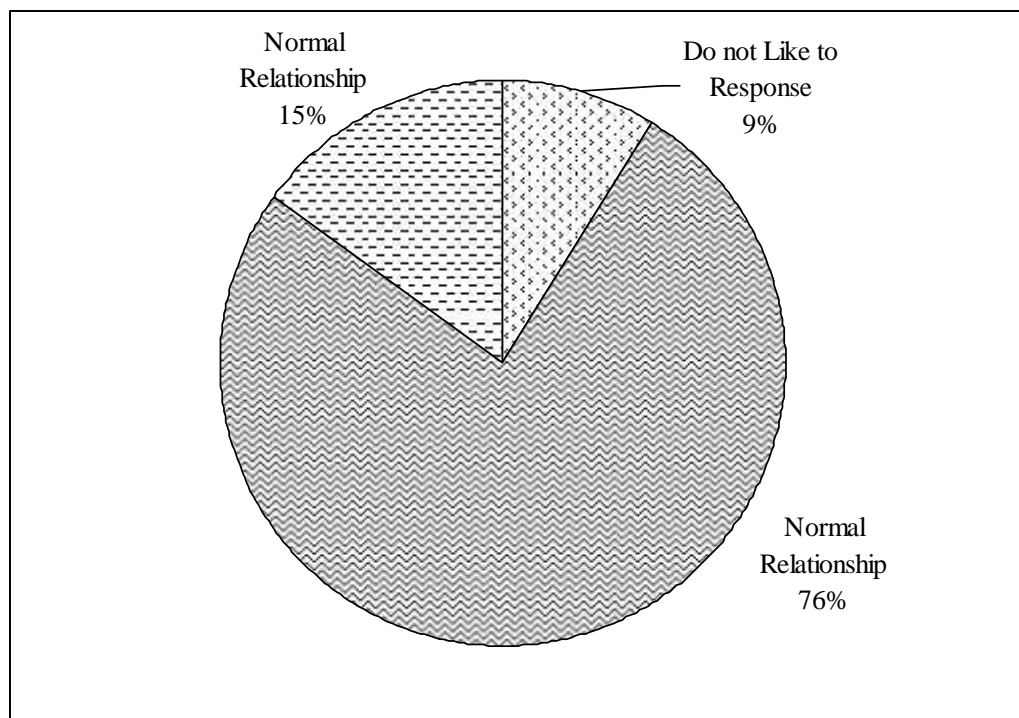
Due to the traditionalism the caste based occupation is getting low popularity among the Sarkis. Some of the respondents had reported that it is very hard and rough to practice the caste based occupation, whereas it is not the same when they; work in the office or in any business. They have to; work for the specific time period as 6-8 hours

in a day and get monthly salary. They had stated that the work is relatively light as compare to the caste base occupation. The price of every thing is getting high so one cannot meet the requirement with just involving in the traditional occupation. It is an era of industrialization that has penetrated to each and every corner of the rural life. That has lead to devalue the traditional manufactured goods .they believe that it is only the young people are following their traditional work. They even lack knowledge and skill towards their traditional occupation. This may be because the lack of interest towards it.

5.4 Behaviour of Other Caste Towards the Respondent's Traditional Occupation

Nepali laws have declared caste discrimination a crime but those who would implement those laws, police, administrators, and judges practice caste untouchability by themselves. Additionally, a deeply ingrained sense of inferiority within Dalits has been difficult to eradicate. Manu divided the work for Sudras as to engage in the sanitation, physical labour and art that provided survive to those in the other three varnas (Manu Smriti,1/91).

Figure 5.1: Behaviour of other Caste Towards the Respondents



Source: Field Survey, 2012.

This figure clearly shows that, most of the respondents still experience the caste base discrimination. They also had reported that they were highly discriminated by the women of the high caste. Very often the male due to the mass contact, experience the less discrimination. Whereas 15 percent had mentioned that they experienced the normal behaviours. They reported that society have always normal attitude towards the occupational caste group.

Despite this fact 9 percent had not liked to response on the given context. Here, it is clearly marked that the Sarkis experienced the caste base discrimination. While adopting traditional occupation. They repair the leathers goods, through the year. in return they were supposed to be satisfied by the ' Bali' provided to them. When researcher asked to them; why they did not raise a voice against it. They simply reported that how could they do so. They help us to sustain our life, we have no other alternatives. This also seems that the traditional occupation helps the people only for just living with low earning.

Similarly, the researcher had asked to the respondents, who had adopted other occupation leaving their own traditional occupation. Following facts were collected. Those were enlisted in the given table. The lower caste people are still suffering from the caste base discrimination.

Table 5.3: Other's Behaviour Towards Respondents Present Occupation

Other's Behaviour	Frequency	Percent
Respectful	9	13.04
Normal	19	27.53
Discriminatory	39	56.52
Others	2	1.44
Not responded	2	1.44
Total	69	100

Source: Field Survey, 2012.

Moreover, it was expected that the one who left their traditional occupation were satisfied with the new occupation. The one that were employed abroad had reported that they do not experience any kind of caste base discrimination. The arrival to the native village again makes them to realize the caste based problem. They feel regard

of being here. On the other hand, the one who were working in the native homeland bears the caste discrimination. The table above demonstrates that 69 percent of the respondent bears the caste discrimination. Even today the official feels hesitate to stay together in any feast or festivals. In the same way 27.53 percent had reported that the behavioral attitude of other caste towards the new occupation is just normal to other, as they reported that, they feel the respectful behaviours from the society.

5.5 Factors for the Less Popularity of the Traditional Occupation

Most of the people want to come out from the traditionalism due to the reason to modernization and westernization .They want to acquire all sorts of modern life. Traditional occupation among the Sarkis has become less popular that is due to many reasons. The reasons can be summarized from the given table

Table 5.4: Reasons for not Adopting Traditional Occupation

Reasons	Frequency	Percent
Low income	42	43.30
Quite Difficult and Trouble	20	20.61
Lack of Resource	8	8.25
Lack of Interest	3	3.10
Lack of Knowledge and skill	14	14.43
Low social status	5	5.15
Discriminatory Behaviour	5	5.15
Total	97	100

Source: Field Survey, 2012.

In the above table, we can discover that the traditional occupation is getting unpopular among the Sarkis of Arjewa VDC, the 43.30 percent of the respondent had reported that, one earns very less income from that. That is some time even unable to meet the basic needs of the family members. Likewise 20.61 percent of them had marked that the traditional occupation is quite difficult and troublesome to them. Whereas 14 percent of them had reported that they do not follow the traditional occupation, due to the lack of knowledge and skills needed for the work. The 5.15 percent and 5.15 percent of the respondents had reported that it marked to low social status and it is the main basis for the discrimination among the society respectively. The cause for the

unpopularity of traditional occupation is because of less income generation as well as need of higher dignity. It is also found that due to lack of resources the traditional occupation is getting unpopular. Similarly, the respondents also had reported that mechanization had brought the low priced goods the market which is also leading for low popularity of the case based occupation.

All the above facts clearly show that there are numbers of factors behind the gradual decline of the traditional occupation. Most importantly the caste base discrimination still exists in the society. That helps the youth to be reluctant from their traditional occupation and to move in search of new occupation that will provide them higher social status and respectable position in the society. Besides this fact Sarkis were found of shifting the occupation for the better earning and higher saving. Due to the reason, 95 percent of them are attracted towards foreign employment. Similarly, these groups had reported that they have least chances to get the better jobs in the country. Traditional skills and knowledge were also been getting disappeared, due to the lack of interest by the youth.

Some of the key informant's participants strongly recommended that the open border and the import of agricultural tools must be stopped, to promote and preserve the traditional goods. The flow of cheap industrial goods had directly placed out the traditional goods. The traditionally made goods were unable to compete with the low price goods of town and are slowly disappearing from the scene. Some of the other participants had reported that high living standard of the people in the surrounding to them was also responsible for the shift of caste based occupation. They like to live as like the other rich people, that is not possible from their traditional low earning occupation due to its traditionalism. So it is getting less popularity among them.

To sum up this chapter, we conclude that the traditional occupation is getting less popular. It is because traditionalism in the occupation. The earning is also very low which do not fulfill the material need of Sarkis presently. The most important fact is that the traditionally Made goods have no any proper market. And the government is also not giving any special attention towards the concern group. Despite the fact concern agencies are highly required to bring some reformative programs and policies to bring up the traditional occupation. In the same way the youth of this group are not getting any support from the society and the state so, they planned to go abroad to do hard job in less salary. All this need acute solution as soon as possible.

CHAPTER-VI

EXPECTATIONS OF SARKIS

In this chapter, study has been done about the Sarkis expectation from the society and with the state for the betterment of their social life and upliftment of their traditional skills. These were included in the following heads, as expectation from the society and the ways to uplift the Sarkis traditional occupation. Here, views and experiences of the respondents about the socio-cultural, economical and political practices and the occupation change and expectation have presented below.

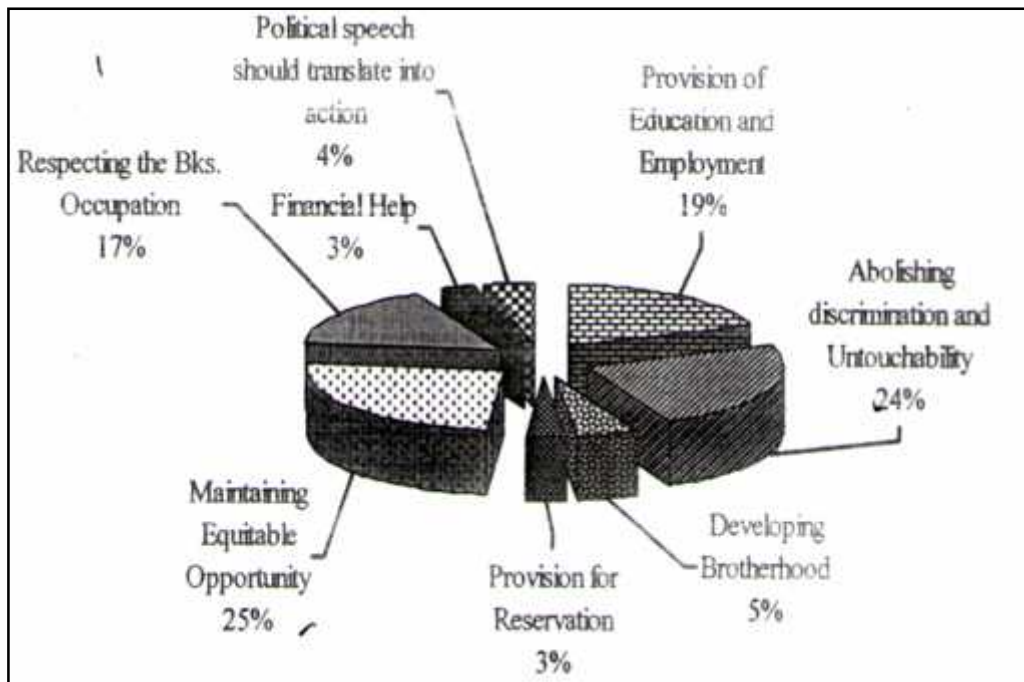
6.1 Expectation from the Society

There should not be any confusion in defining Dalits. It is straightforward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed, and educationally deprived. The movement of development should be from bottom for economic upliftment and from top for abolishing untouchability against Dalits (Cited in Bishowkarma, 2002).

The 1990 constitution has declared that no citizen of the country shall be discriminated against on the basis of caste in their use of public facilities. The Muluki Ain has also detailed punishment for the people who commit such crime. In reality, however, Dalits still cannot use public facilities with confidence and without fear of the consequences. Subsequently, caste discrimination practices still exist. The police force, administration, Hindu religious leader, political leaders and their workers, local representatives and people with Brahmanistec thinking have been actively keeping alive the tradition of caste base discrimination.

Similarly, the respondents firstly used to ask the surname of the researcher. Researcher convinced them that if the people express the real happening and the needs, then the concern authorities will talk to the matter and will bring some better program for you. After that they had reported their expectation from the society.

Figure 6.1: Expectation from the Society



Source: Field Survey, 2012.

The collected facts clearly resemble the real image of the social status of the research area. That still the Sarkis of the area reported the experiences of caste discrimination in different forms. The 25 percent of the respondents had reported that due to the low caste they get less job opportunities and other social and public facilities. They wanted the society be free from all kind of caste and racism. Then only all can contribute for the nation's upliftment. They also had reported that as a member of society they should also be provided equal chances as like other caste groups. Brahmins thinking must be eliminated from the society.

Despite the reality 24 Percent of them had reported that they still experienced caste base discrimination. So the respondents had suggested that the society must be made free from the feeling of castism. And develop a brotherhood relationship among each other for the communal progress and Mutual Corporation for the national integrity.

Similarly, 16.7 percent of the respondents expressed that the member of the society must have respectable attitude towards their traditional occupation so that they can work effectively and without fear. That will help to develop better specific skills to fulfill the societal needs. Likewise, 18.8 percent of them had reported that there should have equal provision of education and employment to these groups as like

other caste. Some of the respondents had reported that their children they had not admitted to the school. If they admit their children in the school, they notice hat the children were no treated nicely. So, the respondent had strongly recommended for the society free from castism.

6.2 Expectation from the State

Dalit problem is not a social problem, thus it should not be taken as social and should be taken as political problem.

Chakraman Bishowkarma (Cited in Situational Analysis of Dalit in Nepal, 2002).

The most important requirement of the time is to conduct a base line survey with nationally representative sampled to identify the Sarkis problems and issues. Also, the national census all national and local level surveys and studies by government and non government levels are to be made mandatory to collect disaggregated information of Sarkis. So that further studies could be carried out in the different aspects of Sarkis.

The respondents had reported had they have great dealk of expectation from the state, concerning their status and position In the society as well as to the gradual declining of the traditional occupation. The reported expectation can be summarized through the given table.

Table 6.1: Role of State for Uplifting the Sarkis

Roles of the State	Frequency	Percentage
Provision of Education and Employment	35	18.40
Abolishing discrimination and Untouchability	23	12.10
Equal Opportunity	22	11.60
Translating Speech into Action	39	20.50
Avoiding unnecessary Politics in the name Dalits	2	1.10
Safeguarding the Right and Duties	24	12.60
Providing Financial Help	9	4.70
Provision for Reservation	36	18.90
Total	190	100

Source: Field Survey, 2012.

*Frequencies of the respondents are higher than the sampled sized, since the question was of multiple response type.

The respondents had reported that serious constraints for the Sarkis empowerment are the prevailing caste base discrimination. That is reported by 12.1 percent. They told the researcher that they were discriminated by the high caste and indigenous nationalities in many areas of their social, economical and political life. They further reported that they don't feel socially equal with these groups of people. 11.6 percent of the respondents had told that up to today they had not courage to protest discriminatory behaviours and they reluctantly accept these as their fate. Therefore, the respondents want that state should be concerned to the issue for the upliftment of this group .They too are the citizen of the state, so it's the duty of the state to make some mandatory law to bring the society into equilibrium.

Moreover, 20 percent blame that the government is responsible for the caste vase discrimination. The government political leader expresses lots of popular speeches for the upliftment of the Dalits which do not turned to an action. It only remains in the speeches. Despite the government policies and programs on the Dalits upliftment over the year (such as the introduction of the new legal code of 1963, the constitution of 1990 specific policies in eight and nine five Yrs plans) and proliferations of many NGO's and INGO's enhancing the quality of life of Dalit and their traditional occupation, the fact of Dalits has not improved much over the year. Respondents had further reported that up to toad, the government policies and programs fall short and NGOs and INGO's are not very effective in improving the qualities of Dalits ways of life in Nepal. Also the sound strong and serious political commitment is very essential even today on the part of government for the Dalits upliftment.

In this context to the education 18.4 percent had reported that among the Sarkis, the low level of literacy rate and sharply declining education attainment in higher level. Especially the women had serious constraints in over all Sarkis empowerments. The reformations in the traditional socio-cultural setting are sought more with education and awareness. Moreover, the education among them has two dimensional effects; first change in attitude and behaviours within themselves and secondly, change in the inter community culture. They reported that policy interventions were required to elevate the educational status of Sarkis in Nepal.

When the respondents were been asked about the case of employment and reservation policies of the government. Researcher had discovered two dimensional replies as the educated people had reported that it is one of the policies of government to subordinate this group in the name of backward groups. They expect the equal opportunities basis like other caste. To clear the caste discrimination illiterate respondents had reported that it is the good policies of the government to uplift these groups. Even though 18.9 percent of the respondent states that the government needs to adopt the policy of reservation to uplift the status of Sarkis.

They further expect that government's foremost concerned is to make job guarantee to these groups so that the status of Sarkis can be uplifted. They also reported again that the government should not be in any confusion while defining the Dalits. It is straight forward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. So the movement of development should be modernized. There should be no government taxes for the industries and enterprises related to Sarkis traditional skills. This will help to safe from being endangered.

At the end we can conclude the chapter that, there is a need of campaign against untouchability practices and it must carry out through a partnership between Sarkis and non-Dalits. A collective forum of Sarkis and Non- Dalits against untouchability and discrimination should be formed. Similarly, they must develop their bargaining powers in terms of demanding what they have been promised by the concerned agencies and the government. These events are just a few among the many that have come into public awareness. The government administration and political parties have not sufficiently directed their attention to these issues. That needs acute solution.

CHAPTER-VII

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary and Findings

This study centrally focused on the Occupation change among Sarkis: A sociological study of Arjewa VDC, In Baglung district. This study has the general objective of studying the patterns of occupational shift among the Sarkis in Arjewa VDC , while following are the specific objectives.

-) To study the changing pattern and occupational preference among Sarki.
-) To asses the factors that fostered shift in their occupation.
-) To find the Dalits expectation from the society and the state

In this research some research problem questions are follows:

-) What traditional skills do still exit of this Sarki of Arjewa?
-) What is the Respondent's perception towards their occupational shift?
-) Among the Sarki which new occupation is mostly preferred?
-) Are they really satisfied in the shifted occupation?

To fulfill the objectives of this study, field work was carried out at Arjewa VDC in Baglung district. After it, researcher did literature review in chapter two and knew that it is a difficult task for me. In Spite of it, in chapter three, researcher decided the technique of data collection; participant observation, non-participant observation, house hold survey and interview. The data of Sarkis were collected through observation, interview key information etc. Economically, socially and emotionally joint or extended family system was a norm in the traditional Nepalese society.

Due to the limited resources such as budget, time main power etc all Dalits of the study area were unable to include in the study. Besides this, the universe is of small population size. Since this group is reflecting more shift from traditional occupation. Very few are found of involved in their traditional occupation. So the household of

the Sarkis build in ward no 5, 6 and 7 of Arjewa VDC have been the universe of the study.

This is an exploratory as well as descriptive study and so, it has followed both of these two types of research designs. The households built in the 5, 6 and 7 of this VDC has taken as universe and had made the census study. All 69 households of Sarkis of the study area were included in household survey. For this purpose of the study observation, interview schedule were adopted as data collecting technique of Sociological research, to collect qualitative and quantitative data. Thus, the data collected for this study is dominantly primary. Researcher collected secondary information form different sources and conducted participant observation for more then two years. To perform analysis, secondary data for previous condition and interview to know the present condition are more important. Similarly, participant observation has another task to analyze the present condition.

Findings

The reasons for continuing traditional occupation were as follows:

-) Poverty
-) Compulsion to feed the family members.
-) No other alternatives since one lacks skill in other works and
-) Prefer to continue ahead the same job of the government helps to mechanized the traditional works.

The reasons for the preference of new occupation were as follows.

-) Lack of market facilities for the traditional goods.
-) Caste base discrimination as customary practices
-) Low income of the parents.
-) Higher and secure future earring abroad.
-) Hard and rough with traditionalism in the caste base occupation.

7.2 Conclusion

The income presently earned by the respondents performing different occupations beside the traditional one is an undeniable significant component of the economy. Similarly, the households of the respondents in the study site could not satisfy their needs by only adopting traditional occupation so they are compelled to choose the alternative occupation for the fulfillment of the primary needs to the next generation. Traditional occupation alone cannot meet the modern requirements. Traditional skills for the work are insufficient to meet the determined minimum level of food and clothing needs. Caste exploitation and discrimination is the main cause for the low earning from the traditional occupation. This has also remained as a source of subordination to the Dalits. Besides this, it urges the low earning so the respondent cannot only rely on the caste-based occupation, when it helps to earn too less. Different social practices, and rough and hard work, low income earning and low social prestige had forced the Sarkis to seek a new means of livelihood. The non-caste-based occupation helps them to be free from the caste-based discrimination and the case of low earning. New adopted occupation has been an important economic option to maintain substance which has to raise the standard of living of the respondent as well as it contributes to fulfill immediate needs and family requirements. Adoption of a new occupation has contributed to increase the access to other livelihood assets.

It is observed that education has a direct bearing on gross and upward occupational mobility. The higher educational attainment has a positive association with educational aspiration of respondents for themselves as well as for their children. Occupational prestige has an important bearing on the dissatisfaction with the present occupation. Lower the occupational prestige the greater is the dissatisfaction to their traditional occupation. Similarly, the occupational prestige is an important explanatory variable. The goods have higher demand but in low price from the consumer. That is only possible when it is produced in massive rate like industries. So another factor behind the disappearance of traditional occupation is because of wide use of the modern industrial goods. The mechanization has replaced the traditional skills. So it is clearly seen that some important policies for the modernization of Sarkis skill and traditional occupation are very essential.

7.3 Recommendation

For the upliftment of the present conditions of Sarkis, the following recommendations are made

-) Education is the transformation of development process which gives sustainability of every aspect of the life of the people, so, illiteracy within Sarki community must be eradicated through active education system through formal education.
-) Improve the education and spray the slogs for education and spray the slogs 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 lied drinking Raksi, and smoking and gambling.
-) Economically they are very poor and living absolute poverty. So to improve their economic condition. They should be provided with skillful education training should be launched to create productive and self-employment. They should be provided with skill developing training or income generation activities like shoe making, jacket making carpenter etc Along with these training. They should be provided appropriate credit and market facilities.
-) All the upliftment plans, polices and programs should be from the bottom for the socio-economic upliftment and from the top for the abolishing of untouchability against Sarkis. There should be strong provision of penalty and punishment for those who are guilty of discrimination and untouchability against them.

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Annexes-I
(Interview- Schedule)

Part-1

Socio-economic introduction and Occupational Change among Sarkis

1. Name of household head Ward No
 Full Name of interviewee Tole
 Caste Age
 Religion Sex
 Language

2. Description of the family

S.N	Name of the members	Age	Sex	Relation to head	Marital status	Education

3. How many generations are in your family?

Joint	Nuclear	Extended

4. Do you have your own land?
 a. Yes() b No()
5. If yes ,than how much do you have?
 a. Khet ropani b. Pakho ropani
 c.pasture land ropani. d. others.

6. Who has the ownership to the land?
 a. Males () b. Females () c. Both ()
7. Have you used others land for farming?
 a. Yes() b. No ()
8. Is the production sufficient to meet annual food required of the family?
 a. Yes () b. No().
9. How many months does the food you produce sustain our family?

Below 3	3 to 6	6 to 9	9 to 12	Surplus	Remarks

10. What do you manage the shortage of food?
 a. By taking loan() b. Raise and sell animals()
 c. From lab our with the village()
11. What are the main sources of income of your family?
 a. Agriculture () b. Wage labour () c. Good job ()
 d. Business () e. Traditional occupation () f. Others ()
12. How much is the monthly income of your family?
 a. NRS (Approx) () b. Do not like to respond ()
13. Are you the real inhabitant of this place or migrated from other place?
 a. Inhabitant () b. Migrated from other place ()
14. From where have you been migrated?
 a. From VDC () b. Tole () c. District ()
15. When have you been migrated?
 a. Year () b. Date ()
16. What fostered you t o migrate from there?
-
17. What is your traditional occupation?
 a. Agriculture () b. Animal husbandry ()
 c. Madal making () d. Business () e. Others ()
18. How many members of your family involve in the traditional occupation at present?
 a.1% () b. 2% () c.3% () d. 7% ()
19. Do you follow your traditional occupation?
 a. Yes () b. No ()

20. If yes why do you continue the occupation?
a. Good income () b. Easy to follow ()
c. To give continuity to tradition () d. No alternatives ()
21. From where had you know about the skilled mentioned above?
a. Grand father () b. Grandmother ()
c. Father () d. Other ()
22. What was the occupation of your past generation?
a. Your fathers() b. Your grandfather ()
23. At what age have your learned these skills?

24. Why have you not followed your traditional occupation?
a. low income () b. Rough and hard work ()
c. Lack of resource () d. other ()

Thank you for your kind cooperation!

Part-II

Factors that fostered shift in their occupation

1. Do your parents know about the traditional occupation?
a. Yes () b. No ()
2. What were the traditional occupational skills followed by the grandparents?
a. _____ b. _____
c. _____ d. _____
3. What were the behavioral attitudes of those people to whom they render their services?
a. Brotherly relation () b. Normal ()
c. Discrimination () d. Other ()
4. What was /is the occupation of your parents?
a. Grand father () b. Grandmother ()
c. father () d. Mother ()
5. What may be the reason that the patent had left the traditional occupations?

6. In your opinion should the traditional occupation be followed?
a. Yes () b. No ()
7. Why should it be followed?

8. What is the attitude of other towards your traditional occupation?

9. Which traditional skills are gradually getting disappeared from the society?

10. What are the causes behind the disappearance?

11. What is your present occupation?

12. Are you satisfied with the present occupation?
a. Yes () b. No ()
13. Which occupation do you want to prefer to your children?
a. Leather work () b. Business ()
c. Foreign employment () d. Other ()

14. Which occupation is mostly preferred by the young generation of your caste?

15. What is the reason for choosing this occupation?

a. Higher income () b. good social status ()

c. Easy to work () d. other ()

16. Among you which new occupation is mostly preferred?

17. How much do you earn from the new occupation?

18. Why do not you prefer your own traditional occupation?

Thank you for your kind cooperation!

Part-III

Expectation from the Society and the State

1. How is the behavioral attitude of the people to whom you render your service?
a. Brotherly relation () b. Normal ()
c. Discrimination () d. Other ()
2. In general what should the society need to do to uplift the traditional skills of Sarkis?

3. What should be the role of state for that?

4. What can the civil society do for the betterment of the situation of the Sarkis social status?

5. What is local people's perception toward your occupation pattern?

6. Have there been any external interventions in your occupation?

7. If yes, by whom and what have been the impacts of these interventions on your occupation?

8. Do you think that such types of external intervention should be a part of management activities?

9. What were the behavioral activities of those people who intervened over you?

10. What roles have NGO'S and other institutions played for organizing and managing your occupation?

11. What is your perception on your Organization Management System?

12. Do you want to say anything or any suggestion for us?

Thank you for your kind cooperation!

Annex-II

Checklist for Interview with Key Informants

1. Demographic features.
 - History of settlement in the study Area
 - History of the Sarkis community
2. Socio-cultural features
 - the food habits
 - Language
 - Life cycle ceremonies and their expenses.
3. Inter –caste relationship.
 - Between higher castes and Sarkis (Patro-client relationship)
 - Between untouchables.
4. Changing trends of the Sarkis community
 - Occupation
 - Education
 - Socio relationship
5. Caste based discrimination and related matters
 - Prevalence of caste-based discrimination.
 - Area of discrimination.
 - Attitude towards caste based discrimination
 - Altitude towards caste based discrimination
 - What are the causes for the change of the traditional occupation.
 - What are the causes for the change of the traditional occupation
 - What should be the role of society and the state towards the Sarkis?

Annex-III Study Area



The Study Area

Annex-IV
(PhotoGallery)



The Researcher Collecting from her Informants.



Observation of Shoes Making Process



The Researcher Asking Question with Respondents.