

CHAPTER ONE

INTRODUCTION

1.1 Introduction of the study

Nepal is a small, beautiful and developing country. According to the national statistics: 31.1% people are under the poverty line (NLSS-2001) and Nepal is classified as a least developed country, According to Oxford University (2010) 65% people are poor in Nepal and according to Human Development Report 2001 the aggregate human condition of the people of Nepal rank is 136th position in the Human development in out of 192 countries.

In this condition, there are different tribes, castes and ethnic groups .Especially Dalit people give up their own traditional occupation in changing context, Sarki are one of the poorest and backward castes in Nepal. Mainly Dalit people are living with innumerable problems like socioeconomic, cultural and political then other caste people .Dalit people are dependence in upper class people. Their inherited land isn't sufficient to sustain their livelihood. Struggling to survive, they sewed the shoes to earn money and materials stay alive as secondary occupation.

The Muluki Ain (1963) has eliminated the caste -based discrimination. Even though caste discrimination is considered as a social crime, still now, in the rural areas the caste discrimination has not been completely eliminated. Such type of social discrimination has manipulate the socio -Economic development of rural area mainly Sarki ethnic community.

There are vague differences between upper and lower caste. Sarki has not been aware of social change, Traditional norms and values. In majority of cases, still Sarki community are not allowed to enter inside the temples and not allowed to fill water from the public water source from where so-called upper class fill water. If the Sarki people touched the tap or water well, the water would consider as impure. The Sarki people are not allowed to inter the house of so-called upper-class people. Moreover, at tea stall, if a lower caste drinks tea he/she has to clean of the cups, but for the higher caste, the shopkeeper himself cleans the cup even though the Sarki people pay equal amount of money for a cup of tea (Caplan, 1972). The Sarki of Neelakantha V.D.C of Dhading

district has some major problems in their indigenous knowledge and skill especially in rural areas such as social exclusion, social discrimination, untouchables and indigenous knowledge skill. Sarki are the major parts of study which influence on the socio-economic, cultural and traditional occupational aspects in Neelakantha VDC.

The traditional knowledge and skill of Sarki ethnic group is for sewing shoes. They are giving up their traditional occupation because they are not able to fulfill their basic needs by their traditional occupation. Very few people take part in sewing work. Most of the Sarki people are performing agricultural activity, some of them are going in India and other countries to work and rest are forced to work as daily-wage-labor. In this context, from sociological point of view, it is very important to find out what would be the main factors that fetch the change in the Sarki society of Neelkantha VDC. The socio-economic condition of Sarkis is almost same as it was in past.

1.2 Statement of the problem

Dhading District, a part of Bagmati Zone, is one of the seventy-five districts of Nepal, which is known as a landlocked country of South Asia. The district, with Dhading Besi as its district headquarters, covers an area of 1,926 square kilometers and has a population (2001) of 3,38,658. The mountain range "Ganesh" is the predominated mountain range. Dhading is well-known district and important strategic location too because it has played as a neck of Kathmandu Metropolitan city. Numerous vehicles come through Dhading. It means there is highway from Kathmandu to different places of the country. Which covers about 84 km highway in Dhading.

Headquarter of Dhading is Dhading Bensi. Although, it is small city, it is beautiful. The rivers, Arun and Thopal are flowing in the side of the city. The circumstances of the place have been gradually changed, facilities are being increased and people are being educated. These are some of good symptoms of development in the society. It has full of religious places but not been distinguished as anticipated. Because of lack of advertisement, important places and religious places are in shadow. It is clearly can observe that the condition of those places are miserable due to weaknesses of local people and government.

Headquarter of Dhading is located in Neelakantha VDC. It is developed VDC among others 50 VDCs of the district. It looks like a valley. It is the most appropriate places for

all the dwellers of the district because all the government's offices are located here. Therefore, it has uniqueness importance. It is different from other VDCs. The total population of this VDC is 20182, where male populations 9406 and female population is 10776. Similarly, the total population of Dalit is 18% (2915) and Sarki's population is 766, where 333 are male and 433 Female. In average, Sarkies are highest in number of population here. Their economic condition is very poor. Most of them are farmers and porters. They don't have enough land. So they are obligated to go foreign country or work as daily-wage-labor in village. Their main traditional occupation is making shoes. But it has been losing day by day. All of the Sarki people are scattered in different works. Their socio and economic status is very poor than other caste's people. They do not have sufficient own land; do not have full access in education, health, sanitation and so many other facilities.

Present socio-economic status of Sarki at Neelkhantha VDC is outcome of several social discrimination, prejudice, cultural behavior and poor economic foundation of themselves and lack of enough support from social development organization. Thus this study is essential to identify the constraints of Sarki to maintain better livelihood, earn social respect and self esteem, and preserve customs and rituals to save unique ethnic identity.

Having a high dense population of Sarki in Pauwa no research study has been conducted until this date. To fulfill this gap between necessity and probability this research would be milestone for all social development stakeholders.

However, the study addresses the following research questions.

1. What is the identification of Sarki caste and socio-economic status?
2. What is the indigenous knowledge related to the occupation of Sarki?
3. What are the problems of Sarki are facing their traditional occupation?
4. What are the income sources of Sarki?
6. What is the causes of backwardness of Sarki.?
7. What kind of relation of Sarki has with other ethnic group?

1.3 Objectives of the study

The general objective of the study is to find out the socio-economic status of the Sarki of Neelakantha V.D.C. of Dhading district. The study collects the original information about the Sarki in Neelakantha VDC to find out the clan of Sarki living in study area.

1. To analyze socio-economic status of Sarki in the study area.
2. To examine the relationship between Sarki and other caste community in the study area.
3. To analyze the causes of backwardness of the Sarki.

1.4 Rationale of the study

This study helps to know about Sarki society of Neelakantha VDC of Dhading district. Which is the past of Sarki society of Neelakantha VDC as well as Dhading district. This study focuses on the Sarki's social, economic, cultural and ritual condition. It will help to understand the overall living condition of Sarki. They are living very hard life in society from which they are replaced their traditional occupation. They are living in very poor livelihood condition and nobody respects of the Sarki in society.

It is very important to eliminate of social discrimination and prejudice for social development of a society. For the betterment of Sarki people, the national government and various social development organizations like: NGOs and INGOs must take the necessary steps towards the socio-economic upliftment and betterment of present downtrodden living condition. This study would be helpful and important to making policy, planning of government for social development.

1.5 Assumptions and limitations of the study

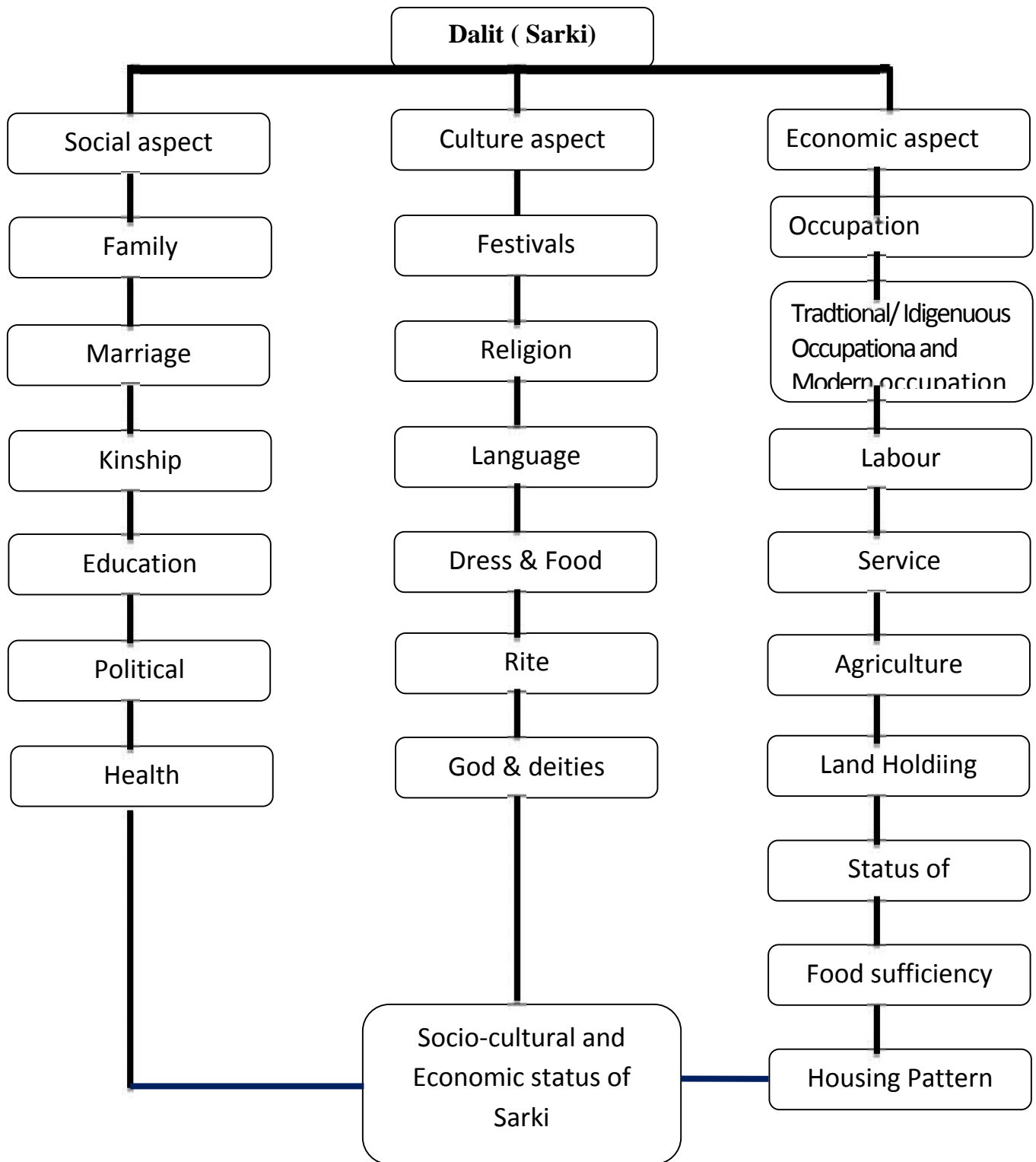
Every research has its own limitations. Similarly, this study is not exceptional. This study is based on some limitation around the socio-cultural and economic status of Sarkis in Ward no. 1& 2, NeelkanthaVDCof Dhading District. This study is case study. So, the conclusion drawn from this study was mare indicative rather than conclusive. The conclusion could not be generalized for the whole. But, the inferences might be valid to some extent to those areas which have similar geographical and environmental setting. The limitations of the study are as follows:

1. This study intended to highlight the situation of the Sarki community of the Neelakantha VDC of Dhading district, so the study may not be able to pretend overall socio-economic condition of Sarki ethnic group in whole district.
2. This study completely neglects the other aspects of Sarki rather than objectives.
3. Main sources of the data's are based on the direct fieldwork and only few data are taken from the studies of secondary sources and concern organization belonging to Sarki.

1.6 Conceptual framework of the Study

To find out the socio-economic status of Sarkis of Neelkantha VDC of Dhading district, the following conceptual framework is used.

Figure no.: 1
Conceptual framework of research study



The conceptual framework has been made to analyze the main three aspect such as socio-cultural aspect, economic aspect, relationship between other cast of society and causes of backwardness of Sarki in Neelkahtha VDC, ward no. 1 & 2 Pauwa, of Dhading district. These major components act as the input of the model as sow in the given figure to achieve the output on socio-economic status of Sarki. Social aspect deals with family, marriage kinship, education, political participation and health. Cultural aspect deals with festivals, religion, language, dress & food, rite and god and deities. The third economic aspect would explore on occupation, labor, agriculture, land holding, status of indebtedness, food sufficiency and housing pattern of Sarki living in ward no. 1& 2, pauwa of Neelkantha VDC. There can be seen strong interrelationship between three aspects. If food sufficiency, health, education is inadequate, it has effected direct on economic status of the society likewise, if the people could not have any occupation that affect on social and cultural aspect too. Joblessness lowers down the socio-economic status of the society. Socio-economic status of the society mainly depends on social aspect and economic aspect of the society. these above all is the indicators to understand the living standards and social upliftment of the society.

1.7 Organization of the study

Organization of the study has made the subject matters in different chapter. Therefore, this research report divided into 5 different chapter and topics to make the study easy to draw the attention of others towards it.

The first chapter is about introduction of the study, which contains introduction of the study, introduction of the study area, significance of the study, statements of problems, objectives of the study, limitations, conceptual framework and organization of the study.

The chapter two is about literature review of selected topic of the study. Presented literature review first explains the theoretical review of subject than empirical study of subject in gocalization (Globalization and localization) order and at last occlusion from theoretical and empirical literature review.

The chapter three is about methodology adapted to prepare this study. It contains conceptual framework of research methodology, research design, nature and sources of data, universe/ population of study, sampling design, sample size and sampling procedure, data collection methods and tools, data processing methods and analysis methods.

The chapter four is about interpretation and analysis of finding. This chapter describe and analysis all collected data by valid and relevant methodology tolls and technique. Data's are not merely describing the statement of information it gives open platform to further discussion. It presents data to with supported evidence or time of reasoning.

The chapter five is summary, conclusion and recommendation. It includes summary of collected information, conclude with the base of objective and give recommendation for further study and implementation plane and policy for target group.

CHAPTER TWO

LITERATURE REVIEW

This chapter deals about more or less some basic parameters of pertinent literature of theoretical implication and study topic concern book reviews by different scholars and magazines. To illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio-economic situation of Sarki Community. Included literature review is arranged first global study and then local study (Glocalization Method).

2.1 The study of 'Thar' and 'Gotar' of Sarki

Various theories have been developed to understand the human society like evolutionism, diffusionism, structural functionalism etc. But structural functionalism theory by Emil Durkheim, Malinowski, R.K Merton and A.R. Redcliff Brown is applied study the human society and cultural more definably. This theory defines society through the system approach for the existence and the continuity so of the whole system all parts and elements exist and work independently so that, they are connected to each other. R.K. Merton emphasizes on the structural function of the society. According to him social event, rituals, do not always work positively, but in the view of some other this might be functional and for other this could be dysfunctional as well. The society exists as stable if social elements function negatively, "Caste social mobilization and Sanskritization by Prayag Raj Sharma. He is successful to highlight the changing socio-cultural institution like family, Marriage, Kinship and relation.

The traditional and primary occupation of the Sarki was shoe-making, but nowadays only a few among them are occupied as leather-workers or cobblers. They have family deities and a village deity. Some of their deities are Santala Devi, Maidevta and Dat Kali. Their witchdoctor is called lama or jhankri. (Sarki in Nepal Ethnic code.htm)

In the Hindu religious text Manu was originated through God Brahman and through Manu the human generation flourished. The specific sectors of the Manu Generations are the Rishi Muni and the Gotras. They are the names given to the families of these Rishi muni. For example; Bhardwaz Rishi's generation is called Bhardwaz Gotra. Similarly Gargkasi, Kusika, Dananjaya, Atri, Basistha, Atraya are the other Rishi Muni and their families took their names as Gotra.

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

2.2 Theoretical literature review

Famous scholars Katar Singh from Indian society stated that, rural development itself a very compulsion phenomena but first effective outcomes must be seen in freedom, basic need, self esteem, of local peoples. So, socio-economic aspect is a globally significant aspect which can give a glimpse of every community member's situation.

The priestly Brahmins were the top of the cast hierarchy with Kshatriya (king and warriors) just beneath them, next came the Vaishya (Merchants) and the Sudra (peasants and laborers). Beneath everyone were occupational groups, considered "impure" and "untouchable" or Achhut. They now call themselves the Dalits. In the Hills, the top two ranks (priest and warrior) and the lowest ("untouchable") rank were filled by the in-migrating Hindus of Caucasoid stock who spoke an Indo-Aryan language on which modern Nepal is based. The middle rank was accorded to indigenous groups, generally of Mongoloid racial stocks. These Matwali groups are classified by the Hindu, generally spoke Tibeto-Burma languages and followed Buddhism. The Matwalis comprise the Adivasi janajatis (indigenous nationalities) Unequal citizens. The Muluki Ain or country code (1854) brought all these diverse groups together under a single legal system, but accorded differential privileges and obligation to each caste and sub-caste. For many groups, therefore are the conquest by the rulers of Gorkha and their subsequent unification of Nepal. (Word Bank, 1990)

Below presents the Hindu caste system that marks one important framework within which the people relate to each other.

Table No. 2.1

Hindu caste system

Sanskritic Varna Equivalent	Nepali Varna or Caste Group	Caste (or Jat) in Nepal and Vicinity	Ritual Category
Brahman	Brahman	Upadhyaya or Jaisi	Tagadhari (Wearers of the sacred thread and chokho (pure water acceptable chokho (pure, water acceptable) pani Nachalnee (Impure, water not acceptable)
Chhetri (warrior)	Chhetri, Thakuri	Brahman	
Vaisya (Businessman and Herdsmen)	Matwali (Liquor Drinking)	Chhetri	
Sudra (Untouchable)	Sano Jat (Low Caste)	Gurung , Magar, Newar, Dhami, Matawari, Kami (Iron worker) Sarki (Cobbler) Damai (Tailor) Baddi Gandharb.	

(Source: Leach, 1960)

Socio-economic situation is a general phenomenon. It is also one of the subjective, Value loaded and contextual universal factor. Socio-economic means relating combination and interaction between social and economic factors. Situation is complex subject matter of many components/elements including social, economic, political, religious, demographic and other aspects. It is certainly not early to take to access the social and economic situation of people. The trend of socio-economic situation means system of so social stratification. It refers to combination of various phenomena, aspects, variables and economic index of rank which used in research studies. The term is often used to deal with stratification in a community in global scenario. With the need for the assumption that these are distances social classes. (Oxford Dictionary, 1989)

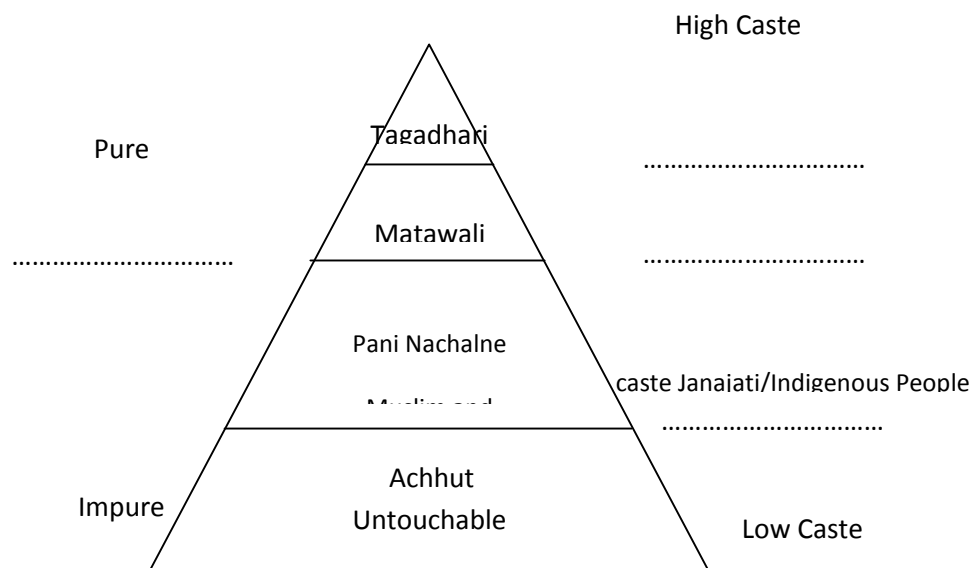
'Community is my university' -Prof. Jennifer and community development is a strategy to Rural Development. Such types of approach have focused that without community development, rural development is impossible. So, in the universal perspective socio-economic situation and cultural practices of any community can be seen as framework of development and underdevelopment nation. According to Fred Regs' Development is a revolution it tries to increase per-capita income by growing economic

structure and high level social mobilization. It means development is impossible without upliftment of socio-economic situation and cultural practices of any particular community.

Nepal is taken as one of the first places of human origin, its civilization and culture. Nepal is a multi cultural country. The constitution of Nepal 1990 has a vision that encompasses social harmony and equality of development opportunities for all castes and communities. However, continuing unacceptable level of caste discrimination through Nepal Brahman, Chettri, Vaishya and Sudra within the Hindu social hierarchy. Sudra occupies the lowest rank. The Members of this caste group are treated as untouchables and referred to as dalits (the oppressed).. Dalits and non dalits are not allowed by social custom to touch each other in any physical way particularly so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and area educationally disadvantaged (FEDO, 2060 BS).

Figure No. - 2.1

The Nepali Caste pyramid



(The area showing the different groups in the triangle does not represent population size.)

(Source: World Bank, 1990)

At the program level, national planning commission (NPC) made special provisions for Dalits in the Eighth plan (1992-1997), Ninth plan (1997-2002) and Tenth Plan (2003-2007) and 3 years Interim plan (2007-2010). The Eight plan of Nepal (1992-1997) conceived the essence of Dalit reformative programs such as social security, scholarship skims grass root level based project, social awareness campaign etc. Similarly the Ninth Five years Plane not only outlined five major objectives for Dalits upliftment but also put forward a vision of 20 years programs for elimination of all forms of discrimination likewise, it has focused on Dalit empowerment and development program (NPC,2002).

According to the Tenth plan “In title of Dalits and Neglected Communities”, explain the Dalits who have been back warded from every aspect of socio-political, economic issues because of the prevalence’s of aged old poverty and social deprivation. In this section of population could not get social respect in practice due to existence of caste system and in human behavioral because of in effective enforcements of acts, which categorically has made the system punishable. In this way, we can easily o say that Dalits are poorest of the poor in many aspect in Nepal.

A book “ Chhapama Dalit” under in title “ Dalit Jati Ra Garibi” It’s over view has carry out two major points which is “ A type of occupation and what its situation and other, they left their traditional occupation. A survey shows about 40 percent Dalit are leaving their own traditional occupation. Among them, the Terai Dalits economic condition is so backwarded. It is, further described that the main occupations of Dalit have agricultural labor, construction labour and porter in urban areas only. Likewise 95 percent Dalits have no own land or they are landless. In the cotedt of western Nepal, they also work as bounded labor till now. In other title “ Aarthik Sanderbha ma Dalit”. It is analyzed that most of the Dalits are landless or they have of very few land of their own. Beside this, they have no alternative occupation which society occupied. So they are being backward caste in the Nepalese society (Chhapama Dalit, 2008).

Bhattachan (2003) has described the most shocking practice of untouchability in Nepal that prevails in the Dalit community itself. Even in their community, someone classifies as being higher caste Dalit and others as the lower caste. Thus they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being exploited, they failed to make direct approach in this regard to the higher caste people. Corruptions too have been largely done in the name of dalit. In the name of various dalit program, large amount of budget were brought and the people from the minister levels of officers were including lavishly to the corruption (Bhattachan, 2003).

David C. Korten, Micheal Serena, Robert Chamber are such a scholars who have been advocating for bottom up development approach and listen to people, respect their indigenous knowledge and development by participatory rural appraisal method. Thematic concept of these approaches is changing socio-economic situation and cultural practices of any community through self-mobilization. Nepal legally (prior to the Interim constitution of Nepal 2063) was declared as Hindu kingdom. But after the second peoples' movement (in 2062/63 B.S.) and enforcement of the interim constitution is declared as secular state HMG 2063 B.S.). The discrimination of caste hierarchy rooted from the Hindu religious philosophy legally comes to be ended from the newly enforced interim constitution in Nepal. However, the caste hierarchy existing since the long history of Nepal has been deeply rooted into the social, cultural, political, and religious domains of the country. It is ineradicable from the substantial part of the Nepali society. It has historically imposed in the name of *varna* system, under which there was stratification of society into the four hierarchical strata based on the religious myth as fourfold caste hierarchy i.e. *Brahmin, kshatriya, Vaisya and Sudra*, traced from the Manus' version as bodily part of *Brahma* into a racial element as the ritual status (Chhetri, 1999).

The *Varna* system as religious, cultural and political imperatives and the earliest inroad of Hinduism was introduced in 5th century A.D., i.e. during the *Licchavi* rule in kathmandu valley (Sharma 2004 and 1979; and Gurung 2005). It was a result of Hindu religious orientation into the Nepali socio-cultural and political milieu, which developed a hierarchical division of Nepali society influenced of *Vedic* (religious-myths) importance. It was philosophically imbedded into the origin of four *Varna* from the lord *Brahma*, i.e. Brahma from mouth; Kshatriya from arms; Vaishya from thigh and Sudras from feet, which impacted into the social, cultural and political life (Chheetri 1999 and Sharma 2004) of the country people. It was then reorganized into the caste system by Malla king Jayasthiti (1382-1395) during the 14th century. He reorganized into

the *four-fold* occupational hierarchies, i.e. Brahmins as priest; Kshatriyas as warriors and administrators; Vaishyas as traders and farmers; and Sudras as service providers. The king Ram Shah of Gorkha (1605-1633) also accounted for the adaptation of caste system as a theocratic tendencies and a bulk walk against the *Muslim* hegemony in *Mughal* India and Christian faiths of British colonizers later in south Asia. The Gorkha conquest continued the same faith of Hinduisation. Importantly, the *Muluki Ain* (the first national legal code) enforced in 1854 by Junga Bahadur Rana classified the Nepali society into five hierarchical divisions based of the same philosophy. It is given in figure 2.

Figure no.:-2.2

Caste Structure According to the Nepals' first Legal code 1854

<u>Hierarchy</u>	<u>Caste Status (Attributes)</u>
A. Wearers of Holy Cord (Tagadhari)	1. Upadhyaya Brahman (Parbate)
	2. Rajput (Parbate Thakuri- Warrior)
	3. Jaisi (Parbate Brahman)
	4. Chhetri (Parbate-Warrior)
	5. Deo-Bhaju (Newar Brahman) E
	6. Brahman (Tarai)
	7. Sanyasi (Parbate-asetic sects)
	8. Jaisi, lower (Progeny of widow)
	9. Newar Castes (Various- Shrestha & equivalent) E
B. Non-enslavable Alcohol-Drinkers (Namasinya matawali)	1. Magar* (Gorkha Army) E
	2. Gurung* (Gorkha Army) E

3. Sunuar* (Hinduist) E
4. Newar Castes* (Jyapu, equivalent) E

C. Enslavable Alcohol-Drinkers (Masinya matawali)

1. Bhote* (Bhudhist) E
2. Chepang* (Animist) E
3. Kumal* (Animist-poters)
4. Hayu* (Animist) E
5. Tharu* (Animist) E
6. Gharti* (Progeny of freed slaves)

D. Impure, but Touchable (Pani nachalnya, Choi chito halnu naparnya)

1. Kasain* (Newar butcher) E
2. Kusle (Newar Tailor/musician) E
3. Dhobi (Newar Washerman) E
4. Kulu (Newar drum-maker/tanner) E
5. Musalman* (Indian)
6. Mleccha* (European)

E. Untouchable Castes (Pani nachalnya, Choi chhito halnu parnya)

1. Kami (Parbate blacksmith)
2. Sarki (Tanner/shoe-maker)
3. Kadara (Cross of Kami and Sarki)
4. Damai (Parbate tailors/musician)
5. Gaine (Parbate bard/minstrels)
6. Badi (Parbate entertainer/musician)

7.Pode/Pore (Newar
scavenger/skinner/fisherman) E

8. Chyame (Newar scavengers) E

Source: Prayag Raj Sharma (1979, second edition 2004: 9); and Harka Gurung (2007:42) quoted from Andras Hofer (1979: 45)

** = The position (status) of the caste within the caste group is not precisely determined*

E = ethnic group

The caste organizations namely Brahman, Chhetri, Viashya, sudra and Untouchable castes are included the Nepalese society as described in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetri from the arm, Vaishya, from the waist and sudra being created from the food of God Barhma are considered to be lowest as possible. Later on this category of the varna system took the form of caste system (Parajuly, 2010)

Social stratification, on the basis of caste, ethnic group and gender inequality plays a significant negative role for maintaining socio-economic equality in Nepal. In the same way the structure of the poor subsistence agrarian economy of traditional form is also a root foundation of poverty. In that thematic assumption, there are so many ethnographic studies had been under taken in our country from core to peripheral destinations. All of these studies have focused on demographic behavior, socio-economic, educational and cultural changes of ethnic group in Nepal (Bista, p. 96).

In the caste-based society, the social status and occupation are determined by birth for an individual. Lower castes have been providing various services such as smiting, skinning dead cattle, blacksmithing, carpentry, gold smiting, cobbling. Similarly, in return of these services, people of the high caste have been providing them cash and food grain. Such relationship can be mutual occupational linkage. (Caplan, 1970).

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmins (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system are rooted fundamentally in the Hindu religion. Hindu believes that all men in the world are divided into four castes. This theory of four classes is based on the law of Manu and is known as the Varna system. Account to

Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae the sacrifice. The ksatriya (or Chhetri), which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice. The Sudra Varnu, which sprang from the feet of Brahma, has the duty of serving the Brahma, ksatriya, and vaisya varna and serves the participants at the sacrifice. (subedi, 2009)

The definition has now become much more redundant when we look at the relationship between the Brahman and other two Varnas as Chhetri and Vaishya at present, two oppositions from the ideological basis of castes. We can divide the four categories of Varnas into two: purity (the block of the first three viz, Brahmins, Chhetris, and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras), which lies at the opposite pole of the caste system (Subedi, 2009).

In the caste society, inter-caste marriage is theoretically impossible, but in certain circumstances, it does occur. The basis of relationship, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule on the other hand, a woman and man who have a sexual relationship with a man and women of inter cast will be driven away and treated as socially outcaste. It means the status of women, men remains lower caste. It is unlikely to marry with inter caste because we lose our social status. If this happen, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2006)

Many people speak of the caste system as if it were a representation of the classical Varna model, as prescribed in ancient codes of the Manusmriti (diagram 1). But this original model has been greatly affected by many factors and exists in its original form anywhere in Nepal. It has been unorthodox and permeable from the beginning. The Bahun, Chhetri perspective on caste is presents in (diagram 2).The Bahun are the Nepali Brahmins, the Chhetri, the Kshatriy and the Matwali, the Vaishya and the Shudra. The Thakuri and Shrestha are actually class labels that are also found outside of Bahunized societies. They are both aristocratic designation, with the term Shrestha being used mainly for the Thakuri and Chhetri Equivalent among the Newars of the Kathmandu valley. The Thakuri are responsible for the unification of Nepal and hence have higher class status than the Newari Shrestha. Chhetri was adopted

originally by the non- aristocratic notables, typically from a Khas background. As the victorious groups, they too have claimed a generally higher status than the defeated aristocratic Shrestha. Today, most Chhetris are the descendants of yet another, non- Kham group those born of Bahun fathers with non-Bahun ethnic mothers. With time the distinction between Thakuri, Chhetri and Shrestha have assumed some of the qualities of sub caste distinction. The boundaries between these groups are permeable. Only the Bahun and the Pani Nachalne, the untouchables, are rigorously maintained castes within the Kathmandu valley. There is a difference in the perspective of caste hierarchy in the eyes of the perspective is changing even more radically in the eyes of younger people today. There is now a tendency for the caste outlook to be replaced by a class outlook discrimination based on caste was legally abolished in 1963 (Bista, 1992).

The new constitution allowed space for another major development- the growth of civil society organization, especially those based on ethnic and cast identity. The post-1990 period, witnessed the dismantling of the old projection of a 'single Nepal culture" based on that of upper - caste Parbatiyas. Self- chosen terms like Janajati, vulnerable, deprived groups emerged to replace terms like "tribal" Matwali and "Sono Jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectation remained unchanged. Therefore, the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plan, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game (Bhattachan, 2003).

The constitution of Nepal of 1990 has guaranteed against discrimination in the name of caste, ethnicity and untouchability. The National Dalit commission was formed in 2001 with an eight points program to attempt out the ideas of untouchablity in Nepalese society, to provide equal opportunity, and allow them to eter all religious and public places, as would any other citizen. There are also other organization working for the welfare of Dalits. Feinist Dalit organization (FEDO), Dalit welfare organization (DWO), and Jana Uthan Pratisthan (JUP), Nepal National depressed social welfare organization (NNDSWO) are some of the major organizations working for the Dalit population in awareness raising, literacy, livelihood etc. Besids donor organizations like; Plan Nepal, UMN, UNDP and Lutheran world foundation working for the welfare of Dalits in Nepal ([Http://azeecom.lwf.com/lwf/burningissues/dalit.mail](http://azeecom.lwf.com/lwf/burningissues/dalit.mail)).

The caste organizations namely Brahman, Chhetri, Viashya, sudra and Untouchable castes are included in the Nepalese society as described in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetri from the arm, Vaishya, from the waist and sudra being created from the food of God Barhma are considered to be lowest as possible. Later on this category of the varna system took the form of caste system (Parajuly, 2010)

Social stratification on the basis of caste, ethnic group and gender inequality plays a significant negative role for maintaining socio-economic equality in Nepal. In the same way the structure of the poor subsistence agrarian economy of traditional form is also a root foundation of poverty. In that thematic assumption there are so many ethnographic studies have been undertaken in our country from core to peripheral destinations. All of these studies have focused on demographic behavior, socio-economic, educational and cultural changes of ethnic group in Nepal (Bista, 2030 Bs.,p. 96).

The socio-economic situation of the people is not entirely dependent upon the circumstance of being a wealth but also upon the circumstance of age ethnic lifestyle, geography and a number of other variables imposed by the wider national society in terms of constitutional and legal frameworks. (Bhusal, 2004)

Modenath Prasit in his article named "Jatpat Ra Chuwachut Partha", that is printed in "Chapama Dalit, 2001, page 87-89, he describes the caste and untouchability system as a classical contest, which took place thousands of years back in India, Nepal and in some neighboring countries. So Indians and Nepalese societies are being affected by caste and untouchability system. This system is rarely in practice in other countries in the world. In his article, he states that the Varna system, caste and untouchability are originally from India. In a primitive society, all people were equal. After this primitive period, this Varnas system got rooted in the society, said Balmiki Ramayan. On the basis of caste and rank, which shows Varna system was to followed during that primitive period of time. But later, on Tertayug after Satyayug, Chhetri started meditation like Brahman, making no difference between Brahman and Chhetri to Manu and other Rishies. So, they divided the society in four Varna systems which were not seen anywhere except in the north India as said in the Linga Puran. This is a controversial matter, whether Satyayug and Tratayug are hypothetical or not. The performance of the Hindu religion is itself from the Vedic religion. In that Vedic society, quality was among various groups of people. The Aryans used to sing a song reflecting the equality that once prevailed in Nepalese society. Rigveda, (10/1913-4) stated four Varna as the mouth, hand waist,

foot of god Brahma were Brahman, Chhetri, Vaishya and Sudra respectively. Around Before Christ 1200, the society was divided into four Varna based on the labor division categorizing as intellectual and Religious, Political, the economic and labor sector. These jobs were particularly defined for Brahman, Chhetri, Vaishya and Sudra respectively (Prasit, 2001).

In the analysis of every theory, various aspects can interpret Meta theories and paradigms meaning of development. In development discourse/dilemma, there are several theories carried out in the normal science. Theories of economic growth, Growth with justice, equity, basic need, modernization, dependency, social development, human development, Sustainable development, human resources management etc are such a theories which have been replacing one by one in changeable time period by paradigms shifting. However, there is no doubt that common goal of every theory was maintain quality of life, increasing living standard of people of every community by uplift their socio-economic situation and cultural practices with respect to environment. These are the universal theoretical literature review about socio-economic status and cultural practices of any particular community.

About 259 countries in the world most of them are also divided into 4 ranks such as I, II, III and IV countries according to their development speed. That is due to analyzing socio-economic situation and cultural practices of every country. Beside above mention facts; UN charter and its 23 development agencies, 21 development international agencies. At present 264 I/NGOs, 40000 of NGOs, ILO, WB, IMF and International Human Right, held on International Conventions have been working for uplift socio-economic situation directly or indirectly.

2.3 Empirical literature review

According to the population census 1991 in Nepal, the total population of Sarki people was recorded as 276224 (i.e. 1.49%) out of the total 18491097 country population. The recent population census records a total of 3, 18,989 Sarki populations in Nepal, which is 1.40 per cent of the countries' total population 2, 31, 51,423. It seems to have gone up by 42,765, which constitute 15.5 per cent between the census 1991 and 2001 (HMG, 2003, HMG, 2002). According to the population census 2001 A.D, Nepali society is a composition of one hundred one identified caste/ethnic groups with 1.78 percent of unidentified people. Among them, Chhetri occupies the first position in highest-ranking order covering 15.80 percent of the total

population. It is followed by 12.74 percent of Brahmin hill and 7.14 percent of Magars respectively. Similarly, Sarki-which is one of the occupational castes of hill, occupies the fifteenth position in largest category (HMG, 2001, HMG 2003).

within the South Asian region the total number of Sarki are 3,90,020. (http://joshuaproject.net/help/data_sources).

Table no.: 2.2

Distribution of Sarki ethnic group around South Asian Region

S.N.	Name of the country	Population of Sarki	Percent
1.	Nepal	351000	89.995%
2.	India	38400	9.845%
3.	Bangladesh	620	0.158%
Total		3,90,020	99.998%

Source: http://joshuaproject.net/help/data_sources

Table no.:-2.3

Number of population and hhs of Sarki in the context of Nepal

S.N.	Household	Total population	Male population	Female population
Nepal	5423297	374186	172438	202378
Dhading	2374	13602	6657	6945
Neelkantha	N/A*	766*	333*	433*
Pauwa	78*	396*	183*	213*

*VDC profile 2071 B.S.

Source: CBS. Caste Ethnicity Population. 2058 B.S..CBS Nepal.

Figure no.: 2.3

Distribution of Sarki ethnic group around South Asian Region



Source: http://joshuaproject.net/help/data_sources

In preamble, directive principles and policies a state government have focused about social-economic development of every peoples. Ever in interim constitution (2063) there is a

declaration of fundamental right, indigenous right, child right, women right, etc. secularism and respect every religious, customs, rituals and rites are also declared in interim constitutions. Proportional representative from different region caste ethnicity, women in constitution assembly is another significant strategy for balance socio-economic and cultural inequality, regional imbalance and underdevelopment notion of the country.

Except Brahmans and Chhetri, govt. of Nepal also priorities 61 scheduled Adibashi, Janajati including 10 endangered, 12 highly marginalized, 21 marginalized 16 disadvantage and 2 advantage group (NHDR,2004) and Dalit Jaties to provide them kind of through reservation quotas for secure govt. job and social security fund (Monthly allowance).

Different domestic and international scholars have carried out various ethnographic studies in Nepal. Among them Dr. Bista is an indigenous pioneer scholar who has given lots of contribution on the field of ethnographic study. His book 'People of Nepal ' is one of the masterpieces of literature on ethnography. He has described about a lots of ethnic groups in this book from the socio-economic situation and cultural practices point of view. In social research of Nepal, Ganesh Nepali (1965) is the first researcher, who has studied about ' Newar is a self and integrated'. Regmi (1971) has studied in Dhimal ethnic group and GM Gurung (1989) has studied in Chepang ethnic group. Likewise Parsuram Tamang (2051) has also studied about Tamang Jaties. Luintel (2055) also conducted research about Rautees of Mid-western and Far western region.

Another master's degrees dissertation thesis study conducted in eastern region of Tenuwa Pati VDC of Siraha district by Sanjib Kumar Yadav in 2010 about socio economic situation of Mushar community where he has pointed that Mushar are Dalit community, they are suffering from racial discrimination even in public ground. They are backward community. Nobody have joined government job. Their occupation is subsistence agriculture and daily labor wages. They are illiterate and prefer early marriage due to low income their health status is very poor.

Newpane (202) has studied about the socio-economic condition of Dalits. Her study was concerned on the Tarain Dalit living in Chhinamasta VDC of Saptari District. She found the condition of these people was miserable (Neupane, 2002).

Sarki's are belongs to the down caste and migrated from India at the beginning. Sarkis are chammar in the other words. Sarki occupy in the rank of untouchable, according to Hindus

caste system. Although they are minority in number, they can be found all over the country. They are Sudra as their traditional occupational is lather work (Mahato, 1993).

Likewise another article entitle “Nepal ko Dalit Andolan ra Dalit Sangathan ko Bhumika.” Its conclusion is there is only 2 to 4 Dalit person are success to get “ Samshad” beside this the expected result has not carry out by Dalit revolution since 2004 B.S. to till 2046 B.S. But there is some positive change after the democracy is established in 2045 B.S. Some rules and program has been made for Dalit but it is not sufficient for upliftment of their living standard (BK. Hira, 2058)

Similarly the book “Nepal ma Dalit Uthan ka Rananitiharu” under the intitle “Nepalma Dalit Uthan ka Jalda Balda Sawalharu” show that the main issue is preservation for Sarki in the Different sector such a social, economic level of state, political and non government sector without participation of Dallit of all Sector it is hot possible for sustainable development of the Sarki. In the context of Sarki institution, there are so many institutions have been seen for to Sarki development. Among them “National Dalit Commission is one of the reliable and government institution. We all are hopeful that it would success to get Sarkis fundamental rights (D. B. Sagar, 2000).

Sarkis are not allowed to go to temples and not allowed to share water from the same well that the higher caste people use. If an untouchable does a days’ work for the high cast household, the meal is seved on a leaf. After the meal, the leaf is to be disposed away safely so that it may not be exposed to others. At a tea stall if a lower caste drinks tea he has to clean the cup at village area but for the higher caste the shopkeeper himself cleans the cup himself even though the Sarkis pay equal amount of money as the high caste pays for a cup of tea (Caplan, 1970).

In the Terai, the lower caste group is categorized as Teli. Te Sarkies are also called Gandhe, due to their dirty occupational work Sarkies falls in the cageotry of Sudre, considered to be lower untouchable and impure. In the Nepalese society, Brahmins are supposed to be pure one while Sarkis are called impure. So, they are placed in the category of Dalit.Sarkis has been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

Sarkis are the followers of Hinduism. The people of this community are identified as Charmakar, Mijar, Bisankhe, Roka, Acchmi, Bramhasanmikham, Purkoti, Ramtel, Magariti,

Koirala, etc. The Sarkis whose sub-caste is Mijhar are the higher among the other Sarkis caste. These are the sub caste of the main castes group of Sarkis (Kafle, 2002).

Mostly Sarkis rear pigs and hens but upper caste keeps cows, goats etc. According to the encyclopedia of religion within the Aryans, few groups of people were poor who did not have systematic agricultural process were kept under the Sudra to serve the Aryans. Khas is one of the branches of the Aryans. Brahan, Chetri including lower caste Damai, Kami, Sarkis are also included with in that branch of the Aryans. Khas entered in Nepal from hilly areas through Gadwal Kumau Crossing Mahakali River instead of going to Sindhu Ganga of India (Sharma, 1977).

2.4 Conclusion of literature review

Each and research study, must follow some of previous studies related with research topic if available such a literature and it is a steps of systematic research study. This research study has also taken some theoretical and empirical literature review about this topic socio-economic situation Sarki community of Neelkantha VDC of Dhading district. From these literatures, it found that socio-economic situation is major component for development of any individuals, community and countries. Therefore, we have to consider numerous theoretical and technical knowledge to uplift socio-economic situation of any community. Likewise, due to globalization every people can observe each people's socio-economic situation directly and indirectly. For that betterment, there are also so many empirical literatures about upliftment of socio-economic situation of Sarki community or ethnic groups.

Although there are availability of numerous literature about Dalit community, Tharu community, Magar community, Rai community, Tamang community, Muslim community and Sarki community, among them this research study is all about the Sarki community of Neelakantha VDC of Dhading district because researcher himself is a member of respected community. Therefore, researcher tries to conceptualize regarding Sarki community by participatory rural appraisal method. In one hand, researcher has a micro to macro knowledge about Sarki community and by tacit, implicit and explicit shared knowledge of Sarki community that could help concern development stakeholders to uplift socio economic prosperity.

In the analysis of every theory, various aspects can interpret Meta theories and paradigms meaning of development. In development discourse/dilemma, there are several theories carried out in the normal science. Theories of economic growth, Growth with justice, equity, basic need, modernization, dependency, social development, human development, Sustainable development, human resources management etc are such a theories which have been replacing one by one in changeable time period by paradigms shifting. But there is no doubt that common goal of every theory was maintain quality of life, increasing living standard of people of every community by uplift their socio-economic situation and cultural practices with respect to environment. These are the universal theoretical literature review about socio-economic status and cultural practices of any particular community.

CHAPTER THREE

RESEARCH METHODOLOGY

Methodology is a set of methods and principles used to perform a particular activity and method is the application of fundamental of science to the field of rural development. This chapter will described about the research design, selection of data, nature and sources of data, data collection tools and techniques, problems in data collection and analysis and presentation methodology.

3.1 Research design

This research study is a case study of Sarki community and their Economic, health and educational socio-economic status at Nilkantha VDC of Dhading district. Main data's are obtained from the field study of respected area and other supportive data's are referenced from secondary sources like publish books, journal, newspapers, articles and previous research thesis /dissertation district profile, magazine, official records etc. Primary are collected from the field by purposively selected sample. Accomplish this study, questionnaire method, focus group discussion, checklist questionnaire also applied to reveal authentic information to satisfy the objective of this study. Model questionnaire, topic of focus group discussion and checklist questionnaire are attached in the annex part of this thesis report.

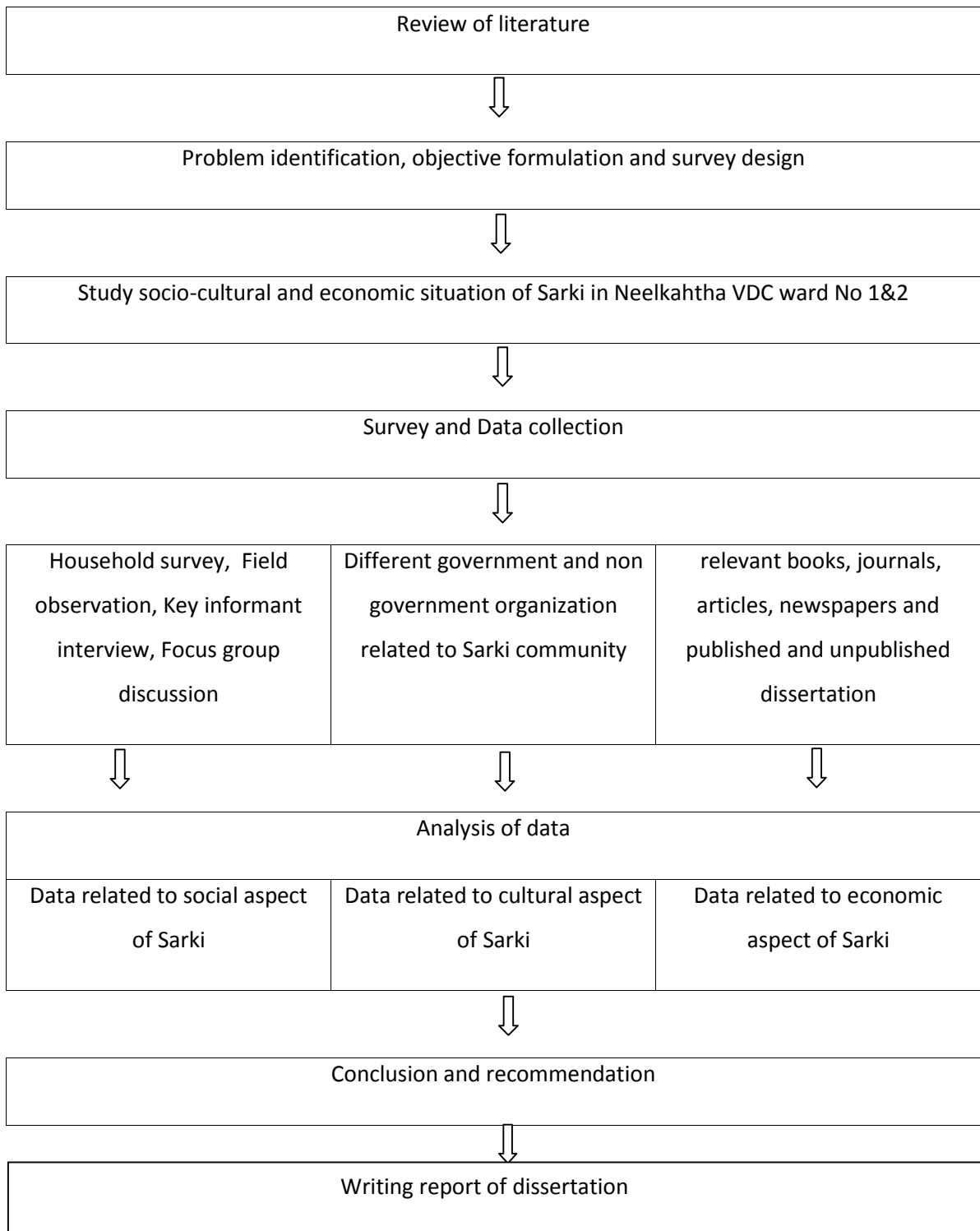
Descriptive method is used to illustrate and analysis of both primary and secondary data in this thesis. Case story method is adapted to describe the experience, feeling and cultural practices of the Sarki living in Neelkantha VDC of Dhading district and this study tried to describe existing socio-cultural and economic status of Sarki community.

3.2 Research framework

This research study is well-arranged work according to the valid research discipline. As it is an organized study, it set a conceptual methodological research framework presented below.

Figure no. : 3.1

Research methodological framework of study



3.3 Operational Definition

a) Dalit- In the past, the word Dalit was used to refer to all those groups who were oppressed but in the contemporary Nepali categorized within the Untouchable cast. (Kisan, 2005)

b) Janjati- Group of people, each of which has a common and distinguishing linguistic and cultural background and form one constituent element of a larger group (As a nation). (Dictionary)

3.4 Nature and source of data

This study is depending on the primary data to analysis the socio-cultural and economic status of Sarki community. Primary data area collected from the household survey, focus group discussion, checklist questionnaire, field visit, key informants interview and.

Secondary data area collected from the, books, relevant literature, different internet websites, journals and other available sources like, VDC profile and DDC profile, about the related subject. This secondary information's are mostly used in theoretical and empirical literature review and some are used in data analysis chapter.

3.5 Universe / population of study

The current census of CBS on Cast Ethnicity Population, 2058 shows that total population of Sarki in Nepal is 5423297. Dhading district itlesf has 13602 population of Sarki ethnic people and Neelkantha VDC has 766 population of Sarki. This research study limited only ward no. 1 and 2 of Neelkantha VDC and this two ward has 396 Sarki people in 78 household, that are the actual universe for sampling.

3.6 Sampling design, sample size and sampling procedure

Out of total 20182 population of Neelkhantha VDC, the actual population of Sarki ethnicity is 766, with 333 male and 433female. Pauwa area is a part of Neelkantha VDC, which occupies ward No. 1 & 2, where the population of Sarki ethnic group is 396 including 183 male and 213 female. For this study, out of total 396 population of Sarki are divided in two sub-categories as male, female, literate, and illiterate. From each category 5 percent, respondents are taken as sample mutually exclusive from each household, which is presented in table below.

Table no.:-3.1

Population and sample size

S.N.	Description	Number	Literate	Sample respondent (5%)	Illiterate	Sample respondent (5%)	Sample
1.	Male	183	100	5	83	4	9
2.	Female	213	30	2	183	9	11
Total		396	130	7	266	13	20

3.7 Data collection Methods and tools

Respecting the rule of research methodology this study used both primary and secondary source of data to collect information. Different tools and technique are use to get varied information scattered around theoretical knowledge and practical experience related to research topic.

a) Primary Data Collection Techniques and Tools

Techniques

- Questionnaire Survey
- Interview
- Focus group discussion
- Observation

Tools

- Questionnaire
- Interview Schedule and Checklist
- Checklist
- Checklist

i) Household survey questionnaire

Structured questionnaire was prepared to generate the realistic and accurate data from Sarki ethnic group. The questionnaires are filled up by the researcher myself by conducting face to face interview with sample respondent at the field. The sample of questionnaire is listed in 'annex I' in research.

iv) Focus Group Discussion

For the purpose of focus group discussion, 30 respondents are selected purposively from the universe in order to draw qualitative analysis. Out of 30 sample respondents, they are divided into three groups comprising in 10 each. Three focus group discussions are conducted in three different topics 1- Social status of Sarki at Pauwa of Neelkantha VDC, 2- Cause and effect of existing economic condition of Sarki 3- Discrimination trend and pattern between and within Sarki community. Status of Sakri in Neelkahtha VDC Ward no 1 and 2 pauwa of Dhading district.

ii) Key Informant's Interview

Some of the primary data are collected from the key informants by using semi-structured interview with the help of main questionnaire. The local people from study area Ram Kumar Nepali, Monika Nepali and different other caste's educated people Nabin Bandhu Pahadi and Rajendra Rana are asked the questions to satisfy the objectives of this study. The sample of Key informant's interview is included in annex III of research paper.

iii) Field Visit and Observation

Field visit and observation method are also used as an important tool of the data collection which is incorporated in the field study to find out their real situation use daily life, social pattern, economic condition and life style.

Qualitative information such as expression, attitude of discrimination, capacity of decision-making and implementation practices of social and national law are obtained by transact visit of research area by researcher myself.

b) Secondary Data Collection Techniques and Tools

Secondary dates' are obtained from published and unpublished relevant books, booklets, articles, records, journals, newspapers, brochures, email and internet of related topic and subject matter as well as secondary data's are taken from NTB, NPC, CBS, DDC, VDC, MoCTA, VOIToF–Nepal, VDC profile, DDC profile and other tourism related institution and organization.

3.8 Target Group

The target population of this study is Sarki who are marginalized and dominated by so-called upper class people and who do not have instant access to economic activity and natural resources. Social discrimination and prejudice is the vital case in Sarki community. Those respondents who are interviewed were educated and aware on about existing problem of respected community.

3.9 Data processing methods

Collected data from primary and secondary sources are processed to meet the objective of the study. Household questionnaires are arranged in accordance to drill social, cultural and economic facet of Sarki at Neelkhantha VDC. Collected answer from questionnaire are describe and analysis according to the respondents opinion. To support the opinion of respondent, cross-matched the information revel from key informants interview and focus group discussion. Data collected from primary and secondary method are processed by 3R rule (Reduce, Reuse and Refuse) to make easy to understanding readers about empirical and theoretical facts.

3.10 Method of analysis

After the processing and the data, facts are presented with the help of simple tabular from, bar-diagram, pie chart and case study method. The sample statistical tools like percentage, ration, table average, figure etc .socio -Economic condition, social discrimination, social relation, economic problem are descriptively analyzed. Social condition and economic condition are simply analyzed with the help of comparative method within information. Most of data are calculated and tabulated with simple percentage form to simplify the information.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATIONS

This chapter covers the main information collected by various tools and technique of research principle. Collected information are processed by using 3R (Reuse, Reduce and Refuse) method to reveal the fact about research topic and satisfy the research objectives. All the data's are arranged according to the objective categorically. Facts and figures are presented and describe meaningfully to fulfill the objective of research question. To simplify the research analysis data and information's are presented in according to their best-fit nature like; table, figure (pie chart, bar-diagram picture), trend line and flow-chart.

Analyzed information and data revealed the socio-economic condition of Sarki in Pauwa of Dhading district along with relationship with Sarki and other cast people and causes of backwardness of Sarki ethnic people. .

4.1 Social status of Sarki ethnic group

From the sociological development, perspective without high-level social mobilization social development speed cannot drive on right track. Multiple efforts of integrated social variables have to play leading role for prosperous social status, which is the sign of burning development flame. By the help of social status, it can be easily define about development of every community. By the reason in this study some important social variables from Sarki community are going for analyze to identify their social situation.

4.1.1 Sex Status of Sampled respondent

Every society has sexual differences. This differences between male and female effect to social activity too. It is dependent on the level of social development. In regard of Neelkantha VDC, it is a part of Nepalese common society. According to Schedule 20 Sarki people are taken as sampled respondent to complete this study.

Table no.: 4.1

Sex status of sampled respondents

S.N.	Description	No. of Sampled respondents	Percent of Sampled Respondents
1	Male	9	45%
2	Female	11	55%
Total		20	100%

Source: Field survey 2015

Above table shows that out of total 20 sample respondents, 45 percent are male and 5 percent are female. It is selected because of our diverse social and cultural structure of society male and female had different behavioral attitude. Most of the female are not able hold leadership of household because of the patriarchal family system. Patriarchal family system is accepting as the guideline of Sarki ethnic community science the unknown part of time. Male are dominant to perform external activity of household like daily business and activities even though the number of population of female is higher than male. Most of female are not allowed to give formal decision of household matter to outsider because of closed social customs which guides that woman should not talk with outsiders except own family. During dividing categories of male-female and literate-illiterate, because of higher number of female member, 55 percent sample are selected female and only 45percent of male member are selected to run this study.

In the Pauwa area, female member of Sarki community are higher in number than male. Even though female are dominant in population and performing most of household activity, power of household leader is mostly initiated by male. Male member takes most of the decision and activities. To break down this system need to educate female and empower them to involve in decision-making process since household to community.

4.1.2 Religious status of sampled HHs.

Most of the villages of Nepal area formed and developed as multi ethnic and multi religious society. Pauwa area of Neelkantha VDC is also a multi ethnic society but the Sarki community of ward no. 1 & 2 is leaving with dual religious society. Hinduism and Buddhist are the main religions existing at Pauwa of Neelkantha.

Table no.:4.2

Religious status of sampled respondent's HHS.

S.N.	Religion	No. of Sampled HHs.	Percent of Sampled HHs.
1.	Hinduism	18	90%
2.	Buddhist	2	10%
3.	Other	-	-
Total		20	100%

Source: Field survey 2015

Above table shows that Pauwa of Neelkantha VDC have multi ethnic Society. Religion of sampled respondent are found in the field are 90 percent Hindu and 10 percent are Buddhist. No other religions are found within sampled respondent Sarki of Pauwa area. The society is Hindu dominating. By the influence of new western culture and misbehave of untouchability of Hindu religion, some of other Dalits and other ethnic group member are adopted Christian religion too but only from the universe of Sarki at Pauwa only 2 household are Christian. In Hinduism pig and chicken rearing is prohibited by religious practice. Nevertheless, being Hindu bypassing such assumption some Sarkis are rearing pig and chicken as the part of external income generation activity. In hindu community drinking alcoholic beverage are probihited but Sarki ethinc group mostly use local alcoholic beverage like Jand, Rakshi in their cultural customs. This customs of drinking alchol is becoming the habit practicing frequently and manipulate the socio-economic status of Sarki community downwards.

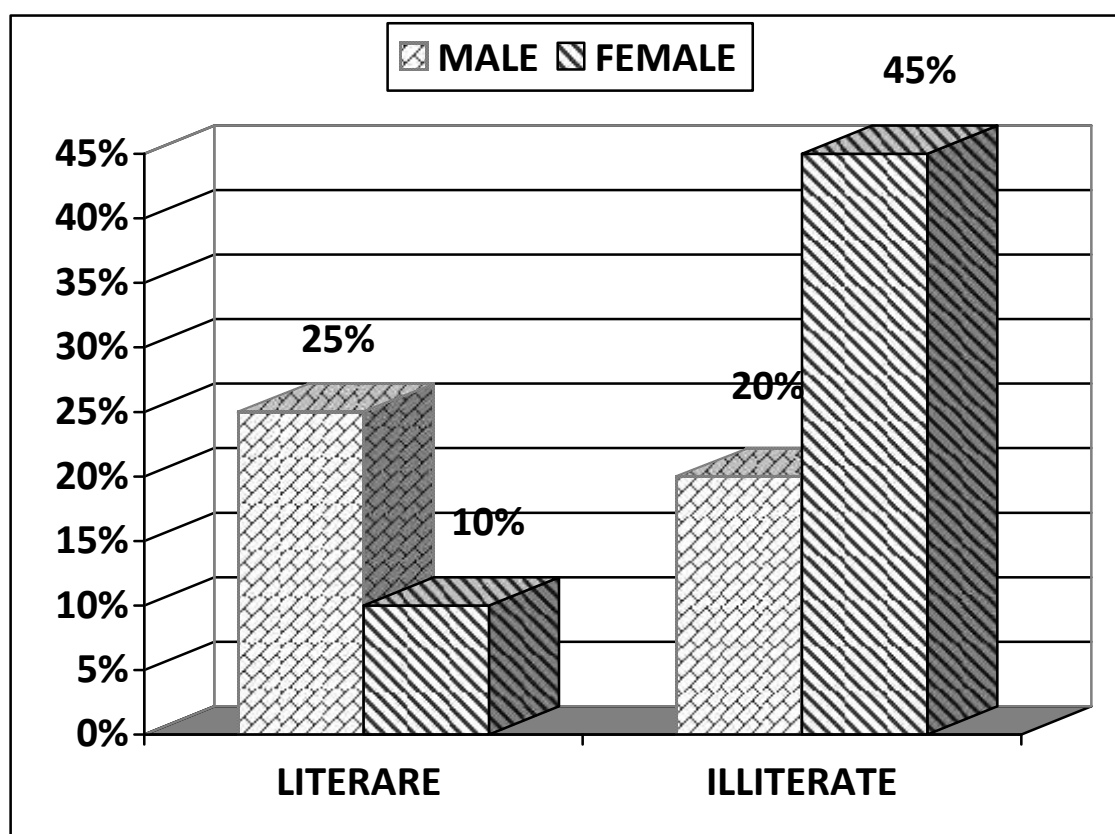
Cultural barriers that prohibited to adapt wide range of income generation activity are also the factors to reduce economic condition of Sarki ethnic group. Drinking the alcoholic beverage increase the household expenditure in unproductive activity. To avoid cultural barriers, awareness program and concept of professional farming practice need to provide to respected community. Hinduism religion is notorious for its misconception of cast and class discrimination. Wrong practices and misunderstanding of cast system of hindu religion the socio-economic condition of Sarki is become miserable at study area.

4.1.3 Literacy status of sampled respondent

Education is the main thing that affects the life of villagers. Education drives people to adopt new technology and tools to make easier day-to-day work and put forward to raise self-awareness and self-esteem. Education is an element as human development indicator and called as the light of life. Every country's development depends on the educational standard of the people. So that as the literacy rate determines the life style of the people in Pauwa, is presented below.

Figure no.: 4.1

Educational Status of sampled respondent



Source: Field survey 2015

Above figure shows, that out of 20 samples respondent 25 Percent of male respondent and 10 percent female respondents are literate and 20 percent of male respondent and 45 percent of female are illiterate. During survey, it found that literate HHs leader is more conscious about social development and caste discrimination in Sarki

community. Achievement of education is mostly based on the economic condition of household. The family members from good economic condition are able get good education opportunities and environment than poor family. But, as controversially, uneducated household leader are not interested to give good educational opportunity to their family member in practice. Most of the uneducated household leader are not making good educational environment for their family. Without education, income generation activities are limiting and guide low level of living standard of household. From key informant interview some of sarki family are suffering from poor economic condition because of over expenditure like alcohol drinking habit, demonstration attitude, copy of foreign culture and laziness habit.

Education is very important to change socio-economic status of people. Different attractive educational campaign, Sarki based positive discrimination educational program and non-formal education classes are necessary to provide respected community to make literate Sarki ethnic group member in order to uplift their socio-economic status.

4.1.4 Family size of sampled HHs.

As an agriculture-based-society, most of the families of sample house household area are unified family. Most of the family members are staying together to share work and entertainment. Size of family creates the need of food and generates work force to work at agriculture practice.

Table no.:4.3
Family size of sampled HHs

S.N.	No. of population	No of Sampled HHs.	Percent of family at sampled HHs.	Remarks
1	2 - 4	6	30%	
2	5 - 7	11	55%	
3	8 – 10	3	15%	
4	11 - 15	-		
Total		20	100%	

Source: Field survey 2015.

Above table shows that out of 20 HHs, Only 30 percent HHs are with family size from 2 to 4 people. 5 to 7 members family are in 55 percent HHs, 8 to 10 member's family in 15 percent HHs. Total 55percent and 15percent (70 percent) households has joint family with the number between 5 to 10 members. This tabulated figure shows that most of Sarki ethnic community of Pauwa is living in unitary family. This is the only because of the high demand of workforce in agriculture or income generation activity of household. In one hand, unitary family is main factor of good economic condition by providing more work force if mobilize properly, but in other hand if household have not enough land and not need huge of main-power, this become a vital reason of poor economic condition. High number of man-power need more household expenditure and guide family poorer to poorer. A poor family could not provide good education health for better future, finally unitary family become main cause of poverty. In Pauwa area, the labour market is not develop and most of the labour force are remain unused and become burden for family. Because of poverty, they could not able to sale their labor to outer market too. Most of the unitary family has majority of unproductive member like children and elder person. The younger person has responsible to bear the burden of children and elderly people. Limited workforce is unable to earn for huge number of family members. This attributes of family drive Sarki from poorer to poorer.

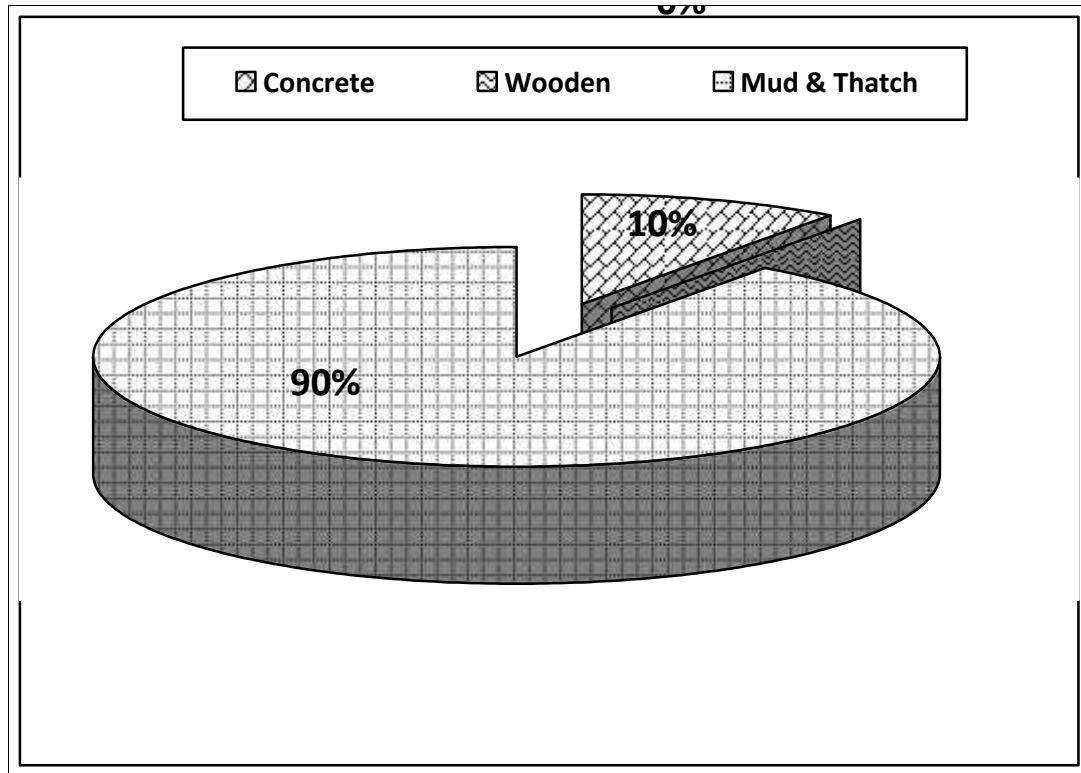
If Sarki's are provided education and income generation skills, they can change their livelihood and enforce to community development. Dependency on working force increases the living expenditure of household. In the study Sarki are performing agricultural activity mainly as income generation. Some of them are still utilizing traditional indigenous knowledge of shoe making to earn bed and brad. Because of the high expenditure of joint family Sarki's are not able to afford enough to health and education of their children. Fewer expenses on health and education derived them poor and ill which is root cause of backwardness on socio-economic development.

4.1.5 Types of Houses of sampled HHs

Types of houses of villagers present the social and economic status of family member. Those who have modern type and expensive houses are supposed to belong from high income and high socio-economic status and who has thatch roof and mud and

stone walls are categorize as poor or low economic condition family. Sarki people of Pauwa have different types of houses as below:

Figure no:- 4.2
Types of Houses of sampled HHS



Source: Field survey 2015

Above figure shows that out of total sampled household 10 percent houses are made of concrete. 90 percent households are made of mud and thatch. This housing type shows that 90 percent of families are from lower class in society, 10 percent are with high socio-economic status. Most of the Sarki of Pauwa are poor. Most of household have not enough land and economic source to widen economic activity. Some household are practiced the vegetable farming, goat rearing, pig rearing and wage labour to others farm and houses to earn income. Low-income level of household represents the low level of housing pattern. Those family who do not have enough income to feed family, could not make good house to stay. In this perspective 90 percent of sample household are suffering from poor economic condition of livelihood.

Even though most of the villagers have their own land, they are not able to earn enough to make their life better. Providing education, new skills to earn income and new technology on agricultural practice are seen necessary to Sarki people at Pauwa to uplift existing deprived socio-economic situation.

4.1.6 Health and sanitation system on sampled household.

Health is driving force of high income. If people are healthy, they can work harder and longer than ill people can. Health and sanitation system of a community indicate the socio-economic livelihood of a respected society.

Table no:- 4.4

Practice of Treatment system among Sample HHs

S. N.	Description	Number of HHs	Percent of HHs	Remarks
1.	Witch doctor	15	75%	
2.	Allopathic medication	12	50%	
3.	Herbal	7	35%	
4.	Both	5	10%	

Source: Field Survey, 2015.

The above mention table shows that, 75% of sample HHs are still practicing traditional types of treatment system such as witch doctor. Out of 20 respondent 50 percent, adopt modern allopathic medication treatment. At least 35 percent total HHS prefers Ayurveda treatment system that is using herbals to make treatment of diseases or illness. This is only possible by hard and continue effort of women health volunteer member's of Pauwa. Out of total sample, respondent 10 percent HHs are practicing traditional system together with modern medical treatment. Normally, good health provide good work force to earn income. 75 percent of samples Sarki people are practicing to go witch doctor because of their poverty and lack of awareness of health-education. Bad health condition deteriorates economic condition of family and vice-versa. As independent events of 50 percent of sample respondent are practicing allopathic

medicine. This presents the increasing social awareness activity towards health and increasing educational awareness of Sarki people at Pauwa of Dhading.

Health status of Sarki community at Pauwa is very worse itself because of out-defection, not bath and brush own teeth properly so they have been suffering from poor health status. Because of poverty, they could not get modern health service and health awareness class to become healthy. The people believing to witch doctor and herbal medicine are dominant in percent.

4.2 Economic status Sarki community

Economic status of a certain community determined by the size of land they have, their profession, annual income of household, livestock raising pattern of household, yearly food sufficiency by own production and institutional support for financial activity by different organization and individually. Below presented some factor those indicate the economic status of Sarki ethnic group of Pauwa of Neelkantha, Dhading.

4.2.1 Size of land of sampled HHs

Land is the main source of production factor in agriculture. Those who have higher unit of land they are able to earn more income generally. Below tabulated figures shows the land holding status of Sarki at Pauwa of Neelkahtha VDC.

Table no:- 4.5

Land holding unit at sampled HHs

S.N.	Quantity of Land in Ropani	No. of Sampled HHs	Percent of sampled HHs.	Remarks
1.	No land	-	-	
2.	Below - 10	9	45%	
3.	10 - 20	7	35%	
4.	20 - 30	4	20%	
5.	Above - 30	-	-	
Total		20	100%	

Source: Field survey 2015

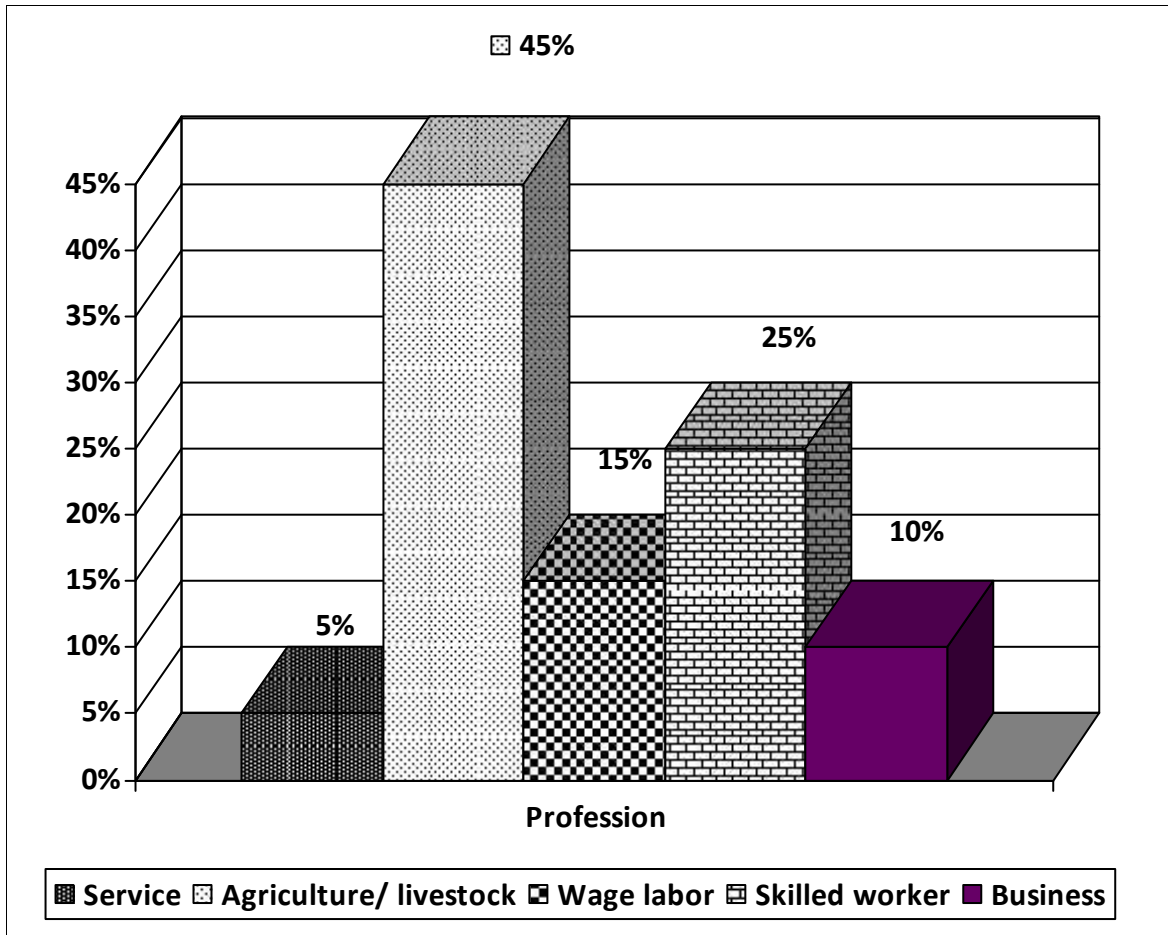
Above table shows that 9 HHs. (45percent) are with less than 10 propane land. They are the marginal farmer living with limited low income. 35 percent (7HHs) are with 11 to 20 ropani land. 20 percent (4HHs) are with 21 to 30 ropani land. It seems that limited plot of land and joint family are the main factor to manipulate the low socio-economic status of Sarki of Pauwa at Neelkantha. Those who have land most of them are practicing still traditional technology for agricultural production. The farmer who has high unite of land they could not practice agricultural activity because of unproductive type of land like, too slop, lack of irrigation facilities, not available of fertilizer on time, This is the main reason of low per capita income of Sarki at study area.

All of Sarki sample respondents have own land. Nevertheless, production of land was not enough to fulfill yearly food requirement of household. Who have less land are unable to use advance technology and tools in agriculture to generate more income. Most of the farmers who have higher unites of land does not perform agricultural activity themselves. They give land to other in lease or contract. There are different types of contract or lease system like half crop sharing (AAdhia), yearly certain amount of money or yearly certain quantity of crop (Thekka) etc. This is only because they do not have enough work forces. Those who do not have enough land could not survive work force and other who has enough land could not perform agricultural activity because of lack of work force. Because of land, economic condition of Sarki of Pauwa is uneven.

4.2.2 Profession of sampled HHs

Profession of community member determines the level of income. Most of the Sarki people are farmer. Some of them are still practicing traditional profession of shoemaking along with farming and some of them are involved new types of income generation activities. In general who are involved in new types of income generation activity and using new technology in their traditional occupation able to do good income than those having traditional work with indigenous knowledge.

Figure no: 4.3
Profession of sample respondent



Source: Field survey 2015.

Above table shows that 5 percent of Sarki population are involving in governmental on nongovernmental services. 45 percent of population is performing agricultural activity like farming or animal husbandry. This is the main aspect that influence the economic condition of Sarki of Pauwa. A big percent of sample respondent are involved in agriculture and agricultural based activity. In general two of three sample respondent directly or indirectly involve in agricultural activity. People who have very small portion of land and a huge work force is depending on agriculture present the problematic economic condition in research area. 15 percent of population is working as wage labor in the same village or other places. Most of the wage labour are involve in same agricultural activity like digging, Planting, carrying agricultural goods, dispersing

compost fertilizer, collecting harvesting, and cattle herding. 25 percent are involving in professional skill work like; carpentry, plumbing, shoemaker, mason, cycle repairing etc. And 10 percent of Sarki have business as food processing, retailing, broker, retailers, and wholesaler of agro product and sale of input materials for agriculture. Those who have small unite of land which is not enough to full-fill yearly household need and who are not learn skill work are involved in wage labor. All in all, wage labor, farming activity, animal husbandry and most of the business are mainly related to land and farm product. Limited land could not able to hold such a comprehensive manpower busy all around the year. Because of this reason most of the people of Pauwa mainly Sarki are not able to generate income sufficient for standard livelihood round the year.

Major percent of respondents are performing agricultural activity with traditional type of technology. Some of Sarki, who are learnt skilled work, are able to earn much than wage labor. Providing facility in agriculture like subsidy on seeds, fertilizer and new technology, field visit, provide soft loan to agricultural activity helps to increase income of household of Sarki at Pauwa.

4.2.3 Annual income of sampled HHs

Income is the main indicator to measure of living standard. Higher income indicates safe and secure life of people on respected society. Below is the income of sample respondent household of Sarki at Pauwa, Neelkantha.

Table no.: 4.6

Annual income of sample HHs

S.N.	Income range	No. of sample HHs	Percent of HHs	Remarks
1	Below - 50,000	4	20%	
2	50,000 – 1,00,000	8	40%	
3	1,00,000 – 1,50,000	4	20%	
4	1,50,000 – 2,00,000	3	15%	
5	2,00,000 – Above	1	5%	
Total		20	100	

Source: Field survey 2015

Above table shows that 20 percent of sample respondents are living under 50,000Rs per year. Those who are majority in number, have low unit of land. 40 percent earn 50,000 to 1, 00,000Rs per year. This group of villagers is falls on the middle class on socio-economic status. Normally the respondents who are agricultural activity with animal husbandry and frequent work of wage labor falls on this category. 20 percent of sample respondent earns yearly 1,00,000 to 1,50,000 who are farmer and they started to adapt professional agriculture like vegetable farming and off seasonal vegetable farming along with their main occupation. Total 80 percent of sample respondent are involve in agricultural activity to earn for livelihood with limited unit of land. Such attributes shows that 80 percent of sample respondent are living with 12,500 rupees per month income with 2-7 person per household. This is very miserable economic scenario of study area. Because of over dependent in agricultural activity to income generation, economic condition of Sarki is below poverty line in general. Only 15 percent of villagers are able to earn more than 1,50,000 to 2, 00,000Rs at Pauwa of Neelkantha VDC. In comparison, 20 percent and 40 percent (60) percent of sample house HHS are the majority of Sarki community at Pauwa. 40% of sample respondent household are falls in higher income categories who earn more than 1,00,000 per year. Mostly who are adopting agriculture and wage labor occupation falls on lower income category and who have skilled worker, business and service profession fall in higher income category.

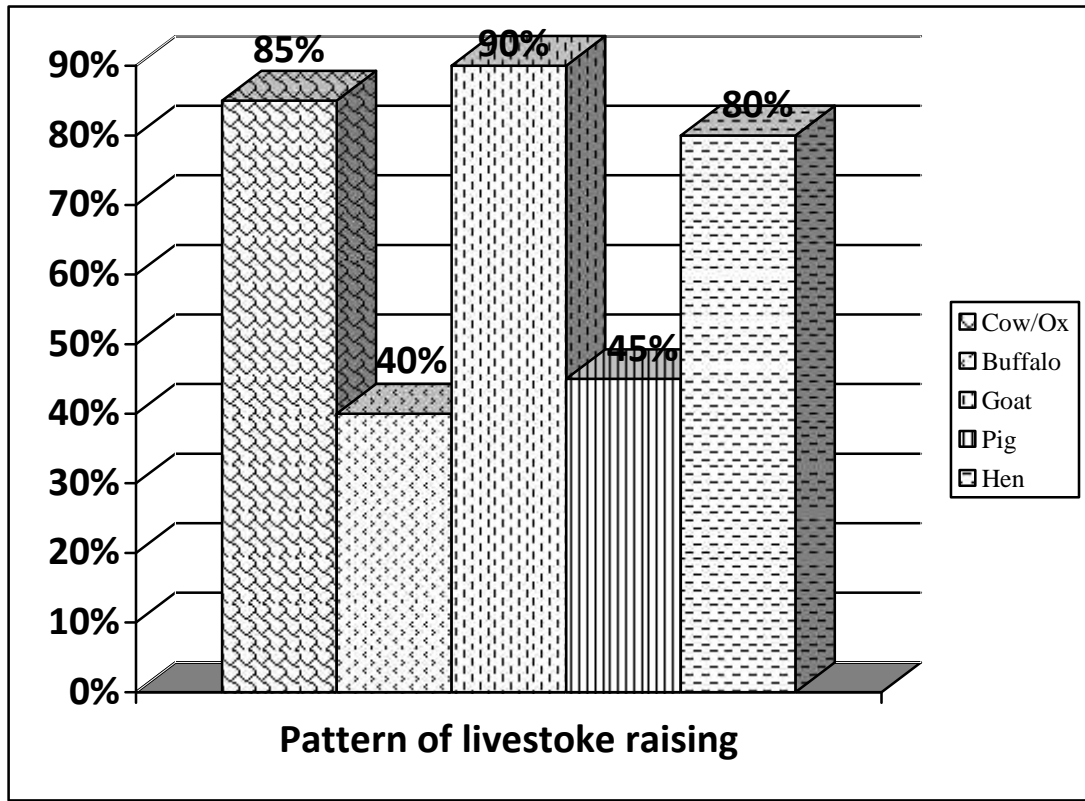
According to the result of 1st focus group discussion, some increment on income is the cause of skilled professional work, service and business beside of agricultural activity. . Change in cropping pattern and using modern technology in agriculture is also possible way to increase household income but lack of input in farm and high cost of technology Sarki of Pauwa are not able to utilize various modern agricultural technologies in farming practice. In other hand, no any privet and public organization support to uplift the livelihood of Sarki at Pauwa. Social development organization and government should give priority to change livelihood of Sarki at Pauwa of Dhading.

4.2.4 Raising livestock in sample HHs

Being a part of Nepalese society, Sarki community of Pauwa is also depending on agriculture to carry on their life mainly. Agricultural activity like farming and animal husbandry are the main source of household income. Leaving the exception most of the

sample household are rearing domestic animal to maintain yearly household expenditure. Attribute of raring domestic animals too differentiate the yearly income of household.

Figure:- 4.4
Livestock rising in sample HHs.



Source: Field Survey, 2015.

The above mention bar diagram shows that, each sample house hold prefer animal husbandry to earn for livelihood. Basically Cow/Ox, Goat, Hen, Pig and buffalo are dominant domestic cattle in this community but both tables indicate that they like to raise Cow/Ox and goat strongly which is 17 percent, 18 percent of total respondent. 8% of total respondent prefer rearing buffalo to raise income.

The traditional occupation is the major factors that influence prefer raising livestock in the study area. Therefore, there is no doubt that due to animal husbandry majority of HHs use compost fertilizer in their field to produce vegetables and grains that support healthier life. Dominant of animal husbandry affect for using compost fertilizer in this study area, rather than knowledge about climate change global warming and organic

high value crop production. They keep livestock primarily to fulfill the necessities of milk, meat, fertilizer and plough field.

4.2.5 Sufficiency of food production in sampled HHs

Sufficiency of food production of a family is base of healthier life and wellbeing of social life. It determines the economic and social status in respected community. Below is the food sufficiency in Sarki of Pauwa.

Table no.: 4.7
Food sufficiency in sample HHS.

S.N.	Time duration	No. of sample hhs.	Percent of sample hhs.	Remarks
1.	< 3 month	7	35%	
2.	< 6 month	8	40%	
3.	< 9 month	3	15%	
4.	>12 Month	2	10%	
Total		20	100%	

Source: Field Survey, 2015.

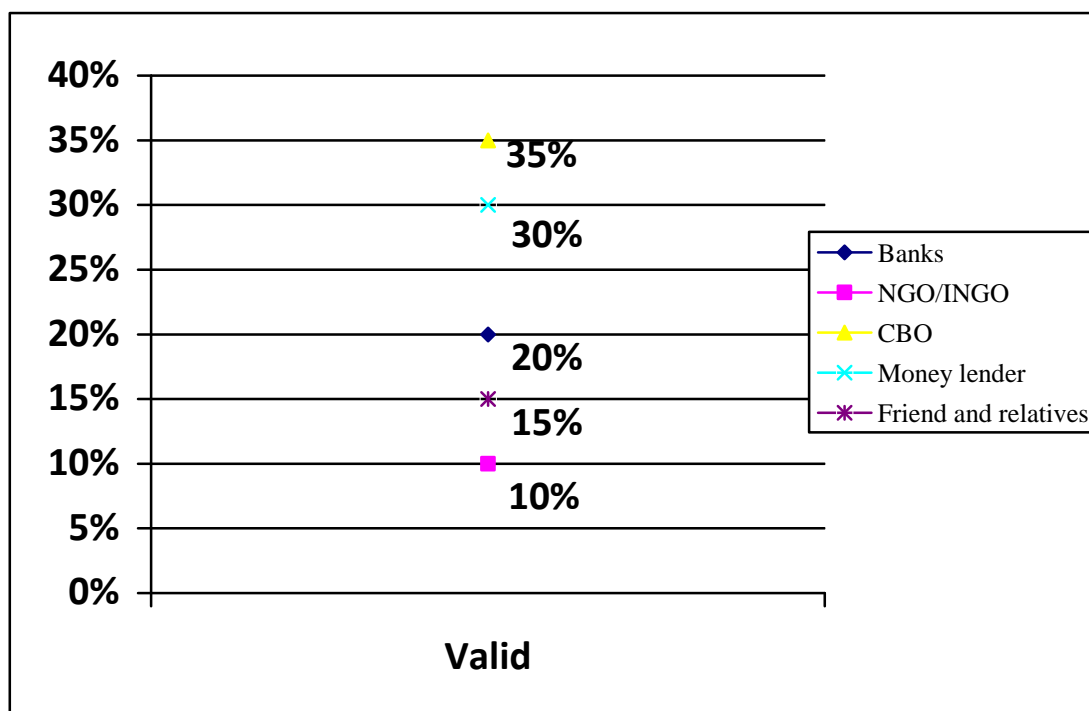
From the above mention table, it is clear that majority of HHs are distracting with food sufficiency which product held on either their own lands or others. Among them 10 percent have food sufficiency and 90 percentages HH have not which is most in size.35percentage of sampled HHS has food insufficiency for 9 month. Most of them 40% HHs have food sufficiency only for < 6 months and least 15% have food sufficiency only for < 9 month. Least 10 percent of HHs seems with food sufficiency year round due to uneven distribution of land, subsistence types of production system and lack of professional working skill.

4.2.6 Institutional Support to Sarki

Institutional support itself is a very big-push input for improving social status of any community. No doubt that a country could not apply state management theory under their legal procedure without any institutional support from outside of the country in this

globalization era. Therefore, a community also needs a strong meaningful institutional support from government/non-government sector, although these supports are economic/non-economic in nature. Here in this research study some of institutional support related with Sarki community is going to analyze according to given data that are also economic and non-economic in nature.

Figure no.: 4.5
Credit support pattern in sample HHs



Source: Field survey 2015

The above figure shows that out of 20 hhs only 20 percent hhs have borrowed credit facilities from banks (4 hhs), 10 percent hhs have borrowed get financial support from NGO/INGO (2 hhs) and 30 percent hhs have borrowed credit from money lender (6 hhs) similarly 15 percent hhs borrowed credit from friends and relatives to fulfill the yearly production and food insufficiency. Although who have food sufficiency for whole year they even borrowed credit from bands and cooperatives.

Sarki of Pauwa could not dare for financial management system. Paying salty interest rate for local moneylender and poor knowledge about financial management, they are still trapping inside of vicious circle of poverty, which is needed to be broken out by meaningful institutional support with productive program and project.

4.3 Causes of backwardness of Sarki

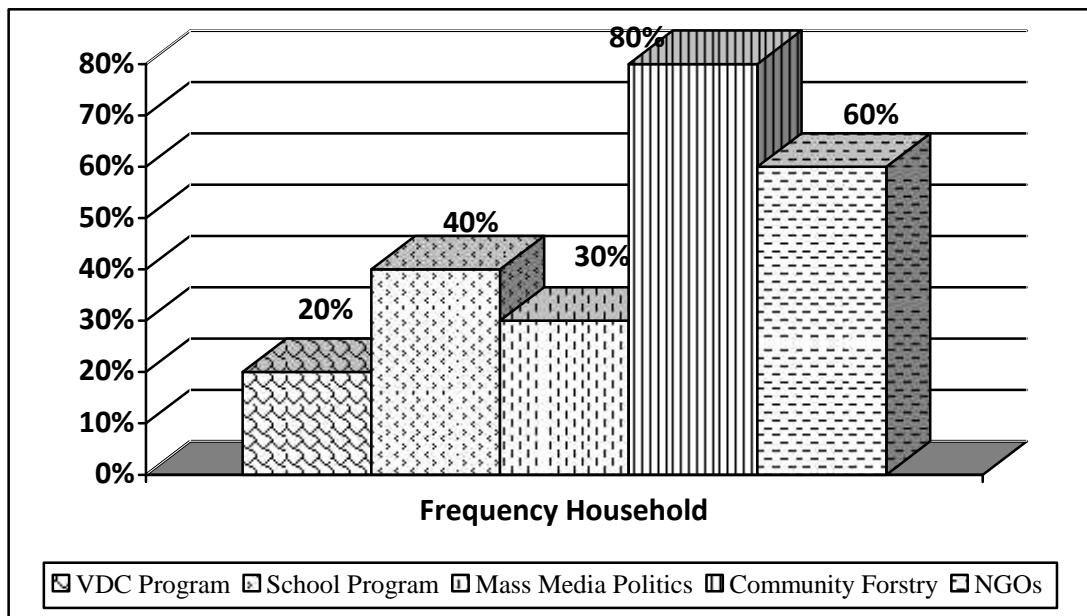
There are some root causes under the backwardness of a particular community and that could be social, religious, geographical or environmental. Sarki of Pauwa are also suffering from some key pushing and pulling factor of backwardness.

4.3.1 Involvement in program/meeting by sample HHs.

Social awareness is main factor to manipulate community development. If person were aware to participate social meeting and programs under the national constituent, he would be able to live respected social life. Participation in social activity increase self-esteem and foredoom of person of a community.

Figure no.: 4.6

Pattern of involvement in program and meeting of sample HHS



Source: Field Survey, 2015

The above mention table shows that, member from Sarki community have been least participating in interaction program organized by different institutions. Pauwa is main market center where most of program and function have organized but their involvement is rare day by day. People of Sarki community do not prioritize interaction program significantly. Hence, very few HHs members take part in program/meeting organized in time to time. That is because nobody can manage leisure time. Since sunrise to sunset every member from that community busy with unproductive and hard laborious works in diverse sector of the village. They are realizing that struggle in life is the reality.

Therefore, they respect their fate and prefer such types of work. They do not want to involve in program and meeting by piling up their work, but some of HHs 20% involves in VDC program, 40% involves in school program, 30% involves in political-mass media, 80% involves in community forestry program and 60% of involves in NGO/INGOs led program. According to focus group discussion, most of the Sarki ethnic people could not attain the meeting and public concern program because of illiteracy. Illiterate people are hesitate to talk in front of literate people. Most of the female member are hesitating to participate and involve public meeting and program because of patriarchal social system and so-called religious discrimination.

It is necessary to break shortly by different institution and they have to respect, support for Sarki-community by awareness raise program seminar and workshop, not only from short times program.

4.3.2 Involvement in skill development (training) program by sample HHs

Skills help to do work properly, safely and quickly. People who have skill can earn much then unskilled one. Achievement of skill increase opportunities to earn and determine economic condition of person or household.

Table no.: 4.8

Involvement pattern in skill development (training) by sample HHS

S.N.	Program description	No of Sample HHs	Percent of sample HHs	Remarks
	Carpenter	2	10%	
	Plumbing	2	10%	
	House wiring Electrician	-	-	
	Tailoring	-	-	
	Meson	1	5%	
	Handicraft manufacturing	2	10%	
	Total	7	35%	

Source: Field Survey, 2015.

The above mentions table clearly shows that no HHS. Members are involved in house wiring training organized by VDC fund. Only 10 percent sample HHS. Member had taken carpenter training. Similarly, 10 percent sample HHS. Are involved in plumbing skill development program and 5 percent attained meson skill development program organized by NGOs. Sample HHS member does not attend tailoring training program. Only 10 percent women are appeared in handicraft manufacturing program.

Major causing factors is that due to bias leadership VDC fund have never incorporate Sarki community member which is necessary for change livelihood status of that poor community. Illiterate people of Sarki community both aged and young generation never claim of VDC fund and support their improvement by multiple schemes such as capacity building training program or projects etc. If this trend tracking regularly what is the meaning of enlarged VDC fund?, It is necessary that local leadership have to realize a truth that VDC fund have to covered every community in every ward by given equal priority/opportunity. Through humanity-express, pro-poor community, common sentiment, charismatic leadership local leaders have to provide different types of training especially for Sarki community.

4.3.3 Involvement in Ward/VDC council while budget allocating by sample HHS

Local government meeting is a main place to raise issues of each and every member of society. Participation on such meeting helps to raise issues of deprived groups and community. Given table present the participation of local government activity by Sarki ethnic people in Pauwa of Dhading.

Table no.:-4.9

Involvement pattern of respondent in local government budget allocating meeting

S.N.	Involvement	No of Sample HHs	Percent of sample HHs	Remarks
	Yes	6	30%	
	NO	14	70%	
Total		20	100	

Source: Field Survey, 2015.

From the above mention table, it is clear that only 6 HHs (30 percent) have involved in ward-council meeting while fiscal years budgeting program that is very least in total size but most of HHs 14 (70 percent) are not involved in ward-council. It is because they are not noticed properly where and when to be gathering. Selected puppet head likes to gather according to elite interest both in time and in venue. Neglected HHs could not denied for break the traditional system and elite people do not priorities for their uplift. They also allocating budget likewise control level system.

These are the problem posed variables which need to break down by social mobilization then became these types of meeting could be seen as total HHs involvement in ward/VDC council while budget allocating by local leadership with great interest.

4.3.4 Educational attainment of selected respondents

Education is the main driving factor to a person or society. High level of educational attainment presents the high level of social awareness, which enforce to reduce backwardness and deprivation of any ethnic group or community.

Table no.: 4.10

Education level of sample respondent

S.N.	Valid	Frequency HH	Percent	Remarks
1.	Illiterate	13	65%	
2.	Literate	3	15%	
3.	S.L.C.	2	10%	
4.	Higher Secondary	1	5%	
5.	Bachelor	1	5%	
5.	Master/	-	-	
7.	M.Phil	-	-	
8.	Ph D.	-	-	
	Total	20	100%	

Source: Field Survey, 2015

Given table shows, education scenario in this study area is not satisfactory. Majority as 65 percent of respondent are illiterate. Out of total 35 percent literate respondent, 15 percent sample respondents are just literate, 10 percent completed S.L.C. level. Out of literate 5/5 percent completed +2 and bachelor level. No one completed master degree and above. In this regard researcher is only master degree holder scholar is respected society.

Household who have completed higher degree education they may rethink about their status and start to send their children to school. Most of people realize about the need and importance of education after a decade's. Still dropping out is the main problem in educational achievement in Pauwa of Neelkantha VDC and it is a burning problem in study area. Education increase knowledge, awareness and self-esteem. Lack of education is main causes of backwardness is study area.

4.3.5 Awareness about law and provision related to Dalit.

Mostly education raises awareness on the subject or object of social factor. Development of a society depends how aware member of society about existing law and provision. Awareness raises the proper implementation of law and provision in a society.

Table no.: 4.11

Opinion of respondent about awareness of legal provision related to Dalit

S.N.	Opinion	No of respondent	Percent of respondent	Remarks
1.	Yes	12	60%	
2.	No	8	40%	
	Total	20	100%	

Source: - Field survey 2015

Above data show that how sample respondent are aware about legal provision related to Dalit. 60 percent of sample respondent are aware more or less about legal provision related to Dalit. Nevertheless, 40 percent of respondent are not aware about legal provision. Because of huge investment of NGO/INGO in social awareness activity and anti-social discrimination activity, only 60 percent of sample ethnic member are known about legal provision related to Dalit. Such awareness activity is affected by

educational status of people. Low literacy rate and education limits the achievement of legal provision and awareness activities in Pauwa of Dhading.

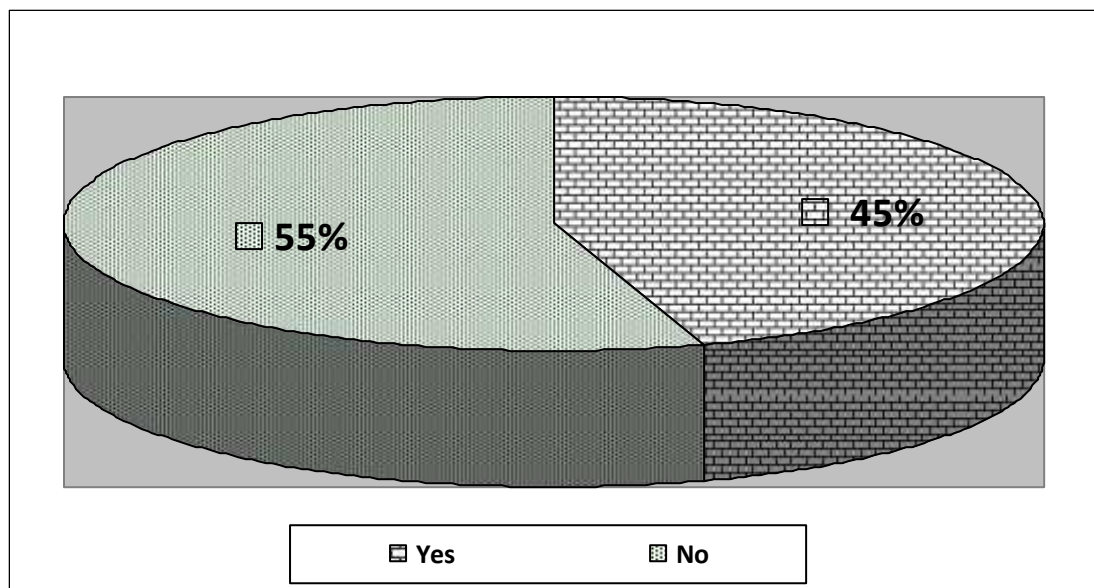
Above present information shows that the lack of education and social awareness still high portion of Sarki are unknown about legal provision. They still believe that touchability and discrimination is their fortune what they cannot change. To eliminate such belief, social awareness activity and informal educational activity should enforce in study area, Pauwa of Neelkantha.

4.3.6 Social awareness activity organized by development stakeholders

There are several developmental stakeholders like CBO, NGO, INGO, Government and individuals, who are claiming that working to raise social awareness, eliminate social discrimination and enhance social development. Activity of the same would be importance to reduce backwardness of a community.

Figure no.: 4.7

Participation of sample HHS in social awareness activity



Source: Field survey 2015

Above figure shows that minority of the respondents only participate on social awareness activity, which occupies 45 percent of total respondent. Out 20 household 55percent of household are taken part of social awareness campaign organize by developmental stakeholder.

Different social awareness campaigns that help to reduce ethnic discrimination and increase pace and prosperity of life are not seems effective in Puwa. To increase participation of such activity, stakeholder should launch regular and acceptable programs in Pauwa to reduce the discrimination and eliminate backwardness of Sarki community.

4.3.7 Causes of Backwardness in respondent's opinion

Respondent's view is main factor of true information of this research. What is the opinion of respondents about their backwardness are presents below tabulated data.

Table no.: 4.12

Respondent's opinion on causes of backwardness of Sarki

S.N.	Valid	No. of respondent	Percentage of respondent	Remarks
	Low education	18	90%	
	Lack implementation of law	16	80%	
	Low Income	15	75%	
	Lack of skill work	8	40%	
	Individualistic	5	25%	
	Total			

Source: Field Survey, 2015.

There is no doubt that every community has run with its one problem and prospects. There are various factors that have played vital role for burning their problem. Sarki community also could not be a unique than other community so this community have own problems. From the above mention table it is clear that low educational level, individualistic thought, foreign Job, modernization, low income and lack of irrigation are such factors that have affected this community negatively. Majority as 90% respondent said about that low education is main cause of backwardness of Sarki. 80% of respondent says lack of proper implementation of law and provision is cause of backwardness of Sarki community. 75% says low income is the cause of backwardness of Sarki ethnic group. 40 percent says lack of skilled work is the main cause of backwardness of society. 25 percent argue that backwardness is individualistic. In individualistic factor falls

personal interest, alcohol drinking habit, unwilling to adapt new technology and circumstances etc. behavior. People who think they are deprived, helpless, untouchable are victim of backwardness; they lose self-esteem and remain backward generation to generation.

Even though respondent opinion differently but lack of education, low income, lack of implementation of law and provision, lack of skill work and losing self esteem are the imminent factors of backwardness of Sarki ethnic group in Pauwa of Neelkantha.

4.4 Relationship between Sarki and other communities

4.4.1 Opinion of feeling discrimination by sampled respondent

Discrimination is main cause of backwardness of a community. Sarki are also considered as untouchable caste based on Manu text. Because of feeling and acting untouchable, sarki's are remaining backward ethnic group.

Table no.: 4.13

Respondent's opinion on discrimination place

S.N.	Valid	Frequency HH	Percent	Remarks
1.	Houses	20	100%	
2.	Tea shop	12	60%	
3.	Public place	18	90%	
4.	School	12	60%	
5.	Hospital	10	50%	
	Total	-	-	

Source: Field survey 2015.

Above tabulated data shows that more or less each and every respondent (100 percent) are suffering from discrimination in houses of so called upper cast ethnic group. 60 percent of respondents are suffering discrimination in tea stalls. 90 percent of respondent are suffering discrimination in public places like meeting/ seminar/ feast and festivals. 60 percent of respondent are feeling discrimination in school and 50 percent of respondent suffer discrimination attitude by so-called upper class at hospital.

Discrimination is main cause of backwardness of Sarki community. In previous day's sarki people used to clean their used teacup themselves but now, a day's not in similar way, but behavioral attitude between Sarki and other so called upper class ethnic group are different in most of the social and communal activity. Behalf of constitution and social local provision discrimination is highly prohibited. It need to aware people from household level that such prejudice are cause of backwardness of a respected ethnic group that would be a vital factor of overall social development.

4.4.2 Involvement of different ethnic groups in their cultural programs

By the involvement and participation of different ethnic group, present the relationship between and within a community and ethnic group.

Table no.: 4.14

Respondent's opinion on participation of different ethnic groups cultural program

S.N.	Opinion	No of respondent	Percent of respondent	Remarks
1.	Yes	18	90%	
2.	No	2	10%	
	Total	20	100%	

Source: - Field survey 2015.

Above table, represent the brother-hood relation between Sarki ethnic group and other ethnic group. Out of 20 respondent 18 respondent opinions that they are been involved cultural program of other ethnic group and they invite other ethnic groups to take part of their cultural program. By this trend, we can understand that 90 percent of Sarki at Pauwa have mutual celebration of cultural programs. By knowing and unknowingly they celebrate cultural program mutually. However, in such cultural programs the fooding and other services to so-called people should be separate and standard in quality. The upper cast people used to eat separately by cooking themselves. Only 10 percent of total sample respondent's opinion that they do not called in cultural program by other ethnic group and they do the same because such mutual participation creates the cases of discrimination. This 10 percent respondent's are advices to researcher that, to increase and keep the soul of cultural program should celebrate separately.

By the development of social awareness increasing population of society are practicing mutual celebration of cultural program of various ethnic groups. This practice supports the anti-discrimination concept of national constitution.

4.4.3 Inter caste marriage case in sample HHS.

Inter-caste marriage is also one of a main indicator to explain the relationship between different ethnic groups. Acceptance of inter-caste marriage increases social harmony.

One of the key informants of this research Ram Kumar Nepali says that within the last 5 years there are 7 cases of inter caste marriage. Out of 7 cases of inter caste marriage 5 marriages are registered in government authority and 2 are still not registered. Out of registered 5 marriage cases 3 are still running with full harmony and 2 have some problems of mutual misunderstanding. One of these two cases is being worse and applies to divorce. Unregistered 2 cases of inter-caste marriage are in problem since the date of marriage. In this case, both parties of family could not accept the marriage and both male and female got marriage with other different person. Out of 7 inter caste marriage 2 are illegal by the age limit of candidate provision in constitution.

Most of the inter-caste marriage is held on youth groups of Sarki ethnic community. Sometime immature mental decision of younger people put trouble to their guardians. Even most of guardians are willing to make arranged marriage but raising unexpected situations could be solved frequently with patience and under the restriction of law and provision.

4.4.4 Pattern of discrimination by other caste people

Discrimination of people by any form or reason will affect the social harmony. Within and between societies there are several things of sharing like natural resources, physical infrastructure, government and non-governmental organizational activity. It is possible to discriminate from strong and accessible to deprived.

Second key informant Monika Nepali herself is a representative of discrimination case within Sarki community at Pauwa of Neelkantha. She says present day's people discriminate differently than previous days because of legal provision. Sarkis of Pauwa are also victims of discrimination by different forms and attitudes. Some people do not want to eat together; some do not want to share work, some do not want to share public vehicles seats. Since school level to college and in society, people do not want to share knowledge

and skill. They who shows them bully on social anti-discrimination cases on public places are also hesitate to share things and thought with Sarki within community and household. Still Sarkis of Pauwa are facing discrimination in filling water, getting health service, celebrating feast etc. By focus group discussion it find that the discrimination trend in urban area like market center and city towards Dalit is less in number and frequency but the trend in rural area still persist strong as previous days. The discrimination practice in educated people seems more vulnerable than uneducated rural people is study area. The legal cases in police station and court are seems less because of the pressure of so-called high-class people and political parties. Local leader and local social development stakeholder do not want to let the discrimination register in police station and court to show their contribution towards social development. Most of the deprived Dalit could not register the cases of discrimination because of illiteracy, pressure of so-called high-cast people, lack of awareness and education. Several registered cases of discrimination are resolve in local level by pressure and influence in police stations and courts too.

4.4.5 Opinion of respondent on discrimination trend

Along with the continual process of social development the trend of discrimination and prejudice also changed in most of society. Below are the argument and opinion of discrimination trend taken from focus group discussion.

Topic of the focus group discussion was ‘what is the contemporary trend of discrimination?’.10 member of Sarki community are participating on discussion. Some of the members are opinion that trend of discrimination is lowering down and friendship and brotherhood is increase in society. It is only the process of social development.

Some member argues that of course the discrimination trend is decrease. But the cause is legal provision in constitution and other law and regulation. People cannot by cut the law and order process. Forcefully, so called upper caste people are accepting such law and provision.

Some of key informant opinion that the trend of discrimination seems lowering down. But household survey revel the fact that such trend still exists strongly. State and society change the law and provision to reduce discrimination but people could not change traditional behavioral attitude. They still discriminate Sarki people most of public and privet program and meetings.

Some member argues that discrimination to Sarki is not reduced. It only changes the appearance. Now a day's people do not show but behave the discrimination. Still people of so-called higher ethnic group hesitate to shake hands with Sarki in Pauwa.

The result of this focus group discussion was the trend of discrimination is lowering down whether by force of law or process of social development. Nevertheless, people could not change their mind and attitude of discrimination. Such discrimination practice is lowering down in new generation of youth group. Such trend presents the increasing harmony, sympathy and brotherhood in society that creates happy relationship between and within Sarki and other ethnic group member.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

Nepal is a land of immense diversity ecology. The country is mainly dividing into three parts morphologically such as Mountain, Hill and Terai to study ecological phenomenon. Nepal has a composite population stemming from various racial stands. It is unity in diversity, which is a uniqueness of Nepal. Nepal is country with poor economy and even the country is underdevelopment in many sectors. People belonging to the same ethnic group different in terms of language food habits and clothing's according to the geographical variation of the country. Among various ethnic groups in Nepal, Sarki is one of the prominent ethnic groups in Nepal, which is socio-economically marginalized and politically depressed. Their origin has not confirmed yet. They found inhabited in all around the Nepal as well as India, Bangladesh.

This study is focused on socio-economic status of Sarki people of Pauwa of Neelkantha VDC, Dhading district. The objectives of this study was to provide brief socio-economic status of Sarki, various books and articles have been reviewed before carrying out the field work.

In order to data collection, household survey with the help of questionnaire interview been conducted. Similarly, focus group discussion, key informant interview has been preform... Households are been selected by purposive sampling techniques to include male and female, literate and illiterate and ward no. one and two. The primary data are collected by researcher myself with the help of structure household questionnaire. Teachers, village, headman, social workers, political leaders, household wives were interviewed to find out the reliable information about the social status, economic status, causes of backwardness of Sarki community and relationship of Sarki of Pauwa with other ethnic people.

Pauwa of Neelkantha has been selected as the study area, where 766 Sarki people are living in the area. Out of 78 household, 20 households are selected for the study.

Out of the 20 sample households, 6 household of family are Nuclear, 14 sample households of family are joint.

Among the 20 households, large numbers of people are Hindu. Education status of all the member of respondent's family is given in the able below. Educational status information shows that 65 percent respondents are illiterate, 15 percent are just literate, 10 percent pass SLS and 5 percent pass higher secondary similarly one passes the bachelor level. Only the researcher is scholar who passed Master degree in Rural Development. Even though most all of respondent have more or less land most of Sarki people cannot produce food sufficient to them throughout the year. Most of the Sarki's houses are made up mud. The houses, which are newly built, made of cement, bricks and steel bars. Out of total 20 households, 75 percent of households go to get treatment by witch doctor, 50 percent get treatment by modern allopathic medical system, 7 percent only use natural herbals and 5 percent are adopting both kind of treatment system as allopathic and spiritual with herbal.

Sarki does not have own different language. They are using Nepali language as mother language. Sarki people are one of the so-called untouchable ethnic groups. Because of the social development process, untouchability practice and attitudes are lowering down by revised law and constitution. However, discrimination still exists in respected society. Now a day's most of the people of other ethnic group people are giving participation of socio-cultural programs. However, personal behavior is not changed entirely towards Sarki ethnic group. Inter caste marriage system play vital role to decrease gap between Sarki and other ethnic people. Education and Social awareness program is the main factor to eliminate social discrimination and backwardness of Sarki community. In the past, Sarkis were very poor. Very low-income derived them to scarcity of food and low life standard. Now a days of Sarki community, are being aware and economically sustained by various types of skill development training program of different development stakeholder.

5.2 Conclusion

The present thesis work is conduct on the socio-economic status of Sarki community at Pauwa of Dhading district. It is a case study of Sarki Ethnic community at Dhading. Exploratory, explanatory and description methods are been used to prepare this

research work. Primary and secondary information are been used to collect information to analyze and satisfy the objective of this research study. Moreover, data are collected based on answers given by respondents from sampled households, key informant interview, focus group discussion and field observation methods are been applied to collect the primary information.

The Sarkis are Aryan human and they are adopting cultural customs of Aryan family. Their origin said to be from Hill and mid hills or riverbanks but there is no exact information to prove it.

The socio-economic and cultural system followed by Sarki of Pauwa at Dhading is not much different from other Hindus. Nevertheless, they have their own socio-economic system too. Since unknown point of time, their main occupation was known as shoe making but this occupation is not practicing even one of the Sarki in the study area. Now they are performing agriculture practices, pottery, daily wage labor and other professional work to earn money for livelihood. Continuous interaction with the other ethnic communities, the traditional custom, socio-cultural practices of Sarki are also continuously changing, for example; they have changed their dress patterns, change the pattern of practice of their own cultural fist and festivals and ritual customs. There is increasing faith in medicine education and modern farming system, social awareness activity and decrease in superstitions, cast discrimination and racial prejudice.

Economic status of Sarki is pulling down due to lack of ideas and techniques to compete with the changing modern environment. During research following finding are trace out from study area Pauwa of Neelkantha, Dhading.

1. 45 percent of villagers are involving on farming activity directly to run livelihood, as it is main occupation of Sarki at study area.
2. Among sample respondent 25 percent male are literate where only 20 percent of women are literate and 10percent of male are illiterate and 45 percent of women are illiterate.
3. All 20-sample respondents (100 percent) of the Sarki are using credit or loan from organized or non-organize institution to run livelihood.

4. Out of total sample respondent 60 percent sample respondents, falls in medium yearly earning category Rs. 50,000 to Rs. 1, 50,000.
5. 45 percent of respondent involve in agriculture and Most of farmers still they are using 10 to 30 kg chemical fertilizer on farmland per year per ropani.
6. 90 percent of sample respondent felt discrimination in public places, meeting and fists.
7. 90 percent of sample respondent opinion that they are celebrate cultural program mutually with other ethnic group people. In addition, 10 percent respondent opinion such cultural program should celebrate separately by uniformity of community of ethnic group.
8. 90 percent of sample respondent are opinion that low education is the main cause of backwardness of Sarki of Pauwa. Key informants opinion that personal habits, copying extravagant habit are also the reason of backwardness.
9. 55 percent of sample respondent are involved in social awareness activity to reduce social discrimination in different places like fist, festivals, meeting, public places etc.
10. Only 35 percent sample respondent had taken skill development training. Out of 20 sample 56 percent are performing traditional agriculture as main income activity that is a vital factor for poor economic condition.
11. 80 percent of sampled household are involved in community forestry program of Pauwa where only 20 percent sampled HHS are involved in VDC council for yearly budget allocation as local government activity participation.
12. 60 percent of sample respondent are more or less aware about legal provision against discrimination and other 40 percent are quite unknown about such provision, and it is too a prominent reason of backwardness of Sarki at Pauwa.

5.3 Recommendations

To fulfill basic needs of people of a community is the fundamental right of human beings. UNO and other international, national and local organization regarded as food; cloths, health, shelter, entertainment, education and information are main basic need of

human. Fulfillment of basic need play vital role to change socio-economic condition of human society. To change the deprived condition of Sarki ethnic society of Pauwa, further research need to conduct on several other aspect like economic activity of Sarki, personal behavioral of Sarki, Cultural customs of Sarki, governments law and policy against discrimination and prejudice towards Sarki.

Being a case study of Sarki ethnic community at Pauwa of Dhading, following recommendation is reveal to make improvement of Socio-economic status at study area.

-) Government should provide education opportunity to Sarki ethnic people by different formal and non-formal educational program without any economic cost.
-) To raise positive thinking about education, government should provide different awareness program in study area.
-) The government should encourage the local NGO's and INGO to run their comprehensive development programs in respected area.
-) To increase annual income advance technology of modern farming system should introduced in the study area by different development stakeholder.
-) To increase the professionalism in traditional work as shoes making and others need different training program should launch in the study area by community development stakeholder.
-) Law and provisions against discrimination and prejudice should strictly execute.
-) So-called upper caste should consider that all ethnic groups are equal right to utilize natural resources, cultural resources and manmade infrastructure and services to reduce discrimination.

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Appendix-I

Questionnaires for sampling household: B

1. Personal Information:

a. Name....., Age,.....Sex.....

b. Education.....c. Religion

d. Address.....e. Occupation.....

3. How many members are in your family?

S.N.	Full Name	Relation of head	Age	Sex	Education	Occupation	Marital status

7. Do you have your own land? a) yes..... b)No

.....

If yes, how much?

S.N.	Types of land	Ropani	Bigah	Own	Rented land

3. Do you have own house? Yes.....No.....

If yes, what type? A) Concrete b) Brick and wooden d) Rough

5. Do you have any skill development training?

a. Yes b. No

6. What kind of work experience do you have?

.....

8. Your farm production is enough for your annual family expenditure?

a. yes b. No

9. Do you sale your farm product? a. Yes b. No

10. How much is your monthly household income?
- a) Less than 5000 b) 5000 to 10000
c) 10000 to 15000 c) 15000 to 20000
d) 20000 above
11. How much is your monthly household expenditure?
- a) Less than 5000 b) 5000 to 10000 c) 10000 to 15000
c) 15000 to 20000 d) 20000 to 25000 e) 25000 above
12. Where do you go for work?
- a. Local area b. Inside the country c. Outside of the country
14. Why you are going outside of the country to do work?
- a. High job opportunity b. High income c. Less discrimination
15. Are you satisfied with your work and income?
- a. Yes b. No
16. What kind of problem you have face in your work?
.....
17. Do you have any credit/loan? If yes how much?
.....
18. From where do you get credit?
- a. Bank b. Community member
c. Local moneylender
19. What is the percent of interest you have to pay?
.....
20. If you could not refund in time, what they do?
- a. Seize your property b. Seize your crop
c. Seize your cattle d. Increase interest rate
21. What kinds of health treatment system you are adopt in your family?
- a. Traditional b. Modern
23. Dose government give any support to your community? a. Yes b. No
24. Dose any organization give any support to your community? a. Yes b. No
25. Who do you think that, who have to help to increase your livelihood?
- a. Government b. Organization
c. Community c. Own self

26. How so called upper classes behave with you in your society?
.....
28. What do you think the reason that no organization helps your community?
a. Lack of empowerment b. Absence of young people
c. Dominant feeling upon community d. Lack of awareness
29. Are you satisfy with the socio-economic condition of you community?
a. Yes b. No
30. What suggestion do you have to provide for increase socio-economic condition of your community?.....
32. If Income cannot meet your family requirements what are the main alternatives?
.....
33. How do you celebrate marriage ceremony?
.....
34. How do you operate death ceremony?
.....
35. What are the major festivals your community celebrates?
.....
36. Do you follow your rituals/ rites regularly? a) Yes b)No
37. Do you think that rituals/rites should be transform according to time period?
Yes No
Why Why
38. Do you involve in VDC level program? a)Yes b)No
If yes, how many times in a year?
39. Do you involve in village development council while budget allocating?
Yes No
Why..... Why.....

Focus Group Discussion questionnaire

1. Questionnaire for Focus group discussion:

- 1) Origin of Sarki community?
- 2) Time passed in this location?
- 3) Profession and income source?
- 4) Social activity participation by Sarki community?
- 5) Cultural practices and rituals of Sarki community?

2. Questionnaire for Focus group discussion:

- 1) Income generation activity performed by Sarki community.
- 2) Existing problem and prospect on the traditional occupation.
- 3) Loan and debt practice and perception on Sarki community.
- 4) Economic support activity to uplift the livelihood of Sarki in Pauwa.

3. Questionnaire for Focus group discussion:

- 1) Activity and attitude of Sarki community at pauwa.
- 2) Discrimination trend and practice in Pauwa between so-called upper caste and lower caste.
- 4) Social awareness activity related to discrimination and prejudice in Pauwa.

Key informant interview checklist

- 1) What do you know about Sarki community?
- 2) What are ritual customs do Sarki celebrate in your knowledge?
- 3) What are the general and typical dress and ornaments do they wear traditionally?
- 4) What is the main economic activity of Sarki community?
- 5) What role do Sarki communities play in social activity?
- 6) What change do you find in discrimination between previous days and now a days.

Photos-1. Researcher busy in Focus Group Discussion



Photo- 2, Researcher's wife with her disable daughter: Cause and effect of Poverty



My disable daughter with me (researcher)





Appendix II

DHADING DISTRICT



Study area

