

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Nepal is a multi-lingual, multi-cultural, and multi-ethnic country. The way of life, dress, language, socio-economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people have their own identities, they do have their own cultural practices and other numerous characteristics.

It has provided shelter and security for a large number of migrants from different places comprising different races and represent different ethnic, cultural, and linguistic background. There are three major groups according to racial origin, namely Tebeto-Burman (Mangolid), Indo-Aryan(Indian origin) and Astro-Asiatic (Subedi, 1998).

Sarki belongs to a lower caste group of people imigrated long ago from India. The Sarki under study are Chamars, Bhool, or Cobbler by professions in the other words. Sarki occupy in the rank of untouchable, according to Hindu caste system. Although, they are minority in number, they can be found all over the country. They are ‘Sudra’ according to Hindu Jaati Prathaa (Caste System) and their traditional occupation is leather work (Mahato, 1993). Similarly, the Nepal Dalit Commission has classified Dalit as follows;

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|------------------|-------------|--------------------|
| 1. Bishokarma | 7. Gaine | 13. Kapali |
| 2. Darji (Damai) | 8. Khadki | 14. Butcher/Kashai |
| 3. Sarki | 9. Kutche | 15. Dushad |
| 4. Tatma | 10. Musahar | 16. Halkhar |
| 5. Dom | 11. Dhobi | |
| 6. Chamar | 12. Badi | |

Source: (NDC, 2060BS)

In India, Sarki and Chamar, both are classified into Harijan groups. Traditionally, even in modern society, Sarki and Chamar both are called untouchable caste. Indian government & some extent Nepalese government have taken many steps to uplift the status of Sarki and Chamar caste (Mahato, 1993).

In the book "Tribal Ethnography of Nepal" the Sarki are described as an occupational tribe that can be found in most areas of Nepal. Information regarding the origin of the Kami and their relationship to the Brahmin and Chhetri can be found and read about and many other data relate Sarki to the Brahmin too. Since dead animal are not consumed by humans in most areas of the Hindu social structure and reduced to the level of 'Paninachalne Jat', water touched whom was not accepted as it was considered polluted the movement it come in contact with the Sarki. This was said to have been done by Bhramin and Chhetri people (Gautam and Thapa, 1994).

According to the population Census 2001, the total population of Sarki in Nepal is 318,989. Among them 153,881 are male and 162,308 are female. It is 1.4 percent of the country's total population. Almost of the people of this group are suffering from illiteracy, poverty and are highly dominated by social, hierarchical system. This type of disability is more in rural areas than urban areas.

Sangla VDC contains all the four caste groups: Brahmin, Chhetri, Baishya and Shudra. In the hill region of Nepal, Brahmin, Chhetri as well as occupational castes like Kami (Blacksmith), Damai (Tailor), Sarki (Cobbler, Leather worker) are found and in Terai region Pode, Dhanger, Dhimal, Rajput, Tharu, Majhi, Danuwar, Rajbansi and Satar are found. There are diverse ethnic groups in Nepal having their own way of socio-economic life. Among them sarki also have their own way of socio-economic lives.

The caste-specific occupation of Sarki is leatherwork or shoe making. They make shoes out of dead cattle. Now a day, however, Sarkis do not perform their caste-specific work (Caplan, 1972), because the shoes made by them are

clumsy and uncomfortable in comparison to the shoes produced by the factories. Therefore, their socio-economic environment is changing.

Sarki is the caste of Harijan. So, they might have different demographic pattern compare to other caste of Nepal. Thus, this study tries to give socio-economic condition of Sarki of Sangla V.D.C. in Kathmandu district. It also tries to give social, cultural and economical changes that have occurred in Sarkis of that area.

1.2 Statement of Problems

Sarkis are back in society. Their social life and socio-economic status is still not good. So, the question is how deeply these social trends affected their daily livelihood and what change it has brought to their socio-economic status. This research is attempts to focus on the various aspects of their socio-economic life of the Sarki community of Sangla VDC in Kathmandu district. So, it has its own importance.

Although their traditional work is leather work, they are giving up their traditional occupation because they can not fulfill their basic needs by their traditional occupation. Very few and only seldom they take part in leather work. They are engaged in waged labour, some of them are engaged in agricultural sector also. But they have not sufficient income to fulfill the needs to survival. To get food they work very hard. They have weak economy. They are facing with illiteracy, malnutrition, high infant mortality, maternal mortality, and poor health.

Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic socio-economic and cultural change in Nepalese people (Bista, 1967). However, studies about Sarki at Sangla VDC of Kathmandu district have not yet undertaken.

Due to continuous interaction with other groups, they have been losing their own social and cultural identity. The economic, social and cultural condition of

Sarkis in Nepal is seriously thinkable. Likewise, the Sarkis at Sangla VDC of Kathmandu district are also suffering the same problem.

Therefore, a study of ethnographic of Sarki is very essential as it may throw light on socio-economic backwardness of these ethnic groups.

The importance question is in spite of the government efforts to uplift the living condition of rural people especially minority group like Sarki, they are not joined the main stream of national development.

Due to modernization and urbanization Sarkis have changed their traditional pattern of life. By considering this fact, this study focuses the following research problems.

1. What is the present living condition of Sarki?
2. What is the economic condition of Sarki?
3. What is the social condition of Sarki ?

1.3 Objectives of the Study

The general objective of the study is to identify the socio-economic condition of Sarki people at Sangla VDC of Kathmandu district in the context of changing Nepalese society. The specific objectives are;

- a) To identify the socio-economic problems of Sarki people.
- b) To explore the cultural practices of Sarkis.
- c) To analyse education status of Sarki.

1.4 Importance of the Study

All the Nepalese villages are affected by numerous problems including racial discrimination, unemployment, illiteracy, malnutrition, lack of food, clothing and high magnitude of poverty of rural households poses serious problem both for the planners and for the poor villagers.

Nepal is still facing the problem of narrowing the gap between haves and have-nots. Despite the efforts of the government to provide an equal share of benefits of its development activities to deprived sectors of the society, the primary needs that lies ahead is to help these communities by broadening their perception, raising their economic level and education level, to take part in the mainstream of national life with dignity and with a sense of belonging.

Thus, this study aims to present information about the socio-economic condition among Sarki community. The results of the study may also be useful for policy makers in relation to uplift of socio-economic as well as other development programs in the region.

1.5 Scope and Limitation of the Study

Everything has its own limitation. This study also has research demarked with in a specific area is supposed to be scientific and systematical. Taking this fact into consideration the purpose of this undertaking is to study how the social change has affected the socio-economic status of Sarkis. Sarki tribe is confined with in the limitation of this study area. Sarkis here are the main actors.

The main aim of this study is to find out the socio-economic condition of Sarkis in Sangla VDC. However, it is supposed that this study would be representation of the study relative to this area. It is also micro level study which attempt to explore the socio-economic condition of Sarkis.

This study is limited in the Sangla VDC of Kathmandu district. Therefore, the studies could not be generalized Sarki community throughout the country.

- a. This study is academic case study. Therefore, large area could not be incorporated in the study.
- b. Simple statistical tools will be used to analyze the data obtained.
- c. Findings of this study may or may not be applicable at the national level but relevant in some of micro perspective.

1.6 Chapter Scheme

The study is organized into six chapters. The first chapter discuss the General background of the study, Statement of the problem, Objectives of the study, Importance of the study, Scope and limitation of the study. The second chapter presents the Review of literature. The third chapter contains the Methodology adopted for the study in which various methods of data collection and analysis are described. The fourth chapter describes the Setting the study area as well as cultural pattern of Sarkis. The fifth chapter discuss the socio-economic condition and demographic analysis and findings of the study. Finally, chapter six presents the Summary, Conclusion, and Recommendation of the study area.

CHAPTER – TWO

REVIEW OF LITERATURE

2.1 General Overview

Nepal is inhabited by diverse ethnic groups. It is a mosaic society and it is rich in its ethnic and cultural diversity. But many communities and sections of society are still weak and lagging behind in different aspects.

On the basis of Hinduism, Nepali caste system is divided into four varnas: Brahmin, Chhetri, Vaishya and Shudra. In this system, high castes are placed at the apex of the caste hierarchy and low castes on the lower stratum. Similarly, various prejudices and discriminations had started as there were the introduction of four varnas and eighteen castes in the regime of Lichhavi in Kathmandu and Shakyas regime in Kapilbastu (NDC, 2060). Later on, King Jaysthiti Malla divided Nepali caste system into four varna and thirty six castes on the basis of occupation. Ram Shah also started such social system in the Gorkha state.

The Muluki Ain-1854 was a written version of social codes that had been in practice for several centuries in Nepal. Its caste categories diverged from the four varnas of the classical vedic model and instead had three categories to accommodate the tribal peoples between the pure and impure castes. These were further classified into five hierarchies with the following order of precedence.

- A- Wearers of holy cord (caste)
- B- Non-enslavable Alcohol-Drinkers (ethnic)
- C- Enslavable Alcohol Drinkers (ethnic)
- D- Impure but touchable caste (ethnic, other caste & outsiders)
- E- Impure and untouchable castes (caste)

Soruce: (Gurung, 2005).

Similarly, the Muluki Ain published by the king Surendra Bir Vikram Shah Dev in 1910 B.S. classified the castes into four main categories. These main categories of the recognized castes are presented in the following table.

Table No. 2.1

Hindu Caste System

Tagadhari	Janai berne caste (literally thread wearing caste)
Matawali	Alcohol drinking caste (not wearing scared thread)
Pani Nachalne (chhoi, chhita halnu napanne)	Castes from whom water can not be accepted, but whose touch does not require aspiration of water.
Pani nachalne (chhoi, chhita halnuparne)	Untouchable castes

Source: Muluki Ain 1910 B.S.

But, the Muluki Ain published by the King Mahendra Bir Vikram Shah Dev in 2020 B.S. eliminated all discriminations on the basis of castes (Muluki Ain, 2022).

Right to equality is guaranteed in a modern democratic state to check any form of discrimination among its citizens. In Nepalese constitution (1990), which is the main body of legality, it has been stated in its prologue that the main objective of the constitution is to provide everlasting social, political and economic justice to all the citizens. Besides this, the following provision in favour of Dalit and oppressed people is made.

In the part of Fundamental Rights of the constitution of the kingdom of Nepal, 1990 (2047BS), Right to Equality has been guaranteed to the people of the state. All citizens shall be equal before the law and no discrimination shall be made against any citizen in the application of general laws on ground of religion, race, sex, cast, tribe or ideological conviction or any of these.

Also in the part of Directive Principales and policies of the state of the constitution of the kingdom of Nepal, 1990(2047 BS) has been set the

following provisions for Dalit and economically and socially marginalized people.

-) The state shall eliminate all types of economic and social inequalities and maintain harmony amongst the various casts, tribes, religions, language, race and communities.
-) The state shall pursue a policy which will help to promote the interest of the economically and socially backward groups and communities by making special provisions with regard to their education, health and employment.

Also the Local Self Government Act 2055 (LSGA) has been set the provision for Dalit and neglected communities for formulation of village council, municipality council and district council, and plan formulation as well. Similarly, the prologue of same act has also been stated in the favor of Dalit.

And, right against untouchability and racial discrimination has also been guaranteed in the Interim Constitution of Nepal-2007, which is directly in favor of Dalit people.

2.2 Related Literature Review

According to concise Oxford dictionary (1990), socio-economic means concern with relation of social and economic factors. The terms socio-economic status mans “In a system of social stratification, it refers to a combination of various social and economic ended of rank which are used in research studies. The term often used to deal with stratification in a society without the need for the assumption is distinct social classes (Bhusan 1989). Different scholars both national and foreign have carried out various ethnographic studies in Nepal. Among them Bista is that indigenous pioneer, scholar who has given a lot of contribution to the field of ethnographic study. His book “People of Nepal” is one of the master pieces of literature on ethnography. He has discussed about lots of ethnic groups in his book.

Similarly, “Sabai Jatko Phulbari” (Bista, 2030) is another book of his, in which he has given the ethnography of different people. Bista has given a short ethnographic study of the people of Sarki in his book, “Mechi Dekhi Mahakali Samma”. However, there is also lack of detailed information about the socio-economic status of Sarkis as well as other untouchables.

Macfarlane and Gurung (1990), both have studied on “Gurungs of Nepal”, which is a mile stone work in the field of ethnography. In this book different aspects of Gurungs, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

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

Regmi (1971), has studied on “Dhimal”. His work is also a milestone in the field of ethnography. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Gurung’s (1989), “The Chepang”, Regmi’s (1990) “The Gurung”, and such other different scholars’ different books have been written as the ethnographic studies. They all have tried to give ethnographic picture of Nepalese society. But very few works have done on untouchable castes.

Shephord (1982) has described the socio-economic as well as cultural/religious factors of magars.

Regmi (1990) has prepared across cultural study of a Nepalese ethnic group, the Gurungs. He has described the bravery and glorious culture of Gurung.

Tamang (2051 B.S.) has published a beautiful book “Tamang Jati” which is an example of ethnographic study in Nepal. In the book Tamang has mentioned about the life activities of Tamangs and their changing process of social life. He has just touched the Sarki in his book.

Subba (1995) has given a detailed account of the Limbu culture and religion.

Luitel (2055 B.S.), has studied on the nomadic Raute in mid-western and far-western of Nepal. His book is one of the milestone works in the field of ethnographic studies. The social life, their hierarchy, religion and festivals, social change etc. are analyzed in the book. According to Luitel, there is less or more change in their custom and daily life.

Similarly, Gautam and Thapa's (1974) books such as "Tribal Ethnography" is also an excellent references of ethnography. These books have traced some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar, Charar (Sarki) etc. – the so called untouchable castes – are described in those books. Gautam and Thapa have argued on Sarki (Sarki) adding further "the Sarki (Sarki) is an occupational tribe and can be found in most areas of Nepal. Due to their profession, they are as widely spread out as their kinsmen the kami and Damai."

A research prepared by Sharma, Chhettri, & Rana (1994) entitled "A Modest Study of Current Socio-economic Situation of the Lowest Status Caste and Tribal Communities in Nepal", is a book in which all types of problems of untouchables are well presented.

Some heart touching types of discriminations based on caste are given in the book. For example one is given below:

"An untouchable teacher in kailali was not sent away from his village school to Dhangadi on deputation because he ordered the students of higher castes and untouchable caste, to sit together in luncheon provided under the nutrition food program. The school inspectors were satisfied with his technique, quality, but the head master, a Brahmin who did not accept this value, influenced the District Education Officer against the teacher later, the luncheon program itself was dropped" (Sharma, Chhetri & Rana, 1994).

The above example shows that there is so much discrimination against the untouchables and a through study should be done on them. But, unfortunately

this is not happening. Unless their real situation is carried out, exploitation and discrimination on untouchables remains for ever.

Caplan (1972), "Priest and Cobblers" is an example which is a study about social change in a Hindu village of western Nepal. About the untouchable, Caplan has said, "*Although untouchables consider themselves Hindus, they are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by members of clean castes. Untouchables are, however, necessary to the proper function of the caste system, since they provide service which clean caste persons are precluded from performing.*"

In the same books Caplan describes, "*Untouchables may not use the wells in the village, although they have access to the springs, they may not enter the houses of the high castes; indeed they may not even sit at the doorway.*"

Similarly, Macdonald (1975) has written a book "Essays on the Ethnography of Nepal and South Asia", in which he has written about some untouchable castes.

In the same way, IIDS writes in his Annual Report(2008-2009) that there has been increasing caste based atrocities in India.

2.3 The Sarkis

Sarkis are the lowest in caste order rank among untouchables. They are the member of Sudras in the Verna system. Sarki is one of the occupational castes of Sudras.

According to Hindu Varnashram system, Shudras are placed at the bottom of vertical hierarchical caste gradation. Cobblers/Chamars/Sarkis/Bhools are one of the caste groups of Sudras Varna who belong to "Paninachalne Chhoichhita halnu parne" i.e. untouchable caste from whom water can not be accepted and whose touch requires aspiration of water. Encyclopaedia of religion states that sudras belong to Aryan family, but the group of Aryans who were poor and unable to manage agricultural occupation properly were placed in the position of slaves and termed as Sudras. Khas, the sub-groups of Aryan family, instead of setting Sindhu-Ganga Rajya directed towards Kumau-Gadhawal from where

they entered into Nepal crossing Mahakali river, Hindu caste groups such as Brahmin, Chhetri and lower groups (Cobblers, Blacksmith, Tailors) belong to the 'Khas' who were migrated from the Mid-Asia (Sharma, 1997). Although their ancestors inhabited from mainly in the hill region, they are scattered in every part of the country, towns, and villages.

The Sarki is one of the socially, culturally, politically and economically disadvantages groups under the Hindu caste system. They are one of the untouchables, called "Dalits" today. There might have been the demographic patterns different from other ethnic minorities of Nepal (Bhatta, 2003). In the Sarki community generally the prevalence of fertility may be high because of their low age at marriage and with their socio-economic, cultural and religious reasons.

Contraceptive prevalence may be low among Sarki because of lack of knowledge about contraceptive use, which is also the factors for prevailing high fertility. Likewise, employment is also as equal as other variables. The majority of the women of this community are engaged in household work. The main activity of Sarki community is shoe-making and other leather-related works, which is their traditional occupation. But they are now deviated to low level of income, agriculture, wage labours as agriculture workers and domestic workers.

In the report of the Ministry of Labour and Social welfare, it is written that the Sarki are a very essential tribe in our society. Sarki are of the service caste too. They are placed at the lower stratum of caste hierarchy because of caste system and they have the feeling that they belong to the lower caste. They are backward, and until now the custom of sprinkling water persists. Besides agriculture they make shoes for their livelihood. But now demand for the shoes made in traditions pattern is decreasing because of the import of factory-made shoes. The shoes made by Sarki are of poor quality (Molsw, 2004).

Sijapati (1988), has studied the Socio-economic aspects of the 'Sarki'. This study was based on the household survey of the 'Sarki' in Tharawarasi village Panchayat. This study concludes that they were poor. Therefore, they could not

perform agricultural activities in that time. Due to the lower skilled and non-availability of new materials they are leaving their traditional occupation because they can not complete with factory production.

Khanal (2002), examined the socio-economic status of the 'Sarki' in the context of the changing Nepalese societies. This study is based on the household survey of 'Sarki' in Sitapaila VDC, Kathmandu. This study concludes that their main occupation is leatherwork and mainly making shoes. Now a day, they are diversified into occupation but due to the unsociability, it is difficult for them to get another job.

Bhatta (2005), has studied the Social Exclusion in Jogbuda VDC of Dadeldhura which he has concluded that the root cause of the backwardness of Sarki in the VDC is social exclusion. Children of the Sarki are suppressed and discriminated at schools, which is a great hindrance in their proper treatment in health institutions. There too the same problems arise. For all facilities, they have been discriminated clearly.

Similarly, the book has also thrown some light on Sarkis of Uttar Pradesh, Bihar and Bengal (Ghurje, 1969). The book has traced the context of Vedic age, Manusmriti and Rajatarangini about Sarki.

About Sarki, Hutton (1963) says in his book "Caste in India", "The Sarkis of Chattisgarh, though belonging to that exterior caste of leather worker whose touch is polluting the castes of Hindus, are here cultivators tilling the land whose women have a great reputation locally for their handsome features."

About the settlement of Sarkis, Sherring (1974) says in his book "Hindu Tribes and Castes vol. II", Sarkis cover nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that have no tradition of any other home."

Like this, different scholars have been written different books about Dalit. And the government has been practicing different legal provision and programs for Dalit and oppressed people to uplift the status of them. Not only the

government sector but also different NGOs/INGOs, CBOs, NDC have also been doing work in different fields. But the programs and plans did not meet the special Dalit who are living in the grass root level. So, the situation of the Dalit (Sarki) community in Nepal is very pathetic. In the name of Dalit, the higher level people are getting benefited more and more and getting richer and richer day by day. Till now, in the Nepalese society, the Dalit community has been facing different discriminations. Some of them are as follows:

-) Prohibitions imposed up on them to enter public places.
-) Prohibitions on entering or leaving educational institution.
-) Restrictions on entering religious places and participating in various functions.
-) Denial of health and medical treatment and services.
-) Prohibitions on entering the houses of the higher castes groups.
-) Prevention from the use of public roads.
-) Prevention from the use of public wells.

CHAPTER – THREE

Research Methodology

3.1 Rationale of the Selection of the Study Area

The study area is selected at Sangla VDC of Kathmandu district, which is situated in North-point of Kathmandu district and the name of the village is Sarki Gaun.

Kathmandu district lies in central part of Nepal. The study area is located in North part of Kathmandu district. Study area is surrounded by Five VDCs and the reasons for the study are as follows.

- a. The socio-economic condition measures living standard of the people.
- b. Any researcher and government agencies did not studied about this community.
- c. This study area is easily reachable for the researcher to collect primary data for research.

3.2 Research Design

The study has been based on descriptive as well as analytical in nature. Being a descriptive work, it does not have any formal hypothesis regarding socio-economic status of Sarki in Kathmandu district. The focus of the study is to find out and analyze the socio-economic status of Sarki community of Sangla VDC in Kathmandu district through the description of institution, social organization and economic condition of Sarki people.

3.3 Nature and Source of Data

The study has been used both the primary data as well as secondary data. Primary data has been collected from the field survey through house hold survey, key informants interview, observation and focus group discussion.

Secondary data has been collected through Government Report, NGOs/INGOs report, VDC office, and other available sources, books, relevant literature, and journals about the Sarki. These secondary information are helpful to check the validity and reliability of empirical data. However, the study has been mostly based on the primary data.

3.4 Sampling Procedures

The total population of Sangla VDC was 3622 with 808 households. The total number of male is 1812 and the female is 1810. The average household size is 5.33. The total literacy rate is 75.2 percent (CBS, 2011).

Firstly, household list was prepared. According to field survey-2013, there are 36 households in the sarki community. The total population of this community is 192 and male population is 105 and female is 87. All the 36 households of the community of this study area has been taken for the study.

3.5 Techniques and Tools of Data Collection

3.5.1 Techniques

3.5.1.1 Household Survey

In order to collect the household information required for the study, household survey technique was adopted. For this purpose, all 36 households have been considered as the respondents and they have been surveyed and interviewed.

3.5.1.2 Observation

The method of non-participant observation has been used in this study. This method has been used to observe their living style, housing style, art and technology, costumes, daily activities and so on.

3.5.1.3 Key Informant Interview

The primary data also has been collected from key informants using the semi or unstructured interview method. The local school teacher, intellectual person of village and senior citizens of the community are selected as key informant in order to collect information through interview about socio-economic condition of Sarki of the study area. Altogether five key informant interview has been done .

3.5.1.4 Focus Group Discussion

Qualitative information such as expressions capacity, decision making and implementation practice has been obtained from FGDs. Two FGDs have been organized for this study involving approximately a dozen women & men is each group who involved in various activities of the program.

3.5.2 Tools

3.5.2.1 Questionnaire

Structured questionnaire has been prepared to generate the realistic and accurate data from the Sarki community. The respondents have been requested to fill up the questionnaire. In case of respondents who can not fill up the questionnaire, the questions were asked to the respondents and answer has been filled up by researcher himself to collect required data.

3.5.2.2 Checklist

The Checklist was prepared to collect data for focus group discussion and key informant interview.

3.6 Classification & Editing of Data

The collected data through by different techniques have been classified according to their nature or characteristics and edited. While editing data the necessary thing has been put accordingly and the unnecessary things are removed or rectified. The data are classified according to the characters and attributes.

3.7 Data Analysis and Interpretation

After the processing and analyzing the data, they have been presented with the help of simple tabular form and simple statistical tools like percentage, ratio, average, table, figure, graphs etc. Family structure, housing pattern, and festival celebration have been descriptively analyzed, information obtained on marriage, education attainment, population composition, economic status, has been be simply analyzed. Most of data are calculated and tabulated with simple percentage.

CHAPTER – FOUR

SETTING OF THE STUDY AREA AND CULTURAL PATTERN OF SARKI COMMUNITY

4.1 The Sangla Village Development Committee: the Study Area

4.1.1 Physical Setting

The Sangla VDC is one of the 57 VDCs of the Kathmandu district which is located in the North part of this district and surrounded by five VDCs namely Phutung, Kavresthali, Jhormahankal, Tokha and Samundradevi . It is about 6 Km away in North from the Ring Road of Kathmandu city, the capital of Nepal. It has both hill terraces and plain lands.

It is a less developed village largely populated by poor ethnic caste groups like Newar, Brahmin, Chhetri, Damai, Kami, Sarki, Magar, Tamang, Lama, Kasai etc. But the settlement of Sarki in this VDC is miserable among other caste groups. The Sangla VDC occupies approximately 5 Sq. km. area.

4.1.2 Population Distribution

According to the CBS 2011, the total population of the Sangla VDC is 3,622 with 808 households. Out of the total population male population is 1812 (50.03%) and female population is 1,810 (49.97%). There are 9 wards and more often two or three villages are included in one ward in this VDC. The population and households of the Sangla VDC are shown in the table below.

Table No. 4.1
The Households and Population of the Sangla VDC

Ward No.	No. of Household	Population			Percentage	
		Male	Female	Total	Male	Female
1	75	155	129	284	54.57	45.43
2	173	279	350	629	44.37	55.63
3	70	235	190	425	55.29	44.71
4	71	151	173	324	46.60	53.40
5	60	140	150	290	48.28	51.72
6	52	180	140	320	56.25	43.75
7	44	156	133	289	53.98	46.02
7	63	108	150	285	37.89	62.11
9	200	408	395	803	50.31	49.69
Total	808	1812	1810	3622	-	-

Source: CBS, 2011

The table shows that total population of the Sangla VDC is 3622. In this data, male population is higher than female population. (Table no.4.1)

The total population of the study area belongs to different age-groups which is shown in the following table.

Table No. 4.2
Distribution of Population by Age-groups

Age	Population	Percent
Below-4 years	280	7.73
5-19	1101	30.40
20-59	2033	56.12
60 to above	208	5.74
Total	3622	100.00

Source: CBS, 2011

Out of the total population, 7.73 percent population belongs to below 4 years age groups, 3.40 percent population belongs to 5-19 years age group, 56.12 percent population belongs to 20-59 years age group and 5.74 percent population belongs to above 60 years age groups. (Table no.4.2)

4.1.3 Caste and Ethnic Composition

The people of various castes and ethnic groups are living in this VDC which are as follows;

Table No. 4.3
Caste \Ethnic Distribution of the Population in the Study Area

S. N.	Caste	Caste Group	Total Population	Percent
1	Chhetri	High Caste	903	24.93
2	Brahmin		333	9.19
3	Thakuri		12	0.33
4	Kami	Dalit(Hill)	211	5.83
5	Sarki		192	5.30
6	Sunar		23	0.64
7	Damai		23	0.64
8	Danuwar	Dalit(Terai)	15	0.41
9	Sonar		8	0.22
10	Newar	Indigenous	948	26.17
11	Tamang		684	18.88
12	Sherpa		68	1.88
13	Gurung		41	1.13
14	Magar		27	0.75
15	Bhote		21	0.58
16	Thakali		11	0.30
17	Rai		8	0.22
18	Yadav	Madhesi	6	0.17
19	Hajam/Thakur		6	0.17
20	Bangali		7	0.19
21	Others		75	2.07
Total			3622	100

Source: CBS, 2011.

The table shows that the populations of Newar and Chhtri in percent are 26.17 and 24.93. These two castes are the major castes group in the study area. Similarly, Rai, Sonar, Bangali, Yadav, Hajam/Thakure etc are castes in minority in the study area. The population percentages of , Rai, Sonar, Bangali,

Yadav, and Hajam/Thakure are 0.22, 0.22, 0.19, 0.17 and 0.17 percent respectively.

4.1.4 Occupation

The people of the Sangla VDC are engaged in various occupations. But, most of the people are engaged in agriculture. So, agriculture has been proved a major source of employment and income of the households of this VDC. Besides this agricultural occupation, some people involve in non-agricultural economic activities, which are shown in the following table.

Table No. 4.4
Distribution of Total Household According to Non-agricultural Economic Activities

No of Households			Types of Activity					
Having economic activities	Not having economic activities	Total	Manufacturing	Trade/business	Transport	Service	Others	Total
257	427	684	2	113	4	106	32	257

Source: CBS, 2011

According to the above table, 113 households engage in trade and business, 106 households engage in service, 4 households engage in transport, 2 households engage in manufacturing and serving and 32 households engage in other non-agricultural economic activities.

4.1.5 Economy of the Villages

As in other rural parts of the country, the economic activities of the people of the Sangla VDC are based on agriculture. Almost the whole population is engaged in agricultural activities. The main agricultural products are rice, wheat, maize, potato, cucumber and different types of fruits etc. Besides agriculture animal husbandry is another source of income. The domestic animals such as buffalo, ox, goat, pigs, chicken etc are reared and sold as a means of income that supplements the agricultural profession.

Due to the unequal distribution of land, more than half of the population does not produce enough crops to feed them for the whole year. The populations of 10 years of age and over who usually live by economic activity are as follows;

Table No. 4.5
Distribution of Population by Economic Active (Over 10 Years)

Total			Economically Active			Economically Inactive		
Male	Female	Total	Male	Female	Total	Male	Female	Total
1489	1303	2792	997	623	1620	492	680	1172

Source: CBS, 2011

The above table shows that the economically active population is higher than the economically inactive population. The male population is higher than the female population in comparison.

4.1.6 Educational Status

In the Sangla VDC there are two secondary level schools, one primary school and one campus which are running in good condition providing education. The literacy rate of this VDC is 80 percent.

The literacy status of six years and above population in the Sangla VDC is given below.

Table No. 4.6
Literacy Status of the Sangla VDC (above 6 years)

Gender	Literate	Percent	Illiterate	Percent	Total population	Total percent
Male	1274	80	324	20	1598	100
Female	966	63	556	37	1522	100

Source: National Labor Academy, 2004

The table shows that, above 6 years population consist of 80 literacy percent of male and 63 literacy percent of female. Similarly 20 percent of male and 37 percent of female are illiterate in this VDC.

4.1.7 Health Facilities

In the Sangla VDC, there is one sub-health post. People are getting health facilities from private allopathic medical practitioners, village health workers and traditional healers such as Guruwa, Biadawa, Dhami, Jhankri etc

According to the records of Prathamik Swasthya Kendra, Sheshanarayan's major health problems found in the whole VDC include Fever, Cough, Stomach problems, Asthma, Rheumatism, and TB etc.

4.1.8 Transportation

The Sangla VDC is located at out side of the ring road. Transportation facility is adequate in this VDC. Inside the VDC area, all major roads are graveled too.

4.2 The Cultural Pattern of Sarki Community

4.2.1 Origin and Distribution

Scholars have not been able to come to a definite and clear conclusion regarding the origin of Sarki. Most of them believe that their origin place is hilly area of Nepal and some of them believe that they come from India. (Subedi, 1998). In Hinduism, Sarkis and Chamar have the same social and occupational status (Mahato, 1993). But Sarkis are hill caste/ethnic group and Chamars are Terai caste/ethnic group or indigenous.

4.2.2 Population

In the study area, there are altogether 36 households of Sarki. The total population of the Sarki is 192 and the male population is 105 and female population is 87, which shows that the number of male is more than the number of female. The household size of the Sarki family is 5.32 percent. (Field Survey, 2013)

4.2.3 Physical Feature

About their physical features, Sheering, (1974) says "They posses active and well set figures are more brown than black in color, and less marked in features than the easy and higher classes".

4.2.4 Occupation

The traditional occupation of Sarki is associated with their leather work and the occupation of watch men is heredity one. But the situation has changed a lot. Very few of Sarkis are involved in their traditional occupation.

Many of the young Sarkis hate the leather work. Very few of them like to do the work but it is very difficult to get the work. Some Sarkis still do the leather work but they do not take it as the main occupation. They cannot survive only by this work. Therefore, they are compelled to change their occupation. Now a day they are interested to embrace the agricultural occupation.

4.2.5 Family and Social Organization

Family is a universal institution. It is found in each and every society. It fulfills emotional and physical needs of its members. It is a biological unit composed of groups of persons and kin who are related through blood and marriage. It usually begins when the partners marry because marriage is the basic of family.

The family system is divided into three categories - nuclear, joint and extended. In the society of Sarki, it is found that they are either joint or extended categories of family. But now a day some changes are found in it due to change in economic status and diversification of occupation.

Like other patriarchal societies, the father (Sarki) is the functional head of the family and outer activities. After the death of the family head, his eldest son takes his position.

4.2.6 Settlement Pattern and Houses

The settlement pattern of Sarki in the Sangla VDC is compact in nature and most of the houses are built closely. But the clustering of houses has no particular direction. Due to population increase in the settlement area which it presupposes the lack of land it is insufficient for the construction of new houses.

In the study area, there are 3 small clusters of Sarki houses. Most of houses are made up of mud and stone walls and thatched roofs slopping towards two sides. Most of the houses are found to be one strayed with small windows.

4.2.7 Food and Drinks

Most of the Sarkis are non-vegetarian and their staple food is rice. They consume more fish, meat and alcohol than vegetable curry and bread. They eat the meat of chicken, pig, rabbit, pigeon, tortoise, buffalo etc. They used to eat even Carcass some 5-7 years ago. But nowadays, they don't eat Carcass because of awareness.

4.2.8 Dress and Ornaments

The Sarkis of the study area do not wear traditional type of dresses. Patwardhan (1975) says about the dress and ornaments of Sarkis of Rae pore "The dress of man is usually a single cloth, on end of which encircles their loins, and another their head, and the women wear little or no jewellery".

According to the key informants, the traditional types of dresses of male Sarkis are Kurta (a type of shirt), Lungi or Dhoti (white cloth for wearing under the waist, but the cloth is not stitched). The Chamar women's traditional dresses are choli and lahnga (a traditional type of long skirt). The women's traditional ornaments are silver or aluminum bangle, earrings, Nathiya (a silver bangle wearing in nose) etc.

Now a day, we cannot see the traditional types of dresses and ornaments in the study area. Today, old male Sarkis and pant, shirt, T-shirt, wear shirt, trouser, and coat; shoes are worn by young male Sarkis. Blouse/Cholya, Dhoti, maxi, petticoat are worn by married women and mini skirt, T-shirt, maxi, suruwal-kurta are worn by unmarried girls. They wear ear rings, phuli, tilahari etc. Due to the poverty most of the ornaments are made of brass, silver, aluminum and plastics.

4.2.9 Language

The language of Sarki in the study area is Nepali. They have no their own native language. So, they use the Nepali language to interact one another.

4.2.10 Birth and Death Rite

Birth is the universal fact of human life. When a man and a woman get married, they are socially and legally permitted to have sexual reproduction. After the conjugal life begins, they give birth to children and their social life starts.

Birth impurity is observed by Sarkis as well. During the time of delivery they take help of a woman called *sudeni* (Midwife; a local old woman who knows something about delivery, but special health care). The woman who gives birth to a baby is called Sutkeri and her family members observe birth impurity for 13 days. But sometimes, they observe only for 10 to 12 days. In the Sarki society, the birth of a son is often higher than a daughter. In the Sarki community they celebrate other ceremonies like Chhait (sixth day ceremony), Nwaran (Name giving ceremony), Bhat Khwai (Food giving ceremony).

When a person die the dead body is cremated in any selected area or generally at the side of the river by sons and other close relatives. At that time, the dead body is tied with cloth. All the relatives and close neighbors participate the funeral procession. If the dead person is old or adult, he/she is burned but if the

dead person is a baby or child he/she is buried. The burning process of corpse is initiated by his/her sons and some other relatives too. They shave their head and after finishing the burning process, all the participants of the funeral procession take bath in the river.

The family members and clan members associated with deceased are also ritually impure. They are not allowed to take salt and mustard oil for 12 days. At the mother's death, sons do not take milk at the father's death, sons do not take curd. No pooja (worship) or any religious function can be performed during those days.

4.2.11 Marriage

Marriage is a socially recognized institution for having legitimate sexual relationships between a man and women for the protection, Upbringing, Maintenance and socialization of the children through establishing a family. It is a strong institution in Hindu society and perhaps in every other society. The marriage system of Sarki is similar to other caste groups like chhetri or Brahmin. In the Sarki society especially three types of marriage system are in practice.

- (a) Magi Bibaha (Arrange Marriage)
- (b) Mankhusi bibaha or bhagi bibaha (Love Marriage)
- (c) Jari Bibaha (Compensation Marriage)

4.2.12 Religion and Festivals

Religion is a part of culture. Each and every society of the world does have it's own religious tradition. The religion of every ethnic group is interwoven with their religious processes. Sarkis are rigid in their religious belief. Although Sarkis of the Sangla VDC are rigid in the matter of religion, they are not as orthodox as Indian Sarkis. Sarkis of the study area strongly say that they are Hindus. They worship Hindu gods and goddesses like Siva, Krishna, Ram, Vishnu, Durga, Laxmi, Kali etc. They also worship their own Kul Dewata (deities). They worship their deities in the night of Nawami, the greatest festival of Hindus Dashain. They put Dhoja (pieces of cloth) on the main pole of the house. It is put in the up stairs. They think that pleasure and misery are directly related with the religion.

The Nepalese people celebrate various festivals according to their culture and tradition. They worship various gods and goddess, and enjoy themselves by eating, drinking and dancing. So, it can be said that the Nepalese people know how to live in pleasure. The festivals, which the Nepalese people celebrate, are associated with one or the other dignities; they are held sacred in either the Hindu or the Buddhist theology.

Sarkis of the Sangla VDC celebrate various festivals as other caste groups do. Dashain, Tihar, Tij, Maghe Sakranti, Saune Sakranti are the main festivals of Sarkis in the study area.

CHAPTER - FIVE

SOCIO-ECONOMIC AND DEMOGRAPHIC ANALYSIS

This chapter provides socio-economic and demographic information of the Sarki of the Sangla VDC.

5.1 Demographic Characteristics

5.1.1 Household and Family Size

The demographic features of sampled respondent's households of charmers of the Sangla VDC are given in the table.

Table No. 5.1
Household and family size

No. of HHS	Total Population	Male	Percent	Female	Percent	Average family size of HHS
36	192	105	54.68	87	45.32	5.33

Source: Field Survey, 2013

The total population of the Sarkis in the sampled households in the Sangla VDC is 192. Out of it, 105 (54.68%) were males and 87 (45.32%) females, which shows that the number of male is higher than the female. The average family size is 5.33. This large family size is due to the large extended family size.

5.1.2 Age and Sex Composition

The population distribution of the Sarki in the Sangla VDC is given in the following table;

Table No. 5.2
The Population Distribution of the Sarkis in the Sangla VDC, based on Age and Sex Composition

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-9	31	29.52	27	31.03	58	30.20
10-14	17	16.19	13	14.94	30	15.62
15-59	49	46.66	38	43.67	87	45.31
60 above	8	7.61	9	10.34	17	8.85
Total	105	100.00	87	100.00	192	100.00

Source: Field Survey, 2013

The table shows the distribution of population by age and sex groups. The age group (15-59) accounts highest with the proportion 45.31 percent of the total population (46.66% male and 43.67% female). The 60 and above group has the lowest proportion 8.85 percent of the total population (male 7.61% and female 10.34%). Likewise, (0-9) and (10-14) age groups rank second and third having 30.20 percent (29.52% male and 31.03% female) and 15.62 percent (16.19% male and 14.94% female) of total respectively.

5.1.3. Structure of Family

Father is the head of the family and makes household decision. The family fulfills various needs of the members. In addition, it performs several function inducing continuity, integration and change in the society.

It is believed that the majority of family in Nepal is joint. The study shows that the joint and the nuclear families are found in the Sarki's Society. The nuclear family consists of married couple and their unmarried children, and Joint family is a group of brothers' family living together in which there is a joint living space and property.

Table No. 5.3

Respondents by Family Structure

Family structure	Respondents	
	Noumber	Percentage
Nuclear	11	30.55
Joint/Extended	25	69.45
Total	36	100.00

Source: Field Survey, 2013

The above table shows that the family is categorized into two types: nuclear and joint/extended. Out of the total households, 69.45 percent Sarkis live in joint/extended family and 30.55 percent in nuclear. The joint/extended family is higher than the nuclear family in the Sarki community.

5.2 Social Status

5.2.1 Respondents by the Language Spoken

One of the major characteristics of the Dalit Caste group is their mother tongue. But the study area, the Sarkis do not have their own mother tongue. In the study area, most of the Sarkis speak Nepali language and used Devnagari script.

5.2.2 Respondents by Their Costumes

Regarding the traditional costumes of the Sarkis, the males wear Kurta (a type of shirt, lung or Dhoti (white cloths) for wearing under the waist, but the cloth is not sewed). The Sarki women traditional dresses are choli and lahnga (a traditional type of long skirt).

There days male Sarkis have begun to wear the modern clothes seen as shirts, plants, waist coats, and the married Sarki women have begun to wear blouse/choliya maxi, petticoat. Similarly the unmarried Sarki girls wear miniskirts, t-shirt, maxi, suruwal-kurta etc about which the table 5.5 shows.

Table No. 5.4

Respondents by Their Costumes

Customs	Respondents	
	No	Percentage
Traditional	7	19.44
Modern	29	80.56
Total	36	100.00

Source: Field Survey, 2013

The above table shows that most of the Sarkis, wear modern costumes. Among the respondents, 29 (80.56%) respondents wear modern costumes and 7 (19.44%) wear traditional costumes at ones which show that the socioeconomic life style of the Sarkis is rapidly changing.

5.2.3 Respondent by Age at Marriage

Marriage is one of the most important parts of life. So, it is meaningful for the whole life. Marriage is an institution with admits man and woman to lead a family life. In the Hindu culture there are various types of marriage. The Sarkis are also not far from these marriage variations.

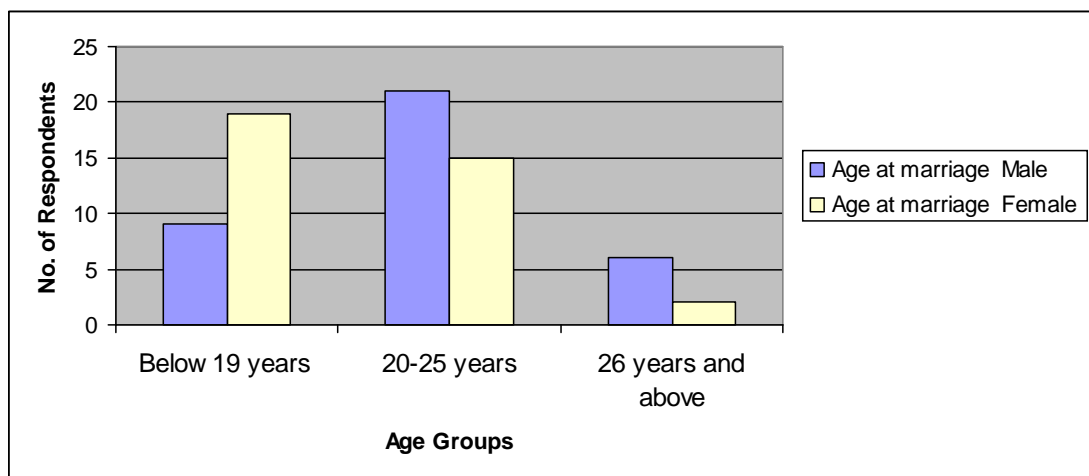
Basically the researcher found the arranged marriage in the Sarki community. Love marriage is found in rare cases. Divorce and widow marriage are not found in the study area. Inter-caste marriage is prohibited. The Sarki community generally follows the customs of the marriage bye agreement. The following table shows the age at marriage of the respondent.

Table No. 5.5
Age at Marriage of the Respondents

Age at marriage	Respondents			
	Male	Percent	Female	Percent
Below 19 years	9	25.00	19	52.77
20-25 years	21	58.34	15	41.66
26 years and above	6	16.66	2	5.57
Total	36	100.00	36	100.00

Source: field Survey, 2013

Fig No. 5.1
Age at Marriage of the Respondents



The table and figure show that the maximum 19 (52.77%) females get married under 19 years where as 9 (25.00%) males get married under 19 years. Similarly, 15 (41.66%) females get married under 25 years whereas 21 (58.34%) males get married in the same age. Only 2 (5.57%) females and 6 (16.66%) males get married after 26 years.

Thus, marriage system of the female Sarki begins bearing a child before the age of 20 years. Early marriage invites early pregnancy and high fertility.

5.2.4 Respondent's Preference for the Child

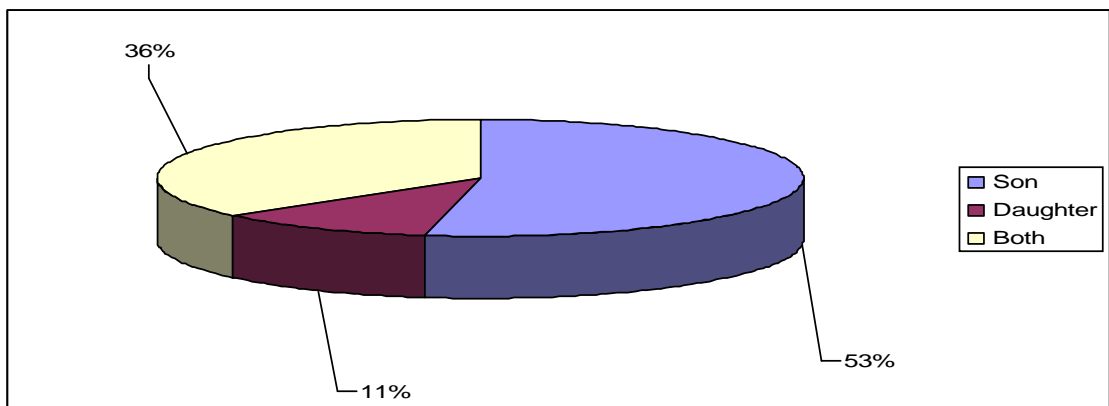
In Nepalese context, son plays a vital role in the family. He becomes the owner of the property after his father/mother's death. Due to the lack of awareness and education, Nepalese people have taken the son as the insurance in old age and as a means to continue the generation. The Sarki communities are not free from this type of thinking. Rather, it is found very rigid in the context which is shown in the given table;

Table No. 5.6
Respondent's Preference for the Child

Child Preference	Respondents	
	No	Percent
Son	19	52.77
Daughter	4	11.12
Both	13	36.11
Total	36	100.00

Source: Field Survey, 2013

Fig. No. 5.2
Child Preference by Respondent



The above table and figure show that out of the total respondents, 19(52.77) prefer son, 4 (11.12%) prefer daughter and 13(36.11%) prefer both (son and daughter). The above condition shows that there exists the domination of female in the Sarki society.

5.2.5 Respondents' Use of Family Planning Method

The Family Planning Program has been lunched in this VDC. Most of the Sarkis have adopted several family planning measures. But, the knowledge and awareness is not sufficient. The following table shows the types of contraceptives distributed in the study area.

Table 5.7
The Contraceptive and its Distribution

Method		Respondents	
		No	Percent
Pills		2	5.56
Condom		4	11.12
Sangani (Dipo)		5	13.88
Permanent Sterilization	Vasectomy	7	19.44
	Laproscopy	9	25.00
Not any		9	25.00
Total		36	100.00

Source: Field Survey, 2013

The above table shows that out of the respondents, 75% respondents know at least one method of family planning. Among them 2(5.56%) respondents have used pills, 11.12% have used condom, 13.88% have used sangini (Dipo). Similarly, 19.44% male and 25.00% female Sarkis have their vasectomy and laproscopy done respectively. Likewise, 25.00% respondents have not used any means of family planning.

5.2.6 Perception of Respondents on Causes of Illness and Preference of Treatment

The respondents have indicated the causes of illness differently which are given in the following table.

Table No. 5.8
Cause of Illness as Perceived by Respondents

Causes	Respondents	
	No	Percentage
Bhoot-preta/Boksi	6	16.66
Germs/unhealthy environment	17	47.22
Both	13	36.12
Total	36	100.00

Source: Field Survey, 2013.

All respondents were asked about the causes of illness. Among them, 6(16.66%) respondents replied, Bhoot-preta/Boksi as the main cause of illness. Similarly, 17(47.22%) believed germs as the main cause of illness. 13(36.12%) respondents showed their belief on both.

The respondents opined differently when asked about the method of treatment.

Table No. 5.9

Method of Treatment by Respondents

Method	Respondents	
	No	Percent
Visit Doctor's Private Clinic	3	8.34
Visit Pvt. hospital	5	13.88
Visit Govt. hospital	8	22.22
Visit Traditional (Indigenous) Healers	8	22.22
Visit Sub-health post	12	33.34
Total	36	100.00

Source: Field Survey, 2013

All the respondents were asked what method follow when they fell sick. 8.34% respondents informed that they visit Doctor's private clinic, 13.88% visit private hospital, 22.22% visit government hospital. Similarly, 22.22% respondents respond that they visit traditional healers at first, and 33.34% respondents visit sub-health post.

The table gives clear information that the role of traditional (indigenous) healers in the Sarki community is still decisive and significant because 22.22 percent respondents showed their first preference to indigenous healers.

5.2.7 Respondents' at Decision Making

Decision making is a important matter in every house hold. So, the Sarki household is not an exception. As in most of the Nepali households, the male head of the family make the decision but in the study area female made the decisions of the family as well.

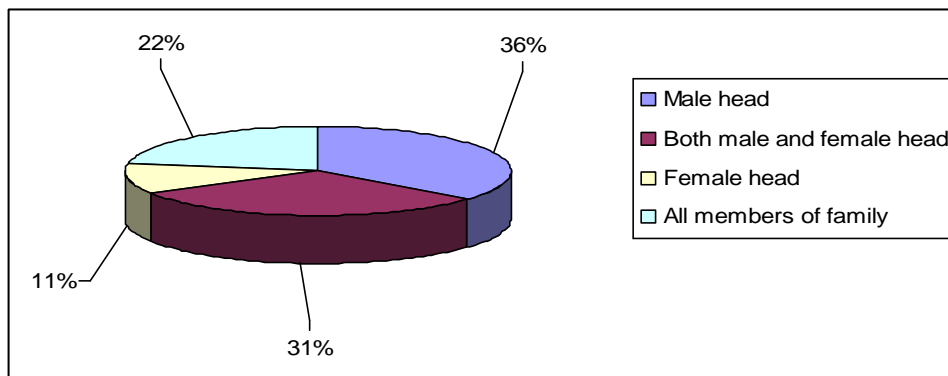
Table No. 5.10

Decision Making in the Sarki Community

Decision Maker	Respondents	
	No	percent
Male head	13	36.11
Both male and female head	11	30.55
Female head	4	11.12
All members of family	8	22.21
Total	36	100.00

Source: Field Survey, 2013

Fig. No. 5.3
Decision Making in Sarki Community



Though most of the decision making in the family in the study area is made by male i.e. 36.11 percent, the female headed households are also in substantial number which is 11.12 percent. Both male and female cover 30.55 percent in the study area in making family decision. Similarly, 22.21 percent family decision is made by all the members of the family. Thus, we find out that most of decisions are made by the males in the households of the study area and the females remain very passive.

5.3 Economic Status

5.3.1 Occupational Status of Respondents

The people of the Sangla VDC are engaged in various occupations. But the Sarkis of this VDC are mostly engaged in daily wage labour, agriculture and others. The primary occupational status of respondents in the study area is shown in the following table.

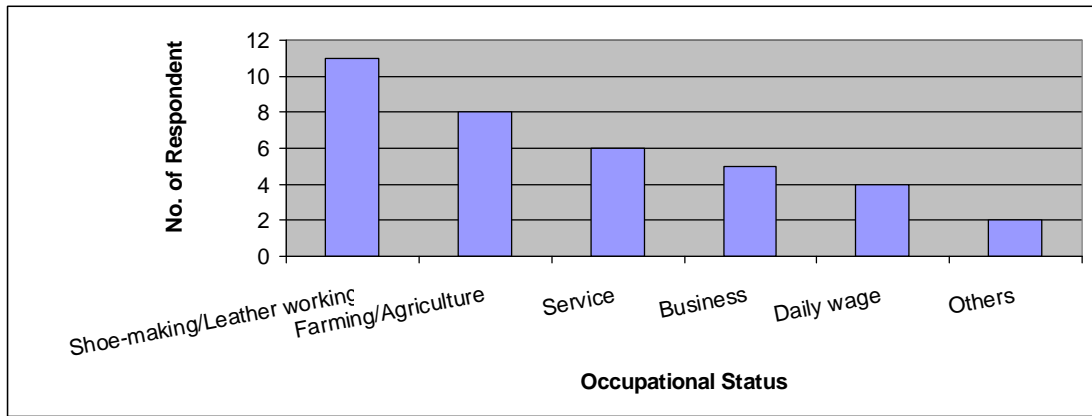
Table No. 5.11
Major Occupational Status of the Respondents

Occupation	Respondents	
	No	Percentage
Shoe-making/Leather working	11	30.55
Farming/Agriculture	8	22.22
Service	6	16.66
Business	5	13.88
Daily wage	4	11.11
Others	2	5.55
Total	36	100.00

Source: Field Survey, 2013

Fig. No. 5.4

Primary Occupation Status of the Respondents



The table and figure present that most of 30.55% Sarkis are engaged in shoe-making/leather work and it is itself a major occupation. 22.22% respondents' main source of family income is agriculture/farming. Similarly, 16.66% are engaged in service, 13.88% are engaged in business, 11.11% are engaged in daily wage and 5.55% are engaged in others.

The Sarkis lead their livelihood through many secondary activities, which are presented in the following table.

Table No. 5.12
Source of Secondary Occupational Status

Occupation	Respondents	
	No	Percentage
Shoe-making/Leather working	9	25.00
Farming/Agriculture	8	22.22
Service	5	13.88
Banding (Baja)	4	11.12
Business	3	8.33
Daily wage	3	8.33
Animal husbandry	2	5.56
Others	2	5.56
Total	36	100.00

Source: Field Survey, 2013

The table shows that out of 36 respondents, 9(25.00%) take shoe-making/leather work as the secondary occupational source, 8(22.22%) take

farming/agriculture, 13.88% take service, 11.12% take bending, Similarly, 8.33% take daily wage, 5.56% take animal husbandry and the remaining 5.56% are engaged in others.

5.3.2 Land Holding Pattern

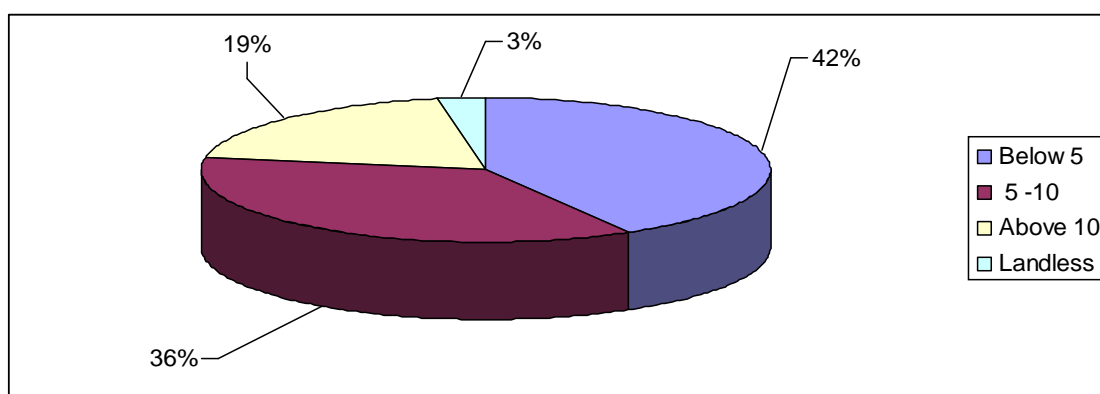
Agricultural is the main source of the Nepalese people for their livelihood. However, most of the Sarkis have limited land. So the agricultural production is not sufficient for the fulfillment of their needs.

Table No. 5.13
Land Holding Pattern in the Study Area

Land Holding(In Ropani)	Respondents	
	No	Percent
Below 5	15	41.66
5 -10	13	36.12
Above 10	7	19.45
Landless	1	2.77
Total	36	100.00

Source: Field Survey, 2013.

Fig. No. 5.5
Land Ownership Pattern in the Study Area



The above table and figure show that majority of the respondents have below 5 ropani land which is accounted 41.66%, 36.12% respondents have 5 - 10 ropani land. Similarly, 19.45% respondents have above 10 ropani land and 2.77% are landless.

5.3.3 Respondents by Adequacy of Food Grain

During the study period, it was tried to find out whether the annual production of food grain was sufficient to meet the daily requirement of one year or not. The farming land is being divided into small pieces where as the population is

growing rapidly. Most of the Sarkis have limited land. So, they haven't sufficient food for daily requirement which is shown given table.

Table No. 5.14
Adequacy of Food Grain among the Sarki of the Sangla VDC

Group	Respondents	
	No	Percent
Food sufficiency	9	25.00
Food deficient	27	75.00
Total	36	100.00

Source: Field Survey, 2013

The table shows that only 25% households produce enough grain from farming and remaining 75% households have to depend on other sources. This shows that most of the people do not have enough food grain. Thus, people suffer from many kinds of diseases as well as malnutrition. The very poor people are compelled to knock the door of other relatively rich households for their livelihood.

5.3.4 Housing Conditions of the Sarki

The housing condition of Sarki are seen in other higher caste groups like Brahmin and Chhetri in the study area. Usually the houses are built in mud and stone in the study area. Most of houses are made on both sides with thatched roofs. They have their own unity in society. Their social activities like pujas, marriage and other functions are indicative of their community and unity. The following table shows their housing condition.

Table No. 5.15
Housing Condition of the Respondents

House Types	Respondents	
	No	Percent
Pakka (Cemented)	7	19.45
Phush (Thatched roof)	9	25.00
Kachcha (Roof of Tile or Tin)	20	55.55
Total	36	100.00

Source: Field Survey, 2013

The table shows that most of the respondents have Kachcha (Roof of Tile or Tin) type and the number of it is house 55.55%, 25.00% have Phush (Thatched roof) and only 19.45% of them seemed to be Pakka (Cemented) houses.

5.3.5 Respondents Source of Fuel

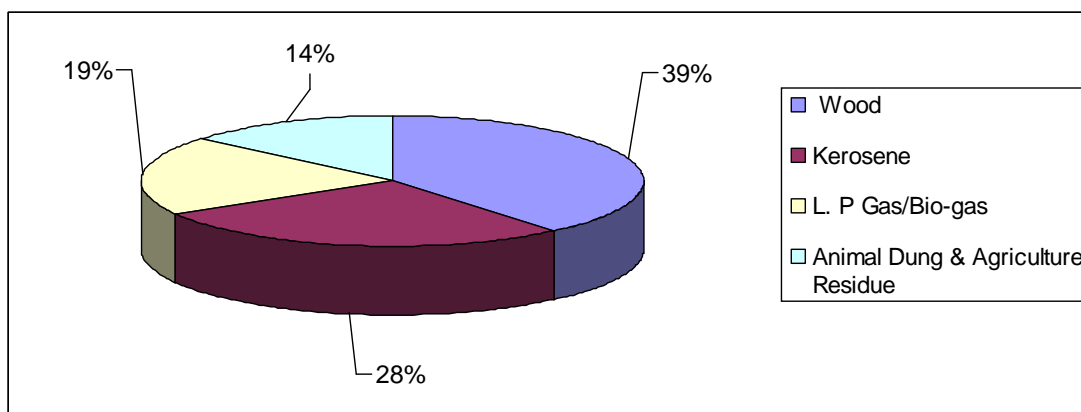
Biomass is a source of energy which mainly consists of fuel wood, agriculture residues and animal dung. Biomass fuel accounts the highest energy consumption in Nepal. The commercial form the energy such as electricity, fossil fuels etc is not very significant. In the study area, dung cake, agriculture residue wood, Kerosene and L. P Gas area seen as the major sources of cooking and heating.

Table No. 5.16
Sources of Fuel for Cooking

Source of Fuel	Respondents	
	No	Percent
Wood	14	38.88
Kerosene	10	27.78
L. P Gas/Bio-gas	7	19.45
Animal Dung & Agriculture Residue	5	13.89
Total	36	100.00

Source: Field Survey, 2013

Fig. No. 5.6
Sources of Fuel for Cooking



Above table and figure show that the entire households rely on Dung cake, Agriculture residue, and wood as a source of energy. Among the respondents 58% rely on Dung cake, 22% rely on agriculture residue, 16% households rely on Dung Cake/Agriculture residue/wood and 4% rely on wood for their major source of energy in cooking, heating lighting etc. Due to poverty, they haven't used modern form of energy like kerosene and electricity.

5.3.6 Respondents' Nearest Water Sources

Water is essential for humans to survive. Most of the Nepalese people spend long time to bring water rather than they are away from safe drinking water. But in the study area, most of the Sarkis' nearest source of water is tap water and it is as the main source of drinking water and spend no more half hour to bring water in Sarki community.

5.3.7 Literacy Status of the Respondents

For every one primary education is basic human needs education is the basic foundation and a must for development; lack of education may obstruct the development process of the country.

Table No. 5.17
Literacy of the Respondents

Literacy	Respondents	
	No	Percent
Literate	21	58.34
Illiterate	15	41.56
Total	36	100.00

Source: Field Survey, 2013

The table shows that out of 36 respondents 58.34% respondents are literate where as the remaining 41.56% respondents can neither read nor write.

5.3.8 Educational Status of the Sarki

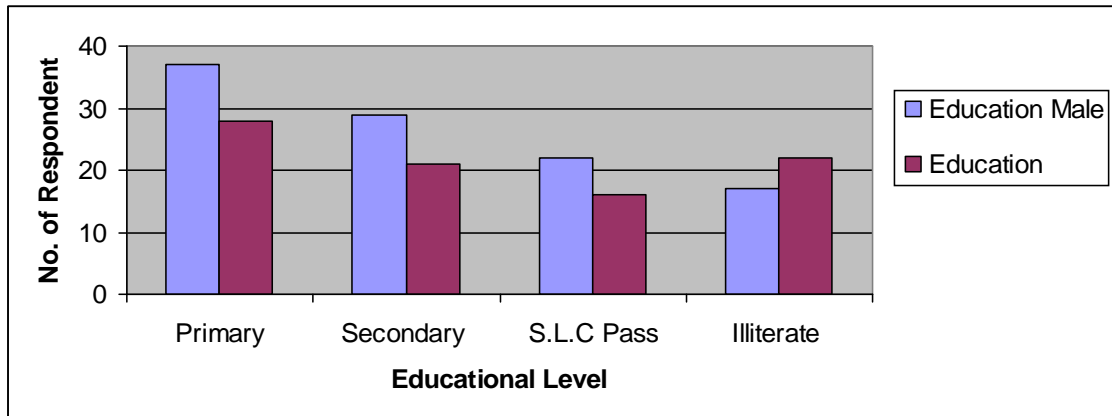
Education is the measurement of socio-economic development of community and nation. It is the major weapon to uplift the poor condition of the weak people of any society. It not only helps the individual for personal development but also provides the knowledge and the skill that gravitate the community towards participation in nation building efforts. On the other hand most of the aged Sarkis are uneducated and do not understand that value of education.

Table No. 5.18
Educational Status of the Sarki

Education	Respondents					
	Male	Percent	Female	Percent	Total	Percent
Primary	37	35.24	28	32.18	64	33.33
Secondary	29	27.62	21	24.12	50	26.04
S.L.C Pass	22	20.95	16	18.42	38	19.79
Illiterate	17	16.19	22	25.28	40	20.84
Total	105	100.00	87	100.00	192	100.00

Source: Field Survey, 2013

Fig. No. 5.7
Educational Status of the Sarki



The table and figure show the educational attainment of the Sarki community of study area. Out of the total population, 33.33 percent have been attaining primary education (35.24% male and 32.18% female). Similarly, 26.04 percent have been attaining secondary education (27.62% male and 22.12% female). Only 19.79 percent Sarkis have passed the S.L.C. (20.95% male and 18.42% female) and remaining 20.84% Sarki people are illiterate.

5.3.9 Respondents by Income Sources

Nepal is predominantly an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. So, the people of Sangla are not exception. But most of the Sarkis of Sangla VDC are involved in Daily wage labour and their family income sources are daily wage labour.

Table No. 5. 19

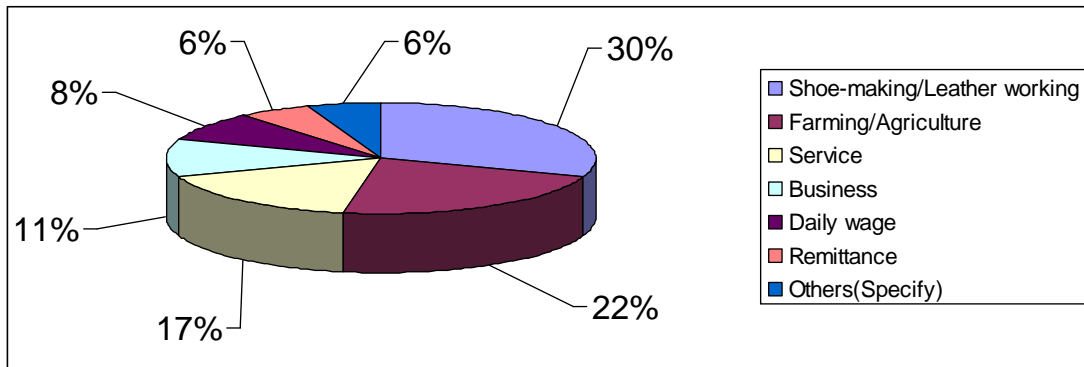
Income Sources of Respondents

Income Source	Respondents	
	No.	Percentage
Shoe-making/Leather working	11	30.55
Farming/Agriculture	8	22.22
Service	6	16.67
Business	4	11.11
Daily wage	3	8.33
Remittance	2	5.56
Others(Specify)	2	5.56
Total	36	100.00

Source: Field Survey, 2013

Fig. No. 5.8

Source of Income by Respondents



The table and figure above show that most of the Sarki people are engaged in Shoe-making/leather work to fulfill their family's basic needs. Out of 36 respondents, 30.55% respondents family income sources is shoe-making/leather work and shoe-making/leather work as the major occupation, 22.22% respondents main source of family income is agriculture/farming. Similarly, 16.67% respondents main source of family income is service, 11.11% respondents main source of family income is business, 8.33% respondents main source of family income is daily wage labour, 5.56% respondents main source of family income is remittance and remaining 5.56% respondents main source of family income is others.

The respondents of the study area taking loan from both system - formal system and informal system. In formal system they are taking bank, co-operatives, finance company, and informal system they are taking traditional money lender. In formal system they pay chef rate of interest but in informal sector, they pay high interest rate that is 5 to 10 percent.

Some years ago, the Sarki parents were not interested to send their children to school the main reasons behind it are their high illiteracy; lack of knowledge and poor economic condition. But now a days the Sarkis of younger generation know that education can play the vital rote in their over all development. So, there is a considerable increment of interest in education in the Sarki community.

The Sarkis practice their own tribal religion, which consists of worshipping a number of spirits and some Hindu Gods such as Shiva, Krishna, Ram, Laxmi, Kali etc. Similarly, the Sarkis have their own Kuldevata, an ancestral deity, installed in their family house.

The Sarkis celebrate many kinds of feast and festivals as the other Nepalese people. Singing dancing, eating, drinking are the main activities in festivals. The main festivals of the Sarki are Dashain, Tihar, Krishna Asthami, Maghe Sangranti, Hori (holi), Ram Nawami, Tij etc.

Shoe-making (Leather work), the traditional occupation of Sarkis, is in extinction of Sangla VDC. Many years ago majority of Sarkis are involved in shoe-making (Leather work). But nowadays they are leaving their tradition profession due to lack of skilled training, rapid rate of industrialization and low availability of raw materials. Those people who have practiced their traditional profession, they haven't sufficient to meet their daily requirement to adopt that profession. So, they are escaping/leaving that job.

In Nepal, the nature of exclusion and discrimination against Dalit (Sarki) differs with the level of awareness in society, and socio-economic and cultural status. It also differs according to the strength of the state legal and regulatory mechanism. The attitude of society towards them is very pathetic in Sangla VDC. Some of them are as follows:

-) They use to wash dishes for owner and upper classes.
-) Prohibitions imposed up on them to enter public places.
-) Restriction on entering religious places and participating in various functions.
-) Prohibitions on entering the house of the higher caste groups.
-) Prevention from the use of public wells.

CHAPTER – SIX

SUMMARY AND CONCLUSION

6.1 Summary

Nepal is ecologically and culturally a heterogeneous country from southern belt of Terai to Northern high range of the Himalayas. People of different regions have different life style and culture. But in spite of it, people have strong feelings of nationality. Though people belong to different races, castes and different customs and traditions, they live under one unity, which comes to be known as Nepali culture.

Nepali society is caste hierarchical. It has been characterized by a restrictive hierarchy of pollution and purity. Among all castes of Sangla, Sarki is an important schedule caste. In India, they are known as Harijan and eat carcasses in Indian society. They all have low social status. They have been neglected in all aspects of social life

The purpose of the study was to find out the socio-economic condition of Sarki in the Sangla VDC of the Kathmandu district. The basic objective of the study was to assess their living standard, social condition and problems and to analyze the result in a way which can bring a positive change in their life.

To fulfill the objectives, 36 houses were chosen as sample and one senior person from each household was interviewed with an objective of getting key information. The data collected from the study covered various aspects of their life such as household size, educational status, occupation etc. The summary of the data has been presented as given below.

Among the total population of sampled households, the population of male was found to be slightly greater than that of female. The majority of the people belonged to active age group (15 – 59). So, the households depend on their active age group members for livelihood.

The Sarkis are backward in educational sector as well. 20.84 percent of them are illiterate. Only 71.16 percent people are literate in the study area which is very low in comparison to higher castes.

Occupation is a major aspect that determines economic condition of a person. Most of the Sarkis in Sangla are found to be dependent on shoe-making/leather work. They cannot make a good living even through the occupation. So, many others have also adopted other occupations such as farming, daily wage,, business, service, banding etc.

Extended or joint family had been a tradition in the Nepalese society, but nuclear or small family is getting popular now a day. It is the condition in the Sarki community. Although, most of the Sarkis have joint family, nuclear family is getting popular in the Sarki community these days. Not only family structure but other traditional cultures, rites, customs are also being modified along with the pace of modernization.

Most of the Sarkis get married at their early age. Traditional marriage is preferred in their community. However, youngsters prefer to fallow modern styles of marriage. Till now, 25 percent male and 52.77 percent female get married at early age. It is because of the lack of knowledge and awareness.

They follow Hinduism and hence they worship Gods and Goddesses and. They celebrate the major Hindu festivals like Dashain, Tihar, Chhaiti etc. All kinds of religious ceremonies including birth and death are observed by the Sarkis according to their tradition and customs. They perform birth and death ceremony in their own away. The most of the respondents were found to give preference to son than daughter.

In the case of dress, the old Sarkis wear traditional type of dress. The younger people however are partially influenced by modern fashion.

On the whole, although the young generation is leading towards new types of occupation and modernization, old generation still is involved in traditional occupation. Normally, they are not allowed to touch, the so-called upper caste people. We can say that this kind of domination and behaviour by the so called upper caste people on them is a major cause of their degrading condition in society.

6.2 Conclusion

In general, some of the conclusions found from the study area as follows;

- © The economic condition of the Sarkis of Sangla VDC is very poor. The majority of Sarkis in the VDC consist of the limited land, the

marginalized or small farmers, who do not have enough land or other means of production for survival. They have to knock the doors of others for their live hood. Landlessness is the main cause of the poverty.

- © The literacy percent of the Sarkis are very low in comparison of other caste groups. The higher education attended person is lower in comparison in the Sarki community.
- © They practice of diverse cultural activities; they practice their religion, customs, traditions and their social values in a strong and rigid manner. They have strong belief on their tradition. In the present time, due to impact of urbanization and modernization, their cultural practices are being influenced by other cultures.
- © They celebrate different feasts and festivals. In the mean-time, the unproductive expenses are done in the name of festivals, religion and social customs. So, such ceremonial customs increase their poverty.
- © The Sarkis have been subjected to economic exploitation, oppression and poverty. They are still being exploited by the so-called non Dalits in many ways; opportunity, status, education etc.
- © Early marriage, unplanned family, economic disability, illiteracy, lack of decision making power, simplicity, landlessness, exploitation, conventional approach in agriculture are the main constraints for the socio-economic development of the Sarkis of the Sangla VDC.

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APPENDICES

APPENDIX-I

HOUSEHOLD SURVEY QUESTIONNAIRE

1. Name of Respondents: _____ Date: _____
Age: _____ Marital status: Married () Unmarried ()
Sex: _____ Diverse () Separated ()
Address (VDC): _____ Education : Illiterate () under HSLC ()
HSLC () Above HSLC ()
Present occupation: _____

2. Family Roster:

S.N.	Age Group	Male	Female	Total
1.	0 - 4			
2.	0 - 9			
3.	10 - 14			
4.	15 - 59			
5.	60 above			

3. Educational Attainment of family members:

S.N.	Educational level	Male	Female	Total
1.	Primary			
2.	Secondary			
3.	S.L.C.			
4.	Above S.L.C.			
5.	Illiterate			

4. At What age you get married?
----- age.
5. What is your nearest source of drinking water.
a) Well () c) Stream/cannel () d) Tap ()
6. What you follow when you feel sick.
a) Visit health post () b) Visit Govt. hospital ()
c) Visit Pvt. hospital () d) Visit Doctor's Pvt. clinic ()
e) Visit traditional healer () f) others
7. What are the common diseases frequently you & your family suffer?
.....
8. What do you think about cause of illness?
a) Bhoot-Preta () b) Bokshi () c) Germs ()

16. How much land do you have cultivated?
 a) Ropani () c) Aana ()
 c) Paisa () d) Others (Specify).....

17. Do you have food sufficiency during the year?
 a) Yes () b) No ()

18.a) If no, how do you manage?

19. How much your monthly income?

20. Who is your decision maker of your family?
 a) Male head () b) Female head ()
 c) Both Male & female () d) All members of family ()

21. What is the source of fuel for cooking of your family?

Source of fuel	Percentage
Wood	
Kerosene	
Dung cake	
Agriculture residues	
L. P. Gas/Bio Gas	
Others	

22. what festivals, ceremonies, and rituals you perform/celebrate in a year annually?

23. How much is your annual average expenditure?
 a) Food b) Cloths
 c) Education..... d) Health.....
 e) Fest and festivals..... f) Others.....

24. Are you taking loan ? If yes how much?

25. What is the source of your loan ?
 a) Bank () b) Co-operative ()
 c) Finance company () d) Traditional Money lender ()

26. Rate of Interest/charged?

CHECKLISTS

1. When and where did you ancestor come in village?
 2. What is the period of mourning?
 3. What types of practice do you followed for the corpse?
a) Burial () b) Cremation () c) Both ()
 4. Do you have your own traditional dress pattern?
a) Yes() b) No ()
 5. Which is the mother tongue?
a) Nepali () b) Newari () c) Lama
d) Magar () e) others (Specify).....
 6. Do you have your own food habit?
a) Yes () b) No ()
6.a) If yes, please mention.
 7. What culture and tradition are in practice in your community?
.....
 8. Have you face any social discrimination?
a) Yes () b) No ()
8.a) If yes who created ill discrimination.
a) Brahman () b) Chhetri()
c) Newar e) Others(Specify).....
 9. Indicate the types of customs, which is being practice in your family during birth, marriage and death ceremonies.
 10. Have you planned any scheme to improve your economics condition?
 11. What factors may bring rapid Socio-economic change among your community?
 12. What types of plan, policy & program do you wish government should introduce or the upliftment of your community?
 13. Whether any INGO, NGO & CBO is working your community?
a) Yes b) No
 14. If yes, whether it provided you any meaningful service to uplift your community?
-