

CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is a small land locked country situated between two large countries : India & China but it is heart of the world due to its natural resources, Geographical region and Socio-cultural diversity. Diversity found in various sectors like geographical, social, cultural, environmental, etc. So, we can say Nepal is a natural museum having higher potentiality of tourism. The main occupation of most of the people is agriculture, which is also running as traditional system. Large numbers of population (80%) are involving in agriculture as seasonal and partial employees.

Nepali Society, it has complex diversity in Livelihood process. People have multi-ethnic, multi-culture, multi-racial and multi- linguistic background. Caste is one of the main bases of Nepali Society. Every caste group has different types of skills and indigenous knowledge. Those groups play the vital role in society.

Rural people live their lives traditionally. Due to geographical variation the process of development is not easy. So the rural life is critical. From economical perspective Nepal has dual economy, in one side urban area ; The people (rich people) spend luxurious life with many modern facilities such as communication, health, education, transportation and entertainment. In other side people are unknown about these facilities and they run to manage their food for morning and evening.

There exist livelihood difference between different castes living in different zones. There exist vast difference between rural and urban livelihood styles but similarly this system is widely spread all over the Hill, Mountain and Terai. The employment opportunity and infrastructure services also discriminate the life style of the society. Hence, it helps to create the poverty gap between dalit and non dalit. However, this community is excluded from government and non government services in strengthening their livelihood resilience.

Caste is the main base of Hindu society in Nepal and caste system is based on the Varna System. Nepalese social structure is based on the Varna System where different castes group and individual interact and interdependent upon each other. Caste system is based on five primary social classifications. These are Brahmin (Priest), Kshatriya (Warrior or Administrator), Vaishya (Merchant), Sudra (laborer) and The Untouchable or polluted. In Nepalese history, caste system began from Licchavi Period. The Licchavi King divided people into four Varna and eighteen castes.

During the Medieval period King Jayasthiti Malla further structured the caste system that was formulated during the Licchavi Period. He divided work occupation accordingly to the various castes. During the modern period, Prithivi Narayan Shah addressed the Nation, "Nepal is a common garden where four castes and thirty six sub-castes blossom forth." To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as Char Varna Chattis Jat (four Varna and thirty six castes). This phrase shows the familiarity of Nepalese with the Varna model and it's being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized castes could be grouped into four categories that are as follows:

1. *Tagadhari* (Twice born caste or literally thread wearing castes: Upadhaya Brahmin, Jaisi Brahamin, Chhetris etc.)
2. *Matawali*-(Drinking caste (Newar, Gurung, Magar, Rai etc.)
3. *Pani na chalne chhoi chhito halnu napanne-* (Castes from whom water could not be accepted but whose touch does not require aspergation of water).
4. *Pani nachalne chhoi chhito halnu parne-* (Untouchable castes- Sarki, Kami, Damai etc.) (Sharma, 1977)

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

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

1. Pahadi Dalit (Damai, Kami, Sarki, Gaine are the main)
2. Madhise Dalit (Dusadht, Musahar, Chamar, Dome, Halkhor, Wantar, Khatwe, Tatma, Bhadhi are the main)
3. Janajati Dalit (Newari Dalits- Kasai, Pode, Chame)(Bhattachan, 2001)

The mother tongue of Dalits & non-Dalits is almost same. i.e. Nepali, where as Terai Dalits speak Maithili, Bhojpuri and Abhadhi. Newar Dalits use Nepal Bhasa. The majority of Dalits are Hindu. Till now Mijhar, Bhiswakarma, Pariyar communities are working together. (Bhattachan, 2001)

Dalits and Non-Dalits are not allowed by social custom to touch each other in any physical way particularly by social custom so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged (FEDO, 2060 B.S.).

Nepal is a country of unity in diversity. So there are 125 castes (CBS 2011) including Dalits and Non-Dalits. The people of both categories live in different places of Nepal together. The total population of Non-Dalit is too higher than dalits in Nepal. From the demography statement of 2011 the total population of Dalit (sarkis) were 3,74,816 which is 1.414% of the Nepal's total population among Non-Dalits (Brahmin), it is 32,26,903 which is 12.17%. When we see the population of Bhamins in Gorkha it is 41,229. The population of sarkis living in Gorkha district comes around to be 20,559 (CBS 2011).

According to D. B. Bista,(Fatalism and Development, 1976) Nepal has long been Hindu kingdom in a very general sense a stratified casts system has only marginally penetrated its society which is confined to particular classes of particular ethnic groups. Nepal's early connection with Hinduism was though worship of pashupatinath who was identified with Shiva. The form of shivism that developed in Nepal was always closed to its shamanistic and animistic roots. It had little to do

with the purans and it had no connections with any form of casts system. Caste concepts only entered in Nepal for the first time in the beginning of the Licchavi era, in the form of vaishnavism, and when it did arrive it had to adapt itself not only to shamanism and shivism but also Buddhism.

The Bahan caste was to consist only of Indian Brahmin migrants, and while they may have maintained their own levels of ritual purity it is not at all clear where their new Nepali clints similarly labored to maintain caste purity while chhetri disignations are used there is no documentary evidence that kshatriya rituals were observed. The priests were willing to initiat the super class khas, magar and newar as chhetri, but the chhetri status was expensive to maintain and the priests constantly demanded high fee from them, such as endowment of tax-free lands in exchange for officiating at rituals. Consequently only a small number of khas and magar took the chhhetri little, mainly with a interest to legitimize their upper class position within the society. Those that would have qualified as Baishya or Shudra saw no advantage in becoming part of casts system and non among the shoe maker, blacksmiths, goldsmiths, tanners or tailors were willing to accept the position of a untouchables.

1.2 Statement of the Problem

Nepal is one of the least developed countries of the world. According to the national statistics 25.2% people are under the poverty line (NLSS-2011). Although Nepal is aleast developed country the livelihood of people is based on the caste system. Some so called upper caste people have higher economic condition where as the lower caste people have lower economic condition and difficult and simple livelihood. So, Dalits have lower and simple livehood in comparison to Non-Dalits. In this condition there are differences in livelihood of Dalit and Non-Dalits in Nepal . Brahmins are thought to be the advanced and civilized ones in comparison to other castes. On the other hand, Sarkis are one of the poorest and backwarded caste people among Dalits in Nepal. Both the Brahmins and Sarkis live in rural as well as urban areas of Nepal which are the sample castes from Dalits and Non-Dalits. Most of the activities of the people are based on the caste system as well.

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

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

Gorkha district has also both Dalit and Not-Dalit residents. Similarly, chhoprak VDC of Gorkha is the residence of Brahmins and Sarkis. The livelihood of these upper caste and lower caste is different. Likewise, Brahmins and Sarkis of chhoprak VDC have some major differences in their indigenous knowledge skill life style, social status, economic status, educational status, health status, cultural trends and engaged occupation.

The Brahmin of chhhoprak VDC engaged in different offices and business along with agriculture. Similarly, they are also doing their priest work. They have good political, economic ,cultural and Social status. But Sarkis are engaging in various manual works. They are giving up their traditional occupation because they can't fullfil their basic needs by their traditional occupation. Only a few Sarkis engage in part time leather work, most of the people working their own house and shoe factory.

In this context, from sociological point of view it is very important to find out what are the main differences in life style of Brahmins and Sarkis in this society. However, the study addresses the following research queries.

1. What is the difference between Brahmins and Sarkis in their social status?

2. What are the traditional occupations of Brahmins and Sarkis?
3. What is the economic status of Brahmins and Sarkis?
4. What is the educational status of Brahmins and Sarkis?
5. What is the health status of Brahmins and Sarkis?
6. What are the main occupations adopted by Brahmins and Sarkis?
7. What are the income level and source of Brahmins and Sarkis?
8. What is the situation of income and expenditure?

1.3 Objectives of the Study

The general objective of this study is to compare the life style of Brahmins (Pokharel) and the Dalit (Sarkis) of Chhoprak VDC in Gorkha district.

The specific objectives of the study are as follows:

-) To analyze the livelihood strategies of Brahmins and Sarkis.
-) To compare the life style of the Sarkis with Brahmins community in the study area.
-) To analyze the present life style condition of Brahmins and Sarkis in the study area

1.4 Significance of the study

This study helps to know about the life style of Brahmins and Sarkis people of Chhoprak VDC in Gorkha district. This study focuses on social, economic, educational and health status, cultural trends and engaged occupations. So, it will help to understand the overall difference in living condition of Brahmins and Sarkis. It is very important to compare the life style of Dalit and Non-Dalit especially between Brahmins and Sarkis as the former is known as upper caste among Non-Dalits and latter one is still being discriminated in rural areas. The Brahmins have somehow easier life style. On the other hand, Sarkis are living very hard life in social and economic sectors from which they are replaced from their traditional occupation. The modern law has granted equal rights to every citizen but

untouchability and castism still exists. Thus, the Livelihood of Sarkis are jeopardy. They live in a very poor life with no respect of the society.

Thus, it is very important to reduce the gap of life style between Dalits and Non-Dalits. To promote the life style of Sarkis people similar to Brahmins the differences between their life style is to be studied. It will provide comparison of socio-economic status of Brahmins and Sarkis of Chhoprak VDC in particular and Dalits and Non-Dalits of Nepal in general. The promotion of the indigenous knowledge skill related products of Sarkis is the essential for preservation because such types of products are their recognition. The government and various NGOs must take the necessary steps towards the socio-economic upliftment and betterment of the society. This study will be significant to see the current situation of Dalits and Non-Dalits society, education, economy and so on. It will be base for local as well as national concerned personalities to bring new plans for reducing the life style gap between Dalits and Non-Dalits. This study will be very important to government in making social policy, planning, reducing social inequality and eliminating caste discrimination and promoting their indigenous knowledge of this study area. It will be also important for the researcher who will be interested in this area.

1.5 Limitations of the Study

This study is concentrated only in 50 households (25 from Brahmin and 25 from Sarki families) of Chhoprak VDC of Gorkha district. The study is very specific like that of a case study. The study completely concerned with life style of Brahmins and Sarkis of Chhoprak VDC. It limited to the comparison of life style of Brahmins and Sarkis.

1.6 Organization of the Study

Organization of the study has been made starting from introduction, which will be followed by chapter two. Thus, it consists of review of the literature, review on caste system, the study of Thar and Gotra of Brahmins and Sarkis. The third chapter deals with research methodology and consists of research design, rational of selection of

the study area to generate necessary data analysis to illustrate for the study. Chapter four presents a general introduction and physical setting of Chhoprak VDC of Gorkha district and consists of geographic location, natural resources and social setting.

Chapter five deals with data presentation and analysis, social, economic, educational and health condition of Brahmins and Sarkis. Similarly, it also includes living condition of the Sarkis in comparison to Brahmins consisting of language, food habit, clothing, ornaments, ritual passage, birth ritual, birth ceremony, bratabandha, marriage, death rituals, festivals and religion, economic condition. Likewise, it consists of the social, cultural and economic condition of the Brahmins and Sarkis along with the causes of extinction of the Sarkis' traditional occupation i.e. shoe making. Finally, the chapter Six deals with the summary of the study, conclusions and recommendations in brief.

CHAPTER TWO

LITERATURE REVIEW

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

2.1 General Overview

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

Dor Bahadur Bista in his book 'Fatalism and Development' (1990) has discussed Nepalese social structure in which he stated that caste system is the basic social foundation of our society. He explains how the caste system came in to existence in the Nepalese society. He states that before the 13th century Brahmin migrated from the North East of India when the Muslims and Hindus invaded India. As a result Brahmin brought the Hindu culture in Nepal. It was acculturated by other ethnic groups and end of the Licchavi period Shankaraycharya was able to convince the Nepali King, Shivadev to have Brahmin appointed with exclusive privileges to act as priests at the Pashupatinath temple in Kathmandu, which gave them high ritual status at the political level, and they were endowed with land grants. They were economically independent and had the upper power with their ritual practices attracting other ruling elites. Both Brahmins and ruling elites were considered to high prestige. The poor lower castes Sudras were dominated by the high caste and dependent on them for their livelihood. Vaishya or Sudra saw no advantage in

becoming part of the caste system and none among the shoe makers blacksmith, goldsmith, tanners or tailors were willing to accept the position of untouchables.

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

Gautam and Thapa's (1994) 'Tribal Ethnography' (Vol I and II) are also books of ethnography. these books have traced about some untouchables castes of Nepal, such as: - Badi, Damai, Gaine, Kami, Musahar, Sarki (Chamar) etc. Untouchable castes are tried to described in these books.

Some foreign writers have tried to write about untouchable caste but they are not all ethnography studies.

A Caplan's (1972), book 'Priest and Cobbler' is an example that is a study about social changes in a Hindu village of Western Nepal.

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

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

Silwal (2001) study provides some information about Sarkis. He states that Sarkis did not have any idea about their ancestors, when and how they settled there, they didn't want to response what Sarkis caste means and Why they were placed in this category? Sarkis population is very small compared to other castes those who still

feed on carcasses of animals, birds and eat mouse calling it a Dhan Chari. Their traditional living system is changed by modernization and urbanization and nowadays they prefer to live in a nuclear family than in a joint family. Silwal explains that the Sarkis could not compete against the industrial products forcing them to end their traditional occupation of shoe making and other leather works.

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

The constitution of Nepal 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 stamp out the ideas of untouchability in Nepalese society, to provide equal opportunity, and allow them to enter all religious and public places, as would any other citizen.

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

The credit for beginning of livelihood thinking goes to Robert Chambers, who is often called the father of sustainable rural livelihoods approach. He devised this approach in the mid of 1980ths, in order to increase the deficiency and effectiveness

of international development cooperation (Wyss2002:31). In the early 1990s, it was further developed by Chambers and G. Conway (DFID,2002:12 quoted in Wyss 2001:31)

In 1997, “The British government called the department for international development (DFID) incorporated the sustainable livelihood (SL) approach as the central element in its policy and adopted it to suitable work with around DFID for promoting development and reduction of poverty.”

Rather than introducing totally new element in development research, the strength of the SL approach lies in the synergy seated by the combination of individual key elements (UNDP, 2002). It aims to facilitate a holistic view that takes in to account both micro and macro levels and includes natural condition and humanly made conditions, such as technology , economy, politics, or cultural norms and beliefs, focusing on livelihoods of people. The subordinated aim is to reduce poverty and increasing the sustainability of poor people’s livelihood. According to Chambers, R. and Conway G. 1992, livelihood and sustainability are understood as follows.

The SL approach has never been thought as a rigid instruction or to give the definite answer, rather it is a dynamic formation of open for improvement and adoptable to the respective living condition of the poor (DFID,2002;11). The SL Approach comprises two elements: the sustainable livelihood guiding principles and the sustainable framework.

Sustainable livelihood approaches rest on core principles that priorities people-centered responsive and multi level approaches to development. These are backed of with a set of tools, including the sustainable framework developed by the British department of international development (DFID 2002) stated.

The six guiding principle of sustainable livelihood approaches are

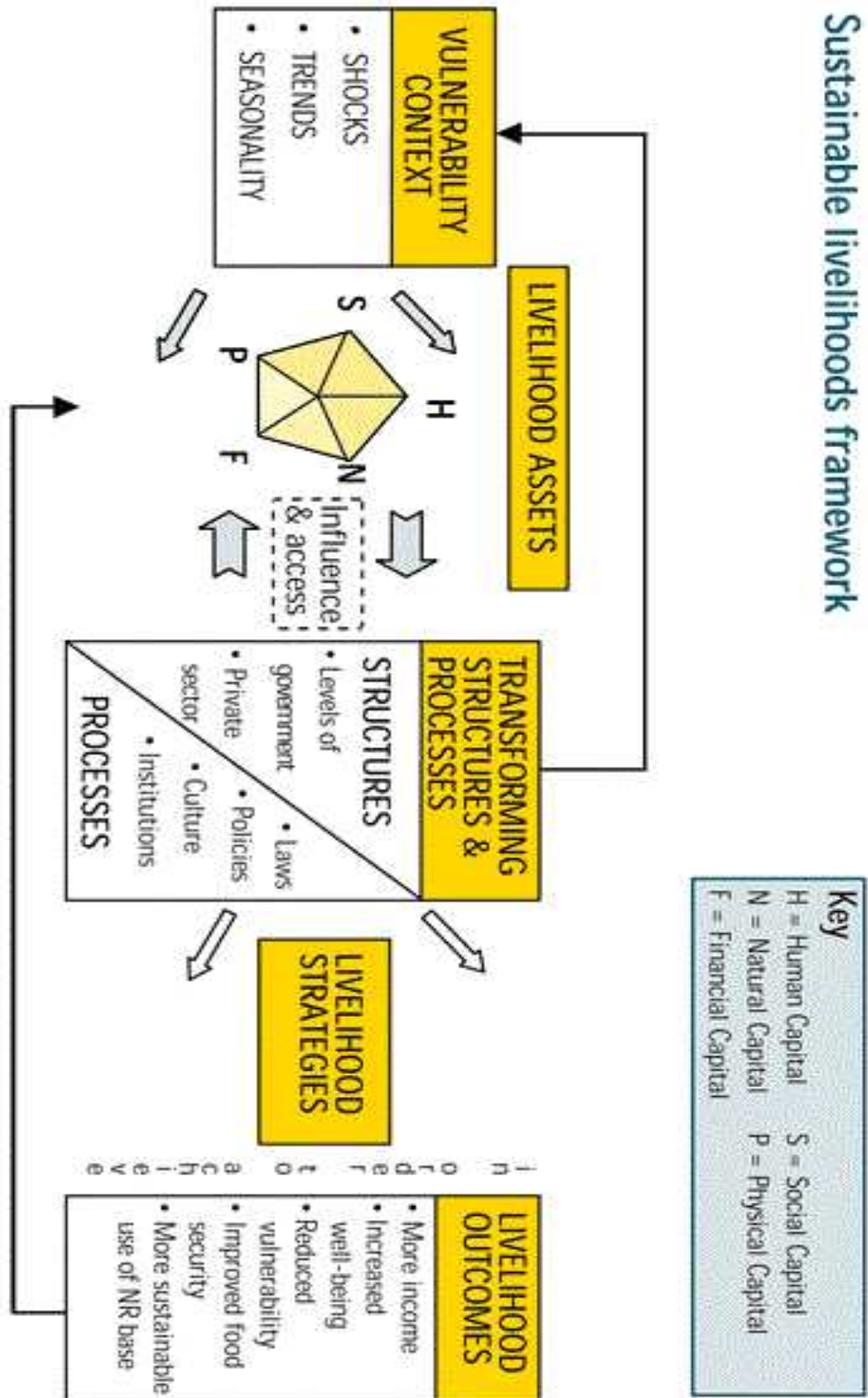
1. Puts people at the centre of development (people centered)
2. Adopts a holistic view, including multiple actors and working across sectors, geographical area and social groups

3. Seeks to understanding dynamic nature of livelihood and the influence upon them,
4. Tries to build on the peoples strengths and opportunities, rather than focusing on their problems and needs,
5. Emphasizes the important of macro-micro links and seeks to understand them, and
6. Points out the important of sustainability of poverty reduction.

The main aim of the sustainable livelihood framework is to help the stakeholders engage in debate about the many factors that affect the livelihoods, their relative importance and the way in which they interact. This should help in identifying appropriate entry points for supporting livelihoods. It is emphatically participatory, believing that only participatory approaches can identify problems and solutions. The framework figure starts with the vulnerability context in which people live and livelihood assets that they possess. It then looks at how transforming structure and processes generate livelihood strategies that lead to livelihood outcomes (twiggy J. 2001).

This thesis is also concerned with the livelihood patterns and strategies adopted by the so called upper caste –Brahmins and lower caste the Sarkis. Sustainable livelihood is essential for all communities to live their meaningful lives. There are various reasons behind the differences in the live patterns of the Brahmins and the Sarkis. The social, cultural and economic factors play vital role in generating sustainable livelihood. The Brahmins have higher social, cultural and economic status in comparison to the Sarkis. As a result we find differences in these two communities.

Sustainable livelihoods framework



Source: Diana Carny 1998:5

Livelihood framework should not be understood as a linear process. On the contrary, it tries to emphasize the many feedback and inter actions between different factors. The starting point for many livelihood analysis is the assets that are people's strength or resources. Simultaneously, livelihood outcomes, that adopt to achieve these objectives are investigated. It then analyses how the vulnerability context and the policies, institutions and processes influence the assets and strategies. It is also possible to focus on the part at the framework while keeping the picture in mind.

Vulnerability context

The vulnerability context represents the external environment in which people live. People's livelihood and the wider availability of assets are fundamentally affected by critical trends, shocks and seasonality. Trends, shocks and seasonality are external factors over which people have no, or limited control. Trends comprise, for instance, population trends national and international, economic or political trends and technological trends. Shocks comprise, among other things, human health shocks, economic shocks and conflicts. The seasonality may include prices, production, and health or employment opportunities.

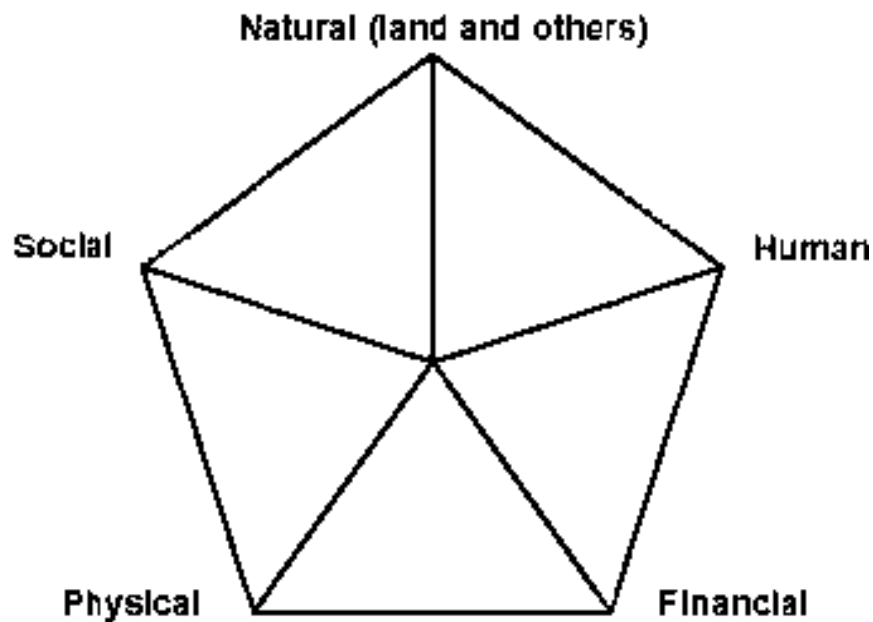
Unforeseen changes in the economic, social, cultural, political, and environmental context may have the effects of converting existing assets into liabilities. For example, a major change in the ethnic makeup of a governing regime can drastically affect the social capital of negatively affected ethnic groups. Shocks can destroy assets directly forcing people to abandon their home area and dispose of assets prematurely as part of coping strategies.

Livelihood Assets

“The sustainable livelihood approach is in essence, a way of putting as the center of development, and one of its main principles is to build on their strengths. It seeks to draw a realistic picture of the people's assets and capital endowments and to find ways how these can convert in to beneficial outcomes. Livelihood assets lie therefore at the centre of the livelihood framework. The pentagon shows the

different category of assets for its own is sufficient to yield all varied livelihood outcomes that people seek”(DFID,2002).

Figure 2 : The Asset Pentagon(DFID -2002)



Livelihood Strategies

Livelihood strategies are the “ range and combination of activities and choices that people make/ undertaken in order to achieve their livelihood goal” or “the way of combining and using assets” (DFID:2002:25, quoted in ways 2002:37) . It included productive activities, investments strategies reproductive choice, and much more. Livelihood strategies change over time and there is enormous diversity of livelihood strategies geographically, across sectors and with in households, livelihood strategies directly influence the sustainability of livelihoods. “ The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or adapt to the shocks and stresses of the context”(DFID 2002:25)

There were various issues that took place in the history regarding the Varna system. In the 6th century Lord Buddha started a revolution against Varna system. But later on the Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and the Man Dev, the first Baraju (464-505) were the only followers of

Buddhamargi while others adopted the Hindu religion and Varna system. During the period of Basanta Dev, four Varna and 18 castes was in existence. The Varna system was spread through out the medieval period and was still on existence in some remote villages till now.

After the unification of Nepal, Prithivi Narayan Shah had encouraged more of the Varna system. Many Scholars and reformers of that time rebelled against the Varna system. A few in India like Santa Kabir, Mahatma Gandhi and Ambedkar who took the leading role to fight against untouchability. Among various organizations, Dalit Welfare Organizations (DWO) is working actively for the Welfare of Dalit.

Brahmins rank highest in the caste hierarchy, and along with Chhetris they formed a majority of the influential and wealthy people of traditional Nepal. They are also the most widely distributed throughout the country . Nepali, an Indo-Aryan language, is their mother tongue and has been adopted as the state language. Nepali is also the mother tongue of the small number of occupational castes Damai(tailor), Sarki (cobbler), Kami(blacksmith) Sunar(goldsmith) castes, and of such other castes as Sanyeshi and Gharti. The number of occupational castes people is estimated to be only a small percentage of the total nepali speaking population, spread unequally throughout the country. The total number of people speaking Nepali as their mother tongue, then is well over ten million, or about half of Nepals entire population.

More than half of the Brahmins and Chhetris live in the western hills, where they form about eighty percent of that areas total population. In the reminder of the Hilli areas they are more or less evenly distributed, although they are a defined minority in the low land Terai.

Traditional accounts state that the Brahmins came to Westen hills of Nepal from India for the first time during the fourteenth century when they were dislodged by the Musleum invasions. The Brahmins who are said to have come from Kannauj and chittore frist met the Khas, the predominant race in the hilly regions of Kumaon, Garhwal and the western districts of Nepal. These Khas were then a very powerfull people with a number of khas principalities still intact. Prof. Tucci discovered that a large and impressive empire was founded by the Khas during the 11th, 12th, and 13th, centuries. This emprire included a large part of western Tibet and spread as far as

Dulla and Kaskikot in western Nepal.(D B Bista first published: 1967, Kathmandu, Nepal).

During the Medieval period King Jayasthiti Malla further structured the caste system that was formulated during the Licchavi Period. He divided work occupation accordingly to the various castes. During the modern period, Prithivi Narayan Shah addressed the Nation, "Nepal is a common garden where four castes and thirty six sub-caste blossom forth." To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as Char Varna Chattis Jat (four Varna and thirty six castes).This phrase shows the familiarity of the Nepalese with the Varna model and it's being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows:

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

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

1. Pahadi Dalit (Damai, Kami, Sarki,Gaine are the main)
2. Madhise Dalit (Dusahat, Mushar, Chamar, Dome, Halkhor, Watar, Khatwe, Tatma, Bhadhi are the main)
3. Janajati Dalit (Newari Dalits- Kasai, Pode, Chame)(Bhattachan, 2001)

The mother tongue of Dalits & non-Dalits is almost same. i.e. Nepali, where as Terai Dalits speak Maithili, Bhojpuri and Abhadhi. Newar Dalits use Nepal Bhasa. The majority of Dalits are Hindu. Till now Mijhar, Bhiswakarma, Pariyar communities are working together (Bhattachan, 2001).

The Study of Thar and Gotra

The Thar and Gotra of Dalit (Sarkis) are as "Dulal, Roka, Bisunke, Srimali, Remtel, Purkuti, Basel, Mungrati, Bogati, Surkheti, Uperkuti, Tolangi, Surdas, Malbul, Duwadi, Makrati, Achaami, Majkoti, Gaire, Bayalkoti, Dhankoti, Koirala, Danuwa, Bandele, Lamsal, Nepali, Bailkoti, Kunwar, KC, Pafele, Gotame, chamar, Bhurtel" etc. Dulal Thar is the superior among the Sarkis' Thar.

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

Thar is accepted and originated according to various causes such as specialties of different places, works, and family background etc. People who do copper works are called Tamrakar, people from the house of Linger are called Lamichhane.

Similarly, The thar and gotra of Non-Dalit (Brahmins) are Pokharel, Adhikari, Banjara, Bhatta, Gotame, Sapkota, Amgai, Chapagai, Guragai, Chaulagai, Humagai, Pandit, Parajuli, Poudel, Girel, Gawali, Pandey, Dahal, Dabadi, Dhakal, Ghimire, Bastakoti, Upparkoti, Barakoti, Achrya, Neupane, Lamichane, Mishara, Subedi, Upereti, Bhandari, Khanal, Marahatta, Mudbari, Rimal, Rijal, Pudasaini, Timilsina, Baral Marasaini, Khatiwoda, Devkota, Luitel, Bhantana, Kafle, Pathaka, Bashayal, Godal, Chipleti, Tripathi, Bogati, Pant, Sedai, Koirala, kharal, Bastola, Bhattarai, Regmi, Nepal, Oli, Dulal, Bhusal Gautam, Kadel, Lamsal, Dhital, Aryal, Tiwari, Bagale, osti, silwal, Gartaula, Bartaul, Sharma, Sigdel, Joshi, Kattel, etc.

The gotras of Brahmins are Kashyap, Aatrya, Bhardwas, Atri, Gautam, Mandape, Kautille, Dhananjaya, Kaudanye, Aatrye, Kausllay, etc.

CHAPTER THREE

RESEARCH METHODOLOGY

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

3.1 Research Design

The study is mainly based on the micro study of comparison of its style of Brahmins and Sarkis. The research is designed for the descriptive and analytical purposes.

3.2 Rationale of the Selection of the Study Area

In context of Nepal, the total population of Brahmins is 3226903, and Sarkis is 3,73574 which is 1.414% 18,989 of the Nepal's total population (National Census 2068 B.S.). This population is divided in small communities in many parts of Nepal. Among those communities this research is concerned with the community of Chhoprak VDC of Gorkha District where we find mix communities of Brahmins and Sarkis. So, Chhoprak VDC can be a sample area of the study as it consisted of both of the communities.

The study area lies in the western part of Nepal in Gorkha district which is 12 miles far from Kathmandu. There are 340 households of Sarkis in Chhoprak VDC among them 25 households were selected for the study. Similarly, 25 households from Brahmins were selected as the sample of the study. For the depth study of Socio-economic condition of Brahmins and Sarkis in periphery of Gorkha district, Chhoprak VDC was selected as the study area of this study.

There are a number of differences in the life style of Brahmins and Sarkis of this area. The Brahmins are staying their standard life style where as Sarkis are facing many discrimination and far behind in various field like Social, Political,

Educational etc. Even this VDC is only a few kilometer far from the head quarter of Gorkha district.

3.3 Nature and Sources of Data

Both primary and secondary sources of data were used to draw the required information for the study. The secondary data were collected from Chhoprak VDC office, Gorkha DDC office, Central Bureau of Statistics (CBS) and other various research organizations. On the other hand, the primary data were collected through field survey in the study area.

3.4 Sampling Procedure

The study mainly focused on the comparisons of life style of the Brahmins and Sarkis inhabitants of Chhoprak VDC of Gorkha district. The Brahmins have 357 total households whereas Sarkis have 142 households. Out of this universe, 25 households of Brahmins and similar number of households of Sarkis were taken as the sample which account 23.31% of Brahmins households and 9.27% of Sarkis ones. These 25 households of Brahmins and 25 households of Sarkis were selected using stratified and simple random sampling method from 9 wards of Chhoprak VDC. Among them ward number 7 and 8 were my study areas where 25 households were selected from each wards.

3.5 Data Collection Techniques and Tools

In any research study, the data collection procedure plays a vital role, without the collection of required data, the research study cannot be completed. The applied data collection techniques are framework for the accurate results. A close link was maintained with all the households taking part in this research. To draw the required information for the study observation and questionnaire were widely applied.

3.5.1 Observation

Visiting each household I observed livelihood condition of both of the communities. The factors concerned were like clothing, house pattern, food,

education, indigenous occupation, social status and festivals of the community in the study area.

3.5.2 Questionnaire

Structured questionnaire was prepared to generate the realistic and accurate data from house hold survey. The questionnaire consisted of two sets of both subjective and objective question items. The respondents were requested to response the questions in the questionnaire.

3.6 Data Analysis

The collected data become meaningless until it is processed and analyzed properly. Thus the success of the study lies in the presentation and analysis of the collected data. Therefore, the collected data was analyzed using various tables, graphs and percentage etc. to study various aspects of the socio-economic, educational and health condition of Sarkis in comparison to Brahmins.

CHAPTER FOUR

BACKGROUND OF THE STUDY AREA

4.1 Introduction

Gorkha district lies in hilly region of Nepal located between 27 ° 15" to 28° 45" N latitudes and 84 ° 27" to 84 ° 58" E longitude. The district covers an area of 3610 sq.km. Gorkha district lies in Gandaki zone of Nepal and boardured by Gandaki river in the West, Lamjung, Tanahun, and manang district, East Dhading and China, North manang and china, south Chitwan and Tanahun.

Chhoprak VDC has been choosen as the study area. The study covers the livelihood condition of the dalit (Sarki) and non-dalit (Brahmins) living in Chhoprak VDC . Chhoprak VDC comes under 60 VDC of Gorkha district which is seen to be moderate developed in comparison with other VDC's . Chhoprak VDC is rich in bio-diversity and geographical diversity. It is known as natural supermarket of Gorkha district. Chhoprak VDC is completely located in the hilly region of Nepal. The land of this VDC is formed by fold mountains which contains rudimentary socks. The most of the land of this VDC is fertile where paddy and maize are grown in large amount. The study area lies in the central part of Chhoprak VDC.

4.2 Climate

The climate of the study area is moderate which is warm temperate type, suitable for human settlement . The annual variation of temperature of the area is not very extreme warm temperate type of climate is formed in the study area. The summer temperature is 24° to 32° where as winter temperature is 12° to 24°. Summers are wet and hot whereas winter is cold and dry in the study area.

4.3 Natural Resources

Basically, water, land and forest resources of Chhoprak VDC are focused in the natural resources of Chhoprak VDC. The natural resources have been briefly discussed below.

4.3.1 Land

Chhoprak VDC covers an area of 1700 hector land. Eighty percent of the land is useful for agricultural production whereas only 25 percent of the land is covered by forest and others. The most of the fertile land is used for paddy production and remaining terraced land is used for maize production. People living in this VDC are mostly dependent on agriculture. However, other people engage in a number of other activities for income. They follow other side jobs such as government jobs, business and so on. The paddy growing plain land is facilitated with irrigation facility. The major agricultural products of this area are maize, wheat, potato, millet and other vegetables.

4.3.2 Forest

In Chhoprak VDC, there are a number of small forests. But most of the people have trees in their own lands.

4.3.3 Water Resources

Chhoprak VDC has only a few water resources. The study area has no any access with the river which is flowing in the Eastern part of Chhoprak VDC. There is irrigation facility in plain areas. The irrigation project can be constructed with high investment from the origin of this river but the local government has not stepped forward for the same. All of the people have normal drinking water facility in the study area. The local community is planning to organize a project of irrigation facility.

4.4 Social Setting

It includes population size, language, caste and religion, settlement pattern and house structure, development infrastructures of Chhoprak VDC. These are briefly discussed below.

4.4.1 Population Size

Nearly, six thousand people live in Chhoprak VDC. Out of them more than 3 thousand are females and about two thousand six hundred are males. The total number of household in this area comes around to be 1531. The literacy rate over 6 years age of population has been stated to be 89%, .There are 11 government schools, 2 higher secondary schools The major castes of this VDC are Brahmins, Chhetri, Kami, Sarki, Magar, Newar, Gurung, Kumal and Baram etc. The detail population distribution of Chhoprak VDC is presented in table 1.

Table 1 : Total Population of Chhoprak VDC (ward wise)

Ward No.	Total House-holds	Female	Female Percentage	Male	Male Percentage	Total Population	Ward percentage
1	145	329	58.03%	238	41.97%	567	9.62%
2	86	165	60%	110	40%	275	4.665%
3	72	159	52.13%	146	47.87%	305	9.17%
4	41	93	54.39%	78	45.61%	171	3.40%
5	110	199	58.72%	161	41.28%	390	5.62%
6	292	651	55.69%	518	44.31%	1169	19.84%
7	208	427	53.24%	375	46.76%	802	13.61%
8	295	564	56.97%	441	43.02%	1025	17.39%
9	282	678	56.08%	531	43.92%	1209	30.51%
Total	1531	3285	55.74	2608	44.25%	5893	100.00%

(Source: District Profile, of national census 2011)

Table 1 shows the ward wise population distribution of Chhoprak VDC. Ward No. 9 is big in population size (30.51%) and ward No. 4 is small in population size (3.40%). The above table shows that in all of the wards the female population is higher than male population. Altogether, 55.74% are females whereas remaining population is of males. The population is proportional to the households in all wards.

4.4.2 Language, Caste and Religion

The caste/ethnic composition of this VDC comprise Brahmin, Chhetri, Gurung, Kami, Sarki, Magar, Newar, Kumal, Muslims and others. Brahmins and Chhetris cover majority number of population in the VDC. Most of the people speak Nepali in spite of varieties of castes. Although most of the people follow Hinduism, some of them are Christians and Muslims as well. (VDC Profile 2010).

4.4.3 Settlement Pattern and House Structure

Settlement is also an indication in Nepal of the ethnic compactness of the different communities, cultural environmental diversities are reflected through the pattern type and form of settlement. The major groups present in the study area are Brahmins and Sarkis. The Brahmins and Sarkis have their houses and communities in different places. Sarkis are supposed to be untouchable and their houses are built closely with each other. In the study area there are 340 houses of Brahmins and 150 of Sarkis. Both communities people live in all wards of the VDC. Most of houses are made by stone, mud and tin. However, there are a number of RCC buildings in this VDC. Most of houses are found to have many rooms. Most of the people use fire oven and use firewood for cooking food. Many people keep cattle like goats, cows, Buffalo etc. The Brahmins have somehow larger and decorated houses than Sarkis.

4.4.4 Development Infrastructure in Chhoprak VDC

Chhoprak VDC is also one of the leading VDC in the development sector among 60 VDCs in Gorkha District. It has been now improving every sector of development infrastructures in much better way comparing to the past few decades. There are a higher secondary, two secondary and ten primary schools in this VDC and The literacy rate has been stated as 89%. Health facility is also available to the people. There is a health post in Chhoprak VDC. For serious condition of the patient, ambulance facility is easily available in Chhoprak VDC. There is road transportation facility and communication facility. There is also Electricity facility in this VDC.

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

Under this heading history of Brahmins and Sarkis, the comparison of their family structure, social life style, caste based discrimination, kinship, education, social and political awareness, condition of women and population have been analyzed to meet the purpose of study. The data have been presented, analyzed and discussed under the following three sub-headings:

- A. Social Condition of the Brahmins and Sarkis in the Study Area
- B. Cultural Condition of The Brahmins and Sarkis in the Study Area
- C. Economic Condition of Brahmins and Sarkis in the Study Area

5.1 Social Condition of Brahmins and Sarkis in the Study Area

This study concerns with ward No. 7 and 8 of Chhoprak VDC. Pokhrel, Bhandana, Koirala, Dhital, Bhatta, Banjara, Devkota, Amagain etc. are the main thars of Brahmins living in the study wards. Among them Pokhrels, Koiralas and Gotames are the original inhabitants of Chhoprak VDC and Pokhrels have the highest population. Banjaras were migrated from Mukchok VDC of Gorkha district. Similarly, Bhandana were from Asrang and Dhital were from Kharibot of Gorkha. Likewise, Bhattas were from Tandrang. On the other hand Sarkis have Bayalkoti, Achhami, Dankoti, Nepali, Dulal etc as their thars. Although most of the Sarkis are the original inhabitants of the VDC some of them were migrated from other places within and out of district.

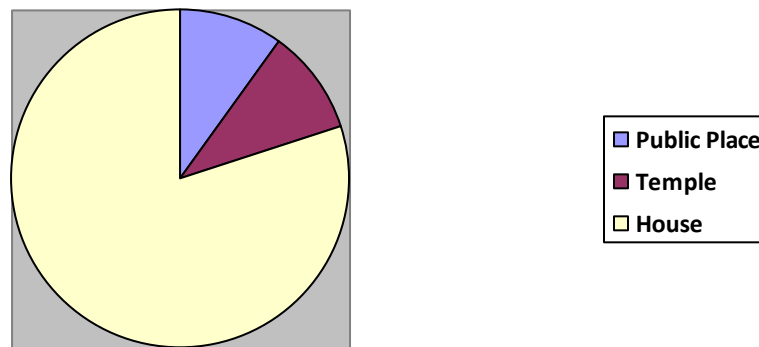
5.1.1 Population of Brahmins and Sarkis

In Chhoprak VDC, Dalits have the highest population including Sarkis, Damai, kami etc. The second largest population is of Brahmins in this VDC. In ward No. 7 and 8 the total population of Brahmins is 1368 and Sarkis population is 675.

5.1.2 Caste Based Discrimination in Public Spheres

Nowadays, most of the people are being educated and are more aware of their surroundings. In such situation, untouchable is being slowly removed. The responses to the question “Where do you mostly feel caste based discrimination?” has been presented in the figure below.

Figure 3: Untouchability in Public Spheres



The above figure shows that most of the respondents (80%) viewed that they found caste based discrimination in house. On the other hand 10% of them stated that they felt such discrimination in temple and other 10 % also felt discrimination in public places. It was found that even in the present society the people had the superstition about untouchability. It was not good to feel untouchable in houses but the positive point from the study was untouchability was slowly disappearing in public places and temples.

5.1.3 People’s Perception towards Untouchability

Untouchability is deeply rooted in Nepalese society even if there is change in political, social and educational sector. Despite of the new civil code of 1963 that abolished the caste-based discrimination, the feeling of untouchability still exists in one form or the other in many remote villages. Dalit are being suppressed by the upper caste people. The views of Brahmins and Sarkis towards untouchability have been presented in table 2.

Table 2: Perception towards Untouchability

Statements	Brahmins		Sarkis		Total	
	No	%	No	%	No	%
Untouchability is our culture and tradition	8	32	4	16	12	24
Untouchability is the traditional attitude which creates social injustice in the society	17	68	21	84	38	76
Total	25	100	25	100	50	100

The above table shows that 68% Brahmins and 84% Sarkis viewed that untouchability was the traditional attitude which created social injustice in the society whereas only 32% of Brahmins and 16% Sarkis thought that it was their culture and tradition. Altogether 76% of them thought that untouchability was the traditional attitude which created social injustice in the society. On the other hand only 24% of them viewed that untouchability was their culture and tradition. In sum, Brahmins and Sarkis both have negative thought towards untouchability.

5.1.4 Educational Condition

Education is an essential factor for accelerating the development of community. If people are educated, their living standard also improves automatically. Thus education plays vital role in developing knowledge and development of society. Before the establishments of democracy lower caste people were not given a chance to enter the school education. Therefore, There is vast difference in the education condition of Brahmins and Sarkis

Table 3: Distribution of Educational Status of Brahmins and Sarkis

Educational Status	Brahmins (6 years and above)		Sarkis		Total	
	No	%	No	%	No	%
Illiterate	27	1.80	134	18.7	161	7.22
Literate	167	11.20	525	71.13	692	31
S.L.C.	598	40	56	7.58	654	29.31
Higher education	701	47	23	3.12	724	32.45
Total	1493	100	738	100	2231	100

Source: VDC Profile, 2011.

The table 3 in Brahmins community 47% of them had got higher education where as only 3.12% Sarkis had such qualification. Similarly, 40% of Brahmins had S.L.C. level education and only &.58% Sarkis had S.L.C. pass qualification. Seventy one percent of Sarkis were only literate but only literate persons' population is lower of Brahmins i.e. 11.20%. From the above table 18.7% of Sarkis were illiterate but only 1.8% of the Brahmins were illiterate. It can be concluded that when we compare the educational status of Brahmins and Sarkis it was found to be vast difference i.e. Most of the Brahmins have the high access of education and higher education. But there was dreadful situation of Sarkis, only a few number of Sarkis have got higher education facilities.

5.1.5 The Social Lifestyle

There has been a number of differences between the social status of Brahmins and Sarkis of Chhoprak VDC. The Brahmins have high social status and most of the Sarkis have very poor situation because of poor economic condition. Brahmins and Sarkis have same religion, rituals and celebration of various festivals. Sarkis have one third of Brahmins population. The language spoken by Brahmins and Chhetris i. e. Nepali.

5.1.6 Family Structure

A family can be defined as a set of people related by blood, marriage (or some other agreed upon relationship), or adoption that share the primary responsibility for reproduction and caring for members of society. Family plays vital role and has tremendous influence on the individuals, his behaviors and his actions. Baby child learns various social values from the early childhood through the family.

There are only two types of family Nuclear consisting of husband, wife and children and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with a fringe of spouse. Similarly, the family structure of Brahmins and Sarkis in the study area has been presented below.

Table 4: Family Size of Brahmins and Sarkis Household

Number of family members	Brahmins Households		Sarkis Households		Total	
	No	%	No	%	No	%
Less than 3	1	4	1	4	2	4
4 to 5	17	68	13	52	30	60
More than 5	7	28	11	44	18	36
Total	25	100	25	100	50	100

Source: Field survey, 2015

The table 4 shows that 68% of the Brahmins and 52% of the Sarkis had their family member 4 to 5. It shows that most of the families were nuclear ones. Similarly, 44% of the Sarkis and 28% of the Brahmins had more than 5 members in their families. There were only a few families of both the Brahmins and Sarkis which had less than 3 members in their family.

5.1.7 Condition of Women

Although Nepal is a male dominated country, there is the change in the view towards women as the time changed. Due to patriarchal structure of our society a large number of women have not got equal right as the males in practice even if they provided with women right in constitution in Nepal. When we compare the status of women of Brahmins and Sarkis community, there are a number of differences. As all most all the Brahmins are literate and a majoriy number of the Brahmins have got access of higher education, women in Brahmin families have been given access of social and economic roles. They have decisive role in family. All most all the girls of Brahmin community have easy access of education as well. But in Sarki community the women do not have decisive role in their families. They do not have equal access to education, economy etc. Because of lack of education and poor economic status the women of Sarkis do not have good status in society. it is male dominated and women are kept subordinate in a number of ways. Women are discriminated, disregarded, insulted, controlled, exploited and violated within the family, at the work place in the society.

There has a little participation of women's in social activities. Instead they are engaged in household activities, child rearing and taking care of them. The Brahmins viewed that they do not have choice of babies, the son or daughter both are equally treated in family. On the other hand, Sarki give more importance to sons than the daughters because.

Being male dominated society females are considered to be the inferior sex. While the husband goes out to work, generally they stay at home doing various household works like washing, sweeping, digging, taking responsibility of household activities etc in Brahmin and Sarki community. The Brahmins focus in study and the girls get marriage in their appropriate age after 25 years. But the marring age of Sarkis girls is between 15 years to 21 years. Most of the Brahmins ladies involved in different jobs, businesses and so on but Most of the Sarki women work as labour in other's land or construction area. The condition of Sarki women is miserable than the Brahmins women in the study area.

5.1.8 Social and Political Awareness

No matter what, the caste based discrimination still exists in various village communities. The Chhoprak VDC is also a village but in this village the Sarkis have a feeling that the caste-based discrimination is slowly fading way, and say it's quite less than it used to be.

There still is discomfort for the Sarkis while dealing with the high caste people. Social status of Sarki is not different than other caste people of this VDC because they have also engaged on agricultural activities as well as, and only 4householdsare giving continuity to their indigenous leather- based occupation which has been surplus help for sustain their family. Every facilities of development equally used and shared by Sarkis and other castes in this VDC. There is no discrimination on development infrastructures from the upper caste like Brahmin, chhetries, and others remaining castes.

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

5.1.9 Major Findings of Social Condition

There is large population of Brahmins and nearly one third of it Sarkis live in Chhoprak VDC. The social condition of Brahmins is good and they have higher position where as Sarkis have lower position in the society. They have been facing untouchability problems in the society.

The social condition of Brahmins and Sarkis is similar only in some extent but in most of the social situations they are different. The Brahmins have higher and prosperous social condition where as Sarkis' social status is more miserable than Brahmins. The state of caste-based discrimination is still existed in some particular place like in private house of upper caste people; a Sarki is not allowed to enter in to Brahmin's house and not allowed to touch the water of house. But in the public places like Hospital, school Tap, Teashop, etc are open for them to go and use them equally. Thus Sarkis are discriminated in limited areas or places on caste-based factor from Brahmins and the upper castes. It means that the caste based discriminations is slowly decreasing from this society due to the changing of time and awareness level of the people.

The most of the children of Brahmins go to town for their study and remaining are studying in Boarding schools in village as well whereas due to the low economic condition of Sarkis their children have to go to government schools and have to get engaged in other income generating activities to support his family during their free time. The all most all the Brahmins are educated, got their university degrees and engaged in different government offices, personal businesses etc. On the other hand, Caste-based discrimination, poverty and illiteracy are the major problems of Sarki of Chhoprak VDC which directly affects the social condition and they are becoming helpless, poor and illiterate. However, Sarkis are getting access in education and other awareness programs that were initiated by government and non governmental institutions. Poverty is the main barrier towards development of Sarkis. Many Sarkis even take loans to celebrate various festivals. The joint family women are more associated towards the house hold work. The most of the people from Sarki community drink either in celebrations or in normal days. They pollute the society when they got drink. On the other hand, Brahmins do not take any part in drinking

alcohol or any other liquors. Most of the Brahmins and Sarkis felt that untouchability was unfair and injustice behaviour of human society. But a few number of Brahmins and Sarkis thought untouchability as their culture and tradition. They believe that every citizen should be equal and have equal opportunities too. Thus, the government and non-governmental organizations should be aware towards such poor and socially deprived Sarkis to promote their social status.

5.2 Cultural Conditions of Brahmins and Sarkis

5.2.1 Language

Both Brahmins and Sarkis have same native language i.e. Nepali. They have not their own separate language. Thus they have no problem to communicate with other people in Nepali-language.

5.2.2 Food Habit

Every society has its own food habits. Most of the Hindu societies of Nepal eat Dal, Bhat, Tarkari twice a day. The first is taken at about nine o'clock in the morning and at about seven o'clock in the evening. Both the Brahmins and Sarki of Chhoprak VDC eat rice, maize, wheat and corn flower and meat products of goat, and fish. Similarly almost all the Sarkis eat meat of cocks and hens but only a few youths do so. It was found that the Sarkis do not eat carcass anymore but they said their ancestors used to eat. Both Brahmins and Sarkis welcome their guest and delight them with delicious food. Brahmins focus on vegetarian food but the Sarkis focus on chicken, meat of hen and cock and enjoy with liquor (Jand, Raksi) in their house in festival.

5.2.3 Dress and Ornaments

There are varieties of dresses that the indigenous people wear in Nepal. It was found that there was not any difference between the dresses worn by the Brahmins and the Sarkis of the study area. The people of both of the communities wear common dress. The elderly wear Daura and Suruwal, Coat, Dhanka Topi and leather shoes while the new generation wears Shirt, Pant, T-shirt, Suitor and Jacket etc. of both

communities. The elderly women usually wear Dhoti, Gunnio, Patuka, Bulawas and Cholo while the young girls wear Kurtha, Suruwal, Skirt Myaksi, Sari, Blouse etc.

When we see the quality of their dress and ornaments, most of the Brahmins wear expensive and high quality cloths and ornaments. On the other hand, Sarkis are poor and the quality of their clothes and ornaments are also low. They also wear various golden and silver ornaments. Women wear Earrings, Phuli, Tilahari, Dhungari and Ring as ornaments.

5.2.4 Ritual Passage

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

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

The Brahmins community in the study area strongly follow almost all the rituals like *Nwaran, Bratabandha, Bibaha and Priti karya* etc. according to Hinduism. They also pray Kul Devata. Similarly, Sarkis also follow all ritual practices done by high caste people like Chhetri and Brahmin people, but use more alcohol products in these rituals. Now a days only a few number of the Sarkis follow the rituals like Brahmins because they are also influenced by Christianity. The Sarkis are also found performing this Sanskar according to their own culture.

5.2.5 Birth Ritual (Chhaiti and Nwaran)

Both the Brahmins and the Sarkis of Chhoprak VDC perform some rituals when the baby is born. Chhaiti is performed on six day after the birth of child. This ritual is performed believing god writes the fate of the child on that day. During this night burning lamp (Diyu), pen & copy is kept near the bed of baby. On this occasion,

their family sees the baby's face. Family members give blessing and best wishes to the father of the newly born baby.

When the child gets born, *Nwaran* is done after 11 days. In this day, the Brahmins call their purohit for performing rituals where as the Jwain (Son-in-law) and their family relatives are served as priest by the Sarkis. The ceremony of *Nwaran* purifies the family. The priests read some holy scripts to purify the house. The house is purified through the use of cow dung and soil; cow urine is often sprinkled along with water washed by gold and used Teel(Sesame) and Jau(Barley) to worship and sprinkles Gaut,(Cow urine)to the mother, baby, family members as well as house, after which she is fully liberty to resume social intercourse with her neighbors.

Nwaran is also known as "Naming Ceremony". There is the system of giving name according to calendar among the Brahmin community. On the other hand, there does not seem to be any special principle under lying the giving of names to children, nor do such names as a rule resemble those of their father like some of the lower castes among their Hindu neighbors, children often take the name of others and sometime of the day in which they born.

5.2.6 Pasni (Annaprasan - The first rice feeding Ceremony)

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

5.2.7 Bratabandha (Initiation Ceremony)

This tradition is highly practiced in the Brahmin community where as in Sarki community it is rarely practiced. Bratabandha is organized when the son is in between 12 to 15 years of age. In this celebration, they consult the priest to forecast a

prosperous time for this act. In this ceremony the uncle-in-law play a leading role as he shaves the boy's hair. The steps of this ceremony are carried out with the recitation of various spells and with offerings to the God. The ceremony ends when the priest gives the boy a sacred thread in Brahmin community. But the Sarkis are not allowed to use the sacred thread, so the uncle-in-law gives the boy new clothes.

5.2.8 Marriage

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

In marriage ceremony the Brahmins have their own rituals to be performed. Similarly, Sarkis have also their own rituals of marriage. Dowry system is expensive among Brahmins as they have to offer variety of ornaments to their daughter, son in law, daughter's mother in law, father in law and so on. On the other hand, Sarkis provide cheaper materials to their daughter and son in law. However, some of them also provide expensive materials too. The Kinship of Sarki is similar to other chhetri and Brahmins' kinship system like Chori/Jwai are most respected in the family and given them high prestige of kinship value.

5.2.9 Death Rituals

As both the Brahmins and the Sarkis follow Hinduism, they have similarity in death rituals too. Immediately after death occurs, the corpse is carefully washed and

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

Family and clan members associated with the deceased are also ritually polluted and are not allowed to take meat and mustard oil for 13 days. In addition, pooja and religious ceremonies cannot be performed during these days. This death pollution is purified by their caste member such as son-in-law or Bhanja (a nephew). In this purification the caste member used to sprinkle 'Gahut' (Cow Urine) and 'Sunpani' (Water touch to gold) is sprinkled to all of the members all corners of the house. In the day of purification ceremony there is given a feast to those who have participated in the funeral procession in both communities.

5.2.10 Festivals

Nepalese people celebrate various festivals according to their culture and tradition such as; they worship various gods and goddesses and enjoy themselves by eating, drinking and dancing. Therefore, it can be said that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated either with one or the other of the divinities held sacred either in the Hindu or Buddhist theology. Both the Brahmins and Sarkis of the study area celebrate all the festivals of Hindus such as Gaura Parwa, Dashain, Tihar, Tij, Maghe Sankranti, Chaite Dashain and Ram Nawami, Thulo Aakadashi, Holi, Shivaratri, Krishna Astami etc.

5.2.11 Religion

The situation of religion in the Brahmins and Sarki community people of Chhoprak VDC is shown in table 5.

Table 5: Distribution of Religion of Respondents

Religion	Brahmins		Sarkis	
	Households	Percentage	Households	Percentage
Hindus	25	100%	22	88%
Christians	-	-	3	12%
Other	-			
Total	25	100%	25	100%

Source: Field survey, 2015

The table 5 shows that 100% of the Brahmins responded that they followed Hinduism where as a majority number of the Sarkis followed Hinduism. However, 12% of the Sarkis viewed that they followed Christianity.

5.3 Economic Condition of Brahmins and Sarkis

Under this heading there were discussed a number of sub-headings such as introduction, occupation of the Brahmins and Sarkis, land ownership of them, their yearly income, amount of rice production, keeping livestock etc.

5.3.1 Introduction

The basic needs of human beings for survival are food, cloth and shelter. Nepalese people are facing various problems to fulfill their basic needs. Most of the Nepalese residing in village are very poor and spending very difficult life. Although only 23.8% people are under the poverty line at the end of the 12th plan (Fiscal year 067/068 to 069/070) in Nepal, nearly 50% of the people are troubling to fulfill their needs. The per capita income of a Nepali is US \$713 up to that plan. While comparing the Brahmins and Sarkis economic situation indeed the situation of the former is better than the latter one. It does not mean that all Brahmins are prosperous but only in comparison to Sarkis the highest number of the Brahmins have normal lives. But the Sarkis are facing a great economic problem in this situation. Instead of their hard labour their economic status is less than other upper caste people.

5.3.2 Occupation

Although Nepal is an agricultural country the people engage in various occupations. Both the Brahmins and the Sarkis engaged in various occupations in the study area. The responses about the occupations provided by the respondents have been presented in the table below.

Table 6: Distribution of Brahmins and Sarkis by Occupation

Occupation	Brahmins		Sarkis		Total	
	Household No.	%	Household No.	%	No	%
Priests/ Purohits	1	4	-	-	1	2
Leather-based occupation	-	-	2	8	2	4
Agriculture	14	56	12	48	26	52
Business	3	12	1	4	4	8
Public Service	2	8	1	4	3	6
Private Service	4	16	2	8	6	12
Labour	1	4	7	28	8	16
Foreign Employment	22*	88	13*	52	35*	70
Total	25	100	25	100	50	100

Source: Field Visit 2015 (* = The House Hold engaged in foreign employment also engaged in other occupations)

The above table shows that out of the 25 households of Brahmins more than half (56%) engaged in agriculture where as 48 % of Sarkis did so. The second occupation of the Brahmins was working in private sector but the Sarkis's engaged in manual labour/work as their second occupation. Twelve percent of the Brahmiins were doing business whereas only 4% of the Sarkis did so. Similarly, 8% of the Brahmins worked in public service where as only 4% of the Sarkis engaged in public service. Working as the priests is the indigenous occupation of the Brahmins to which only 4% of them engaged. While 8% of the Sarkis adopted their indigenous occupation i.e. leather based work. Eighty-eight percent of the households of Brahmins and 52% of households of Sarkis engaged in foreign employment. Altogether, 70% of the

households of study area were in foreign employment. From the above data it was found that the households which engaged in foreign employment also engaged in other occupations.

From the above analysis it was found that both the Brahmins and Sarkis (52%) mostly engaged in agriculture. The Brahmins served in public service and Sarkis worked as manual labour. And both of their indigenous occupation were seen less focused.

5.3.3 Distribution of Total Income from Various Occupations

Table 7: Distribution of Total Income from Various Occupations

Occupations	Yearly Income in 1000					
	Brahmins		Sarkis		Total	
	Rs.	%	RS	%	Rs	%
Priests/ Purohits	260	2.73	-	-	260	1.49
Leather-based	-	-	768	9.66	768	4.40
Agriculture	1654	17.39	830	10.45	2484	14.23
Business	956	10	318	4.00	1274	7.30
Public Service	351	3.69	112	1.41	463	2.65
Private Service	1296	13.62	720	9.06	1816	10.40
Labour	264	2.77	1424	17.92	1688	9.67
Foreign Employment	4768	50.14	3772	47.48	8540	48.93
Total	9509	100	7944	100	17453	100

Source: Field Survey, 2015.

The above table shows that 50.14% income of Brahmins and 47.48% of Sarkis was achieved from foreign employment. Altogether it covered nearly half of the total income of the Brahmins and Sarkis. Agriculture occupied the second position in income of both Brahmins and Sarkis. The Brahmins earned 10% of their income from business where as Sarkis earned 17% of total income from manual work. The next position of total income of the households took by private service of Brahmins and leather based occupation of Sarkis.

From the above data it was found that foreign employment supported both Brahmins and Sarkis as the best income source. From agriculture and business Brahmins got higher income than Sarkis where as Sarkis got higher income from manual work.

The situation of Sarkis indigenous occupation is not good in this community because of the following reasons:

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

5.3.4 Land Ownership

In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. The responses about land ownership of the Brahmins and Sarkis have been presented in table 8.

Table 8: Land Ownership by Brahmins and Sarkis

Land ownership (Ropanis)	Brahmins		Sarkis		Total	
	HH No.	%	HH No.	%	HH No.	%
0 to 0.5	2	8	13	52	15	30
0.5 to 2	9	36	8	32	17	34
2 to 5	11	44	4	16	15	30
More than 5	3	12	0	0	3	6
Total	25	100	25	100	50	100

Source: Field survey, 2015

The above table shows that neither Brahmins nor Sarkis were landless. However, there was a big gap between their ownership of land. Forty-four percent of Brahmins had ownership in 2 to 5 Ropanis land where as more than half of Sarkis had

ownership in 0 to 0.5 Ropanis of land. Similarly, 36% of the Brahmins had ownership of 0.5 to 2 Ropanis land but only the 32% of the Sarkis had such ownership. Altogether one third of the people in the study area owned 0 to 0.5, another one third owned 0.5 to 2 and next one too owned 2 to 5 Ropanis of land. It can be concluded that as Nepal is an agricultural country the land is the major determinant factor of economic status. The Sarkis had low economic status in comparison to the Brahmins.

5.3.5 Situation of Agricultural Production

In the study area most of both Brahmins and Sarkis produced food crops rather than cash crops. Most of the respondents stated that they mainly produced paddy (rice). On the basis of the responses the data has been presented in the table below.

Table 9: Distribution of Agriculture Production in a Year

Production in Muri (Rice)	Brahmins		Sarkis		Total	
	HH No.	%	HH No.	%	HH No.	%
Less than 5	2	8	15	60	17	34
5 to 10	5	20	7	28	12	24
10 to 15	10	40	3	12	13	26
More than 15	8	32	0	0	8	16
Total	25	100	25	100	50	100

Source: Field survey, 2015.

The above table shows 40% of the Brahmins produced 10 to 15 Muri rice yearly and 32% of them produced more than 15 muri rice where as 60% of the Sarkis produced less than 5 muri rice yearly. It was found that there was a big gap between the amount of rice production of the Brahmins and Sarkis. Brahmins mentioned they produced a large amount of rice but the Sarkis did only a little amount.

5.3.6 Livestock

Live stock is also an important source of income of rural people. It supports the integrated farming system in rural area of Nepal. It is also a source of promoting of people and source of extra expenditure. Both Brahmins and Sarkis of the study area kept a little number of livestock including goats, buffalos, chicken and so on. The responses have been presented in table 10.

Table 10: Distribution of the Respondents by Livestock

Livestock	Brahmins		Sarkis		Total	
	HH No.	%	HH No.	%	HH No.	%
Buffalos and goats	19	76	13	52	32	64
Chicken	4	16	3	12	7	14
Pigs	0	0	2	8	2	4
No any livestock	2	8	7	28	9	18
Total	25	100	25	100	50	100

Source: Field survey, 2015

The above table shows that the most of the Brahmins (76%) as well as Sarki (52%) had buffalos and goats as the livestock. Similarly, 16% of the Brahmins and 12% of the Sarkis kept chicken for income. Twenty eight percent of Sarkis did not have any livestock where as only 8% Brahmins were without livestock.

5.3.7 House Structure

House structure also gives an economic status of rural area. Rich people have big house with good roof and poor people have small house. In study area, the houses of Brahmins and Sarkis were built separately in their communities. There were varieties of houses in the study area. However, most of houses were made by bamboo, wood, stone and mud. 2 to more than 5 rooms. The situation of the house structure of both the Brahmins and Sarkis has been presented in the following table.

Table 11: Distribution of the Respondents by House Structure

House Structure	Brahmins		Sarkis		Total	
	HH No	%	HH No	%	HH No	%
Made by stone & mud (stone in roof)	7	28	2	8	9	18
Made by stone & mud (tin in roof)	13	52	19	76	32	64
RCC building	5	20	1	4	6	12
Wood, mud, khar	0	0	3	12	3	6
Total	25	100	25	100	50	100

Source: Field Survey , 2015

The above table shows that 52% of the Brahmins and 76% of the Sarkis had their houses made by stone and mud and tin in roof. Similarly, 28% of the Brahmins had their houses made by stone & mud and stone in rooves. Twenty percent of the Brahmins had RCC buildings.

5.3.8 Income, Expenditure and Saving Condition of Brahmins and Sarkis

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

Table 12: Distribution of Respondent by Yearly Income Level

Yearly income (In lakh)	Brahmins		Sarkis		Total	
	HH No	%	HH No	%	HH No	%
Below 1	0	0	1	4	1	8
1-3	2	8	10	40	12	24
3-5	5	20	9	36	14	28
5-7	14	60	4	16	18	36
Above 7	4	20	1	4	5	10
Total	25	100	25	100	50	100

Source: Field survey, 2015.

The above table depicts that 60% of the Brahmins had their yearly income as 5 to 7 lakhs. But 40% of the Sarkis had 1 to 3 lakhs as their yearly income. Similarly, 20% of the Brahmins and 36% of the Sarkis had 3 to 5 lakhs as their yearly income. Likewise, 20% of the Brahmins had their income above 7 lakhs whereas only 4% of Sarkis had such amount of yearly income.

Table 13: Distribution of Respondent by Yearly Expenditure

Yearly income (In lakh)	Brahmins		Sarkis		Total	
	HH No	%	HH No	%	Total	%
Below 1	4	16	3	12	7	32
1-3	8	32	14	56	22	44
3-5	6	24	4	16	10	20
5-7	5	20	4	16	9	18
Above 7	2	8	0	0	2	4
Total	25	100	25	100	50	100

Source: Field survey, 2015.

The above table shows that 32% of the Brahmins spent 1 to 3 lakhs yearly whereas more than half of the Sarkis had such amount of yearly expenditure. Similarly, 24% of the Brahmins had 3 to 5 lakhs as their yearly expenditure whereas 16% of the

Sarkis spent such amount. Twenty percent of the Brahmins and 16% of the Sarkis had 5 to 7 lakhs income yearly. Sixteen percent of the Brahmins and 12% of the Sarkis had their yearly expenditure as below 1 lakhs.

Table 14: Distribution of Respondent by Household Total Yearly Saving

Yearly income (In lakhs)	Brahmins		Sarkis		Total	
	HH No	%	HH No	%	Total	%
Below 1	7	28	17	68	24	48
1-3	9	36	4	16	13	26
3-5	6	24	3	12	9	18
5-7	3	12	1	4	4	8
Above 7	0	0	0	0	0	0
Total	25	100	25	100	50	100

Source: Field survey, 2015.

The above table shows that 36% of the Brahmins and 16% of the Sarkis saved 1 to 3 lakhs per year. The majority number of the Sarkis had their yearly saving below 1 lakhs whereas 28% of the Brahmins had such yearly saving. Twenty four percent of the Brahmins had 3 to 5 lakhs saving yearly whereas the 12% of the Sarkis had such amount of saving.

Table 15: Distribution of Loans of Respondents

Yearly income (In lakh)	Brahmins		Sarkis		Total	
	HH No	%	HH No	%	Total	%
Below 1	13	52	17	68	30	60
1-3	9	36	7	28	16	32
3-5	2	8	1	4	3	6
5-7	1	4	0	0	1	2
Above 7	0	0	0	0	0	0
Total	25	100	25	100	50	100

Source: Field survey, 2015.

The above table shows that both Brahmins and Sarkis had little amount of loan. 52% of the Brahmins and 68% of the Sarkis had less than one lakhs yearly loan. Similarly, 36% of the Brahmins and 28% of the Sarkis had 1 to 3 lakhs yearly loan.

5.4 Causes of Economic Backwardness of Sarkis

Economy plays a vital role for development of any community. The other factors that influence the economy are occupational system, political aspect, education and the socio-cultural aspect. From the former presentation of data and analysis it was found that there was a vast gap of economic status of the Brahmins and Sarkis. The Sarkis had lower economic status in comparison to the Brahmins. So, on the basis of the responses provided by the respondents, the following factors were the root causes of economic backwardness of Sarkis:

-) Traditional Agriculture System
-) Lack of Proper Skills and Training
-) Situation of Traditional Occupation
-) Lack of Education
-) Burden of Loan
-) Lack of Health Facilities and Awareness
-) Lack of women Participation

Although the Sarkis had lower economic status because of the above mentioned reasons, they have gradually increased it by remittance. Youths of both the Brahmins and Sarkis were in foreign employment. Their income level is nearly equal. After they started working as the foreign employees in various European, Arabian and American countries they got rid off from economic crisis. The Sarkis have become independent and able to afford their children for education. Similarly, as Nepal has been declared as the Republication country and it ensured inclusion in all aspects of lives and society, the Sarkis had got social, political and official inclusion along with other Dalits.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The purpose of this study was to compare social, economic and cultural condition and educational status of the Brahmins and the Sarki of Chhoprak VDC. It was found from the study that there had been various difference between the social, economic, cultural and economic status and condition of the Brahmins and Sarkis.

There is a vast difference between the livelihood of the Brahmins and Sarkis. The Brahmins are privileged, rich, superior, educated, politically and socially aware etc. On the other hand, the Sarkis are economically poor, made socially untouchable, politically devoid of access to all resources and educationally disadvantaged. There is no doubt that Nepal has a very diverse form of various caste, ethnicity and language. The social condition of the Brahmins is good and they have higher position where as the Sarkis have lower position in the society. The total population of Brahmins and Sarkis is 1368 and 675 respectively. Most of the people viewed that they found caste based discrimination mainly in house. Similarly, untouchability was thought to be a traditional attitude which created social injustice in the society. Most of the Brahmins have high access of education and higher education but there was dreadful situation of the Sarkis, only a few number of them have got higher education opportunity. The Brahmins had high social status but the Sarkis did not have so. Although there were some differences both the Brahmins and the Sarkis had nuclear families. The condition of women in the Brahmins' families was better than in the Sarkis' ones. Both the Brahmins and the Sarkis were politically aware because of the 10 years Maoist People's War (2052 to 2062 B.S.).

Both the Brahmins and Sarkis of Chhoprak VDC speak Nepali. There was little bit difference in food habit of the Brahmins and Sarkis. Most of the Brahmins did not eat meat of hen, pork, buffalo but the Sarkis did and Sarkis drank alcohol but the Brahmins did not. They wore same types of dress but the Brahmins wore expensive clothes and Sarkis wore chepar ones. There were also difference in rites and rituals

of the Brahmins and Sarkis. There was diversity in birth rituals, pasni, bratabandha, marriage and death rituals in the Brahmins and Sarkis communities. Both of the communities celebrated same types of festivals such as Dashain, Tihar, etc. All of the Brahmins were Hindu and although, most of the Sarkis were Hindu a few of them also followed Christianity.

One of the most important aspects of livelihood is economy of the society. Most of the Brahmins and Sarkis stated that both of them engaged in agriculture. Similarly, some of the Brahmins served in public service but only a few of the Sarkis served in public service. Instead, most of them engaged in manual work. Foreign employment covered 88% of the households of the Brahmins and 52% of the Sarkis. Foreign employment (Remittance) became the main source of income in both of the communities. From agriculture and business the Brahmins got higher income than the Sarkis. The Sarkis had a limited area of land but the Brahmins had sufficient land. The Brahmins produced a large amount of rice whereas the Sarkis did not do so. Most of the Brahmins and the Sarkis kept buffalos and goats. Most of the houses of both of the communities were build of mud, stone and tin roof. Some of the houses of the Brahmins were RCC ones. A majority number of the Brahmins' households had their yearly income as 5 to 7 lakhs but the Sarkis had yearly income upto 3 lakhs only. The expenditure of the Brahmins was equivalent to income but the Sarkis had higher expenditure in comparison to income. Half of the households of the Brahmins had loan and a majority number of the Sarkis had loan. The Sarkis were back warded economically. There were a number of causes behind Sarkis's economic backwardness such as traditional agriculture system, lack of proper skills and training, situation of traditional occupation, lackof education, burden of loan, lack of health facilities and awareness and lack of women participation etc.

6.2 Major Findings

The Brahmins are so called upper caste and the Sarkis are of low caste in Nepalese society. Because of their caste they had difference livelihood strategies and social, economic, cultural and educational status. The major findings of the study have been presented under the following three sub-headings:

A. Social conditions of the Brahmins and Sarkis

- I. Most of the respondents (80%) viewed that they found caste based discrimination in house.
- II. Sixty eight percent of the Brahmins and 84% of the Sarkis viewed that untouchability was the traditional attitude which created social injustice in the society.
- III. Fourty seven percent of the Brahmins got higher education whereas only 3.12% Sarkis got such level of education. Similarl[y, 40% of the Brahmins had SLC level education but only 7.58% of the Sarkis had SLC degree. About 2% of the Brahmins were illiterate whereas about 19% of the Sarkis were illiterate.
- IV. The social life style of the Brahmins was standard were as the Sarkis was simple ones.
- V. A majority number of the Brahmins (68%) and about half of the Sarkis (52%) had 4 to 5 members in their families. Most of them had nuclear families.
- VI. The status of women from the Brahmins community was better than that of the Sarkis.
- VII. Both of the Brahmins and Sarkis of Chhoprak VDC were politically aware because of the effect of 10 years Maoist People's War.

B. Cultural condition of the Brahmins and Sarkis

- I. Both of the Brahmins and Sarkis had Nepali as their mother tongue.
- II. The primary food of the Brahmins and Sarkis was same i.e. rice-daal but the Brahmins did not eat meat of buffalo, hen and pork but the Sarkis did so. Similarly, the Sarkis drank alcohol but the Brahmins did not.
- III. Most of the Brahmins wore expensive clothes and ornaments whereas the Sarkis wore cheaper ones.
- IV. The Brahmins followed almost all the rituals according to Hinduism like Nwaran, Bratabandha, marriage etc. but the Sarkis followed only a few of the rites and rituals. Similarly, some of the Sarkis (12%) also followed Christianity.

C. Economic conditions of Brahmins and Sarkis

- I. Fifty six percent of the Brahmins and nearly half of the Sarkis engaged in agriculture. Some of the Brahmins worked in public service but only a few of the Sarkis served in public sector. The persons from most of the households of the Brahmins and Sarkis were in foreign employment.
- II. Only 8% of the Sarkis engaged in leather work i.e. their indigenous occupation. Similarly, only 4% of the Brahmins engaged in their priest work.
- III. About 50% of income of the Brahmins and nearly half of the Sarkis was covered by remittance. Agriculture occupied the second position of income in both of the Brahmin and Sarkis' communities.
- IV. Neither the Brahmins nor the Sarkis in Chhoprak VDC were land less but there was a vast gap between the area of the land that they possess. The Brahmins possessed a big area of the land and vice versa.
- V. Fourty percent of the Brahmins and 32% of the Sarkis produced 10 to 15 muris rice per year. A majority number of the Sarkis produced only upto 3 muris of rice.
- VI. Seventy six percent of the Brahmins and 52% of the Sarkis had buffalos and goats in their houses.
- VII. About half of the Brahmins (52%) and most of the Sarkis had their houses made up of mud, stone and tin roof. There were only a few RCC houses.
- VIII. A majority number of the Brahmins (60%) had their yearly income as 5 to 7 lakhs per year. But Sarkis had only up to 3 lakhs yearly income.
- IX. Thirty two percent of the Brahmins spent 1 to 3 lakhs yearly. On the other hand more than half of the Sarkis had such amount of yearly expenditure. There was lower expenditure of the Brahmins in comparison to income but the Sarkis had equivanlent income and expenditure.
- X. Nearly half of the Brahmins and a majority number of the Sarkis had loan to pay.

6.3 Conclusion

This study is concerned with comparing the livelihood strategies of the Brahmins and the Sarkis of Chhoprak VDC of Gorkha district. The main objective of the study was to analyze the livelihood strategy of the Brahmins and Sarkis and to compare their livelihood strategies of the Brahmins and Sarkis. The data have been collected from 25 households of the Brahmins and same number of the households of Sarkis through questionnaire. The data have been presented through tables, graphs and percentage.

The study is based on the social, cultural and economic condition of the Brahmins and Sarkis in the study area along with a number of sub-categories. The Brahmins are provided with a higher rank and the Sarkis are as lower caste in Nepalese society. Most of the respondents viewed that they found untouchability basically in house rather than public spheres. Almost all the Brahmins were educated and some of them got higher educational degrees. On the other hand, about 18% of the Sarkis were uneducated and only a few number of them achieved their degrees in higher education. The condition of women in the Brahmins community was standard but the status of Sarkis's women was miserable. Culturally, the Brahmins got upper position and they followed each and every sides of Hindu philosophy which kept the Sarkis in untouchable caste. Even they speak Nepali, follow Hinduism, they were dominated by the Brahmins and other upper castes. There were differences between the Brahmins and Sarkis in performing rites and rituals. The Brahmins were economically strong in comparison to Sarkis because the former had a large areas of the land but latter did not have such areas of the land. The Brahmins earned from business and public service but the Sarkis earned from manual work. Both of them covered a large amount of income from foreign employment. So, the remittance became main source of their total income. The Brahmins' expenditure was lower than their income but the Sarkis had little bit higer expenditure than income. The Brahmins as well as Sarkis kept buffalos and got in each households. The Brahmins produced higher amount of rice as they had larger area of land whereas the Sarkis produced only a little amount of rice. The Brahmins had higher social, cultural and economic status in comparison to Sarkis because of various reasons such as lack of education, engaged in traditional system of farming, social disadvantaged etc.

6.4 Recommendations

The Brahmins had the socially, culturally and economically higher status and they spent standard life style. On the other hand, the Sarkis faced various social problems such as untouchability, cultural problems and economic ones from the division of the people into different castes. There was a vast gap between the lifestyle of the Brahmins and the Sarkis. The following points need to be considered for improving the overall socio-economic condition of the Sarkis as the Brahmins.

-) The Government should make strong policy to abolish untouchability through punishment and award. .
-) Government should mobilize INGOs and NGOs to create Social awareness among people about the importance of indigenous occupation of both of the Brahmins and Sarkis.
-) INGOs, NGOs should organize the programs and campaigns to enhance the social, economic, cultural, educational status of Sarkis in the village.
-) The local government like DDC and VDC and even Wards should run different programs and provide opportunities to Sarkis for their participation in all aspects of their social lives.
-) The concerning authorities should motivate the people not to drink alcohol and smoke.
-) The NGOs and local government should create public awareness, run income generating programs such as farming, poultry, business etc.
-) The concerning institutions should provide easy access of both formal and non-formal education to Sarkis and females with high emphasis.
-) The local government and social organizations should create opportunities to save the small income of the Sarkis along with the Brahmins establishing cooperative institutions in their own village.
-) The government should implement the policy of providing reservation seats for Dalits in government services and the Sarkis should grasp their rights.
-) The government should provide loans and grants to the Sarkis and poor Brahmins with low percentage of interests for running income generating activities and foreign employment.

REFERENCES

- Bhatta, H.P. (2010). *Livelihood strategy of Sarki community in Sarmula VDC Darchula*. An unpublished Master's thesis, the Central Department of Rural Development, Tribhuvan University, Kathmandu, Nepal.
- Bhattachan, K.B. (2001). *The socio-economic condition of Dalit women, Chapama Dalit*. Kathmandu: Ekata Books.
- Bhattachan, K.B. (2003). *Existing practices of caste based untouchability in Nepal and strategy for a campaign for its elimination*. Research Team, Action Aid Nepal.
- Bista, D.B. (1976). *The people of Nepal* (7th ed.). Kathmandu: Ratna Pustak Bhandar,
- Bista, D.B. (1996). *The people of Nepal* (6th ed.). Kathmandu: Ratna Pustak Bhandar.
- Bista, D.B. (2030 B.S.). *Sabai jatko phool bari*. Kathmandu: Shajah Prakashan.
- Caplan, A.P. (1972). *Prist and cobbler*, Chandler Publishing Company, London.
- CBS (2002). *Population Census 2001: National report*, Kathmandu: Central Bureau of Statistics.
- CBS (2004). *Nepal living standard survey report*. Kathmandu: Central Bureau of statistics.
- Devkota, P.M. (2002). *Dalits of Nepal, issues and challenges*. Feminist Dalit Organization
- FEDO (2060 B.S.). *Feminist Dalit organization*, "Voice of Dalit" Kupondole, Lalitpur, Nepal.
- Gautam, R., and Thapa Magar, A. K. (1994). *Tribal ethnography of Nepal*. Vol. II, Book Faith India.

- Joshi, S. (2010). *Livelihood strategy of sarki community in Katunje VDC Bhaktapur*. An unpublished Master's thesis, the Central Department of Rural Development, Tribhuvan University, Kathmandu, Nepal.
- Khanal, B.(2002). *Socio-economic status of the Sarki Community in Lamatar VDC of Lalitpur district*. An unpublished Master's thesis, Central Department of Rural Development, Tribhuvan University.
- Parajuli, D. B. (2000). "The process of sanskritization among the Bishwo Karmas in the Baglung Municipality area". *Journal on sociology and anthropology*, Vol. No. II, Patan Multiple Campus.
- Sharma, K. (1994). *A modest study of the current socio-economic situation of the lowest status castes and tribal groups in Nepal*. A Report Submitted the Save the Children, USA.
- Shresthe,A.(2002). *Socio-economic changes among Kami community in Bijaury VDC of Dang*. An unpublished Master's thesis, Central Development of Sociology/Anthropology, Tribhuvan University.
- Silwal, A.(2001). *Socio-economic and cultural change of Sarki community in Hemja VDC of Kaski district*. Unpublished Master's thesis, Central Development of Economics, Tribhuvan University.
- United Nation Development Programme. (2004). *Nepal human development report: Empowerment and Poverty Alleviation*, Kathmandu: UNDP
- United Nation Development Programme. (2004). *Nepal human development report*, Kathmandu: UNDP.

APPENDIX I

QUESTIONNAIRE

A. Questionnaire for the household

1. Respondents Name.....
2. Age..... Caste..... Sex.....
3. Religion.....
4. Family Members.....i) Male..... ii) Female.....

B. Questionnaire based on economic sector

) .Land owned presently. (In Ropani)

Types of Land	Owner	Others	Remarks
Plain Land			
Terrace Land			

) Who is one in your family to take the important decision in economic sector? (Male)..... (Female).....

) Have you ever dominated in your (Sarki) community because of the low economy statues? (Yes)..... (No).....

) Have you ever discriminate dalit?
Yes.....No.....

) How much month your agricultural products sufficient for your family?
.....

) Have you taken a loan for your economic progress activities?
.....

) Have you provided loan for others for your neighboring members for his households benefits?

) What is the main crop of agriculture production?
And how much production in your land.....

) How many livestock you have? And main purpose of livestock.....

- a. Milk related b. Meat related c. Agro relatedd. Income

Particulars	Cow/Buffalo	Goat	Pig	Hen	Others

Total					
-------	--	--	--	--	--

) What is the contributing of your livestock towards the family income?
Positive/ Negative.

) What is main profession of your family?
(a) Agriculture (b) Services
(c) Business (d) others

) What is monthly income of your family?
(a) Above 20 thousand (b) 10 thousand to 15
(c) 5 to 10 thousand (d) Less than 5 thousand

) What is your yearly income ?
(a) More than 1 lakh (b) 50-80 thousand
(c) 20-40 thousand (d) Less than 20

) What is your yearly expenditure? (In Rs. thousand)
(a) Above 100 (b) 50-100
(c) 20-50 (d) Less than 20

) What is the daily wages you get in agriculture field?
Male..... Female.....

) What is the daily wages you get in other field?
Male..... Female.....

) Do you want to improve your traditional occupation?
Yes..... No.....

C. Questionnaire based on Livelihood sector

1. life style information
 - A). Type of family.
 - a) joint
 - b) nuclear
 - B). Type of marriage.
 - a) Arrange marriage
 - b) Love
 - c) Court
 - d) Others

- C) Type of religion. .
- a) Hindu b) Buddhist
- c) Christian d) Others
- D) Caste based discrimination at most on various places.
- a) public place b) House
- c) Tea shop d) Hospital e) school

2. Whom do you give importance to?
Son / daughter
3. Do you prefer inter-caste marriage?
a) Yes b) No
4. Have you ever gone in to the temple to worship?
a) Yes b) No
5. What is your view towards untouchables?
a) It is traditional attitude b) Everyone should be equal
6. What do you think is the main cause for this discrimination?
a) Lack of education b) poverty c) lack of strict law
8. What are the various important festivals?
a) Teej b) Dashain
- c) Tihar d) Others
9. Do you have any ethnic music or dance?
Yes/ No
What are the reasons?
10. From where and when did you come to settle here and how long you been residing here?
- a. Name of place (.....)
- b. Coming year (.....)
- c. Residing years (.....)

11. Respondents' Name and Cast.

Family Information

Name & Relation	Sex	Age	Marital Status	Education	
				Primary	Secondary

12. What types of changes have you seen in their cultural and occupational behavior?

13. What does their youngster want in the context of their indigenous and occupation culture?

14. Have you seen any changes in Sarki community?

a) Yes

b) No

15. Do you have any suggestion about Dalit Sarki upliftment?