

UNIT- 1

Introduction

Background

Nepal is a one of the landlocked predominantly mountainous naturally rich and beautiful agricultural country. Agriculture is the backbone of the country where more than 65.6 percent of the people are engaged in agriculture occupation (CBS, 2003). Contribution of agriculture in national GDP is 38.15 percent (CBS, 2005/2006). Nepal is situated in the South Central Asia. It extends about 885km from East to West and 193 km from North to South. The border of Nepal is adjoined at the west, east and south with the India and North with the Tibet region of the Republic of China. Its area is 147,181 square km. It is located between 26 degree 12 minute and 30 degree 27 minute North latitudes and 80 degree 4 minute to 88 degree 12 minute East longitudes and elevation ranges from 90 meters to 8848 meter from the sea level (CBS, 2006).

The country is divided into 5 development regions, 14 Zones, 75 Districts, 3915 Village Development Committee and 58 Municipalities. Each Municipality has 9 to 35 wards and Village Development Committee has 9 words (CBS, 2006). Geographically, the country can be divided into three broad regions mountain region, hill region and terai region. Stretching from the east to west on the high Himalayan region snow covered all over the year round and lies between altitudes of 4877 meters to 8848 meter above the sea level. Mt Everest lies in Nepal (8848 m) which is the highest pick in the world. The Mount Everest is in this region. This region accommodates 7.3 percent of the total population (CBS 2005). This region constitutes 35 percent of the total land area (CBS 2005). Only 2 percent of the total land area in this region is suitable for cultivation. The hill consists of Mahabharata and

Churiya ranges and the Terai is plain, it is supposed to be a granary and food grain basket.

Nepal is a least developed country, it ranks the position 177 on the UNDP, and HDI 2005 ranking .The economy draws heavily upon the agricultural sector, which contributed 39 percent of the GDP, (CBS 2004/2005). CBS estimated that in nominal terms, the bottom 80 percent of the population earns 47 percent of total income while the top 20 percent of the population earns 53 percent of total income (CBS 2004, NLSS2003/004).The poorest 20 percent of population earns.

The caste system is not the origin of short part, rather it has been introduced from the time of get and it has been greatly rooted in our Hindu religion. The caste system in its origin is divided into four categories. Bhramin, Chhetri, Vaishya and Shudra. The Shudra untouchable caste is now known as Sarkies. Although modern Nepal started from Prithivi Narayan Shah, Nepalese culture and society is established by everyone's co-operation and co-ordination. After the unification of Nepal, to make the native strong, Hindu religion, crown and Nepalese 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 plurliization and ethnic diversities.

Nepal is divided in to three major ecological regions e.g., the Himalayan, the hill, the terai, These regions are characterized by diverse caste and ethic composition. The Himalayan regions is dominantly inhabited by the people of different caste like Bhramin, Chhetri, Gurung, Magar, Newar, and other occupational caste such as Sarki (cobblers) Biswokarma (Kami), Damai (Tailors) etc. similarly the terai region is habited by tharu, Dhimal, Satar, Sunuwar, Danuwar, etc. All these ethic groups have their own culture with distinct socio- economic and cultural characteristics.

In India, the terms Sarkis is usual pronounced Marathi and Hindi language which means poor and suppressive (exploited). In the context of Nepal the terms of Sarkis is used in different ways. According to Koirala (1996) the terms Sarkis refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, and culture, social, economic and education condition. His further status that Sarkies are not a specific group caste but the caste or group which is socially backward tribe like, Dhami, Kami, Kulal and Vishwakarma.

Rimal (2001) status that sarki are the poor and backward people who has to bear differentiations on the basis of caste. Sarkis are the socially, economically and educationally backward people who are considered as the untouchables.

Educational status is one of the fundamental human rights and important to living being. To improve economic needs of the society, government has expanded educational program at the district level. Every country has focused to improve educational status. Improving socio-economic status provide the quality of life. The total population is 22736934. (National census 2063). Likewise, educational status of male female is worldwide and nationwide issues and they have lack of access in all source. The government has already attempted to bring transformation of male/female conducting educational development, people and development and poverty alleviation program in the Nepal but the achievement has not achieved as expected yet.

The Dalit are back for equal participation, educational status, economic background, social cultural status and other social activities. The weak role gives Nepalese culture and society has dominated them. But, now a days, none have studied about the impact and influence of these implemented programs. Its study seems now in shadow.

It has been expected to provide guideline to the further researchers concerning this field, who are interested to conduct several studies in different areas of education status of male and female.

My study has tried to answer the research questions related on the educational status area, mainly the Sarki society in Jajarkot District, It has addressed the problems of selected ward i.e. Karkigaun VDC ward no. 6 Jajarkot. The findings have been generalized in study area.

Statement of the problems

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

Among the various castes groups living in Nepal “dalit” consisting of various caste like kami, sarki, badhi, kumal, kulal, sunuwar, gaine are also an important one. Dalit who are founded in all Nepal the 75 districts 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. Economically depending upon the earning of social work, agricultural labors and other skill work the social and cultural traditional of these caste are unique ones. Although some caste of sarkis tell themselves as the origin of caste of Nepal but they are socially very organized to Nepal from India. Sarki are very poor and back warded and uneducated but they are socially very organized, laborious, Gentle and co-operative. Most of the Sarkis are landless families. They built their 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 having no own land). Most probably they live in joint families but now days they have

started living in nuclear type family. Their community is led by their own heads and they follow their own kind of ritual on different occasion like birth, marriage, and death. They are very far from the light of education but have its own kind of society, rural, living and fooding. There fore Sarkis is also a matter of concern when something is being written about education and social life of the people of Nepal.

In traditional caste dominated hindu society in Nepal the beneficiaries of freehold- caste properly grants generally belong to the higher castes (bhramin and chhetries).the low caste residence are supposed to provided 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 caste (e.g. blacksmiths, tailors, carpenter, homemakers, barber etc).

In Nepal, various programs have implemented through different GOs, NGOs and INGs. Access of education status of Dalit (sarki) is one of most important part to enhance them. Several studies have been conducted in this study by different research institution & scholars. But most of these are concerned with internal hill to terai & rural to urban different types of access of education status of woman. Educational of status of male and female in dalit society is one of them. More are concerned with educational status but not in sufficient scale. These studies have provided only the trends of educational status & cause "push & pull" factors. Actually, these studies do portray the Socio- economic condition of male and female & impact of educational status in the point of origin in detail from sociological perspectives. I think it is necessary to see and evaluate the impact of in this area.

The condition of educational status is increasing everyday which has created a serious problem in using resources & its implementation on development plans & policies. Jajarkot, Karkigaun ward no. 6 is also an expectation to it. The Dalit (Sarki) society has no access specially male and female for give GOs\NGO every policy and every planner. Thus, it has important for study the Sarki society. No past study has been

conducted regarding Socio- economic status of Sarki woman issues in Jajarkot.

Among all hill ethics group's people of these Sarki (cobbler) occupational castes groups are also living in Karki Gaun VDC- 6 Jajarkot 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 tradition of high caste people. But due to the lack of prior researcher, many question such as who are they? How are they maintaining their livelihood without education? Is their change being 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 education status? Are still unanswered? Thus, this topic education of Sarki community a case study of Karki Gaun VDC-6 Jajarlot district has been selected as a research problem in order to observe the educational status of Sarkis.

This study addresses the following research questions:

-) Dalit especially Sarki people have less access to the basis service i.e. health, education, and job opportunity etc.
-) Comparatively Sarki women & men are in poor condition rather than other men.
-) They have not access of educational field like, school, plus two and campus.
-) They do not know the participation in education.

Objectives of the study

This study generally focuses on the causes and impacts of education status in the study area. On the whole, the general objective of the study have been to identify, described and evaluate the status of male and female of the Sarki community. Which are implemented by the Karkigaun VDC-6 Jajarkot? The specific objectives are given below-

- This study is addressed the following
-) To find out social composition of Sarki.
 -) To explore the access of Sarkies on educational field.

1.4 Limitation of the study

The study is conducted for the partial fulfillment of the requirement for the master's degree in sociology. The researcher myself I have not the experience of social science research, so that findings may liable to be weak. The dialed study would not be possible due to lack of resources within the short span of time. A comparative study of similar area is not possible in short time also. The limitation of the study has been:

-) The findings and conclusion of the study may not represent all over the Nation.
-) The Respondents has been Sarki people.
-) Given recommendations will be applicable in study area.
-) Conclusions may not represent the situation of other schedule caste people except Sarki.
-) This study focuses only educational status of Sarki people of Karki gaun.

1.5 Structure of the study

This study is presented into the following five units and the report have prepared. Unit one accommodates as follows sub- topics; Introduction, Research Problem, Objectives, Limitations, Structure, Significance of the study.

In unit- two; I have tried to present the pertaining literature to my research citing the book, articles, journals, etc.

In unit-three; Research pattern, selection of the study area, universality & sample selection, method of data collection and interpretation of data is included.

In unit- four; An attempt has made to present a brief introduction to the study area, which includes the

geographical area, natural resources, ethnological description of the study area, developmental infrastructure on the study area, climate, occupation, religion/culture, possibilities on economic development and demographic composition.

In unit -five: An analysis and presentation of data.

In unit -six; Summary, Conclusion and Recommendations are given.

1.6 Significance of the study

GOs and NGOs made the sectoral strategies and invested more money in the field of educational status of Sarki male and female but people could not get the fruit of development. None tried to evaluate them. So the significance of the study can be point out as:

-) To fulfill the partial need for M.A. degree in sociology.
-) To find out the effect as well as there relevancy applying through study.
-) To find the educational structure of Sarki people of the study area.
-) To find the relation between social institution of the Sarki people.

UNIT - 2

Literature review

2.1 Theoretical reviews

Sociology is the scientific study of social life. (Ogborn & Nimcoff). Sociology is the Subject to natural and Invariable laws, the discovery of which is the object of investigation (August Comte). In the context of theoretical reviews, the theories related to educational status of Sarkies in Dalit society and management of educational status is indeed for man & women. Most describe for the clear concept of the related topics. The theories give the chain of ideas for the researchers, here; the theories related to these topics are described.

In the context of Nepal, numerous and researcher have studied various ethnic groups from different angles including educational changes. But they are very few literatures available on the Sarki due to the lack of prior researchers. Similarly in identifying socio-educational change occurred in Sarki, educational program have not paid their proper attention. There are few literatures about other caste or treble group and their socio-educational changes which are reviewed as relevant concept, providing some guideline for the present study.

Prithivi Narayan Shah has not emphasized that only 36 castes live in Nepal. Rather it might have indicated even more castes liven in Nepal which is justified by the evidence of living more then 70 castes in different part of the country. Before 2048 BS, census was not done

The Sarkis is (cobblers) one of the traditional occupational caste groups of Nepal. Their profession of making of 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 (chalno) etc. agriculturist and load carrying. They employed especially ploughing field as well as carpentry work and the alternate source of income in different parts of the country. The

Sarki are tribal professional through they are to adopt agriculture; they have limited size of land holding. There exists a system of hali, badike, meaning of manual labor being paid as daily wage Hali for men and Badike for women labor of high cast as Brahmin. Some of them are carpenters, shoe maker, web stick makers (Jallauro), leather rounded basket (Chalno), and leather boot (Docha) makers thus there have less access of education and educational knowledge. They sell their product for their subsistence livelihood. Bista (1970) has also reoffered about Sarki. He states as Shoe makers. Now days 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 substance pattern of people and their alternative strategies of fulfill the substance. 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) sketching educational and socio-educational status of Sarki at Karki Gaun VDC-6, Jajarkot.

Sarki people are separate individual caste 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 Mushar, Dhobi, Dusad found in eastern Terai have been migrated from India but some cast like Dhami, 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 right. They are socially and educationally backward in the every society.

In the context of Jajarkot District there are various Dalit cast group kami, Sarki, Sunar, gaine, Badi, Dhami, and Kulal. Their cast group divided in structural- function structure. Sarki are cobbler specially. One of them Sarki are study group for researcher. There are no special documents about the origin of Sarki and their educational status. The research depends on the interview with key informants and elders Sarki is long

with few literature. (Caplan p.-1972) mentioned on account of their profession for making leather shoe, so called they are Sarki or cobbler. According to Caplan Sarki are landlord in the past. After 18th century they deposit own land with priest specially Brahmin and Chhetri for live hood. After then he had gone poor.

In Jajarkot district each and every settlement area Brahmin, chhetri and Dalit people are living. For example karki Gaun VDC, ward no. 6 is settlement area of Brahmin, chhetri. They kept untouchable caste like educational and social behavior for slaves in the ancient period. The present time they have backward for every sector from state scholar. According to Harka Bdr Sarki 'they were settle down from surkhet district of kala Gaun with Acharya Brahmin' who's Brahmin had also came from Surkhet Kala Gaun at 15th century. Sarki were skilled for designing doors and windows. So Sarki were inhabitants of Jajarkot district.

Educational status is the light of eyes and frame of male and female person, which defines his /her economic condition and composition to the society him /her, belongs too. The educational status measuring variables other than house hold income may be useful for example, assets such as inherited wealth, savings, employment, benefits or ownership of houses or motor vehicles (Berkman and Macintyre, 1997).

Educational status is broadly defined as a qualitative and quantitative as temporary change of world men and women. Sarki caste is settled in hill and terai, a little number of castes in Nepal. It's can not say's possible of origin and name, yet everybody don't have source now a days .It is settle in all Nepal. Sarki is different a kind of caste but not different one another. Sarki is different like, Ramtel, Majarat, Bogati, Surkhitee, Basel, Purkotee, and Dulal etc., but common caste in this society is Mijhar (Madhusudhan Panday "Dalit of Nepal's" 2063).

According to all-round national education committee (2018 B.S) supervision has been suggested and separated 75 districts and 14 Zones. Its relation between GCO, zone

education officer and education director maintenances these educational activities. Its government has always conducted in this field. The education code makes educational behavior method in Nepal. In the Nepal, these educational activities already launched and equal opportunity gives all Nepalese people and caste but the sarki people have not take these opportunity yet.

The female educational status of backward then men in Nepal because the main problem of traditional concept and social- cultural behaviors. The Sarki people have less access of educational status of all Nepal. The Jajarkot is the back of nation. The total population of Jajarkot is in 1, 34,868, which is the male 66,360 and the female 68,508. (Nepal censuses 2058). The Karki Gaun VCD -6 in the total population of 1755 without Sarki people. The Sarki people have not consisted. The educational status or literacy rate has the karki Gaun 41.92 percent (2058).

The educational status of male and female of Sarki (Dalit) is less of Nepal. Education is very important for every society and every people. It is bring to change awareness for the people. The Sarki caste is a socially dominated in the society thus educational status of Sarki is low and weak access in every opportunity in the nation. This caste has oriented for postulates of function from childhood so educational status of this society has throwing in this study area because educational status impact of culture, religion and traditional behaviors.

Education is very important for the people in life. Education is important men and female in every society. The sarki people have not strong educational status thus these people weak status of every sector them.

In the Jajarkot every VDC has Sarkies living since in the past. Their settlements are not good condition they have also inter- caste in equality among then Sarki, Bishokarma, Badi and Damai, Sarkies people as much as depends on the upper caste in the society they have not interest a new type of profession due to awareness female contribution is more then

in their domestic work people do not accept anything from school educations. Halliya and Khaliya system is found in the society a few people of them intends to change the educational status but not success some NGO/INGO are eager to educated them.

UNIT- 3

Research methodology

3.1 Research design

Descriptive including analytical and exploratory approach has been applied 133 household in this study.

3.2 Universes and sample size

The Total population is in the Jajarkot 1,34,868 and total area 2,230 sq. the total population percent is 5.26 in the Jajarkot. The Sarki society are living in the Karkigaun VDC ward no- 6 Jajarkot. Jajarkot is hill district of mid western region of Nepal. In the study area (Karkigaun) where as total household in VDC 628 are the universe and total VDC population is 1755. The karki gaun VDC ward no. 6 Sarki is one of them where as my study area. The total Sarki population 255(according to 2065 RDN, VDC) and total household of sarki is 133 in the study area is my total respondent. In the study area as described in general information selection of study area and its justification (unit - 4). The universe of Sarki household is 133. They have 25 percent taken out of 133 household (Interval 4 household). This study accommodates 33 respondents for sample out of them male is 67 and 66 female number household taken randomly as respondent's household in survey. For sampling, systematic random sampling method has been followed.

3.3 Sampling technique

The sampling technique is used in this study. The study is systematic random sampling method in which questions were asked to those respondents who were related to fourth household interval.

3.4 Data collection technique

To achieve the objectives of the research, the following data collection tools were carried out.

3.4.1 Questionnaire

The questionnaire technique has been made from different age men and women i.e. 15-45, 46-60 and 60 above in the study area.

3.4.2 Interview

The interview has been taken from my studied focus group, where as my study area and who were my interviewer relation my subject.

3.4.3 Observation

Both the direct and participatory Observation has applied to collect the relevant information. Observation was where the impact and effect for the people in the study areas i.e. education, lifestyle, literacy and other activities.

3.4.4 Group discussion

The group discussion of my respondent has been question asked one- another in the study area.

3.5 Natures of data

Nature of data during the survey has been both quantitative and qualitative. Quantitative data mainly represents numerical facts on educational status, economic status, population and household size. The qualitative data represents feelings, livelihood patterns, social exclusion which has been obtained, observed and noted during the field survey.

Natures of data for this study have been both 3.4.1 (primary 3.4.2) secondary. Secondary data, as a source, has been taken from related agencies i.e. census data, data from VDC, and DDC profile of related field, planning report,

industrial survey, human development reports, field survey report, fields manuals, journals, articles, newspapers etc.

Primary data have been collected with the interaction of the community development groups (CDG s) member from related community. Researcher myself will collected the primary data by applying different tools and techniques such as questionnaire technique, interview technique, observation, focus group discussion etc.

3.6 Selections of study area and its justification

My study area is Karkigaun V.D.C. Most of the educational programs have been implemented within this area. But none studied them. I feel it is necessary to study in these societies. I want to list the point why I selected this Sarki society as my study area.

-) Professionally, I have not working at that field as a sarki society but I have collect more experience. It helps me gather the required data with the consolation of user group of district office Jajarkot. It also helps to brief concise the thesis in good manner.
-) Study area is near from my residence. I have able to meet the respondent if it is needed. I have not Omission, of information has been solved immediately with consolation of the respondent in this field.
-) I have little money and time, it has meet my requirement as well.

UNIT-4

Selection of study area and its justification

4.1 Geographical area

Jajarkot is hill district of Mid Western Region of Nepal. It contains 30 VDCs. Karki Gaun VDC is one of the 30 VDCs. Jumla and Kalikot districts are to its north. Rukum and Salyan District are to its south, Surkhet and Dailakh district are to its west, Dolpa and Rukum district are to its east as the borders of the Jajarkot karkigaun VDC-6. The Karkigaun VDC is full of villages with the assets of very hard working people, rivers, ponds, productive and fertile lands, vegetations, forests and many more. (BSOS 2005)

This Karkigaun VDC is the poor and more famous among the 30 VDCs for the heritage i.e. different caste temple and mosque.

4.2 Natural Resource

As in the other parts of the VDC, land and forest are the most important natural resources that are found in the study area. There are community forest, individual forests and public forests. Water is available in the form of small tap and source of water. People use these forms of water for their daily needs like drinking, irrigation, sanitation, cleaning, washing and so on. Apart from all these, there are grasses, ponds, and fuel wood etc.

4.3 Ethnological description of the study area

It is saying that, "Unity in the diversity is the main characteristics of the Nepalese society and culture". There is mixture of different castes and ethnic groups living in the Karki GaunVDC like, Sarkies, Damai, Chhetri, Brahman, Thakuri, Mager, Kami, Bharati, and Sunar. Out of which, Thakuri and Sarki are the major dwellers and settled in different cluster them in the study area. Even though they have on intimate's relation between different caste and ethnic groups.

4.4 Developmental Infrastructure on the study area

The transportation facility is not enough in the Study area. Chinchu- Jajarkot highway passes through this VDC. This VDC is the study area. Karki Gaun VDC-6 far from transportation service. Telephone facilities are not accessible for the all wards. There are 1 Primary schools in the study area.

4.5 Climate

The climate of the study area is neither not hot nor very cool, rather a normal one. The average maximum temperature was 34.3 Degree Celsius and the average minimum temperature was 8 Degree Celsius and the maximum rainfall was 1868.50 millimeters.

4.6 Possibilities on Educational Development

In the context of study area, there are many economic possibilities if the people are brought to the main stream of development as stated by Robert Chamber “Putting the last first” strategy. The people of the study area are hard working and depend on daily wages; farm labor, herding and some people are involved in business. They should be participated in developmental sector by the GO, NGOs, INGOs, supporting organizations especially for those who are excluded since long. There are many raw materials, natural resources, developmental infrastructures, favorable climate and much more. Moreover, the study area is in the Jajarkot District. Modernization agriculture, Goat keeping, cattle rearing, trade and business and cultivation of medicinal herbs etc are some of the economic developmental areas by which the people of the study area can generate their income.

4.7 Demographic Composition

According to the census 2001, the total population of Jajarkot district was 134868. Out of them, women comprised 68508 and the male was 66360. All respondent people have living in rural area. Total population of the Karkigaun VDC is

1755. The male 865 and female 890 (District Bastugat Bibaran 065/066). In the study area, the total population is 1755 and 628 households. Among of them 33 percent people have at the age of 5 to 24 in the study area.

4.8 Occupation

Karki Gaun VDC- 6 consists 133 households. Cent percent households people are involved in primary education economic activities, 11 household people have involve education in primary level, 12 households people making Shoe, 88 household people have uneducated, 22 households people do it load and unload in the study area.

4.9 Religion

Religion is the social institution, which constitutes the society. It is universal that can be seen in every society. The population by religion in Karki Gaun VDC-6 is: the 99.85percent household Hinduism, the 1.46 percent household Christian. They celebrate Hindu cultural ceremony according to their religion. Unity is seen in the religion diversity. They had weak and access less relationship with the other religious groups and caste of the study area.

UNIT-5

Data presentation and analysis

5.1 Family type

Family type of the respondent's plays important roles on growth of educational status of men and women. People gain maturity through their age and achieve Knowledge, attitude and practice. It is found different in different family size. Family type of the respondents is as mentioned in the table:

Table No. 1

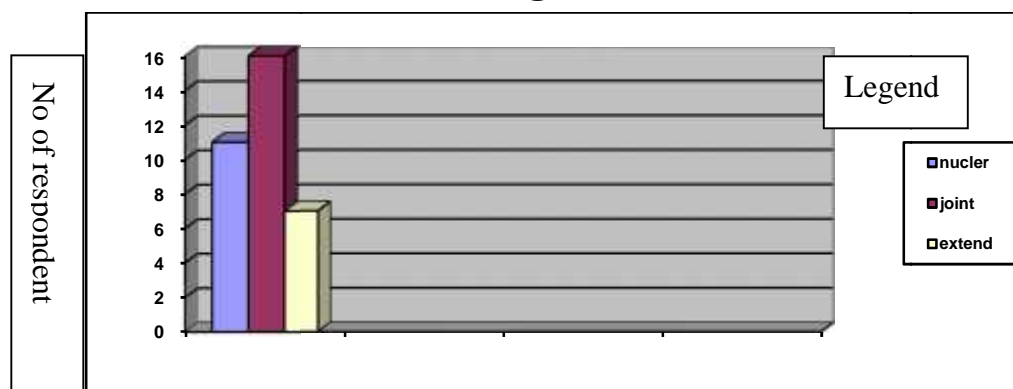
Respondent by family type

SN	Type of family	No. of respondent	percentage
1.	Nuclear	11	33.33%
2.	Joint	16	48.48%
3.	Extended	6	18.19%
Total		33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 1 as follows:

Figure no. 1



Family type

Table no. 1 shows the general characteristics of the 33 respondents. Regarding the family type distribution of the respondents were found (33.33%) of the respondents nuclear

family were between husband, wife and unmarried children, (48.48%) of the respondent were joint family and (18.19%) of the family were extended.

5.2 Family size

Family size influences the educational status. Well educational status could be found in few family members not more family members. It can share educational activities one another of them. The average family size was 5 to 15 and in karki Gaun VDC-6 Jajarkot district

Table no.2
Respondent by family size

SN	Family size	No. of household	Percentage
1.	1 - 4	12	36.36%
2.	5 - 8	14	42.42 %
3.	8 and above	7	21.22 %
Total		33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 2 as follows:

Figure no. 2

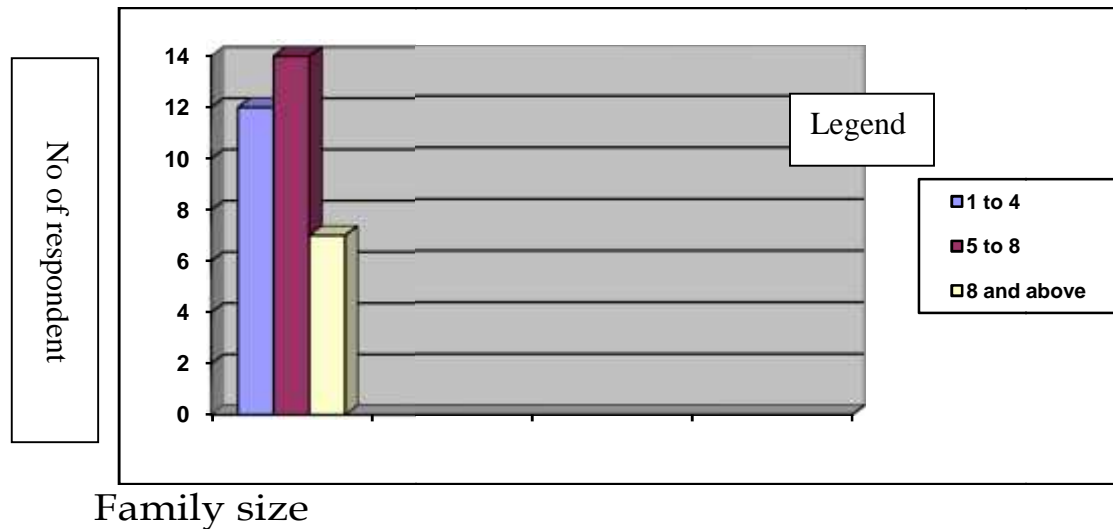


Table No. 2 shows the family size of the respondents. Something half (42.42%) household's family size were 5 to 8 members, 36.36% percent household's family size 1 to 4 members and 21.22% percent household's family size were above 8 members in this study area. All family members were found Hindu.

5.3 What social events occurred in your family during last years?

Society is guided by Social institution. Educational status depends on social institution. The social events play main role in the society and they have different ritual than other society. Previous ritual has changed according to time and they have been improving their ritual in present context. Simply social rituals are: death, marriage, migration, divorce and birth.

Table no.3
Respondent by social events

SN	Social events	No of family Members	Percentage
1	death	22	66.66%
2	marriage	3	9.09%
3	migration	-	-
4	divorce	-	-
5	birth	8	24.25%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 3 as follows:

Figure no.3

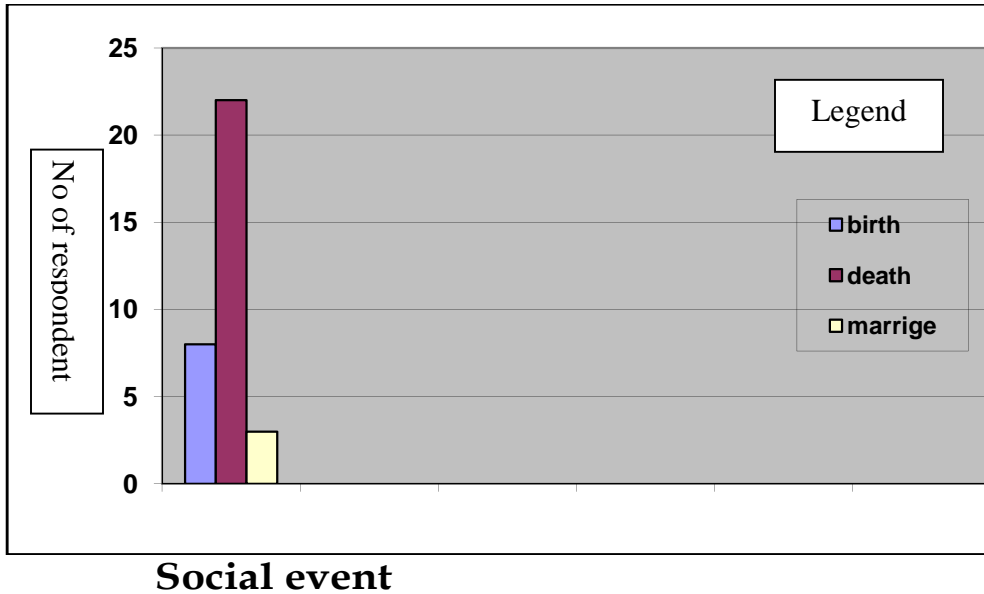


Table No. 3 deals social events of the study area. There were found 66.66 percent found death, normally birth of 24.25 percent and normally marriage 9.09 percent in this study area.

5.4) Distribution of respondents by Age

Age compositions of the respondent's were playing the very important role for educational growth. People gain maturity through their age and achieve experience, thinking and practice. It was found different age group; different knowledge and caste structure of the respondents is as mentioned in the table:

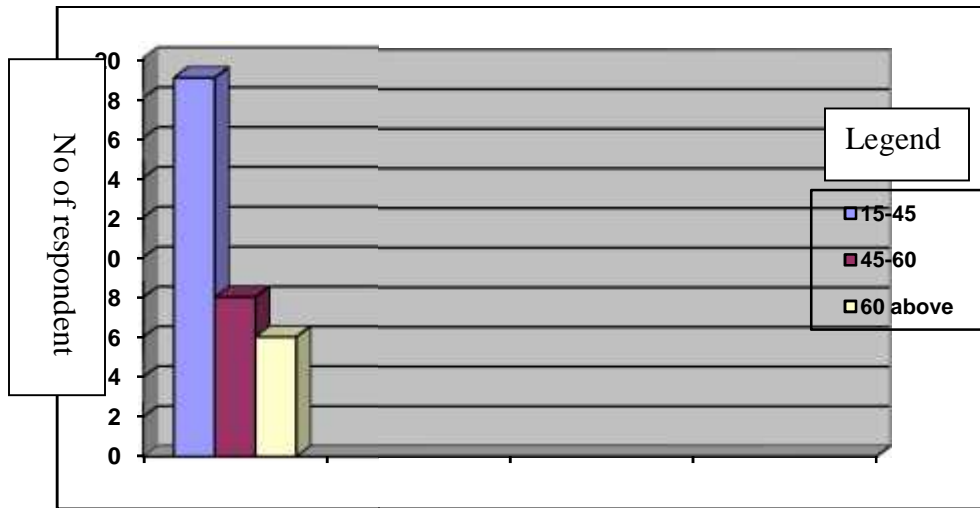
Table No. 4
Respondents by Age

SN	Age group	No of Respondents	percentage
1	15-45	19	57.58%
2	45-60	8	24.24%
3	60 above	6	18.18%
	total	33	100%

Source: Field Survey-2009.

It is also demonstrated in figure no 4 as follows:

Figure no.4



Age group

Table No. 4 shows the general characteristics of the 33 respondents. Regarding the age distribution of the respondents, Majority (57.58%) of the respondents were between the age of 15 to 45 years, 24.24 percent 45 to 60 years and 18.18 percent at the age of 60 years above. The study has conducted among the younger minimum age 15 years to maximum 60 years age.

5.5) Major festivals

Festivals are the important for every caste and every person in Nepalese society and culture. Every festival has guided to Nepalese people. Nepal is common place for caste, culture and religious. Sarki people are the Hinduism society and their main festival is Dashain and Tihar.

Table no.5
Respondents by festivals

SN	Festivals	No of respondent	percentage
1	Dashain and Tihar	33	100%
	Total	33	100%

Source: Field Survey-2009.

It is also demonstrated in figure no 5 as follows:

Figure no.5

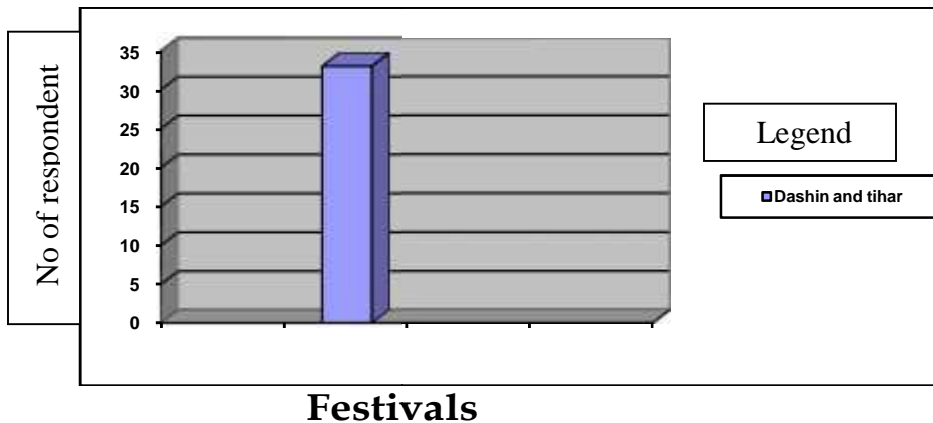


Table No. 5 Deals all characteristics of the 33 respondent's festivals of Hindu in Sarki society of Karki Gaun. They celebrate 100% the Dashain and Tihar festival in the study area.

5.6) Religions

Religion is one of the variables to influence the society. It gives distinct message to the people from different religions, such as Knowledge, attitude and practices. Existing knowledge, attitude and practices in different religion influences the different educational status.

Table no.6

Respondents by Religion

SN	Religion	No of respondent	percentage
1	Hindu	33	100%
2	Buddhist	-	-
3	Muslim	-	-
4	Christian	-	-
5	total	33	100%

Source: Field Survey-2009.

It is also demonstrated in figure no 6 as follows:

Figure no.6

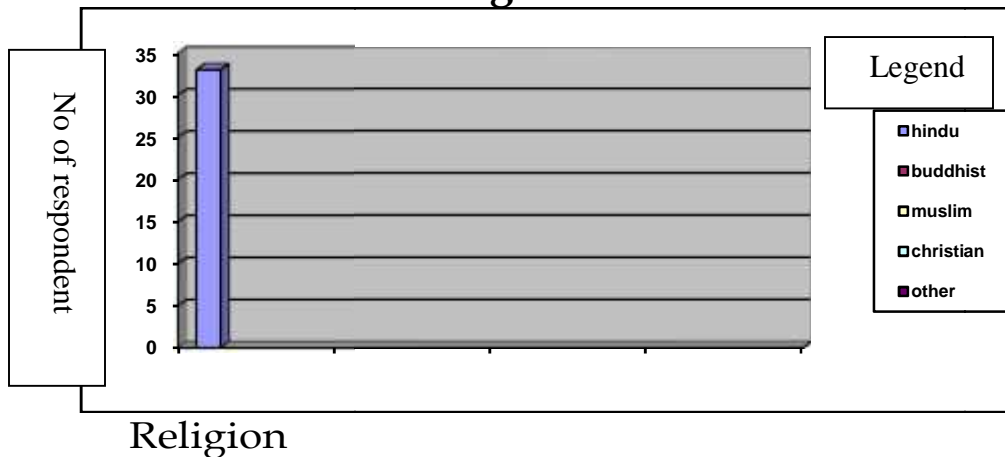


Table No. 6 Shows the Religion distribution of the 33 respondents. . In this study was found cent percent Hindu.

5.7) Marital status

Marriage is universal and important variables of an individual's position in a society. Marital status makes new web of social relation in the society. The marital status is divided into Three groups i.e. unmarried, married and widow. It is shown in the following table:

Table no.7
Respondents by marital

SN	Marital status	No of respondent	percentage
1	Married	19	57.57%
2	unmarried	8	24.24%
3	widow	6	18.19%
	total	33	100%

Source: Field Survey-2009.

It is also demonstrated in figure no 7 as follows:

Figure no.7

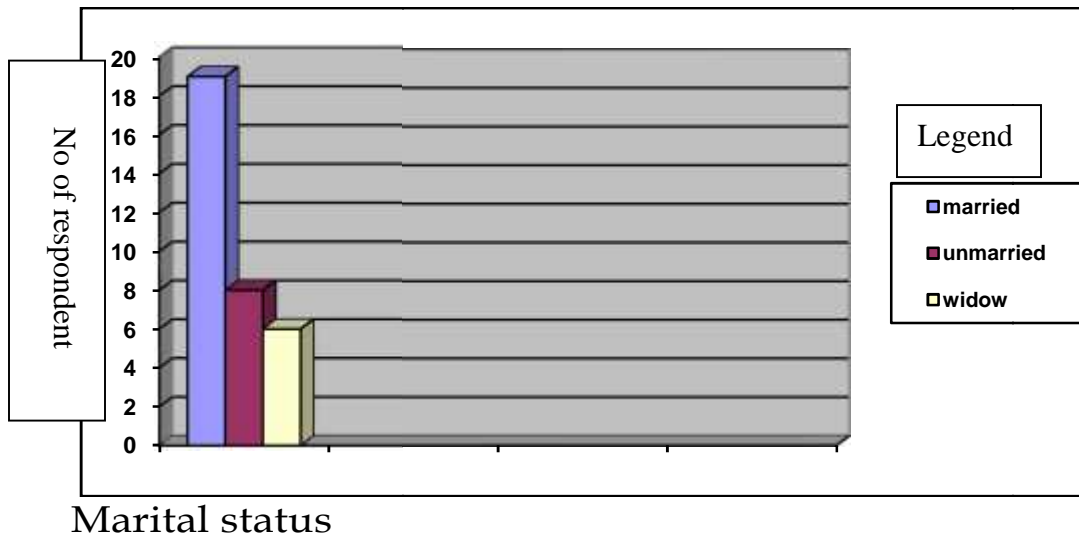


Table No. 7 shows the general characteristics of the 33 respondents. Regarding the marital status distribution of the respondents, approximately half percent above (57.57%) of the respondents were married, 24.24% percent were unmarried and 18.19 percent was found unmarried.

5.8) Level of education

Education level determines the quality of economic status of people. It plays the vital role to bring the change existing knowledge, attitude, and access in educational and practices. Educational level of the respondents is as mentioned in the table:

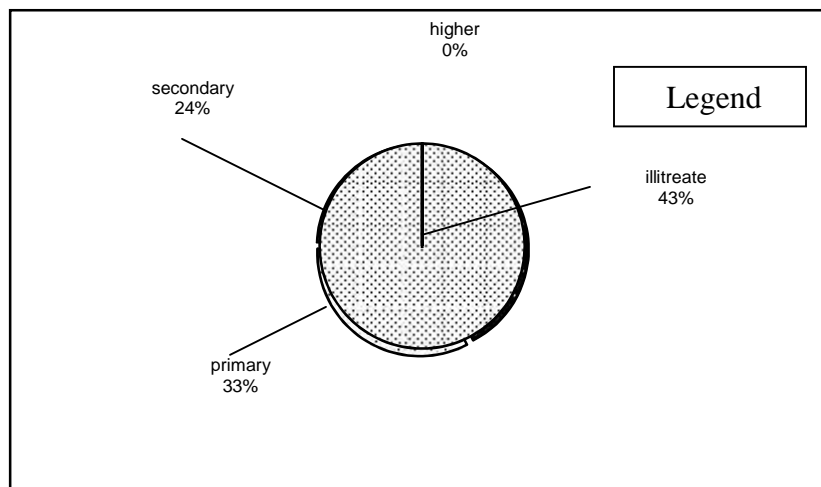
Table No. 8
Respondents by Educational level

SN	Education level	No of respondent	percentage
1	Illiterate	14	42.42%
2	Primary level	11	33.33%
3	Secondary level	8	24.25%
4	Higher level (above SLC)	-	-
	Total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 8 as follows:

Finger no.8



Educational level

Table No. 8 shows the distribution of respondent's educational level of 33 respondents. Majority of the respondents (43%) were found illiterate, 33 percent respondents were found primary level, 24.24percent respondents were found secondary and not at higher level education.

5.9) Occupation

Occupation is also on important variables and determinants to the educational status. It directly influences

the people's educational status. The following table has showed the occupation structure of the respondents:

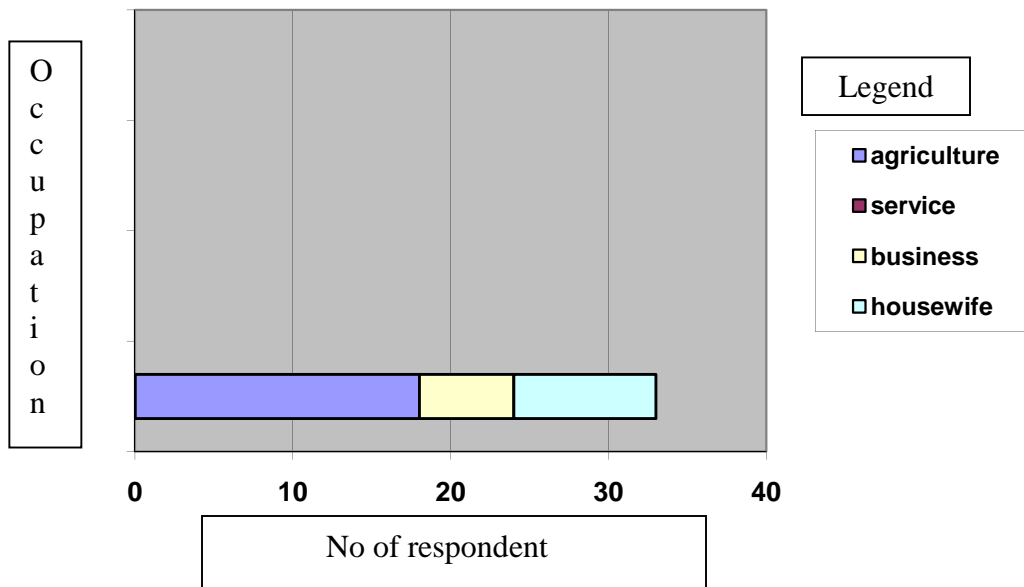
Table No. 9
Respondents by occupation

SN	occupation	No of respondent	percentage
1	Agriculture	18	54.54%
2	Service	-	-
3	Business	6	18.18%
4	House activities	9	27.28%
	total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 9 as follows:

Figure no.9



Occupation

Table No. 9 shows the occupational distribution of the 33 respondents. 54.54% were respondent's agriculture, 18.19% respondent business and 33.33% respondent housework.

5.10) Land ownership

Land ownership is also important variables and determinants to the educational status. It directly impact economic activities to people. The following table has showed land ownership structure of the respondents:

Table No. 10

Respondents by land ownership

SN	Land type	No of respondent	percentage
1	Khet	6	18.19%
2	Bari	11	33.33%
3	kharbari	6	18.18%
4	Not at all	10	30.30%
	total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 10 as follows:

Figure no.10

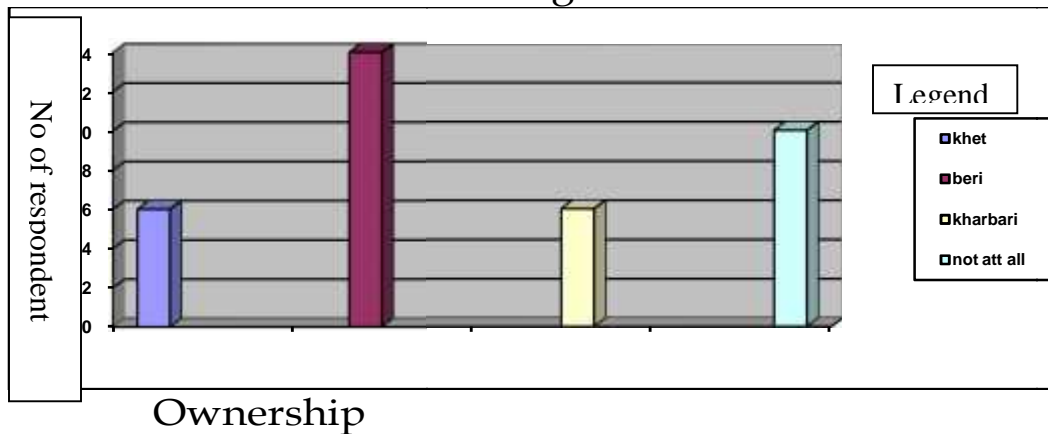


Table No. 10 deals occupational distribution of the 33 respondents. Majority of the respondents (18.18%) were found khet 33.33 percent respondent were Bari, 18.19 percent respondent were kharbari and others 30.30 percent respondent were not at all.

5.11) Educated members

Educated members is playing vital role in society. educated members is the main source of educational activities of family and can earn subsistence economy that's why we asked respondents do you have educated members for income educational background. It was deeply impact of educational characteristic in respondent. The following table has showed educated members structure of the respondents:

Table No. 11
Respondents by educated members

SN	Educated members	No. of respondent	percentage
1	Yes	6	18.18%
2	No	27	81.82%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 11 as follows:

Figure no.11

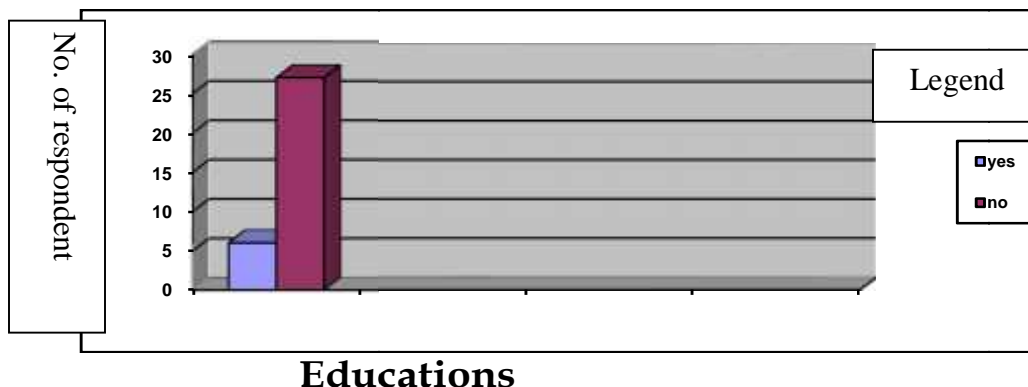


Table No. 11 show the respondent for educated distribution of the respondent. 81.82 percent have not educated members and 18.18 percent people have educated members in the study area.

5.12) Head of the family

The family head is the main member to control remaining family members in the family. The family head plays the important role to establish well educational status. The following table has clearly showed family head persons of the respondents:

Table No. 12
Respondents by family head

SN	Head of the family	No. of respondent	percentage
1	Mother	8	24.24%
2	Father	19	57.58%
3	Brother	6	18.18%
	total	33	100%

Source: Field Survey-2009

It is also demonstrated in figure no 12 as follows:

Figure no.12

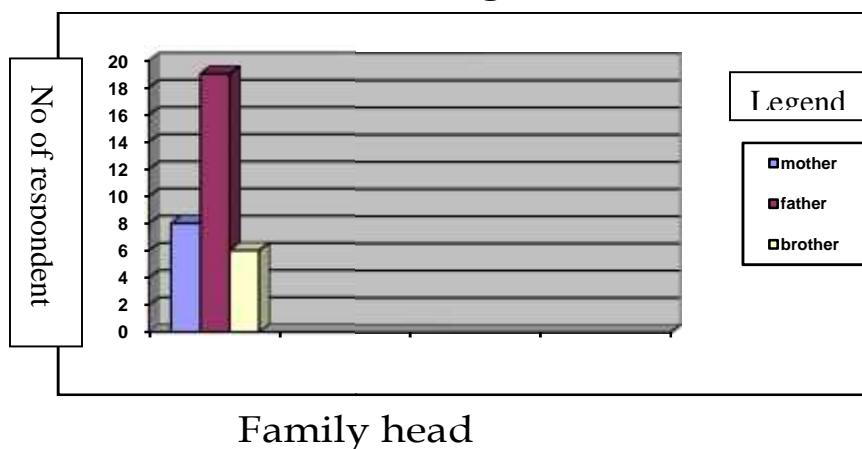


Table no.12 deals head of the family in the study area. 57.58percent head of family was father, 24.24 percent head of family was mother, and 18.18 percent family was brother of the respondent. 50% respondents were found family head in the study area it means Sarki society is also male dominated.

5.13) Children go to school

Children's educational status is the important and direct influence variables in educational status of society and family. It has directly effected for educational activities to the people. It is the main base to the educational status in the family requirement and base of educational status of household. It has understood for people's educational status, value of educational access and educational background.

Table No. 13
Respondents by School Enrollment

SN	School Enrollment	No. of respondent	percentage
1	Yes	12	36.36%
2	no	21	63.64%
	Total	33	100%

Source: Field Survey-2009

It is also presented in figure no 13 as follows:

Figure no.13

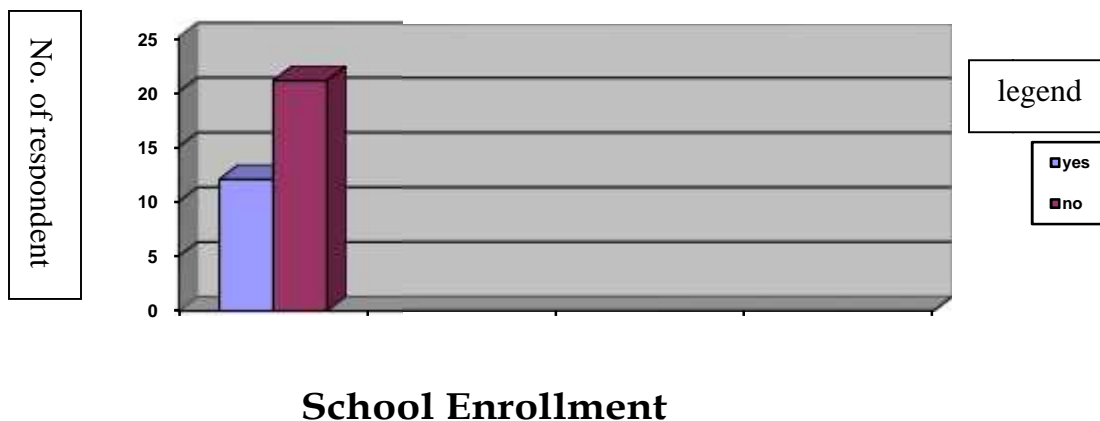


Table No. 13 shows the School Enrollment of the 33 respondents. The result regarding estimated School Enrollment shows that higher proportion of the respondents 63.64 percent have not School Enrollment and 36.36 percent respondent's have go to the school.

5.14) Monthly expenditure on education

The Income and expenditure is as a coin. It always comes in daily life. The family expenditure is the real influence variables for educational status. It is the main base to get family life style. The following table gives clear expenditure of family for the respondents. It is classified into 4 groups.

Table No. 14
Respondents by family expenditure on education

SN	family expenditure	No. of respondent	percentage
1	below 1000 rupees	27	81.82%
2	1000-2000 rupees	2	6.06%
3	3000-5000 rupees	4	12.12%
4	Above 5000	-	-
	Total	33	100%

Source: Field Survey-2009

It is also presented in figure no 14 as follows:

Figure no.14

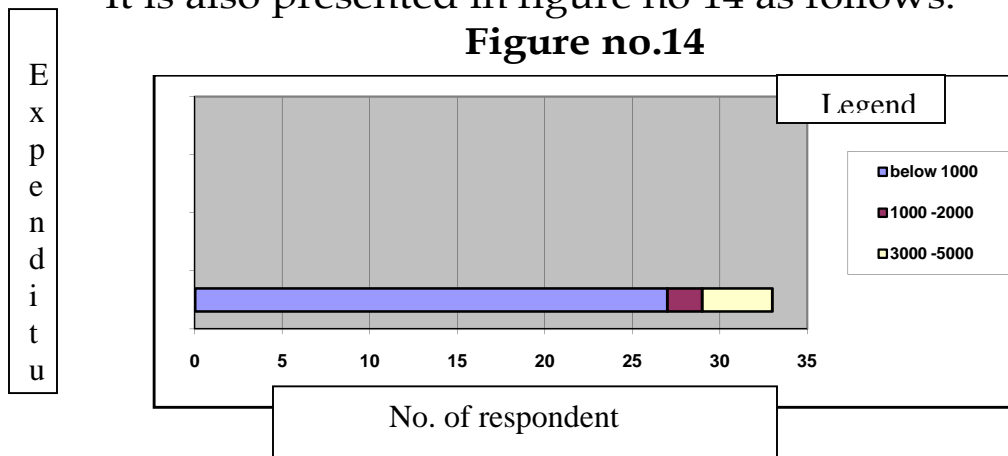


Table No. 14 shows the general monthly expenditure of the 33 respondents. In this table 81.82 percent had average monthly expenditure ranged below Rs. 1000.00, 6.06 percent respondent's average monthly expenditure ranged Rs.1000.00 to 2000.00 and 2000.00 12.12 percent respondent's average monthly expenditure ranged of education.

5.15) Major source of investment for earn education

Respondents have different profession, skill and knowledge for educational activities. Nepal is an agricultural country. More than 80 percent population engaged in farming. Likewise, Sarki society is also engaged in farming. Respondent's major source of investment is the earn education mentioned in the table below:

Table No. 15

Respondents by major sources of investment for earn education

SN	Investment for earn education	No. of respondent	percentage
1	Housewife	8	24.24%
2	Agriculture	16	48.48%
3	service	2	6.16%
4	Business	4	12.12%
5	Other	3	9.09
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 15 as follows:

Figure no.15

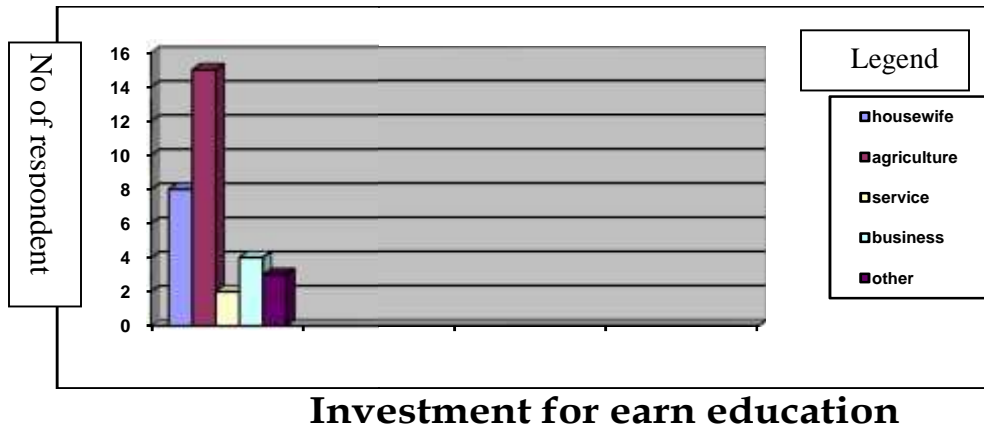


Table No. 15 shows major source of investment of the respondents for earn educations. 48.49 percent respondent investment source agriculture, 24.24 percent respondent investment source housewife activities, 6.06 percent respondent investment source social service, 12.12 percent respondent investment source business and 9.09 percent respondent investment source other activities in the study area.

5.16) Wage distribution

The equal wages encourage the people in educational activities and increase the participation of men and women in the community. It is needed to implement wage policy that brings equal participation. Respondents were asked do you have equal wages for men and women in your society. Result has given below.

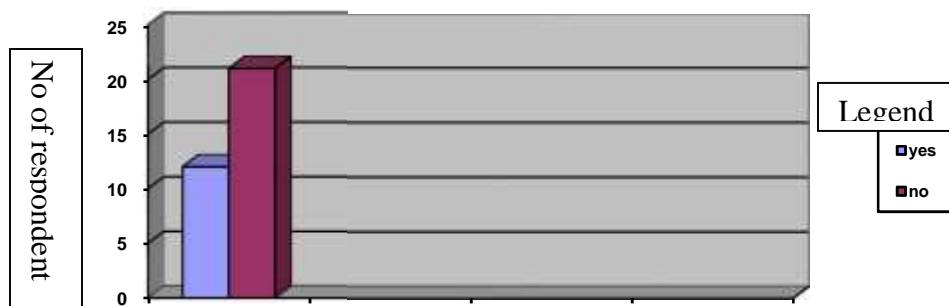
Table No. 16
Respondents by equal wage

SN	Equal wage	No of respondent	percentage
1	Yes	12	63.64%
2	No	21	36.36%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 16 as follows:

Figure no.16



Wage equality

Table No. 16 shows the equal wage for respondents. In this table presents, there were found equal activities somewhere and somewhere unequal. The table shows the 63.64percent respondents were got equal wage and 36.36 percent respondents were found unequal wage in the study area.

5.17) Permission for education

Generally Nepalese society is patriarchy society. A woman has no right to work out of home without permission of family head or husband in our society. It is a barrier of our society to bring social transformation or bring them main stream of development.

Table No. 17

Respondents by permission for education

SN	permission for education	No of respondent	percentage
1	Yes	6	18.18%
2	No	27	81.82%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 17 as follows:

Figure no.17

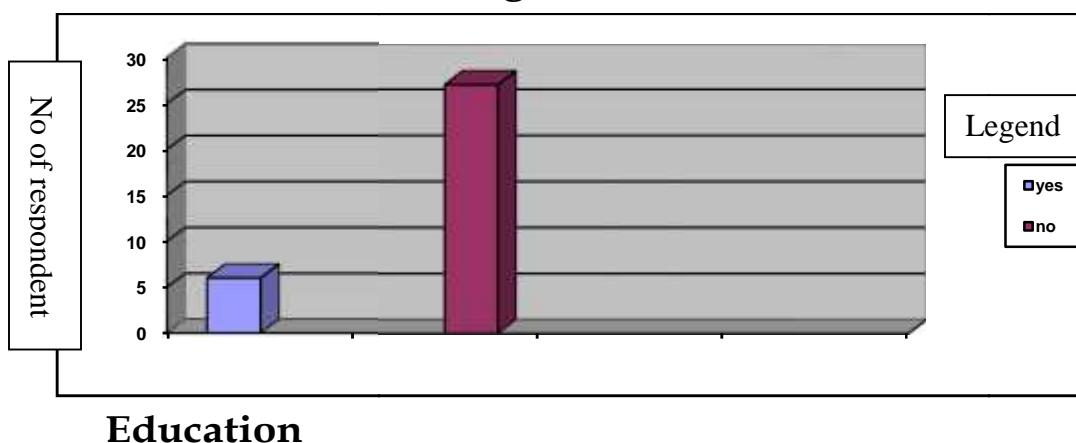


Table No. 17 shows the women need husband or family head's permission for education. 18.18 percent respondents were found to take family head permission for education and 81.82percent respondents were found going out of permission for education.

5.18) Working with the participation of family members

The participation makes the family and society more strong for ever. This practice motivates the people to work together in the society and it helps men and women to increase access on educational development. Respondents were asked do you work with the participation of family members.

Table No. 18

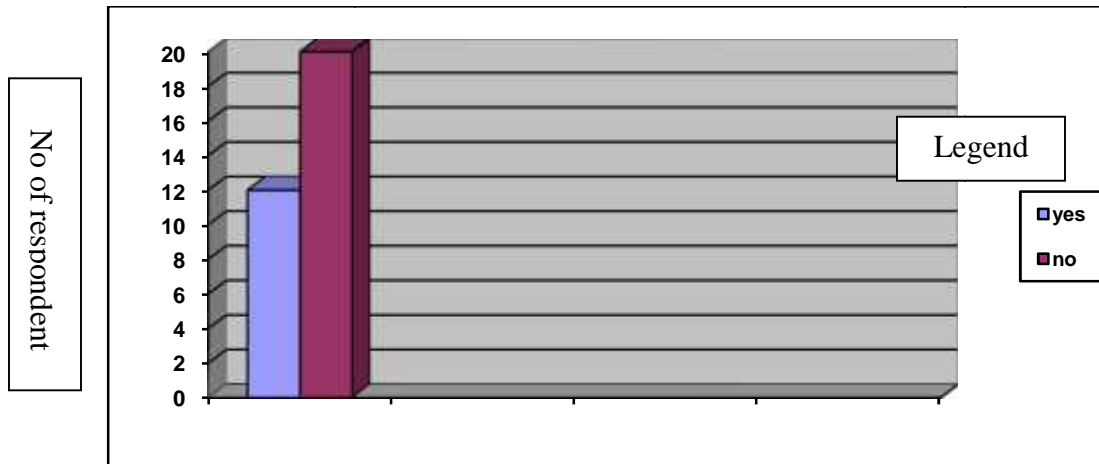
Participation in familial work

SN	participation of family	No. of respondent	percentage
1	Yes	13	39.39%
2	No	20	60.61%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 18 as follows:

Figure no.18



Family Participation

Table No. 18 shows working with the participation of family members of respondent i.e. 39.39 percent respondent are working with participation of the family members and 60.60 percent respondent are not working with the participation of family members in the study area.

5.19) Respondents practice to listening radio

The practice to listening radio is entertainment and guide of daily life. It gives the people needful massages and advice. Respondent’s verdict is given in table below.

Table No. 19

Respondents by listening radio

SN	listening radio	No. of respondent	percentage
1	Yes	28	84.85%
2	no	5	15.15%
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 19 as follows:

Figure no.19

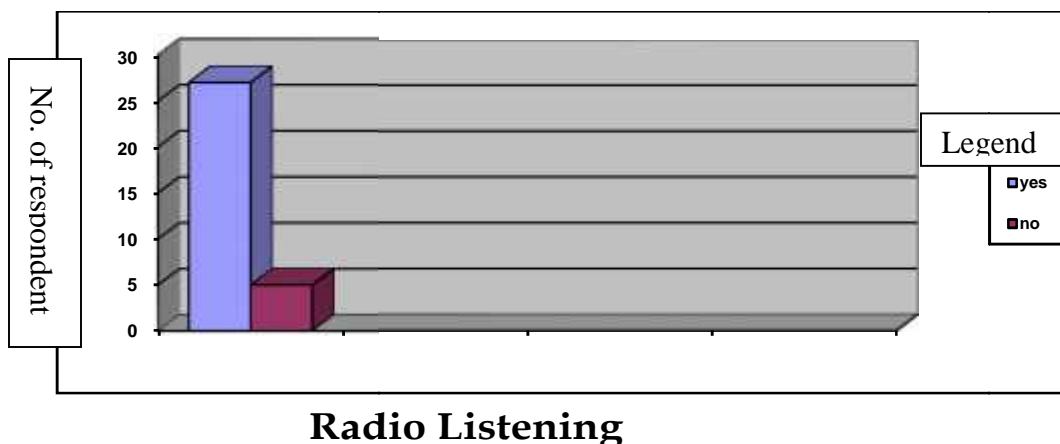


Table No. 19 shows the access of the respondent listening radio programs. Cent percent respondent have access on radio. 84.84 percent respondents have a radio and 15.15 percent respondents don't have access to radio.

5.20) Using mother tongue in daily life

Language is a culture. It plays important role in every society. Many different languages are spoken in Nepal. Likewise, Sarki have own tongue. They use their language in daily life within own society. Respondent's using mother tongue is as under.

Table No. 20

Respondents by using mother tongue in daily life

SN	Mother tongue	No. of respondent	percentage
1	Yes	33	100%
2	No	-	-
	Total	33	100%

Source: Field Survey-2009

It is also demonstrate in figure no 20 as follows:

Figure no.20

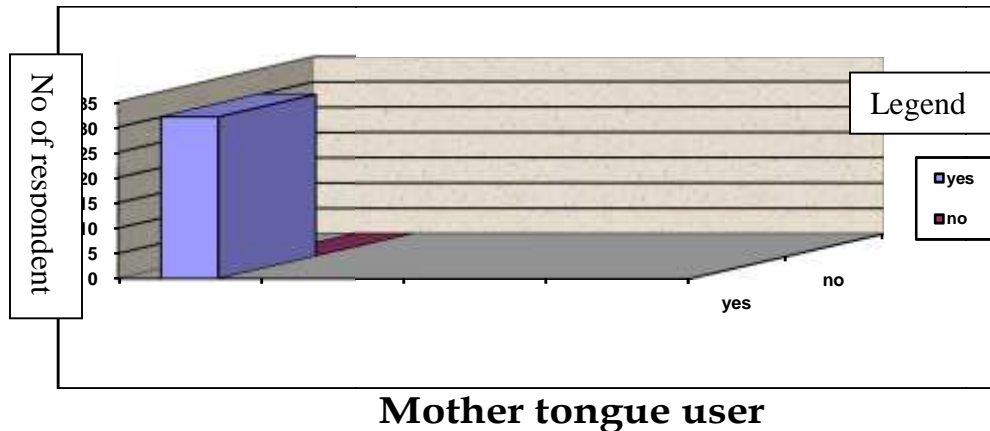


Table No. 20 shows using mother tongue in daily life of the respondents. It was also talk our mother tongue. 100% respondents were found using mother tongue in their daily life.

5.21) What type of educational programs have implemented focusing in your community

It is a fact that Women and men are far from the educational activities in Nepalese society rather than Sarki society are backward from this opportunity that's why respondents were asked educational programs have implemented focusing women in their society. The respondent views are given in the table below.

Table No. 21

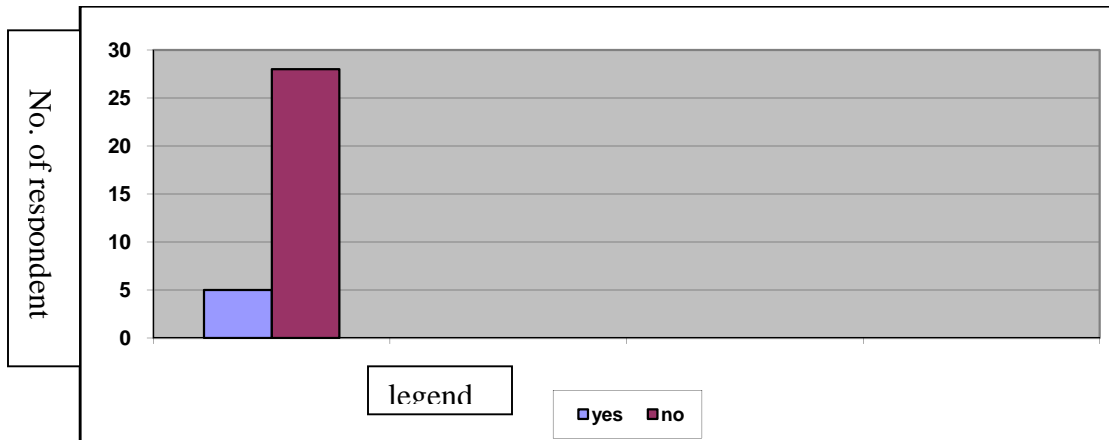
Respondent by educational programs have implemented focusing in your community

SN	Educational programs	No. of respondent	percentage
1	Yes	5	15.15%
2	No	28	84.85%
	total	33	100%

Source: Field Survey-2009

It is also show in figure no 21 as follows:

Figure no.21



Educational programs

Table No. 21 shows the educational programs implemented by focusing community. 84.85 percent respondents were answered don't educational programs implemented by focusing community and 15.15 percent respondents were replied educational programs implement have get opportunity.

5.22) What types of educational works were there during last year.

The educational works represents the educational status of women. Respondents were asked about what types of educational work perform during last year.

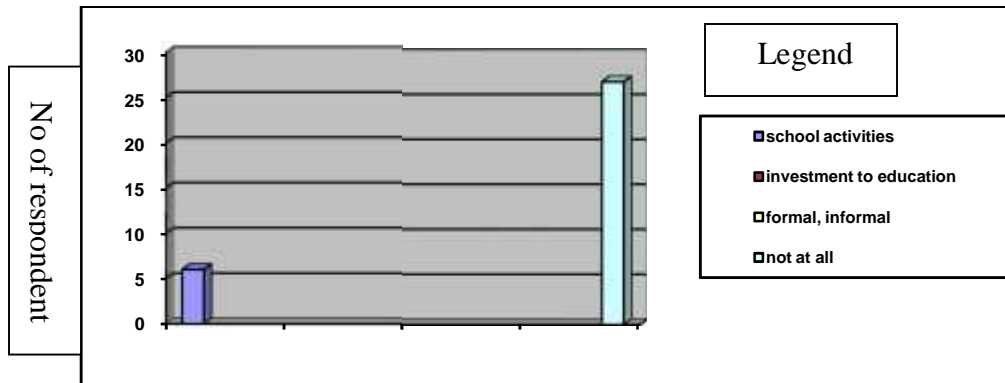
Table No. 22
Respondents by educational works during last year

SN	Educational works	No. of respondent	percentage
1	School activities	6	15.15%
2	Investment to education	-	-
3	Informal and Formal	-	-
4	Not at all	27	84.85%
	Total	33	100%

Source: Field Survey-2009

It is also show in figure no 22 as follows:

Figure no.22



Educational works

Table No. 22 shows educational works of the respondents during last year. 84.85 percent were respondents reply doesn't know educational activities during last year and 15.15 percent respondents reply to house work activities during last year.

5.23) Do you feel that your culture is bound work educational activities.

The culture and educational activities are adhered each other. Education activities occur according to culture. Respondents were asked about cultural is bound to your educational work. Respondent's response is given in table below.

Table No. 23

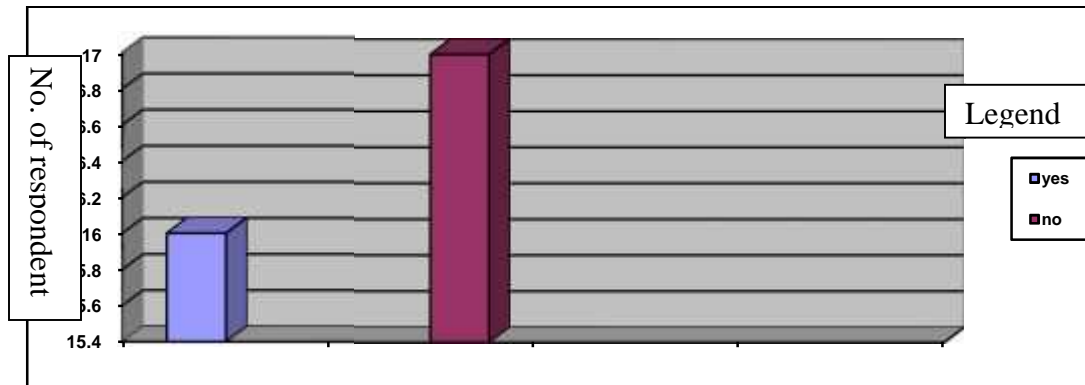
Relation between cultural bound and their educational activities

SN	Cultural bound in work educational activities	No. of respondent	percentage
1	Yes	16	48.48%
2	No	17	51.52%
	Total	33	100%

Source: Field Survey-2009

It is also show in figure no 23 as follows:

Figure no.23



Cultural bound in educational activities

Table No. 23 shows the relation between cultural bound and their educational activities. 48.48 percent respondents were replied that culture is not a bound to their educational activities and 51.52 percent were replied that culture is a bound to their educational activities.

5.24) Participation of Sarkies in the development programs

The educational status of Sarki in Nepal is very low but contribution of Dalit is very miserable. Equal educational participation of Dalit and other caste can give full contribution for the development. The respondent's participations in development programs are mentioned below:

Table No. 24

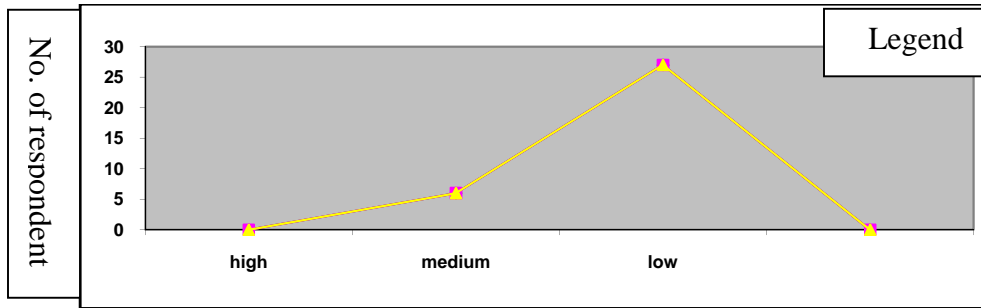
Participation of Sarki's in the development programs

SN	Participation of Sarki's in the development programs	No. of respondent	percentage
1	High	-	-
2	Medium	6	15.15%
3	Low	27	84.85%
	Total	33	100%

Source: Field Survey-2009

It is also show in figure no 24 as follows:

Figure no.24



Development programs

Table No. 24 shows the Participation of Sarki in the development of programs. Zero percent were high Participation of men and women in the development of programs, 15.15percent respondents are medium Participation of program and half percent over respondents of Sarki people low Participation in the development programs.

5.25) Participations in the meeting organized by community

Participations in meeting organized by community address the men and women's leadership skill. Such type of role empowers them in the community. Respondent’s participations in meeting is given below.

Table No. 25

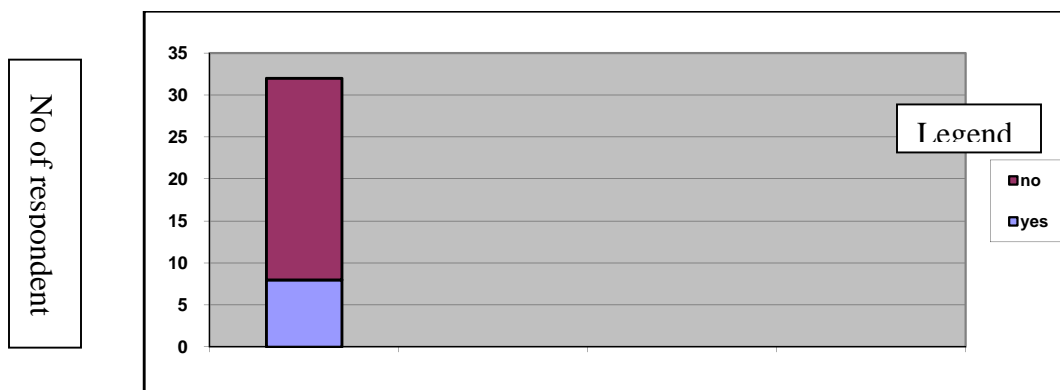
Participation in the meeting organized by community

S	Participate in the meeting	No. of respondent	percentage
1	Yes	3	9.09%
2	No	30	90.91%
	Total	33	100%

Source: Field Survey-2009

It is also show in figure no 25 as follows:

Figure no.25



Participations

Table No.25 shows the access of participate in meeting organized by your community. 90.91 percent of the respondents didn't know participate in meeting organized by the Sarki community and 9.09 percent of the respondents replied that agree with participate in meeting organized by the community.

5.26) Times, got training from different institutions

There are many social institutions working in Nepal; it has different policy different thinking and different work performance socio-educational status for respondent. It is always needed to keep safe from it for the good economic status from institution. The respondents response about times getting from different institutions socio-educational institutions.

Table No. 26
Respondents by times, got training from different institution

SN	Different times, training	No. of respondent	percentage
1	One	2	6.06%
2	Two	-	-
3	Three	-	-
4	Not at all	31	93.94%
	total	33	100%

Source: Field Survey-2009

It is also show in figure no 26 as follows:

Figure no.26

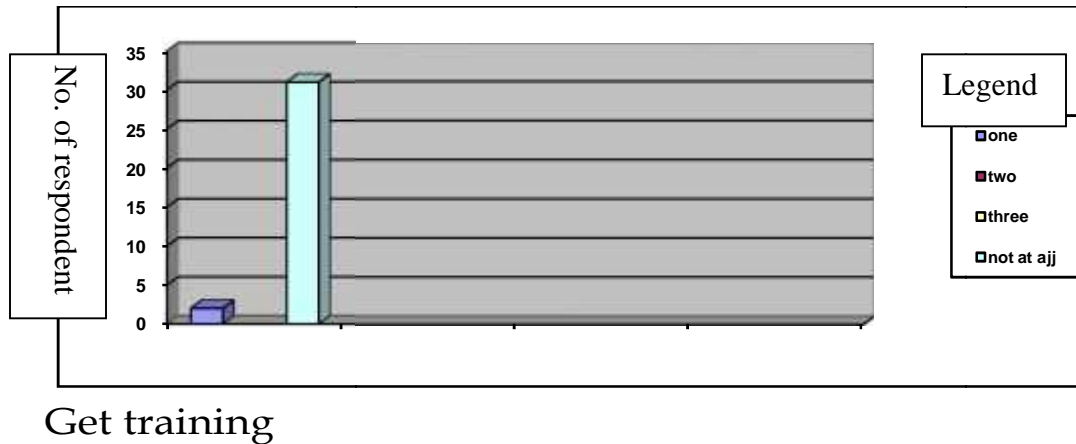


Table No.26 shows times, get training from different institution socio-educational status for men and women. 6.06 percent respondents replied that they get two time training from institutions and 93.94 percent respondents replied they don't know at all.

5.27) Supports provided by the GO\INGO\NGO

The GO\INGO\NGO plays important role to enhance socio-educational status of the people in the society as well as developmental work. The respondents supports provided by the NGO\INGO is mentioned in the table no 27.

Table No. 27

Supports provided by the GO\INGO\NGO

S	supports provided the	No. of respondent	percent age
1	Technical	-	-
2	Financial	-	-
3	Not at all	33	100%
	total	33	100%

Source: Field Survey-2009

It is also show in figure no 27 as follows;

Figure no.27

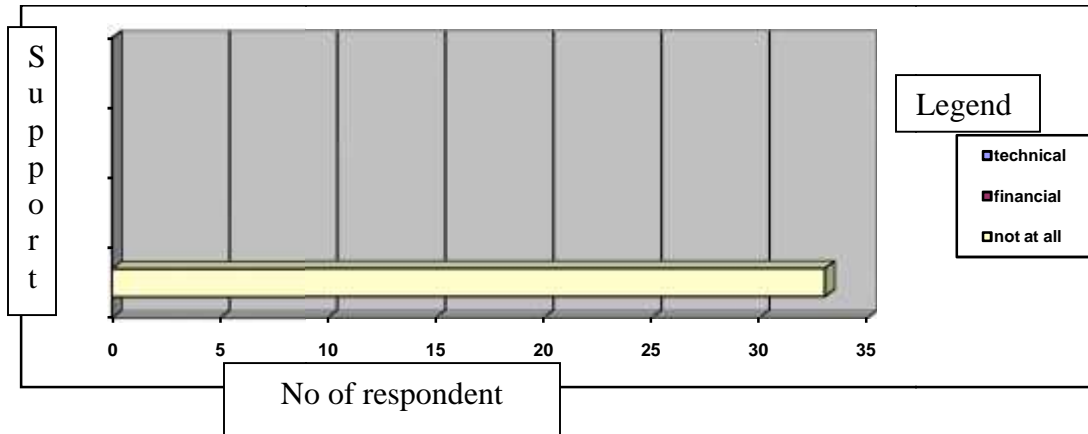


Table No. 27 shows the supports provided by the GO\INGO\NGO. Hundred percent respondents replied that they have not got and not at all supports from GO/NGO/INGO.

5.28) Do you have freedom to work educating activities in your family?

The freedom is the most important in every aspect i.e. in the country, society and in the family. Due to lack of freedom in Nepalese society women are oppressed that's why Freedom is essential to brings changes in the status of women.

Table No. 28

Women freedom to work educating activities

SN	Women freedom	No. of respondent	percentage
1	Yes	7	21.21%
2	No	26	78.79%
	total	33	100%

Source: Field Survey-2009

It is also show in figure no 28 as follows;

Figure no. 28

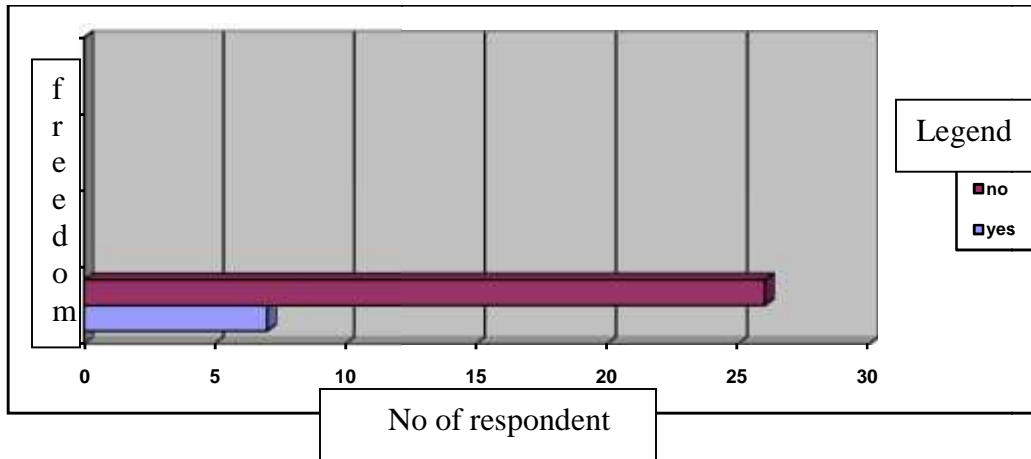


Table No. 28 shows the Women freedom to educating activities in the family. 21.21 percent respondents replied that they got freedom and 78.79 percent respondents replied that they do not have freedom to educating activities.

5.29) Have any suggestion to empower for educational vision.

Suggestion plays important role in our daily life. It gives the way to reform. Respondents were asked about their opinion to empower the own society.

Table No. 29

Respondent's suggestion to empower the education

SN	Suggestion	No of respondent	percentage
1	conduction of awareness activities	4	12.12%
2	Work freedom	5	15.15%
3	Education programs	21	63.64%
4	Don't know	3	9.10%
	Total	33	100%

Source: Field Survey-2009

It is also show in figure no 29 as follows;

Figure no.29

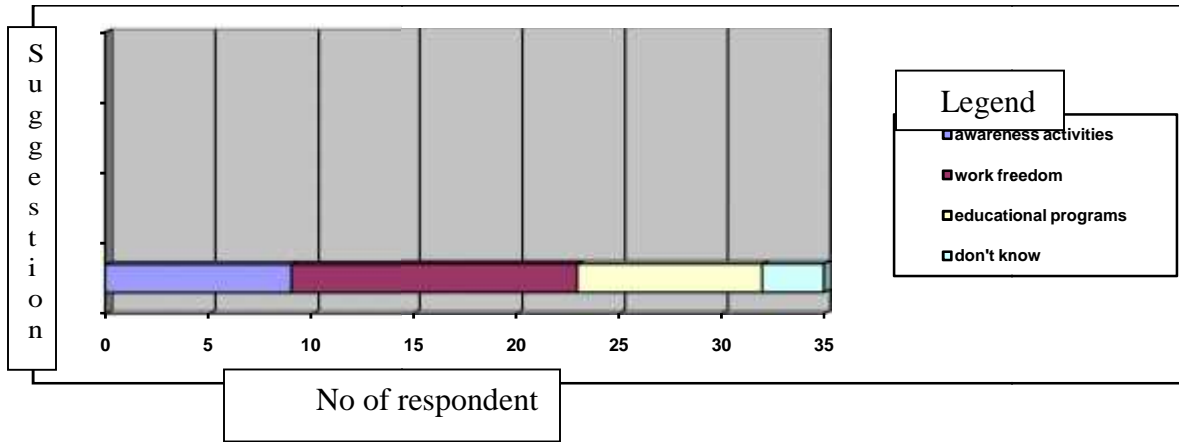


Table No. 27 shows the Respondents suggestions to empower the society. 12.12 Percent respondents were suggested that awareness activities in the community, 15.15 percent respondents suggest conducting work freedom activities, 63.64 percent respondents suggest conducting has been educational programs in the society and 9.10 percent respondents has not know in this programs .

Unit -6

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

This community-based study aiming to explore and analyze the existing education and social-cultural status, religion, and socially impact of education life of Sarki people as well as access of education activities. The education status of Sarki men and women in Karkigaun VDC word no. 6 Jajarkot District. A total of 33 men and women who were at the age of 15 to 60 above and interviewed applying structured questionnaire. This chapter describes the summary of this study.

6.2 The Main Findings of the Study

- 1 The study was conducted in 33 households, among of them 33 Hindu which are socially adjoin group.
- 2 The total population of the study area is 255 and 133 households. Among of them, 133 peoples men and women in the study area.
- 3 33.33% respondents were found of the respondents nuclear family were between husband, wife and unmarried children, (48.48%) of the respondents were joint family and (18.19%) of the family were extended.
- 4 42.42 percent household's family size were 5 to 8 members, 36.36% percent household's family size 1 to 4 members and 21.22% percent household's family size were above 8 members in this study area. All family members were found Hindu.
- 5 social events found 66.67 percent found death, normally birth of 24.25 percent and normally marriage 9.09 percent in this study area.
6. 33 respondents. Regarding the Age distribution of the respondents, Majority (57.58%) of the respondents were between the age of 15 to 45 years, 24.24 percent 45 to 60

- years and 18.18 percent at the age of 60 years above. The study was conducted among the younger minimum age 15 years to maximum 60 years age.
7. The 33 respondent's festivals of hindu in Sarki society of Karki Gaun. They celebrate 100% the Dashain and tihar festival in the study area.
 - 8 In this study was conducted cent percent Hindu.
 - 9 The marital status distribution of the respondents, approximately half percent above (57.57%) of the respondents were married, 24.24% percent were unmarried and 18.19 percent was found unmarried.
 - 10 Majority of the respondents (42.42%) was found illiterate, 33.33 percent respondents were found primary level, 24.25 percent respondents were found secondary and higher level is not.
 - 11 The occupational distribution show of the 33 respondents. 54.54% were respondent's agriculture, 18.18% respondent business and 27.28% respondent housework.
 - 12 The lend ownership distribution of the 33 respondents. Majority of the respondents 18.19%) were found khet 33.33 percent respondent were Bari, 18.18 percent respondents were kharbari and others 30.30 percent respondent were not at all.
 - 13 The educated members of the respondents were distribution. 81.82 percent have not educated members and 18.18 percent people have an educated members for educate generates.
 - 14 head of the family in the study area. 57.58percent head of family was father, 24.24 percent head of family was mother, and 18.18 percent family was brother of the respondent. 50% respondents were found family head in the study area it means Sarki society is also male dominated.
 - 15 The school enrollment of the 33 respondents. The result regarding estimated School enrollment shows that higher proportion of the respondents 63.64 percent

- have not School enrollment and 36.36 percent respondent's have go to the school.
- 16 The general monthly expenditure of the 33 respondents. In this table 81.82 percent had average monthly expenditure ranged below Rs. 1000.00, 6.16 percent respondent's average monthly expenditure ranged Rs.1000.00 to 2000.00 and 2000.00-3000.00 12.12 percent and 5000 above is not respondent's average monthly expenditure ranged of education.
 - 17 The major source of investment of the respondents for earns education. 48.49 percent women investment source agriculture, 24.24 percent women investment sources housewife activities, 6.06 percent women investment sources social service, 12.12 percent women investment sources business and 9.09 percent woman investment sources other activities in the study area.
 - 18 The equal wage with the participation of family members of respondents i.e. 39.39 percent respondents are working with participation of the family members and 60.01 percent respondents are not working with the participation of family members in the study area.
 - 19 The family head's permission for education. 18.18 percent respondents were found to take family head's permission for education and 81.82percent respondents were found going out of permission for education.
 - 20 The working with the participation of family members of respondents i.e. 39.39 percent respondents are working with participation of the family members and 60.61 percent respondents are not working with the participation of family members in the study area.
 - 21 The access of the respondents listening radio programs. Cent percent respondent have access on radio. 84.85 percent respondents have a radio and 15.15 percent respondents don't have access radio.
 - 22 Using mother tongue in daily life of the respondents. It was also talk our mother tongue. 100% respondents were found using mother tongue in their daily life.

- 23 The educational programs have implemented by focusing community. 84.85 percent respondents were answered don't educational programs implemented by focusing community and 15.15 percent respondents were replied educational programs implemented but don't take opportunity.
- 24 Educational work of the respondents during last year. 84.85 percent were Investment reply doesn't knows educational activities during last year and 15.15 percent respondent reply to house work activities during last year.
- 25 The relation between cultural bound and their educational activities. 48.48 percent respondents were replied that culture is not a bound to their educational activities and 51.52 percent were replied that culture is a bound to their educational activities.
- 26 The Participation of Sarki in the development of programs. Zero percent or low Participation were of men and women in the development of programs, 15.15percent respondents are medium Participation of program and 84.85 percent respondents of Sarki people low Participation of programs in the development of programs.
- 27 Shows the access of participate in meeting organized by their community.90.01 percent of the respondent didn't know participate in meeting organized by the Sarki community and 9.09 percent of the respondents replied that agree with participate in meeting organized by the community.
- 28 The times, got training from different institution regarding enhances socio-educational status for men and women. 6.06 percent respondents replied that they get two time training from institutions and 93.94percent respondents replied they don't know at all.

- 29 The supports provided by the GO\INGO\NGO. Hundred percent respondent replied that they got they have not get at all supports from GO/NGO/INGO.
- 30 The Women freedom to educational activities in the family. 21.21 percent respondents replied that they got freedom and 78.79 percent respondents replied that they didn't have freedom to educational activities.
31. The Respondents suggestions to empower the society. 12.12 Percent respondents were suggested that awareness activities in the community, 15.15 percent respondents suggest conducting work freedom activities, 63.64 percent respondents suggest conducting has been educational programs in the society and 9.09 percent respondents has not know in this programs.

6.3 Conclusion

This study has covered very limited areas of educational status of men and women to meet set objectives to identify the existing socio-educational status of men and women of the study area (Jajarkot). The study conducted in Karkigaun VDC ward no 6 Jajarkot district among 33 men and women of Sarkies. It may be concluded that above-mentioned findings, lack of education as knowledge, lack of attitude, and lack practice of economic status of men and women was poor in the study area. It has not well condition about educational status of men and women they are always affected by social, cultural, religion and environment activities. Many people do not have proper sociological knowledge, gender equality concept and social behavior always affected to the educational activities. There is not minimum participation of men and women (Sarkies) organize in different institutional programs and gender equality. Majority respondents have not educational status related source of knowledge cultural feelings and social behavior impact of the role in educational status of men and women. There is very low access in educational thus the weak of economic status of whole community are lack of social culture awareness. Educational status of men and women is weak in this study area because their low participation in the programs, low access of education and dominated from other caste like Brahmin and Chhetri. The Social-cultural, religion and family activities made weak for men and women they don't get fruit of from nation. It is the measurement degree of minimum whole community's educational status is throwing. Educations growth is more evaluated of getting every people but due to lack of proper education programs, educational institutional activities and educational household behavior. Educational status of men and women has always effected social cultural institution. It has don't get education training, educational management and educational practices any institution. It is needed to community people's participation to bring transformation for culture and increase scale people's

access on education programmer addressing the whole Sarkies society. Sarki society has not out from these effect social, cultural, institutional and other caste dominated activities. It brings to awareness and equal wage for especially for Sarki Karkigaun VDC-6 Jajarkot district which are concern them.

6.4 Recommendations

- This community-based study was carried out especially for the academic purpose. It has covered the ten major's aspects of education knowledge, educational attitude and educational practice as well as social support and accessibility on educational status of men and women. Based on the study findings, the following recommendations have been made for improving existing educational knowledge, educational attitude and educational practice on status of Sarkies men and women.
- Educational status should provide by coordinating and mobilizing with all educational related institution or network, introducing primary education training for them through whom awareness raising activities on educational status of men and women could implement at the community level to enhance educational knowledge, educational attitude and educational practice on growth educational status of community.
- Implement the awareness raising programs on educational status of men and women at the community level and center level giving emphasizing social supports from the family member, relatives, friend's and neighbors etc. in which educational status could receive enough social supports from different sources and at the different level.
- Implement socio-educational programs emphasizing of getting educational knowledge and

resource of educational growth. Household educational activities and micro educational institution should be conducted which men and women can be directly benefited to improve educational status for the VDC level.

- All family institution and educational institution i.e. (family, kinship, GO\NGO. Government policy) needs to access and provide educational facilities addressing especially for dominated caste and which don't get educational facilities.
- Trend the educational status of men and women as on primary education activities at the public education system that primary educational programs focusing could implement emphasi-zing for back warded peoples.
- Bring to educational knowledge from different institution and different programs.
- It has mainly important social awareness, participation for programs; gender and caste equality perception and self educational programs institution bring to every for men and women and every community.
- It is also important to be social and cultural awareness in the society.
- Bring to change in Sarki weak feelings of socio-educational behavior.
- Implement growth access of Sarkies people bring to special programs of government for the weak society.

Annex-1

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Annex-2

Questionnaire

**Interview Schedule on
ON EDUCATIONAL STATUS OF SARKIES IN KARKI GAUN
VDC-6 JAJARKOT**

Total members of family:-

Name of the respondent: -

Age: -

Sex: - Male/ female:-

Date:-

Ethnic Group/ caste:-

Address: VDC/Municipality: -

ward no:-

Tole:-

1) family type

Nuclear

Joint

Extended

2) Family size

1- 4	4-8	8 above
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3) What social events occurred in your family during last years

Events	Birth	Death	Marriage	Migration	Divorce

4) Age of respondent

15/45

45/60

60 above

5) Sarki's major festivals

--	--	--	--	--

6) Religion

- Hindu
- Buddhist
- Muslim
- Christian

7) Marital status

- Married
- Unmarried
- Widow

8) Level of education

- Illiterate
- Primary level
- Secondary level
- Higher level (above SLC)

9) Occupation

- Agriculture
- Service
- Business
- Housewife

10) access of land ownership

Land type	khet	bari	kharbari

11) Do you have educated members in your family?

- Yes
- No

12) Who is head of your family?

- Mother
- Father
- Brother

13) Do you have children go to school?

- Yes
- No

14) What is your Monthly expenditure in education?

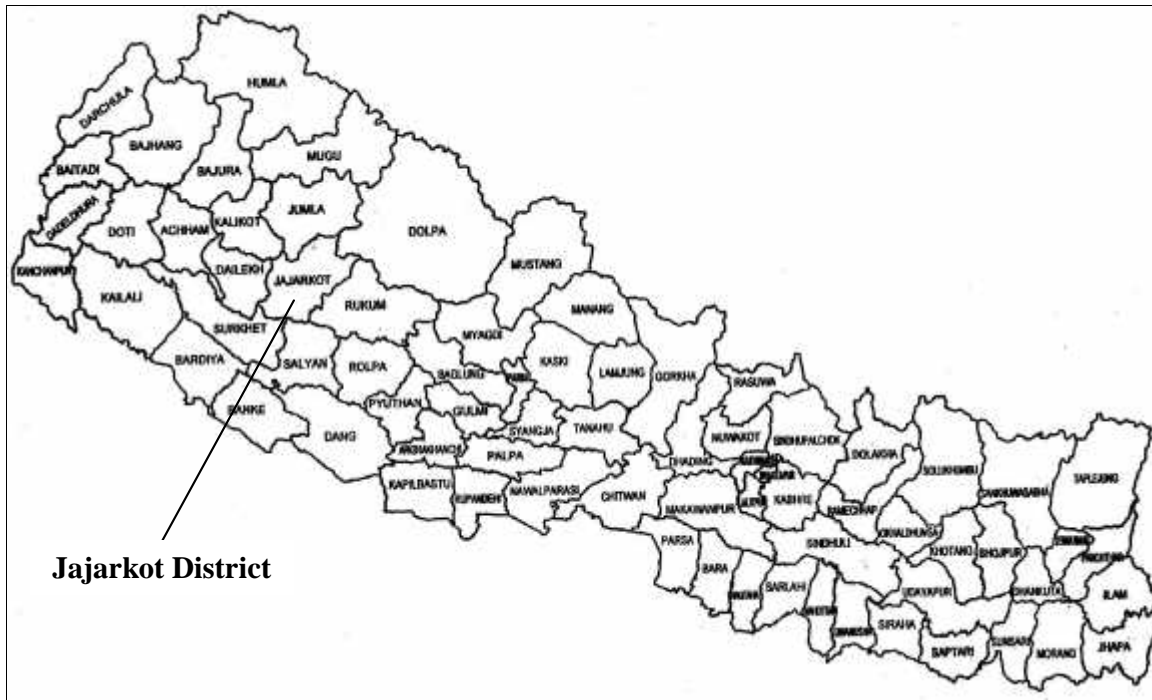
- Below 1000 rupees
- 2000-3000 rupees
- 3000-5000 rupees
- Above 5000

- 15) What is the major source of investment for earning education?
 Housewife
 Agriculture
 Service
 Business
 Other
- 16) Is there equal wage in your society for men and women?
 Yes
 No
- 17) Does your husband or family head permission to get education?
 Yes
 No
- 18) Do you Work with the participation of family members?
 Yes
 No
- 19) Do you have practice to listening radio?
 Yes
 No
- 20) Do you use your mother tongue in daily life?
 Yes
 No
- 21) What type of educational programs have implemented focusing in your community?
 Yes
 No
- 22) What types of educational works are there during last year's period?
 School activities
 Investment to educational
 Formal
 information
- 23) Do you feel that your culture is bound work educational activities?
 Yes
 No

- 24) Participation of Sarki in the development programs is:
- High (if male and female involves in the stages of planning, implementation and benefit sharing)
 - Medium (if only participate in implementation and benefit sharing)
 - Low (if participate in any one of these three stages)
- 25) Did you participate in meeting organized by your community?
- Yes
 - No
- 26) How many times did you get training from educational institution?
- One time
 - Two times
 - Three times
 - No at all
- 27) What type of support is provided by the GO\INGO\NGO?
- education
 - technical
 - financial
 - not at all
- 28) Do you have freedom to work educating activities in your family?
- Yes
 - No
- 29) Do you have any suggestion to empower the male and female in your society?
- conduction of awareness activities
 - Work freedom
 - education program
 - Don't know

Annex-3

Map of Nepal



Annex-4
Map of Jajarkot

Annex-5 Photographs



Taking interview with the respondents in Sarki people



Taking interview with the respondents in Sarki people

