

CHAPTER-ONE

INTRODUCTION

1.1 General Background of the Study:

Nepal is a mountainous country which is situated in the South Central Asia. It extends about 885 km from east to west and 192 km from north to south. Nepal is land lock country. The border of Nepal is adjoined on the west, east and south with India and on the north with the Tibet region of the Republic of China. Its area is 1, 47,181 sq. km. It is located between $26^{\circ} 22'$ and $30^{\circ} 27'$ northern latitudes and $80^{\circ} 4'$ to $88^{\circ} 12'$ eastern longitudes.

Nepal divided into various society and culture. It is recognized as a “Multi-Caste and multi lingual” country in Asia. Nepal is a living land of ancient human beings, which is proved by one million and ten years old jaw of Ramapithecus found in the Tinau river of Butwal. They are supposed to live on the Chure range of maintains which is justified by examining the tools and other materials used by ancient human beings. Nepal can be taken as one of the first places of human origin, its civilization and culture. A society and culture of ethnic diversity, cultural unique and complete in itself, is the modern Nepalese society and culture. It is equally important for a people of different geographical location and language to unite altogether, specially unite mentally in the main flow and national interest.

The caste system is not the origin of short past, rather it has been introduced from the time of god and it has been greatly rooted in our Hindu Religion. The caste system in its origin is divided into four categories: Bharmin, Chettriya, vaishya and Shudra. Shudra is considered as the lowest caste and the untouchable caste are now known as Dalits.

Nepal is divided in to three major ecological region eg, the Himalayan, the Hills and the terai. These regions are characterized by diverse caste and ethnic composition. The Himalayan region is dominantly inhabited by the

people of different cast like Brahmin, Chetteri, Gurung, Magar, Newar and other occupational casts such as Sarki (cobblers), Biswokarma (kami), Damai (tailors)etc. similarly the terai region is inhabited by Tharu, Dhimal, Satar, Sunuwar, Danuwar etc. All these ethnic groups have their own culture with distinct socio-economic and cultural characteristics.

From cultural point of view, Nepal is divided into two regions i.e. the hill culture and plain culture (Gaize; 1975; p17). Different casts and ethnic group inhabit these two main cultural regions. The hill culture is predominantly a Hindu culture or a culture of twice borne castes which is known as ‘national culture of Nepal’. Moreover if we analyze Nepali culture anthropologically, it can be divided into three major types i.e. group culture, regional culture and national culture. Group culture is the culture adopted by ethnic groups as their traditional culture such as Sherpa culture, Tharu culture, Newar culture, Gurung culture, Magar culture. Regional culture is the culture adopted by the inhabitants of specific geographical region, the hill culture and plain culture. The national culture refers to the culture of national identification of any nation such as Nepali culture, French culture etc. The national culture is a culture, conglomeration and group culture. Diverse ethnic groups are identified under the national culture as Nepali.

Nepal has been a model of Mosaic society, with over forty mutually unintelligible groups and further division by castes. It has been a wealth of cultural diversity (Wake; 1980; p150). This cultural mosaic structure gives ethnic identification. People of such ethnic groups of every region have their own traditions, culture and way of living.

Like other ethnic groups of different regions, the hill ethnic groups are interdependent with each other. Hill population is composed of various ethnic groups. This region is inhabited by the different castes/ethnic groups such as Brahmin, Chetteri, Rai, Limbu, Tamang, Gurung, Magar, Newar and other occupational castes”(Blacksmith, cobbler, tailors etc). Such a variation has

made cultural differentiation from cultural, economic, social, political and educational points of view. Brahmin and Chetteries share high status and most of the traditional Brahmin do not plough field. It is because they perform priestly works suited by Hindu Philosophy as their livelihood. According to Hindu ethics, Brahmins are supposed to be pure caste. Other caste people plough farmland. Brahmin and Chetteri wear sacred threads. Therefore they are called “Tagadhari” caste. Others are “Matawali” castes (liquor drinking caste i.e. Rai, Limbu, Newar, Tharu, Sherpa etc.) who do not wear sacred threads. Similarly, pani nachalne, choi chito halnunaparne caste (Dhobi, Musalman, Kushale, Kumal) and choi chito halnuparne caste (Sarki, Damai, Kami, Chamar, Gaine, Badi, Chame, Poda etc.) exists in the Nepalese society. People of these lower strata are known as untouchable and are mainly inhabited in western Nepal in a large number (Barali; 2039; p2).

The term Dalit is defined in different ways by different scholars:

In India the term Dalits is usual pronounced in Marathi and Hindi language which means poor and suppressive (exploited). In the context of Nepal the term Sarki is used in different ways. According to Koirala (1996) the term Sarkis refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economical condition. He further states that Sarkis are not a specific group caste but the caste or group which is socially backward tribe like Chepang, Rwaute, Majhi, Kumal, Bote, Sarki, Damai, Kami, kulal, Vishwakarma, Sunar, etc.

Rimal(2001) States that Dalits are the poor and backward people who has to bear differentiation on the basis of cast. Sarkis are the socially and economically backward people who are considered as the untouchables.

[Long-term Strategy for the Upliftment of Dalits]

Jayasthiti Malla enforced the Hindu values and beliefs in the course of special social and cultural change during Malla period in 14th century. Thus caste system and hierarchy feature of Nepalese society and culture that begin in

Malla period, helped different caste culture to join the only one basic national flow. During his period, assigned occupation were on the basis of caste. If they did other caste work then they were severely punished. The diversity characteristics of Nepalese society do not belong to any particular caste or religion. Rather it is the result of collative religions, caste and culture. In the period of Ram Shah the same tradition was followed.

Although modern Nepal started from Prithivi Narayan Shah, Nepalese society and culture is established by everyone's co-operation and co-ordination. After the unification of Nepal, to make the native strong, Hindu religion, crown and Nepali language were made effective, yet the thought of "Common Garden" was valued. Everyone is integrated by Hindu religion, Muluki Ain, National unity system but monolithic concept never influenced too much in the diversities of Nepalese society and culture. Constitution of the country has also given guarantee to the cultural pluralization and ethnic diversities.

Nepalese historical dimension can only be strong if Nepalese society and culture which have come from historical dimension is reformed, developed, conserved, and its languages, culture, religion and the people are brought under one basic national flow.

The main social base of the society Malla period was also based on Varna system. According to the hierarchy of Malla period, Jayasthiti Malla is found to reform and improve the society, its construction according to caste and occupation of the people. The saying "Char Varna and Chhatis Jatti" was very much famous in this period. Then after other castes and sub-castes have been added to it.

Prithivi Naryan shah has not emphasized that only 36 castes live in Nepal rather it might have indicated even more castes lived in Nepal which is justified by the evidence of living more than 70 castes in different part of the country. Before 2048 BS, census was not done on the basis of castes. These different caste are scattered in such a way in different districts of Nepal that is a matter of

national interest to know about their different language, culture, socio-economic condition etc. Among these various castes Dhobi, Dused, chamar; khatwe musahar, gaine, Damai, kami, sarki, kulal, sunar, are also considered as an important ones which are called Dalits in common language. Among these daslits, Damai, kami, sarki, kulal, sunar are found in the North hill region of Nepal. Table I presents the total population of Dalits in different development regions of Nepal.

Table-1
Region- wise National Population of Dalit

Development Region	Population of Sarkis
Eastern Development Region	462571
Central Development Region	584238
Western Development Region	552136
Mid-Western Development Region	429673
Far- Western Development Region	312412
Total	2341030s

Source: CBS 2001

Table 1.A presents the total population of Hill Dalits and Terai Dalits of Nepal.

Table 1.A
Categories by Hill Dalit and Terai Dalit of Nepal

Hill Dalits	Total Population	Terai Dalits	Total Population
Kami	895,954	Teli	304,536
Damai/Dhoki	390,305	Chamar	269,661
Sarki	318,989	Mushahar	172,434
Koiri	251,274	Dusad/Paswan	158,525
Kurmi	212,842	Hajam/Thakur	98,169
Sonar	145,088	Kanaria	95,826
Kalwar	115,605	Rajbanksi	95,812
Kumal	93,389	Sunuwar	95,524
Lohar	82,367	Sudhi	89,846

Source: Dhakal DR (2005) CENAS, TU

1.2 Statement of the problem

Nepal is a very rich country in terms of caste, language, cultural, traditional and natural resources. Majority of the people here live in village. Therefore, rural life is thought to be very important from traditional and cultural point of view. According to census 2001 more than 70 castes live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries like India and China in different periods of time.

Among the various caste groups living in Nepal ‘Dalits’ Consisting of various cast like damai, Sarki, Badi, Kumal, Kulal, Sunar, Gaine, Dhobi are also an important one. Dalits who are found in all the 75 District of Nepal are seen to have a population of 23, 41,030 out of the total population of Nepal according to the Nepal census 2001 (Table I). Depending economically upon the earning of social work, agricultural labors and other skill work the social and cultural traditions of this cast are unique ones. Although some cast of Sarkis tell themselves as the origin of cast of Nepal but they are suppose to have migrated to Nepal from India. Sarkis are very poor and back warded but they are socially very organized, laborious, gentle and co-operative. Most of the Sarkis are landless families. They built there huts in public places, on the bank of canal, ponds and on the side of road and thus they are also named as “Sukumbasi” (people without any own land). Most probably they live in joint family but now a day they have started living in nuclear type family. Their community is led by their own heads and they follow their own kind of rituals on different occasion like birth, marriage and death. They are very far from the light of education but has its own kind of society, ritual, living & fooding . Therefore, Sarkis are also a matter of concern when something is being written about social life of the people of Nepal.

In traditional caste dominated Hindu society in Nepal the beneficiaries of freehold- caste property grants’ generally belong to the higher castes (mostly

Brahmin and chhetries). The low caste residents are supposed to provide needed Service to the higher cast aristocrats, bureaucrats and village elites and in return cultivated a piece of their patron's land on a share cropping basis of similar arrangement belonging to castes (e.g. blacksmiths, tailors, carpenters, homemakers, barber etc) generally are either landless or invariably held a very small piece of land received as gift from their patron under less ownership right's than those possessed by other. Through the caste structure is gradually getting looser.

Many studies have been done for some specific cast. There are many other remaining castes about which no reliable studies and researches are done. There has no specific studies and researches done about Dalits. But for the last few years, some NGOs, INGOs and other institutions are busy in doing such types of researches and studies. Mostly the Dalits movement has been studied by many NGOs and presently this topic has gained a high fame. Sarkis growing in their own tradition, culture, and economic conditions are never studied scientifically and their socio-economic condition are never highlighted.

There are no reliable sources prepared so far, which can give sufficient information about its socio-economic life. Therefore to have best information about this main problems an attempt has been made to light on the present socio-economic condition of Sarkis of in the study area i.e. Chandan Nath VDC-2, Jumla District of Karnali zone.

Among all hill ethnic groups people of these Sarki (Cobbler) occupational castes groups are also living in Chandannath VDC in Jumla district and are more interdependent with the high caste people. The dependency is in the sense that they are performing various types of occupation. e.g. plugging, carpentry, shoe-making and carrying loads for the assistance of high caste people and for their own livelihood. These occupations are considered as their ascribed occupation and their duty is to serve high caste people through those activities. They have been interacting with each other. In due course of time, certain change in

backward Sarki has occurred with imitation of traditions of high caste people. But due to the lack of prior researches, many questions such as who are they? How are they maintaining their livelihood? Are there changes in due course of time? What types of changes are significantly occurring? Can their change be incorporated with in the imitative change or not? if change occurs, in what respect or aspects of life? People of which category are more inclined to upward social mobility? What is the level of directed changes? are still unanswered. Thus, this topic “Sanskritization in sarki community: a case study on Chandannath VDC-2 of Jumla district” has been selected as a research problem in order to observe the level of Sanskritization process among Sarkis.

Sanskritization, the upward social mobility among various ethnic groups like Newar, Gurung, Magar, Thakali, Sherpa, Rai And others can also be understood as an imitative change among the ethnic group. The upward mobility of untouchable castes of South India which was in the direction of twice borne caste was the first presentation as well as application of Sanskritization process; use to observe the socio-cultural change occurring among untouchables (Coorges) of South Asia.

Sanskritization in Mongoloid (non-Hindu tribal groups) has adopted various norms and values of Hindu culture. Language, dress, acceptance of caste concept, use of Brahmin priests, worshipping the Hindu gods are considered as the indicators of social change occurring among the Limbus.

Sanskritization as a dynamic process is related with change in which lowercase people use to adopt the thinking and lifestyle of high caste people.

The process of downward mobility just opposite to Sanskritization in social rituals, norms and values can be observed in the community. Sarkis are also in the same trend to some extent, which is an area of this study.

Change food habits, dressing patterns, dialects, inter caste marriage are some instances observed in the community. Brahmin are the people of priestly work have started drinking alcohol, eating pork, buff and chicken which are not

supposed to accept by the community. Moreover, inter caste marriage like; Chettery with Brahmin, Sarki with Kulal and others vice versa are other examples of Sanskritization and dissanskritization.

This process is generally accompanied by and often results in upward mobility of the caste in status and prestige but not in positional change in the system and does not lead to any structural change.

1.3 Objective of the study

There are various castes and sub castes, religion residing in Nepal, which the only was so called Hindu nation in the World. Due to geographical diversities and different environmental conditions, every ethnic group has its own types of beliefs, respects, and traditions. These above mentioned aspects are the introduction of freedom for different castes and sub-castes Sarkis consisting of various casts are also rich in their culture. Therefore, with an objective to study some aspects of this caste this study is put forward and there are both general and specific objective of this study.

The general objective of this study is to find out the socio-economic condition of Sarkis of Chandan Nath VDC-2, Jumla district, Karnali zone.

Under specific objective the following points are taken:

1. To search for the caste identity of Sarkis.
2. To point out the major highlights of Sanskritization process in sarki in relation to other caste groups.
3. To assess the socio economic condition of sarki community regarding as; population situation, customs and traditions, educational status of sarki, Structure of family, festival, occupational condition, cultivation, land ownership, animal husbandry(Pet animals and tamed Birds) , food sufficiency, Economic condition of sarki, family planning, social and cultural aspect of the Sarki community.

1.4 Relevance of the study

The study of Sarkis is very important. Unity in diversity is a significant characteristic of Nepalese society and culture. This study will play an important role to show the norms of unity in diversity and hence will play an important role in the unity of country. Sarkis occupy a vast area in the context of the country and they should not be treated as separate from the other castes and people. They are also very rich in their culture and traditions. It is believed that present research work will be very useful for anthropologists/ sociologists and for other culture experts. Sarkis also counts from the beginning of the history and they are known for their own culture and traditions. As the society is changing and is being complex day by day, Sarkis are facing big challenges to protect their social customs and traditions and existence of themselves.

A few study related to Sarki of various parts of Nepal has found, but there is no study has been done regarding Sarkis of Karnali zone so far. In this context the present study area Chandan Nath VDC-2 of Jumla District where large number of Sarkis with their own culture and traditions are found. They reside aloof from other caste beside Sarkis. Therefore, try to write about the socio-economic conditions of Sarkis has been an important work. Thus, it is the sense that the generalization or the data from this study would be useful to all academicians, social development workers, GOs, NGOs/INGOs , other related institutions and interested individuals.

1.5 Organization of the study

The importance attraction and the effect of research paper lie in its structure. Presentation the subject matters in different chapter. Therefore, this research paper has been dividing into different chapters and topics to make the study easy and to draw the attention of others towards this study.

Chapter One : Introduction

It has been under the main heading 'Introduction', including general background of the study, statement of the problem, objectives of the study, relevance of the study and organization of the study.

Chapter Two: Literature Review

It has been the main heading of chapter two. It has been including study in Nepal about untouchable caste, the Sarki(cobblers), Origin and history of Sarki in the study area, theoretical application for the study in this chapter. It has been including sub heading as concept of Sanskratization, main characteristics of Sanskratization, pre-requisites of Sanskratization and rational of therotical application. As well as conceptual framework has been also including in this chapter.

Chapter Three: Research methodology

In this chapter 'Methodology' selection of the study site/Area research design, nature and sources of data, sampling, method of data collection, data presentation, analysis and limitations of the study as sub-head has been including.

Chapter Four : General introduction of the study area/site

It has been consisting the setting of the study area/site. Gergraphical location, climate, settlement, style population composition, ethnic composition, occupation and village economy, educational status of the ward has been including as sub heading of chapter four.

Chapter Five : Analysis and Interpretation of data.

“Social condition of Sarki community in the study Area has been including in this chapter. Its settlement pattern, population structure ,educational status, general economy, occupation, living conditions, festivals, life style, land ownership and animal husbandary etc has been including in this chapter as a findings.

Chapter Six : Summary, Conclusion and recommendation.

It has been including summary, conclusion and recommendation. The questionnaire and photographic of the research work has been including as annexes.

CHAPTER -TWO

THE LITERATURE REVIEW

In the context of Nepal, numerous scholars and researchers have studied various ethnic groups from different angles including socio-cultural changes. But there are very few literature available on the Sarki due to lack of prior researches. Similarly in identifying socio-cultural changes occurred in sarki, social scientists have not paid their proper attention. There are few literatures about other casts or tribal groups and their socio-cultural changes which are reviewed as relevant literature, providing some guidelines for the present study.

2.1 Studies in Nepal about Sanskritization process:

Before 1953, there was no permission to research guides in Nepal. When Nepal opened its frontier to outsiders, a few ethnographic studies have been undertaken.

Sharma P.(1977) after an analytical study of old legal code has highlighted historically the caste, social mobility and Sanskritization in Nepal. He further notes the on-going social mobility among various ethnic groups of Nepal including Thakalies, Newars, Magars and others.

Caplan L. (1970) was the first British anthropologists to make an intencsive studies on Limbus in the Indreni Cluster of Ilam district. In his book “Land and Social Change In Eastern Nepal” showed the changing relation between Brahmin and Limbus.

Caplan P.(1972) takes the realities of inter-relationship and tendencies in between priests and cobblers (Brahmin and Sarkies) that are existent in the Hindu society of western Nepal. Moreover Caplan P.(1972) highlights the changing patterns of social life with conflict among them.

In the same way, Human Rights year book (1998) gives some inventory notes about the untouchables i.e. Kami(Boswokarma), Sarki(Cobblers), Damai(Tailors), Gaine(Singing Gipsies), Badies(Singer and Dancers),

Kumal(Clay potters), Dhobies(Laundry profession holders), Chame and Pote(untouchable of Newar community) a their present conditions with historical backgrounds. It further provides knowledge about the area they inhabit in.

Iijima (1963) has taken Himalayan tribe i.e. Tibeto-Burman group who are being Hinduized by following the Hindu way of life. Similarly, in 1977 he has presented the existence of Sanskritization process in Thakali taking the case of localpower holding with leadership position and social change pattern in them along with the ungoing change in economy and ecology. Similarly, in 1982 he has also pointed out that the Thakalies have brought changes in language by adopting Nepali language.

Hitchok (1966) sdtates that the Magars (Mongoloid) of Banyan hill are accepting the Hindu values and changes are occurring gradually. Similarly, Hamindorf (1966) takes the case of Western Nepalese non-hindu groups who have accepted caste concept and he further states the distinction of adoption and assimilation with other caste people. In the same way Hamindorf (1981) highlights more about the social satruicture of Thakali community and also mentions about ongoing social mobility among the Thakali of Western Nepal.

Caplan (1970) pictures the historical context of land holding pattern of Limbu and change in it from conflict prospective along with the change government land reform policy. He also includes other socio-cultural changes occulting in them specially the acceptance of Hindu norms and values as Hinduzation process.

Bista (1967, 1972) has given basic conceptual information of various ethnig groups and their general social promotions towards the single national mainstreame “The Hinduzation” process in which Hinduzation in various tribal groups Example Thakali, Tamang, Rai, Magar, Sherpa, Limbu, Newar and others is also highlighted. Moreover Bista (1970) specifically taking the case of Thakali highlights their social and political power holding trend and situation

taking them as the inhabitants of upper Kaligandaki area and political innovators as migrants of trading groups.

Lee (1974) states that the Limbus of Limbuwan area (Eastern Nepal) are in the process of Sanskritization. They are Mongoloid (non-Hindu tribal groups) but to some extent they have adopted various norms and values of Hindu culture. Language, dress, acceptance of caste concept, use of Brahmin priest, worshipping the Hindu gods are considered as the indicators of social change occurring among the Limbus. He in course of analyzing the facts, takes the frequency of Sanskritization in terms of wealth and economic status.

Chhetri (1990) has highlighted the changes occurred in new migrants Thakalies, after migrations from rural areas of Thak Khola to urban area of Pokhara town. The changes were occurs along with the process of adaptation in which Hindu social norms, values and customs were followed by Thakali from the host society of Pokhara valley.

Shrinivas (1952), as profinder of Sanskritization theory has analyzed the upward mobility of the untouchable castes of south India which was in the direction of twice born castes. It was the first presentation as well as application of the Sanskritization process, used to observe the socio-culture change occurring among untouchable (coorgs) of south Asia. Similarly in 1972, he gave a sound definition of Sanskritization with some revision in earlier concept and presented other examples of imitative changes among the untouchable of India.

Berrmen (1972) taking the framework of Shreeniwas has conducted researches in various part of India about Sanskritization Among non-Hindu tribal groups and other untouchable castes in which he has also explained about various models of Sanskritization example Brahminical model, Kshetriya model. He also states that Sanskritization can be observed both vertically and horizontally.

Obviouisly, from th litratures disscused above , we know that many research works have been carried out similar to the present study but thter are

mostly focused on social promotions of non-Hindu tribal groups or ethnic groups example, Thakali, Magar, Limbu, Gurung, Newar. A few studies about untouchables are available but most of them are of general inventory types. Similarly nobody has paid their proper attention to have researches on occupational cast sarki and their upward mobility. Thus, this present study will make an attempt to analyse the socio-cultural change occurred in sarki specially in the direction of twice borne caste.

Nepal is a small mountainous country which is situated two large countries between China and India. It is landlocked country. Nepal divides into various society and culture. Various ethnic groups are found living here having their own social cultural and religious background. Historian sociologist and anthropologist believe in the fact that in the different historical and different human group of different social and cultural background entered Nepal from north and south. According to the history of Nepal in the ancient time different Mongolians ethnic groups of Buddhist background carrying Tibetan-Chinese culture from North and Aryan Groups of Hindu and Muslim background from south and entered.

According to the dictionary of Anthropologist ethnic group is defined as, " The members of the people having own fundamental tradition, lifestyle and culture."(Colins Dictionary of Anthropology) They are sentimentally bond to their fundamental cultural introduction. It is the group alert to its language, religion cultural values, norms and beliefs. Ethnicity is the sentimental alertness of different cultural groups entered in one culture traditions being aware about it economy, politics, culture, language and religion.

In different geographical environment of Nepal different ethnic groups are found to be settled. In the Himalayan region the ethnic groups like Bhote, Sherpa, Thakali, Gurung, Magar, limbu, Lepcha, Lami etc. are found similarly in the Hill region many ethnic group are found to be settled. They are Brahmin, Chhetri, Kami, Sarki, Sunar , Raute, Dura etc. In the same way ethnic groups

live in Terai , they are Koche, Meche, Satar, Dhimal, Tharu, Badi, Majhi, Dhandgad, Mushahar etc. Among the ethnic groups Dalit who are also called out casted people residing in Nepal are socially and economically backward.

2.2 The Sarki (Cobblers):-

The sarki is one of the traditional occupational caste groups of Nepal. Their profession of making shoes and other skin work, so they are said to be called sarki. Sarkies are traditionally skin work i.e. shoe making, web stick weaving, web stick (Jallauro), leather boot (Docha), leather round basket (Challno) etc. agriculturist and load caryying. They employed especially ploughing field as well as carpentry work as the alternate source of income in socio-economic practice for their livelihood. The sarki people are scattered in different parts of the country from Illam to Kanchanpur (Mechi dekhi Mahakali samma). While the total number of sarki population in Nepal is 318,989(1.40%) and in Jumla their population is 4470(6.50%)(CBS 2001) In Jumla sarki people live in 20 VDCs. They are:

- | | |
|----------------|------------------|
| 1. Chandannath | 11.Birat |
| 2. Mahat | 12.Kanakasundari |
| 3. Kartikswami | 13.Badki |
| 4. Lamra | 14.Dhapa |
| 5. Talium | 15.Sanigaun |
| 6. Tatopani | 16.Pandab-gupha |
| 7. Kudari | 17.Hanku |
| 8. Raralihi | 18.Depalgaun |
| 9. Patarasi | 19.Garjyankot |
| 10.Narakot | 20.Dillichaur |

The sarki are tribal professional though they are to adopt agriculture, they have limited size of land holding. There exists a system of Hali, Badike, meaning manual labour being paid as daily wage. Hali for men and Badike for women labour of high cast as Brahmin. Some of them are carpenters, shoe makers, web stick makers (Jallauro), leather round basket (chalno), leather boot (Docha)

maker. They sell their products for their subsistence livelihood. Bista (1970) has also referred about sarki. He states sarki as shoe makers. Now a day they are also involved in business and trying to be adoptive towards new way of life.

Thus all the studies regarding sarki explain partially the relationship between subsistence pattern of people and their alternatives strategies to fulfill the subsistence. But these neither provides detail information nor talk about interrelationship of sarki with other groups of people. Hence, the present study tries to fulfill the lacuna (gap) by sketching socio-economic and socio-cultural change of sarki at Chandannath VDC-2, Jumla.

2.2.1 Origin and History of Sarki In the Study Area :

Sarki people are separate individual cast among other Dalit cast so called they are untouchable cast group. This group is found mainly in western region in Nepal. Other Dalit cast group like Mushahar, Dhobi, Dusad found in eastern Terai have been migrated from India but some cast like Damai, Kami, Sarki, Sunar, Gaine, Badi are originally from Nepal, so called upper cast people have long been exploiting Dalit in all sphere of life which resulted a majority of Dalit, illiterate, poor and unawareness of fundamental rights. They are socially economically backward in the society.

In the context of Jumla District there are various Dalit cast group like Damai, Kami, Sunar, Lohar, Kulal and Sarki. Their cast group divided in structural function such as Damai are 'tailor', Sunar are 'goldsmith', Kami and Lohar are 'ironsmith', Kulal are 'potters' and Sarki are 'cobblers' specially. One of them Sarki are study group for researcher. There are no special documents about the origin of Sarki and their culture. The research depends on the interview with key informants and elders Sarki is long with few literature. Caplan P.(1972) mentioned an account of their profession of making leather shoes, so called they are Sarki or Cobblers. According the Caplan Sarki are landlord in the past. After 18th century they deposit own land with priest specially Brahmin/Chettri for livelihood. After then they had gone poor.

In Jumla district each and every settlement area Brahmin, Chhetri and Dalit people are living. For example Chandanath VDC, ward no-1 is settlement area of Brahmin, Chhetri, Thakuri, Damain and Lohar. Ward no-2 is settlement area of Brahmin, Chhetri, Sarki and Kulal. Ward no-3 is Brahmin, Chhetri, Thakuri and Kami. Ward no 4 and 5 are Brahmin, Chhetri and Sarki. Similarly ward no 6, 7, 8 and 9 are settlement of Brahmin, Chhetri, Newar, Gurung, Magar and Sunar. In this way the researcher assumption(guess) that Brahmin, Chhetri and Thakuri people kept untouchable caste for slave in own settlement. Brahmin, Chhetri kept untouchable castes for slaves in the ancient period. According to Harka Bahadur Sarki,"they were settled down from Dailekh district of Bhurti gaun with Acharya Brahmin." Whose Brahmin had also came from Dailekh Bhurti gaun at 15th century. Sarki were skilled for designing doors and windows. So Sarki were inhabitants of Dailekh district.

One of the Sarki family entered from Jumla Sinza to Acharyabada at 1950. When he substituted from Sinza to Mugu Gamhadhi. At that time Parane Kulal met him at Ghurchi hill and they were returned from Ghurchi hill to Jumla Acharyabada.

Other two house holds of Sarki family had settled down from Lamri gaun to Huinta Gaun at 1950. Lamri gaun which lies northern part from Acharyabada (Huinta gaun) and away from Study area to 50 kms. Chief dom of Huinta gaun who encouraged their family for settled in own periphery of the Area. Even now whose Sarki family also called 'Huintal Sarki'.

2.3 Theoretical Application for the Study

2.3.1 Introduction:

Sociologist/ Anthropologist have applied various theories to analysis and describe society and culture of a given area. It has been a tradition in social science to observe society and culture with specific theoretical framework (structuralism, functionalism, Marxism, cultural relativism, cultural materialism, westernization, sanskritization.). Among these theories, Sanskritization is one of the theories put forward by MN. Shrinivas (a leading social scientist of India)

opposing the idea of using this framework-“Westernization” to observe to South Asian Hindu societies, cultures and other changes. Applying this framework, many researches in India and few in Nepal have been carried out. Similarly, This dissertation is also applying this theory to analyze and describe the socio-cultural change occurring in Sarki community of Chandannath VDC-2, Jumla.

2.3.2 Concept of Sanskritization

The term “Sanskritization “ is coined by M.N. Shrinivas (an Indian leading social scientist) to analyzed the social change in India. This concept was originally used by him in his work “Religion and society among the (coogrs) of south India”(1952) to describe the process by which a lower caste or non- Hindu tribal group adopt the ideology of Hinduism in order to raise its status by imitation the attitude, beliefs and social behavior of the higher ranking groups, such as the acceptance and avoidance of certain eating habits, employment of Brahmin to perform rituals on their belief and the worship of deities in the Hindu Pantheon. In subsequent essays, Shrinivas (1952, 1972) attempts to correlate the degree of Sanakritazion to ritual economic and political power. In this context in 1972 he modified and defined Sanakritazion as the process by which low-Hindu caste or trible or other groups changes its customs, rituals, ideology and way of life in the dirtection of a high and frequently twice born caste.

He recognized that Sanakritazion does not always achieve its intended results but may incur (bring on oneself) the enmity and hatred of the high castes Hindus. In fact few in any studies have shown that a Sanakritized group has successedded in totally wrestling political power from the dominant caste, especially if that dominant is Brahmin. Instead the Sanskritized group becomes incorporated into the Hindu caste system there by insuring that political and economic relation will there after be based on ideas of pollution and purity and social universe of inequality sanctioned by god. Ideas of egalitarianism, if they did exists as treated as ‘Bad Karma’ and the Sanskritized group losses its identity and individuality except in the context of hierarchical social relation.

2.3.3 Main characteristics of sanskritization

With the help of prior surveys on literatures and the concepts, we can present some important characteristics of sanskritization theory as following:

1. Sanskritization is a dynamic process directly related with change in which lower caste people use to adopt the thinking and life style of high caste.
2. The customs, traditions, rituals, thoughts and lifestyle of caste or community change in accordance with twice borne castes.
3. The process may occur horizontally as well as vertical in the caste hierarchy and various issues.
4. Sanskritization does not always achieve its intended results but may incur the enmity and hatred of the high caste Hindu.
5. The process is generally accompanied by and often results in upward mobility of the caste in status and prestige.
6. It results only in positional change in the system and does not lead to any structural changes.
7. There may be various models (Brahminical, Kshetriya, Vaisya and Sudra).

2.3.4 Pre-requisites of Sanskritization

Sanskritization as a process of observing the society and culture a given are needs some prerequisites which are presented as follows:

1. A change in the self image of castes, groups followed by higher status aspiration.
2. Some improvement in social and economic status of those castes which could render changes in aspiration and self image variable for making active effort for status mobility.
3. The closure of stratification system in respect of other avenue (social roles, occupations, economic competitions and competitions for power status etc.) except through emulation of customs and culture styles.
4. The absence of social and psychological pressures among the aspiring caste to identify upper caste status as negative reference group either due to deeper commitment to ideology of traditional society.

2.3.5 Rationale of Theoretical Application

The sarki being occupational caste have been interacting with the people of high caste on the basis of “patron-client relationship”. Since the time immemorial as patron the sarkies are providing different types of services to the people of high caste such as plugging fields, shoe making, carpentry or wood works (designing and making the tables, chairs, desks, bed, strides, cupboard, doors and windows of houses and temples and designing and roofing the building etc.) as a compensation of these services the high caste people provides cash and food grains as wage.

Though there is mutual occupational linkage between these castes there is high distinction in social and cultural transaction. The Brahmins and Chhetries are considered as the people of caste and “great tradition”* whereas a sarkies are people of low caste and “little tradition”*. (Sing, 1973; pp13,14)

The sarki as the group of little tradition still have been interacting with the people great tradition. In such interaction give and take of cultural traits may be observed. If traditional or backward caste group like sarki is in continuous contact and interaction with advanced or forward caste group like Brahmin/Chettri, naturally the former one loses its original cultural elements or traits while accepting new cultural elements or traits of forward culture. This type of imitation or copy brings change in society. This type of popularly known as the Sanskritization process in the field of sociology/anthropology. Thus as a student of sociology/anthropology seeing the double co-incidence of interaction between sarki and high caste people and occurring imitative changes in low caste sarki. I have selected this theory to be applied to establish a pioneering study in this particular area. A conceptual framework of Sanskritization in the sarki is given below.

2.4 Conceptual Framework

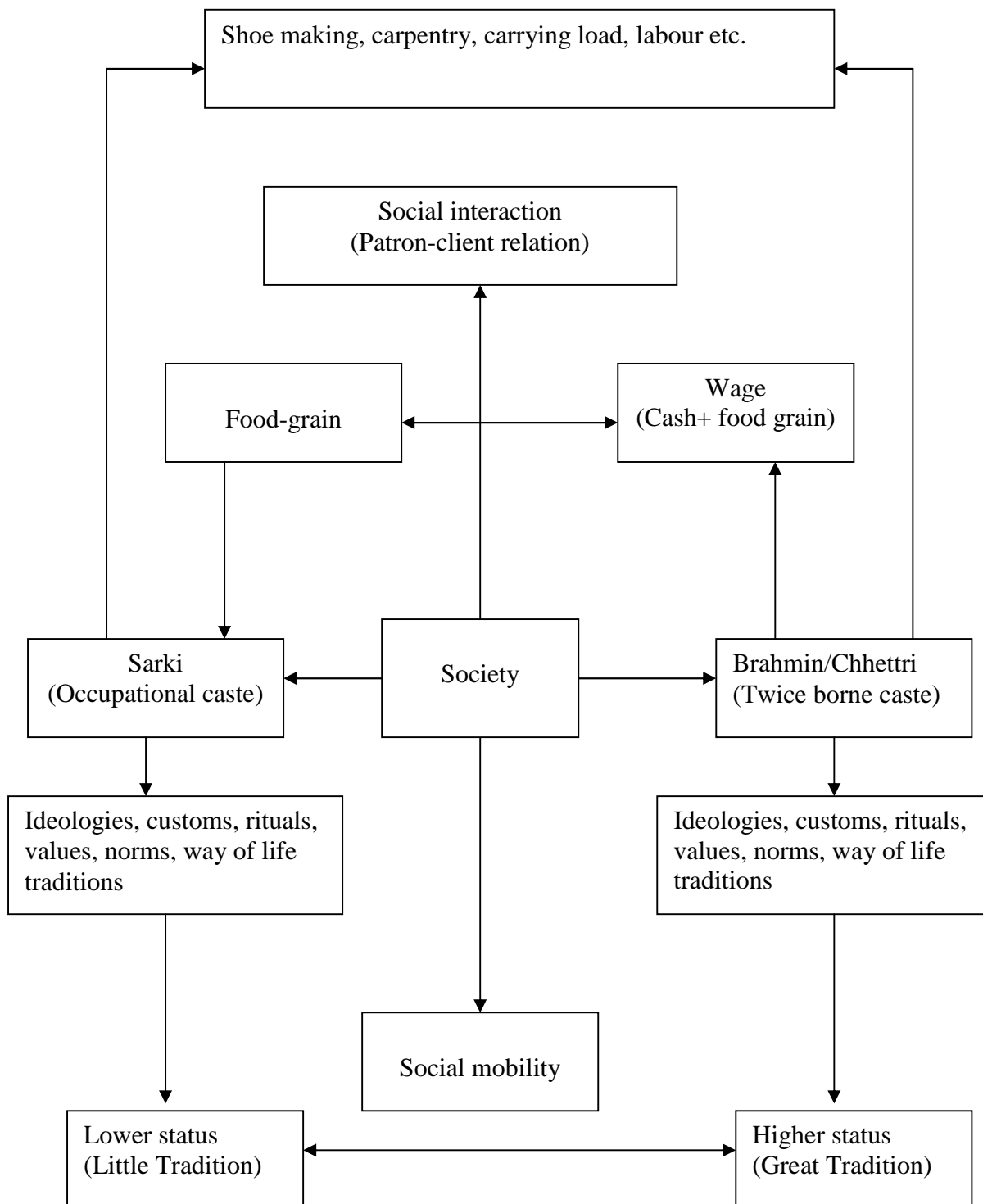


Fig 1- A conceptual framework of Sanskritization process among the sarkies.(Source : Parajuli D. 1995)

CHAPTER– THREE

RESEARCH METHODOLOGY

3.1 Selection of the study area:

Chandannath VDC-2 Acharyabada of Jumla district has been selected as the study area which has 136 households and 647 population. The sample ward consists of several semi-isolated and isolated settlements like Thheithbada, Mahatarabada, Kulalbada, Sarkibada, Ranarawotbada, Bahunbada and Huintalbada and ethnic groups like Brahmin, Chhettri, Khatri(kc), Sarki, Kulal, Thheith, Mahatara, Rawot,Rawol and Bhandari. Among these castes of the area only sarki caste has been purposively selected as the study group to observe the degree of Sanskritization. For this study particular households have been sampled. A list of total sarki households of the study area was prepared to collect the household information. Similarly, incourse of household census a list of key informants was purposively prepared.

3.2 Universe and sample

Selected as the study area, Chandannath VDC-2 consists of 136 households with a total population of 647 consisting of 20 households are Sarkies having population of 106 which were selected as census.

Some key informants from different fields such as school teachers, local farmers, house wives, technician and other raleted persons were selected to collect qualitative information including cultural and economic staus of the community.

3.3 Sources of Data

Both primary and secondary sources of data has been used in this study. But main part of the research depends on primary data. The secondary data were collected from published and unpublished articles, ethnographies and research studies.

3.4 Nature of Data

The data collected are both qualitative and quantitative type. The qualitative data such as age, education, occupation, relationship and rituals and the quantitative data like population, family size, no of livestock were collected through various methods.

3.5 Research Design

This research design applies descriptive and analitical methods. It attempts to describe the different culture and social mechanism employed by Sarki people. This study also tries to describe their relationship with other ethnic groups in terms of available resources utilization. It describes all the subsistence economic activities of the Sarki community.

3.6 Methods of data collection

Different methods and techniques were used to collect the relevant data for the study. Some of them are described as follows:

3.6.1. Observation

Both the direct and participatory observation has been applied to collect the relevant information. Participatory observation is the key technique to collect practical insights of the problems. It also minimizes the inaccuracy in the information collected. This technique enables the researchers to mix up with the social practices and traditions of people under study. This study applied participant observation to observe food preparation and their eating manner and decision making on the household matters, rituals and ceremonial activities. Direct observation was used to observe the village settlement, family structure, agricultural practices and interrelationship with other caste groups.

3.6.2. Key informants Interview

One of the main techniques of information collection was an unstructured interview with the key informants from different perspective like economic, education etc. It also collects information on rituals, relationship with other groups, cultural practices, nature and cultural relation of the area. Basic information regarding land and forest resources in the past and present condition

of firewood, land holding pattern, wild plants and so forth were collected. These were used for qualitative analysis.

3.6.3 Schedule

Schedule provides quantitative data like population, income, cattle holding and land holding pattern of the Sarki in the study area. The schedule was used after good rapport building between researcher and community people.

3.7 Limitations of the study

Though this study is of a great significance, it has some limitations as mentioned below:

1. This study confines itself to Chandannath VDC ward no.2 of Jumla district, generalization may not be equally applicable to the case of other parts of the country.
2. This study is a purposive case study of one occupational caste, the Sarki but it does not include other caste groups like whole Dalits, Gurung, Magar, Newar, Damai, Kami, and Bhotiya.
3. Time and financial resources limits the study with in the sample taking from only one ward of the VDC, but not take census of the district as a whole.
4. This study is just for partial fulfillment of the requirement for the degree of Masters but the study is not base on professional research.

CHAPTER-FOUR

General Introduction of study Area / Site

4.1 Study Area

4.1.1 Geographical Location

Jumla district is situated in Karnali zone, mid western region of Nepal. Its total area is 2531 sq. kms. It is situated in between 28°58' to 29°30' northern latitude and 81° 28' to 82° 28' eastern longitude. Topographically the district has varied altitude ranging from 7000 ft (Nagma) to 21077ft. (Patarishi Himal) from the mean sea level. The height of the district headquarter is 7520 ft (District agriculture development office report 2005). The total population of the district is 86,602 (44680 male and 41923 female) (CBS 2001).

Chandan Nath VDC is one of the 30 VDCs selected as the study area. This VDC is also the headquarter of the district. The VDC surrounded by Depalgaun and Garjyankot VDC at the east, Mahatgaun VDC at the west, Patamara VDC at the north and Kartikswami VDC at the south. The sample ward lies in Chandannath VDC- 2, Jumla.

4.1.2 Climate

The sample ward has mainly temperate type climate. During winter (November to February) there is snowfall. According to the metrological record of horticulture research centre, Jumla the maximum temperature of Chandannath VDC-2 reach up to 25° C in August and the minimum temperature is -10° c in February. The maximum rainfall reach in the ward is 900mm in July and minimum rainfall goes down up to 5.00mm in February. Often the air is dry, the relative humidity is very low in the ward . According to the record of 2007 highest humidity was 80.5 % in August and lowest was 57 % in December (Annual progress report ,DADO Jumla 2007) .

4.1.3 Settlement Style

Settlement style of the study ward is semi scattered where people of various caste and ethnic groups are living. Airport area, Thinke chaur, Rana, Huintalbada, Bahunbada, Dhaiphala, Kulalbada, sarkibada, Maharabada are the major areas of the settlements. Brahmin has the majority in population (27.20%), Chhetri are (26.90%), Kulal (19.16%), Sarki (16.38%), Khatri – K.C(3.40%), Hamal (5.56%) and Thakuri are (1.39%). Chhetri are divided in two class, one is Tagadhari Chhetri and other is Matawali Chhetri (Liquir drinking caste). Most of the houses are made up of mud, stone and tin roofed with wood. Most of the houses are 2-3 storied and close to each other especially in the Sarki community.

4.1.4 Population Composition

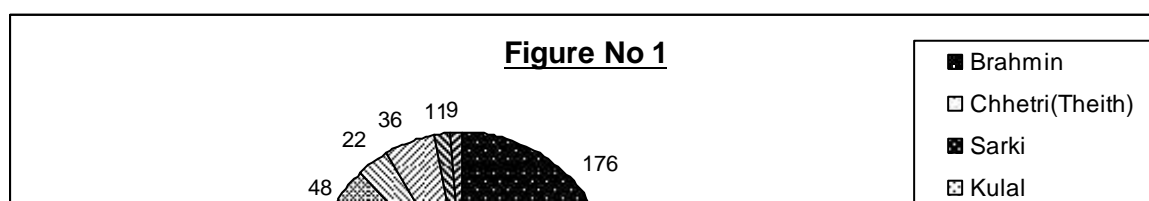
The population composition of this Ward varies in terms of ethnic groups. The total population of the Ward is 647 with 365 male and 282 female. The total number of households of this Ward is 136 (VDC profile 2005). Population distribution by caste in the VDC-2 is given below in table-2.

Table No. -2
Population distribution by caste

S.N	Caste	HHs No.	%	Total Pop ⁿ	%
1.	Brahmin	36	26.47	176	27.20
2.	Chhetri	12	8.82	63	9.73
3.	Sarki	20	14.71	106	16.38
4.	Kulal	24	17.64	124	19.16
5.	Matawali	15	11.03	52	8.06
6.	Matawali	13	9.56	48	7.42
7.	Khatri (KC)	8	5.88	22	3.40
8.	Hamal	5	3.68	36	5.56
9.	Bhandari	2	1.47	11	1.70
10.	Thakuri	1	0.74	9	1.39
Total		136	100	647	100

Source: VDC Profile; 2005

The Total population of the ward shown by Pie-Chart



4.1.5 Ethnic Composition

Chandan Nath VDC-2 Acharyabada is inhabited by heterogeneous ethnic groups with majority of Bahun are(27.20%), Chhetri (Theith, Mahatara, Bhandari, Rawot and Rawal) are (26.89%) Kulal are (19.16%) Sarki are (16.38%), Hamal (5.56%) and Thakuri are(1.39%).Which is presented in below.

Table -3

Ethnic Composition of Chandan Nath VDC-2, by Sex

S.N	Ethnic group	HHs No.	%	Male	%	Female	%	Total
1.	Brahmin (Acharya)	36	26.47	98	26.85	78	27.66	176
2.	Chhetri (Theith)	12	8.82	35	9.59	28	9.93	63
3.	Sarki (Untouchable)	20	14.71	57	15.62	49	17.38	106
4.	Kulal (Untouchable) (Potters)	24	17.64	67	18.35	57	20.21	124
5.	Matawali (Mahatara)	15	11.03	32	8.77	20	7.09	52
6.	Matawali (Rawot + Rawal)	13	9.56	27	7.40	21	7.45	48
7.	Khatri (KC)	8	5.88	14	3.84	8	2.84	22
8.	Hamal	5	3.68	23	6.30	13	4.61	36
9.	Bhandari	2	1.47	6	1.64	5	1.77	11
10.	Thakuri (Shahi)	1	0.74	6	1.64	3	1.06	9
	Total	136	100 %	365	100	282	100	647

Source:Annual Report;KASDA, 2007.

4.1.6 Occupation and the village Economy

Generally, the economy of the present study area is subsistent and it is agro based. Agriculture is the main occupation for almost all of them are small farmer. Rice, millet, barley, maize, wheat and Beam are main crops of this area but low yield of these crops creates food insufficiency. Similarly apple, palm, apricot, walnut, pear and peaches are main fruits and vegetables are produced but are limited for household consumption.

Field survey shows that only 25% people of Chandan Nath VDC-2 have food sufficiency whereas the rest 75% people are in food defect. To overcome this insufficiency problem. They are adopting other secondary occupation such as livestock raising, carpentry, pottering services within outside the country.

Animal husbandry is also the backbone of the economy of this VDC-2 from which most of the families are making good income for their livelihood. In each family, animals (cow, buffalo, goat, horses) are domesticated and milk is supplied to the local market Jumla Bazar. Even some elite families have started to domesticate improve Angora rabbit and Chakhara which has been a model livestock raising practice in that locality in terms of having fresh meat. Some of the people are engaged in trade and commerce especially in Jumla Bazar side as well as village side there are about 15 shops. Hence business seem supplementary to agriculture.

The educated people mainly Bahun are engaged in administrative service and teaching profession. Some Chhetri services in Army and some are police. This also has a major source of income among educated people of this ward in Chandannath VDC. Similarly, ploughing, pottering, carpentry, shoe making, sale of physical labor to carry loads are the non-farm activities of occupied people from which they maintain their livelihood.

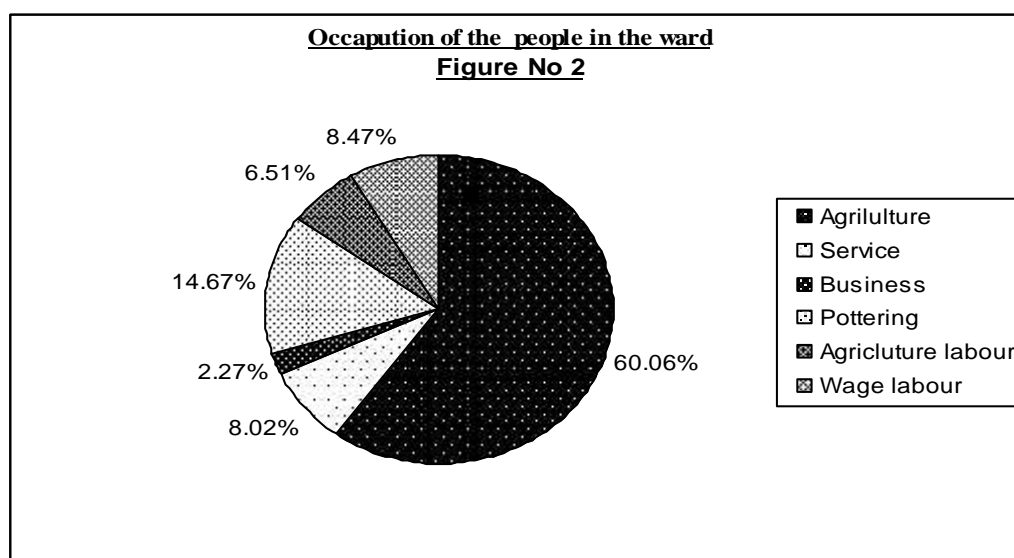
Table No.4

Occupational condition of the ward

SN	Occupation	population	Percentage
1.	Agriculture	397	60.05
2.	Service	53	8.02
3.	Business	15	2.27
4.	Pottering	97	14.67
5.	Agriculture labor	43	6.51
6.	Wage labor	56	8.47
Total		661	100%

Source : Annual Report;KASDA;2007

The above table shows that agriculture is the main occupation of the ward. About 60.06% of people are engaged in agriculture including horticulture and livestock rearing. About 8.02% of people are engaging different services as (HMG/N, private sector, teaching, security force and I/NGO etc) and only 2.27% of people are engaged in business sector. Likewise 14.67% of people are pottering in Jumla Airport to Jumla Bazar. The second important occupation is agriculture labor about 6.51 % of people in higher cast home and 8.47% of people are work about wage labour mainly followed by ELC group. The detail information is given in figure no. 2



4.1.7 Educational status of the ward :

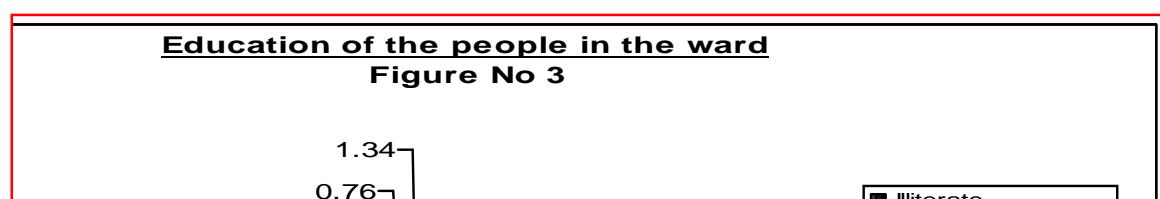
Nepal is very backward in Education field. Some of countries are 100% literacy rate in the world. Even in south Asian countries like Srilanka and Maldives more than 95% people are literate. In Nepal 64% people are educate. Among them more than 70% are mail and 50% are female. Education condition of the female is very low in comparison with male. This is the reason females are dominated by males here. Women are compelled for household work like cleaning, cooking, feeding, grass cutting rearing and others. Besides this parents also differentiate among their son and daughter. Son is sent to school whereas daughter sent behind the cattle and other household work. This type of behavior is due to illiteracy of people. They do not understand the value of education.

In this context Chandanath VDC Ward No. 2 is very backwarded. There is not a condition to send their children in school most of the people are uneducated now a days only a few of them are sent their children in school and majority of the going to school are boys. The following table represents the educational condition of community in the ward.

Table No. -5
Educational Status of the ward

Educational status	Male	Percentage	Female	Percentage	Total	Percentage
Illiterate	51	18.09	114	47.30	165	31.56
Literate(Just able to read and write)	54	19.15	41	17.02	95	18.16
Educated(primary level)	91	32.27	52	21.58	143	27.34
Educated(Secondary level)	43	15.25	26	10.79	69	13.19
Educated(SLC level)	16	5.67	6	2.49	22	4.21
Educated (Intermediate level)	17	6.03	1	0.41	18	3.44
Educated (Bachelor level)	4	1.42	-	-	4	0.76
Educated(Masters and above)	6	2.13	1	0.41	7	1.34
Total	282	100	241	100	523	100

Source : VDC ,Profilet; 2005



The figure no.3 shows that only 31.56% of this ward people are illiterate and other 68.44% of people are literate. Most of the male are literate than female. The above figure shows that the rate of literacy is comparatively good of the national literacy rate.

Table-6

Total Sarki Children (5-15 years) attending school by class and sex

Class	Male	%	Female	%	Total	%
0	7	36.85	4	30.76	11	34.37
1	1	5.26	1	7.72	2	6.25
2	-	-	2	15.38	2	6.25
3	4	21.05	2	15.38	6	18.76
4	2	10.53	2	15.38	4	12.50
5	2	10.53	-	-	2	6.25
6	-	-	2	15.38	2	6.25
7	3	15.78	-	-	3	9.37
Total	19	100	13	100	32	100

Source: Malika lower secondary school EK report, 2007

The given table shows the the highest number of students attending in 0 class which refers to KG (KinderGarden) level. About the total 18.76% children were attending in class-3. Few number of students were attending in class-1, 2, 5 and 6 about 6.25% in the school.

4.2 Socio - cultural features :

The main staple food of the study ward is bread and rice, although maize, barley, potato are also used. Matawali, Chhetri and Dalit People used *Jand* (local beer) and *Raksi* (alcohol) as it is socially accepted in own community group. In the past women used '*Cholo*', '*Fariya*' and some local ornaments. Men used '*Voto*' and '*Suruwal*'. But now a days their dresses are changed into modern fashion style. The Brother-in-law, nephew (*Bhanja and Bhanji*) and son-in-law (*Jwain*) have extremely important among community people to perform all the rites, ritual and different kinds of ceremony from birth marriage and death. Chhetri invite Brahmin Priest to perform marriage and some *Pooja* (worship) as Hom in temple to do god and goddess worship. But Brahmin priest is not invited to perform birth, marriage and funeral ceremony in Dalit community.

Different kinds of festival like '*Saune Sankranti*' (first day on Shrawan month) and '*Maghe Sankranti*' (first day on Magh month) are great festival in the community. Saune Sankranti festival ceremony all over the Jumla district. At first day evening of Shrawan month all communities member take flame of fire in front of own home and scold the neighbor villagers each other, but it is just for traditional joke context in Jumla district. Similarly some of '*Pooja* (worship) such as '*Shrawan Purnima*' ceremony as good harvest, good health for livestock and human beings also with nature. The community people ceremony '*Katik Purnima*' in own temple such as '*Paturne Chalan*' (tradition of Dhami dance). During three days Dhami and Dankri are dance in front of the temple. Also Dashain & Tihar are great festival in the community.

4.3 Development infrastructures:

There are two public school in the ward, among them one is lower secondary and other is primary school. There is also 'Janasamanata Youth Club' to do public service in the ward. Jumla airport and headquarter of the district are nearest from the ward. Jumla Bazar is 5 km away from the ward. 'Karnali Anchal Hospital', government offices and security camp are lies periphery of the ward.

CHAPTER-FIVE

ANALYSIS AND INTERPRETATION OF DATA

5.1. Social condition of Sarki Community in the Study Area.

This chapter of the dissertation provides the finding of this study. The findings of field study have been systematically presented, described and analysed in this section. The main section of the chapter includes settlement pattern, Social structure, Demographic features, economic condition, educational situation, life style, land ownership, animal husbandry and tamed birds, food sufficiency, family planning, socio-cultural aspect of Sarki..

5.1.1 Settlement Pattern

Settlement of Sarki in Chandanath VDC is semi scattered, where people of various cast are living, Dandakot, Acharjabada(Sarki tole) and Thinka Chaur are major area of the settlement. Among the 136 house hold in the ward, Sarki occupies 20 followed by 36 Brahmin, 14 Chhetri, 24 Kulal, 28 Matawali Chhetri, 8 Khatri(KC), 5 Hamal and 1 Thakuri (Shahi) house hold.

Most of the Sarki houses are made up stone, mud and roof with wood and mud. only two houses are roof with Jasta(Tin).Almost all houses are 2-3 storied and shared by 3-7 families live per house.

Table No. -7
Population distribution by caste

S.N	Caste	HHs No.	%	Total Pop ⁿ	%
1.	Brahmin (Tagadhari)	36	26.47	176	27.20
2.	Chhetri (Tagadhari)	12	8.82	63	9.73
3.	Sarki (Untouchable)	20	14.71	106	16.38
4.	Kulal (Potters) (Untouchable)	24	17.64	124	19.16
5.	Matawali (Mahatara)(Liquir drinking caste)	15	11.03	52	8.06
6.	Matawali (Rawot + Rawal) (Liquir drinking caste)	13	9.56	48	7.42
7.	Khatri (KC)(Tagadhari)	8	5.88	22	3.40
8.	Hamal(Tagadhari)	5	3.68	36	5.56
9.	Bhandari(Tagadhari)	2	1.47	11	1.70
10.	Thakuri (Shahi)	1	0.74	9	1.39
	Total	136	100 %	647	100%

(Source : Field survey.2007)

5.1.2 Demographic features :

5.1.2.1 Population structure

Chandanath VDC ward no 2 is selected as study area. The Sarki people of ward-2, Sarkibada of the study area have been living here since very early times. In the past the Sarki who were the dominant population in the area. They are now in third position after Bahun and Kulal. Regarding ethnic composition and population it comprise nearly 27.20%, 19.16% and 16.38% by Brahmin, Kulal and Sarki respectively. Out of total 647 populations in the study area (See table no. 2). 20 house holds were selected as sample out of 136 house hold of Sarki in the ward. The population is divided into 5 age groups as follows:

Table No. 8
Age/Sex composition of sample population of study Area

Age group	Male	%	Female	%	Total	%
0-5	8	14.04	10	20.41	18	16.98
6-15	21	36.84	10	20.41	31	29.25
16-45	21	36.84	23	46.94	44	41.51
46-60	5	8.77	4	8.16	9	8.49
60 above	2	3.51	2	4.08	4	3.77
Total	57	100	49	100	106	100

source: House hold survey, Dec. 2007

On the basis of the above table out of the total sampled population 106 where 53.77% are male and 46.23% are female, which is similar with the national level sex ratio due to small sample size. Similarly the table shows that economically active population (16-45 years) are 41.51%, Children under 15 years are 46.23% and adult age group above 46 are 12.26% who are dependent or economically inactive population. But children are the Sarki under 15 and adult over 46 years old also support their family in household work and looking after the cattle and children.

5.1.2.2 Household size and structure

The average family size is 5.20 in per thousand which is less than the national average 6.20 person due to the preference of living of nuclear family. The family size varies from 2 to 9 members. The mean (average value) distribution for family size is given below :

Table No : 9
Percentage distribution of family size

No of family numbers	No of HHs(f)	%	x(mid point)	fx
2-3	2	10	2.5	5
4-5	11	55	4.5	49.5
6-7	5	25	6.5	32.5
8-9	2	10	8.5	17
Total	20	100		104

Source: House hold survey 2007, Dec.

$$\bar{X} = \frac{\sum fx}{N} = \frac{104}{20}$$

$$= 5.20$$

$$\therefore \text{Mean Value} = 5.20$$

Therefore out of twenty households of Sarki the largest position 55% have 4-5 members per households

5.1.2.3 Occupation :

Even though leather work as webstick (Jal Lauro) making and so making was their subsistence economy in early period. Now agriculture labor has been the main occupation of the 19.81% as well as wage labour is also secondary occupation of the 14.15% in the Sarki community about only 10.38% of people are involved in Agriculture and 29.25% children are going to school. The following table shows the distribution of a occupation of the sample house hold populations.

Table No 10

Occupational activities of the Sarki people

SN	Occupation/Activities	No of population	%
1	Agriculture	11	10.38
2	Wage labor and others	15	14.15
3	Agriculture labor	21	19.81
4	leather work and others	5	4.72
5	School going students	31	29.25
6	Children under 5	16	15.09
7	Business	6	5.66
8	Service	1	0.94
Total		106	100

source : House hold survey, 2007, Dec.

Most of the household have land but no sufficient for feeding whole year. In the peak agriculture season, they earn income by being wage labors.(mason

work and carpenter etc.) Only one person or 0.94% Sarki is engaging in local NGO service holder and who studying bachelor level. It is about 29.25% out of total population are school even though they help their family by collecting firewood and grass cutting for cattle, looking after the cattle and farming during the leisure time. It is positive aspect to change in Sarki community. About 10.38% of Sarki people are involve in agriculture. Similarly 5.66% of Sarki people are engaged in business sector which is positive aspect to change life style in the community only 4.72% people are involve in different types of leather work as web stick(Jallauro) weaving, shoes making, leather boot (Docha) making and leather round basket (Chalno) making which are traditional occupation in the community. Web stick (Jallauro) is the important equipment(material) to beat food grain like barley, millet, soybean, bean etc.. The researcher is also used that material to beat barley and millet in own home Similarly leather round basket(Chalno) used each and every house wife in the study area. Chalno is the important material for making flour is soft then bread go to like for eat. Leather boot(Docha) is used for winter season during cold period at snow falling time.

In this way Sarki people of study area are involved in different types of occupation/activities on the basis of their ability and qualification to exploit resources available in that particular area. The above table shows that the traditional occupation like leather work is less than other occupation. Which is the effect of Sanskritization, modernization and technological development.

5.1.2.4 Educational Status :

Education is major aspects of social life. national census 2001 shows that 53.78% people (65.08% male and 42.49% female) are literate, but inJumla less than 35% are literate(Nepal district profile 2001)

The field survey shows that the literacy level in Sarki is 50% in the sample households, which includes the school enrolled children. The female literacy rate is 20% which is lower than the national average but low compare to male about 80%.

Though the literacy level of the sample population seems low level of formal education and higher level study is very low as only one have passed intermediate and who studying in bacelor level the following table shows the detail of eductional staus of Sarki in the sample ward.

Table No. 11
Educational Status of Sarki by Age and Sex

Age group	Illtrate						litrte					
	Mal e	%	Femal e	%	Tot al	%	Mal e	%	Femal e	%	Tot al	%
6-15	2	14.29	3	9.68	5	11.11	19	52.78	7	77.78	26	57.78
16-45	7	50.00	19	61.29	26	57.78	14	38.89	2	22.22	16	35.56
46-60	3	21.42	6	19.35	9	20.00	3	8.33	-	-	3	6.68
60 above	2	14.29	3	9.68	5	11.11	-	-	-	-	-	-
Total	14	100	31	100	45	100	36	36	9	100	45	100

Source : HHs survery 2007, Dec.

Total illiterate No = 45

$$\text{Total Illiterate male \%} = \frac{14}{45} \times 100 = 31.11$$

$$\text{Similarly total female \%} = \frac{31}{45} \times 100$$

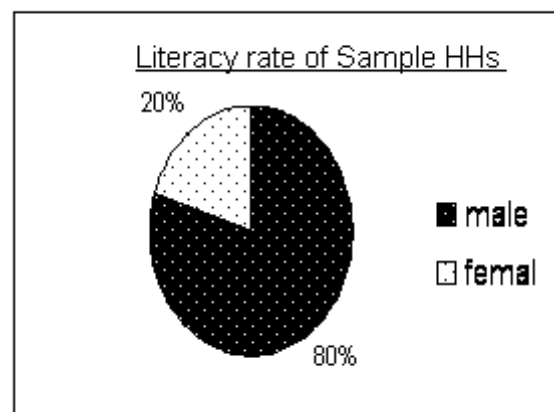
Again, total literate No. = 45

$$\text{total literate male \%} = \frac{36}{45} \times 100 = 80\%$$

$$\text{Similarly, Total female \%} = \frac{9}{45} \times 100 = 20\%$$

$$\text{Literacy Rate} = \frac{45}{90} \times 100 = 50\%$$

Fig.No. 4



The above table shows that the people aged above 46 are less than other age group. Which only 6.66% adult are literate? The literacy rate of age group also in female literacy rate is high about 77.78% in age group (6-15) followed by 22.22% of age group (16-45) years. It gives an indication that importance of education of female is increasing order.

5.1.3 General Economy:

5.1.3.1 Agriculture:

Agriculture is a family enterprise those who share the heath share in the work and the harvest (Barremen 1972, pg.45). Most of the people of Nepal are dependent on agriculture. In other works, farming is the main source of income employment for rural people. However, the Sarki people of the study area do not take agriculture as the basis of livelihood but wage labor carpentry and leather work.

5.1.3.2 The land ownership and its types:

Land is the most important natural resource. It is considered as most of the valuable property and a main source of income and employment of Sarki People. So it is the principle basis of subsistence.

In early days, there was plenty of forestland in northern part of the study area and few of cultivated land in the river side of the southern part of the study ward. However, the people lived there and faced such condition from early 15th century. The Sarki people also coming from different part of the district at that time. The Sarki's population was dominated in the past than other cast like, Brahmin and Chhetri.

According to the one elder Sarki said that they had enough cultivated land at past. At first of all the land covered by the study area was cultivated by the Sarki as they wanted. Due to the population growth and migration than the land holding gradually decreased. They started to sold the limited land to other cast group people like Brahmin/Chhetri. Most of the Sarki are illiterate in the study area then they were like to work hard as ploughing digging, house designing etc. Most of the Sarki in the Past they ignored reading, writing as well as searching the new job.

Laziness and illiteracy is dominantly prevailing in the study area. They are also responsible to their poverty. Likewise, with the various type of development activities in Chandan Naath VDC. They began losing their land rapidly. Hence, the Sarki of the study area became marginal farmers. Some where wage labour and some were agriculture labor day by day. Because of limited land they started taking other higher cast land in lease for which they have to pay half of the Production, (Sajho Khane Chalan). The following table shows that the distribution of the landownership in Sarki community.

Table no. 12
Distribution of the land holding size in sample household

S.N.	Land holding in Ropani	No of HHs	%
1	less than 5 Ropani	4	20
2	6-10 Ropani	8	40
3	11-15 Ropani	5	25
4	16-20 Ropani	3	15
	Total	20	100

Source: HHs survey; 2007, Dec.

The above table shows that 4 households (20%) are holding the land less than 5 Ropani, about 40% (8HHs) holding 6-10 Ropani, 5HHs holding 11-15 Ropani cultivated land. The table shows that most of the Sarki have not enough cultivated land so they fully depend on their agriculture labor, wage labour and other types of unskilled labour. More over household can't easily fulfill the annual food requirement from their own land. So most of the Sarki people are poor to poor. Hence they are called the most disadvantaged group of Nepal.

5.1.4 Wage labor

The subsistence pattern of Sarki people depend on wage labor . Due to the important source of income. Men, women and even children under 5 years in poor families involve in wage labor during the peak agricultural season. It is their compulsion to do work usually the rich people using wage labor do agriculture work. The Sarki people prefer to work with in as well as outside the village as daily wage labour. They work about repair and designing houses as carpenter and mason. The wage depends on sex age and type of work. The Sarki and Kulal(Untouchable cast) even woman carry the heavy load of rice and

baggage from airport to Bazzar. Every labour gets Rs 50 to 100. According to the weight of the load. Most of the labour are engaged in construction work. Also their work is agriculture labour in higher cast home. Specially women are engaged in agriculture labor for livelihood.

5.1.5 Leather work :

There is no special documents about the origin of the Sarki and their culture. The study depends on the interview with key informants and elders Sarki person along with few literatures. Caplan P(1972) mentioned an account of their profession to making leather shoes so they are called 'cobblers'. Originally the Sarki people made leather shoes so they are shoe maker due to the different types of leatherwork from very past. The Sarki also called specially cobblers.

The researcher could not find as when they involved in leatherwork as shoe making and other types of leatherwork. However, from the very beginning they have been involving in Earthenware shoe making. The technology on shoe making is simple but it is unique method different kind of leather shoes. This is their own technology, not imitation from other group.

Different types of leatherwork are traditional occupation in the Sarki community. The leather shoe making, '*JalLauro*' weaving, '*Chalno*' making, '*Docha*' making are main function of the Sarki people. Leather shoes specially used some elite person like Brahmin priest, Chief Dom of village and some politician in the past. They were wearing leather shoes for prestige in the community at past. Now a days it is common for all people in the community. Similarly '*Jallauro*' weaving, '*Chalno*' making and '*Docha*' making are important work for community people. '*Jallauro*' is used for beating barley, millet, wheat, soybean, bean, etc. '*Chalno*' is used for to made flour of millet, barley, wheat and maize is soft respectively. Similarly, '*Docha*' is use for wearing during winter season at snow falling period. '*Docha*' gives heat for foot at that time.

The research shows that there are only five members in the study area involve in this profession/ occupation. The researcher claims that availability of raw material for leatherwork is diminishing and this has forced a large number of Sarki to abandon their traditional occupation. The researcher found following reason in dropping the different type of leatherwork.

- ✎ Lack of appropriate and adequate leather,
- ✎ lack of modern training, financial support and market,
- ✎ Change into consumption practices.

In this way only one cause is not responsible for the death of Sarki culture to doing leather work. It is very essential to preserve such culture. Firstly every culture has its own importance and uniqueness. Sarki are very simple people when their culture dies out, then it can affect other caste people specially Brahmin and Chhertriya community. This traditional culture keeps structural function in the society.

5.1.6 Animal husbandry and tamed birds:

The Sarki people have different type of pet animal in community. They have those types of animal which do not require extra feeding. Those animal and birds are fed themselves because of their poor economy condition they are unable to animals that need to food grains, fodder and require extra residential area to keep. They pet animals and birds in the limited numbers. They tame hens, which go out in the field and come back after the sunset. They don't need feeding. Cows, buffalo, goat and rabbits are temped in very few numbers by a limited number of people because these animal need feeding and extra residential area to keep. They also tame pigeons, as they do not need extra food. The given table shows that presentation of pet animals and birds by Sarki People

Table No. 13

Presentation of Pet Animal and Tamed Birds by Sarki People

SN	Description of animals/birds	Numbers of animals/birds	%
1	Cow/Bulls	52	39.69
2	Goat	17	12.98
3	Buffalo	1	0.77

4	Hen	29	22.14
5	Pigeon	25	19.08
6	Rabbit	7	5.34
Total		131	100

Source : House holds survey; 2007,Dec.

The above table shows about 39.69% are cow/bulls which are more than other pet animals. About 22.14% are hen, which help to earn money and support house hold problem. About 12.9% are goat which help to earn money and financial support for household. Rabbit tame for eating fresh meat as well as buffalo tame for milk and made ghee. About 19.08% are pigeon which tem for eating fresh meat with drink rakshi (Local Alchohal).

5.1.7 Food Sufficiency :

The study shows that Sarki people do not have own enough land to cultivate. Agriculuture labour, wage labour, leather work, carrying load, carpentary, mason work & small part of land in lease(Sajho Khet) are main sources to feed themselves . They do not have sufficient food for a whole year. Field survey shows that Sarki people get only 5% of food from own cultivated land where as the 95% of food get from other occupations such as; agriculture labour, wage labor, leather work and sale of physical labor to carry loads. So they donot have surplus food during a whole year. In a harvesting season, they get less than 5quintal of crops. Out of more than one tone of crops, they have cuts. From the daily wage labor work they get up to 5 kg of grains. Property owners increase the daily wage of agriculture labor now days then the sarki people get more opportunities to do work. An Aslo transportation facility is available in Jumla from surkhet during a past year. So the Sarki people easily buy the food grains from the local market. It is positive aspect of the food sufficiency in low cost among their community.

5.2 Family Planning Situation in Sarki Community :

Nepal is under developing country in which population is increasing day by day. (CBS 2001) shows that fertility rate is more than 4.5 in per thousand. Nepal government is not success the family planning program is lunch undergone in rural area of Nepal

In the context of Jumla district there are few family planning program lunch. In the study area Sarki people are unknown about this program. Some young Sarki people take information of this program by radio and TV. However, ealders Sarki and women ignored about this program. Young Sarki use temporary means of family planning like 'Condom' and some have undergone permanent means of 'Vasectomy'. The given table shows that the method of family planning in the Sarki community.

Table No 14
Method of Family Planning

SN	Method	No of respondents	%
1	Permanent(Vasectomy)	9	45
2	Temporary(Condom)	6	30
3	Unknown	5	25
Total		20	100

Source: HHs survey, 2007, Dec

The above table shows that out of 20 respondents 45% have done permanent means as 'vasectomy'. About 30% of Sarki people have used temporary means, as 'condom' and other 25% people are unknown about these means. The table shows that few number of Sarki people are unknown about these means but most of the 75% people of the study area have known about means of family planning.

5.2.1 Sources of information regarding family planning :

The study area in semi backward. They didnt have sufficient facilities near about 50% of the population of the study area is not awareness of the family planning. The sources of family planning respondent is given below :

Table No 15
Sources of information regarding family planning

Information sources	No of respondent	%
Radio	8	40
TV	5	25
Health workwer	2	10
Unknown	5	25
Total	20	100

Source:HHs 2007Dec

The above table shows that out of 20 respondent 40% of Sarki people have got information from radio. About 25% have got information of family planning from TV. Similarly, about 10% have got information from health worker and 25% have not got information about family planning activities. The table shows that most of the Sarki people have got information about family planning activities and few of them are unknown about it.

5.3 Socio-cultural Aspect of Sarki community :

The main staple food of the study area is bread, rice and 'Dhindo'. Although wheat and potato are also used. The sarki people used '*Jand*'(local beer) and '*Rakshi*'(Alcohol) as it is socially accepted in the community in the past. The female Sarki used '*Cholo* and Fariya' and male used '*Bhoto*' & '*Suruwal*' in the past. But now their dress is change into modern style. '*Bhanja*', '*Bhanji*' and '*Jwaine*' are extremely important among Sarkis to perform all the rites, rituals, ceremony from birth to date. But Brahmin priest is not invited to perform marriage and some worship as hom in temple. The Sarkis observed the death pollution during 11th days. There is great pollution during menstruations then don't entrance inside the home. They live in cattle shed(*Goth*) during 3-5 days.

5.3.1 Festivals

Different types of local festivals are celebrating in the Sarki community. The people have followed different types of festivals, belief, custom and traditions. They are celebrating many festivals in different aim, way in their society.

5.3.1.1 Baisakh Purnima :

It is one of the local festival in the study area. It is celebrating for good, seeds of rice plant and good health for all member in the community. The Sarki people celebrate Baisakh Purnima for remember death soul of own community members at past. The people worship death soul at that time and having pure food as rice with ghee and sugar.

5.3.1.2 Shrawan Purnima and Kartik Purnima:

Both Purnima are traditional customs in the Sarki community. '*Shrawan purnima*' is celebrated for good harvest, good health for livestock and human being, also with nature. Similarly '*Kartik purnima*' celebrating for alot of food grain and fruits to get these festivals celebrating in own ancient temple(*Than*) such as '*Paturne Chalan*'(Tradition of Dhami Dance). During 3 days '*Dhami*' and '*Dankri*' are danced in front of the ancient temple(*Than*) and worshiping the stone and tree. The Sarki people belived that stone and tree at the side of '*Than*' which are symbol of god. They are actually Hindus. So Dashain and Tihar are great festival among study group of commnity.

CHAPTER-SIX

SUMMARY, CONCLUSION AND RECOMENDATION

Summary :

Nepal divided into various society and culture. It is recognized as a “Multi-Caste and multi lingual” country in Asia. Nepal is a living land of ancient human beings, which is proved by one million and ten years old jaw of Ramapithecus found in the Tinau river of Butwal. They are supposed to live on the Chure range of mountains which is justified by examining the tools and other materials used by ancient human beings. Nepal can be taken as one of the first places of human origin, its civilization and culture. A society and culture of ethnic diversity, cultural unique and complete in itself, is the modern Nepalese society and culture. It is equally important for a people of different geographical location and language to unite altogether, specially unite mentally in the main flow and national interest.

From cultural point of view, Nepal is divided into two regions i.e. the hill culture and plain culture (Gaize; 1975; p17). Different castes and ethnic group inhabit these two main cultural regions. The hill culture is predominantly a Hindu culture or a culture of twice borne castes which is known as ‘national culture of Nepal’. Moreover if we analyze Nepali culture anthropologically, it can be divided into three major types i.e. group culture, regional culture and national culture. Group culture is the culture adopted by ethnic groups as their traditional culture such as Sherpa culture, Tharu culture, Newar culture, Gurung culture, Magar culture. Regional culture is the culture adopted by the inhabitants of specific geographical region, the hill culture and plain culture. The national

culture refers to the culture of national identification of any nation such as Nepali culture, French culture etc. The national culture is a culture, conglomeration and group culture. Diverse ethnic groups are identified under the national culture as Nepali. This cultural mosaic structure gives ethnic identification. People of such ethnic group of every region have their own traditional culture and way of living.

Sociologist/Anthropologist have applied various theories to analyze and describe society and cultural of given area. Among these theories Sanskritization is one of the theory put forward by M.N.Shrinivas to observe the south Asian Hindu society cultural and other changes.

The upward social mobility among various cast(ethnic group like Thakali Newar, Gurung, Magar and other untouchable cast) can also be observed as an imitative change among the ethnic groups which can be known as 'Sanskritization'. Thus Sanskritization in Sarki community: A case study of Chandanath VDC-2 of Jumla district has been selected as a research problem in order to observe the level of Sanskritization process among the Sarkis.

The primary objectives of this study is to investigate and examine various socio-cultural relation of the Sarki community of Chandannath VDC-2 of Jumla district.

Chandannath VDC-2 of Jumla has been selected as the study area which has 136 households and total population of 647 in which 20 households belongs to Sarki with 106 out of total population of this 20 households were selected as census method.

Some key informants from different field such as school teacher, social mobilizer, JTA, house wives and related person were selected to collect qualitative and quantities data including social cultural and economic condition of Sarki community.

Chandanath VDC 2 Achriyabada is inhabitate by hetrogenous with ethnic group with majority of Brahmin cast(27.20%), Kulal(19.16%), Sarki(16.38%), Chhetri(11.43%), Mathwali(15.48%),Khatri, Hamal and

Thakuri are 3.40%, 5.56%, 1.39% respectively. Out of the total 225 student of there only 32(19 boy and 13 girls) are from Sarki community. Only one Sarki have passed intermediate level who is running in bachelor level study.

Economically acitve, (16-59 years) population is 50%, Children under 15 and ealder above 60 are considered as dependent population which is 50% in the whole Sarki population. The average family size is 5.20%. 11 households have 4-5 numbers per house holds.

Agriculture labour is the main occupation of the 19.81% Sarki people, 14.15% are engaged in wage labour, 29.25% are school going student and 5.66% Sarki people are engaged in busines sector and only one Sarki is service holder.

The literacy level in the Sarki community is 50% which includes the school enrolled children. The female literacy rate is 20% which is lower than the national average rate and also lower than the male which is 80%. The literacy rate is highest age group 6-15 years. Which is 57.78% followed by male 52.78% incase of female is (16-15) high (77.78%). It gives an indication that importants of education to femal is increasing.

8 house holds(40%) have (6-10) Ropanis land and less than 5 ropanis land is 4 household(20%). Only 3 households(15%) have (16-20) Ropanis land. Must of the 5 house holds(25%) have (11-15) Ropanis land. Wage labour, leather work, animal husbandry, tamed birds are secondary sources of the income in Sarki community.

The study shows that the Sarki people do not have food sufficiency for a whole year. They do not have enough cultivated land. More than 95% people get food from secondary occupation as agriculture, carrying heavy loads, leather works etc.

Family planning program plays vital role in Sarki community. Sarki have great changes their family size by using permanent and temporary means of family planning. Out of total 20 respondents 45% have done permanent means as Vasectomy and 30% have used temporary means as condom and other 25%

of Sarki are unknown about it. Most of the elder Sarki and female are unknown about family planning practices. More than 75% Sarki are getting information from radio, TV and health worker. About only 25% are unknown about this practice.

Sarki people celebrating some local customs and rituals. '*Saune Sankranti*' and '*Maghe Sankranti*' '*Jatra*' are customs and '*Baisakh Purnima*', '*Shrawan Purnima*' and '*Kartik Purnima*' are traditional rituals in Sarki community.

New cultural practice is brought in their life specially by imitating from the high cast people. Sarki are considered as the people of occupational cast and are in the low position in cast hierarchy. But they claim of high cast group than other Dalit group in the ward. Their escaping efforts from backwards and traditional past to forward and upward social mobility can be taken an example of Sanskritization process among them.

6.2 Conclusion

Sanskritization, the upward social mobility among various cast can also be understood as an imitative change among them.

The upper social mobility of untouchable cast of south India, Which was in the direction of twice borne caste was the first presentation as well as application of Sanskritization process used to observe the socio-cultural change occurring among untouchable(Coorgs) of South Asia.

Sanskritization among non-Hindu tribal groups and other untouchable cast are categorized in various models e.g. Brahminical model, Kshetriya model. Sanskritization can be observed both vertically and horizontally.

The Status of Sarki people slowly towards Sanskritization process. This process of change among them has occurred in upward direction mainly in three ways such as; by avoiding the long existed that tradition of their own culture and behaviours, by accepting and imitating new tradition or cultural practices of high cast cultural and by modifying their existing behavioural and cultural practices and traditions in the direction of high cast people. But the high cast

people do not appreciate their upward social mobility with imitative change and their behavioural modifications. So some sort of tendency was appeared in the past. Therefore in various cases there doesnot seem so broader participation of Sarki people. Thus, the Sanskritization process in the Sarki is both vertical and horizontal.

6.3 Recommendation :

In this study, the socio-economic of the Sarki is very poor by knowing how Sarki are solving the hand to mouth problem. They do not have sufficient things they do not have good education for new job in various sector. they do not have good skill, so they are called unskilled manpower.

cultural point of view they are very rich. Their settlement area is periphery of Brahmin/Chhetri in the study area. So they imitative other cast group culture. Sarki are forward in upward social mobility. Which is the symptom of Sanskritization process. The government should provide many facility of Sarki people then they will come main stream of social development. The Government should make good policy for very backward castes.

Beside above statement the researcher thinks following additional views. The government should provide socio-economic facility for Sarki people in Study area.

- In the study area there is inequality distribution of cultivated land for agriculture work. Government should make good policy for equality distribution of cultivated land.
- There is very low in literacy rate. Most of the sarki people do not know about importance of Education so there should be special type of incentive educational programme should be launch in their community.
- Sarki people spend their major source of earning on the drinking liquor, therefore the awareness programme about the demerites of such bad habits should be thrown to Sarki through educational program.
- Large number of Family size is the main problem of Sarki community. They should be made aware of the family planning practices.

- ⇒ They are careless about conscious in development and politics. So it is necessary to motivate Sarki people to make policy in local politics at least they should involved in local politics.
- ⇒ They are not tranined with any vocational guidance. Therefore some local NGO related with the Dalit's group should provide proper traning for mobilazation of internal resources is required.
- ⇒ Government should make good policy for untouchabilty is deep rooted, which is drop out from socity.
- ⇒ Some uppercast people specially Brahmin/Chhetri should provide more oppoutunities for social events of their participations in birh, marriage and funeral ceremoney.
- ⇒ Upward social mobility should provide Sanskratization process among Sarki community.

Annex – IV

The Questionnaire

Interview Schedule for the members of Sarki community of Chandan Nath VDC-2 Jumla

Date:

1. Bio data of the respondent:

1.1 Name:

1.2 Sex: Male ☐ Female ☐

1.3 Age:

1.4 Number of family members:

1.5 Detail of family

S.N.	Name	Sex	Age	Head of Family	Education	Remarks
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

3. Which type of house do you have?

a. Stone and mud ☐ b. Wall of clay roof of tin ☐ c) Cemented house ☐

4. Do you agree that untouchable system is widespread in society?

a. Yes ☐ b) No ☐

If yes, why?

i. It is a socially adopted. ☐

ii. Because of falling in within poverty group. ☐

iii. It is ascribed status. ☐

5. In which field's untouchability is deep rooted?

a. Tea shop ☐ b) Temple ☐ c) School ☐ d) tap ☐

6. How do you educate upper castes people behave you toward?

a. Untouchable behave ☐ b) co-operative ☐ c) No consult ☐

7. What is you main occupation?

a. Agriculture labors ☐ b) Carpeting ☐ c) Shoe maker ☐ d) Others ☐

8. Why do you follow the traditional occupation?

a. Because it is our conventional occupation. ☐

b. Because of lack of other job opportunity. ☐

c. More profitable than other ☐

9. do you want change your occupation?

a) Yes ☐ b) No ☐

If so, which sector do you choose?

a. Business ☐ b) Agriculture ☐ c) Wage labor ☐ d) Others ☐

10. Do you have enough cultivated land for product grains?

a. Yes ☐ b) No ☐

If no, how many ropanis cultivated land do you have?

i. 0-5 ropanis ☐ ii. 5-10 ropanis ☐

iii. 10-20 ropanies ☐ iv. more than 20 ropanis ☐

11. What is you main festival?

a. Dashain ☐ b. Tihar ☐ c. Shrawan Purnima ☐ d. Others ☐

12. Livestock Description

S.N.	Livestock	No.	Value	Annual Income

13. Do you know family planning?

a. Yes ☐ b. No ☐

If yes, which sources do you take information of family planning?

i. Radio ☐ ii. TV ☐ iii. Newspaper ☐ iv. Health centre ☐

14. How should yours socio economic condition be improved? "Mention the major"

a. By providing political sectors ☐

b. By providing loans and grant ☐

c. By Providing employment opportunities ☐

d. By providing educational opportunities ☐

e. Others ☐

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ANNEX-I

GLOSARY

Bazzar-	A place where purchases and sale are made.
Bhanja/Bhanji-	Nephew(sister's son/daughter)
Bhoto/Voto-	A kind of vest which use by only male person.
Suruwal-	A kind of pant which use by only male person.
Chalno-	A kind of round basket which made by leather with small holes.
Cholo-	A kind of dress which use by only female person.
Dhindo-	Gruel(a kind of food, only made by maize flour)
Doko-	A kind of Basket used for carrying load.
Dhami-	Shamans or local healers/faith healers.
Dankru-	A person who is assistant of Dhami/faith healer.
Doeha-	A kind of boat which is made by leather, which use only use for only snowfalling period.
Fariya-	A kind of long sari only use for female person.
Goth-	Underground of the house where livestock keeping or livestock shed.
Than-	A kind of ancient temple where community people worshipping spot made by stone.
Jand-	Local beer
Raksi-	Local Brandi which made by fruit and grains.
Jallauro-	Webstock made by stick and leather and use for grain beat.
Jwain-	Brother-in-law(Husband of sister)
Patron-	Who provide service to the people of high caste.
Clients-	Here client who take labor and other service of Sarki in provision of providing wage in the form of food grain and cash.

ANNEX –II

CASTE HIERARCHY CHART OF NEPAL

Tagadhari : Twice borne caste(literary thread wearing caste)

1. Upadhyay Brahmin (Purbiya and Kumai)
2. Rajputs(Thakuri)
3. Jaisi Brahmin
4. Chhetri.

Matwali : Liquor drinking caste

- 1.1 Unenslaveable-(Newars, Magars, Gurungs, Rais and Limbus)
- 2.1 Enslaveable-(Bhotiya, Chepang, Majhi, Danuwar, Hayu, Darai, Kumal, Pahari)

Pani Na Chalne.Chhoi-Chhito halnu napanne : Caste from whom water could't be accepted, but whose touch doesnot require aspergation of water(Non-Hindu, Muslim, Dhobi, Kasai, Kusale, Kulu, Kalawar, Kundara.)

Pani Na Chalne Choi-Chhito Halnu Parne : Untouchable cast (Damai, Kami, Sarki, Kulal, Gainey, Badi, Mushahar)

Adopted from old legal code of Nepal/ Sharma P.R.(1977 AD)

ANNEX –III

List of key informants :

SN	Name	Age
1	Ram Bdr Sarki(<i>Shopkeeper</i>)	32
2	Jora Bdr. Sarki(<i>Dankri</i>)	46
3	Joti Bdr. Sarki	32
4	Kirti Bdr. Sarki	35
5	Pampha Sarki	60
6	Nani Sarki	30
7	Karna Bdr. Sarki	35
8	Asauje Sarki(<i>Dhami</i>)	46
9	Ituram Sarki	44
10	Kushakali Sarki	60
11	Amala Sarki	45
12	Lato Sarki	50
13	Suka Bdr. Sarki(<i>ka</i>)	37
14	Suka Bdr. Sarki(<i>kha</i>)	36
15	Purna Bdr. Sarki	24
16	Jaya Singh Sarki	50
17	Rana Bdr. Sarki	44
18	Maghe Sarki	48
19	Mun Bdr. Sarki	29
20	Chandra Singh Sarki(<i>Machho</i>)	25
21	Harka Bdr. Sarki(<i>elder sarki: study area</i>)	60
22	PurnaChandra Achrya(<i>JT: DADO, Jumla</i>)	-
23	Dipak Nath Achrya(<i>School tercher, ward-2</i>)	-
24	Devendra Achrya(<i>Social Motivator: KASDA</i>)	-
25	Lok Bdr. Sarki(<i>Social Mobilazer: KRIDAC, Jumla</i>)	-

ANNEX –V

Photos No.´	Photos of Sarki people
1	Dhami dance infront of the ancient tepmple (Than) with band
2	Dhami and Dankri talking each other
3	Sarki people enjoying at Kartik purnima with band(Baja)
4	Sarki people weaving Jallauro, making plough and making leather basket.
5	Maghe Sarki; making Chalno
6	Sarki women carrying load in the field
7	Sarki people ploughing in the field
8	Mun Bahadur Sarki making shoes in local market
9	Settlement area of the Sarki people
10	God blessing to the Dhami

