

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a landlocked Himalayan Country in south Asia between two gigantic countries India and China. It is located in between the latitude 26°22' north to 30°27' north and longitude 80°04' East to 88°12' and elevation ranges from 90 to 8,848 meters. The total area of Nepal is 1,47,181 square kilometers. Nepal is divided into five developmental regions, fourteen zones and seventy-five districts. There are 3,915 VDCs and fifty-eight municipalities (CBS, 2002).

Nepal is a country of multiple diversities in term of languages, cultures and religions. The great king Prithivi Narayan Shah rightly remarked, “Nepal is a garden of all castes and kids.” The reality is that all the geographical regions of Nepal inhabited for centuries by the people of different castes and ethnic groups. The nation scenario of mutual assimilation, integration and cohesion has remained as key national character of all castes and ethnic groups of people spread across length and breadth of the country.

Dailekh district is situated in the mid-western Development Region of Nepal. It is one of the five districts of Bheri zone. It is located in between the latitude of 28°35' North to 29°08' North and longitude 81°25' East to 81°53' East and elevation ranges from 544 meters to 4168 meters. The total area of Dailekh districts is 1,502 square kilometers. There are 55 VDCs and one municipality in the district. The total population of the Sarkis is 3,18,989 or 1.40% according to the census of 2058 B.S. Dailekh district has total population of 2,25,201. Among them 6,200 are Sarkis. The population of Sarkis in Dullu VDC is 729 (Dailekh, DDC 2062 B.S.).

Caste system which is the basic foundation of the Hindu society is based on Varna system. Nepalese social structure is based on the Varna system where different caste group and individual interact and into depend upon each other. The caste or Varna system is based on five social classifications. There are: the Brahman (priest), Kshatriya (warrior and administrator), the Vaishya (merchant), the Sudra (labourer) and the untouchable or polluted. In the history of Nepal, the caste system first came into existence during the early Lichchhavi period. The Lichchhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period, Jayasthiti Malla further restructured the caste system that was formulated during the Lichchhavi period. He divided work occupation according to the various castes for the development of the country, the society and the people with this noble thought in mind no one ever did realize the devastating outcome that would later come as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista, 1990).

During the modern period, Prithvi Narayan addressed the nation, “Nepal is a common garden where four caste and thirty-six castes blossom forth”. To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universes has been paraphrased in the code as "Char varna chhattis jat" (four Varna and thirty-six caste). This phrase shows the familiarity of the Nepalese with the Varna model and it's being the main basic of social division. But multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follow:

- Tagadhari → twice born caste (literally thread wearing castes) (Upadhaya Brahman, Rajput, Jaisi Brahman, Chhetries etc.)
- Matawali → Drinking caste (Newar, Gurung , Magar,Rai etc.)

Pani nachalne chhoi
chhitto halnu naparne

È Caste from whom water could not be accepted but whose touch does not require aspergation of water.

Pani nachalne chhoi
chhitto halnu parne

È Untouchable castes (Sarkis, Kami, Damai etc)

(Sharma,1977)

In Nepali social structure, Tagadhari or twice born caste is ranked the highest in the hierarchical order. Below the Tagadhari or twice born caste, the code has accorded place to all Nepal's ethnic groups under the name of the Matawalis, Untouchables caste group is stretched to the lowest rank of all.

Caste organization namely Brahman, Chhetry, Vaishya, Sudra and untouchable castes are included in Nepali society are as follows:

- The upper castes always dominate the lower caste. Upper castes are economically, socially and politically in the comparison to the lower castes.
- Untouchable castes are Sarkis, Damai and Kami etc. To see the inequity of these castes, we need to go thoroughly about the Vedic origin of Varna system.
- As describe in the myths of Hindu religion, the Brahman were divinely created from the mouth, Chhetry from the arm, Vaishya from the waist and Sudra being created from the foot of God Brahman are considered to be lowest as possible .Later on this category of the Varna system took the form of caste system (Parajuli , 2000A.D.).

In caste based society, the social status and occupation are determined by birth for an individual. Lower castes have been providing various services such as smiting, skinning dead cattle, black smiting, carpentry, gold smiting,

and cobbling. Similarly, in return of this service people of high caste have been providing them cash, food and grain. Such relationship can be mutual occupational linkage. According to the Hindu caste hierarchical system, the Brahmins/Chhetries are considered as the people of high caste and of great traditional status. The Sarkis are considered as people of low caste and of little traditional values. According to the Hindu myth Brahman being created from the mouth Lord Brahman is considered as pure and high status. Unlike the Sudras who were created from the legs (the lower part of the body regarded impure), thus Sudras are placed in the lower category in the society. The base of the modern caste system is provided by the previously known as Varna system. Untouchables are ritually unclean. They have low status of them being associated with polluting activities such as skinning dead cattle. This means that none of the clean caste will take food or water from them and will avoid physical contact where possible. They were dominated from the early beginning by the higher castes since the caste system came into existence in Nepal (Caplan, 1972).

Nepal is a garden of many races. Many ethnic groups, religious groups and castes are still underdeveloped and excluded. Sarkis is one of them. The Manu Smriti, the code of Hindu caste states that they were treated as Sudra, low caste because of their neglect of caste rules. The Sarkis are also called Ganghe due to their dirty occupational work. Sarkis fall in the category of Sudra, considered to be lower untouchable and impure in Nepalese society. Brahmins are supposed to be a pure one while Sarkis are called impure. So, they are placed in the category of Dalit. Sarkis have been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

1.2 Statement of the Problem

In Nepal, there are a lot of people facing various problems concerning with socio-economic condition. There are rich and poor, industrials and sweepers. When the group of individual are placed in a class that has not outlined by nature. Social differences would arise the birth of the social stratification which is universal and to be found in every society.

The social economic upliftment of the Sarkis are still lagging behind. They had to serve the higher caste people by doing various kinds of leather works and in return they were given food and money. Due to the modernization, it leads the nation blindly towards globalization. As a result, large industries are replacing the traditional hand-made items of the Sarkis. Today there are various leather products that the Sarkis used to make. Machinery works are economical, smoother and quicker. And people tend to use these machines leaving behind the Sarkis as being good for nothing. Cobbling profession once enough to handle of whole family. Now it is not enough for an individual. The Sarkis do not have much land and have poor economical background. This creates an even large gap between the Sarkis and other high caste people. The caste based discrimination has been eliminated by the Muluki Ain of 1963 A.D. It states that the caste discrimination is a crime. But still the rural areas and villages are not completely aware.

Sarkis are not allowed to go to temples. They are not allowed to share the water from the same well that the higher caste uses. If the well is touched, the water is considered impure. If an untouchable does a work for the high caste household, the meal is given to the lower caste's own plate. If not then the meal is served on a leaf. After the meal leaf is to be disposed away safely so that it may not come in contact with others. At a tea-shop if a lower caste drinks tea he has to clean the cup. But for the higher caste the shopkeeper

himself cleans the cup even though the Sarkis pay equal amount of money the high caste pays for a cup of tea (Caplan, 1972).

Although the Sarkis have numerous problems and difficulties but rapid changes have been among them. There is vast difference between the past and present in the level of their socio-economic condition. They are not economically independent. Now it seems that the older concepts are slowly changing, as people are educated and aware of their surroundings. Lower castes are freely thinking about the domination, exploitation from the higher caste along with all the unfair rules made for them. The government has provided little effort to eliminate this discrimination after the revolution of 1989. The constitution of 1990 says that punishment will be given to those who practice any form of discrimination regarding caste. The Sarkis are struggling against the negligence of the government. In many point of view, the Sarkis of the nation are marginalized which directly affected the overall development of the nation as well.

Social exclusion, discrimination, untouchability and economic status are the major aspects of this study. These problems influence on the social, cultural and economic life of Sarkis. This study has taken same research question which are as follow:-

- a) What is the social and educational status of Sarkis?
- b) What are the occupations of the Sarkis?
- c) How much land do Sarkis occupy?
- d) What are the incomes sources of Sarkis?
- e) How do Sarkis celebrate their feasts and festivals?
- f) What are the rites and rituals of Sarkis?
- g) What are the existing socio-economic problems of Sarkis?

1.3 Objectives of the Study

The general objective is to find out the socio-economic condition of the Sarkis of Dullu VDC. The study of social aspect of Sarkis covers family size, marriage, kingship, education, political participation, health etc. The cultural aspects of the Sarkis are such as festivals, religions, languages etc. The economic condition includes occupation like traditional leather work, agricultural work and landholding position, status of indebtedness, food sufficiency and housing pattern of the Sarkis of Dullu VDC. The specific objectives of the study are as follow:-

- a) To find out the present socio-economic status of Sarkis.
- b) To study the cultural aspects of Sarkis.
- c) To find out the perception of the Sarkis on their present condition and relationship with their neighbouring castes.

1.4 Significance of the Study

This study aims to identify the socio-economic status of the Sarkis of Dullu VDC in Dailekh district. It is very important to study about the Sudras specially Sarkis as they are still being discriminated. They are living a very hard life among the Tagadhari considered to be the highest caste. In Dailekh basically in study area, the Sarkis are one of the marginalized and very backwarded in educational sectors. They are unexplored and hence there is a need of socio-economic study about this caste. Even though the modern law has granted equal rights to every citizens but untouchability and casteism still exists. Thus, the economic and the social life of the Sudras (Sarkis) are in Jeopardy. They live in a very poor life with no respect of the society. Thus, it is very important for the complete elimination of this evil practice. The Government and various NGOs must take the necessary steps towards upliftment and betterment of the society. This study will be helpful to

development experts, policy makes and researcher. INGOs and NGOs who will be interested to know more about them will be benefited. It will be helpful to other researcher who will conduct academic research in coming days. The study has following importance:

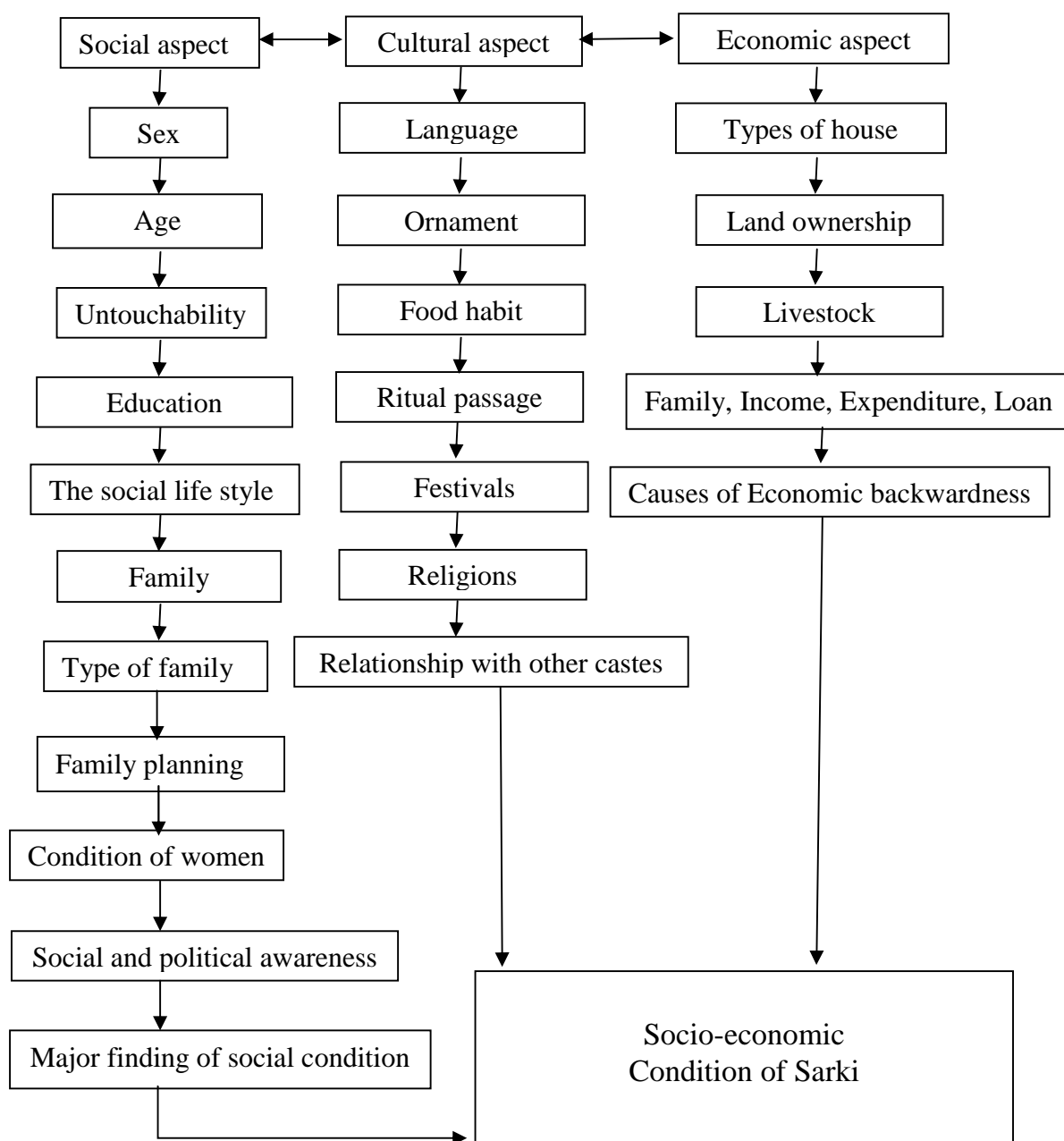
- a) To fulfill the partial need to purse M.A. degree in sociology. I have done this research because this study was known to me.
- b) To make an effort to explore and explain the existing socio-economic status of the Sarkis.
- c) To be helpful theoretically and practically giving more information to the forth coming researchers.
- d) It will be helpful to raise their voices to create awareness among them and attract the attention of the development workers.

1.5 Limitation of the Study

Every social research has some kinds of limitation. The study will be primarily conducted for the requirement for the master degree in sociology. This is an academic work. Time and money are other limitations which put barriers to study in depth. We also face some kinds of difficulties while the respondents will hesitate in replying. Some others who are in excessive poverty, they will expect some kinds of benefits and may lie. Since the researcher being a students and have no previous experiences, may suffer from some methodological weaknesses. Likewise, there are other social and economic criteria's which will be barrier for the study. This small scale study will be generalized which may not equally applicable to the cases of other parts of the country. For the purpose of this study, the Sarkis of Dullu VDC have been studied. The study has not covered the whole condition of Sarkis because of limited time frame. This study focuses mainly on socio-economic aspects of Sarkis including their festivals, marriage system, occupation and economic-condition.

1.6 Conceptual Framework

The conceptual framework has been made to consist of the components such as social aspects, cultural aspect and economic aspect in order to grasp and depict the actual scenario of Socio–Economic Condition of the Sarkis in Dullu VDC. These three components act as the inputs of the model as shown in the flow chart below to achieve the output on socio-economic condition of Sarkis.



Social aspect deals with sex, age, untouchability, education condition, the social life-style, family, structure, type of family, family planning, condition of woman, social and political awareness and major finding of social condition, cultural aspect deals with language, clothing/ornaments, food habit, ritual passage, festivals, religion and relationship with other castes. The third Economic aspect deals with types of house land ownership. Livestock, family income, expenditure and loan are causes of economic backwardness, there can be seen distinct inner relationship among between these aspects. If food sufficiency health, education are adequate, it directly effects in economic condition of the society .If the people could not have occupation, it has effects on socio-economic condition of the society .There are the main indicators to understand the living standards and social upliftment of the society

1.7 Organization of the Study

Organization of the study starts from the introduction chapter, which is followed by chapter two. Chapter one consists of background of the study, statement of the problem, objectives of the study, significance of the study, limitation of the study, conceptual framework and organization of the study. Chapter two consists of some operational definitions, the origin of Hindu castes, review one caste system and the study of Thar and Gotra of Sarki caste. Chapter three consists of rationale of selection of study area, research design, nature and source of data, the universe and sample selection, data collection techniques, data processing and analysis, reliability and validity and ethical consideration and experience. Chapter four includes geographical location, natural resources and social setting. Chapter five consists of history of Sarkis of Dullu VDC, introduction of Sarkis of Dullu VDC, sex, age, untouchability, educational condition, the social life style, family structure, family planning, condition of women, social and political awareness and major finding of social

condition. Chapter six consists of language, clothing and ornament, food habit, ritual passages, festivals, relationship with the other caste and religion. Chapter seven consists of introduction, housing, land ownership, livestock, income, expenditure and loan, and causes of economic backwardness. Chapter eight consists of summary, major findings conclusion and recommendation.

CHAPTER-II

REVIEW OF LITERATURE

2.1 Some Operational Definitions

2.1.1 Social Status

Social status is the social frame and foundation of a person that is defined as where is he/she, what is his/her status of caste/ethnic group. What are his/her socio-economic status as well as cultural background?

Social status can also be defined as, "Relative rank than an individual holds, with attendant rights, duties, and lifestyle, in a social hierarchy based on honour and prestige. Statue is often ascribed on the basis of sex, age, family relationships, and birth, placing one into a particular social group irrespective of ability or accomplishments. Achieved status, on the other hand, is based on educational attainment, occupational choice, marital status, and other factors involving personal effort.

Status groups differ from social classes in being based on considerations of honour and prestige rather than purely economic position. Relative status is a major determinant of people is behaviour toward one another, and competition for status seems to be a prime human motivator" (Britannica Concise Encyclopedia, 2006).

Social status is the "Standing the honour or prestige attached to one's position in society. Note the social status is influenced by social position.

In modern societies, occupation is usually thought of as the main dimension of status, but even in modern societies other memberships or affiliations (such as ethnic group, religion, gender, voluntary associations, fandom, hobby, can have an influence. A doctor will have higher status than a factory worker, for instance, but in some societies a white protestant doctor will

have higher status than an immigrant doctor of minority religion. In pre-modern societies, status differentiation is widely varied. In some cases it can be quite rigid and class based, such as with the Indian caste system.

In other cases, status exists without class or informally, as is true with some Hunter-Gatherer societies such as the Khoisan, and some Indigenous Australian societies. In these cases, status is limited to specific personal relationships. For example, a Kung man is expected to take his mother-in-law (his wife's mother) quite seriously; the mother-in-law has no 'Status' over anyone but son-in-law and only then in certain contexts. All societies have a form of social status.

Status is a key idea in social stratification. Marx Weber distinguishes status from social class, but some contemporary empirical sociologists fuse the two ideas into social. Economic status or SEC, usually operationalized as a simple index of income, education and occupation prestige.

Status inconsistency is a situation when an individual's social positions have both positive and negative influences on his social status. For example, a teacher has a positive societal image (respect, prestige) which increases his status but may earn little money, which simultaneously decreases his status. A drug dealer, on the other hand, may have low social position but high income.

Statuses based on inborn characteristics, such as gender, are called ascribed statuses, while statuses that individuals gained through their own efforts are called achieved statuses. Certain behaviours carry social stigmas that can affect status (Michael M. and Bottom A.D, 2004)

2.1.2 Economic Status

Economic status is the economic frame and foundation of a person, which defines his/her economic condition and composition to the society he/she belongs to.

In assessing socio-economic status, and more particularly economic status, measuring variables other than household income may be useful, for example assets such as inherited wealth, savings, employment benefits, or ownership of homes or motor vehicles. While income represents a flow of resources over some period of time, wealth captures the stock of assets at a given point in time, and thus economic resources. Wealth is a source of economic security providing an index of a household's ability to meet emergencies or absorb economic shocks such as unemployment. However the importance of wealth as a source of economic security may vary among societies (e.g. the vast majority of people in Sweden have relatively little wealth, but the social welfare system provides the resources to absorb economic shocks). Income and wealth are positively correlated, but they are not interchangeable, as shown by the example of an elderly person with a modest fixed income but substantial accumulated wealth (Judith S., 2002)

2.1.3 Socio-economic Status

Socio-economic status is an overall rank based on characteristics such as education, income and occupation, used to describe people's position, used to describe people's position in stratification system (Lawman N., 2004)

Socio-economic status is any measure which attempts to classify individuals, families or households in terms of indicators such as occupation, income and education. One of the first major uses of socio-economic status can be found in the social class measures introduced by British Registrar-General in 1911 (Marshall G., 2004).

A family's socio-economic status is based on family income, parental education level, parental occupation and social status in the community (such as contact with in the community, group, association and the community is perception of the family) (Demares, E.J. and et al. 1993).

2.2 The Origin of Hindu Castes

There basically were only two categories (types, groups, castes) of people at the beginning of civilization -- locals (Vaishya belonging to Visha or a tribe) and non-locals (Shudra or outsiders, i.e. not belonging to the tribe which also included the latest arrivals from outside).

As the tribal living (living in groups or tribes in stead of wandering nomadically) became more common and established and the number of Vaishya (people in a tribe) grew larger, there was a need to bring some harmony in the society (tribe). Note that people originally, in newly formed tribes, probably had been trying to do everything by themselves, at the individual level, and things had become quite hectic and chaotic growing food, doing business, fighting the enemy (other tribes and nomads), and so on.

Thus, Vaishya started dividing responsibility (tasks) in the society, especially in matters of leadership of the tribe, and compilation and transmission of knowledge or Veda. For example, they wanted a special person, able to lead them properly during fights etc. Similarly, because the volume of information available to them was increasing continuously and becoming cumbersome to manage, they wanted to assign the responsibility of compiling and transmitting knowledge (along with the rituals associated with it) to a bright and well-trained person.

For their leadership, Vaishya would elect a Kshatriya (chief of the tribe). About the Veda or knowledge, they started sending their bright young people to learn the Veda (taking many years to master it) and called them brahmin. A brahmin also would deal with the knowledge about Brahman / God and religious rites. Note that these positions / titles of brahmin and kshatriya were not meant to be passed onto the next generations (or on hereditary basis within the family). These choices were available to anyone in the Visha, according to the karma (work needed to be done) and the qualification (person's guna).

Thus, the remaining work in a Visha (i.e. after assigning the leadership duties to kshatriya and Veda work to a brahmin) – e.g. agriculture, carpentry, trading, leather work etc. – was done by the rest of the people (Vaishya). Note that, if the need arose, a brahmin or the kshatriya would also engage in doing all other jobs (agriculture, leather work etc.).

In addition, the non-locals (or Shudra), being new to the tribe -- like modern day immigrants- would also help (provide service or seva to) the locals (Vaishya etc.) in doing their work.

This is the origin of castes (professional categories) or Varnas: Vaishya, Shudra, Kshatriya and Brahmin. And the system of tasks assigned thus (as explained in the above) is called the caste system or Hindu caste system.

Finally, it is clear that various vocations (Varnas or castes) arose primarily from personal and societal needs and had little to do with heredity or birth (Sharma, 2006).

2.3 Review on Caste System

Nepali social structure where caste system is the basic social-foundation of our society. Dor Bahadur Bista explains how the caste system came into existence in Nepali Society. He states that before 13th century Bahun migrated from the North East of India by carrying Hindi culture with them when the Muslims and Hindus invaded India. It was acculturated by other ethnic group. At the end of the Lichchhabi period Shankaracharya was able to convince to the Nepali king, Shivadev to have Brahmans appointed with exclusive privileges to act as a priest at the Pashupatinath temple in Kathmandu which gave them high ritual status at the political level and they were endowed with land grants. They were economically independent and had the super power with their ritual practices attracting other ruling elites. Both the ruling elites and Bahun then started to dominate the minority people with joint effort; only

the Bahun and the Pani-Nachalne, the untouchable rigorously maintained caste within Kathmandu valley. The poor lower castes, Sudra was dependent on them for their livelihood. Vaishya or Sudra saw no benefit in becoming the part of the caste system and none others were willing to accept the position of untouchables. However, recently the people of Kathmandu valley do not treat most of the occupational classes as untouchables. The increase in invest in construction projects and the development of industrial infrastructure has created more job for the lower castes, which is slowly decreasing their economic dependence on the higher caste. Some Sarkis blame their fate for being an untouchable are far behind from taking a first stem opposing this social stigma. Professor Bista states that development of Nepal is only possible when Hindu caste system is set absolutely free of its fatalistic tendencies. He concludes fatalism and development are mainly responsible for the underdevelopment status of Nepal in modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are especially found to be rising along the hilly regions and living near the Tagadhari (Bista, 1990)

Modhnath Prasad in his article named "Jatpat Ra Chuwachhut Pratha" that is printed in *Chapama-dalit*, 2001 page 87-98" describes the caste and the untouchability system as a classical context which took place thousands of years back in India, Nepal and in some neighbouring countries. So, Indian and Nepali societies are being in rarity in practice in other countries in the world. In his article he states that the Varna system, caste imitative society, all people were equal. After this primitive period, Varna system rooted in the society said Balmiki Ramayan. On the basis of caste and rank which shows Varna system was not followed during that primitive period of time. But later in Tretayug after satyayug, Chhetri started meditating like Brahamans making no difference between Brahman and Chhetri to Manu and other Rishies. So they divided the society in four Varna system which was not seen anywhere except in the North

India as said in the Linga Puran. This is controversial matter whether Satyayug and Tretayug are hypothetical or not. The performance of the Hindu religion is itself from the Vedic religion. In the Vedic society equality was among various groups of people. The Aryans used to sing a song reflecting the quality that once prevailed in Nepali society. Rigveda started four Varna as the mouth, hand, waist, foot of God Brahma were Brahman, Chhetri, Vaishya and Sudra respectively. Around before Christ 1200, the society was divided into four Varna based on the labour division categorizing as the intellectual and religion-political, the economic and labour sector. These jobs were particularly defined for Brahman, Chhetri, Vaishya and Sudra respectively. Some scholar assume that previously Varna was used to describe the complexion of the people which shows Vedic Aryans as white and Indian inhabitant pre Aryan as black, yellowish, red but later on Varna took the meaning of labour division instead of colour. Previously people used to work according to their qualification that mean lower caste people when qualified could do the upper class work and get the same higher status. This system not only prevailed during the Vedic period but was also seen during the Smiriti-Period and Pural kal. In Mahabharata period it is said that this Varna equality and degree was achieved by people irrespective of their caste. Brahma-puran says that even Sudra could hold the position of Brahman if they studied the Veda and Shashtra and had a cultural Charactenstic. They were degraded from their caste and placed in the caste of Sudra. It was mentioned in the Bhagwat Geeta. There were examples of Rishes who were born from a low-grade family and holding higher ranks among others like Bishwamitra. The Manu states that Brahmans who practise animal hoarding, trading, slavery in the interest of their livelihood should behave as Sudra. In the history of Nepal, example of this type of caste degrading and uplifting are seen quite often. These were also written in the ancient texts.

Prayag Raj Sharma has stratified Nepalese model caste system in hierarchical order and social mobility of untouchables. He states that the

Tagadhari Matawali and Paninachalne Nepalese are ranked along an axiom of purity and pollution. The Paninachalne untouchable Sarkis are associated with specific traditional occupations. Above mentioned description is confined in the national legal code of 1910, which is a very good description of the Muluki Ain that discriminated Nepalese on the basis of caste (Sharma, 1977)

The caste and the untouchability system as a classical content which took place thousands back in Nepal and some neighbouring countries. So, Nepali and Indian Societies are being affected by caste and untouchability system which is rarely in practice in other countries in the world. The Varna system, caste and touchability are originally from India. In the primitive period the Varna system got rooted in the society, said Balmiki Ramayan (Prasit, 2001)

The most shocking practice of untouchability in Nepal that prevails in Dalit community is spreading in the inner parts of Nepal. Even in their community someone classifies as a higher caste Dalit and others as the lower caste. Then, they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being explored they failed to make direct approach in this regard to the higher caste people. Corruptions that is largely spreaded in the name of Dalit. In the name of various Dalit programs, large number of budget was brought and people from the minister level to the offices were indulging lavishly in corruptions. (Bhattachan, 2001)

The Sarkis did not have any idea about their ancestors, when and how they settled there. They do not have any answers to questions like what does the Sarkis caste main? Why are they placed in this category? Why do people behave inhuman towards these castes? Sarkis population is very small compared to other castes. Modernization and urbanization are changing then traditional living system and nowadays they prefer to live in a nuclear family than in a joint family. Their traditional occupation is shoes making and other leather works. (Silwal, 2001)

2.4 The Study of Thar and Gotra of Sarki Caste

Dulal, Koka, Bisunke, Srimali, Ramtel, Purkuti, Basel, Mungrati, Bogati, Surkheti, Uperkuti, Tolangi, Surdas, Malbul, Koirala, Bandele, Nepali, Bailkoti. Limwar. KC, Pahele, Gtame, Bhurtel etc are the Thar and Gotra of Sarkis which have been described in the research entitled- "Socio-economic and Cultural Change of Sarkis of Gothata VDC, 2001" by Binod Silwal. Dulalthar is the superior among the Sarkis Thar.

Thar is accepted and originated according to various causes such as specialties of different places, works, and family background etc. People who do copper works are called Tamrakar. In the similar way the people who complete their master's degree are called Acharaya. The generations of Janga Bahadur Rana are called J.B.R. and those who lived at Gorkha were called Gorkhali.

In the Hindu religious text, Manu was originated through God Brahma and through Manu the human generation flourished. The specific sectors of the Manu generation are the Rishi-Muni and the Gotras. They are the names given to the families of these Rishi-munis. For example Bharduwaz Rishi's generation is called the Bharduwaz Gotra. Similarli of Gargkasi, Khasika, Dhananjaya, Atri, Basistha are other Rishi-muni and their families took their name as Gotra.

The Thar of Sarkis are Nepali, Ramtel, Bogati, Dulal, Basel, Achchhami, Uperkoti, Mangranti, Shrimali, Roka, Surkheti, Bayalkoti, Gotame, Kuwar, Koirala, Bhusal and Bhurtel (Gautam, 1994).

CHAPTER-III

RESEARCH METHODOLOGY

This chapter includes various details about the process through which this research was conducted. That is to say, it deals with the discussion of research design, nature and sources of data, the universe and sample selection, data collection techniques and data processing and analysis. Data collection techniques include interview schedule, observation, questionnaire and group-discussion.

3.1 Rationale of Selection of the Study Area

Eventhough the population of Sarkis, does not count much. Small communities of Sarkis inhabit in various places. In the context of Nepal, the total population out of this the population of Sarkis living in Dailekh district comes around to be 6200 (CBS, 2002). Among those communities this research focuses mainly on Dullu Village Development Committee of the Dailekh district.

The main reasons for the selection of this study area are as follows:

1. So far no one has done any research about Sarki's socio-economic conditions of this particular area.
2. The Sarkis of this area are far behind in various field may it be the political or the educational field and many more. Even though Dullu is a remote area of Nepal. So, Sarkis living there are facing heavy discrimination day by day.
3. Researcher has keen interest about the Sarki caste as long as the place is very convenient to collect data and VDC member are very co-operative and supportive.

3.2 Research Design

This study is based on the descriptive and analytical research design. The researcher applied the descriptive and analytical research design to proceed the study of the Sarkis of Dullu VDC, Dailekh.

3.3 Nature and Source of Data

This research is based on primary and secondary data. The primary data are collected from the field work through questionnaire, interview schedule, Observation, group discussion. The primary data are collected through the personal contact with the members of Sarkis community. The secondary data are obtained from different related research reports, journals, newspapers, office research and library.

3.4 The Universe and Sample Selection

One hundred thirty households of the Sarkis of Dullu VDC is the universe from which 39 households (30% of universe) are selected as the sample through simple random sampling. First of all, the researcher writes the names of the households on a separate slip and put them in a container. Then, the researcher stirs it so that they can be mixed randomly. Then, the researcher picks them out one by one without looking until the number of sample size is fulfilled.

3.5 Data Collection Techniques

In this study different following techniques were applied to collect the primary data:

Interview schedule: Interview was applied to obtain more information about educational condition, occupation, income source and socio-cultural condition of the study area.

Observation: The observation was applied to get relevant information for the study. Both the participant and non-participant method were applied while accomplishing observation.

Questionnaire: Questionnaires were used to generate basic data from the household taken under the research to carry out the objectives of the study. It was designed to generate both qualitative as well as quantitative information from the respondents. It was devised to know the socio-economic status of the respondents like family size, occupation, household income, expenditure and loan, and other general information about cultural condition. A comprehensive questionnaire was a comprehensive questionnaire was prepared with the consultation of the thesis supervisor. The information through the questionnaire was gathered by the researcher.

Group Discussion: Selected Sarkis of the study area were requested and taken to participate in the focus group discussion. Several questions were asked to know about their socio-economic and cultural condition.

3.6 Data Processing and Analysis

After the research the collected data were tabulated by using simple statistical tools. Simple tables, Bar-diagrams, pie-charts etc. are used to make the study meaningful. The interpretations of the finding are made qualitative and descriptive in the basis of analysis.

3.7 Reliability and Validity

Simple random sampling had been adopted in this study. The data which were collected are dependent under the fact. Facts describe the tangible things. In other words, facts measure anything that actually exists. Researcher has followed interview which were conducted with predetermined list of questions that will be posed to the respondents. Reliability thus exists because the interviewer can not change the structure or order of the questions from respondents to respondents. It is face to face or direct interviews where can adopt the question as necessary and clearly. Social research is based on the collection of various data. Thus data collection is the most important activity. By obtaining data in this way the reliability and validity of data can be assured at a great extent. Much information has been collected by systematic way. Researcher has crosschecked the information and data that were collected from primary sources.

3.8 Ethical Consideration and Experience

During the data collection the researcher had maintained close relationship, good communication and responsive nature with the respondents. The researcher had not under pressure during the collection of required data. All day during data collection period, researcher had considered and given importance to the respondents' time and condition. In researcher experience, the Sarkis people are very friendly and open-hearted. They do not have hesitation when giving the answer of question provided by the researcher. All data were collected in a convenient way, as researcher was very much cautious about the respondent's socio-cultural norms and values. Sometime they felt inconvenient to say about their very personal feelings.

CHAPTER- IV

INTRODUCTION OF THE STUDY AREA

This chapter deals with geographical location, social demography and natural resources of Dullu VDC.

4.1 Geographical Location

Dullu VDC is one of the fifty-five VDCs of Dailekh district. Gamoudi and Chhiudi Pusakot are to its east, Rawatkot & Badalamji are to its north and paduka VDC is to its west. It's situated 4 Kosh far from the headquarter Dailekh Bazzar. It's situated in the height of 4500 feet from the sea level (Dailekh, DDC, 2062 B.S.).

4.2 Natural Resources

The natural resources of Dullu VDC has been dealt as in the term of following-

4.2.1 Land

People living in this VDC are mostly dependent on the agriculture. The VDC is full of villages with assets of very hard working people, productive land. People plant orange and pear trees here. It is a famous area for oranges. Growing oranges are sent to Dailekh Bazzar, Surkhet Bazzar as well as other places.

4.2.2 Water

Small streams are situated there which are very beneficial in irrigation system basically for wheat and paddy crops. People drink water and wash their clothes in taps. Some goes to small streams to wash clothes and have a bath.

That's to say there is lack of drinking water in some villages of this VDC because some people bring water from far.

4.2.3 Forest

Dullu VDC is famous for biological diversity in the considerable level having types of flowers, fruits and both wild and domestic animals. To the north of this VDC there is a dense forest full of Sal and Pine trees. To its south there is a thick forest also.

4.2.4 Developmental Infrastructures

Dullu VDC is also one of the leading VDC in the development sector among 55 VDCs in Dailekh. It has been now improving every sector of development infrastructures in much better way comparing to the past few decades. There are 5 government schools among them 3 are primary, one is lower secondary and one is secondary. There are three boarding schools and one private campus. There is a road passing through this VDC. This road has made many convenient for passing commodities. The road is accelerating the socio-economic development of Dullu VDC. There is a health post. Some medicals are also there.

4.3 Social Setting

4.3.1 Caste and Ethnicity

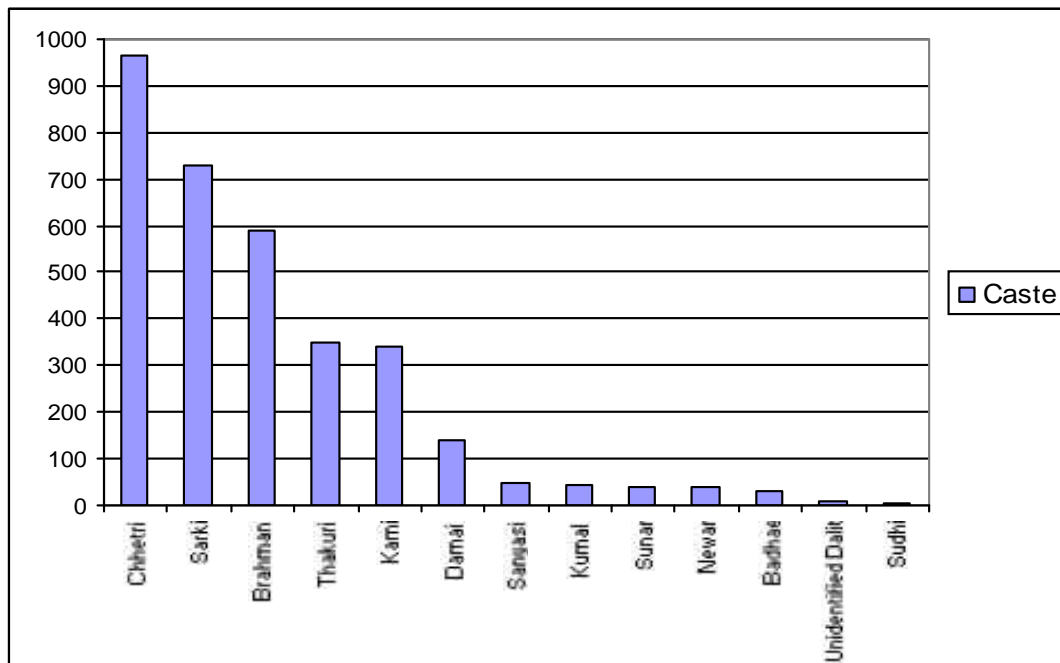
Dullu VDC has a very diverse population of various ethnic backgrounds. The main castes of this VDC are shown in this table.

Table No.1
Caste Division of the Sarkis of Dullu VDC

Caste	Number of Caste	Percentage
Chhetri	967	28.95
Sarki	729	21.83
Brahman	588	17.60
Thakuri	348	10.42
Kami	341	10.21
Damai	141	4.22
Sanyasi	47	1.41
Kumal	44	1.32
Sunar	39	1.17
Newar	38	1.14
Badhae	29	0.87
Unidentified Dalit	8	0.24
Sudhi	6	0.18
Others	15	0.44
Total	3340	100

Source: Field Survey, 2008

Figure No.1



The above table and bar-diagram clearly show that 28.95% are Chhetri while as 21.83% are Sarki. 17.60% are Brahman and 10.42% are Thakuri. Similarly, 10.21% are Kami and 4.22% are Damai. 1.41% are Sanyasi and 1.32% are Kumal. 1.17% are Sunar and 1.14% are Newar. 0.87% are Badhae and 0.24% are unidentified Dalits. 0.18% are Sudhi and 0.44 are others. What can be seen from this description is that Chhetri, Brahman and Dalits have high population than ethnic people.

4.3.2 Population of Sarkis of Dullu VDC

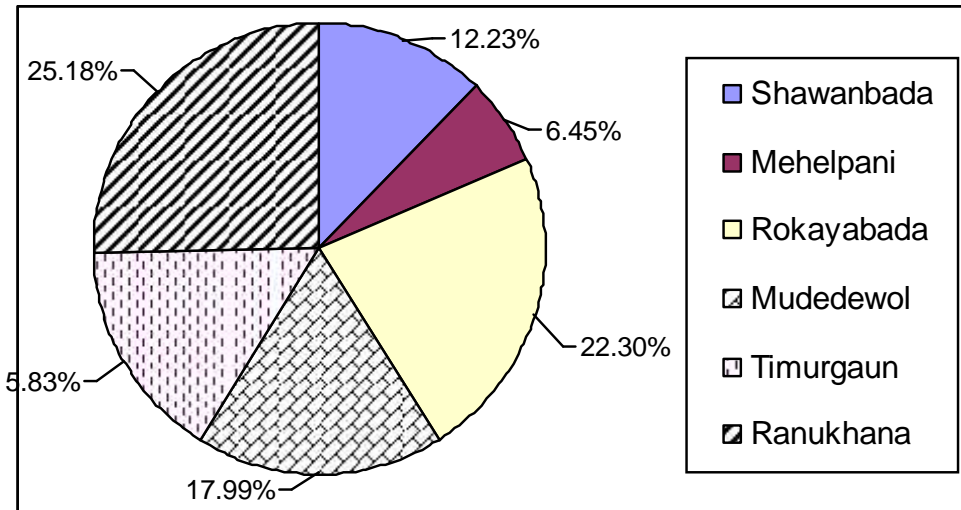
Out of the total population of various caste groups, Sarkis rank in 2nd (21.83%). This shows Sarkis population is very high in the comparison to others. The population of Sarkis according to ward is given here-

Table No.2
Distribution of Households No. in VDC's ward

Ward No.	Village	Household No.	Percentage
1	Shawanbada	17	12.23
3	Mehelpani	9	6.47
5	Rokayabada	31	22.30
6	Mudedewol	25	17.99
7	Timurgaun	22	15.83
8	Ranukhana	35	25.18
Total		139	100

Source: Field Survey, 2008

Figure No.2



Out of total households, 17 live in Shawanbada which is 12.23%. Likewise, 9 households live in Mehelpani which is 6.47%. 31 households live in Rokayabada which is 22.30%, 25 households live in Mudedewal which is 17.99%. 22 house holds live in Timurgaun which is 15.83% and 35 households live in Ranukhana which is 25.18%.

CHAPTER-V

SOCIAL CONDITION OF SARKIS

Society is understood in terms of network of social interaction and interconnection. In any interaction situation we can not expect anyone to respond to the stimulus in the same manner. Because everyone has his own separate identity which is already there even before entering the social situation. Thus, every one enters a social situation with an identity. This identity refers to his position or status.

5.1 History of Sarkis of Dullu VDC

According to key informants, the Sarkis of Dullu VDC does not have strong facts about their ancestral history. Some of them claimed that the Sarkis of Mudedewal (ward no.6) are the local Sarki is of this VDC. According to key informant, once 8 local persons were sitting around the fire in the 'Dewal', the dewal fell down and all died except one. All the Sarkis are the generation of him. According to key informants, the Sarkis of Timurgaun (ward no. 7) migrated here from the east of Nepal. Likewise, the Sarkis of Rokayabada (ward no.5), Mehelpani (ward no.3), Shawanwada (ward no.1) and Ranukhana (ward no.8) migrated here from Rapa of Achham district.

5.2 Introduction of Sarkis of Dullu VDC

The total population of the Sarkis was 3,18,989 or 1.40% out of the total population of Nepal according to the census of 2058 B.S. Dailekh district has total population of 225,201. Among them 6200 are Sarkis. The total population of Sarkis in Dullu VDC is 729. The Sarkis possesses a strong hold of the Nepalese socio-cultural status among the various castes. They are the group of people considered as untouchables and faced constant discrimination

from the society. Although this belief of caste system is slowly declining people do practice in inner villages of Nepal. There are private organizations providing support to the Sarkis in the context of untouchables.

5.3 Sex

An individual's sex is highly visible physiological fact. It appears at birth and remains fixed for life. Individuals are born as either males or females and remains so for life. This sex difference is taken as one of the bases of ascribing status to the individuals. Some of the achieved statuses are influenced by this factor of sex. It's wrong to assume that the male-female division of statuses is mainly based on inherent traits of men and women. Sex is a fundamental biological characteristic. Some of the achieved statuses are influenced by this factor of sex.

Table No. 3
Distribution of Sarkis by Sex

Sex	Population	Percentage
Female	99	46.70
Male	113	53.30
Total	212	100

Source: Field Survey, 2008

The study had taken Sarkis population along with the sex composition of the Sarkis of the study area. The Sarkis population by sex is shown in the table no. 3.

As shown in the "Table no. 3" total population of study was 212 having 99 female and 113 male. The abovementioned data clarifies that there were more male than female in the study area which is different than national scenario. According to the data 46.70% are female and 53.30% are male.

5.4 Age

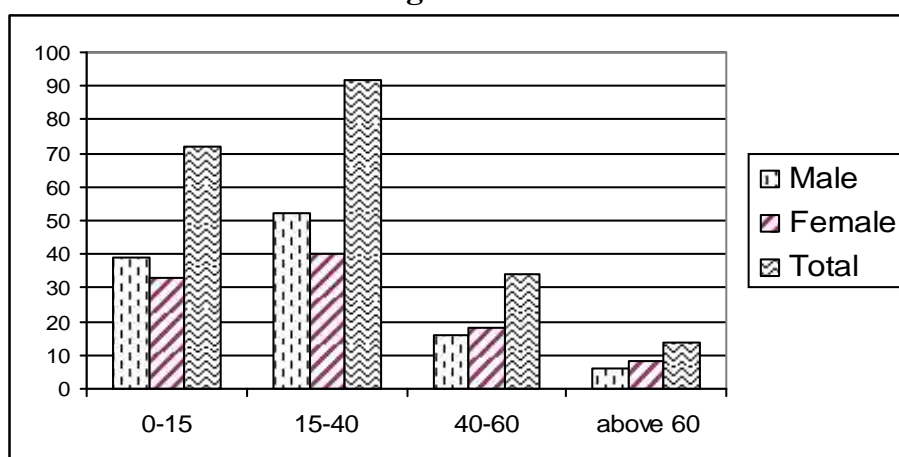
All societies recognize differences in the statuses and roles related to age. Like sex, it is define and highly visible physiological fact. Unlike sex, age can not give rise to permanent life time statuses. Age represents not static but a steadily changing condition. The age relationship between given persons, that is, between father and son, younger brother and elder brother etc. remains fixed throughout life.

Table No.4
Distribution of Population of Sarkis by Age

Age	Male	Female	Total	Percentage
0-15	39	33	72	33.96
15-40	52	40	92	43.40
40-60	16	18	34	16.04
above 60	6	8	14	6.60
Total	113	99	212	100

Source: Field Survey, 2008

Figure No.3



The Sarkis population is divided into age groups. It is classified into 4 groups as 0-15, 15-40, 40-60 and more than 60 years which can be also in the table no. 4 and figure no.3.

The above table and bar-diagram clarify that the population of age group 0-15 is 33.96%, 15-40 is 43.40%, 40-60 is 16.04% and above 60 is 6.60%.

Table No.5
Distribution of Discrimination Place

Location	Respondents	Ranking
House	32	A
Ten shop	7	B
public place	-	
School	-	
Hospital	-	
Total	39	

Source: Field Survey, 2008

Day by day, people are being educated and more aware of their surroundings. Thus, the feeling of untouchability is being slowly removed. The above table shows that the first main discriminating place is house according to 32 respondents out of 39. House is ranked down 'A'. The down castes people are not allowed to enter into the house of the upper class people. They are totally forbidden to touch water and other items of food. Likewise, the second main discriminating place is tea-shop. Out of 39 respondents, 7 say that the tea-shop is the second caste-based discriminating place. So, it is ranked by 'B' in the table. There is no caste-based discrimination at school, public place and hospital. It is the positive thing because public places are out of caste-based discrimination.

5.5 Untouchability

The practice of untouchability is a stigma attached to the Hindu society. It is deeply rooted in our social and religious system. Gandhiji regarded this practice as "a laper wound in the whole body of Hindu politics" He even

considered it as "the hatefulest expression of caste." It is very difficult to give a clear definition of untouchability. The word 'untouchable' applies to the despised and degraded section of Hindu population. Untouchability is a mass phenomenon of group prejudices and discrimination affecting more people. Untouchability refers to the solid inhibition of touch emerging from the characteristics of the Nepali caste system. Ideas of occupational and ceremonial purity in the genesis of caste system led to the practice of untouchability. Untouchability is a practice in which some lower caste people are kept at a distance and denied of social equality for their touch is considered to be polluting or contaminating the higher caste people.

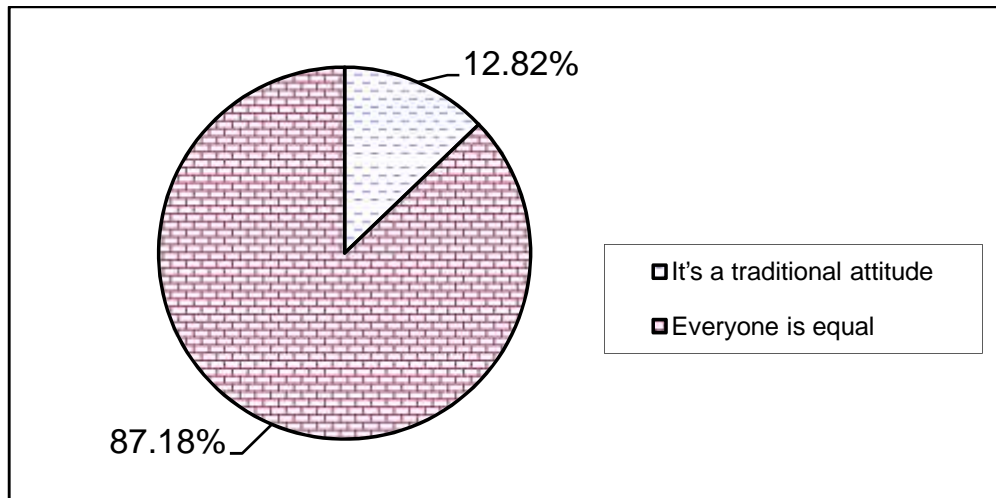
Untouchability is deeply rooted in the Nepalese society. Despite of the new civil code of 1963 that abolished the caste-based discrimination, the feeling of untouchability still exists in any form. It is also sufficiency in the remote villages and even at the public places. All the Sarkis family said that they were discriminated while fetching water from the same source. But some Dalits satisfy themselves believing that untouchability is reducing or decreasing day by day while Sarkis believe that it is totally unfair. They feel that they have all rights as upper people have.

Table No. 6
Respondents' views towards Untouchability in Dullu VDC

Views towards Untouchability	Respondents	Percentage
It's a traditional attitude	5	12.82
Everyone is equal	34	87.18
Total	39	100

Source: Field Survey, 2008

Figure No.4



Among the total households 12.82% feel that it's a traditional value based on fatalism and it's very hard to abolish from society that has strong belief in religion while 87.18% households said that it's not logical to blame history or religion and that education will remove this superstition. They say eliminating poverty and implementation strict law will remove the sense of caste-based discrimination. The table below shows the feeling of all the respondents on what should be done to abolish caste-based discrimination.

Table No. 7

**Distribution of the Feeling of Respondents to
Abolish Caste-based Discrimination**

Description	Respondents	Percentage
Through education	19	48.72
Elevating poverty	10	25.64
Strict law	10	25.64
Total	39	100

Source: Field Survey, 2008

Out of total, 48.72% feel that through education the deeply rooted caste-based discriminating can be overthrown while the other 25.64% believe

on elimination of poverty and other 25.64% believe on implementation of strict law.

5.6 Educational Condition

Education is one of the basic activities of people in all human societies. Education stands for deliberate instructions or training. Firstly, education viewed as a means socialization. Secondly, education viewed as an agent of cultural transmission. Thirdly, education implied as an attempt to acquire knowledge is also continuous. Modern system of education has brought about a change in the attitudes, beliefs, values and ideological of people. Education which is spreading even amongst the females has created and aroused the individualistic feelings. The increasing education not only brings changes in the philosophy of life of men and women, but also provides the new avenues of employment to the latter. After becoming economically independent, women demand more freedom in family affairs. As the level of education rises, the percentage of those in favour of nuclear families increases and the percentage of those supporting joint family living decreases. Education is the key factor for socio-economic development. It is also a means through which human being may spend better life. Female education is the recent trends in the modern and industrial age.

Due to the caste-based discrimination, Dalits have been suffering from the early periods of history. Out of the total population, Dalits take the majority of 20% and their literary rate is just 5%. The significance of the education in this modern time period, education for any society and helps for the development as well as fulfillment of human needs. Besides it helps to minimize untouchability which is a big problem of the nation. The condition of education of Sarkis community in Dullu VDC is very critical and falling down. The poor economic condition and feeling of untouchability are the barriers for the Sarkis people discouraging them from going to schools for education. Due

to the low qualification the Sarkis do not get any jobs. The rate of school dropouts is very high in this VDC. There are 5 government schools, 3 private schools and 1 private college. The people of here generally send their children to the school. When they get a bit older, they dropout the school because of economic condition. Almost all of the Sarkis children are going to government school. But there are few going to private schools. They seem to be more attracted towards government schools because their parents only have to pay a little amount at the time of admission.

Table No. 8

Distribution of Education Status of Sarkis Family Members

Educational Level	Male	Percentage	Female	Percentage	Total	Percentage
Illiteracy	39	73.58	59	80.82	98	77.78
Class 1 to 5	3	5.66	6	6.22	9	7.14
Class 5 to 10	10	18.87	5	6.85	15	11.90
Higher Education	1	1.89	3	4.11	4	3.18
Total	53	100	73	100	127	100

Source: Field Survey, 2008

The above mentioned table shows that illiteracy rate of females is higher than the males. Total male illiteracy rate is 73.58% while the illiteracy rate of female is 80.82%. There are 4 persons who have completed SLC and are continuing their studies at aware of the importance of education and are determined to send their children to the school to study and get qualified 5.66% males and 6.22% females are studying in the primary level. 18.87% males and 6.85% females are taking lower secondary and secondary education. When asked about the high rates of dropouts from school, many said poverty was the major reason to send their children to the schools. The following table clearly shows the enrollment of students in government school and boarding school.

Table No. 9

Involvement of Respondents in the Government and Boarding School

School	No. of Household	Percentage
Government	37	94.87
Boarding	2	5.13
Total	39	100

Source: Field Survey, 2008

Above table clearly shows that out of the total respondents 94.87% send their children in the government school. Only 5.13% send their children to boarding school. Due to poor economic condition they are basically lured to the government school. Only a few elites are able to send their children to boarding school.

Table No. 10

Distribution of Educational Status of the Respondents

Status	Respondents	Percentage
Literate	114	53.77
Illiterate	98	46.23
Total	212	100

Source: Field Survey, 2008

The above table shows that 53.77% Sarkis are literate and 46.23% illiterate out of 212. It seems that the literacy rate is higher than illiteracy rate.

5.7 The social Life-Style

Social status of Sarkis of Dullu VDC is very low. Especially, due to the low background of Sarkis, they are one who are facing the backwarded social life. Their religion, rituals and celebration of various festivals are as similar to those of Bahun and Chhetri. They speak Nepali language (Khas language) which is their mother tongue.

5.8 Family Structure

Family is the primary institution of the society. It's the simplest and the most elementary form of society. It's the most basic of all social groupings. It's the first and the most immediate social environment to which a child is exposed. It's the most permanent and the most pervasive of all social institutions. It fulfills various needs of the members. In addition, it performs several functions including continuity, integrating and change in society. It's the first school for children and mother is the first teacher for the children. Family is the unit for socialization. It is the most multifunctional of all institutions. Family plays vital role and has tremendous influence on the individuals.

Table No. 11
Family Size of the Respondents

Member No.	Respondent	Percentage
1-4	11	28.21
5-8	28	71.79
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that 28.21% households have 1-4 family members. Similarly, 71.79% households have 5-8 family members.

5.9 Types of Family

Family is the basic and universal institution. The nuclear family refers to married couple and their unmarried children. Similarly, joint family is a group of family member having more than one nuclear family.

Table No. 12

Distribution of the Respondents by Family Type

Family Type	No. of Respondents	Percentage
Nuclear	10	25.64
Joint	29	74.36
Extended	-	-
Total	39	100

Source: Field Survey, 2008

The abovementioned table shows that out of 39 households, 25.64% Sarkis live in a nuclear family. Similarly, 74.36% live in joint family and no one live in extended family.

Table No.13

Respondents' Son and Daughter by age Group

Age	Son	Daughter	Total	Percentage		Remarks
				Son	Daughter	
0-10	26	29	55	47.27	52.73	100%
10-15	10	9	19	52.63	47.37	100%
Total	36	38	74	48.65	51.35	100%

Source: Field Survey, 2008

The above table clearly shows that out of the 0-15 year's total sons and daughters, the daughters are 51.35% while the sons are 48.65%. Out of 0-10 aged group, the sons are 47.27% and daughters are 52.73%. Here, the number of daughters seems to be more. Out of the 10-15 aged groups, 52.63% are sons and 47.37% are daughters. In this age group, sons are more than daughters. In totality the number of daughters seems to be more than sons.

Table No. 14
Chief Family Members of Sarkis in Study Area

Chief of the family	No. of household	Percentage
Eldest male	29	74.36
Eldest Female	10	25.64
Others	-	-
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that out of total respondents, 74.36% have eldest male as a chief. Similarly, 25.64% have eldest female as a chief. Through this description, it's meant that it's a male dominated society. It means majority of the Sarkis people have accepted eldest male as the chief of family in their community and society.

5.10 Family Planning

Population size is increasing in Nepal every year which is affecting the efforts made of government or the betterment of the people. The family planning program is lunched slowly in village. Some Sarkis men have undergone vasectomy operation and some of the women have undergone laparoscope's operation. Few of the men and women use other means of contrastive for temporary family planning.

Table No. 15
Knowledge about Family Planning

Condition	No. of household	Percentage
Yes	4	10.26
No	35	89.74
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that only 10.26% have family planning knowledge. Rests of 89.74% don't have any family planning knowledge. Through this description what can be assumed that the most Sarkis are out of the use of family planning. Only a few use family planning means.

5.11. Condition of Women

Due to patriarchal structure of Sarkis society, it is male dominated and women are kept subordinate in a number of ways. Women are discriminated, disregarded, insulted, exploited and violated with in the family, at the work place and in the society. There has not found woman's participation in social activities. Instead, they are engaged in household activities such as child rearing and taking care of them. Like most of the caste of Nepal, Sarkis caste people believe in giving more importance towards sons than daughters. Being male dominated society females are considered to be inferior sex. Generally, the husband goes out to work and the wife stays at home doing various household works like washing, sweeping, digging, looking after the house etc. Females generally work at their land. So, Females are seen doing more works than the males. But the males are the earning source for the family. They can earn more than females. Females don't have any technical ability and strength to do various labourious work. Thus, the females work in fields and do other household work. The wife waits for her husband and only eats after her father and mother in-laws. Many girls' parents are the main decision makers and choose the bridegroom. The people of this caste don't accept child marriage still, the parents are not willing to marry their daughter with other caste men.

5.12 Social and Political Awareness

The caste-based discrimination still exists in various sectors. But in Dullu VDC the Sarkis have a feeling that the discrimination is slowly fading away and say it's quiteless than it used to be. There still is some discomfort for

the Sarkis while dealing with the higher caste people. Sarkis families own small lands that yield crops only enough for half an hour. They mainly buy various food materials. The economic status is low. Some are filled with debt and are in position of not being able to pay back their loan.

Many were forced to leave schools due to their poor economic conditions. The Sarkis people still have to wash their own cup at many tea shops while there is no discrimination in public places like health-posts and schools. They have discrimination problems while fetching water from the same source. Their sons get more priority in the family. There is less family planning. The Sarkis people are very behind in the field of politics. They take part less in the political programmes. Their voices are not given any platform and away from being heard. Sarkis lose their interest in politics because no party has ever done anything to improve their standards in the society. But many Sarkis do go to vote.

5.13 Major Finding of Social Condition

The Sarkis community of Dullu VDC inhabits group by group by scattering in ward no. 1, 3, 5, 6, 7 and 8. The social condition of this community is low. There are still some patches of superstitions that are clearly reflected in this VDC. The conflict of using the same water source proves the fact that the feeling of untouchability still exists. Due to the low economic condition the children have to drop out from the school and have to get engaged in other income generating activities to support the family. Some of the sons of the Sarkis family are working currently in places of India. Not only sons but also fathers are currently working in India. The people have a negative impression on the political capacities as no of them has ever fulfilled their permission to help the Sarkis people. Sarkis community usually doesn't care whose party is running the government. Poverty is the main barrier towards development of the Sarkis. They celebrate many festivals by taking loans. They

have got the quite strong feeling towards celebration of many festivals. Many Sarkis prefer to live in a nuclear family. Women are more associated towards the household works participate less in the society while the males work at fields and other work as labourers. Liquor has strong base in the Sarkis community as the liquor is widely consumed while celebrating every festival. Male's literacy rate is higher than the female's literacy rate. The Sarkis feel that they are willing to fight to gain equality. They believe every citizen must be equal and they should have the same rights and opportunity as the higher caste people get. Thus, the Sarkis families now have slowly started to know the importance of health and how to minimize illness.

CHAPTER-VI

CULTURAL CONDITION OF SARKIS

6.1 Language

The Sarkis generally speak Nepali language. The Sarkis of Dullu VDC speak Nepali language very clearly. They speak the same language as Brahman and Chhetri. Thus, they have no problem to communicate with other Nepali language people.

6.2 Clothing/Ornaments

The clothes of the Sarkis of Dullu seem to be very simple. The elder men wear daura, Suruwal, east-coat, topi and leather shoes while the new generation wears shirts, pant, coat and sweater. The women usually use dhoti, patuka and cholo while the young girls wear kurtha, suruwal, skirt, myaksi, Sari, blouse etc. They also use various golden and silver ornaments. The names of the ornaments they use are Tilahari, Ear/Nose rings, Bangles etc.

6.3 Food Habit

The Sarkis of Dullu VDC consume rice, bread, lentils, vegetable. The Sarkis families generally sit down on Pirka and sukul During meals.

6.4 Ritual Passages

Almost all people are always bringing influenced in various social ritual ceremonies. All the castes adopt their different rituals through their life. These rituals are based on social believe, mores, taboos that is apart of social institution of Hindu, Culture, Dev Karma, Pritikarma has been more emphasized in Puran and Manusmriti. There is similarity between upper class

and the Sarkis. Both of them go through the same ritual practices. They have helped to maintain social, cultural, economic and religious solidarity within them. That's why functional unity is possible. Some rituals which are practiced by Sarkis community are described below:

6.4.1 Birth Ritual

Birth ritual plays a vital role to maintain social solidarity. There are some restrictions we have to adopt. When the baby is born, Sarkis community people select a priest from their own circle of family. After the baby is born, the near family members are forbidden to perform to any holy activities until Nwaran is done which is known as Sutak. The ceremony of Nwaran purifies the family. The priests read some holy script to purify the house where mother stays and gives name to the baby. The house is purified through the use of cow dung and soil. Cow's urine is sprinkled along with water washed by gold. This enables the family to perform any holy activities and celebrate various festivals. The mother often fed with foods having protein and iron. The most popular food item is meat and rice, ghee and rice with jwanoko soup. There are served basically thrice a day.

6.4.2 Birth Ceremony (Annaprasan)

When the baby boy and girl are respectively 6 months and 5 months, they perform rice feeding ceremony as breast feeding is not enough for the baby. They fix a very prosperous day for this holy ceremony with the consult of priests. During this the priest prays to god and feeds the baby with milk and rice-pudding. In this occasion, they invited their relatives, friends and neighbours for a big feast. If the family is poor they celebrate among themselves. Thus they celebrate according to their economical status. During the feast, meet, rice, pulses and liquor are offered to the guests. Animal

sacrifice is essential in all Sarkis community worships. Liquor and meat are the main diet in these festivals.

6.4.3 Bratabandha (Initiation Ceremony)

This tradition is also highly practiced in the Sarkis community of Dullu VDC when the son is between 12 to 15 years of age. They consult the priest to forecast a prosperous time for this act. In this ceremony the mothers' brother plays a leading role as he shaves the boy's hair. The steps of this ceremony are carried out through the recitation of various spells and with offerings to Gods. The ceremony ends as the priest gives the boy a sacred thread. But the higher caste people forbid the Sarkis people to wear this sacred thread. The mother's brother gives the boy new clothes that is a must.

6.4.4 Marriage

Marriage is one of the universal social institutions. It's established by the human society to control and regulate the sex-life of man. It's closely connected with the institution of family. Blood and marriage relation is arranged through traditionally guided network of social relationships. Marriage is not only important for reproducing child but the importance is towards managing the house of the husband and continuing the lineage. Marriage has a very important place in the Sarkis community. Men and women are regarded as mature, responsible and given prestige when they are married. Unmarried people are not allowed to perform death rituals and other worships (Kulpuja). The marriage proposal is accepted only if it from the male family. The only form of marriage in the Sarkis community of Dullu VDC is arranged. But nowadays love marriage is also popular among the younger generation. But still most of the family do not accept love marriage and prefer arranged marriage. The bride family manages dowry as possible. The process ends by putting tika on the bridegroom's head by the bride's parents. They also then wash his feet and

drink the sacred water. The bridegroom brings various cosmetic materials, beautiful clothes, golden ornaments which then the bride wears those. This is concluded as the couples circle fire known as Mandap three times and the priest's casts sacred spells to bind them together for many centuries. After this, the most important the bridegroom places Sindur on the forehead of the bride. Then, they are pronounced married. Usually, during this feast various types of food items are very popular like rice, meat, liquor and curry. The musical band plays different types of folk tunes where others dance and celebrate the special day.

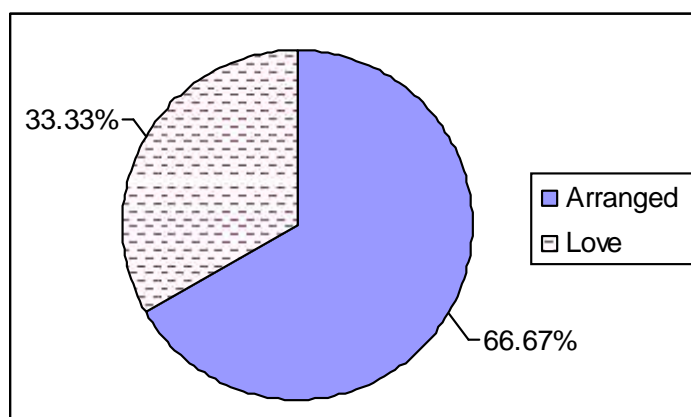
The following tables clearly show the marriage system and marriage age of the Sarkis community of Dullu VDC.

Table No. 16
Marriage System of Respondents

Marriage System	Respondents	Percentage
Arranged	26	66.67
Love	13	33.33
Total	39	100

Source: Field Survey, 2008

Figure No. 5



The above table and pie-chart clearly show that out of the total respondents, 66.67% prefer arranged marriage. The rest 33.33% prefer to do love marriage. This seems arranged marriage is mostly preferred.

Table No.17
Marrying Age of Household Respondents

Age	No. of household	percentage
0-15	10	25.64
15-20	23	58.98
20-30	5	12.82
above 30	1	2.56
Total	39	100

Source: Field Survey, 2008

Above table clearly shows that out of total respondents, 25.64% get married at the age of 0-15, 58.98% get married at the age of 15-20. Likewise, 12.82% get married at he age of 20-30 and 2.56% get married after 30 years.

Table No. 18
Distribution of Type of Marriage

Type of marriage	Respondent	Percentage
Monogamy	39	97.44
Polygamy	1	2.56
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that out of total respondents, 97.44% are found to have done monogamy marriage while as 2.56% are found to have done polygamy marriage. It's known that monogamy marriage is very popular in the Sarkis community of Dullu VDC.

6.4.5 Death Rituals

Death ceremony is one of the essential ceremonies of the Sarkis community when someone dies everyone is called. They help to take the dead body towards the cremating place where the last rites take place. The dead body is placed on top of the piled dry-woods, where the son lights the body by placing fire on the mouth of the dead-body, which is known as Dagbatti. After the body is cremated all the people who come to assist take a bath in a river. Then the priests shave the son's head and give them white clothes to wear. At home the females wash themselves and rap dhoti with blouse. The man who stays and conducts various ritual activities is called Kriyaputri. They perform these activities for it is believed that they will satisfy the God and the dead will enter heaven. They are very strict about diet and stay away other people, if touched, they are called impure and ritual fails. Their diets consist of one course meal without salt and take various types of fruits. This goes on for 13 days. Then, the priest come and purify the Kriyaputri. After this for the comfort of the soul of the dead the Kriyaputri denotes various items like bread, clothes and furniture to the priests. During this purifying process all the relatives and friends who accompanied the cremating process are all fed with good meal. These processes are supposed to be carried out by the sons but if the sons are not available brothers do these activities. The near relative of the dead do not celebrate and worship for a year which is known as Jutho Barne. Then, in the name of the dead a puja is done which is done after one year. For their convenience they can stop wearing the white dress and after the puja, they carry on their normal activities.

6.5 Festivals

The Sarkis community celebrates various Hindu festivals just as the Brahman and Chhetri. They say they do not have any separate festivals on the

basis of the caste. The festivals are celebrated according to the place, area, caste and community. Many festivals of the Sarkis community are as follows:

6.5.1 Dashain

Dashain is one of the major Nepalese festivals, which falls on the month of October. The Sarkis give great importance and celebrate Daishain with full of vigor various preparation are done to celebrate Dashain. The family buys new clothes, food items according to their economic ability. In this festival relatives who are living far away come to visit to the elders. The first day of Dashain is called Ghatasthapana. The Goddess Durga is worshipped for nine days. First day they clean the floor with cow dung and soil, take a bath and plant Jamara. The Jamara is planted on soil taken from the clear place. In the seventh day starting from Gatasthapana, Phulpati is taken into the house and celebrated. Next day of Phulpati is Asthami. On this day the Sarkis worship Jamara and sacrifice animals. The day after Asthami is Nawami. In this very day many animals are sacrificed. The tenth day is celebrated by receiving Tikas and Jamara from the elders. The younger ones go to the elders to receive blessing where they get to eat delicious delicacies.

6.5.2 Tihar

Tihar is popularly known as the festival of lights. Tihar is the next big attraction to the Sarkis after Daishain. In the Sarkis community, it is believed that the God Yamaraj visited her sister Yamuna where she made him stay at her home for five days. Her sister Yamuna had worshipped him by giving him delicious food. Yamraj felt glad for what her sister did and fulfills her wish that no tragedy will occur in her life between all sister and brother. Tihar falls on the month of October and November. The first day of Tihar is called Kag-Tihar (Worship of crow). The crow is worshipped and fed with food items. The second day of Tihar is known as Kukur-Tihar (worship of dogs). The dog is worshipped and fed with meat and rice. The third day is known as Laxmi-Puja

where the cow is worshipped and fed with bread. During night, the house is illustrated and decorated with lights and the family worship Laxmi who is the goddess of wealth. It is believed that if the goddess is happy with the family. She pours down showers of money. The children go around houses paying Bhailo. They dance and sing to entertain the house owners who in turn gives them money and sel-roti. The kids then give blessing to the house. The fourth day is celebrated worshipping ox and men play Deusi. The fifth day is prepared for Tika that the brothers and sisters put onto each other. The sister circles with oil, water so that the brother is protected and death will not come until the circle is dry. The sisters give a garland of Makhamali flowers to the brothers. The sisters give brothers sel, puri and various kind of food.

6.5.3 Teej

Teej is one of the big festivals of Nepalese women. The Sarkis women also celebrate this. The married women are called to their mothers' house (Maiti). During this day, the women eat delicious food, sweets, but the first take a bath, wear pure clear clothes and worship lord Shiva. This is done in the belief that their husband will have long life and unmarried girl will get their dream boy as their husband. The next day women worship Saptarishi and the feast ends. This festival falls on Bhadra.

Table No. 19

Distribution of Respondents by Their Perception on Main Festival

Festivals	No. of Household	Percentage
Dashain	39	100
Maghi	-	-
Holi	-	-
Others	-	-
Total	39	100

Source: Field Survey, 2008

Above table clearly show that act of total respondents, 100% celebrate Dashain as their main Festivals. So, we can say that Dashain is their main festival.

6.6. Relationship with Other Castes

There are many castes and ethnic group in Dullu VDC. They are Chhetri, Brahman, Thakuri, Kami, Damai, Sanyashi, Kumal, Sunar, Badhae, unidentified dalit, Sudhi and others. Because of the same dress, language, feelings, geography, climate, the Sarkis have good and friendly relationship with other castes of that area. Some castes are in direct contact whereas others are in indirect contact. So, the direct and indirect contacted castes are described below:

6.6.1 Kami

Sarkis have direct contact with the Kamis because of the same dress, language, feelings, geography and climate. Both of the castes are busy in labour-intensive work to maintain their life. Some Kamis work as the ironsmith. The Sarkis make the shoes and the Kamis do the iron work for each other. Both of the castes are untouchables and they face the same caste-based discrimination. The both castes have similar socio-cultural as well as economic condition. So, they have good and friendly relationship.

6.6.2 Sunar

The caste who is always in the contact with Sarkis is Sunar. The occupation of the Sunar is to do gold and silver work. Because of the same socio-economic they are very close to each other. They do marriage to each other. Both of them are facing the same caste-based discrimination. So, they have good and friendly relationship

6.6.3 Damai

Damai has the direct contact with Sarki. They are very skillful for playing musical instrument. They also sew the clothes of the Sarkis. Damai help them by playing musical instruments in the ritual passages and by sewing the clothes. Both of the castes are facing similar caste-based discrimination because both of them are untouchables. So, both of the castes have good and friendly relationship.

6.6.4 Brahman and Chhetri

Brahman and Chhetri have direct contact with the Sarkis because they have similar socio-cultural system. Sarkis always help them in farming on wage and grain. Sarkis help Brahman and Chhetri by making shoes. So, we can say they have good and friendly relationship

6.6.5 Kumal

Both the Kumal and the Sarkis have direct contact. Both of them are untouchables and facing the similar caste-based discrimination. Kumal always makes the claypots. The Sarkis gives clay-pots in return. They have got the similar socio-cultural system. So, we can say that they have good and friendly relationship.

6.6.6 Some Ethnic Group

The Sarkis seem to be different in terms of physical and cultural traits with some ethnic groups. But the Sarkis and the ethnic groups are dependent on labour-intensive work. The ethnic groups like Newar, Gurung and Magar always drink liquor. The Sarkis and those ethnic groups have indirect contact because they have different socio-cultural status. But they also have good and friendly relationship although they are indirectly contacted.

6.7 Religion

Man the social animal is a religious or spiritual being. It's one of the earliest and deepest interests of human beings. Religion is permanent, pervasive and perennial interests of man. Religious is not a phenomenon of recent emergence. Its beginning is unknown. It is dateless. The institution of religion is universal. It is found in all the societies, past and present. Religious belief and practices are, however, far from being uniform. Laws, customs, conventions and fashions, etc. are not the only means of social control. Overriding them all, are religion and morality which formulate and shape all of them. Religion is a personal thing. It has been a powerful agency in society and performed many social functions. It is believed that after death a person either goes to heaven or hell and many takes rebirth. This all depends on the person's past life action. Nepal is a religious country from early period of time. Everyone is influenced by religions in one way or the other. So, Sarkis have strong belief towards the Hindu religious, but there has no record of conflict being motivated. It is observed that freedom to choose religion is utilized. The religious adopted by the people of Dullu is clearly shown in this table.

Table No. 20

Distribution of Religion of Respondents

Religion	Household no.	Percentage
Hindu	39	100
Christian	-	-
Others	-	-
Total	39	100

Source: Field Survey, 2008

From the above table, it is clearly seen that out of the total respondents, 100% Sarkis believe on Hindu religion. Others religion seem to be zero.

CHAPTER-VII

ECONOMIC CONDITION OF SARKIS

7.1 Introduction

This topic deals with the factors and conditions related to economy of the Sarkis of the study area. This is one of the key factors of the socio-economic status measurement. Man is not only a social animal; he is also an economic being. He is incessantly engaged in what are known as economic pursuits or activities. The economic activities are multifaceted, varied and complex that they constitute what's known as an economy. Food, clothing and shelter have been recognized the three basic human needs for survival. Nepal is facing various problems in one or all the three aspects of development. This is one of the reasons why Nepal finds itself in the list of least developed country. To fulfill all those human needs, economic activities play a vital role and for developing living standard of the humans. Since these Sarkis do not have sufficient land for their living. They depend on other labour works to support the family. Laborious works are still not enough to live a decent life. The Sarkis plant wheat, corn, millet and paddy on their land. The vegetables and few varieties of crops are not produced in mass amount. Traditional leather work slowly decreasing in this Sarkis community due to modernization and competitive work environment, lack of capital, knowledge and education. It seems that most of the Sarkis are related to other labour works.

7.2 Housing

Types of houses indicate the socio-economic status of the household. One can say that the family is good in socio-economic conditions or not by having a glance of the house. Through the observation, it is found that all the houses are made of stone and mud. Most of the roofs of the houses are made of

grass. Only a few houses are covered with tin. We can say that most of the houses are in very poor condition.

7.3 Land Ownership

Land ownership is the legal right of an individual. The Sarkis community of Dullu VDC own land which is not sufficient for their living. The main income generating source is land and laborious work. So, the Sarkis must be depended on the non-agriculture occupations. The Sarkis here are primarily based on agriculture and labour intensive work basically outside the country that in their own country Nepal. Both agricultural as well as non-agricultural occupation fetch them more income. The main crops of the Sarkis are corn, wheat, soybean, mustard and grow very little vegetables. The self-grown vegetables and cereals sustain the family hardly for 6 months. The rest of the months they have to buy food and vegetables from the market. They always have to buy maize, rice and wheat. The tables show the land occupied by the Sarkis family.

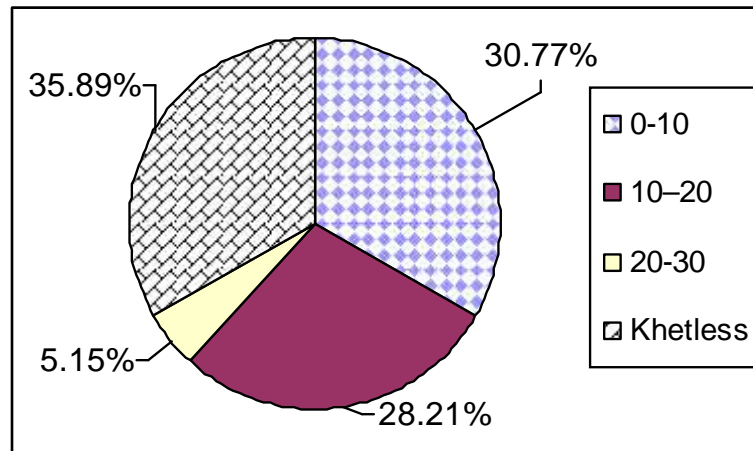
Table No. 21

Distribution of Land holding (Khet) of respondents

Land ownership (Ropanies)	Respondents	Percentage
0-10	12	30.77
10-20	11	28.21
20-30	2	5.13
Khetless	14	35.89
Total	39	100

Source: Field Survey, 2008

Figure No. 6



The above table shows that out of total respondents, 35.89% are khetless. There are 5.13% owning from 20-30 ropanies. 28.21% are owning from 10-20 ropanies. 30.77% are owning 0-10 ropanies.

Table No. 22

Distribution of Land holding (Bari) of Respondents

Land ownership (Pathies)	Respondent	Percentage
0-10	25	64.10
10-20	12	30.77
20-30	2	5.13
Bariless	-	-
Total	39	100

Source: Field Survey, 2008

The above table clarifies that none is Bariless. There are 64.10% owning 0-10 pathies and 30.77% owning from 10-20 pathies. 5.13% are owning from 20-30 pathies. This means all the respondents have Bari.

7.4 Livestock

The study area Dullu VDC is surrounded by various types of vegetation which serves as an ideal place for livestock farming. Sarkis share little profit through the livestock for commercial purpose. Throughout the field, survey the main livestock seen were hens, pigs, goats, and cows etc. which are shown in the table below:

Table No. 23
Distribution of Livestock

Livestock	Number	Percentage
Cattle	98	58.58
Buffalo	5	2.63
Goat	84	44.21
Pig	3	1.58
Total	190	100

Source: Field Survey, 2008

The above table clearly shows that in the study area there are 58.58% cattle, 2.63% buffalo, 44.21% goat and 1.58% pig. It means that the most popular livestock item is cattle and the least popular item is pig.

7.5 Income, Expenditure and Loan

The indicator of economic system is not only the income but also the expenditure description. It's most necessary that a strong source of income must be present to live in a secure environment. High income is the indicator of economic prosperity and low income brings all kinds of discomfort. In the study area the Sarkis have no sufficient land to maintain their life. They mainly earned from the occupations like agriculture, labour, and so on. The agriculture and livestock were main source for survival. Even the production from the agriculture and livestock is not enough to maintain their life for 6 months. It

also shows that all Sarkis of the Study area must depend on non-agricultural occupation. Because of their extreme poverty, many of them are in budget deficit and loan on them was increasing.

7.5.1. Sources of Family Income

There are many sources of income of the Sarkis of Dullu VDC. In the study area, the Sarkis have no sufficient land to maintain their life for a whole year. So, they are forced to adopt their alternative jobs. The main earning sources of income are agriculture, labour, livestock etc. The actual glimpse of the income sources are given in the following table:

Table No. 24

Distribution of Respondent by sources of Income

Source of Income	Number	Percentage
Labour	16	41.03
Agricultural & Livestock	23	58.97
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that just 41.03% respondents rely on labour to maintain their family. Likewise, 58.97% people are fully dependent on agriculture and livestock. The research has found that large majority of the Sarkis are engaged in labourious work rather than academic. They have not any technical skill to increase their income.

7.5.2 Family Income

Family income is the main base to meet the family requirement and to enjoy the life. Based on the family income only, the relative demands are created. The respondents have no sufficient income to maintain their family smoothly. Development depends on the family income. If the family is

economically successful, they can invest money to generate skilled manpower. Yearly family income of the respondents is given below in the table:

Table No. 25
Distribution of Respondents by household income

Yearly income (in thousand)	Respondents	Percentage
0-25	31	79.49
26-50	8	20.51
51-100	-	-
100 - above	-	-
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that 79.49% have the annual family income from 0-25 thousands. 20.51% have from 26-50 thousands yearly family income. This means they earn not sufficient money to maintain their life smoothly. Due to the various difficulties, the income of the Sarkis has not been up to standard. This has led low saving or no saving at all

7.5.3 Family Expenditure

Earning is for the family welfare as well as social welfare. Expenditure is to sustain life and to run the life comfortably. Expenditure depends on the earning. If the earning is less than the expenditure, family has to go for borrowing loan and same is the condition of the respondents of the study area. The annual expenditure is given in table no. 26.

Table No. 26

Distribution of Respondents by household Expenditure

Yearly expenditure (in thousand)	Respondents	Percentage
0-25	26	66.67
26-50	13	33.33
51-100	-	-
100 - above	-	-
Total	39	100

Source: Field Survey, 2008

The above table shows that 66.67% fall in the range of 0 to 25 thousands expenditure. 33.33% respondents' expenditure is only from 26 to 50 thousands out of the total respondents. There is no one whose expenditure is more than 50 thousands. Most of their income is used up buying foods, clothes, health care and celebration. Some family tends to use money on things like liquor and smoke rather than to save it for the future. All their money is almost used up to meet their daily 2 times meal.

7.5.4 Condition of Loan

Because of the many difficulties, the Sarkis of Dullu VDC take loan. The loan is used to buy food, clothes. The loan is also used for health care and celebration. The following table clearly shows the condition of loan taken by the Sarkis of Dullu.

Table No. 27

Distribution of Loan of Respondents

Loan holder (in thousands)	Respondents	Percentage
5-10	14	35.90
10-50	5	12.82
50-100	1	2.56
above 100	-	-
None loan holder	19	48.72
Total	39	100

Source: Field Survey, 2008

The above table clearly shows that 35.90% have taken loan from 5-10 thousands while as 12.82% have taken loan from 10-50 thousands. 2.56% have taken loan from 50-100 thousands. The number of the none-loan holders is 48.72% out of the total respondents.

7.6 Causes of Economic Backwardness

Economy of the community plays a very significant role in the development of the community as well as in habitants of that community. The other factors that influence the economy are the political, educational and socio-cultural aspects. The major causes of economic degradation of the Sarkis in Dullu VDC are as follows:

7.6.1 Lack of Education

There are five government and three private schools. Even though the fee of the government school is cheap but the dropout rate is also high. Because of the low qualification, they fall behind from jobs and work as the labourers. Many persons go to India to do labour work and earn money. Thus, the economy of the Sarkis people is very poor.

7.6.2 Lack of Proper Skill and Training

Sarkis people do not hold any training or skills for different income generating works. They are forced to work under physical job, construction works basically in India. Till now there is no such provision to help the Sarkis for getting knowledge and training on various fields of works.

7.6.3 Traditional Agricultural System

Sarkis Families of Dullu VDC do not hold sufficient land. They are still adopting traditional agricultural system for farming. That is to say, the Sarkis lack proper methods and modern technology to boost up their agricultural product.

7.6.4 Explosive Growth of Population

Because of the ignorance and labour intensive works, they are willing of get more sons. The willing of son necessarily increases the population. It's clear that all their income is spent for their meal. So, they have no more for investing to generate their income. Thus, they fall economically behind.

7.6.5 Situation of Traditional Occupation

It can be assumed that the traditional occupation of the Sarkis is leather work. It can be also said that it is totally stopped because the traditional methods can not compete with the industrially manufactured shoes. People are more attracted towards the modern shoes. In totally the traditional occupation is decreasing and at the last stage rather than improving. They are leaving their traditional leatherworks.

7.6.6 Burden of Loan

Due to poor economic condition, the Sarkis is families have taken loan from various sources to send their sons to India and perform several rituals as well as festivals. Now they are facing hard life to pay back the loan. At last, Sarkis families are forced to sell their belongings and land at cheap rate.

7.6.7 Lack of Health Facilities

The standard of food the Sarkis families consumed is not hygienic and they have no money for balanced diet. As a result they frequently fall ill that hamper the source of income. Liquors are highly consumed and the Sarkis have various disorders. Some Sarkis families still believed in traditional witch doctors instead of the hospital.

7.6.8 Lack of Woman Participation

Most of the Sarkis women are uneducated and lacks of proper income generating skills. Thus, the wives and kids are fully rely on their husbands. They stay at home and manage the family. Thus, the husband has to bear the total load as the only source of income.

CHAPTER-VIII

SUMMARY, CONCLUSION AND RECOMMENDATION

8.1. Summary

There is no doubt that Nepal has a diverse form of various castes ethnicity and language. Tradition and culture are the masks of the identification of any cultural groups/castes. Among this various castes that have been a glory to the country in the sense that it's a distinct feature of our country. The Sarkis falls under the category of untouchable (Dalit). This study focused to find out the socio-economic status of the Sarkis who have been living by scattering all round the country. Even though the Sarkis are quite similar to other higher caste people like Chhetri and Bahun, Sarkis are still being considered as untouchables (Dalit). Marriage is prohibited between the same clan. The Sarkis generally prefers marriage within their castes, but some of them are willing to get inter-caste marriage. All of the Sarkis of the study area are the strict followers of Hindu religion. These Sarkis people are still far beyond from achieving education, awareness and are buried with all kinds of superstition. Out of the total population of the study area, 46.23% are still illiterate. The illiteracy rate of females is higher than the males. Total literary rate is 53.77%. It is known that the Sarkis are aware of education and are determined to the school to study and get qualified. When asked about the high rates of dropouts from school, many said the poverty was the main reason behind that.

Almost all the household, do not own any sufficient amount of land. Thus, instead of agricultural works, they are dependent on various labour works. These Sarkis lack various income-generating skills. So, the Sarkis do not have satisfactory income and have no saving. All females of this community work in house taking care of the children and are dependent on the husbands. It was found that out of the total respondents 74.36% live in the joint

family and 25.64% live in the nuclear family. No one live in the extended family. The Sarkis family is the patrilineal family where the males have a dominant role and makes all the decisions. Out of the total respondents, 74.36% have eldest males as a chief while 25.64% have eldest females as a chief.

All Sarkis of the study area celebrate different Hindu festivals because all of them are the followers of Hindu religion. Out of the total respondents, all of them adopt Hindu religion. They celebrate Hindu festivals like Dashain, Tihar, Teej, Maghesankranti etc. But unlike the other caste groups, they use liquor as an important part of the celebrations. Out of the total respondents only 10.26% have knowledge about family planning and 89.74% don't have knowledge about family planning. Many of them send their children to government schools by thinking that government schools are far cheaper than the boarding schools. Out of the total respondents, 94.87% parents send their children in government school and just 5.13% send their children to boarding schools. Many of them say that the important means of living is agricultural labour and livestock. They are discriminated in many places by upper class people and house is the main discriminating place. Day by day the rate of discriminating is decreasing because health-posts, schools are out of discrimination. Most of them prefer to do arranged marriage. Out of total respondents, 66.67% prefer arranged marriage and only 33.33 prefer love marriage. It's also found that monogamy is very popular in the Sarkis community of Dullu VDC. Out of total respondents, 97.44% are found to have done monogamy marriage and only 2.56% are found to have polygamy marriage.

What can be concluded from the above study is that all most all Sarkis are living in a completely rural life. They do not have much housing facilities and some of their children do not go to school. They are in extreme absolute poverty. They have some social institutions but they are not functioning in full

capacity. Capacity building of the Sarkis and income generating along with the education are the real requirements of this hours. To uplift the socio-economic status of them, many development approaches should be included without any doubt and hesitation

8.2 Major Findings

The major findings that highlight the actual conditions of the Sarkis of Dullu VDC are given below:

1. The Sarkis of Dullu VDC falls under the untouchables and are still being discriminated on the basis of their caste. But this discrimination is slowly declining as people are getting educated and aware of the fact that everyone deserves to be equal.
2. The Sarkis people are illiterate and are willing to get educated and qualified.
3. The Sarkis community is completely buried with superstition. When someone is sick, he/she is first taken to the witchdoctor rather than the hospital.
4. These people still give high importance to liquor and are unaware of the importance of balanced diet. Thus, many people are suffering from chronic diseases due to the unhygienic lifestyle.
5. The agriculture pattern is very old. The Sarkis people of Dullu VDC have not been utilizing modern technology in agriculture.
6. The Sarkis people have been celebrating birth, marriage and death ceremonies according to Hindu culture.
7. The traditional leatherwork of the Sarkis is slowly diminishing because it is not successful to compete with the modern manufactured shoes and leather product.

8. They do not have sufficient agricultural products because many of them do not own large pieces of land for cultivation. Thus, their income is through the labour-intensive work which is not sufficient for standard life.
9. Due to the lack of education, they do not have sufficient knowledge about the health and sanitation.

8.3 Conclusion

The study of the socio-economic condition of the Sarkis caste living in Dullu VDC of Dailekh district has the following conclusions:

1. The Sarkis fall under the Aryan group. Most of all Sarkis of the study area are the followers of Hindu religion.
2. The Sarkis society falls under the category of Dalit and untouchables. Now the Dalit families are aware of the importance of education and are sending their children to schools. Thus, the feeling of untouchables is slowly declining.
3. Widow marriage and inter-caste marriage are not preferred in this society. The same clan, Gotra marriage is as well prohibited.
4. There are no employment opportunities for the Sarkis of Dullu VDC.
5. Some families have slowly started to live a hygienic life giving up smoking and drinking.
6. This study clearly shows that not sufficient works are done by the governmental and non-governmental organizations to improve the socio-economic conditions of the Sarkis.
7. Despite the constitution of Nepal that abolished the untouchability, various forms of caste-based discrimination still exists in the parts of our country.
8. The condition of the Sarkis is degrading due to the poverty, lack of education and lack of social awareness. So far there have not been any

kinds of policies and plans being formulated to uplift the Sarkis community.

9. They are fully dependent on agricultural and labourious works. But the traditional agriculture is not sufficient to maintain their standard life. The agricultural products are not sufficient for 6 months. So, all the required food and other things are carried from the market.
10. The social status of females seems to be very low than the males because their society is patrilineal society. After the father's death, all the properties goes to the sons.
11. The economic condition of the Sarkis is weak. So, many children of the Sarkis are forced to dropout the school when their parents can not afford to pay for their education.
12. Due to the low income and more expenditure they borrow loans to sustain their life.

8.4 Recommendation

Through this, we can come to a conclusion that human society is much interdependent with each other. So, no group can live in isolation. The socio-economic condition of the Dullu VDC is miserable. Their life is tough, hard and tiring. Sarkis are facing various kinds of injustice. Nothing has been done from the government. There is a lack of national policy for the upliftment of the Sarkis community of Dullu VDC. The first step towards the solution of this social terror is to change the feeling and attitude of untouchable from the grass-root level. The following points are few suggestions to improve the condition of the Sarkis of Dullu VDC.

- Sarkis should be educated through formal and non-formal education to make them capable to understand the right way to the development, to have access to the concerning authorities and organizations of

development and to improve their standard of living and quality of life. The schooling of children should be made compulsory and unavoidable.

- The presence of Dalit representatives among the policy making level and other higher governmental decision-making level should be highly prioritized.
- It is needed to launch effective campaigns and awareness programs so that they can improve their existing marginalized condition.
- Even though caste-based discrimination is illegal, this rule is not in practice and is not followed strictly. Thus, justice should be provided and the culprits should be punished.
- There should be constant monitoring of the various funds that come in the name of Dalit welfare program.
- They spend their major source of earning on the feasts and drinking. Therefore, the awareness about the demerits of such bad habits should be given to the Sarkis through education.
- They should be helpful in improving housing facilities and general behavioural activities like drinking water, toilet construction etc.
- The government should support and provide help to organizations willing to work for the welfare of Dalit.
- Loans, grants and trainings should be provided by the NGOs and INGOs so that the Sarkis people can learn skills and build infrastructures to compete with other people.
- Various government posts should be reserved for the Dalit community.
- Traditional leather works should be encouraged and new forms of technology should be introduced as a support for their occupation.
- The most powerful weapon to fight against discrimination is to raise awareness, provide education and to form a network of concerned people who are willing to revolt against this social crime.

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APPENDIX-I

Questionnaires Based on Socio-Cultural Sector

- a) What is your traditional Occupation? How is it going? If you have changed, then why?
- b) From where and when did you come to settle here and how long have you been residing here and why?
- c) Do you prefer inter caste marriage?
- d) Does a widow remarry in your community?
- e) What are the various rituals one has to do through the time so birth to death?
- f) What are the various festivals you celebrate and how do you celebrate them?
- g) What can you do to abolish untouchability?
- h) Does polygamy prevail in your community?

Checklist

Family Profile:

S.N.	Name	Sex	Age	Education	Occupation
1					
2					
3					
4					
5					
6					
7					

1. Socio-cultural information.

a) Type of family:

- (i) Extended (ii) Joint (iii) Nuclear

b) Type of Marriage:

- (i) Monogamy (ii) Polygamy

c) Type of Religion:

- (i) Hindu (ii) Christians (iii) others

d) Caste based discrimination at most on various places:

- (i) House (ii) Teashop (iii) Public place
(iv) School (v) Hospital

e) Marital Status:

- (i) Married (ii) unmarried (iii) divorced (iv) Others

f) Who is chief of your family?

- (i) Eldest male (ii) Eldest female (iii) Others (mention)

g) Type of School:

- (i) Government (ii) Boarding

h) What is your main festival?

- (i) Dashain (ii) Maghi (iii) Holi (iv) Others

i) Do you know about family planning?

- (i) Yes (ii) No

j) What is your marriage system?

- (i) arranged (ii) love

k) When did you marry?

- (i) below 15 years (ii) between 15-20 years
(iii) between 20-30 years (iv) Above 30 years

APPENDIX-II

Questionnaires Based on Economic Sector

1. What is the level of education that you want to provide to your children?
If not then is the reason behind it?
2. What is your secondary job?
3. What do you expect from the government to uplift the socio-economic status?
4. How much do you earn from agriculture and other various leather works?
5. Where do you go for medical care when you are sick?
6. What is your yearly income and what are your sources of income?
7. Have you ever taken a loan for your household benefits, if so how much have you received?
8. What is the contribution of your livestock towards the family income?
9. What type of livestock do you rear the most?

Checklist

1. How much land do you have?

Land ownership (Ropanies)	Household No.	Percentage
0-10		
10-20		
Landless		
Total		

2. Livestock:

Particulars	Cattle	Buffalo	Goat	Pig

3. Condition of respondents' income, expenditure and land.

Yearly income (in thousands)	Household No.	Percentage
0-25		
26-50		
51-100		
Landless		
Total		

4. How much land do you have?

Particulars	Khet	Bari

5. Respondent's Expenditure:

Yearly expenditure (in thousands)	Household No.	Percentage
0-25		
26-50		
51-100		
100 above		
Total		

APPENDIX-III



The photo of huts of the respondents in the study area



The photo of village highlighting the study area



The photo of a cobbler in the study area

APPENDIX-IV



Map of Nepal highlighting Dailekh district

APPENDIX-IV



Map of Dailekh district highlighting Dullu VDC (Study area)